

*People's Democratic Republic of Algeria*

*Ministry of Higher Education and Scientific Research*

*Ibn Khaldoune University - TIARET*

*Faculty of Letters and Languages*

*Department of English*



**Politeness in Social Media  
Case study: Algerian Facebookers**

**A Dissertation Submitted in Partial Fulfillment of the Requirements for Master's  
Degree in Linguistics**

**Presented by:**

- Mrs. SAFI Hanane
- Mrs. TOUMI Nour-el-Houda

**Under the supervision of:**

- Dr. **BELARBI Khaled**

**Board of Examiners**

Mrs. LAKHDAR Toumi Asma

Ibn Khaldoun University, Tiaret

Dr. TOUBIDA Moustapha

Ibn Khaldoun University, Tiaret

Dr. BELARBI Khaled

Ibn Khaldoun University, Tiaret

**Academic year: 2020-2021**

# ***Acknowledgments***

*With the help of Allah Almighty, we were able to accomplish this modest work.*

*First, we thank Dr. Belarbi Khaled, mydissertation supervisor who has provided us with indispensable support since the beginning of this work.*

*We would like to thank all the members of our defence for having examined our work.*

*We would like to thank our colleagues with whom we had the pleasure to have shared this academic journey full of knowledge and magic moments.*

*We would also like to thank the people who encouraged and helped us during all our studies, and especially during the realization of this thesis.*

*Finally, we would like to thank all of our relatives who supported us and accompanied us throughout this period of research and work.*

# Dedication

*We dedicate this modest work,*

*To our dearest parents who have done everything for us to succeed in our life,  
may God protect them,*

*To our brothers, and our sisters,*

*To Mr. Mahi Sofiane,*

*And all our family,*

*To all our friends and girlfriends.*

# Table of contents

1	Generale introduction	12
	Chapter 1 Literature Review	
1.1	Introduction	3
1.2	Politeness	3
1.2.1	Defining politeness	3
1.3	Previous studies on politeness	4
1.3.1	Interpersonal pragmatics	4
1.3.2	Revisiting the foundations of politeness research (Lakoff, Brown, Levison, and Leech)	4
1.3.3	Newer Trends in Politeness research since the 1990s	6
1.4	Theory of Politeness:	8
1.4.1	Robin Lakoff's Theory of Politeness	8
1.4.2	Brow and Levinson's Theory of Politeness	9
1.4.3	Geoffrey Leech's Theory of Politeness	11
1.4.4	Yueguo Gu' Theory of Politeness	14
1.4.5	Sachiko Ide' Theory of Politeness	15
1.4.6	Shoshana Blum-Kulka's Theory of Politeness	15
1.4.7	Bruce Frasher and William Nolen's Theory of Politeness	16
1.4.8	Horst Arndt and Richard Janney's Theory of Politeness	17
1.5	Strategies of politeness	18
1.5.1	Positive politeness	18
1.5.1.1	Claim common ground	19
1.5.1.2	Convey that Sand H are cooperators	20
1.5.1.3	Fulfill H's want for some X:	21
1.5.2	Negative politeness:	21

1.5.2.1	Be direct:	21
1.5.2.2	Don't presume /assume:	21
1.5.2.3	Don't coerce H:	22
1.5.2.4	Communicate S's want to not impinge on H:	22
1.5.2.5	Redress other wants of H's:	23
1.5.3	Off the record:	23
1.5.3.1	Invite conversational implicatures:	23
1.5.3.2	Be vague or ambiguous: Violate the Manner Maxim:	24
1.6	Conclusion	24

## Chapter 2 Social Media

2.1	Introduction	25
2.2	Social media	25
2.2.1	Definition	25
2.2.2	History of the social media	28
2.2.3	Benefits of Social Media	29
2.3	Types of social media	30
2.3.1	Social or personal Network (Facebook, Twitter, LinkedIn)	30
2.3.2	Media-sharing (Instagram, Snapchat, YouTube)	30
2.3.3	Social publishing platforms (WordPress, Tumblr, Medium)	30
2.3.4	Bookmarking sites (Pinterest, Flipboard)	30
2.3.5	Forums (Reddit, Quora, Digg)	31
2.3.6	Consumer review networks (Yelp, Zomato, Trip Advisor)	31
2.4	Characteristics of social media	31
2.4.1	Participation	31
2.4.2	Conversationality	32
2.4.3	Connectedness	32
2.4.4	Community and Commonality	33

2.4.5	Openness	33
2.5	Characteristics of Social Media Users	34
2.6	The utilization of social media in Algeria	36
2.7	Conclusion:	39
Chapter 3 Methodology, Analyze and discussion		
3.1	Introduction:	40
3.2	Method:	40
3.3	Questionnaire analysis and interpretation	41
3.4	Discussion	54
3.5	Conclusion	56
General conclusion		56
Bibliography		57
Appendices		
Abstract		
Resumé		
ملخص		

# List of figures

Figure 1:Leech's scheme of rhetoric(Leech,1983)	12
Figure 2 Arndt and Janney's Strategies of Face Work(Leech,1983)	18
Figure 3 Facebook Icon	26
Figure 4 Twitter Icon	26
Figure 5 YouTube Icon	27
Figure 6 Instagram Icon	27
Figure 7 LinkedIn Icon	28
Figure 8 the Gmail interface	40
Figure 9 Representation of the results of question 1(Gender)	41
Figure 10 Representation of the results of question 2 (Age)	42
Figure 11 Representation of the results of question 3	43
Figure 12 Representation of the results of question 4 (the reason of utilization of Facebook)	44
Figure 13 Representation of the results of question 5	46
Figure 14 Representation of the results of question 6	47
Figure 15 Representation of the results of question 7	48
Figure 16 Representation of the results of question 8	49
Figure 17 Representation of the results of question 9	50
Figure 18 Representation of the results of question 10	51
Figure 19 Representation of the results of question 11	52
Figure 20 Representation of results of question 12	53
Figure 21 Representation of results of question 13	54

# List of tables

Table 1 Results of the first question (Genre)	41
Table 2 Results of the second question (Age)	42
Table 3 Results of the third question	43
Table 4 Results of the fourth question (the reason of utilization of Facebook)	44
Table 5 Results of the fifth question	45
Table 6 Results of the sixth question	46
Table 7 Results of the seventh question	47
Table 8 Results of the eighth question	48
Table 9 Results of the ninth question	49
Table 10 Results of the tenth question	50
Table 11 Results of the eleventh question	51
Table 12 Results of the twelfth question	52
Table 13 Results of the 13th question	53



# General introduction

## **General introduction**

People all across the world are using the internet all of the time as a result of technological advancements. According to We Are Social and Hootsuite's new 2018 Global Digital suite, there are around 4 billion internet users. More than 3 billion of them use the internet on a monthly basis, and 9 out of 10 use their mobile phone to access the internet or social media. The most convenient way for people to communicate is through social media.

Facebook is one of the most widely used social networks. Facebook users climbed from 1.94 billion in March 2017 to 2.20 billion on March 31st, 2018. It keeps increasing. In July, there were approximately 20 million active users. There will be 2,35 billion dollars before the end of the year. (Kallas, 2018)

Facebook has evolved into the most effective and accessible medium for anybody or any group of people to keep in touch, interact, and communicate with others via photographs, texts, video, attachments, personal messages, groups, and video calls, regardless of distance. The use of social media as a communication medium is a fascinating topic to debate, especially when it comes to language learning and communication. Previous studies have not looked at the politeness system that exists in social media, despite the fact that politeness might be utilized to disclose the identity and purpose of social media.

Politeness is a major issue in pragmatics research. Even though it has been addressed for over seventy years, there is still some depth to be contributed to the body of work. This paper is written to connect the classical theories of politeness and the practical applications of politeness in the social media specially on Facebook.

### **Aim:**

Politeness is a way of being polite. It's a great virtue. It is a mark of discipline. It's behaving in a respectful and considerate manner towards other people. Every person wants to hear good things and see good behavior towards themselves. Therefore, it's important to behave in a polite and a pleasing way toward others. This research would find the definition, theories, and knowing its effects and collecting engagement strategies should be used by people throughout Facebook account in order to well function of politeness system.

Thus, the major goal of this study is to examine the politeness strategies utilized in the social media specially on Facebook.

### **Research questions:**

#### **General recherche question:**

-What are the strategies that can be used for being polite in Facebook communication?

**Sub questions:**

- 1- what politeness in communication?
- 2 -what are politeness strategies?
- 3- why is politeness is important?

**Research hypothesis:**

-Politeness is the practical application of good manners or etiquette so as not to offend others. Being polite means being aware of and respecting the feelings of other people.

-Politeness is believed to facilitate communication in human interaction, as it can, minimize the potential for conflict and confrontation.

The current work is divided into three chapters, the first of which is devoted to the literature review, as well as some theories of politeness and politeness strategies, the second chapter discusses social media: definition, types...The final chapter is the most practical, as it contains an examination of the questionnaire's data in an attempt to answer the questions.

# Chapter One

## Literature review

## Chapter 1: Literature review

### 1.1 Introduction

Identifying the term 'politeness' varies by culture, as do the forms in which it is interpreted. Moreover, conceptualizing linguistic politeness is a bit obscure, particularly when the technical term is used in the pragmatic and sociolinguistic analysis of socio-communicative verbal interaction. There may not be a single lexical expression of linguistic politeness across cultures. That is to say, this chapter is devoted to exploring politeness-related knowledge such as politeness definition, theories, strategies, and previous studies on politeness.

### 1.2 Politeness

#### 1.2.1 Defining politeness

To decide upon a universal definition of politeness, it is necessary to rely on one culture, which is not possible due to the confusion between its universality and language. From another perspective, the researchers (Lakoff, 1975; Farser and Nolen, 1982; Leech, 1983 among others) claim their disagreement on one simple definition of politeness since the term holds a complex nature and a variety of ways in which the term has been treated.

For instance, Lakoff (1975), a well-known figure in the field, represents politeness as those types of behavior that have evolved in societies, to minimize tension in personal interactions. whereas Farser and Nolen (1981) propose that politeness is the product of the participants agreeing to a conversational contract to preserve socio-communicative verbal contact. Free of dispute. Similarly, Leech (1983) finds that politeness is described as behavior styles aimed at the establishment and maintenance of comity (the ability of a participant to engage in interaction in a comfortable and harmonious atmosphere).

Furthermore, Hill et al. (1986) offer a positive definition presenting politeness as one of the restrictions on human interaction, intending to consider others feeling, establishing mutual comfort level, and promoting rapport. In addition, Adegbija (1989) states that politeness is a characteristic of a communicative situation in which a person speaks or acts in a socially and culturally appropriate and polite manner to the listener. As for Mills (2003), he relates

politeness to face stating that politeness is the expression of the speaker's intention to mitigate face threats carried by certain face-threatening acts toward another.

Moreover, Sifianou (2000) describes the etymology of politeness as follows: Polite comes from the Latin word *politus*, which is the past participle of the verb 'polite' which means 'to smooth'. When referring to people, polite originally meant smoothed, polished and later refined, cultivated, well-bred and so on, and courteous, urban. Indeed, politeness is associated

## Chapter 1: Literature review

with upper-class behavior in this description. These terms apply to social forms such as modern life and civilized manners.

Based on the previously mentioned definitions, politeness can be defined as the behavior that is socially correct and shows understanding and care for other people's feelings. It is, of course, a set of social skills whose goal is to ensure that everyone feels relaxed in social interaction. The fact that politeness is a complex concept makes it difficult to find an absolute and unique definition of the term.

### **1.3 Previous studies on politeness**

#### **1.3.1 Interpersonal pragmatics**

The pragmatic turn in research took place in the second half of the 20th century. Researchers such as Dell Hymes, John Austin, and John Searl shifted their attention from grammar to communicative competence, and thus to actual language use and performance. At that time, it was hypothesized that it is more likely to have some kind of pragmatic rules, dictating whether an utterance is programmatically well-formed or not, and to what extent it deviates.

Within the broader area of pragmatics, politeness has to do with the interpersonal rather than the informational side of an expression. Watzlawick, Beavin, and Jackson (1967) claim that "Every communication has content and a relationship aspect such that the latter classifies the former and is, therefore, a meta-communication". Early politeness research centered on linguistic behavior aimed at preserving social peace, while more recent work has expanded

to include destructive and violent behavior, thus accounting for the full range of potential relational consequences. The analysis of this relational work or individual work invested in the relationship.

To clarify more, the term interpersonal pragmatics refers to a viewpoint that emphasizes the importance of interpersonal communication: it is a term that is used to describe the examination of the relational aspect of interactions between people that both affect and are affected by their understanding of culture, society and their own and others interpretations.

#### **1.3.2 Revisiting the foundations of politeness research (Lakoff, Brown, Levison, and Leech)**

Researchers began to become more realistic as a result of the pragmatic change. A variety of observation factors of actual language use revealed that the message was clear, the meaning of an utterance (e.g., open the window) may be the same; however, the forms in which it is expressed are not and how this message is delivered will vary (e.g: Could you

## Chapter 1: Literature review

please open the window? It is very cold). This variation was deemed non-random and debated under the heading of politeness. The three most common approaches to politeness are described in relation to the studies of Lakoff (1973), Brown and Levinson (1978/1987), and Leech (1983) who were influenced by the idea of communicative competence introduced by Hymes (1972). Lakoff was the first to directly associate the pragmatic experience with politeness phenomena, drawing on her knowledge of American society in developing her ideas. She proposed two rules of pragmatic competence:

- 1- Be clear
- 2- Be polite

The first rules correspond to what Grice later called ‘the Cooperative Principle’<sup>8</sup>, while ‘Be polite’ could be further differentiated into:

- 1- Don’t impose
- 2- Give options
- 3- Make feel good (be friendly)

Lakoff argues that these rules are present more globally, but can be more or less pronounced. She identifies Europe as emphasizing distancing strategies, while Asia would favor deference and the US camaraderie. Lakoff acknowledges that “what is polite for some may be rude for you”.

Brown and Levinson’s (1978) book entitled ‘Politeness: some universals in language Usage’, first published in 1978, presents the best known and most followed theory of politeness to date. Brown and Levinson express an interest in the relation between form and complex inference. They argue that patterns of message construction, or ways of putting things, or simply language usage are parts of the very stuff that social relationships are made of. To add more, their study is empirical and based on a corpus of naturally-occurring data in English. After outlining the principle working theory, Brown and Levinson provide a list of linguistic techniques that can be found in three languages. To explain further, the advantage of the super strategy positive is providing researchers with a delineated set of tools to apply to new sets of data to understand patterns of pragmatic competence. It is crucial to reveal the fact that the politeness theory proposed by Brown and Levinson has received several important criticisms.

The principles of pragmatics presented by Leech are another classic work that addresses pragmatic competence and the analysis of language in use. Leech uses his ‘Interpersonal Rhetoric’ within the context of his ‘Interpersonal Rhetoric’ believing that the Politeness Principle (PP) works in tandem with Grice’s CP and that the PP explains why the CP is rarely followed in interactions. The PP consists of six maxims: 10 the tact maxim, the generosity maxim, the approbation maxim, the modesty maxim, the agreement maxim, and the sympathy

## Chapter 1: Literature review

maxim. Leech, like Brown and Levinson, states that pragmatic scales affect performance (cost-benefit, optionality, etc.) and refers to particular speech actions in his approach. Leech, again, contends that the interactants use means-ends logic and base their work on the “assumption that maintaining equilibrium is desirable”.

In his 2007 version, the PP has been identified as a ‘constraint’: “The Principle of Politeness (PP) - analogous to Grice's CP - is a constraint observed in human communicative behavior, influencing us to avoid communicative discord or offense, and maintain communicative concord”. Through the use of the term 'constraint', Leech highlights the fact that politeness influences how their utterances interact phrase to achieve the previously mentioned aims of avoiding discord/offense and to maintain expressing himself cautiously in favor of arguing that the pragmatic scales “address the issue of universals”. “Extremely common in human cultures, yet just as their encoding varies from language to language, their understanding differs from society to society”.

Rather than launching into a criticism of the three early approaches to politeness, the key point here is to emphasize that all three attempted approaches clarify pragmatic laws, concepts, and constraints.

### **1.3.3 Newer Trends in Politeness research since the 1990s**

The fundamental ideas on politeness that are mentioned above have created an assistance pole in the research community. Since the 1970s, plenty of research papers have been published on this issue. Many of these publications are based on empirical evidence and reprinting the original research. This is particularly factual research that is influenced by Brown and Levinson’s ideas and researches. As a result, numerous studies examine various speech acts or evaluate the level of indirectness in various cultures. Some researchers did not, however, simply repeat existing theoretical arguments, as there was a variety of alternatives to or developments of current ideas on the table. First, the conversational-contract view proposed by Fraser and Nolan (1981) and Fraser (1990) describes politeness as the unnoticed norm. Second, the view that sees politeness as marked surplus (e.g. Watts 1989, 1992), and the view that emphasizes the pro-social/involvement aspect of politeness, which stresses that it is not about mitigating face-threatening acts (e.g. Sifianou, 1992 and Holmes, 1995).

Additionally, three more patterns can be identified from the 1990s to the present, a theoretical and a methodological debate on how to better treat politeness phenomena took a place and cause raising numerous issues. the research scope was broadened, and politeness researchers began to include face-aggressive behavior in their scope of interest; because the



## Chapter 1: Literature review

scope of research was broadened, there was a rapprochement of research interests from fields such as social cognition, identity, and understandings of the concept politeness. These trends have widened the field considerably and have opened up avenues of research.

