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A Sociolinguistic Reading of Impoliteness Phenomenon

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Introduction

This paper discusses the theoretical preliminaries and framework of impoliteness. Dealing with this, some pragmatics-related fundamental theories are involved, including the notion of pragmatics in light of philosophy, psychology, and ethology. Additionally, politeness theory is presented in terms of social norms, maxims of politeness, face management, and the universal principles of politeness. Furthermore, furthermore, this paper presents how Lakoff (1973), Brown and Levinson (1978, 1987), and Leech (1983) introduce the theory of politeness. Parallel to politeness theory, impoliteness theory is handled in this research paper.

1. Pragmatics

Modern pragmatics owes its origins to Charles Morris (1938), a philosopher who was interested in the science of signs, often known as "Semiotics." Morris claimed that semiotics is based on three branches, namely syntax, semantics, and pragmatics. Charles Morris (1938) introduced the term "pragmatics," which refers to the study of the actual use of language. Language use depends not just on linguistics in terms of grammar and vocabulary, but also on convention, interpersonal context, and culture. Generally, investigating the ways in which context and convention contribute to meaning and comprehension is one of the main goals of pragmatics. By employing a wide range of techniques and interdisciplinary strategies, pragmatics investigates language from the viewpoint of language users stemmed from their situations, behaviors, cultures, society, and political settings.

Morris' concept of pragmatics as an examination that explicitly refers to the user of language was kept by Carnap (1938), who also associated pragmatics with descriptive semiotics (i.e. new or old sign system which has the same meaning). Carnap's description of pragmatics as requiring user

reference was accepted in the field of linguistics in the 1960s, particularly in the context of "Generative Semantics" movement.

1.1. Pragmatics and philosophy

One of the core questions of philosophy is how "meaning" is generated, and one of the methods that is used to do this is language. In Austin's (1962) book *How to Do Things with Words*, the concept of speech is developed as actions. Austin makes a distinction between three types of speech acts:

a) Locutionary act means the act of making a meaningful speech; it is made up of three parts: phonetic (uttering sounds), phatic (pronouncing words in a way that makes sense in terms of grammatical construction), and rhetic (using words that have meaning).

b) Illocutionary act is the act of doing something with the intention of the speaker, such as promising, threatening, accusing, etc.).

c) Perlocutionary act also involves saying something, such as persuading, but it has an impact on the addressee's emotions or behavior.

The following example illustrates and highlights these three speech acts:

If you say "I promise to help you" to your friend, the locutionary act is found in the literal meaning of the utterance. The illocutionary act is found in the speaker's intention to make a promise. The perlocutionary act is found in how the utterance is received by the hearer. In the other words, does the hearer accept or reject the promise?

Austin's idea of speech acts was formalized and systemized by John R. Searle in 1969. Searle recognized speech as an illocutionary act. In rule-governed behavior, speakers engaged in illocutionary acts. According to Searle (1969, pp. 57-71), speech acts such as greeting, requesting, asserting, promising) adhere to constitutive rules that may be inferred from the context in which they are used. These rules are as follows:

1) Propositional context rules state the subject matter of the speech act;

2) Preparatory condition rules outline the requirements needed to perform the speech acts;

3) Sincerity condition rules convey whether the speech act is presented in a sincere manner or not; and

4) Essential condition rules state the exact type of illocutionary act in the light of the utterance.

Of course, speech acts vary from one another. Searle (1976) provides a list of the fundamental classifications of illocutionary acts, which are divided into five categories:

1) Representatives, which include statements, reports, assertations, conclusions, and descriptions. For example, Donald Trump is the 45th president of the United States.

2) Directives include requests, orders, commands, questions, and defiance. For example, do your homework.

3) Commissives include actions that involve making threats, promises, offers, and pledges. For example, I will return the book I borrowed.

4) Expressives include actions that involve thanking, apologizing, congratulating, greeting, condoling, deploring, lamenting, forgiving, and boasting. For example, congratulations on passing your exam!

5) Declarations achieve the linguistic purpose of expressing opinion, stating a fact, marrying, and juridical speech act such as the declaration of the sentences. For example, A judge says "I find this person to be guilty."

In addition to these five categories of speech acts, Searle distinguishes between direct and indirect speech acts. For example:

a. I request you to change your seat.

b. Change your seat, please.

The first sentence is an example of a request, whereas the second one is an example of a grammatical imperative. It is observable that there is a direct match the type of the sentence and its illocutionary force. On the other hand, in a sentence like "can you change your seat?" it is not just a mere question, but also a request that should make the hearer change his/her seat to the speaker. It is observable that there is a distinction between what is stated and what is actually intended, and this is exactly what is meant by the indirect speech act.

Paul Grice presented his "theory of conversational implicature" in the middle of the 1970s. According to this theory, the cooperative principle of conversation explains how the hearer would appropriately respond to an indirect speech act. According to Grice, interactants have a set of expectations known as "maxims" that serve as a framework of interaction. Grice (1975) states that conversation is based on a common cooperative principle: "Make your conversational contribution such as is required, at the state at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged." His principle consists of four

conversational maxims, called the Gricean maxims: quantity, quality, relation, and manner. He defined them as follows:
(1) Maxims of Quantity
- "Make your contribution as informative as is required."
- "Do not make your contribution more informative than is required."
(2) Maxims of Quality (Be trustful)
- "Do not say what you believe to be false."
- "Do not say that for which you lack adequate evidence."
(3) Maxims of Relation
- "Be relevant."
(4) Maxims of Manner (Be perspicuous)
- "Avoid obscurity of expression."
- "Avoid ambiguity."
- "Be brief (avoid unnecessary prolixity."
- "Be orderly."

These four conversational maxims can be violated or "flouted," but according to Grice, they provide the foundation for decoding the deep meaning of speech like indirect speech acts.

1.2. Pragmatics and psychology

When speakers of different languages indicate to things, people, locations, times, and even texts, they interact in certain contexts that influence their speech. Languages are context-related. In the light of that, the term "deixis" describes the phenomena wherein context is necessary to get the meaning of specific words and phrases in an utterance. In the other words, deictic words and phrases need context to make sense. For example, "*I wish you had been here yesterday*," the following words: "I," "you," "here," and "yesterday" serve as deixis; they indicate to a speaker, an addressee, a place, and a time. Because we are not in the context, it is impossible to determine the identity of "I" and "you", the location of "here" and the precise time of "yesterday." On the other hand, the speaker is aware of all of these pieces of information. The term "Deixis" refers to the system of indexical patterns and ways that produce these references. As the above sentence explained, the use and the meaning of these indexicals are entirely context-bound.

