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A COMPARATIVE STUDY OF POLITENESS STRATEGIES USED BY OLD AND YOUNG GENERATION

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<u>Dedication</u>

I dedicate this work to the soul of my brothers

Who were always considered as a big inspiration

To my beloved parents who have been always beside me whenever I needed.

To my beloved sisters: Malika , Halima , Souad , and Hadjira thank you for your help and encouragement thank you a lot for always being mindful and cared .

To my Husband, thank for your support I'm lucky to have you in my life.

To my Son and daughter Iyed and Basma

To my niece Israe And all my nephews Abdelatif, Mohamed, Farouk, Mouadand, Ismail

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Abstract

The current research paper tends to shed light on the use of politeness strategies to avoid the harmonious power of some topics and expressions. In this sense, the present research work provides an in-depth look on the position of these strategies in Tiaret culture and language use. To this vein, the focal point of this paper revolves around the polite forms that Tiaret speakers resort to use them in order to express their respect and request for something or to avoid face threatening act when discussing certain themes.To this end, an investigation of politeness strategies in Tiaret society was made through the help of a questionnaire and a focus group interview. Thus, the outcomes of this study showed that politeness constitutes an indelible part in Tiaret culture.Tiaret speakers employed politeness strategies in both family and society to show respect and protect their faces. The results also re- vealed that they had recourse to polite forms to euphemise sexual matters that are considered to be important subject in Tiaret culture.

Key terms; face threatening, politeness strategies, harmonious power euphemise,

List of acronyms and abbreviations:

PP: the Politeness Principle.

S: speaker. H: hearer.

FTA: face threatening Act.

D: social distance

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General Introduction

During the past years, the explosion in communications technology has revolutionized, Particularly the Algerian has radically changed the face of Social communications by old and young speakers, from a socio- linguistic perspective. Specifically , on the basis of data collect edd from young and old speakers in a legal setting, politeness strategies used by both latter in every day conversation and even occasional situations identified and discussed. The result findings that young are more attentive to the use of politeness strategies than the old people

Research Aims:

Given the extensive use of politeness strategies, this study seeks to examine the impact, beit positive or negative, social media can have on EFL learners' productives kills. It also aims to find the right environment for EFL students to improve t heir speaking skills. Additionally, it makes students aware about the importance of academic writing and the ways social media can affect their formal writing.

Research question:

1. Do Tiaret speakers use politeness strategies in their daily conversations?

2. To what extent culture and traditions affect the use off politenss?

3. Can politeness strategies be helpful at building everyday relationships of tiaret society ?

2. Hypothesis

From theses research questions, the following hypotheses have been formulated:

1. Tiaret speakers use Politeness strategies in their daily conversation.

2. Both culture and traditions have a big affect on the use politeness.

3. The use of politeness can be helpful at building relationships.

4. Research Methodology

Because this study is concerned with' speaking, the process of collecting data is based on the use of two main techniques; structured questionnaires and

an indirect interview. Questionnaires is addressed to young speakers and the interviews are directed to mainly old generation

5. Research Process

To discuss the problematic of this research, I have systematically divided this work into three chapters. The first chapter provides a whole overview about politeness and its strategies.

The second chapter is devoted to recent and previous research target population, setting, methodological instruments employed and an analysis of the data collected as well as the discussion of the Tiaret speakers obtained findings.

Chapter One

Literature Review On Politeness Strategies

1. Introduction

The use of politeness in daily speech interaction has attracted researchers from sociolinguistics and pragmatics or socio- pragmatics which take into consideration the relation between speakers in relation to their gender, age and socio-cultural background. Consequently, this leads to the emergence of many studies like Goffman (1967), Brown and Levinson (1987) that focus on exploring how people build their linguistic forms in their daily interaction and protect their faces during communication. Besides, individuals are always looking after. their speech fearing that it may lead to loosing face; hence Brown and Levinson (1987) postulated politeness framework that explores the use of politeness strategies to strengthen social relations.

2. What is Politeness?

Politeness is the expression of the speakers' intention to mitigate face threats carried by certain face threatening acts toward another.

Meyerhoff (2006: 82) says that politeness is the actions taken by competent speakers in a community in order to attend to possible social or interpersonal disturbance. Generally, being polite is taking others feeling which make others feel comfortable and using appropriate linguistic choices to create relationship with others. Politeness is a system of interpersonal relations designed to facilitate interaction by minimizing the potential for conflict and confrontation inherent in all human interchange.

In one sense, all politeness can be viewed as deviation from maximally efficient communication; as violations (in some sense) of Grice's (1975) conversational maxims [see cooperative principle]. To perform an act other than in the most clear and efficient manner possible is to implicate some degree of politeness on the part of the speaker. To request another to open a window by saying "It's warm in here" is to perform the request politely because one did not use the most efficient means possible for performing this act (i.e., "Open the window")

"Politeness allows people to perform many inter-personally sensitive actions in a nonthreatening or less threatening manner.

"There are an infinite number of ways in which people can be polite by performing an act in a less than optimal manner, and Brown and Levinson's typology of five supers trategies is an attempt to capture some of these essential differences."

(Thomas Holtgraves, Language as Social Action: Social Psychology and Language Use. (Lawrence Erlbaum, 2002).

Leech (1983: 82) models a politeness which is found on interpersonal rhetoric and views politeness as conflict avoidance. He introduced the politeness principles which function to maintain the social equilibrium and the friendly relations which enable us to assume that our interlocutors are being cooperative in the first place. His model of politeness strategy is commonly accepted as a way to treat self and other. In his model of politeness principles, he describes that Tact maxim is the most important maxim among other maxims.

Politeness strategies determine three contextual factors. First, it takes account on the power relations between the speaker and hearer. Second, politeness considers on the social distance between the listener and the speaker. And the last, it deals with how great the threat of the face threatening act is. Generally, people determine to be cooperative in their conversation. The higher number of strategy people will use depends on how people perceive their FTAs in their every conversation.

3. Types of Politeness Strategies

"Brown and Levinson (1978/1987) distinguish between positive and negative politeness. Both types of politeness involve maintaining or redressing threats to positive and negative face, where positive face is defined as the addressee's.

3.1. Positive Politeness

According to Brown and Levinson, positive face reflects the desire to have one's possessions, goals, and achievements desired by a socially or situationally relevant class of others; thus, positive politeness expresses either a general appreciation of the addressee's wants, or similarity between the wants of the speaker and addressee (1987: 63, 101). It thus reproduces the characteristics of conversational interaction among intimates, where expressions of interest and approval, shared knowledge and desires, and reciprocity of obligations are routinely exchanged (ibid: 101). Brown and Levinson note that it is this identification with intimate language that gives positive politeness its redressive force, since such strategies are used ''as a kind of metaphorical extension of intimacy'' which functions as ''a kind of social accel- erator'' by means of which the speaker signals his or her desire to ''come closer'' to the hearer (ibid: 103).

Positives Politeness. This kind of politeness is oriented towards the positive "face" of the listener. The speaker treats the listener as a member of an in-group, a friend or a person whose wants and personality traits are known and liked. The positive politeness strategy shows the speakers recognize that the hearer has a face to be respected (Cutting, 2002: 48). The aim of saving positive face is to demonstrate solidarity and closeness, appealing friendship, making other people feel good and emphasising that both speaker and listener have the same goal. A common way of positive politeness strategy is seeking agreement and avoiding disagreement (Yule, 1996: 62; Cutting, 2002: 48; Wardhaugh, 2006: 277). Doing positive politeness has also a relationship with the cooperative principles in which doing positive politeness sometimes the speaker needs to violate the cooperative principles (Cutting,2002:48).

3.2. Negative politeness

Negative politeness is redressive action that addresses the hearer's desire that her actions and her attention be unimpeded (Brown and Levinson, 1987: 129).

