

Multi-Functionality of Impoliteness in Professional Discourse with Special reference to Translation

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Abstract

Previous studies in the field of pragmatics discussed the phenomenon of politeness as having a polite/impolite distinction. In this study, an attempt is to be done to focus on the brighter side of impoliteness having semi-polite utterances. Thus, the major concern of this study is to consider some impolite utterances as being valuable for our everyday life situations. The idea is that people agreed upon impolite utterances are rejected, even, they educate children to avoid such utterances and expressions.

Throughout this study, impolite (purposively termed ' politely-oriented) utterances are investigated in the literature, then, a military discourse will be analyzed (the aim) to reach the phenomenon. The reason behind choosing such a discourse is that it is naturally built of using such utterances. In the world of military, militants achieve numerous functions by impolite use of language. The study consists of four sections. Each section deals with a different dimension of functionality of impolite utterances. It is hypothesized that impoliteness can functionally be used to attain certain goals.

1. Overview

This study tries to establish the concept of functionality regarding impoliteness in human interaction as well as justifying the situations that utilize this phenomenon. In pragmatic literature, impoliteness is seen as a phenomenon of misusing and misunderstanding politeness. However, another viewpoint needs to be brought to surface. Impoliteness should not be treated negatively. It is sometimes needed in human interaction. Verschueren (1999: 46) argues that the issue of politeness should not be treated as the center of interaction and that "impoliteness" may be as functional in interaction as politeness. Social interaction is not "an uncluttered, orderly thing" (Goffman 1967: 12). It is marked by complexity and diversity along with human needs for it. Some scholars indicate that impoliteness is much more common than has been assumed, which is revealed in American school board meetings (Tracy, 2008), in army training camp (Culpeper, 1996), in conversation between traffic wardens and car owners (Bousfield, 2007).

The concept of impoliteness has been the focus of study for many scholars. They tried to trace the concept in the light of the situations in which it may appear. The first reactions on this field of study were politely-oriented. This is why impoliteness was treated negatively. Leech (1983: 105) considers conflictive interpersonal communication as a "rather marginal" linguistic phenomenon under usual circumstances. Culpeper (1996: 355) regards impoliteness as "the parasite of politeness".

Later on, the variant of intentionality and strategy appeared in the studies of this kind. Scholars were convinced that impoliteness was inevitable in social interaction. Culpeper, Bousfield and Wichmann's (2003, p. 1545) define impoliteness as "communicative strategies designed to attack face, and thereby cause social conflict and disharmony". Culpeper's (2005) revised

definition is borrowed by taking the speaker's intentionality and the hearer's perception into consideration. Also, Bousfield (2008:132) views impoliteness as "constituting the issuing of intentionally gratuitous and conflictive face-threatening acts (FTAs) that are purposefully performed".

Eventually, recent studies on impoliteness have accepted it as a vital part in human interaction. Researchers like Tracy (2010) have tagged impoliteness with various justifications, she confesses that "reasonable hostility" is a norm for communication "that seeks to honor the importance of respectful talk as it simultaneously legitimizes the expression of outrage and criticism. . . [It] is emotionally-marked critical commentary about another's actions that matches the perceived wrong to which it responds" (Tracy 2010: 202-203).

Finally, this study tries to track the justifiable means of impoliteness in an attempt to establish a comprehensive picture about the real uses of impolite expressions. The means looked for are on the scope of functional impoliteness, so, it is necessary to pave the land by discussing some dualities in the upcoming section. This is to make sure that the concept of functional impoliteness is narrowed enough to be applied on the selected translated text that forms the analytical side of the study.

1.1.Contextual vs. Non-Contextual Impoliteness

Leech (1983:139) distinguishes between 'contextual' (relative) and 'non- contextual' (absolute) politeness. He argues that the former refers to politeness of an act relative to a particular context, whereas the later refers to the politeness associated with context-independent acts. He proceeds to say that some illocutions like 'orders' are inherently impolite, and others, like 'offers' are inherently polite. Brown and Levinson (1987: 65) on the other hand, make their judgment when saying that certain kinds of acts

are intrinsically threaten face like orders, threats, criticism, etc. In such case, and as Culpeper (1996: 350) states that there are some acts that are inherently polite, whilst others are inherently impolite.

