

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
University Center "Salhi Ahmed" Naama
Department of Foreign Languages
Section of English



**Gender Differences Influence on Using
Politeness Expressions in the Speech Act
of Requesting: Case of Naama Speech
Community.**

Dissertation submitted to the Department of Foreign Languages in
Candidacy for the Requirement of the Degree of "Master" in
Applied Linguistics.

Presented by:

Miss. Somia SMAHI

Supervised by:

Mrs. Anissa MBATA

Board of Examiners

Academic Year: 2016/2017

Dedication

I dedicate this work to my beloved parents for their endless love, support, and prayers.

May Allah shower their lives with love and blessing. Many thanks are addressed

to my siblings, sisters-in-law, cousins, and a special thank goes to my dearest

niece Aicha for her help. *I* would like to express my sincere gratitude to

all my friends and groupmates for their advice and suggestions

whenever I needed them, especially Zineb DJEZZAR,

Khadidja DAYM, Imane BENCHRIF, Zahra

KHEDIMI, Khadidja BONOUAR,

Nadjet HAKOUM, Moncef

BENDBICH and Djamel

AISSAOUI

Somia SMAHI.

Acknowledgements

*F*irst and foremost, all praise is due to Allah for his care, guidance and help to accomplish this simple work. And to whom I owe everything.

I am heartily thankful to my supervisor, Mrs. *Anissa MBATA* for her constant help, support, and patience throughout the completion of this thesis.

*M*y utmost gratitude goes to the jury members who have devoted their energy and precious time to read and assess this dissertation.

I would like to extend my warmest gratitude to the staff and all the teachers of the English department who taught me last and this year, especially Ms *BAGUI*, Mrs *BELAID*, Mrs *ELHADJ-SAID*, Mrs *HESSAIN*, Mrs *KEBIRI*, Mrs *SEBAGH*, and Mr *SABER*.

A special thank is to all the informants for devoting their time to read and answer my questionnaire.

Somia SMAHI.

Abstract

The present study aims at examining the effect that gender has on politeness use when making requests in both single and cross-gender interaction in Naama speech community, which is situated in the South West of Algeria. It also explores if there any differences between different age groups from both genders when displaying requests. In addition, it tries to find out the reasons behind gender different uses of politeness expressions in the speech act of request. This work is mainly based on Brown and Levinson's Model of Politeness. Data were collected through observation and recording, in addition to questionnaire. Observation and recording take place in different social settings in Naama where a large number of people are interacting. The questionnaire is administered to a sample among the target population; who have been randomly chosen from different ages and educational levels. The findings revealed that the majority of females use politeness expressions in requests more than males. Both genders use different strategies in realizing the speech act of request; those strategies are the same as the ones proposed by Brown and Levinson (1987) in their Model of Politeness. This study has also provided valuable information about the possible factors that contribute in gender-related differences in linguistic politeness use.

List of Abbreviations and Acronyms

AA	Algerian Arabic
BOR	Bald On Record
CP	Cooperative Principle
D	Social Distance
Fs	Females
FTAs	Face Threatening Acts
H	Hearer
Ms	Males
MSA	Modern Standard Arabic
NGF	Negative Face
NGP	Negative Politeness
OFR	Off Record
P	Power
PP	Politeness Principle
PSF	Positive Face
PSP	Positive Politeness
R	Ranking of Impositions
S	Speaker

List of Phonetic Symbols

1. Consonants:

Phonetic symbols	AA Script	AA Lexeme	English meaning
/ b /	ب	/ bæɾija /	I want
/ t /	ت	/ tgu:lili /	You will tell me
/ e /	ث	/ eawm /	Garlic
/ ʒ / - / dʒ /	ج - ج	/ ʒu:z / - / dʒu:z /	coconut
/ h /	ح	/ hlɪb /	Milk
/ x /	خ	/ xti /	Sister
/ d /	د	/ drahəm /	Money
/ ð /	ذ	/ hæð /	This
/ r /	ر	/ ru:hi /	Go
/ z /	ز	/ zi:t /	Oil
/ s /	س	/ sti:lu /	Pen
/ ʃ /	ش	/ ʃhæl /	How much
/ ʂ /	ص	/ ʂahi:ti /	Thank you
/ q /	ض	/ fqalak /	Please
/ t̪ /	ط	/ t̪ajara /	plane
/ d̪ /	ظ	/ d̪alma /	Darkness
/ ʕ /	ع	/ ʕandæk /	Do you have
/ x /	غ	/ bæɾija /	I want
/ f /	ف	/ fqalak /	Please
/ q /	ق	/ qarʕa /	Bottle
/ g /	ڭ	/ gɪʃi /	Counter services
/ k /	ك	/ kɪfæʃ /	How
/ l /	ل	/ lati:f /	Kind

/ m /	م	/mæʃliʃ /	It is ok
/ n /	ن	/ nrsəl /	Send
/ h /	ه	/haki:/	Take
/ w /	و	/ wsaqsi /	Ask
/ j /	ي	/ jʃæwnæk /	Help you

2. Vowels :

Phonetic symbols	Examples	English meaning
/ ʔ /	/ mæʔ/	Water
/ ə /	/ drahəm /	Money
/ æ /	/ kɪfæʃ /	How
/ i /	/ lgiʃi /	Counter services
/ a /	/hna /	Here
/ ʊ /	/ duba /	Female bear
/ i: /	/ zi:t /	Oil

3. French phonetic symbols :

Phonetic symbols	Examples	English meaning
[y]	[ʒ y]	Juice
[p]	[pitza]	Pizza

List of Figures

Figure 2.1: The Stratification of Informants in Terms of Age and Gender.....	30
Figure 2.2: The Distribution of Participants in Relation to Educational Level.....	32
Figure 2.3: Accepting Advices Presented in an Unpleasant Way and Publically.....	33
Figure 2.4: Distinct Feeling when Being Advised in Private.....	34
Figure 2.5: Requesting Expressions in Single and Mixed-Gender Interaction.....	35
Figure 2.6: Views and Attitudes toward Males' Use of Politeness Expressions in Requests	36
Figure 2.7: The Degree of Using Politeness Expressions when Requesting.....	37
Figure 2.8: Women's Uses of Politeness Expressions in Requests more than Males.....	38
Figure 2.9: The Influence of Tiredness and other Factors in the Use of Politeness Expressions.....	
Figure 2.10: Considerations of Others' Negative Face when Requesting.....	39
Figure 2.11: Gender and Age Influence on the Use of Politeness Expressions in Requests.....	39
Figure 2.12: The Impact of Educational Level on Politeness Expressions' Uses in Requests.....	40
Figure 2.13: Gender's well behaving in single and cross-gender interaction.....	41

List of Tables

Table 2.1: The Stratification of Informants in Terms of Age and Gender.....23

Table2.2: The Distribution of Participants in Relation to Educational Level.....24

Table of Contents

Dedication.....	i
Acknowledgements.....	ii
Abstract.....	iii
List of Abbreviations and Acronyms.....	iv
List of Phonetic Symbols.....	v
List of Figures	vii
List of Tables.....	viii
Table of Contents.....	ix
General Introduction.....	1

CHAPTER ONE: Literature Review

1.1. INTRODUCTION.....	6
1.2. LANGUAGE VS DIALECT.....	6
1.3. LANGUAGE AND GENDER.....	8
1.3.1. Sex and Gender.....	9
1.3.2. Language and Gender Approaches: Brief View.....	10
1.4. POLITENESS.....	13
1.4.1. Definition of Politeness.....	13
1.4.2. Linguistic and Non-linguistic Politeness.....	14
1.4.3. Requesting as a Speech Act.....	14
1.4.4. Theoretical Works on Politeness.....	15
1.4.4.1. Lakoff's Theory on Politeness.....	15
1.4.4.2. Leech's Maxims of Politeness.....	16
1.4.4.3. Brown and Levinson's Model of Politeness.....	17
1.5. POLITE REQUEST AND GENDER.....	19
1.6. CONCLUSION.....	20

CHAPTER TWO: Data Collection and Findings

2.1. INTRODUCTION.....	23
2.2. POPULATION AND SAMPLING.....	23
2.3. RESEARCH INSTRUMENTS.....	25
2.3.1. Participant Observation and Recording.....	25
2.3.2. Questionnaire.....	25
2.4. RESEARCH RESULTS.....	27
2.4.1. Participant Observation and Recording Results.....	27
2.4.2. Questionnaire Results.....	29
2.4.2.1. Quantitative Results.....	30
2.4.2.2. Qualitative Results.....	41
2.5. DATA INTERPRETATION.....	43
2.5.1. Participant Observation and Recording Results Interpretation.....	43
2.5.2. Questionnaire Results Interpretation.....	44
2.6. GENERAL RESULTS INTERPRETATION.....	46
2.7. CONCLUSION.....	47
GENERAL CONCLUSION.....	49
BIBLIOGRAPHY.....	52

APPENDICES

I- OBSERVATION ANRECORDING

II-QUESTIONNAIRE

General Introduction

General Introduction

Inquiries on language and gender have attracted a noticeable attention amongst researchers who were interested in exploring what characterized men's speech from women's one. Lakoff (1973) is considered among the pioneers who have tackled this issue through her paper turned book *Language and Woman's Place* (1975, 2004). Since then, a multitude of studies have been conducted during the 70's and early 80's. Fishman (1980) as well as was interested in this area of gender's linguistic behavior differences and she has explained women's struggles in how to repair conversation breakdown through the use of the idiomatic expression 'you know' despite men's silence. Therefore, females commonly maintain conversation in cross-gender interaction. This movement has extended to politeness and gender.

Politeness can be expressed either linguistically or non-linguistically (or both). The former refers to verbal communication, and the latter is concerned with other aspects of communication such as: body language (Lakoff, 1973). The area of linguistic politeness has grown noticeably with the work of Lakoff in 1970's and those of Brown and Levinson in the 1980's. Many studies on whether women are more linguistically polite than men , and the possible factors for why this could be true have been conducted by theorists as Brown and Levinson, Lakoff, Montgomery and many others.

The study of linguistic politeness usually goes hand in hand with speech acts (Searl 1979; Brown and Levinson 1987; Mills 2003). Request is one of the speech acts. It is ranked by researchers as Brown and Levinson (1987) amongst the acts that threaten the hearers' willingness of being free and not being obliged to take decisions or do actions addressed by the speaker, i.e., the hearers' negative face (Brown and Levinson 1987).

Since linguistic politeness can be measured by the amount of verbal work, several studies have been conducted on gender and polite requests. Those studies aim at investigating which gender (male/female) use politeness expressions excessively. Lakoff (1975) claims that men use less compound requests than women, and women use more tag questions than men in their requests in order not to force agreement on the hearer.

Some researchers have tried to find out the reasons beyond the possible differences between males and females' use of polite requests in either single or mixed-gender interaction. In this sense, Montgomery (1995) has stated that the sex of the interviewer is one of the factors that lead the speaker to select the way of expressing requests either politely or not.

Many studies are drawn upon to investigate men's and women's talk in expressing requests. Hence, this study attempts to answer the following research question:

To what extent do gender differences affect the use of politeness expressions in requests among males and females in Naama speech community?

This question aims at testing the following hypothesis:

Gender as a social factor has an indispensable influence on using politeness expressions. Females may use politeness expressions in requests more than males.

Other sub-questions are important to be examined:

1. Are there any differences in using politeness expressions when requesting in single gender conversation?
2. What are the reasons behind the possible differences in using politeness expressions between males and females?

This research has been conducted in order to test these sub- hypotheses:

- 1- Within the same gender we may find degrees and levels in using politeness expressions in requests according to the addressee.
- 2- Gender-related differences in using politeness expressions when requesting may be resulted from psychological, social, educational and religious factors.

This research work is structured along two chapters. The first one is devoted to the theoretical part of this study. It reviews the main key-concepts and previous literature review on the topic. Whereas, the second part is purely practical since it presents the sample of population and the research methods; observation and questionnaire. Then, the gained data will be analyzed both quantitatively and qualitatively then interpreted.

