



Some Problematic Uses Of Politeness principle By Iraqi College Student
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Abstract

Communication is natural to the species of human beings. Language is used for expressing and sharing ideas, beliefs and thoughts. A lot of interaction goes on in natural conversational situations. Hence, language has to be used very carefully. In order to maintain smooth communication flow and good relationships, it is necessary to be polite while conversing. However, the concept and strategies of politeness are different in different cultures and also vary from individual to another. Learners from one language community fail to understand the idea of politeness while learning a second or foreign language. In this study, the researchers have analysed natural conversational extracts of fourteen Iraqi college students majoring in English, which they study as a foreign language and tried to conclude the reasons why they are confused while using the politeness principle in English. The study concluded with some suggestions to teachers of English at Iraqi colleges departments majoring in English and syllabus designers at the Iraqi ministry of higher education.



INTRODUCTION

Man, as a social animal, has a need to communicate with others and the chief means of communication is oral conversation. Not only ideas, beliefs and opinions but also feelings and emotions are expressed through conversation. Every individual has a unique nature, a character along with certain traits. There can be differences of opinion, differing perspectives and all kinds of feelings, both positive and negative towards others. Yet, relationships are maintained and surging of emotions is controlled through conversation. Failing certain norms that are followed while conversing, the conversation wouldn't be able to achieve success in its purpose, nor would it be easy to maintain peace and order in society. The balance is delicately poised by conversation, preventing natural clashes and outburst of emotions. Hence, conversation plays an important part in human life.

According to Grice (1975), human beings follow what are called conversational principles. They contain maxims like maxim of quality, quantity, manner and relevance. They decide how much we say, what we say, how we say it and how relevant it is. We cannot and do not say whatever we can in any

One has to be polite while conversing, no matter what is there in the mind. Leech (1983) proposed the principle of politeness. This is less concerned with the content of the conversation than the impact of the way it is said on the listener.

The concept of politeness varies from culture to another. An act that is considered polite and modest in one community may not be acceptable in another. Hence, those who learn English as a second or foreign language may not achieve competency easily and quickly and one of the reasons could be the difference in the concept of politeness. They take a longer time to understand and practice linguistic politeness while using English. In Iraq, college level students learn English as a foreign language. On account of their culture and some characteristics of their mother tongue, they fail to understand the politeness in English. Basically, English is considered to be a very polite language, with many polite expressions used commonly, like thank you, sorry, beg your pardon, excuse me etc. The aim of this paper is to examine the confusion in the use of politeness strategies in English by Iraqi college students.



AIMS AND OBJECTIVES

- To collect sufficient and appropriate data from the English conversation of Iraqi college students
- To analyse the data in the light of linguistic politeness principle and its maxims
- To draw inferences about the causes of confusion
- To summarize the reasons that lead to confusion and suggest ways to overcome them

SAMPLE AND METHODOLOGY

Real time conversation extracts from the conversation of Iraqi college students were recorded. The conversation pieces of students were randomly collected while on campus. A total of 25 samples were collected. The students belonged to Ibn Rushd

College of Education, University of Baghdad. Conversations were recorded in informal situations with due permission from the participants. The researchers did not participate in the conversations. Every time, the group was different and the location was different. The conversation was analysed to find out the confused uses of politeness principle or violation of it.

Informed Consent

The participants entered research voluntarily with full awareness about what it meant for them to take part, and that they gave oral agreement before they were recorded as participants in the research.

Consent was obtained orally before the participants' conversations were started to be recorded and there was no undue influence on participants to consent. The participants understood what the research was and what they were consenting to.

The participants were subjected to the two distinct stages of a standard consent process for competent adults which were first; they were informed by the researchers of the purpose of the study and there were no pressure to respond to the researcher immediately. Second: the researchers clarified the terms of the research, often as separate bullet points or clauses read to them orally ; the students agreed to each term (giving explicit oral consent) before agreeing to take part in the study recording process as a whole. Before consent has been obtained, the participants were given a whole week of time to consider whether to consent and to ask questions, then 25 recorded conversations were taken while students were in the campus to then randomly selected 14 only to be analysed.