That is to say, the early approaches to politeness research must be understood with the quest for pragmatic rules that guarantee a better understanding of the language in use, as illustrated in the previous section. Because of these factors, the frameworks were designed broadly and the net was cast widely to understand general patterns that illustrate how interactants take social and contextual factors into account while intermingling. As matter of fact, power deference, social distance and effect between interlocutors, the rating of impositions, and cultural norms have all been suggested as factors influencing language use. Thus, using language strategically to maintain a social balance resulted in creating the label of 'politeness'.

In the wake of these earlier approaches, however, the question that came into the mind is whether 'politeness' is the proper term for the described phenomenon. The development of conversation analysis, discourse analysis, and instructional sociolinguistics highlights the particular, situates the nature of the interaction, and demonstrates that just as Lakoff already pointed out earlier, "what is polite for me maybe rude for you". According to Watts, Ehlich, and Ide (1992) and Belen (2001), words like impolite, rude, friendly, and polished are first-order definitions or labels for decisions about behavior. The social players themselves make the decisions. For example, the relationship between politeness and indirect behavior that is the basis of both Brown and Levinson and Leech's frameworks may be an oversimplification, since indirectness may express impoliteness or respectfulness depending on the context.

Researchers who focused on the study of impolite and disrespectful behavior infuse new life into the research field. They contribute to the current discussion by broadening the spectrum. Moving away from an emphasis on mitigating behavior and toward face aggressive behavior is the focus of new recherche (e.g., early works by Lachenicht 1980; Culpeper, 1996; Kienpointner, 1997; Culpeper, Bousfield, and Wichmann, 2003). They demonstrate that a theoretical approach to the interpersonal aspect of language in use should be able to address face-maintaining, as well as face-enhancing and face damaging actions.

Last but not least, we can witness a rapprochement of the research fields of language and identity, social cognition, and politeness research. Spencer-Oatey (2005, 2007) speaks of 'rapport management', 'relational work', and Arundale (2010) of 'Face Constituting Theory', all of which include the study of politeness phenomena but are not restricted to it. Theoretical

## Chapter 1: Literature review

observations from identity-building researchers are also relevant to interpersonal negotiations, making them useful to politeness researchers.

### **1.4 Theory of Politeness:**

#### **1.4.1 Robin Lakoff's Theory of Politeness**

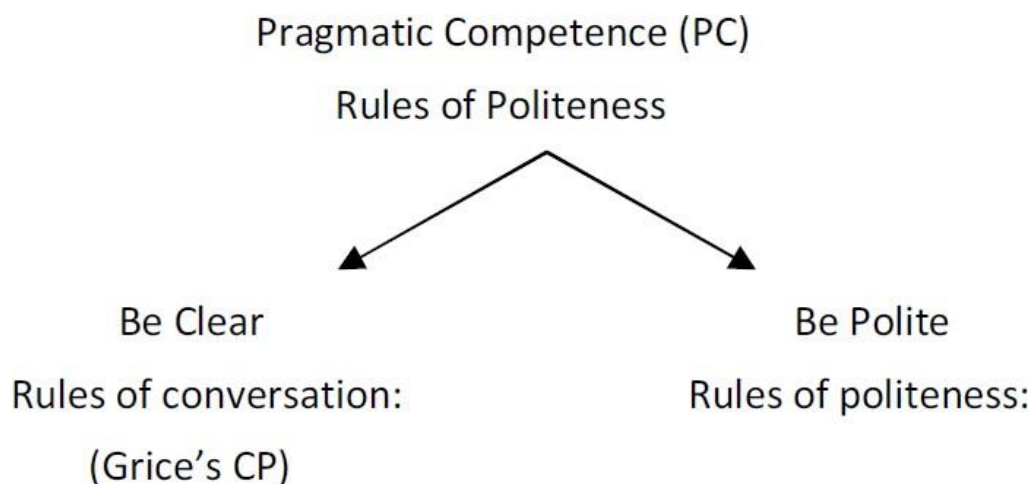
In the late 1960s, Robin Lakoff was linked to the creation of a semantic-based model of generative grammar known as generative semantics, as well as the introduction of speech act theory into generative models of language. Lakoff's linguistic priorities have moved towards Gricean Pragmatics due to the positive influence of Grice's cooperative theory. At the same time, she became more interested in the late 1960s and 1970s American feminist movement, which led to the publication of "Language on Women's Place," a book about language and gender. Here, politeness has a prominent place. Lakoff's background on Generative Semantics influences her approach to politeness theory. Her politeness laws are part of a larger set of pragmatic rules, where she compares it to syntactic rules. And, like syntactic rules, politeness rules are mainly used as a linguistic method for capturing the systematic of the operation. As a result, the rules are an important part of the scientific method for capturing the systematicity of language use. The incorporation of politeness laws with the Gricean CP and its maxims exemplifies it. Grice's CP served as the foundation for templates that illustrate politeness.

Simultaneously, this model acknowledges that certain statements tend to contradict one or more Gricean maxims. While polite language is a type of cooperative action, it does not appear to follow Grice's CP. To address such inconsistency, Lakoff adopts Grice's suggestion that a politeness principle is applied to the CP and proposes that CP maxims be subordinated to the Politeness Principle's maxims. She also tries to create functional rules to supplement syntactic and semantic rules in Grice's CP, which she renames "conversation rules". The pursuit of pragmatic rules will have to be based on a concept of pragmatic competence. When people have a conversation, they usually follow cultural norms demonstrating that they are capable speakers. She proposes two overarching pragmatic competence laws, each of which is made up of a series of sub-rules: be straightforward and be pleasant. She also adds a set of etiquette guidelines, the Gricean CP in which she renames the rules of conversation as Rule One (Be clear). The laws of politeness dominate this maxim. CP means that when people are engaging in discussion, they may say something appropriate for the current stage of the conversation. When we talk, our conversations do not consist of unrelated statements, it is a collaborative effort where each participant recognizes shared goals. In general, participants are required to obey the cooperative theory, which is labeled as such. The second set of rules

## Chapter 1: Literature review

(Be Polite) consist of three subsets:(1) don't enforce, (2) provide choices, and (3) be friendly. These rules seem to be simple; however, they are very complicated because the language allows many ways to express them. For example, a passive construction like "Dinner is served" is more respectful than asking, "Would you like to eat?" The first sentence follows Rule 1, which is to stop informing the addressee of his or her desires or needs and is therefore interpersonally distancing. Speakers may use hedges and mitigate expressions in Rule 2 (give options) to encourage learners to shape and hold their own opinions. As in "I guess it's time to quit «or» It's time to leave, isn't it? the speaker will give listeners the choice of responding affirmatively or negatively. In terms of cultural definitions, rule three (make A feel good – be friendly) is the most variable. These rules seem to be simple, but they are very complicated because the language allows many ways to express them. For example, a passive construction like "Dinner is served" is more respectful than asking, "Would you like to eat?"; The first sentence follows Rule 1, which is to stop informing the addressee of his or her desires or needs and is; therefore, interpersonally distancing. It means that coparticipants have identical behavioral models and norms and that they judge speech using the same presumptions. In summary, Lakoff's pragmatic competence can be schematically depicted in the diagram below.

### Source of this figure



### 1.4.2 Brow and Levinson's Theory of Politeness

Brown Levinson's theory of politeness first appeared in 1978. Their theory of politeness is certainly the most influential since it has witnessed innumerable reactions, applications, critiques, modifications, and revision. The names of Brown and Levinson have become almost synonymous with the word politeness itself, as it is impossible to talk about politeness

## Chapter 1: Literature review

without referring to Brown and Levinson. Their work is divided into two parts. The first one explains their basic idea about the essence of "politeness" and how it works in interactions while the second part contains a list of 'politeness' techniques with examples in three languages: English, Tzeltal, and Tamil. Brown and Levinson introduce the concept of 'face' in the theoretical section of their work to explain 'politeness' in a broad context.

That is to say, all interactors are interested in preserving two different forms of 'faces' during interaction: 'positive face' and 'negative face.' The optimistic and consistent picture people have of themselves, as well as their desire for acceptance, is described by Brown and Levinson. Negative face, on the other hand, is described as "the fundamental claim to territories, personal preserves, and non-distraction rights".

Using the concept of 'face', 'politeness' is divided into two types: positive politeness and negative politeness. Positive politeness is demonstrated by satisfying the 'positive face' in one of two ways: by showing interlocutor similarities or by demonstrating respect for the interlocutor's self-image. Negative politeness can also be demonstrated in two ways: by preserving the interlocutor's 'face' (either 'negative' or 'positive') by avoiding face-threatening actions (hereafter FTAs), such as advice-giving and rejection, or by satisfying the addressee's right not to be imposed on. In short, politeness is shown not only to reduce FTAs but also to meet the needs of the interactants regardless of whether or not an FTA occurs.

Even though this theoretical section of their work appears to have the ability to extend to a wide range of interactions, Brown and Levinson's list of "politeness" techniques are restricted to a single form of interaction. They use single utterances that either have or presuppose simple communicative aims, such as asking to borrow a book or providing advice, as examples... Most single utterances are constituents of a larger interaction between two or more interactants, which Brown and Levinson appear to overlook. To begin with, they ignore phenomena that occur in the debate, such as backchanneling and the overall sequence of utterances (cf. Schegloff and Sacks, 1973; Scollon and Scollon, 1981; Usami, 1998). Second, they disregard any interaction that does not have a fixed goal such as simply enjoying a casual conversation.

As a result, this study uses naturally occurring casual conversations as data to show how Brown and Levinson's theory can be extended to non-goal-oriented interaction. These dialogues are held in Japanese. The research reveals several examples of 'politeness' phenomena that are not covered by Brown and Levinson's list of 'politeness' methods, but which have been found regularly in the data for this report. They can be regarded as 'politeness' strategies according to Brown and Levinson's general definition of

## Chapter 1: Literature review

'politeness': they occur to satisfy the interactants' 'face' regardless of the occurrence of an FTA, or to minimize an FTA.

### 1.4.3 Geoffrey Leech's Theory of Politeness

Unlike Lakoff, Leech does not attempt to account for pragmatic competence. His approach to linguistic politeness is part of a larger project to develop a model of general pragmatics or an account of how language is used in communication. He suggests two additional pragmatic structures in addition to general pragmatics: Pragmalinguistics, which accounts for the more linguistic end of pragmatics, a specific resource provided by a given language for conveying specific locations, and e, which studies the more specific 'local' state of language usage.

The approach that Leech takes to the study of general pragmatics is rhetorical, which means the effective use of language in its most general sense, applying it primarily to everyday conversation, and only secondarily to more prepared and public uses of language. Leech recognizes two systems of rhetoric: textual and interpersonal. Textual rhetoric consists of four sets of principles: the possibility principle, the clarity principle, the economic principle, and the expressivity principle. Whereas interpersonal rhetoric, which among others, consists of three sets of principles: the cooperative principle, the politeness principles, and the irony principle. As a result, he finds Grice's CP and PP to be only the interpersonal rhetoric theory. Consider Leech's scheme of rhetoric below:

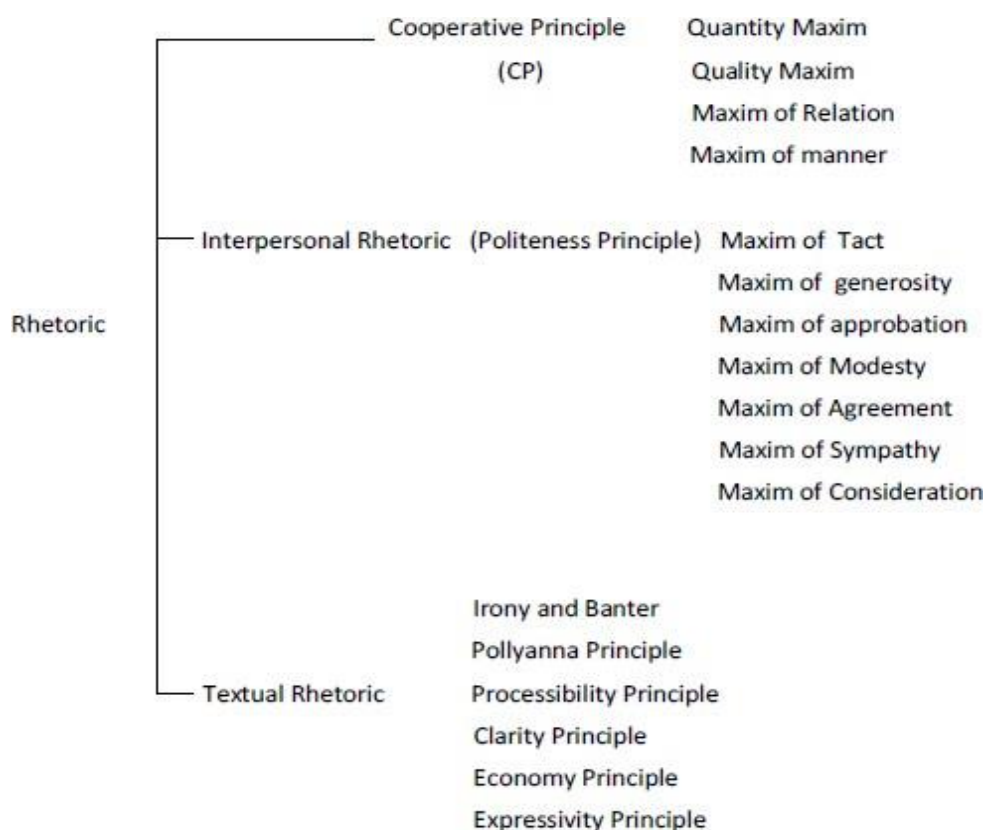


Figure 1: Leech's scheme of rhetoric (Leech, 1983)

Leech's politeness theory places politeness within the context of interpersonal rhetoric. His wider distinction between semantics serves as a starting point. According to Leech, the main goal of the Politeness Principle (PP) is to create and sustain feelings of comity within a social group. The PP regulates the social equilibrium and the friendly relation, which enables us to assume that our utterances are being cooperative. Leech, like Lakoff, has another explanation for using a PP alongside a CP: to provide an understanding of conversational data when the CP alone seems to fail. The central model of PP proposed by Leech is a cost-benefit scale of politeness that applies to both the speaker and the listener. Politeness entails lowering the cost while increasing the gain to the speaker or listener. Leech lists seven maxims: tact, generosity, approbation, modesty, agreement, compassion, and consideration, all of which are linked to the concept of cost and profit. Tact is concerned with lowering costs while increasing the benefit to the listener. Generosity instructs people to maximize the gain of the hearer while minimizing their own. Approbation entails mitigating criticism and maximizing the listener's praise. Minimizing self-praise while optimizing, self-disapproval is the aim of modesty. The agreement aims to reduce conflict between oneself and others. Sympathy warns us to keep our antipathy to a minimum and our sympathy to a maximum. Finally, minimizing the hearer's

## Chapter 1: Literature review

discomfort/displeasure while maximizing the hearer's comfort/pleasure is a factor to remember. The seven maxims, according to Leech, have the same standing as Grice's CP and are crucial in explaining the relationship between meaning and force in human conversations.

There follows the description of each:

- ***The Tact Maxim:***
  - Minimize cost to the speaker
  - Maximize benefit to the hearer
- ***The Generosity Maxim:***
  - Minimize benefit to self (benefit to the S)
  - Maximize cost to self
- ***The Approbation/Praise Maxim (it is oriented toward the H):***
  - Minimize dispraise of the H
  - Maximize praise of the H
- ***The Modesty Maxim:***
  - Minimize praise of self (S)
  - Maximize dispraise of self (S)
- ***The Agreement Maxim:***
  - Minimize disagreement with the H
  - Maximize agreement with the H
- ***The Sympathy Maxim:***
  - Minimize antipathy towards the H
  - Maximize sympathy towards the H
  
- ***Consideration Maxim:***
  - Minimize the hearer's discomfort/displeasure
  - Maximize the hearer's comfort/pleasure

Additionally, Leech also believes that each of the PP's maxims must function on three scales of delicacy: cost/benefit, optionality, and indirectness. The Cost/Benefit Scale refers to the importance of which a speaker must balance the amount of the cost to herself/him versus the amount of benefit her/his utterance can provide to the listener. The Optionality Scale measures the degree to which the speakers' locations provide the addressee with a degree of choice. The Indirectness Scale evaluates the amount of effort expended by the listener in understanding the speaker's speech actions (Watts, 2003, p. 68).

## Chapter 1: Literature review

### 1.4.4 Yueguo Gu' Theory of Politeness

In Chinese culture, politeness stems from thinkers such as Confucius (during the Zhou Dynasty) and Dai Sheng (during the West Han Dynasty, c. 1100), who pursued knowledge for spiritual or political reasons. Confucius lived through a period of social upheaval, and he sought to restore the Zhou Dynasty's social order and stability, which he viewed as an ideal social model. The behavioral guidelines were created to help restore social order and stability. In Chinese, 'line' is the word that comes closest to politeness. It is made up of the terms *I* (ceremony, courtesy, and etiquette) and *Mao* (etiquette) (appearance). It is described as a code of conduct that specifies how one should conduct themselves not only in public but also in all lines of business. Consequently, it is directly linked to moral, cultural values, or moral maxims, the violation of which would result in social repercussions. Respect, humility, attitudinal warmth, and elegance are the four essential components of *lime*.

The Gu's politeness system is based on Leech's, but with a revision of the PP's status and related maxims. The PP is thus seen as "a sanctioned belief that an individual's behavior should live up to the expectations of respectfulness, modesty, attitudinal warmth, and refinement" in Chinese culture (GuinEelen, 2001, p. 10). His system is based on maxims and includes a moral dimension. Following the maxims is considered respectful, whereas failing to follow them is considered impolite.

