

**A CROSS-LINGUISTIC STUDY OF
POLITENESS AND IMPOLITENESS
STRATEGIES IN URDU SHORT STORIES
AND THEIR ENGLISH TRANSLATION**

BY

NIMRA SADEED



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NIMRA SADEED

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Thesis Title: A Cross-Linguistic Study of Politeness and Impoliteness Strategies in Urdu Short Stories and Their English Translation Study

Submitted By: Nimra Sadeed

Registration 110-MPhil/Eling/S21

Dr. Muhammad Yousaf

Name of Supervisor

Signature of Supervisor

Dr. Farheen Ahmed Hashmi

Name of Head (GS)

Signature of Head (GS)

Prof. Dr. Arshad Mahmood

Name of Dean (FAH)

Signature of Dean (FAH)

Prof. Dr. Muhammad Safeer Awan.

Name of Pro-Rector Academics

Signature of Pro Rector Academics

Date

AUTHOR'S DECLARATION

I, Nimra Sadeed

Daughter of Khalid Mehmood Malik

Registration # 110-mphil/Eling/S21

Discipline English Linguistics

Candidate of **Master of Philosophy** at the National University of Modern Languages do hereby declare that the thesis **A Cross-Linguistic Study of Politeness and Impoliteness Strategies in Urdu Short Stories and their English Translation** submitted by me in partial fulfillment of MPhil degree, is my original work, and has not been submitted or published earlier. I also solemnly declare that it shall not, in future, be submitted by me for obtaining any other degree from this or any other university or institution.

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ABSTRACT

Title: A Cross-Linguistic Study of Politeness and Impoliteness Strategies in Urdu Short Stories and their English Translation

In the field of pragmatic studies, no study has been conducted that considers both politeness and impoliteness in two different languages of same culture. The current study focuses on exploring politeness and impoliteness strategies in the Urdu and English texts of short stories, a collection compiled and translated by Amina Azfar. The study considers eighteen short stories out of twenty-two that best fit the study criteria. Only utterances containing pragmatic strategies are taken from these short stories. The study follows two models i.e. politeness model by Brown and Levinson (1978, 1987) and the impoliteness model by Culpeper (1996, 2005) under the theoretical lens of “Pragmatic Equivalence” by Baker (1992) to interpret politeness and impoliteness respectively. The findings of the study state that politeness and impoliteness are present in the respective short stories of both source and target texts with a difference in frequency. Moreover, variations in the manifestation of politeness and impoliteness strategies have been observed in Urdu and the English language. Although these changes are apparent on a smaller scale i.e. 23% variation in politeness and 9% in impoliteness, yet they wield a significant impact and present distinguishable features of both language sets. It has been observed that this is due to linguistic and cultural gaps of each language, resulting in the variation of strategies as Urdu markers are more straightforward, implicit, and informal and English shows more formal, explicit, and deferential language. Additionally, since the stories were originally written in Urdu and later translated into English, the translation process resulted in the loss/change/addition of certain politeness and impoliteness strategies. Furthermore, research extends the model by adding three new sub-strategies of positive politeness named, appeal/request, showing appreciation, and swearing. Hence, the current study proves that both languages contain politeness and impoliteness strategies, however frequency of strategies vary across the languages.

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LIST OF ABBREVIATIONS

CC: Conversational Contract

CMDA: Computer Mediated Discourse Analysis

CP: Cooperation Principle

D: Social Distance

FSA: Face Saving Acts

FTA: Face Threatening Acts

H: Hearer

MP: Model Person

P: Relative Power

R: Ranking of Imposition

S: Speaker

SS: Source Text

TT: Target Text

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DEDICATION

I dedicate this thesis to my beloved parents whose unconditional love, enormous support and endless motivation have been the corner stone of my academic journey. My parents are my great strength and I owe it all to them. This achievement stands as a proof for their utmost dedication and belief in me. Thank you for everything.

CHAPTER 1

INTRODUCTION

Every individual sets up his mental model and meanings of utterances in any given situation. The study of intended meanings and language patterns used by an everyday individual is known as pragmatics. It studies the language in use in different situations. It correlates with multiple interpretations by different individuals in a specific context. This is because of variation in mental models among individuals and cultures and therefore results in numerous meanings and explanation. Pragmatics is defined by Morris (1938) as a field of semiotics that studies the connection of different signs to interpreters (p. 6). That is to say that every individual can interpret and construct multiple meanings out of one single sign. Meanings can be generated through the interpreter's knowledge, beliefs, context, and background. Leech (1983) also highlights a similar notion that pragmatics examines how utterances gain significance and meanings in specific situations and contexts. It is asserted that meaning is highly dependent on different social situations and that each utterance can be interpreted differently in different contexts. Hence, pragmatics studies the underlying meaning of language in different situations.

In the evolving realm of linguistic domain, pragmatics and translation; the intertwining disciplines have received significant attention, highlighting intersection in the study of language and communication. The conceptual network between pragmatics- the study of language in context -and translation- the study of transferring meaning from one language to another- mark rich field for academic analysis. Certain pragmatic principles need to be followed in the process of successful translation. Translations do not rest on the lexical level or word-for-word processes but rather on conventional and cultural aspects of different communicative situations. To infer this knowledge, it is said that translation is viewed as context-dependent and considered a mode of communication due its reliance on context. Therefore, Sequeiros (2005) explained that "translation is simply another type of language use and falls under the remit of verbal communication" (p. 5) (cited in *Pragmatics in Translation*, n.d.). This makes it a suitable subject for analysis in pragmatics. Gutt (1991) is considered a leading

figure in applying pragmatics to the field of translation. He assumes that translation is another matter of communication and that all pragmatic principles can be readily applied to translation just like another form of verbal interaction. Hence, contextual presumptions operate similarly in the analysis of translations as they do in any other pragmatic examination. Furthermore, it assists the process of translation by enhancing its accuracy and efficacy. On the contrary, early translation theories primarily focus on superficial transference of words and phrases across languages, and fail to acknowledge the nuances that corresponds in constructing and deconstructing meaning in different cultural and situational contexts. The emergence of pragmatic notions in translation highlights the role of translator as an active agent in the communication of meaning rather than a passive conveyor of meaning.

One significant perspective within this domain arises from acknowledging translation as fundamentally a form of cross-communication. Translators are frequently depicted as mediators between the pragmatically encoded content of the source language and the cultural intricacies of the target language. House (2018) defines translation as a substitution of one text by another in a different language. Moreover, she stated translation as a type of secondary communication, a kind of a repetition, maintaining both semantic and pragmatic equivalence with the source text while existing in a double-bind relationship between the source text and the target context (p. 10) (cited in Dayter et al., 2023). Scholars such as Hatim and Mason (1997) contend that grasping the pragmatic aspects of both source and target cultures is vital for producing translations that are not solely linguistically accurate but also pragmatically appropriate. This necessitates a profound comprehension of speech acts, politeness tactics, implicature, and other pragmatic elements as they operate within both cultural contexts.

Moreover, another core concept in translation pragmatics known as “pragmatic equivalence”, underpinned by the principles of coherence and implicature, pertains the idea that the target language generates the same communicative impact as the source text (Baker, 1992). Pragmatic equivalence can only be achieved by having a deep knowledge and understanding of both source and target cultures as well as the ability to anticipate how target text will be received by the target reader. This approach enables them to generate translations that evoke a similar response from the target audience as the original text did from its

readership. Hence, these discussions underscore the fact that translation is not a mere transference of words from one language to another instead it acts as a mediator between two cultures. The main aim of this research is to explore similarities and differences in pragmatic strategies when same content is translated from one language to another within a same culture. Additionally, this study examines how the process of translation influences the retention, adaptation, or alteration of these strategies, shedding light on the role of translation as a mediator that not only bridges languages but also negotiates the cultural nuances and pragmatic effects embedded in the original text.

Pragmatic theories have been typically designed to demonstrate spoken interactions among interlocutors, but they propose valuable insights to the study of literary texts. Literary pragmatics emerges as the latest trend in the field of linguistics that investigates literary texts with pragmatic theories. Chapman (2011) assumes that “the diverse frameworks in the field of pragmatics offer valuable analysis tools for comprehending different aspects of literary texts. Pragmatics focuses on observing language in use, and interpreting and analyzing literary texts are fascinating examples of language utilization” (p. 141). Moreover, Crystal (2008) asserts that “this field aims to employ pragmatic ideas to the creation and interpretation of literary communication” (p. 379). It means that this field utilizes pragmatic theories in language analysis of literary texts to explain the communication between different characters and the overall literary communicative environment. Furthermore, Dijk (1980) asserts that the focus of previous studies was on the analysis of literary texts instead of the process of literary communication (p. 50). However, current trends in pragmatics call attention to the procedural aspects of language communication and how language is processed under different communicative contexts. Besides, the process of analyzing literary texts with the help of pragmatic theories leads to the development of pragmatic theories themselves. In pragmatics, multifarious theories have emerged. Most significant among them is the ‘Speech act theory’ by Austin (1962) and Searle (1969) which considers speech as an action or takes it as a performer and divides it into locutions and illocutions. Grice’s (1975) conversational implicature and maxims, and Brown and Levinson’s (1987) politeness theory go beyond the superficial meaning of an utterance and examine the unsaid, implicit, or intentional meaning of a language.

Generally, politeness refers to social acts performed in culturally appropriate manners and showing concern for others' feelings by not offending them. Linguistic politeness, on the contrary, refers to the language used in conversation that considers the feelings and desires of interlocutors appropriately and also helps to build interpersonal relationships (Huang, 2017). It helps to maintain successful communication among interactants. In linguistics, politeness theory appears in the domain of the pragmatic approach. Key ideas of politeness theory were developed by Brown and Levinson (1987). The key notion of this theory was the idea of a face. Brown and Levinson (1987) describe "face" as a public self-image that every person seek to assert or demand (p. 61). It presents two opposite notions; on one hand, it represents a desire to be accepted and approved by everyone whereas on the other hand, a claim to have freedom of action or autonomy in decision-making and an independent point of view. The former is called a positive face and the latter is known as a negative face. Goffman (1967) uses the idea of the face in his interactional model where he stated that different interactional contexts can be created according to speaker's intentions in which interlocutor's face is protected. Therefore, politeness theory incorporates the idea of the face by Goffman (1967) in its theoretical and practical implications. As Brown and Levinson acknowledged that "our idea of face originates from Goffman's concept" (1987, p. 61). This notion of face is embedded in the theory of politeness because it reflects whether the communication among interactants is polite and enforces a face-saving act (FSA) or is it impolite and results in a face-threatening act (FTA). Lakoff (1973) viewed politeness as a culture-specific phenomenon that helps us to maintain good social relations. Leech (1983) seconds Lakoff's notions of politeness by proposing six maxims of politeness that need to be followed in any conversation to "regulate social equilibrium and the friendly relation" (p. 135). People try to maintain good relations and try to mitigate offenses and rudeness to be appreciated and accepted among others. But there are other conditions where people attack other's faces and violate relations with interactants. It results in aggression, aggravated behavior, and social disturbances among people. This condition is known as an impolite act.

Culpeper (1996), Bousfield (2008), and Locher (2008) headed towards the opposite direction of politeness where the purpose the of speaker's communicative act is to threaten the hearer's face. Jonathan Culpeper was the founder of impoliteness theory which is parallel to Brown and Levinson's politeness theory

(1987). Culpeper (1996) stated that “impoliteness is very much a parasite of politeness” (p. 355). Other theorists also highlighted different aspects of impoliteness theory. Culpeper (2003) employs the term “impoliteness” to describe “communication tactics aimed to attack one’s face, leading to social conflict and disharmony” (p. 1564). This highlights the notion that interaction results in face threats and causes disruption in maintaining social relations. On the other hand, Bousfield (2008) defines “impoliteness as a form of face-threatening behaviour deliberately expressed without any attempt to soften it, occurring in contexts where softening is required, or communicated with intentional aggression, thereby results in intensifying the threat to one’s face” (p. 72). It is asserted that face-threatening acts are always intentional and harsh, and aggravated behavior is practiced in contexts where polite or friendly interactive action is required. Later on, Culpeper (2005) modifies his definition of impoliteness by clearly elaborating the notion of intentionality on the part of both speaker and hearer. He states that “impoliteness arises when speaker purposefully communicates face-attack or when the listener interprets behavior as intentionally face attacking or a combination of two” (p. 38). Sometimes, the speaker intentionally attacks the hearer’s face, at other times; it is the hearer who takes speaker’s communicative act as a face-threatening act.

In some situations, impolite communicative acts are more likely to occur. For example “conflictive communication has been identified as a significant factor in various settings such as legal discourse (Penman, 1990; Lakoff, 1989), familial setting (Vuchinich, 1990), military training discourse (Culpeper, 1996), interactions among adolescents (Goodwin & Goodwin, 1990; Labov, 1972), therapeutic conversations (Labov & Fanshel, 1977), doctor-patient discourse (Mehan, 1990), everyday conversation (Beebe, 1995), and within fictional texts (Culpeper, 1998; Liu, 1986; Tannen 1990)” (cited in Culpeper et al. 2003; pp. 1545–1546). Similarly, impoliteness across courtroom contexts has been explored by Archer (2008, 2011), Limberg (2008), and Harris (2011). Haugh and Bousfield (2012) explore the relationship between impoliteness and power by examining mock impoliteness and jocular mockery in Australian and British English. The study does a comparative analysis and highlighted socio-pragmatics aspects along with variation in the application of pragmatic strategies of two English varieties. Moreover, impoliteness has been tested in bilingual-speaking Pakistani couples

who switch between two languages i.e. Punjabi and Urdu (Khokhar, 2017). The researcher observes how couples used FTAs and exhibit impolite interactions.

Politeness has also been observed and tested in some above-mentioned situations such as in courtroom discourses, family and adolescent discourse, and doctor-patient discourse. Moreover, it has been observed in EFL settings where teacher-student discourse has been analyzed (Fitriyani & Andriyanti (2020)). Furthermore, politeness in Pakistani business English letters (Gillani and Mahmood, 2014) highlight the difference in polite expressions between Pakistani and British counterparts. Comparison exclusively focuses on external parts of business letters. Another similar cross-cultural study that highlights apology responses by British and Pakistani speakers assumes that Pakistani use more polite face threatening apology responses whereas British speakers rely on both positive and negative FTAs (Saleem & Anjum, 2018). Therefore, earlier examinations somehow try to identify cross-cultural aspects of politeness. On the other hand, politeness has also been explored in fictional discourse. Major work by Brown and Levinson (1996), proponents of politeness theory, has been done in the domain of fictional texts, particularly in the discourse of drama. Early adaptations of Brown and Levinson (1987) focus on the politeness between characters in Shakespeare tragedies such as *King Lear*, *Hamlet* and *Macbeth* (Brown and Gilman, 1989). Negative and positive politeness strategies were discovered in these plays. Jucker (2016) also explored politeness in 18th century drama where he followed two aspects of drama i.e. comedy and tragedy. In addition, novels have been subject to politeness such as in Rowlings' (1997) novel '*Harry Potter and the Sorcerer*', politeness strategies used by the characters in their roles as teachers and students have been observed (Ningsih, 2012).

Some studies on politeness and impoliteness have been done in Pakistani context. The cross-cultural politeness perspective of Sidhwa's novel '*An American Brat*' (1993) examines how American people use polite linguistic strategies with the people of third-world countries like Pakistan. The most prominent strategy highlighted in the communicative context of the novel was bald on record which shows a 'patronizing effect on the weakest party (Mehmood & Shamim, 2020). Furthermore, Jabeen et al. (2020) and Kanwal et al (2021) conducted studies on English and Urdu short stories where politeness maxims by Leech (1975) and politeness strategies by Brown and Levinson (1987) are explored along with speech

acts by Yule (1996) and Searl (1975). They found cultural intricacies in the application of politeness. Moreover, “*Use of Taboos and Sacredness in the Pakistani short story genre*” (2013) has been explored in the works of Ahmed Ali, Saadat Hassan Manto and Daniyal Mueenuddin (Ahmad & Sheeraz, 2013). The study explicitly considers the use of topics and the type of language by these writers. These impolite expressions highlight the tradition of social realism presented in Urdu short story fiction.

Although some works have already been done on Pakistani literary texts, however, their main focus was either on Urdu or English text only. However, some comparative studies have been conducted in the context of Pakistan but their main focus was only on cross-cultural politeness (Jabeen et al. (2020) & Kanwal et al. (2021). On the contrary, few studies focus on comparative analysis of politeness and impoliteness research globally. Notable examples include “*politeness and impoliteness research in global contexts*” (Locher & Larina 2019), “*Chinese discourse*” (Kadar, 2019), “*intercultural politeness and impoliteness in the interactions of Iranian students with Malaysian professors*” (Izadi, 2022), and “*works of Aristophanes, a Greek playwright*” (Lloyd, 2020). No study has been conducted that focuses on the contrast of politeness and impoliteness strategies in two different languages of same text and culture. Hence, the main purpose of this research is to find out similarities/differences of politeness and impoliteness strategies in the Urdu and English texts of short stories. The study follows Brown and Levinson’s politeness strategies along with Culpeper’s impoliteness model respectively under the umbrella term of “Pragmatic Equivalence” as a theoretical framework. For analysis, the researcher has selected eighteen Urdu short stories out of twenty-two from a book compiled and translated by Amina Azfar named ‘*The Oxford book of Urdu Short Stories*’ (Azfar, 2009). This book is an English translation of Urdu short stories which is why original work has also been collected. The study aims to highlight both politeness and impoliteness strategies to compare which politeness and impoliteness strategies are substantial and which are less, and how pragmatic variation affects the overall communicative situation. It is intracultural pragmatics that exclusively focuses on the usage of two different languages in the same context with the same content, examining how the process of translation mediates this usage. It tries to figure out how Urdu and English

writers, through translation, vary in employing different politeness and impoliteness strategies in their work.

1.1 Statement of Problem

Cross-cultural and intercultural pragmatics have extensively examined variations in pragmatic strategies, specifically in the realms of politeness and impoliteness. While pragmatic phenomena have been widely observed within distinct cultural contexts, it is noteworthy that certain cultures may be characterized by the presence of more than two languages. So, there is a possibility of variation in pragmatic strategies in two different languages within a culture. In Pakistani culture, Urdu is considered its national language whereas English has been its official language. Many a times a text is produced in both of the languages at the same time, or is translated from one language to the other language. Although there have been a lot of studies on pragmatic strategies i.e. politeness and impoliteness in different languages vis a vis in different cultures, only a limited number of them offer comparative analysis. When a single message or purpose is communicated across different languages, it may be understood on a superficial level, but the depth of impression and intended effect often varies. This discrepancy suggests that certain elements, such as politeness and impoliteness, play a critical role in shaping the effectiveness of communication during language transference. Some messages may resonate more powerfully in one language while losing their impact in another, potentially due to the way politeness and impoliteness are conveyed and perceived. This research seeks to address this problem by applying the model of politeness and impoliteness to examine how these strategies are achieved in source and target texts and how they influence the overall effectiveness of communication. Hence, a noticeable gap exists in the literature, as there is no study to date that specifically explores politeness and impoliteness strategies in two different languages within a single culture and in the same text, whether produced simultaneously or translated from one language to the other. Consequently, it remains unclear how pragmatic strategies are retained, altered, or adapted with the shift in language through translation within a given culture. Therefore, this study aims to find out different politeness and impoliteness strategies used in Urdu and English texts of short stories. Moreover, the study also highlights how far the employed pragmatic

strategies are similar and different and how the variation in the strategies makes an impact on the meaning of the source and target texts.

1.2 Objectives of the Study

1. To investigate different politeness and impoliteness strategies used in the selected Urdu short stories and their English translation.
2. To explore whether employed pragmatic strategies are similar and different from each other in the selected texts in two languages or not.
3. To examine the impact on the meaning of both source and target texts due to the variation in strategies.

1.3 Research Questions

1. What are the different politeness and impoliteness strategies used by writers in the selected Urdu short stories and their English translations?
2. How far are the employed pragmatic strategies similar to and different from each other in the selected texts in two languages?
3. How does the variation in the strategies make an impact on the meaning of the source and target texts?

1.4 Significance of the Study

The study is meaningful in a number of ways as it holds significant theoretical and practical implications. Theoretically, the current research adds to the body of existing literature available on politeness and impoliteness strategies, enriching the understanding of pragmatic nuances. By focusing on the context of short stories in Urdu and English language, this research uniquely contributes to the exploration of cross-linguistic pragmatic variations. It has practical implications as the study aims to establish a comprehensive knowledge about politeness and impoliteness strategies and helps readers to understand the pragmatic similarities/differences that exist in two different languages within a same culture and a same text. This understanding is invaluable for individuals such as pragmatists, translators, and educationists to realize and understand how pragmatic strategies interact between languages. Therefore, the investigation of politeness and impoliteness strategies of same text within two different languages is a distinctive feature of this study. By shedding light on these variations, the research assists in

uncovering the subtle complexities of language specific pragmatic choices. The outcomes of this research study will not only contribute to comprehend language dynamics but will also give guidelines and framework for future researchers to investigate politeness and impoliteness strategies in different languages with different data sources.

