

Perspectives on Politeness Theories and Politeness Strategies



Waad Maray Hasan
Master of Arts in
Methods of Teaching English as
a Foreign Language

Firas Mahmood Fa'aq
Master of Arts in English
Language and Linguistics

تاريخ نشر البحث : ٢٠١٧ / ٤ / ٢٠

تاريخ استلام البحث : ٢٠١٦ / ١١ / ٧

Abstract

This research deals with politeness theories from various linguistic points of view. It gives us comprehensive perspectives on politeness theories, the of notion face, and face threatening acts, respectively. This work studies several different models, theories, rules, and superstrategies (e.g .Goffman (1967), Grice (1989), Brown and Levinson (1978/ 1987), Culpeper (1990), Thomas (1995), Fraser (1990), Lakoff and Ide (2005) and Leech (1983) (2014)).This research is built principally upon Brown and Levinsons' (1978/ 1987) influence, their model of face saving acts and their distinction between positive face and negative face. Furthermore, their assumption is that politeness should be communicated and the absence of communicated politeness can be taken as absence of the polite attitude. Politeness is considered as a standard source of deviation from such rational efficiency, and is communicated precisely by that deviation. Politeness principles and politeness maxims are treated as a strategy to form a social-pragmatic politeness theory. A face-threatening act perspective means an action which threatens a person's public self-image.□

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This study includes conversational-maxim perspective which refers to cooperative cooperation between the interlocutors. This study deals with Grice's philosophy the logic of politeness of cooperative principle which supposes effective cooperation between interlocutors. Grice's cooperation have to be interpreted here as interlocutor's rationality implying successful communicative conversations. Gricean perspective of cooperative principle, together with subsidiary maxims and implicatures, constitutes grounds for pragmatic politeness theories and strategies. Grice states conversational maxims of quality, quantity, relevance and manner. Grice's Cooperation establishes in logicity, providing rational and intention-based bases of meaning, maxims and the cooperative principle. It also introduces the social norm perspective which introduces politeness as socially appropriate behaviour. The politeness theory which is a social norm strategy, i.e. the social cultural conventions. Politeness contains social values which are extracted from social order and social identity. Finally, we end up with conclusions and the major findings of this research

1. Introduction:

'Politeness theory' is one of the most common branches of contemporary pragmatics and is widely studied by scholars who are specialized in intercultural communication studies. Politeness is a familiar term in the history of linguistics especially at least in the sixteenth century. The term has got a number of different elaborations and interpretations, ranging from a general principle of language use governing all interpersonal aspects of interaction, to the use of particular linguistic forms and formulae Elen (2001: i).

Kasper (1998 cited in Kiesling and Bratt 2005: 58) explains that the idea of politeness is connected to 'linguistic etiquette' to indicate the performance in any speech community. It indicates the structuring of the linguistic action for appropriate communicative event. It can be seen as etiquette within a culture. Thus, a related term is linguistic politeness, which is equally problematic on account of its connotation of 'deference' and 'refined' behaviour. Most writers consider the idea of politeness as a feature of language use.

Nowadays, the notion of politeness has become a major issue in linguistics but we still have a lot of difficulties in dealing with politeness theory. Watts (2003:12) clarifies that the major problem concerning the pragmatic world of politeness studies is the perplexing ambiguity of the term 'polite' and 'politeness'. Many linguists attempt to neglect the problem of terminology of politeness as Arndt and Janney (1985) use 'emotive communication', Jannly and Arndt ((1992) , Leech (1983) present 'tact' term and Watts (1989), (1992) has 'political behavior' term and Brown and Levinson (1978/ 1987) introduce 'politeness theory'. Archer et al (2012: 84) add their study that Leech's argument that a politeness principle should complement Grice's (1975) concept of conversational implicature and Goffman's (1967) influence of 'face'. Consequently, the researcher finds out terminology es and approaches on politeness theories. As speech act theory, politeness theory, which is mostly one of the cornerstones of pragmatic research.

Schauer (2009: 10-12) points out that conversational contract view of politeness sets on the assumption that interlocutors are conscious of their rights and obligations which influence their communication with each other. The appropriate rules and strategies of politeness should be chosen by interlocutors depends on the contextual conditions of the conversation. Knowledge of contextual conditions was a basic factor in Grice's cooperative principle and conversation implicature since Polite behaviour is the expected norm in conversation and that rational participants in a conversation are expected to adhere to the norms of the conversational contract. The idea of politeness is of value and importance in this study. Learners of English language also have potential problems. Learners of English language are generally perceived as rational adults, the anticipation that they can act accordingly when communicating is not unjustified.

Thomas (1983:99 cited in Anne 2003:28) affirms that there is a schema to investigate the learner's pragmatic failures. It contains two types of pragmatic failures for learners of English language. They are: pragmalinguistic failure and sociopragmatic failure.

As for pragmatic linguistic failure, it intends the pragmatic force mapped by speakers into a given utterance which is systematically distinctive from the force most frequently allotted by native speakers of the second language. Concerning

with sociopragmatic failure, it intends the social conditions occurred in language use as a result of cross- culturally different beliefs of what forms a suitable linguistic manner.