IMPORTANCE OF THE STUDY



For conversation to go on smoothly, it is necessary to follow certain principles. The act of communication has certain goals. According to (Grice, 1975), there is a tacit agreement between listeners and speakers while conversing. Without this kind of agreement and abiding to it by all participants, the goals of communication cannot be achieved. Grice calls it the “Cooperative Principle”. (Leech, 1983) argues that the cooperative principle explains what people say and how, but it does not explain why the principles are violated by users. Hence, he has proposed what he calls “the Politeness Principle”. This study focusses on the maxims of Politeness Principle. Very often, those who learn English as a second or foreign language, are not aware of the maxims of politeness principles in English. They are likely to get confused, resulting in improper, incomplete communication or lack of communication. They often get confused while trying to be polite while using L2.

This study analyses the data of communication instances among EFL students to find out the examples of confusion regarding the Politeness Principle and the reasons behind it.

It is important to follow the maxims of linguistic cooperative Principle as well as Politeness Principle so as to get understood properly, correctly, and for unambiguous communication. If the reasons for confusion are known, it will help learners to avoid confusion and it will also help ESL / EFL teachers to plan their teaching accordingly or to prepare adequate teaching-learning material.

The idea of politeness not only differs from culture to another, but from person to person. Culture and politeness are closely related. Culture is not static but dynamic. (Culepeper, 2011:12) points out that cultures should be seen as “multiple and constantly undergoing change, and people shift in and out of particular cultures”. According to (Mazid, 2006:68) Arabic community has in general an inclination towards the generosity maxim while English community prefers agreement maxim. Hence, politeness is culture-specific. The traditional politeness theory assumes that there is a relationship between certain linguistic forms and their functions (Mills, 2011). Words such as ‘thank you’ or ‘please’ are considered to be polite, however, they can be used sarcastically or ironically. There are plenty of words and expressions of politeness in English. Whether they are uttered meaningfully is another issue. A person may say ‘thank you’ just for the sake of politeness although he/she may not be having any sense of gratitude. Such expressions are avoided in some communities, especially among family members. This may be attributed to the reason mentioned by (Sifianou, 1992:42) concerning Greek culture, in Libyan Arabic. Members of the same in-group see it as their duty to help and support each other, both morally and financially, so they find no obvious reason for thanking or apologizing, unless for something they conceive of as being very serious or beyond the normal duties of the performer of the



action, since the appropriate response is similar behaviour from everybody when the occasion arises. Libyans are more informal and particular about maintaining good relationships. Modern theorists believe that there are many flaws in traditional theories of politeness. For example, politeness depends upon the context. An imperative expression sounds appropriate in the military or in a classroom (Hall, 1976:91). (Hall, 1997:258) also takes into account the possibility that cultures are judged at a stereotypical level. Hence, politeness norms should not be generalized across cultures (Stadler, 2011: 98). Cultures are complex, variable, heterogeneous and diverse.

In Indian languages, there are no handy words available and commonly used to express gratitude. Hence, the expressions of gratitude carry value and are genuine. It can be expressed only when heartfelt, in a genuine way. Furthermore, such polite formulaic expressions can be evaluated negatively in certain situations in Arabic, whereas they might be seen as essential in similar situations in English. Directness is considered to be impolite in English. Indirectness is a sign of politeness. Cross cultural differences regarding politeness can lead to miscommunication or ambiguity. Hence, awareness about the differences can develop confidence about the use of English among ESL / EFL learners and make them competent in the use of English.

THEORETICAL BACKGROUND

Politeness

Before considering linguistic politeness, it is first necessary to understand what is politeness. To offer a seat to an elderly passenger is an act of politeness. To interrupt a conversation between two people is impolite. Every act of conversing has some goals. For example, one may want to ask someone for a favour. Naturally, he will be polite. He will make a polite request. Only then, there is a chance that he will get the favour. In this sense, politeness is a means to achieve some end. People greet each other, send birthday wishes, messages on anniversaries, congratulate others on their success

or pay complements, all because they want to maintain social relationships. All these are signs of politeness.