When this is the case, the above linguists stress on the idea of inherentness. Culpeper thinks over this notion that it is irrespective of the context that holds a short list of anti-social acts. In this respect, it is necessary to distinguish between having anti-social and/or impolite acts. Thus, acts like picking the nose or ear, burping, etc. are considered anti-social for they do not concur tact and property. Sometimes, an individual appears to lack for the proper social behaviors, for example, poor table manner, it does not mean that he is impolite. Not knowing the codes of conduct has nothing to do with morality.

1.2. Mock vs. Aggravated Impoliteness

Another pair of terms needs to be considered is mock impoliteness and aggravated impoliteness. The two work opposite to each other. The former, as Culpeper (1996: 352) refers to, is that impoliteness that remains in the surface since it is understood that it does not cause offense. Moreover, Leech (1983: 254) argues that mock impoliteness is meant to encourage social harmony, while Keinpointer (1997: 261) puts that it is conceived of a form of cooperative and simulated rudeness.

Mock impoliteness is claimed to mean "unmarked rudeness" that occurs when an utterance is used in a conventionalized setting and the participants have "homologous habits" (Terkourfi 2008: 68). Bernard (2008: 782), on the other hand, gives another term for mock impoliteness which is "inauthentically impolite speech act", because such utterances are typically accompanied by laughter or joke.

Brown and Levinson (1987: 61), within their model, provide a criterion for mock impoliteness. Relying on their model, Culpeper

(1996:352) states that if lack of politeness is associated with intimacy, or let's say, surface impoliteness is even more expected to be interpreted as banter in non-intimate contexts. Culpeper adds that the more people like each other, the more concern they are likely to have for each other's face. When this is the case, insults are more likely to be understood as banter when directed at targets liked by the speaker.

The other part in our discussion of the two terms is the aggravated impoliteness. Culpeper(2003:838) states that aggravated impoliteness represents the high end of the impoliteness scale. In order to assess a face attack's position on the scale, attention needs to be paid to the content and form of the attack, in addition to context and the circumstances in which it is mounted putting the intention of the speaker into consideration.

The clear-cut distinction between mere impoliteness and aggravated impoliteness is that the later represents a more serious manifestation of ill will or malice (Abbas 2012: 186). Rudanko (2006: 829) identifies three features as contributing to aggravated impoliteness that is prototypically gratuitous, with the speaker's intention to offend the hearer. The second is prototypically one-sided and when impoliteness is done tit-for-tat, it is less regarded as an illustration of aggravated impoliteness. The last, third, is an act of aggravated impoliteness typically involves careful planning by the speaker.

1.3.Impoliteness and Directness

This item is devoted to answer the question whether directness necessarily means and/or entails impoliteness. This can be reworded as:"is that who is direct impolite?" Actually, when discussing such utterance, attention should be paid for a number of variables such as social distance, culture, age, status, etc. Generally, when literature reveals a correlation between politeness

and indirectness, it entails that there is a correlation in a way or another between impoliteness and directness. Based on the model of Brown and Levinson (1987), one can conclude that, as Culpeper (2015:9) does, there is a positive linear relationship between gravity of offence and directness. Leech (1983:105) extrapolates stating that the more indirectly the impoliteness is triggered, the more offence is taken. As for Brown and Levinson (1987: 71) indirectness is associated with tactfulness, non-coercion, and the possible avoidance of accountability.

Back to politeness, Leech (1983:183) describes the relationship between politeness and indirectness as that indirect utterances tend to be more polite because they increase optionality for the hearer whilst decreasing illocutionary force. In tune with Brown and Levinson's (1987) statement, Leech (1983: 171) argues:

In this case obliquity works in the opposite direction because an example like 'you have something to declare' is an impolite belief, the more indirect kinds of questions as 'haven't you something to declare?' are progressively more impolite, more face-threatening than ordinary yes-no question.

Likewise, Culpeper (2015: 12) falls in line with Leech when he states that directness attracts higher evaluation of impoliteness. As a matter of consensus, the context is crucial in pushing interpretation of directness towards greater or lesser impoliteness.

2. Impoliteness Strategies

It should be noted that the notion of a strategy has been a subject of discussion and debate among the scholars in the field of pragmatics and. According to Brown and Levinson (1987) the term of a strategy is used to mean "unconscious" innovative plans and/or routines based on previous plans made by others and deployed as readymade programs (p.85). On the other hand, this term might not be seen as unconscious as proposed by Culpeper (2015) who dealt with the term as implementing rational and

logical choices to achieve particular goals (p.2). In fact, both definitions cannot be seen as contesting in that a language strategy should depend on both innovation and the use of readymade language devices.