2. Delimiting the notion of politeness

Brown is the modern theorist who studies politeness theory in detail. Brown (2015: 326) says that politeness refers to “an interlocutor’s public persona or ‘face’- is ubiquitous in language use”. That is to say, the author intends that procedures of being polite can supply probably the most pervasive source of indirectness, reasons for inaccurate saying, and how speakers-listeners frame their communicative intentions in performing their utterances.

Leech (2014:3) defines the notion of ‘politeness’ as “a form of communicative behavior found very generally in human languages and among human cultures; indeed, it has been claimed as a universal phenomenon of human society”. Mansoor and Salman (2017:171) describe that politeness means linguistically the use of words and structures that are both contextually suitable and socially positive as comprehended by the hearer. Yule (2010: 119) explains that the general sense of politeness as having to do with ideas such as being tactful, modest and nice to other people. Politeness means displaying awareness of and consideration for another communicator’s face.

Watts (2003:27) finds out that □ theory of linguistic (im) politeness should concentrate on the manner in which the members of a social group conceptualize impoliteness and take part in socio- communicative verbal interaction. Another theorist, Robin Lakoff (1990: 34 cited in Eelen 2001:2), who is considered the mother of modern politeness theory, gives us an account and description of politeness theory.

She states that politeness is “[-----] a system of interpersonal relations designed to facilitate interaction by minimizing the potential for conflict and confrontation inherent in all human interchange”.

However, Cruse (2006: 131) deals with politeness as linguistic behaviour which is a case of minimizing the negative influences of what one says on the feelings of others and maximizing the positive influences on speakers’ senses of others and increasing the positive influences. Politeness is either speaker-oriented or hearer-oriented. As for speaker-oriented politeness, it indicates not saying things about oneself that could put one in favorable stance but also to lead the hearer understand the direct domain of hearer- orientated politeness.

Consequently, Trosborg (1994: 24) comments on politeness as a verbal pragmatic mechanism which includes different structures work together according to the speaker’s intention to perform smooth communication. However, Meier (1995: 388 cited in Lakoff and Ide 2005: 66) affirms that

“politeness can be said to be universal only in the sense that every society has some sort of norms for appropriate behavior although these norms will vary, thereby accounting for societies in which the individual’s position within a group or those where the individual takes precedence”.

Cutting (2002:51) characterizes the idea of politeness as a pragmatic phenomenon which does not deal only with structures and forms themselves but with their function and intended social sense. In the following example (1), the form is polite but the intention is not.

1-Do me a favour – piss off.

2.1. Politeness theory and the notion of face

The term 'face' is used in pragmatics and interactional sociolinguistics and becomes part of politeness theory. Goffman is one of the main scholars who have used term 'Face' especially in his book "Interaction Ritual: Essays on Face to Face Behavior." Goffman (1967:5) proposes that the word 'face' means "the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact. Face is an image of self-delineated in terms of approved social attributes." Furthermore, Archer et al (2012:84) identify that 'Face' can be seen as the positive social value communicators actively claim for themselves. It indicates dynamism to be on loan from society, liable to be with drawn if an individual conducts him or her in a way that is unworthy of it and realized solely in social interaction. Trosborg (1994: 25-26) comments on the term 'Face' which is used in English folk to mean "losing face" in sense of being embarrassed, mortified or ashamed. The idea of face represents ritual and central component to politeness theory.

Ide (1989: 241 cited in Lakoff and Ide 2005: 76-77) explains that the sense of Face can be reduced from a general notion with specific styles to figurehead with each language constructing its conversation contract according to cultural and societal pressures. Ide says that

"in a western society where individualism is assumed to be the basis of all interactions, it is easy to regard face as the key to interaction. On the other hand, in a society where group membership is regarded as the basis for interaction, the role or status defined in a particular situation rather than face is the basis of interaction".

Brown and Levinson (1978/ 1987:62) elaborate the idea of 'face' and treat the aspects of face as 'the public self- image' and as 'basic wants' .They write "every member knows every other member desires, and which in general it is in the interests of every member to partially satisfy"; furthermore, the idea of 'face' is classified into two related aspects 'negative face' and 'positive face'. As for negative face, it means "the want of every competent 'adult member' that his actions be unimpeded by others". While positive face, it means "the want of every member that his wants be desirable to at least some others". In summary, politeness here means an activity serving to enforce, maintain or protect face. As it is stated before, there are two categories of face: positive face and negative

face, Kiesling and Bratt (2005:61) also finds out two complementary sides of face referring to other scholar's works as 'distance vs. involvement (Janneh 1986), "difference vs. - solidarity" (R. and S.B.K scollon, 1963), "autonomy vs. connection" (Green 1996), "Self- determination" vs. "acceptance" or "personal" vs. "interpersonal face" (Janney and Arndt 1992).

Moreover, Cutrone (2011:52) explains that the sense of politeness can be produced through mitigation of an action which can threaten either negative face or positive face. As a result of that, positive politeness is expressed by revealing the resemblances among communicators and having the evaluation or appreciation of the converser's self-image. As for negative politeness, it is described by revealing negative face according to the consideration and admiration and respect for the hearer's right not to be imposedn.

While Mansoor and Salman (2017:172-173) discuss that there is a relationship between 'face theory' and Politeness theory'. That is to say, the term 'face theory' refers to emotional and social sense of self that everyone has and expects others to recognize. All communicators are responsible for maintaining not only their own face, but also other people's face. Politeness means a tool to save face, both the speaker and the hearer. Politeness is accomplished in situation of social distance or closeness. It is ruled by the relative degree of social distance or closeness among communicators involved in social interaction.

