

A contrastive study of Politeness in Island of Salts poems and Out poems

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Abstract: Politeness can be realised in two important ways: Don't impose and making him/her feel good are two ways to show Politeness (Lakoff, 1975). Negative face politeness and positive face politeness, as represented by these two methods, are critical components of Politeness when dealing with others' faces. It would be considered polite for someone to show consideration and knowledge for the person they are speaking to if they are. There are major differences in the level of Politeness that can be observed in different communities. For example, if someone is more or less polite in a given community, this can be interpreted in different ways. Politeness in English and Arabic is examined in this study to see if there are any formulas for Politeness that can be translated between the two languages. For the Iraqi poet Mudafer Al-Nawab and Robert Forest, an American poet. linguistic Politeness is attempted Using one's face to express Politeness in English is a way to free the speaker from the burden of imposition. Because people dislike being told what to do, getting what you want can be difficult. "Can you please pass me the newspaper?" rather than a command like "Give it to me," is preferable. Arab politeness is distinct from that of other Arabic-speaking cultures in that it is deeply intertwined with the Arab faith. Arabs are Muslims who have taken on the role of missionaries, going out into the world and bringing Islam to new lands. On the one hand, this is true; on the other hand, the language of the Quran and the Hadiths of the Prophets is Arabic. There are many Quranic and Prophetic Hadith references in the Arabic language because, according to Feghali (1997:347), the Arab population is between 85 and 90 per cent Muslim. Language in all Arabic communities is specialised as a polite community Adler, N. (1997), for example;

لو سمحت...؟
- ان امكن؟
- سلم امانته.

In the recent study, two poems are used for each poet:

-Island of salts By Mudafer Al-Nawab.

- Out Out by Robert Forest .

Introduction

The pursuit of Politeness as a social norm dates all the way back to ancient rhetoric. There were customs of etiquette that were specific to a particular time period. And in different communities, each norm had its own unique characteristics. The so-called linguistic "politeness phenomenon" began to emerge in the 1970s, when various accounts were presented. It is common for early studies to assert that the politeness phenomenon's principles are universal, implicitly or explicitly (Lakoff: 1973a & 1973b, 1975, Grice: 1975, Brown and Levinson: 1978, 1987, Leech: 1983, Fraser: 1990).

In the years that followed, scholars from various cultures challenged this universal view with evidence from their own languages. Since then, a lot has been done in the area of linguistic Politeness. So much so that the literature on this topic is a mess, with different perspectives from researchers and theorists. Like the various levels of Politeness and the difficulty in defining the term "concept ". Politeness is a cultural construct. The extensive literature on this topic backs this up. To examine Politeness in various languages and cultures, one need only look at the social behaviours of the speakers of those languages, their values, and their communication behaviours. Politeness is the application of good manners or etiquette. It is a cultural phenomenon, and thus what is considered polite in one culture may be rude or eccentric in another. (Ibid) The present study aims to answer the following questions :

- 1-What are the different roles of Politeness in English and Arabic ?
- 2- How many Classifications are there of Politeness?
- 3- What are the pragmatic structures of Politeness?

And this study aims at :

- 1- Identifying the different roles of Politeness in English and Arabic .
- 2- Specifying the three classifications of Politeness .
- 3- Figuring out the pragmatic structures of Politeness.

While It's Hypothesised that :

- 1- It's the relationship between sense (semantics of the word) and force (pragmatics of the word) .
- 2- There are three classifications of Politeness they are first order , second order and Fraser's Classification.
- 3- There are six maxims of Politeness, tact , agreement , generous, sympathy , modesty and approbation .

To achieve the aims of the study and to verify its hypotheses , the following procedures have been followed :

- 1- Reviewing the literature about Politeness concerning its role in communication classification, and its model .
- 2- Analysing the politeness principles that are found in the selected poems .
- 3- This study adopts Leech's model , to obtain information and analyse the data

This study is limited to the analysis of the politeness principles in island of saults by Mudefar Al-Nawab and Out Out poem by Robert Forest.

It's hopeful that this study will carry a good value to the discourse analysis area ,and give valuable contribution for the English students who study Politeness in Arabic and English .

Literature Review and Methodology

2.1 Definitions

It is important before starting the study, to come up with one concise definition of the term politeness, but this seems really difficult because there are many definitions given by different scholars. It seems to be difficult to have a single definition of Politeness or "impoliteness". Many scholars have attempted to define it according to their understandings. Before adopting a definition of the term politeness in this study, a review of some definitions will be given in the following section.

