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A Pragmatic Investigation of Politeness and Face Management in an Algerian Context:

Tlemcen Speech Community

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Foreign Languages as a partial fulfilment of the requirements for the
degree of Master in Language Studies

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Mrs. Leila MENIAI.

Date: 10/06/2019.

to my angels the fountains of inspiration

Hayaâ, Ithar, and Meweddah

Abstract

This thesis presents a general description of linguistic politeness in Tlemcen speech community. It tries to depict how Tlemcen speakers manage their verbal interaction considering each other face, and aiming to smooth conversations fulfilment. As such, it aims to show whether politeness theories, Brown& Levinson (1987) and Watts (2003), are applicable to this society via a pragmatic investigation. The research incorporates both quantitative and qualitative methods employing questionnaire known as 'discourse completion test' (DCT), and observation (recordings, notes taking). The results indicate that Tlemcen speakers, regardless the age category they belong to, resort to direct way of communication supported with polite and benediction expressions that lessen the seriousness of the face-threatening acts (FTA). Furthermore, Tlemcen politeness rituals have been retained by all the age categories with some differences in the way they express them. On the basis of the results of the study, it has been concluded that the previous theories are applicable to a certain extent depending on the context, and the others' evaluation, and some strategies are used to conduct a successful interaction and appropriate choices are opted for depending on different factors.

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List of abbreviations

CA: Conversation analysis.

CP: Co-operative principles.

D-/+: Degree of distance.

D: Distance.

DCT: Discourse completion test.

FEA: Face enhancing acts.

FTA: Face threatening acts.

H: Hearer.

MP: Model person**.**

P-/+: Degree of power.

P: Power.

PP: Politeness principles.

R-/+: Degree of rank of imposition.

R: Rank of imposition.

S: Speaker.

W: Weightness of FTA.

x: Situation.

Symbols

Phonetic symbols(Tlemcen Arabic English gloss)

ء	[ʔ]	[ʈri:ʔ] (road)	ع	[ʕ]	[leʕsel] (honey)
ب	[b]	[ba:b] (door)	غ	[ɣ]	[ɣa:li] (expensive)
ت	[t]	[tmaa] (there)	ف	[f]	[ferħa:n] (happy)
			ق	[q]	[qard] (monkey)
ج	[ʒ]or[dʒ]	[lħa:dʒ(ʒ)] (Pilgrim)	ك	[k]	[lekta:b] (book)
ح	[ħ]	[leħba:b] (relatives)	ل	[l]	[lħam] (meat)
خ	[χ]	[χa:wja] (empty)	م	[m]	[mri:ɖ] (ill)
د	[d]	[dda:r] (the house)	ن	[n]	/nandʒm/ (I can)
			ه	[h]	[hrub] (run away)
ر	[r]	[re(d)ʒli] (my leg)	و	[w]	[weldi] (my son)
ز	[z]	[zeʕfa:n] (angry)	ي	[j]	[jʕajeʈli] (he calls me)
س	[s]	[smeħli] (sorry)	**Vowels**		
ش	[ʃ]	[ʃku:n] (who is it?)	**Short**	**Long**	
ص	[Ş]	[Şa:mʈa] (boring)	A◌̄	a: ا	
ض	[ɖ]	[ɖrebni] (he hit me)	U◌́	u: و	
ط	[ʈ]	[ʈwi:l] (tall)	I◌̦	i: ي	

//: The place of the overlap.

General introduction

It is a fact that there are different means of communication that determine one's relationship with his world. Language is the most elaborated and developed one. Acquiring a language is so much easy than using it appropriately corresponding to various situations, and mainly within interpersonal interaction; when the user of language has to pay a considerable attention to others' feelings and needs. It is self-evident that the aim of using language is to achieve certain goals. For that, language users have to be pragmatic and rational since language is a set of practices.

Within any speech community, particular socio-cultural norms have to be found to control people's language use which makes that speech community differ, to a certain extent, from the others. Politeness, as a linguistic behaviour aiming to take into consideration the other's self-image, is a set of devices and strategies adopted by the interlocutors to manage their mutual faces in daily life social interactions. This intricate phenomenon has been witnessed momentous growth in the past fifty years, and studied under interdisciplinary umbrella that takes into account the importance of the context for relied realization of politeness.

The present work falls within the new stream of language sciences which stipulate that language cannot be studied without reference to culture. In other word, the objective is the verbal behaviour (or what is called communicative profile) not the linguistic system. Effectively, interactional sociolinguistics and ethnography of communication study how people in particular group communicate with each other and how their social relationship affects their language use. Context –dependence, thus, is the start point of this research which is an attempt to describe how Tlemcen interlocutors do manage their mutual face in a conversation in terms of politeness. It has been noticed that in any society studied in this area, different devices and strategies are applied by people in order to save each other's face. This concept of face is universally fixed, and all people involving in a social interaction rigidly tend to protect and save it in one way or another.

The field of linguistic politeness is a challenging area of study where there are more disagreements than agreements among a large number of scholars regarding the concepts adopted in it. Furthermore, the empirical studies have shown that what fits one society not necessarily could be applicable in another one. For that, the current work aims to investigate whether those concepts and strategies could be applied by Tlemcen speakers or not under a descriptive inquiry. It mainly relies, thus, on Brown & Levinson's 'Face Saving View' (1978-1987) and Watts 'Relational Work'(2003)

As aforementioned, the objective of this study is the description of Tlemcenians' profile in terms of linguistic politeness taking into consideration the age as social variable may has a noticeable contribution in the realization of polite behaviour. The endeavour throughout this work is to scrutinize if politeness rituals are retained in our speech community and which style of communication Tlemcenians resort to in order to be more polite. Consequently, the following questions have been arised:

1. What communication style do interlocutors resort to in face saving?
2. Are rituals of language politeness retained in today's daily communication?

The above mentioned questions led to formulate the subsequent hypotheses:

1. Interlocutors usually resort to indirect communication style as face saving strategy.
2. Though today's social behaviour has dramatically changed, politeness rituals are inevitable maintained, albeit to various extents in relation to age, as they protect interactants's face for free-conflict conversation.

For the sake of answering those questions, and confirming or disconfirming the related hypotheses, the work has been conducted by a descriptive instrumental embedded case study dealing with three-age categories of Tlemcen speakers. Collected data, then, has been done quantitatively and qualitatively depending on research instruments such as: a particular questionnaire, well known in the field of pragmatics, in addition to the adoption of observation (recording and notes taking) as a qualitative tool. For that, the results will be analysed on the basis of mixed approach.

In order to achieve the purpose of this research, the subsequent structure has been respectively followed. The research comprises two interrelated chapters. The first one consists of two parts. The first part provides the theoretical background for the issue under study. It aims to give the reader a general clear idea about politeness and its related theories. The second part is devoted to detailed description of the research design and the methodology that was followed in data collection, procedures and instruments.

On the other hand, the second chapter is concerned with the analysis and interpretation of data. This chapter is of paramount importance in the research study. It seeks to answer the research questions by confirming or disconfirming the suggested hypotheses.

CHAPTER ONE
THEORETICAL FRAMEWORK AND METHODOLOGY

CHAPTER ONE   THEORETICAL FRAMEWORK AND METHODOLOGY

1.1.   Introduction

It is obvious that language cannot be studied far from society and this tight relation led to the emergence of sociolinguistics and pragmatics that have studied different aspects of language left unexplained by the grammatical analysis. Linguistic politeness is one of the most significant phenomena which have been scrutinized under the sociolinguistic and pragmatic umbrella. For that, this chapter is divided, in addition to the introduction and conclusion sections, to two other sections. The first is specified to the literature review which in turn encompasses a general idea about the main key concepts related to the research topic, the background of politeness as an intricate phenomenon and the salient theories in this area. It also gives an idea about speech act theory and politeness strategies, and an overview about conversation analysis since the work is more concerned with verbal interaction and will rely on authentic conversations. The second section is devoted to the methodological framework.

1.2.   Literature review

No research work is done without previous readings or review of previous research studies0. Hence, this section is an endeavour to give a holistic picture of the phenomenon under study and its related theories starting from the classics to post − modern theories.

1.2.1. Definition of the key concepts

In order to provide the reader with a clear idea about the studied topic or phenomenon, the definition of the key concepts is required.

1.2.1.1. Politeness

Politeness has been defined differently; depending on the area of investigation. Some definitions are purely linguistic and others are discursive in nature. However, the sententious definition is the one of Leech (1983:19) who views politeness as ''strategic conflict avoidance''. In the same vein, Wang (2014:27) defines politeness as ''showing consideration of others''. For Watts (2003) & Eelen (2001), politeness has always coincided with appropriateness. On this basis, the hearer/addressee is the person who evaluates whether certain behaviour is polite or not depending on his/her expectations. So, discursively, politeness has been seen as a dynamic notion (post-

modern theories). Conversationally, however, it has been considered as a static fact. For that, politeness definition is a challenging task; it always has been challenging and always will be since it is associated with different dynamic factors such as: interlocutors and their socio-cultural and psychological states, language, and contexts.

1.2.1.2. Face

Face is the core of politeness theory at least for the classics (traditional theories). It has been an important element in pragmatics. It was suggested by the sociologist Erving Goffman (1967). Goffman sees that individuals live in fragile balloons which are daily exposed to external threats. So, he states that these balloons are individual's face, and it is one's attempt to protect and maintain his face from various potential threats. This idea has been adopted by Brown and Levinson since 1978. They state that: "face is something that is emotionally invested, and that can be lost, maintained, or enhanced, and must be constantly attended to in interaction" Brown & Levinson (1987:61).That is to say, the participants in a certain verbal interaction are required to cooperate in order to respect each other wants and needs**.**

1.2.1.3. Face threatening acts (FTAs)

FTAs are, simply, acts that threaten one's face or public self image by others either with intention or without since it depends on the listener perception rather than the speaker intention.

Goffman (1967) assumes that face is always potentially at risk, and any speech act in verbal interaction could be a face threatening and need to be flattered by appropriate form of politeness. In other word, all the speech acts that damage the interlocutors' face are called FTAs. These acts can be verbal, paraverbal (tone, inflection), or non-verbal such as facial expression.

1.2.1.4. Face enhancing acts (FEAs)

FEAs are coined by Kerbrat-Orecchioni (1997) as anti- FTAs. She, rigidly, argued that- unlike Brown & Levinson (1978-1987), and Goffman (1967) claimed that the interlocutors are under a permanent threat of all kinds of FTAs, and spend all their

time in protecting their face and territories (orderly positive and negative face)- there are different kinds of acts which enhance others' face such as wishes, compliments, and thanks. These speech acts constitute first and foremost flattering behaviour towards others' face.

1.2.1.5. Culture

Culture is a vast notion, perceived differently; leading many scholars to define it from a distinct perspective. Duranti (1997:24) says: "culture is such a complex notion that it may be neither possible nor desirable to arrive at an all-encompassing definition of it". Though it seems a hard task to define culture, Chastain (1988:24) states that culture is: "something learned, transmitted, passed down from one generation to the next, through human actions, often in the form of face -to -face interaction and, of course, through linguistic communication". This view makes clear that language or linguistic behaviour is of a paramount importance to determine cultural differences. Culture is manifested within boundaries of acceptable behaviour.

1.2.2. Politeness and related theories

Politeness theory grew out of the emergent traditions of pragmatics and interactional sociolinguistics in the 1970s. It was, however, until the 1980s and 1990s that research and development of politeness from an academic perspective really blossomed. Linguistic-politeness researchers are interested in how participants create, maintain, or repair positive social interaction and hence achieve effective interpersonal relationships within and through linguistic interaction, in a range of sociologically or pragmatically understood settings.

In the past fifty years linguistic politeness has become one of the most interesting fields of language studies; it has experienced momentous growth both qualitatively and quantitatively. Thus, when it is concerned with politeness area, it will be a must to mention the two waves of politeness theory.

1.2.2.1. The first wave approaches to politeness (traditional theories)

Traditional theories of politeness (Lakoff 1973 , Brown & Levinson 1978/1987, Leech 1983) consider politeness phenomenon sufficiently valuable to attract their interest , and pinpoint this latter as worthwhile area of research within linguistic pragmatic starting from clearly Gricean and speech acts theoretic perspective ; the reason behind their focus on the speaker's intention .

I. The conversational maxim view

This view relies on the Grice cooperative principles and conversational maxims.

a. Grice's cooperative principle (1975)

Is generally about cooperation with one another ; when two people speak we can presuppose that they cooperate in order to exchange meaning or bring meaning across, and to do so properly they have to follow the so called maxims of conversation which are the following:

*Quality maxim:

Basically means to tell the truth, i.e., only say what you believe to be true based on your own knowledge and evidence.

*Quantity maxim:

The messages should be as economic as possible, i.e., give maximum information with minimum effort. In other word, state as much information as is needed in the conversation, but not more.

*Relation maxim:

It is concerned with relevance. So, the interlocutors have to be relevant and act accordingly, i.e., they have to reply correctly.

*Manner maxim:

The interlocutors should give information in a clear and ordered manner, avoiding ambiguity and obscure.

Conversional maxims control the ongoing verbal interaction in order to serve the interlocutors (speaker/ hearer), to fulfil a good successful conversation which makes the two parts comfortable.

Although CP failed to account for politeness directly, it has been considered as a reference for other theoretical studies in the field of politeness such as the work of Lakoff (1973) and Leech (1983).

b. Lakoff's rules of politeness (RP)

Lakoff's rules of politeness are a result of an attempt to create integration with Grice's conversational maxims. She suggested two rules which are "be clear ''and "be polite''. The former summarizes Grice's maxims, whereas the latter was divided into three other sub- rules: don't impose, give option and make a feel good (Shahrokhi & Bidabadi ,2013). According to Lakoff (1973), those sub-rules are employed by the speaker to either express politeness or avoid offence. For instance the first sub-rule (don't impose) is concerned with distance and formality, i.e., the relationship between the speaker and the addressee remains purely formal, and the sense of distance is created by the speaker. The implementation of this rule is noticeable in the use of title +last name as a form of address, in the preference of passive rather than the active , and the use of technical terms in such situations as medical , legal , business , and all the academic ones . As for the sub-rule (give option) is used as a sign of true politeness , since the speaker does not force the addressee into a decision , although he knows what he really wants and that he has the right to expect it from the addressee . For that the euphemism and hedge are good strategies to implement this rule which was coined by Lakoff as "the rule of hesitancy". The third sub-rule (make a feel good) is all about making the addressee feel at ease, even his/her status is lesser than the one of the speaker who lessens the gap between him\her and the addressee by creating a sense of camaraderie or solidarity; using first name which gives the impression of an informal relationship between the participants. Moreover, the linguistic manifestation of the third sub-rule can be realized by giving complements and expressing agreements.