2.2. Brown and Levinson's influence on politeness theory

In 1978, Penelope Brown and Stephen Levinson published their initial book "*Politeness: Some Universals in Language Usage*" and has ruled all other contributions to theories about linguistic politeness. They re-published their work in 1987 and proved to be so influential, universality and most popular approach. Though this theory is not the first to have uncountable reactions, implementations, revisions and critiques. The theorists' names become closely synonymous with the term politeness itself.

According to Brown and Levinson's face- saving acts (1978/ 1987: 61-64), there are two characteristics of competent interactants namely 'rationality' and 'face'. They describe 'rationality' as the persistence or application of a particular manner of reasoning i.e. practical reasoning. i.e., a system of practical reasoning must permit the interlocutor to pass from end to means and further means during conserving it's satisfactoriness. Concerning implications for socio linguistics, they write:

[... "What then becomes interesting is how such communicative intentions become constrained, for such constraints, expressed by means of the pragmatic resources of the language, show in the construction of messages. Communicative intentions, like all social goods, do not flow smoothly in all directions through a social structure; indeed, part of what gives some particular social structure its form is the specific nature and distribution of such constraints".....]

Ibid (1978/ 1987:281)

Song (2012:26) has studied Brown and Levinson's theory (1978/1987) that politeness theory contains 'polite intention', 'conflict avoidance' and 'human socio-communicative verbal interaction'. That is to say, in their work, they recalled polite intention as intention implicature to indicate a universally applicable function in communication acts. Whereas the assumption of conflict avoidance which refers to the nature of daily communication when speakers attempt to avoid embarrassing or to avoid conflict with other persons to reduce the imposition, the cost of losing face and humiliated.

2.3. Face Threatening Acts

Thomas (1995:169) discusses that 'Face Threatening Acts' (henceforth, FTAs) represent particular illocutionary acts which contain damage or threaten to another communicator's face. That's to say, the damage may occur to the hearer's positive face by rude action of hearer or the disapproval of something which the hearer holds, whereas hearer's negative face as an order will impinge on the hearer's freedom of action or the illocutionary act can damage the speaker's own positive face i.e. when the speaker has ruined a job. Whereas speaker's negative occurs when speaker is cornered into making an offer of help.

However, Yule (2010:119) describes FTA as a threat to another person's self- image, i.e., when the communicator uses a direct speech act to cause another communicator to perform something, he or she may do as if he or she has more social power than the other communicator as in e.g. (2). But when she or he does not perfectly have social power like those who have this kind of power (e.g. a police man, a military officer, teacher, etc.), she or he is doing a FTA as in e.g. (2), while 'Face Saving Act' (FSA) occurs when the communicator says something to reduce a threat and understand a good self-image as in, e.g. (3).

2. Give me your mobile.

3. Can you give me your dictionary, please?

Birner (2015:202) explains that FTAs mean the performance of appropriate face saving strategies to navigate the threats connection between speaker and hearer. In other words, FTAs can be seen as a threat to the hearer's self-image and it is at the heart of politeness theory. Ibid writes that

“without either a hedge to respect the hearer's negative face (acknowledging their need for autonomy and respect) or an indicator of solidarity to respect their positive face (acknowledging the relationship between speaker and hearer), the bald request comes off as a power play, suggesting a power disparity between the two-hence the threat to the hearer's self-image”.

Kedves (2013:435 cited in Brown & Levinson 1987:65) discusses that FTAs can threaten the speakers as well as hearer's face. Concerning negative FTAs, they obstruct the speaker or the hearer's freedom of action and freedom from imposition. These can be threatening to the hearer when they lay pressure on the hearer to do/ or not to do a certain action such as request, order, warning, advice, suggestions and threats. They may refer to the speaker's strong negative feelings or opinions of the hearer such as hatred, anger lust, compliments,

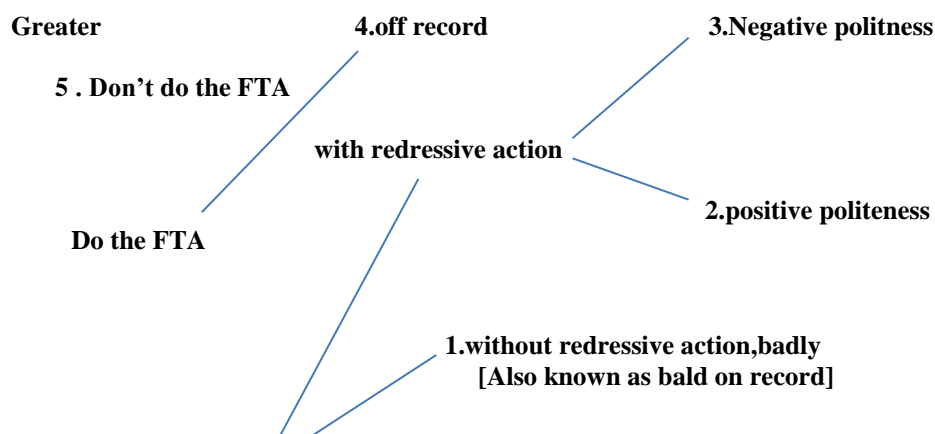
expressions of envy, and admiration. Moreover, they may refer to some Positive future actions of the speaker towards the hearer, which compel the hearer to either reject or accept as in promises and offers. While Positive FTAs can make damage to converser's face when there is a lack of converser's evaluation, and acceptance for one's sense, wants, desires, etc. These threaten the hearer's face by declaring the speaker's negative evaluation of the hearer's Positive face, such as disapproval, criticism, insults, accusations, complaints, reprimands, contradictions, and disagreements as well as declaring lack of attention for the hearer's positive face such as excessive emotionality, irreverence, misuse of honorifics, mention of taboo topics, belittling, boasting, non- sequiturs, and interruptions. Mansoor and Salman (2017:174) explain that it means an act which intentionally threatens the face needs of others, and damages the face of the communicators by acting in opposition to the wants of the other.

