

## **Muslim and Non-Muslim Women's Perception of Impoliteness in the City of Basrah in Iraq**

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### **Abstract**

The aim of the present paper is to investigate the relation between religion and women's perception of impoliteness and whether or not a woman's religion affects her evaluation of what is impolite. A five-scale questionnaire is conducted .The respondents , who are muslim and non-muslim women in Basrah, are asked to read twenty statements and show their opinion by choosing one of the five scales for each item (i. e. strongly agree, agree, undecided, strongly disagree , disagree).The results the researchers have arrived at show that there is no one-to-one relation between a woman's religion and her perception of impoliteness. There are no statistically significant differences between muslim and non-muslim in perceiving impoliteness. Significant differences appear in 15% of the items only ; this is evidently a low percentage. Moreover, differences in opinions appear in each group .In the sense that women of the same religion do not agree on what is to be perceived as impolite.

## أدراك النساء المسلمات و غير المسلمات للعبارات غير المؤدبة في

### مدينة البصرة في العراق

الدكتور  
زهراء ناصر الموسوي  
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#### الملخص

يهدف هذا البحث الى التحقق من وجود علاقة بين دين المرأة وإدراكها للعبارات غير المؤدبة وفيما إذا كان دين المرأة يؤثر على تقييمها لما يمكن عدّه غير مؤدب . اعتمد البحث على استبيان يتألف من خمسة مقاييس. وطلب من المشتركات وهن تسعون امرأة مسلمة وغير مسلمة في البصرة أن يقرأن عشرين عبارة ويبين رأيهن باختيار احد المقاييس الخمسة في كل مرة . والمقاييس هي اتفق بشدة ، و اتفق، و مترددة، و لا اتفق بشدة، و لا اتفق. وقد بينت نتائج البحث عدم وجود ترابط تام بين دين المرأة وإدراكها للعبارات غير المؤدبة. فلا توجد اختلافات إحصائية مهمة بين المسلمات و غير المسلمات في إدراك العبارات غير المؤدبة. فالاختلافات الإحصائية المهمة ظهرت فقط في ١٥% من عبارات الاستبيان . وهذه بالطبع نسبة منخفضة . فضلاً عن ذلك فإن اختلاف الآراء يظهر في داخل كل واحدة من المجموعتين . فالنساء اللواتي يعتنقن ديناً واحداً لا يتفقن على ما يمكن عدّه عبارة غير مؤدبة.

### 1-Introduction

In 1973 Lakoff put forward his theory of politeness. It consists of two strategies :clarity (i.e. be clear) and rapport (i.e. be polite). In 1978, Brown and Levinson presented their theory of politeness which is based on the concept of face.' Face' means one's self-esteem which may be damaged(House,1998:56-57). Politeness for them is a set of strategies used to avoid damaging the addressee's face(Escandell-Vidal, 1996:630).In 1983 , Leech (1983:131) published his theory of politeness. It consists of six maxims: tact, generosity, approbation, modesty, agreement and sympathy maxims.

Notably, much attention has been given to politeness. Separate paradigms are formulated to account for politeness strategies. On the contrary, impoliteness has been ignored although it is as important as politeness. Impolite utterances are used every day to express disagreement and disrespect (Meakins, 2001:7) and in order for a theory of politeness to be comprehensive, it must account for impoliteness (Mullany, n.d.:4).

Some utterances are more potentially impolite than others but it is context that determines its being polite or not. In other words, there is no one-to-one correspondence between linguistic forms and offence. A certain impolite utterance may be 'a friendly banter' in certain contexts (Culpeper, 2009:1). Meakins (2001:9) maintains that 'the social acceptability of the linguistic forms, the relationship of the interactants and previous utterances [...] play a significant role in interpreting impoliteness.' As an example of this is the utterance 'You stupid old tart' which is supportive when said between intimates and an insult when said in a Laws radio programme (Ibid:31). In addition, a certain polite expression may be used impolitely such as the expression 'do me a favour' which is used as an impolite expression in the utterance 'Do me a favour don't have any children' meaning 'You are so loathsome that you should not have children who might inherit that quality' (Culpeper, 2008:23).

As far as the perception of impoliteness is concerned, Culpeper (2009:1-2) indicates that memories that are regularly associated with certain linguistic forms that are potentially impolite are used in similar situations to interpret the same linguistic item as impolite. So it is supposed that these linguistic forms are more expected to trigger their memories and remind them of the context(s) in which they occur. Since what comes to mind depends on the frequency of the form; if a certain utterance is experienced regularly as impolite this will affect its being considered as impolite in the sense that expectations affect considering a certain item as impolite.

The values and beliefs an individual shares with other people in his /her culture may govern his/her interpretation of what others try to convey whether face threatening or not. Thus it is expected that what is polite in

one culture may be impolite in another one. Since cultures undergo changes constantly perception of impoliteness is also changing (Cheung, 2009:4-8).

## **2.Methodology**

The corpus analyzed in the current paper is gathered through two steps. First, depending on the researchers' observations ten utterances which are used in Basrah ,which is a city in the south of Iraq and which involves a varied community of different religious backgrounds , are selected and decontextualized, i.e. they are presented without any reference to the context(s) in which they are used. Second, the utterances selected are presented in a five-level questionnaire (viz. strongly agree, agree, undecided ,disagree and strongly disagree).(See Appendix). The questionnaire which involves 20 statements representing twenty different opinions is given to 60 Muslim and 30 Non-Muslim (Christian and Sabian Mandaean) women. Two statements are dedicated to each utterance. They have the form 'This utterance always makes me feel bad' and 'This utterance makes me feel bad sometimes'. The expression 'feeling bad' is used because ,as Culpeper et. al(n.d.:1) maintain, getting upset is usually the emotion that is associated with impoliteness when a person is addressed impolitely , he/she will definitely feel bad. The distinction between the 'always-utterances' and the 'sometimes-utterances' stems from the distinction between the utterances that are considered impolite in all contexts of use and those that are used impolitely in some contexts. Since these utterances are used in the linguistic community of Basrah , it is supposed that the respondents have some expectations concerning the context(s) in which each one is used. The questionnaire ends up with an item in which respondents are asked to record incidents and to report conversations in which they felt bad by a certain utterance. They are asked to explain fully the context in which the utterance is used.

