

SPEECH ACT OF CRITICIZING IN (MSA)^١ ARABIC

Pro. Dr. ABBAS DEYGAN DARWEESH
AZHAR HUSSAIN UBIED (M.A. STUDENT)

١. Abstract

This study deals with speech act of criticizing in Arabic articles. It tries to answer the following: what are the linguistic strategies used in Arabic to overcome the effects of criticism and let it be carried out safely? Does Arabic prefer direct to indirect criticism or the opposite? To what extent do the writers acknowledge their commitments to criticism, report criticism presented by others, mention the name of the criticized, and prefer specific category of politeness?

٢. Preliminaries

Pragmatics, which is concerned with use of signs by interpreters, can stand as a name for the cultivation of the theory of use (Hymes, ١٩٧٤: ٦). Theory of speech acts play an important role in pragmatics and it is related to the theory of politeness. Some acts are polite while it is impolite to perform some other acts. Criticism is one of these speech acts, so what are the linguistic strategies used, in Arabic to overcome the effects of criticism and let it be carried out safely? Does Arabic prefer direct to indirect criticism or the opposite? To what extent do the writers acknowledge their commitments to criticism, report the criticism presented by others, mention the name of the criticized, and prefer specific category of politeness? The study aims at investigating the employment of criticism to make known whether the speakers of Arabic exploit (in)direct strategies, and discovering the extent to which the writers of critical articles (a) involve themselves in their criticism, (b) report the criticism mentioned by others on the same subject, (c) mention the name of the criticized (d), and prefer specific category of politeness. The procedure of the study is done quantitatively by analyzing written samples belonging to ٢٠ newspapers and magazines

^١(MSA)=modern standard Arabic

articles. The study follows Salager-Meyer's (١٩٩٨, ٢٠٠٠) work on critical speech acts which divides criticism into two types: *Direct* and *Indirect* criticism each is divided into *personal* and *impersonal* critical speech acts along with what Fagan and Martín (٢٠٠٤: ١٢٨) have proposed the other strategy which is labeled *reported* criticism. As for the

employment of politeness, the study adopts Brown and Levinson's(١٩٧٨) model of politeness. The examples chosen are only illustrative .Others are in the appendix.

٣. Speech Act (SA) of Criticizing

Austin (١٩٦٢:٨٣) labels “criticize” as a performative verb indicating that the utterance “I (ibid: ١٥٩) shows that the verb in criticize” is an explicit performative utterance. He question is one of the verbs of attitudes that belong to the SA of behabitives(i.e., SAs that include the notion of reaction to other people’s behaviours and attitudes to someone else’s conduct). Pearce (١٩٩٤:١٠٤) points out that "speech acts are past conduct or imminent actions that are performed by speaking." They are acts of verbal behaviours whether "written" or "spoken"(Quirk et al.,١٩٨٥:٣٤٤). Criticism refers to "an illocutionary act whose illocutionary point is to give negative evaluation on the H’s actions, choice, words, and products for which s/he may be responsible"(Nguyen, ٢٠٠٥a: ٧). There are two types of criticism: Destructive and Constructive Criticism(Monti et al.,٢٠٠٢: ٦٠). The former occurs when criticism is introduced to the target as a person with the intention to hurt the feeling. It is called aggressive since it carries a provocation to fight rather than appropriate reaction to the faults of behaviour e.g. a wife to her drunk husband may remark "George, you are home late again, and I know you were out drinking.You will never change" (ibid).Constructive Criticism is an assertive rebuke. It is directed at behaviuor not at person. The criticizer describes his/her abdicator feeling with regard to something the criticized has done asking him/her to change it e.g., "Could you tell me when you start running late , so that I know that you are O.K ?"

٤. Felicity Conditions of Criticism

The act is performed or the choice made by the H is considered inappreciable according to evaluative criteria that the S holds or norms that the S assumes to be shared between him/herself and the H. The S holds that this inarticulate action or choice might bring bad consequences to the H or the general public. The S feels discontented with the H's inappropriate action or choice and feels an urge to make his /her opinion known verbatim. The S thinks that his/her criticism will lead to a change in the H's future action or behaviour envisaging that the H would not be otherwise offer a remedy for the situation without this criticism.

٥. Strategies of the SA of Criticism

Direct and Indirect Criticism: Direct Criticism is a categorical criticism, while the indirect strategy refers to those cases in which criticism is mitigated by means of hedges enveloped in the modal expressions e.g. may, perhaps; epistemic verbs suggest, speculate); semi-auxiliaries (seem, appear), and approximators of quantity, frequency, degree and time (most, frequently generally, approximately...etc). Salager-Meyer (١٩٩٨:٤٥) points out that direct criticism refers to those instances in which there is categorical criticism formed without hedging and it is referred to as –hedging (denotes the lack of hedging). Fagan and Martin, ٢٠٠٤:١٢٧ show that both direct and indirect criticism are subdivided into (+/–)Writers' Mediated and Reported criticism and all of which can be personal or impersonal. (+) **Writers' Mediated Criticism** occurs in occasions when the writers of articles are explicitly present in speech act. This implies a high level of commitment to criticism. Some times, the writer is syntactically absent from the critical speech act, criticism seems to result from an outside or unnamed agent, e.g. "Some studies have shown that...", or "It has been found that.." etc and this is called - **Writers' Mediated Criticism. Reported Criticism** happens when it is not the author him/herself who makes the criticism, but s/he reports it. **Personal criticism** occurs when the name of the criticized appears in the text:

(١٠) **We /I** criticize **you/Ali** for the deviation from the main point.

