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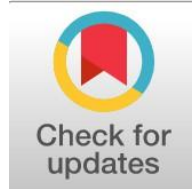
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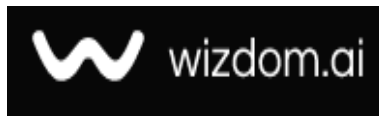
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Politeness Markers in English with Reference to Kurdish and Arabic

Penanda Kesopanan dalam Bahasa Inggris dengan Referensi Bahasa Kurdi dan Arab

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Abstract

General Background: Politeness plays a crucial role in communication, shaped by interpersonal, social, and cultural factors. **Specific Background:** Linguistic markers serve as key tools for expressing politeness across languages. **Knowledge Gap:** Despite extensive research on politeness strategies, there is limited comparative work on systematically classifying politeness markers across multiple languages. **Aims:** This paper proposes a tripartite classification of politeness markers—lexical, grammatical, and rhetorical—and examines their applicability in English, Arabic, and Kurdish. **Results:** The classification was successfully applied to the three languages, revealing a high degree of similarity in rhetorical markers, moderate similarity in lexical markers, and the least similarity in grammatical markers. Arabic and Kurdish demonstrated closer alignment, likely due to cultural and social proximity. **Novelty:** The study introduces a comprehensive, cross-linguistic classification framework for politeness markers, which may be generalizable to other languages pending further research. **Implications:** These findings highlight the need for deeper inquiry into the interplay of politeness with cultural norms, gender, age, and formality, thereby offering a foundation for future linguistic, sociolinguistic, and intercultural communication studies.

Highlights:

Politeness varies across languages through lexical, grammatical, and rhetorical forms.

Paper proposes three-way classification; applied to English, Arabic, Kurdish.

H3i g hlights cultural impact, suggests broader cross-linguistic applicability.

Keyword: Politeness, Linguistic Markers, Cross-linguistic, Rhetorical Strategies, Language Comparison

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Introduction

Politeness theory has recently attracted the attention of various scholars. Leech 1983 [1988], (P. 123) for example, has extended the Gricean maxims with some six maxims, and has revealed some important aspects of politeness in the process of communication, especially those manifested by the cost - benefit scale'. Grammar books, e.g. Quirk and Green Baum 1973 (P. 55) suggests some grammatical features related to politeness such as polite use of will.

This paper aims at establishing and classifying the basic markers of politeness into three basic types: lexical, grammatical, and rhetorical. Examples from English with reference to Arabic and Kurdish are cited to support the statements made in this respect.

Result and Discussion

Politeness

Politeness is a universal linguistic feature related to emotional control in the speaker and the recognition of one's social face (coulmas, 1979, p.81). But the verbal and non-verbal acts can be associated with politeness. Non-verbal acts (vocal / or body movements as well and gestures) can modify or even contradict the verbal polite markers. This paper however, is concerned with the verbal markers of politeness only

Politeness for many scholars is not matter of etiquette or good manners, but rather interpersonal negotiating skills. in dealing with different

types of partners, in different situations, on order to reach different ends. (Janney and Arndt, 1991, p. 2

Speakers and hearers have to co-operate with each other in order to reduce friction and achieve successful communication. Politeness markers play an important role in promoting communication. Any violation of politeness would produce negative result and consequences.

Grice (1975) has suggested the co-operative principle (which consist mainly of the four maxims: quantity or appropriate amount of information; quality or truthful information; relation or relevance; and manner or explicit expression of information) to ensure better communication, but sometimes these maxims in fact go against the politeness principle in real situation of everyday communication. The politeness principle consists according to Leech of six maxims: tacl (or maximum benefit and minimum cost to the hearer, generosity (or minimum benefit to self and maximum cost to self), approbation (or minimum dispraise of other and maximum praise of other), moclesty (minimum praise of self and maximum dispraise of self), agreement (minimum disagreement with other and maximum agreement with other), and sympathy (maximum sympathy with other and minimum sympathy with other), (Leech, 1983, p.132). It is often the case that one has to violate some Gricean maxims in order to meet the requirements of politeness. The use of irony violates the maxims of Quality and quantity (Leech, 1983, p. 142)

II - The social Aspects of politeness

Politeness features interact with the social relationship that holds between speakers. The language of family members and close friends has certain characteristics of politeness that differ from speakers who have a formal relationship such as strangers on distant relatives, speakers of different age, sex, and social status. The selection of politeness forms depends on the type of relationship. For example complements between speakers with greater social distance are characterized with of hyper holes or metaphor.