## **3.Respondents**

The Respondents are (90) women of three different religions. Muslim women [i.e. followers of Prophet Muhammad(Blessing and peace be upon him & his progeny)] ,Christians [followers of Jesus Christ (Peace be upon

him)] and Sabian Mandaean Women [followers of John the Baptist(Peace be upon him)].They are divided into two groups:60 muslim women and 30 non-muslim women. All of them are Basri women. Their ages range between 18-68.The age range is supposed to reflect the views of different generations. As far as the educational level is concerned, the respondents' educational qualifications range between primary school-Ph. D certificates. The educational levels are supposed to reflect the views of different educational backgrounds.

#### **4- An Analysis of the Impolite Use of the Utterances in the Questionnaire**

The utterances on which the research is based are classified into five groups as far as their use as impolite utterances is concerned. The first group involves those utterances that have Islamic roots and are used nowadays with a face-threatening propositional content. They are quotations taken from the Qur'an or the prophetic tradition. This group includes the utterances 'naqisat aqlin wa deen' (women are deficient in mind and religion) and in kaydekun azeem'(Surely your guile is great). The second group involves the utterances that are related to Islam but they have no face threatening propositional content. They are the Islamic greeting 'As salam alaykum (Peace be Upon You) and the address term hajiyah'(An address term used to address women after coming from pilgrimage).The third group involves utterances with face threatening propositional contents but are not Islamic quotations; they are colloquial utterances. This group involves 'al marah bnis aqil (A woman has a deficient mind)and al banaat daraakhat'.(Girls memorize information without understanding).The fourth group involves the utterances that are metaphoric in nature. It involves 'fatha al qitar ' (She missed the train meaning she is a spinster) and 'nitoha li flan' (She was given to that person meaning she married that person).The fifth group involves those items that have no face threatening propositional contents but are used impolitely. They are 'niswan ' (plural of 'woman') and 'madam' (borrowed from English).

#### 4.1. Qur'anic Verses and Prophetic Traditions Used Impolitely

The first utterance in this group is the prophetic tradition 'Naqisatu aqlin wa deen' (Women are deficient in mind and religion). In the original context, 'mind' means 'discriminatory capacity' or 'alertness', because women are emotional, they are less alert than men 'Mind', in this sense, does not mean 'intelligence' but 'judgment'. That is to say, being more emotional than men, women may not provide wise judgment. This is related to testimony. Two women are considered the equivalent of one man. This is due to the fact that most women are less alert than men in contracts and business transactions. (Ali, n d:2-10)

Women are deficient in religion because they are permitted to abandon praying and fasting during the period of menstruation. This shows that her duties are less than those of a man. This tradition, appears to be, a description of what most women are (Al-Sharawy's Exegesis, 2010:4). Religion in this context means 'ritual observation' not faith (Ali, nd:12).

This tradition is used sometimes in everyday communication with a different meaning. Instead of the original polite; it is sometimes used today to mean or to emphasize the view that women are inferior to men. The following is said by a college student to his girl colleagues after a discussion about women's being equal to men :

Banaat nagisaat aqlin wa deen

So, women are deficient in mind and in religion.

The second quotation is the Quraanic verse

'in kaydekin azeem (Yusuf, 28)

Surely, your guile is great (Shakir)

It is part of the verse

(فلما رأى قميصه قد من دبر قال إنه من كيدكن إن كيدكن عظيم) (٢٨) (سورة يوسف)

So when he saw his shirt rent from behind, he said: Surely it is

A guile of you women; surely your guile is great (28) (Surat Yusuf)

This utterance is said by Joseph's lord addressing his wife when

Joseph's innocence was revealed and his lord knew his wife was

lying. It means that women are abler than men in plotting and controlling men but men do have guile (Az-Zamakhshary,2002:535). Thus, it is apparent the this utterance is originally said by Joseph's lord to his wife. It does not involve that all women are as bad as the lord's wife. So, in the original text it carries no impolite attitude towards women but in the Basri community it has a new context in which it is used with a different meaning carrying offence to women.

#### **4.2. An Islamic Greeting and Address Term Used Impolitely**

The Muslims' greeting is 'al salaam alaykum' 'Peace be upon you' It is basically used by Muslims to greet each other. It should not be used to address non-muslims.(Al-Asqalany,n.d.:39).But the question that may be raised here is that "does this greeting cause offence in an intercultural situations where Muslims and non-Muslims are present?". Does a non-muslim woman consider it impolite to be greeted with this Islamic greeting?

The address term 'hajjiyah' is the colloquial form of the standard word 'hajjah' which means a muslim woman who made a pilgrimage to Mecca(Maaluf,1996:118).It is used politely to address a woman who made a pilgrimage to Mecca whether she is young or old. It is also used to address old women whom we do not know in streets or markets. But this is not true to all situations. For example, one of the respondents ``wrote ,who is in her fifties and PH D holder, that this term is used impolitely by one of the students in an examination. It is inappropriate for an examinee to use this term to address his examiner . Address terms such as 'Sit'" teacher or Miss" or ' Dr..' would be more appropriate in such situations.

The word 'Hajjiyah' is also used as part of the wish 'inshala hajjiyah'(I wish you make a pilgrimage to Mecca and become a pilgrim next year'. It is usually said at the muslims' festival which follows pilgrimage. But such a wish is considered impolite if said to unmarried women. One of the respondents mentioned that one of her colleagues, who is a woman holding PH D, apologized to her after wishing her to be a pilgrim. at al-adhha festival , the festival which follows pilgrimage. The appropriate wish at this situation is 'inshala arusah'(I wish you to be a bride).

### **4.3. Colloquial Utterances with Face-Threatening Propositional Contents**

The utterance 'al marah bnis aqil'(Literally, a woman has a half of mind' meaning A woman has a deficient mind) is derived from the prophetic tradition 'naqisat aqlun wa deen'(Women are deficient in mind and religion) but this utterance has one interpretation and it is an impolite one. One of the respondents ,who is a colleague student, refers to another impolite utterance derived from the prophetic tradition:

Al bnayah aqilhah zghayer'

(Literally, A girl has a small mind meaning a girl has  
A deficient mind)

It also focuses on women's having inferior mental abilities. The utterance; al banat darakhat'(Girls memorize information without understanding) may also have an impolite propositional content. It means that women can memorize information but they do not really understand what they memorize. They are not as intelligent as men.

### **4.4. Impolitely Used Colloquial Utterances with no Face-Threatening Contents**

The word 'alniswan' means 'women' .In standard Arabic it is used as the plural form of the word imra'a.(Mustafa et al,1989:920).It is used in colloquial Arabic of Basrah with the same standard meaning, but a different connotation. It is considered to be impolite.

The word 'madam' is an address term. It is not usually used to address women in Basrah. It has a negative connotation when it is used to mean that the addressed women is arrogant.