Chapter One:

Literature Review

Chapter One

Literature Review

1.1. Introduction

1.2. LANGUAGE VS DIALECT

1.3. LANGUAGE AND GENDER

1.3.1. Sex and Gender

1.3.2. Language and Gender Approaches: Brief View

1.4. POLITENESS

1.4.1. Definition of Politeness

1.4.2. Linguistic and Non-linguistic Politeness

1.4.3. Requesting as a Speech Act

1.4.4. Theoretical Works on Politeness

1.4.4.1. Lakoff's Theory on Politeness

1.4.4.2. Leech's Maxims of Politeness

1.4.4.3. Brown and Levinson's Model of Politeness

1.5. POLITE REQUEST AND GENDER

1.6. CONCLUSION

1.1.Introduction

Investigating the way how men and women use politeness strategies in their interactions has been of interest in many fields of study such as: linguistics, pragmatics, and sociolinguistics. Researchers in those fields have noticed dissimilarities between men's and women's language and politeness strategies in both single and mixed-gender interactions. For instance, women use tag questions as a politeness strategy more often than men do (Lakoff 1975). Such differences have raised researchers' curiosity to inquire whether there is a correlation between linguistic politeness and gender or not.

In this regard, this chapter is devoted to provide an overall explanation of the main concepts and technical terms that are connected to this research. It sheds light on the main works and studies on language, linguistic politeness in requests and gender.

1.2. Language Vs Dialect

What chiefly distinguishes human beings from animals is the way how to communicate and express thoughts, feelings and experiences among the members of any given social group using language. In this respect, Sapir (1921:3) states that: **“Language is a purely human and non-instinctive method of communicating ideas, emotions and desires”**. In other words, language is a feature that characterizes human beings only and by which they communicate to express their wants and needs. Similarly to Sapir's view, Goldstein (2011:294) affirms that language contains sounds and symbols that allow humans to express their emotions and ideas.

An understanding of the differences between language and dialect has attracted a noticeable and considerable attention among theorists who have stated various views on this key issue aiming at revealing the unseen puzzle beyond the dichotomy (language/dialect).The latter, at first glance, may seem easy to be determined, but in fact it is not. In this vein, Haugen (1966: 922) states that: **“language and dialect are ambiguous terms [...]. They represent a simple dichotomy in a situation that is**

almost infinitely complex". This simply implies that providing clear, unified, and standard distinction between language and dialect is absolutely uneasy to be recognized.

The term dialect dated back to 1570 and originated from the Latin word *dialectus* which means 'way of speaking'¹. Coetsem (1992:16) points out that 'dialect' and 'language' are similar concepts when they are used to refer to the verbal communication system. This view is deeply explained by Haugen (1987: 15): **"One's man dialect is another man's language"**. In other terms, dialect and language both are used by humans as means of communication, it is possible to find a variety that is considered as a language in one society and as a dialect in another one. However, in a ranking evaluation, according to Haugen (1966:922), dialect is low in rank and subordinate unlike language which is high in rank and superordinate.

As a concept, dialect has been defined from different perspectives, among which is linguistics and sociolinguistics. According to Wells (1982:3): **"In linguistics the term is applied, often in a rather vague way, to any speech variety which is more than an idiolect² but less than a language"**³. In other terms, dialect is more than a variety of speech that is spoken by each individual speaker of a language but it is less in rank and status than language. Edward (2009:63) views dialect as a speech variety that is distinct from other dialects in terms of lexis, grammar rules, and pronunciation. In this respect, Crystal (1997:114) states that dialect is: **"A regionally or socially distinctive variety of language"**. One should note that, within the same language many dialects may exist and are variant in lexis, grammar, and pronunciation depends on different social, geographical and many other factors. For example, the Algerian and the Gulf countries' dialects; each has its own distinct lexis, grammar, and pronunciation despite the fact that both of them are derived from the same language that is 'Arabic'. These differences are resulted from geographical, historical and other factors.

¹ Online Etymology Dictionary, Douglas Harper.

² Idiolect refers to the speech habits peculiar to a particular person. (English Oxford Dictionary)

³ Cited in Coetsem (1991:16)

Moving deeper, in an assumption to provide a distinction between language and dialect, Haugen (1966:923) points out that ‘language’ is a ‘superordinate’ term to ‘dialect’, i.e., it is higher and independent term that does not require a reference to its related dialects when it is used, whereas any ‘dialect’ is ‘*meaningless*’ if it is not implied under the language to which it belongs. He further states that: **“Every dialect is a language but not every language is a dialect”** (1966:923); for instance, when speaking about the Algerian Arabic (AA), one should mention the language from which it is derived that is Modern Standard Arabic (MSA); however, MSA can be used without a reference to AA or its other dialects. This status of ‘superordinate’ gives language ‘validity’¹ among its users from different speech communities while dialect, in most cases, has ‘*no actual validity*’ beyond the speech community in which it is used. Haugen (1966: 923) sums up this issue by stating that:

Language can refer either to a single linguistic norm or to a group of related norms [...]. A dialect is then any one of the related norms comprised under the general name of language

Thus, this statement draws the link between language and dialect, and then dialect is a variety of language. Dialects can become standard languages under the process of standardization².

1.3. Language and Gender

Is men’s and women’s speech similar or different? The answer to this question is of interest in the study of sociolinguistics which tries to investigate the way how men and women use language. Hence, the focus on this research will be on gender linguistic differentiation. As quoted in Montgomery (1995:147), Coates (1986:161) argues that: **“Speech is an act of identity: when we speak, one of the things we do is identifying ourselves as male or female”**, i.e., speakers’ speech identifies their identities either as males or females since men and women use language in different

¹ The quality of being logically or factually sound, soundness or cogency. (English Oxford Dictionary)

² A process whereby a variety of language acquires publicly recognized and fixed norms.(Trudgill,1992:17)

ways. In this respect, Fishman¹ (1980) has noticed that women's contribution in conversation is greater than men's contribution by trying to maintain conversations through asking questions, raising topics and using hedges². In this light, Lakoff (1975:16) claims that women use tag questions more than men as a tool to give the hearer freedom of choice and not to impose him to agree with the speaker's view. In the same line of thought, Tannen (2008:7) states that boys in their interactions use direct styles as orders unlike girls who tend to give options and suggestions instead of giving orders. According to Fishman (1980), women's and men's personality in addition to the way they are raised and socialized are among the reasons behind gender linguistic differences. In this spirit, Lakoff (1975) has stated that women from their childhood are asked to be '*little ladies*' (p11), and are prevented to use vulgar words since it is unacceptable and rejected by the society. This later, however, is tolerant with boys who are allowed to use such words.

1.3.1. Sex and gender

Sex and gender have received remarkable debates among researchers on whether they have the same meaning so they can be used interchangeably or they are distinct concepts.

As Sadiqi (2003 :2) states, the term 'gender' has been used in different domains. It was first used in linguistics and other social studies. From a linguistic standpoint, gender has been used to refer to masculine and feminine grammatical categories (e.g.: he, she, actor, actress...etc).

However, the debate was on the nature of gender use and reference in social studies. The essentialist and the constructionist³ views, which have a great impact on the theoretical studies on language and gender, have viewed gender differently. The essentialists used 'gender' to refer to 'biological sex', according to them gender is

¹ Cited in D. Cameron (Ed.), *The feminist critique of language: A Reader*, (pp. 253-258)

² Hedges are linguistic forms as: 'sorta', 'kinda', 'you know', 'I guess', 'I wonder'. Its usage is supposed to reflect the general insecurity of the speaker. (Fishman 1980)

³ From a historical point of view, the essentialist view preceded the constructionist view (Sadiqi 2003)

generic global category unlike the other social variables (as: age, social class ...etc), **“... hence was not seen to require theoretical explanation”** (Bucholtz, 2002: 34) since it is unchangeable in their view. Constructionists, on the other hand have conceptualized gender as ‘constructed’ and integrated with other social variables (Sadiqi 2003).

From the 1980s onward, as Bucholtz has pointed, there was a shift in terminology from ‘sex’ to ‘gender’ inspired by the feminist movement which has differentiated between ‘sex’ as a ‘biological fact’ and ‘gender’ as a ‘social and cultural constraint’. In the same stream of thought, Montgomery (1995 : 148) argues that : **“ The genetic code may determine our sex ; but social codes provide us with a repertoire of behavior which defines our gender ”**. Similarly to Montgomery view, Bucholtz (2002 :37) provides clear distinction between sex and gender by stating that sex refers to :

The biological differentiation of individuals into a dichotomy between female and male in contrast to gender which refers to the social differentiations of individuals within a continuum between feminine and masculine.

Bucholtz’s view demonstrates that sex and gender are distinct concepts; the former based on the biological nature of individuals as males or females whereas the latter refers to their social elaboration.

Therefore, when studying language from a sociolinguistic perspective, sex and gender are considered as two dissimilar concepts. The former refers to the biological state of human beings either as males or females whereas the later represents the human beings’ character as it is elaborated under the influence of many factors such as society and culture as it is affirmed by Simone de Beauvoir (1949:285), in her book entitled “Le Deuxième Sexe” **“One is not born, but rather becomes, a woman”**. She explains her view more by stating that: **“Gender is not innate, [...] but provides roles into which we are socialized into adopting in accordance with our biological sex ”**(1949:286) (Translated by Judith Thurman, 2010:14). In other terms, gender refers

to complex norms that are given to one biological sex or another by their society and culture.

Thus, sex is shared by all humans either as males or females; however, gender differs, i.e., not all humans have the same degree of masculinity or femininity. For example, in the case of transgender; some individuals' sex is male, i.e., innately born as males, but their gender is identified in the society as females and vice versa.

1.3.2. Language and gender approaches: brief view

A bunch of research on the nature and the existence of differences between men's and women's talk have been conducted. In one of Jespersen's monographs (1922), there is a chapter entitled "The Woman"¹, in which he (1922:242-247) expresses his opinion concerning gender differences in using language. He argues that:

Easy slipshod style is the only one recognized for ordinary women [...] there is a danger of the language becoming languid and insipid if we are always to content ourselves with women's expressions [...] women more often than men break off without finishing their sentences because they start talking without having thought out what they are going to say.

Jespersen (1922) makes it clear that women lack precision in their speech because they often use what is known as intensifier². Lakoff (1975: 54) agrees with Jespersen's view and states that **"the use of the intensive 'so' is more frequent in women's than men's language"**. She has also claims that women pay more attention to correctness which she refers to as '*hypercorrect grammar*' (p76) than men do. The reason for this might be their willingness to be highly valued in society. In this vein, Holmes (1995:2) points out that: **"Women use language to establish, nurture and develop personal relationships [...] men use language as a tool for obtaining and conveying information"**. In other terms, men's and women's uses of language differ, i.e., women

¹ Chapter 13 , pp. 237-254

²A word, especially an adjective or an adverb, for eg so or very, that makes the meaning of another word stronger. (Oxford Learner's Dictionary)

use language as a tool to create and shape relationships with others while men consider it as a mean of exchanging information.

As described by Lakoff (1975), women's speech is often described as tentative since they frequently use tag questions and hedges - more often than men - such as: "kinda", "sorta" or "you know". Generally, the use of such hedges is a sign of lacking self-confidence or being uncertain about given information. Thus, according to Lakoff (1975) women use hedges because they are **"Socialized to believe that asserting themselves strongly is not nice or ladylike, or even feminine"** (Lakoff, 1975:54). In other terms, women use hedges as means to lessen the possible unfriendliness or unkindness. In addition, they think that using direct style is not feminine but rather a masculine feature

Many researchers have paid an ample attention to the study of gender-related differences in language use. Hence, various studies and approaches have been emerged trying to provide fertile soil for investigating gender-related differences in language use and explaining the reasons behind those differences. Those approaches can be classified into two main categories: modern approach and post modern approach (Cameron: 2005). The former, refers to the Deficit and the Dominance theories in addition to others, whereas the latter refers to a number of theories among which is the Cultural Model.