GU discusses four maxims: self-denigration (lower oneself while elevating others), address, tact, and generosity. The speaker is advised to "denigrate self and elevate others", according to the proverb. "Address your interlocutor with an acceptable address term", according to the address maxim, where it appropriately refers to the hearer's social status, position, and speaker-hearer relationship. Moreover, the tact and generosity maxims closely resemble Leech's, with the exception that they involve specific speech acts: imposition and commission respectively. They operate differently on the 'motivational' as opposed to the 'conversational' level. The motivational level refers to the 'operational' side of an impositive or commissive, i.e. the 'real' cost or gain to the listener, such as the difference between asking for directions and asking for money, or asking for \$5 instead of \$5,000; and the difference between offering someone a ride and offering a car, or offering \$5 or \$5,000.



### 1.4.5 Sachiko Ide' Theory of Politeness

Ide considers politeness to be fundamental to maintaining effective contact. Volition and discernment are two components of politeness. Violation, or the speaker's strategic choice of linguistic language, entails techniques or maxims that the speaker employs to be linguistically respectful and make the listener feel comfortable. As a result, it is ingrained in language users' daily notions of politeness, as speakers use it to be respectful. The speaker's free choice of verbal tactics is a violation. The ability to distinguish the correct mode of conduct, or *wakimae*, is referred to as discernment. Discrimination laws are an essential part of speaking Japanese; they are built into the framework of the language. As a result, since it includes socio-culturally defined grammatical choices, it is considered political activity. It's a normal, socially acceptable response.

The use of honorific forms in Japan influenced Ide's development of discernment because it is not dependent on the speaker's free will and because it directly indexes socio-cultural characteristics of the speaker and hearer, the use of honorific form is said to be absolute. This usage of honorifics is then combined with a view of politeness as defined by social tradition, which is reflected by the Japanese word *wakimae*. To act in *wakimae*, one must express verbally one's sense of position or function in a given situation following social norms. To put it another way, the Japanese politeness forms have been grammaticalized to a large extent. As a consequence, it is difficult for the speaker to create a grammatically correct utterance unless he or she can distinguish the degree of politeness expected in any given situation following *wakimae*. (Ellen, 2001, p. 11; Watts, 2003, p. 11).

In addition to that, four conventional rules have been identified: (1) Be polite to a person of a higher social position; (2) Be polite to a person with power; (3) Be polite to an older person; and (4) Be polite in a formal setting determined by the factors of participants, occasions, or topics (Eelen, 2001, p. 12; Watts, 2003, p. 12).

### 1.4.6 Shoshana Blum-Kulka's Theory of Politeness

Politeness, according to Blum-Kulka, is also something external, hypocritical, and unnatural. This negative connotation is linked to the perception of politeness as an external mask. It's an insincere show put on to describe good manners or the prospect of using politeness to manipulate others (e.g. saying one thing while meaning or trying to achieve something completely different). In this case, classifying actions as respectful will be sincere while still being negative. The speaker would be considered respectful by the listener, but he or she would be judged negatively if the listener chose honesty in the speaker's expression of opinion (Ellen, 2001, p. 14; Watts, 2003, p. 17).

## Chapter 1: Literature review

According to that, there is a relationship between the four basic parameters: social motivation, speech styles, social differentials, and social meanings manifests a culturally filtered perception. The explanation why people are polite, or the functionality of politeness, is referred to as social motivation. Social meaning refers to the politeness importance of particular linguistic expressions in specific situational contexts, whereas social differences relate to the criteria of situational evaluation that play a role in politeness. Conventional rules are used by cultures to determine the meanings of all of these parameters. The rules take the form of cultural scripts that people rely on to determine the appropriateness of a specific verbal strategy in a specific context.

Blum-Kulka claims that in Modern Hebrew, there are two words that are similar to politeness: *nimus* and *adivut*. *Nimus* is commonly used in formal social etiquette, while *adivut* is used to convey consideration and an attempt to satisfy the addressee. She also makes an important distinction between politeness in the public domain and politeness in the private sphere. She claims that concerns about rudeness, poor public service, and a lack of individual restraint in public places are evidence of a lack of consistent politeness conventions as a social-cultural code. However, within the family sphere, there is a cultural notion of *lefergen*, which loosely translates to "to indulge, to help, not to grudge," and has positive qualities such as the expression of love and appreciation (Ellen, 2001, p. 13-14; Watts, 2003, p. 16-17).

### 1.4.7 Bruce Fraser and William Nolen's Theory of Politeness

Conversational Contract, according to Fraser and Nolen, is politeness. The term "social contract" refers to a collection of agreed-upon rights and responsibilities that conversational partners must adhere to. When people join a discussion, they each carry a collection of rights and responsibilities with them that decide what they should expect from one another. This interpersonal 'contract' is not set in stone and can be changed over time. The contract establishes the rights and responsibilities of each party on four dimensions: conventional, structural, situational, and historical. Neither with interacting with the listener nor with making the listener feel comfortable. It's simply complying with the CC's terms and conditions.

Politeness is not considered an inherent feature of any linguistic structures or verbal choices. While it is recognized that such verbal choices such as *sir*, *I am sorry*, *will you please*, and so on. Due to their inherent meanings, they may communicate information about the position of the listener, and these are referred to as deference. They are, however, not intrinsically polite; rather, they are ways of status-giving whose politeness is contingent on

## Chapter 1: Literature review

how they adhere to the terms of CC in place at any given time (Ellen, 2001, p. 15; Watts, 2003, p. 20).

We can deduce from Fraser and Nolen's epistemological basis that politeness is about adhering to the terms and conditions of the conversational contract; impoliteness, on the other hand, is about breaking them. As normal conversation takes place within the confines of CC, politeness goes largely unnoticed, while impoliteness is obvious. When the speaker breaks one or more of the contractual laws, he or she becomes impolite. The interpersonal dispute would result if the rules were broken. Fraser and Nolen, on the other hand, emphasize that politeness is entirely in the hands of the listener.

Fraser and Nolen take things a step further in incorporating the concept of impoliteness, expressly defining it as a breach of the CC's terms. As a result, the emphasis is mostly on the speaker's activities rather than the listener's. No matter how much the speaker strives for respectful action, the hearer will still perceive it as impolite, regardless of how much the speaker stays inside or deviates from the terms of CC (Ellen, 2001, p. 14-15; Watts, 2003, p. 19-20).

### **1.4.8 Horst Arndt and Richard Janney's Theory of Politeness**

Since the early 1980s, Arndt and Janney have evolved a polite approach. They distinguish between social politeness and interpersonal politeness in previous works. "Standardized procedures for gracefully entering and exiting repeated social situations" is what social politeness refers to (in Ellen, 2001, p. 15; Watts, 2003, p. 13). Later work develops the principle of interpersonal politeness, which is now known as 'tact.' They propose that tact is a distinct phenomenon with distinct roles in human interaction. It's the shared desire to keep a straight face during a conversation. Since natural behavior entails that we provide reciprocal support to one another in social interactions, it focuses on people as the deciding factor of politeness, so this work is defined as interpersonal. The principle of interactional grammar is also discussed by Arndt and Janney. They argue that to catch the meaning of emotive cues, a "sincerity state" must be postulated, assuming that speakers are not deliberately misleading hearers by sending false signals.

Politeness becomes a matter of honesty because supportiveness and politeness are synonymous in their framework. Arndt and Janney also talk about politeness and how it relates to the face. They say that interpersonal supportiveness is defined by the security of the interpersonal face, as defined by Brown and Levinson as "wants for autonomy and social approval". In this case, their term of the interpersonal face corresponds to Brown and Levinson's optimistic face to a large extent. By consistently recognizing his partner's intrinsic

## Chapter 1: Literature review

value as an individual, a supportive speaker smoothes over awkward situations or prevents situations from being interpersonally uncomfortable. He achieves this by conforming to his partner's claim to a good self-image physically, vocally, and kinetically (Ellen, 2001, p. 16; Watts, 2003, p. 75).

In terms of emotive cues, emotional supportiveness dictates that constructive messages must be followed by expressions of trust and commitment to preventing the appearance of being insufficiently positive. To avoid giving the impression that they are too negative, negative messages must be followed by shows of lack of trust and un-involvement. The intersection of the distinction between positive and negative messages, as well as supportiveness and the concept of face, results in four separate face-work techniques, as seen in the diagram below.

Emotive strategies	Hearer's Face Needs	
	Personal need for autonomy	Interpersonal need for social acceptance
Supportive positive	Acknowledges	Acknowledges
Non-supportive	Acknowledges	Threatens
Positive	Threatens	Acknowledges
Supportive Negative	Threatens	Threatens
Non-Supportive negative		

Figure 2 Arndt and Janney's Strategies of Face Work (Leech, 1983)

## 1.5 Strategies of politeness

### 1.5.1 Positive politeness

Positive politeness is a compliment aimed at the addressee's pleasant demeanor. His desires (or the actions/acquisitions/values that arise from them) are a constant source of desire. It should be considered desirable to obtain information from them. Redress entails expressing that one's desires (or some of them) are in some ways identical to the addressee's desires.

Positive politeness, unlike negative politeness, is not always redressive of the specific face want to be infringed by the FTA; that is, while negative politeness' domain of relevant redress is limited to the imposition itself, positive politeness' sphere of redress is expanded to include

## Chapter 1: Literature review

the recognition of alter's wants in general or the expression of similarity between ego's and alter's wants.

### 1.5.1.1 Claim common ground

The strategies of positive politeness involve three broad mechanisms. Those of the first type involves S claiming 'common ground' with H, by indicating that S and H both belong to some set of persons who share specific wants, including goals and values. Three ways of making this claim are these: S may convey that some want (goal, or desired object) of H's is admirable or interesting to S too; or he may stress common membership in a group or category, thus emphasizing that both S and H belong to some set of persons who share some wants; finally, S can claim common perspective with H without necessarily referring to in-group membership. The outputs of these three methods of stressing common ground give us positive-politeness strategies.

#### ***Strategy 1: Notice; attend to H (his interests, wants, needs, goods):***

This performance indicates that S should pay attention to aspects of H's situation (noticeable shifts, notable possessions, everything that appears to be something H may like S to notice and approve of).

#### ***Strategy 2: Exaggerate (interest, approval, sympathy with H):***

Exaggerated intonation, stress, and other elements of prosodies, as well as intensifying modifiers, are often used in this way, as in the English language.

#### ***Strategy 3: Intensify interest to H:***

Another way for S to communicate to H that he shares some of his wants is to intensify the interest of his own (S's) contributions to the conversation, by 'making a good story'. This may be done by using the 'vivid present'.

#### ***Strategy 4:***

By using any of the innumerable ways to convey in-group membership, S can implicitly claim the common ground with H that is carried by that definition of the group. These include in-group usages of address forms, language or dialect, jargon or slang, and ellipsis.

- Use in-groups identify markers
- Use of in-groups language or dialect
- Address forms
- Use of jargon or slang
- Contraction and ellipsis

#### ***Strategy 5:***

- Seek agreement

## Chapter 1: Literature review

- Safe topics
- Repetition

### ***Strategy 6:***

- Avoid disagreement
- Token agreement
- Pseudo-agreement
- White lies
- Hedging opinions

### ***Strategy 7:***

- Presuppose/raise/assert common ground
- Gossip, small talk
- Personal-center switch: S to H
- Time switch
- Place switch
- Avoidance of reports to H's point of view
- Presupposition manipulation
- Presuppose knowledge of H's wants and attitudes
- Presuppose H's values are the same as S's values
- Presuppose familiarity in S-H relationship
- Presuppose H's knowledge

### ***Strategy 8:***

- Joke

#### **1.5.1.2 Convey that S and H are cooperators**

Our second major class of positive-politeness strategies derives from the desire to convey that the speaker and the addressee are cooperatively involved in the relevant activity. If S and H are cooperating, then they share goals in some domain, and thus to convey that they are cooperators can serve to redress H's positive-face want.

### ***Strategy 9:***

- Assert or presuppose S's knowledge of and concern for H's wants

### ***Strategy 10:***

- Offer, promise

### ***Strategy 11:***

- Be optimistic

## Chapter 1: Literature review

### ***Strategy 12:***

- Include both S and H in the activity

### ***Strategy 13:***

- Give (or ask for) reasons

### ***Strategy 14:***

- Assume or assert reciprocity

### **1.5.1.3 Fulfill H's want for some X:**

#### ***Strategy 15:***

- Give gifts to H (goods, sympathy, understanding, cooperation)

### **1.5.2 Negative politeness:**

Negative politeness is redressive action addressed to the addressee's negative face: his want to have his freedom of action unhindered and his attention unimpeded. Negative politeness corresponds to Durkheim's 'negative rites', rituals of avoidance. Where positive politeness free-ranging, negative politeness is specific and focused; it performs the function of minimizing the particular imposition that the FTA unavoidably affects.

#### **1.5.2.1 Be direct:**

Once one has chosen the super-strategy of negative politeness, one seeks means to achieve it. Negative politeness enjoins both on record delivery and redress of an FTA.

#### ***Strategy 1:***

- Be conventionally indirect
- Politesse and universality of indirect speech acts
- Degree of politeness in the expression of indirect speech acts

#### **1.5.2.2 Don't presume /assume:**

Whereas the desire to be direct derives from the aspect of negative politeness that specifies on-record delivery of the FTA, all other negative-politeness strategies derive from the second specification that redress be given to H's negative face.

#### ***Strategy 2:***

- Question, hedge
- Hedges on illocutionary force
- Hedges encoded in particles
- Adverbial-clause hedges
- Hedges addressed to Grice's Maxims
- Hedges addressed politeness strategies

## Chapter 1: Literature review

- Prosodic and kinesic hedges

### 1.5.2.3 Don't coerce H:

Another class of ways of redressing H's negative-face want is used when the proposed FTA involves predicting an act of H - for example, when requesting his aid, or offering him something, which requires his acceptance. For such FTAs, negative-face redress may be made by avoiding coercing H's response, and this may be done on the one hand by explicitly giving him the option not to do act A. This higher-order strategy then produces the subordinate wants to Be indirect, which is clashing with Be direct gives us output strategy 1.

#### *Strategy 3:*

- Be pessimistic

#### *Strategy 4:*

- Minimize the imposition, Rx

#### *Strategy 5:*

- Give deference

### 1.5.2.4 Communicate S's want to not impinge on H:

One way to partially satisfy H's negative-face demands is to indicate that S is aware of them and considering them in his decision to communicate the FTA. He thus communicates that any infringement of H's territory is recognized as such and is not undertaken lightly.

#### *Strategy 6:*

- Apologize
- Admit the impingement
- Indicate reluctance
- Give overwhelming reasons
- Beg forgiveness

#### *Strategy 7:*

- Impersonalize S and H
- Performatives
- Impersonal verbs
- Passive and circumstantial voices
- Replacement of the pronouns 'I' and 'you' by indefinite
- Pluralization of the 'you' and the 'I' pronouns
- Address terms as 'you' avoidance



## Chapter 1: Literature review

- Point-of-view distancing

### ***Strategy 8:***

- State the FTA as a general rule

### ***Strategy 9:***

- Nominalize

#### **1.5.2.5 Redress other wants of H's:**

A final higher-order strategy of negative politeness consists in offering partial compensation for the face threat in the FTA by redressing some particular other wants of H's. But these are not just any further wants, for negative politeness involves a focus on a narrow band of H's wants, j very narrow facet of his person.

### ***Strategy 10:***

- Go on record as incurring debt, or as not indebting H

### **1.5.3 Off the record:**

#### **1.5.3.1 Invite conversational implicatures:**

If a speaker wants to do an FTA and chooses to do it indirectly, he must give H some hints and hope that H picks up on them and thereby interprets what S means (intends) to say. The basic way to do this is to invite conversational implicatures by violating, in some way, the Gricean Maxims of efficient communication.

### ***Strategy 1:***

- Give hints

### ***Strategy 2:***

- Give association clues

### ***Strategy 3:***

- Presuppose

### ***Strategy 4:***

- Understate

### ***Strategy 5:***

- Overstate

### ***Strategy 6:***

- Use tautologies

### ***Strategy 7:***

- Use contradictions

### ***Strategy 8:***

## Chapter 1: Literature review

- Be ironic

### ***Strategy 9:***

- use metaphors

### ***Strategy 10:***

- Use rhetorical questions

### **1.5.3.2 Be vague or ambiguous: Violate the Manner Maxim:**

Rather than inviting a particular implicature S may choose to go off the record by being vague or ambiguous (that is, violating the Manner Maxim) in such a way that his communicated intent remains ill-defined. As in the above cases, it may be that the clues sum up to an utterance that is unambiguous in the context; but by using what is technically indirectness, S will have given a bow to H's face and therefore minimized the threat of the FTA. Here, however, we are especially interested in the off-record usages of such violations of Manner.

### ***Strategy 11:***

- Be ambiguous

### ***Strategy 12:***

- Be vague

### ***Strategy 13:***

- Over-generalize

### ***Strategy 14:***

- Displace H

### ***Strategy 15:***

- Be incomplete, use ellipsis

## **1.6 Conclusion**

At the beginning, we defined the politeness; then, we talked about previous studies on politeness. Then we have cited the different theory of politeness. Finally, we conclude this chapter by strategies of politeness both positive and negative.

# Chapter Two

## Social media

## **2.1 Introduction**

Social media has become a common dissolving theme, and it has a large user base. It has evolved into an integral part of everyone's life over time. As a result, it's worthwhile to fix the problem of social media users' perceptions. In matter of fact, social networks have made it possible for people to connect socially online. When used correctly, it can be an important part of a department's communication strategy. Hence, this chapter explores terms that are related to social media, its types, and its characteristics.

## **2.2 Social media**

### **2.2.1 Definition**

Although there are competing arguments as to who invented the word 'social media', it seems to have first appeared in the early 1990s in response to new web-based networking technologies that made online interaction easier. For that reason, it seems that there is a lack of consensus about what social media is due to its fast-evolving existence and proliferation of distribution channels.