Impersonal criticism category means that the name of the criticized is hidden:

(١١) **The empirical literature** on the relationship between procedural justice perceptions and job performance is sparse.

٦. Speech Act of Criticizing in Arabic: Background

The word “انتقاد” comes from the root “نَقَدَ” a verb which carries the meanings to criticize, to pay cash, to examine critically, to call account, to find fault with, to take exception, disapprove, to show up shortcomings, to receive payment in cash, dispraise, disparage, and vituperate (Wher, ١٩٧١: ٩٩٠ and ٥٦٤: ٢٠٠٠ البعلبكي). “نقد” is the opposite of “النسيئة” i.e., postponement and comprises the reference to cash, commentary, criticize, critique, money, paper, rave, recourse, and review (ابن منظور ٢٠٠٣: ٥٢١-٢). “انتقاد” means stating defects in things (صليبا، ١٩٧١: ١٤٣). The employment of criticism in Arab’s speech is dated back to the pre-Islamic period when Arabs, who were fond of poetry which was delivered orally, competed against each other showing their self-praise and dispraise of the rival reflecting their linguistic abilities to compose unmatched poems (ابراهيم ١٩٨٩: ٣٨). As such, Hijaاء “satire” was one of the purposes of composing effective speech. Ismail (١٩٦٣: ٥١٣) points out that satire is the art of “criticizing” and depicting (مثالب) the shortcomings of the rival. With the advent of Islam and when its instructions had seen the light, satire was forbidden. The Prophet Mohammed says:

سباب المؤمن فسوق وقتاله كفر (النووي، ١٩٥٦: ٥٧١). (١).
Insulting a Muslim is a vice, and killing him is atheism.

For Arabs what is referred to figuratively is more effective than what is mentioned directly or overtly. “Metonymy” in Arabic is “الكناية” An “لفظ يراد به معنى اخر مرتبط بالمعنى الأصلي” utterance which is intended to achieve another meaning related to the original one. Arabs consider metonymy as more effective than “saying things directly” الإفصاح بالذكر (القزويني، ب.ت: ٣٢٨). For (٢٠٠٧: ٢٦١-٢) مارون what is indirectly mentioned as an effective means used to achieve more effect on the receiver.

٧. Semantic Formulas of Criticism

These formulas include :

١. Direct Criticism:

a. Negative Evaluation: The negative aspect of evaluation is what is called by White (cited in Al-Omari, ٢٠٠٦: ٦١) “criticism”. Negative Evaluation is referred to in Arabic as “الذم” “dispraise” which embraces the meanings dispraise, censure, slander, libel,

defamation and calumny (البغلي و البغلي، ٢٠٠٤ : ١٧٢). It is mainly performed by verbs such as "to be bad" (Wright, ١٩٦٧ : ٩٧) and "لاحبذا" (dislike) which are used for general dispraise (الصعدي، ٣٧٣: ٢٠٠٤ و حسن، ١٩٦٨ : ٣٧٠ و، البغدادي، ب.ت: ٢٩٨).

(١). Bad is the boy who is disobedient. (بش الولد العاق (حسن، ١٩٦٨ : ٣٧٠) .

b. Disapproval indicates that the Ss feel that something is bad or that somebody is behaving badly. Arabs use expressions of refute among which are the particles "لا" and "كلا" followed by mentioning the shortcoming of what is criticized :

(٢) - هذه الرواية مسلية، ليس كذلك ؟

كلا إنها مملة جدا (عزيز، ٢٧١: ١٩٩٧).

c. Expressions of Disagreement: The Holly Quran includes sch rejection :

ثم يطمع أن أزيد كلا انه كان لآياتنا عنيدا. {المدثر، ١٥-٦} (٣)

Yet is he greedy that I should add (yet more);-By no means ! For to our signs he has been refractory (Ali , ١٦٤٢ : ١٩٨٩).

d. Identification of the Problem which engulfs stating errors, sources of errors, or problems found with H's choice, products, behaviour,...etc :

جار على رعيته وسار فيهم بالظلم (البغدادي ، ب.ت: ٢٩٩) (٤)

He wronged his subjects and they were done unjust .

e. Statement of Difficulties which encompasses expressions such as "لا استطيع فهم مقاصدك" "I can not get your points".

f. Consequences results in negative effects and outcomes carrying criticism:

هذا أمر عاقبته خسر ، وخاتمته شر (البغدادي ، ب.ت: ١٥) (٥)

This matter is of a wasteful consequence and of an evil end .

