

استراتيجيات التحيية في اللغتين الإنكليزية والعربية: دراسة مقارنة

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Greeting Strategies in English and Arabic: A Contrastive Study

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المستخلص

تتناول هذه الدراسة مفهوم التحية او السلام في اللغتين العربية و الإنكليزية. قد يتم التعامل مع هذا الموضوع من وجهة نظر علم اللغة الاجتماعي او التداولية. الهدف من هذا البحث هو إيجاد التشابه و الاختلاف بين القاء التحية في اللغتين العربية و الإنكليزية. لقد توصل الباحثون الى ان التحية في اللغة العربية اكثر اقناعا او تعبيريا من اللغة الإنكليزية. لقد قدم الباحثون مقدمة عن الموضوع تقي بالغرض من اجل القراء الذين يرغبون بالاطلاع على كيفية القاء التحية في كلا اللغتين. و انتهى البحث الى ان تعابير التحية في اللغة العربية تحمل معاني اجزل من اللغة الإنكليزية و ذلك لغزارة و بلاغة لغة العرب.

الكلمات المفتاحية: التحية. علم اللغة الاجتماعي . علم التداولية . التحية العالمية . الروابط الاجتماعية

Abstract

The current study focuses on the concept of greeting, which can be viewed as a sociolinguistic as well as a pragmatic phenomenon. The goal of this research is to see how similar and different this method is in Arabic and English. It is hypothesized that Arabic greeting expressions are more informative than that in English. Furthermore, the researchers attempt to provide adequate background knowledge for those who are interested in this domain. It has been observed that Arabic greeting expressions carry a lot of meanings.

Keywords: greetings, sociolinguistics , pragmatics, phatic communion, social ties.

1. Greeting in English

1.1 An Overview

To begin with, greetings might be viewed as a form of phatic connection. In this context, Malinowski (1923: 315) defines phatic communion as a sort of communication in which simple alternative words are used to form union links. Phatic communion can be defined as linkages of individual unity between people who are brought together only for the sake of a relationship and not for the aim of communicating ideas. It merges the barbarian and the civilized into the pleasant ambiance of polite social interactions.

He goes on to say (ibid: 315) that in phatic communion, words aren't employed to make sense. Is it true that the words employed in phatic communion are used to transmit a sense that is symbolically theirs? Certainly not! They perform a social function, and that is their ultimate goal, but they are not the totality of intellectual contemplation, nor do they primarily cause the listener to reflect. As a result, one could argue that language is ineffective as a means of communicating ideas.

Greeting expressions, according to Ferguson (1967: 141), are an example of "a politeness formula." Each of these phrases, such as hello and goodbye, is used in a variety of contexts. Any of these expressions can be "ironically" used incorrectly for a specific purpose by the addresser. Politeness, according to Aijmer (2013: 42), is "involved with the interactional limitations we follow when establishing, sustaining, or dissolving interpersonal relationships."

According to Allott (2010: 143-144), politeness has both positive and negative qualities. Positive politeness expresses solidarity, whilst negative politeness expresses constraint. Another suggestion is that several etiquette methods can be employed to avoid face damage. The explanation will be cross-linguistic and cross-cultural. Face and the desire to have one's face respected, as well as the separation of the face into negative and good elements, are said to be universal. Although politeness methods vary by culture to some extent, several common strategies are triggered differently in different cultures.

Goffman (1971: 74) believes that greeting acts are "access rituals" that are divided into two systems: "passing greetings" and "engaging greetings." Because each of these parts of greeting can lock or unlock social ties, their tasks are equivalent. To understand greeting behavior, he (ibid) offers three generalizations:

- First, alternations help to re-establish social ties.
- Second, Thanksgiving of a distinct social status distribution.
- Third, when outsiders exchange welcomes, there is a sense of security that the crossing will be safe.

1.2 Types of English Greeting

Madya et al. (2020: 47-49) assert that distinct types of English greetings can be recognized, as follows:

1. Formal Greetings: begin with a precise time indicating when the greeting is described, such as:

Miss Lydia: "Good morning, Mr. James".

Mr. James: "Good morning, Miss Lydia".

2. Informal greetings don't relate to a particular time. Such greetings appear in casual situations, such as between people of the same age and social class. The word hi or hello is sometimes used to represent an informal greeting. The use of names or simply inviting someone's name in the greeting or the connection between those expressions and names are some of the other types of words used in informal situations. Informal welcomes differ from formal greetings in that they do not take into account the time of the greeting. However, the following examples are provided:

Samantha: Hello?

Mason: Hey

Cliff: Hi!

Mason: Hi!

Charlotte: Lizzie

Lizzie: Charlotte

3. The combination between formal and informal greeting is a greeting that is a mix of formal and informal. This is a conversation that has both formal and informal elements. Examples of this style of greeting may be found in the film Boyhood, which can be seen as follows:

Cooper: "Afternoon, Sam".