While positive politeness functions as a generalized interaction enhancer, negative polite- ness is specifically focused and serves to minimize a particular imposition (ibid). It is most succinctly encapsulated in the formulaic, virtually automatic utterances that spring to the lips of social interactants hundreds of times a day, including 'please,'

'Thank you', 'sorry', 'excuse me', and the like. In my data, in contrast with positive politeness strategies, which were used almost exclusively by male speakers, both male and female speakers used a number of negative politeness strategies in their voice mail messages. Such strategies as thanking, taking blame and apologizing, softening the force of requests, and formality were frequently used by both male and female speakers, suggesting that negative politeness is the common currency of voice mail messages, at least in the business setting, where the overt purpose of most voice mail messages is to induce the recipient to do work.

4. Face-Threatening Acts:

A Face-Threatening Act (FTA) is a threat to a person's face. According to Brown and Levinson (1987), face-threatening acts may threaten either the speaker's face or the hearer's face, and they may threaten either positive face or negative face. They generally require a mitigating statement or softening or some verbal repair.

Face Threatening Acts can be differentiated according to whether they threaten positive or negative face and whether they threaten the face of addressee or speaker. FTAs that put the positive face in danger are those acts that harm an interlocutor's attempts to maintain a positive self-image. Therefore, acts that threaten positive face-wants include criticism, disagreement, and the mention of taboo topics; threats to the speaker's positive face include acts such as self-humiliation and apologies.

FTAs that threaten negative face are those acts that may interfere in an interlocutor's freedom of action or freedom of imposition. Accordingly, acts that threaten an addressee's negative face include requests, advice and statements of envy;

acts that threaten a speaker's negative face include making promises unwillingly, expressing thanks, and accepting an apology.

Brown and Levinson (1987) argue that these classifications of FTAs are not usually respected since some FTAs may challenge both the positive and negative faces of individuals (e.g complaints and threats to an addressee) and similarly, some FTAs can harm both the speaker and the addressee. Brown and Levinson claim that three factors can affect the performance of an act: social distance, power and the imposition. In this respect, Wolfson (1989: 67)1 states:

Degree of Social Distance: it refers to how close the interlocutors are (e.g., distant, semi-close, or close).

Power: it refers to the power relationship between the person making the act.

5. Approaches to Politeness:

Since the late 1970's, various politeness theories have been proposed within pragmatics to explain interactional conventions of language use both universal and culture- specific. Fraser (1990) proposed four current theories to the phenomenon: the social-norm view; the conversational-maxim view; the face-saving view; and the conversational-contract view.

5.1. The Social-norm View:

The social-norm view is correlated with the historical understanding of politeness and is considered as the first approach to politeness according to Fraser (1990:220).This perspective dictates that each society follows or has a set of social norms and rules that prescribe people's behaviour or their thoughts. If an individual acts taking into account these rules, the act will be evaluated positively, i.e, as polite. But if it runs against the social norms prescribed in a society, the act will be evaluated negatively or impolite. Thus, this view includes manners and etiquette that everyone should follow.

On the other hand, the social-norm view was also correlated with "first-order politeness" which is suggested by Watts et al. (1992a). First-order politeness explains the way politeness is perceived in a given social group.

5.2. The conversational- maxim view:

The second approach to politeness is the conversational-maxim view which relies on the framework of Grice (1975) and his Cooperative Principle (CP). This principle was also adopted by Lakoff (1973) and Leech (1983).

5.3. Gricean Maxims:

One of the most important contributions to the study of pragmatics has been that of Grice's (1975) Co-operative Principle (CP) and his Maxims of Conversation. The philosopher Paul Grice proposed four conversation Maxims which are a way of explaining the link between utterances and what is understood from them. The Maxims are based on his cooperative principle, which states the following: '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 (1975:45), and it is called cooperative because listeners and speakers must speak cooperatively and mutually accept one another to be understood in a particular way. The principle describes how effective communication in conversation is achieved in common social situations and using the four Maxims of Quality, Quantity, Relevance and Manner.

Paul Grice proposes that in ordinary conversation, speakers and hearers share a cooperative principle which describes how people interact with one another, i.e, and the principle is intended as a description of how people normally behave in conversation.

Maxim of Quantity: this maxim states the following:

o Make your contribution to the conversation as informative as necessary.

o Do not make your contribution to the conversation more informative than necessary.

Maxim of Quality: it states the following:

* Do not say what you believe to be false.
* Do not say that for which you lack adequate evidence.

Maxim of Relevance: it focuses on one notion which is:Be relevant (i.e., say things related to the current topic of the conversation).

Maxim of Manner: it states the following:

* Avoid obscurity of expression.
* Avoid ambiguity.
* Be brief (avoid unnecessary wordiness).
* Be orderly.

6. Variables in Degrees of Politeness:

"Brown and Levinson list three 'sociological variables' that speakers employ in choosing the degree of politeness to use and in calculating the amount of threat to their own face:

(i) The social distance of the speaker and hearer (D);

(ii) The relative 'power' of the speaker over the hearer (P);

(iii) The absolute ranking of impositions in the particular culture (R).

The greater the social distance between the interlocutors (e.g., if they know each other very little), the more politeness is generally expected. The greater the (perceived) relative power of hearer over speaker, the more politeness is recommended. The heavier the imposition made on the hearer (the more of their time required, or the greater the favour requested), the more politeness will generally have to be used."

(Alan Partington, The Linguistics of Laughter: A Corpus-Assisted Study of Laughter-Talk. Routledge, 2006).

7. Bald on Record:

This strategy "bald on record" is ranked as the most direct strategy. It refers to the expression of an act in the most direct way. It requires no effort from the part of the speaker to reduce the impact of the FTA's. "Bald on record" covers strategies usually using the imperative form without any redress, and is employed when the face threat is minimal. Using this strategy, it is likely to shock the persons to be addressed, embarrass them or make them feel a bit uncomfortable. However, this type of strategy is commonly found with people who know each other very well, and are very comfortable in their environment, such as close friends and among family members.

On record includes: without redressive action, baldly; and with redressive action. To speak on record without redressive action involves speaking clearly and in a concise way. As Brown and Levinson (1987:69) state:

… (a) S and H both tacitly agree that the relevance of face demands may be suspended in the interests of urgency or efficiency; (b) where the danger to H's face is very small, as in offers, requests, suggestions that are clearly in H's interest and do not require great sacrifices of S (e.g., 'Come in' or 'Do sit down'); and (c) where S is vastly superior in power to H, or can enlist audience support to destroy H's face without losing his own.

From the above excerpt, it is understood that bald-on record strategies are adopted in the following cases:

• When the act performed demands or requires more efficiency for example in emergencies.
• When the act is addressed to someone who is well-known or familiar to the speaker, this is referred to as "weightiness" which is small in this case.
• When the FTA is for the benefit or the interest of the hearer.

• When a difference in power that is to say the powerful interactant will employ the most direct way.

8. Other different ways of using politeness

8.1. Apologizing

An apology is a social act that is aimed at maintaining good relations between the speaker and the addressee. To apologize is to act politely, both in the vernacular sense and in the more technical sense of attending to the addressee's face needs (Holmes, 1990: 156–157). One way of attending to the addressee's face needs is for the speaker to indicate that s/he is aware of them and is taking them into account in communicating the potentially face-threatening act by apologizing for the impingement (Brown and Levinson, 1987: 187).

8.2. Joking:

Joking is a basic positive politeness strategy for putting the hearer 'at ease' by asserting intimacy (ibid: 124, 229). Conversational joking is associated with both aggression and rapport (Norrick, 1994: 409), and is a prominent feature of many varieties of male peer-group speech (Maltz and Borker, 1998; 429; Lyman, 1989: 167).

In the male-dominated world of personal injury litigation, joking is a basic strategy of personal interaction which serves to reduce feelings of aggression and hostility. In the example , the speaker's joking labeling of himself as 'your ex-friend' was an oblique reference to a strategy that he had used which could be considered to be underhanded, and which had gained him an advantage, thus placing me at a disadvantage. Although we had discussed this previously, his joking reference was an acknowledgment that the situation was face threatening to me.