Jespersen is one of the most supporters of the 'Deficit Theory'. His expressions characterized women's speech as **"easy slipshod style"** (p.242), **"languid and insipid"** (p.247), **"smaller vocabulary"** (p.248 -253), **"hyperbolic"** (p.250), **"stop-short"** (p.251). In short, 'deficit' stands for females' lack in language, as it is stated by Cameron (1990:14): **"Women's ways of speaking are, either by nature or nurture, deficient in comparison to men's"**. In relation to this Sadiqi (2003: 4) notes that:

In this theory , given that the vital force of language was with men.
Women were but a diminished copy of the original man : Adam.
Consequently, women's language was an imperfect , deviant , and
deficient gloss of men's.

Hence, the 'Deficit Theory' demonstrates that women's speech is deficit and lacks many features unlike man's speech. For example, in some cases women do not find words to express their states and ideas.

The 'Dominance Theory'; however, or what is also called 'Power-Based Theory' stands for men's power and dominance of women. Females' submissive role in society has been reflected in language according to those who believe this to be the truth. Lakoff is considered as the mother of the "dominance theory". This theory claims that in cross-sex interaction males are more likely to yield the floor and interrupt than females. This theory is related to the notion of 'power'. Accordingly, Sadiqi (2003: 6) states that: **"Linguistic differences between men and women were triggered by inequitable power relations between the two sexes"**. In other words, men's dominance and superiority in society over women are reflected on their speech; that is why women are obliged to show qualities of weakness and are subordinate to men. Thus, Lakoff (1975:82) has described women's language as '*language of powerlessness*'.

However, the last decade has witnessed a shift in the study of language and gender from modern approach to post-modern approach. Many models and theories have been emerged under the umbrella of the post-modern approach, among which is the Cultural Model. It is based on the assumption that gender differences are related to culture. The advocates of this approach; Maltz and Borker (1982:53) argues that this approach is focusing on cultural differences between males and females in the course of mixed-gender interaction rather than focusing on power or psychological differences. In other words, males and females differ in their way of thinking and how interpreting things. Thus, they use language differently.

To sum up, the post modern approach looks at gender and linguistic behavior as something that people do or perform, as it is asserted by Cameron (2005:484) **“gender identities and gendered behaviors are produced in an ongoing manner : gender is something you do or perform”**. However, the modern approach viewed gender as a behavior that people acquire or possess (Cameron, 1989).

1.4. Politeness

Politeness has been the area of extensive research in the field of linguistics for more than thirty years ago (Lakoff, 1975). Since then, a multitude of studies on politeness have been conducted to identify and explain different concepts and strategies that are related to it.

1.4.1. Definition of politeness

Politeness is a social demand as it is stated by lakoff (1975: 64): **“Politeness is developed by societies in order to reduce friction in personal interaction”**. In other terms, in the course of social interaction, interlocutors need to use some politeness strategies for communicating effectively and in a respectful way to meet the counterparts’ expectations and avoid causing offence in communication. This view has been deeply explained by Grundy (2000:151) who defines politeness as: **“The term we use to describe the extent to which actions, including the way things are said, match addressees’ perceptions of how they should be performed”**. In the same vein, Holmes (1995:5) goes further and argues that: **“Politeness will be used to refer to behavior which actively expresses positive concern for others, as well as non-imposing distancing behavior”**. She (2003:53) has also stated that power and politeness are crucial at work place for getting things done well. Yule (1996: 60) along the same line, defines politeness as **“showing awareness of and consideration for another person’s face”**, i.e., taking into account others’ public image and trying to save it by avoiding what may threaten it. According to Reiter (2000:1), politeness is

not an innate trait of human beings; it is rather an acquired behavior through the process of socialization.

1.4.2. Linguistic and non-linguistic politeness

Politeness can be shown in a variety of ways either linguistically, non-linguistically or a variety of both. As its name indicates, linguistic politeness is related to language, i.e., showing degrees of politeness through words and oral expressions whereas non-linguistic politeness refers to non-uttered polite behavior but it is rather exhibited non-linguistically as using gestures by body, i.e., body language. According to Lakoff (1975), Linguistic politeness is concerned with verbal communication while non-linguistic politeness refers to other aspects of communication such as body language.

1.4.3. Requesting as a speech act

Speech acts are regarded as actions that use language as a mean to communicate a given message. In this respect, Yule (1996: 47) affirms that: **“Speech act is an action performed via utterances which has more specific labels such as: apology, complaint, compliment, invitation, promise or request”**. Any Speech act consists of three related acts. Locutionary act; according to Yule **“It is the basic act of utterances [...] a sentence with grammatical structure and meaning [...] in short, it is the literal meaning of the utterance”**. Illocutionary act, on the other hand refers to the communicative force or function of the sentence. Whereas, the perlocutionary act refers to the assumption that the hearer will recognize and the effect the speaker intended (Yule: *ibid*).

The speech act that will be dealt with in this research is request. The speech act of requesting is considered as the most widely examined act. A request belongs to the category of directives. It is composed of an illocutionary act in which the hearer is expected to perform and do the actions which are asked by the speaker (Searle 1979:13). Thus, this type of speech act is ranked among the most threatening acts

because it threatens the addressee's face (Brown and Levinson 1987). As an attempt to lessen the impact of any requesting act, the speaker may modify his utterances either internally or externally. According to Sifianou (1997: 158):

Internal modification devices refer to those linguistic elements that appear within the same request act in order to intensify its force, whereas external modification devices appear in the immediate linguistic context surrounding the request act.

As Sifianou (1997) states that there are different ways to lessen the threats that may result from the speech act of requesting. Such ways or strategies can be either internally and within the same utterance of request as in the following example: would you *probably* pass salt for me, please? , or externally and at the boundary of the requesting act, e.g. could you switch on the light for me? , *my hands are wet*.

The study of linguistic politeness usually goes hand in hand with speech acts (Searle 1969 ; Leech 1983; Brown and Levinson 1987 ; Mills 2003)

1.4.4. Theoretical works on politeness

Many lights have been spotted on the study of politeness and its major related concepts. Therefore, a vast number of theories and models have been introduced on the topic. The most renowned ones are those of Lakoff (1975), Leech (1983), and Brown and Levinson (1987) .The cooperative principles and maxims of Grice (1975) pave the way for other researchers to study the phenomenon of politeness.

1.4.4.1. Lakoff's theory of politeness

In her book "Broadening The Horizon of Linguistic Politeness", Lakoff (2005) explains the importance of being polite for better communication outcomes. She also points out to the fact that men and women speak and use language differently.

Lakoff is well known for her book "Language and Women's Place" (1975). In part two of the book "Why Women are Ladies?" , she has tackled the 'Forms of

Politeness' (1975: 64) and 'Women and Politeness' (1975: 73). She has noticed that speakers violate the maxims of Grice¹, then she has suggested three rules of politeness: **“(1) Formality: keep aloof, (2) Difference: give options, (3) Camaraderie: show sympathy”** (1975:65). According to Lakoff, each of the previous mentioned rules serve a crucial role in the course of a successful and harmless communication. Applying the first rule '*keep aloof*' used when there is a distance (D) between the speaker (S) and the hearer (H), and the superiority or power (P) of one of them over the other. Thus, they should use formal expressions to avoid problems in communication. The second rule '*give option*' provides the hearer with feeling of independence to take decisions freely without being forced by the speaker; for instance, giving the hearer choices as the right to accept or refuse; i.e., the hearer is not obliged to agree with the speaker's views; he may have a different opinion. In the third rule which is '*Show sympathy*', intimate expressions are used to express friendship or camaraderie.

1.4.4.2. Leech's Maxims of Politeness

Leech was influenced by Grice's Cooperative Principle (CP) (1975) which is a combination of four maxims: quality, quantity, relation, and manner. Thus, Leech has introduced Politeness Principle (PP) (1983) that encompasses six maxims:

1. **Tact Maxim:** minimize cost to *other* and maximize benefit to *other*.
2. **Generosity Maxim:** minimize benefit to *self* and maximize cost to *self*.
3. **Approbation Maxim:** Minimize dispraise to *other* and maximize praise to *other*.
4. **Modesty Maxim:** minimize praise to *self* and maximize dispraise to *self*.
5. **Agreement Maxim:** minimize disagreement between *self* and *other* and maximize agreement between *self* and *other*.

¹Maxims are “ general principles thought to underline the efficient use of language, and which together identify larger general principles, such as: The Cooperative Principle and The Politeness Principle” (Crystal 1992:76)

6. **Sympathy Maxim:** minimize antipathy between *self* and *other* and maximize sympathy between *self* and *other*.

(Leech, 1983:132)

The role of the PP, as stated by leech (1983:82) is: **“to maintain the social equilibrium and the friendly relations which enable us to assume that our interlocutors are being cooperative in the first place”**. In other terms, what can be concluded from the above maxims is that in social interactions, one should positively focus on the other part - addressee- more than one’s self. According to Leech, CP and PP complete each other.

1.4.4.3. Brown and Levinson’s model of politeness

Brown and Levinson’s (1987) study into politeness based its main concepts on Grice’s Cooperative Principle. They assume that **“no deviation from rational efficiencies without a reason” (1987: 5)**. In other words, in the course of interaction, when participants violate one of the rules or maxims of better interaction, there must be a reason for that.

Brown and Levinson have adopted the term “face” from Goffman (1967). As it is cited in Mills (2003:213) , Goffman defines face as : **“ the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact”**. In the same respect, Brown and Levinson (1987) claims that the concept ‘*face*’ is : **“ the public-self image that every member wants to claim for himself and that people cooperate in maintaining face in an interaction”** , i.e., every one in a society has a face or public image that should be taken into account in interactions because it is very sensitive that can easily be lost , maintained or enhanced , and the role of the speaker is to help his counterpart to maintain and enhance his face. According To Brown and Levinson, faces are of two types: positive face (PSF) and negative face (NGF). The former refers to people’s wants of being accepted and loved by others, their desire of having the feeling of

belongingness and closeness to others, whereas the later refers to people's desires of being free and not being imposed to do things that they do not want to do.

There are some actions that threaten '*the face*' -either PSF or NGF- of both the S and the H and may result in its loss, such as: ordering, advising, accepting offers, and criticizing...etc (Brown and Levinson, 1987). Brown and Levinson (1987) referred to those actions as "Face Threatening Acts" (FTAs), and they have suggested some strategies to lessen the FTAs in interactions. However, the use of these politeness strategies depends on three social factors /variables:

1. The D between the participants.
2. Dissimilarity between the P of the S and the H.
3. The cultural status and position of the speech act (how threatening or dangerous it is in a specific culture), which Brown and Levinson (1987:74) referred to as ranking of impositions (R)

The speaker should attentively select the appropriate strategy to reduce FTAs. Those strategies, as mentioned in Brown and Levinson's Model of Politeness (1987), are as follow:

1. Bald on Record (BOR): In this strategy the speaker utters his act in the most clear and direct way, and usually used when people know each other so no need to maintain face and save public image. For example, an utterance from a father to his son: 'Give me that newspaper'. This utterance is addressed in a direct way as an order. Brown and Levinson(1987:94) suggested that the S uses this strategy to a H under two circumstances :

- a. When the danger of his face is very small.
- b. Where S is vastly superior in P to H.

2. Off Record (OFR): This is an indirect strategy .For example; a S produces the following sentence: 'Oh! I need to call mom urgently, but I don't have

credit'. Thus, this strategy implies an implicit request which is in this example: 'Could you lend me your mobile to call mom', unlike BOR strategy. In this strategy, speakers usually use hints, association clues, or metaphors...etc, instead of direct statements.(Brown and Levinson 1987)

3. **Positive Politeness (PSP):** It aims at reducing the hearer's PSF. It is like ordinary linguistic behavior between closest and intimate individuals. It is characterized by solidarity and the use of informal expressions. For instance; 'How about lending me your book?' . This example shows a kind of belongingness and closeness between the S and the H.