٢. Indirect Criticism formulas include:

a. Correction which is making something right or better by altering it.

b. Indicating a Standard can be stated as "collective obligation" rather than an obligation for the H " إن طباعة الببليوغرافيات فن دقيق له أصوله و قواعده". Publishing bibliographies is an accurate and genuine art .

c. Preaching is stated as a guideline to H: (٦) عشتم للدنيا وحدها من غير نظرٍ الى ثوابٍ (Cantarino, ١٠٤: ١٩٧٤). You have devoted yourself to pursuit of wordly pleasure forsaking reward and punishment.

d. Demand for the Change implicates that the change is necessary:

...من الواجب أن نعتز بتاريخنا المشرف (٧)

We should have hold our honourable history in a great esteem .

e.Request for a Change might be achieved by want statement

هلاً تدرك ان الكبر كالضعة كلاهما بلاءٌ فتحذره (حسن، ١٩٦٨: ١٢٦) (٨)

f.Advice about the Change is usually expressed by showing criticism as advice:

مكانك تُحمد وتذكر غايتك (حسن، ١٩٦٨: ١٤٣) (٩)

g.Suggestion for the Change means employing suggestion to implicate criticism.

h.Expressions of Uncertainty raise the H's awareness of the inappropriateness of his/her choices, works, products.

i.Asking/Presupposing is used to enhance S's doubt concerning H's wrongdoing **j.**

Other Hints can be helpful in avoiding committing oneself to criticism e.g., لو وقع فلان في

If he falls in shallow water, he will get drowned . (النويري، ١٥٨: ٢٠٠٤)

٨. Criticism and Politeness

For Hatim (١٩٩٨: ٩٢-٣) the written text can be polite or impolite. In impolite texts, elements are not organized hierarchically and no cohesion or coherence is made use of. This makes it difficult for the reader to form an image of the text worlds. A text is termed 'impolite' if it includes any 'element' violating the maxims of quantity, quality, manner and relevance (ibid). Writers use certain textual features to minimize the threat.

Positive politeness strategies

This category includes noticing H's interests by exaggerating approval, intensifying interest to the H, joking , in group identity markers...etc .

a. Notice H's Needs: This category includes showing concern with the H's face :

إن الهجوم على هذا الرجل قد ينفعه أجزل النفع فينقله من حال إلى أحوال ويحبب إليه التروي والتريث

The attack on this man may benefit him most, change him from one state to another and make him like sobriety.

b. Exaggerate Interests , Approval,...etc “ما قلته صائب ولكنك أغفلت التأثيرات الجانبية.”

What you have said is right , but you have forgotten the side effects.

c. Intensify Interests to H: Al- Musawy (٢٠٠٥: ٢٠١) claims that writers tend to notice the scholar's interests and wants as such that their "criticisms" might be preceded or followed by illocutionary force of praising by which the writer can soften criticisms. و
لئن ورد الكتاب مبتورا تنقصه فهارس الأسماء و فهارس المصطلحات (وهو نقص ينبغي تلافيه في طبعة قادمة)

فهو خير تمهيد ، كما أُرْدِفَ مؤلف عنوانه، لدراسة الدين الإسلامي و جدير إذن بان يكون للطالب المتطلع غنية ، و للباحث المتزيد بغية.

Although the book is incomplete and lacks bibliographies(a shortage that should be avoided in the future editions)it is still a good preface to Islamic teaching that benefits the students and meets the researchers' needs (ibid).

Notably criticism in this example above is followed by a praise which includes the use of superlative adjective "ير تمهيد" 'the best preface'. This praise is followed by another praise showing the importance of the book for students and scholars.

d. Use in- g

roup Identity Markers:This may include words such as (my friend),عزيزي (my brother), etc ... أخي

e. Seek Agreement:This means sticking to the points agreed upon:

(١٩٩٧، عزيز، ٢٧١): انا اتفق مع زميلي ولكن أريد أن أوضح بعض الأمور (عزيز، ١٩٩٧)

I agree with my colleague , but I want to clarify some points.

f. Avoid Disagreement: نحن وهم متفقون في الهدف و الغاية و لكننا قد نختلف في الطريقة و (Al-Musawi, ٢٠٠٥ : ٢٣٤). الأسلوب Both we and them have the same objective and purpose but we may differ in the method and style (ibid).

g. Presuppose/Assert Common Ground: e.g., You are hurting نفسك , انك تسوق الأذى لنفسك your self.

h. Joke:A friend , while joking with his friend who makes him loose may say "يا خبيث" (Oh, sly)(عزيز، ١٩٩٧ : ٢٧١).

i.Assert/Knowledge of H's Concern: اعلم انك تحب الفضيلة ولكن حاذر استغلال الآخرين لذلك. I know you appreciate virtue but you should be careful and not allow others to exploit you.

j. Offer/Promise: I promise that the situation أعدك أن يتحسن الوضع لو اجتهدت أكثر. will be better if you work harder .

k. Be Optimistic: من المؤكد انك ستفكر جيدا و تتحقق من النتائج قبل القدوم على هذا المشروع. It is certain that you think deeply and make sure of the results before starting the project.

l. Include H and S in the Activity: لذلك و في اغلب الأحيان نجد إننا نفتقد عنصر البحث الذي يعتمد على: إيجاد المواد الرئيسية لصياغة الشكل النهائي للمقالة التاريخية، ونلجأ لبديل آخر هو العنصر الروائي

الشعري الذي-في اغلب الأحيان أيضا- يأخذنا بعيدا عن الحقيقة ويبتعد بناعن التاريخ المدون المصنف في أحيانٍ (Al- Musawy, ٢٠٠٥: ١٤٧). كثيرة في خانة الممنوع انتقاده أو مُساءلة كاتبه!