The following diagram is a summary of Lakoff's theory & politeness rules:

Lakoff politeness rules

Be clear   be polite (employed by the S)

- Quantity
- Quality
- Relevance
- Manner   don't impose   give option   feel good and friendly

Distance+ formality

Hesitancy (hedge & euphemism)

Equality (compliments + expressing agreement)
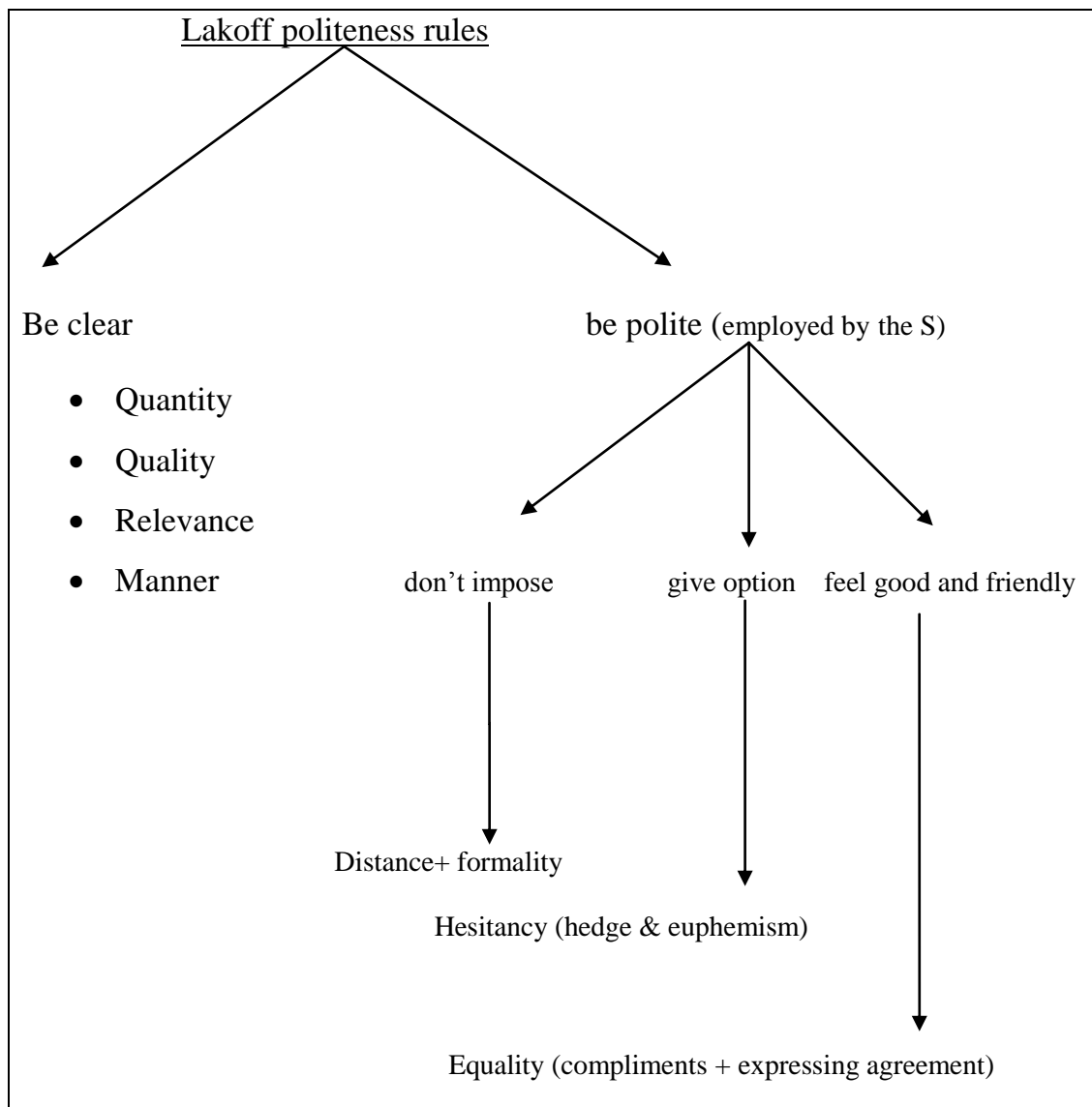
Figure1.1. Lakoff's politeness rules

Lakoff's notion of politeness was criticized for its lack of sufficient empirical evidence for cross-cultural politeness strategies. In addition, Lakoff did not distinguish clearly polite behaviour from appropriate behaviour (Felix-Brasdefer, 2008).

c. Leech's politeness principles (PP)

Following the same vein as Lakoff, Leech (1983) proposed politeness principles (henceforth: **PP)** relying on the Gricean maxims. So, Leech established a set of maxims to form PP with the function of maintaining the social equilibrium, and establishing friendly relations between interlocutors in order to cooperate during

verbal interaction. Leech (1983), thus, suggested six maxims for getting free-conflict conversations:

- The tact maxim

    Minimise imposition

- The generosity maxim

    - Minimise benefits to self.

    - Maximise benefits to others.

- The approbation maxim

    - Minimise expression which dispraise others.

    - Maximise expression which praise others.

- The modesty maxim

    - Minimise expression of self-praise.

    - Maximise expression of self-dispraise.

- The agreement Maxim

    - Minimise disagreements.

    - Maximise agreements

- The sympathy maxim

    - Minimise antipathy for others.

    - Maximise sympathy for others.

Even though Leech's PP (1983) was considered as an important reference to scrutinize politeness theory, it was not without criticism for its inappropriateness to all cultures. Leech (2005), thus, reformulated his framework and proposed a new theory as a result of a combination of PP (1983) and, "a grand strategy of politeness'' (2005).

Grand strategy of politeness means that in order to be polite, the speaker has to take into consideration two constraints while interacting with others. The first is the major constraint, i.e., "place a high value on what relates to other persons''. The second is the minor constraint, i.e., "place a low value on what relates to him'' (Leech, 2005, p.1).

Leech (2005) convincingly argued that his theory might be applied and adopted to investigate politeness in any speech act, and appropriate to almost all cultures and languages.

II. Brown and Levinson's face saving view

The most influential theory of politeness was formulated in 1978, and revised in 1987 by Brown and Levinson; their work is more concerned with interpersonal interaction. It has been, thus, the most prominent contribution in the context of interlanguage pragmatic research (Al-duleimi et al, 2016).

Brown and Levinson's politeness theory (1978-1987) based on, or integrated with Goffman's face work theory (1955-1967), Austin (1962) and Searle's (1969) speech acts theory, and Grice's theory of co-operative maxims (1975). Their work, therefore, relies on the notion of face.

In this regard, they proposed different politeness strategies in order to maintain and protect the interlocutors' face when expressing their speech acts in any social interaction.

Accordingly, Brown and Levinson's work is based on Goffman's concept of "face'' as aforementioned. This concept was, then, later extended to be the core of their theory. They divided it into two kinds which are: negative face represents one's right not to be imposed on, i.e., the person's desire of freedom of action and freedom from obligations. Whereas, the positive face is the person's desire to be respected, appreciated, and liked by others; these notions have been renamed by Orecchioni (1997) respectively as 'territories' and 'face' .

Bearing what is mentioned above in mind, Brown and Levinson's politeness theory explains how interlocutors manage their interactions, constraining it by different strategies in order to protect each other face. For that, they came up with positive politeness to enforce the interlocutors' face, while the negative politeness is a strategy by which the interactants take into consideration each other negative face.

In addition, Brown and Levinson theory (1987) was characterized by the model person (MP) that was abstracted away from actual speakers. MP is taken as having the

properties of rationality and face. Hence, the MP has to select the appropriate strategy for achieving his\ her interaction goal, processing face work. Face work theory has always been tied to politeness theory at least for Brown & Levinson ; in order to maintain and protect one's and others' face and their interpersonal relationships, the person is triggered to be polite or to use politeness strategies in his/her daily social interaction.

- **Brown & Levinson's politeness strategies**

    The core of Brown & Levinson's theory is "face threatening acts" and the different strategies the interlocutors have to resort to in order to redress or mitigate these acts. Politeness strategies were ordered by Brown and Levinson as follows:

1. Bald on record
2. Positive politeness
3. Negative politeness
4. Off-record
5. Do not do the FTA strategy
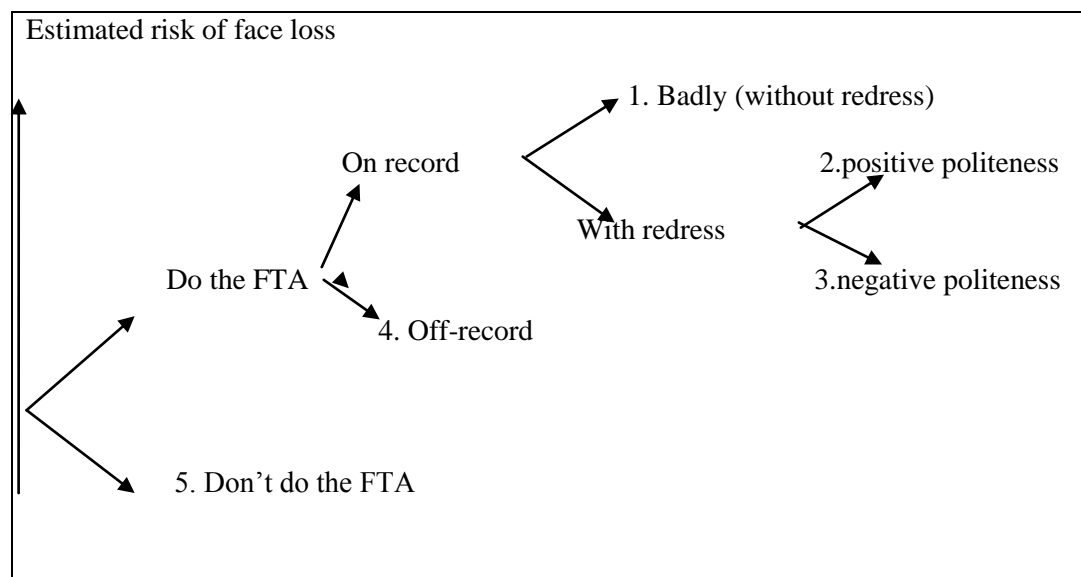
Figure1.2. Brown and Levinson's strategies for avoiding a face threatening act (Leech: 2014 p.33).

The following example illustrates the diagram:

    How to ask a wife of her husband to throw the trash:

-    Say nothing, but put the trash in front of the door (don't do the FTA).

- Say something (do the FTA):
    ✓ Off-record :[la poubelle ri:ha ʕamla əri:ħa] (is smelly)
    ✓ On-record :
        - Bald on-record (without redress): [rmi mʕa:k la poubelle ki tdʒi χarədʒ](throw out trash when you go out).
        - Face saving acts (with redress):
            ▪ Negative politeness: [llɑ:h jχχali:k tendʒdʒm tʕabi mʕak la poubelle tərmi:ha] (could you throw the trash, please?).
            ▪ Positive politeness: [tadʒ ra:si la poubell] (crown of my head « sweetheart » ... the trash!)

The use of one of these strategies is conditioned by different social factors that determine the seriousness of an FTA (W_x)as Brown & Levinson (1987:76) state:

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

- Degree of social distance: i.e., to which extent the interlocutors are close to each other. In other word, distance is a matter of closeness of the participants' relationship.
- Power: as it is stated by Scollon & Scollon that "power refers to the vertical disparity between the participants in a hierarchical structure" (2001:52). For that the language use between those participants is approximately predictable.
- Rank of imposition: it refers to the importance of the topic discussed by the interlocutors, or degree of difficulty in the situation.

    Scollon and Scollon (2001) mention that the factors of power and distance in some societies may arise not just in the organizational relationship, but are rather based on the differences in gender, age, education, physical strength, colour of skin, and membership in particular families.

    Despite the thread of information about Brown and Levinson's politeness theory and their unprecedented sight in the field of politeness, was not immune to criticism

which made other scholars investigate in the same area introducing new concepts and notions that made the field of study more popular and complex at the same time.

1.2.2.2. The Second wave approaches to politeness (post-modern theories)

Post modern theories (Eelen 2001, Watts 2003, and Mills 2003) came as a reaction to the classics (Lakoff 1973, Leech 1983, and Brown & Levinson 1978-1987). They have given a great importance to the hearer's interpretation rather than the speaker's intention. Unlike the classics stress on the notion of the face, the social theory-second wave- has relied on habitus- a term coined by Bourdieu (1990) to represent individual's perception of the social world they live in and their reaction to it- in the evaluation of politeness.

I. Eelen

By the work of Eelen (2001), 'A critique of politeness theories', a new framework of politeness emerged and built on the weaknesses of traditional theories. This theory takes into consideration the hearer/addressee's position in order to understand politeness and impoliteness which is neglected in the former theories. Eelen (2001), aimed to expose the nature of politeness as it is given by the speaker and interpreted by the listener via the dynamicity of the social relationship between the speaker and the listener as well as politeness.

For Eelen, politeness is a result of social interaction, i.e., what happens between the interactants in society. In other word, politeness is a matter of nurture rather than nature.

> [...] 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.   (Eelen 2001: 224)

Alongside with Watts (2003) and Mills (2003), Eelen (2001) was influenced by Bourdieu's notion of habitus which means a socio-cultural regulated behaviour as an outcome of human interaction. For that he believes that politeness differs not only from one culture to another or from one language to another, but also from one variety

to another. Eelen (2001), thus, has taken an opposite attitude towards the politeness universality expressed in traditional theories. Furthermore, he proposed two notions of politeness which have been called politeness 1 and politeness 2. He states that politeness 1 refers to "common sense notion of politeness'' and politeness 2 refers to "the scientific conceptualisation of politeness'' (2001:30). The ones have been mentioned orderly by Murata (2008) as emic and etic.

II. Watts

In order to overcome what the classics have missed, Watts (2003) tries to adopt a new discursive model. He argued that politeness theory should be an examination of first-order politeness (politeness1) rather than second-order politeness (ploiteness2), following the same path as Eelen (2001). In addition to the contribution of Eelen in politeness area, watts (2003) have come with new concepts that have distinguished his work. These concepts are 'politic' and 'polite' behaviour. The former means the appropriate linguistic behaviour, while the latter is all what is beyond appropriateness. For Watts politic behaviour is mutually shared forms of consideration for others; polite behaviour is an observable addition; and impolite behaviour is an observable violation of politic behaviour. These concepts are mainly coincide with Bourdieu's concept of 'Habitus' which is defined by Watts (2003:274) as: 'the set of dispositions to behave in a manner which is appropriate to the social interaction'. That is to say, the ongoing social interactions are constrained by social and context variables. Furthermore, Watts argued that politeness is a matter of nurture rather than nature; it is not something we born with but something we have to learn and be socialised into.

Unlike the classics, Watts (2003) alongside with Eelen (2001) has adopted social practice theory of Bourdieu which asserts that politeness should be examined or investigated in a constant process of interaction, so they have adopted the dynamic approach which corresponds to politeness1 rather than the static approach that is correspond to politeness 2. Furthermore, Watts investigates face work from a different perspective called 'relational work' and encompasses: Direct/indirect, polite/impolite, and appropriate/inappropriate behaviour. These aspects of social interaction, for Watts, can differ from one culture to another depending on social and contextual variable.