In 1934, Karl Bühler, a German psychologist, made the most significant contribution to the study of deixis. He distinguishes between the following types of pointing:

- Personal deixis provides distinctions among those persons who are directly involved in a conversation (i.e. the speaker, the addressee), those persons who are not directly involved in a conversation (i.e. they are hearing the speech, but they are not directly addressed), and those who are stated in the speech.
- Spatial deixis, also called place deixis, addresses the locations that are associated with a speech. Like personal deixis, spatial deixis refers to the locations of the speaker and the addressee or those persons or things being mentioned. Adverbs such as "here" and "there", and demonstratives such as "this, these, that, and those" are the most notable examples in English language.
- Temporal deixis is also called time deixis. It focuses on the different periods of time that are associated with the speech. Adverbs such as "now," "then," "soon" and so forth fall under this category.
- Social deixis examines the social information that is conveyed through different forms of expressions, including familiarity and relative social position. It implies that there are numerous sorts of social deixis depending on the culture that influences society as a whole. Furthermore, the social deixis depicts the social status, the relationship, and the social distance between the interactants. It also dictates the use of honorifics such as Mr, Mrs, Sir, Lord, etc. and it determines the choice of polite, intimate, or offensive levels of speech.
- Discourse deixis is also called text deixis. According to Levinson (1983), discourse deixis makes reference to specific parts of the discourse in which speech is located. In the other words, the term "discourse deixis" refers to particular discourse that consists of an utterance or serves as a signal and how it relates to the surrounding text. This type of deixis uses the deictic terms "that" to refer to a previous part and "this" to refer to an upcoming part. The following examples illustrate this category of deixis:
  - This is an interesting book.
    In this sentence, "this" refers to an upcoming part of the discourse.
  - That was a boring film.
    In this sentence, "that" refers to a previous part of the discourse.

Karl Bühler (1934) distinguishes between the following modes of deixis:
1) Situative deixis reference is made to referents within the perceived space of speaker and hearer.

2) Anaphora indicates to a referent which is previously introduced in an utterance, a discourse, or a text. In the other words, the interpretation of anaphoric deixis relies on an antecedent expression in context.
3) Cataphora refers to an upcoming referent which will be mentioned in an utterance, a discourse, or a text. In the other words, the interpretation of cataphoric deixis depends on a postcedent expression in context.

The following examples show the distinction between anaphora and cataphora:
- Maha arrived, but nobody saw her.
- Before her arrival, nobody saw Maha.

  In the first sentence, the pronoun "her" refers back to the antecedent "Maha." In this sentence, the pronoun "her" is called an anaphora. On the other hand, in the second sentence, the pronoun "her" refers forward to the postcedent "Maha." In this sentence, the pronoun "her" is called cataphora.

4) Exaphora deixis indicates to something that is not directly located in the linguistic context, but is rather located in the situational context. For example,

   This house is better than that one.

   The demonstrative adjectives "this" and "that" are called exaphora, they refers to entities in the situational context.

5) Imaginative deixis is also called transposed deixis. It indicates to an imagined situation.

According to Nurhikmah (2019), deixis serves as a grammatical component as well as a means of indicating a word with various meanings, even when the word is used consistently in different contexts. In certain situations, traditional grammar is unable to illustrate the distinction. On the other hand, the pragmatic analysis of utterances is made with reference to culture, time, place, and social context of the interactants.

Deixis is a Greek word which is used for indicating or pointing. Not only words are pointed to, but also gestures. In addition to deictic gestures, it is important to distinguish between iconic gestures, metaphoric gestures, and beats. First, the iconic gestures refer to the concrete images of actual objects or actions. Second, the metaphoric gestures depict the images of abstract content such as presenting "an empty palm" to refer to a problem. Third, the beats accompany prosodic peaks in a rhythmic way while speaking. These three types of gestures spontaneously accompany speech. Furthermore, there are gestures-like-language, often known as emblems. An

example of an emblem would be a "thumb down," which is a conventionalized sign for a particular culture that has meaning both with and without words. Additionally, there are also pragmatic gestures which use nonverbal cues to carryout traditional actions like betting (see Austin, 1962, p. 19).

Additionally, when faced with spatial visual issues, such as mental rotation or paper-folding tasks, speakers often make co-thought gestures especially for themselves. Therefore, gesturing can facilitate thinking process. That implies a close relationship between language, gesture, and thought. Co-speech gestures appear to be used by people everywhere. Here, however, it is important to note that gestures can significantly differ from language to language and from culture to another culture. Since they offer concrete proof that human interaction is multimodal, the study of indexical and co-speech gestures is crucial to pragmatics.

1.3. Pragmatics and human ethology

According to Eibl-Eibesfeldt (1989), human ethology examines the ways in which expressive behavior serve as means of communication. Facial expressions are among the most expressive of these behavioral signals. "Eye-brow-flash" or the rapid raising of the eyebrow is considered one of these signals, which has been observed in numerous cultures during mother-child interactions as well as when establishing friendly contact. However, there are cultural distinctions. For example, only a few cultures such as Polynesis use rapid eyebrow rising to convey factual "yes," while some Mediterranean people use slow eyebrow rising to convey factual "no." Although it is common in many cultures to welcome strangers with a friendly eyebrow flash, it is inappropriate for adults in Japan to greet each other in this manner. Smiling and head movement upward are considered one of the most common combinations with eyebrow rising. This traditional greeting indicates a friendliness and willingness to social interaction, helping to create and preserve social relationships between the interactants.

2. Politeness
2.1. Defining politeness

If, as many argued, language is what distinguished a human being from other creatures; politeness is one of the most important aspects of language use that most obviously reflects the nature of human's sociality as conveyed in speech utterance. Being polite is primarily about considering the others' feelings and how they should be treated during interactions. This includes acting in a way that shows proper respect towards other people and considering their social relationships as well as their social position.

Politeness is a virtue that permeates all language use, especially when it is used in this wide sense of communication that is concerned with an interlocutors' face. The most common source of indirectness, or justifications for not saying exactly what one means, in how people frame their communicative intentions in formulating their speech, is probably strategies of being polite. This is due to the fact that considering others' feelings requires using more complex and indirect language.

According to Watts (2003), the English term "politeness" comes from the Latin word "politus" which means "polished" or "made smooth". The Oxford English Dictionary (OED) defines politeness as having "a sense of elegance or being cultured." This term was firstly used in 1501, and then it was changed to "behaving courteously" in 1762. The word "courteous" comes from the Old French "corteis", which refers to an appropriate behaviour in a royal court. The roots of the word "poli" in French are etymologically identical to those in English. Furthermore, in High German, the word "höflich" signifies the expected attitude at the court. This suggests that being polite requires some form of refined behaviour in Western culture in order to be suitable in the courtly contexts. Additionally, it has been asserted that politeness includes a part of power and domination. According to France (1992, p. 4), politeness is "an oppressive force, taming the individual, imposing conformity and deference." This is the reason why Watts (2003) contends that politeness and refinement are often seen as the attitude of the high classes, who are typically the higher-ranking people in power interactions. Tian and Zhao (2006, p. 77) have proposed that "to be polite means to live up to a set of conversational norms of behaviour." Researchers like France (1992), Sifianou (1992a), Elias (1939), and McIntosh (1998) have supported this idea. This is because the term "politeness" has closely associated with semantic origins in most Western settings, such as English, French, High German, Greek, Spanish, and Italian.

2.1.1. Politeness as social norms

Non-specialized researchers believe that politeness is a concept indicating proper social behaviour, standards of speech, and behaviour that tends to come from upscale individuals or groups. Such guidelines are frequently written up in etiquette books in literate communities. These "emic" (culture-specific) concepts span from simple courteous expressions like *please* and *thank you* to more complex rules for table manners, public behaviour, or the etiquette for formal occasions. Conventionally, certain verbal constructions and formulaic expressions, which can vary greatly between language and cultures, are associated with politeness. This is how

the ordinary person typically perceives politeness, as something that is inherent in certain verbal constructions.