8.3. Reciprocity:

Claiming reciprocity is a particular manifestation of what Brown and Levinson categorize as a class of positive politeness strategies that seek to convey that the speaker and addressee are cooperatively involved in the relevant activity (1987: 125). In assuming or asserting reciprocity, the speaker claims or urges the existence of cooperation by referring to the existence of reciprocal rights or obligations, thus saying, in effect, 'I did X for you last week, now you do Y for me this week,' or vice versa (ibid: 129).

Example, the speaker claimed reciprocity by reminding me that he had previously agreed to my request to enter into a stipulated order rather than forcing me to prepare a motion and appear in court, and then requested a return of the favor, that is, that I would dismiss my motion in return for a stipulated order, which would save him from having to prepare a response to my motion and appear in court.

9. The Face-Saving View: Brown and Levinson's Model of Politeness

Probably the most widely used model to politeness is that of Brown, and Levinson, who have derived their theory from Grice's Cooperative Principle. They argue that speakers in all languages need face saving as an important part of human interaction. They, further, state that most of people resort to polite strategies that express solidarity, respect, and protect both the speaker' and the hear-1Politeness strategies: are words and expression that Algerian society employ in their daily interaction in order not to loose their face in their social interaction. These strategies are taken from Islamic teachings since it is an Islamic society. The concept of politeness in Arab societies differs from that of Western societies. It is related to dignity and the concept of shame.

Coming to these strategies can minimise threat during the core of daily conversation, Brown and Levinson propose "a Model Person" endowed with rationality and face. They also introduce the concept face which is "the public self-

image that every member wants to claim for himself" (Brown and Levinson,1987: p. 66). In this context, face may be defined as the social value that an individual has taken to trengthen social ties with other members of his society. From his perspective, Goffman (1967: p. 5) suggests that it is a rule for speakers to respect the lines of communication to maintain their faces. This statement is better explained through his words as follows:

The combined effect of the rule of self-respect and the rule of the considerateness is that the person tends to conduct himself during an encounter so as to maintain both his own face and the face of other participants. Additionally, face can be divided into negative and positive.

According to Brown and Levinson (1987), positive face is "the positive consistent self-image or "personality" (crucially including the desire that this self-image be appreciated and approved of) claimed by interactants", whereas negative face is "the basic claim to territories, personal preserve, rights to non-distraction i.e. to freedom of action and freedom from imposition" (p. 66).

Interestingly enough, Brown and Levinson assert that the notion "face" is associated with what is called "face wants". Positive and negative are not associated with good or bad. In his part, Arendholz (2013) argues that the first is linked to the need to be accepted, whereas the second focuses on the person's freedom "of action, and not to be imposed on by others" (p. 60).This means that positive face is essential in developing social ties. In this vein, Tannen (1992, p. 15) illustrates this view as follows:

We need to get close to each other, to have a sense of community, to feel we're not alone in the world. But we need to keep our distance from each other to preserve our independence, so others don't impose on or engulf us. This duality reflects the human condition. We are individual and social creatures. We need other people to survive, but we want to survive as individuals. As quoted in Arendholz (2013: p. 60).As suggested in the above statement, Brown and Levinson's central aim is to

maintain each other face against any threat, and to mitigate it in order to prevent face damage. Moreover, they (1987) state that people tend to maintain their faces either in written or spoken communication. In the other word, they try to avoid making each other embarrassed. For this reason, they introduce the concept of Face Threatening Act (FTA). At this point, Brown and Levinson distinguish between two types of FTA. The first one addresses the hearer or speaker, and the second focuses on positive and negative face. In this account, politeness as a theory is developed for the purpose of dealing with FTA. Although it suffers from many drawbacks, it has gained the interest of some stylists in analysing Literary discourse.

Interestingly enough, Brown and Levinson argue that certain acts can bring the risk of damaging the speaker's face, thus threatening the public self-image. In his part, Bouchara (2009) elucidates the view claiming that expressions of insults, and terms of abuse threaten the speaker's negative face, hence his public self-image. He adds that FTA is linked to some parameters including the context of interaction, the social relationship of the speaker, and the amount of imposition that an act contains. He, further, states that to carry out an FTA, a speaker may select one of the four strategies, especially Bald on-record, Off-record.

Focusing on the concept of face, Brown and Levinson introduce positive and negative politeness. The former is used to establish a feeling of solidarity between the speaker and the hearer, whereas the latter is intended by the speaker to maintain the hearer's negative face desires.

10. Conclusion:

We can conclude that Brown and Levinson's model is a major contribution to politeness research. Several studies in pragmatics and sociolinguistics, including Brown and Levinson's from which we have taken the theoretical distinction between "negative" and "positive" politeness, have indicated the importance of politeness in social interaction. The fact that politeness represents a social norm that can be observed empirically in language and analyzed by means of language has made it an important topic of study in sociolinguistics when examining the relationship between language and society.

Chapter Two

Theoretical review and conceptual framework

1. Theoretical Review

a. Pragmatics

Pragmatics is a subfield of linguistics which studies how people comprehend and produce a communicative act or speech act in a concrete speech situation which is usually in the form of utterances. Pragmatics is the study of the aspects of meaning and language use that is dependent on the speaker, the addressee and other features of the context of utterance. Cutting (2002: 1) argues that pragmatics is an approach to language relation to the contextual background features.

Pragmatics is about the relationship of our semantic knowledge with our knowledge of the world, taking into account contexts of use (Griffiths, 2006: 1). Pragmatics is usually thought to involve a different sort of reasoning than semantics. Pragmatics studies an utterance meaning while semantics studies a word meaning. Semantics consists of conventional rules of meaning for expressions and their modes of combination. Communication was basically a matter of a speaker encoding thoughts into words and the listener decoding words back into thoughts. There are some aspects of language studied in pragmatics.

1. Deixis: meaning 'pointing to' something. In verbal communication however, deixis in its narrow sense refers to the contextual meaning pronouns, and in its broad sense, what the speaker means by a particular utterance in a given speech context.

2. **Presupposition**: referring to the logical meaning of a sentence or meanings logically associated with or entailed by a sentence.

3. Performative: implying that by each utterance a speaker not only says something but also does certain things: giving information, stating a fact or hinting an attitude. The study of performatives led to the hypothesis of Speech Act Theory that holds that a speech event embodies three acts: a locutionary act, an illocutionary act and a perlocutionary act (Yule, 1996; Cutting 2002: 16).

4. Implicature: referring to an indirect or implicit meaning of an utterance derived from context that is not present from its conventional use. Pragmatists are also keen on exploring why interlocutors can successfully converse with another in a conversation. A basic idea is that interlocutors obey certain principles in their participation so as to sustain the conversation. One such principle is the Cooperative Principle which assumes that speakers cooperate in the conversation by contributing to the ongoing speech event. Another assumption is the Politeness Principle (Leech, 1983: 81) that maintains interlocutors behave politely to one another, since people respect each other's face. In verbal communication people try to be relevant to what they intend to say and to whom an utterance is intended.

Being polite is one of the ways people conducting speech quality. Being polite is not simply as a matter of saying please and thank you (Holmes, 1995: 296). Meyerhoff (2006: 82) says that politeness is the actions taken by competent speakers in a community in order to attend to possible social or interpersonal disturbance. Generally, being polite is taking others feeling which make others feel comfortable and using appropriate linguistic choices to create relationship with others. Politeness is a system of interpersonal relations designed to facilitate interaction by minimizing the potential for conflict and confrontation inherent in all human interchange.

Leech (1983: 82) models a politeness which is found on interpersonal rhetoric and views politeness as conflict avoidance. He introduced the politeness principles which function to maintain the social equilibrium and the friendly relations which enable us to assume that our interlocutors are being cooperative in the first place. His model of politeness strategy is commonly accepted as a way to treat self and other. In his model of politeness principles, he describes that Tact maxim is the most important maxim among other maxims.