1.5 Delimitation of the Study

This research is delimited to the politeness and impoliteness aspects of the pragmatic study. ‘Oxford Urdu short stories’ translated by Amina Azfar and their original text in Urdu have been selected as data for the current study. The researcher plans to investigate pragmatic variation in English and Urdu texts of the short stories and exclusively focuses on conversational utterances.

1.6 Organization of the Study

The research deals with five chapters. The first chapter unfolds the introduction of the whole research and presents key concepts, rationale, statement of the problem, and the way the whole research will be carried out. The second chapter critically reviews the existing literature linked with the current study and highlights the gap that needs to be fulfilled. The third chapter presents the methodology in which data collection and extraction techniques are presented along with the data analysis method. Moreover, a theoretical framework is employed that the current study follows. The fourth chapter analyzes and discusses the given data with the help of table description and interpretation and the last chapter concludes the entire research by providing the major findings, discussing the research questions and elaborating on future researches.

CHAPTER 2

LITERATURE REVIEW

2.1 Pragmatics

The most important feature of any language is its pragmatic content. Pragmatic content signifies how language is being spoken by speaker and what measures are taken by hearer to interpret it. Contextual meaning along with speaker's intention make a huge part in pragmatic analysis. Pragmatics is a complex theoretical phenomenon that is studied and explored by many pragmatists and for which several definitions have been proposed. Generally, it is considered a study of language in use, and meaning in context. It centers on how context, societal norms, and other non-linguistic factors influence the interpretation and use of language. Besides, pragmatics does not rely on the superficial meanings of utterances rather inferential or implied discourse is appreciated where it focuses on the speaker's actual intention (Austin, 1962; Searle, 1979; Grice, 1989). Pragmatics consider different interpretations of the same communicative act. For example, if a person says "wonderful job" probably for two particular reasons (i) if someone has done a great job or performed well or (ii) ironically if someone has spoiled something. It depends on the context in which it is uttered. Idioms, metaphors, proverbs and indirect speech acts are other situations where literal meaning does not correspond to the intended message. In other words, pragmatics is concerned with how people use language to achieve communicative goals, such as conveying information, making requests, expressing emotions, giving orders, making promises, expressing gratitude and establishing social relationships.

Yule (1996) defines that "pragmatics focuses on meanings encoded by the speakers and decoded by the listeners within a situational context" (pp. 3-4). Therefore, context plays a crucial role in the analysis of any pragmatic work. Along with context, use of signs and mutual cooperation in language use contribute a lot in meaning making. Grice (1913) is a British philosopher who is well-known for his contributions to the study of language and meaning. Grice (1975) defines pragmatics as a kind of language use where people interact in a particular situation. Here context and conversational cooperation of a speaker and listener determines communication. Grice (1990) proposes cooperative principle in his seminal work "*Logic and Conversation*," which is essential in language use. It states that how speaker and listeners are cooperating in

a conversation to achieve a desired goal. Furthermore, Charles Morris, an American philosopher, is best known for his contributions to semiotics, the study of signs and symbols. Morris (1938) states that signs are a best way of communicating meaning in a particular context. According to him, interpreters are central figures to demonstrate the actual meaning out of signs.

There are other pragmatists who define pragmatics in different terms. J.L. Austin (1911), a British philosopher, is known for his theory of speech acts, which states that language use is not only communicating propositional content, but also the performance of actions. Austin (1962) defines pragmatics as the study of “doing things with words,” which infers language use can perform actions such as making promises, giving orders, and asking questions. On the contrary, Deborah Tannen (1945), an American sociolinguist, is known for her work on gender and language. Tannen (1990) defines pragmatics as the study of language use in social interactions where language is influenced by social contexts such as gender, age, and culture. She believes that both men and women use language according to their gender roles and power relations in society. Both views stand out pragmatic ground as it is believed that words perform action when viewed in pragmatic context and these actions are typically interpreted in any social setting where age, gender and culture design its real meaning.

To sum up the above discussion, it is observed that pragmatics studies how language usage is shaped by various contextual factors, including the social, cultural, and psychological that shape communication. It is a discipline of linguistics that studies words, actions, contexts, social interactions, gender roles, power relations and maintain cooperative communication. One thing that is common in all above definitions is “its use in context”. Apart from it, it encompasses a wide range of topics, including speech acts, implicature, discourse analysis, and the study of variation in language use. Overall, pragmatics is a complex and multifaceted field that explores the ways in which language is used in context to convey meaning, achieve goals, and express social and cultural norms.

2.1.1 Theories in Pragmatics

Over the years, several theories of pragmatics have been developed, each offering a different perspective on how language is used in context and how meaning is conveyed. Over here, researcher discusses six theories of Pragmatics namely *Speech*

Act Theory, Grice's Theory of Implicature, Relevance Theory, and Theory of Conversation, context theory, and socio-cognitive approach. The current research mainly focuses on politeness and impoliteness theories of pragmatics in two different languages through source and target texts, which comprises an essential place in pragmatic world, therefore will only discuss brief account of other theories.

2.1.1.1 Speech Act Theory

Speech act theory was first introduced by J.L. Austin, a philosopher of language, in the 1950s. Austin proposed that when people are using language, they are not only conveying messages rather performing action through words. For example, when a person says “I promise to be there on time,” means he is committing himself to a future action instead of just conveying information. Austin referred to these types of utterances as “performative” utterances. Searle (1975), another proponent of this theory, further developed Austin’s ideas and proposed that there are variety of speech acts that speakers can perform. He identified five different types known as directives, declaratives, assertive, commissive, and expressive. Speech act Theory is significant because it highlights the importance of speech acts and context in determining the meaning of an utterance. For better comprehension of speech acts, one must need to consider the intention of speaker, context of utterance and the social norms that are important in governing usage of speech acts.

2.1.1.2 Grice’s Theory of Implicature

Theory of Implicature was developed by Grice in the 1970s. Grice proposed that speakers imply meanings beyond the literal meaning of their words, and hearers infer these meanings based on the context of the conversation. According to his theory, certain conversational maxims need to be followed by speakers in any communicative environment such as the maxim of relevance (which is essential in any conversation to know things that are relevant) and by hearer in order to infer speaker’s intended meaning. Grice identified four main conversational maxims such as quantity maxim for providing sufficient information, quality maxim that highlights truthfulness, relevance maxim that shows important and relevant information, and the maxim of manner that emphasizes clarity. Grice argued that when people flout or violate these maxims, they are trying to deduce meanings beyond literal message, or they are either being ironic or sarcastic. For instance, if someone says “It’s cold in here,” the implied meaning may

be “please close the window”. The speaker is not stating his request directly instead violate the maxim of relevance by becoming conventionally indirect but hearer interpret his intentional message through context of conversation.

2.1.1.3 Relevance Theory

Relevance theory was developed by cognitive scientists Sperber and Wilson in the 1980s which stated that people only process relevant information which meet their expectations and desired goals. Communication revolves around principle of relevance and speakers aim to communicate information that is both relevant to the listener’s needs and interesting to them. An optimal relevance balance is created by speakers where relevance of information outweighs the processing effort needed to understand it. For the purpose of achieving optimal relevance balance, speakers utilize indirect and implicit messages along with ambiguous language, which encourages listeners to engage in inferential processing. In other words, listeners must utilize their contextual and background knowledge to infer the intended message of speaker. Relevance theory has found application in a broad spectrum of language phenomena, encompassing metaphor, irony, implicature, and presupposition. Furthermore, it explains language use in social interaction and provide insights into cognitive processes involved in language comprehension. Overall, relevance theory provides a powerful framework for understanding speaker’s intended message and listener’s inferential process.

2.1.1.4 Theory of Conversational Analysis

Sociologist Harvey Sack (1935) proposed a theory named “*Conversational analysis*” (1964-1972) which delves into how language is used in conversations. It examines structure, form and organization of dialogues as how speakers employ linguistic and non-linguistic feature of language to communicate meaning. Conversation analysis assumes that talk is a highly structured and rule-governed activity. Conversations have a particular order and structure, with speakers taking turns and responding to each other in specific ways. Analysts in this field utilize detailed transcripts of recorded conversations to identify these patterns and explore how speakers use language to attain their desired objectives. Moreover, in conversational analysis “adjacency pairs” refers to interconnected pairs of spoken utterances that are created in a specific conversational structure, such as a question and an answer. Therefore, conversation analysis provides an insightful framework for understanding

language utterances, turn-takings in exchanges, and adjacency pair of everyday conversations.

2.1.1.5 Context Theory and Pragmatics

Pragmatics has been defined as a study of speech acts, or illocutionary acts, and their appropriateness conditions, conversational maxims, principles of politeness and the concept of face in conversation. Some of these theories do not pertain to context conditions but to properties of text and talk. Theory of context is defined as a study of language use and its relation to the social environment (Dijk, 2008, p. 05). Additionally, inter(action) is a concept that combines many of the approaches into it, related to social and cognitive patterns of language users such as intentions, knowledge and social identity. Dijk (2008) stated that “pragmatics is the study of the way the structures of communicative situations influence, and influenced by, properties of discourse or language use” (p. 06). Therefore, it deals with normative knowledge of language user about appropriate communicative situations and discourse properties. The theory of context and its connection to text and talk makes explicit the participants’ normative knowledge about communicative event.

2.1.1.6 Socio-Cognitive Approach (SCA) in Pragmatics

The Socio-cognitive Approach (SCA), introduced by Kecskes (2023) seeks to bridge two perspectives by highlighting the dialectical relationship between a priori intention (shaped by prior individual experiences) and emergent intention (influenced by situational social experiences), as well as between egocentrism (individual focus) and cooperation (social interaction). This approach views interlocutors as social beings with individual minds, embedded within a sociocultural framework, who strive to create meaning. SCA supports Grice’s notion of cooperation being tied to the speaker-hearer’s rationality but argues for the inclusion of egocentrism as a key component. According to SCA, humans are both egocentric as individuals and cooperative as social beings. Here, “egocentrism” is not negative; rather, it refers to a natural attentional bias derived from an individual’s prior experiences. This bias helps interlocutors access the most relevant information during communication, aiding both the speaker in constructing and the hearer in comprehending messages. This concept is distinct from egotistic behavior and serves as a neutral, functional element of human communication. This approach aligns with Durkheim’s perspective (1982), which suggests that cultural

norms and models are individually interpreted through specific social actions and events.

All the theories of Pragmatics consider one aspect or the other of language. These all theories are a good basis of experimenting language domains thoroughly. As speech act theory states that words are performing actions and that these performatives enhance meaning making. On the other hand, conversational implicature states that one does not only interpret meaning from what is said or apparent on surface level rather deduce meanings from what is not said or hidden. In addition to it, proponents of relevance theory argue that people only process that information which is relevant and interesting to meet their goals. Lastly, conversation analyst asserts that structure, organization of talk and linguistic and non-linguistic features of language are main components to study. Furthermore, conversation based on structure, order, turn-taking and adjacency pairs is really significant in analyzing how people use language in everyday conversations. Hence, these theories and concepts highlight the multifaceted nature of pragmatics and its role in understanding how language is used to achieve social and communicative goals.

2.2 Literary Pragmatics

In recent years, literary pragmatics has emerged as an area of research. Mey (1999) defines literary pragmatics “as the field of analysis that investigates how writers use language properties to influence their audience and establish a healthy and cooperative communicative connection” (p. 12). The writers try to pinpoint those facts and subject of analysis in their writings which attract the reader’s attention and influence the interests of the audience by employing language techniques. A pragmatic perspective on literature states that within literary communication, the creation and engagement of literary texts is considered a form of social behaviours (Al-Hindawi and Saffah, 2019). It truly determines that literary communication symbolizes social actions and events performed in society by ordinary people. Most of the time, writers use those language expressions in their literary works that are practiced by social groups or language users.

MacMahon (2006) mentions that “modern literary pragmatics aims to suggest literature as containing a unique communicative and functional significance, despite operating on principles similar to those of non-literary communication” (p. 234).

Whereas, Black (2006) proposes that “literary discourse sets itself apart from everyday conversation and other written forms due to process of careful and deliberate composition and revision that any published work undergoes” (p. 3). Though it is true to some extent that revised writings are not original versions of the actual utterances, still these writings reflect the true spirit of communicative situations that exist in society. Different pragmatic theories can be applied to these communicative situations to comprehend the functional status of literary works.

Some believe that pragmatic theories or models are framed in such a way that they can be applied on different literary texts. Crystal (2008) notion of applying pragmatic principles to literary texts supports Chapman (2011) perspective. He asserts that “various frameworks and models are considered essential tools of analysis for examining literary discourse” (pp. 141-142). Moreover, he states that application of some theoretical frameworks of pragmatics prove ineffective to the analysis of literary discourse. On the contrary, politeness along with relevance theory are considered valuable subject of analysis for any literary work. “Austin’s speech act theory can be used as a technique to evaluate fictional work”, claims Miller (2005, p. 12). Supporting his view, Black (2006) claims that “literary texts contain a variety of speech acts, such as directives, representative, expressive, commissive and declaratives” (p. 20). Nonetheless, Dijk (1980) believes that the idea of an indirect or implicit speech act can be used to describe literature (p. 10). A speech act that is accomplished through the use of another speech act is said to be indirect. For instance, a request for the food can be made indirectly with the use of statement “I am hungry”. By setting the prerequisites for such an illocutionary function, literature may also serve functional or practical roles such as critiquing, defending or offering guidance with reference to a particular behavior presented by readers or writers.

An early effort to utilize pragmatics in studying literary works, according to Chapman (2011), requires Gricean analysis. Considering this fact, many linguists question the effectiveness of Grice’s technique of conversational contact to interactions and communicative situations of readers and authors of literary texts. According to Grice (1989), “conversations are not just a collection of unrelated observations strung together; rather, they are cooperative activities in which each participant recognizes a common goal, set of goals, or mutually agreed direction” (p. 26). Thus, it implies that

a general principle of conversation should be shared by all where each participant contributes according to approved goal of talk exchange in which one is involved.

To interpret language in its genuine context, pragmatics is helpful. Moreover, literary pragmatics uses pragmatics ideas to interpret literary languages. Literary pragmatics and semiotics seem to be related. The issue of literary pragmatics has become one of the hottest trends in contemporary literature. Without a question, it has grown into an intriguing topic, but pragmatics in the broadest sense should not be overlooked. Sometimes, it is possible to imagine that literary pragmatics exclusively addresses problems that are unique to literary discourse, creating tales, or fictional texts. That is, literature has unique pragmatic specificities because of the unique communication context in which it is written. The general pragmatics principles form the basis for literary pragmatics, and many of the problems it addresses can be found in other pragmatic domains that are close by. Yet, it might be a mistake to restrict the literary pragmatics to focusing on elements unique to literature. This is due to the fact that literature also depicts or makes use of several pragmatic communication elements that are not just literary. For instance, the spoken exchange between the figures is pragma-linguistic in the sense that many pragmatic features of real talks are important for comprehending and depicting practical narrative interactions. The same is true of nonverbal cues; while they are not linguistic or particularly literary, literary works do make use of them.

Therefore, the study of the contextual affects, that writers have on their readers through their literary works, is the focus of the recent trend known as literary pragmatics. In other words, this area of research focuses on the function of the language user in the creation of literary writings. It has been shown that the various pragmatic frameworks, such as speech act theory, conversational implicature, politeness and relevance theory, can add a great deal of understanding to the analysis of literary texts. Additionally, the pragmatic theories themselves have developed and been clarified as a result of literary text analysis.

2.3 Pragmatics in Translation

Among different areas of language study, translation plays a crucial role as an interesting instance of language use. Gutt (2014) insists on applying pragmatic principles to translation as he believes translation another type of verbal

communication. It suggests that translation is not just a mechanical conversation from one language into another instead it implies that understanding the context, intention, and pragmatic elements behind the original text is crucial for an effective translation. Therefore, pragmatics and translation bear a strong relation and that pragmatics theories are applicable to translated works as well.

The literature on pragmatics and translation incorporates multifaceted theories and procedures that highlights the significance of pragmatic nuances in the translation process, ranging from word-for-word translation to achieving pragmatic significance. Many theorists and translators have proposed strategies and procedures of translation that are utilized according to the nature of target culture. Two major figures, Cicero (106-43 BC) and Horace (65-8BC), in the propagation of translation mainly focused on the source text's fidelity and presented word-for-word and literal translation. Though it was a noble approach but not very valuable or productive. Later on, Saint Jerome initiated a more practical approach of translation that primarily focuses on understanding original version. He focused on underlying message of the original text, and gave his readers the impression that the text they are reading is originally written in target language. This approach gave thought to many theorists in the field of translation studies to consider translation facts above word level. Nida (1964) is known for introducing dynamic and formal equivalence. Dynamic equivalence gains importance as it focuses on strategy of domestication or localization where source text is adapted according to the cultural values and civilization of the target text. Unknown or unnamed phenomena have to be replaced by the nearest words or expressions of the target culture. According to Koller (1972), authentic translation lies in the transference of phonological, morphological and syntactic units of the source texts into its target domain with linguistic interpretation if necessary. It suggests that semantic and syntactic structures need to be internalize first by translator and then to look for equivalence to transfer the source text patterns into target culture. In Koller's perspective, equivalence operates on different levels i.e. denotative, connotative, text-normative, pragmatic and dynamic. He stated that the hierarchy of cultural values can be protected through the hierarchy of equivalence for the target text. In addition, Apel (1983) supports Koller's approach and highlight the fact that understanding the text's meaning by uncovering its implicit messages is significant in the translation process.

Furthermore, Reiss and Vermeer (1970-80) introduced “skopos theory” which considers translation as a “purposeful activity”. It pertains that any target text should be determined by the skopos/purpose that it is intended to fulfill in the target culture. This is functional approach which highlights the importance of spirit or purpose of the original text instead of fidelity of original text. Another key notion in the development of pragmatics of translation is the inclusion of context. In the pragmatics of translation, House’s *Translation Quality Assessment: Past and Present* (2014) emphasizes the functional equivalence between the source and target texts. Her main concern is maintaining the original text’s pragmatic meaning, ensuring that contextual factors like register, genre, and interpersonal function are preserved. House (2014) argued that translation is not merely a linguistic act but a cultural and pragmatic one, requiring sensitivity to how meaning is conveyed and interpreted across languages. Furthermore, House (2006) highlights translation as a re-contextualization and emphasizes how context contributes in meaning making. She shows differences in context between spoken interactions and written texts and unfit discursive approaches for the concept of written translation. Additionally, two fundamental translation types that highlights different ways of re-contextualization are proposed i.e. overt and covert translation. Similar to this notion, Morini (2013) formulates his theory by presenting three main functions of translation. He propagates an inclusive theory of translation under the impact of pragmatics. As known by many readers that pragmatics go beyond word level expressions. It deals with underlying structure where context plays a huge role. Therefore, Morini has designed his translation theory on the basis of pragmatics where three major functions of translation are discussed. These functions are named as performative, interpersonal and locative. Performative function deals with the effects of the text that it produces, interpersonal pertains the relationship between real and fictive characters, and locative highlights the places and time frame of the text. Hence, Morini presents an integrated theory of translation by incorporating all major theories of translation and proposes a comprehensive vision of translation rather than a new “paradigm”. To sum up, it is noted that understanding text’s underlying message is crucial in the translation process. Consider the following studies that highlight theoretical and practical implications of pragmatics and translation in different cultures and languages.