In 1992, the work by Ide and others on Japanese politeness as social indexing or 'discernment' outlines some analytical methods to politeness that is framed in terms of the same kind of culturally unique standards for acting in a socially acceptable manner. According to these methods, politeness is regarded as a matter of social conventions and is deep-rooted in some linguistic forms when they are employed correctly as indicators of pre-established social categories.

2.1.2. Politeness as bonding to Maxims of Politeness

According to Brown (2015), an alternate perspective asserts that universal principles, rather than arbitrary convention, are what drive the verbal forms of politeness. This viewpoint was developed in the 1970s in terms of linguistic pragmatics using Grice's Cooperative Principle and its four "Maxims", namely Quality, Quantity, Relevance, and Manner. In the light of this perspective, politeness is a set of social norms that coordinate with Grice's Cooperative Principle for the most effective possible information transmission. According to Lakoff (1973), there are three rules of rapport that guide the choice of language expression and can explain why speakers veer away from expressing their meanings explicitly. Different communication styles result from choosing between these three pragmatic norms: a) Do not impose, b) Give options, and c) Be friendly. In addition to Grice's Cooperative Principle, Leech (1983) proposes a Politeness Principle, with the six maxims of Tact, Generosity, Approbation, Modesty, Agreement, and Sympathy, that seeks to minimize the expression of impolite beliefs. The emphasis on codified social norms for reducing conflict between interactants and the idea that departures from expected levels or forms of politeness convey a message are shared by the conversational maxim method and the social norm approach.

2.1.3. Politeness as face management

Sociologically speaking, politeness is really about "face work". According to Goffman (1967), politeness is a crucial component of interpersonal rituals that support public order. He claimed that social members have two different types of face requirements: positive face, or the need for other people's acceptance, and negative face, or the want to avoid offending other people. He described face as a person's publicly manifested self-esteem. The focus on these face requirements is a matter of orienting oneself to Goffman's "diplomatic fiction of the virtual offense, or worst possible reading," the working premise that face is always in danger. As a

result, any interactional act with a social-relational dimension is inherently face-threatening and requires modification by appropriate forms of politeness. Defying an interlocutor's face desires is referred to as a face-threatening act. The face of the speaker and the hearer may be threatened during communication by actions that well-known linguists Brown and Levinson deemed to be face-threatening.

In 1978, Brown and Levinson presented their theory, which they later developed in 1987. To do so, different pragmatic theories have been tackled: Goffman's notion of face, which is defined as "the positive social value a person effectively claims for himself or herself by the line others assume he or she has taken during a particular content" (1955, p. 213); Grice's (1975) maxims of conversational implicature, which presuppose that conversation is of efficient and rational nature; and Durkheim's (1915) claim that there is a distinction between positive face and negative face. Based on these building blocks, Brown and Levinson proposed what is called a 'universal theory of politeness', which is based on three fundamental concepts: face, face-threatening acts (FTAs), and politeness strategies. The concept of 'face' is the most significant part of their work. According to Brown and Levinson (1987), face is "the public self-image that every member wants to claim for himself" (p.61). They further classify 'face' into positive face and negative face.

   a) Positive face is defined as "the want of every member that his wants be desirable to at least some others" (Brown & Levinson, 1987, p. 62).
   b) Negative face is "… [the] want to have his freedom of action unhindered and his attention unimpeded" (Brown & Levinson, 1987, p. 192).

## 2.2.   Universal Principles of Politeness

By highlighting the numerous parallels in the formation of polite utterances across vastly divergent languages and cultures, Brown and Levinson (1987) offered a fresh viewpoint and argued that the development of polite utterances is guided by universal principles. They drew analogies in two areas: a) the linguistic construction of polite statements, and b) the modification of polite expression in response to the social features of interlocutors and the context. One tends to be more polite to social superiors, to strangers, and for impositions that are more serious. Also, detailed parallels are found in language. For example, using intensifiers, markers of in-group identity and forms of address, patterns of exaggerated intonation, and forms for emphasizing agreement and avoiding

disagreement are characteristics of solidarity politeness. Forms that express self-effacement, formality, restraint, and deference are characteristics of avoidance-based politeness with the utilization of honorifics, hedges, indirect speech acts, and impersonalizing devices like the pluralization of pronouns, nominalization, and passive. These all include how to express the intention of communication in certain ways that violate the Gricean communication. Brown and Levinson (1987) suggested that such violations from Gricean communication are caused by the supposition that interlocutors have 'face', which is manifested in the form of wants for the interactional acknowledgment of their social identity. Following Goffman, they proposed two types of face: a) positive face, which seeks social approval and connection, and b) negative face, which seeks separation, control over one's own space, and freedom from unwelcome restrictions. As a result, there are two different types of politeness: one aimed towards confirming the other person's nature (positive or solidarity politeness), and the other intended to lessen or avoid imposing oneself (negative politeness).

There are three factors that support Brown and Levinson's (1987) assertion that politeness is a universal theory: (a) the universality of face, which can be divided into two different types of basic needs, (b) the universality of individuals' rationality, and (c) the universality of the interactors' shared understanding of the first and second factors. Brown and Levinson (1987) offered an abstract model of politeness in which *face* and *rationality* are the two primary characteristics of human actors. The first component of this model is face which is made up of two distinct types of desires, namely positive face and negative face. The second component of this model is rationality which enables the connection between objectives of communication and linguistic strategies that would help them be realized. Based on these two aspects, face and rationality, Brown and Levinson evolved a model of interactors that produce and interpret polite utterances in various contexts based on evaluations of three social elements: a) the relative power (P) of addresser and addressee, b) their social distance (D), and c) the intrinsic ranking (R) of the face-threateningness of an imposition. These social elements are considered to be abstract social aspects that represent several types of social relationship (P and D) and cultural values and descriptions of imposition or threats to face (R).

Brown and Levinson (1987) suggested that the speech acts that people use while talking to each other, such as requesting, informing, offering, and complaining, have a great impact on each other's faces. They named these speech act types *face-threatening acts* or *FTAs*. In addition, they encompass

a wide range of speech act types. Brown and Levinson suggested a framework that displays five possible tactics that a speaker (S) can pick from in order to postulate how and when FTAs are employed in every given context. These five techniques are:
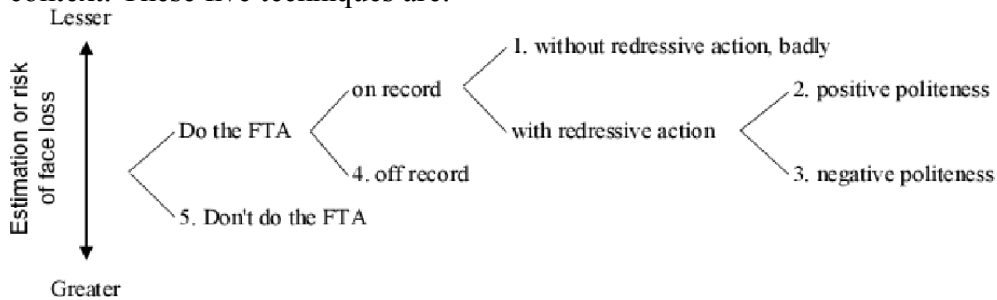
Fig. 1 Five strategies with regard to face-threatening acts FTAs
Adapted from Brown and Levinson (1987, p. 60)