So, we often find that we lack the research element which depends on finding the main material to form the final version of the historical essay. Instead , we resort to the poetic narrative element that often takes us away from truth and the recorded history that is mostly classified as not liable to criticism and accountability.

By considering himself one of those criticized researchers, the writer, definitely, minimizes his criticism. Thus , the writer has used the clause "اننا نفتقد" 'we lack' instead of writing the clause "الباحثين يفتقدون" "The researchers lack" (ibid).

و كنتُ أفضّل أن يكون اكبر حجما و أغزر في المعلومات ، و لكن العذر إن عنوانه : " **m. Give Reasons** مقدمة لتاريخ الفكر العلمي في الإسلام " (نفس المصدر: ١٤١).

I would have preferred it to be bigger and richer, but the justification is that its title is: *An Introduction to the History of Scientific Thought in Islam.*

The small size and the lack of information of the book are justified because the book is only an introduction. The justification is introduced by the phrase "العذر" "the justification". A writer may put forward a justification for a certain short-coming in other scholars' writings at the beginning of his article. The face threatening act is placed in the middle or at the end of the article.

n. Assert Reciprocity : سوف يكون تعاملنا معكم على نطاق أوسع لو تبنيتم المرونة في التعامل معنا

Our cooperation with you will be of a wider range , if you adopt flexibility in dealing with us (i.e. You are not flexible).

o. Give Gifts:. كلنا ندعمك فلا تتسرع في اتخاذ قرار غير حكيم We all support you, so do not be hasty in taking unwise decision.

Negative politeness strategies

a. Be Conventionally Indirect e.g. to someone who does not abide by his speech one may say "كلام الليل يمحوه النهار". What is spoken during night is obliterated by day (for doing the opposite of what is agreed upon).

b. Questions, Hedges: الهمزة "أ" is an interrogative particle is used for reproaching and sarcasm (مارون ، ٢٠٠٧ : ١٧ و الهاشمي، ١٩٦٠ : ٩٥). Such kind of interrogative is called denunciation interrogation. These questions require no answer as they are intended to censure the addressee or draw his attention to what is incorrect,

Does your mind make it preferable (٩٥) (نفس المصدر : ٩٥)
likeable to you to do it?

This is what is called التبكيت which is harsh blame and of a high degree of reproach than blame and reproach itself (٧٩: ٢٠٠٥، جمعة).

c. Be Pessimistic: Part of polite criticism is being pessimistic about the achievement or the change that, should bring out reform. طه حسين , for example, in his criticism to إبراهيم كنا سنقف مع الشاعر وقفات عند ألفاظ لا تخلو من الخطأ لكن الذي يطالب الشاعر بالإجادة : says ناجي المطلقة ... يكلفه شيئاً عسيراً لا يتاح إلا لجماعة معدودين من الشعراء.

We side (with the poet) at utterances that are not for from being wrong ... but he who demands that the poet be absolutely good at writing poetry is tiring him of a real effort which is unbearable except for some poets .

A critic of a dictionary compiler asserts (cited in Al Musawy, ٢٠٠٥: ١٤٢):

لعل العسير في هذه العملية أيضاً هو التزام المعجمي التزاماً صارماً بأن يتجنب الحشو والتكرار والاضطراب والاستطراد والغموض والالتباس.

What is difficult in this process is the dictionary compiler's commitment to avoid redundancy, repetition, digression, ambiguity and vagueness (ibid).

The critic thinks that to avoid redundancy and repeated things or ambiguity is a hard task which shows that, despite its necessity, it cannot be strictly achieved.

d. Give Deference

Humbling oneself to others or raising others status in speech helps in achieving safe communication. This is done in Arabic by employing terms of profession, honorifics, etc.

Some of these expressions are (١١٨٧ : ١٩٣٩). (ياسيدي أستاذي) يا امير المؤمنين، يا رسول الله ،.....)

says : احمد امين in his criticism of مبارك

درج الأستاذ احمد أمين في الأيام الأخيرة على الغض من قيمة الأدب العربي، وكان من السهل أن نتركه بقول ما يشاء لو كان من عامة الأدباء ، ولكنه اليوم رجل مسئول .

Recently, Prof. Ahmed Ameen tried to underestimate the worthiness of Arabic literature, and it was easy to let him say what he wanted if he was one of common or literary men, but he today is a responsible man

e. State the FTA as a General Rule: General rules normally account as a kind of advising and preaching which softens criticisms (١٦٢ : ١٩٨٧، الطيبي، عجز) الثقة بكل احد عجز

Trusting everybody is incompetence .

Reproaching the addressee, which is which much more hurting than blame is for Arabs indirect مجازي (جمعة ، ٢٠٠٥ : ٣٧٢). Thus, for them what is indirect is not usually associated with politeness, on the contrary, it is more painful for the addressee.

f. Minimize the Imposition: (١١٨٧ : ١٩٣٩) in his criticism of أحمد أمين for underestimating the worth of Arabic Literature asserts :

لو رجع هذا الصديق الى نفسه لعرف انه لا يجيد إلا حين يشغل نفسه بتلخيص المذاهب الفقهية والكلامية.