Politeness implies control. Each individual has a public face or image. We try to live up to that image. It compels us to follow the norms and conventions of the community of which we are a part. In order to pose as an educated, decent and civilized individual, one often has to refrain from going against the conventions of the community. These conventions can be called the norms of politeness. Politeness is a social phenomenon that helps to maintain



social relationships. Along with linguistic realization, politeness involves paralinguistic and kinetic details (Brown and Levinson, 1987:58).

Just knowing the grammatical rules of a language is not enough for effective communication. Mastery implies pragmatic competence as well. not just 'usage' of language but 'use' of language is equally important. L2 speakers commit mistakes on account of cross-linguistic differences in speech act realizations. Cooperative principle and politeness principle are part of pragmatic use of language.

Politeness assumes that we all have a 'face'. The face has its wants or needs. Some speech acts are face threatening either to the speaker or to the hearer. It depends upon the relationship between the speaker and hearer and on factors like power, social rank and distance. In positive politeness, the speaker's goal is to address the positive face needs of the hearer, for example, complimenting. negative politeness addresses the hearer's need for freedom of action and freedom from imposition in making his or her own decisions. "Positive politeness strategies address the other's positive face wants, whereas negative politeness strategies address their negative face by showing distance and impersonality" (Vinagre, 2008:1025).

One way of understanding what is politeness is to consider what it is not, that is impoliteness. Opposite of politeness can be rudeness, crudeness, vulgarity or discourtesy. These terms help to get a better idea about politeness. A small amount of research has focused on impoliteness, which is defined as "behaviour that is face-aggravating in a particular context." Some contend that impoliteness is rooted in the hearer's understanding of the speaker's intentions, and upon the sensitivity of the context.

The Politeness Principle

Grice's (1975) Cooperative Principle explains the relation between what people actually say and what they intend to say. The Cooperative Principle consists of maxims of quality, quantity, relevance and manner and they are all very important. They decide what is said, how much is said, how much is relevant and how it is said. However, the theory does not explain why people deviate from the maxims deliberately nor why they sometimes imply meaning indirectly.

(Grice,ibid) believes that speakers must follow these maxims and cooperate in the process of communication. When they flout these maxims, they do not want to be non-cooperative. Some cases, "in which a speaker blatantly fails to observe a maxim, not with any intention of deceiving or misleading, but because the speaker wishes to prompt the hearer to look for a meaning which is different from, or in addition to, the expressed meaning".(Grice,ibid)

The Politeness Principle fills up this gap and complements the Cooperative Principle substantially. Leech (1983) has proposed the following maxims of Politeness Principle:

- (1) Tact Maxim



Minimize the expression of beliefs which imply cost to other.

Maximize the expression of beliefs which imply benefit to other.

(2) Generosity Maxim

Minimize the expression of beliefs that express or imply benefit to self.

Maximize the expression of beliefs that express or imply cost to self.

(3) Approbation Maxim

Minimize the expression of beliefs which express dispraise of other.

Maximize the expression of beliefs which express approval of other.

(4) Modesty Maxim

Minimize the expression of praise of self.

Maximize the expression of dispraise of self.

(5) Agreement Maxim

Minimize the expression of disagreement between self and other.

Maximize the expression of agreement between self and other.

(6) Sympathy Maxim

Minimize antipathy between self and other.

Maximize sympathy between the self and other.

Politeness is a social convention and observed behaviour in all cultures (Alaoui. 2011: 1).

LITERATURE REVIEW

Discourse and communication are widely discussed topics in linguistics. There is a bulk of research on the conversational practices in all languages.