This diagram shows that S has five options when he/she encounters a scenario that could lead to a FTA. He/she chooses amongst them by considering the relative weightings of at least three needs: a) the need to communicate the content of FTA, b) the need to be efficient or urgent, and c) the need to keep the hearer's (H) face intact in any way (Brown & Levinson, 1987, p. 68). It is crucial to note that methods 1, 2, and 3, namely bald on-record, positive politeness, and negative politeness, are all 'on-record' FTAs, whereas method 4 is an 'off-record' FTA. 'on-record' methods can be applied in a variety of ways:

1) From completely avoiding an FTA to indirectly doing it (off record), realizing on-record of an FTA can be baldly done.
2) It can be accomplished by using positive redress, which is mostly approach-based and addresses the hearer's positive face desires by affirming intimacy and solidarity.
3) When addressing negative face desires for distance, deference, and freedom from imposition, politeness can be accomplished by using negative redress, which is mostly avoidance-based.

'Off-record' method 4 involves hints and circumlocutions, so that (H) must determine what (S) really intends. Finally, method 5 in which the speech act is too threatening, that is why it is doing nothing at all.

Brown and Levinson (1987, p. 76) suggested a formula that could explain politeness phenomena across all languages since they were assured of the universality of their theory:

Wx = D (S, H) + P (H, S) + Rx

In this formula, **Wx** refers to the weightiness of the face-threatening act, **D (S, H)** stands for the social distance between the speaker and the hearer, **P (H, S)** stands for the relative power the interlocutor has over somebody, and **Rx** stands for ranking of imposition of face-threatening act that is determined by culture and situation.

Based on the weightiness of the FTA, it is expected that speakers will select the linguistic framing of their utterance from this list of tactical options, which is determined by taking into account the three social elements P, D, and R. Bald on-record or positive politeness is located in the low levels of FTA threat, negative politeness is in the higher levels, and indirectness is found in the highest levels, which is considered the safe choice.

According to Brown and Levinson (1987), this model of universal politeness might be used as an ethnographic instrument to examine the nature of social interactions in specific cultural contexts. Stabilized social interactions, which may identify certain societies or social groups, are partly distinguished by stable types of language use. The distribution of T/V pronoun usage across individuals and social groups, for example, can be examined to reveal essential facets of social interactions and how they have changed over time.

2.3. Theories of Politeness
2.3.1. Robin T. Lakoff

Lakoff (1973) was one of the pioneers in the field of politeness, as she tackled it from a pragmatic perspective. To develop the theory of politeness, she adopts Grice's conversational maxims, which were distinguished by their universal constructions. She offered two fundamental rules in her trial to elaborate on Grice's point of view: (1) be clear and (2) be polite. According to Lakoff (1975, p. 296), grammar should go beyond simply addressing the acceptability and applicability of grammatical principles to also take into account pragmatic considerations. Lakoff (1973) tried to integrate Grice's conversational maxims through her suggested principles of politeness. This trial served to count for the significance of pragmatic competence in her theory. She incorporated Grice's maxims under her first rule, 'be clear', because their main focus is on making speech understandable.

Lakoff (1973) asserted that clarity justifies the speaker's need to talk effectively and obviously convey his/her point. She incorporated Grice's conversational maxims under her first rule since they primarily address the importance of a message that is presented effectively and clearly. As for the

second rule of her theory, 'be polite', Lakoff focused on the social elements that influence interlocutors' speech in a specific setting. Respectively, even though these two rules are essentially and operationally distinct, they could have the same outcome. That is why Lakoff (1973) created an obvious differentiation between them, noting that the first rule relates to Grice's maxims while the second rule was divided into the following sub-rules: "don't impose, give options, and make the addressee feel good and be friendly" (Lakoff, 1973, p. 298). She outlined how the first sub-rule relates to the distance and formality that connect members of the same or distinct societies together in a specific act of interaction. While the second sub-rule considers the deference that should be shown when interacting with other people. The last sub-rule, on the other hand, focuses on the feeling of the addressee during interaction and requires that the addresser should be nice and friendly with his/her addressee.

Reiter (2000, p. 7) criticized Lakoff's (1973) theory, noting that her rules of politeness might be applicable to all cultures. When Lakoff (1975) updated her theory, she did not distinguish between her terms, which ran counter to her assertion that politeness is universal. She erroneously equated 'formality' with 'aloofness', 'deference' with 'giving options', and 'camaraderie' with 'showing sympathy'. According to Reiter (2000), these terms need to be clearly defined. This is due to the fact that 'formality' and 'showing sympathy' are important in determining how politeness may be communicated in a specific community and cannot be assumed to be universal.

Similarly, Brown (1976, p. 246) emphasized that Lakoff's (1973, 1975) politeness theories were not appropriate to be a universal theory because there is no integration between the terms of politeness utilized in these theories, which is essential in social interactions. In the same vein, Tannen (1984) contradicted the universality of Lakoff's (1973, 1975) politeness rules as using terms such as 'informal' and 'aloof' was dubious. She asserted that they were culturally distinctive rather than universal. Additionally, politeness is not a restricted phenomenon that can be regulated or explained in terms of a limited set of norms. In light of this, Watts (2003) underlined the lack of traits, in Lakoff's (1973, 1975) theory of politeness, that speakers could use to construct and develop polite utterances. Lakoff (1973, 1975), according to Franck (1980), may not have considered the distinction between the literal and intended meanings when expressing any behaviour. Consequently, promoting those norms would lead to the

addressee's misunderstanding since he/she might fail to grasp the intended meaning of the addresser's massage.

Therefore, it is stated that Lakoff's (1973, 1975) theory of politeness is not integral because of the ambiguity of the terms employed to describe politeness and the absence of integration between them. Additionally, since Lakoff's (1973, 1975) rules of politeness are narrow and missing the characteristic of universality and politeness is considered a universal phenomenon requiring an unlimited set of rules to account for, generalizing them to all cultures and languages is inadequate.

2.3.2. Brown and Levinson

According to Brunt, Cowie, Donnan, and Douglas-Cowie (2012, p. 2), the theory of politeness introduced by Brown and Levinson (1978, 1087) was the most well-known piece of work in the field of interlanguage pragmatic research. The primary focus of the theory was on how politeness is presented in order to save interlocutors' faces. Goffman (1955, 1967), who was the first to present the notion of positive face and to emphasize its significance in any social communication, served as the foundation for Brown and Levinson's (1987) theory. The way in which Brown and Levinson (1987) treated the face, nevertheless, was more obvious. Their main focus was on two different approaches to depict the notion of face. The first approach focused on the positive and negative aspects of face, whereas the second approach dealt with the idea that both positive and negative faces are indicative of consistent desires expressed by interlocutors. The concept of 'face' was expanded into politeness by Brown and Levinson (1987), in which they regarded politeness as having positive as well as negative characteristics. 'Positive politeness' is used to describe what might be said in order to maintain a positive face, whereas 'negative politeness' serves two purposes. First, it can be positively or negatively expressed in a way that maintains the interlocutor's face. Second, it can be expressed by satisfying the needs of the negative face by the means of respecting the addressee's rights and, according to Kitamura (2000, p. 1), "not to be imposed on." In this respect, according to Wijayanto, Laila, Prasetyarini, and Susiati (2013), in every social interaction, interlocutors must work with one another in order to save their faces.