4. **Negative Politeness (NGP):** In this strategy, the speaker tries to minimize the interlocutor's NGF by avoiding imposing his will on him, i.e., giving the addressee freedom of action. It is characterized by the use of utterances that express formality and distancing. As in the following example, 'I'm sorry for irritating you, but could you please give me the phone number of the doctor that I asked you yesterday?'

1.5. Polite Request and Gender

Many theorists agree on the idea that women question in a more polite manner than men. Lakoff (1975) claims that, in requests women use tag questions more often than men aiming at giving the hearer the freedom of choice and to not force agreement on him. In the same wave, Holmes (1995) agrees that, in general, women in their requests do not impose orders on others. In her fieldwork in Tenejapa, Tannen (1993:147) has conducted a study on gender linguistic differences in expressing requests, she has found that women can be viewed to be more polite than men; men's speech is characterized by directness (giving orders) while women care to be polite with both intimates through the use of PSF and strangers by using NGP.

However, Mills (2003) criticized the previous standpoint -women speak in more polite way than men- by claiming that it is a **"stereotypically gendered"**. In the Preface of her book **"Gender and Politeness"**, she claims that: **"Gender and Politeness**

challenges the notion that women are necessarily always more polite than man [...] there are many circumstances when women will act just as impolitely as men”. In other terms, Mills disagree with Lakoff’s , Homles’ and Tannen’s claim that women request in more polite way than men , she argues that in many cases women use impolite language just as men do.

1.6. Conclusion

This chapter has provided the theoretical tray of the research and highlighted the main concepts that are related to gender and politeness. At the beginning, it has drawn a distinction between some related concepts, by citing their similarities and dissimilarities. Furthermore, it cites and presents the main works and findings on language and gender, then clarifies the relationship between politeness and gender especially in requests from different theorists’ points of view.

Chapter two:

Data Collection and Findings

Chapter Two

Data Collection and Findings

2.1. INTRODUCTION

2.2. POPULATION AND SAMPLING

2.3. RESEARCH INSTRUMENTS

2.3.1. Participant Observation and Recording

2.3.2. Questionnaire

2.4. RESEARCH RESULTS

2.4.1. Participant Observation and Recording Results

2.4.2. Questionnaire Results

2.4.2.1. Quantitative Results

2.4.2.2. Qualitative Results

2.5. DATA INTERPRETATION

2.5.1. Participant Observation and Recording Results Interpretation

2.5.2. Questionnaire Results Interpretation

2.6. GENERAL RESULTS INTERPRETATION

2.7. CONCLUSION

2.1. Introduction

Unlike the previous chapter which is theoretical, based on previous findings and works on the research topic, the present chapter is totally practical. Since the ultimate goal of this research is to investigate gender differences in using politeness expressions when requesting, a sample of population in addition to a set of research tools have been selected by the researcher aiming at reaching the ends of this study through testing the reliability and validity of the previous mentioned hypotheses and answering the research questions. The chosen data collection methods have provided us with data and results that have been analyzed and interpreted both quantitatively and qualitatively.

2.2. Population and Sampling

The sample of participants used in this study consists of 40 persons from Naama speech community aged between 15 to 96 years old. As the focus of this study is on gender differences in using politeness expressions when requesting, the researcher has decided to choose equal numbers from both sexes; 20 males and 20 females in an attempt to achieve transparency, credibility and validity. Those 20 males and females have been randomly selected from different educational levels. The following table clarifies how the informants are grouped:

Age	Gender		Total
	Males	Females	
15-25 years	04	07	11
26-40 years	12	07	19
+40	04	06	10
Total	20	20	20

Table 2.1: The Stratification of Informants in Terms of Age and Gender

The participants are classified into three categories according to age: the first category is ranged between 15 to 25 years; consists of 04 males and 07 females, whereas in the second category, there are 12 males and 07 females aged between 26 to 40 years, the last category consists of 04 males and 06 females who are more than 40 years.

The next classification of informants is concerning their educational status as it is shown in the following table:

Educational Level		Males	Females
Illiterates		02	00
l i t e r a t e s	Primary School	00	03
	Middle School	03	02
	Secondary School	09	04
	University	06	11
Total		20	20

Table2.2: The Distribution of Participants in Relation to Educational Level

As the table shows, the participants in terms of educational status are categorized into two classes: illiterates and literates. Among all the informants, two (02) males are illiterates. The literate class contains four distinctive levels: primary, middle, and secondary school, in addition to university level. There are three (03) females who have stopped studying at primary school level. Three (03) males gave up at middle school whereas two (02) females are still studying at middle school. Regarding the third level, which is secondary school, is composed of nine (09) males and four (04) females who either stopped at this level or are still students. The last level, which is university grade, encompasses six (06) males and eleven (11) females.

2.3. Research Instruments

The instruments that have been used in this study to collect reliable data needed in realizing this work are as follow: participant observation and recording, in addition to questionnaire.

2.3.1. Participant observation and recording

Since the ultimate purpose behind conducting this work is to study gender differences in using politeness strategies to realize requests among individuals in Naama speech community, the first tool which is participant observation has been used to collect raw data through spontaneous speech of individuals. The observation takes place in the following settings: post offices, shops and restaurants. Recording goes hand in hand with observation in this research in order to collect valid and reliable data. Furthermore, the researcher cannot pay attention and code every single utterance only through observation; that is why she used recording to note down all the details.

2.3.2. Questionnaire

Many researchers consider the questionnaire as an effective tool of gathering data for language studies. The questionnaire used in this study is divided into three main parts, one for personal information of the participants (age, gender, and educational level), the second part contains closed questions while the third one is consisted of open ended questions. Both second and third parts are devoted for questions that are required for serving the various needs and requirements in this study.

The questionnaire contains (19) questions that have been coded in dialectal Arabic (AA). Besides, these questions vary between open ended and closed questions. The questionnaire has been distributed by the research herself to randomly chosen informants in streets, shops, restaurants, administrations, and even at homes in the

speech community of Naama. The scope of the questionnaire can be summarized as follow:

• In question (01) and (12), the research aims at checking if age has an influence on using politeness expressions.

• The question (02), (08), (12) and (16) are designed to test the degrees of using politeness expressions between males or females.

• The question (03) and (13) seek for testing whether educational level has an impact on using politeness expressions or not.

• The question (04) aims at studying the impact of FTAs on the hearer in public, i.e. putting him in embracing situation in front of others.

• The question (05) is coded to check the influence of FTAs on the hearer but in private, not in front of others.

• The aim of question (06) and (14) is to investigate the differences in using politeness expressions in both single-gender and mixed-gender interaction.

• In question (07) and (17), the researcher seeks to check the influence of men's power and masculinity on using politeness expressions.

• The question (09) aims at studying whether or not women are stereotyped to be more polite than man.

• Concerning question (10), its aim is to test the influence of other circumstances or psychological factors as tiredness on using politeness expressions.

• In question (11), the researcher tries to test whether the S takes into account the H 's NGF or not.

• In question (15) the researcher tries to find out the different expressions when requesting in both types of social relationships, social distancing and intimacy between the S and the H.

• Question (18) aims at finding out the reasons that lead women to speak more politely than men when requesting or vice versa, according to the data.

• The question (19) aims at studying the reasons behind being linguistically polite or impolite (both gender).

2.4. Research Results

The following part of the research is devoted to the presentation and the systematic analysis of the data that are collected through observation and recording, in addition to questionnaire.

2.4.1. Participant observation and recording results

Since this research is related to individuals' daily interaction and the existence of politeness expressions in requests, it was necessary to make observations for the sake of getting pure data. The observation takes place in post offices, shops and restaurants.

Here are two examples in the post office, the first one is between a customer (female) and a worker (female), and the second dialogue is between two customers (females).

Dialogue 1:

Customer: /xti məʕlif tɒu:lili kifæʃ nʃamru: hæð lwarka bæxija nrsəl drahəm ?/
 (Sister, could you tell me how can I apply this paper, I want to send money?)
 Worker: /ru:hi lhæðak lgifi wsaqsi mafi hna. /
 (Go to that counter service and ask there)
 Customer: /saʕi:ti. /
 (Thank you)

Dialogue 2:

Customer 1: /xti məʕlif tsalfi:ni sti:lu: ? /
 (Sister, can you lend me your pen?)
 Customer 2: /haki:/
 (take)

{ Customer 1: Baraka lahu: fik
(May Allah bless you)

The results presented in the previous dialogues show that the customers use NGP strategies to request their addressees.

Another example from a shop is between a girl and shop assistant (male).

Dialogue3:

{ Girl: /sælæm xu:ja./
(Peace brother)
Shop assistant: /sælæm./
(Peace)
Girl: /mæfændkf zi:t zu:z lhind ? /
(Don't you have coconut oil?)
Shop assistant: /kajən wah./
(Yes, I have)
Girl: /fhæl?/
(How much is it?)
Shop assistant: 950 DA
Girl: /ʃaħa məʃli:f tmədli wəħda bʃaħ nəqaʃli fwija./
(Ok, can you give me one but reduce the price).

As it is shown in the above dialogues, the girl has used negation as a strategy to request. At the end of the dialogue, she has used NGP strategy to request the shop assistant to give her a bottle of coconut oil and lower the price.

The fourth and fifth examples have been observed and recorded at a restaurant. The former is between a male customer and a waiter while the latter is between two girls. It seems that they know each other very well.

Dialogue 04:

{ Customer: /xu:ja ʒɪbəlna zu:ʒ pi:tzæt./
 (Brother, give us two pizzas)
 Waiter: tæf 20 wəla 25?
 (Pizza of 200 DA or 250 DA?)
 Customer: tæf 20.
 (Of 200 DA)

Dialogue 05:

{ Girl1: / dɒba ʒɪbili: qarʃa ʒu:/
 (Bear, give me a bottle of juice.

The customer in the forth dialogue uses BOR strategy to request the waiter to give him pizza. Whereas the girl in the last dialogue requests another girl -who are probably friends or relatives- to give her juice using PSP strategies.

From the observations, it was noticed that the majority of the females in their requests use NGP with foreigners and PSP or BOR with those who know well. Some of them have also used OFR strategy. Most of the Males on the other hand use BOR in their requests, and a small proportion use PSP too.

2.4.2. Questionnaire results

The questionnaire comprises nineteen questions that were distributed to 20 males and 20 females from Naama speech community who have been randomly selected from different ages and educational status. The questionnaire is mainly divided into three parts; the first one is devoted for personal information of informants (age, gender and educational level), the second part contains closed questions while the last part embodies open ended questions. Both, the second and the third parts are designed to obtain data about the use of politeness expressions by males and females when

requesting. The results obtained are analyzed both quantitatively and qualitatively. In this regard, Johnston (2000:37) states that **“the analysis phase of sociolinguistics research is often quantitative as well as qualitative”**. Thus, the integration of both of them is needed for obtaining valid results.

2.4.2.1. Quantitative results

The quantitative analysis interprets the results in the form of charts and figures. The first question specifies the age of the participants as it is shown in the following diagram.

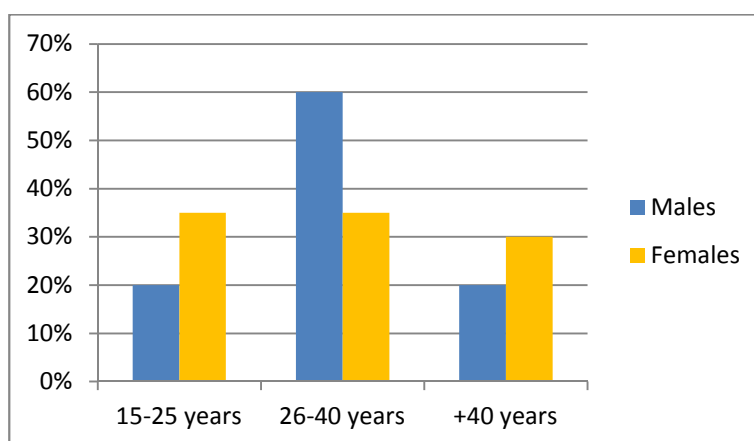


Figure 2.1: The Stratification of Informants in Terms of Age and Gender

As it is presented in the diagram, the informants are from different genders and are categorized in term of their age into three categories: young from 15 to 25 years, adults ranged between 26 to 40 years and elders more than 40 years. The first category is consisted of 20% males and 35% females, while the second category is composed of 60% males and 35% females, whereas the last category encompasses 20% males and 30% females.