Cultural differences are at the centre of the notion of politeness. Comparative studies that focus on titled 'The Politeness Principle in English and Arabic: A Comparative Study' cultural differences help to overcome the differences and improve communication between speakers of different languages. (Huang,2008). conducted a study titled 'Politeness Principle in Cross Culture Communication'. The researcher believes that sometimes, what is considered to be polite according to Chinese may not be considered as polite in the western culture. He talks about Leech's Politeness Principles and Brown and Levison's (1987) positive and negative 'Face Wants'. He explains the idea of politeness and the cultural differences in Britain and China. He gives example of the ways of greeting, addressing terms, saying farewell, praising and expressing gratitude in Chinese and English. He also discusses the culture vales of politeness. He concludes that while communicating with people from different cultures one must get acquainted with the differences and act accordingly in order to prevent misunderstandings. He points out that gender differences and taboo words are also significant.



Another comparative study titled ‘The Politeness Principle in English and Arabic (Jabir,2014). He states that politeness is used to avoid conflict or clash between speakers and listeners. He explains in detail Leech’s model of politeness and all its maxims. He concludes that Arabs have not paid due attention to pragmatic aspects of language, that there are few studies on the topic by Arabic scholars and that more attention needs to be paid to this feature of English to enable better communication especially in case of those who study English as a second or foreign language.

Liu (2017) has written an article titled ‘Pragmatic Differences between Cooperative Principle and Politeness Principle in Chinese and English Commentators’ Utterances’. He compares the utterances of Chinese commentators and English commentators. He explains that Chinese give more importance to indirectness and euphemism, so they prefer the use of politeness principle. On the other hand, the English are more straightforward so they prefer the cooperative principle. He concludes that Chinese and English speakers have different ways of thinking, resulting in different preferences for politeness strategies.

In her article ‘Building up Learners’ Communicative Competence: The Politeness Principle’, (Felemban ,2012) has applied the politeness principle, its maxims and sub-maxims to Oscar Wilde’s play ‘The Importance of Being Ernest’. She shares the view of (Liu,2017)that communicative competence is more important in social interaction. Dramatic dialogue reflects natural face-to-face human speech, hence the analysis of dramatic discourse. On the basis of the analysis, she proves that violation of the principle of politeness can lead to misunderstanding and conflict. It helps to maintain social equilibrium between the speaker and hearer. (Leech,1983:82) puts it aptly – “Unless you are polite to your neighbour, the channel of communication between you will break down and you will no longer be able to borrow his mower.”

Liu (2017) has investigated ‘The Application of Cooperative Principle and Politeness Principle in Class Question–Answer Process’. Question-answer method is commonly used for classroom teaching. It is also a medium of communication between students and teachers. Questioning by teachers by adhering to the politeness principle helps to maintain a harmonious relationship with the students. The researcher has analysed in detail some representative exchanges between students and teachers in the classroom, containing questions and answers. Each example relates to one maxim of the cooperative principle. The same procedure is followed for the Politeness Principle. The researcher argues that the purpose of foreign language teaching is to enable learners to communicate in the target language. Classroom interaction, particularly quiz or questioning, promote communication. Question-answer method in the classroom provides a good opportunity for developing the communicative competence of students and introducing them to cooperative and politeness principles.



DATA ANALYSIS

In many regards, the Politeness Principle in Arabic is in tune with the English styles. The tact maxim implies minimum cost and maximum benefit to others. While making requests, the English avoid the imperative form when they want to be polite. Iraqis also avoid the imperatives while making requests. This can be demonstrated through the following example.

Example 1

Student A: Can you lend me some money? I have to pay the fees.

Student B: How much do you need? I will need it next week.

Thus, as far as the Tact Maxim is concerned, the Iraqi students of EFL do not face any problem.

Student A: I have to go to the library because today is the last day for returning the book.

Student B: So? Go ahead.

Student A: But the teacher might call out my name for taking the notebook. Can you please take it when my name is called?

Student B: Oh! Sure, don't worry.

In this example, Student A has already created a premise so that Student B responds willingly to his request. The polite request is made later, and the premise is laid first, leaving no scope for Student B to refuse.