Regarding impoliteness, the term strategy is used to refer to the choice that has to be made among the variety of face threatening acts to affect the recipient depending on the status of the speaker. Brown and Levinson (1987:54) argue that if one wishes to perform a potentially face threatening act, but wishes to maintain the face of those involved, one will undertake politeness work appropriate to the face threat of the act. Following from this, a speaker's first step will be to calculate the degree of face threat involved in the act to be performed. This is done by considering the main dimensions affecting face threat, namely relative power, social distance, and the rank or size of imposition of the act involved. Values on these dimensions are summed to produce the "weightiness" of a particular face-threatening act.

Impoliteness strategies are reviewed by many experts in the field of pragmatics. However, all seem to adopt the classical model of Brown and Levinson (1987) which is the reverse of politeness strategies proposed by them. The most recent model proposed by Culpeper (2005: 356-7) which is still relying on the same model of Brown and Levinson (1987) can be illustrated in the figure below.

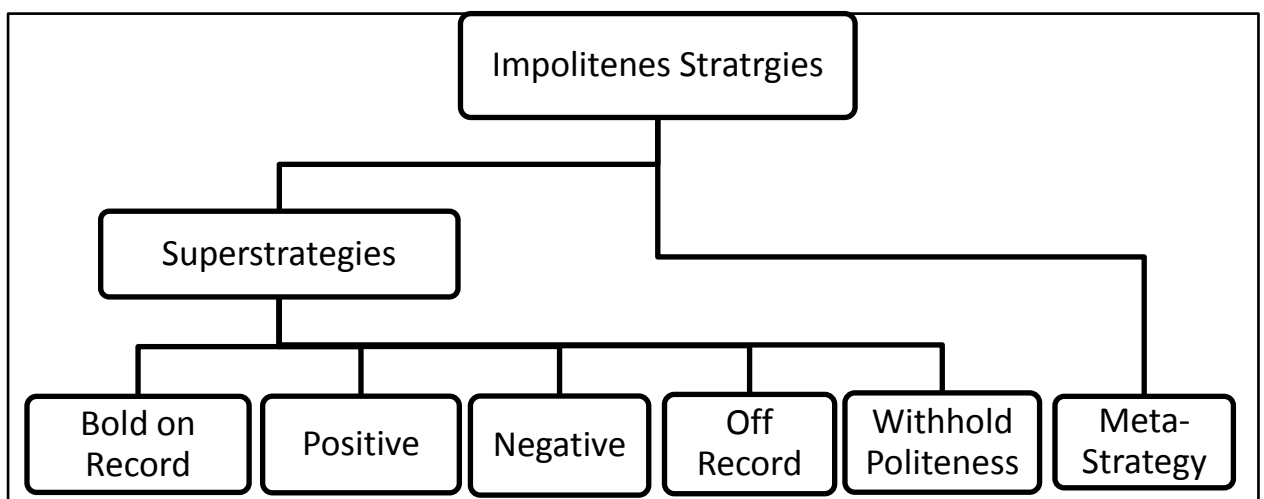


Figure (1) Impoliteness Strategies according to Culpeper (2005)

According to Culpeper (2005) these strategies are organized according to the effect of face threatening that they may cause to the speaker. The first one is less face threatening, while the last one is more face threatening.

2.1. Superstrategies

Bald-on-record Impoliteness: This strategy is regarded as the least face threatening act. It is performed in a direct, clear, unambiguous and concise way in circumstances where face is not irrelevant or minimized (Culpeper 1995: 356). It is produced by direct commands or impositions (e.g. "*Shut the door.*", "*do your job.*"). This strategy was enlisted under politeness strategies according to Brown and Levinson's (1987). For them, Bald on record is a politeness strategy in fairly specific circumstances. For example, when face concerns are suspended in an emergency, when the threat to the hearer's face is very small (e.g. "*Come in*" or "*Do sit down*"), or when the speaker is much more powerful than the hearer (e.g. "Stop complaining" said by a parent to a child). In all these cases little face is at stake, and, more importantly, it is not the intention of the speaker to attack the face of the hearer. Culpeper (2011: 186-194) discovered that conventional directness was not considered to be impolite when the speaker was of a higher social status than the addressee. In this research, informants were to evaluate commands given by a judge to a defendant, a boss to an employee and a sergeant major to a recruit and vice versa (ibid). The result of this research was that high-power speakers' commands were not perceived as impolite, whereas low-power speakers' commands were often perceived as impolite.