Pragmatic instruction and awareness really improve pragmatic gap in translation process. It enhances the quality of work and its validity. A study was conducted by Rafieyan (2016) on Iranian undergraduate students of English translation. The study showed that providing pragmatic guidance had a positive and beneficial impact in improving translation's quality and incorporating pragmalinguistic and sociopragmatic aspects in both source and target texts. Students were taught these aspects of source language and their differences with perspectives of target texts. Therefore, inculcating pragmatic knowledge i.e. pragmalinguistic and sociopragmatic aspects of source text and its distinction with pragmatic aspects of target text in translation classes should be a crucial part of translation guidance and classes. The study by Faryad et al. (2021) investigated the quality of translated text of short story by Saadat Hassan Manto (1998). The lexical, syntactic and textual analysis was performed to acknowledge differences in source and target text. House's model of Translation Quality Assessment was used for analytical performance. The findings suggested that translator was not bound to stick to culture, community and language of source text rather emphasized the importance of equivalence to give reader original taste of meaning and that the target reader understood the source text without any difficulty and cultural differences. The function of both texts was kept equivalent according to the model followed in this study. It suggested that unlike overt translation, covert translation significantly contributed to conveying the original meaning of the source text. Hence, the translator used covert approach to make the source text more original in the target culture. Furthermore, covert translations followed implicitation strategies to communicate the functional notion of the source text. A study by Jabeen et al. (2020) investigated the implicitations in English translated text (TT) "*Hollow Pursuits*" in comparison to the Urdu source text (ST) "*LaHasil*". The researcher defined implicitation as "a form of radical change where elements clearly stated in the source text are expressed implicitly in the target text" (p. 2200). It implied that information from the source text was not altogether omitted but instead presented implicitly in the target text. The study aimed to highlight the implicitation occurrences in the translated text and observed how the implicitation impacted the overall quality and meaning of the TT as compared to the ST. The study utilized implicitation strategies by Klaudy (1998, 2009) as a framework. The findings suggested that levels of implicitation are not followed properly and that is why resulted in making the target text imbalanced and quality unreliable. The translator relied more on optional implicitation (maintaining the

style and reducing structural awkwardness) despite obligatory implicature which was necessary to improve grammatical or semantic level. These studies applied translation model and implicature strategies on literary texts in Pakistani context. However, they mainly focus on how translation is made more original by following specific propositions of covert translation and implicature strategies. A recent study by Sidiropoulou (2021) takes a relational work perspective to analyze two types of translation: English-Greek translations of non-fiction and fiction. The study reveals that in non-fictional texts, such as mass media and academic writing, both the original writer and the translator tend to stay polite and maintains relational harmony. However, in fictional texts, language deviates from politeness norms, potentially being blunt, and impolite, because such choices enhance emotional impact. The study highlights the importance of the interpersonal dynamic between text creators and readers, showing that translators can actively renegotiate the author's facework to influence how readers engage with the text. Similarly, Morini (2019) highlights the importance of moving beyond character-to-character pragmatics by considering writer-reader interactions in both source and target texts. He compares Virginia Woolf's *To the Lighthouse* with its Italian translation by Celenza, finding Woolf's style more impolite due to her use of free indirect thought and conversational blurring between narrator and characters. In contrast, Celenza's translation uses explicitation and disambiguation, making it more accessible and politer to readers. Morini suggests this difference reflects varying norms in author-reader and translator-reader communication.

On the contrary, some studies highlight that translated texts fail to acknowledge the original essence of source text. A study by Wazir and Lodhi (2020) tried to analyze original and translated versions of Amjad Islam Amjad poetic work and highlighted pragmatic, semantic and cultural similarities. Through exploratory research methodology, the study found that original text contained more clear expressions than target text. The poignancy of the original text was absent from the translated text because the source text had more understanding and powerful words than the target text. Hence, the study concluded that significant differences are observed on all linguistic levels of the target text. Another study by Malik et al. (2022) analyzed five poems of Parveen Shakir in both source and target text (English translation) through a preliminary pragmatic model. This model was used to compare, contrast, and test whether the target text was pragmatically equivalent to its source text or not. The

findings highlighted that only one story out of four reveals dynamic and pragmatic equivalence. This was due to the loss of meaning, choice of words, and incomprehensible context of the target text that caused displacement. The metaphors and other references also resulted in unequal pragmatic meaning. Similarly, another study by Moradi and Jabbari (2015) highlighted the application of translation strategies proposed by Newmark (1988) in translating a set of negative politeness strategies. In addition, they also utilized a combination of Zamani's (2013) translation quality assessment (TQA) and Rahimi's (2004) translation theory as the TQA framework. The results of the study showed that six translation strategies were proved beneficial and influential to translate negative politeness. Furthermore, the quality of the translated work was at an average level as it did not fulfill the TQA criteria of a completely successful translation. It suggested that even professional translators need mastery and skill to translate pragmatic aspects of language, specifically politeness strategies in this respect.

In addition, Al Badawi (2022) in his paper focused on the translatability problems faced in the process of transferring politeness formulas of Arabic into English. The researcher utilized utterances from the *Place of Desire*, a TV series, and examined them under the lens of Brown and Levinson's (1987) politeness model, Culpeper's (1996) impoliteness model and Grice's cooperative principle. The results showed the loss of translation when Arabic utterances were rendered into English. The loss or the inability of successful translation highlights how different cultures and languages encode politeness in different ways. It was also observed that Arabic way of encoding politeness is in accordance with Islamic expressions and values which present a sort of invocation towards hearer. Hence, these culture-bound expressions influence the understanding of target message and often cause confusion for a target reader. Furthermore, Ethelb (2015) findings are in line with the above study where he investigated the translation of address markers between Arabic and English. Patterns of politeness by Brown and Levinson's are observed between two languages. The findings highlighted that translation process results in losing patterns of face-work and culture-specific addressing titles. The researcher also pointed out that relative addressing terms are more challenging than the absolute ones. Another study by Al-Eryani (2020) revealed that pragmatics plays a vital role in translation, with 86.7% of responses affirming its importance. Additionally, 83.3% of responses indicated a critical need for

understanding pragmatics to overcome translation difficulties. These findings underscore the necessity of pragmatic competence for successful translation processes. Moreover, they show the difficulty of translating social and cultural honorifics, therefore translators need to have a deep understanding of both source and target culture and focus on pragmatic meaning rather than the literal meaning. They also suggested that despite powerful translation, semantic and pragmatic failures were observed in the cross-cultural translated text.

The growing interest in exploring the interplay between pragmatics and translation is evident in recent works such as Locher and Sidiropoulou's (2021) special issue on the pragmatics of translation. These studies emphasize the relationship between relational work and identity construction in written translations, particularly in character portrayal. Similarly, Sidiropoulou's (2021) *Understanding Im/politeness through Translation* examines the translator's role in addressing (im)politeness across various translation types through a relational work lens. Despite these advancements, current research in politeness/impoliteness and translation focuses on isolated instances rather than adopting a broader, discursive perspective. It investigates what shifts, adaptations, or losses occur in pragmatic meaning during the translation process and how these affect the overall communicative intent.

2.4 Politeness in Pragmatics

The goal of politeness research has been to construct theoretical concepts of politeness and demonstrate their universal applicability across different cultural settings and languages to understand how other cultures see the basic ideas of politeness. For critical examination of politeness by academics, Fraser (1990) has developed four major viewpoints to ensure that researchers might approach politeness more methodically by using the specific model according to their preference. He has given a brief description of each model for clarification of its main tenets. Despite the fact that Fraser only categorizes the previous body of literature regarding politeness, however his categorization serves as a theoretical base and proves an effective politeness model which has been frequently cited in the area of politeness research. Hence, as a starting point, Fraser (1990) present four main perspectives as a conventional approaches for understanding politeness and they are social norm, conversational-contract, perspective, conversation- maxim view and face-saving perspective. Several important perspectives and conceptualizations are discussed in the part that follows.

2.4.1 The Social Norm View

According to Frazer, the social norm perspective explains that how societies have set some social standards and defined principles which describe a specific conduct or behaviour and a style of thinking in a particular social context (1990). Moreover, Held (1992) defines it in terms of two basic elements: social-ranking conscious behaviour, which includes respecting and showing concern and care for the social status of others and moral principles and decency, which include respecting others' personal space and keeping their dignity in general. It is possible to suggest that one needs to avoid offensive comments and refrain from discussing taboo subjects. This is why social norm view is designed to preserve social image of any individual in a society.

2.4.2 Conversational Contract View

In this context, being polite means abiding by the principles and conditions of the ongoing conversation. This view highlights that participants of conversation are communicating politely if they are respecting and showing concern towards the set norms and rights from the start. As conditions and rights can always be negotiated and readjusted, there is also always room to discuss intentions and how to behave nicely around other people. Therefore, Fraser (1990) believes that being polite entails proceeding with the given task while considering the terms and conditions of the CC. The conversational-contract approach and the social norm view both emphasizes the importance of adhering to established social norms whereas the only difference states that the rights and obligations are negotiated in the conversational view, unlike the other one. The amazing aspect of this paradigm is its universal applicability across all cultures.

2.4.3 The Conversational Maxim View

Maxim of conversation or conversation maxim, a politeness model, significantly incorporates the work of Grice (1975). The Cooperation Principle (CP), which is the cornerstone of politeness studies, is considered the basic foundation of politeness theory. Leech (1983) and Lakoff (1973) are the major figures who contributed to this viewpoint. Cooperation Principle (CP), states that individuals must contribute to the conversation, aligning with the goals of talk in which they are engaged in. In simple words, CP requires that individual should express that is appropriate and necessary to say in a particular manner and time. This is the reason that it is considered

superior principle in Grice's opinion. Grice's cooperative principle is based on quality, relevance, quantity and manner of conversational exchange. Speakers must follow CP in order to produce pertinent, clear, and accurate utterance. Although Grice's maxims face criticism as critics were of the view that his principles did not encounter politeness directly but it gave direction to other theoretical works.

2.4.4 Leech Maxims of Politeness

Leech (1983) formulated the politeness principle (PP) within the framework proposed by Grice. The focus of this principle was to explore politeness as a manner of regulating communication with a set of maxims. According to Leech's findings, politeness plays significant role in shaping the relationship between the speaker referred to as "self" and the addressee and any third party involved are known as "other". In Leech's words, being polite entails minimizing the expression of impolite thoughts when they are unpleasant or come at a cost (1983). To explain how violations of the Cooperation Principle (CP) occur during discussions, Leech linked his politeness principle (PP) with it. He considered politeness not as a phenomenon facilitating indirect conveyance of people's intentions but also as a factor leading people to diverge from CP. Leech (1975) presented six maxims sets such as tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxim, and sympathy maxim, to indicate politeness. Leech was of the view that not all maxims bear equal significance. He stated that the notion of politeness in any discourse favored addressee more than the speaker, meaning that addressee's needs are entertained in this respect. Moreover, in his viewpoint, some maxims (tact and approbation) are more crucial as compared to others (modesty and generosity maxims). Leech's politeness principle encountered both criticism and appreciation. Critics argued that Leech's maxims are flawed in terms of methodology because any language use can be regulated according to newly generated maxim. Moreover, the application of Leech's maxim to language use had been questioned for being too theoretical, stated Locher (2010). O'Driscoll (1996) further suggested that while these maxims might not universally explain politeness, they shed light on specific cultural manifestations of politeness. For instance, Leech points out that the modesty maxim takes precedence over the agreement maxim due to norms that discourage accepting compliments. However, it is important to conduct cultural empirical studies in multiple cultures to further validate this paradigm.

2.4.5 Brown and Levinson's Face-Saving View

Politeness theory was developed in response to the prevailing view in linguistics at the time that language was primarily a matter of conveying information. Brown and Levinson (1978) argued that language was also a means of managing social relationships and that politeness was a crucial part of this. The theory was developed through analysis of data from a range of languages and cultures, including English, Japanese, and Tamil. Brown and Levinson initially created the theory in 1978 and presented it in a journal "*Questions and Politeness: Techniques in Social Interaction*", as an article (Brown & Levinson, 1978). Eventually, it was released in 1987 as a stand alone book. The book "*Politeness: Some Universals in Language Usage*" presented a detailed account of theoretical and practical aspects of politeness which proved widely influential in the field of linguistics, anthropology, psychology, and communication studies. The book comprised two main sections; the first part dealt with the theoretical aspects and nature of politeness and second part presented lists of politeness strategies and their practical manifestation in three different languages; English, Tzeltal, and Tamil. For analyzing the language behavior of speakers, Brown and Levinson focused on concepts such as "face" and "rationality," asserting that these ideas are universally applicable. They posited that people often choose to be polite by deviating from Grice's maxims (1975). This assumption appeared reasonable specifically in contexts where strictly adhering to these principles might result in impolite or aggravated speech.

Brown and Levinson came up with a theory that considered the differences in polite language usage and cultural similarities. Their study focused on analyzing a fluent language speaker known as model person and highlighted his rationality along with positive and negative face. Both the hearer (H) and the speaker (S) were seen as MP's. Furthermore, Brown and Levinson (1987) used speech act theory to examine speech, treating utterances as actions that convey meanings and serve purposes. They also believed that certain behaviors inherently threaten the image of either the speaker or the listener. These actions were termed as face threatening acts (FTAs). S were given standard options in the form of four super strategies to select from in a specific interaction or communicative situation. Additionally, they stated that there are certain significant factors, such as relative power (P), social distance (D) and ranking of imposition of a behaviour (R), that manipulate or influence people's choices of strategies. Speakers from different communities and cultures utilize their preferred

strategies since doing so would result in desired advantages. These three elements show contextual dependency as their values vary according to the situation. So, culture and context play a role in how an FTA's weightiness is calculated. To conclude, it is said that this theory is based on the notion that politeness is a common social phenomenon that can be analyzed and understood through linguistic analysis.

Politeness has been defined in various ways by different linguists, but the unifying concept in these definitions is 'face,' which is widely recognized as central to the study of politeness. This is because all human social interactions involve some form of facework. There is a connection between 'face' and 'indirectness,' as indirectness includes both negative and positive strategies to align with negative and positive politeness. Consequently, politeness and indirectness are closely related, with indirect expressions generally perceived as politer than direct ones. Politeness serves as a bridge between language and the social world, playing a crucial role in minimizing potential conflicts and strengthening social relationships (Mansoor, 2018). Therefore, linguistic politeness refers to the use of language to show respect, consideration, and awareness of social norms, often aimed at maintaining harmony, minimizing conflict, and preserving the face of all participants in a social interaction.

2.4.5.1 Postulates of Politeness Theory

The politeness theory is based on multiple postulates proposed by Brown and Levinson (1987) that heightens its significance along with its application. These are as follows:

Brown and Levinson state that politeness bear universal feature in human interaction. All languages contain linguistic markers and resources to express politeness even if they are not use in the same degree in every culture. Therefore, the main purpose of this theory is to highlight universal features of politeness that are present across all cultures. Although the way in which politeness is expressed may vary from one culture to another, there are certain universal principles that underlie the expression of politeness. However, the theory has also faced criticism on this point. It is stated that the theory is too focused on individual speaker, ignoring the social and cultural norms that are important to shape politeness. Therefore, individualistic nature of social interaction is highly criticized. According to Werkhofer (1992), in western culture, model figure proposed by Brown and Levinson is the one "who is initially unrestricted

by the social norms and boundaries and can freely choose non-social, self-centered and confident interaction” (Shahrokhi & Bidabadi, 2013, p. 23). However, model person suggested by Brown and Levinson does not fit into the cultural norms of non-western societies and that is why does not consider polite. For instance, in Chinese culture, Mao (1994) noted that an individual’s reputation is closely tied to their group’s reputation. Politeness goes beyond individualistic behavior and becomes a social phenomenon shaped by the norms and conventions of a specific society. Therefore, politeness is context dependent and varies based on the relationship between speakers, the setting of interaction and the cultural norms within a community.

The notion of “face” is central to politeness theory. Face refers to the social identity or self-image that individuals present to others. Brown and Levinson (1978, 1987) identify that all language speakers possess two faces: positive face and negative face, former signifies the wish to get affection, appreciation and admiration from others whereas latter denotes the desire to remain undisturbed by other’s action. Politeness techniques are practiced to preserve or boost face, or to mitigate face-threatening actions. These politeness strategies are marked by different linguistic markers, including indirectness, hedging, honorifics and mitigation. With the help of these linguistic strategies, speakers express politeness and achieve their communicative goals. Indirect language is perceived a best form of politeness technique due to its less confrontational tone and where direct language is avoided in order to refrain from impolite or offensive talk. Another best technique to express polite expressions is the use of hedging. Hedging is a linguistic device used to show uncertainty or to soften the impact of a message. These markers avoid the use of absolute expressions that might cause offensive environment and allows speakers to express their disagreement in a politer manner. Politeness is also expressed universally through the use of honorifics. Honorifics are linguistic markers utilized to express respect or deference towards the person being addressed. They are used to indicate social status, age or gender and to show politeness by using a formal register of language or by using a specific title or form of address. All the described linguistic strategies are used to interpret verbal interaction. Brown and Levinson do not present any instance in their study that uncovers non-verbal expressions. It has been criticized that the theory is too focused on verbal language and does not consider nonverbal communication or the broader social context in which interactions take place. Critics argue that politeness does not hold only

linguistic position, but also express nonverbal gestures. However, despite all criticism, language scholars accepted the comprehensive and influential nature of politeness theory by Brown and Levinson (1987)

2.5 Previous Studies of Politeness

Multiple studies are available on the application of politeness theory in literary discourses. To consider a detailed theoretical presentation of Brown and Levinson's (1987) politeness strategies, major work was done on literary texts of Shakespeare. Brown and Gill (1989) highlighted politeness in Shakespeare tragedies (King Lear, Othello, Hamlet, and Macbeth) in a modified form which indicated that literary discourses are a good subject of analysis. Another contribution was made by Bouchara (2009) in the field of pragmatics who also made use of modified version of Brown and Gilman (1989) politeness in Shakespeare's another genre i.e. comedy. Brown and Gilman (1989) and Bouchara (2009) findings suggested application of politeness theory to Shakespeare's literary discourse, and it also illustrated that it is applicable to other literary works. Therefore, several studies on literary texts were examined under politeness theory. Politeness strategies, specifically redressive negative politeness have been presented by Simpson (1989) from Ionesco's *The Lesson*. He asserted that negative politeness could be determined by the use of sub-strategies such as "hedges, minimize the imposition, impersonalize, apology and pessimism" (p. 71). The overall analysis of the study categorized these strategies according to certain social roles and situations. In the beginning, when a boy was in a good position, strong and powerful, apologies and hedges were used frequently by the professor. When in the later part, boy received a passive position and loses the power, the professor got the upper hand, and non-redressive strategies by the professor (Bald on record) were practiced. This is so true of any communicative environment where if the addressee is in a weak position or of low status, non-redressive politeness strategies are practiced.

Research on facework and politeness in conference interpreting is limited, but Bartłomiejczyk's (2020) studies stand out for analyzing how interpreters in the European Parliament use mitigation strategies. This work is a valuable resource for understanding politeness in interpreting. Similarly, Magnifico and Defrancq (2017) applied Brown and Levinson's politeness theory and Culpeper's impoliteness framework to study gender differences in interpreting. Their findings show that female interpreters tend to prioritize faithful translation closer to the source text, while male

interpreters are more likely to adapt the text, emphasizing their role as mediators. Another study by Farrokhi & Arghami (2017) which employed a mixed-methods approach, aimed to understand how interlocutors with various power structures used face-saving techniques while employing speech act of disagreement in English and Persian novels. This act was used differently when speaking to those in positions of authority. Indirect expressions were utilized as the addressee's power status was higher relative to the speaker. To identify the disagreement speech act that employed politeness techniques to lessen its threatening implications, a comparison was made among English novels and Iranian novels. As a framework for defining and studying the speech act of disagreement, Rees-Miller's (2000) taxonomy was used. Three macro categories, each of which has a number of subdivisions, made up the taxonomy. Moreover, Brown and Levinson's (1987) politeness model was used for investigating politeness strategies. The findings of study showed that disagreement kinds that were not softened or intensified were more prevalent than other kinds in both English and Persian novels. In both novel sets, aggravated disagreement was used more frequently than softened disagreement, although the subcategories were used at various frequency. Characters in English novels softened disagreement by using negative politeness types, whereas in Persian novels both positive and negative politeness types were used, with modest variances in frequency. The results also revealed that the majority of characters employed contradictory statements more frequently than any other type in English novels. Furthermore, English characters with more power tended to use aggravated arguments more often than other characters do, and vice versa for characters with lower power. Similar to English novels, disagreements were not softened in Persian novels, where the majority of characters belonging to high or low power status used aggravated disagreement. These studies mainly focused on the socio-pragmatic aspects where power and social status were measured. It has been observed that characters in higher position choose threatening and intensified forms of argument than other characters because of their high level of power. On the other hand, characters with less authoritative and powerful positions preferred to utilize softening strategies to express politeness and control disagreement pressure on the hearer's face.

Apart from spoken and written languages, politeness has been observed in sign languages to identify interpersonal relationships of interlocutors. Mapson (2015) studied British Sign Language (BSL) interpreters by analyzing group interviews with

eight experienced interpreters. Using Spencer-Oatey's (2000) rapport management framework, she identified key politeness-related themes, such as smoothing interpersonal relations. Her findings emphasize the need for context-aware politeness approaches, as rigid theories overlook crucial nuances in interpretation. In a later study, Mapson and Major (2021) explored (im)politeness in interpreting using rapport management (Spencer-Oatey, 2000) and relational work (Locher & Watts, 2005). They found that familiarity among participants is essential for successful interpretation and managing relationships. Interpreters noted that shared knowledge about clients' prior interactions reduced their cognitive load and helped them mediate smoother relations. They also collected data from role-play and real-life interpreting events in Australian Sign Language and English within healthcare settings, highlighting the importance of politeness and rapport for improving patient-clinician communication and health outcomes.