Brown and Levinson in Wardhaugh (2006: 276) develop a face theory based on the principles of our desire to be liked and to not be imposed upon. They stated that defines politeness also consider on self-image. Yule (1996: 60) states that politeness in interaction can be defined as the way to show awareness to others" face. Face is

defined as the public self-image every adult portrays, which must be attended to in positive "face" of the listener. The speaker treats the listener as a member of an in-group, a friend or a person whose wants and personality traits are known and liked. The positive politeness strategy shows the speakers recognize that the hearer has a face to be respected (Cutting, 2002: 48). The aim of saving positive face is to demonstrate solidarity and closeness, appealing friendship, making other people feel good and emphasising that both speaker and listener have the same goal. A common way of positive politeness strategy is seeking agreement and avoiding disagreement (Yule, 1996: 62; Cutting, 2002: 48; Wardhaugh, 2006: 277). Doing positive politeness has also a relationship with the cooperative principles in which doing positive politeness sometimes the speaker needs to violate the cooperative principles (Cutting, 2002: 48).

In addition, according to Cutting (2002: 46), using off record strategy to conduct politeness strategy often or sometimes violates quantity maxims in cooperative principles. Quantity maxim enables speakers to give attention on the proportions of what they are talking to the hearers. In other word, quantity maxim will enable the speaker to speak what is needed and avoid unnecessary topic which may lengthen the speech process. It has a huge number of differences with off record strategy which enables the speakers to be indirect by giving more chance and option behind the literal meaning of the words. Speakers will give much more speech proportion rather than reducing them. Off record strategy violates the maxim of relation as well in which it deals with a directness motion of object talking while off record enables speakers to be indirectly stating the point of speech by giving more words in which speakers usually distort the point of what is talking about.

Besides cooperation, most interactions are governed by politeness which is considered a polite social behaviour within a certain culture. It can be defined that politeness is a fixed concept of the idea of polite social behaviour or etiquette and there are some numbers of general principles in politeness in social interaction within any particular culture (Yule, 1996: 60). He adds that being polite can include being

tactful, generous, modest, or sympathetic in which the participants in a certain interaction are generally aware of such principles and norms that exist in society at large. Leech (1983: 82) proposes that the Politeness Principles are a series of maxims which as a way of explaining how politeness operates in conversational exchanges.

Leech (1983: 84) defines politeness as type of behaviour that allows the participants to engage in a social interaction in an atmosphere of relative harmony. In addition, to state his maxims, he uses his own terms for two kinds of illocutionary acts. He calls representatives assertives and directives impositives. Each maxim is accompanied by a sub-maxim which is less importance. They all support the idea that negative politeness is more important than positive politeness. Not all of the maxims are equally important. For instance, tact influences more powerfully than does generosity, while approbation is more important than modesty. Speakers may adhere.A compliment such as, "what a marvellous cook", is much more acceptably polite in which it is highly valued according to the approbation maxim.

An asymmetry term of approbation maxim is a modesty maxim. Modesty maxim means to minimize praise to self and maximize dispraise to self. In this case, being modest is that the speaker will be more polite to state unpleasant things of self and minimize stating positive things of self. Modest maxim seems to violate maxim of quality in cooperative principles to state untrue to be more polite and acceptable.

The last two maxims are not asymmetrically related each other in which each maxim deals with treating self and other equally. An agreement maxim tends to maximize agreement between self and other and minimize disagreement of both. In line with this, sympathy maxim tends to maximize sympathy to self and other and minimizde antipathy of both. These two maxims become an important in term of material development in education in which stating agreement and sympathy are covered in curriculum plan that students should learn during the lesson activity to more than one maxim of politeness at the same time. Often one maxim is on the forefront of the utterance, while a second maxim is implied.

The first maxim of politeness principles is tact maxim. Tact maxim becomes the most important maxim in Leech's theory. It applies to directive and commissive categories of illocutions which refer to some acts performed by speaker and hearer. Tact maxim considers determining value point of benefit to the hearer rather than cost to hearer even though it performs a directive speech act strategy. By composing value point of benefit to hearer, the speaker will avoid impoliteness. Speaker will conduct tact maxim in an interaction to disguise an imposing force to hearer, so the speaker will create directive strategy that the hearer does not think that it is impolite.

Second term of politeness maxim is generosity maxim which seems to be the self-centred rather than other-centred. Generosity maxim deals with minimizing benefits to self and maximizing cost to self. Generosity maxim is hypothesized as less powerful than tact maxim because an impositive can be softened and thereby made more polite by omission to reference to the cost to hearer (Leech, 1983: 134). He adds that the idea of generosity maxim is that the speaker makes no sacrifice that makes it less impolite that will make the hearer accept the offer.

Approbation maxim is another term of other-centred maxim in which the speaker treats minimizing dispraise to other and maximizing praise to other. This maxim seems to be the way to avoid negative and unpleasant things about others. Approbation maxim deals with a compliment strategy to state polite things to others.

The realization of politeness strategy is simply following the rule of maxims or Brown's and Levinson's face basis. Brown and Levinson in Wardhaugh (2006:276) determine the politeness strategy on treating other faces. As a technical term, face means the public self-image of a person (Yule, 1996: 60). In this case, it is expected that everyone recognizes any social and emotional sense of self. It means that politeness can be defined as showing awareness of another person's face in an interaction. As stated above, Brown's and Levinson's theory of politeness strategy provides four basic rules of politeness in an interaction i.e. on record, off record, positive and negative politeness.

Realizing politeness can also be done through the use of maxims of politeness principles. Politeness maxims proposed by Leech determines on how the speaker treats his/her self and the hearer. It can be minimizing or maximizing treats to self or others. Leech (1983: 82) proposes six maxims of politeness that indicate politeness strategy in language use. It can be tact, generosity, modesty, approbation, agreement, and sympathy. In addition, according to Mills (2003: 62), Leech also suggests that there is a difference between absolute politeness which is formed as an act which is inherently polite no matter what the context and relative politeness which consists of all of the linguistic acts which are dependent on context where they are considered as polite or not.

Furthermore, Leech in Mills (2003: 62) argues that we should add politeness principles in Grice's cooperative principles. In contrast with it, Brown and Levinson in Mills (2003: 62), disagree with Leech's theory in which politeness operates in a different way from the cooperative principles. The cooperative principles are an unmarked framework for communication whereas politeness is a deviation. Hence, the proliferation of maxims in Leech's theory is unhelpful. In further, Jary in Mills (2003: 62) also argues that, rather than adding another principle to Grice"s cooperative principles, it would simply substitute the principle of relevance, which he argues subsumes all of the other maxims. Jary states:

for Brown and Levinson the communication of politeness is the aim of polite linguistic behaviour. But if this is the case, then politeness must always be communicated by the use of what are commonly called polite forms and strategies, or why else would the rational communicator employ them? In contrast, the relevance theoretic view predicts that these forms and strategies will only communicate something above and beyond their underlying message if the value of W [weightiness of the FTA] represented by the form or strategy chosen does not match the communicators" mutually manifest assumptions concerning W. Brown and Levinson's account is based on the assumption that there are linguistic forms specified for particular speech acts – imperatives for directives, for example – and that

the non-use of these inevitably conveys extra meaning. Sperber and Wilson, in contrast, assume less. Their model rests on the assumption that a communicator will choose the most relevant stimulus compatible with her abilities and preferences and that this will be worth the addressee's effort to process. (Jary, 1998: 7).

The researcher points out for Brown's and Levinson's hierarchy of politeness strategy that the category of politeness was not too clear to be differentiated each other. Blum-Kulka in Mills (2003: 75) points out that according to analysing data gathered from questionnaires to Israeli respondents, there was no clear ranking of these strategies. In addition, Mills (2003: 76) adds that negative and positive politeness are generally characterised in Brown's and Levinson's work as diametrically opposed strategies but in several points, in their work, they seem close to acknowledge that they are not a kind of opposite tendency but different in kind. In fact, negative politeness which deals with negative face that considers on power and distance also involves indirect or off-record politeness. It is clear that the category of politeness strategy in Brown"s and Levinson"s theory is difficult to be analysed.

Meier in Fraser (2005: 71) points out that politeness is not simply a secondary act piggy-backed to another, as in Brown's and Levinson's framework. He adds that in fact, the bald on-record strategy isn't really a politeness strategy at all like in the Brown's and Levinson's model since it lacks any linguistic form which could implicate politeness even though it might be a polite way of communicating in the proper circumstances.