Positive Impoliteness: According to Brown and Levinson (1987:55), positive impoliteness is the use of strategies designed to damage the addressee's positive face wants. Lachenicht (1980)

enlists this strategy under the term "Positive aggravation". He defines it as an aggravation strategy that is designed to show the addressee that he is not approved of, is not esteemed, does not belong, and will not receive cooperation. So any utterance (or silence) that eludes the other from being part of a group can be regarded as an act of positive impoliteness. Culpeper (2005:357) translates the concept of positive impoliteness into real acts as he calls them "output strategies". They include ignoring the other, excluding the other from an activity; denying association or common ground with the other; being unsympathetic; using inappropriate identity markers; using obscure or secretive language; seeking disagreement; Making the other feel uncomfortable by silence, joke, or small talk; Using taboo words swear; using abusive or profane language; and Calling the other names by using derogatory nominations.

Negative Impoliteness: According to Brown and Levinson's (1987) model, negative impoliteness is the use of strategies designed to damage the addressee's negative face wants (p.55).Lachenicht(1980: 619) distinguishes "negative aggravation" as an aggravation strategy that is designed to impose on the addressee, to interfere with his freedom of action, and to attack his social position and the basis of his social action. In Culpeper's (2005:358) elaboration of negative impoliteness output strategy, he lists possible acts that might harm the addressee's negative face. They include Frightening, condescending, Invading the other's (asking for or speaking about information which is too intimate given the relationship), explicitly associating the other with a negative aspect, putting the other's indebtedness on record.

Off-record Impoliteness: This strategy is implemented by means of an implicature but in such a way that one attributable intention clearly outweighs any others. It is performed by ambiguous insults, insinuations, hints, and irony. This strategy is of much the same

kind as the politeness strategy, and is designed to enable the insulter to meet an aggrieved challenge from the injured person with an assertion of innocence (Lachenicht, 1980: 619). Off-record utterances, by virtue of their providing “defensible alignment” are less likely to be speaker’s face damaging while still allowing considerable threat to the face of the hearer. They serve to protect the face of the speaker rather than the hearer. (Steward 2008:54).

Withhold Politeness: It is performed by the absence of politeness work where it would be expected. For example, failing to thank somebody for a present may be taken as deliberate impoliteness.

2.2. Meta-strategy: It is performed with the use of politeness strategies that are obviously insincere, and thus remain surface realizations. Leech's (1983) conception of irony. He states the Irony Principle (IP) as follows: "If you must cause offence, at least do so in a way which doesn't overtly conflict with the PP [Politeness Principle], but allows the hearer to arrive at the offensive point of your remark indirectly, by way of an implicature." (1983: 82)

3. Functional Impoliteness

In certain contexts, people sometimes deliberately perform impolite acts to achieve a goal. Through previous work in pragmatics, it is proved that impoliteness is a defective mode of communication.

The major concern of this study is to prove the idea of multi-functionality of impoliteness is so far as this study is concerned, those impolite behaviors that used to achieve goals or functions would be termed as 'functional impoliteness'.

To justify how impoliteness can be used intentionally for a function, Bousfield and Locher (2008: 3) describe impoliteness as that behavior which is face-aggravating in a particular context.

They argue that one of the key elements that arises in impoliteness is that it is caused intentionally. In order to bring to light the idea that intentionality or functionality justifies impoliteness, Brown and Levinson (1987: 61) state the following:

In general, people cooperate in maintaining face in interaction, such cooperation being based on the mutual vulnerability of face. That is, normally everyone's face depends on everyone else's being maintained, and since people can be expected to defend their face if threatened, and in defending their own threaten others' faces, it is general in every participant's best interest to maintain each other's' face.

Thus, and on the light of the above statement, impoliteness sometimes is used to achieve several functions. It is not the case to justify being impolite, but impoliteness would be justified and judged in terms of the goals, i.e., functions achieved.