(Najib et al, 2012: 138) found in their study that almost 50% Arabic EFL learners use requests with positive politeness. The use of negative politeness was only 22.37 %. They use only direct strategies boldly and never use indirect strategies. According to (Khanfar, 2012:8), Arabs use euphemism to a large extent as a politeness strategy, particularly because of its association with taboo words like sexual activities, death, defecation etc.

Below is an example of Generosity maxim.

Example 2

Student A: When do we have to submit the assignment? Have you completed it?

Students B: Yes. We have to submit it tomorrow.

Student A: Something is wrong with my computer.

Student A: Then why don't you get it repaired?

In the above example, we notice that Iraqi students are confused regarding the use of Generosity maxim. The reply given by Student A is beneficial to himself and costs student A. when it should have been the other way around. Student A's intention is good and his suggestion is appropriate, but it does not sound polite. He does not mean to be impolite, yet, he

is unable to express himself in a polite way. a polite reply could have been, “Oh! You can use mine.”

Student A: I think, tomorrow is the last day for paying the fees.

Student B: Yes. I paid them yesterday.

Student A: Well, I am short of money. I am worried. I don't know what to do.

Student B: How short exactly? Perhaps, I can lend.

Student A: 200\$.

Student B: Fine, I will arrange it.

The first response of Student B is rather misleading and indirect. It does not show any sign of generosity. However, the response of Student A is followed by a change of attitude and in the second exchange, the generosity maxim is generously used. Hence, we see that politeness strategies may change within the course of an interaction. The same person is indirect and direct in the same piece of conversation. There is evidently, no confusion in the speaker's mind.

The same case is observed in the following example while using the Approbation maxim.

Example 3

Student A: Oh! What a beautiful dress you are wearing. Is it very expensive?

Student B: No matter. Thanks anyway, for appreciating it.

The first expression, where Student A praises the dress is polite no doubt, and conforms with the Approbation maxim. However, the effect of the expression is lost when he asks whether it costs too much. A listener is likely to get offended when appreciation of

something is followed by disclosing the price. It is something like the following:

A: Indeed, this is a wonderful birthday party. I suppose this is your thirtieth birthday?

A person who is celebrating his birthday would certainly be annoyed if someone discloses his age in the middle of the party in the presence of guests.

Example of the Modesty maxim picked up from the library in the college is as follows.

Example 4

Librarian: I think you have not written your correct membership number on the card. Will you please check it?

Student: Is it wrong? Perhaps I made a mistake.

Asking back the question ‘Is it wrong?’ to the librarian implies distrust or doubt. Again, the use of the word ‘perhaps’ shows that the student does not believe that he has made a mistake. A modest response would be, “Oh how stupid of me. I should have re-checked the number after writing it.”

Modesty is a delicate issue, particularly when teachers and students interact with each other, or in a classroom situation. Confusion in the minds of students can lead to face threatening of the teachers.

Teacher: So? You have not completed the home assignment?

Student: Madam, I have completed it.

Teacher: But I did not receive it.

Student: What can I do? I remember clicking the 'send' button. I thought you must have received it.

Teacher: Was it not your responsibility to check?

Student: I did not check. Usually, there is no problem. I don't know what happened.

The student is desperate, agreed. However, there is no modesty evident in his answers. He seems to be unwilling to take any responsibility, blaming the computer, internet system. The way he responds to the teacher is certainly not modest. He should have kept quiet out of modesty even if he were not at fault. At least, he should have apologized. He is too direct and straightforward, which is not in keeping with the Iraqi traditions. Hence, we cannot say that he is ignorant about modesty. The reason obviously, is lack of competency in the use of English.

Example of the Agreement maxim was rather difficult to locate in the campus. However, the researcher came across an example during a classroom session that he was allowed to attend.

Example 5

Teacher: How did you all find the poem? I hope you liked it.

Student A: It is nice but it is very long.

Student B: I did not understand it.