### **4.5. Impolite Metaphors**

The utterance 'fatha al qitar' (she has missed the train) is a metaphor used to refer to unmarried Middle-aged or old women It is a euphemism for the word spinster .Thus, it is supposed to be a polite form. But this does not entail that it has no impolite connotation. Unmarried women may be offended when hearing such an utterance.

Another metaphor related to marriage context is the use of the verbs 'give' and 'take' to mean 'marry'. The verb 'take' is used to refer to men and women, in the sense that one can say that this man has taken this woman or vice versa'. The verb 'give' is solely used to refer to women not men. It can be said that this woman has been given to that man but not vice versa. To say that a woman is given to those people means that she has married their son. Such a use may be considered impolite. Some may think that women are referred to as things that can be given or taken. Is this use accepted by Basri women as a polite reference to marriage or not? The statistical analysis of the questionnaire will hopefully reveal this.

### **5-The Statistical Analysis and Discussion of Muslims and Non-Muslims Results**

The performance of Muslims is compared with that of Non-Muslims of every single opinion in the questionnaire with their percentages. The percentage of Muslims, for instance, in opinion No.1 can be obtained as follows:

$$\text{Muslims\%} = \frac{\text{The sum of responses to opinion No.1} \times 100}{\text{Total number of Muslims}(60)}$$

$$\begin{aligned} \text{Strongly agree\%} &= 23 \times 100 / 60 \\ &= 38.3\% \text{ and} \end{aligned}$$

$$\text{Non-Muslims\%} = \frac{\text{The sum of responses to opinion No.1} \times 100}{\text{Total number of non-Muslims}(30)}$$

$$= 13 \times 100 / 30$$

$$= 43.3\%$$

First, Percentages of the five scales of the questionnaire, i.e. strongly agree, agree, undecided, strongly disagree and disagree., are presented and compared in order to arrive at the differences between Muslims and non-Muslims in perceiving impoliteness. Second, the agree and disagree scales are mixed and substituted by the options always impolite, sometimes impolite, polite and undecided. If the respondent chooses one of the agree scales in statement 1, for instance, and one of the agree or disagree or

undecided scales in statement 2, her choice is to be put under the always-impolite option. If the respondent chooses one of the disagree scales in statement 1 and one of the agree scales in statement 2, her choice is classified under the sometimes-impolite option. If she chooses one of the disagree scales in statements 1 and 2, her choice is considered to be within the polite option. If the undecided scale is chosen, the option is undecided. These two steps are supposed to show the differences in the respondents' opinions and in the intensity of their opinions, i. e. whether strong or not.

### **5.1.Utterance One: A woman has a deficient mind**

As far as statement no. 1(i.e. The utterance 'A woman has a deficient mind' always makes me feel bad.) is concerned, both Muslim and non-muslim women agree in choosing the first option (Strongly agree) ; this option obtained a higher percentage than any other choices namely, agree(muslims:20.0%, non-muslims :13.3%), undecided (muslims:8.3%, nonmuslims:33%) , disagree (muslims:18.3%, nonmuslims:30.0%), and strongly disagree(muslims:15.0%, nonmuslims:10.0%).<sup>23</sup> Muslim women(38.3%)and 13 non-Muslims (43.3%) prefer the first option (strongly agree).Next, comes the second option for Muslims(20%) agree. While, the second choice for non- Muslims is disagree(9 women,30%).Percentages of first option shows that both muslims and non-muslims perceive it as impolite.Notably, the second choice for muslims and non muslims shows that most muslims believe it is always impolite whereas 30% of non-Muslims surprisingly show their disagreement with the statement.

In statement No.2 (viz. The utterance 'A woman has a deficient mind' makes me feel bad sometimes), the second option(agree) is chosen by both of them .<sup>19</sup> Muslim women(31.7%)and non Muslims(50%).The other options for Muslims are arranged in a descending order as such: (28.3%)strongly disagree, disagree(20%) ,(11.7%) strongly agree then (8.3%) undecided. For non- Muslims, the second choice differs in the sense that two options obtained equal percentage namely, (16.7% strongly agree and disagree), then (10% strongly disagree) and 6.7% undecided).

Both Muslims and Non- Muslims agree on considering this utterance as always impolite .They are distributed as follows:35 Muslims (58.3%) and 17 Non- Muslims women(56.7%) view them as always impolite .The rest of Muslims divided into two groups: group one subdivided equally between viewing utterance 1 as sometimes impolite and polite(12 women,20%), only one woman (1.7%) chose the option undecided. As regards non- Muslims, the second choice is sometimes impolite (6 women(23.3%), and (20%) perceive them as polite. All the respondents view utterance 1 as always impolite(57.8%).See table( 1)

**Table(1):** The respondents' perception of utterance (1)

		Utterance 1				Total
		Always impolite	Sometimes impolite	Polite	Undecided	Percentage
Religion	Muslim	35	12	12	1	60
	Percentage	58.3%	20.0%	20.0%	1.7%	100.0%
	Non-Muslim	17	7	6	0	30
	Percentage	56.7%	23.3%	20.0%	.0%	100.0%
Total		52	19	18	1	90
Percentage		57.8%	21.1%	20.0%	1.1%	100.0%

## 5.2 Utterance Two: Women are deficient in mind and religion

'Strongly agree' is the prominent option that was used by both of Muslims(41.7%) and non Muslims (33.3%)as far as statement no. 3 (viz. The utterance 'Women are deficient in mind and religion' always makes me feel bad) is concerned .The second option of Muslims is strongly disagree (20%),next comes, agree(18.3),then (16.7%) disagree , and the last is (3.3%) undecided .For non- Muslims ,the second choice is agree(26.8%), then disagree(16.7%) and one woman undecided(3.3%).Apparently, muslim and non- muslim women differ in their second choice. While 20% of the muslims strongly disagree with the statement, 26.8% of the non-muslims agree with it. This shows a slight difference in perception of impoliteness due to adhering different religions.

The second option (Agree) obtained the higher percentage between Muslims 25 women (41.7%) and non Muslims (10 women, 33.3%) in statement No.4. (The utterance 'Women are deficient in mind and religion' makes me feel bad sometimes). The fourth and the fifth option as regards Muslims choice obtained an equal percentage (60%) then comes the option strongly agree (11.7%). The last choice is undecided (3.3%). The fifth option (strongly agree) got (26.7%), then comes the two options strongly agree and strongly disagree (16.7%). The last is undecided (6.7%).