Watts (2003: 172) states that politeness tends to be procedural rather than propositional. Even though linguistic expressions can potentially have both propositional and procedural meaning, in any language, there are a number of linguistic expressions that have become pragmaticalised to signal procedural meaning. Watts (2003: 180) calls such structures as expressions of procedural meaning (EPMs). Expressions of Procedural Meanings can be defined as the utterance that is either within the scope of the politic behaviour expected in the social

situation or that it is in excess of it and interpretable as polite and they are procedural rather than propositional.

According to Watts (2003: 182), EPMs are an essential feature of linguistic practice that they initiate the inferences in the addressee that support the interpersonal meaning (greetings, terms of address, leave-taking, etc.). EPMs can be stated that they instruct the addressee where and how to derive inferences from propositional values. He adds that EPMs, firstly, tend to be formulaic, ritualized utterances, and secondly, they function to draw from arrange of utterance types that have become pragmaticalised.

Holmes (1995: 296) states that being polite is not merely saying "please" and "thank you" because it needs to involve a great deal more than the superficial politeness routines that is common in society. In fact, the word "please" is the common and acceptable way to state request or offer politely. Watts (2003: 187) states that the formulaic EPM which is common in English is "please" because it is always attached to a request or an offer. There are some types of EPMs in English, namely:

(1) Non-linguistic utterances like   er, oh, mm, hmm, etc (which function conventionally to fill pauses, signal uptake and/or surprise, to signal continued attention on the part of the addressee to what is being said (minimal listener responses),

(2) Discourse markers like you know, **well, like, anyway, now, etc**.

(3) Ritualized expressions such as please, **thanks, excuse me, pardon, etc**.

(4) Formulaic clause structures like the thing is ..., **What I was going to say was… etc**.

(5) Indirect but highly conventionalized and thus semi-formulaic structures like would you mind **V-ing?, can you do X?, etc**.

EPMs strategy is commonly acceptable in on record politeness strategy which may serve to soften the demand. Watts (2003: 182) adds that EPMs become the part of the

politic behaviour in social interaction in different forms of linguistic practice. EPMs in conversation have a great deal of relationship, hence, their absence is easily interpretable as impoliteness and when they are in excess of what is required by the situation, they are easily interpretable as politeness.

In this study, the researcher will employ taxonomy from House and Kasper in Watts (2003: 182) which includes eleven categories of politeness structure that all structures represent EPMs.

1. Politeness markers Politeness markers can be technically meant as expressions added to the utterance to show deference to the addressee and to bid for cooperative behaviour. The most obvious example of a politeness marker in English is "please", but there are others. Showing deference in conversation can be done by several strategies that can be employed by the speaker. Showing deference can be done by stating compliment. Baba and Saito and Beecken in Chen (2010: 94) states that compliment is to show respect and deference, indeed showing respect and deference to create distance will eventually lead to denial of compliments by the complimentee.

Another way to commit deference can be done by using honorific expression and it is quite common and acceptable in Indonesian culture especially Javanese. Using honorific expressions can be meant to state formality and social distance between the speaker and the addressee. Kim & Bibber (1994: 176) propose that honorific expressions are used to express deference to the addressee or the person spoken about. It can be done by stating humble expressions that are particular pronominal forms (first and second person) and particular verbs used with first person pronouns in which these forms also show deference to the addressee related to the speaker/writer. The use of politeness markers within sentences is presented in the examples below.

(1) Please, Mom. Please let me go. Tonight's the last night.
(2) Sir, could you tell me a big whale is?
(3) Wow, that"s amazing fact. Thanks a lot my friend.

(4) May I sit here, if you wouldn"t/don"t mind?

(5) Close the door, will you/would you?

b. Play-downsPlay-downs:

Mean that both speaker and hearer understand syntactic devices which tone down the perlocutionary effect on an utterance which is likely to have on the addressee. Speaker can employ play-downs by using these four strategies: using of the past tense (I wondered if . . . , I thought you might . . .), using progressive aspect together with past tense (**I was wondering whether . . . , I was thinking you might . . .**), using an interrogative containing a modal verb (would it be a good idea.

. . , could we . . .), and using a negative interrogative containing a modal verb (**wouldn't it be a good idea if . . . , couldn't you . . .**). The use of play-downs within sentences is for example:

(1) I wondered if you could tell me the truth,

(2) I was wondering whether you could have a dinner with me tonight, and

(3) Would it be a good idea for us to have dinner tonight?

c. Consultative devices:

Consultative devices technically open for bidding the addressee's cooperation. There is a tendency to use consultative devices to show deference to the addressee to perform voluntary act. Both speaker and hearer technically understand structures which seek to involve the addressee and bid for his/her cooperation. In request strategy, the speaker does realize the use of these markers that the result is quite uncertain. Within sentences, the use of consultative devices is for example:

(1) Would you mind passing the salt to me?

(2) Could you tell me how big a blue whale is?, and

(3) Will you clean the window?

Hedges can be defined as a way to be polite even speaker breaks or violates cooperative principle maxims. As Yule (1996: 38) states that speakers are not only aware of the maxims but that they want to show that they are trying to observe them indeed, speakers may not follow the expectation of cooperative principle but they are still polite. There are several types of hedges that arise in texts. In this case the researcher will only follow the degree of hedges proposed by House and Kasper which similar with type of hedges proposed by Hinkel (2004: 324) as conversational and informal hedges. This type of hedges indicates that the speaker and the addressee understand the avoidance of giving a precise propositional content and leaving an option open to the addressee to impose her/his own intent, e.g., **kind of, sort of, somehow, more or less, rather, pretty, as we all know, as far as we/I know, as is well known as the saying goes, from what I hear/see, and to cut long story.**

d. Hedges:

Deal with an attention that both speaker and hearer understand the avoidance of giving a precise propositional content and leaving an option open to the addressee to impose her/his own intent. Hedging has received much attention in casual conversation as a means to facilitate turn-taking, show politeness, mitigate face-threats, but it is also considered as a mean to convey vagueness purposely. In any case, hedging represents an important aspect of language where the appropriate use of hedges reflects an efficient social interaction by showing the ability to express degrees of certainty and to master such rhetorical strategies which is required under certain circumstances. The use of hedges within sentences is for example;

(1) Well, as we all know, it's better to have better public transport.

(2) Its sort of silly, but I'd like a copy of the photograph.

(3) As far as I know, you're maybe right about it.

e. Understaters:

Understaters mean of under-representing the propositional content of the utterance by a phrase functioning as an adverbial modifier or also by an adverb itself.

Understaters openly reduce the speaker's responsibility for claim or proposition and the extent of its implication. The use of understaters is commonly considered as the way to promote solidarity between the speaker and the hearer by the use of phrases such as a bit, a little bit, quite, a second, a moment, briefly, few, a few. Within sentences, the use of those phrases is for example:

(1) That's true my friend, but it's quite/a bit harsh to say that.

(2) Ok, but, will you wait for me a little bit.

(3) Briefly, it's only the way to deal with that man.

f. Downtoners:

Downtoners modulate the impact of the speaker''s utterance. Downtoners indicate the degree of probability and realize politeness and deference by which they mark uncertainty of proposition, e.g., **just, simply, possibly, perhaps, maybe, really, practically, slightly, hardly, at all, almost, nearly, only, somewhat**. The use of those phrases within sentences can be seen in the examples below.

(1) Student A: Sorry to hear that. The teacher invited us to see a film about whales and I found some interesting facts about them. Student B: Really? Tell me about it.

(2) It's just OK. Just the way I like it.

(3) Maybe you are right, but is it OK for us to have a drink?

g. Committers:

Function to lower the degree to which the speaker commits her/himself to the propositional content of the utterance. It can be defined as sentence modifiers that reduce the level of commitment of the speaker. Committers are technically similar with agreement maxim in which those markers seek agreement and avoid disagreement even though technically committers at this term more focus on how the speaker does lower his/her propositional content on his/her utterances to keep being polite, e.g., I think, I believe, I guess, in my opinion. The use of those phrases within sentences can be seen in the examples below:

(1) I think it would be better for us to have a drink tonight.