According to Robin Lakoff (1975: 64), society develops "politeness" as a means of reducing interpersonal friction. Piety is a multi-faceted strategy for softening one's confrontations with danger, according to Brown and Levinson (1978). Instead of defining Politeness, they use a two-pole scale to quantify it: a low level of Politeness and a high level of Politeness. For them, certain cultures only use Politeness that is positive, while others only use Politeness that is negative. However, this is not always the case. Both positive and negative strategies are employed by cultures but to varying degrees.

Leech (1980: 19) sees Politeness as a "strategic conflict avoidance which can be measured in terms of the degree of effort put into the avoidance of a conflict situation". Hill et al. (1986: 349) point out that Politeness is "one of the constraints on human interaction, whose purpose is to consider others' feelings, establish levels of mutual comfort and promote rapport". Ide (1989: 22) thinks that Politeness is "language associated with smooth communication". Sifianou (1992a: 86, italics in the original) sees that Politeness is "the set of social values which instructs interactants to consider each other by satisfying shared expectations". According to Kasper (1990: 194), "communication is seen as a fundamentally dangerous and antagonistic endeavour". Politeness is, therefore, a term that refers to the strategies available to interactants to defuse the danger and minimise antagonism.

Yule (1997: 60) thinks Politeness is a form of social interaction. He says Politeness is "the means used to show awareness to another person's face." In this way, Politeness can be done in situations where there is a lot of social distance and closeness. For him, if he shows respect or deference to someone who isn't close to him, it's called friendliness, camaraderie, or solidarity if this person is close to him. "Politeness is a term that people are fighting over right now, has been fighting over in the past, and will probably fight over in the future," Watts said in 2003. "So, the central focus of a theory of politeness should be to look at first-order politeness," he says. "It's the only way to get a clear picture of what politeness is."

It's clear that these goals can't always be met in everyday communication, but at least one should try to keep things calm by showing good intentions and caring about the feelings of other people. Lakoff (1990: 34) says that Politeness is "a system of interpersonal relations that makes it easier for people to interact by

reducing the chances for conflict and confrontation that are inherent in all human interactions." That's what the researcher does in this case.

2.2 Classification of Politeness

To begin, the researcher will discuss several of the classifications used by scholars to study Politeness. Linguists (for example, Fraser 1990 and Watts 1992) use this concept to distinguish between two types of Politeness: first order (politeness 1) and second-order (politeness 2). This distinction is critical in linguistic politeness literature. It is regarded as one of the most fundamental and far-reaching theories in the field. Fraser (1990) proposes a four-tiered classification of Politeness: social-norm, conversational-maxim, face-saving, and conversational-contract. This same four-tiered classification can be reduced to two subcategories based on first- and second-order Politeness, which will be discussed in greater detail below.

2.2.1 First-order Politeness

First-order Politeness is referred to as social Politeness, which means "proper social conduct and tactful consideration of others," according to Kasper (1994: 3206). According to Fraser (1990), first-order Politeness is etiquette and social appropriateness (in his terminology the social norm view and the conversational-contract view). Watts (1992) coined the term polite behaviour to describe first-order Politeness. He distinguishes two types of behaviour: non-polite behaviour that disrupts communication and polite behaviour that "enhances the individual's own image in the eyes of others."

2.2.2 Second-order Politeness

Kasper (1994: 3206) (cited in Barron 2002) defines second-order Politeness as "ways in which rational function in linguistic action is expressed". Fraser (1990) views second-order Politeness linguistically (the conversational-maxim view and the face-saving view). Watts (1992: 50) defines political behaviour as second-order Politeness. "Political behaviour" is defined as "socio-culturally determined behaviour directed towards establishing and/or maintaining a state of equilibrium between individuals of the social group." The broader concept of social appropriateness that Watts describes is the source of the narrow concept of Politeness.

It is "measured in terms of the degree of effort put into avoiding a conflict situation" and "the establishment and maintenance of comity", according to Leech (1980: 19). Avoiding conflict is seen as a deliberate effort by the person being polite. A distinction between two levels of Politeness is conceptually necessary, despite their constant interrelationship. Unravelling the distinction between Politeness as a commonsense term and Politeness as a technical term will lead to more research contradictions.