Politic/appropriate behaviour

Non-polite   polite

Unmarked behaviour   positively marked behaviour

Negatively marked behaviour

Impolite   **over polite**

Non-politic / inappropriate behaviour
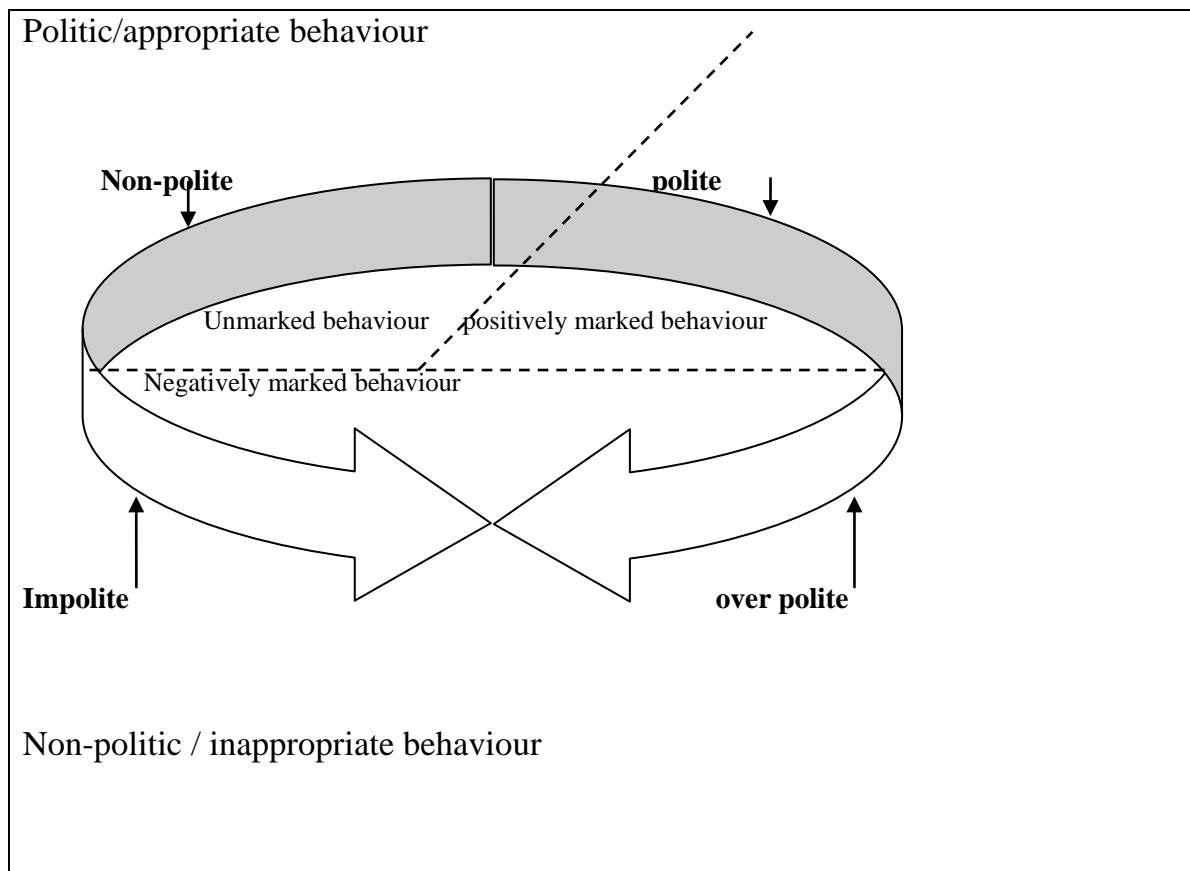
Figure 1.3. Relational work (Shahrokhi et al :25)

This figure explains that all what is beyond appropriateness with an exaggerated way in a given situation is negatively marked behaviour. On the other hand polite behaviour which fits the situation is positively marked, and what is expected from the interlocutors in a certain verbal interaction is an unmarked behaviour.

III. Mills

In attempting to criticize what the first wave came with, especially the universalistic model of politeness, Mills (2003) resorted to the notion of 'communities of practice'- first proposed by Lave and Wenger (1991)- in addition to Bourdieu's concept 'habitus' following the same paths as Eelen (2001)&Watts(2003). Mills argues that linguistic politeness should be analysed in a dynamic ongoing process of social interaction; within a community of practice –is a group of people who share a concern or a passion for something they do, and learn how to do it better as they

interact regularly (Lave& Wenger:1991)- since politeness is a set of practices and strategies built up and learned via the community. In this vein, she says that she proposes (2003: 58)

> 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.

In other word, Mills (2003) joins her new notion of communities of practice to individual's habitus in order to assess the appropriate linguistic behaviour. It is worth noting that even the post modern theories have come with unprecedented concepts and new sights in politeness area, they still fully undeveloped comparing with the maturity of the first wave.

The following table is an attempt to show the main differences between the two approaches.

Table 1.1. summary of the main differences between the two wave of politeness

The first wave(traditional theories)	The second wave(post-modern theories)
Homogeneity	Heterogeneity
Build up on Grice's theory of cooperative principle & the theory of speech acts	-Build up on bourdieu's social practice theory. -Analyzed at the discourse level.
More importance to the speaker's intention	More importance to the hearer's interpretation & negotiation
Model person	Lay person
Prediction	No prediction

1.2.3. Politeness and speech act theory

Speech act theory has undoubtedly contributed in the study of linguistic politeness although its great role in the area has been denied by some scholars mainly Eelen(2001),Watts(2003), and Mills(2003).

1.2.3.1. Speech act theory

Speech act is in the very core of pragmatics. In his well known book "how to do things with words", Austin (1962) explains that as people can make physical and mental acts, they can also perform acts through using language. Thus, a speech act is an utterance which serves a performative function in communication. Austin came with the idea that the language is not merely for describing the internal and the external world, but it has a great role in changing this world.

Austin(1962) recognizes three levels of an utterance which are:

- Locutionary act or locution act: is the utterance itself in a clear and meaningful way.

- Illocutionary act or the illocutionary force: is the main level in the speech act; it is simply what we do by saying something. In order word, illocutionary act is the speaker's intention.

- Perlocutionary act or perlocutionary effect: is the actual effect, intended or not by speaker's utterances, on the hearer.

Yule (1996) asks "how can speakers assume that the intended illocutionary force will be recognized by the hearer?" .The answer is in considering two things :

- Illocutionary force indicating devices (IFID), i.e., using performative verbs such as 'promise, warn' and other IFIDs that can be identified are stress, intonation, words order.

- Felicity conditions; i.e., the expected and appropriate circumstances for performing speech act to be recognized as intended.

As an attempt to refine what Austin (1962) came with, Searle (1969) his student introduces a new classification of speech acts overcoming the vagueness of Austin's one.

Searle classification of speech acts:

- Declarations: are those speech acts that change the world through utterances, i.e., changing the world via words.

- Representatives: Are those speech acts that represent what the speaker believes to be true, i.e., statements of facts, for instance, assertions, conclusions, and descriptions.

- Expressives: Are those kinds of speech acts that state what the speaker feels. Such as statements of pleasure, pain, like, dislikes, joy, and sorrow.

- Directives: Are those speech acts that the speaker uses to get the addressee to do something, like orders, commands, requests, and suggestions.

- Commissives: Are those speech acts that commit the speaker to do something in the future, for example promises, threats, refusals, and pledges.

The function of those speech acts will be summarized in the following table.

Table 1.2. The five general function of speech acts following Searle (1976), Yule (1996:55).

Speech act type	Direction of fit	S: speaker X: situation
Declarations	Words change the world	S causes X
Representatives	Make words fit the world	S believes X
Expressives	Make words fit the world	S feels X
Directives	Make the world fits words	S wants X
Commissives	Make the world fits words	S intends X

Moreover, Searle (1975) distinguishes between two types of speech acts which are "direct speech act " and "indirect speech act" depending on the structural form (

declarative, interrogative, imperative) of an utterance and its communicative function (statement, question, command/request), respectively. So, whenever there is a direct relationship between the structure and the function, there is a direct speech act. On the other hand, whenever there is an indirect relationship between the structure and the function, there is an indirect speech act.

In the field of politeness there is a noticeable correlation between the types of speech acts and politeness strategies in order to achieve interactions.

1.2.3.2. Directness and bald on-record strategy

Brown &Levinson (1987) say that the main reason for using bald on-record strategy is when the speaker wants to do an FTA more than he wants to satisfy the addressee's face. In this case, the speaker resorts to direct speech act in order to fulfil his/her target. Since there are different motives that trigger the speaker to do an FTA, there are different kinds of bald on-record usage in different circumstances. All those kinds, however, fall in two classes: those where the face is ignored or irrelevant, i.e., the face threat is not minimized, and those where the speaker minimized face threat by implication. That is to say, the intended meaning is conveyed implicitly, and direct imperative speech acts are good examples for bald on-record, whereas in familiar setting those direct speech acts lose their aspect of face threatening since they are constrained by the social factor of distance, where it is not required face redressing actions among family members for instance.

1.2.3.3. Indirectness and bald off-record strategy

Speech act is done off-record when the speaker provides him/herself by different interperetations, i.e., it is done when the speaker wants to do an FTA, but wants to avoid the responsibility for doing it   Brown &Levinson (1987). This strategy is essentially tied to the indirect use of language. Unlike bald on-record strategy which complies with maxims of co-operation, off-record strategy violates or flouts one or more of the maxims (quantity, quality, manner, relevance).

Off-record strategy is all about face-redress that gets the speaker to use a certain speech act in order to perform another one. Those speech acts are distinguished by

Searle (1979) as primary illocutionary act (what is communicated 'intended'), and secondary illocutionary act (what is literally said).

It is worth noting that indirectness has been coincided with politeness; using more and more kinds of illocutionary acts increases the degree of politeness Searle (1983). In the same vein Watts (2003) argues that to be polite is to avoid being too direct. On the other hand, Blum- kulka (1987) argues that such claims should be modified at least for requests when he distinguishes between two types of indirectness: conventional and non-conventional. Conventional indirectness is the strategy by which politeness increased since it provides a balance between pragmatic clarity and non-coerciveness, whereas non-conventional indirectness strategy indicates a lack of concern for pragmatic clarity and it can be perceived as impolite behaviour. On the other hand, direct strategies indicate a lack of concern with face, for that it can also be perceived as impolite behaviour. He adds that even politeness is associated with conventional and not always with non-conventional, this association could be changed across cultures. The following examples will clarify what is previously mentioned:

1.   [a: χɑ:j tnədʒm tsəlefli: ʃwija dra:həm] (oh my brother, could you lend me some money?). Conventional indirectness.

    - Indirect strategy: An interrogative structure, the function is a request.

    - Conventional: the exact wording, i.e., the existence of pragmatic clarity, and the expressions of the term of address and 'could you' are used to avoid coerciveness.

2. [ʕaʒbətni had la chemise bəʂʂɑħ la somme li raha ʕandi ma təkfini:ʃ](I liked this shirt but the money I have is not enough.). Non-conventional indirectness.

    - Indirect strategy: A declarative structure, the fuction is a request for the rest of the price.

    - Non-conventional: the pragmatic clarity is not available.

3. [mataχdəmʃ had lχadma lʕawja mara:kʃ ʕada sɣi:r] (do not do that, you are not a kid any more.). Direct strategy.

    - Direct strategy: An imperative structure, the function is an order/advice.

    - It can be considered as an impolite behaviour since there is a kind of coercion.

1.2.3.4. Speech acts vis-a-vis positive and negative politeness

Based on what has been stated in the work of Brown & Levinson (1987), positive and negative politeness are face-saving acts and redressive actions that lessen the possibility to threat someone's self image (positive and negative face) , in contrary to face threatening acts . Negative face is a person's need to be independent and to be free from others imposition. Whereas, positive face is the need to be connected and to belong to a group; it is a person's desire "to be ratified, understood, approved of, and liked" Brown &Levinson (1987:62). For that, both types of politeness are designed to redress the addressee's positive and negative face. For instance, using a dialect rather than technical terms by doctors is a positive politeness strategy. Prefacing directive speech acts by polite expression and apologies for imposition is a negative politeness strategy. For example:

- [Ja lhadʒa ʔalbək ri:(h) jədrab ɣɑːja tʔuːl ʕandək ʕəʃriːn ʕaːm llah jbaːrək] (oh pilgrim[1] your heart beats in a good way, as you are twenty, god blesses).

It is a positive politeness strategy used by the doctor; she used the dialect rather than the doctors' jargon or repertoire to make the patient feels good.

1.2.4. Conversation analysis

Conversation is the common means of social interactions through which the participants get and impart information, express their feelings, and share their problems; it is the most frequent and widespread type of language use. The conversation is a form of talk-in-interaction, and a kind of speech-exchange (Orecchioni:1997) . This tool of communication has undergone through a systematic study that is called conversation analysis (henceforth CA).

CA mainly focuses on the spontaneous conversations in any setting. These settings can be the most ordinary and the most routine everyday situations. It studies how oral language is used in social interaction. For instance, in form of requests, apologies, complements, complaints. It is important to note that CA main focus is action in interaction rather than language per se (sidnell: 2012).

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[1] Term of address is addressed to old people as a sign of respect

CA was developed in the late 1960s, and early 1970s, mainly by Sacks, Schegloff, Jefferson even though its origins are found earlier in the work of Erving Goffman and Harold Garfinkel. It has become an established method used in different disciplines such as Sociology, Anthropology, Linguistics, and Psychology. Furthermore, it is particularly influential in Interactional Sociolinguistics, Discourse Analysis, and Discursive Psychology (Orecchioni: 1997). Since its inception, CA focuses on the orders of analysis that relies on Sacks,   Schegloff, and Jefferson's model (SSJ model). The corner stone of this latter are « turn taking » and « sequence organization ».

1.2.4.1. Turn taking

Turn taking can be simply defined as the right to speak. It is conventionally known by the members of the speech community, and this what is called 'local management system' (Yule 1996:72). This interactional order has to be respected by the participants in the conversation otherwise it would be perceived as an impolite behaviour or/and an FTA. Goffman (1967), argues that interactional order comprises a complex set of interactional rights and obligations which are linked both to 'face', and that allow the interlocutors to analyze one another's conduct and arrive at judgement about personal motives and identities. That is to say, all the practices and procedures with which the participants in a conversation produce and recognize talk.

In turn taking any possible change-of-turn point is called 'Transition Relevance Place' Yule (1969: 72) (henceforth TRP). For that, the participants have to be more aware about the local management system in order to accomplish change of turns smoothly and take those turns at an appropriate TRP. However, it is worth noting that there will be features of talk or absence of talk which are typically associated with TRP in any social group. Those features are as follows:

- Overlap: i.e., the participants speak at the same time, and it would be problematic when it was unexpected.
- Silence: i.e., short or long pauses that indicate hesitation.
- Backchannels : i.e., someone speaks without intending to 'take the floor'. So, they are signals which indicate that the hearer is paying attention. For example: right, oh, yes, yeah.