Abbas (2013) investigated social interaction in "*Montgomery's Anne of Green Gables*" (1908), a rich children's literature where Anne's character was analyzed. Brown and Levinson's politeness model was followed in order to explain how one could maintain face, harmonious life, and friendly relationships by using appropriate linguistic politeness markers that redress face-threatening acts. Anne's character justified different moments in her life where she has followed different politeness strategies. At times, she attacked other's face by using on-record strategies but as she grew older, she started using in-group markers and giving reasons and justifications for what she had done. And in this manner, she considered herself to be a part of Green Gables by maintaining good social relations in the community. This paper showed the impact of linguistic markers in one's life, and explained how these markers affect social interactions both negatively and positively. The researcher had chosen a suitable subject for analysis as by inspecting Anne's life and her progress in maintaining and developing identity in a community by using appropriate social markers, also helps readers to reevaluate their lives. This study showed that age is an important factor in deciding one's usage of politeness. Conversations at different age periods or with people of multiple ages highlight distinct aspects of politeness. Mizutani and Mizutani (1987) affirmed that age variances impact the level of formality that speakers follow while communicating and thus result in influencing the degree of politeness. It has become a customary rule in Japan that elderly people talk to younger ones in a more familiar and

casual way, and younger speakers use politer markers in their interaction with older people. Conversely, people of similar ages tend to employ familiar/informal speech patterns. Hence, it has been observed that apart from other factors such as power, gender and social status, age also influences different levels of politeness.

Nugrahanto and Hartono (2020) explained how politeness and its different strategies were employed by students and lecturers in their classroom discussion. They employed qualitative study in which data was collected through observation and applied model by Brown and Levinson (1987) to observe frequently used strategies. Positive politeness had been used frequently by the students in order to maintain student-teacher relationship. 50% of the interaction was based on positive politeness in learning and teaching. Furthermore, remaining interactions contain thirty-two percent bald on record, 16% negative politeness, and 2% off record politeness. Positive politeness was used by lecturer to motivate and reinforce students by utilizing inclusive markers, agreement statements, asking questions and asking for reason and including both speaker and hearer in the activity. Similarly, students showed signs of 'approval' and 'seeking agreement' strategies to maintain sound teacher-student relationship to have better understanding. Similar findings were observed in another study presented by Adel et al. (2016). The main purpose was to analyze politeness techniques in posts made by EFL students of Iran on a class blog as a means of responding to their professors and classmates asynchronously during interaction. 14 Iranian EFL students were chosen as study participants depending on their degree of language competency. In total, there were 1520 expressions of politeness in the posts, including 800 in interactions between students and instructors and 720 in interactions between students and their fellow students. Both content analysis and computer-mediated discourse analysis (CMDA) were utilized to assess the data that was gathered. The findings showed that students frequently displayed positive politeness as indications of intimate relationships, reciprocity, and friendliness. The use of positive politeness techniques reduced the social barrier between the teacher and students, added interest to lesson, and ultimately helped students learn lessons.

These results are similar with Gunas et al. (2023) study who explored politeness strategies in EFL teaching-learning environment of high school in region of eastern Indonesia. Qualitative design was undertaken using observation, interviews, note-takings and audio and video recordings for data collection. The data consisted of

utterances between teachers and students in classroom settings and their utterances were recorded and transcribed for analysis purpose through interactive model and pragmatic equivalent method. Two theoretical models were applied (i) theory of politeness by Brown and Levinson (1987) and the theory of politeness suggested by Lakoff and Ide (2005), and Leech (1983). The results highlighted the presence of three politeness strategies i.e. bald on record, positive and negative politeness except off record strategy. These tactics were considered by teachers for instructional and discussion purposes where students/hearers' faces were protected by attending their needs. Moreover, these strategies were used to achieve managerial goals such as focusing and understanding the lessons. Likewise, a study by Latrech and Alazzawie (2023) explored politeness strategies in Omani EFL classroom interaction among students and instructors. The analysis highlighted the fact that teachers used more face-saving acts than face-threatening acts whereas young students employed more threatening acts than adult learners. Furthermore, another study by Nursanti et al. (2023) explored (im)politeness in argumentative discourse by multilingual Indonesian students in EFL setting. The study employed explanatory sequential mixed method design and followed Leech's (2014) politeness theory, Kakava's (1993) disagreement strategies as well as Locher's (2004) mitigating disagreement strategies. Findings of the study showed that politeness maxims were frequently present in conversations of people even with people of equal status and power. It highlights that maintaining positive face of others is crucial, not only with people of unequal status and age but also with people of same level and status. Moreover, the prominence of softened disagreement and regular use of appreciation markers present the importance of maintaining good relationships even in arguing conversations. It shows that Asians primary concern in communication is strong group relationships. Li's (2012) study on the application of politeness strategies in wiki-mediated discourse highlighted participants use of friendly and cooperative strategies. The acquired results were consistent with Harrison and Barlow's study's findings from 2009, which showed that participants in an online self-management program typically employed positive strategies to convey their common issues and experiences. Both the teacher and the learners who were selected as participants were female, which might have had an impact on the outcomes. As Pilkington (1998) asserted, women mostly employ positive politeness techniques while speaking with other women of the same sex.

Politeness is a social phenomenon that is expressed differently in different cultures. Politeness is a cross-cultural perspective, and that is why understanding the differences in politeness between cultures is crucial for effective communication in a multicultural society. A study by Litvinova and Larina (2023) investigated politeness in invitation refusals across two cultures i.e. American and Russian. This cross-cultural study highlighted that both cultures bear sharp contrast of politeness as Americans employed positive and negative politeness strategies whereas Russians used politeness strategies with less regularity. Moreover, Pishghadam and Navari (2012) looked into the practical role of politeness in advertising, a less-discussed kind of communication. The research aimed to examine the politeness tactics used in advertisements of two cultures namely English and Persia and identify the characteristics that made them compelling by contrasting and comparing them. A corpus of hundred Persian and English adverts was gathered for this purpose. Based on an analysis of the data using Brown and Levinson's (1987) taxonomy of politeness functions, it was shown that Persian advertising was more likely to favor indirect off-record politeness methods than English ads which regarded positive politeness. The results demonstrated a significant inclination of English advertisements to employ positive politeness strategies through showing concern, sympathy and interest towards addressee. Additionally, promising, offering help, and complimenting and attending the hearer's need were also found. On the contrary, Persian advertising considered off record strategies a powerful persuasion technique and drew a sharp contrast between these two cultures. According to Allami and Naeimi (2010), people typically communicate indirectly, symbolically, vaguely, and implicitly in high-context cultures like Iran, whereas direct and clear communication is typical of low-context cultures.

These results are in line with Issa (2017) who explored socio-pragmatic aspects of linguistic politeness manifested in Jordanian print advertisements. The primary goal of this study was to explore politeness markers exercised to highlight persuasive factors of advertisement as the purpose of Jordanian print ad was to persuade. Positive politeness and its sub-strategies were employed to give customers a feeling of intimation (close friends or relatives). Some colloquial expressions along with inclusive markers (i.e. us) were used to make customers feel a part of their advertisement campaign. therefore, while examining the words used by speakers of a certain language, one needs to consider the influence of culture. Among other things, culture and cultural

norms have a significant impact on the language that people use to communicate. The study has shown how culture-specific norms and values are realized through Jordanian print ads. Persuasive messages are culture-specific and are presented according to the needs of Jordanian customers. This finding accords with that of Srikanth (1991) who stated that marketers design ads in such a way that communicates cultural norms and values of target customers and that is why linguistic markers are employed carefully. Hence, it has been emphasized that culture affects one's choice of using politeness strategies in communication.

Politeness studies have also been observed in Pakistani context. Hussain et al. (2021) analyzed the pragmatic aspects of the maiden speech by Pakistani prime minister. The findings disclosed that speaker rely on different strategies of politeness in his speech. Most frequent among all was positive politeness. He employed this strategy in a frequent way because he wanted to be nice and polite in talk as a newly elected leader. Moreover, his role as a prime minister of country allowed him to maintain good face among his people and international community. However, at times, he had also used negative politeness. These results are similar with the study of Khan and Aadil (2022) who also explored politeness strategies in Pakistani context. Their study analyzed politeness strategies in Pakistani morning shows and determined highly frequently used strategy. The findings suggested that guests and hosts employed positive politeness frequently and it's all sub-strategies were found in their conversation. It implied that they tried to maintain good social relationships. However, at times hosts also utilized bald on record strategy to be authoritative with their assistants and audience. Besides positive politeness, negative politeness also occurred frequently especially in educational institutions. Application of politeness in instructor-learner communication has been observed in a special institute in Pakistani context (Aasi et al., 2023). The study employed politeness theoretical models by Leech (2014) and Brown and Levinson (1987). The findings indicated that learners used negative politeness in order to avoid imposition on teacher and to maintain social distance. Moreover, they used maxim of modesty and obligation frequently than other maxims. On the contrary, a study by Fatima et al. (2023) examined how verbal humor in the sitcom *Khaberdar*, a Pakistani television comedic show, was produced through politeness maxims violation. It had been observed that maxim of relevance is violated most often followed by the maxim of quality, manners and quantity. To consider further,

a comparative study by Sadia et al. (2020) of politeness showed similarity in the usage of politeness techniques by Pakistani and American politicians in interview. The goal of this observation was to examine the politeness techniques used by American and Pakistani politicians in an interview session. It also focused on the manner politicians employed language variety of English comprised of their geographical setting. Brown and Levinson's (1987) politeness model was applied for study's analysis. As participants of the research, politicians from Pakistan and the United States appeared in a total of 5 interviews. The study showed that these techniques have been used by politicians in a variety of ways to strengthen their arguments and speeches. The analysis's highlighted that both American and Pakistani politicians used remarkably similar politeness techniques in their interviews. A lot of politeness techniques were employed by Pakistani politicians. Pronouns, the usage of both the full name and the initial name, modality, indirective language, directives, and disagreement are observed in their interviews. Directives, first name, and modality shows positive politeness while last name, modality, and indirective are negative politeness strategies. American politician also used both positive and negative politeness strategies during interviews. Hence, positive politeness and negative politeness are the most frequently applied strategies in Pakistani context as observed by [Khan and Aadil (2022); Hussein et al. (2021); Sadia et al. (2020); Aasi et al. (2023)].

On the other hand, differences are pointed out in some studies of Pakistani context on the basis of culture, gender, and socioeconomic status. Additionally, politeness has been analyzed in multiple domains to explore how it affects social interactions and relationships. Soomro (2023) aimed to find out the use of caste address forms in the conversation of teachers and students in multilingual Pakistani context. The study results highlighted socio-cultural influences on communication values and revealed variance in the use of caste address terms, showing multilingual Pakistani English speaker's identity. Moreover, a study by Mushtaq (2021) explored politeness strategies by Brown and Levinson (1987) in Pakistani context, particularly about Punjabi language. The study investigated the socioeconomic status of Punjabi undergraduate students (male and female) and found out that people rely on making informal polite requests and that socioeconomic status and gender have no effect in the application of politeness strategies. However, cultural orientation shaped the process of politeness strategies. Jabeen et al. (2020) results are in line with Mushtaq's (2021)

findings that cultural orientation influences politeness. Jabeen et al. (2020) conducted a study on English and Urdu short stories to analyze maxims by Leech (1975) and Yule's (1996) speech acts. The study's results suggested that flouting of maxims exists in Urdu short stories due to cultural representation rather than English text. Furthermore, another study by Kanwal et al. (2021) supported the notion of cross-cultural differences of politeness and speech acts. English and Urdu short stories were taken as a data to analyze the variations in the use of politeness usage through Searle's five categories of speech acts. Speech acts of both languages showed no variation whereas differences in cultural norms and attitudes were observed in politeness of both languages. It specifically highlighted that degree of politeness varies due to two different languages. It is because of the fact that both Urdu and English are languages of same culture in Pakistani context but historically they have different cultures of origin. In the current study, if there is any difference in the text of the two languages because of the culture of the origin of the languages, that too would be highlighted.

2.6 Impoliteness in Pragmatics

Early research focused on how mitigation helps protect the face of both the speaker and the listener. Over time, however, scholars shifted their attention toward impoliteness and rudeness, expanding beyond the study of face-threat mitigation. This broadened scope and includes face-aggravating behaviors, as explored in works like Bousfield (2008), Bousfield and Locher (2008), and Culpeper (2011). A significant milestone in impoliteness research came with Eelen's (2001) work, which emphasized the critical role of the hearer's evaluation in understanding both politeness and impoliteness. His model introduced a dynamic perspective on the relationship between individuals and society, defining impoliteness in constructionist terms. Eelen argued that impoliteness is shaped by evolving perceptions rather than fixed realities, highlighting how evaluations of impoliteness are socially constructed rather than objectively factual (2001, p. 247). Linguists have proposed multiple definitions of impoliteness to explain the complexities involved in it. It has been discussed with reference to daily life conception of 'impoliteness' such as "what is impolite social behaviour?" and the way it shows variation in linguistic context. Different linguists have also talked about its differences with politeness, rudeness, and implicatures. Its significance cannot be easily denied as its occurrence in day-to-day conversation has been observed frequently. Impolite behaviours need to be analyzed in any particular

situation because some behaviours are typically impolite but they are not impolite in certain situations. For example, use of abusive language and shouts to an old person is really impolite and offensive whereas addressing the soccer crowd loudly is not an offensive behaviour. Hence, it totally depends on the situation where these linguistic expressions are being used. Moreover, it has been observed that impoliteness lies in the eye of beholder, meaning perception of impoliteness vary among individuals. Additionally, it suggests that whether the hearer is taking it impolite or the context is contributing in its being impolite

Locher and Bousfield (2008) define linguistic impoliteness as a behavior that causes offense and threatens someone's dignity in a specific context. These behaviours are considered face threatening behaviours as discussed by Leech (1983) and Brown and Levinson (1987). Moreover, Bousfield (2008) defines impoliteness as intentionally delivered face-aggravating acts that are conflictive and gratuitous in nature (p. 72). Here, Bousfield emphasis is on action that is gratuitous and conflictive as he believes that any threatening behaviour is done gratuitously and ends up in conflicts. Therefore, any threatening action done purposely causes conflictive situation and automatically results in disputes among interlocutors. Additionally, Culpeper (2008) note impoliteness as an offensive communicative behaviour that focuses on causing face-loss of target person or that is perceived by the addressee to be so (p. 24). It suggests that sometimes impolite behaviour constitutes face loss intentionally by the speaker whereas in other situations, it is taken by the addressee as 'face loss'. Terkourafi (2008) present impoliteness "as a kind of situation that arises when the expressions used do not align with the set norms of any social environment, results in causing offense to the addressee yet speaker might not have intended to cause any threatening act to the listener" (p. 70). It happens that speaker attacks hearer's face and results in offensive behaviour whereas no threatening action is done on speaker by the addressee. Furthermore, Locher and Watts (2008) state that impoliteness highlights those behaviours and actions that are not entertained positively in the society instead they are considered negative behaviours because they are created through aggravated language, sarcasm, and insults. "These behaviours are marked negative as they disturb social norms and create conflictive situations" (Rahardi, 2017, p. 310). Violating social norms means disturbing some set standards of communication and disrespecting society's

conventions. Furthermore, these action results in harming social identities of people, which results in damaging their power, status and reputation.

The definitions of impoliteness by different language professors have some common features. Many definitions state that impoliteness results in face loss, face-threatening acts, face-aggravated behaviours, violate social identities and social norms, and affects one's power and status negatively. Some impolite behaviours are intentional and results in disputes while other affects one's social identity through insults and targets someone's age, colour or gender. Therefore, when social identity is damaged, it automatically breaks social norms. Other definitions highlight the concept of "intentionality" that it is speaker's intention to damage other's face or their social identities. However, this cannot always be the case that a person who is being impolite is doing it intentionally. Sometime, impolite situations happen unintentionally and automatically where speaker does not aim to damage addressee's public self-image. Therefore, it is stated that impoliteness refers to communicative behavior that disrupts social harmony by causing face loss, violating social norms, or damaging social identities. It can be intentional or unintentional and often involves actions or language that threaten one's public self-image, status, or social identity. According to Leech (2014), a solid approach to understand impoliteness is to theorize on the theory of politeness, as impoliteness emerges directly from it and is considered its counterpart (p. 219). Culpeper (1996) follows Brown and Levinson's notion of politeness theory to develop his impoliteness model which he considers a "parasite of politeness" (p. 42). Impoliteness theory contains six strategies along with output strategies of positive impoliteness and negative impoliteness. Culpeper's model deals with variety of discourses, ranging from conflictive army training, or media to children's discourses. It also considers written texts and verbal interactions for pragma-linguistic analysis.

2.6.1 Previous Studies of Impoliteness

Locher and Larina (2019) explained that impoliteness research has been growing and expanding since previous four decades in the field of pragmatics, discourse analysis and sociolinguistics. Unlike cross-linguistics, cross-cultural impoliteness has been a subject of analysis to a greater extent. It has been noted by Haugh and Chang (2019) that impoliteness importance has been observed in cross-cultural contexts to highlight cultural differences. Djalilova (2023) mentioned in his paper that it is important to ensure that impoliteness has been tested and understood in different

cultural and linguistic settings. Moreover, it is necessary to check its reliability of applied methodology at interlingual and intercultural levels. (Garcés-Conejos Blitvich, 2010, p. 536).

Impoliteness has been observed in dramatic and literary texts as they provide rich contexts to analyze multiple communicative situations. A study by Sekerci (2023) examined impoliteness strategies proposed by Culpeper (1996) in Nell Simon's *Billocki Blues*. It has been found that bald-on-record impoliteness contained highest frequency with sarcasm and mock politeness being on second number. In addition, Mohammed and Abbas (2016) intended to explore impoliteness in *Pygmalion* (1913) which is rich literary work, and contains a variety of exchanges between characters. The study followed Culpeper's impoliteness model (1996) to understand fictional characters and examine their conversation by testing impoliteness strategies along with impoliteness types (coercive, effective and entertaining). The study focused on pragmatic aspects to know how social status affects one's choice of linguistic expressions. The results highlighted that characters' choices in making conversation differs from one another due to social status they belong to. The higher social status is, the more impolite expressions are used. Impoliteness has been observed in another literary discourse named as '*The Caretaker*' by Harold Pinter (1960) where Mohsen (2022) investigated impoliteness strategies proposed by Culpeper (1996). It also explained how application of pragmatics in literary discourse proved effective to analyze dynamics of conversation between characters. The main aim to analyze impoliteness techniques was to examine how men communicate with each other, while considering their social standing and position in the post-World War 2 era. The dominant strategy of impoliteness was positive impoliteness that occurs around thirty-seven percent, whereas the negative impoliteness 23%, sarcasm or mock politeness 3%, bald on record 11% and withhold politeness 3%. Moreover, absurd theatre, genre of this literary text, contained impolite expressions to design an illogical and irrational world. This study stated that impolite utterances were not only used to refer to anxiety, hard work, and conflict among people affected by social status but also to indicate the sign of disintegration and loss caused by post world war period. Therefore, impoliteness is viewed as a literary tool in the analysis of literary works. Another study by Mohammad and Abbas (2015) on the play "*Pygmalion*" mentioned Culpeper's impoliteness and Segarra's type of rudeness to highlight the main difference between impoliteness and rudeness. Though both

constructs showed offensive behavior, the results suggested that rudeness is conveyed intentionally and purposefully whereas impoliteness occurs intentionally or accidentally, depending on the speaker and situation. Bousfield states that impolite acts are “purposefully delivered” (2008), whereas Culpeper (2005) assumes that impoliteness can be perceived as intentional by the hearer or probably speaker delivers impolite acts intentionally. Both conditions are true in different situations but most of the time, impoliteness occurs unintentionally.

Impoliteness is practiced differently by both genders. Benabdellah (2018) examined impoliteness strategies along with gender differences among Disney modern protagonists. The study uncovered how genders (males and females) use impoliteness strategies to replace and maintain power relations. Results showed that both genders use impoliteness in their communicative interactions to convey emotions, feelings, and attitudes but females use more polite expressions than males. However, males’ impoliteness goes unperceived as a natural practice and they utilize impoliteness to belittle and condense females’ roles and values. The study findings are consistent with the previous literature (Lakoff, 1973; Tannen, 1991). Another study by Al-Badri (2016) also present similar results in a literary work named as “*Look Back in Anger*” to see how gender affects characters’ use of impoliteness. The study showed that the characters with more power such as (jimmy) have freedom to use impoliteness strategies with those who have less power. Another interesting thing in the text was male’s speech with characters. Instead of being polite and gentle, male discourse had proved impolite. This is due to their masculinity and powerful nature than females who are submissive and powerless to male’s dominance.