Once again, it cannot be said that the students intended to be impolite. On the contrary, Iraqis are considered to be very polite. They have high respect for teachers. However, they happen to fumble for the right expressions, especially during a conversation when they have to respond instantly. They do not get enough time to decide what would be the appropriate polite reply. Student A showed partial agreement. However, Student B's response is too direct. The teacher might get offended by thinking that he/she did not teach the poem well, so the student did not understand it. Perhaps, the student's level of

understanding and limited knowledge of the English language could be the reasons for not understanding.

Student A: Shall we go for a picnic this Sunday?

Student B: That is a great idea. I will come.



Student C: The idea is good, but don't you think we should postpone it? The mid-term exams are taking place next week.

Student A: So, what? I think we can manage. They are just routine mid-term tests.

Student C: We must take every test and exam seriously.

Student A: Well, majority are ready. You don't come if you don't want to.

Student C agrees that the idea of picnic is a good one but not the day. This is an example of partial agreement. Student A also partially agrees that the exams are next week, but he does not intend to postpone the picnic. The modesty maxim is completely flouted by Student A, at the risk of spoiling relationship with Student C. So is the tact maxim. It is to be understood that lack of communicative competency and politeness principles in English are the only reasons for miscommunication, causing danger to the relationship.

The Sympathy maxim does not seem to be difficult for Iraqi college students, as is evident in the following example.

Example 6

Student A: I am really disappointed. I needed 2% more marks for admission to the certificate course.

Student B: Oh, really sorry to hear that. How unfortunate.

Student C: Is it possible to give a re-test? Why don't you talk to the HOD?

Iraqis are tender hearted and sympathetic by nature. They do not encounter any problem while using the sympathy maxim, even in English.

Student A: Oh, all the sandwiches are broken because of the load in my bag. I am not even carrying any money today.

Student B: You should have packed them properly. Never mind now, you can share my tiffin.

The first sentence of Student B lacks any sign of sympathy. However, the second sentence compensates for it.

Hence, although there is sympathy in his mind for Student A, he fails to express it appropriately. It is part of his nature, it is a characteristic of his community, yet it is not part of his linguistic performance.

CONCLUSIONS

Politeness theories are criticized in many regards, yet, linguistic politeness gives an understanding of the way people manipulate speech while engaged in different conversational situations. They can be polite when they intend to be impolite and they can be impolite unknowingly, though they mean to be polite. This ignorance that leads to miscommunication can be related to the notion of politeness in various cultures. It leads to confusion on the part of a learner who is learning any language as a second or foreign language. A study and analysis of the different notions of politeness between the learners' culture and the target



language culture can help learners, teachers and instructors to get rid of the confusion to a great extent. The actual speech data from Iraqi college level learners of English as a foreign language have been analysed in this study.

The researcher has traced the confusion to the cultural characteristics of Iraqi college level learners.

Cultural differences, (which are generalized) help to understand the differences between two language communities. Culture plays an important role in deciding politeness strategies. There is a vast difference between Iraqi culture and English culture. Generosity and hospitality are typical characteristics of Iraqi culture. Iraqis not only offer hospitality but expect hospitality from others (Feghali, 1997: 353). They also give considerable importance to social relationships. Hence, they prefer indirect speech form rather than direct speech forms. This explains the selection of indirect addresses by Iraqis instead of directness. However, there are other factors involved in the selection. It has been mentioned before that the idea of politeness also differs from individual to individual. Individuals belonging to the older generation had different notions about politeness from those of the younger generation; we often find students interacting with teachers on an equal level, which was unimaginable for the old generation.

As far as Iraqis are concerned, it can be concluded on the basis of the data that Iraqis have no problem with the tact maxim and sympathy maxim while interacting in English. They do face some problems while using the other maxims of politeness.