Utterance 2 tends to be perceived by Muslims (36 women, 60%) and non-Muslims (16 women, 53.3%) as always impolite. This is clearly demonstrated in table (2). Besides, 15 Muslim women (25%) consider them as sometimes impolite and only 6 women (15%) view them as polite. The reverse happened in the responses of non-Muslims, (8 women, 26.7%) regard them as polite and only 6 women, 20% view them as sometimes impolite. The total respondents perceive utterance 2 as always impolite. That 26.7% of the non-Muslim women perceive utterance 2 as polite is surprising. Utterance 2 has a face-threatening propositional content and its original face-saving propositional content is totally Islamic.

**Table(2):** The respondents' perception of utterance 2

		Sentences 3 and 4			Total
		Always impolite	Sometimes impolite	Polite	Always impolite
Religion	Muslim	36	15	9	60
	Percentage	60.0%	25.0%	15.0%	100.0%
	Non-Muslim	16	6	8	30
	Percentage	53.3%	20.0%	26.7%	100.0%
Total		52	21	17	90
Percentage		57.8%	23.3%	18.9%	100.0%

### **5.3 Utterance Three: Surely your guile is great.**

There is a contrast between Muslims and non Muslims regarding their responding to statement No.5 (.The utterance 'Surely your guile is great' always makes me feel bad). The fourth option(disagree)is chosen by Muslims(21 women,35%)while non- Muslims preferred the second and the fifth options equally namely,(agree and strongly disagree, 8 women,26.7%).The second choice for Muslims is the first option(strongly agree) (12 women,20%) then comes the two options( agree and strongly disagree)(10 women,16.7%) .The last choice is undecided (7women,11.7%).The second choice for non Muslims is disagree(6 women,20%) ,the third choice which has an equal percentage is (strongly agree and undecided)(9 women,13.3%) The total choice for all the respondents is disagree (30%).The percentages of the five scales does not reflect an effect on perceiving impoliteness.26.7% and 20% of non-muslims strongly disagree and disagree with the statement. Although it is a quotation from the Quran and non-muslims are not exposed to its exegetical interpretation.

There is an agreement between Muslims'(24 women,40%) and non Muslims'(12 women,40%) opinions regarding statement No.6 (viz. The utterance 'Surely your guile is great' makes me feel bad sometimes).Both of them choose (agree).The second preference for Muslims is the fourth option which is (disagree)(17 women,28.3%), then comes, the fifth option (strongly disagree)(12 women,20%).Next, strongly agree (4 women,6.7%),the last is undecided(3 women,5%).On the other hand, the second choice for non Muslims is the fifth option(strongly disagree)(7 women,23.3%).The third choice is disagree(6 women,20%), the fourth is strongly agree(4 women,13.3%).Only one woman (3.3%) undecided. To sum up, 40% agree on statement No.6 .

Always impolite again is the preferred choice for both Muslims.(23 Muslim women, 38.3%) and non- Muslims (13 non- Muslim women, 43.3%) as far as utterance 3 is concerned .The second group of Muslims(20 women,33.3%) regards it as polite .And 15 women ,25% consider it as

sometimes impolite , only two women %) undecided .For non- Muslims, the second preference for them(10 women,33.3%) agree with Muslims in that they perceive utterance( 3) as polite .Six women (20%) believe that utterance (3) has the sense of sometimes impolite. One woman only (3.3%) undecided .The total is 40% The percentages show no effect of religion on perception of impoliteness.

**Table(3):** The respondents' perception of utterance 3

		Utterance 3				Total
		Always impolite	Sometimes impolite	Polite	Undecided	Percentage
Religion	Muslim	23	15	20	2	60
	Percentage	38.3%	25.0%	33.3%	3.3%	100.0%
	Non-Muslim	13	6	10	1	30
	Percentage	43.3%	20.0%	33.3%	3.3%	100.0%
Total		36	21	30	3	90
Percentage		40.0%	23.3%	33.3%	3.3%	100.0%

#### 5.4-Utterance Four: Peace be upon you

The fifth option (strongly disagree)is the prominent choice for Muslims(45 women,75%) but the fourth option(disagree) seems to be dominant in non Muslims (14 women,46.7%) regarding statement No 7(viz The utterance 'Peace be upon you' always makes me feel bad). The strength of disagreement may reflect a slight difference in perceptions of impoliteness. While non-muslims disagree , muslims strongly disagree. Conversely, the second choice for Muslims is the fourth option(disagree)(13 women,21.7%) and next comes the two options(agree and undecided)(one woman,1.7%).The last is 'strongly agree 'which is chosen by none (0%).For non- Muslims, the fifth choice (strongly agree)(7 women,23.3%) is the second choice .The third choice is the second option (agree)(5 women,16.7%).Their second and third choices show Then, undecided(3 women,10%).The last choice is 'strongly agree' (57.8%). Thus, 57% of the subjects strongly disagree with this opinion.

Again, the differences between Muslims and non Muslims are clearly demonstrated in statement No.8(The utterance 'Peace be upon you' makes me feel bad sometimes.). Muslims(36 women,60%) prefer the fifth option (strongly disagree) while non Muslims prefer the fourth option (disagree)(17 women,56.7%).On the contrary, Muslims(18 women,30%) consider the fourth option(disagree) as their second choice and next comes, (agree)(3 women,5%)then(2 women,3.3%)(strongly agree, and one woman undecided(1.7%).The second choice for non-Muslims is the fifth option(disagree)(5 women,16.7%)then(4 women,13.3%) undecided, and agree have got equal percentage(2 women,6.7%) .To sum up, 45% of the respondents strongly disagree.

Both Muslims(55 women,91.7%) and non- Muslims (21 women,70%) have considered utterance 4 as polite .Four Muslims women view it as sometimes impolite and one woman has considered it as always impolite. The reverse is done within non- Muslims in the sense that 6 women (20.0%)regard them as always impolite and 3 women,(10%) perceive them as sometimes impolite To perceive such an utterance as impolite or sometimes impolite is due the fact that this greeting is related to Islam and Muslims. Non-muslims sometimes feel offended when greeted with this greeting. Totally speaking, 84.4% regard them as polite.