1.2.4.2. Sequence organization

A sequence, as it is described by Schegloff (1968), is the relation between a first and second action in a conversation respecting the so-called local management system such as ' question-answer', 'invitation-acceptance', 'assessment-agreement', assessment-disagreement', 'request-compliance', 'opening sequence-response', 'pre-closing sequence-closing sequence'. Those actions are parts of the same unit which is named 'Adjancy Pair' (sacks et al: 1974) . That is to say, adjancy pair is a pair of turns produced by two speakers, and its normative character is displayed in those speakers'own conduct in interaction. In most of time, however, the second part of the pair is delayed because of 'insertion sequence' which is required for more details or/and clarification. For example in the pair 'question-answer', the answer will be delayed while another 'question-answer' intervenes, and gets the form of 'Q1-Q2-A2-A1', with the middle pair 'Q2-A2'. The following example makes it clear:

Agent: do you want the early flight? Q1

Client: what time does it arrive? Q2

Agent: nine forty-five. A2   insertion sequence

Client: yeah _ that's great.A1

Yule(1996:78)

The wife: [təʃrub əlqahwa] (drink coffee?)Q1

The husband: [raha ʕa:d sχu: na](still hot?) Q2

The wife: [ʃwija] (a little)   A2   Insertion sequence

The hasband:[la: sahi:ti](no, thanks) A1

So, the insertion sequence is an adjancy pair within another.

Conversation analysis is all about studying how the participants manage their verbal interaction in different contexts.

1.3. Research methodology

Research is an academic activity that aims at addressing issues, asking and answering questions, describing and understanding a phenomenon, knowing its causes and effects, and solving a problem. Hence, any research relies on a certain methodology. So, research methodology explains what and how appropriate certain means and methods will be to a certain subject; in the same vein Hamzaoui & Negadi state that "the methodology refers to the rationale that underlies a particular research work" (2013:46). For that the subject under study has been framed by a research methodology that will lead to answer the questions have been asked.

The methodology of this research tends to explain what and how the following means and methods are appropriate to the topic under study. This section includes the case study as an appropriate research design, the sample selected, the research approaches, and the instruments that has been used to collect data.

1.3.1. Case study

In Cohen et al (2007), case study is a type of research design that tries generally to identify a problem and provide a set of suggestions. As a method of research, there are various types of case study.

The type of the case study corresponds to the current investigation is descriptive instrumental embedded case study.

- Descriptive case study: Its purpose is to describe the phenomenon being studied, and puts emphasis on the characteristics of this latter.
- Instrumental case study: Its purpose is to generalise the research results.
- embedded case study: It includes sub-units of analysis in order to provide information about various aspects of the studied issue.

So, tackling linguistic politeness in Tlemcen speech community tends to describe how the Tlemcenian participants in daily life conversations behave in order to fulfil free-conflict verbal interaction. In addition, it aims to generalise the results for the shared characteristics, social and cultural norms, and expectations by the same speech community.

1.3.2. Sample population

Sample population is a group of persons selected to be under investigation. Depending on what is stated in Profetto-McGrath et al (2010), is that the researchers work with samples rather with population for the sake of gaining time and efforts. The current study targets the native Arabic Algerian speakers who live in the city of Tlemcen. In order   to describe the linguistic behaviour, in terms of politeness, of Tlemcen speech community through daily life conversations, the sample has been used is the stratified random sampling; it involves the division of the population into smaller sub-groups that are homogeneous, i.e., the participants of those sub-groups share the same characteristics as well as 'the age' in this work. For that, stratified random sampling is used for the sake of describing the differences linguistic politeness behaviour among three categories of age in Tlemcen speech community. This type of sampling represents the entire population being studied since it implies that every member of the target population has the chance to be selected.

The informants are from Tlemcen city selected under three age groups :

- First group: from 18 to 28.
- Second group: from 30 to50
- Third group: more than 60

1.3.3. Research approaches

For the sake of providing the reader good understanding of the present topic, the mixed methods research has been adopted (Cohen: 2018). Thanks to the pragmatic approach that has been emerged as a reaction to the positivism (based on quantitative techniques), and constructivism (relies on the use of qualitative research tools), the use of mixed methods gave birth to a new research paradigm called 'pragmatism'. This latter involves the use of qualitative and quantitative methods: employing at the same time objective and subjective point of view.

1.3.3.1. Quantitative approach

This approach aims to infer the characteristics of population, i.e., its purpose is to examine the relationship between variables. Furthermore, it quantifies the data, and generalizes the results. In the current investigation, the questionnaire or more precisely

the discourse completion test (DCT henceforth) is used as a quantitative instrument by which the influence of the age differences on the use of language could be deducted. In terms of the production of direct or indirect speech acts in a given speech community, it is worthy at a certain extent to use discourse completion test in order to depict the relationship between the social variables (in the present study the age), and the linguistic ones. So, among the three-age groups, the rate of using either direct or indirect style will be calculated and statistically described.

1.3.3.2. Qualitative approach

In contrast to the quantitative approach, the qualitative approach is more concerned with subjective assessment of the linguistic behaviour in the area of politeness and face work in Tlemcen speech community. The most appropriate instrument is the scientific observation that has been adopted in this work in its two forms recordings and note-taking, in addition to conversation transcription. That is to say, the written form of the spoken interaction (Griffee: 2012), when the recording material is not available. A qualitative method aims to understand and interpret human linguistic behaviour. Although it focuses on a small sample, comparing to the quantitative method, it provide the reader with a rich amount of descriptions. The inquirer in this work tends to observe the linguistic behaviour of the Tlemcen speakers, and to describe their management within the ongoing conversations. It is of fundamental importance to give to the reader a picture of how the Tlemcenians verbally interact, and see whether the concept of face is sensitive matter in their community or not.

Quantitative and qualitative approach, constantly complete each other. The correlation of these approaches improves the quality of the gathered information, in this vein Singh states "the quality of data determines the quality of research" (2006:212), and mixed method provides reliability to the results. Despite that both of them are devoted to gather data, there are different points which distinguishe one from the other. For that the following table clarifies what has been mentioned:

Table 1.3. Qualitative approach vs Quantitative approach

Qualitative approach	Quantitative approach
Inductive reasoning	Deductive reasoning
Verbal or narrative data (texts)	Numerical data (graphs, tables, frequencies)
Subjectivity	Objectivity
Less generalizable to population	Generalization to population
Small sample	Large sample

It is deemed handy to adopt the mixed methods approach in the current study because this integration provides a better understanding of the topic under investigation either of each alone.

1.3.4. Research instruments

In order to provide a holistic presentation for linguistic politeness in Tlemcen speech community, it has been worthy to adopt a case study as a research design. For that, there are different tools of data collection involved for getting valid and reliable information about the phenomenon under study.

For the sake of answering the research questions, and in an attempt to confirm or reject their corresponding hypotheses, the following instruments of data collection have been used.

1.3.4.1. Questionnaire

Questionnaire is an important tool for collecting data. It is widely used in most types of research, "it can be cheap, reliable, valid, quick and easy to complete" Cohen et al (2018:471); it consists a series of questions for the purpose of gathering information from respondents.

I.   Discourse completion test

In the area of linguistic politeness under the umbrella of pragmatics, researchers resort to 'discourse completion test or task' as a particular type of questionnaire. DCT is a method of collecting data; it is used in pragmatic research to elicit particular speech acts. This instrument was developed by Blum-Kulka. DCT is suited to revealing participants accumulated experience with language use. However it has been criticized for its authenticity and validity issue.

In the present study, DCT has been used to elicit whether the participants of Tlemcen speech community, resort to direct speech acts or indirect ones in different situations. For examples: asking for the time, commenting on someone appearance, requesting something. So, this research DCT constitutes of five daily life situations, the participants are required to complete how they linguistically behave and which style of communication they tend to use in those different situations. In addition, what the participants have been asked for, is totally context-dependent, i.e., the utterances are on purpose constrained by social factors such as power, distance, and degree of imposition.

As aforementioned, DCT has been addressed to three-age groups for realising if the style of communication (direct or indirect) differs from one category to another or not. That is to say, that this work focuses on the age as social variable and its influence on language use in terms of politeness and speech acts.

The inquirer devoted a lot of time to introduce the topic, and explain how to deal with such a questionnaire especially to the old people. For uneducated people, the task was completed by the researcher herself. The DCT would never have completed without a classmate's help who distributed the questionnaire by respecting the characteristics of the sample.

1.3.4.2. Observation

Concerning linguistic politeness, observation has set out for a long time ago. Observation is not just looking, rather is looking and noting systematically. It is worthy as data collection method where the context is of a paramount importance. Observation is first-hand live data (Cohen et al, 2018). So, it is a means of gathering information by watching people's attitudes and behaviour, or events and settings.

There are two types of observation: according to the degree of the observer's involvement and the second depending on the format of observation.

- According to the degree of the observer's involvement: this category includes: participant observation and non- participant observation. The former implies that the observer involved in the situation under investigation. Whereas, the latter means that the observer does not participate in the observed situation.

- Depending on the format of observation: this category also includes two types as well: structured and unstructured observation. The first type relies on rules and strategies by which the observer makes the observation. On the other hand, the unstructured observation does not employ a specific plan to follow.

In this study, there are situations where the observer can be involved as well as there are others when she cannot.   This about the degree of involvement, but concerning planned or unplanned observation, the observer has resorted to the two types.   By the beginning of the investigation it was tended to use the first type (unstructured observation). However, when the objectives of the study have become more and more clear, the second type has been used to facilitate the observer's work and make it systematic at some extent.

For that, data has been collected from different places such as houses meetings, university, public places and gardens, weddings, markets, students' buses and public ones as well. The aim of this research instrument is to describe qualitatively linguistic politeness rituals in Tlemcen speech community via daily life conversations, and which politeness strategies the interlocutors do use in order to achieve their goals, maintaining and protecting at the same time each other face. Thus, recording of authentic conversations, and taking notes about speech acts have been used by Tlemcen speakers, are used as types of observation to make it more systematic and organized.

I.   Recordings

Audio recording that has been used in the present work is a useful method that facilitates the fulfilment of the researcher's aim of the study. In addition, it has a great role in picking up linguistic details that otherwise may go unnoticed (Griffee: 2012). In order to describe politeness rituals of Tlemcen speech community, it has been resorted

to record authentic verbal interactions in different situations and settings. The three age-groups have been targeted without permission; just for the sake of getting spontaneous and real conversations far from psychological and sociological constraints. However, sometime the conversations that were recorded do not fit what the researcher has been looking for. Thus, whenever the opportunity has been got, the researcher records other conversations rather the useless ones have been omitted. Hence, in an attempt to scrutinize whether the concept of face, politeness strategies (Brown & Levinson: 1987), conversational maxims(Grice: 1975), and relational work (Watts:2003) are applied by Tlemcen interlocutors or not, the researcher had to re-hearing the conversations once, twice and more if necessary to be sure of what will be worthy to analyse and interpret latter on.

The conversations have been recorded by the researcher personal mobile for checking them out at any time. Moreover it can be connected with the computer for better listening. The use of the computer allows the inquirer to stop the conversation in each sequence she wants to re- hear it in order to pick up the details she needs for the ongoing investigation.

II.   Note- takings

For its appropriateness in descriptive studies, structured observation would take place during the process of notes taking. For that, the following points have been taken into consideration :

- The use of direct /indirect speech acts.
- The use of politeness strategies mainly positive and negative politeness.
- doing FTAs.
- The aspects of the conversations

From this study inception, most of the time and efforts have been devoted to observe the Tlemcenians linguistic behaviour, and their management to achieve certain goals via conversations.

Notes taking have been used when recording material is not available. In this case it is replaced by a pen and a paper. The researcher has relied on speech acts or speech events at most. Generally it has been relied on small talk (Orrechioni: 1997).This latter

permits the researcher to get the complete interaction which she is interested in without forgetting some hints, otherwise make the gathered information unreliable.

1.4. Conclusion

This chapter has exposed the main theories that tackled the area of politeness. In addition, it has given the reader a clear idea concerning the pragmatic ground of this field of study. This step of research is considered as the background of the whole work. It has also included the methodology followed by the inquirer to pave the way for the subsequent practical chapter.

CHAPTER TWO

DATA ANALYSIS AND RESULTS

CHAPTER TWO   **DATA ANALYSIS AND RESULTS**

2.1 Introduction

The heart of any scientific research is the part of data analysis and interpretation. As an important juncture in the research, which aims to define the unknown or redefine the known, it permits the readers to recognize the subject under investigation through the eyes of the researcher. It seeks to answer the research questions through confirming or disconfirming the suggested hypotheses.

2.2. Data analysis

In order to answer the projected research questions, as aforementioned, the mixed methods have been used and this will be represented in the DCT, and observation analysis.

2.2.1. Analysis of the questionnaire

The questionnaire that has been used in the field of pragmatics, to elicit particular kinds of speech acts, is used in the present work to verify whether Tlemcen speakers resort to direct or indirect speech acts to successfully achieve their goals. For that, the questionnaire is given to 100 persons who are divided in three-age groups: young (40 respondents), middle age (40 respondents), and elderly people (20 respondents), in order to realize if there are differences in their linguistic behaviour.

The DCT includes seven situations; are fluctuated among requests (three situations depending on the rank of imposition), advice, apology, comment, and disagreement. These situations are constrained by social factors mainly power (P), and distance (D).

2.2.1.1.   First category: young people (18-28 years old)

Looking for the excellence and difference, youth are associated with particular way communication that reflects their way of thinking.

> **Situation 1**: you want to borrow something of value from a person, how do
> you ask for it?

In the first situation, the respondents are constrained by rank of imposition (R+), distance (D-/ D+), and power (P-). In this case the results were as follows:

a. The case of : R+, P-, and D-

- 29 respondents (72.5%) resorted to direct speech acts in order to ask for something of value (R+), with no distance (D-) between him/her and the addressee who has no power on the respondent.

- 11 respondents (27.5%) resorted to indirect speech acts for asking something of value even though there is a close relationship between the respondent and the addressee.

So, the respondents in the first situation used direct speech acts for getting what they want although there is a large rank of imposition i.e., asking for something of value in our culture gets the person who asks in a difficult situation. But what explains that is the closeness between the speaker and his/her addressee.

b. The case of: R+, P-, and D+

- 8 respondents (20%) adopted direct speech acts, when there is a relative distance between them and the addressee.

- 28 respondents (70%) adopted indirect speech acts

- 4 respondents (10%) said nothing in this situation, they did not ask for something of value from persons who they have a relative relationship.

 In the situation where the degree of closeness is low, the respondents resorted to indirect speech acts in a request with a large rank of imposition. That is to say, distance as social variable has a great influence on the chosen speech act. Moreover, sometimes the respondents in this situation preferred silence i.e., they cannot ask for something of value from the neighbours or relatives.

Situation 2: you need a financial amount, how do you ask for it?

a. The case of: R+, P+, D-

- 35 respondents (87.5%) used direct speech acts for asking a financial amount from a person who has no distance with them. However, asking for money has a high rank of imposition in our culture.

- 5 respondents (12.5%) used indirect speech acts.

The second situation is about asking for a financial amount that has the same rank of imposition as the first situation. In our culture, and even other cultures, the speaker is required to make a great effort to do so. But if there was no distance between the interlocutors, they would not use indirect speech acts for achieving their goals despite the presence of power that is used by the addressee over the respondent (the example of son/ daughter and father).

b. The case of: R+, P+, D+

- 10 respondents (25%) applied direct speech acts.
- 19 respondents (47.5%) applied indirect speech acts.
- 11 respondents (27.5%) said nothing in this situation.

In this case where the three variables (R, P, D) reach their high degree of existence, the respondents applied indirect speech act as the first strategy; this style of communication was widely used in this case. Then, a considerable rate of the respondents could not make the request. Whereas, the rest used direct speech act prefaced by terms of address and courteous utterances.