Therefore, in order to maintain the interlocutor's face when articulating their speech acts in any social communication, Brown and Levinson (1987) suggested their politeness strategies. They emphasized the universality of these strategies in order to aid the interlocutors consider the social aspects involved in saving others' faces through speech acts. The

researchers were obliged to discuss social aspects before describing politeness strategies since they are crucial in elucidating these strategies.

According to Brown and Levinson (1987), there are three social aspects that interlocutors should take into account when communicating with one another. These three social aspects are: power, distance, and degree of imposition. Power represents the social position of the interlocutors (the speaker and the hearer). According to them, the social distance is the variable that reflects how familiar interlocutors are interacting with one another. Kida (2011, p. 183) declared that social distance can be represented by employing various linguistic expressions to signify "respect, deference, and politeness." The degree of imposition, on the other hand, reveals a speaker's status and his/her capacity to impose his/her beliefs and preferences on others. In a similar vein, Mortinze-Flor (2007, p. 6) stated that the degree of imposition is related to the addresser's ability to impose his/her desires on the addressee. As a result, since they determine the preferred linguistic forms that are employed, it is important to take these social aspects into account when expressing any speech act appropriately in accordance with the social context. According to Wang, Johnson, and Gratch (2010, p. 2), being highly polite relies on the "potential threat of a communicative act." They drew attention to the possibility that the variables involved in assessing face threats, as suggested by Brown and Levinson (1987), might have an impact on the strategies of politeness employed to express specific speech acts. In the same vein, Brown and Levinson's (1987) description of the social variables as a vertical interaction that occurs amongst interlocutors not from the same level or position was somewhat replicated by Scollon and Scollon (2001, p. 52). Regarding the second social aspect, distance, it is crucial to distinguish between distance and the disparity in social power between interlocutors because not all hierarchical relationships require a social distance between them. For example, when two persons are occasionally working together despite having a hierarchical relationship between them because one of them is a boss and the other is an employer, but they are close enough to each other and regularly interact, in this case, according to Scollon and Scollon (2001, p. 53), there is no social distance between them. Thus, it is not necessary to link the hierarchical relationships with social distance.

Thus, in order to determine the strategies of politeness which are used to express speech acts in an appropriate way, social conventions are necessarily required. Brown and Levinson (1987) suggested four social strategies of politeness. According to Lambert (1996, p. 7), these strategies

are bald on-record, redress on-record, off-record, and do not do the act. The first strategy, bald on-record, enables the addresser to express his/her speech act clearly and directly in any context. This indicates that the addresser will need to hedge his/her utterance by means of downgrades and upgraders. Regarding the second strategy, redress on-record, Lambert (1996, p. 7) distinguished between positive and negative politeness as the two types of redress on-record strategy, in which the speaker expresses his/her speech act clearly. Additionally, according to Lambert (1996), the speaker employs particular verbal acts in order to "minimize the damage done by the unambiguous commission of FTA." In fact, this can be positively and negatively done. The third strategy, off-record, refers to indirectly performing the action. As for the fourth strategy, not to do the act, it refers to the speaker's ability to refrain from performing specific actions in a particular context (Lambert, 1996, p. 7).

Brown and Levinson's theory of politeness was not exempt from criticism despite its complex features and widespread use in numerous studies (Matsumoto, 1989; Ide, 1989; Gu, 1990; Mao, 1994; Kitamura, 2000; Haugh, 2005; Chen, 2010). Their arguments regarding the universality of politeness and face are based on cultural and social variations, Brown and Levinson (1987, pp. 161-62) asserted that they still involve social reliability, validity, and credibility that can be applied in various cultures and may transcend the cultural barriers. They believe that cultural variation solely affects the assessment of whether a particular speech act is positive or negative, and that cultural variation has no effect on positivity or negativity of a face (Mao, 1994, p. 471). In response of this assertion, Matsumoto (1989) stated that Brown and Levinson (1987) needed to take non-Western cultures into account if they were to generalize their theory, as it appears that only Western cultures are considered in their hypothesis. In the same sense, Ide (1989) stated that Brown and Levinson narrowed their focus to just how people present themselves when speaking politely. The group identity in the society is something else they should consider. Additionally, they should also consider how politeness works in non-Western cultures. Like Matsumoto (1989), Ide (1989) suggested that Brown and Levinson's (1987) theory of politeness might not be appropriate and suited for a culture like Japanese since the Japanese apply the strategies of politeness in a different way than Westerners.

Different interpretations and behaviours towards the analysis of the face by expressing a particular speech act can be noticed when comparing the notions of face introduced by Brown and Levinson (1987) and Mao

(1994). Like Gu (1990), Mao (1994) argued against the theory of Brown and Levinson (1987) that threatening face saving may depend not only on the reputation and position of the person regardless the morals in a particular situation, but also it may depend on the reputation and respect that a person has as a result of his/her interaction with other individuals in the society. For them, the issue is about the individuals' reputation and morals not their social status.

Mao (1994) aimed to disprove Brown and Levinson's (1987) assertions about the universality of face and its potential manifestation across cultures apart from Western ones. In order to discuss the issue, he investigated the variations between Chinese and Japanese faces as well as the face described by Brown and Levinson in 1987. As a result of his investigation, Mao (1994) suggested that it is unacceptable to support Brown and Levinson's (1987) idea that face is universal to all cultures. The identification of the Japanese face was Mao's (1994) second trial to further explain his criticism towards Brown and Levinson's (1987) claim that the face is universal. His research showed that, like Chinese culture, Japanese culture does not share Brown and Levinson's idea of the universality of face (Mao, 1994, p. 467). Therefore, Mao (1994, p. 467) came to the conclusion that there was some sort of similarity between Japanese and Chinese concept of face in that they addressed the public image of face and the society.

In another study, Kitamura (2000) examined how Brown and Levinson's (1987) politeness, while it could be applied to non-goal-oriented communication, may not fully explain such communication. In order to determine the applicability of Brown and Levinson's theory of politeness to both goal-oriented and non-goal-oriented communication, he modified their strategies of politeness in his study of Japanese communication. In the particular conversational section, the roles of the participants were appointed. One of the participants was the speaker, who was responsible for gradually expressing his/her speech act by showing deference to the other participant, the hearer, who showed his/her participation by summing up and concluding what the speaker had stated. The results revealed that the speaker and the hearer showed characteristics not included in Brown and Levinson's politeness theory, but were regarded as patterns of politeness because they matched the politeness norms outlined by Brown and Levinson (1987). According to Kitamura (2000), the theory of politeness developed by Brown and Levinson can be used to analyze the strategies of politeness in non-goal-oriented communication. This suggests that Brown and

Levinson's (1987) politeness was a theory which was more of a hearer than of a speaker orientation.

According to Chen (2001), Brown and Levinson's (1987) may not have taken into account the need to maintain one's own face. As a result, their main focus was on how the addresser's face was lost in order to protect the addressee's face. This indicates that the idea of self-politeness was ignored. The objections towards Brown and Levinson's (1987) universality led to a dispute between the pragmatics of Western and Eastern cultures. In the late 1980s, significant effort was made by students of pragmatics in order to explore how non-Western cultures use language. Until much later, such effort, according to Chen (2010), was not intensified and it gave rise to East-West pragmatics dispute.