**Table(4):** The respondents' perception of utterance 4

		Utterance 4			Total
		Always impolite	Sometimes impolite	Polite	
Religion	Muslim	1	4	55	60
	Percentage	1.7%	6.7%	91.7%	100.0%
	Non-Muslim	6	3	21	30
	Percentage	20.0%	10.0%	70.0%	100.0%
Total		7	7	76	90
Percentage		7.8%	7.8%	84.4%	100.0%

**5.5. Utterance 5: Girls memorize information without understanding**

The fourth option ( disagree) is chosen by both Muslims and non Muslims as far as statement No.9(The utterance 'Girls memorize information without understanding' always makes me feel bad) is concerned (23 Muslims women, 38.3%)and (13 non Muslims43.3%) choose disagree .The second choice for Muslims is the fifth option (strongly disagree)(17 women,28.8%).Next comes, the option(agree)which was chosen by (13 women,21.7%), then,(4 women, 6.7%)(strongly agree).The last three Muslims women(5%) choose undecided .Non Muslims women choose agree (10 women,33.3%), four non Muslims women (13.3%) strongly agree with statement No.9 and only two women (6.7%) undecided. The total opinion regarding this sentence is disagree(40%) .Evidently, muslim women disagree with this statement more than non muslims do.

Again, both Muslims and non Muslims agree in their opinion regarding statement No.10 (The utterance 'Girls memorize information without understanding' makes me feel bad sometimes)..They choose agree(23 Muslims women,38.3%),and (13 non Muslims women,43.3%).The second choice for Muslims regarding statement no.10 is disagree(16 women, 26.7%).Next, strongly disagree(9 women,15%).Then, (8 women,13.3%) choose undecided , only four women (6.7%) choose strongly agree. Similarly, non Muslims agree with Muslims regarding their second choice (disagree)(8 women,26.7%).Next,(4 women ,13.3%) undecided. Then, 3 women ,10% strongly disagree and only two women, 6.7% strongly agree.

The perception of Muslims and non- Muslims regarding utterance 5 appears to be different in the sense that 30 Muslims women ( 50%) consider it as polite whereas 11 non- Muslims women( 36.7%) view it as sometimes impolite .The other 17 Muslim women(28.3%) see it as always impolite , and 11 women(18.3%) regard it as sometimes impolite , and only two women 3.3%) thought it as undecided. For non- Muslim women, two groups divided equally between always impolite (9 women,30%) and polite ,only one woman(3.3%) undecided .The total respondents regard it as polite

**Table(5):** The respondents' perception of utterance 5

		Sentences 9 and 10				Total
		Always impolite	Sometimes impolite	Polite	Undecided	Percentage
Religion	Muslim	17	11	30	2	60
	Percentage	28.3%	18.3%	50.0%	3.3%	100.0%
	Non-Muslim	9	11	9	1	30
	Percentage	30.0%	36.7%	30.0%	3.3%	100.0%
Total		26	22	39	3	90
Percentage		28.9%	24.4%	43.3%	3.3%	100.0%

### 5.6. Utterance Six: She missed the train (a euphemism of 'she is a spinster')

concerning statement No.11(The utterance 'She missed the train' always makes me feel bad),both of them choose disagree as their first choice (20 Muslims women,33.3%, and 10 non Muslims women,33.3%).The second choice for Muslims is strongly disagree(13 women Muslims,21.7%), next comes agree(12 women,20%)then,(11 women ,18.3%)strongly agree .Last ,four women,6.7% undecided).Non Muslims women's second choice do not agree with the Muslims in the sense that they choose agree (8 non Muslimswomen,26.7%.Next comes strongly disagree(5 women,16.7%). Then, four women,13.3%) strongly agree .And finally, three women ,10% undecided The difference in muslims' and non-muslims' second choice show that they differ in their perception of impoliteness .Briefly speaking, 33.3% of the respondents disagree with statement No.11.

The choice of options is different between Muslims and non Muslims as far as statement No.12 (viz.The utterance 'She missed the train' makes me feel bad sometimes) is concerned. Muslims women (20 ,33.3%) choose agree option whereas, non Muslims(9 women,30%) choose disagree ..The option disagree is chosen by (13 Muslims women,21.7%),then the fifth option by (11 women,18.3%),ten women,16.7%) have chosen the first option(strongly agree) .Then , 6 women undecided(10%). .In contrast with Muslims, non Muslims choose agree as second choice (8 women,26.7%),

then the fifth option (7 women,23.3%).The last two options namely strongly agree and undecided have got equal percentages.(3 women,10%).

Again, the opinions of Muslims and non- Muslims varied.24 muslim women (40%)regard utterance 6 as polite while non- Muslims (12 women,40%) view it always impolite .The second group of Muslims agree with non- Muslims (23 women,38.3%) in viewing it as always impolite .The other (11 Muslims women,18.3% ) regard it as sometimes impolite . And two women( 3.3%) undecided .The second group of Non- Muslim women (11 women,36.7%) perceive it as polite .The other 6 women (20%) regard it as sometimes impolite and only one woman (3.3%) undecided. The total number of respondents is divided equally between two opinions 38.9% always impolite , and 38.9% polite).Women within each group disagree as to consider this utterance impolite or polite.

**Table(6):** The respondents' perception of utterance( 6)

		Utterance 6				Total
		Always impolite	Sometimes impolite	Polite	Undecided	Percentage
Religion	Muslim	23	11	24	2	60
	Percentage	38.3%	18.3%	40.0%	3.3%	100.0%
	Non-Muslim	12	6	11	1	30
	Percentage	40.0%	20.0%	36.7%	3.3%	100.0%
Total		35	17	35	3	90
Percentage		38.9%	18.9%	38.9%	3.3%	100.0%

### **5.7.Utterance Seven: she was given to that person (i.e she married that person)**

Again, the contrast is clear regarding statement No.13 (viz. The utterance 'She was given to that person' always makes me feel bad). Muslims(20women,33.3%) agree with this statement while, non Muslims(11 women,36.7%) disagree with it .This The second choice for Muslims (15 women,25%) is strongly agree ,then comes strongly disagree(13 women,21.7%).Ten women disagree(16.7%) and the last two (3.3%) undecided .Non-Muslims second choice is similar to that of

Muslims(strongly agree)(9women,30%).Next, agree(7 women,23%).Then, two women strongly disagree(6.7%).Last, only one women (3.3%) undecided. differences in perception of impoliteness appears in the opinions of the two groups and in the opinions of the respondents within each group. The total is 30% of the respondents agree.

Although both Muslims and non Muslims choose the second option (agree) as far as statement No.14(viz. the utterance 'She was given to that person' makes me feel bad sometimes) is concerned ,the non Muslims ' percentages distributed equally between two options namely ,agree and disagree(33.3%).The second choice for non Muslims is strongly agree(4 women,13.3%) .Then, equal percentage is obtained to the two options: undecided and strongly disagree(3 women,10%). Muslims' second choice is also divided equally into two groups :strongly agree(12 women,20%) and strongly disagree).The third choice is disagree(9 women,15%)then, four women,6.7% undecided. Totally speaking,(36.7%) of the rpondents agree.