The generosity maxim is slightly confusing for Iraqi college students and the communication is hampered to some extent. Difficulty is also encountered in case of the approbation maxim. The most difficult maxim for Iraqi students is the modesty maxim. They are modest and they mean to be modest, yet, they do not know how to express their modesty through the English language. The agreement maxim can also affect relationships. The Iraqi students are unable to express sympathy in proper ways. Sometimes, we find that the attitude of a speaker changes within the course of the interaction and the politeness maxims are adjusted accordingly. Sometimes, there are feelings like sympathy which are part of the speaker's personality but incompetency in English communication is likely to affect the image of the speaker. Politeness exists in all cultures across the world although it is understood in different ways. One should not judge a person as polite or impolite only on the basis of the principles of politeness. Politeness can be interpreted depending upon the context and the relationship between the speaker and listener. Feelings and emotions, both positive and negative, are bound to be there where individuals work together. Yet, in order to maintain peace and harmony, it is necessary to control them and be polite with each other. One should cautiously



approach individuals from other communities and try to get some basic information about their culture so as not to miscommunicate with them by being impolite unawares.

APPENDIX

Analysis of 11 conversational pieces is included and analysed in the paper. The idea was to have examples for each maxim. However, the researcher collected one extra sample conversation. The balance 14 conversations are given in this appendix.

Example 1

A: (to the canteen manager) How much do I have to pay?

Canteen manager: 12

A: Here.

Canteen manager: Can you give another note? This is torn.

A: I am sorry, that is all that I am carrying in my pocket today.

Canteen manager: Ok. I will keep it. You can bring another note next time and I will return this to you.

A: Ok, sure. And thanks.

Example 2

Teacher: Did you complete the assignment for last week?

Student: No, I did not get time. My mother is ill.

Teacher: I am sorry about that but see that you complete it soon. You will not be allowed to appear for the term-end examination. I am just cautioning you. That is a rule and it is given in your rule book.

Student: Ok sir, I will try to complete it ASAP.

Teacher: What did you say?

Student: ASAP. It means 'as soon as possible'.

Teacher: It sounds rude when you are talking to a teacher. See that you don't say that again.

Student: Sorry sir.



Example 3

Student A: What is wrong with you?

Student B: I am feeling faint and dizzy.

Student A: I know I must call somebody responsible, but honestly, I am in a hurry. I have a class.

Student B: Oh please help me. I am not well.

Student B: Well, here. I am calling the office. That's all I can do now.

Student B: How sad. Thanks, anyway.

Example 4

Teacher: Who is ready to take charge of the class library?

Student A: I don't mind.

Student B: I too can help.

Teacher: Good. Then both of you will be in charge. Here are the keys to the cupboards. If you have any difficulty, you can ask me.

Student A: Don't worry madam, we will manage. Thank you.

Example 5

Security guard: Hey there, where is your identity card?

Student: What do you mean? I am a student in this college. I did not bring the card today.

S. Guard: Sorry, I cannot allow you to go inside. I have to follow instructions.

Student: But I mean to go inside. You cannot stop me.

S. Guard: Wait. I will call the supervisor. You can speak to him.

Student: What nonsense? I will not speak to anyone. I am going back.

Example 6

Student A: Friends, how about ordering pizza?

Student B: Good idea. But who is giving the party?

Student A: No party. Each one will pay for himself.

Student C: Then I will have to be out.

Student A: Why, I can lend you the contribution amount.

Student C: Fine. Thanks.

Student D: I think one of us can pay for all just now. Then we will return the amount to him.



Student A: That's a great idea. I will pay the entire bill now. But see that you pay your contributions. I don't like to keep reminding.

Example 7

Principal: Do you know why we have called you here?

Ali (name changed) : Yes sir.

Principal: Tell me why?

Ali: Because I was carrying hard liquor in my bag.

Principal: Then was it the right thing to do? Do you know that it is not allowed in the college premises?

Ali: I know, but sir, I have to carry it every day on my way back home for my father. He does not allow me to enter the house otherwise. Today, I have to go to a friend's birthday party on the way home. I thought I would not get time to buy the bottle so I bought it in the morning.

Principal: That is shocking indeed. Ok. You may go now but don't do it next time.