(2) In my opinion, the way our government‟s policy in raising the gas price is right for our economic condition.

(3) Our professor statement about the big oil company is right. I guess

h. Forewarning:

Forewarning is a strategy that could be realized by a wide range of different structures in which the speaker makes some kind of meta-comment on a FTA or invokes a generally accepted principle which he/she is about to flout, etc. This strategy tends to hide a propositional content of an utterance that makes the addressee have to grasp it. When using this strategy, the speaker usually starts his/her utterances with compliment before he/she starts flouting the message. The most common strategy that fits with this category is but-clause which might indicate violating or flouting maxims of cooperative principles. The examples of this strategy within sentences are:

(1) I think about that, but why don't you look it first,

(2) Reality shows in TV are very popular in around the world, but honestly, are they really help people or just for the commercial profit?, and

(3) Far it from me to criticize, but your way to present the material using slide show is a little bit boring.

i. Hesitators

Hesitators technically indicate a speaker's attitude toward what he/she is saying in which his/her utterances are the most salient clue to the presence of a face-threatening act. Watts (2003: 183) indicates that "Er" and "ah" are also considered as hesitators. Filled pauses (hesitators: **er, ehm**) can also be a common feature of less fluency in conversation in which it will eventually help the speaker plan on what follow or indicate incompleteness of his/her turn. Hesitators are usually formed into what people call as pauses which are usually filled with non-lexical phonetic material

such as "**er**", "**uhh**", "ah", or instances of stuttering. The use of this strategy in sentences is for example:

(1) er… do you have another pen?,

(2) uhmm… you might be right but it will be better to check the fact first, and

(3) uhh… is that your dictionary? Can you lend me for a second?.

j. Scope-staters:

Scope-staters express a subjective opinion about the state of affairs in the proposition. Scope-staters have a similar propositional content with an indirect statement which is actually used by the speaker to avoid imposing other's face directly. The use of this strategy within sentences is for example:

(1) I'm afraid you're in my seat

(2) I'm disappointed that I couldn't watch the match clearly, and

(3) It was a shame that it's too hard for me to do the task at home individually. k. Agent avoiders.

Agent avoiders refer to propositional utterances in which the agent is suppressed or impersonalized so that the speaker will deflect the criticism from the addressee to some generalized agent. A very common example of agent avoiders is a passive structure. Passive voice can be the way to achieve negative politeness. Passive voice is another way in negative politeness to avoid mentioning the people involved in an FTA. The passive voice can be used to avoid blaming explicit persons for several occasions. In addition, passive voice can also be used to create distance between the speakers and hearers or from the particular FTA. Agent avoiders within sentences are for example:

(1) It is commonly accepted that smoking should be banned in public,.

(2) Shoes are not allowed here, and

(3) I'm very sorry to hear that, but unfortunately, I am completely booked right now.

Cross-cultural studies are interested in investigating the distinctiveness of cultures and languages. Cross-cultural pragmatic studies whether the non native speakers differ from native speakers in the use of the different strategies and linguistic forms used to convey polite behaviour; they also make comparative studies of different communities. The interpretation of meanings the speaker wants to convey using particular words is often influenced by the context. In pragmatics, two types of context can be differentiated: linguistic context and physical context. Linguistic context, sometimes called co-text, is the linguistic environment in which a word is used within a text, i.e., the words or sentences coming before and after it. The physical context is the location of a given word, the situation in which it is used, as well as timing.

All in all, pragmatics is interested in the study of the speaker's meaning, not in the grammatical or the phonetic form of utterances, and the influence a given context can have on the message. As politeness is an aspect of pragmatics, the present study is intended to make a contribution to this field by focusing on the pragmatic characteristics of an Arabic speech community. Let us consider how a speech community has been defined by scholars.

Chapter three

The Use of Politeness strategies by Old and Young Generation?

1. Algerian Politeness Strategies

The concept of politeness is linked to honour and the image of others in most Muslims societies. Indeed, politeness in Muslim culture in general and Algerian traditions in particular takes the face not only of the individual but also of all people in their society. In this regard, it is different from Western concept since it is also related firstly to the personal image, respect of the other, honour of the family and dignity. According to Edwards and Guth (2010), "Honour, dignity and self-respect are "sacred" concepts among Arabs since pre-Islamic times, which should not be abused by anybody" (p. 33).

Interestingly enough, one can infer the fact that Muslim culture has regarded politeness as an essential component in the individual's daily speech and behaviour. As a matter of fact, politeness has been seen as an essential medium that preserves the individual's honour and shame. In fact, these two concepts are the most important ingredients that direct politeness in the individual's daily interaction. They are considered as a part of social etiquette that determines the social relations between individuals and families. Besides, these social etiquettes do not only determine social relations   but   direct   also the   selection of politeness strategies and word choice.Additionally, it is important to state that honour,as a part of politeness framework in Muslim societies, has always been linked to female sexuality. In other terms, the honour of females represents the honour of the family and any violation of the concept "honour", means violating the social norms of the whole society not only the family.

Many scholars relate Arabic politeness to the terms   Arguably, politeness has always been accompanied by euphemistic strategies because Muslims are looking for substitutions to preserve their honour and dignity. In this vein, Alli (2011) highlights that Arab speakers employ euphemism. They are culture-specific since they differ from one culture to another. In Arabic culture, they are related to kindness or "to make remarks less direct, less blunt or harsh, and to add a touch of politeness to certain expressions which otherwise seem unpalatable and hard to digest" (p.25-26).

Additionally, Algerian people take their polite forms from religious traditions. These terms are employed as polite forms such as : "may God be pleased with you" or   : "may God preserve you" or "may God live you".

2. Methodology

The study under scrutiny is an exploration which relies on a blend of quantitative and qualitative research instruments mainly a questionnaire and a focus group interview.

• **Quantitative**: a semi-structured questionnaire was distributed to 60 participants from speech community. The rational behind the use of a questionnaire is to test their attitudes towards the different polite forms used by Algerian Tiaret speakers individuals in their daily speech.

• **Qualitative**: a focus group interview was conducted with 30 individuals for each old speaker over than 50 years old from different genders, educational background for the same purpose.

3. Research Sample

As it has already been mentioned before, the sample for this research work consists of 60 informants. The sample was selected randomly focusing on distinct linguistic variables mainly their age, educational background of the informants is very important for collecting data. However, only 20 of the informants answered the questions of the questionnaire. Henceforth, they were classified into four categories depending on their age since there is a huge difference between young and old people in employing polite forms. The following table provides an in-depth look about the questionnaire and its participants.

As Table 1 demonstrates, the participants were selected depending on a simple random sample taking into account the two linguistic variables mainly age which is of eminent importance in collecting data in a simple random sample. Secondly, selecting the informant focuses also on gender because the terms used by individuals; for

instance, to talk about death differ between males and females. Another important point is that gender and age are important variables.

Table 1. Categories of Participants

Age	Female	male	Total
18 – 25	15	10	25
26 – 35	05	10	15
36 – 45	05	05	10
Above 46	05	05	10
Total	30	30	60

That cannot be separated in exploring language use in a given speech community.

4. Data Analysis and Results Discussion

Throughout the following analysis of both the questionnaire and the interview, we are going to explore the different polite forms and the attitudes of Tiaret speakers towards these expressions.

4.1. Questionnaire

After the collection of the questionnaire, all the informants gave back their answers and supplied us with a rich lexis. Hence, the questionnaire was answered anonymously; however, the researcher is going to take four paramount questions for analysis in relation to the research questions stated above.

First Question: Do you employ polite forms in your daily interaction?

1) Yes

2) No

As it is demonstrated in Table 1 and, most of the informants de- clared that they employ polite forms and strategies in their conversations, although both males young and females old differ largely in their attitudes towards the different politeness strategies. They also confirmed that the use of polite expressions differ even between the same sex depending on their age and educational background. Therefore, about 63.33% of the participants claimed that they use politeness a lot in their dail y conversation.