The first function discussed is mock impoliteness which fosters intimacy among participants, especially the youth. Labov (1972: 153) studied the phenomenon of "sounding" (the competitive usage of ritual insults) among the youth among the African American community in New York. Labov reported that insults could potentially have a socially affiliative effect. Besides, in a study on the role of insults on the construction of male identity among teens, Zimmerman (2003: 57) notes that utterance constituting face threatening acts can actually function as a means of constructing a general identity. Culpeper (1996: 354) states that the lack of politeness correlates with intimacy. He adds that the more intimate one becomes with someone, the more impoliteness one employs because, as Brown and Levinson (1987: 64) argue, close friends are more likely to have close identity of face wants.

A second function of impoliteness is defending ones face. Depending on the early mentioned Brown and Levinson's statement of cooperation, one when being impolite, he/she whether

in/willing, defend his face. In this respect, Harris et.al. (1986: 62) note that it is commonly assumed that the best way to save face in the light of verbal attack is to counter-attack. When this is the case, silence on the part of the addressee might pave the way and open the door for more face threatening acts on the part of the speaker. So, being impolite, though it is not always desirable or recommended, would give signals to the other participants that their face is about to be threatened.

The third function implemented in impoliteness is professionalism. This function, which constitutes the core of the study, can, to a large extent, be attained with the existence of impoliteness. In army, or any other work or professional situations, trainees or employees can show more improvement when their trainers or employers are impolite, especially, in work atmosphere. According to this, trainees and employees are unconsciously encouraged to show their utmost outcomes. Culpeper (1996: 359), while analyzing several contexts of linguistic use – a documentary program on army training. In army training which he examines, he lists the instances of impoliteness by the trainers to the recruits. He argues that within that particular community of practice, this is not classified as impolite. The dominant group in the interaction, the officers, has managed to achieve a situation where this seeming excessive impoliteness is considered to be the norm.

Another function is legal cases and/or sport contests. In certain circumstances, it is not in participants' interest to maintain the other's face (ibid: 353). A participant may have a conflict of interest as in a sport contest and competition in cases where the participant can win, and in doing so causes the other to lose. Culpeper adds that a long-term goal can be best achieved by short-term impoliteness strategy. For example, one might shame somebody into doing something that will be of long-term benefit to

him or her. It may also be that a participant has some particular interest in attacking the other's face (Lakoff 1989:34).

Additionally, being the prosecutor's or therapist's instrument, impoliteness has an additional function. The fifth function when prosecutors use such behaviors in a courtroom. Lakoff (1989:63) notes that an assumption behind the American adversarial legal system is that direct confrontation will elicit the truth. Lakoff gives an example of a systematic impoliteness in the case of defendants who have been found guilty of first degree murder in California court. Here, the jury, having decided on the defendant's guilt, has the additional job of recommending the death sentence or life imprisonment without parole. The prosecution needs to demonstrate to the jury that the defendant is inhuman and loathsome. As a result, the prosecution uses impoliteness in the hope that the defendant will be provoked and lose control. Lakoff calls it "strategic" impoliteness; a style of communication to force interlocutors to talk or react in a certain way. Beebe (1995: 154) says the same as it is not merely pragmatic failure, it is the case when most rude speakers are attempting to accomplish one of the two important instrumental functions, to vent negative feelings, and/or to get power (ibid:159) which will be discussed in the next function.

The sixth function is psychological. Being impolite gives the feeling of power and authority. According to Bousfield and Locher (2008: 8), power is a critically important aspect in the study of impoliteness. Power is a vital part of interaction and impoliteness is an exercise of power. To a degree with them, Culpeper (1996:354) connects power with the use of impoliteness. He believes that impoliteness is more likely to occur when the speaker is more powerful than the addressee.

In work atmosphere, for someone to feel with power creates the feeling of professional success. It also makes the individual more confident when interacting with other participants.

In reference to the correlation between power and impoliteness, Culpeper (2011: 186-194) conducted a very crucial study. He discovered that conventional directness and bold-on-record face threatening act are not considered to be impolite when the speaker has a higher social status than the addressee. The result of Culpeper's study was that high- power speakers' command were not perceived as impolite (which meets the hypothesis of the current study).

Another function needs to be considered is criticism. Criticism is one of the impoliteness triggers. It is a behavior that some people perceive as impolite. The functionality of criticism (admitting it is an impolite behavior) is embodied in the idea that people, when are criticized, are subjected and liable to change or modify their behavior. In such cases, those who criticize (perform criticism) favor others in determining the desirable behavior in the community. A number of bad habits can be reduced when criticized like lie, exaggeration, immoderation, radicalism, impropriety, urbanity, indiplomacy, etc.