2.4. Superstrategies for performing FTAS

Brown and Levinson (1978/ 1987:58-70) state that these superstrategies for doing FTAs are used to minimize the threat. They give us their politeness model which is achieved by a rationalistic three ways experiments in three unrelated cultures to assume universals in verbal interaction. They introduce rational agents as 'model person' (MPS) who can defend their face if it is threatened and it is every participant's best interest to get each other's face.

There are five super strategies which are systematically situated on a line of lesser- greater risk but they require the MPS assessment of the amount of FTAs according to three sociological variables. Culpeper (2011: 8) summarizes that (i) Distance (D) is a systematic social dimension of similarity or dissimilarity between the speaker and the hearer. It depends on the rate of interaction. (ii) Relative power (P) of the hearer over the speaker is a systematic social dimension. (iii) Absolute Ranking (R) indicates the ordering of impositions according to the degree to which they impinge on interlocutor's face wants in specific cultural context. As a result of that, Brown and Levinson (1978/1987:68) state sets of strategies which can be used to minimize such FTAs and interlocutor's activities, in interaction, FTAs may be schematized exhaustively as in the following scheme:

Estimation of risk to face



On record

Lesser

FTA Superstrategies adapted from Brown and Levinson (1987:69)

See also Ogiermany (2009:11), Elen (2001:4) and Song (2012:30). These strategies are required for performing FTAs and are determined by the 'weightiness' of the letter which is calculated by speakers from three social variables where "P" refers to the perceived power difference between hearer and speaker, 'D' refers to the perceived social distance between them and 'R' refers to the cultural ranking of the speech act and how threatening or dangerous is perceived to be within a specific culture. The following formula contains X letter to denote a speech act, whereas S stands for the speaker and H for the hearer.

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

The situational factors are calculated for given systemically variables and that P, D and R_x are adequate to describe the complex social reality.

According to Brown and Levinson's, the scheme of supperstrategies for politeness work are as follows:

1. Bald on record politeness : Brown and Levinson (1978/ 1987: 69) describe that:

"Doing an act baldly, without redress, involves doing it in the most direct, clear, unambiguous and concise way possible (for example, for a request, saying 'Doing X!'). This we shall identify roughly with following the specifications of Grice's Maxims of Cooperation".

Archer et al (2012:86) explain that the 'without redressive action, baldly'(or bald on record) super strategy can be used when efficient utterances occur and act in suitable contexts since the risk to face is so small. Most of bald-on-record utterances are performed in a particular context and situation such as in emergency situations. When we hear bald-on-record utterance in emergency situations such as shouting "Fire". It indicates a way of getting to hurriedly vacate a burning building, and in situations where the status or power differential between communicators is clear as get this to accounting asap, said by a high-ranking boss to his subordinate.

According to Thomas's reinterpretations of Bald on record (1995: 170-171 as cited in Fukushima (2003:39), bald on record can be used when there is a need for communicating with most possible efficiency (e.g.: in emergencies), when the comprehensive 'weightiness' of FTA is little, the FTA is beheld in the hearer's concern, the power differential is immense or great and finally the speaker has intentionally selected to be maximally offensive,

2. **Off- record:** it means the FTA is done through the implement of an indirect illocutionary act which has many senses which may permit for plausible deniable of the speaker if the intended recipient gets offense (Bousfield , 2008: 58). However, Brown & Levinson (1978/ 1987: 69) have noted that linguistic realizations of off-record strategies contain metaphor, irony, rhetorical questions understatement, tautologies and all types of hints for what a communicator intends indirectly to convey, to some extent negotiate sense. They add “there is more than one unambiguously attributable intention so that the actor cannot be held to have committed himself to one particular intent”. That is to say, the communicator’s FTA can be performed when MPs have many intentions. For example:

4 “Damn, I’m out of cash; I forgot to go to the bank today”.

The interpretation of this utterance is to get you lend me some cash, but I cannot be held to have committed to that intention. The interpretation of this proposition can be denied by MPS as an indirect request, and can be identified with Grice’s Maxims of cooperation (1967, 1975).