2.2.3 Fraser's Classification of Politeness

Fraser points out four proposed approaches (1990). Social-norm View of Politeness, The social-norm view of Politeness, reflects the social and behavioural norms and rules that must be followed if one wishes to be "polite in the sense of showing good manners. It's called respect. Politeness is a social norm in languages with T/V subsystems, such as French (Tu/Vous). It distinguishes between second-person pronouns that are specialised for different levels of Politeness, social distance, courtesy and familiarity with the addressee. Among researchers, Politeness, according to Fraser, has few adherents. (Blum-Kulka, S (1984)

Watts et al. (1992) say that there is a lot of non-Western research that agrees with this view of Politeness. This research is mostly done by Japanese people. There are other things they say about Politeness, like that it's important to think about how Politeness can have a bigger social impact if you think about it in that way.

This is important for translation theory and practice.

Taking a look at things from a conversational point of view, Fraser and Nolan came up with another way to do this (1981). This is the most general view of Politeness because it places this linguistic phenomenon in the realm of the conditions of a conversational contract that exists between the people who are talking. Politeness is seen here almost the same as using language in the right way. Fraser sees Politeness in a way that is similar to Watt's idea of political behaviour. In this way, one must keep the balance in the relationship, just like in Watt's idea of politics. (Ibid, 1989 pp. 456)

2.3 The role of Politeness in communication

It was during this time period that philosophical thinkers and linguists alike began to take an interest in the pragmatics of language use. After Austin and Searle introduced their theories of speech acts in 1962 and 1969, Grice introduced his cooperative principle (CP) and its four maxims in 1975 to study discourse.

However, when considering non-declarative types of sentences, Leech (1983: 80) argues that Grice's CP alone cannot explain why people are often so indirect in conveying what they mean or what the relationship is between sense [meaning determined in terms of the semantics of the word] and force [meaning determined in terms of the pragmatics of the word]. When it comes to practical interpretation, both the CP and the PP are necessary, and this is demonstrated by his introduction of "the politeness principle" (referred to hereafter as the PP).

Very often in everyday speech, utterances that flout CP are used and are perfectly understood. The interpretation of these indirect illocutions can be well attained if interlocutors succeed in working out the implicatures behind such flouting. Leech (1983: 80) believes that CP is flouted for the sake of Politeness, and he cites the following example to illustrate how this happens:

(1) A: *We'll all miss Bill and Agatha, won't we?*

B: *Well, we'll all miss BILL.*

Leech (ibid: 81) comments that in this example, the maxim of quantity is flouted since (B) confirms the first part of (A) 's utterance and ignores the second, implying that they will not miss Agatha because otherwise, the answer should have been *Yes* alone. Why did not (B) say, "we will miss Bill but not Agatha"? Politeness is the reason according to the Leech.

Surely in producing such an implicature instead of a direct illocution, the speaker intends to maintain a good social relationship with the hearer by being polite and yet at the same time indirectly expressing his own opinion.

An important point to be mentioned here is that the choice of one of the different realisations of a speech act depends in part on the extent to which the contextual situation requires Politeness, for the PP applies differently in different contexts. This is what Leech sets out to study. (Ibid)

Taking into consideration the fact that the realisation of Politeness is culture-specific, it becomes obvious why EFL learners face difficulties when they try to be polite in L2. Solely mastering the linguistic features of a language (rules of usage), they will not be able to communicate appropriately at the pragmatic level (rules of use). In part, L2 speakers' pragmatic failures have shown to be traceable to cross-linguistic differences in the speech act realisation rules, indicating that learners are just as liable to transfer rules of use (contextual appropriateness) as those of 'usage' (linguistic accuracy) (Blum-Kulka and Olshtain, 1984: 196).

To exemplify the differences between cultures, Alaoui (2011: 9), who is a Moroccan, states that Moroccan speakers of English, for example, sound unauthentic or lack sincerity to native speakers of English because of the excessive usage they make of "polite" forms. To illustrate this fact, Alaoui (ibid) reports that if, say, Arabic EFL learners meet acquaintances they know, even though they are not their close friends, a likely greeting could be something like the following:

(2) *Hello! How are you? It's been such a long time since I last saw you. Where have you been all this time? How is the family, the wife, the children, your parents...? Are they alright? My regards to all of them...*

Indeed this kind of greeting is usually originated in our Iraqi culture, and it is so common and ritualistic that, I think, no documentation is needed. Such a greeting, however, will shock a native speaker of English who would regard it as unnatural, over-friendly and tautological. What is more, they might consider the speaker as treading on private territories because they are not keeping the social distance usual in British society (ibid).