Chen (2010) revealed that this dispute between Western and Eastern pragmatics was crucial for making more studies in the area of cross-cultural pragmatics. According to Chen (2010, p. 181), it was also regarded as the foundation upon which many scholars may build their works and investigations in the field of pragmatics. Moreover, such a dispute has given the researchers of pragmatics the opportunity to reconsider certain aspects of theories that were previously categorized under the umbrella of pragmatics. These theories are such as Speech Act Theory, Conversational Implicature Theory, and Brown and Levinson's (1987) Politeness Theory.

Consequently, different theories and frameworks have emerged to remove the mask that conceals the pragmatic characteristics of cultures except for non-Western culture since there was opposition to some aspects of the classical theories previously mentioned. One of these theories and frameworks is the Grand Politeness that Leech (2005) has recently suggested. The main focus of this framework, according to Leech (2005, p. 1), is one of the "East-West cultural divide" of politeness. In this respect, the dispute of East-West politeness as a social phenomenon goes beyond comparing and contrasting the pragmatics of languages and cultures of east and west to examining the universal principles that aid in understanding and figuring out the reasons behind such differences.

2.3.3. Geoffrey Leech

Critics such as Matsumoto (1989), Ide (1989, 1993), Gu (1990), and Mao (1994) have argued against Brown and Levinson's politeness theory, as stated in the previous section. These critics asserted that the theory's construction of the notion of face is biased toward the Western cultures regardless of the Eastern ones. As a result, Leech (2005) presented his new idea and investigated whether there is an East-West divide in politeness or

not. Leech (2005) proposed a comprehensive and a broad framework in which a "common principle of politeness" (Leech, 1983, p. 2002) and a "Grand Strategy of Politeness" (Leech, 2005) were combined to study politeness in speech acts such as "offers, compliments, apologies, thanks and responses to these" (Leech, 2005, p. 1). As stated in Leech's (2005) Grand Strategy of Politeness, a speaker should consider the following two rules in order to appear polite when interacting with others: (1) the primary and the most significant rule, which requires the speaker to "place a high value on what relates to other persons," and (2) the secondary rule, which requires the speaker to "place a low value on what relates to him" (Leech, 2005, p. 1). This means that Leech's (2005) politeness is a hearer-biased theory (i.e. it assigns a priority to the hearer over the speaker during the interaction). Leech's (2005) hypothesis might be used to clarify politeness in "Eastern languages such as Chinese, Japanese, and Korean, as well as in Western languages such as English" (Leech, 2005, p. 1).

In this respect, Leech's (2005) theory concurs with Brown and Levinson's (1987) theory, as both play a significant role in pragmatic researches and despite all of the criticisms directed to them, they are still influential and distinguished theories. Leech (2005) disproved and criticized the universality of Brown and Levinson's model as suitable to Western cultures and inapplicable to Eastern ones. He also criticized their definition and categorization of face, which was stated to be inspired by Goffman's conceptualization of face (Leech, 2005, p. 2; Schmidt, 1980, p. 104). Additionally, Leech argued against Wierzbicka's (2003) politeness principles. He claimed that such principles were established from the universality of Brown and Levinson's (1987) theory of politeness (2005, p. 3).

Like Brown and Levinson (1987), Leech's (1983) theory was accused to be a Western-biased theory because of the following reasons:
1) According to Thomas (1995, p. 168), Leech's (1983) politeness principles and strategies are revolved around Grice's Cooperative Principle, which has been attacked for its ambiguity and inconsistency.
2) The main focus of the criticism was on Leech's (1983) huge and unreasonable number of principles, because if such number was allowed, no one would be able to regulate the addition of new "counter examples" (Brown & Levinson, 1987, p. 4).
3) Besides the criticism directed toward Leech's (1983) pragmatic principles which were Western-biased, the 'tact maxim' attracted

much attention as it focuses on minimizing the force of speech acts of the participants.

Because of these criticisms directed to Leech's (1983) principles of pragmatics, Leech (2005) attempted to update the maxims of politeness previously proposed by him. These maxims were "tact, generosity, approbation, modesty, agreement, and sympathy" (Leech, 2005, p. 12). According to Thomas (1995, p. 168) and Leech (2005. P. 12), the concept of "maxim" has become outdated since it refers to moral more than pragmatic boundaries, which causes confusion towards the speaker's intention. According to Leech (2005), to understand the prior maxims and pragmatic constraints, it is required and crucial to suggest a new constraint. Consequently, he proposed a new single constraint known as the Grand Strategy of Politeness, which is considered the "super constraint", i.e. all maxims of politeness are classified under it. Its primary focus is on appreciating the addresser and the addressee. Despite the fact that it is not universal, Leech's (2005) Grand Strategy of Politeness is applicable to people from various cultures and languages (Leech, 2005, p. 4).

Regardless of these changes, it is true that politeness is not consistent in all contexts. Various social aspects may influence various degrees of politeness while taking place during the interaction. These social aspects are such as: (1) vertical distance found between the addresser and the addressee; (2) horizontal distance, which is determined with reference to the intimacy, familiarity, solidarity, and the deference relations between the addresser and the addressee; (3) social distance; (4) strength of social distance such as teacher-student and host-guest relationships; and (5) 'self-territory' and 'other-territory', which represents the degree of memberships of in-groups and out-groups. As stated by Brookins (2010), such a social scale involves two social variants: social groups and romance. First, the social group is a social variant in which the addresser appears less polite because he/she excluded other participants from the intention. Second, romance is another social variant in which the addresser appears more polite with the included participants and "less polite towards those not included in his romance" (Brookins, 2010, p. 1293).

Brookins (2010) aimed to adapt Leech's (2005) Grand Strategy of Politeness across "the chronological divide between antiquity and modernity." As a result, the "directive/imposition" speech acts in the polite and impolite language used in Catullus' plyometric poems (1-60) are evaluated, as well as Leech's (2005) five social aspects to determine the appropriate degree of politeness. The findings revealed that all the five

social aspects had the same value while examining politeness in a specific poem. The study also showed that Leech's (2005) politeness is applicable for both antiquity and modernity. Such findings asserted the applicability of Leech's (2005) politeness to both literary and communicative discourse.

Dybko (2010) investigated how politeness appears in the headlines language. The study attempted to show how Leech's (2005) Grand Strategy of Politeness is effective in analyzing the advertisement language. In this study, a number of actual slogans that were utilized for advertising purposes were chosen. Such slogans were analyzed by using Leech's (2005) model. While analyzing the advertisements in headlines, the findings showed the full applicability of Leech's (2005) framework of Grand Strategy of Politeness. According to Dybko (2010, p. 26), it is an "effective instrument" in terms of its universality and applicability to all cultures and languages, this is due to the different linguistic and social factors it provides between the participants in the social interaction. Similar to Leech (2005), Chen, He, and Hu (2013) found a great resemblance between Eastern and Western systems of politeness. Yet, because of the universality of Leech's (2005) politeness, its techniques can be employed in various speech acts across several languages.