The earlier studies on impoliteness, such as those by Laitinen (2010) and Nasution (2017), have focused mostly on the frequency of impoliteness in television shows. The American television show *House M. D*, which was set in the same cultural setting, was the topic of Laitinen (2010) study of the employing impoliteness strategies. He conducted his analysis using Culpeper’s impoliteness tactics. He then learned that certain impoliteness tactics had been used in that situation, including bald on record, positive impoliteness, negative impoliteness, and withhold politeness. However, it appeared that mock politeness was not discovered in this study. A quick analysis of patient reactions to House’s impoliteness revealed that majority of them disregarded his insulting and impolite remarks. However, patients were actors in the serious, it was

difficult to determine whether those were sincere responses or not. On the other hand, another study on the same American TV series was conducted by Laitinen (2011) which explored verbal and non-verbal impoliteness. The theoretical base of the investigation was not only Culpeper's impoliteness techniques (1996) but also Andersen's categories of nonverbal communication (1999). The statistics showed about 100 instances of impoliteness where positive and negative impoliteness accounted for more than half of all occurrences of impoliteness. Bald on record was also present and as it happened to occur with close relations whereas in this tv show, it has been observed with strangers as well. The majority of impoliteness also included nonverbal cues such as various voice tones and facial expressions. Moreover, it was observed that the development of both positive and negative impoliteness techniques depended heavily on nonverbal communication. The most frequent methods of accomplishing this were through tone of voice and facial expressions, but oculosics were also used. Sarcasm or mock impoliteness was least observing strategy throughout the observation. However, analysis of the last tactic, withholding impoliteness, was the most challenging. It involved statements expected of doctor during an examination, however absence of these statements resulted in the presence of this strategy. So, all strategies were present but with the variation in their frequency.

In accordance with Laitinen, Nasution (2017) applied impoliteness model by Culpeper in her study "*Language Impoliteness in Jakarta Lawyers Club Talk Show*". The objectives of her study were to discover types of impoliteness strategies, kinds of face attacks, and responses occurred during the show. The data was identified and analyzed by using Culpeper's (1996) model of impoliteness. The findings of the study revealed that there were four strategies that occurred throughout the show i.e., bald on record impoliteness (37.5%), positive impoliteness (27.5%), negative impoliteness (25%) and sarcasm (10%). Besides, social identity perception and quality face of addressee were attacked with latter being the dominant one. And in response to attacks, three ways appeared namely, countering defensively, not responding and countering offensively. Based on the researches by Laitinen (2010), Laitinen (2011) and Nasution (2017), it has been observed that impoliteness strategies proposed by Culpeper (1996) are present in different cultural contexts through Talk shows. Laitinen (2010) analysis of American T.V show ranked bald on record as the most frequently used strategy. Laitinen (2011) discovered impoliteness in both verbal and non-verbal communication

to better understand its application. And lastly, Nasution (2017) observed impoliteness model in Indonesian talk show to study cultural affects in impolite communication and observed the most frequent (Bald on record) impolite strategy along with less frequent (Sarcasm).

A study by Del Saz-Rubio (2023) was conducted in which impoliteness language was assessed in replies to a seasonal greeting shared by the prime ministers of Spain and England on Twitter. Findings indicated that on-record impoliteness strategies were prevalent than off-record ones in both groups. English respondents used strategies that attacked negative faces of respondents and were more sarcastic and implicit in their answers. Spanish respondents deployed insults and attacks on the positive face of the prime minister as favored strategies. Hence, it showed differences in cultural preferences of people to use one strategy, Bald on record and its sub-strategies, in public conversation. People use bald on record impoliteness on public forums quite confidently because they are not being observed face to face and they have hidden identities that are unknown to all. These results are consistent with Erza and Hamzah (2018) study in which impoliteness was used by haters (both male and female) on social media platform i.e. Instagram. Positive impoliteness was primarily used by both male and female entertainers with bald on record impoliteness following closely in the second position. Withhold politeness was the least used strategy. In line with its finding, a study by Bustan and Alakrash (2020) also examined impoliteness techniques utilized by Donald Trump in his tweets addressing the middle east countries. The study found all strategies of impoliteness but withhold politeness was not present. Therefore, on record strategies are used quite frequently on social media forums as people can easily hide their identities and attack other's face.

Impoliteness studies are rarely observed in Pakistani context. Some aspects have been studied whereas multiple dimensions still need exploration. Impoliteness has been investigated by Razaq et al., (2023) in the political discourse of Pakistan in order to dissect communicative patterns used by political figures and to elucidate impoliteness strategies in political communication among interlocutors. Similarly, Amin et al. (2020) also examined impoliteness in Pakistani political talk shows where main focus was to analyze use of syntactic and lexical choices, use of profane language, distraction from focal point and discourse of taboos. The findings suggested that female politicians used aggressive speech to threaten male's power in the media and their

impolite use of language proved effective in negotiating gendered and professional identities in mediated discourse. Additionally, Khokhar (2017) explored use of impolite expression by bilingual speakers (Urdu and Punjabi) of Pakistan. Impoliteness strategies in the intimate relationships of married couple has been observed. Bald on record was the most prominent strategy among all strategies. There are three situations that highlight their discourse pattern i.e. appropriate that highlights polite and neutral talk, inappropriate that shows impolite and rude interaction, and insulting that determines aggravated or offensive behaviours. These findings of the study are similar to those of the discursive theorists Bousfield and Locher (2008), Culpeper (2011) and Johnson (2010) etc. Furthermore, use of taboos and sacredness in the Pakistani short story genre (2013) has been explored in the works of Ahmed Ali, Saadat Hassan Manto and Daniyal Mueenuddin. The study explicitly considered the use of topics and the type of language by these writers. These impolite expressions highlight the tradition of social realism presented in Urdu short story fiction along with the linguistic diversity within Pakistani literature. This linguistic diversity is further evident in the significant role English plays in Pakistani society.

2.7 Role of English in Pakistani Society

Pakistan is a multilingual country and contains Urdu as its national language and a mother tongue of about 8% population. The second most important language operating in Pakistan is English. It attains prestigious position in Pakistani state affairs as all important governmental decisions and the judicial orders are given in English. In addition, armed forces corps, nation's newspaper, educational institutions, non-governmental organizations (NGOs) and all employment sectors use English as their core mode of communication. Language ideologies in Pakistan place English to the highest status for all official dealings and social status, on the contrary, Urdu is spoken for widespread communication in Pakistan and native languages are preferred for informal and in-group interactions (Rahman, 2020). In summary, English is considered powerful and privileged language in contemporary Pakistan.

During British rule, English language flourished profoundly into the cultural landscapes of cities and towns and that is why English language has influenced and shaped the linguistic landscape of Pakistani society. English language is utilized for advertising billboards, naming streets and places, and informing purposes. Rahman (2020) stated that "English performs the primary purpose of information at airports,

hospitals, railway stations, and universities but mostly it serves the secondary symbolic function in other locations”. Therefore, if a hairdressing parlor is named as “barber shop” or a “hairdresser salon”, it is referring to an elite or modern barber shop for literate, English-speaking clientele rather than a simple rural *naikidukan* (p. 286). This highlights that English language dominates Urdu language as many words have changed or substituted by English terms. For example, words “*madrasa* and *maktab*” are replaced by the words “school and college” to refer to Islamic institutions. The use of English serves as a symbol of modern identity, representing efficiency, a progressive outlook, and modernization. English is not just a class marker for small business owners promoting their enterprises; it also reinforces the longstanding caste and class divisions in South Asia. Farooqi (1968) described anglicized elites of Pakistan that “they study English literature, abbreviate their names to sound like English name and read “The Times” and English press. They go to oxford and after their return, they prefer to join government sector or British companies” (p.09). They prefer English and do not find it shameful to be less proficient in their native language. In fact, if the native language is Punjabi, it is often deemed inappropriate for formal settings and sometimes even for home use. Hence, it highlights that people are judged and treated differently on the basis of their proficiency in English language.

Pakistani literature in English boasts a rich history and is divided into two main categories: works originally written in English by Pakistani authors, and those translated into English by both Pakistani and foreign writers. As far as the first category is concerned, following famous works have been written starting with Rahman (1991c) who produced work on Pakistani literature known as “A history of Pakistani Literature in English” that spans events up to the year 1988. After this work, many Pakistani writers produced work that gain recognition. The development of Pakistani literature in English continued post-1988, with Muneeza Shamsie’s anthologies *A Dragonfly in the Sun* (1997) and *Leaving Home* (2001), which compiled notable works from that period. By the early 2000s, Pakistani English fiction had gained significant recognition. David Waterman’s study, *Where Worlds Collide* (2015), highlights the contributions of authors like Mohsin Hamid’s *Moth Smoke* (2000), Kamila Shamsie’s *Broken Verses* (2005), Mohammad Hanif’s *A Case of Exploding Mangoes* (2009), and Uzma Aslam Khan’s *The Geometry of God* (2007).

The second category deals with translations of Pakistani literature into English and other languages by Pakistani and foreign writers. A novel *Aagan* (1962) by Khadija Mastoor has been translated into 13 languages from its original text of Urdu. English translations by Neelam Hussain titled *The Inner Courtyard* and Daisy Rockwell as *The Women's Courtyard* were published in 2001 and 2018 respectively. Another novel *Udas Naslain* (1963) by Abdullah Hussain and translated into English as *Weary Generations* by the author himself. Moreover, a short story "Thanda Gosht" (1950) by Saadat Hassan Manto is translated into "Cold Flesh" by C.Christine Fair and "Patras Ke Mazameen" (1927), by Patras Bukhari also contains English translation. On the other hand, there are many English Pakistani works translated into other languages such as *My feudal Lord* (1991) by Tehmina Durrani is translated into 40 languages including Urdu, French and German, and *The Crow Eaters* (1978) by Bapsi Sidhwa is also translated in several languages; one of them is Urdu, which is translated by Muhammad Umer Memon (2012). The current study deals with collection of Urdu short stories and their English translation compiled by Amina Azfar. The study's data belongs to the second category, which involves analyzing English translations of original Urdu short stories in a cross-linguistic context within the same culture.

To conclude, the reviewed literature highlights all possible dimensions explored by different researchers in cross-cultural contexts. The current study mainly emphasizes the use of politeness and impoliteness strategies in the selected short stories in Urdu source text and English target text and employs intracultural and cross-linguistic pragmatics. Although some works have already been done on Pakistani literary texts, but their main focus was either on Urdu or English text only. No study has been conducted that focuses on the difference of politeness and impoliteness strategies in Urdu short stories and their English translation. Hence, the main purpose of this research is to find out similarities and differences of politeness and impoliteness strategies in two different languages i.e. Urdu and English within the same text. The study follows Brown and Levinson's politeness strategies (1987) and Culpeper's impoliteness model (1996) along with Baker's pragmatic equivalence as a theoretical framework. For analysis, the researcher has selected eighteen Urdu short stories out of twenty-two from a book compiled and translated by Amina Azfar named '*The Oxford book of Urdu Short Stories*' (Azfar, 2009). The study aims to highlight both politeness and impoliteness strategies to consider which strategies are frequently present in both

languages, and how pragmatic variation affects the overall communicative situation. Furthermore, it is intracultural pragmatics that exclusively focuses on the usage of two different languages in the same context with the same content. It tries to figure out how Urdu and English writers vary in employing different politeness and impoliteness strategies in their work.

CHAPTER 3

RESEARCH METHODOLOGY

For the current study, the researcher seeks to develop the meaning of the phenomena by employing a constructivist worldview. Constructivists believe that “individuals try to comprehend the complexities of the world by employing subjective interpretations to their observations and deducing meanings from their personal experiences. Moreover, these meanings vary, motivating the researcher to look for the diversity of perspectives rather than narrowing interpretations into handful of ideas” (Creswell and Creswell, 2017, p. 46). It implies that social and historical meanings are designed through interactions of participants in the study. Furthermore, the researcher’s own background and personal knowledge shape the interpretation process. In this study, the researcher tries to establish the meaning of the phenomena, politeness and impoliteness, through the data and provide interpretation and understanding of the key concepts, by addressing the process of interactions through utterances among individuals. Therefore, the researcher has tried to understand and construct the meaning of the participants based on their cultural and contextual backgrounds. The research deals with open-ended questions to get varied responses and develop the meanings of a situation.

3.1 Data

The researcher has selected Urdu short stories and their English translation as data for the current study. Urdu data is taken as an original work along with its English translation. Both texts are taken for the comparative analysis of pragmatic strategies in two different languages. Amina Azfar’s *The Oxford Book of Urdu Short Stories* is a collection of twenty-two Urdu short stories by well-known writers spanning from earliest proponents to the present advocates of Urdu literature. These stories were carefully chosen, translated and refined through Oxford’s publication process, presenting them as a suitable and authentic data for analysis purpose. Additionally, these stories were chosen due to their literary excellence as well as their ability to catch reader’s interest. On different literary websites such as *Rekhta*, *Amazon*, and *Goodreads*, these short stories have received good reviews and stars from the general public. Hanaway (2015) stated that “Azfar aims to survey the Urdu short-story tradition with this carefully selected collection of 22 stories, six of which are written

by women. The translations are clear and idiomatic with a faint but entirely appropriate South Asian English flavor, a worthy addition to collections of South Asian literature” (Para. 2). In addition, another renowned critic and scholar of Urdu, Jalibi commented that “all the stories in the oxford book fall in the category of the very best. Azfar (2009) has successfully and diligently completed the challenging tasks of selection and translation. She made sure that every story’s essence was accurately captured in translation, giving the reader the impression that the stories were originally written in English” (2015, Para. 1). Hence, this collection urges the researcher to look for the original text of these short stories and to analyze chunks of data that are in the form of interactions. First of all, this collection of short stories in English language is read to know whether instances of conversation utterances are present in the book or not. Secondly, those short stories are chosen that have sufficient dialogues with pragmatic strategies. The book comprises twenty-two short stories in total, but the researcher has skipped four short stories as they do not meet the criteria. *The Name Plate* by Ghulam Abbas, *Open* by Saadat Hasan Manto, *The Anniversary* by Hasan Manzar and *The Women and the Leopard* by Fahmida Riaz are not included in the data as they lack sufficient interactions.

3.2 Qualitative Quantitative Research Design

The study deals with qualitative quantitative research design. As far as qualitative phenomena is concerned, it specifically tries to investigate, uncover and depict phenomena that is easily recognized but not well understood and evaluated. According to Sandelowski (2004), qualitative research is a broader term that intends to explore wide range of attitudes and behaviours, with the help of various tools and techniques in conducting an inquiry that highlights how people explore, understand and produce the social world (p. 893) (cited in Hammersley, 2012). The current study observes and interprets politeness and impoliteness phenomena to understand the relationship of pragmatic meaning in term of similarities and differences between two literary texts of Urdu and English language. In addition to the interpretation of texts, data is also selected and extracted by qualitative means by the researcher.

3.2.1 Method of Analysis

As far as the analysis method is concerned, qualitative quantitative content analysis is used. In Krippendorff (2004) perspective, “content analysis is a method of

research used for making reliable and authentic conclusions from meaningful material to their contextual use” (p.18). Moreover, Downe-Wambolt (1992) states that it is a “systematic research technique that applies objective means to deduce valid inferences from three datasets, such as written, visual and verbal, thereby results in describing and quantifying particular subject of analysis” (p. 314) (Cited in Bengtsson, 2016). The current study deals with written data to quantify the presence of politeness and impoliteness in the given data sets. The study has chosen qualitative quantitative content analysis in order to (i) present utterances/dialogues in the form of frequency expressed as actual numbers of the principle categories and (ii) to interpret these utterances in the given communicative situation according to theoretical model. Analysis method has been categorized in four key processes; decontextualization, recontextualization, categorization, and compilation. In decontextualization, the data is read thoroughly in order to make smaller meaningful units and to label each unit with a code. In recontextualization, the whole text is reviewed alongside the final list of meaning units to ensure comprehensive coverage of all contents of the text. The categorization process, as the name suggests, takes place to make categories of the meaningful units or components. In addition, sub-groups are placed in broader categories. Lastly, compilation takes place where write-up of actual analysis begins once all categories are identified.

The current study follows all the main stages of qualitative quantitative content analysis.

- First of all, the researcher goes through the data deeply by reading it thrice. The data consists of a collection of Urdu short stories and their English translations. The English translation is available in a compiled book form by Amina Azfar where twenty-two short stories are presented by different Urdu writers. Therefore, the book of English translation is read thoroughly to select those stories that contain sufficient dialogues. Not only dialogues are preferred, but also pragmatic strategies are observed. From twenty-two short stories, eighteen stories are short-listed for the analysis purpose as they contain sufficient dialogues containing pragmatic strategies. In the first read, stories are shortlisted whereas in the second read, those utterances and dialogues are selected that contain meaningful units (politeness or

impoliteness in the current case) and are labelled with a specific code (names of strategies and sub-strategies).

- Re-contextualization happens when a third read takes place in order to check missing meaning units and strategies. In this process, the researcher has added some more utterances containing pragmatic strategies that somehow were overlooked. Both Urdu and English texts are read side by side and all meaning units are added at this stage.
- The next stage is of categorization which, in this case, has done in the first stage of the process. It is a manifest directed content analysis, where codes are derived from theory or research findings. In the current case, categories are similar to the codes of meaningful elements because these codes are derived from the theoretical models of politeness and impoliteness. Moreover, it is manifest analysis as the researcher remains closely tied to the text of data, uses the same language and explains what the data explicitly presents. It does not deal with underlying messages to deduce codes instead already designed strategies of politeness and impoliteness along with their sub-strategies are used as codes and categories. Some new categories are identified, coded and added as a part of research finding. Additionally, at this stage, researcher matches the derived instances and labelled categories with the original instances and categories in the prescribed theoretical framework. This is done to ensure the validity of the process.
- Lastly, the writing process begins. First of all, researcher gathers the instances along with their category names in the tabular form. Examples in both English and Urdu, along with their major politeness and impoliteness strategies and sub-strategies, are included. Empty rows are presented in order to show missing or omitted strategies in both texts. This is a comparative analysis which is why it is necessary to mention absent strategies or instances in either of the texts. The major analysis portion takes on two forms; tabular and interpretation on the basis of differences in strategies. Tables show the frequency or overall occurrences of politeness and impoliteness strategies to highlight similarities and differences in both texts. Moreover, the discussion part considers similarities and differences observed whether major or minor or any unusual changes in the application of strategies under the theoretical observation of “pragmatic equivalence”. Therefore, the first part deals with

the frequency of the datasets (quantitative) whereas the latter part of the discussion deals with the interpretation of the phenomena (qualitative). Thus, the study follows a manifest, directional qualitative quantitative content analysis technique.

Table 1 *List of Short Stories*

S.no	Urdu Short Stories (Source Text)	English Translation (Target Text)
1.	<i>Shatranj ke Khiladi</i>	<i>Chess Players</i>
2.	<i>Kafan</i> (Premchand)	<i>The Shroud</i>
3.	<i>Aakhiri Koshish</i>	<i>The Last Attempt</i>
4.	<i>Andhera, Ujala</i> (Hayyatullah Ansari)	<i>Darkness, Light</i>
5.	<i>Toba Tek Singh</i> (Saadat Hasan Manto)	<i>Toba Tek Singh</i>
6.	<i>Kaloo Bhangi</i> (Krishan Chander)	<i>Kaloo Bhangi, the Sweeper</i>
7.	<i>Lajwanti</i> (Rajinder Singh Bedi)	<i>Lajvanti</i>
8.	<i>Do Hath</i> (Ismat Chughtai)	<i>Two Hands</i>
9.	<i>Wehshi</i> (Ahmed Nadeem Qasmi)	<i>Wild Creature</i>
10.	<i>Gadaria</i>	<i>The Shepherd</i>

	(Ashfaq Ahmed)	
11.	<i>Thandi Aag</i> (Intizar Husain)	<i>Embers</i>
12.	<i>Hawa mein latakti hui laash</i> (Zaheer Baber)	<i>Corpse, Suspended in the Air</i>
13.	<i>Rocking Chair</i> (Hassan Manzar)	<i>The Rocking Chair</i>
14.	<i>Taoos Chaman ki Maina</i> (Naiyar Masud)	<i>The Myna of Peacock Garden</i>
15.	<i>Dead letter</i> (Khalida Hussain)	<i>Dead letter</i>
16.	<i>Savari</i> (Khalida Hussain)	<i>The Cart</i>
17.	<i>Agni Da</i> (Jamila Hashmi)	<i>Agni Da</i>
18.	<i>Specimen Box</i> (Jeelani Bano)	<i>Specimen Box</i>

3.3 Theoretical Background

The current research focuses on Urdu short stories and their English translations, thereby requires to apply theory of translational pragmatics to better analyze and interpret expressions of politeness and impoliteness. Pragmatic

equivalence, a fundamental concept in the field of translation theory by Mona Baker (1992) in her book, *In other Words*, plays a crucial role in understanding how translations can effectively convey the same meaning and communicative effect in the target text as in the source text. Baker's emphasizes the fact that achieving this equivalence necessitates a thorough understanding of both source and target cultures along with the ability to anticipate how target text will be received by the target reader. The theoretical basis of pragmatic equivalence rests on two principles: coherence and implicature. These principles highlight that translator's task is not only to translate words or sentences but also to ensure that the target text follows a logical sequence of thoughts and the text resonates with the same intent as perceived by the source text's audience. Coherence highlights the importance of accurately identifying and interpreting references within the text to preserve the relevance and continuity of original text. This task is sometimes challenging for the translator when references are unfamiliar to the target audience and needs adaptations to make it accessible. On the other hand, implicature focuses on the intended meanings and cultural aspects of the source text and requires translators to avoid literal translations that results in distorting the intended message. For instance, mistranslations can obscure the original implicatures, as seen in cases where rhetorical questions, typographic features, or culturally specific expressions fail to convey their intended irony, emphasis, or politeness in the target language. Therefore, translator's role is to engage with the text beyond its surface meaning, ensuring cultural contexts, societal norms and underlying implications. In addition, the cooperative principle and its maxims plays a significant role in how meaning is communicated, however this is not universally applicable in the same way across different cultures. To avoid cross-cultural misunderstandings, translators must consider cultural differences such as some cultures prioritize politeness over accuracy. Contextual factors further complicate translation as range of implicatures are influenced by cultural and linguistic contexts, results in preserving original meaning and avoiding unintended messages. Moreover, background knowledge enables translators to bridge cultural gaps by providing necessary explanations to maintain text's coherence and culture appropriateness (Baker, 1992, pp. 228-254).