If this colleague goes back to himself , he will know that he is doing well only in summarizing theological and linguistic doctrines .

g. Apologize: Arabic apology that accompanies critic's explanation adds more to the acceptability of a criticism. (ب. ت : ١٥٧) in his criticism of the poems written by طه حسين .

إبراهيم ناجي asserts :

أما بعد مرة أخرى ن، فاني آسف اشد الأسف لهذا الإلحاح و لكني مضطر إليه فشاعرنا بحاجة الى أن يعنى بلغته.

Then, for the second time I am so sorry to my insistence, but I am forced to do so as the poet in need to pay more attention to his language.

h. Nominalize: Nouns that carry a negative evaluation , when stated without specification of the performer of faults, communicate indirect criticism e.g.

(٤٩٦ : ١٩٨٧ ، الطيبي) (٤٩٦ : ٩١) The outlet is the avoidance of slyness

i. Go on Record by Incurring debt: Incurring debts makes the H feel satisfied with the criticism e.g. (٩٥ : ٩٥) (٩٥ : ٩٥) our efforts can not be underestimated , but be fair.

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a. Be Conventionally Indirect: e.g. to some one who does not abide by his speech one may say “كلام الليل يحويه النهار”. What is spoken during night is obliterated by day (for doing the opposite of what is agreed upon).

b. Questions , Hedge : "أ" الهمزة is an interrogative particle is used for reproaching and sarcasm (مارون ، ٢٠٠٧ : ١٧ و الهاشمي، ١٩٦٠ : ٩٥). Such kind of interrogative is called denunciation interrogation. These questions require no answer as they are intended to censure the addressee or draw his attention to what is incorrect, unpreferable “أعقلك يسوغُ لك أن تفعل كذا؟ (نفس المصدر : ٩٥)” Does your mind make it likeable to you to do it ?

c. Be Pessimistic about the achievement or the change that, should bring out reform. This is thought an attempt to mitigate the threatening force:

كنّا سنقف مع الشاعر وقفات عند ألفاظ لا تخلو من الخطأ لكن الذي يطالب الشاعر بالإجادة المطلقة... يكلفه شيئاً عسيراً لا يتاح إلا لجماعة معدودين من الشعراء.

We side (with the poet) at utterances that are not for from being wrong ...but he who demands that the poet be absolutely good at writing poetry is tiring him of a real effort which is unbearable except for some poets .

d. Give Deference This is done in Arabic by employing terms of profession, honorifics, etc. Some of these expressions are (ياسيدي ، أستاذ(ي) ، يا امير المؤمنين ، يا رسول الله ،):

درج الأستاذ احمد أمين في الأيام الأخيرة على الغض من قيمة الأدب العربي، وكان من السهل أن نتركه يقول ما يشاء لو كان من عامة الأدباء ، ولكنه اليوم رجل مسئول . (١١٨٧ : ١٩٣٩) مبارك

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Trusting everybody is incompetence . (الطيبي، ١٩٨٧ : ١٦٢)

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g. Apologize : Arabic apology that accompanies critic's explanation adds more to the acceptability of a criticism (ب. ت : ١٥٧) in his criticism of the poems written by طه حسين

asserts : إبراهيم ناجي

أما بعد مرة أخرى فاني آسف اشد الأسف لهذا الإلحاح ولكنني مضطر إليه فشاعرنا بحاجة الى أن يعنى بلغته.

Then, for the second time I am so sorry to my insistence, but I am forced to do so as the poet in need to pay more attention to his language.

The example above contains a repeated apology and exaggerated one by adding the superlative. Stating that the critic is in some way an indirect apology.

h. Nominalize: Nouns that carry a negative evaluation, when stated without

specification of the performer of faults, communicate indirect criticism e.g.

The outlet is the avoidance of slyness (الطبيبي، ١٩٨٧: ٤٩٦) (٩١. ٤).

i. Incurring debt makes the H feel satisfied with the criticism e.g. :

Your efforts can not be underestimated, but be fair. لا يمكن لجهودك أن تتكزّر، ولكن كن عادلاً

٤. Off-record strategies

Off-record strategies that the performer of criticism may resort to are of two sections :
inviting conversational implicatures , via hints triggered by violation of Gricean Maxims, and being vague or ambiguous. While the first includes the violation of three maxims relevance, quantity and quality, the second is generated by violating the manner maxim.

a. Give Hints : Motives for doing the criticism “ ستكون فائدة عملك عظيمة و نتائجه مبهرة ولكن بعد ”
The use of your work will be great and its results are surprising after meticulous revising. “المُرَاجَعَةُ الدَّقِيقَةُ.”

٢-Conditions for doing the criticism: The new generation prefers other types of books . يفضلُ الجيلُ الجديد نوعاً آخر من الكتب.

b. Give Association clues: Fuzzy expressions that achieve the act give only related symbols, signals, words, and so on for a critic of some who eats too much the following Arabic expression is effective:

Fat kills most of people . أَكْثَرُ مَوْتِ النَّاسِ بِالشَّحْمِ.