Situation 3: asking for time to a: person you know

b: person you do not know

a. The case of: R-, P-, D-

- 40 respondents(100%) resorted to direct speech acts

To ask for time is a well known situation roughly in all societies. It has a small rank of imposition which allows people easily ask for it. Young people of Tlemcen speech community –all of them- resorted to direct way to for time from people who know.

b. The case of: R-, P-, D+

- 40 respondents (100%) resorted to direct speech acts.

This case differs from the previous one in the degree of closeness between the interlocutors. For that,in addition to what is aforementioned, the respondents

resorted to direct speech act prefaced by different kinds of compliments and terms of address.

Situation 4: you want to advise someone to stop doing bad or   harmful acts (smoking for example).What do you say?

a. The case of: R+, P-, D+

- 40 respondents (100%) said nothing in this situation.

b. The case of: R+, P+, D+

- 40 respondents (100%) said nothing in this situation.

The two previous cases display that the respondents- all of them- refraining from going into the situation. The case fully indicate the large rank of imposition of an advice in our society, especially when directed to strangers, regardless their status or position (P-/P+). In here the matter is the relative distance between the interlocutors. Closeness plays a great role in the sensitive situations.

c. The case of: R+, P+, D-

- 11 respondents (27.5%) used direct speech acts.
- 22 respondents (55%) used indirect speech acts.
- 7 respondents (17.5%) said nothing in this situation.

For the sensitivity of the matter, the respondents adopted indirect style of communication (55%) for doing an advice even though there is no distance between them and their addressees. What explains this considerable rate is the position of the addressee (for instance the father). However, the friendlier the relationship was, the more direct speech acts were used (27.5%). In addition, the rest of the respondents (17.5%) preferred not to do the FTA as a sign of respect for the position of the addressee.

d. The case of: R+, P-, D-

- 30 respondents (75%) used direct speech acts.
- 7 respondents (17.5%) used indirect speech acts.
- 3 respondents (7.5%) said nothing in this situation.

In the case where there is no power, and no distance between the interlocutors, the respondents resorted to the direct way to give advice. Despite the sensitivity of the situation the relationship between the interlocutors permits the respondents to use direct speech act without redressive action for the benefit of the addressee. In this case as well, the rest of the respondents preferred silence than giving advice respecting the territory of others' freedom.

Situation 5: how do you apologize for colliding with someone without attention?

- In all cases 40 respondents (100%) applied direct speech acts.

In this case with the existence of R, P, D, or not, the respondents – all of them- used direct style to show their apologies prefaced by terms of address and followed by swearing that what was happened was without intention.

- **Situation 6:** how to respond to someone who asks you to comment on his appearance (that you do not like)?

It is widely experienced situation in our society, when someone asks you to comment on his/her appearance which you do not like, and you are getting embarrassed or confused whether you tell him /her the truth or hide it in order to save his/her positive face.

a. The case of: R-, P-, D-

- 40 respondents (100%) used direct speech acts.

In the case where there is a friendly relationship between the interlocutors and no kind of power, the respondents –all of them- used direct speech acts with a high degree of frankness.

Example: [ru:ħ baddal ha:d əlħa:la ri:k ʕamla ki əlwaχda](Go and change this, you look awful).

b. The case of: R-, P-/P+, D+

- 35 respondents (87.5%) adopted direct speech acts.

Almost all the respondents resorted to direct speech acts with a high degree of dishonesty in order not to embarrass the addressee, especially if there is a great

distance between them or no relation at all. This style of communication was applied either there were different positions or status among the interlocutors, or not (P-/P+).

- 5 respondents (12.5%) adopted indirect speech acts.

In order to be honest and at the same time minimize the FTA toward the addressee, the respondents used indirect speech acts to convey the message that probably would hurt the addressee at certain extent.

Situation 7: if you are in a conversation with someone shows a dissenting opinion about a particular topic, how do you intervene?

a. The case of: R-/R+, P-, D-

- 40 respondents (100%) used direct speech acts.

The respondents in their conversation with others where there were no distance and no difference in positions between them, they would resort to direct speech acts with a full disagreement and without redressive action when they were not satisfied.

b. The case of: R-/R+, P-/P+, D+

- 29 respondents (72.5%) used direct speech acts that include 23 respondents who resorted to bold on record strategy, and 6 respondents who resorted to positive politeness.

In discussing different points of view, the respondents used a direct speech act showing their disagreement with the addressee regardless to the his/her position, and even the degree of distance between them . However, the respondents, sometimes, applied the positive politeness strategy to mitigate the seriousness of the FTA towards strangers or who have power over them.

- 11 respondents (27.5%) said nothing in this situation.

In this last situation, the rest of the respondents preferred not to express their disagreement being influenced by the addressee power and the distance between them.

In order to conclude whether Tlemcen young people use direct speech acts or indirect ones, it is worthy to summarize the previous frequencies depending on the social factors that help the reader to indicate the linguistic profile corresponding to all suggested situations.

Following Brown & Levinson path, it will be relied more on power and distance as social variables for the individual evaluation of the rank of imposition (this will be applied in the two other following categories as well) :

➢ **The case of: P-, D-**

  - 89.5% ------------ direct speech acts.

  - 9%   ------------ indirect speech acts.

  - 1.5%   ------------ said nothing.

     The obtained results will be represented in the following pie chart:
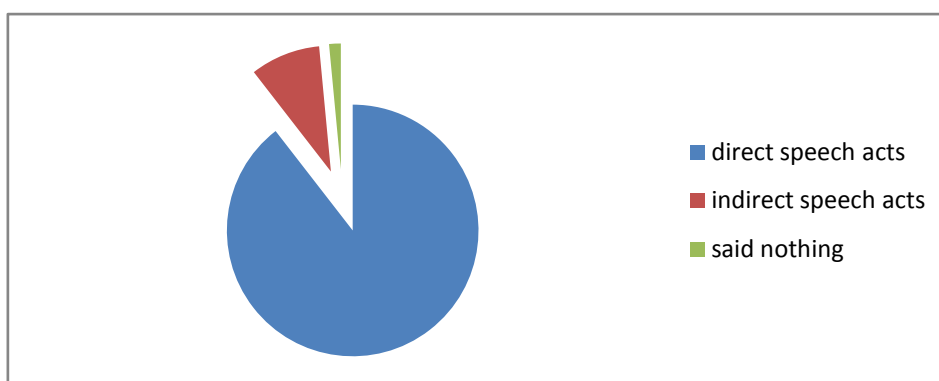
Figure 2.1. Young people's style of communication corresponding to the case of: P-, D-.

The pie chart shows that the Tlemcenian young people would resort to direct speech acts if they were not conditioned by high degree of social factors. So, they felt, at a certain extent, free to express themselves.

➢ **The case of: P-, D+**

  - 76%   ------------ direct speech acts.

  - 16.5% ----------- indirect speech acts.

  - 7.5%   ----------- said nothing.

The obtained results will be represented in the following pie chart:
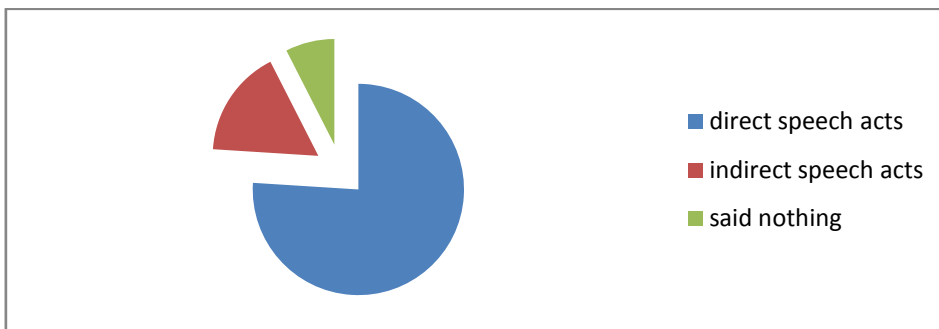
Figure 2.2. Young people's style of communication corresponding to the case of: P-, D+.

In the different experienced situations, Tlemcenian young people linguistically would resort to direct way when they were constrained by a low degree of power, applied by the addressee over the respondent, and when there was no closeness between them.

  ➤ **The case of: P+, D-**
    - 57.5% ----------- direct speech acts.
    - 33.75% ---------- indirect speech acts.
    - 8.75%   ---------- said nothing.

Figure 2.3. Young people's style of communication corresponding to the case of: P+, D-.

 The pie chart represents that the Tlemcenian young people would rely on the use of direct speech acts when they had friendly relationship with them, and although their positions differed. On the other hand, a considerable rate of the respondents resorted

to indirect style respecting by that the addressee's status. More than that they preferred silence in some situations for the same mentioned reason.

➢ **The case of: P+,D+**

- 46.88% ---------- direct speech acts.
- 11.87% ---------- indirect speech acts.
- 41.25% ---------- said nothing.

Figure 2.4. Young people' style of communication corresponding to the case of: P+, D+.

In the case of a high degree of distance and power impose by the addressees over the respondents, Tlemcenian young people showed their tendency in the use of either direct speech act with redressive action, prefacing the acts by terms of address or/and courteous utterances, or to keep silent otherwise they threatened their addressee's face.

To conclude, and as it has not expected the Tlemcenian young people resort to direct speech acts rather than indirect ones . So for this unit of analysis, the first hypothesis is rejected. Moreover, it is not evidence that direct speech acts represents people's impolite linguistic behaviour. Hence, direct speech acts in almost situations, were appropriate according to the contexts and surrounded by several polite expressions.

2.2.1.2. Second category: middle-age people (30-50 years old)

Situation 1: you want to borrow something of value from a person, how do you ask for it?

a. The case of: R+, P-, D-.

- 35 respondents (87.5%) resorted to direct speech acts.

What has been noticed in this case is that most of the respondents had widely used prefaces before asking what they wanted.

- 5 respondents (12.5%) resorted to indirect speech acts.

Even though there no power used over the respondents by the addressee, and no distance between them, they preferred to use indirect speech acts to ask for something of value.

b. The case of: R+, P-, D+.

- 9 respondents (22.5%) used direct speech acts.
- 17 respondents (42.5%) used indirect speech acts.
- 14 respondents (35%) said nothing in this situation.

The situation where there was low degree of closeness, and even with the absence of power, the language use would be, in one way or another, affected when the respondents tried to ask for something of value.

Situation 2: you need a financial amount, how do you ask for it?

a. The case of: R+, P+, D-.

- 28 respondents(70%) adopted the use of direct speech acts
- 12 respondents (30%) adopted the use of indirect speech acts.

In this situation where the request was addressed to the father, who has a special position and status in our culture, the respondents were required to use an attentive language whether in a direct or indirect way. However, when there was a friendly

relationship between the respondent and his/her father, the language used would be casual, to a certain extent.

    b. The case of: R+, P+, D+.

-     13 respondents (32.5%) used direct speech acts.
-     4 respondents (10%) used indirect speech acts.
-     23 respondents (57.5%) said nothing in this situation.

What is clearly observed in this case is that more than the half of the respondents tended not to ask the addressee (the boss) for financial amount, this explains that if the three social factors were found in a certain situation (request), people would not involve themselves into.

    Situation 3: asking for time to: **.** Person you know

                             . Person you do not know

    a. The case of: R-, P-, D-.

-     40 respondents (100%) used direct speech acts.

The respondents tented to ask for time directly most of the time without opening hints such as terms of address, or greetings. But it is possible in a such situation when there is a close relationship between interlocutors.

    b. The case of: R-, P-, D+.

-     34 respondents (85%) used direct speech acts.
-     6 respondents (15%) said nothing in this situation.

As it has been a well known experienced situation in our society, people have got used to it even with strangers. Moreover, they resorted to direct linguistic way for that. This case differs from the previous one just in the use of terms of address and good wishes as opening or closing hints.

Situation 4: you want to advise someone to stop doing bad or harmful acts (smoking for example). What do you say?

a. The case of: R+, P-/P+, D+.

- 40 respondents (100%) said nothing in this situation.

In our society to give someone a piece of advice is something sensitive, especially towards strangers or who have power over the speaker, and more than that about bad acts. For that, Tlemcenian middle-age people preferred not to involve themselves in such a situation.

b. The case of: R+, P+, D-.

- 35 respondents (87.5%) tended to use indirect speech acts.
- 5 respondents (12.5%) tended to say nothing in this situation.

Since this piece of advice was addressed to a person who has a great role in our life (the father), the respondents dared not to use a direct language, rather they resorted to indirect speech acts to make him quit smoking. In this situation the function is an advice which coincides with imperative structure, however the interrogative one is mostly used. For the rest of the participants, since the relationship between the father and son/daughter does not allow such linguistic behaviour, they said nothing.

c. The case of: R+, P-, D-.

- Towards a friend : 40 respondents (100%) resorted to direct speech acts.
- Towards a son: 40 respondents (100%) resorted to indirect speech acts.

In this case, if it was about a friend, then the participants would use direct speech acts freely and clearly for his own good. However, if it was about a son i.e., the respondent has a certain degree of power on the addressee, and then the participants would use declarative structure (threat) rather than imperative one, to make the

addressee quit smoking. So, most of fathers and mothers tended to use indirect speech acts towards their sons/ daughters, to make them quit bad acts.

Situation 5: how do you apologize for colliding with someone without attention?

With the existence of the social variables in its high or low degree, the participants- all of them- (100%) resorted to direct speech acts to express their apologies. For achieving their target, they supported their utterances with terms of address and following them with kinds of swearing for that what happened was without intention.

Situation 6: how to respond to someone asks you to comment on his/her appearance (that you do not like)?

a. The case of: R-/R+, P-, D-.

  - 40 respondents (100%) honestly and directly commented with redressive action towards friends.

b. The case of: R-/R+, P-/P+, D+.

  - 24 respondents (60%) applied direct speech acts.
  - 16 respondents (40%) refused to comment.

When the participants were required to comment on someone's appearance that seems inappropriate, 24 persons of them commented in a direct way with 14 persons used direct speech acts with redressive action, and 10 persons used direct speech acts with a high degree of dishonesty in order not to embarrass the addressee.

Situation 7: if you are in a conversation with some one and show dissenting opinion about a particular topic, how do you intervene?

a. The case of: R-/R+, P-, D-.

  - 40 respondents (100%) adopted direct speech acts without redressive action in most of the time. This explains that everyone has a tendency for defending his/her point of view.

b. The case of: R-/R+, P-/P+, D+.

- 26 respondents (65%) adopted direct speech acts.

- 14 respondents (35%) said nothing in this situation.

For this case, if there was no close relationship between the interlocutors even though there is a certain degree of power, the participants (65%) used to adopt direct speech acts with redressive action (positive politeness). And the rest of them (35%) used to keep silent in order not to do an FTA.

In order to conclude whether Tlemcenian middle-age people resort to direct speech acts or indirect ones, it is worthy to summarize the previous frequencies depending generally on the degree of social factors.

➢ **The case of: P-, D-.**

- 97.91% ---------------- Direct speech acts.

- 02.09% ---------------- indirect speech acts.

- 00.00% ---------------- said nothing.