Matsuoka, Smith, and Uchimura (2011) attempted to examine how patients are affected by healthcare professionals' use of encouragement. They analyzed the healthcare by using Leech's (2005, 2009) model of Grand Strategy of Politeness. The findings revealed that there was a close link between Leech's (2005, 2009) politeness strategies and each verbal expression of encouragement used in the study. Furthermore, the results showed the effectiveness of Leech's politeness theory in offering encouragement situations with the suitable strategies that ensure successful and high-quality interaction. Consequently, Leech's (2005) politeness, which emphasizes the adaption of several strategies suitable for distinct situations, may be supported.

Matsuoka et al.'s (2011) study was reproduced by Matsuoka and Poole (2015) to assess the effectiveness of Leech's (2005, 2009) strategies of politeness in healthcare professionals' speech when communicating with their patients and the families of the patients during difficult situations. The results showed the following: (1) the validity, the credibility, and the applicability of Leech's (2005, 2009) model for enhancing high-quality communication between the participants, (2) the availability of Leech's strategies of politeness in every scene of healthcare speech, and (3) the applicability of Leech's model to both Eastern and Western cultures, this

means that Leech's politeness strategies are suited to various situations, contexts, and cultures.

After considering the previous arguments, it is reasonable to assert that Leech's (2005) framework is the most applicable to Eastern as well as Western cultures because it considers the usage of politeness in the East employed by Japanese, Chinese, and Koreans, as well as its usage in the West. Additionally, it seems to be a speaker-oriented as well as a hearer-oriented theory, and it includes the majority of the social variables that have a great impact on the selection of the strategies of politeness.

3. Impoliteness
3.1. Defining impoliteness

Thanks to Brown and Levinson's (1987) model of politeness a great number of linguists came to investigate the phenomenon of impoliteness. Although Brown and Levinson tackled politeness as a complex structure used to alleviate face threatening acts, other linguists dealt with impoliteness, the opposite of politeness, such as Lakoff (1989), Culpeper (1996, 2005), Eelen (2001), Culpeper, Bousfield and Wichmann (2003), Mills (2003), Watts (2003), Locher (2004), and Spencer-Oatey (2005). According to O'Keeffe, Clancy, and Adolphs (2011, p. 71), the theorists of impoliteness analyzed the communicative acts in which the addresser's intention is to damage the addressee's face rather than mitigating face-threatening acts. It is observed that all theorists of politeness indicated apparently to impoliteness, but practically, they focused on politeness. Therefore, their remarking points on impoliteness were inadequate and somehow biased. In brief, Bousfield (2008, p. 71) declared that the contemporary interest in impoliteness stemmed from the failure of politeness methods to adequately describe the confrontational communication in impolite context. According to Watts (in Lambrou and Stockwell, 2007, p. 211), "… (im)politeness is a term that is struggled over at present, has been struggled over in the past and will, in all probability, continue to be struggled over in the future." This indicates that the argument toward the concept of impoliteness will continue. Culpeper (1996) defined impoliteness as "the use of strategies designed to attack face, and thereby cause social conflict and disharmony" (cited in Bousfield and Locher, 2008, p. 131).

Culpeper (1996) effectively depended on Brown and Levinson's theory of politeness to propose the framework of impoliteness. Culpeper (1996, p. 355) stated that impoliteness is "very much the parasite of politeness." Also, according to Bousfield (2008, p. 272), impoliteness is

regarded as the exact reverse of politeness, that seeks to soften face-threatening acts. Furthermore, Mugford (2008, p. 375) defined impoliteness as either violating the social rules or being disrespectful and abusive towards other people in interaction. In other words, impoliteness is characterized in relation to politeness as its opposite or its absence. Impoliteness is described as an interaction that violates the criteria of politeness. It refers to a negative attitude against certain behaviours that occur in particular settings. In other words, impoliteness is regarded as a negative effrontery made by an individual in a certain context.

Eelen (2001) stated that "impoliteness is associated with, or represented as inappropriateness, unfavourableness, unsupportiveness, nonabidance by the CC [Conversational Contract], the PP [Politeness Principles] or other societal rules, non-politeness, lack of cultural scripts, or lack of FTA-redress" (p. 95). By this statement, Eelen revealed the logical relationship between politeness and impoliteness which is reflected by quasi-scientific conceptualizations. The Cooperative Principle (CP) and Goffman's concept of 'face' are both referenced in Fraser's (1975), Fraser and Nolen's (1981), and Fraser's (1990) conversational-contract approach to politeness, but it varies from Brown and Levinson's (1987) understanding of politeness. According to the conversational-contract approach (CC), individuals who engage in discussions are aware of certain initial obligations which are quasi-contractual. According to Fraser (1990), individuals interact with each other knowing what is expected of them and what their obligations are. The interlocutors can renegotiate the original contract if the discourse's context changes during the course of the talk. These obligations and rights depend on individuals' social relationships, which can be changed over time or to fit contextual changes. Fraser and Nolen (1981) assert that there is no inherent polite or impolite utterance. It is common to perceive particular expressions as being impolite, however the true indicator of politeness or impoliteness is not the expressions themselves but rather the context in which they are employed (p. 96).

According to Fraser and Nolen, impoliteness is the outcome of breaking the CC's rules. Some of the CC's terms are governed by conventions, which can change depending on culture and subculture, for example, the use of mutually understandable language in the discussion and turn-taking by participants. However, Fraser and Nolen (1981) focus on politeness and do not stray from the notion of impoliteness as a result of the CC violation. In the area of rhetorical pragmatics, Leech follows and extends Grice's CP with a focus on goal-directed behaviour in language to

explain impoliteness. He distinguishes between the illocutionary goals of speakers, i.e. the intended meaning of the speaker, and the social goals of speakers. By considering this, Leech proposes two collections of conversational rules, including interpersonal rhetoric and textual rhetoric. Both Grice's CP and Leech's PP are components of interpersonal rhetoric. The maxims of tact, generosity, approbation, and modesty are the four subcategories of the politeness principle. The CP and its maxims provide insight into how utterances might be inferred to convey implicit messages, whereas the PP and its maxims are used to recognize why a speaker chose a specific form and content. As stated by Leech, the purpose of politeness is "to maintain the social equilibrium and the friendly relations which enable us to assume that our interlocutors are being cooperative" (1983, p. 82).

Additionally, Leech (1983) distinguished between "absolute politeness" and "relative politeness." While the former refers to politeness that is intrinsic in the speaker's behaviours, the latter refers to politeness in relation to a particular setting. Based on a "face-oriented" model of politeness, Leech (1983) asserts that some illocutionary speeches, such as giving an order, are fundamentally impolite, even within the scope of absolute politeness. Furthermore, according to Leech, the conflictive communication is "rather marginal to human linguistic behaviour in normal circumstances" (1983, p. 105). On the other hand, as demonstrated by Lakoff (1989), Culpeper (1996), and Harris (2001), confrontational discourse may be marginalized but can frequently occur if compared to polite discursive techniques.