When a speaker is inferior to the hearer, he (she) uses formal modes of politeness, but when the speaker is superior tom the hearer (to show solidarity with the hearer instead of power). When the speaker and hearer have equal social status they will usually they usually use informal language are olloqual language or even slang. They would use the first name, and we non formal modes of address such as: baby, boy brother, dad, mum, sweet heart, dear (1) etc.

(1)

In Arabic too such modes of address exist :

Formal modes : أستاذ ، حضرتك ، جنابك

Informal modes : عيني ، كلبى ، يابنت ، ياولد

This is formed in Kurdish too:

Formal modes: (sir(ماما وستا (mister (, سييدا) your servant (از علام

Informal modes: Dad) (My heart) (My eyes (جام

As formality increases between the speaker and hearer, their language becomes closer to the standard form such Shifts in the modes of address from the informal to the formal may imply withdrawal of intimacy.

III_ The cultural Aspects of politeness

Politeness markers may differ in different languages and cultures. Not only different politeness markers can signal different cultural meanings, but the same linguistic form may signal different meanings in different dialects such as the formula "thank you" which is still a formula of gratitude in American English, but has a different function in British English with partial attachment to "thanking", (Florian Coulmas, p. 81) For the Japanese, the markers of gratitude and apologizing imply each other whereas the case is different for American and Europeans for whom gratitude is not related to apologizing (Ibid, p.81) Forms of address are also related to politeness and culture. A shift from the formal method of address to the informal one in English implies decrease of social distance and increase of intimacy or solidarity; but such a shift in Arabic and perhaps other oriental societies and cultures could imply withdrawal of respect as well. One may, therefore, emphasize the importance of the cultural implications of politeness as an essential component in successful communication.

IV - Types of markers of politeness

IV.1. Lexical markers and formula

These markers are employed in discourse to function as politeness markers. They are usually used in various situations such as greeting, leave - taking, reception, complementing, agreeing, and knowledge, addressing, starting speech and ending it, apologizing, thanking, etc.

IV.1.1 Hello, Hi, Good morning, Good afternoon, Good evening, How are you, How do you do

These English items are used on meeting someone and greeting him since using the appropriate item in meeting situations is face saving whereas keeping silent is held to be impolite. The first two forms (Hello, Hi) are used in formally. The last formally and the others for both cases. In Arabic, the first two forms (Hello, Hi) are used in informal situation among friends in particular. The other forms have Arabic equivalents except ((Good afternoon) which is not used in Arabic. The Arabic form equivalent to "Good evening" comes the mean of both English forms "Good afternoon " "Good evening"

The Arabic equivalent of "How do you do " اهلا وسهلا, تشرفنا "

IV.1.2 Good bye, Bye, Excuse me, See you, So long, Till then, Take care, Good night

These English items are used for leave taking

"Excuse me" is used in formal situations

"Good bye" and "Good night" are used for both formal /informal situations. The rest are used informally.

In Arabic : "في امان الله" is used only for leave taking in both formal and informal cases. This can literally be translated as "Be" in the guardianship of God " (")Go) with safety" is used for both formal and informal situation and is the equivalent of "Good bye" السلام عليكم (" Peace be upon you(This is used to greeting thus men. Educated speakers of "نرفع" , "من رخصتكم", Arabic sometimes use the grander forms "استاذن", "الرحمة", " or "أودعكم" before uttering the leave - taking formula.

In Kurdish قواڤيز is used in general or بخاتراوه

IV.1.3 Welcome; come in, have a seat.

These English items are used for polite reception in both formal and informal situations.

In Arabic, the forms: /tfethel/ ehlen wasehlen/ are used for reception. In Kurdish / bokheir bei/ and / bekheir ha :it / are used for reception

IV.1.4 "yes" "right" "true" oh-God!" "poor thing" etc.

These items are used in English for agreement and (a knowledge-ment which may function as politeness markers.

In Arabic : "صحيح" "بالضبط" "نعم" /akid/, /sadik/etc, have the same function.

In Kurdish : بلي راشتنه كي نه گوت

IV.1.5 "Madam" "sir" "My lord" etc. are used in English as self-humbling mode of address in polite communication.

In Arabic "استاذ" "حضرتك" have a similar function In Kurdish are formal forms and address

IV. 1.6" well"" please", etc are used in English how's utterance initials. " please is used politely for requests in من فضلك "Arabic

IV. 1.7" sorry" " terrible sorry" " I apologize" " please accept my apology" are used in English for apology In Arabic "معذرة" "عذراً" "اعتذاري" "etc. اسف" Play a function for apology.