In summary, Baker's framework for pragmatic equivalence highlights the importance of complex interplay between language, culture and context in translation.

It also underscores the intricate balance translator must achieve between maintaining the original text's coherence and accurately conveying its implicatures. This theoretical background provides a foundation for understanding the methodological approaches, specifically politeness by Brown and Levinson (1978,1987) and impoliteness by Culpeper (1996), that will be explored in this thesis.

3.3.1 Theoretical Framework

As the study focuses on Politeness and Impoliteness strategies therefore, the following two frameworks will be used for the analysis of respective texts.

3.3.1.1 Politeness Strategies

There are different politeness strategies proposed by Brown and Levinson (1978, 1987). They are bald on record, positive politeness, negative politeness, off record, and don't do the FTA (see figure 1). In addition, the politeness model shows extension and highlights some other indicators added in the positive politeness strategies by the researcher. These include request/appeal, show appreciation and swearing (see figure 2).

3.3.1.1.1 *Bald on Record*

Bald on-record strategies usually do not attempt to minimize the threat to the addressee's face. According to Brown and Levinson (1987), bald on record strategy is a direct way of saying things, without any minimization to the imposition, in a direct, clear, unambiguous and concise way. Here, FTA will be done only if the speaker does not fear retribution from the addressee, for example in circumstances such as (a) where maximum efficiency is very important, and this is mutually known to both S and H, no face redress is necessary and where S and H both agree that the relevance of face demands may be suspended in the interests of urgency or efficiency, (b) another set of cases where non-redress occurs is where S's want to satisfy H's face is small, either because S is powerful and does not fear retaliation or non-cooperation from H, (c) third set of cases where non minimization is likely occurs where doing the FTA is primarily in H's interest. Then in doing the FTA, S conveys that he does care about H, so that no redress is required. These situations are categorized in the following strategies.

- Urgent Imperatives

- Speaking as if great efficiency is necessary
- Direct Commands
- Sympathetic advice
- Warnings
- Granting Permission
- Task-oriented
- Farewells
- Offers
- Greetings

3.3.1.1.2 Positive Politeness

Positive politeness strategy is usually seen in groups of friends, or where people know each other fairly well. Brown and Levinson (1987) state that positive politeness strategy attempts to attend the hearer's interest, wants, and goods. Positive politeness is redress directed to addressee's positive face, his desire that his wants should be thought of as desirable. Moreover, redress consists in partially satisfying that desire by communicating that one's own wants are in some respects similar to the addressee's wants. Consider the following positive politeness sub-strategies:

- Notice Attend to H (his interests, wants, needs, goods)
- Exaggerate (interest, approval, sympathy with H)
- Intensify interest to H
- Use In-group identity markers
- Seek agreement
- Avoid disagreement
- Presuppose/raise/assert common ground
- Joke
- Assert or presuppose S's knowledge of and concern for H's wants
- Offer promise
- Be optimistic
- Include both S and H in activity
- Give or ask for reasons
- Assume or assert reciprocity
- Give gifts

3.3.1.1.3 Negative Politeness

According to Brown and Levinson (1987), negative politeness is redressive action addressed to addressee's negative face: his want to have his freedom of action unhindered and his attention unimpeded. It is the heart of respect behavior just as positive politeness is the kernel of 'familiar' and 'joking' behaviour. Moreover, negative politeness is specific and focused; it performs the function of minimizing the particular imposition that the FTA unavoidably effects. Its linguistic realizations such as conventional indirectness, hedges, polite pessimism, the emphasis on H's relative power- are very familiar and need no introduction. Consider the following negative politeness sub-strategies:

- Be conventionally indirect
- Question/Hedge
- Be Pessimistic
- Minimize the imposition
- Give Deference
- Apologize
- Impersonalize S and H
- State the FTA as a general rule
- Nominalize
- Go on record as incurring a debt, or as not incurring it.

3.3.1.1.4 Off Record

Brown and Levinson (1987) assert that off-record uses indirect language and removes the speaker from the potential to be imposed. A communicative act is done off record if it is done in such a way that it is not possible to attribute only one clear communicative intention to the act. In this case, the hearer must make an inference to recover what is intended. Thus, if a speaker wants to do an FTA, but wants to avoid the responsibility for doing it, he can do it off-record and leave it up to the addressee to decide how to interpret it. Consider the following off record sub-strategies:

- Give Hints
- Give Clues
- Presuppose
- Understate

- Use metaphors
- Use rhetorical questions
- Overgeneralize
- Displace
- Overstate
- Use tautologies
- Use contractions
- Be ironic
- Be ambiguous
- Be vague
- Be incomplete, use ellipsis

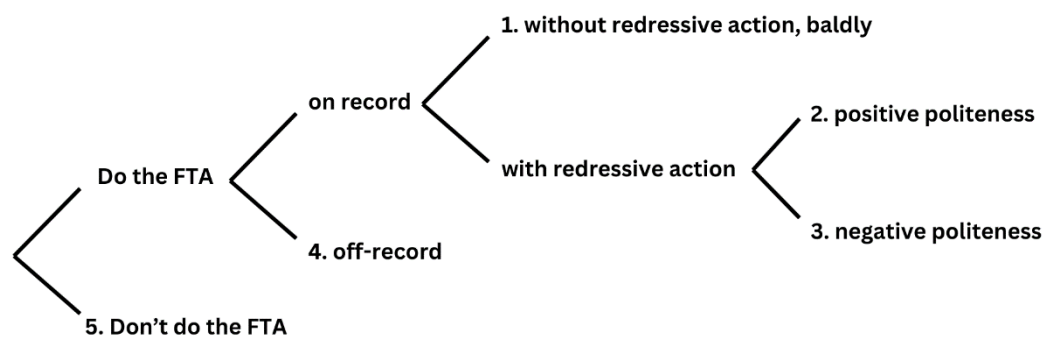
3.3.1.1.5 Don't do the FTA's

No face threatening acts are performed.

(Brown and Levinson, 1987, pp. 94-200).

Figure 1

Politeness Model by Brown and Levinson



The diagram is a representation of Brown and Levinson's model of politeness that explains how people use language to maintain harmony and social relations by avoiding conflicts during interaction. There are two conditions (i) do the FTA and (ii) do not do the FTA. Doing the FTA means speaker decides to perform an action to threaten the addressee face, they can do it in several ways i.e. on-record and off-record. On record is further categorized into two situations such as without redressive action, baldly means attacking addressee's face in a direct and clear manner, for example, "Give me the book". On the contrary, with redressive action, speaker acknowledges the

FTA but tries to minimize threats by using politeness strategies. Positive politeness values listener's wants and needs and entertains friendly relations, for example, "Could you please lend me the book? You are always so helpful!". In negative politeness, speaker is more indirect and shows respect for hearer's freedom of action and avoid imposition. For example, "I am sorry to bother you, but could I possibly borrow your book?" Off record politeness is performed in an indirect manner and results in multiple interpretations for example, "I wonder if anyone has a book I could borrow". Don't do the FTA simply results in speaker's choice of not performing the FTA at all in order to avoid any potential threat to addressee's face. For example, the speaker may decide not to ask for the book at all. Therefore, the model helps in understanding different levels of politeness that people use to avoid any discrepancies in conversations.

3.3.1.2 Impoliteness Super strategies and Output Strategies.

The impoliteness super strategies and example output strategies proposed in Culpeper (1996, pp.356-357) are as follows (incorporating one revision proposed in Culpeper, 2005).

3.3.1.2.1 Bald On Record Impoliteness

The FTA is performed in a direct, clear, unambiguous and concise way in circumstances where face is not irrelevant or minimized.

3.3.1.2.2 Positive Impoliteness

The use of strategies designed to damage the addressee's positive face wants, e.g. *Ignore, snub the other* - fail to acknowledge the other's presence. *Exclude the other from an activity. Disassociate from the other* - for example, deny association or common ground with the other; avoid sitting together. *Be disinterested, unconcerned, unsympathetic. Use inappropriate identity markers* - for example, use title and surname when a close relationship pertains, or a nickname when a distant relationship pertains. *Use obscure or secretive language* - for example, mystify the other with jargon, or use a code known to others in the group, but not the target. *Seek disagreement* - select a sensitive topic. *Make the other feel uncomfortable* - for example, do not avoid silence, joke or use small talk. Use taboo words - swear, or use abusive or profane language. *Call the other names* - use derogatory nominations.

3.3.1.2.3 Negative Impoliteness

The use of strategies designed to damage the addressee's negative face wants, e.g. *Frighten* - instill a belief that action detrimental to the other will occur. *Condescend, scorn or ridicule* - emphasize your relative power. Be contemptuous. Do not treat the other seriously. Belittle the other (e.g. use diminutives). *Invade the other's space* - literally (e.g. position yourself closer to the other than the relationship permits) or metaphorically (e.g. ask for or speak about information which is too intimate given the relationship). *Explicitly associate the other with a negative aspect* - personalize, use the pronouns "I" and "you". *Put the other's indebtedness on record*. *Violate the structure of conversation* – interrupt.

3.3.1.2.4 Off Record Impoliteness

The FTA is performed by means of an implicature but in such a way that one attributable intention clearly outweighs any others (Culpeper, 2005, p.44).

3.3.1.2.5 Withhold Politeness

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.

3.3.1.2.6 Sarcasm or Mock Politeness

The FTA is performed with the use of politeness strategies that are obviously insincere, and thus remain surface realizations.

(Culpeper, 2016, pp. 424-425).

Culpeper's impoliteness model and particularly Brown and Levinson's politeness model have been influential in the field of pragmatics, offers a robust toolkit for analyzing politeness and impoliteness across different languages and cultures. The researcher has mentioned several compelling reasons for using Brown and Levinson's model over other alternatives such as those proposed by Leech (1983) and Lakoff (1973).

One of the main reasons of favoring Brown and Levinson's model is its claim for universal applicability. They claim that "Interactional systems are fundamentally rooted in universal principles. However, the way these principles are applied can vary significantly across different cultures and, within those cultures, among various subcultures, categories, and groups" (1987, p.283). The model is highly useful for

comparative studies as it deals with wide range of cultures and languages. Its universality has been tested and verified by Brown and Levinson's research findings from three dissimilar languages. Therefore, this universality is advantageous for the current study that analyzes politeness in two different languages, and provides common theoretical basis for cross-linguistic studies.

Moreover, the model provides comprehensive taxonomy of politeness strategies and their systematic division into sub-strategies. It facilitates a more nuanced analysis of politeness phenomena in two distinct languages, presents a clear distinction between different types of politeness acts unlike other models. Furthermore, its conceptual framework is flexible and adaptable to be refined in the light of new empirical findings. Researchers can modify the model to account for cultural specificity or the particularities of the languages being studied, making it a versatile tool for exploring politeness in diverse linguistic contexts.

In contrast, other models such as Leech's maxims of politeness and Lakoff's rules of politeness provide deep insights but may not offer same level of universality, comprehensiveness and adaptability. Leech's model, similar to Grice's maxims, particularly deals with the concept of politeness maxims by limiting its application to various cultural contexts. Lakoff's rules of politeness are insightful but lack empirical support and comprehensive theoretical framework. Therefore, choosing Brown and Levinson's model provides a robust and flexible theoretical basis for analyzing and comparing politeness strategies in two different languages.

Brown and Levinson's discussed impoliteness by considering the option of FTA without redressive action however they never claimed to design a formula for impoliteness. Their theory deeply analyzes the polite behaviour that it is difficult to imagine the opposite end i.e. impoliteness in equivalent detail. Impoliteness has been neglected in their model therefore Culpeper (1996) devised his own model of impoliteness and called it "the parasite of politeness" (1996, p. 355). He proposed strategies, similar to super strategies of politeness, by changing their purpose from mitigating face to attacking face. Culpeper's model is the only model of impoliteness in contrast to politeness. Therefore, in order to fulfill study's rationale, the researcher touches upon both ends i.e. politeness and impoliteness. Together then, Brown and Levinson's model and Culpeper's framework correspond comprehensive approach to study politeness and impoliteness in linguistic field.

CHAPTER 4

DATA ANALYSIS AND DISCUSSION

The current chapter explores the application of politeness and impoliteness strategies concerning the proposed model of politeness by Brown and Levinson (1987) and impoliteness by Culpeper (1996, 2005) respectively. Each utterance has been carefully selected on the basis of proposed formulae and conditions by the theory proponents. Moreover, all these polite and impolite utterances are evaluated and interpreted under the theoretical lens of “Pragmatic equivalence” by Baker (1992). This study focuses on the Urdu short stories as source text and their English translations as a target text, examining how pragmatic strategies interact and influence each other during the process of translation. The selected utterances show specific linguistic markers or expressions important to fit into the desired categories. The analysis section contains two parts throughout the discussion within each story. Firstly, the tabular presentation highlights the comparative frequency of politeness and impoliteness strategies in each text. Secondly, the interpretation or discussion part aligns solely with those instances of politeness and impoliteness that show variations. It is noteworthy that while the overall frequency of strategies in each language remains quite similar, differences exist in their super strategies or sub-strategies. This examination aims to highlight the commonalities and disparities between politeness and impoliteness strategies in source and target texts of Urdu and English short stories. Moreover, it sheds light on a comprehensive understanding of the interplay of these strategies due to language differences.

There is a total of eighteen Urdu short stories and their English translation for analysis purpose. Each story will be discussed one after another with the discussed pattern.

Table 2 *Politeness Strategies in Urdu and English Text of Short Story Chessplayers*

Sr.	Politeness Strategies	Urdu Text (freq)	English text (freq)
1.	Bald on record	08	07

a.	Speak as if great efficiency is required	01	01
b.	Direct Command	02	02
c.	Sympathetic Advice	03	01
d.	Task oriented	02	03
2	Positive Politeness	03	03
a.	Intensify interest to H	01	01
b.	Seek Agreement	01	01
c.	Assert or presuppose S's knowledge of and concern for H's wants'	01	-
d.	Give (or ask) a reason	-	01
3.	Negative Politeness	04	06
a.	State the FTA as a general rule	01	01
4.	Off record		
a.	Give association clues	01	01
b.	Overstate	01	01
c.	Use Rhetorical questions	01	02
d.	Overgeneralize	-	01
	Total number of strategies	15	16

Table 2 shows politeness strategies in Urdu text and its English translation in one of the short stories named *Chessplayers*. All four politeness super strategies i.e. bald on record, positive politeness, negative politeness, and off record are present in the

text. The story does not contain all sub-strategies of the main strategies but the essential ones are present. Five sub-strategies of bald on record have been examined in both Urdu and English texts. There is a total of eight utterances of bald on record in Urdu text and seven in English translation. There is one example of ‘speak as if great efficiency is required’ in Urdu and English text. Moreover, both texts contain two examples of ‘direct command. ‘Sympathetic advice/suggestion’ appears thrice in Urdu text and once in English translation. And lastly task- oriented appears thrice in English and twice in Urdu. As far as positive politeness is concerned, four strategies have been found. ‘Intensify interest to H’ and ‘seek agreement’ appear once in both texts. ‘Assert or presuppose S’s knowledge of and concern for H’s wants’ appears only in Urdu text. Furthermore, ‘Give (or ask) reason appears only in English and is not found in Urdu. Looking into the next strategy i.e. negative politeness, only one sub-strategy named ‘State the FTA as a general rule’ has been found in both texts. The last super-strategy ‘off record’ is present in four different sub-strategies of texts. ‘Giving association clues’ and ‘overstate’ appear once in both Urdu and English. Rhetorical questions is present once in Urdu and twice in English text. Lastly, overgeneralize only appears in English text. As a whole, there are fifteen examples of politeness strategies in Urdu text and sixteen instances in English translation.

Table 3 *Impoliteness Strategies in Urdu and English Text of Short Story Chessplayers*

Sr. No	Impoliteness Strategies	Urdu Text (freq)	English Text (freq)
1.	Bald on record Impoliteness	04	04
2.	Positive Impoliteness	08	08
a.	Seek disagreement- sensitive topic or just disagree outright	02	02
b.	Call H names- use derogatory nominations	06	06
3.	Negative Impoliteness	05	05
a.	Condescend, scorn or ridicule- emphasize own power, use	01	01

	diminutives to other (or other's position), be contemptuous, belittle, do not take H seriously		
b.	Invade the other's space- literally (positioning closer than relationship permits) or metaphorically (ask for intimate information given the relationship)	01	01
c.	Explicitly associate H with negative aspect- personalize, use pronouns 'I' and 'You'.	03	03
4.	Off record impoliteness	04	02
5.	Withhold politeness	-	-
6.	Sarcasm or mock politeness	-	-
	Total	21	19

Table 3 shows the frequency of Impoliteness strategies in Urdu text and its English translation. There are four bald-on-record impoliteness strategies present in both texts. These utterances are similar in their application of strategies in Urdu and English texts. Two sub-strategies of positive impoliteness are present in the story. Most common positive impoliteness strategy is 'Call H names or use derogatory nominations' which occurs six times in both English and Urdu text. This strategy is similar in both texts. Moreover, 'seek disagreement' occurs twice in English and Urdu text. To consider negative impoliteness, three sub-strategies have been found. 'Explicitly associate the other with a negative aspect' appears three times in the same utterances of both languages. Furthermore, 'Condescend, scorn or ridicule' and 'Invade the other's space' appears once in both texts. And lastly, off-record impoliteness has also been observed. There are four examples of off-record in Urdu text and two in English Text. Overall, there are twenty examples of impoliteness strategies in Urdu and nineteen in English text.

On a superficial level, no particular difference can be observed as both texts contain a similar number of politeness and impoliteness strategies and their frequency is quite similar. However, this similarity does not justify the overall result. Though it has been observed that an equal number of sub-strategies are present in most cases such as if we consider bald on-record politeness, ‘direct command’ appears three times in both texts but the main difference lies in the fact that two times it appears in the same conversational exchange with addition of one change and one time in a different utterance. It means the third utterance of both texts is part of a different politeness strategy or maybe it appears in impoliteness strategies. The following examples show variations in their politeness and impoliteness application due to various reasons. These reasons and variances are discussed in the following section.

The succeeding utterance in Urdu shows a bald on-record strategy ‘Sympathetic advice’ along with off off-record ‘rhetorical question’. Whereas English utterance shows two off record strategies named ‘rhetorical question’ and ‘overgeneralize’ given by Brown and Levinson (1987).

مرزا جی – ہائیں ہائیں – ایسا غضب نہ کرنا، کیا ذلیل کراؤ گی۔

Mirzaji: What are you doing! You will drag my name in mud!

The Urdu utterance falls in the category of bald on record where it seems more urgent to stop the addressee from doing the action. The use of ہائیں ہائیں indicates that the action should be stopped by the addressee and it shows surprise in the speaker’s voice. Moreover, Mirzaji directly addresses his wife and advises her to avoid excessive anger. He also uses a rhetorical question to express indirectly his concern for the family’s disgrace which is a sub-strategy of off-record politeness. Therefore, two strategies, such as ‘sympathetic advice’ and ‘rhetorical question’ are observed in Urdu utterance. On the contrary, off-record politeness has been observed in the English language. The use of rhetorical question and proverb makes it a more indirect way of conversation as it shows that the speaker is reluctant to say it directly to the addressee’s face. Instead of stopping her from doing a certain action, Mirzaji goes off-record to make his wife realize her actions. For this purpose, he raises a rhetorical question, which is asked without any intention of receiving a response. Brown and Levinson state that “these questions do not expect direct answers for instance, How many times do I have to tell you..? (Too many) or What can I say? (nothing, it’s so bad)” (1987, p. 223).