3. **Positive politeness:** Brown & Levinson (1978/ 1987:70) affirm that it is orientated toward the Positive face of hearer. Positive politeness as approach based which refers to the face of addressee by showing some respects by considering him as a member of an in-group, a friend, a person whose wants and personality qualities are acquainted and preferred. While Song (2012:77) remarks that Positive politeness is used “to show cordiality and friendship to the addressee with this strategy, the weight to threaten the face of the addressee is lower than in the bald – on record strategy”.
4. **Negative politeness:** Thomas (1995:172) affirms that performing an FTA with redress-negative politeness is also oriented towards a hearer’s negative face which proves itself in the use of conventional politeness markers, deference marker, minimizing imposition, etc. Archer et al (2012:86) explain that MPs can perform negative politeness if they clearly show their hearer’s want to be free to act without imposition in some way. Brown & Levinson (1978/ 1987:70) write that

..... “Hence, negative politeness is characterized by self-effacement, formality and restraint, with attention to very restricted aspects of H’s self-image, centering on his want to be unimpeded. Face-threatening acts are redressed with apologies for interfering or transgressing, with linguistic and non- linguistic deference, with hedges on the illocutionary force of the act, with impersonalizing mechanisms (such as passives) that distance S and H from the act, and with other softening mechanisms that give the addressee an ‘out’, a face-saving line of escape, permitting him to feel that his response is not coerced”.

However, Leech (2014:11-12) substitutes ‘Positive politeness’ and ‘negative politeness’ by ‘pos- politeness’ and ‘neg politeness’. Thus, the term neg- politeness is more important kind: it’s function is mitigation, and to lessen possible causes of offense that includes indirectness, and hedging. While ‘Pos- politeness’ yields some Positive value to the addressee such as offers, invitations, compliments and congratulations, it is also important to clarify that the best procedure to show the distinction between neg- and pos- politeness is that in the situation of neg- politeness, to increase the degree of politeness. We usually soften the expression of value in the transaction. While in the situation of pos-

politeness, we usually strengthen the expression of value. In other words, if we want to increase the politeness of our thanks/ or gratitude, we will use different intensifying strategies. Look at the following examples:

5 Thanks —→Thanks a lot —→Thank you very much —→
Thanks you very much indeed.

5. Don't do the FTA: it is self-explanatory but it also contains two strategies 'opting out choice- genuine (hence forth, OOC and opting out choice-strategic (henceforth, OOC, strategic) that is to say, (i) OOC- genuine is when speaker does not do a speech act and genuinely indicate the case is kept completely and (ii) OCC- strategic is when speaker does not do a speech act but interlocutor's is to perform the perlocutionary influence Tanaka (1993:50-1 cited in Thomas 1995:175).

2.5. Politeness Scale

Politeness can be measured by pragmatic scale for overcoming the obstacles or the problems of cultural-specificity. Thus, Spencer- Oatey (1992:30) as cited in Thomas (1995:178) has introduced three sets of dimensions which individuals will choose their cultural values and situational measurements as follows:

1. Need for consideration: autonomy- imposition.
2. Need to be valued: approbation- criticism
interest - disinterest.
Concern
3. Need for relational identity: inclusion exclusion
equality superordination/
Subordination

In Leech's work (2014:88) the researcher finds out two ways of analyzing pragmatic politeness:

1. Pragmalinguistic (formerly "absolute") Politeness scale: this scale is unidirectional and registers degrees of politeness according to the Lexigrammatical form and semantic explanation of the proposition. For instance, out of context, on the pragmalinguistic scale of politeness, the interpretation is that "can I borrow your camera?" has more polite request than "lend me your camera", and has less polite than "could I possibly borrow your camera?".
2. Sociopragmatic (formerly "relative") Politeness scale: it can register as over politeness, and under politeness as well as politeness to the situation. It is relative to standards in a particular society, group, and situation. It is meaningful to the context and is a bidirectional scale. For instance, "could I possibly interrupt?" can be comprehended as "too polite" when it occurs within family members monopolizing the conversation and it can possibly be comprehended as sarcastic and offensive.

Furthermore, Brown & Levinson (1978/ 1987:74) present us three sociological variables to assess the seriousness of an FTA which contain the following factors in possibly all cultures:

- 1- The social distance (D) of the speaker and hearer (a symmetric relation).
- 2- The relative power (P) of the speaker and hearer (a symmetric relation).
- 3- The absolute ranking (R) of the impositions in the particular culture. Consequently, the category in order does not mean sociologist's ratings of actual power, distance, etc., but as actors' hypothesis of such ratings.

2.6. Politeness principles and politeness maxims

Leech (1983), (2014) develops Grice's term for a politeness maxim into politeness principle (henceforth, PP). Leech (1983:80) ensures cooperative principles (henceforth, CP) is needed to help to clarify the connection between sense and force. It's explanation is already stated which is particularly welcome when it explains and finds solution to puzzles in a truth-based approach to semantics. Though Grice's maxims are meant to be operating within the CP not for politeness. Brown & Levinson (1987: 5) say that "now if politeness principles had maxim-like status, we would expect the same robustness: it should, as a matter of fact, be hard to be impolite".