In Kurdish, Arabic words of apology are borrowed sometimes :

ازیتا سینیقم، من عفیکه

IV. 1.8" thanks", "thank you", " pleasure" are used in English to express gratitude.

"سوباش", "ممنونیم" : In Kurdish "بارك الله فيك", "كثر الله من امثالك" : In Arabic "شكراً", "شكري وامتناني", "اشكرك", "جزيل الشكر", "ممنون"

Are used this items express gratitude

I basic lexical marker of politeness is the use of " please" which contributes to better communication and softens the harshness of a plain request.

"من فضلك" or the phrase "الطفأ" Arabic, an equivalent form is "

IV.2. Grammatical markers

Certain grammatical forms are more polite when used to perform certain speech acts such as in the case of request or issuing directive.

IV.2.1 The past form of modals is more polite in request than the present form (Quirk and Green baum, p.52)

1. Will you give me your pencil?

2. Would you give me your pencil?

Such modals are not found in Arabic and Kurdish.

IV.2.2 The use of "ability" modal is more polite than the other ones:

3. Would you lend me your pen?

4. Could you lend me your pen?

Such modals can increase, become the imposed distance among speakers. When one requests something from a strangers it is more polite to use the modal of ability which agrees with the larger distance between the speaker and hearer and therefore is a more polite form.

Arabic uses the form "يمكن" before a request which has a politeness function.

Kurdish too makes use of such a form of ability "دي شي؟"

IV.2.3 The use of verbs in the past tense is more polite in requests than the present tense :

5. I wonder if you could lend me your bicycle.

6. I wondered if you could me yourbicycle.

Arabic and Kurdish make we of the use of the past too as a polite form

Arabic ممكن اطلب منك فلان شغلة

Kurdish من كوت

IV.2.4 The past continuous is more polite form than the past simple when making a request to a person with some

social distance:

7. I thought I could seek your help.

8. I was thinking that I could seek your help.

Arabic makes use of the form for such a function

كنت دا افكر اطلب منك

IV.2.5 A question to perform an offer is more polite when using the assertive form "some" than the non-assertive form "any":

9. Will you have anything to eat?

10. Will you have something to eat?

IV.2.6 Using a negative question when making an offer is more than an assertive question :

11. Will you have something to eat?

12. won't you have something to eat?

This applies to Arabic and Kurdish too :

تاكل شي معاي؟ و ماتاكل شي معاي؟

ديخوي تشتكي الكلمن ؟

ناخوي تشتكي الكلمن ؟

IV.2.7 The emission of the subject when offering a present or a service to the interest of the hearer is more polite than mentioning the agents role :

13. I have brought you some flowers,

14. Here are some flowers.

The opposite seems to be true in Arabic and Kurdish:

جبتلك شوية زهور // ان كل من بونه اينان

كله بونة

شوية زهور // ان

هذي

IV.2.8. When making a request it is more polite to avoid mentioning the addressee who is supposed to carry out the task, ie, to omit the indirect object:

15. I want you to help me.

16. I need some help.

This applies to Arabic and Kurdish too

اريدك تساعدني // من ديفيا تو هاري من بكي

احتاج شوية مساعدة // من هاري كاري دي جا

IV.2.9 In certain situations, the use of a negative question may seem rude and an assertive question would be more politeness in the situation in which a costumes official ask

17. Have you anything to declare?

18. Haven't you anything to declare? (implying suspicion)

19. Haven't you something to declare? (implying accusation) Here, the form of assertion ie, some has contributed to the negative question, a further reinforcement of the speakers negative feeling.

This dies, not seem to be the case in Arabic, nor in Kurdish.

IV.3 Rhetorical (and stylish) Markers Different rhetorical markers (and linguistic strangers) are required to cope with the various situation of life with regard to communication. downgrades (such as play down expressions, hesitators, and consultative devices) are west when making requests, but in a situation of complaint, upgraders are used (such as intensifiers, committers). Some basic rhetorical markers can be suggested as follows:

IV3.1. The use of consultative style is more polite than indirect directions, which makes use of certain conventional social formulas:

20. I would like you to feed my cat while I am on holiday.

21. Would you mind feeding my cat while I am on holiday?

This applies to Arabic and Kurdish too: ما زحمه عليك

هه كه زحمت بنت

IV.3.2. The use of indirect directions (as in 20) is relatively more -polite than direct directives as in 22.