The second question indicates the gender of the participants, and as it is mentioned before, the researcher has intentionally chosen equal numbers 20 males and

20 females to achieve transparency since the study's focus is on which gender uses more politeness expressions in realizing requests; males or females. Hence, the number of males as well as females is similar.

Question 03 classifies the participants according to their educational level.

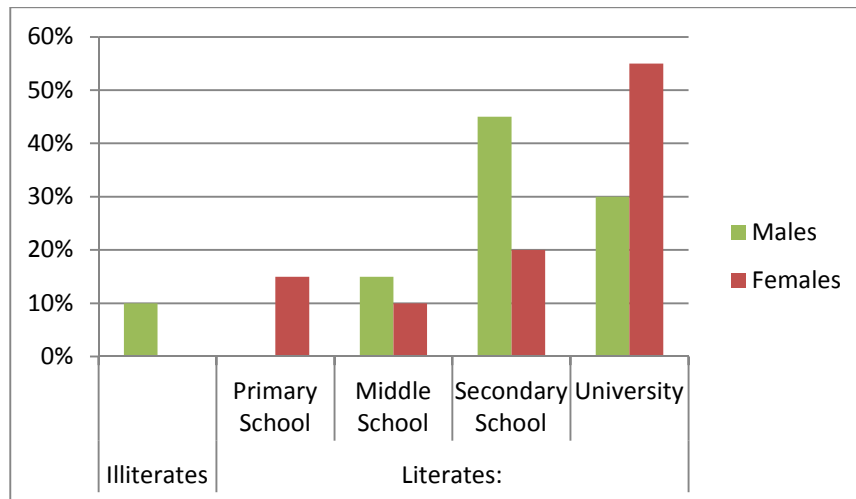


Figure 2.2: The Distribution of Participants in Relation to Educational Level

The informants are divided into two main parts: illiterates and literates. As opposed to females' participants who are all (100%) literates, the results obtained show that 10% males are illiterates. The literates were also categorized into four levels: primary, middle, and secondary school, in addition to university level. 15 % of the females have stopped studying at primary level with no males at this level. The second level is composed of 15% males and 10% females, while secondary school level is consisted of 45% males and 20% females, the last level covers 30% males and 55% females. This classification of participants aims at checking the influence of educational level on using politeness expressions when requesting.

The fourth question aims at getting participants' reactions and feelings when being harshly advised in public and they have to choose 'accept' if they will accept

the advice or ‘refuse’ if they do not accept it, they can also add comments if they want.

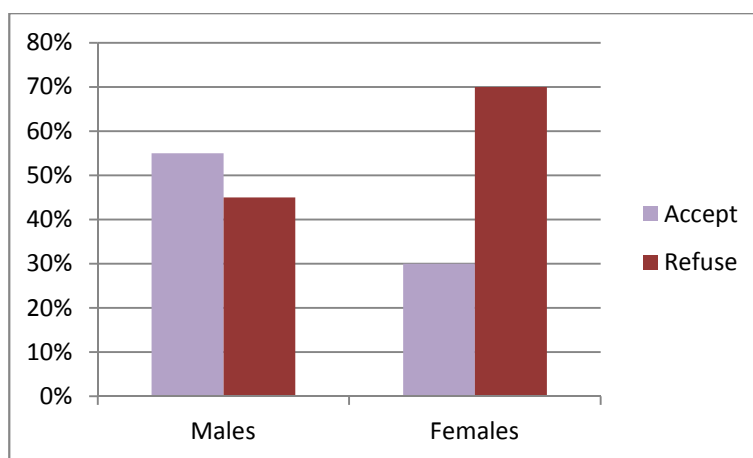


Figure 2.3: Participants’ Reaction to Public and an Unpleasant Advice.

As it is shown in the above chart, 55% males and 30% females state that they will accept the advice even if it is harshly presented in front of others, and most of them have added almost a same comment that they will accept it but unless it fits them and their benefits. Whereas 45% males and 70% females claim that they cannot accept advice in a severe way and in public, they consider it as a scandal not an advice as it is noted in their comments, such as: /anasi:ħa ʔamama lmalʔɪ faðiħa/, i.e., (Advising in front of others is a scandal). Some participants go further by stating that they will hate the person who advised them this way and may never speak to him/her again.

The fifth question is in the same context as the previous question, being unpleasantly advised and not in public, but rather in private between the S and the H only. The informants were asked to express whether their feeling is the same as in being advised in front of others or it changes. If they choose the second option, they are required to justify and mention the reasons behind this change.

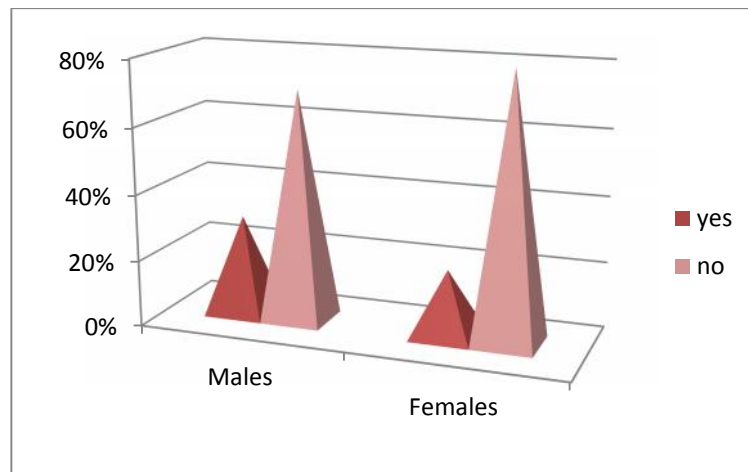


Figure 2.4: Participants' Attitudes toward Being Harshly Advised but in Private

The results obtained have shown that 30% of the males and 20% of the females have stated that their feeling when being rudely advised in private is the same as when being advised in front of others. They all agree upon one reason that the way of presenting the advice controls their feeling, regardless in front of which it is presented. Whereas, the majority of the participants which represent 70% of the males and 80% of the females have reported that 'yes' their feeling will obviously change, and they have justified their answers by stating that, if someone advise you when you are alone, he/she surely wants you to be better than before, unlike when being publically advised, they consider it a scandal not an advice.

In the sixth yes/no question, the informants were asked to answer the following question : do you use the same requesting expressions with both genders , males and females?

Thus, the participants were required to choose 'yes' if they use the same expressions with both genders or 'no' if they use distinct expressions.

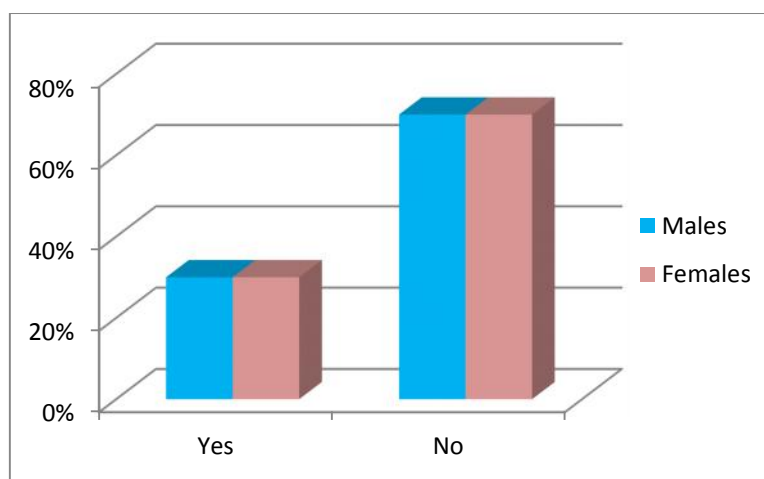


Figure 2.5: Requesting Expressions in Single and Mixed-Gender Interaction

As it is presented in the chart, there are similar responses between informants; males and females. 30% of males as well as females have stated that they use the same expressions with both genders when they make requests, while 70% of both males and females have reported that they use distinct expressions when requesting in single and cross-gender interaction.

They have further added comments on the possible reasons behind this distinction. The majority of males have stated that they treat women with kindness, softness and politeness more than males because females, according to them, are /lɜːns lati:f/ ,i.e., (womankind) and very sensitive, in addition when kindly requesting females, they will likely accept your request, as it is clarified in males' answers. Females on the other hand, justified this distinction in terms of shyness from the opposite sex and as a sign of politeness.

The seventh question aims at getting males' views and females' attitudes toward the frequent use of expressions like: / mæʃli:f mən fadlæk...?/, /ʔlah jxəli:k i:da tqədri.../, i.e., (Could you please ...?), (Please , if you can...?) by males in relation to

their masculinity. Therefore, the participants have to choose either ‘yes’ if the use of such kind of expressions threaten men’s masculinity or ‘no’ if they do not.

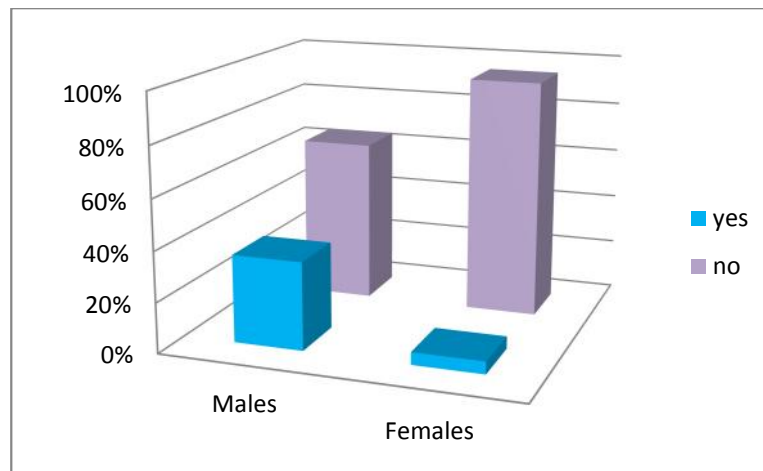


Figure 2.6: Views and Attitudes toward Males’ Use of Politeness Expressions in Requests.

The results gathered have shown two distinct views. From one hand, 35% males and 5% females have stated that men’s frequent use of politeness expressions in requests threaten their masculinity. Some of them have commented on this issue by reporting that the use of such expressions by man may let others think that he is weak and acting like a lady. From the other hand, 65% males and 95% females have agreed that the use of such expressions by males should never be seen and explained as a sign of weakness that threatens their masculinity. In contrast, this is proving that they are well educated and polite, as it has been mentioned by females in their comments.

In the eighth question the participants have been asked to mention how often they use politeness sentences and phrases in requests. Thus, they were required to select one option from a scale of choices: always, usually, sometimes, or rarely.