Ali: Ok sir, I am sorry.

Principal: By the way, tell your father to come to the college and meet me next week.

Ali: Ok sir.

Example 8:

Student A: You know that our home assignments are posted on the class group.

Student B: Yes. This is the third month now. I think it is most convenient.

Student A: Indeed, it is. But my phone is damaged and beyond repair. I cannot afford a new one for the next few months.

Student B: Not a problem. I will keep you updated.

Student A: So nice of you. Thank you very much.

Example 9

Student A: Excuse me. Can you help me to fill up this form?

Student B: What is it about?

Student A: I want to participate in the tournament. It is an application form.

Student B: Well, for one thing, I am not at all interested in sports. So I don't think I will be of any help. And secondly, I am in a hurry. So, I am really sorry.

Student A: Ok. I will find someone else.

Example 10

Student A: Move. I want to sit here.

Student B: But there is plenty of space on the next table.

Student A: But I sit here every day.

Student B; So? The places are not reserved for anyone.

Student A: Don't argue. Just leave.

Student B: (getting up) I will report you to the librarian.

Student A: Do what you like.

Student C: We, his left leg is injured and only this seat is convenient for him because there is no table to the left.

Student B: Then he could have told me so. I had no idea. Any way, sorry.

Example 11

Teacher: Why are you running? Stop. You may fall.

Student: My nose is bleeding madam.

Teacher: Oh God. You go to the wash room. I will send someone. Don't worry.

Example 12

Student A: Are you OK now? Shall I take you to the sick room?

Student B: No. I don't think it is necessary. Thanks for the help.

Student A: If you need anything, ask without reserves.

Student B: tomorrow, you can buy some medicines for me. No hurry. I will give you the prescription and the money.

Student B: Sure.

Example 13:

Student A: Hey there. What are you doing?

Student B: I am taking some photos for my project.

Student A: Go somewhere else. I don't like it.

Student B: But I need this very background.

Student A: Wait then, I will leave. You continue.

Student B: Thanks for the cooperation.

Example 14

Teacher: I think it is no use giving you home assignments if you are not going to complete them.

Student A: Really. We find it very difficult. There are so many home assignments and projects.



Teacher: But English is a difficult subject. Home assignment will help you to improve.

Student: I don't think so. I agree that it is difficult. Any number for home assignments will not improve my English. The why do them?

Teacher: You are wrong. Try for at least six months. I am sure you will improve.

بعض الاستخدامات الإشكالية لمبدأ السياسة من قبل طلاب الكلية العراقيين

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المخلص :

التواصل أمر طبيعي بالنسبة لأنواع البشر. تستخدم اللغة للتعبير عن الأفكار والمعتقدات والأفكار ومشاركتها. يحدث الكثير من التفاعل في مواقف المحادثة الطبيعية. ومن ثم ، يجب استخدام اللغة بحذر شديد. من أجل الحفاظ على تدفق الاتصال السلس والعلاقات الجيدة ، من الضروري أن تكون مهذبًا أثناء التحدث. ومع ذلك ، فإن مفهوم واستراتيجيات الأدب يختلف في الثقافات المختلفة ويختلف أيضًا من فرد إلى آخر. يفضل المتعلمون من مجتمع بلغة واحدة في فهم فكرة الأدب أثناء تعلم لغة ثانية أو لغة أجنبية. في هذه الدراسة ، قام الباحثون بتحليل مقتطفات محادثة طبيعية من أربعة عشر طالبًا جامعيًا عراقيًا متخصصين في اللغة الإنجليزية ، درسوها كلغة أجنبية وحاولوا استنتاج أسباب ارتباكهم أثناء استخدام مبدأ الأدب في اللغة الإنجليزية. واختتمت الدراسة ببعض الاقتراحات لمدرسي اللغة الإنجليزية في أقسام الكليات العراقية المتخصصة في اللغة الإنجليزية ومصممي المناهج في وزارة التعليم العالي العراقية.



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