As most of the troubles in stomach are caused by eating fat, this carries indirect criticism of fatal consequences.

c. Presuppose: Points in speech that presuppose other intended views might be exploited to reflect criticism "Have you come back again ?" presupposes that the H has come for the second time and this annoys the S. "هل عدت ثانية؟"

d. Understate: Minimizing the impositive force criticism , Arabs use expressions of understatements such as "some how" "a little bit" and others (see ٢١٥ : بعض الشيء as "قليلًا" "هذا الثوب قذر بعض الشيء. (عزيز ، ١٩٩٧

The adjective "the only" is used for denoting "criticism" (ibid).

e. Overstate : Criticism may disguise in the style of overstating. Knowing that it is more than usual, the addressee feels the hurt of the bait :

For ages he is in silence; then uttered the worst سَكَتَ أَلْفًا وَنَطَقَ كَفْرًا (السيوطي ، ٣٧٨: ١٩٩٨).

word.

f. Tautologies: one can say “الحق حق” The right is right. When said to some one who tries to exploit his close relationship with the S to get more than what is deserved.

g. Using contradictions state the reality by presenting two opposite things together in order not to involve the S in the judgment e.g. :

A sick physician to heal people! طبيب يداوي الناس وهو عليل!

h. Be Ironic: Saying the opposite of what he means, a critic achieves the fault- finding speech with less harmful effect . In Arabic language, there is what is called الهزل الذي (Humour which is intended to be serious). Which occurs when a speaker changing his style of speech from being serious to be humorous to assert

seriousness (٢٧٩: ١٩٩٧) عزيز. (الحسيني ، ب.ت : ٢٢٤) exemplifies this as :

Ahmed has lost all his money. -لقد فقد احمد جميع نقوده.

He is no more tired of their troubles. -لقد ارتاح من مشاكل النقود.

i. Use Metaphor : Metaphors are literally false . According to most of Arab rhetoricians , saying things figuratively or metaphorically is more effective than direct expressing (القزويني ، ب.ت : ٣٢٨) (see " الاستعارة ابلغ من التصريح " For them, " الاستعارة رفيق " (الجزجاني ٢٠٠١ : ٦٩) "في وتدرّج وتلطّف وتأنّي By using metaphor there is softening mitigation, niceness and care ". For instance they say :

The man of authority is similar to a ship rider. صاحب السلطان كراكب السفينة (حسن ، ٤٠ : ١٩٦٨)

They maintain that for some one to be a king or a president is similar to a rider of a ship who will not be safe from fear.

j. Use Rhetorical Questions: For Arabs questions for the purpose of reproach are more painful for the H : for instance God's question to Jesus :

أأنت قلت للناس اتخذوني وأمي الهين من دون الله {المائدة: ١١٩}

Dist thou say unto men, worship me and my mother As gods in derogation of God?(Ali, ١٩٨٩: ٢٨٠). As God knows the truth, the question is intended to reproach those who worship the Prophet Jesus and his mother not God. Such style is called "تجاهل العارف" "the knower's pretending ignorance" whereby the S know some thing and ignores it for certain purpose (الحسيني، ب.ت : ٦٤٦).

k. Be Ambiguous. احمد كالطير Ahmed is like a bird. Depending on the connotations of bird, the speech may carry criticism.

l. Be Vague: Perhaps, someone did something bad . ربما فعل احدهم شيئاً مشيناً

m. Over-generalize People reap what they plant. من زرع حصد.

n. Displace the H: This is similar to saying “تحتاج هذه التقارير إلى التنقيح” “These reports need revision” to someone who is responsible for doing this.

o. Be Incomplete, Use Ellipses: Like a father,... كيفما يكن الاب . ..

٧. The Context of Culture

a. Shame Culture: Hall et al.(٢٠٠٨:٤٤٠) point out that Arabs' culture values inter-dependence the downside of which is that it can make people reluctant to show criticism as it is a threat to communication flow as well as human relations(ibid).

Patati(٢٠٠٢: ١٠٣) remarks that a sense of honour primes Arab self-concept and motivation. As honour is critical for high self-esteem, "disapproval and criticism can be excruciating". Arabs avoid directly criticizing each other and postpone decisions to save face for those involved. They harbour anger at constructive criticism, which they see as insulting and demeaning. For Nydell(٢٠٠٦:٢٤), Arabs feel that criticism is a personal insult and a foreigner is advised to take care when criticizing. It should be indirect and includes praise. To preserve persons' dignity, one must avoid criticism in front of others as it is taken as personal or destructive.

b.Strong Uncertainty Avoidance: Arabs feel easily threatened by uncertain or unknown situation(Hall et al.,٢٠٠٨:٤٩٠). Establishing rapport and harmony are the goals of any conversation(Prusak and Camson,٢٠٠٦:٣). Speakers imply or suggest, and listeners read between the lines. “Criticism is given delicately”(ibid).

d.Power Distance: Klein and Kuperman(٢٠٠٨:١٠٣) show that Arabs observe high power distance: they accept inequality. Powers come from family and tribal membership (there is a hierarchical structure) thus, criticism is mainly carried out in a top-down format with taking into account the status(Shang-chao, ٢٠٠٨:٧٦).

e. High Context Communication: Meaning and intent are judged not only by the S's words, but also by status and nonverbal cues like tone, gesture and circumstances(Klein and Kuperman,٢٠٠٨: ١٠٣). "Arabs' communication relies on the shared context. They criticize others by indirect strategies like hints(Shang-chao, ٢٠٠٨:٧٦). As the amount of information, which might be thought as inadequate by those from low context background, is enough for them to express themselves and understand each other," Arabs hear public

directness as rude and threatening to honour and social cohesiveness"(Klein and Kuperman, ٢٠٠٨: ١٠٣).