These results will be represented in the following pie chart:
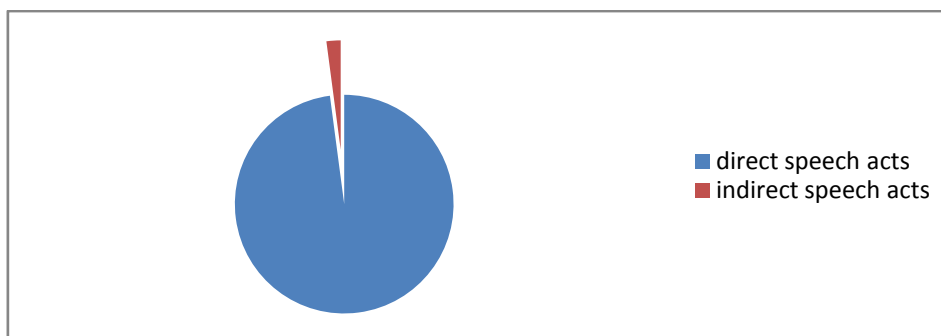
Figure 2.5: Tlemcen middle-age people's style of communication corresponding to the case of: P-, D-.

Approximately all Tlemcen middle-age would use direct speech acts in different experienced situations if there is a low degree of closeness, and no differences in position between interlocutors.

➢ **The case of: P-, D+.**

- 55.42% --------------- direct speech acts.
- 07.08% --------------- indirect speech acts.
- 37.50% -------------- said nothing.

The results will be represented in the following pie chart.

Figure 2.6: Tlemcen middle-age people's style of communication corresponding to the case of: P-, D+.

The figure shows that even there was a certain degree of distance, the respondents would resort to direct way of communication rather than the indirect otherwise they would tend to say nothing.

➢ **The case of: P+, D-.**

- 56.67% ------------ direct speech acts.
- 39.16% ------------ indirect speech acts.
- 04.17% ------------ said nothing.

The results of this case will be displayed in the following pie chart:
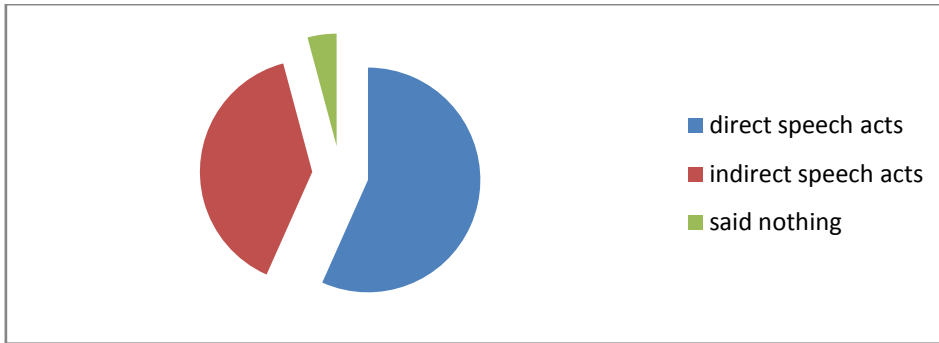
Figure 2.7: Tlemcen middle-age people's style of communication corresponding to the case of: P+, D-.

The pie chart displays a kind of fluctuation between the use of direct and indirect style by the participants. This case is when the addressee is highly respected by the speaker who tries to behave politely taking into account that in the experienced situations, the use of direct speech acts does not mean a violation of politeness norms.

➢ **The case of: P+, D+.**

- 51.50% ---------------- direct speech acts.
- 02%   ----------------- indirect speech acts.
- 46.5%   ---------------- said nothing.

The last case will be displayed in the following pie chart:
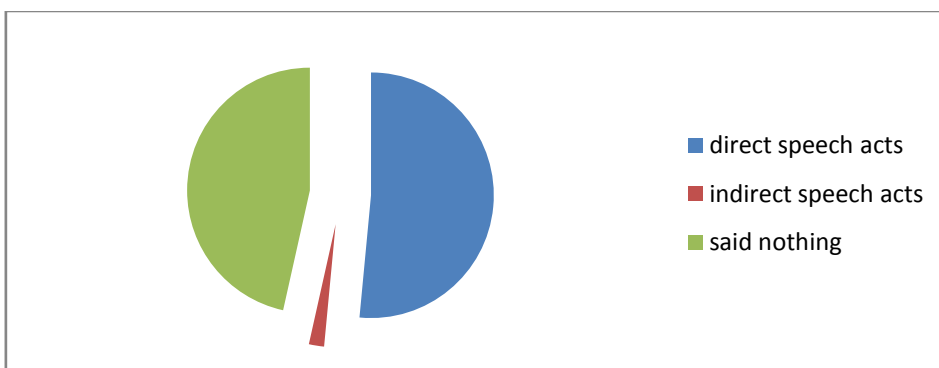
Figure 2.8: Tlemcen middle-age people's style of communication corresponding to the case of: P+, D+.

In the presence of high degree of the social factors, the participants would tend to fluctuate between the use of direct speech acts, preceded or/and followed by polite expressions, and the preference of saying nothing. These two strategies were adopted in order not to threaten the addressees' face.

It is obvious that the first hypothesis is rejected in this unit of analysis as well. So, Tlemcen middle-age people resort to the direct way of communication which cannot be impolite way of expression but it is the appropriate one depending on the context of the situations suggested.

2.2.1.3. Third category: Old people (more than 60 years old)

Situation 1: you want to borrow something of value from a person, how do you ask for it?

a. The case of: R+, P-, D-.
- 17 respondents used direct speech acts.
- 3 respondents used indirect speech acts.

With well known politeness formulas in our society, Tlemcen old people used direct speech acts in order to lessen the threat of addressee's negative face even though this later is a family member.

b. The case of: R+, P-, D+.
- 7 respondents (35%) resorted to direct speech acts.
- 13 respondents (65%) said nothing in this situation.

More than half of the old people tended not to ask something of value from those who do not belong to their family. The rest of the respondents resorted to the direct way when asking relatives or neighbours including extended talk to explain their reason to do so.

Situation 2: you need a financial amount, how to ask for it?

a. The case of: R+, P+, D-.
- 7 respondents (35%) adopted direct speech acts.
- 13 respondents (65%) said nothing in this situation.

A significant proportion was left incomplete in this case. Whereas the rest of the participants resorted to direct speech acts.

    b. The case of: R+, P+, D+.

- 11 respondents used direct speech acts.
- 3 respondents used indirect speech acts.
- 6 respondents said nothing in this situation.

Tlemcen old people tended to use direct language in order to ask someone, who has a certain degree of power and distance; in this case the boss, for financial amount. Those direct speech acts fluctuated between bold on record and negative politeness.

 Situation 3: asking for time to: -person you know

                                  -person you do not know.

    a. The case of: R-, P-,D-.

- 20 respondents (100%) used direct speech acts.

When there is no distance and power between the speaker and the addressee, the participants resorted to direct speech acts with calling the person's name, and sometimes adding good wishes such as "llɑ:h jaħħafdˤək" or "llɑ:h jχχali:k".

    b.The case of: R-, P-, D+.

- 20 respondents (100%) used direct speech acts.

 In spite of the existence of a certain distance between the respondents and the addressees, the respondents would use direct speech acts in order to ask for time including expression of apology for the imposition.

Situation 4: you want to advice someone to stop doing bad or harmful acts (smoking for example), what do you say?

    a. The case of: R+, P-/P+, D+

- 7 respondents adopted direct speech acts.
- 13 respondents adopted indirect speech acts.

The old people of this sample (two thirds) tended to use indirect speech acts where they used declarative statements, showing the disadvantages of smoking. On the

other hand, the rest directly advised the addressee with extended talk as a mitigating device.

b. <u>The case of: R+, P+, D-.</u>

- 20 respondents said nothing in this case.

That explains to what extent old people were respecting their fathers, even they did not dare to give advice. Moreover it confirms the degree of power that fathers had.

c. <u>The case of: R+, P-, D-.</u>

- 8 respondents used direct speech acts.
- 12 respondents used indirect speech acts.

It seems that old people have had a tendency to use indirect speech acts when it comes to advice to fulfil the appealed goal in a soft way.

Situation 5: how do you apologize for colliding with someone without attention?

- 20 respondents resorted to direct speech acts.

As in the case of the previous categories, old people extremely apologized in a direct way with extended talk and terms of address for elaborating negative politeness. This result is the same for all cases.

Situation 6: how to respond on someone who asks you to comments on his/her appearance (that you do not like)?

- 20 respondents resorted to direct speech acts.

In this case it is apparent that old people do not know how to make complements when it is not appropriate. So, bold on record strategy is used without mitigating devices, and they do so for the addressee's own benefit. This result is the same for all the cases.

Situation 7: if you are in a conversation with someone and show a dissenting opinion about a particular topic, how do you intervene?

- 20 respondents used direct speech acts.

When it comes to show one's opinions or points of view, old people considerably resorted to direct speech acts, and in order to soften the threat or disagreement, they

included mitigating devices such as [smeħli/ssemħi:li bəŞŞaħ](excuse me..But). In addition, terms of address were widely used.

For the sake of figuring out which style of communication Tlemcen old people resort to, the summary of the previous frequencies is required.

  ➢ **The case of: P-, D-.**

  - 72% ----------------- direct speech acts.

  - 28% ----------------- indirect speech acts.

    These results are displayed in the following figure:
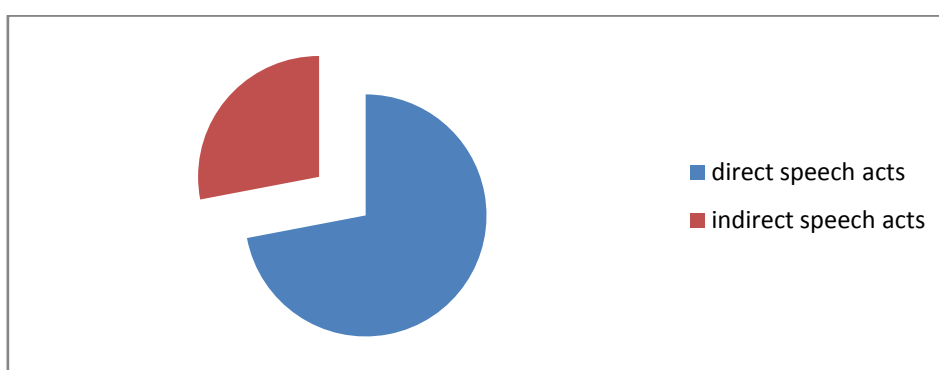
Figure 2.9: Tlemcen old people's style of communication corresponding to the case of: P-, D-.

In the different suggested situations, old people showed a tendency to adopt direct way to express themselves despite there is a noticeable proportion would resort to indirect speech acts if there were a friendly relationship between the interactants and no differences in their social position.

  ➢ **The case of: P-, D+.**

  - 67.5% -------------- direct speech acts.

  - 16.25% ------------- indirect speech acts.

  - 16.25% ------------- said nothing in this situation.

For more illustration the following pie chart is provided:
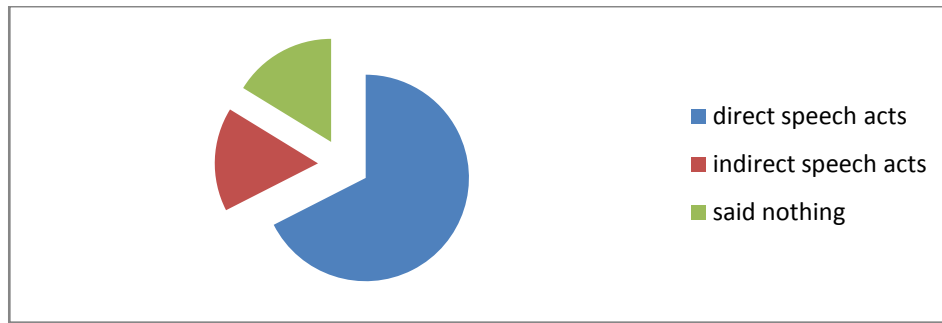
Figure 2.10: Tlemcen old people's style of communication corresponding to the case of: P-, D+.

The pie chart clarifies that although there is no closeness between the respondents and their addressees, they keep using direct style of communication, approximately, in the entire suggested situations more than indirect one.

➢ **The case of: P+, D-.**

- 45% ---------------- direct speech acts.
- 55% ---------------- said nthing.

The following figure will show more clearly the results:

Figure 2.11: Tlemcen old people's style of communication corresponding to the case of: P+, D-.

What is worth mentioning in this case is that the addressee is the father, and for old people this latter has a valued position, the matter that justifies the respondents' failure to give advice for instance. For the rest of this unit, they adopted, when it is appropriate, direct language towards their fathers and as aforementioned, with extensive talk.

➢ **The case of: P+, D+.**

- 63.33% ----------------- direct speech acts.

- 26,67% ----------------- indirect speech acts.

- 10%   ---------------- said nothing.

For more illustration these results will be displayed in the subsequent pie chart:

Figure 2.12: Tlemcen old people's style of communication corresponding to the case of: P+, D+.

Old people tended to use direct speech acts although there is a high degree in terms of power and distance.

 Alongside with the first and second categories, the third category analysis confirms that the first hypothesis has been rejected. The numerical results oppose the hypothesis that says the Tlemcenians resort to indirect speech acts in order to be more polite.

2.2.2. Analysis of recordings and notes taking

For the sake of describing the rituals of linguistic behaviour, of Tlemcen speakers, in terms of politeness, the inquirer set some elements to be followed for making the work more organized. We have tended to focus on the devices and strategies used to conduct a given conversation by the three-age groups mentioned above. In addition, since most of the recordings were done by the researcher herself, the paralinguistic and non-linguistic elements were taken into consideration.

2.2.2.1. First category

- A conversation between two young people about sensitive topic, in which a kind of disagreement arises.

X: [ħmijja:n ʃwija χʃa:n maʃi qadijjat ʕunŞurijja mani:ʃ ʕunŞuri]

(hmeyan are a little bit rough, this is not racism.....I'm not racist)

Y: [//smaʕni la la rah ʕandək

waħd ʃʃwija ntaʕ lʕunŞurijja//]

(Listen to me....no.....no, you are a bit racist)

X: [ʕla:ʃ](why ?)

Y: [smaʕni mli:ħ] (listen to me)

X :   [// ʒala:l ….galak bli ʕandək ʕunŞurjja !//]

(djalal…..he said that I'm a racist !)

The strategy that is used in this conversation is 'doing an FTA' represented in the (Y) attitude towards what (X) said about hmeyan. So, without hesitation Y disagreed to the extent that he interrupted the speaker (second pair of the first sequence), for that he threatened the positive face of X.

In this situation, the sensitivity of the topic triggered Y to be too direct in his intervention, and he did not adopt any redressive action to mitigate the threat. Consequently, X was embarrassed, and as an endeavour to defend and protect his positive face, he intentionally interrupted Y in a sarcastic way and he tried to involve another person in the conversation. Thus, the conversation carries an implicit conflict which can be avoided by resorting to other strategies. However, Y linguistic behaviour generally cannot be evaluated as an impolite behaviour, but an appropriate one depending on the topic discussed.

2.2.2.2. Second category

- A conversation between two friends (seems as that or at least they know each other) in public bus.

X: [ssalam əʕlikum kunt nħawəs ʕli:k] (Hello, I was looking for you.)