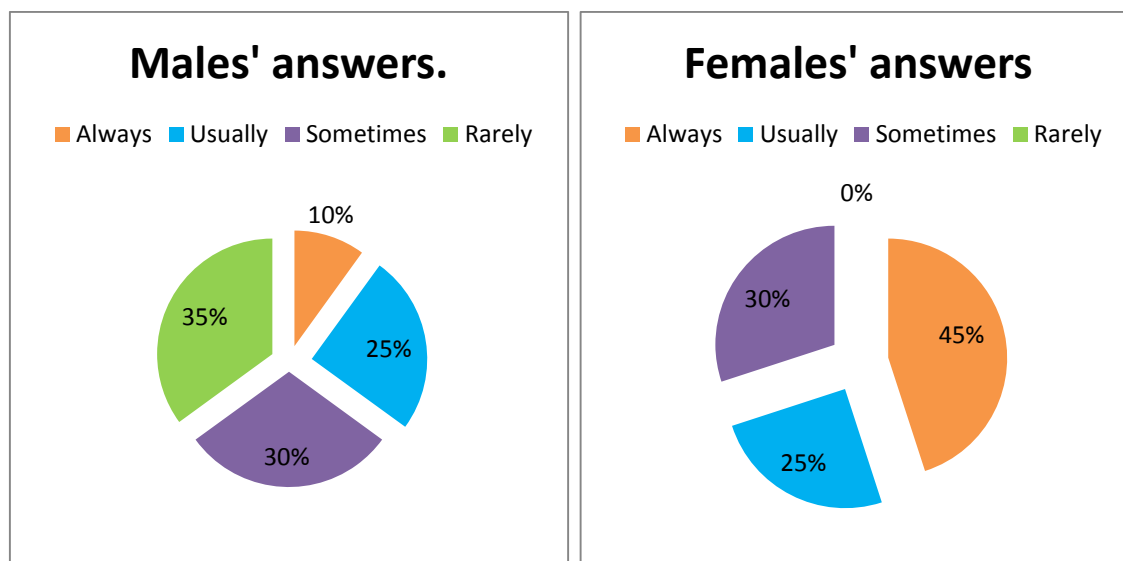


Figure 2.7: Frequent use of Politeness Expressions when Requesting.

As it is shown in the pie chart above, males' answers were varied. Only 10 % reported that they 'always' use politeness expressions when they ask others for something, and 25% 'usually' use polite requests. While 30% 'sometimes' use politeness expressions in their requests. Whereas the majority of them (35%) have stated that they rarely use them.

Females' answers were also varied between always, usually and sometimes. 45% females have stated that they 'always' use politeness expressions in requests, 25% have reported that they 'usually' use polite requests, while 30% of them have noted that they 'sometimes' use politeness expressing when requesting.

The ninth question aims at stimulating participants' attitudes toward the following sentence: "Women are kinder in their speech and they use politeness expressions in their requests more than men". The informants were asked to tick the suitable rating scale: strongly agree, agree, disagree, or strongly disagree and then to justify their choices.

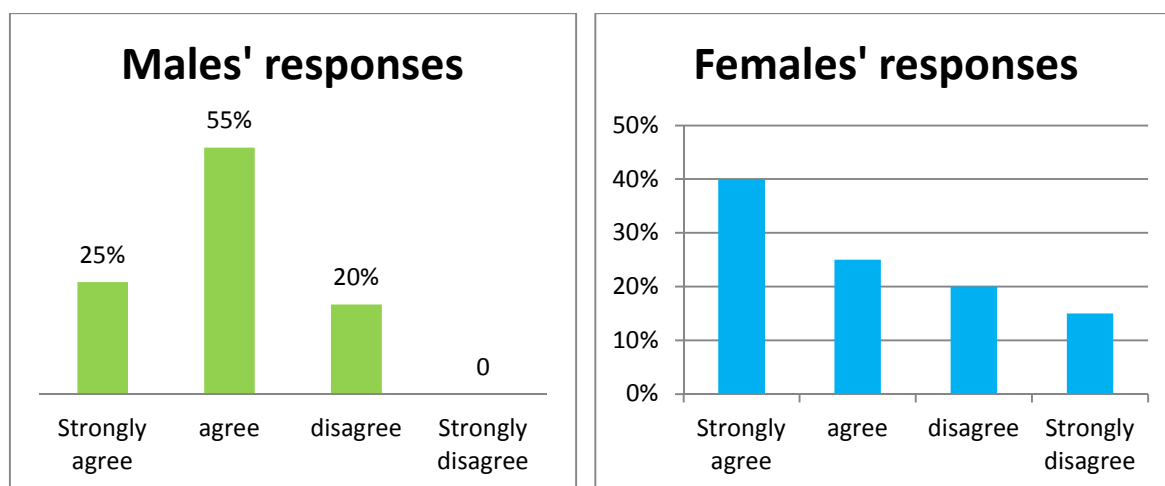


Figure 2.8: Women's Use of Politeness Expressions in Requests is more than Males.

As the results obtained show, 25% males strongly agree and 55% of them agree with the idea that women use politeness expressions when requesting more frequently than men. Whereas, 20% of them disagree. The majority of those who both strongly agree and agree have justified their choices by stating that woman is a clever trickery, through her sweet words in requests, can get all what she wants.

When analyzing females' responses, 40% of them strongly agree, 25% agree, 20% disagree and 15% strongly disagree with the idea that women use politeness expressions in requests more than men. Some of those who strongly agree and agree have reported that females' nature demands to act politely, while others have stated that when women request politely, their requests are highly possible to be accepted and done. Whereas those who disagree and strongly disagree have commented that this idea cannot be generalized, it depends on many circumstances and in many cases; we may find some males using politeness expressions more than females.

In the tenth question, the informants are required to imagine that they are so tired and want to sleep while one of their family members switches on TV and speaks on mobile loudly, in this context they have to choose one of the following expressions that they may say in an attempt to let him sleep with no noise.

- a- Could you please switch off TV and go out? I need some rest because I am tired.
- b- Switch off TV and keep silent.
- c- Switch that TV off or I will beat you.

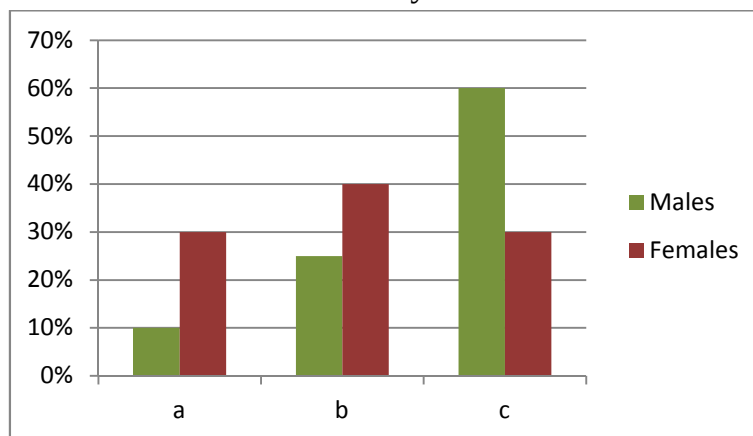


Figure 2.9: The Influence of Tiredness and other Factors in the Use of Politeness Expressions.

As it is presented in the graph, 10% males and 30% females have chosen the first option (a) which expresses that despite the fact that they are so tired, they request others to be quiet in a polite way, while 25% males and 40% females have selected the second choice (b) which is a BOR that may threaten others' NGF. Whereas, 60% of the males and 30% of the females have ticked out the last option (c) which can also be considered as a BOR. Among all the participants there is a male (05%) who has not selected none of the suggested choices and stated that if he is in such situation he will not utter a word, he instead stands up, switches off TV, and kicks that person out. Some participants from both genders have added a common comment which is related to power; if the person who watches TV and speaks loudly was higher in P than them (as: their parents or elder brother...etc), they will not react angrily. Thus, their actions and words mainly depend on the D and P of the other person (who makes the unwanted action).

The eleventh question aims at testing people's awareness of others' NGF. The participants were asked to state which of the following choices they usually do when

requesting others, either they insist on them to accept their requests (a) or give them freedom to accept or refuse (b).

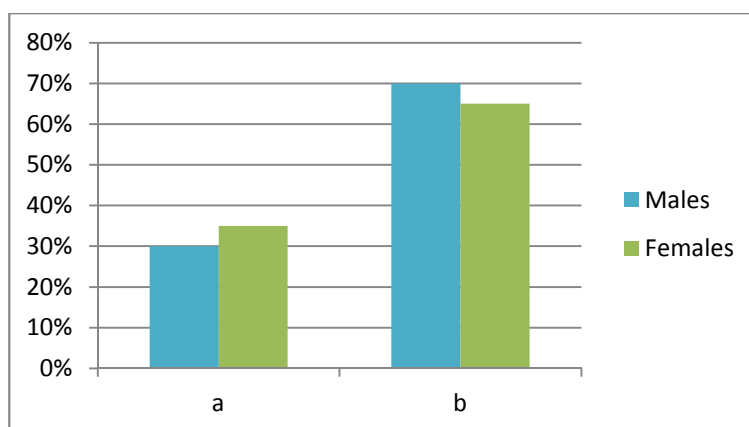


Figure 2.10: Considerations of Others' Negative Face when Requesting

As the diagram presented 30% of the males and 35% of the females have chosen (a) which mean that they insist on others to accept their requests while the majority, 70% males and 65% females have selected the second option (b) so they do not oblige and insist on others to do their requests.

In the twelfth question, the informants were required to choose which one among the following use politeness expressions more in requests , males or females (a) , elders or youth (b).

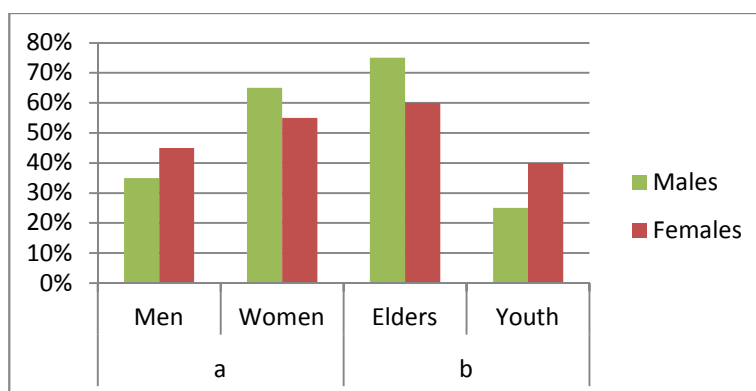


Figure 2.11: Gender and Age Influence on the Use of Politeness Expressions in Requests

The results obtained have shown that 35% males and 45% females have stated that men request in more polite way than women, while 65% males and 55% females have reported the opposite. When it comes to age, 70% males and 60% females viewed that elders use politeness expressions in requests more often than youth, whereas 25% males and 40% females stated the reverse, i.e., youth request in more polite ways than elders.

The participants in the thirteen question were asked to express their view concerning who use politeness expressions in requests more, educated people, non-educated or both.

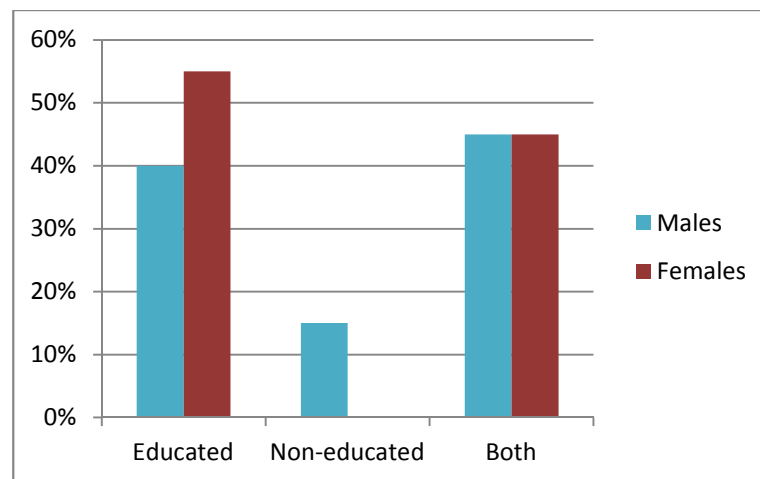


Figure 2.12: The Impact of Educational Level on Politeness Expressions' Uses in Requests

As it is shown in the above chart, 40% males and 55% females have selected the first choice (educated), while 15% males and none of the females ticked out the second option (non- educated) , whereas the last choice which is both educated and non-educated use politeness expressions in requests has been chosen by 45% of both males and females.

In the last question of the second part (14), the participants were asked to select which one among the following : men (a), women (b), or both (c) respond well to their

requests when they are in shops, post offices or other public places: men , women , or both .