2.4 Leech's Modal of Politeness

Leech (1983) defines Politeness as a form of behaviour that establishes and maintains comity. It is concerned with the participants' ability in social interaction to engage in interaction in an atmosphere of relative harmony. Leech's model of Politeness is represented by the politeness principle, which is realised in six maxims which can be briefly stated as follows (Leech, 1983: 132):

3. 1. The Tact maxim

Minimise cost to other; maximise the benefit to other.'

The tact maxim is concerned with a scale of cost-benefit, which Leech (ibid: 107) illustrates through the following examples, arranged from (cost to hearer) to (benefit to hearer):

(3)

1. *Peel these potatoes.*
2. *Hand me the newspaper.*
3. *Sit down.*
4. *Look at that.*
5. *Enjoy your holiday.*
6. *Have another sandwich.*

3. 2. The Generosity maxim

Minimise benefit to self; maximise cost to self

The maxim of generosity centres on the speaker, and says that others should be put first instead of the self.

(4) *You must come and have dinner with us. (p. 133)*

3. 3. The Approbation maxim

Minimise dispraise of other; maximise praise of other.

It is preferred to praise others and if this is impossible, to sidestep the issue, to give some sort of minimal response (possibly through the use of euphemisms), or remain silent. The first part of the maxim avoids disagreement; the second part intends to make other people feel good by showing solidarity.

(5) *a- Her performance was magnificent, wasn't it?*

b- Was it? (p. 135)

3. 4. The Modesty maxim

Minimise praise of self; maximise dispraise of self

In this maxim, speakers should be modest in their behaviour in the sense that they should express commendation to *other* but not to *self*.

(6) *How stupid of me!*

(7) *a- They were so kind to us.*

b- Yes, they were, weren't they? (p. 136)

3. 5. The Agreement maxim

Minimise disagreement between self and other; maximise agreement between self and other.

It is in line with Brown and Levinson's positive politeness strategies of 'seek agreement' and 'avoid disagreement,' to which they attach great importance. However, it is not being claimed that people totally avoid disagreement. It is simply observed that they are much more direct in expressing agreement, rather than disagreement.

(8) *a- English a difficult language to learn.*

b- True, but the grammar is quite easy.

3. 6. The Sympathy maxim

Minimise antipathy between self and other; maximise sympathy between self and other.

This includes a small group of speech acts such as congratulation, commiseration, and expressing condolences - all of which are in accordance with Brown and Levinson's positive politeness strategy of attending to the hearer's interests, and wants, and needs.

(9) *I am sorry to hear about your father.*

As stated previously, the six maxims reveal binary scales. This is achieved by a cost-benefit scale that favours lowering costs and increasing benefits for others. They are both based on a praise-dispraise scale, with lesser disapproval for others and greater disapproval of oneself. The agreement maxim seeks to eliminate disagreement, whereas the sympathy maxim seeks to scale sympathy. But the six maxims have different statuses. According to Leech, the tact maxim trumps all others. In Politeness, the other comes before the self. Moreover, sub-maxims are weaker than maxims, indicating that negative Politeness outweighs positive Politeness.

2.5 Politeness In Arabic

The realisation of Politeness in Arabic is in many aspects similar to English. One of these similarities is the avoidance of using an imperative to make a request for example. Alaoui (2001: 12) states that the use of imperatives is just as is the case in English, a sign of rudeness on the part of the speaker. It is tactless to use them in most, if not all, request situations. Therefore, Arabs use expressions like (الله يرضى عنك), (الله يخليك) and (عافاك) (with ellipsis of "God") to mitigate the negative effect of such illocutions (ibid). In our Iraqi culture, requesters usually introduce or terminate their requests with phrases like "إذا ممكن", "بليته زحمه عليك", "إذا بيته مجال", "الله يخليك". Al-Marani and Sazalie (2010: 63) report that in the Yemeni culture phrases like "لو سمحت يا أخي" and "ممكن...؟" are used in similar contexts.

Najeeb et al. (2012: 137) say that people who speak Arabic as a second language (Arabic EFL) use more complicated words when greetings and before making a request. They (ibid) think this is because Arab EFL speakers don't know the cultural norms of the target language because they use words and phrases from their own culture and traditions instead of the target language.