Mansoor and Salman (2017:129-130) discuss that CP refers to language users should depend on particular principles to create a friendly atmosphere between speaker and hearer which helps to produce strong social ties between the speaker and hearer, ties based on mutual understanding, exchange of information and politeness. The PP is a series of maxims which intends to form a polite behaviour oriented towards avoiding conflict and minimizing any threat against the person's social image in communication. In other words, the PP is a method of clarifying how politeness holds or operates in conversational exchanges. It means the capacity of participants to engage in social interaction in an atmosphere of relative harmony. As for PP, Leech (1983:81) describes that

"In its negative form, the PP might be formulated in a general way: 'Minimize (other things being equal) the expression of impolite beliefs', and there is a corresponding positive version ('maximize (other things being equal) the expression of polite beliefs') which is somewhat less important."□

Grice (1989:26-27) introduces four maxims as follows:

1. Maxim of Quantity: The quantity of information is to be provided (informative).
 - a. Make your contribution as informative as is required for (the current purposes of the exchange).
 - b. Do not make your contribution more informative than is required.
2. Maxim of Quality: Try to make one's contribution truth.
 - a. Do not say what you believe to be false.
 - b. Do not say that for which you lack adequate evidence.

3. Maxim of Relation: Relevance

a. Be relevant.

4. Maxim of Manner: Clarity ("be perspicuous")

a. Avoid obscurity of expression.

b. Avoid ambiguity.

c. Be brief (avoid unnecessary prolixity).

d. Be orderly.

However, Dynel (2009:28-29) uses another Leech's term of PP as 'Grand strategy of politeness'. Gricean CP which rescues the CP from serious trouble. Therefore, the complementary and indispensable PP is used to interpret some phenomena which are not indicated by the CP and used to discuss why people are often so indirect in conveying what they intend. Generally speaking, Leech's misconception of the Gricean model which adopts and is absolutely concentrated on indirectness or implicitness, and emergent from maxim flouts, motivated by politeness related -intentions. Leech (1983:82 cited in Dynel 2009:29) writes that "blatantly breaking a maxim of the CP in order to uphold the PP". We also find out that he extrapolates a particular principle as 'a necessary complement'. Furthermore, Leech's underpinning assumption is that politeness may be connected to indirectness or implicitness which reduces the sense of imposition on the addressee. In addition to that, the CP is an unchangeable presumption which can be operative in all interpersonal encounters whereas Politeness is socially held and observed and can be violated. It is an inaccurate assumption to interpret that politeness regulates and is superior to conversational rationality i.e., the addresser is rational and cooperative in the Gricean meaning without being polite. A lot of interactions and utterances may be treated politeness-oriented if at all politic. However, The PP could give rise to infinite proliferation of principles and strategies for various phenomena which are easily held by the CP.

Birner (2013:42) clarifies that the universal line of reasoning the hearer submits is to implicitly ask, "what intention on the part of the speaker would permit this to be considered as a cooperative utterance?" Thus, the answer to that question presents to the hearer what the speaker's probable intention was. Consequently, there are four ways in which the speaker can do with respect to the CP. The speaker can

1-observe the maxims,

2-violate a maxim,

3-Flout a maxim, or

4-opt out of the maxims.

Thus, Leech (1983:132) and later (2014:35) mentions that there are a number of maxims of PP tend to go in Pairs as follows:

1. TACT MAXIM (in impositives and commissives)

a. Minimize cost to other [(CB) maximize benefit to other].

2. GENEROSITY MAXIM (in impositives and commissive)

a. Minimize benefit to self [(b) maximize cost to self-].

3. APPROBATION MAXIM (in expressives and assertives)

- a. Minimize dispraise of other
- b. [(b) maximize praise of other].
4. MODESTY MAXIM (in expressives and assertives)
 - a. Minimize praise of self [(b) maximize dispraise of self].
5. AGREEMENT MAXIM (in assertives)
 - a. Minimize disagreement between self and other
 - b. [(b) maximize agreement between of self and other]
6. SYMPATHY MAXIM (in assertives)
 - a. Minimize antipathy between self and other
 - b. [(b) maximize sympathy between self and other].

2.7. The logic of politeness

"The following may provide a first approximation to a general principle. Our talk exchanges do not normally consist of a succession of disconnected remarks, and would not be rational if they did. They are characteristically, to some degree at least, cooperative efforts; and each participant recognizes in them, to some extent, a common purpose or set of purposes, or at least a mutually accepted direction. This purpose or direction may be fixed from the start(e.g., by an initial proposal of a question for discussion), or it may evolve during the exchange; it may be fairly definite, or it may be so indefinite as to leave very considerable latitude to the participants (as in a conversation). But at each stage, some possible conversational moves would be excluded as conversationally unsuitable.

Grice (1989: 26)

Grice's philosophy is considered the pragmatic basis for the interpretation of how conversational implicatures occurs. Grice gives an account of conversation as a co-operative activity in which interlocutors tacitly accept to abide.

The norms in greater detail in the form of a set of maxims of conversation. That's to say, Grice (1989:26 cited in Cruse 2006:40) introduces the norms which have more details in the framework of maxim of conversation. Grice's assumption of the general principle analyzed as follows: "Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged".

Grice (1989:25-26) develops two different categories of implicatures: conventional implicatures and conversational implicatures. They convey an extra rank of the semantic meaning of the utterances and extra meanings logic. As for conventional implactures, expressions used to determine what is implicated or/ implied. Further, it helps to determine what is said. Whereas nonconventional implicature or particularized conversational implicatures are essentially related with particular features of discourse according to the accepted purpose or direction of talk exchanges. Ibid (1989:37)identifies that particularized conversational implicatures occur in "cases in which an implicature is carried by saying that p on a particular occasion in virtue of special features of the context, cases in which there is no room for the idea that an implicature of this sort is normally carried by saying that p".