Firstly, Drury (2008) defines social media as "online resources that people use to share content: video, photos, images, text, ideas, insight, humor, opinion, gossip, news". According to Dykeman (2008), social media describes "the means for any person to: publish digital, creative content; provide and obtain real-time feedback via online discussions, commentary and evaluations; and incorporate changes or corrections to the original content". Marchese (2007) distinguishes social media from traditional media by "stating that social media —is not the media itself, but the system of discovery, distribution, consumption and conversation surrounding the media". From another perspective, Safko and Brake (2009) consider social media as "activities, practices, and behaviors among communities of people who gather online to share information, knowledge, and opinions using conversational media. Conversational media are Web-based applications that make possible for one to create and easily transmit content in the form of words, pictures, videos, and audios".

Taking into consideration the previously mentioned viewpoints, social media refers to online platforms that enable people to connect, collaborate, and create/share different types of digital content. It can also be described as a collection of Internet-based applications that enable the production and sharing of user-generated content and are based on the ideological and technical foundations of Web 2.01. Through the creation of virtual networks and communities, social media is a computer-based technology that enables the exchange of ideas, opinions, and knowledge. Social networking is Internet-based by nature, allowing users to

share content quickly through electronic means. Personal details, records, images, and photographs are all included in the material. Users access social media from a computer, tablet, or Smartphone.

In comparison to conventional media, social media allows users to participate directly in the communication process as both information recipients and message writers. Information sharing, knowledge transfer, and opinion exchange are all made easier with online applications. To illustrate, social media brings together all social networks and social media the most well-known social media platforms are:

***Facebook:***



Figure 3 Facebook Icon

As shown in Figure 1, Facebook is a social networking platform that allows users to communicate with friends, coworkers, and strangers online by creating free profiles. Users can share photos, songs, videos, and blogs, as well as their thoughts with as many people as they want. It has been launched as a Harvard University-based social network in February 2004. It has been created by Mark Zuckerberg and Edward Saverin, both of whom were college students at the time. Facebook has become available to everyone aged 13 and up only in 2006, and it has quickly surpassed MySpace as the most popular social network on the planet.

***Twitter:***



Figure 4 Twitter Icon

Twitter represents one of the most widely used social media sites that were all too close to texting. It can be used to keep in contact with old high school classmates, receive news, and

follow high-profile celebrities. In 2006, Jack Dorsey, co-founder of Twitter, has started a project that aims at building an SMS-based messaging network where friends could update statuses on each other.

*YouTube:*



Figure 5 YouTube Icon

YouTube is a free video-sharing website that makes watching online videos easy. You can also make your videos and upload them to share with others. It was founded in 2005. It is used to create an account to share videos up to 15 minutes long with your family and friends. Moreover, you can upload videos that are longer than 15 minutes if you follow certain steps to verify your account. Steve Chen, Chad Hurley, and Jawed Karim, three former employees of the American e-commerce firm PayPal registered it on February 14, 2005. Ordinary people would enjoy sharing their "home videos," they reasoned. San Bruno, California is the company's headquarters.

*Instagram*



Figure 6 Instagram Icon

Instagram is a social networking application that permits its users to share photos and videos from a Smartphone. It has been around since 2010, and its popularity has exploded, especially among the younger generation and anyone obsessed with mobile photography. Kevin Systrom and Mike Krieger have started Instagram in San Francisco, where they first attempted to create a website similar to Foursquare before focusing solely on photo sharing. Instagram is a combination of the words "instant camera" and "telegram". Instagram users can like, comment on, and bookmark other people's posts, just like they can on other social media

platforms. They can also send private messages to their friends using the Instagram Direct feature. With a single click, photos can be posted on one or more other social media sites, such as Twitter, Facebook, and Tumblr.

### *LinkedIn*



Figure 7 LinkedIn Icon

LinkedIn is a social network that focuses on professional networking and career development. You can use LinkedIn to post updates and connect with others, as well as to show your resume, search for work, and improve your professional credibility by posting updates and interacting with others. While LinkedIn was established in 2002, the website did not go live until 2003. Reid Hoffman collaborated on the site with a group of people from two of his previous ventures, Social net. These websites allow you to share photos, videos, organize events, chat, and play online games.

### **2.2.2 History of the social media**

Social media has a far broader history than you would think. Despite the fact that it appears to be a recent movement, sites like Facebook are the inevitable result of centuries of social media evolution. Before this evolution, written correspondence delivered by hand from one person to another was one of the earliest ways of communicating across great distances, which is called emails. The first type of postal service dates back to 550 B.C., and over the years, this rudimentary delivery method would become more common and streamlined.

The telegraph was invented in 1792. This made it possible to send messages over long distances much faster than a horse and rider could. Although telegraph messages were brief, they were a groundbreaking means of communicating news and knowledge. Next, the pneumatic post, invented in 1865, provided another way for letters to be distributed quickly between recipients, though it is no longer widely used outside of drive-through banking. A pneumatic post transports capsules from one location to another using underground pressurized air tubes. In the last decade of the 1800s, two significant inventions were made: the telephone in 1890 and the radio in 1891. Both technologies are still in use today, though modern models are much more advanced than their forerunners.

People could communicate instantly across vast distances thanks to telephone lines and radio signals, something that humanity had never seen before. Technology began to change very rapidly in the 20th Century. After the first supercomputers were created in the 1940s, scientists and engineers began to develop ways to create networks between those computers, and this would later lead to the birth of the Internet.

Six Degrees, the first well-known social media site, was established in 1997. It allowed users to create a profile and connect with other users. The first blogging sites became prominent in 1999, igniting a social media phenomenon that continues to this day. Social networking exploded in popularity after the advent of blogging. In the early 2000s, sites like MySpace and LinkedIn grew in popularity, while Photobucket and Flickr enabled online photo sharing.

In 2005, YouTube launched, ushering in a whole new way for people to connect and collaborate across vast distances. Facebook and Twitter were both open to users all over the world by 2006. These sites are still among the most popular social networking sites on the web. Tumblr, Spotify, Foursquare, and Pinterest were among the first sites to emerge to fill unique social networking niches.

There is a plethora of social networking sites available today, and many of them can be connected to enable cross-posting. This provides an atmosphere in which users can communicate with the greatest number of people while maintaining the intimacy of one-on-one contact. We can only speculate about how social networking will evolve within the next decade or even 100 years, but it will remain in some form for as long as humans exist.

### **2.2.3 Benefits of Social Media**

The way we all communicate with one another online has changed as a result of social media. It allowed us to learn about what's going on in the world in real-time, to communicate with one another and keep in contact with long-distance friends, and to have instant access to an infinite amount of knowledge. In many ways, social media has aided many people in finding common ground with others. According to a Pew Research Center survey, using social media is linked to having more friends and a more diverse personal network, especially in emerging economies. Friendships can begin digitally for many adolescents, with 57 percent of teens have met a friend online. In other words, businesses are now using social media ads to reach their customers directly on their phones and computers, develop a following, and create a community around their brand. Denny's, for example, has developed whole Twitter personas to market to millennial customers using their own words and personas.



## **2.3 Types of social media**

Social networking may take the form of a wide range of technologically enhanced activities. Picture sharing, blogging, social gaming, social networks, video sharing, business networks, virtual worlds, reviews, and other activities are among them. Even governments and politicians use social media to communicate with voters and constituents.

### **2.3.1 Social or personal Network (Facebook, Twitter, LinkedIn)**

On a social networking platform, users can interact and communicate with people who share common interests and backgrounds. They value personal, human-to-human contact and promote knowledge sharing. A social media platform is a jack of all trades where users can share their opinions, curate content, upload photos, videos, create interest-based groups, and engage in lively discussions. They are built around the consumer and everything they care about, including their social circles.

### **2.3.2 Media-sharing (Instagram, Snapchat, YouTube)**

On media-sharing websites, users can share various forms of media such as video and images. YouTube is the most popular video-sharing website on the planet. They will also assist with brand development, lead generation, and targeting, among other things. They provide a platform for individuals and brands to explore and exchange media, allowing target markets to be identified and converted most persuasively and effectively possible.

### **2.3.3 Social publishing platforms (WordPress, Tumblr, Medium)**

Blogs and microblogs are examples of social publishing platforms here long and short-form written content can be shared with other users. These sites range from real-time interaction networks like Twitter — which, although still officially classified as microblogging platforms, is not usually classified as blogging by most users — to Medium and Tumblr, which are competing for the title of best interactive social publishing; and more conventional blogging platforms like WordPress and Blogger.

### **2.3.4 Bookmarking sites (Pinterest, Flipboard)**

Users can save and arrange links to a variety of online websites and services available on these pages. Stumble Upon is the most common bookmarking site on the internet.

They're great for spreading brand awareness for your business, and using them to run various types of Social Media Marketing campaigns can help to create website traffic and customer interaction.

### **2.3.5 Forums (Reddit, Quora, Digg)**

Users may participate in discussions by posting and reacting to group messages. The comments are usually focused on a single subject. Microblogging website, users can submit short written entries, like product and service websites. Twitter is the most popular microblogging platform. These forums were the places where professionals, experts, and enthusiasts used to do various kinds of discussions about a variety of fields before the entry of prominent Social Media players like Facebook. They assist companies by providing an excellent resource for conducting thorough market research. These are the most traditional methods of conducting Social Media Marketing campaigns.

### **2.3.6 Consumer review networks (Yelp, Zomato, Trip Advisor)**

Consumer review networks give people a place to review brands, businesses, products, services, travel spots, and just about anything else. People use these networks to find, review, and share information about brands, products, and services, as well as restaurants, travel destinations, and more.

## **2.4 Characteristics of social media**

Although social media is a broad term that encompasses a variety of online channels with different attributes, communication formats, and sociability features, there are some characteristics that all social media applications have in common (Mayfield, 2008). Participation transparency, conversation, culture, and connectedness are five specific characteristics that underpin the activity of all social media, according to Mayfield (2008). Following that and using this framework of social media's fundamental dimensions, more literature on social media characteristics contributions is discussed.

### **2.4.1 Participation**

One of the most distinguishing features of social media is its participatory aspect, which encourages interested parties to communicate with one another. Social media blurs the line between media and viewers by promoting and input from everyone who is involved. For instance, Drury (2008, p. 274) emphasizes the social aspect of social media and argues that social media encourages users to communicate and interact with one another, which allows information to become more democratized than ever before.

Although the level of participation varies, social media has been used by a variety of organizations to foster a participative culture (Ross et al., 2008). Participation can be described as "the degree to which senders and receivers are actively engaged in the interaction as opposed to giving monologues, passively watching, or lurking" as a major component of

interactivity (Burgoon et al., 2000, p. 36). Participation can be thought of as action-oriented interactivity in this context.

The organizational citizenship behaviors (OCB) model was introduced, and participation in the virtual group was viewed as a voluntary helping activity (e.g., providing valued information and knowledge for help-seeking members). The OCB interaction of social media users, as well as the frequency of visits and duration of stay in social media, can all be used to determine involvement (Koh & Kim, 2004).

### **2.4.2 Conversationality**

Social networking, as opposed to conventional media, allows for two-way communications rather than one-way broadcasts or distributions of information to an audience (Mayfield, 2008). Traditional communication networks such as television, radio, newspaper, and magazine only have a one-way communication system, while the Internet offers a two-way communication environment. (Rowley, 2004). Conversationality has become a core theme of social media as Web 2.0 improves the ability and pace of such dialogic loops. Conversationality is embedded in the communicational component of interactivity, while engagement is behavior/action-oriented interactivity. Conversationality is the ideal of interactivity, according to Rafaeli (1988), and therefore an important virtue of social media. The degree of conversationality varies by social media form, as has been well established. Because of the core utilities and mechanisms inherent in these social media, while SNSs like Facebook provide multiple communication components for user conversations, microblogging tools like Twitter and content communities like YouTube have comparatively less conversationality or two-way communication (Pilch, 2009). What criteria should be used to determine the degree of conversationality? Some researchers suggest that the key dimensions of feedback as an aspect of interactivity, active control, and synchronicity can be explored to better understand two-way communication (Liu, 2003; Liu & Shrum, 2002).

### **2.4.3 Connectedness**

Although physical appearance is thought to be desirable in social relationships (Stafford, Kline, & Dimmick, 1999), mediated interaction through communication technologies can also help to maintain interpersonal relations (Stafford et al., 1999; Wellman & Gulia, 2003). Moreover, social networking enables users to travel from one point in cyberspace to another by providing Web links to other pages, services, and people. It also provides connectedness to its users (Mayfield, 2008). Interpersonal, cultural, and general social relations are examples of social connectedness (Teixeira, 1992, p. 36). Lee and Robbins (1998) described social

connectedness as a pattern of active and trustworthy interpersonal activities, using the term as a form of relational scheme. Closeness and identification with others are strongly linked to perceived connectedness (Lee, Draper, & Lee, 2001). People with high connectedness feel intimate and friendly with others, bond with them, and participate in social groups, while people with low connectedness feel mentally disconnected from others, see themselves as strangers, and are unfit for social circumstances.

What's more, connectivity allows people to connect to the outside world and quickly extend their knowledge in a mediated communication sense (Ha & James, 1998). Web site users, for example, feel virtually present as they are linked to the outside world by appropriate mapping of hypertext and photographs (Steuer, 1992). The basic networking mechanism present in all social media amplifies the impact of connectedness on the Internet even more. It was proposed that, in addition to the capacity of social media such as SNSs to link individuals with friends as well as strangers, what makes social media special is the public showing and articulation of one's relationships, which often results in new connections with more individuals (Boyd & Ellison, 2007).

#### **2.4.4 Community and Commonality**

Individuals and groups may use social media to find and connect with people they want to be associated with. That is, it provides a mechanism for individuals and organizations to quickly build communities and establish successful relationships with those who share certain mutual interests (Mayfield, 2008). In reality, many people believe that social media is an important tool for building communities. Most SNSs, for example, were created to cater to specific demographics in a small, private community, such as the early Facebook for college students (Boyd & Ellison, 2007). However, it is important to distinguish between culture and commonality. Although social media aids in the formation of communities, its focus is not solely on creating communities that are more consistent and frequent, and are based on a theme or shared purpose rather than a set of content. Viewers who leave multiple online comments on a news article or video, for example, share something in common but may not be considered members of a group. In other words, while social media is useful for building communities, its primary purpose is to connect individuals and organizations with others that share a commonality defined by their temporal needs and interests at the time of contact.

#### **2.4.5 Openness**

Another distinguishing feature of social media is its openness to user input and interaction, as shown by the fact that there are few obstacles to accessing information or making

comments (Mayfield, 2008). According to Meadows-Klue (2007, p. 246), the Web is a "near-frictionless media channel along which everything can flow", while most networks have frictions or obstacles to the flow of information and knowledge. The majority of social media platforms have low flow barriers, both in terms of implementations and technical transferability, allowing information to flow freely between sources and users, as well as among users (Meadows-Klue, 2007). The networking theory of social media, as well as the availability of simple mechanisms for creating and exchanging information, contribute to the openness characteristic. People, especially the younger generation, use social media sites such as Facebook, Flickr, and Twitter to share their lives online, and businesses use corporate blogs to distribute information and receive feedback.

Some social media platforms can be viewed as more accessible than others, depending on their mechanisms. Forums and online message boards run by individual groups, for example, could be perceived as less accessible than a microblogging service like Twitter, where anyone may join. Beyond its technical existence, how can the degree of transparency in social media be measured? Rogers (1987) proposed that transparency in communication entails three forms of behavior: requesting information, receiving information, and acting on that information. Communication openness is higher among peers who share shared work/interests or input, according to a study that looked at the differences in the act of communication openness among different peer types (Myers et al., 1999). The perceived ease with which users can give and receive content, information, and comments appear to be the essence of openness in social media, whether by technical or cultural means.

## **2.5 Characteristics of Social Media Users**

Scholars have started to investigate the characteristics of social media users and the motivations for digital media use as social media continues to attract interest from both academia and business practices. However, most research, particularly among the younger age group, have been restricted to a specific form of social media or SNS use (i.e., Baker & Moore, 2008; Barker, 2009; Ellison, Steinfield, & Lampe, 2007; Raacke & Bonds-Raacke, 2008; Ross et al., 2009; Valenzuela, Park, & Kee, 2009). It was discovered that young people have been at the forefront of developing and sharing digital media material (Pew Research Center, 2005; 2009). The trend of social media use is evolving as social media continues to grow. According to Pew Research Center (2010), the number of adults over 30 who blog has increased since 2006, while the number of teenagers and young adults who blog has

decreased. Instead of blogging, the Millennial generation and adults under 30 are increasingly using social media platforms. SNSs are used by nearly 75% of teenagers and young adults, while 40% of adults over 30 use this form of social media (Pew Research Center, 2010). Barker (2009) found that older adolescents who indicated a disconnection from their peer groups and low collective self-esteem use SNSs to meet companionship needs, demonstrating the value of the connectedness trait. SNSs, in a sense, enable older adolescents to seek identification with others with whom they can interact more easily. The need for older adults to communicate with others through online communication channels has been well established. Wright (2000) discovered the critical role of online communication for aged individuals in providing social support that helps forum users to feel a sense of community and share life events using both conversation analysis of the SeniorNet forum and a survey of forum users.

Although no substantial difference in the amount of social media use and sharing of user-generated media content between males and females (Pew Research Center, 2005; 2007; 2009), studies have revealed some gender differences in social media preferences and motivations (Barker, 2009; Joiner et al., 2006; Pew Research Center, 2007; Raacke & Bonds-Raacke, 2008). Boys use SNSs to extend their networks by making new friends, while girls use SNSs to sustain established friendships, according to Pew Research Center (2007). Males are more likely to use social networking sites for flirting and learning about activities, according to Raacke and Bonds-Raacke (2008). Females' primary reasons for using social networking sites, according to a report, are contact, entertainment, and passing the time (Barker, 2009).