Sam: "Yeah"

A Shopkeeper: "Hi, good afternoon. What can I do for you today?"

Mason: "Hey!"

They (ibid) go on to say that greeting statements with responses show that English native speakers welcome individuals in both formal and informal ways. The context depicts a situation that is both

comfortable and informal, but the interlocutor seeks to communicate with another formally because the interlocutors may be of different ages.

i. Greeting by Question is occurred in different situations. One of the types stating the diversity of greeting is that greeting in terms of the question. The following instance will represent an utterance having a greeting using a question:

Mr. Darcy: "What are you doing here?"

Miss Elizabeth: "I'm a guest here".

ii. Greeting by Statement indicates an utterance involving a greeting of utilizing a question, for example:

Mase: "Good to see you"

Catherine: "Yeah"

iii. The combination of informal greetings with statements can be a combination of informal greetings and statements. The utterance involving informal greetings view an opening. After that, it goes on by a statement. An instance is illustrated below:

Dalton: "Hey, you must be Mason".

Mason: "Yeah, Dalton, right".

iv. The combination of informal greetings and questions can be seen as a mixture of informal greeting and a question, for instance:

Lily: "Hey, Tammy, how earyou doing?"

Tammy: "Hey, nice to see you".

2. Greeting in Arabic

2.1 An Overview

In general, according to Versteegh (2006: 203), Arabic has more colorful and diverse greeting constructs than other languages, especially in the "how are you?" stage, which includes the option of phatic inquiry into one's family members. Even though certain forms of greeting activities are common throughout the Arab world, other general characteristics should not be overlooked. For Bouchentouf (2006: 49), "The importance of welcomes in Arabic society cannot be overstated. In the Middle East, first impressions are everything, and mastering the verbal and nonverbal nuances of greeting people is one of the most important aspects of learning Arabic".

Versteegh (2006: 202) points out that greetings in the Arab world are dealt with in terms of diverse cultural factors. Reducing greetings to a matter of courtesy without indicating their religious significance may result in a skewed perspective. The triradical root of the

nomenclature/expression "salâm in Arabic, s-l-m" immediately conveys this religious significance. "Being sound and free of faults, weaknesses, or any kind of imperfection" is the meaning of this root.

The religious significance of greetings may also be deduced from a Quranic verse in which Allah mentions in his holy book that greetings should follow the concept of "better or same response": "*When you are greeted with a greeting, greet in return with what is better than it, or [at least] return it equally*", (Al-Nisa: 86).

According to Al-Qinai (2011:33), Arabic phatic aspects are concerned with religious distinctions that create untranslatable outlets in English when functionally equivalent aspects do not include such references. In the absence of identical hyponyms in the target language, translators alternately simplify the source language by employing main concepts. In Iraqi and Kuwaiti accents, for example, the simple greeting item "hello" can be rendered as "Assalam alaykum" [peace be upon you] or "Allah bilkhair" [by Allah's grace].

He goes on to say (ibid: 35) that gender distinctions persist in Arab society when it comes to forming relationships. Cuddling is common among women, however, it is not tolerated between a nice lady and a guy unless they are related. Similarly, unless she initiates, a male may not shake hands with a veiled lady. Any misunderstanding of relationships might lead to perplexing situations that can stymie the progress of the discursive activity. For Versteegh (2006: 205), Arab greetings can accomplish the following social tasks:

- 1) Greetings can serve as a springboard for social discussion and the start of a series of communicative habits.
- 2) Greetings also state the background for social relations (Nevertheless, one of the important tasks of greetings is that of indexing the hierarchical relationship of the individuals and showing their social class through "the variation of the verbal behavior of greetings").
- 3) Greetings also accomplish a holy behavior as their construction contains Islamic piety.
- 4) They express social norms and politeness criteria.
- 5) Other tasks of greetings include solidarity through the usage of address terms that express a type of relationship between the addresser and the person or thing to which reference is made.

Finally, he (ibid) suggests certain greeting tactics. One of these is the metaphoric usage of number aspects in the noun (singular/dual/plural) in

various Arab societies, such as "ahln," the dual form of "ahl". The employment of an intensifier expression is a second technique. Another option is to utilize a semantic element that is more metaphoric than the one used in the opening. A fourth is to extend the greeting to include the entire Muslim society, rather than just the celebration being greeted. "īd mbārak" 'blessed holiday', for example, elicits the response "alā ljamī" 'to all' 'to everyone'. Thus, the effective technique suggests repeating the greeting formula, such as ahlan ahlan, which means 'welcome.'