٨. Data Analysis: Arabic Articles

٨.١. **Strategies of Criticism** Direct strategies have lower frequencies(١١١) than in indirect criticism strategies(٥٤١). Thus, while DC occupies ١٧%, IC takes up ٨٣%. **Writers' Mediated** criticism tends to occur less frequently than writer's absence of mediation. Its percentage is ٣٢%, while -mediation is of ٥٨ %. **Reported Criticism** is of ١٠% only. As a result, Arabic writers do not favour reported criticism. **(Im)Personal:** personal strategies occupy ٣٠%. Impersonal strategies are dominant. Arabic writers show good deal of preference for IC ٨٣% in contrast to DC which is of ١٧% only. It can be said that Arabs prefer IC to DC.

FR., PER. STR.	FR.	PER.	TOTAL
DC	١١٥	١٧%	١٠٠%
IC	٥٦٢	٨٣%	
+WM	٢١٩	٣٢%	
-WM	٣٩٠	٥٨%	
R	٦٨	١٠%	١٠٠%
P	٢٠٣	٣٠%	
IP	٤٧٤	٧٠%	

Table(١) Frequencies and percentages of Arabic DC and IC. D=direct, I= indirect, c= criticism Str= strategy.

WM=writer mediated, - WM= absence of writer mediated, R=reported ,P= personal, IP=impersonal.

٨. ٢. Criticism and Politeness

١. On-Record Criticism (see direct criticism frequencies)

٢. **Positive Politeness Strategies:** Arabs prefer giving reasons for their criticism, and including the H in the activity. **Give Reasons:** An author criticizes Darwinism

" Darwinism is a lie that caused degeneration of Western civilization... إن الدار ونية كذبه كانت السبب الأول في تدهور الحضارة الغربية "

b. Include the H and the S in the Activity: A writer criticizes the idea that woman created civilization : " فلم تحسن أمنا إلينا إذن " بإنشاء الحضارة ، و متى كانت إطاعة الشيطان

إحساناً؟ So, our mother(eve)does not make us favour by founding civilization . Has obeying Satan been benevolence?

c. Intensifying Interests to the H:A writer criticizes the subject of the lecture he heard كنت أفكر في هذا كله حين مكنت اذهب الى الجامعة الأمريكية، لأسمع للمحاضرة التي كانت ستلقيها الأنسة الجليلة "مي"

I was thinking of all that when I تريد أن تلقيها لان موضوع هذه المحاضرة كان يدعو لمثل هذا التفكير . was going to the American University to hear the lecture that would be delivered by

ST R A R T N O	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O
١	٥	٤	٧		٣	٣	٣	٢	١		١	٤	٣	٢	١
٢	-	-		١				٢			١	٢			
٣	-	-						١			١		٤		
٤	-	-	٢												
٥	-	-	٤			١						٣	٦		
٦	--	-										٣			
٧	--	-						٢			١	٣	١		
٨	٢	١	٢		١	١	١		١		١		٢	٢	
٩	٣	-	٣		٢	١	٢		١		١		٤		
١٠	١	١	١				١					١	٢		
١١	٣	-	٤				٣		٢		١	٤	٣		
١٢	-	١													
١٣	-	-											١		
١٤	-	-		٢	١	١	١	١				٢	٣		
١٥	-	٣	٣									٩			
١٦	٢	١			١	١							٧		
١٧	-	-									١		٣		
١٨	-	-									١				
١٩	٧	٣	٤	٥	٣	١	٣	٢	٢		٢		٢		١
٢٠	-	-		-	-	١							١		
To	٢ ٣	١ ٤	٣ ٥	٨	١ ١	١ ٥	١ ٤	١ ٥	٧ ٥	٠	١ ١	٣ ١	٤ ٢	٤	٢
Pe.	١ ١ %	٧ %	١ ٤ %	% ٤	% ٥	% ٥	٧ %	% ٥	٣ %	٠	٥ %	١ ٤ %	١ ٩ %	% ٢	١

Miss Mey
the topic of
lecture was
me to such

Table(٢)

because
the
inciting
thinking.

Frequencies and percentages of positive politeness strategies in Arabic articles .

a=notice H's need ,b= exaggerate interest to H ,c= intensify interest , d=use in in-group markers, e=agreement, f= avoid disagreement, g= assert common ground, h= joke, i= presuppose knowledge of H's concern, j= offer promise, k=be optimistic, l=Include H in the activity, m=give reasons, n=Assume reciprocity, o=gifts. To= total, Per=percentages

٢.Negative Politeness Strategies The highest frequency is associated with being conventionally indirect. Impersonalizing strategy comes next. Questions and hedges occupy ١٧%.The least employed strategies are apologizing,minimizing imposition.etc.