According to Dynel's depiction (2009:24), Grice (1975) proclaims his theory of meaning as conventional (non- conversational) implicatures and conversational implicatures. He also presents the CP to indicate communicative cooperation and interlocutor's rationality underlying communicative exchanges. It resides in logicity supplying rational and intention-bases of meaning, maxims and CP. In other words, the speakers and hearers are verbally cooperative, rational and logical. As a result of that, the researcher has found out rules of politeness which belong to Lakoff's perspectives of politeness. Thus, Lakoff (1973 cited in Valkova 2004: 39-40) notes that interlocutors in conversation can choose to be polite, to avoid being rude, or to do as they can even exploit their knowledge of the principles of politeness and be intentionally rude.

She presents two main strategies which she prefers to call rules of pragmatic competence:

1. Be clear
2. Be polite.

In other words, Grice's conversational postulates fall under her first rule 'be clear' since Grice's maxims do relate basically to clarity and orderliness in conversation. Furthermore, Lakoff interprets that communication explicitly and strictly adhering to such postulates cannot be interesting. In other words, it can be boring.

Chapman (2005: 201-202) describes 'the logic of politeness' according to Lakoff's belief which is necessity of contextual interpretations to complement syntactic ones, and further in arguing that pragmatics should be equal to syntax or semantics. She sees pragmatic rules performed as rigorous as the syntactic rules in the transformational literature. She tentatively introduces three rules of politeness which are analogous to the rules of conversation:

- a. Don't impose
- b. Give options
- c. Make A feel good i.e. be friendly.

In other words, the first rule is concerned with why people choose lengthy or syntactically complex words in apparent beach of clarity. The second rule is concerned with the use of hedges and euphemisms, while the third rule is concerned with nicknames and particles. Furthermore, Lakoff (1975:65 cited in Valkova 2004:41) clarifies that the first rule is connected to formality and distance and is appropriate to situations in which there is a difference in power and status among communicators. The second rule seems less formal and appropriate to those situations in which linguistic manifestation of politeness departs the decision-making choice to the hearer. The last rule is appropriate for intimates or close friends i.e., the usage of those language devices can make hearer feel happy. She states the rules of politeness as follows:

1. Formality: keep aloof.
2. Deference: give options
3. Camaraderie: show sympathy.

Lakoff and Ide (2005:8-9) ensure that "politeness might be a good test case for the utility of the cooperative principle. Unlike other functions of conversational implicatures, it involves rigorously predictable ...relationship". That is to say, Grice's system introduces utterances which are posited directly on the maxims as unmarked, with implicatures marked and it needs explanation, in many kinds of discourse politeness-based implicature supersedes clarity-based

maxim-adherence.. They clarify that polite as linguistic behavior indicates as intrinsic and unmarked part of a communicative system.

2.8. Politeness as the social- norm approach

Song (2012::42) clarifies that Politeness theory is a sociolinguistic phenomenon reflecting language and its performers according to its social norms in the society to which they belong of social reality and the ethical aspects of social interaction which includes different factors, such as age, social distance between the speakers, the context of the communication, familiarity of the interlocutors, and so on. The hearer can interpret in the speaker's utterance how he or she is perceived by the speaker. The hearer can also form an opinion on how others evaluate themselves. It means abiding by the rules or terms of the relationship. Politeness is an action of valid social performance. It is an execution of social norms reflecting the speaker's position and situation in the society.

Bruce Fraser (1990:220) illuminates that the social-norm perspective which designates the historical understanding of politeness within the English-speaking world. In fact, each society contains a particular behavior, a state of affairs and a way of thinking in a context. Fraser finds out a positive evaluation (politeness) as well as negative evaluation (impoliteness or rudeness). Concerning the positive evaluation of politeness, it indicates that an event occurs according to the norm. Alternatively, a negative evaluation of politeness indicates an action which occurs as obstinate or to contradictory Watts (2003:115) elaborates that politeness is not only accounted in individualist's terms alone but politeness is socially constituted. It has itself the ability to prompt and construct courses of action, feeding into social processes and into maintenances.

Politeness contains social values which are extracted from social order and identity. Politeness as a political behaviour which is due in a socio-communicative verbal interaction would normally be needed in the ritual exchange of speech acts.

Politeness is considered as socio- cultural convention. Indeed, social politeness introduces prominence to in-group conventions to organize smooth communication among members of group as an illustration: conversational routines, politeness formulas and compliment formulas. These strategies can prepare the ground for members of a group to get gracefully into and back out of recurring social situations for instance: initiating, maintaining and terminating conversation Janney and Ardnt (1992: 21-41 cited in Shahrokhi and Shirani 2013:19).

3. Conclusions

In brief of what has been stated so far, we carefully conclude that politeness theory is a universal, valid, and pragmatic phenomenon i.e. a form of communicative behavior found in human languages as well as in human society. In a word, we prefer the terminology 'politeness' as pragmatic sense, which does not mean the introduction of committing the analyst to any opinion of the psychological disposition of the speaker instead, it connects pragmatic selection to discourse aim Thomas (1995:179). Politeness as a verbal pragmatic mechanism which has various structures work together according to the speaker's intention to perform smooth communication.