2.2 Types of Arabic Greeting

When greeting people in Arabic, one should choose between formal and informal greetings. The greeting one uses is determined by the person with whom one is conversing. To put it another way, if you're greeting someone for the first time, you should utilize the more formal greetings. However, according to Bouchentouf (2006: 49-51), there are three forms of Arabic greetings:

- 1) In Arabic, the formal greeting is "as-salaamu alaykum" (السلام عليكم). It means "May peace be upon you," even though it translates to "hi" in English. Wa 'alaykum "as-salaam wa rahmat Allah wa barakatuh" 'as-salaamu 'alaykum is wa 'alaykum "as-salaam wa rahmat Allah wa barakatuh" (وعليكم السلام ورحمة الله وبركاته).
- 2) The word "Ahlan wa sahlān" () is an informal way of greeting someone in Arabic. It is used within a small group of people. In English, it's equivalent to the more informal "hi" rather than the formal "hello." When someone says "Ahlan wa sahlān," respond with "Ahlan wa sahlān." He goes on to say that the most informal method of greeting a laid-back friend is simply "Ahlan" ().
- 3) Expressions such as "Ahlan wa sahlān" (أهلاً وسهلاً) in Arabic are more basic than greetings because they are neither formal nor informal. Nonetheless, the following are some of the most common methods to say "Ahlan" (اهلاً) in Arabic:
 - "ma'am as-salaama" (go with peace or goodbye)
 - "ilaa al-liqaa" (until next time)
 - "ilaa al-ghad" (see you tomorrow)(ibid).

Furthermore, Versteegh (2006: 203) states that the religious underpinning of welcomes in the Arab world manifests itself through genuine greetings, such as as-salamu alaykum. The usage of a reply rather than an introduction, regardless of the nature of the greeting

(religious or nonreligious), demonstrates an Islamic influence. As a result, it is not only a problem of religion but also of the way it is constructed and treated.

Consequently, Bouchentouf (2006: 51) maintains that the most usual way of questioning someone *how he's doing* is *kayf al-Haal?* (كيف الحال؟) which consists of *Haal* which indicates "health" and *kayf* denotes "how." He (ibid) adds that when someone asks you *how you're doing*, the reply will be *al-Hamdu li-Allah* (الحمد لله) "Praise to God." As a result, it has been observed that Arabic expressions are commonly related to Allah which makes most everyday expressions have religious signals.

3 Similarities and Differences

3.1 Similarities between English and Arabic Greeting Strategies

The following commonalities can be found when examining the notion of greeting and its various forms in both Arabic and English:

1. Both the English and Arabic languages have greeting tactics.
2. Greeting expressions in both English and Arabic can be thought of as an example of a politeness formula. To put it another way, greetings help to preserve interpersonal ties.
3. Both the English and Arabic greetings have a response that has a significant impact on culture and other social components. It is a standard meeting opening that can be used to explain when and where the meeting will take place.
4. The following are some of the roles of greeting in both languages:
 - Re-establish social connections.
 - Express social values and politeness criteria.
 - Keep solidarity through the use of address terms between the speaker and the person or thing to which reference is made.

3.2 Differences between English and Arabic Greeting Strategies

There are several differences between the Arabic and English languages in terms of greeting tactics, which are as follows:

1. The Arabic language has more illustrations and greeting structures than the English language.
2. In contrast to English, greetings in Arabic are concerned with several components of cultural significance involving religious significance.
3. Arabic differs from English in that it has certain greeting tactics that English does not. One of these is that the greeting in Arabic extends beyond the celebration being greeted to include the entire Muslim

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society. For example, "īd mbāarak" 'blessed holiday' receives the reply "alā ljami" 'to all'.

4. Another distinction is that Arabic has a religious heritage, as evidenced by authentic greetings such as "Al-salamu alaykum."
5. It is worth noting that Arabic idioms are frequently associated with Allah, resulting in most ordinary statements containing religious connotations.

Conclusions

The following points should be noted:

1. Greetings can be considered a form of phatic communion. The term greeting refers to an expression that elicits a response that has a significant impact on culture and other social factors. It is a standard meeting opening that can be used to explain when and where the meeting will take place.
2. There are several types of English greetings to choose from, as follows:
 - Formal Greetings.
 - Informal Greetings.
 - The combination of Formal and Informal Greetings.
 - Greeting by Question.
 - Greeting by Statement.
 - The Combination of Informal Greetings with Statements.
 - The Combination of Informal Greetings and Questions.
3. Different components of cultural sense are dealt with in the Arab world when it comes to greetings. Reducing greetings to a matter of courtesy without indicating their religious significance may result in a skewed perspective.
4. Arab greetings can be used to accomplish the following social goals:
5. When greeting someone in Arabic, one should choose between formal and casual greetings.
6. Because Arabic terms are frequently associated with Allah, most ordinary expressions contain religious connotations.

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