According to an observational review, women are more likely than men to use social networking sites, indicating that women prefer face-to-face contact online (Hargittai, 2007). Male motives, on the other hand, stem from social reward, learning, and social identity gratifications. In other words, females use social media sites for relationship purposes more often than males.

Since the majority of social media research has concentrated on young people, few studies look at the impact of other demographic factors including race, profession, and socioeconomic status. Households with higher incomes and higher levels of education are more likely to be heavy Internet users and early adopters (Pew Research Center, 2003). Hargittai (2007), on the other hand, was unable to find disparities in social media usage by ethnicity or parental education, which was used as a proxy for socioeconomic status. Different ethnic groups and parental education groups have different interests on specific social media

platforms, according to Hargittai. Hispanic students, for example, prefer MySpace to Caucasians, and students with college-educated parents are more likely to use Facebook than students without college-educated parents. Furthermore, having Internet access at the homes of friends and relatives raises the probability of using social media (Hargittai, 2007).

This study proposes the following research questions based on the characteristics of social media addressed, the diversity of social media styles, and the possible role of user-profiles in influencing these factors:

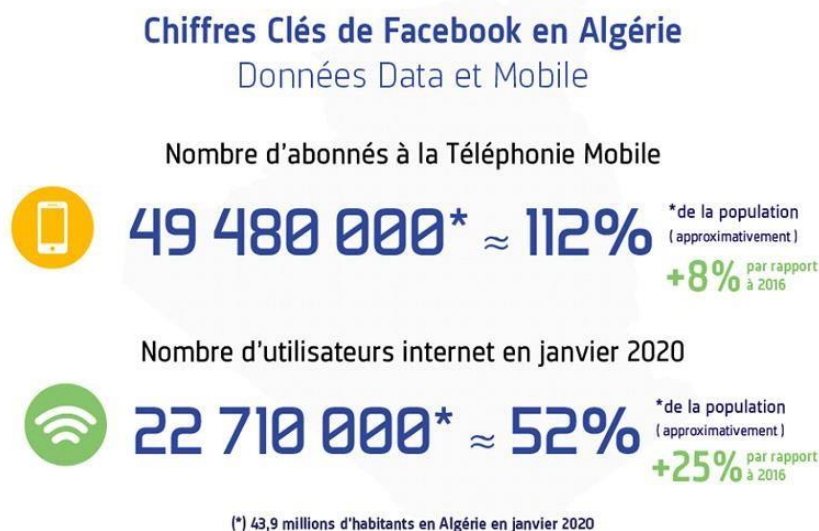
**Research Question 1:** Based on the media dimensions of engagement, transparency, conversationality, connectedness, and commonality, how did users view various forms of social media differently?

**Research Question 2:** What factors influence a user's decision to use social media?

**Research Question 3:** What consumer attributes influence their differing perspectives on social media?

## 2.6 The utilization of social media in Algeria

According to (MEDIANET,2020), 112 percent of the population has a mobile phone subscription. According to World Bank statistics, 52 percent of people will have used the internet at least once by 2020.



In Algeria, there are 2 300,000 LinkedIn users, 70 percent of them are men and 30 percent of whom are women.

In Algeria, there are 846 500 Twitter users, 70 percent of whom are men and 30 percent of whom are women.

Today, Algeria has more than 24 million Facebook users, or around 55 percent of the population.

In Algeria, there are 4 900 000 Instagram users, with 56 percent of men and 44 percent of women using the platform.

In Algeria, there are 3 650 000 Snapchat users, 40 percent of whom are men and 60 percent of whom are women.

### Chiffres Clés de Facebook en Algérie

L'audience présente sur les réseaux sociaux

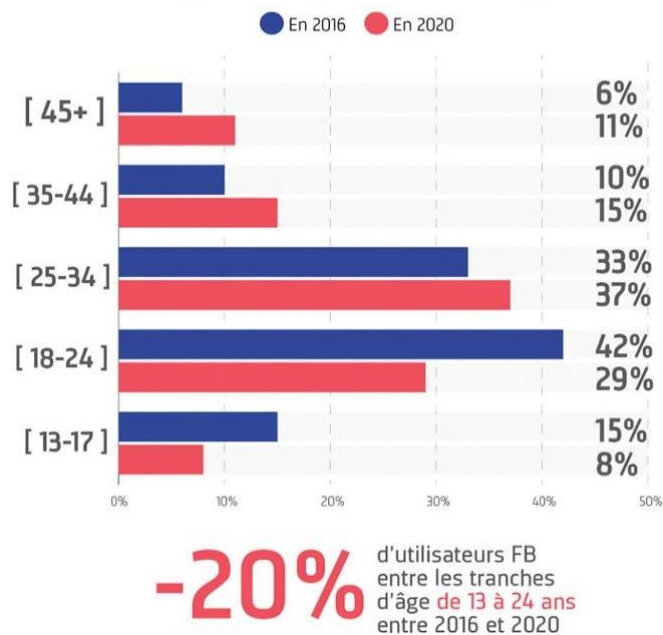
Réseau social	Nbre d'inscrits		
	24 000 000	63%	38%
	4 900 000	56%	44%
	3 650 000	40%	60%
	2 300 000	70%	30%
	846 500	70%	30%

In terms of gender distribution, men account for 62 percent of Facebook users, while women account for 38 percent.



## Chiffres Clés de Facebook en Algérie

Répartitions par tranches d'âge

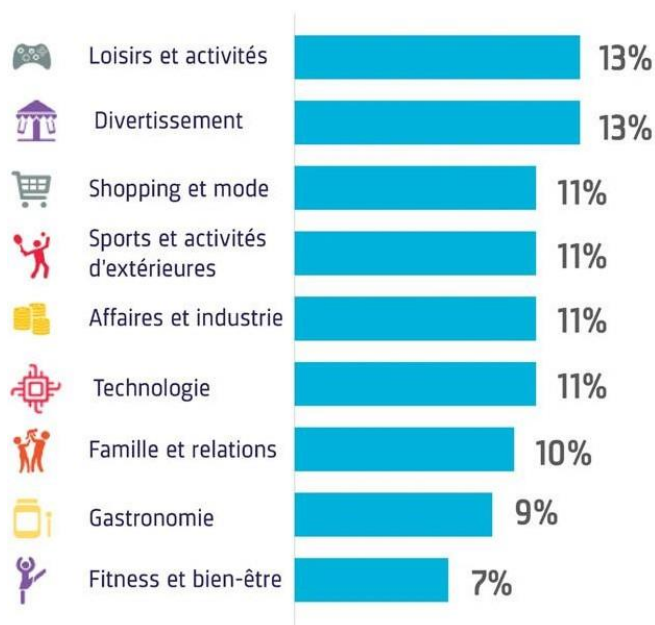


The majority of Facebook users are between the ages of 18 and 34 years old.

With a combined 13 percent, the centers of interest related to entertainment, leisure, and activities are at the top of the list. Closely followed by the categories: technology, sports and outdoor activities, shopping and fashion, business and industry, with a share of 11%. Followed by 10% by family and relationships, 9% by gastronomy and 7% by fitness and well-being.

### Chiffres Clés de Facebook en Algérie

Pourcentage d'utilisateurs par centre d'intérêt



#### 2.7 Conclusion:

in this chapter we started by defining social media and its history than we talked about benefits, types, and characteristics of social media. After this we cited the deferent characteristics of social media users. At the end we conclude this chapter by the utilization of social media in Algeria.

Chapter Three  
Methodology,  
Analyze and  
discussion

### 3.1 Introduction:

This chapter includes the method followed to obtain the results and the analysis of the responses obtained by the participants and the interpretation of the results.

### 3.2 Method:

The questionnaire is made by the Gmail application through the forms option.

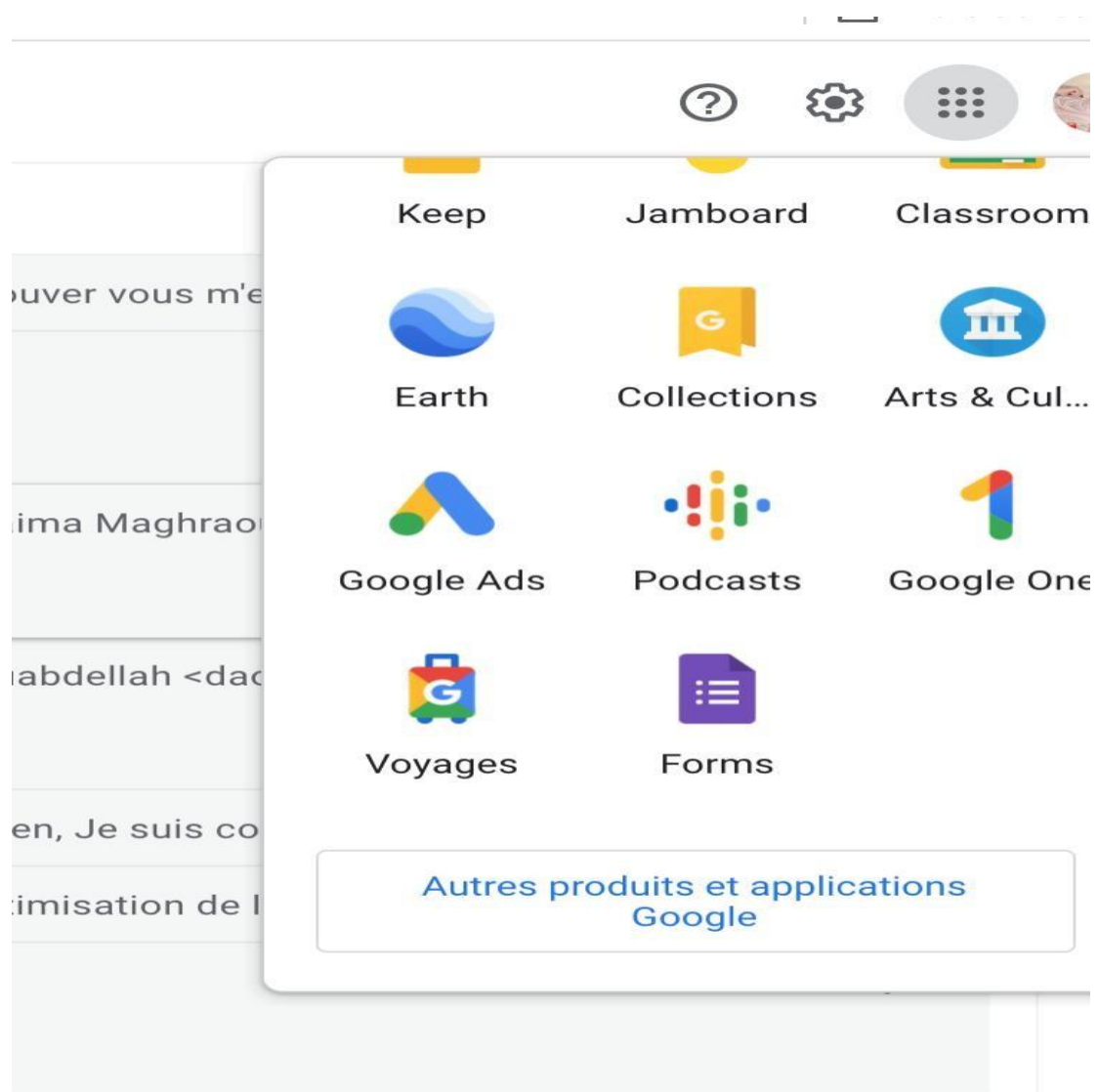


Figure 8 the Gmail interface

The data of this study are obtained from a questionnaire. This questionnaire was published on the Algerian Facebook page A-rticle (this page has 393 K subscribers), but the total number of people who responded is 150 students.

The questionnaire used in this Survey includes 12 questions, among them : the duration of the use of Facebook, the existence of politeness among Algerian Facebook users ..... In addition to two important factors: age and gender because politeness may vary with different age groups,

The results obtained are represented in the form of tables, pie charts and histograms.

### 3.3 Questionnaire analysis and interpretation

#### Question 1: What is your gender?

Table 1 Results of the first question (Genre)

Response	Repetition	Percentage
Male	60	$(60 \times 100) / 150 = 40\%$
Female	90	$(90 \times 100) / 150 = 60\%$

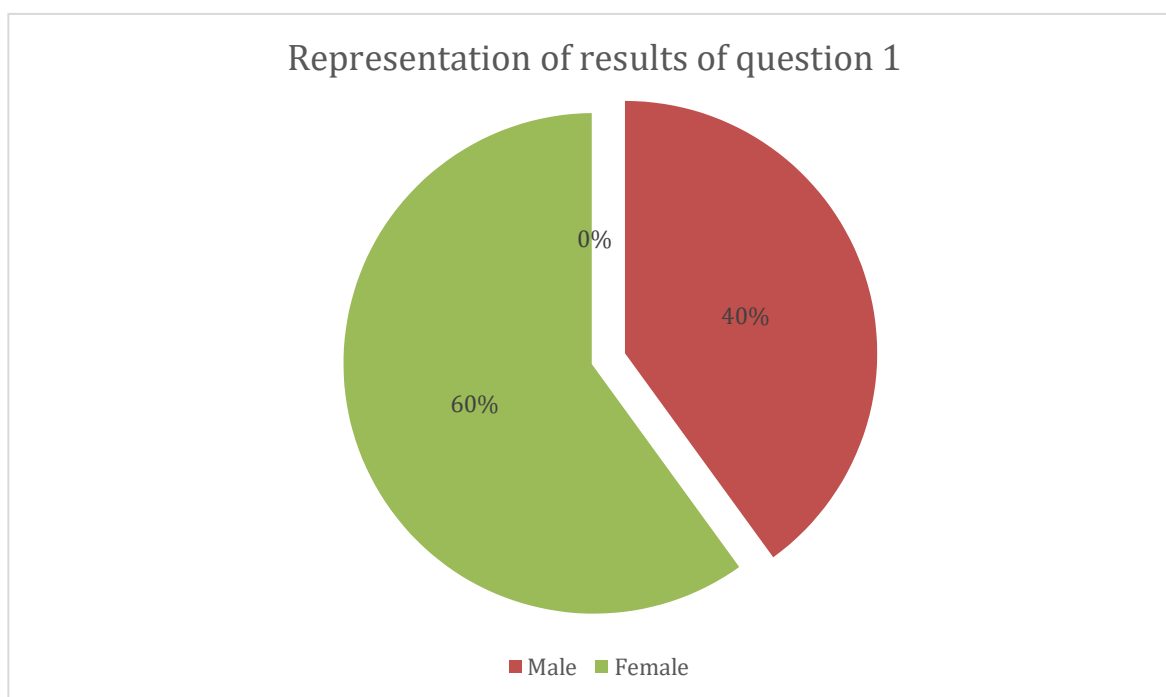


Figure 9 Representation of the results of question 1 (Gender)

## Comment and interpretation

According to the results obtained, we notice that 60% of the students who answered the questionnaire are girls, which means that girls are more interested in the subject of politeness than boys.

### Question 2: What is your Age?

Table 2 Results of the second question (Age)

Response	Repetition	Percentage
<b>18-23</b>	70	$(70*100)/150=46,66\%$
<b>23-27</b>	60	$(60*100)/150=40\%$
<b>More than 27</b>	20	$(20*100)/150=13,33\%$

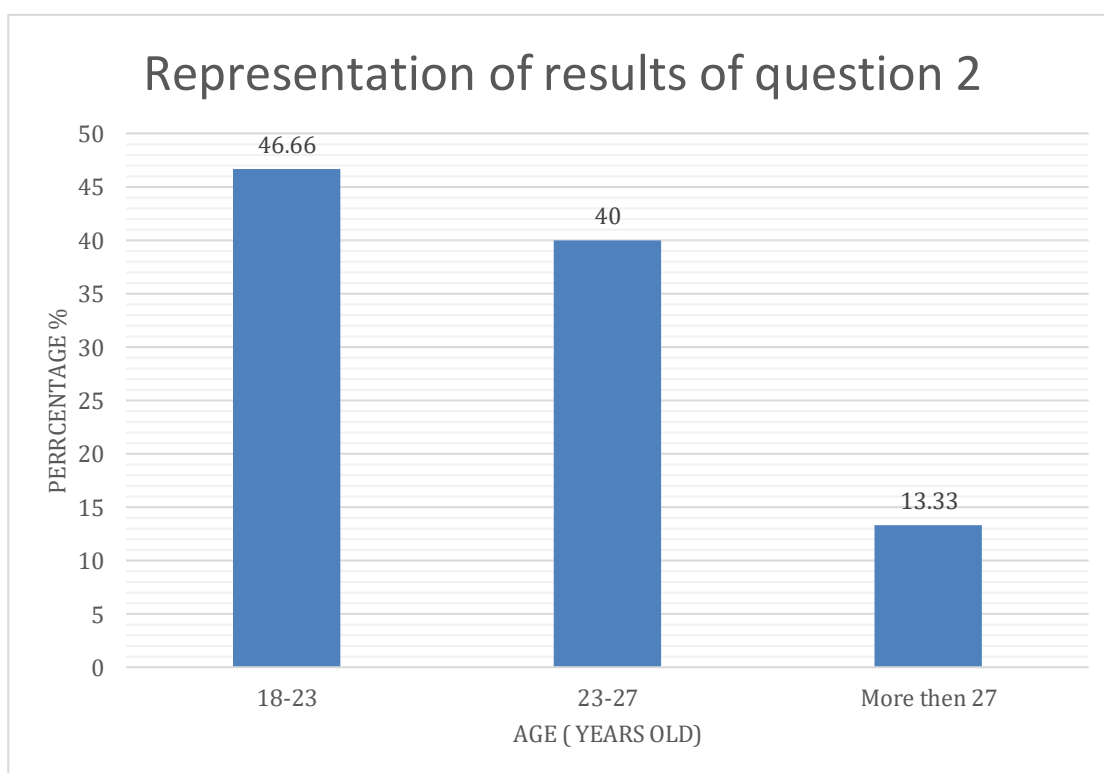


Figure 10 Representation of the results of question 2 (Age)

### Comment and interpretation

We notice that most of the respondents of the questionnaire are aged between 18 and 25 years with a rate of 46.66%, then we have a percentage of 40% for people aged between 23 and 27 years so the majority of Facebook users students interested in these topics are young.