The researcher finds out that there is a relationship between 'face theory' and 'Politeness theory'. That is to say, the term 'face theory' refers to emotional

and social sense of self that everyone has and expects others to recognize. All communicators are responsible for maintaining not only their own face, but also other people's face. In short, the idea of face is part of politeness theory which is considered the Positive social value of communicators and dynamism and it is divided into two types: Positive face and negative face. Findings of this research commence various strategies and supper strategies for performing FTAs according to Brown & Levinson's scheme (1978/ 1987) i.e., Brown and Levinson's face saving perspective is the most applicable, appropriate, well formulated, and dominated among other perspectives. We also find that there are three functional sociological variables: the social distance, the relative power and the absolute ranking. The authors say these are not intended as sociologists' ratings of actual power, distance, etc., but only as actors' assumptions of such ratings, assumed to be mutually assumed, at least within certain limits. This paper shows computing the weightiness of an FTA. In short, the seriousness of a specific FTAs refers to compounded of both risk to S's face and risk to H's face. It affirms that most scholars depend on Brown & Levinson's linguistic politeness model.

Furthermore, FTAs can be seen as a threat to the hearer's self-image and it is at the heart of politeness theory. There are five strategies which can be used to minimize such FTAs and interlocutor's activities in interaction. What is more, this work approves to have very important and famous theories of politeness such as face saving theory (such as Bald on record politeness, off record, Positive politeness, negative politeness, and without the FTA.), Grice's cooperative principle and conversational maxims (quantity, quality, relation and manner), Leech's PP (as tact maxim, generosity, approbation, modesty agreement and sympathy maxim). Another concluding remark is that Politeness has pragmatic scale for reducing and overcoming the obstacles or the problems of cultural-specificity. Accordingly, this paper supplies us with for example: two ways of investigating pragmatic politeness i.e. pragmalinguistic (formerly absolute) politeness scale and sociopragmatic face threatening (formerly 'relative').

This work affirms that politeness has logical and rational sense as well as social norms. It resides in logicity supplying rational and intention-bases of meaning, maxims and CP. In sum, the communicators are verbally cooperative, rational and logical. Politeness contains the conversational contract reflecting the society's expectation. Politeness theories are clearly based on sociolinguistic rules, conventions and cultural norms. That is to say, Politeness contains social values which are extracted from social order and social identity.

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المخلص

تحلل هذه الدراسة نظريات التهذيب من مختلف وجهات النظر المتخصصين في علم اللغة. حيث تقدم لنا هذه الدراسة نظرة عامة وشاملة لنظريات التهذيب خاصة فكرة الوجه الاجتماعي و تضمنه من افعال تهديد الوجه الاجتماعي. يقدم هذا البحث مختلف النماذج و الاستراتيجيات و النظريات ومنهم كوف مان ١٩٧٦ و كرايس ١٩٨٩ و براون و ليفنسون ١٩٧٨/١٩٨٧ و كليببر ١٩٩٠ و توماس ١٩٩٥ و فريزر ١٩٩٠ و لاكوف و ايدي ٢٠٠٥ و ليج ٢٠١٥ ، ١٩٨٣ وغيرهم من علماء اللغة. رغم ان هذه الدراسة قد استندت و بشكل اساسي على براون و ليفنسون ١٩٧٨/١٩٨٧ ، و تأثيرهما في تحديد لغة التهديد الكلامي من خلال تمييزها بين الكلام المؤدب السلبي و الايجابي وقد تعامل مع الأسس و القواعد الدلالية (البراغماتيقية) كاستراتيجية لصياغة نظرية براغماتيقية-اجتماعية. و اضافة لذلك، فإن فرضية التهذيب يجب ان تكون متواصلة وان غياب التواصل يمكن اعتباره غيابا للموقف المهذب.

وان منظور عمل تهديد الوجه يعني العمل الذي يهدد صورة الشخص . يتفق هذا العمل ايضاً مع فلسفة كرايس المنطقية "منطق التهذيب" على اعتبار ان نظرية التهذيب نظرية منطقية الغرض منها التعاون التواصلي بين المتحدثين والذي اشارة الى اصول التعاون بين المتحاورين وتتعامل فلسفة كرايس لنظرية المنطق لأصول التعاون التهذيبي والتي تفترض ان يكون هناك تعاون فعال بين المتحاورين. نظرية كرايس للتعاون يجب ان تفسر على انها محاولة تواصلية ناجحة. إن منظور كرايس لأصول التعاون سويماً مع الأسس الرئيسية و الثانوية والمفاهيم والفرضيات ، والتي تشكل الاساس لنظريات واستراتيجيات التهذيب البراغماتية. ويذكر كرايس ان المفهوم التخاطبي يحوي على مبدأ الكم ومبدأ الكيف ومبدأ العلاقة ومبدأ الصيغة. ان نظرية التعاون لكرايس تستند الى المنطق والمعنى الاساسي المقصود واصول التخاطب واصول التعاون. كما يقدم المنظور الاجتماعي لنظرية التهذيب والذي يعتبر سلوكاً مناسباً اجتماعياً. نظرية التهذيب هي نظرية اجتماعية ثقافية ذات معيار اجتماعي استراتيجي للقاعدة الاجتماعية، أي التقاليد الثقافية الاجتماعية. ويتضمن التهذيب القيم الاجتماعية المستخلصة من النظام الاجتماعي والهوية الاجتماعية واخيراً تنتهي هذه الدراسة بالاستنتاجات و اهم ما وجد في هذه البحث.