4. Impoliteness in Translation

The purpose behind this item is to put the theoretical background dealt with into action, i.e., to gauge how these behaviors are treated in translation. The procedure followed in this item is that a professional context is provided for the purpose of showing that impoliteness is used in work situations to achieve certain goals and then , this context is translated to show how the impoliteness expressions are rendered into the target language.

The following text is taken from the documentary *Soldier Girls* (Bloomfield and Churchill,1981). The participants are the recruit

Private Alves (PA) and three sergeants (S1, S2, S3) , one of whom (S3) is a woman. Culpeper(1996:359) notes that private Alves has performed consistently badly in the training program and proved intractable in the face of repeated attempts by the Non-commissioned officers to force her to improve. As punishment for her failure, she is consigned to digging a hole under the supervision of a squad leader. After digging a substantial hole, she refuses to continue and ends up screaming hysterically whilst the squad leader tries physically to force her to keep digging. From the point of view of the sergeants, she is not only guilty of failing to try hard enough in the training program, but also of the far more heinous crime of 'insubordination'.

This transcription is organized in 'staves', with a line for each participant, Only the speakers Sergeant 1 (S1) and Private Alves (PA) are represented. The other participants, Sergeant 2 and Sergeant 3, say nothing in this part of the interview. Overlap is shown as simultaneous speech on both lines. Pauses are shown as full stops (each full stop represents approximately half a second).

S1: you're going to mess up one of my squad leaders	S1: انت تعبتين مع احد قادة المجموعة
	:PA
PA:	S1: بأية طريقة تستطيعين ذلك ولكن
S1: [<i>indistinct</i>] any way you can how about it= =don't	لا ...
	:PA
PA:	S1: تكذبي يا الفيس انت تتوددين الى
S1: bullshit me now Alves you want to jump you want to	...
	:PA
PA:	S1: ... تتوددين الى احد ما
S1: jump on somebody= =JUMP ON ME then	تتوددين الي.
	:PA: ... كلا ... من
PA: =no= who	

S1: shut up Alves you're the one who is

S1: اخرسي يا الفيس انت التي ...

PA: said that sergeant

PA: انا قلت ذلك ايها الرقيب

S1:running your little mouth again you're the one

S1: تثرثرين كثيرا ... انت ...

PA:

S1: ... ترهبين و تهددين قادة المجموعة

S1:intimidating and threatening my squad leaders

:PA

:PA

PA:

S1: عليك اللعنة ... هيا الكذبي على شخص اخر

S1: bullshit tell that god damn lie to someone

PA: لم اكذب ايها الرقيب

PA: I didn't sergeant

S1: تبا ذلك يعني انك تكذبين

S1: that believes your ass private you've already been

:PA

S1: انت كاذبة لعينة

PA:

S2: انت لا تستحقين العيش في الولايات المتحدة

S1: proven to be a damn habitual liar

S2: you don't even deserve to live in the United States.

S2: انت تسيئين للبزة العسكرية التي ترتديها يا الفيس. انت لا شيء تلك هي حقيقتك . انت عار على البزة التي على جسدك التافه

S2: disgrace to the uniform that's what you are Alves a disgrace to be wearing a uniform that you're wearing private nothing but a disgrace to that uniform you don't even deserve the time to wear it to have it on your little body.

S1: لا اعتقد انه بمقدورك ان تكوني اما

S1: I doubt if you could accept the responsibility of a child.

S3: سيبكي طفلك حتى الموت قبل ان تكوني قادرة على حمله او اطعامه

S3: the baby will cry itself to death before she ever was able to move across the room to give her anything to