### Question 3: For how long have you been use it?

Table 3 Results of the third question

Response (years)	Repetition	Percentage
1 – 4	55	$(55*100) / 150 = 36,66 \%$
5-9	60	$(60*100) / 150 = 40 \%$
More than9	20	$(20*100) / 150 = 23,33 \%$

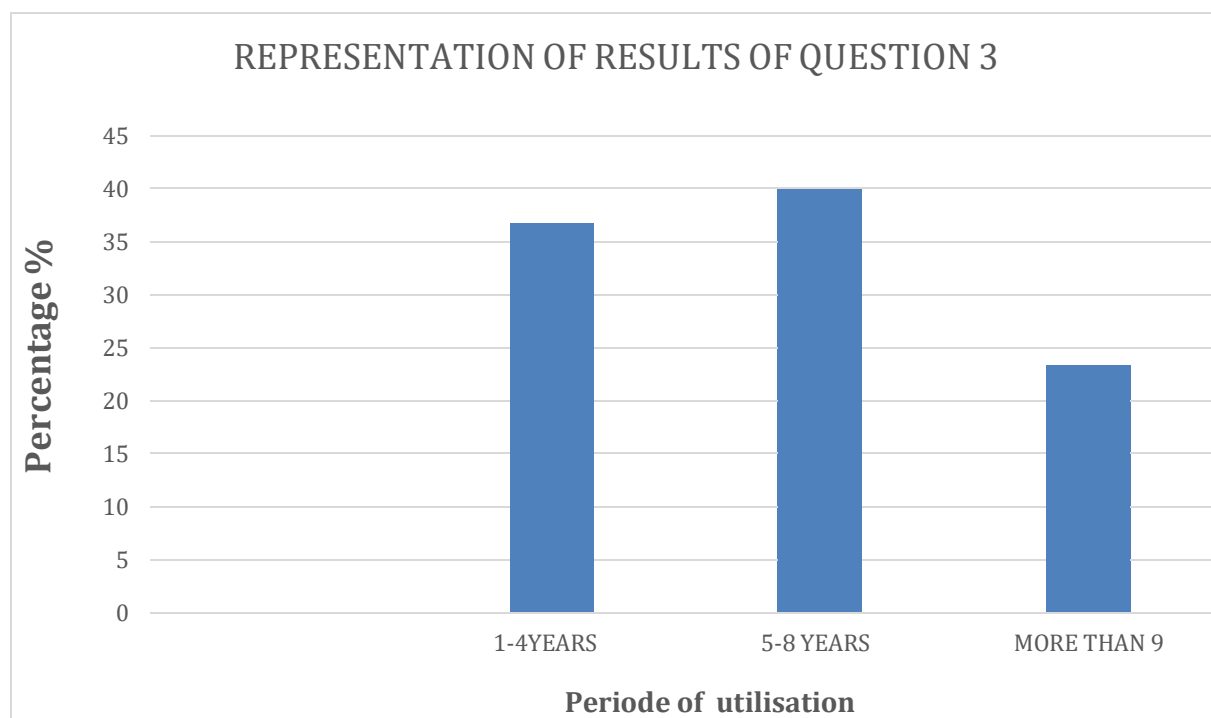


Figure 11 Representation of the results of question 3

### Comment and interpretation

For the results of this question we see that 40% of respondents have between 6 and 10 years on Facebook, while 36.66% have less than 5 years on Facebook and 23.33% have more than 10 years. So, we can say that the sample of our study has an experience on Facebook that is to say that they know well if the politeness exists on the Facebook.

### Question 4: For what purpose have you opened a Facebook account?

Table 4 Results of the forth question (the reason of utilization of Facebook)

Response (years)	Repetition	Percentage
<b>To connect with friends and family</b>	93	$(93*100) / 150 = 62 \%$
<b>see updates from business pages</b>	34	$(20*100) / 150 = 23 \%$
<b>Work</b>	23	$(23*100) / 150 = 15 \%$

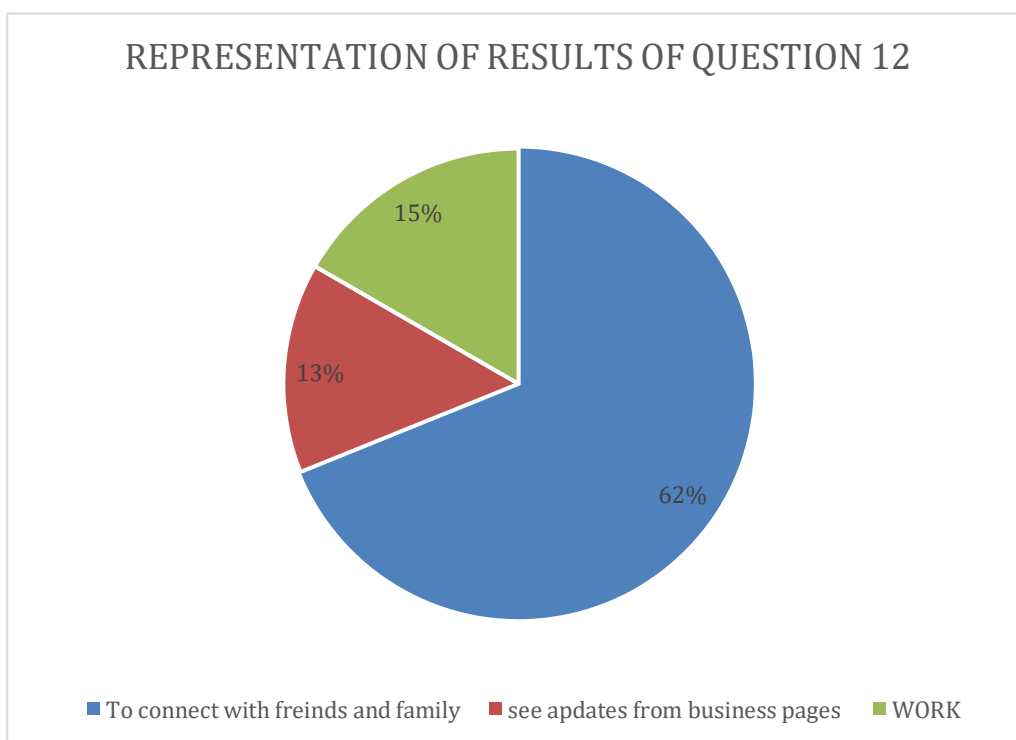


Figure 12 Representation of the results of question 4 (the reason of utilization of Facebook)



### Comment and interpretation

According to the results represented in table 4 and figure 4, we notice that 93 students among the 150 use the Facebook to connect with friends and family and the others use it for see updates from business pages or for work.

### Question 5: Do you accept invitations from

-Every one

-Only you know in person

Table 5 Results of the fifth question

<b>Response (years)</b>	<b>Repetition</b>	<b>Percentage</b>
<b>Every one</b>	11	$(93*100) / 150 = 7 \%$
<b>Only you know in person</b>	139	$(20*100) / 150 = 93 \%$

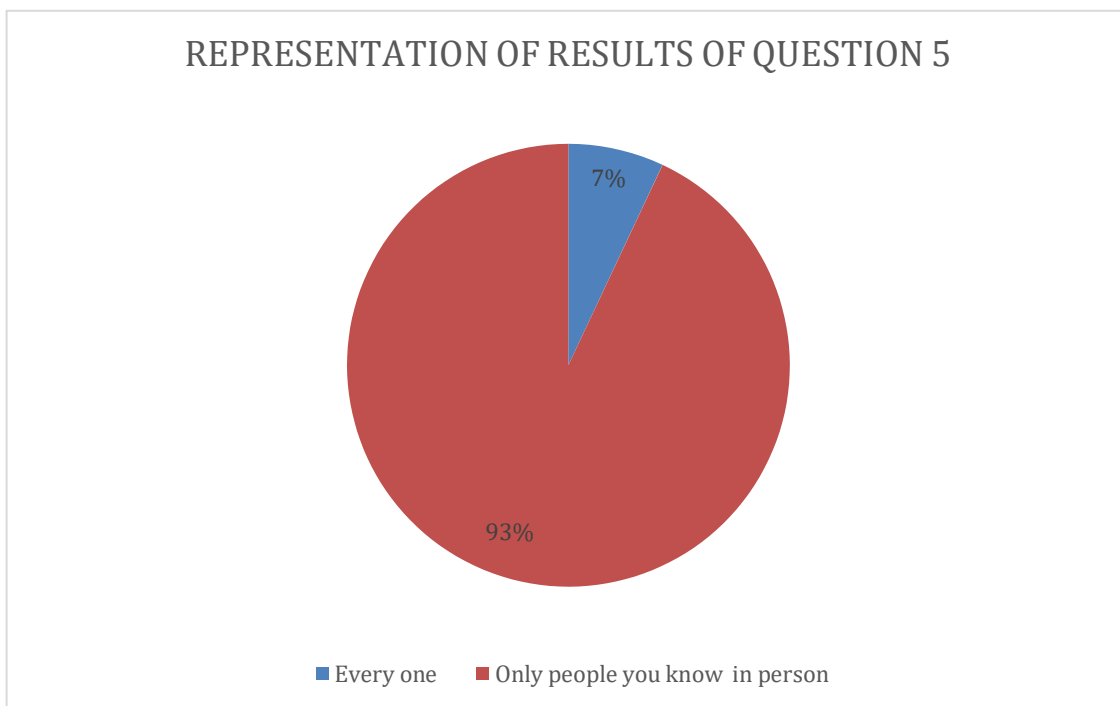


Figure 13 Representation of the results of question 5

### **Comment and interpretation**

According to the answers of Facebookers Algerian, we notice that the majority do not accept invitations from anyone (rate of 93%).so we notice that the participants are aware that they can fall in with impolite people which causes problems.

### **Question 6: When you speak with your Facebook Friends do you use:**

- Formal language
- Informal language

Table 6 Results of the sixth question

<b>Response (years)</b>	<b>Repetition</b>	<b>Percentage</b>
<b>Formal language</b>	38	$(38*100) / 150 = 25,33\%$
<b>Informal language</b>	112	$(112*100) / 150 = 74,66 \%$

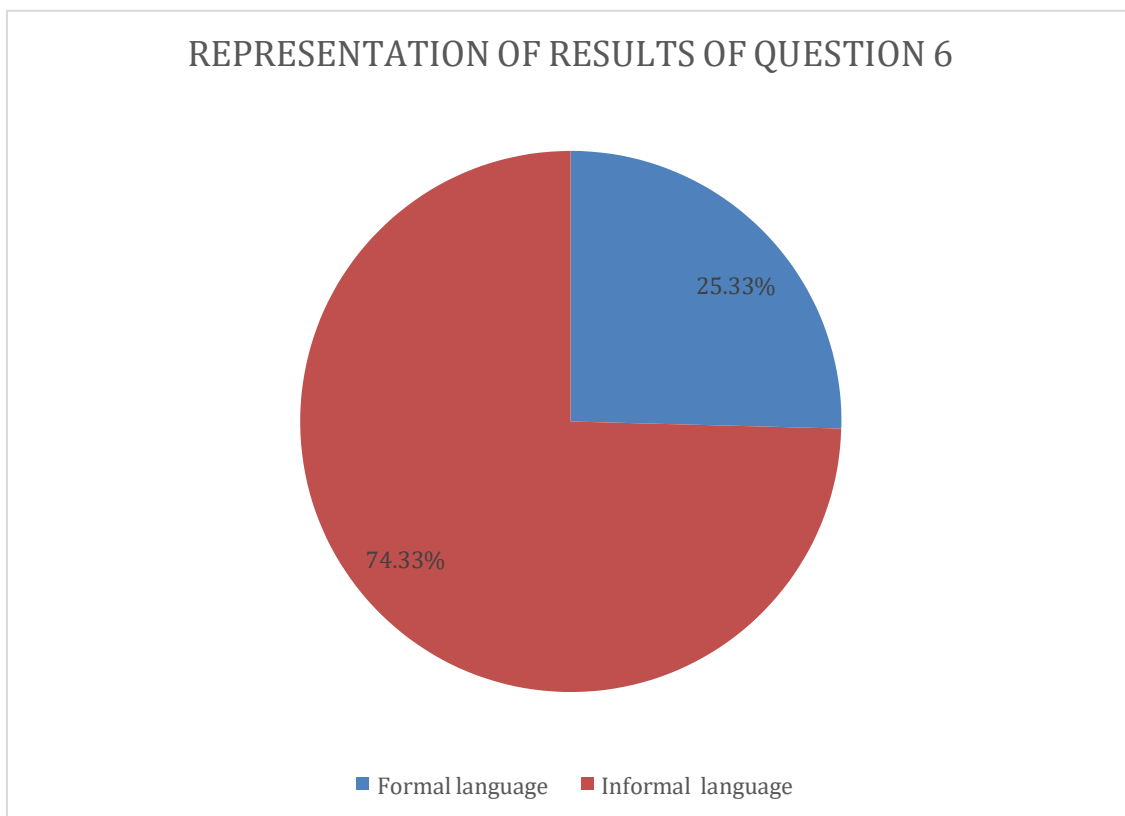


Figure 14 Representation of the results of question 6

### Comment and interpretation

74,66% of the people who answered the questionnaire speak with a common language, and 23,33% use the family language, which means that the most used language is the common language.

### Question 7: Do you speak with them the same way you speak the elders?

Table 7 Results of the seventh question

Response (years)	Repetition	Percentage
Yes	20	$(13 \cdot 100) / 150 = 13,33\%$
No	130	$(87 \cdot 100) / 150 = 86,67\%$

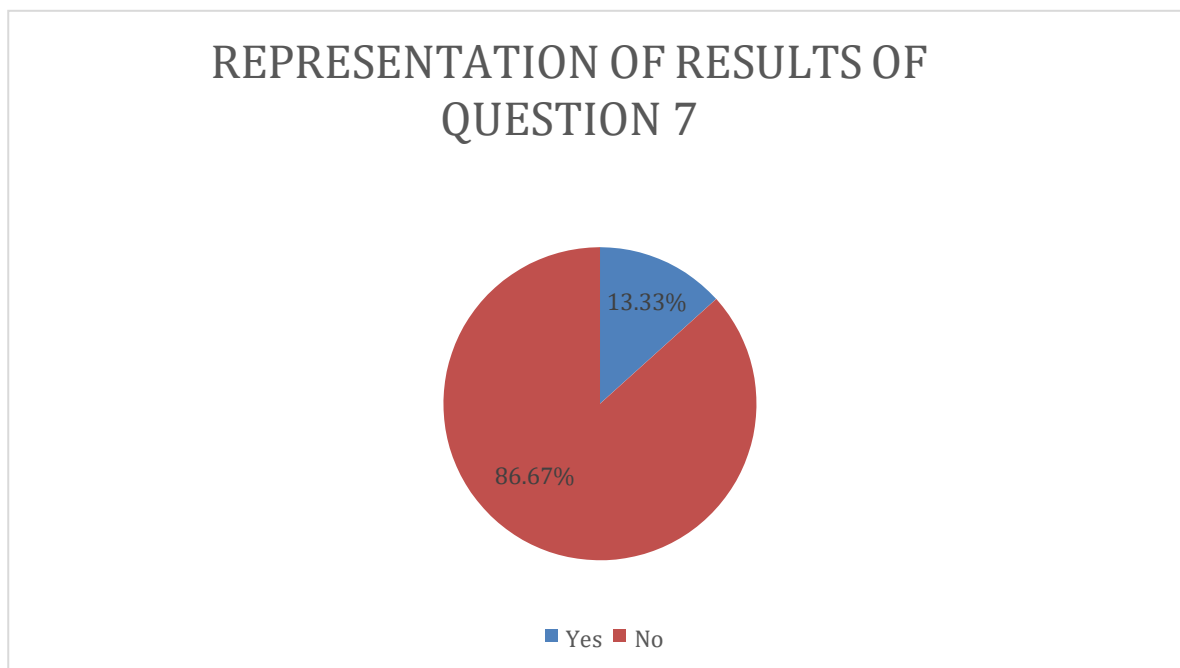


Figure 15 Representation of the results of question 7

### **Comment and interpretation**

86.67% answered that they do not use the same language with all their friends on Facebook and just 13.33% answered yes. From this analysis we can say that politeness is more applied with older people.