Always impolite is the opinion of both Muslims (33 women,55%)and non-Muslims(16 women,53.3%) regarding utterance. No 7.The rest of Muslims respondents distributed as follows: 20 women,33.3% perceive them as polite and 6 women 10.6% as sometimes impolite and one woman1.7% is undecided. As regards non- Muslims , 8 women26.7% view them as polite , 5 women (16.7%) chose sometimes impolite .And only one woman(3.3%) undecided .The total respondents regard them as always impolite .

**Table(7):** The respondents' perception of utterance 7

		Utterance 7				Total
		Always impolite	Sometimes impolite	Polite	Undecided	Percentage
Religion	Muslim	33	6	20	1	60
	Percentage	55.0%	10.0%	33.3%	1.7%	100.0%
	Non-Muslim	16	5	8	1	30
	Percentage	53.3%	16.7%	26.7%	3.3%	100.0%
Total		49	11	28	2	90
Percentage		54.4%	12.2%	31.1%	2.2%	100.0%

**5.8. Utterance 8: 'niswan' The plural form of the word ' women'**

Both Muslims(22 women,36.7%) and non Muslims (11 women,36.7%) agree in refusing (disagree) statement No.15 (viz. The utterance 'niswan' always makes me feel bad) .The second choice for Muslims is equally divided between two opinions : strongly agree and agree(11 women,18.3%).Next,(10 women,16.7%)strongly disagree. Then,(6 women, 10%) undecided. Concerning non Muslims' second choice (9 women,30%) agree with their Muslim counterparts in choosing (agree) .Next, strongly agree (5 women,16.7%), then four ,(13.3%) strongly disagree .Only one woman,3.3% chose undecided. In brief, 36% of the respondents disagree.

(18 Muslims women,30%) disagree with statement No.16 (viz. the utterance 'niswan' makes me feel bad sometimes.).Non Muslims(10 women,33.3%), on the other hand , agree with it. The second choice for Muslims(16 women,26.7%)is agree .Next ,strongly disagree(12 women, 20%). Then,(10 women,16.7%)chose strongly agree .Four women (6.7%) undecided. The second choice for non Muslims(16 women, 20%) is disagree .The other two options are equally divided into two groups: undecided(5 women,16.7%) and strongly disagree. The last four women(13.3%) chose strongly agree. In sum,28% of the respondents agree with it.

Muslims and non- Muslims differ in their perception of utterance no. 8. The former group (26 women(43.3%) view it as polite .The latter group (14 women,46.7%) regard it as always impolite .22 Muslim women ( 36.7%) regard them as always impolite and 10 women view them as sometimes impolite .two women stand undecided (3.3%).For non- Muslims,11 women (36.7%) perceive them as polite The other four women 13.3% regard them as sometimes impolite and only one woman is undecided(3.3%).Although ,the option polite gets the highest total percentage 41.1%, the percentage of the option always impolite is close (40.0%).It shows disagreement among respondents. .

**Table(28):** The respondents' perception of utterance 8

		Utterance 8				Total
		Always impolite	Sometimes impolite	Polite	Undecided	Percentage
Religion	Muslim	22	10	26	2	60
	Percentage	36.7%	16.7%	43.3%	3.3%	100.0%
	Non-Muslim	14	4	11	1	30
	Percentage	46.7%	13.3%	36.7%	3.3%	100.0%
Total		36	14	37	3	90
Percentage		40.0%	15.6%	41.1%	3.3%	100.0%

### 5.9. Utterance nine: Hajjiyah (term of address for women after coming from Pilgrimage)

'Strongly disagree' is the choice of Muslims(21 women,35%) regarding statement No.17(viz. The utterance Hajjiyah always makes me feel bad).However, non Muslims(12 women,40%) disagree with it. This shows that there is a difference in the strength of disagreement between muslims and non-muslims.Disagree is the second choice for Muslims(20 women, 33.3%) .Next,(10 women,16.7%) agree .Then,6 women,10% undecided .Only one women(5%) strongly agree with it . Non Muslims(7 women,23.3%) strongly agree with it. Next, (6 women,20%) agree. Then,(4 women,13.3%) strongly disagree. One woman,3.3% undecided. Thus,35% of the subjects disagree with sentence No.17.

Both Muslims(19 women,31.7%) and non-Muslims (10 women,33.3%) agree in choosing the fourth option (disagree) as far as statement No.18 is concerned.(viz. This utterance 'Hajjiyah' makes me feel bad sometimes) The second choice for Muslims(17 women,28.3%) is agree. Next,(15 women,25%) strongly disagree.(6 women,10%) undecided .The last,(3 women, 5%) strongly agree. Regarding non Muslims(7 women,23.3%) the second choice is strongly agree .Next, two option equally distributed between (agree and strongly disagree16 women,20%).Only one woman (3.3%) is undecided ..32% disagree.

Both of the subjects Muslims(33 women,55%) and non- Muslims (13 women,43.3%) agree on the polite sense of utterance no. 9.However, the other 13 non- Muslim women 43.3% view it as always impolite .This reflects the effect of being non-muslims on their perception of what is polite or impolite. Surprisingly, 12 Muslims women (20%) agree with non Muslims as regarding them as always impolite , which shows disagreements within muslim women on what is to be perceived as impolite .Only ten(16.7%) view them as sometimes impolite , 5 women (13.3%)undecided .In brief, 51.1% of the respondents regard it as polite .

**Table(9):** The respondents' perception of utterance 9

		Sentences 17 and 18				Total
		Always impolite	Sometimes impolite	Polite	Undecided	Percentage
Religion	Muslim	12	10	33	5	60
	Percentage	20.0%	16.7%	55.0%	8.3%	100.0%
	Non-Muslim	13	4	13	0	30
	Percentage	43.3%	13.3%	43.3%	.0%	100.0%
Total		25	14	46	5	90
Percentage		27.8%	15.6%	51.1%	5.6%	100.0%

### **5.10.Madam (a borrowed term of address sometimes used for married women)**

The prominent choice for Muslims(24 women,40%) and non Muslims(13 women,43.3%) is disagree concerning statement No.19 (viz. The utterance 'madam' always makes me feel bad).The second choice for Muslims(18 women,30%) is strongly disagree .Next, (8 women,13.3%) strongly disagree. Then,(7 women,11.7%)agree whereas the last three women(5%) undecided. The second choice for non Muslims(6 women,20%) is equally distributed between undecided and strongly disagree .The last four women(13.3%) agree .In sum, 41.1% disagree with statement No.19.