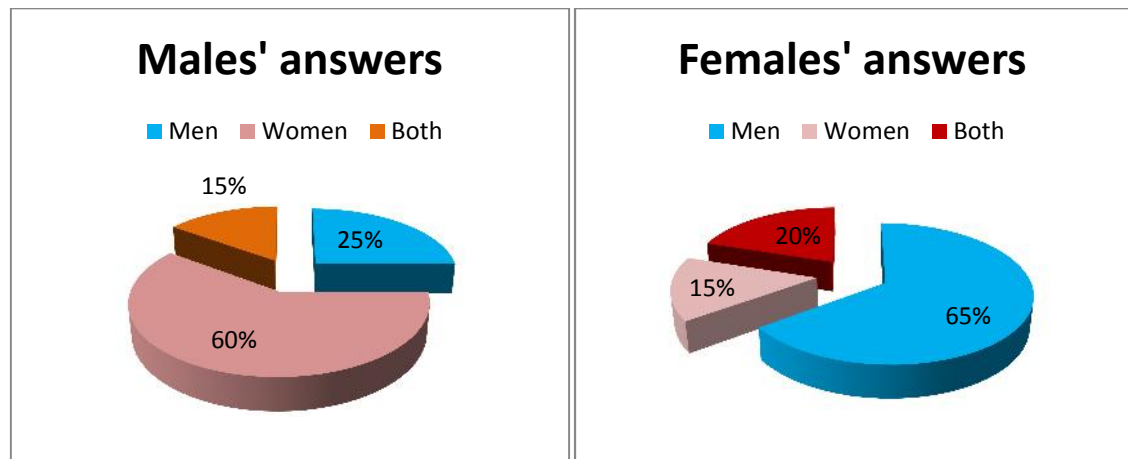


Figure2.13: Gender's Well behaving in single and cross-gender interaction.

When analyzing males' responses as they are presented in the pie chart above, 25% of them have chosen the first choice (men), 60% have selected the second option (women) and only 15% have stated that both genders treat them well and respond to their requests in a good way. Females' answers on the other hand, show that the majority of them (65%) have stated that men respond to their requests better than women, while 15% have chosen the second option (women), whereas 20% have selected the last choice, i.e., both men and women respond to their requests kindly.

2.4.2.2. Qualitative results

The qualitative analysis provides interpretation of the data through words.

The third part of the questionnaire is devoted to open ended questions. In the fifteenth question , the researcher has suggested four situations for requesting in which the participants are asked to write what they will say if they are in such situations, both to their intimate friends and to those who have a social distant relationship with. The majority of the participants use PSP in the case of intimacy and NGP in the case

of D. In their answers, females frequently use negation when requesting as in the following example / mætqdrif tsælfini: fwija drahəm /, i.e. (couldn't you lend me some money?).

In the sixteenth question, the informants were asked to write the expression they use when entering a shop to buy milk. Most of the males used BOR utterances and the majority did not use thank you expressions when they get milk, some examples of males' answers: /kænf hlīb /, / ʃandæk hlīb/, i.e., (Is there any milk?), (Do you have milk?) successively. Females, in contrast, most of them use NGP, for instance / salam xu:ja mænlgæf ʃandæk hlīb/, i.e., (peace brother, couldn't I find any milk here?). When the shop assistant gave them milk they thank him /ʃaht lah jʃæwnæk/, i.e., (Thank you, may Allah help you).

The seventeenth question was about getting participants' explanations and views toward the following expression: "He is a ladylike in his speech". The majority of both participants; males and females have stated that this sentence is used to describe those men who speak in a soft way and use language similar to the one used by women which is full of pardon, and thank you expressions. Some have stated that this expression is used to describe males who lower and soften their voices, also use ladies' gestures and body language.

In the eighteenth question, the researcher aims at getting informants' views toward the reasons that lead women to use polished language and expressions. The majority of the males claim that women, especially in requests, use very polite expressions simply to achieve their needs and wants, while others have stated that women are weak by nature and because of their fear, especially from men they use polite sentences. Some Females on the other hand, have written that there are some girls who act politely just to get married or for some materialistic considerations. While the majority of them have stated that there are two main reasons that push them to act politely: Islamic teachings and religious practices, in addition to education.

In the last question, the participants were asked to mention the reasons that make them both friendly with some people and rude with others. Both males and females have quietly similar answers. Among the reasons that make them treating others politely are: religious teachings, education, and their characters. In contrast, they may be bad with others who are liars, dishonest and hypocrites.

2.5. DATA INTERPRETATION

After analyzing the data as it is obtained through the observation and the questionnaire, the next part is for interpreting these data.

2.5.1. Participant observation and recording results interpretation

As it has been shown in the results of the observation, the majority of Fs use NGP when they request shop assistants, post office counters or foreigners, but when they request their friends or relatives, they use more spontaneous language through PSP strategies, BOR, or OFR. The reason behind this is that ordinary people cannot request others with whom they have a distant relationship in direct ways without using politeness formulas like: / lah jxali:l/ , /mən fɒalak/, / tʃi:fi:/, i.e. (please, can you ...?). This is what Brown and Levinson (1987) referred to in their Model of Politeness, i.e., the D between the addressee and the requester, in addition to P determine which strategy is suitable to be used by the S to lessen any FTAs that may threaten the hearer's PSF or NGF.

The majority of males on the other hand, have used BOR in most of the cases even with foreigners. This cannot be, most of the times, explained as sign of impoliteness. Simply because there are many reasons that lead them to act that way as: the ideology of their society, the way how they are raised , for instance they may have never seen their fathers request their mothers politely , they may rather use only direct strategies ...etc, that is why men cannot be blamed for using less polite expressions than women. In this vein, Lakoff states that girls have been taught since their childhood

how to act and speak like a lady, and they have been ostracized if they do not do so unlike boys who go through a rough talk stage which is socially acceptable from a boy than from a girl.

2.5.2. Questionnaire results interpretation

When analyzing the first question of the second part of the questionnaire, most of the answers were against being advised publicly in an unpleasant way. According to the informants' comments, the problem is on the threat of their face in front of others more than the way in which the advice is presented, i.e., most of them claim that they can accept to be advised in a bad way but not in front of others. This is something ordinary since any one either male or female has a face that he/she wants to be maintained in front of others.

Almost the majority of the participants agree that their way of speaking in single-gender interaction is unlike when they are in mixed-gender interaction. In the same spirit, Montgomery (1995) states that the sex of the addressee has a crucial role in people's selections of their way of speaking, he has further added that men are more sensitive to the face of women than to that of men. This can be explained through the fact that people from the same gender can express themselves freely since, in many cases, they share common features (as: physical features, way of thinking, common topics of interest...etc) unlike when they are interacting with the opposite sex. They will take many things into account such as: possible misunderstanding, the ideology of the opposite sex toward certain speech acts or topics. For instance, in the speech act of request, females generally tend to use expressions like: /lah jħafɖak/, /tʃiːf/ ...etc , i.e., (please, can you ...?). When they use such expressions with other females, they will interpret it as a sign of kindness and politeness. In contrast, some males, not all of them, may interpret this differently. A male is likely to say: (Sure I attract this girl that is why she is speaking this way or sure this girl wants to attract my attention through her sweet expressions).

When asked about which gender use politeness expressions more in requests, the majority of the answers agree on the point that women use politeness expressions when requesting more frequently than men. Lakoff(1975) has supported this idea and has claimed that politeness is women's concern. When inquiring about the reasons behind this, many views have been suggested; some women request politely because from their childhood are raised like that to act 'like a lady' while others may use polite formulas in request for personal benefits and to make their needs and wants fulfilled.

It is clear from the analysis that factors like tiredness and many others play a crucial role in the use of politeness expressions when realizing the speech act of request. It is commonly known, when some one is in a bad mood, tired or has problems will use direct strategies as orders rather than polite requests.

When it comes to the influence of age on politeness expressions in requests, as the majority have claimed, elders request in more polite ways than youth, this is generally observed in real life interactions since most of youth are careless and act without thinking. The lack of religious drive and shyness are among the reasons behind youth's less use of politeness expressions in requests. Most of the elders on the other hand, think twice and speak once.

Regarding the impact of educational level on the use of politeness strategies in requests, one cannot generalize and say that politeness is educated people's concern only. It depends on the individuals' personality, ethics, and religious drive, in addition to other factors. This can be better exemplified through the fact that the majority of old people and ancestors use politeness expressions most of the time, despite the fact that most of them are illiterates.

When some situations have been suggested to the informants who were required to write the exact sentences they use when they are in such situations; both in D cases and intimacy. The majority of the answers show that Fs use NGP in the case of D to save others' NG and PSP in intimacy cases as a mean of solidarity with the hearers'

PSF unlike men who have used BOR most of the times. The majority of the Fs use negation in their requests as in /mætrfdi:f ʔlɪja ʔ/, / mænʃfəkʃ ʔ/ , i.e., (Can't you hold this for me?) , (haven't you any sympathy for me?) unlike men none of them use it.

According to the participants' views and explanations regarding the following phrase 'act like a lady', women are stereotyped to speak kindly than men with low pitch, soft voice and the frequent use of politeness expressions as: / lah jxali:k mæʃli:f ʔ/, i.e., (please, could you ...?) ...etc. This is because women are viewed as 'womankind'.

When asked about the reasons that make women request politely, both males and females provide varied answers. The most commonly mentioned reasons, according to the majority, are the two following ones: either because they are 'womankind', so they use politeness expressions in requests or in order to achieve and get their needs and wants. The second reason has been supported by Tannen (1993:221): **"Women are rational beings, choosing from their repertoires those strategies that best serve their interest"**. According to some participants, even the impolite women when it comes to requests, most of them request politely just to impress others by their sweet words and good behaviors, so not to refuse their requests. One of the participants (male) have claimed that women are / lɜːns lati:f / , i.e., (womankind) , while men are / ɜːns ja lati:f / , i.e., (bad kind).

2.6. GENERAL RESULTS INTERPRETATION

From the practical part of this research, it may be possible to say that there are many elements and factors which are very interrelated in the use of politeness strategies when realizing the speech act of request by males and females from different ages and educational status. What was highly remarked is that Fs use politeness expressions in requests more than Ms, but this does not mean that they are more polite than males, because in some cases they do so just for personal benefits.

2.7. CONCLUSION

This chapter was purely practical. It analyses the data and findings which have been collected through a certain research methods and from the responses of the informants both quantitatively and qualitatively. Then the results have been interpreted.

Males and females differ in their ways of making and expressing requests, many reasons are behind those differences. Data demonstrated that females make use of politeness expressions more than males.

Almost all the females' informants use PSP, BOR and directness strategies with their intimate while NGP with others; with whom they have D relationships. On the other hand, the majority of males use BOR strategies even in D relationships. Age and educational level are factors that have in a way or another impact on the use of politeness strategies.

General Conclusion

GENERAL CONCLUSION

Requesting politely is a universal demand in all societies, but the way and the used strategies differ from one individual to another and from one gender to the other. Generally, males and females tend to speak and use language differently because of many reasons.

The present research has been conducted to explore the relationship between gender and politeness strategies in requests in Naama speech community. It also aims at examining the differences that may occur when using politeness expressions in single and cross-gender interaction as well as investigating Naama's males and females' linguistic behavior in realizing the speech act of request. Furthermore, it was necessary to shed light on gender differences' uses of politeness expressions in requests in the Arab societies because it has received little attention, especially in the Algerian context.

In an attempt to reach the intended aims and answer the research questions, it is important to choose the suitable research methods and sample. Observation and recording, in addition to questionnaire are the instruments that have been used in the study. The informants have been randomly selected following the technique of simple random sampling.

After the observation and the distribution of the questionnaire, data have been collected then gone through the process of analysis and interpretation. Those processes revealed that females use politeness expressions in requests more than males. And

many reasons were behind this, either since women are 'womankind' or because they have implied intentions beyond this. To avoid any misunderstanding, this result never means that females are more polite than males. The comparison was in the frequent use of politeness words and expressions, not in politeness as a character.

In most cases, both males and females behave in a good way when they interact with someone from the opposite sex better than when their addressee is from the same sex.