### **Question 8: Are you polite with your Facebook friends?**

Table 8 Results of the eighth question

<b>Response (years)</b>	<b>Repetition</b>	<b>Percentage</b>
<b>Yes</b>	100	$(100 \cdot 100) / 150 = 66,66\%$
<b>It depends on their age and your relationship with them</b>	50	$(55 \cdot 100) / 150 = 33,33 \%$

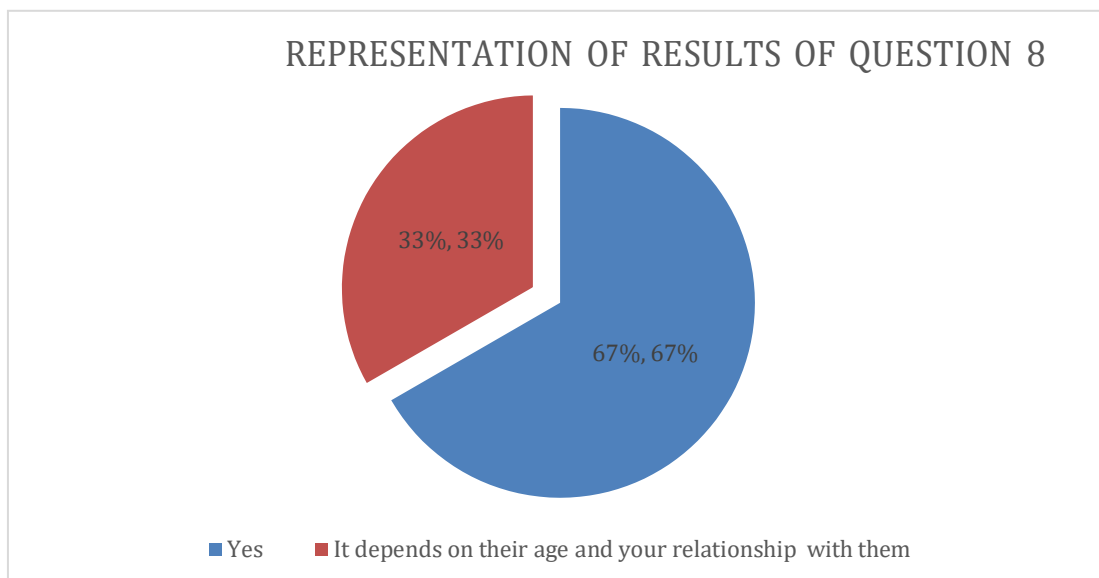


Figure 16 Representation of the results of question 8

### **Comment and interpretation**

The results of this research show that the majority are polite with their friends and the others apply politeness according to the age and the nature of the relationship

### **Question 9: Do you think that Algerian society applies politeness on Facebook?**

Table 9 Results of the ninth question

<b>Response (years)</b>	<b>Repetition</b>	<b>Percentage</b>
<b>Yes</b>	47	$(47*100) / 150 = 31,33\%$
<b>No</b>	103	$(103*100) / 150 = 68,66\%$

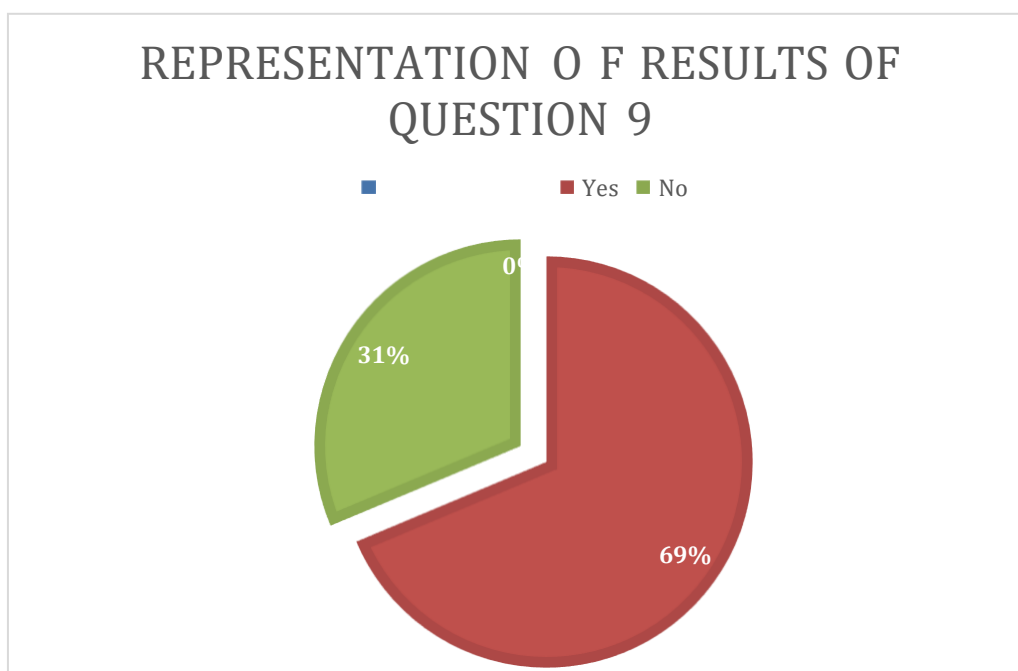


Figure 17 Representation of the results of question 9

### Comment and interpretation

According to the answers obtained, the majority of Facebookers (rate of 68.68%) answered no and that 31.33% who answered yes, which means that rudeness exists too on the Algerian Facebook

### Question 10: Who is the most vulnerable group to abuse on Facebook?

Table 10 Results of the tenth question

Response (years)	Repetition	Percentage
<b>Influencer</b>	59	$(59*100) / 150 = 39,33\%$
<b>Politicians</b>	50	$(50*100) / 150 = 33,33\%$
<b>Girls</b>	30	$(30*100) / 150 = 20\%$
<b>Boys</b>	11	$(11*100) / 150 = 7,34\%$

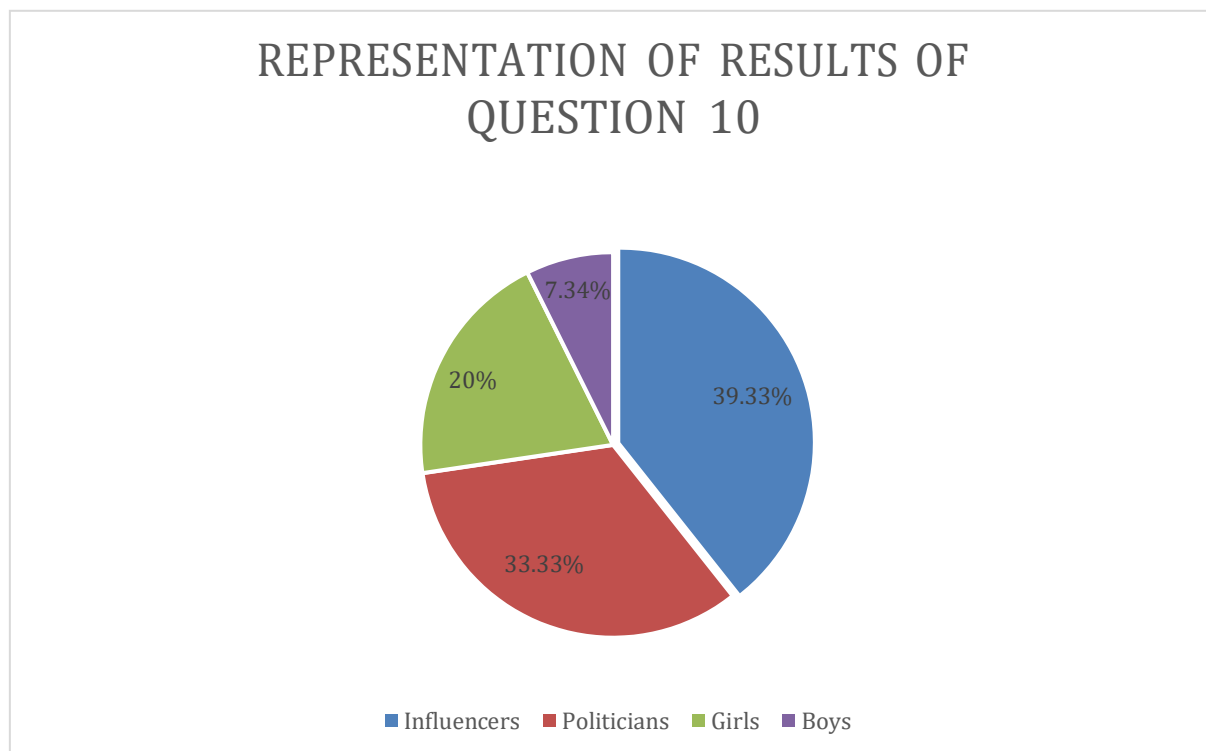


Figure 18 Representation of the results of question 10

### Comment and interpretation

According to the results, we get that the influencer are the most vulnerable group to abuse on Facebook with a rate of 39,33%, then we have the politicians with a percentage of 33,33

### Question 11: what methods do you suggest to reduce the process of disrespect on Facebook?

Table 11 Results of the elevenenth question

Response (years)	Repetition	Percentage
<b>Review all comments before approving what's published to your Facebook page</b>	75	$(75*100) / 150 = (50,00)\%$
<b>Disable tagging ability on your page</b>	75	$(75*100) / 150 = 31,43\%$

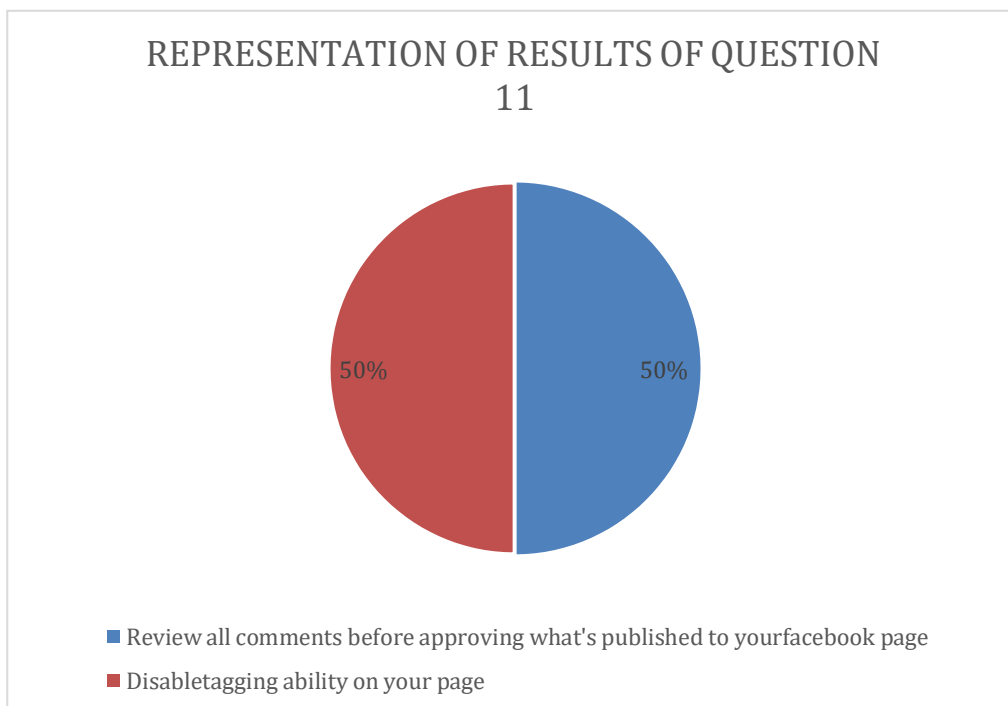


Figure 19 Representation of the results of question 11

### **Comment and interpretation**

From the answers we have seen, we notice that most of them have proposed either to Review all comments before approving what is published to your Facebook page or disable tagging ability on your page.

### **Question 12: have you ever been cursed on Facebook?**

Table 12 Results of the twelfth question

<b>Response</b>	<b>Repetition</b>	<b>Percentage</b>
<b>Yes</b>	69	$(69 * 100) / 150 = 46,00\%$
<b>No</b>	81	$(87 * 100) / 150 = 54,00\%$



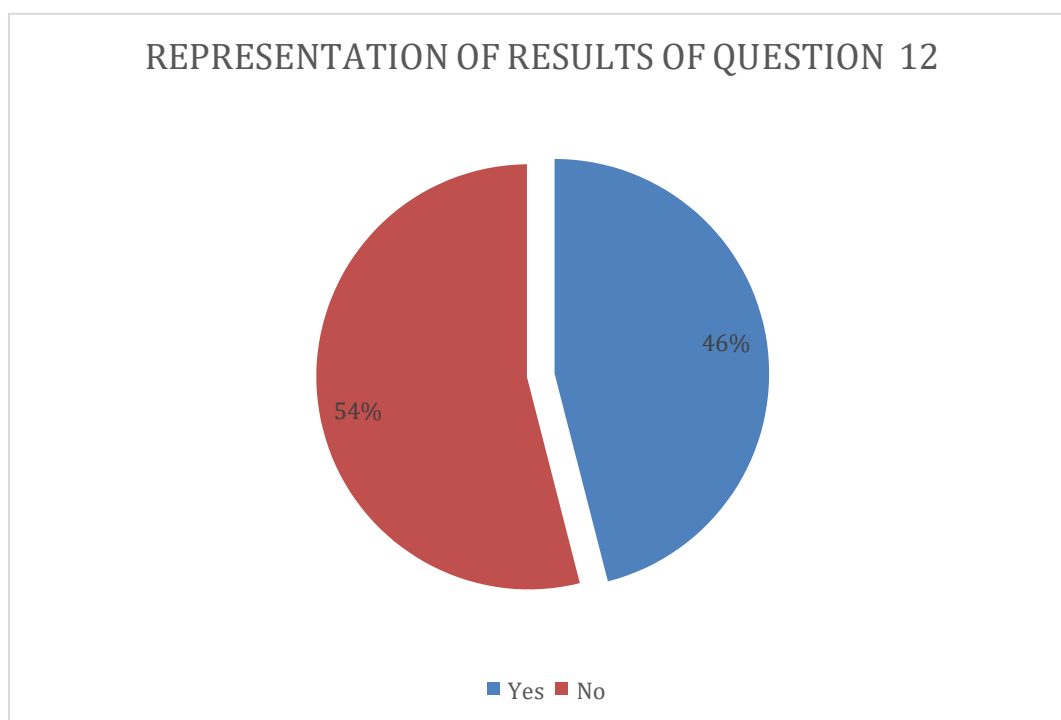


Figure 20 Representation of results of question 12

### ***Comment and interpretation***

According to the percentages of the answers, 54% of the students have been cursed on Facebook so we can say that impoliteness exists more than politeness on Algerian Facebook.

### **Question 13: what are the strategies of politeness?**

Table 13 Results of the 13th question

<b>Response</b>	<b>Repetition</b>	<b>Percentage</b>
<b>Positive politeness</b>	75	$(90*100) / 150 = 50,00\%$
<b>Negative politeness</b>	40	$(60*100) / 150 = 26,66\%$
<b>No answer</b>	30	$(30*100) / 150 = 23,34\%$

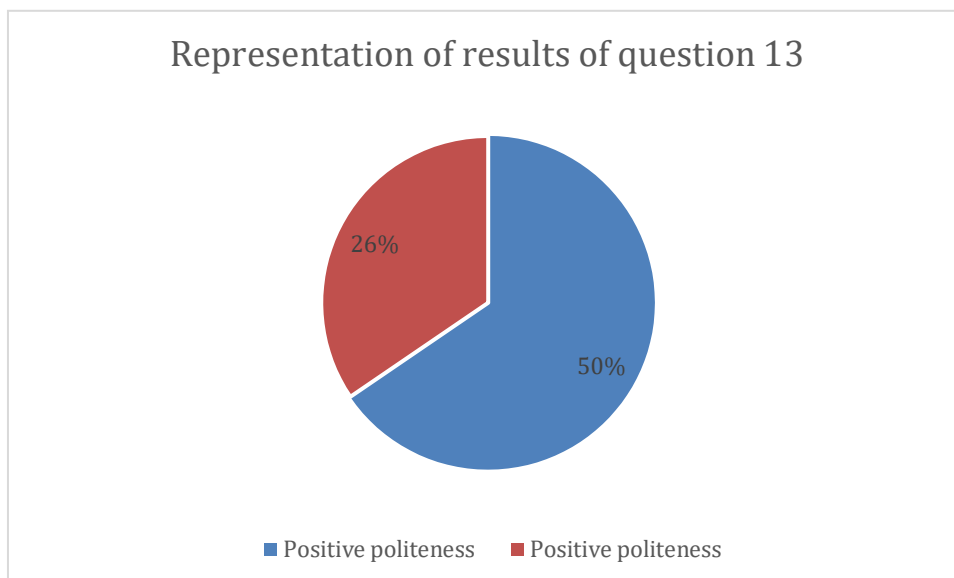


Figure 21 Representation of results of question 13

**Comment and interpretation:**

As we saw in the precedent table, fifty percent of students answered by positive politeness neither nor 26.66% answered by negative politeness. In addition, the rest of students do not know what are the politeness strategies.

**3.4 Discussion**

Facebook has increasingly become a platform wherein users form new personal identities, construct and negotiate ideas, identity aspects and hot potato issues. It has, also, become a place wherein Facebookers can use different expressions, both polite and impolite, and speaking styles (formal and informal) to interact with speakers with different ages, gender and political inclinations. The foregoing graph illustrations revealed interesting results. To begin, the use of social media, be it Facebook, Instagram or Youtube, seems to be highly remarkable among youngsters or respondents whose ages vary between 18 and 25 years old. Yet, while Facebook has increasingly become a platform for business transactions and e-commerce, its use among the respondents in this research work is tightly associated with maintaining social

bonds. Indeed, millions of Facebookers avail themselves of different Facebook chat rooms and group pages to (re)connect with old and new friends, relatives and colleagues.

The results, nevertheless, revealed that, though *Dariga* and other informal linguistic codes are opted for as the main medium in online communication, Facebookers tend to use distinct linguistic varieties when interacting with addressees of different age groups. It was reported that they tend to highly polite expressions and address forms with elderly people and opt for less formal alternatives-e.g, Slang, *Alamiya*, Neologism-with their peers and best friends. The use of different codes is quite conceivable provided that Facebookers use highly honorific expressions with older people to express respect and prefer to use less polite expressions with their peers to express belongingness and youth identity.