STR. ART. NO	A	B	C	D	E	F	G	H	I	
١	٣	٩	١		٧	٥	٦	١	٤	٥
٢	٣	٧						٢	٢	
٣								١	٥	٣
٤	٥	٣					١٠	٢	٣	١
٥	٥	٦						٦		٢
٦	٣	١			١		١	٤	٢	
٧	٥	٣			٢					
٨	٢	١		١	١		٤	٣	٤	٥
٩	١٠		١			٤	٣	٢	٢	
١٠	٣						١		٢	
١١		٥					٤	٢	٢	
١٢		١١			١	٢	٢			
١٣	٤	٦					٥	٧	٨	
١٤	٩	٨			٢	١	٢	٣		
١٥	-	١٥				١	٨	٤	١١	
١٦	٧	٥					٢	٢		
١٧	٣	١٠			١		١	٢	٣	٢
١٨	٣	١	٣							
١٩	-	٢		٢	١١	١	٣	٣	٢	٤
٢٠	٢	١١				٦				٤
To.	٦٧	١٠ ٨	٥	٣	٢٦	٢	٥٢	٤٤	٥٠	٢٦
Per	% ١٧	٢٧ %	١ %	% ٠, ٧	% ٧	% ٥	% ١٣	% ١١	% ١٢	% ٧

Table ٢

(١٢) **Frequencies and percentages of negative politeness strategies in Arabic articles** . a=be conventionally indirect ,b=questions and hedges, c= be pessimistic , d=minimize imposition, e=deference, f=apologize, g=impersonalize ,h=general rule, i= nominalize, j=incurring debts. To= total, Per=percentages.

٤.**Off-Record Strategies:** The dominant strategy is displacing the H which reflects writers' intention to avoid direct mentioning of the criticized. "Hints" show good deal of employment. Metaphors occupy ١٢ % . :

STR	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O
ART. NO															
١	١	٣	٥	٣	٦	٦	٤	٢		٤	٢	٢	٤	٢	
٢	٢	٢					٢	٢	٤	٣	٣	٤		٣	
٣	٣	٣	١		٤		٣		٣	٢					
٤	٤	٣			٢		٢		٦	٢			١	٢	١
٥	٣	٢		١	٢		١	١					٥		
٦	٣	٢		١	٢		١	١						١٠	
٧	٣	٣			٣		١	٥	٢					٢	
٨	٣	٣					١		٢	١	١			٥	
٩	٣	٢	١	٢		٢	٢	١	٢	١	١	٣		٣	
١٠	٤	٢			١			٦	٣	١		٣			
١١	٥	٣	١	٣	٣		٤	٣	٦	٥	٢	٢		٣	
١٢	٢	٢		١	٣	٢	١	٢		١				٧	
١٣	٣			٣	٤		١		٣		٢	٢		١٣	
١٤	٢		١				١	١	٣			١		١	
١٥	٣	٢		١	٢		٢		٢				١	٣	
١٦	٤	٢		٢	٢				٤	٢	٢		٦		
١٧	٦	٣		١	١		٣		٦				١١	٢	
١٨	٣	٣			٣	١			٣				٤	١٤	
١٩	٣	٤	٣				٣	٢	٤	٣	٣	٣	٣		
٢٠	٣	٣		٤	٢		٢	١	٥				١	٥	
To	٦٣	٤٧	١ ٢	٢٢	٤ ٠	١١	٣٤	٢٦	٥٨	٢٥	١٦	٢ ٠	٣٦	٧٤	١
Pe.	١٣ %	١٠٪	٣ %	٥٪	٨ %	٢٪	٧٪	٦٪	١٢٪	٥٪	٣٪	٤ %	٧٪	١٥ %	٠, ٢٪

Table(١٣) Frequencies and percentages of off-record strategies in Arabic

articles .a=hints, b=association clues , c=presuppose, d=understate, e=overstate, f=tautology, g=contradiction, h=Irony , i= metaphor, j=rhetorical question , k=be ambiguous, l=be vague, m=over-generalize, n=displace H , o=be incomplete , use ellipses, To= total, Per=percentages, Art. No=article number .

٩. Conclusions

Direct criticism in Arabic is achieved by two verbs of the same content " انتقد "و" انقد " .

Direct criticism is employed on a smaller scale than the indirect. Arabs employ less writers' mediated. Reported criticism is not asserted like the impersonal criticism. Politeness strategies are represented by off-record category. As for negative category, Questions and

hedges are come first, conventional indirectness occurs next. As for the off-record category, displacing the H comes first then hinting. Within positive politeness they prefer reasons, including the H in the activity and noticing needs. Arabs belong to feminine, high power distance, strong uncertainty avoidance, and high-context culture, thus they prefer criticizing indirectly.

١٠. Recommendations

Criticism is required to a great extent in cases where correcting the drawbacks of works as a way to change what is wrong. Neither avoiding it nor criticizing directly are the solutions. Rather, it can be made polite by variant strategies. criticism employment in Arabic requires thorough knowledge to understand its functions. Writers and readers of articles need to be aware of the fact that presenting criticism differs cross-culturally and know the emphasis put by its native speakers .

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