Age also seems to have an impact on the use of politeness expressions in requests. Elders may use polite requests more frequently than youth. Level of education also has an impact but not always, because there have been some cases where educated people do not request in a polite way while non-educated ones request politely. It all depends on the individuals' personality, ethics, the addressees, and awareness of others' face wants.

Further and more detailed studies are required to understand how males and females perform the speech act of request, and what reasons lead males and females to speak differently.

BIBLIOGRAPHY

Bibliography

Books:

- Brown, P., & Levinson, S. C. (1987) *Politeness: Some universals of language use*. Cambridge: Cambridge University Press.
- Crystal, D. (1992) *International encyclopedia of linguistics*. Oxford: Oxford University Press.
- Edwards, J. (2009) *Language and Identity*. Cambridge University Press.
- Fishman, P. (1980) *Conversational Insecurity*. In D, Cameron. (1998)(2nd edition)*The feminist critique of language: A Reader*, (pp. 253-258). London: Routledge.
- Goldstein, E.B. (2011) (3rd edition) *Cognitive Psychology: Connecting Mind, Research, and Everyday Experience*. Cengage Learning.
- Grundy, P. (2000) (2nd edition) *Doing pragmatics*. London: Arnold.
- Haugen, E. (1987) *Blessings of Babel: Bilingualism and Language Planning, Problems and Pleasures* (Vol. 46). Walter de Gruyter.
- Holmes, J. (1995) *Women, men and politeness*. London: Longman.
- Holmes, J., & Stubbe, M. (2003) *Power and Politeness in the Workplace*. Taylor & Francis Routledge.
- Jespersen, O. (1922) *Language: Its Nature, Development, and Origin*. Henry Holt and Company.
- Lakoff, R. (1975) *Language and women's place*. NY: Harper & Row.
- Lakoff, R., & Idle, S. (2005) *Broadening the Horizon of Linguistic Politeness*. John Benjamins Publishing Company.
- Leech, G. (1983) *Principles of pragmatics*. London: Longman.
- Maltz, D. N., & Broker, R.A. (1982) *A cultural Approach to male-female miscommunication: Essential readings*. Malden, MA: Wiley.
- Mbata, A. (2012) *Sociolinguistic Variation in the Speech Community of Ain Sefra : A Comparative Lexical Analysis between El-Ksour and El-Amour Varieties*. Unpublished Magister Thesis in Sociolinguistics. University of Tlemcen.

- Mills, S. (2003) *Gender and politeness*. Cambridge University Press.
- Montgomery, M. (1995) (2nd edition) *Introduction to Language and Society Studies in Culture and Communication*. Taylor & Francis Routledge.
- Reiter, R. M. (2000) *Linguistic politeness in Britain and Uruguay: A contrastive study of requests and apologies* (Vol. 83). John Benjamins Publishing.
- Sadiqi, F. (2003) *Women, gender, and language in Morocco* (Vol. 1). Brill.
- Sapir, E. (1921) *Language: An Introduction to the Study of Speech*. New York: Harcourt, Brace.
- Searle, J. R. (1979) *Expressions and meaning: Studies in the theory of speech acts*. Cambridge University, Cambridge.
- Tannen, D. (Ed.). (1993) *Gender and conversational interaction*. Oxford University Press.
- Tannen, D. (2008) *Communication Matters: He Said/she Said, Women, Men and Language*. Recorded Books; Chagrin Falls, OH.
- Thurman, J. (2010) *Introduction to Simone de Beauvoir's "The Second Sex"*. New York Times.
- Trudgill, P. (2000) (4th edition). *Introducing language and society*. Penguin Books.
- Van Coetsem, F. (1992) *The interaction between dialect and standard language, viewed from the standpoint of the germanic languages*. na.
- Wells, J. C. (1982) *Accents of English* (Vol. 1). Cambridge University Press.
- Yule, G. (1996) *Pragmatics*. Oxford University Press.

Articles

- Bucholtz, M. (2002) "From 'Sex Differences' to Gender Variations in Sociolinguistics". *U. Penn Working Papers in Linguistics*. 8, 34-45
- Cameron, D. (2005) "Language, gender, and sexuality: Current issues and new directions". *Applied Linguistics*, 26, 482-502.
- Haugen, E. (1966) "Dialect, language, nation". *American anthropologist*, 68(4), 922-935.

Lakoff, R. (1973) “The logic of politeness: or minding your p’s and q’s”. *Chicago Linguistic Society*, 9, 292–305.

Webography:

http: // www.oxfordlearnersdictionaries.com/definition/english/intensifier , accessed to
on March 21st , 2017.

http: // www.etymonline.com/index.php?term=dialect , accessed to on April 10th at
2.32 am

Appendices

I. Observation and Recording

Observation and Recording

Observation and recording take place in different settings in Namma speech community such as: post offices, shops, and restaurants. The following examples have been observed and recorded from ordinary conversations between people from different ages and gender.

Dialogue 1:

{ Customer: /xti mæŋliʃ tɔu:lili kifæʃ nʃamru: hæð lwarka bæxija nrsəl drahəm ?/
(Sister, could you tell me how I can apply this paper, I want to send money?)
Worker: /ru:hi lhæðak lgifi wsaqsi mafi hna. /
(Go to that guishier and ask there)
Customer: /saʃi:ti. /
(Thank you)

Dialogue 2:

{ Customer 1: /xti mæŋliʃ tsalfi:nɪ sti:lu: ? /
(Sister, can you lend me your pen?)
Customer 2: /haki:/
(take)
Customer 1: Baraka lahu: fɪk
(May Allah bless you)

Dialogue3:

{ Girl: /sælæm xu:ja./
(Peace brother)
Shop assistant: /sælæm./
(Peace)
Girl: /mæʃændkʃ zi:t zu:z lhɪnd ? /
(Don't you have coconut oil?)
Shop assistant: /kajən wah./

{ (Yes, I have)
 Girl: /ʃhæl?/
 { (How much is it?)
 Shop assistant: 950 DA
 Girl: /ʃaħa məʕli:ʃ tmədlı wəħda bʃaħ nəqaʃlı ʃwıja./
 { (Ok, can you give me one but lower the price).

Dialogue 04:

{ Customer: /xu:ja ʒıbəlna zu:ʒ pi:tzæt./
 { (Brother, give us two pizzas)
 Waiter: tæʕ 20 wəla 25?
 { (Pizza of 200 DA or 250 DA?)
 Customer: tæʕ 20.
 { (Of 200 DA)

Dialogue 05:

{ Girl1: / dɒba ʒıbili: qarʕa ʒu:/
 { (Bear, give me a bottle of juice.

II.

Questionnaire

استبيان

في إطار دراسة ميدانية حول استعمالات أسلوب التأدب اللغوي أثناء المحادثات اليومية مع الآخرين رجالا كانوا أو نساء في سلوك الطلب اللغوي ، صُمِّمَت هذه الأسئلة لطرحها على عينة من مجتمع ولاية النعامة ، وهذه العينة تتكوّن من 40 شخصاً، 20 ذكراً و 20 أنثى فئات عمرية مختلفة والذين تم اختيارهم بطريقة عشوائية.

الجزء الأول :

- 1 . شحال في عمرك ؟
- 2 . ذكر أنثى
- 3 . واش هو المستوى الدراسي تاعك ؟

الجزء الثاني : ضع العلامة (√) عند الاجابة المناسبة لك ، وإذا كان لديك تعليقا اكتبه

- 4 . إذا جاء شخص ونصحك أو طلب منك تقوم بي شيء ما لأنه مليح أو تتبعد عن تصرف ما لأنه سيء لكن قدام الناس وبطريقة حادة شوية : كيفاش يكون شعورك ؟
.....
.....

وهل تدير بالنصيحة لي قالهاك ؟

نعم لا

- 5 . وماذا لو نصحك وبطريقة حادة لكن تكون غير أنت وهو فقط ، هل سيكون عندك نفس الشعور لي كان كي نصحك بطريقة حادة أمام الناس؟

نعم لا

إذا كان شعور مختلف ، برّر هذا الاختلاف.

.....
.....

- 6 . هل العبارات لي تستخدمهم كي تحكي مع النساء هي نفسها لي تستعملها مع الرجال ؟

نعم لا

إذا كانت الإجابة لا , فلماذا هذا الاختلاف؟

.....

.....

7. هل برأيك استخدام كلمات مثل : يحفظك , من فضلك , تعيش , شكرا... من طرف الرجل تقلل من هيئته ورجولته؟

نعم ☐ لا ☐

إذا كان لديك تعليق اكتبه :

.....

.....

8. هل تستخدم بزاف عبارات الشكر وعبارات تأدبية كي تبغي تطلب من كاش واحد يقوم لك بخدمة ما ؟

دائما ☐ في أغلب الأوقات ☐ أحيانا ☐ نادرا ☐

9. من خلال تجاربك والمواقف الواقعية لي تمر بها هل تؤيد أو تعارض هذه المقولة “ النساء ظراف في كلامهم وسيخدموا عبارات احترام وتقدير أكثر من الرجال”

أوافق بشدة ☐ أوافق ☐ أعارض ☐ أعارض بشدة ☐

تعليق

.....

.....

10 . تخيل روحك تكون عيان بزاف وكي تجي ترقد يجي واحد من أهلك يشعل التلفاز بصوت عال

ويزيد يحكي في التلفون . واش تقوله؟ (ضع العلامة √ عند الإجابة التي تختارها)

أ – من فضلك طفي التلفاز وأخرج خليني نرقد راني عيان . ☐

ب- طفي التلفاز وهدر بشوية. ☐

ج- طفيه ولا نوضك. ☐

إذا كان لديك تعليق اكتبه

.....

.....

11. هل انت من النوع لي كي يطلب خدمة أو أي شي من شخص ما :

- أ - تصر عليه باه يلبيه ويقوم به . ☐
- ب - تخليه متسع من الحرية. ☐

12. حسب الواقع لي رانا عايشينه وتجاربك الشخصية ، شكون يتكلم بلطف أكثر :

- أ - الرجال ☐ النساء ☐
- ب - الشيوخ ☐ الشباب ☐

13. في رأيك شكون يستعمل كلام بذيء أكثر:

- أ - المتعلمين. ☐
- ب - غير المتعلمين . ☐
- ج - المتعلمين وغير المتعلمين. ☐

14. كي تروح لكانوت , البريد او أي مكان فيه التجمعات البشرية و تلقا امرأة وأحيانا رجل , شكون فيهم يعاملك مليح ويحكي معاك بالعقل و بيتسم في وجهك ؟

- أ - الرّجال . ☐
- ب - النّساء . ☐
- ج - الرّجال والنّساء . ☐

الجزء الثالث : من فضلكم جاوبوا على الأسئلة بكل صراحة

15. . تخيل نفسك في المواقف لي راح نذكرهم قولي/ قولي لي واش هي العبارات لي تستخدمهم :

الموقف	شخص تربطك به علاقة وطيدة	شخص علاقتك به سطحية
1 تكون حامل حقيبة ثقيلة وتريد المساعدة. واش هي العبارة لي تقولها باش يساعدك الطرف الآخر.		
2. تتسلف دراهم .		
3 . تكون في مكان بارد وتطلب منه اغلاق النافذة.		
4 . تكون تتحدث وبقاطعك عدة مرات في وسط كلامك .		

16. مثلاً راك داخل لمحل تشري حليب واش العبارة لي تقولها لصاحب المحل ؟

.....
.....

17. واش المقصود بالعبارة “ يهدر كي المدامات “ ؟

.....
.....

18. في رأيك واش هي الأسباب لي تخلي معظم النساء يحكو بطريقة ظريفة ؟

.....
.....

19 . انت كشخص واش هي الأسباب لي تخليك تكون لطيف مع الآخرين؟

.....

.....

وواش هي الأسباب لي تخليك ماشي لطيف معاهم ؟

.....

.....

نشكركم بزاف وجزاكم الله خيرا لأنكم منحتوني من وقتكم وجاوبتوا على الاسئلة ، شكرا جزيلا.