A similar case is observed here, as Mirzaji says “What are you doing! (Please stop). It is obvious to him that her wife is not doing the right thing still he asks her to show politeness towards her without using any harsh words. Moreover, another idiomatic expression ‘dragging name in mud’ is used to convey an implicit message that her action will lead to a bad name for their family. In the given example, it is observed that the intended message is conveyed through the use of a rhetorical question and a proverb in the target text. This implicature overrides Grice’s maxims of manner and quality, resulting in a different politeness strategy while still conveying the same communicative intent as the source text. In English, directness can often be perceived as impolite, so the translator opted for an indirect expression to avoid causing offense. Although this choice altered the politeness strategy, the translator prioritized preserving the original meaning of the text according to the target culture. The following utterance shows a bald-on-record politeness sub-strategy named ‘direct command’. Besides direct command, Urdu utterance also contains another strategy named off-record impoliteness.

لونڈی – میاں نے پان مانگے ہیں۔

بیگم۔ کہہ دو آکر لے جائیں، پاؤں میں مہندی لگی ہوئی ہے؟

Maid: Mirza wanted some paan.

Madam: Tell him to come and get them himself.

This utterance is similar in both languages as it is a direct command by the speaker to her husband. Urdu instance presents a bald on record strategy besides it also contains an idiom that implies off-record politeness and affects the overall communicative situation. In this case, the presence of an idiom gives an ironic note to the conversation. This expression is missing in English text and that is why it seems more formal and less impolite. On the contrary, the Urdu text becomes more impolite and informal because the message conveyed is an implied insult. As said by Culpeper (2005) that “off record impoliteness involves the work of implicature yet one intention is distinctly more prominent than others” (p. 44). The phrase پاؤں میں مہندی لگی ہوئی ہے appears polite on the surface but carries an underlying insult in its intended message. This results in two strategies in Urdu: a direct command and off-record impoliteness due to the idiomatic expression. Baker (1992) suggested that “the context in which an utterance occurs significantly influences the range of implicatures that can be derived

from it". Moreover, she said that translators must consider both the linguistic and cultural contexts to avoid misinterpretations (p. 238). The absence of Urdu idiom in the English translation is attributed to linguistic and contextual differences, leading to the loss of one of the key strategies. This idiom is culturally specific and cannot be easily understood in English without providing background information. The translator chose to omit the idiom in the target text to avoid mistranslation, but this also meant that part of the communicative intent was lost. The translator could have included the idiom with an explanation (background knowledge) to ensure that the target reader could fully comprehend its meaning. Moreover, there is another clause *کچھ ان کی آنکھوں دیکھا راستہ* absent from English text where speaker again goes off-record to show her intention to go to a doctor without her husband and somehow, indicates her independence. This implicature is not present in the English translation, where the maxim of quantity is followed, conveying the speaker's implied message more directly. While the meaning is still conveyed, the pragmatic strategy is lost.

Moreover, the following instance does not show any pragmatic change, however differences are observed on linguistic level.

مرزا جی نے کہا، چل ابھی آتے ہیں۔

Mirzaji replied: You can go back. I'll follow you in a moment.

Task-oriented, bald on record is used in both Urdu and English utterances where face redress is not relevant and instruction is directed towards the maid by the Mirza. Brown and Levinson state that "in task-focused interaction, face saving acts seem unnecessary such as open other end, and add two cups of sugar". Although both Urdu and English instance shows similar politeness strategy, differences are observed in terms of syntactic structure, formality, and directness/indirectness. The target utterance "You can go back. I'll follow you in a moment" instead of "Go and I will be there" adds a layer of politeness and is less intense in instructing the maid. The use of 'You can' somehow respects the maid's freedom and shows indirectness but still lacks enough politeness markers because the focus is more on a task. Urdu utterance stress is more on the initial word 'چل' which is a kind of impolite and direct instruction to the maid. Urdu utterance is more informal, casual and direct whereas English utterance is formal and indirect. Overall, no difference is found based on categories of politeness. Both languages bear task oriented bald on record besides having differences in tone, formality and nuances in languages.

Furthermore, following two instances show variation in pragmatic strategies. Consider them:

مرزا – تو آپ مہرہ اس گھر میں رکھ دیجئے جہاں پہلے رکھا تھا۔

Mirzaji: Then you must put up the piece back where it was.

Here two friends are playing chess and go into an argument. Urdu and English utterance both falls in bald on record politeness but in different sub-strategies. Urdu utterance appears in sympathetic advice/suggestion whereas English utterance is a direct instruction given to the addressee and falls in a task-oriented strategy. In Urdu, it is more of a suggestion to do certain action by using terms like آپ, and رکھ دیجئے unlike English where the use of ‘must put up the piece back’ makes it a direct command and obligatory action. Brown and Levinson (1987) proposed that “non-redress occurs when speaker is not willing to show any concern for hearer’s face”. He exemplified a task-oriented strategy as “You should add soda after whisky in future” (p.97). In the given example of both source and target texts, linguistic differences lead to variation in pragmatic strategies unlike cultural or contextual meanings. Hence, a similar case is observed here which highlights that when same text is explored in two different languages, strategies observe variances.

میر صاحب نے فرمایا، ارے جاکر سن ہی آئیے ناں – عورتیں نازک مزاج ہی ہوتی ہیں۔

Mir Sahib: Why don’t you at least go hear what she has to say? prompted Mir Sahib. Women are sensitive.

A clear difference is observed in the practice of politeness strategies here. Urdu utterance is an example of a positive politeness in which sub-strategy ‘Assert or presuppose S’s knowledge of and concern for H’s wants’ is used. Here Mir Sahib shows concern towards his friend and wants him to visit his wife. It is a kind of request and advice to a friend for better marital relations. Whereas English utterance uses another ‘positive politeness strategy’ named ‘Give (or ask) reason. The speaker is concerned about the addressee’s personal life which is why shows concern and asks the reason for his delay. Instead of saying directly to his friend that he should attend to his wife, the speaker says it indirectly by asking the reason behind his friend’s negligence. He even understates the fact by using the polite marker ‘at least’ which suggests that this is the least you can do for your wife. This marker is used to maintain politeness in the conversation. Hence, Brown and Levinson (1987) state that “giving reasons implies a

willingness for mutual assistance and gives way to cooperative activity” (P. 128). Though both strategies show concern towards speaker and hearer, the linguistic differences make them fall into different strategies. Baker (1992) stated that “different expressions are used by various languages to convey implicatures, such as use of rhetorical question and typographic features, that plays a significant role in expressing implied meanings i.e. emphasis or irony” (p.230). In the given example, emphasis is produced in the target text by asking reason behind addressee’s delay.

Lastly, an instance shows one similar strategy in each text with the addition of one more in English text.

مرزا جی – سبحان اللہ، برابر کے آدمی ہیں۔ عمر میں، رتبے میں مجھ سے دو انگل اُونچے۔

Mirzaji: How can you say this! He is my equal; in fact, somewhat ahead of me in age and status.

In Urdu, utterance starts with a praising term ‘SubhanALLAH’, where Mirza acknowledges his friend’s status and age. Here speaker is politer towards addressee as well as he does not ask or put a rhetorical question in front of the addressee. Instead, speaker justifies his own opinion and clarifies his friend’s position by using off record strategy i.e. ‘using association clues’. Brown and Levinson (1987) affirm that “association clues are related form of implicature for indirect requests that are used to convey something associated with the action needed from the hearer” (p. 215). It suggests that some associations are given to reach the specified requests. In the current case, the speaker goes off-record by talking about his friend’s age and status instead of directly requesting the addressee to respect his friend. This strategy is common in each text with the addition of another off-record strategy i.e. rhetorical question only in English. ‘How can you say that’ is a rhetorical question raised by Mirzaji who is not expecting such kind of conversation from his wife and desires to stop her. The word “SubhanAllah” in Urdu is cultural-specific term (implies ironic attitude towards wife) that is not translated in order to avoid incorrect inferences (such as be praise to God) instead a rhetorical question is used for emphasis in its place to convey implied message of the source text. Therefore, the translator has substituted this cultural-specific term with rhetorical question, successfully maintained pragmatic equivalence however resulted in addition of one more strategy in target text.

In conclusion, an observation of the source and target texts within the short story *Chessplayers* highlights a remarkable balance in the occurrences of both politeness and impoliteness strategies. However, this balance is not observed in the sub-strategies employed within those super-strategies. Variations within the sub-strategies play a pivotal role in modulating the mood, expression, and, to a certain extent, the meaning of the discourse. Moreover, it has been examined that some strategies share common sub-strategies, yet distinct in their directness or indirectness due to the inclusion of additional linguistic markers. Hence, this examination presents nuanced nature of linguistic politeness and impoliteness, highlighting how linguistic choices impact the overall tone of a conversation.

Table 4 *Politeness Strategies in Urdu and English Text of Short Story Shroud*

Sr.	Politeness Strategies	Urdu Text (freq)	English text (freq)
1.	Bald on Record	02	-
a.	Direct Command	02	-
2.	Positive Politeness	05	04
a.	Seek Agreement	01	01
b.	Presuppose/raise/assert common ground	01	01
c.	Include both S and H in the activity	01	01
d.	Assert or Presuppose S's knowledge of and concern for H wants	01	-
e.	Give (or ask) reason	01	01
3.	Negative Politeness	02	04
a.	Be conventionally indirect	01	02

b.	Question, hedge	-	01
c.	Give deference	01	01
4.	Off record	03	04
a.	Understate	02	03
b.	Overstate	01	01
	Total number of strategies	12	12

Table 4 shows politeness strategies in Urdu text and English text in the second short story *The Shroud*. All four politeness super strategies i.e. bald on record, positive politeness, negative politeness, and off record are present in the text. The story does not contain all sub-strategies of the main strategies but the essential ones are present. Only one strategy of bald on record named “direct command” has been examined twice in Urdu text. Moreover, this is absent in English text. As far as positive politeness is concerned, five strategies have been found. ‘Seek agreement, include both S and H in the activity, give (or ask) reason, and presuppose, raise, assert common ground’ appear once in both texts. Furthermore, one utterance of ‘Assert or Presuppose S’s knowledge of and concern for H wants is present in Urdu whereas absent from the English text. Looking into the next strategy i.e. negative politeness, three sub-strategies have been found. ‘Be conventionally indirect’ appears once in Urdu and twice in English, and ‘give deference’ contains once instance in both English and Urdu texts. Only one strategy i.e. ‘Question/hedge’ is present in English text and is missing from Urdu utterances. The last super-strategy ‘off record’ is present in two different sub-strategies of texts. ‘overstate’ appears once in both Urdu and English. On the other hand, an ‘understate’ is present twice in Urdu and thrice in the English text of the short story. Therefore, there are three examples of off-record in Urdu and four in English. As a whole, there are twelve examples of politeness strategies in Urdu text and English text.

Table 5 *Impoliteness Strategies in Urdu and English Text of Short Story Shroud*

Sr.	Impoliteness Strategies	Urdu Text (Freq)	English Text (Freq)
1.	Bald on record Impoliteness	01	01
2.	Positive Impoliteness	02	02
a.	Be disinterested, unconcerned, unsympathetic	01	01
b.	Call H names- use derogatory nominations	01	01
3.	Negative Impoliteness	-	-
4.	Off record impoliteness	-	-
5.	Withhold politeness	-	-
6.	Sarcasm or mock politeness	01	01
	Total	04	04

The table provides a comparative overview of impoliteness strategies found in Urdu and English text, highlighting their respective frequencies. In both languages, bald on record impoliteness occurs once, indicating direct and explicit expressions of impoliteness. Positive impoliteness strategies, which involve actions like being disinterested, unconcerned, or using derogatory nominations, are also found once in both Urdu and English texts, illustrating instances where politeness is intentionally disregarded. Negative impoliteness, off-record impoliteness, and withholding politeness do not appear in the data for either language. Finally, both Urdu and English texts include examples of sarcasm or mock politeness, each occurring once, where impoliteness is conveyed in a veiled or indirect manner.

This story contains a total of eleven utterances of politeness strategies in Urdu text and twelve in English text. It has been observed that impoliteness strategies are similar in both English and Urdu data, having four instances in total. Hence, the texts

do not make any difference in terms of meaning or speech act. However, politeness strategies, almost equal in number in both texts, contain some variances in the application of strategies.

Context: Madhoo and Gheesoo are in a discussion about Madhoo's wife who is ill. Madhoo shows reluctance in going inside and asks his father to visit her wife.

Strategic change is observed due to different linguistic nuances. Consider the following examples:

تو تمہیں جا کر دیکھو نا۔

Madhoo: Why don't you go and see her?

The Urdu text contains a bald on-record strategy as the utterance is more straightforward. The speaker relies on the addressee to visit his wife and a kind of direct command is presented. On the contrary, an indirect question is posed in which the speaker requests the addressee to see his wife. It falls in negative politeness sub strategy named 'Be conventionally indirect'. Brown and Levinson state (1987) that "this strategy is used to express speaker desires to convey his preference to be indirect even though the actual utterance is put on-record" (p. 133). For instance, two of the instances discussed in their work, "why are you painting your house purple?" and "can you play the piano?". In the former instance, speaker asks indirectly out of curiosity whereas latter instance shows an indirect request to play piano. The same is the case here in the English utterance. Madhoo made an indirect request to his father to see his wife. Hence the use of some markers changes the category here. In order to achieve pragmatic equivalence, different languages utilize distinct expressions to convey intended message (Baker, 1992). This is why translator has used indirect question to emphasize his point and to maintain the intended implicature in the target text. However, an interrogative tone in English and a direct command in Urdu change the politeness strategy and this is due to variation in linguistic nuances of both languages.

کیا ہے بے گھسوا۔ روتا کیوں ہے۔ اب تو تیری صورت ہی نظر نہیں آتی۔ اب معلوم ہوتا ہے تم اس گاؤں میں نہیں رہنا چاہتے۔

The landlord said: "Why are you weeping, you? You don't even show your face anymore. I think you don't want to live in this village".

Considering the same instance in both English and Urdu languages makes it clear how meanings shuffle and change by the addition or deletion of some linguistic markers. To examine utterance, one can see the addressing terms which are missing in English text. گھسوا. کیا ہے ہے this expression is more friendly and shows that both speaker and addressee share their desires and needs. The use of the word تیری instead of تمہاری makes it a more informal conversation that is going on between two friends or dear ones who have known each other for years. This is why the utterance falls in a positive politeness strategy named “asserting or presupposing speaker’s knowledge of and concern for hearer’s wants”. Because it is clear that the speaker is showing concern towards the addressee and at the same time, presupposes the future act. A hedge اب معلوم ہوتا ہے is used for future assumption. As discussed by Brown and Levinson “a hedge is usually a word or phrase that is used to alter the degree of noun phrase or a predicate modifies the degree of membership of a predicate or a noun phrase. For instance, I believe/suppose/presume/guess Harry is coming” (1978, p. 145). It suggests that the speaker predicts or is unsure of the particular situation. Here in English, missing addressing terms and the formal use of question marks and hedge ‘I think’ make it a sub-strategy of negative politeness i.e. ‘Question/Hedge. Though hedges are present in both utterances, the tone is different which splits their categories. English utterance is more formal and indirect whereas Urdu text is informal and casual especially due to the addressing marker. Therefore, the presence of the positive politeness ‘assert or Presuppose speaker’s knowledge of and concern for hearer wants’ in Urdu text and ‘question/hedge’- negative politeness strategy in English data of the same utterance show differences in both languages. Differences in pragmatic strategies are due to transference of source message into target text as translator’s task is not only to translate words or sentences but also to ensure that the target text resonates with the same meaning as perceived by the source text’s audience (Baker, 1992). Therefore, in the process of transferring intended meaning, English translation often eliminates a part of text which resulted in the change of politeness strategy.

گھیسو نے آلو نکال کر چھیلتے ہوئے کہا، “جا کر دیکھ تو، کیا حالت ہے اس کی؟

Gheeso said to his son: “At least go in and see how she is.

In Urdu utterance, the use of direct command by the speaker is observed. The speaker is more forceful and direct in asking his son to check on his wife’s well-being. On the other hand, English utterance contain the marker ‘at least’ which falls in one of the sub-strategies of off-record politeness known as ‘understate’. Understatement is a rhetorical device where the speaker intentionally downplays the significance or importance of something. In this case, the speaker, Gheeso, is using the phrase “at least” to suggest that he would like his son to do the least i.e. just check on his wife. Moreover, the use of ‘at least’ in this context implies that Gheeso might have more significant expectations or hopes for his son’s actions, but he is being polite and not explicitly stating them. He is subtly conveying that he would appreciate it if his son would go inside and check on the person, indicating that it is the minimum or least that he expects. By doing this, he maintains politeness by not making his request too direct or forceful. Therefore, missing even one marker changes the category of the given utterance. It is clearly stated in the politeness theory by Brown and Levinson (1987) that “hedging is used on some good attribute or (situation) to understate the fact such as John’s hardly a genius where hardly means only just” (p. 217). Similarly, ‘at least’ shows the minor act of goodness on the part of the hearer.

So, three of the English utterances lose their original politeness category and fall into different ones. This happens due to different linguistic nuances of each language and the translator’s effort to not only convey the original text’s content but also its intended impact on the target audience.

Table 6 *Politeness Strategies in Urdu and English Text of Short Story The Last Attempt*

Sr.	Politeness Strategies	Urdu Text (freq)	English text (freq)
1.	Bald on record	02	02
a.	Speak as if great efficiency is required	01	01
b.	Sympathetic Advice	01	01

2.	Positive Politeness	-	-
a.	Notice, Attend to H (his interest, wants, needs, goods)	02	02
b.	Use ingroup identity markers	04	04
c.	Intensify interest to H	01	01
d.	Presuppose/raise/assert common ground	02	02
e.	Avoid Disagreement	01	01
3.	Negative Politeness	-	-
4.	Off record	03	02
a.	Overstate	01	-
b.	Rhetorical question	-	01
c.	Overgeneralize	01	-
d.	Presuppose	01	01
	Total number of strategies	15	14

The table provides a comparative overview of English and Urdu data of the short story *The Last Attempt*. Here, it has been observed that all politeness super strategies are not present. Only two super strategies bald on record and positive politeness are present. In bald on record, two sub strategies named speak as if great efficiency is required and sympathetic advice occur once in both English and Urdu data. Positive politeness strategies, involve notice, attend to H and presuppose/raise/assert common ground, are present twice in both languages in the same utterances. Use ingroup identity markers appear four times in both texts. Moreover, avoid disagreement appears once both English and Urdu data. Off-record is present in three different strategies such as presuppose occurs once in both texts. Overstate and overgeneralize is present only in Urdu and absent from English. on the contrary, the rhetorical question

appears only in English. Hence, there are total of fifteen occurrences in Urdu and fourteen in English of politeness strategies.

Table 7 *Impoliteness Strategies in Urdu and English Text of Short Story The Last Attempt*

Sr.	Impoliteness Strategies	Urdu Text (freq)	English Text (freq)
1.	Bald on record Impoliteness	03	04
2.	Positive Impoliteness	05	04
a.	Exclude the other from activity	01	-
b.	Call H names- use derogatory nominations	04	04
3.	Negative Impoliteness	03	03
a.	Frighten- instill a belief that action detrimental to the other will occur	-	01
b.	Condescend, scorn or ridicule- emphasize own power, use diminutives to other (or other's position), be contemptuous, belittle, do not take H seriously	02	01
c.	Explicitly associate H with negative aspect- personalize, use pronouns 'I' and 'You'.	01	01
4.	Off record impoliteness	-	-
5.	Withhold politeness	-	-
6.	Sarcasm or mock politeness	01	01

Total	12	12
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The above table shows impoliteness strategies in both English and Urdu data of the short story and comes up with different frequencies in its impoliteness sub-strategies. Bald on-record impoliteness is present in both English and Urdu short story but the difference lies in its occurrence. In Urdu text, it appears three times whereas in English it appears four times in the data. Two sub-strategies of positive impoliteness, i.e. excluding other from activity and call H names are present in the story. Call H names appear four times in both Urdu text and English data. Exclude other from the activity appears once in Urdu data and is absent from English translation. When it comes to negative politeness, three sub-strategies have been found. Explicitly associating hearer with negative aspect-personalize appears once in both English and Urdu text. Frighten-instill a belief that action detrimental to the other will occur is present only in English data and is absent from Urdu data. In addition, condescend, scorn or ridicule occurs twice in Urdu text and once in English translation. Withhold politeness and off-record impoliteness are not present in either language. Lastly, sarcasm appears once in both Urdu and English texts. There is a total of twelve strategies of impoliteness in both languages.