The muslim and non-muslim respondents agree in choosing the fourth option namely ,disagree as far as statement No.20(viz. The utterance 'madam' makes me feel bad sometimes) is concerned ..(20 Muslims women,33.3%) and(14 non Muslims women,46.7%) choose disagree .The

second option chosen by Muslims(19 women,31.7%) is agree .Next, is strongly disagree (13 women,21.7%).The other six women(%) strongly agree .Only two women(3.3%) are undecided .As regards non Muslims,(8 women,26.7%) the second choice is strongly disagree .Next, agree(5 women,16.7%) and three women(10%) undecided .In brief,37.8% of the respondents disagree with statement No.20.

Utterance 10 tends to be viewed as polite by both Muslims(32 women,53.3%) and non- Muslims(22 women,73.3%).Fourteen Muslim women (23.3%) regard them as always impolite , 12 women(20%) view them as sometimes impolite and only two women are undecided .For the non Muslims women, 4 women, 13% perceive them as always impolite , 3 women sometimes impolite and only one woman ( 3.3%) regard them as undecided .To sum up, 60% of the respondents regard it as polite .

**Table(10):** The respondents' perception of utterance 10

		Utterance 10				Total
		Always impolite	Sometimes impolite	Polite	Undecided	Percentage
Religion	Muslim	14	12	32	2	60
	Percentage	23.3%	20.0%	53.3%	3.3%	100.0%
	Non-Muslim	4	3	22	1	30
	Percentage	13.3%	10.0%	73.3%	3.3%	100.0%
Total		18	15	54	3	90
Percentage		20.0%	16.7%	60.0%	3.3%	100.0%

## 6.Statistical Interpretation of the Results

Chi-Squared or (Fisher's exact) test is used in analyzing the results of the questionnaire. Chi-squared test is a statistical test most commonly used to refer to the test of the independence of the two categorical variables forming a contingency table. The test is based on squared differences between the observed and expected frequencies. (Greenwood and Nikulin( 1996: 56) . Moreover, Fisher's exact test is an alternative procedure for the use of the chi-squared test for assessing the independence of two variables forming a two-by-two contingency table, particularly when the expected

frequencies are low. The method consists of evaluating the sum of the probabilities associated with the observed table and all possible two-by-two tables that have the same row and column totals as the observed data but exhibit more extreme departure from independence. The probability of each table is calculated from the hypergeometric distribution( Everitt, 1992:76).

Table(11) demonstrates the significances degree of the twenty statements used in the test .It has been found that the calculated value for statement No.1 (.0625) is larger than the tabulated value (.05), so, the differences between the performances of Muslims and Non-Muslims are insignificant.

**Table(11):** The calculated significance degree of the statements used in the questionnaires

The Statements	Sig.
Statement No.1	.625
StatementNo.2	.238
StatementNo.3	.907
StatementNo.4	.775
StatementNo.5	.402
Statement No.6	.802
Statement No.7	.0001
statement No.8	.0001
Statement No.9	.467
Statement No.10	.986
Statement No.11	.875
Statement No.12	.798
Statement No.13	.125
Statement No.14	.276
Statement No.15	.709
Statement No.16	.524
Statement No.17	.029
Statement No.18	.122
Statement No.19	.135
Statement No.20	.102

Similarly, in statements No.2,3 4,5,and 6 the differences are also insignificant .In contrast, the differences between Muslims and non-

Muslims regarding their performances in statement No.7 is significant because the calculated value is (.0001) is less than the tabulated value (.05). In the same vein, statement No.8 exhibited the significant differences between Muslims and Non-Muslims since the calculated value (.0001) is less than the tabulated value (.05).

On the contrary, the differences between Muslims and non-Muslims regarding their performances in statements No.9,10,11,12,13,14,15, and 16 are not significant because the calculated value is larger than the tabulated one (.05).

Regarding statement No.17, statistically speaking, the differences between Muslims and non-Muslims performances' are highly significant because the calculated value (.029) is less than (.05). On the other hand, the differences regarding the Muslims and non-Muslims regarding performances' in statements No.18,19, and 20 are not significant because the calculated values are larger than the tabulated ones.

Table(12) shows the significance degree of Muslims and non-Muslims perceptions' of politeness. The differences between Muslims and non-Muslims regarding utterance No 1 are insignificant in that the calculated value (.969) is larger than the tabulated (.05). By the same token, the differences regarding their perception of politeness as far as utterances Nos.3, 5 and 6 are insignificant since the calculated value is larger than the tabulated value.

**Table(12): The significance degree of utterances regarding politeness**

The utterances	Sig.
Utterance No. 1	.969
Utterance No. 2	.405
Utterance No 3	.907
Utterance No.4	.004
Utterance No. 5	.173
Utterance No.6	1.000
Utterance No. 7	.681
Utterance No. 8	.0873
Utterance No. 9	.075
Utterance No.10	.0307

Opposingly , the differences between Muslims and non- Muslims regarding their perceptions' of utterance No 4. are highly significant because the calculated value (.004) is less than the tabulated value (.05).Utterances Nos. 5,6,7,8,9,10 are statistically speaking insignificant because the calculated value is larger than the tabulated ones .

## 7.Conclusions

The results the researchers have arrived at appear to demonstrate that respondents' religions do not influence their perception of impoliteness. Statistically significant differences appear in only three items (i.e. 15% of the items). The differences are significant in statements (7) , (8) (17) and in utterance (4). These items include the Islamic greeting 'Peace be upon you' and the Islamic address term 'Hajjiyah'. These two utterances do not involve a face threatening propositional content. They are Islamic in the sense that their use is confined to Muslims.

Examining the five scales of the questionnaire, the researchers find out that muslims and non-muslims choose the same scale as their first choice in thirteen of the statements in the questionnaire. In statement (1), both muslims and non-muslims choose 'strongly agree', in statement (2), they choose 'agree' in statement (3) 'strongly agree', in (4), 'agree', in (6), 'agree', in (9), 'disagree', in (10), 'agree', in (11), 'disagree', in (14), 'agree', in (15), 'disagree', in (18), 'disagree', in (19), 'disagree' and in (20), 'disagree'.

In other statements, muslims and non-muslims choose different scales. In statement (5), muslims choose 'disagree' and non-muslims choose 'agree' and 'strongly disagree' as their first choice. In statement (7), muslims choose 'strongly disagree' but non-muslims 'disagree'. In statement (8) muslims choose 'strongly disagree' and non-muslims 'disagree'. In statement (12), Muslims choose 'agree' but non-muslims 'disagree'. In statement (13), muslims choose 'agree' but non-muslims 'disagree'. Muslims disagree with statement (16), but non-muslims agree with it. Muslims strongly agree with statement (17) but non-muslims disagree with it.