This is based on statistics. In their study, Najeeb et al. (ibid: 138) found that Arabic EFL learners mostly think of their requests as positive Politeness (50%) and use negative Politeness less often (22.37 per cent). Not at all surprising is that they use direct strategies 18.18 per cent of the time, but they never use indirect strategies (off the record).

Many studies show that euphemism is used a lot in Arabic as a way to be more polite and lessen the negative effects of some words and expressions (see for example Khanfar, 2012; Gomaa and Shi, 2012; Al-Tae 2010; and Hadda, 2009).

Khanfar (2012) states that euphemism is associated with taboo words because of the strong associations they have. He (ibid: 8) mentions that euphemistic expressions are utilised with words related to sexual activities, defecation, death and other subjects. He mentions, for instance, that the "disabled" are referred to as (ذوي الاحتياجات الخاصة) instead of (المعوقين) and "cancer" is called (المرض الخبيث) not (السرطان).

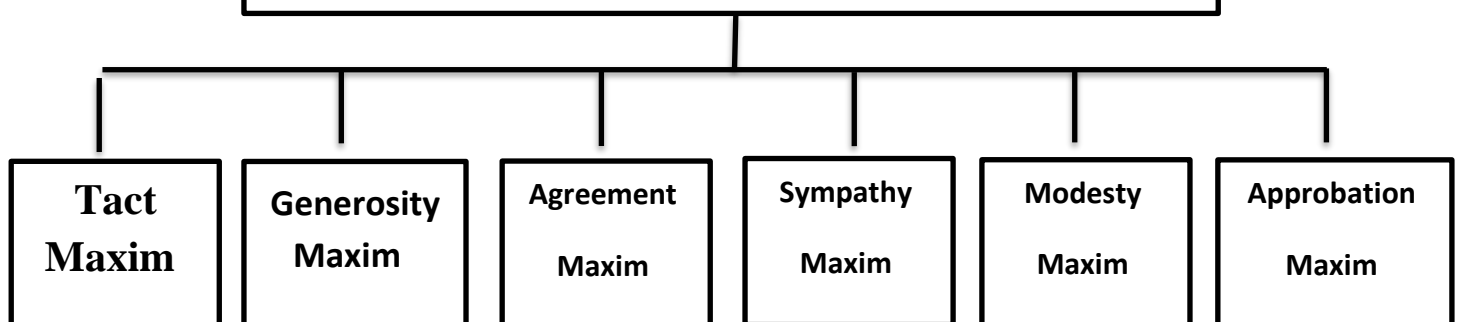
Haddad (: 50) lists a number of euphemistic expressions associated with death commenting that Politeness is the motive behind such use. Among her examples are:

انتقل الى الرفيق الاعلى, انتقل الى رحمة ربه, لبي نداء ربه
اسلم الروح, سلم امانته, انتقل الى الدار الآخرة

She (ibid: 52) says that in some cases euphemising death is done through focusing on life rather than death as in:

التأمين على الحياة (نيابة عن التأمين عند الموت)
زوجة المرحوم (نيابة عن أرملة المرحوم)
لكم طول البقاء (نيابة عن جنبكم الله الموت)

Leech's Model Of Politeness



Data Collection and Data Analysis

In the present study two Poems have been chosen to identify the politeness principles in Both Languages English and Arabic .

جُزِرَ الملح
للشاعر : مُظفر النواب
الآن
أجلس و استمع والعلم يرتقالة
تدور في بنفسج الأرواح
من قوة ذاك السائل الوحشي في أعماقها
سأكون هنا عندما تفتح تلك الشفرة العديمة الألوان للبحر
على غرائز وجهك الذابل من أعوامي
وصمتك المرتاب طائر مقيد صغير
تم احتضار العالم القديم
وارتخت قبضته
لم يبق إلا طلقة الرحمة في جبينه الجنائزي
ثم تطلق العصافير إلى بلادها رويداً رويداً
أهلاً بك من جديد
ويرجع الأسرى الذين فحمتهم رحلة الليل
لابد ان يعودوا ليحظوا بولائمهم
و للأسف..... سوف يعود مركبي العتيق مثلهم
كم كان ذلك القميص مدبِقاً بالدم البنفسجي
والصمغ الذي تفرزه العودة في الخد الرمادي لكل الذكريات
والشبابيك التي ولى صباها....
نعم قد ولى زمانها