Blum-Kulka (1992) examined politeness in Israeli society and briefly touched on impoliteness, but her main focus was on politeness. She argues that impoliteness arises from a decline in the usage of politeness techniques. She correlates impoliteness with an absence of cultural awareness in situations where the appropriate cultural interpretation of 'face' matters is not made plain or maybe deviates from cultural norms. The phrase "losing face" or "saving face" is the foundation of the term "face." In a nutshell, the definition of "face" varies depending on the culture, and decides what tends to be impolite or when the lack of politeness causes impoliteness. Blum-Kulka spends most of her time discussing politeness and barely touches on impoliteness.

The idea of politeness is extended to include "non-polite" and "rude" in Lakoff's (1989) investigation of psychotherapy discourse and the American trail court discourse in an effort to account for impoliteness. She distinguishes three politeness levels: 'polite', 'non-polite', and 'rude'.

'polite' [refers] to those utterances that adhere to the rules of politeness whether or not they are expected in a particular discourse type; 'non-polite' [refers] to behaviour that does not conform to politeness rules, used where the latter are not expected; and 'rude' [refers] to behaviour that does not utilize politeness strategies where they would be expected, in such a way that the utterance can only or most plausibly be interpreted as intentionally and negatively confrontational (1989:103).

In situations when conformance is not required, such as those she examines in therapeutic and courtroom discourse, Lakoff (1989) asserts that non-polite action means the violation of the rules of politeness. While the first two kinds, 'polite' and 'non-polite' are distinct from the third kind, 'rude,' in that they are in compliance with politeness standards, which are socially accepted conventions of communication, disregarding politeness principles may result in rudeness. Rudeness is a social norm-defying deviance that is naturally confrontational and disruptive of social equilibrium. Rudeness is defined as acting in an impolite or disrespectful manner. While classifying and analyzing discourse types, Lakoff (1989) considered function rather than form. The underlying idea is that, despite superficial similarities, discourse types may serve different purposes. Lakoff's analysis of ordinary conversation (OC), courtroom discourse (CD), and therapeutic discourse (TD) shows how these types of discourse are either intended for communication or for information elicitation. Ordinary conversation is categorized as a style intended to promote interpersonal connection, in which politeness is crucial. On the other hand, CD and TD are regarded as professional discourses and they are intended to evoke information, and more precisely to get to the truth.

Furthermore, Lakoff (1989) notes that the language used depends on the types of discourse. Certain types of discourse, such as therapeutic or courtroom discourses, call for the use of provocative language to obtain information from one of the participants. Courtroom and therapeutic discourses serve as examples of the 'instrumental non-politeness' used in professional interaction to accomplish a goal, namely the disclosure of truth, "by a non-reciprocal question and answer format… the courtroom dialogue is adversarial" (1989:108). As is presumed in the conversation between the lawyer and the witness, it may be adversarial and aggressive in nature. The distinction made by Lakoff illuminates a potential extension of theory of politeness to incorporate the study of impoliteness. Her suggestion stimulates further investigation into impoliteness and offers a starting point for other scholars.

Kasper (1990) adds a fourth category, motivated versus unmotivated rudeness, to Lakoff's three categories. Kasper defines unmotivated rudeness as breaching of the rules of polite behaviour. Therefore, it could result in "pragmatic failure" and other miscommunication patterns (1990, p. 208). Unmotivated rudeness is frequently the result of speakers' or hearers' ignorance of the appropriate standards of the cultural behaviour and their linguistic encoding (Gumperz, 1982; Thomas, 1983; Wolfson, 1989); this is common among learners of the second language and is therefore likely to happen in the multilingual and multicultural group of people. Cross-cultural pragmatics includes, among other things, pragmatic failure. According to Kasper (1990), investigating the phenomenon of 'unmotivated rudeness' in interactions across cultures could improve the grasping of the ways in which members of other speech communities can transfer courteous behaviours. On the other hand, 'motivated rudeness,' as she states, is defined as intended impolite actions, i.e. the speaker plans to be understood and be regarded as rude or impolite. Furthermore, Kasper states that there are three different categories of motivated rudeness, they are "due to the lack of affect control, strategic rudeness, and ironic rudeness" (1990, p. 209). These three types are all deliberate and goal-oriented.

There have been efforts to broaden the application of politeness theory to cover aggressive or confrontational interaction. As an extension of Lakoff's concept of confrontational discourse, instrumental rudeness was included in Beebe's (1995) discussion of polite fictions. However, Culpeper's (1996) work, entitled *'Towards an Anatomy of Impoliteness'*, is the first to investigate impoliteness in detail. It examines how impoliteness functions in daily life and contemplates its theoretical foundations. Culpeper defines impoliteness as the "opposite effect-that of social disruption- these strategies are oriented towards attacking face, an emotionally sensitive concept of self" (1996. P. 350).

Based on Brown and Levinson's (1989) politeness theory, Culpeper (1996) presents a framework for impoliteness. He claims that because the interlocutors have a propensity to assault "face," the recommended super-strategies listed below are the antithesis of those of politeness. Parallel with the four super-strategies of politeness which are presented by Brown and Levinson, Culpeper proposes five super-strategies for impoliteness, all of which have a different impact on the social interaction. These five techniques were developed after careful analysis of the three fundamental social factors; they are power, social distance, and the weight of the action. The following table shows how Culpeper's suggested framework for

impoliteness is both similar to and yet opposed to politeness at the same time:

Table (1) Five strategies of politeness and impoliteness

Politeness Strategies	Impoliteness Strategies
Bald on record politeness : Face threatening act (FTA) is performed 'in the most direct, clear, unambiguous and concise way possible	**Bald on record impoliteness**: FTA performed in a direct, clear unambiguous and concise way in circumstances where face is not irrelevant or minimized.
Positive politeness: the use of strategies designed to redress the addressee's positive face-wants.	**Positive impoliteness**: the use of strategies designed to damage the addressee's positive face.
Negative politeness: the use of strategies designed to redress the addressee's negative face want.	**Negative impoliteness**: the use of strategies designed to damage the addressee's negative face want.
Off-record: An FTA is performed where "there is more than one unambiguously attributable intention so that the actor cannot be held to have committed himself/[herself] to one particular intent" (Brown and Levinson 1987:69).	**Sarcasm or mock politeness**: "the FTA is performed with the use of politeness that is obviously insincere, and thus the politeness remains a surface realisation." (Culpeper, 1996:356).
Withhold the FTA	**Withhold the act**: the absence of politeness where it is expected.

Conclusion

Forty or more years ago politeness was essentially a pragmatic-related, even esoteric, and specialized topic. The 1978 book by Penelope Brown and Stephen Levinson, which would later play a crucial role in the field of pragmatics, was actually presented as part of another work edited by Esther Goody. According to Culpeper (2011), seven of the most frequently cited papers from the *Journal of Pragmatics* discuss politeness or impoliteness. The *Journal of Politeness Research*, which has its own special issue, is another development in the field of research. The growing interest in politeness research has had a significant impact on pragmatics research. O'Driscoll (2007, p. 465) stated that Brown and Levinson's "great achievement has been to put socio-pragmatic concerns at the forefront of pragmatic research and the affective aspects of communication firmly on the pragmatics map." In addition, the multidisciplinary essence of politeness

researches, which unquestionably supported its appeal, has been enhanced. Politeness theories have been used and occasionally improved in a variety of academic fields, including psychology (especially social psychology), anthropology, sociology, cultural studies, literary studies, and behavioural organization, although pragmatics remains the conceptual core of the field.

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