Y: [ħtaʒi:tni tfəḍḍal](Do you need me!?......go ahead.)

X: [//la://]..............[ɤi: bɤi:t nsaqsi ʕli:k w neħki:w ʃwija](//No//......I just wanted to asked about you, and I wanted to talk a bit.)

Y: [təbɤi nətlaqaw mu:r əlmaɤreb f loup blanc wella fajen mma tebɤi] (Do you want to meet in the evening in Loup Blanc "caffee", or wherever you want.)

X: [nʃʃallah] (Acceptance depending on god willing)

In this conversation, Y seems to be threatened by X to the extent that he flouted the local management system where he did not respond on X greeting. On the other hand, the X's positive face in turn was threatened when Y replied by 'ħtaʒi:tni', so he did not leave Y going on in his pair by interrupting him with //la://. In this moment Y knew he had hurt X's feelings and he tried to repair what he had done by suggesting a meeting that day.

Nowadays in our society, it is noticeable that even greetings pose a threat especially on the negative face. However, it has been observed that interlocutors, in each situation, resort to certain strategies to protect each other's face.

- Conversation between two women in house meeting.

X: [ana ndi:r setti:n nta:ʕ li: ba:rket lramda:n ,jekfi:wni](I prepare 60 pieces of barkets for Ramadan, they are enough)

Y: [wasəm jədχul fi:hum kaməl](What are the needed ingredients?)

X: [manqadʃ ngu:lək, ʕajni hija mizani] (I can't tell you, I will see.)

Y: [ana gult naʃri:lək əsswalaħ w teχadmi:li mʕa:k](I've said that I buy all what you need, and you prepare them for me.)

X: [ahhh mani:ʃ ʕa:rfa fa:wək naχdamhum tʒi ʕandi w naχχadmu mʔa baʕd] (Ahhh..I don't know wχhen I'll prepare them...could you come to me, and prepare them together?)

Y: [nʃallɑ :h ki tʕawli guli:li] (Depending on God willing, when you decide let me know.)

This conversation is a concrete example of an experienced situation, when a kind of imposition occurs. X was imposed on by Y request when she asked her to

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prepare for her the barkets. Thus, X's negative face was threatened and her territories were violated or flouted depending on the Y's intention. In this case, it is obvious that the acceptance will cost X a great effort and time. For that, and in an attempt to protect her negative face, X in turn threatened Y's positive face by saying [mani:ʃ ʕa:rfa fa:wək naχdamhum] implying a rejection of Y's request. However, X tried to mitigate the FTA by a proposal that would help the two, when she suggested meeting again and preparing them together.

2.2.2.3.   Third category

- In the market a conversation took place between an old man 'shopkeeper' and a women 'client'.

  The client: [ssala:m u ʕalajkum](Islamic greeting)

  The shopkeeper: [wa ʕalajkum əssala:m](Answer the greeting)

  The client: [ʕandək ħalwət məljana] (Do you have 'halwat məlyana?)

The shopkeeper: [wah ka:jən](yes, we do)

The client: [llɑ:h jχχali:k tqad teʕṭi:ni ʕla ħsa:b sətmil](Could you give a quantity for 70 Algerian Dinars?)

The shopkeeper searching for 'halwət məljana'and says: [sətmil maʕandha matʒi:blək](7000 'cents' won't buy you much.)

The client: [tba:nli ʁi ʃaqqi:tək] (I think I just bother you?)

The shopkeeper: [ʔi:wa gu:li] (You can say it)

The client: [ʔi:ja Ṣɑjji maka:n ləh smeħli](So don't bother yourself, it's ok I'm sorry !)

The shopkeeper stop searching : [ʔi:ja Ṣɑħħa](Ok then.)

The old man threatened the positive face of the client by implying his desire not to sell her what she wanted, when he said 'sətmil maʕandha matʒi:blək'. On the other hand, the client inferred the shopkeeper's intention, and realized that in a way

or another she had threatened his negative face by her request without enough money. For that she tried to lessen the threat by saying 'tba:nli ɣi ʃaqqi:tək'. Whereas the old man did an FTA towards her positive face again when he said 'ʔi:wa gu:li'. Even though he agreed with her (when the agreement is a positive politeness strategy), but in this case agreement was considered as an FTA.

What is worth noticing in this conversation is that the rules of the structure are respected such as turn taking, and sequences organisation.

> **Politeness formulas that characterize Tlemcen speech community**
>> ▪ **Benediction or blessing expressions**
>> - [llɑ:h jəħħafd̪ək] (God bless you!).
>> - [llɑ:h jʒʒazi:k] (God reward you!).
>> - [llɑ:h jχχali:k] (God bless you!/may god keep you!).
>> - [llɑ:h jənṢrak] (May god help you!).
>> - [llɑ:h jsallmək] (God bless you!).
>> - [llɑ:h jfarrħak] (God bless you!).
>> - [llɑ:h jʃʃafi:k] (May God heal you !).
>> - [llɑ:h jba:rək fi:k] (God blesses you!).
>> - [llɑ:h jarħmu:/jarħmah] (May God bless his soul!).
>> - [llɑ:h jssaχɑr] (May God bless you !).

These expressions are mutually shared by all the three categories, and frequently used in different situations as signs of solidarity and empathy.

> **Expressions that lessen or mitigate the seriousness of an FTA**
>> - [smaħli ʔt̪aʕtlək laʕsəl mən fumak] (Forgive me ..I cut honey from your mouth!, meaning 'I've interrupted you').

This expression is widely used in TLemcen speech community by middle- age and old people and not by Tlemcen young people. It is considered as face saving act when the hearer or the addressee interrupts the speaker's speech; in this case the hearer/addressee's behaviour threatens the speaker's positive face, and in order to repair what was done the use of positive politeness is required as flattering strategy.

- [əlkalb ħaʃa:k] (The dog far be it from you!).
- [da:k əlkalb f ʁi :r wedʒək/wəʒhək] (That dog far be it from your face!).

Uttering the word dog in Arabic culture is generally considered as an FTA towards other's positive face and the expressions 'ħaʃa:k !' and 'f ʁi:r wədʒək/wəʒhək!' are used by Tlemcen people mainly the second and third categories to soften that FTA. More than that, the expression 'da:k əlqanaʕ' implicitly means the word dog ; it is used among old people. However, the word dog is used explicitly among Tlemcen young people without redressive action.

- [əddar/wla:di] (My wife).

The wife's name is at certain extent considered as an FTA towards the speaker's positive face. For that it is alternated by 'əddar' (the house), or 'wla:di' (my sons). This custom has been inherited from the previous generations. Nowadays, Tlemcen young people's perception and production of these terms is changing.

 ➢ **Other politeness rituals that still retained and equally used by Tlemcen middle-age and old people**

✓ Discussing taboo topics such as illnesses, death, and difficult situations are usually imply a kind of threat towards positive and negative face of interactants. Thus, for the sake to protect these faces, interlocutors typically used certain formulas which picture meanings of solidarity, sympathy and respect to others 'feelings.

- [ʕandu:/ʕandah hada:k lmard llɑ:h jʕafi:k w jʕafi:na] (He has that disease, may god protects you and us as well!).
- [llɑ:h jbəddal mħabtu:/mħabtah bəṢbar] (May god change his love with patience!).
- [əlbarka f ru:skum] (Blessing is in you!).
- [mamʃa mʕa:k ba:s] (May God bless you !).
- [laba:s ʕli:k] (I hope there is nothing wrong with you!).
- [lləh la jwari:k ba:s](God not show you anything wrong !).

✓ **Expressions of congratulations**:

- [mabru:k ma ri:kum taʕʕamlu:/ mabru:k ma ra:kum di:ru:](May God bless what you are doing!).
- [llɑ:h jba:rək fi:k w fi əjja:mək](May God bless you!).

- [mabru:k ʕi:dkum bəsla:mtək w sla:mət wli:da:tək](Congratulations for the aid, with your safety and your children as well!).
- [llɑ:h jssalmək, w ʕuʔba/ʕuqba lalʕa:m dʒdʒa:j/ʒa:j](May God bless you !)

These linguistic politeness rituals are more condensed among Tlemcen young people:

- [ʕaḍḍɑma llɑ:hu ʔaʒrakum] (May God reward you !).
- [ʔaʒruna wa ʔaʒrukum ʕala llɑ:h] (May God reward you and us as well!).

- [llɑ:h jʃa:fi:k](May God heal you !).
- [ʔami:n/ Ṣaħi:t 'ʃukran/ mersi'] (Amen/ Thanks !).

- [Ṣɑħħa ʕi :dkum](Congratulations for the aid!)
- [jssalmək, kul ʕa :m w nta bχi :r](God bless you, each year and you are fine !)

For the first category, old and middle-age speakers 'rituals of politeness are considered traditional and do not express their identity, and it would be marked if it was used by young people.

2.3.   Results and interpretation

Depending on the analysis of the whole questionnaire, it has been concluded that approximately all Tlemcenians, regardless of their age, adopt to certain extent direct way to express themselves. However, there are some details that make the three categories are somewhat different, for instance when the father is the addressee a considerable proportion of the third category prefer not to do the FTA especially in the situation of advice, unlike the other categories in which giving

advice to father is fluctuated between direct and indirect speech acts . In addition, in the situation where there are a high degree of power and distance, the adoption of the 'do not do an FTA' strategy takes place in the first and second categories as opposed to the third one where those social factors do not deny the old people to linguistically be involved in various situations. Generally in equal familiar relationships and even when the speaker has a certain degree of power over the addressee, the too direct way of communication (bold on-record) does not considered as a sort of an FTA. So, this style is fairly appropriate in those situations. On the other hand, indirect style of communication does not always represent politeness; there are situations where the indirect causes offence more than the direct one does. For example when the speaker is advising an old person to stop doing bad acts and says:

[ja lhadʒ rabi jəstħi məlkbi:r kifa:ʃ nti:na matəstħi:ʃ mə llɑ:h] (Oh pilgrim, God is ashamed of the old person, how are you not ashamed of God)

This statement rigidly threatens the addressee's face, more than when the speaker resorts to the imperative structure such as 'stop doing that, it is a harmful acts'.

So following the analysis of DCT, it is obvious that Tlemcen speakers resort to direct speech acts in order to achieve their goals. The first suggested hypothesis, thus, is rejected. However, the researcher had relied on the logic and previous reading when he suggested that Tlemcen speakers use indirect way of communication in order to manifest politeness. But what is of a paramount importance to mention is that the interlocutors avoid as much as they can the too direct speech acts which are represented in bold on-record strategies though they are not considered FTAs in the situation where there are familiar relationships between the interlocutors.

Moreover, the analysis of qualitative data reveals that the second suggested hypothesis is confirmed since politeness rituals are generally inevitable as face saving acts that permit the interlocutors to conduct a smooth successful conversation. Tlemcen people generally manifest linguistic politeness via positive politeness and negative politeness at speech acts level. On the other hand, they

resort to off-record strategy which is represented in implicature when they are involved in a whole conversation. This strategy is appropriate in any speech community which is controlled by the same socio-cultural norms.

Tlemcen politeness rituals are marked linguistic behaviour that characterize and distinguish Tlemcen speech community from other speech communities. And by reference to age variable, politeness is the same as a concept but different as a behaviour. that is to say, politeness rituals are retained by the three categories were under investigation, but each category has its own way to express or manifest linguistic politeness depending on the events they have experienced. In addition, within any society there are culture and sub-cultures that differ in terms of ethos which refers specifically to social interaction quality. For instance, Tlemcen young people's verbal interactions are characterized by speed and lack of respect for turn taking as well as the use of new vocabulary and condensed expressions. Middle-age people' verbal interactions are more serious, steady, and with determined goals. On the other hand, Tlemcen old speakers 'ethos is generally warm, easy going, where there is nostalgia to the past. Moreover, traditional good-wishes are widely used by the second and third categories in different occasions such as weddings and funerals, and which are not used at the same extent by the first category.

2.4.   Conclusion

The second chapter aims to analyse, quantitatively and qualitatively, the data was collected, and to answer the research questions by confirming or disconfirming the suggested hypotheses.Through the description of linguistic behaviour of Tlemcen speech community, it has been noticed that Tlemcen speakers generally tend to apply politeness strategies such as positive politeness, negative politeness, and off-record strategy in order to save and maintain their face. However, referring to the age variable there are some differences between the first category and the second and the third in terms of the way by which the interlocutors express themselves politely or appropriately. These differences are conditioned by the sub-culture each category belongs to.

General conclusion

Politeness is the part of language use which reflects human solidarity and sympathy. It is a matter of taking into account the others' feelings, wants and needs. Thus, politeness in communication goes to the very core of social and linguistic interaction where face work is a mediating concept.

In the present work, this phenomenon was viewed via 'emic' and 'etic' approaches, i.e., the linguistic behaviour, of the three categories was under investigation, was described through persons within one culture that the researcher belongs to. On the other hand, and in an attempt to be to certain extent culturally neutral, it was tended to see more than one aspect of the shared culture. That is to say, the sub-cultures each category belongs to, generally influence their behaviour and particularly their linguistic one. Thus, the differences among the three categories in terms of linguistic politeness depend on the time, events, and various experiences they lived in.

This research aimed to describe how Tlemcen speakers manage their verbal interaction in order to save each other face, and what type of communication they resort to for expressing their needs or /and achieving their conversational goals.

For the sake of reaching those objectives, this study was structured as follows: the first chapter dealt with the theoretical consideration on politeness and the main theories that are related to the phenomenon. In addition, the second part of the chapter was devoted to the methodology followed in conducting the work and gathering the required data. The second chapter was all about data analysis, interpretation, and discussion.

Through designing a descriptive instrumental embedded case study, and after the analysis of the collected data using a set of research instruments such as: a questionnaire (DCT), and observation (recordings, notes taking), the first hypothesis was disconfirmed but the second one was confirmed.

For the first hypothesis, it was suggested that in order to communicate politely, Tlemcen speakers resort to indirect speech acts. Whereas, the results

revealed the opposite; where direct speech acts are widely used by Tlemcen interlocutors in different situations, even though the use of this strategy varies among the three categories were under investigation in certain situations and towards certain addressees. Concerning the second suggested hypothesis, the results confirmed that politeness rituals are retained in Tlemcen speech community. However, referring to the age variable; those rituals vary from one category to another because of the dynamic of socio-cultural norms that noticeably change through time. For that, politeness is a static concept but a dynamic behaviour.

Moreover, and relying on Watts (2003) relational work, the same linguistic behaviour could be evaluated differently when it is used by persons who belong to two different age categories. For instance, each category is characterized by certain unmarked terms or expressions, but when they are used by another category, they become marked positively or negatively. Usually the use of old people expressions by young people would be positively evaluated. In contrast, when old people use the expressions of young people, they would be in the process of doing an FTA towards their positive face, and negatively evaluated by others. The age variable, hence, is of a paramount importance in the production and perception of linguistic politeness.

This research was a trial to explore whether politeness theories Brown & Levinson (1987) and Watts (2003) are applicable in Tlemcen speech community by describing its linguistic behaviour in terms of politeness. It was ultimately deduced that polite behaviour, face work, and politic behaviour are strategies people resort to for conducting smooth successful conversations.