Out, Out—'

BY ROBERT FROST

The buzz saw snarled and rattled in the yard
And made dust and dropped stove-length sticks of wood,
Sweet-scented stuff when the breeze drew across it.
And from there those that lifted eyes could count
Five mountain ranges one behind the other
Under the sunset far into Vermont.
And the saw snarled and rattled, snarled and rattled,
As it ran light, or had to bear a load.
And nothing happened: day was all but done.
Call it a day, I wish they might have said
To please the boy by giving him the half hour
That a boy counts so much when saved from work.
His sister stood beside him in her apron
To tell them 'Supper.' At the word, the saw,
As if to prove saws knew what Supper meant,
Leaped out at the boy's hand, or seemed to leap—
He should have given the hand. However it was,
Neither refused the meeting. But the hand!
So sorry , The boy's first outcry was a rueful laugh,
As he swung toward them holding up the hand , but he has to,,,
Half in appeal, but half as if to keep
The life from spilling. Then the boy saw all—
Since he was old enough to know, big boy
Doing a man's work, though a child at heart—
He saw all spoiled. 'Don't let him cut my hand off , sister will he ?
The doctor, when he comes. Don't let him, pleas sister!'
So. Sadly , the hand was gone already.
The doctor , softly put him in the dark of ether.

He lay and puffed his lips out with his breath.
 And then—the watcher at his pulse took fright.
 No one believed. They listened at his heart.
 Little—less—nothing!—and that ended it.
 No more to build on there. And they, since they
 Were not the one dead, turned to their affairs.
 Yeah , they were not dead .

3.1 Data Analysis

In the present study, the selected data were chosen randomly. The most frequent exchange units in the two languages are analysed and contrasted in terms of possessing features of Politeness according to Leech's model this will be tackled in a schedule, and we will compare the results between the two languages.

N0.	Politeness in Island of Saults	Politeness in Out Out	Politeness Maxims
1	-أجلس و استمع - سأكون هنا	-To tell them 'Supper. -Don't let him -I wish they might	Tact Maxim
2	- لا بد ان يعودوا ليحظوا بولائهم	-	Generosity maxim
3	-	-	Approbation maxim
4	- ثم تطلق العصفير إلى بلادها رويدا رويداً - وصمتك المرتاب	- softly put him in the dark of ether.	Modesty maxim
5	-نعم قد ولى زمانها - والشبابيك التي ولى صباها.... -لم يبق إلا طلقة الرحمة في جبينه الجنائزي	-Yeah , they were not dead. - Doing a man's work - He should have given the hand	Agreement maxim
6	- وللأسف..... سوف يعود مركبي العنيق مثلهم -كم كان ذلك القميص مدبجاً بالدم البنفسجي - ويرجع الأسرى الذين فحمتهم رحلة الليل	- So. Sadly - pleas sister! - So sorry, - was a rueful laugh, - though a child at heart—	Sympathy maxim

3.1.1 Tact Maxim

The tact maxim states: "Minimize the expression of beliefs which imply cost to other; maximize the expression of beliefs which imply benefit to other." (Brown, P. and Levinson, S. 1987)

All in all English language tend to be economic so as English people , In the selected poems there are a minimization in expressing feelings in the English text , when the poet said : **To tell them 'Supper , Don't let him, I wish they might** . The reader can notice the beliefs that are expressed in very little way , even the feelings had been expressed in the texts in " Don't let him " the speaker live in pain and getting hurt though he expressed this in little words .

The Arabic text , the poet used a maximization in expressing the major beliefs for others , otherwise he used first and second singular in expressing the other's beliefs . as in :

أجلس و استمتع , سأكون هنا

3.1.2 Generosity maxim

Leech's generosity maxim states: "Minimize the expression of beliefs that express or imply benefit to self; maximize the expression of beliefs that express or imply cost to self."

This Maxim is found only in the Arabic text , the poet expressed both of the minimization and maximization in the sentence :

لا بد ان يعودوا ليحظوا بولائمهم

Al_Nawab had expressed the benefit to self and the cost to self in one sentence .

3.1.3 Approbation maxim

This maxim is not found in both texts which means that both of the poets didn't dispraised the beliefs of their emotions

3.1.4 Modesty maxim

In this maxim, speakers should be modest in their behaviour in the sense that they should express commendation to other but not to self.