Table 2. Participants' use of polite forms

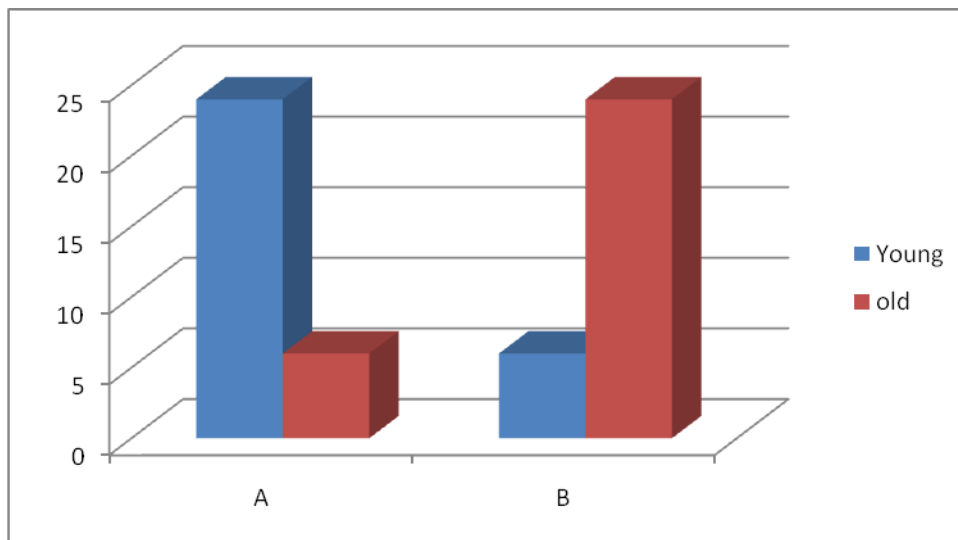| Suggestions	Young	old	Total	Expressed in %
A	24	06	30	63.33%
B	06	24	30	36.66%
Total	30	30	60	

Figure 1. Participants use of polite forms ploy polite forms and terms of address in their daily interaction depending on the subject being discussed, whereas about 36.66% of them argued that they do not use these expressions in their daily speech.

Question two: How often do you use politeness strategies?

1) Many times a day.

2) Every day.

3) Sometimes.

4) Rarely.

As Table 3 and Figure 2 have already explained, about 35.83% of the partici- pants maintained that they employ politeness strategies many times a day, while 20% of them confirmed that they resort towards using polite forms every day. In fact males and females differ in using politeness since women have always to look after their language due to the conservative nature of the society that imposes on them to select the appropriate forms for their conversation.29

Question Three: What are the reasons behind the use of polite forms in daily interaction?

1) To protect their faces.
2) To show respect.

As Table 4 and Figure 3 show, most of the informants (71.66%) shared the view that polite forms are employed to protect their faces. They declared that.

Table 3: Frequency of using polite forms

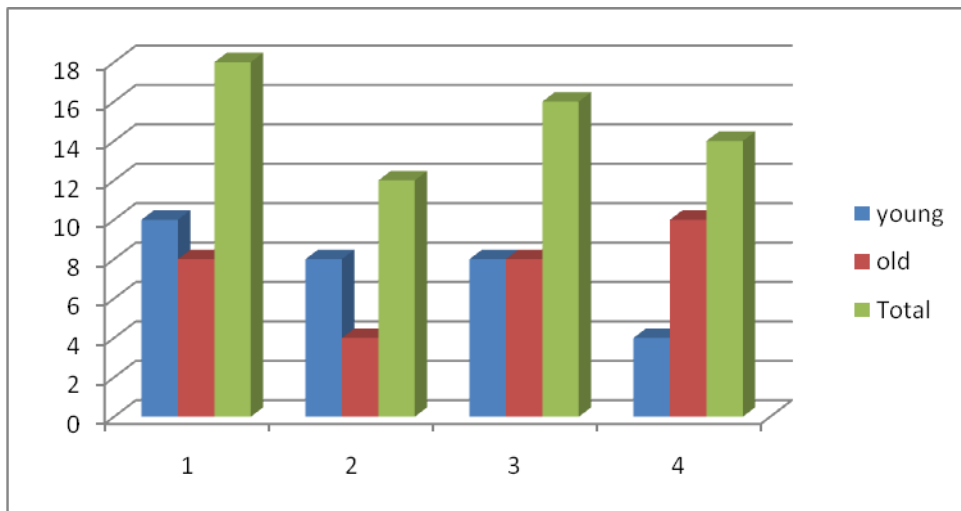| Suggestion	young	old	Total	Expressed in %
1	10	08	18	35.83%
2	08	04	12	30%
3	08	08	16	14.16%
4	04	10	14	20%
Total	30	30	60	

Figure 2. Frequency of using polite form .

Reasons behind the use of polite forms in daily speech   30.

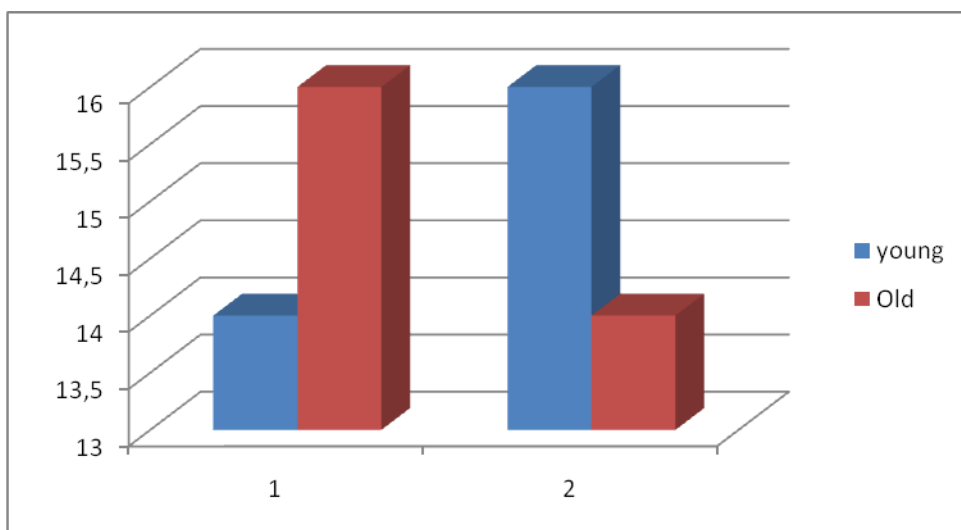| Suggestions	young	Old	Total	Expressed in %
1	14	16	86	71.66%
2	16	14	34	28.33%
Total	30	30	60	

Figure 3. Reasons behind using polite forms in daily speech.

Politeness strategies are used to lessen the use of taboos or in discussing some tabooed subjects such as sexual matters, while about 28.33% of both young and old participants agreed that politeness strategies are useful to reveal respect because they are parts of the religious standards and social norms of the society.

Question Four: What are the most sensitive topics that drive you to employ politeness strategies.

1) Sexual matters.
2) Death.
3) Age.

As it is revealed through Table 5 and Figure 4, the majority of participants under investigation shared positive attitudes towards the topic that needs polite forms. They informed that sexual matters are regarded as the most subject in their society; for this reason it is euphemised and people tend to employ politeness strategies to avoid Face Threatening Acts and decrease the use of taboos. In contrast, about 20.83% of the informants maintained that death is not a taboo topic in Islam or Tiaret speech community, but they tend to use polite forms for many reasons such as to show their sympathy with the family of the deceased or to reveal their grief for losing a beloved person.

Table 5. Participants' attitudes towards the most tabooed topics that need politeness strategies.