S1: انت لست بشرا ولا اعتقد انك كنت كذلك يوما

S1: انت خسيصة

- eat. S1: لا تستحقين ان تكوني فردا في المجتمع
- SI: you haven't functioned as a human being I doubt since you were about thirteen you stopped being a member of the human race. S2: لا يمكنك ان تفعلي اي شيء كما يرام
- SI: you are despicable
- SI: you don't deserve to be out there in society S2: ما ستؤولين اليه انك ستجدي رجلا ليهتم بك دوما و يحميك
- S2: can't do anything right S3: انت تافهة
- S2: what's probably going to end up happening is probably you will find some man that will have to end up supporting you for the rest of your life S2: انت اتفه من كيكة الفواكه يا الفيس S2: انت معتوهة
- S3: I think she is nutso S2: اعتقد انني بحاجة لإرسالك الى مصحة
- S2: you're nuts you're nuttier than a fruit cake Alves S2: سأجعلك تركضين حول المكان كالمعتوهة (ضحك) ايتها الجنديّة المخبولة
- S2: you're crazy
- S2: I think I need to get you evaluated S2: سنأخذك الى طبيب الامراض النفسية
- S2: let you run around there like a psycho [small laugh] psycho private
- S2: we're going to take you to see a psychiatrist (Ibid:360).

According to the transcription, it seems that Alves is interrupted, told not to speak, or, when she denies that she has her response ignored. All of these are impoliteness acts. In addition, her ability to tell the truth is discredited. Cumulatively, the effect is to oppress her negative face wants. With that , the way is clear for the sergeants to launch an attack on Alves's face. The notion of face is not confined to the immediate properties of the self, but can be

invested in a wide range of phenomena such as one's family, job, nationality. Liu (1986) conceptualized the notion of face as consisting of concentric circles with the most face-laden closest to the ego. The sergeants comprehensively and systematically attack the components of Alves's positive face. This is mostly achieved through the expression of impolite beliefs.

In this example, the sergeants attacked her social roles: her role as an American citizen when they said that she doesn't deserve to live in the United States and her potential role as a mother when they said they doubted if she could accept the responsibility of a child. Her role as a human being was also attacked by saying that she hadn't functioned as a human being ; they doubted since she was about thirteen that she stopped being a member of the human race. They attack her personal value: she is despicable and doesn't deserve to be out there in society. Besides, her competence was hurt too when they said that she couldn't do anything right. They attack her mental stability as they said that she is nutso and crazy and being running around like a psycho.

The translator , on the other hand , has done his best to manifest the harsh and tough counterparts of the impoliteness expressions used in the extract analyzed. The reader of the target text , the translation , not only in English , can feel the aggressive illocutionary style followed by the participants of the discourse.

Conclusive Remarks

In the light of the framework and the practical side, the current study can come up with a number of conclusions.

1. Contextual impoliteness is distinguished from non-contextual impoliteness in that the former is relative to a particular context while the other is not.

2. Mock impoliteness differs from aggravated impoliteness through the first promotes intimacy but the second increases offense.
3. Directness is not considered an impolite behavior especially in the civilized societies.
4. Impoliteness can be used functionally to attain certain goals such as fostering intimacy among participants especially youth , defending one's face , approving employees' selves in professions , legal cases and sport contest , psychologically manipulated to give the feeling of authority , and used in criticism to change behavior.
5. Impoliteness has been reflected in translation in the same impression left in the original text. The translation elicited the harshness of the impolite utterances used by participants of the discourse.
6. Impoliteness has attained the goals it was used for in professional discourse, military discourse. It created improvement on the part of the trainee though it is not used for personal matters.

القت الدراسات السابقة في مجال التداولية الضوء على ظاهرة التأدب كونها تميز ما بين التأدب و عدم التأدب. و هذه الدراسة، هي محاولة لفهم ظاهرة عدم التأدب بوصفه جانباً يمتلك تعبيرات شبه مؤدبة ولذلك فإن الهدف هو دراسة هذه التعبيرات كونها ضرورية للمواقف اليومية إذ يراها الناس أنها مرفوضة ولا يتم التعامل بها أمام الأطفال لتجنب تعلمها.

ومن خلال هذه الدراسة، التعبيرات غير المؤدبة والتي يشار إليها على أنها ذات صبغة تأدبية سيتم بحثها في الأدبيات وبعد ذلك يتم تحليل نص عسكري والسبب لاختيار هذا النوع من النصوص هو استخدامه للألفاظ غير المؤدبة وظيفياً إذ في عالم العسكرية يؤدي العسكريون أمور عديدة عن طريق عدم التأدب. تتضمن الدراسة أربعة محاور، وكل محور يعنى بجانب من وظائف عدم التأدب. وتضع الدراسة الفرضية القائلة بأنه يمكن استخدام عدم التأدب وظيفياً لتحقيق أهداف معينة.

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