This humble endeavour to contribute to the current investigations in politeness area does not live up to the level that satisfies the critic reader since it just skimmed superficially the target phenomenon. Goffman (1967) says that politeness could not be investigated far from the psychological side of the interlocutors which is missing in the present study. In addition, there are other social variables that affects the manifestation of politeness, and which were not taken into consideration in this work. Furthermore, such a topic needs a large sample size that would cost the

researcher much time and efforts. Finally, concerning the literature review, there were several confusing concepts and scholars' points of view that were considered, at times, a real obstacle for the continuation of the work in a satisfing way.

For further research, it would be worthy to scrutinize linguistic politeness starting from the common points of the different politeness approaches; taking into account all the different factors that influence the language use. Investigating politeness manifestation requires to enlarge the sample and to adopt data based-approach suggested by Marina Terkourafi.

Politeness is a matter of nurture rather than nature; it has been always changed as behaviour, and always will be. For that, studying such an intricate linguistic field would not be end with the scholars' agreement neither on the definition of politeness, nor on the way that should be investigated with.

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APPENDICES

Appendix A

Questionnaire

Discourse completion test (English version)

Sex: ....   Age: ....

These are some of the situations that a person experiences in his daily life, please fill in the following spaces using the dialect instead of the standard.

1. You want to borrow something of value from a person. How do you ask for it?
   - sister /brother:..
   - relative:..
   - neighbour:...

2. You need a financial amount. How do you ask for it?

   - father:...

   - your boss (for an advance):..

3. Asking for time to

   - a person you know:...

   - a person you do not know:..

4. You want to advise someone to stop doing bad or harmful acts (smoking for example). What do you say?

   - a person you do not know:

   * of the same age:...

   * older than you:...

   * younger than you:...

   - a person you know:

   * your boss:..

   * father:..

* friend:..

* son:..

5. How do you apologize for colliding with someone without attention?

- a person of the same age and gender:..

- a person of the same age but opposite gender:.....................................

- someone older than you:...

- a child:..

6. How to respond to someone who asks you to comment on his /her appearance (that you do not like)?

- sister/ brother:...

- friend:...

- someone with superficial relationship:..

7. If you are in a conversation with someone and show a dissenting opinion about a particular topic, how do you intervene?

- a family member:..

- a colleague: ....

- your boss:..

- someone you do not know:..

Thank you very much for your cooperation

Discourse completion test (Arabic version)

الجنس: ....   **السن:** ....

هذه بعض المواقف التي يتعرض لها الإنسان في حياته اليومية. من فضلك أملأ(ي) الفراغات التالية مستعملا(مستعملة) اللهجة بدلا من الفصحى.

1. تريد أن تستعير شيء ذا قيمة من الأشخاص المذكورين أسفله؛ كيف تطلب ذلك؟

الأخ/الأخت: ....

قريب(ة): ....

الجار(ة): ....

2. تحتاج إلى مبلغ مالي؛ كيف تطلبه ؟

الأب: ....

رئيسك في العمل (سلفه مثلا): ....

3. كيف تسأل لمعرفة الوقت؟

شخص تعرفه: ....

شخص لا تعرفه: ....

4. تريد أن تنصح شخصا بالعدول عن القيام بفعل سيء (التدخين مثلا)؛ ماذا تقول؟
   أ. لشخص لا تعرفه:

في نفس سنك: ....

أكبر منك: ....

أصغر منك: ....

ب. لشخص تعرفه:

رئيسك في العمل: ....

الأب: ....

الصديق: ....

الإبن: ....

5. كيف تعتذر عن اصطدامك بشخص بدون انتباه:

شخص في نفس السن ونفس الجنس: ....

شخص في نفس السن ومن الجنس الآخر: ....

شخص أكبر منك: ....

طفل(ة) صغير(ة): ....

6. كيف ترد على شخص طلب منك أن تعلق على مظهره الذي لا يعجبك:

أخ/أخت: ....

صديق: ....

شخص علاقتك به سطحية: ....

7. إن كنت في محادثة مع شخص وأبدى رأيا يخالف رأيَك بخصوص موضوع معين؛ كيف تتدخل؟

أحد أفراد العائلة: ....

زميل في العمل أو الدراسة: ....

رئيسك في العمل: ....

شخص لا تعرفه: ....

شكرا جزيلا على تعاونكم.

Appendix B

Terms of address used by Tlemcen speakers:

- lħadʒʒa or lħaʒʒa (pilgrim), addressed to old women.
- Lħa:dʒ or lħa:ʒ (pilgrim), addressed to old men.
- bba (my father).
- Pa:pa (my father).
- ʔa:bi (my father).
- mma (my mother).
- mi:ma (my mother).
- ma:ma (my mother).
- u:mi (my mother).
- ʕammi (my uncle).
- χa:lti (my aunt).
- χu:ja/ χa:j/ʔə:χi (my brother).
- χti/lʔuχt (my sister).
- χa:li (my uncle).
- ʕamu: (my uncle).
- mu:ħamed (Mohammed).
- mada:m (madam).
- ʃʃa:bba (young woman/beautiful girl).
- ʃba:b (young man/ handsome boy).
- Ṣadi:qi (my friend).
- Ṣa:ħbi (my friend).
- bugu:s (handsome).
- weldi (my son).
- wli:du (my son).
- wli:di (my son).
- benti (my daughter).
- bnəjti (my daughter).
- zzaʕ:m (boss).
- ʃʃi:χ (boss).
- ləmʕʕəlem (boss).

Appendix C

Situations of direct and indirect speech acts

a. First category:
- **Requests:**
  - Direct speech acts
    1. Xuːja llɑːh jərda ʕliːk saləfli lutuːtək naħtaʒha.
       (Brother may god bless you, borrow me your car.)
    2. ʔa papa ʕţiːni mjətalaf.
       (Oh father give me one thousand 'cents'.)
    3. ʃħaːl raha əssaʕa llɑh jəħħafdak.
       (What time is it? God bless you)

  - Indirect speech acts
    1. llɑːh jχχaliːk təndʒam tsaləfni laɣuːb lɣuːʒ ?
       (may god keep you, could you borrow me the red dress ?)
    2. ʔaːbi maʕliːʃ taʕţiːni ʃwija drahəm ?
       (father is it ok to give me some money ?)
    3. rani ʔuːmpan, χɑːsni lisuːns.
       (I'm out of order, I need petrol.)

  - **Advice :**
    - Direct speech acts
      1. llɑːh jahdiːk ħəbbas haːd lham.
         (may god guide you stop this bad act.)
      2. ʔawəddi χţiːk mədduχaːn.
         (dude avoid smoking.)

    - Indirect speech acts
      1. ja papa duχaːn waʕər ʕliːk.
         (oh father smoking hurts you.)
      2. ja lħaːʒ mazaːl naħtaːʒuːk.
         (oh pilgrim we still need you.)

  - **Apology :**
    - Direct speech acts
      1. smaħli wallaːh maʃəftak !
         (sorry, I did not see you, i swear !)
      2. smaħli ʕamuː!

(sorry uncle !)
3. paːʁdun (χɑːj/ χuːja/ madɑːm) !
   (sorry brother !/ sorry madame !)
4. smaħli lħaːʒ/ lħaːdʒ wallɑːh maʃəftak !
   (sorry pilgrim, I did not see you, I swear !)
5. ssamħiːli/smeħli lħaːʒʒa/ lħaːdʒdʒa wallɑːh maʃeftak !
   (sorry pilgrim, I did not see you, I swear!)

- **comment :**
  - Direct speech acts
    1. ʔasəm haːd lħaːla ! madʒitniːʃ kaːməl.
       (What is this !you look awful.)
    2. raːk ki lqard !
       (You look like a donkey !)
    3. ʒaːk mliːħ.
       (It fits you.)

  - Indirect speech acts
    1. wkaːn tbəddal la kuːləʁ maʃi χiːr ?
       (if you change the color, it will be ok.)

- **Disagreement** :
  - Direct speech acts
    1. Raːk ʁɑːlaṭ.
       (you're wrong.)
    2. Smaħli maʃi hadra haːdi.
       (Sorry, it's not as that.)
    3. fi haːdi raːk ʁɑːlaṭ əʃʃiːχ/ əʃʃef, smaħli.
       (sorry boss, you're wrong.)

b. Second category

- **Requests :**
  - Direct speech acts
    1. llɑ ːh jχχaliːk saləfli lχaːtəm djaːlək.
       (may god keep you, borrow me your ring.)
    2. ʔaː χti salfiːli lħaːʒa ləflaːnija.
       (oh sister, borrow me that thing.)
    3. saləfli a Ṣaːħbi.

(borrow me,dude.)

- Indirect speech acts
    1. lla:h jχχali:k jla təndʒam tsaləfli …..
       (may god keep you, could you borrow me…..)
    2. naqdər naṭləb sulfa, rani məħtaʒha .
       (Could I ask for an advance? I do need it.)

- **Advice :**
    - Direct speech acts
        1. lla:h jaħħafdək baṭlah, ra:k dəjjaʕ fi Ṣaħtek w ʒi:bak.
           (may god bless you stop it. You lose your health and pocket.)
        2. ħabbəs ha:d əssam ʕli:k.
           (Stop this poison.)
    - Indirect speech acts
        1. ʕla:ʃ ra:k təhlak fi Ṣaħtək ?
           (why are you destroying your health ?)
        2. dduχa:n ħra:m.
           (smoking is Haraam 'a sin')

- **Apology :**
    - Direct speech acts
        1. smaħli lla :h jχχali:k.
           (sorry, may god keep you.)
        2. smaħli wəlla:h ma bəlʕa:ni !
           (sorry, not intended, I swear !)
        3. smaħli wəlla:h ma ʃeftak !
           (sorry, I did not see you, I swear !)

- **Comment :**
    - Direct speech acts
        1. wəllɑ:h ma ʒa:tək ɣi:r bəddal.
           (it did not fit you,I swear , just change it.)
        2. ra:k ʔarti:st.
           (you look great.)
        3. ma ra:kʃ ʕa:ʒebni.
           (I do not like your appearance.)
        4. ʒi:ti ʃa:bba.
           (You look beautiful.)

- **Disagreement :**
- Direct speech act :
    1. la la ri:k ɣɑ:lṭa.
       (no…no…you're wrong.)

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2. tba:li ra:k ɤa:ləṭ.
   (I think you're wrong.)
3. smaħli, bəʂʂaħ kul waħəd ki:ʃ jʃu:f mən ʒi:htah.
   (sorry, each one has his point of view.)

c. Third category
   - **<u>Requests</u>**
     • Direct speech acts
       1. Ṣəd?a ʕli:k saləfli….
          (charity on you 'please',borrow me…)
       2. ?a: χα :j saləfli lla:h jχχali:k w nʕa:wed nradlək.
          (oh brother, may god keep you, borrow me and I'll get it back
          to you.)
       3. ʃħa:l ri:ha ssa:ʕa lla:h jχχali:k ?
          (may god keep you, what time is it?)
     • Indirect speech acts
       1. ra:ni maħta:ʒ mablaɤ məlma:l.
          (I need an amount of money.)
   - **<u>Advice :</u>**
     • Direct speech acts
       1. ?a: waldi χţi:k mədduχa:n.
          (oh my son avoid smoking.)
       2. ʕəfek mədduχa:n, ra:k ḍḍar Ṣaħtək.
          (Avoid smoking, you're hurting your health.)
     • Indirect speech acts
       1. nʕal əʃʃiţa:n.
          (Curse the devil.)
       2. madabi:k matəhlakʃ nafsək.
          (It is preferable not to destroy yourself.)
       3. ?a: waldi nħəbbak tku:n χi:r manni.
          (oh my son i want you to be better than me.)
   - **<u>Apology:</u>**
     • Direct speech acts
       1. smaħli/ssamħi:li banti.
          (forgive me daughter)
       2. smaħli lħa:dʒ (dʒa)/ lħa:ʒ (ʒa).
          (forgive me pilgrim)
       3. smaħli wəlla:h maʃaftək.
          (forgive me, I didn't see you I swear)

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- **Comment:**
  - Direct speech acts
    1. saggəm ru:ħak, maʒi:tʃ.
    2. ʔawaddi maʒa:tʃ ʕli:k.
       (it does not fit you , dude.)
    3. ri:k ʕa:mla ki lwaχda.
       (you look awful.)
    4. baddəl ʕli:k ra:k ki ʃʃiʈɑ:n.
       (Change it, you look like satan.)
- **Disagreement:**
  - Direct speech acts
    1. smaħli ha:d lhadra madaχlətʃ ra:si.
       (sorry, I'm not convinced.)
    2. Smaħli ja ləmʕaləm bəṢṢɑħ ra:k ɣa:laʈ.
       (sorry boss/master, but you're wrong.

Summary:

This research is a pragmatic study to describe the linguistic interaction in Tlemcen society in terms of politeness. The purpose of this study is to highlight the methods and politeness strategies used in this society. Which strategies would save the face of the interlocutors and ensure the smooth running of the interaction, the achievement and accomplishment of its objectives smoothly. For this purpose, "observation" (note-taking - recording of conversations) and "discourse completion test" were used as tools to collect data from the randomly selected sample. After the analysis of the collected data, the results revealed that the participants in their interactions resort to direct speech act. On the other hand they use different politeness strategies to various extents in relation to age.

Key words: linguistic interaction, discourse completion test, politeness strategies.

الملخص:

هذا البحث هو دراسة تداولية لوصف التفاعل اللغوي في المجتمع التلمساني من حيث الادب. والغرض من هذه الدراسة هو تسليط الضوء على أساليب واستراتيجيات الادب المستخدمة في هذا المجتمع. و التي من شأنها حفظ ماء وجه المتحاورين وضمان حسن سير التفاعل وتحقيق أهدافه بسلاسة. لهذا الغرض ، تم استخدام ألملاحظة (تدوين الملاحظات ـ تسجيل المحادثات) و "اختبار تكملة المحادثة" كأدوات لجمع المعلومات من العينة التي تم اختيارها بطريقة عشوائية.و قد أظهرت ألنتائج ـ المتحصل عليها بعد التحليل ـ ان المتحاورين يلجؤون الى استعمال افعال الكلام المباشرة من جهة و من جهة اخرى عامل السن يؤثر الى حد ما على استراتيجيات الادب المستعملة.

الكلمات المفتاحية: التفاعل اللغوي ـ اختبار تكملة المحادثة ـ استراتيجيات الأدب.

Résumé:

Cette recherche est une étude pragmatique visant à décrire l'interaction linguistique dans la société de Tlemcen en termes de politesse. Le but de cette étude est de mettre en exergue les méthodes et les stratégies de politesse utilisées dans cette société. Lesquelles stratégies sauveraient la face des interlocuteurs et garantiraient le bon déroulement de l'interaction, l'atteinte et l'accomplissement de ses objectifs sans heurts. À cette fin, « l'observation » (enregistrement de notes - enregistrement de conversations) et le « test de complétion de discours » ont été utilisés comme outils pour collecter des informations auprès de l'échantillon sélectionné au hasard. Au terme de notre travail, l'analyse nous a révélé que les participants aux interactions de notre corpus de Tlemcen usent des stratégies de politesse en situation d'interaction à des degrés divers selon les groupes d'âge.

Mots clés : l'interaction linguistique, test de complétion de discours, les stratégies de politesse.