Suggestions	young	old	Total	Expressed in %
1	15	25	40	75%
2	10	05	15	20.83%
3	05	/	04	1.66%
Total	30	30	60	

4.2. Interview

As it has already been stated, the interview was held with 60 participants from different ages, genders, educational backgrounds and occupations. The researcher.
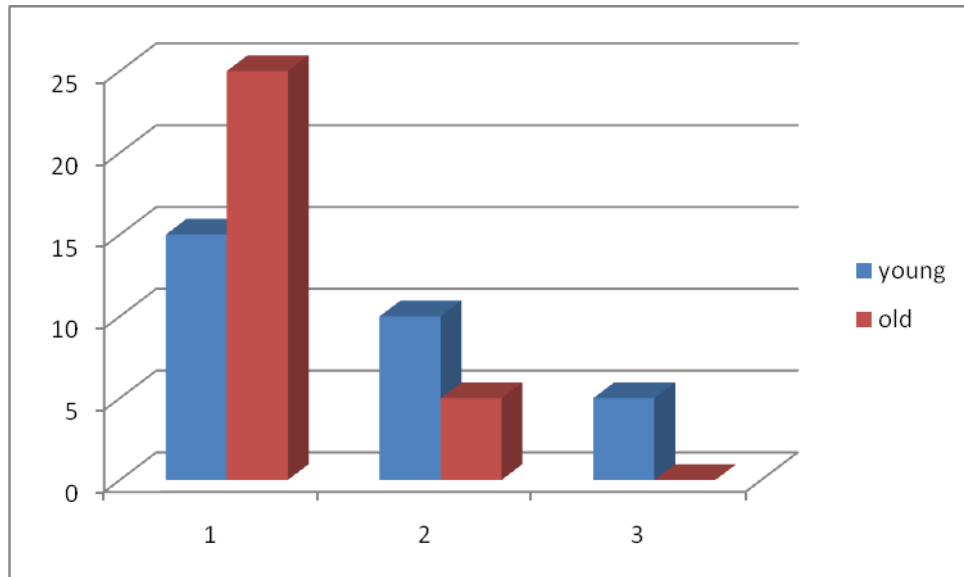

Figure 4. Participants' attitudes towards the most tabooed topics that need politeness strategies, has taken the most important questions being asked during the interview depending on the research questions stated above. In fact, collecting data through the interview was quite hard due to the sensitivity of some questions. Hence, only 10 participants give their answers clearly while the rest showed a big undecided answers.

Informants agreed to answer the questions. Their ages are between 25 and 60 years old. Another important pointed that should be added is that the researcher focused on a focus group interview. Hence, he selected two groups of equal number from both ages (five old and five young) in addition to differences in sex and educational background, hoping that this may be helpful in collecting data.

Additionally, one should state that the attitudes of speakers differ largely depending on certain sociolinguistic parameters mainly gender and age. Besides, one should also confirm that the use of polite forms is seen as an important part of Tiaret speakers' daily interaction and social traditions. In order to lessen the harmonious

power of taboo expressions, people resort to the use of euphem- isms as politeness strategies to protect their faces.

Sexual matters are the first subjects to be euphemized because they are regarded as the first taboo topic that violates religious and social norms. Moreover, death is another topic, which is euphemised, although it is not regarded as a ta- boo subject. Therefore, the interview tried to investigate the position politeness strategies in Tiaret culture and society. It attempted also to throw some light on the polite forms that Tiaret speakers employ to talk about sexual matters, death and age.

The researcher has taken the most important questions from the interview for the analysis throughout the current research paper:

First Question: Do Tiaret speakers use polite forms to talk about death? The finding of this question revealed that death is not a taboo topic, but it is treated with more care due to its sensitive nature; consequently, it is euphemized and people tend 35 to use polite expressions.

(the dead). They also employed expressions such as or in order to be with the family of the deceased. The informants had also mentioned that Tiaret speakers have developed certain expressions to talk about sudden death.

Age:

Some of the interviewees mentioned also the question of age when discussing the subjects which are taboo in Tiaret society. They added that age has taken a special position in Islam. Unlike Western tradition where old people are useless for the society, in Muslim society's age means wisdom. As a matter of fact, they highlighted that people have developed certain polite forms to express their respect to the old such as. While the first is used by Tiaret speakers in urban places, the last is found in the dialect of rural people.

Second Question: What is the most tabooed sexual topic that needs you to employ polite forms?

The results proved that the views of the interviewees vary between words related to body parts, sexual intercourse and female issues.Four informants declared that body parts are regarded as the most tabooed subject that should be euphemised through the use of certain polite forms especially to talk about female body parts. In their part, three female participants maintained that female issues are seen as the most sensitive subjects; therefore, women should employ euphemisms to hide their meaning including virginity, menstruation, 36 pregnancy and menopause, whereas the remaining informants claimed that sexual inter- course with its related subjects should not be discussed in public, and hence the society imposes some restrictions on it and people tend to discuss these matters through the use of euphemisms as a part of politeness strategies.

Third Question: Do people differ in using politeness strategies?

In this context, most interviewees argued that old people differ largely in the lexis they prefer to use in comparison to the young. The results of the interview demonstrated that young speakers tend to employ indirectness and more requests due to their respect to the old. They, further, highlighted that age plays a paramount role in request choice and the use of indirectness in speech. Another point that the interviewees mentioned is that the context of use has an eminent place in directing the use of politeness strategies.To wrap it up, one can state that Tiaret speakers have develop certain polite forms taken from Algerian culture and Islamic teachings for their daily use since they are always looking after protecting their faces and of course politeness has a paramount place in what is called in Arabic culture.

5. Data Interpretation and Recommendation

In the light of what has been discussed through this current research paper, one should inform that the results of the questionnaire and the interview seem to be of paramount importance since they may serve as guidelines to know more about the position of politeness strategies in Tiaret culture and dialect and the reasons that drive them to employ these linguistic forms in their daily speech.

First and foremost, the findings proved that Tiaret speakers regardless their age or gender employ polite forms as a part of politeness strategies in their daily interaction since these forms constitute an indelible part in their culture.

Interestingly enough, the analyses had shown that Algerian polite forms are directed by two parameters mainly religion and social conventions. The findings also demonstrated that these are the major reasons that control and push Tiaret speakers to employ politeness in daily interaction. Respect and fear of loos- ing dignity or loss of face are also seen as important features that drive them to resort towards polite expressions which in turn enrich Algerian varieties in general and Tiaret dialect in particular since they are taken from religious traditions.

More importantly, the results also revealed that Tiaret speakers are careful in approaching certain taboo topics mainly sexual matters. Henceforth, they utilise polite forms to reduce the negative power of these topics and avoid face threatening or negative politeness. In fact, sex and sexual matters are considered as the first taboo topic in Arabic culture and, therefore speakers try to decrease the harmonious power of discussing the subject in family or society or in mixed sex groups. Indeed, they are forbidden to be discussed in public or family.

In the same context, the analyses showed that Tiaret speakers shared the same views concerning death and age. The first is not seen as a taboo topic, but they have developed certain lexis to daily interaction, while age has been given a special position since it is linked to wisdom and respect, i.e., old people are re- garded as a source of life experience and wisdom.

The findings also demonstrated that the use of polite forms is connected with certain sociolinguistic variables mainly gender and age in addition to the context of use or the situation of the conversation, i.e., Tiaret people employ. polite forms in mixed sex groups or family members when they are discussing some taboo issues, fearing that they forfeit face and result in a FTA.The results had also shown that Tiaret

speakers have a tendency towards terms of address to show positive politeness especially in requests.

6. Conclusion

It is of crucial importance to note that the findings of this research paper are just some recommendations and suggestions that may help in exploring politeness and linguistic taboos in relation to culture and language use. As a result, polite- ness strategies differ according to gender, age and the socio-cultural back ground of each society.

Interestingly enough, the current research papers provides us with an over- view about the socio-cultural traditions of Algerian society in general and Tlemcen speech community in particular. In the light of this idea, one can confirm that politeness strategies are culture specific since taboo topics differ from another culture to another.

From the aforementioned discussions, one can state that speakers have dif- ferent attitudes towards the use of politeness strategies. These attitudes are con- nected with the speakers' gender, age and their socio-cultural background. All in all, these results cannot be generalised but they can be taken as a point of depar- ture for more scholarship since this field lacks studies in the Algerian context. Indeed, few researches were conducted in this area of research

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