22. You will feed my cat while I am on holiday ..

IV.3.3 Avoiding direct disagreement is more polite by using some common grounds with hearer first before expressing one's view point:

23. No, she is not small.

24. Yes, yes, but she is not really that small.

This applies to Arabic and Kurdish too.

Arabic : صحيح لكن

Kurdish : راسته بسه

IV.3.4 when refusing an offer or proposal one should not express unwillingness, but rather find some excuse such as inability

25. I don't like to come to your party.

26. I'm sorry I can't come to your party.

This applies to Arabic and Kurdish too ...

IV.3.5 Using gambits ie, expressions that imply togetherness of speaker and hearer is a marker of polite cooperation Such expressions that are made use of usually in English are:

"I mean...", "You know", "You see". In Arabic, similar. expressions and out نرى ، اعني ، تعرف ، Kurdish too makes use نر جي دنیه زی of similar expressions قوشی ، بيشي ، ته ديت

IV 3.6. Using an introductory clause before critisizing the hearer is more polite than expressing one's criticism directly such as wing an apology first :

27. Your analysis is inaccurate.

28. I am sorry

28. I am sorry,

I don't want to offend you, but your analysis is inaccurate. I have probably miss understand you, but your analysis is inaccurate.

Arabic too makes use of similar expressions

And Kurdish ما ارید احکي خاطرک لکن تعذرني اقول انت غلطان ببیون ازدي بيشم تو غلطي

IV.3.6 Using downtoners and understates is more polite than making assertions when having different views from the hearer; such as using "I suppose", "I guess", "I presume" etc.

we would thus make (22) more polite by using such a technique as in (29)

29. I am sorry, but I suppose your answer is inaccurate.

IV.3.7 Using grounders to indicate one's intent before uttering a certain speech act or giving reasons for it is more polite:

30. Do not smoke too many cigarettes.

31. I would like to warn you not to smoke too many cigarettes.

32. Get me some water, will you?

33. God, I am thirsty! Get me some water, will you?

IV.3.8 In the course of conversation, it is more polite to leave the way open for continuation of conversation. If somebody

asked one the question in (34) (36) would be more polite than (36) for it leaves the way open for the dialogue

34. Did you hear about Mr. Johns quarrel?

35. Yes, my daughter told me everything about it.

36. Yes, my daughter was telling me about it.

Among the technique of rhetorical politeness, irony is used to avoid conflict between the speaker and hearer and express negative communication in a polite way.

37. what a fire friend you are !With friends like you, who needs enemies?

IV.3.9 The use of the modal "may" for permission is more polite than a pain statement:

38. I want to go out of the classroom.

39. May I go out of the classroom?

IV.3.10 The use of euphemistic expressions to the exclusion of taboos is a marker of politeness.

40. Workers are dismissed.

41. Workers are made redundant.

IV.3.11 Complements among close friends are characterized in English with understatement, whereas they are characterized with exaggeration and even hyperbole among speakers with greater social distance

42. Your Blouse is nice.

43. Your blouse is fantastic. In Arabic, exaggerated compliment and metaphor are used among close friends too:

44. طالع كيكه .

Conclusion

Politeness is related to many variables such as the inter-personal, social, and cultural aspects of Communication.

In order to express politeness, various linguistic devices or markers are used. Such markers are classified in this paper into three basic categories: lexical, grammatical, and rhetorical markers.

the classification established possible in relation to English, Arabic, and Kurdish. One may, therefore, claim that His Classification may be applicable to most if not all languages of the world, but this has to be confirmed by future research.

It has also been found that the three Languages under investigation reflect. a highest degree of similarity in the

area of rhetorical markers, as all of them make use of such rhetorical features as the consultative style. (in requests), the expression of inability rather than unwilling (when rejecting an offer or invitation), of gambits (expressing togetherness), downtowners such as introductory expressions of op-logy or self-humbling before Criticizing or disagreement with the addressee, grounders to indicate the speaker's intention for his reason (5) for the Speech act. The three languages also reflect some similarity I al markers acts as politeness the use in relation to much speech greeting, leave - taking, thanking, etc The least similarity among the three languages seems to be in the area of grammatical markers. Arabic and Kurdish, however, seem to share a higher degree of similarity in the use of politeness markers which is due to a higher degree of social and cultural interaction between them.

Such a multi-dimensional subject requires detailed research concerning such interdependit issues as "politeness and formality", "politeness and culture", "politeness and sex", "politeness and age" etc.

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