While Facebook is widely used to preserve existing social relationships and expression personal and social identities, its use is, however, associated with socially improper acts such as bullying and cursing. The research respondents reported that Algerian influencers, followed by politicians and women are the most bullied and cursed social categories in social media. Indeed, many Facebookers write negative, sarcastic and racist comments to mock an influencer's body shape (notably females), skin color or make fun of his/her publication. By the same token, the majority of publications posted by politicians receive highly aggressive comments and vulgar expressions and, in other cases, obscene expressions from a large number of Facebook users, most notably young male categories. It is worth noting that the use of negative comments and impoliteness is not specific to Facebook pages and chat rooms in Algeria, but also in almost all countries over the globe. Several Hollywood movie stars, politicians and football soccer players receive mean Tweets and socially improper comments from facebookers who vary on several age, national and regional grounds.

When asked about the various suitable techniques Facebookers need to use to minimize the impolite comments, most of them noted that reviewing the comments beforehand and

disabling the tag option would be the optimal options. In fact, Facebook managers created several ways to reduce the possibility of using any impolite and harmful comment, such as reporting the commonly used racist expressions and blocking any unwanted private or public comments.

### **3.5 Conclusion**

Through the results obtained from our study, we concluded that politeness does not exist 100% on the Algerian Facebook thanks to the existence of facebookists who do not know the effect of rudeness and who do not give importance to politeness.

# **General conclusion**

## General conclusion

This study examines the notion of politeness strategies in social media, among Algerian students on Facebook. A questionnaire was shared on Facebook allowed us to answer the questions asked in the general introduction. In the questionnaire we asked questions that are related to age and gender because they are an effect on politeness strategies. Thus, this essay tries to see if the results confirm the suggested hypotheses.

The study shows that:

- Girls are more interested in the subject of politeness than boys.
- The majority of Facebook users' students interested in these topics are young.
- The sample of our study has an experience on Facebook that is to say that they know well if the politeness exists on the Facebook.
- Students use the Facebook to connect with friends and family, see updates from business pages or for work.
- The participants are aware that they can fall in with impolite people, which causes problems.
- The most used language in Facebook between students is the common language.
- Politeness is more applied with older people and the majority apply politeness according to the age and the nature of the relationship.
- Rudeness exists too on the Algerian Facebook and impoliteness exists more than politeness on Algerian Facebook.
- The influencer is the most vulnerable group to abuse on Facebook

According to the results, we found that impoliteness exists more than politeness so, to attend politeness in Algerian Facebook we have to raise awareness about this topic through various social media and to conduct lectures at the university.

### Bibliography

- Adegbija, E. A comparative study of politeness phenomena in Negerian English. *Multilingua* :s.n., 1989.
- Baker, J. R., & Moore, S. M. (2008). Distress, coping, and blogging: Comparing new Myspace users by their intention to blog. *Cyber Psychology & Behavior*, 11(1), 81-85.
- Barker, V. (2009). Older adolescents' motivations for social network site use: The influence of gender, group identity, and collective self-esteem. *Cyber Psychology & Behavior*, 12(2), 209-213.
- Beach, W. A. and Dunning, D. G. 1982. Pre-indexing — conversational organization. *Quarterly Journal of Speech* 68:170-85.
- Boyd, D. M., & Ellison, N. B. (2007). Social network sites: Definition, history, and scholarship. *Journal of Computer-Mediated Communication*, 13, 210-230.
- Brake.D.k, Safkon,L. The social media bible:tratics,tools,and strategies for businesssucces. 2009.
- Brown, A/Levinson. *Politeness theory to the analysis of casual conversation*. 2000.
- Brown, P and Levinson, S C. *Universal in language usage:Politenesse Phenomena* . CambridgeUniversity :s.n., 1978.
- Brown, P., Levinson, S. C., & Levinson, S. C. (1987). *Politeness: Some universals in language usage* (Vol. 4). Cambridge university press.
- Burgoon, J.K., Bonito, J.A., Bengtsson, B., Ramirez, A., Dunbar, N.E., & Miczo, N. (2000). Testing the interactivity model: Processes, partner assessments, and the quality of collaborative work. *Journal of Management Information Systems*, 16(3), 33–56.
- Cambridg :s.n., 2012. *Politeness theory and relational work*. Locher, M A and Watss, R J. s.l. : *Journal of politeness research* 1, 2008.

Drury, G. (2008). Opinion piece: Social media: Should marketers engage and how can it be done effectively? *Journal of Direct, Data and Digital Marketing Practice*, 9, 274-277.

Drury, G. Opinion piece: Social media :should marketers engage and how can it be done effectively. s.l. : Data and digital Marketing practice, 2008.

Dykeman, D. How do you define social media? s.l. : Broadcasting Brain, 2008.

Ellison, N. B., Steinfield, C., & Lampe, C. (2007). The benefits of Facebook "friends": Social capital and college students' use of online social network sites. *Journal of Computer-Mediated Communication*, 12(4), 1143–1168.

Feller, S. Introduction in the tide of change in language as dialogue .Amsterdam, Benjamins : s.n., 2009.

Forsey, CAROLINE. What Is Twitter and How Does It Work? | 8 MIN READ.

Fraser, B and Nolen, W. The association of defence with linguistic form. s.l. : International journal of the sociology of language , 1981.

Ha, L., & James, E. L. (1998). Interactivity reexamined: A baseline analysis of early business Web sites. *Journal of Broadcasting & Electronic Media*, 42(4), 456-473.

Hargittai, E. (2007). Whose space? Differences among users and non-users of social network sites. *Journal of Computer-Mediated Communication*, 13(1), 276-297.

Hill, B et al. Universals of linguistics politeness, Quantitative evidence from Japanese and American English . North holland :s.n., 1986.

Hosch, William L. what is youtube. 2009.

HUANG, LAURA SILVER AND CHRISTINE. Social media users more likely to interact with people who are different from them. Aug 2019.

Jeff., Bercovici. "Who Coined "Social Media"? Web Pioneers Compete For Credit." *Forbes* . 2010.



Joiner, R., Gavin, J., Duffield, J., Brosnan, M., Crook, C., Durndell, A., Maras, P., Miller, J., Scott, A. J., & Lovatt, P. (2005). Gender, internet identification, and internet anxiety: Correlates of internet use. *CyberPsychology & Behavior*, 8(4), 371-378.

Koenig Kellas, J. (2018). Communicated Narrative Sense-Making Theory: Linking storytelling and health. In D. O. Braithwaite, E. Suter, & K. Floyd (Eds.) *Engaging theories in family communication*, 2nd ed (pp. 62-74). New York: Routledge.

Koh, J. & Kim, D. (2004) Knowledge sharing in virtual communities: An e-business perspective. *Expert Systems with Applications*, 26(2), 155–166.

Lakoff, R T. *The logic of politeness or minding your p s and q s*. Chicago : Chicago linguistic society , 1973.

Lakoff, R. *Language and Woman's Place* . New York: Harper and Row, 1975.

Lee, R. M., Draper, M., & Lee, S. (2001). Social connectedness, dysfunctional interpersonal behaviors, and psychological distress: Testing a mediator model. *Journal of Counseling Psychology*, 48(3), 310-318.

Leech, G. *Principal of Pragmatics*. London:Longman : s.n., 1983.

Leech. *Strength of socially defined rights and obligations*. 2007 version .

Leech. *Strength of socially-defined rights and obligations*. 1983.

LENHART, AMANDA. , *Technology and Friendships* Video games, social media and mobile phones play an integral role in how teens meet and interact with friends. AUGUST 6, 2015.

Liu, Y. (2003). Developing a scale to measure the interactivity of websites. *Journal of Advertising Research*, 43(2), 207–216.

Liu, Y. & Shrum, L. J. (2002). What is interactivity and is it always such a good thing? Implications of definition, person, and situation for the influence of interactivity on advertising effectiveness. *Journal of Advertising*, 31(4), 53-64.

Locher, M A and Graham, S L. *Researching impoliteness and rudeness: Issue and Definition*

Marchese, J. Defining social media. s.l. : Media Post , 2007.

Mayfield, A. (2008). What is social media? iCrossing. Retrieved August 25, 2009, from [www.icrossing.co.uk/.../What\\_is\\_Social\\_Media\\_iCrossing\\_ebook.pdf](http://www.icrossing.co.uk/.../What_is_Social_Media_iCrossing_ebook.pdf)

Meadows-Klue, D. (2007). Falling in love 2.0: Relationship marketing for the Facebook generation. *Journal of Direct, Data & Digital Marketing Practice*, 9, 245-250.

MEDIANET. (Novembre , 05 ,2020).<https://www.medianet.tn/fr/actualites/detail/etude-reseaux-sociaux-en-algerie/all/1> consulted 06.06.2021

Meriam, A, Locher. Politeness research from past to futur, with special focus on the discursive appeoach .

Mildon, Lisa. What Is Instagram and Why Should You Be Using It? Here's what Instagram is all about and how people are using it. May 08, 2021.

Mill, S. Gender and politeness .s.l. : Cambridge University , 2003.

Myers, S. A., Knox, R. L., Pawlowski, D. R., & Ropog, B. L. (1999). Perceived communication openness and functional communication skills among organizational peers. *Communication Reports*, 12, 71-83.

Nations, Daniel. What Is Facebook? learn why so many people can't stay away from Facebook by Daniel Nations Updated on November 12, 2020.

Pew Research Center (December 22, 2003). America's online pursuits. Retrieved March 16, 2010, from <http://www.pewinternet.org/Reports/2003/Americas-Online-Pursuits.aspx>

Pew Research Center (February 3, 2010). Social media and young adults. Retrieved March 15, 2010, from <http://www.pewinternet.org/Reports/2010/Social-Media-and-Young-Adults.aspx>

Pew Research Center (January 7, 2007). Social networking websites and teens. Retrieved March 14, 2010, from <http://www.pewinternet.org/Reports/2007/Social-Networking-Websites-and-Teens.aspx>

Pew Research Center (January, 2009). Adults and social network websites. Retrieved March 14, 2010, from <http://www.pewinternet.org/Reports/2009/Adults-and-Social-Network-Websites/1-Summary-of-findings/One-third-of-American-adult-internet-users-have-a-profile-on-an-online-social-network-site.aspx?r=1>

Pew Research Center (November 2, 2005). Teen content creators and consumers. Retrieved March 15, 2010, from <http://www.pewinternet.org/Reports/2005/Teen-Content-Creators-and-Consumers.aspx>

Pilch, C. (February 16, 2009). Social media marketing and web 2.0: What are they, and how can they help you bring in more business. Business West. Retrieved September 8, 2009, from <http://businesswest.com/details.asp?id=1916>

Raacke, J., & Bonds-Raacke, J. (2008). MySpace and Facebook: Applying the uses and gratifications theory to exploring friend-networking sites. *Cyberpsychology & Behavior*, 11(2), 169–174.

Rafaeli, S. (1988). Interactivity From new media to communication. In Hawkins, R.,

Ross, C., Orr, E. S., Sisic, M., Arseneault, J. M., Simmering, M. G., & Orr, R. R. (2009). Personality and motivations associated with Facebook use. *Computers in Human Behavior*, 25(2), 578–586.

Rowley, J. (2004). Just another channel? Marketing communications in e-business. *Marketing Intelligence & Planning*, 22(1), 24-41.

Sifiano, M. Politeness phenomena in England and greece .Clarendon : Oxford, 2000.

Stafford, L., Kline, S. K., & Dimmick, J. (1999). Home e-mail: Relational maintenance and gratification opportunities. *Journal of Broadcast and Electronic Media*, 43(4), 659-669.

Steuer, J. (1992). Defining virtual reality: Dimensions determining telepresence. *Journal of Communication*, 42(4), 73-93.

Teixeira, R.A. (1992) *The disappearing American voter*. Washington, DC: The Brookings Institution.

Valenzuela, S., Park, N., & Kee, K. F. (2009). Is there social capital in a social network site? Facebook use, and college students' life satisfaction, trust, and participation. *Journal of Computer-Mediated Communication*, 14(4), 875–901.

Watzlawick, P J, Beavin, H and Jackson, D. *Pragmatic of Human communication* . New York :s.n., 1967.

Wellman, B. & Gulia, M. (2003). Net surfers don't ride alone: Virtual communities as communities. In M. Smith & P. Kollock (Eds.) *Communities in cyberspace*. London: Routledge.

#### **Web site**

<https://penningtoncreative.com/history-of-linkedin/>. [Enligne], consulted 08.05.2021 at 20:00

[https://publikasiilmiah.ums.ac.id/bitstream/handle/11617/3462/4\\_LINGUISTIC%20POLITE%20THEORY.pdf?sequence=1&isAllowed=y](https://publikasiilmiah.ums.ac.id/bitstream/handle/11617/3462/4_LINGUISTIC%20POLITE%20THEORY.pdf?sequence=1&isAllowed=y), consulted 13.05.2021 at 11:35

# Appendices

# Some examples of responses

what methods do you suggest to reduce the process of disrespect on Facebook \*

Disable ability tagging in your page

have you ever been cursed on facebook \*

Yes

No

what are the strategies of politeness?

negative politeness

Are you polite with your Facebook friends

Yes

It depends on their age and your relationship with them

do you think that Algerian society applies politeness on facebook \*

yes

No

who is the most vulnerable groupe to abuse on facebook \*

influencers

Politicians

Girls

Boys

Autre : .....

Les réponses ne peuvent pas être modifiées.

## politeness in facebook -case study facebook in Algeria-

\*Obligatoire

Gender \*

- male
- Female

age \*

- 18-23
- 23-27
- more than 27

age

- 18-23
- 23-27
- more than 27

For how long you have been using it \*

- 1-5 years
- 6-10 years
- more than 11 years

For what purpose you have opened a Facebook account \*

to connect with freinds and family

Do you accept invitations from : \*

- Everv one

Les réponses ne peuvent pas être modifiées.

## politeness in facebook -case study facebook in Algeria-

\*Obligatoire

Gender \*

- male
- Female

age \*

- 18-23
- 23-27
- more than 27

Boys

Autre : .....

what methods do you suggest to reduce the process of disrespect on Facebook \*

To treat every one with his age .....

have you ever been cursed on facebook \*

- Yes
- No

what are the strategies of politeness?

Use of formal .....



do you think that Algerian society applies politeness on facebook \*

- yes  
 No

who is the most vulnerable groupe to abuse on facebook \*

- influencers  
 Politicians  
 Girls  
 Boys  
 Autre : \_\_\_\_\_

what methods do you suggest to reduce the process of disrespect on Facebook \*

To treat every one with his age \_\_\_\_\_

have you ever been cursed on facebook \*

When you speak with your Facebook friends do you use \*

- Formal  
 Informal language

Do you speak with them the same way you speak the elders \*

- Yes  
 No

Are you polite with your Facebook friends

- Yes  
 It depends on their age and your relationship with them

do you think that Algerian society applies politeness on facebook \*

- yes

For how long you have been using it \*

- 1-5 years
- 6-10 years
- more than 11 years

For what purpose you have opened a Facebook account \*

To check what's new

Do you accept invitations from : \*

- Every one
- Only people you know in person

When you speak with your Facebook friends do you use \*

## politeness in facebook -case study facebook in Algeria-

\*Obligatoire

Gender \*

- male
- Female

age \*

- 18-23
- 23-27
- more than 27

For how long you have been using it \*

## **Abstract**

Social media's presence in our daily lives has both a beneficial and negative impact on communication styles. Politeness in social media is a communication tactic that the speaker employs to attain objectives. It's critical to maintain the appropriate amount of civility. This paper aims to analyze' politeness in communicating through the social media. The study was conducted by providing a questionnaire to 150 students (ages between 18-29 years) which was published in an Algerian Facebook page (the page A-rticle witch has 393 K subscribers). The results of the study prove that impoliteness is most available in Algerian Facebook than politeness. However, their communication politeness has decreased, as the survey shows that the ethics of communicating through social media are nor good or polite.

**Key words:**social media, politeness, Facebook, questionnaire, students.

## **Resumé**

La présence des médiassociaux dans notre vie quotidienne a un impact à la fois bénéfique et négatif sur les styles de communication. La politesse dans les médiassociaux est une tactique de communication que l'orateur emploie pour atteindre ses objectifs. Il est essentiel de maintenir un niveau de civilité approprié. Ce mémoire vise à analyser la "politesse" dans la communication par le biais des médiassociaux. L'étude a été menée en fournissant un questionnaire à 150 étudiants (âgés de 18 à 29 ans) qui a été publié sur une page Facebook algérienne (la page A-rticle quelle à 393 K abonnés). Les résultats de l'étude prouvent que l'impolitesse est plus disponible dans le Facebook algérien que la politesse. Cependant, leur politesse de communication a diminué, car l'enquête montre que l'éthique de la communication à travers les médiassociaux n'est ni bonne ni polie.

**Mots clés:** les réseaux sociaux, politesse, Facebook, questionnaire, les étudiants.

## ملخص:

إن وجود وسائط الإعلام الاجتماعية في حياتنا اليومية له تأثير مفيد وسلبي على أساليب الاتصال. المهارة في وسائل الاعلام الاجتماعية هي وسيلة اتصال يستخدمها المتحدث لتحقيق الأهداف. إنه أمر حاسم للحفاظ على القدر المناسب من الكياسة. تهدف هذه الورقة إلى تحليل "المهارة في التواصل عبر وسائل الاعلام الاجتماعية". وقد أجريت الدراسة من خلال تقديم استبيان لـ 147 طالبا (تتراوح أعمارهم بين 18 و 29 عاما) تم نشره في صفحة جزائرية على فيسبوك (تضم صفحة A-eticle 393 ألف مشترك). وتثبت نتائج الدراسة أن عدم القدرة على التواصل اللبق متاح في الفايسبوك الجزائري أكثر.

الكلمات المفتاحية: مواقع التواصل الاجتماعي، اللطف، الفايسبوك، استبيان، الطلبة.