In the Arabic text when the poet said :

" ثم تطلق العصفير إلى بلادها رويدا رويدا"
"وصمتك المرتاب"

He expressed the behavior of the travellers through the expression of the commendation of other things , when he said that all the birds will turn back home silently , as the same thing those young men they turned back home in a fairy silent way .

In English text the poet claimed his sense and commendation through: "**softly put him in the dark of ether**"

The sense in this line is very clear and carry very strong emotion though it is hidden when he said " **in the dark of ether** " .

3.1.5 Agreement maxim

Brown and Levinson's positive politeness strategies of 'seek agreement' and 'avoid disagreement,' to which they attach great importance.

-نعم قد ولى زمانها

- والشبابيك التي ولى صباحها....

- لم يبق إلا طلقة الرحمة في جبينه الجنائزي

The poet in the Arabic text used the agreement strategy in first place , this gives an impression of the sense which carried the sad theme in it .

While in the English text :

" - Yeah , they were not dead.

- Doing a man's work

- He should have given the hand"

As the way the poet in the Arabic text tackle the agreement , the poet in English text tackle the agreement maxim . Both of them reflect the passage of time, the hard feelings as well as the positive sense in dealing with bad news .

3.1.6 The Sympathy maxim

According to Brown and Levinson's positive politeness strategy of attending to the hearer's interests, and wants, and needs.

The Arabic text carried so many feelings so as the English one with the difference of reflection these thoughts and feelings . For Example :

- وللأسف..... سوف يعود مركبي العتيق مثلهم
- كم كان ذلك القميص مدبقاً بالدم البنفسجي
- ويرجع الأسرى الذين فحمتهم رحلة الليل

The sympathy that the poet wanted the reader to under stand and to have a role inside his feelings , these words like " وللأسف " and " سوف يعود " , he reflected a sad emotions, his needs , his dreams about safety , his wants to go home . On the other hand the English text :

- So Sadly

- pleas sister!

- So sorry,
- was a rueful laugh, though a child at heart—

These carries a deep sorrow and pain for both the characters inside the lines and the writer as it looks it reflected a special image inside the writer's mind and it could be seen from the words " Sadly , sorry"

3.2 Results and Discussion

3.2.1 Results

1- There are two different roles that made up the meaning in politeness strategies , they are sense (semantics) and Force (pragmatics) , in the selected data there is a contact between these roles which shows the interference between the semantic point of view and the pragmatic strategies .

2- The Politeness maxims apply on the selected data differently , that the approbation maxim didn't exist in the selected data , while generosity maxim found only in the Arabic text .

3- There are three classifications of politeness that apply mainly on the concept of the pragmatic strategies of politeness which reflects the different shapes of it . They are : First-Order , Second – order and Frasier Classification .

3.2.2 Discussion

In the above examples, there is a range of Politeness found in the selected data, which differentiate in percentages between Arabic and English.

However, if we focus clearly on each figure in the given model, we have found that there are numbers of them are richly exist in two languages, especially if we focus on the agreement and sympathy maxims. This reflects that in both languages in the selected data, there is a merge of emotions and harmonisation in dealing with the main topic tackled in the poems above.

On the other hand, the Generosity maxim is found only in the Arabic text, and on contradictory, the approbation maxim is found only in the English test. This gives a hint about the culture of both languages that generally, the Arabic language and culture are full of generosity, it could be found in the English language but in the same way as in Arabic, while in English, the approbation maxim could be found in their texts and their daily language, since they claimed to praise others about their jobs and their styles, however, it is not found in the selected data.

If we come to the modesty and tact maxim, they can be found in dissimilar ways in two languages, though they give another way of understanding the principle of Politeness in the given data.

3.3 Findings

Arabic scholars have not given this topic the attention it deserves, despite the fact that they recognise the critical role politeness plays ineffective communication. If you do a search on the internet for studies on Politeness, you'll come across a staggering number of results. Even in Arabic, there are only a handful of tentative attempts at research; the best of these are little more than copycat efforts. The "fossilisation" of Arabic may be to blame for this discrepancy. As the language of the Quran in Arabic, dealing with it outside of this context is forbidden. Because of this, most, if not all, studies on Arabic conducted by Arabs focus on the standard written language. Because there aren't any Arab linguists, there isn't any consensus among Arab grammarians as to which variety should be considered standard. People's Politeness is most evident in their interactions with each other in the real world. Talking about etiquette in books where there is no "communication" is a moot point.

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