Even when muslims' and non-muslims' first choice is the same, they may differ in their second choice. In statement (1), muslims choose 'agree' as their second choice, non-muslims choose 'disagree'. In statement (2), muslims choose 'strongly disagree' and non-muslims choose 'strongly agree' and 'disagree'. Muslims strongly disagree with statement (3), but non-muslims agree with it. In statement (4), muslims choose 'disagree' and 'strongly disagree', but non-muslims choose 'strongly agree'. In statement (6), muslims choose 'disagree' but non-muslims choose 'strongly disagree'. While muslims strongly disagree with statement (9), non-muslims 'agree'. The same goes to statement (11). In statement (14), muslims choose 'strongly agree' and 'strongly disagree', non-muslims second choice involves 'strongly agree', 'undecided' and 'strongly disagree'. In statement (15), muslims choose 'strongly agree' and 'agree', and non-muslims 'agree'. While muslims choose 'agree' in statement (18), non-muslims 'strongly agree'. In statement (19), muslims choose 'strongly disagree', but non-

muslims choose 'undecided' and 'strongly disagree'. While muslims agree with statement (20), non-muslims strongly disagree' with it.

Concerning the politeness options, muslims and non-muslims sometimes agree in choosing one of the options. The highest percentages shows that Muslims and non-muslims believe that utterances (1), (2), (3), and (7). are always impolite. Utterances (4) and (10) are polite for muslims and non-muslims. Their opinions differ with the rest of utterances. Muslims believe that utterance (5) is polite , but non-muslims believe that it is sometimes impolite. While muslims believe that utterance (6) is polite, non-muslims are of the idea that this utterance is always impolite. The same goes to utterance (8).As far as utterance (9) is concerned, muslims believe that it is polite but non-muslims choose the options 'always impolite' and 'polite'.

Moreover , the overall statistical results show that differences in perceiving impoliteness appear within each group. That is to say ,women of the same religion do not agree on what is considered impolite. For example, 43.3% non-muslims believe that utterance (9) is always impolite. The same percentage appears in the option 'polite' for the same utterance. This indicates that non-muslims disagree as whether utterance (9) is always impolite or polite. While 38.3% of the muslim women believe that utterance (6) is always impolite, 40.0% of them are of the idea that it is polite. Differences in perception of impoliteness differs within muslims and non-muslims.

As far as total percentages are concerned, most of the respondents (i. e. 57.8%) believe that utterance (1) 'A woman has a deficient mind) is always impolite. The same goes to utterance (2)' Women are deficient in mind and religion'. Highest total percentage(40.0%) goes to the option 'always impolite' regarding utterance (3) 'surely, your guile is great'. These three utterances are considered by the respondents as having face threatening propositional contents Conversely,43.3% of the respondents believe that utterance (5) 'girls memorize information without understanding' is polite. Although the researchers suppose that this utterance has a face threatening propositional content , 43.3% of the respondents do not.

84.4% of the respondents believe that utterance (4) 'Peace be upon you' is polite. 51.1% of the respondents believe that utterance (9) 'Hajjiyah' is polite. Evidently those two utterances are not face- threatening but the context in which each one of them is used may carry impoliteness.

Total percentages of utterance (6) 'She missed the train' show disagreement between respondents. 38.9% of them believe it is always impolite. The same total percentage appears in the option polite. Regarding utterance (7) "She was given to that person", highest total percentage goes to the option always impolite.

In utterance (8) 'niswan', the highest total percentage (41.0%) goes to the option 'polite'. The same goes to utterance (10) 'Madam' .The total percentage (60.05%) shows that most respondents believe that this utterance is polite

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## Appendix

### The Questionnaire

استبيان للنساء فقط  
العمر:  
الديانة:  
القومية  
اللغة الام:  
اللغة الثانية:  
المهنة:  
المستوى التعليمي:

- ١- هذه العبارة "المرّة بنص عقل" تشعرني بالاستياء دائماً.
  - ٢- هذه العبارة "المرّة بنص عقل" تشعرني بالاستياء في بعض الأحيان.
  - ٣- هذه العبارة "ناقصات عقل ودين" تشعرني بالاستياء دائماً.
  - ٤- هذه العبارة "ناقصات عقل ودين" تشعرني بالاستياء في بعض الأحيان.
  - ٥- هذه العبارة "ان كيدكن عظيم" تشعرني بالاستياء دائماً.
  - ٦- هذه العبارة "ان كيدكن عظيم" تشعرني بالاستياء في بعض الأحيان.
  - ٧- هذه العبارة "السلام عليكم" تشعرني بالاستياء دائماً.
  - ٨- هذه العبارة " السلام عليكم" تشعرني بالاستياء في بعض الأحيان.
  - ٩- هذه العبارة "البنات دراخت" تشعرني بالاستياء دائماً.
  - ١٠- هذه العبارة "البنات دراخت" تشعرني بالاستياء في بعض الأحيان.
  - ١١- هذه العبارة "فاتها القطار" تشعرني بالاستياء دائماً.
  - ١٢- هذه العبارة "فاتها القطار" تشعرني بالاستياء في بعض الأحيان.
  - ١٣- هذه العبارة "نطوها لفلان" بمعنى "زوجها لفلان" تشعرني بالاستياء دائماً.
  - ١٤- هذه العبارة "نطوها لفلان" بمعنى "زوجها لفلان" تشعرني بالاستياء في بعض الأحيان.
  - ١٤- هذه العبارة "النسوان" تشعرني بالاستياء دائماً.
  - ١٥- هذه العبارة "النسوان" تشعرني بالاستياء في بعض الأحيان.
  - ١٦- هذه العبارة "حجبة" تشعرني بالاستياء دائماً.
  - ١٧- هذه العبارة "حجبة" تشعرني بالاستياء في بعض الأحيان.
  - ١٩- هذه العبارة "مدام" تشعرني بالاستياء دائماً.
  - ٢٠- هذه العبارة "مدام" تشعرني بالاستياء في بعض الأحيان.
- هل حدث وان شعرت بالاستياء من كلام او تصرف وجه لك في المنزل او الشارع أو مكان عملك. اذكر ما حدث بالتفصيل باللغة او اللهجة التي دار فيها الحديث مع الإشارة إلى الصلة التي تربطك بالشخص الذي أساء إليك (احد أفراد الأسرة او زميل او صديقة او شخص غريب لا تعرفينه) مع بيان المكان و الزمان (حدث مؤخراً او قبل فترة طويلة).