Politeness strategies exhibit considerable similarity between English and Urdu data, with an equivalent number of utterances falling into the same categories of politeness strategies, resulting in negligible distinctions. In contrast, impoliteness strategies manifest disparities in their occurrence. Although the overall count of strategies appears quite similar, with thirteen in Urdu and twelve in English, a closer examination reveals variations at a finer level. For instance, an utterance categorized as “bald on record” in English undergoes a strategic shift when encountered in Urdu. Several examples below illustrate these distinctions.

فقیرا سامنے سے آیا اور آتے ہی کڑے پن سے بولا۔ پھر تم نے چرا کر دودھ بیچن لیا، اب ہمارا تمہارا گزر نہیں۔

You've been selling milk behind my back. You can't live here anymore. Go wherever you please.”

Urdu utterance fits within the strategy of positive impoliteness, specifically as an act of “excluding others from an activity”. The statement, اب ہمارا تمہارا گزر نہیں ہوسکتا, signifies the exclusion of the other individual from an activity that they were both previously involved in. This is evident as the speaker overtly excludes the other person from sharing a living arrangement, which questions the target's positive face by refusing to have shared needs and interests. On the other hand, the English utterance, “You can't live here anymore”, is a straightforward and forceful directive without any mitigation, classifying it as bald on record impoliteness. It makes no explicit effort to address or alleviate any potential threat to the addressee's face. Baker (1992) suggested that cooperative principles and their associated maxims are essential for understanding how meaning is communicated in discourse. However, these maxims do not apply uniformly across different cultures and languages. In the target instance provided, the speaker adheres to the maxim of quality, but this directness in speech is perceived as impolite. The English language places a high value on Grice's maxims, and by following this principle, the target instance employs a strategy that comes across as impolite. Conversely, the source text uses an indirect expression, thereby causing less offense. These categorizations are influenced by factors such as tone, word choice, and sentence structure, illustrating the impact of linguistic elements on strategic categories.

گھسیٹے نے جواب دیا ہے، کیسی چوری، کچھ پاگل ہو گیا تو؟ روز کا یہی قصہ، روز یہی قصہ۔
بڑا آیا ہے گھر سے نکالنے والا۔ جیسے گھر میں میرا حصہ ہی نہیں اور بکریوں میں میرا حصہ ہی نہیں۔

Ghaseeta: You think I am thieving? Are you mad? You accuse me of stealing every day. This is getting too much! Who are you to order me out of the house? Don't I have a share in the house, and a share in the goats?

Both the English and Urdu utterances can be categorized under negative impoliteness, although they exhibit variations in their sub-strategies. The Urdu expression aligns with the sub-strategy of “condescend, ridicule and scorn,” emphasizing the speaker's authority, employing diminutives to belittle the other person

or their position, and displaying contempt. This is evident in the condescending and scornful tone, especially in the repetition of phrases like "روز کا یہی قصہ" and "روز یہی" "قصہ." In this instance, the speaker seeks to undermine the other person's status by using the phrase بڑا آیا ہے which means the opposite, and belittle the addressee in a scornful manner. The statement "کیسی چوری، کچھ پاگل ہو گیا تو؟" contains contemptuous language, implying that the other person's accusations or concerns are baseless and foolish. It is quite similar to the instance proposed by Culpeper (1996, p.358) "well, that's being babyish isn't it" in response to a threat "Do you want me to press the buzzer?" (Culpeper et al., 2003, p. 1558). It suggests that the speaker shows a contemptuous response by calling it a babyish act. Similarly, the current utterance کچھ پاگل ہو گیا تو ridicules the addressee and does not take the hearer's concerns seriously, instead treating them with contempt.

In contrast, the English utterance employs questions and hedges, creating a more threatening tone. Here, speaker utilizes a negative impoliteness issued sub strategy of Culpeper's "frighten- instill a belief/thought that action detrimental to the other will occur" (1996, p. 358). It is stated that "this approach not only restricts listener's freedom of action but also shows a strong element of disapproval" (Bousfield, 2008, p. 114). In the current instance, speaker utilizes indirect approach by asking questions to show disapproval. Moreover, the speaker uses questions to convey a sense of threat, challenges the hearer's beliefs, and accuses him of making baseless allegations. Furthermore, the addition of phrases like "you accuse me of stealing" and "this is getting too much" in the English version amplifies the gravity of the threat, as the word "accuse" carries a weighty implication. The phrase "This is getting too much!" conveys the speaker's increasing frustration and impatience with the hearer's behavior. This expression highlights the implied threat that the addressee's behavior is intolerable and will not be entertained anymore. In this manner, both utterances are subcategorized into different strategies, showcasing distinct linguistic elements to shape their implications. However, translator achieved same communicative intent as implied in the source text and that is why used interrogative tone and hedges to convey the original implicature by preserving text's coherence.

Moreover, the following instance show missing strategy in English text.

گھر میں حصہ، بکریوں میں حصہ، تو حصہ بٹائے گا؟ کام کا نہ کاج کا، دشمن اناج کا۔

This proverb is present in the Urdu text and is missing in English text. The Urdu proverb conveys criticism on addressee's actions but FTA is performed vaguely. There is a politeness strategy named 'overgeneralize' which consider proverbs as one of its types. Brown and Levinson (1996) state that "generalized advice (proverb here) may serve as criticism, yet it is easier to handle than other rule-governed actions" (p. 226). It means that proverbs carry the weight of tradition which is why they are easy to take despite defined rules. Here, the proverb implies a sense of annoyance towards the addressee who interferes excessively in the affairs of the speaker. While it may not be openly offensive, it reflects a passive-aggressive form of impoliteness, implying that demands are unwelcome (such as having share in property). Therefore, the proverb highlights a cultural aspect of communication where metaphorical expressions are used to convey annoyance less explicitly by being in the polite maneuver. Proverbs are mostly highly cultural-specific and that is why omitted in the target text to avoid any misinterpretation of the original implicature. As Baker (1992) stated that translation should convey the intended meaning and function, considering cultural differences in politeness and metaphor. The omission of the proverb may have been appropriate, according to translator, to avoid altering the intended subtlety however it also results in conveying complete sense.

فقیرا تلملا کر اٹھ بیٹھا۔ پھر وہی گھر، وہی بکریاں۔ ہزار بار کہہ دیا کہ ابا کا بنایا ہوا چھپر پندرہ برس ہوئے، جب گل سڑ کر ختم ہو گیا۔ یہ میں نے بنوایا ہے۔

Faqira: Infuriated, Faqira sat up. 'Again "the house, the goats!'. How many times have I told you that the hut that father build rotted fifteen years ago. I built the new one and thatched it.

This example can be categorized as off-record politeness. While it does not exhibit significant surface-level differences, a deeper analysis reveals nuances. Both the English and Urdu versions contain a presupposition such as "again and 'پھر وہی' indicates that a particular action has already occurred. However, a distinction arises in the following linguistic phrases of both languages. In the Urdu version, the use of

ہزار بار کہہ دیا exemplifies overstatement, while in English, the inclusion of "How many times have I told you," represents a rhetorical question. Rhetorical questions are asked with no purpose of getting an answer such as "who does not want to be happy". Similar rhetorical question is observed in English utterance where speaker asks

indirectly that ‘I have discussed this matter many times already’. Moreover, speaker uses overstatement “occurs when someone exaggerates or select a point on scale that surpass the true state of affairs such as I attempted to call you hundred times” (Brown & Levinson, 1996, p. 219). In the current scenario, Urdu utterance contains overstatement to criticize the addressee indirectly by using the phrase ‘ہزار بار کہہ دیا’. Although the overall meaning remains consistent in both source and target utterance, these subtle linguistic variations influence the sub-strategies of off record politeness employed in the expression. Therefore, it is necessary to examine and deeply analyze the politeness and impoliteness strategies in different languages despite the proposed ‘principles of universality in language usage’ by Brown and Levinson (1996).

Table 8 *Politeness Strategies in Urdu and English Text of Short Story Darkness, Light*

Sr.	Politeness Strategies	Urdu Text (freq)	English text (freq)
1.	Bald on record		
a.	Speak as if great efficiency is required	02	02
b.	Urgent Imperative	01	01
c.	Offers	01	01
d.	Task-oriented	01	01
e.	Warning	01	01
2.	Positive Politeness		
a.	Exaggerate (interest, approval, sympathy with H)	02	02
b.	Intensify interest to H	01	01
c.	Use ingroup identity markers	01	-
d.	Seek Agreement	03	03

e.	Avoid disagreement	01	01
f.	Give (or ask) reason	02	02
3.	Negative Politeness		
a.	Question, hedge	02	02
b.	Go on-record as incurring a debt	01	01
4.	Off record		
a.	Overstate	01	01
b.	Overgeneralize	01	-
c.	Use Rhetorical questions	02	02
	Total number of strategies	22	21

The table provides a comparison of politeness strategies in both Urdu and English texts, along with their frequencies. In both languages, bald on record strategy Speak as if great efficiency is required, occurs twice. Urgent imperative, offers, task-oriented, and warning strategies each occurs once. In the positive politeness category, both languages employ exaggeration (interest, approval, sympathy with H) twice and seek agreement three times, maintaining agreement and showing heightened interest or approval. Avoid disagreement occurs once and give (or ask) reason appears twice, with the aim of harmonious conversation. In addition, use of in-group identity markers has one instance in Urdu data and no example in English. Whereas, intensify, interest to H appears once in both English and Urdu data. Negative politeness strategy i.e. question/hedge appears twice in Urdu and English data. Both languages go on record as incurring a debt once. In the off-record strategy, both languages use overstatement once and rhetorical questions twice for indirect communication. The total number of strategies in both languages is twenty-two.

Table 9 *Impoliteness Strategies in Urdu and English Text of Short Story Darkness, Light*

Sr.	Impoliteness Strategies	Urdu Text (freq)	English Text (freq)
1.	Bald on record Impoliteness	01	01
2.	Positive Impoliteness		
a.	Call H names- use derogatory nominations	08	08
3.	Negative Impoliteness		
a.	Explicitly associate H with negative aspect- personalize, use pronouns 'I' and 'You'.	-	01
4.	Off record impoliteness	-	-
5.	Withhold politeness	-	-
6.	Sarcasm or mock politeness	01	01
	Total	10	11

The table provides a comparison of impoliteness strategies in both Urdu and English texts, along with their frequencies. There are total of four impolite strategies present in both languages. Bald on record impoliteness occurs once in both English and Urdu utterances. In positive impoliteness, call H names is a frequently used strategy, and occurs eight times in both Urdu and English data in the same utterances. Explicitly associate the other with a negative aspect- personalize, a sub-strategy of negative impoliteness appears only in English text and is absent from Urdu data. Off-record and withhold politeness is not present in either of the language. Lastly, sarcasm and mock politeness appear once in both texts. The total number of strategies in Urdu data is ten and eleven in English text.

The following utterances from the story are analyzed under the lens of politeness by Brown and Levinson (1987) and impoliteness strategies by Culpeper

(1996). Few utterances are found to be different in their application of politeness and impoliteness. Consider the following instance in which both English and Urdu utterances show a positive politeness strategy named ‘intensify interest to H’, however, some distinct linguistic norms are observed.

فکر نہ کرو ہمارے گروچی کے ہاتھ بہت لمبے ہیں۔ وہ پولیس کے ذریعہ پتہ لگالیں گے۔ میں جاتا ہوں ان کے پاس۔

Sidhoo: Don’t worry, our Guruji is very resourceful. He’ll find out through the police. I’ll go to him.

In Urdu utterance, the use of phrase ہاتھ بہت لمبے ہیں states indirectly that our Guruji has some useful connections through which he will get the required news. It is an idiomatic expression that is used to exaggerate Guruji’s relative power. Instead of saying directly, that he has some significant influence and a reach to handle the situation effectively, the writer has used an exaggerated technique by using a proverb. It is expressed by Brown and Levinson that “exaggeration results in reducing FTA by emphasizing. For example, *millions* of people were present in the Co-op tonight” (1987, p.107). This instance shows the speaker’s interest in the mentioned activity, that is why speaker has used the word ‘million’ to intensify it. Similarly, Sidhoo shows interest in the hearer’s concern by exaggerating the fact that his problem will be solved by his resourceful Guruji. In this manner, Sidhoo shows his sincerity towards the addressee and his problem. On the other hand, this proverb is missing in English text. But the use of ‘very resourceful’ shows exaggeration to some extent, therefore, it also falls in “intensify, interest to H”. Both utterances fall in similar strategy however difference is observed in linguistic expressions of each language. English language is more explicit and direct whereas Urdu carries implicit and indirect ways to convey the desired message such as use of proverb in the current case. However, the translator has successfully conveyed the implicature of the source utterance in the target text, ensuring that the underlying meaning is preserved despite the differences in expression. This careful handling of the translation maintains the original message’s intent while adapting it to the target language’s cultural context (Baker, 1992).

Furthermore, the following instance show a subtle difference where use of inclusive marker adds a strategy in Urdu text.

سدھو نے بہادر سے پوچھا۔ یار یہ تو بتاؤ یہ چندر کیسا آدمی ہے؟

Tell me what kind of a man is this Chandar?

A minor difference is observed here. In Urdu, the inclusion of in-group identity marker یار یہ تو بتاؤ makes it a more informal and casual interaction where it is clear that two friends are communicating. Though it is a simple question, the addition of this addressing term makes it a part of the positive politeness strategy. Brown and Levinson claim that “by using inclusive markers, speaker shares common ground with addressee, such as come here mate/honey/buddy etc.” (1987, pp 107-108). These markers are used to soften the statement and to sound more friendly. However, English utterance does not fall in any of the strategies due to the deletion of this marker. In English text, it is a simple question, that is asked about someone’s personality or character. Hence, it shows how a single marker in either language impacts the overall structure of strategies.

Also consider the following instance:

لڑکا جوان ہونے کو آ رہا ہے۔ بھلا میری وہ ماننے لگا۔ تم بچوں کی خبر لو ورنہ سب سینا کی طرح بگڑ جائیں گے۔

Sidhoo’s wife: The boy is no longer a child, he won’t listen to me. You’d better control your children or they will be spoiled, like Sita.

This is a conversation going on between husband and wife. Here wife asks his husband to have some control over his children. One of the sub-strategies of negative impoliteness, named ‘explicitly associating the hearer with a negative aspect-personalize’, has been used in English text. Culpeper presents an example where a “comparison is made with Hitler. Comparing the addressee with Hitler’s trait suggests speaker’s disapproval of addressee’s behaviour and therefore causes face threatening act” (1996, p. 358). Similarly, Sidhoo’s wife is associating her other children with her daughter named Sita, who bears some negative aspects due to her spoiled character. The speaker says ‘control *your* children’ which implies that the speaker excludes herself and puts the burden on her husband’s shoulder. However, the speaker can mitigate the assertion by simply avoiding the use of ‘your’ or by adding ‘our children’ to the conversation. On the contrary, the absence of ‘your’ in Urdu does not make it fall into a negative impoliteness strategy. Rather, it makes a simple suggestion where both husband and wife are discussing their children’s attitudes.

To conclude, in this story, the majority of the English and Urdu utterances fall in the same categories of politeness and impoliteness strategies. Only a couple of utterances observe different strategies and some of them even do not fall in either strategy.

Table 10 *Politeness Strategies in Urdu and English Text of Short Story Toba Tek Singh*

Sr.	Politeness Strategies	Urdu Text (freq)	English Text (freq)
1.	Bald on record Politeness	-	-
2.	Positive Politeness	-	-
a.	Avoid disagreement	02	02
3.	Negative Politeness		
a.	Be conventionally indirect	01	01
b.	Give Deference	01	01
4.	Off-record Politeness	-	-
a.	Understate	-	01
	Total	04	05

The above table makes a comparative analysis of politeness strategies in the short story *Toba Tek Singh* in both the Urdu and English texts. Few strategies have been found due to the limited number of utterances present in the story. There are a total of four strategies present in Urdu text and five in English data. Bald on record strategies are absent in both English and Urdu. In positive politeness, ‘avoid disagreement’ appears twice in both English and Urdu data of the story. Two sub-strategies of negative politeness strategies are present i.e. Be conventionally indirect and ‘give deference’. Both strategies occur once in both data sets. Finally, one sub-strategy of off record politeness named ‘understatement’ is present in English text but absent from Urdu text.

Table 11 *Impoliteness Strategies in Urdu and English Text of Short Story Toba Tek Singh*

Sr.	Impoliteness Strategies	Urdu Text (freq)	English Text (freq)
1.	Bald on record Impoliteness	-	-
2.	Positive Impoliteness	-	-
a.	Call H names- use derogatory nominations	01	01
3.	Negative Impoliteness	-	-
4.	Off record impoliteness	-	-
5.	Withhold politeness	-	-
6.	Sarcasm or mock politeness	-	-
	Total	01	01

Impoliteness strategies are absent from the story. As it is clear from the table, bald on record, negative impoliteness, withhold politeness, off record impoliteness and sarcasm or mock politeness are not present in either of the data sets. Only one sub-strategy of positive impoliteness, i.e. Call H names, appears once in both texts.

It has been observed that examples of politeness and impoliteness strategies of both English and Urdu texts fall into similar categories except for one occurrence. An example from off-record politeness strategy i.e. understatement appears only in English and does not appear in Urdu data. Consider the following:

فضل دین نے رک رک کے کہا۔۔۔ وہ۔۔۔ وہ۔۔۔ بھی ٹھیک ٹھاک ہے۔۔۔

Fazal Din continued hesitantly: Yes...she...she is quite well too. She left with them.

Understatement is known for intentionally downplaying the significance of something in order to be polite and modest. Moreover, Brown and Levinson state that “understatements serve functions of implying additional meanings by stating less than what’s expected” (1987, p. 217). Moreover, they state ‘utilizing hedging technique to downplay some positive attribute, one might suggest that it’s not entirely good, for

example, ‘That carpet is rather nice’, or ‘John’s not exactly a genius” (1987, p. 218). It implies that the dress is not very good and that John has a normal intellect. A similar instance is observed in the English text of the current short story i.e. Fazul din continued hesitantly, she is *quite* well too. The marker ‘quite’ is used here to downplay the person’s well-being and that she is not doing perfectly well. In addition, the word ‘hesitantly’ implies that the speaker is not being entirely direct and that he has more to say about the person’s well-being. The word ‘hesitantly’ further justifies the meaning of ‘quite’ that the person who is being addressed is not too well. And that there is something that the speaker is hiding from the addressee. On the other hand, understatement is missing in Urdu. The word ‘ٹھیک ٹھاک’ means that the person is exceptionally well. However, the use of hesitant breaks in the middle of an utterance somehow creates an uncertain situation and raises doubt about whether a person is fine or not. Besides, off-record indications are found in Urdu such as use of breaks in the middle of speech and the inclusion of words رک رک کے. It suggests that the person is not too well. On the contrary, in the English language, the message is clear due to the inclusion of a hedging marker. In Urdu, one needs to look at the context to better understand the whole message. The absence of the marker ‘quite’ does not make a huge difference as non-verbal cues assist in analyzing the underlying message of speaker but it results in the absence of off record strategy ‘understatement’.

Table 12 *Politeness Strategies in Urdu and English Text of Short Story Kaloo Bhangi – The Sweeper*

Sr.	Politeness Strategies	Urdu Text (freq)	English Text (freq)
1.	Bald on record Politeness	-	-
2.	Positive Politeness		
a.	Give (or ask) reason	01	01
b.	Presuppose/raise/assert common ground	-	01
c.	Intensify, interest to H	01	01

3.	Negative Politeness		
a.	Question/Hedge	02	02
4.	Off-record Politeness		
a.	Understate	01	01
b.	Be ironic	01	01
c.	Use rhetorical question	01	01
d.	Presuppose	02	02
	Total	09	10

The table provides a comparison of politeness strategies in both Urdu and English texts, along with their frequencies. Among four super-strategies of politeness, three are present in the short story *Kaloo Bhangi, The Sweeper*. Bald on record sub-strategies are absent from both data sets. Positive politeness can be seen in both English and Urdu texts such as two sub-strategies “giving or asking reason and intensify interest to H” is present once in both texts. Presuppose/assert common ground is present in English data and absent from Urdu text. Furthermore, only one strategy of negative politeness namely ‘question/hedge’ is present twice in both texts. Lastly, four sub-strategies of off-record politeness has been observed in the short story, means many of the messages are conveyed indirectly to maintain politeness. Understatement, being ironic and using rhetorical question appears once whereas presuppose appears twice in both texts. There is total eight occurrences in Urdu and ten in English data.

Table 13 *Impoliteness Strategies in Urdu and English Text of Short Story Kaloo Bhangi – The Sweeper*

Sr.	Impoliteness Strategies	Urdu Text (freq)	English Text (freq)
b.	Bald on record Impoliteness	01	01
c.	Positive Impoliteness		

b. Call H names- use derogatory nominations	05	05
d. Negative Impoliteness	-	-
e. Off record impoliteness	-	-
f. Withhold politeness	-	-
g. Sarcasm or mock politeness	-	-
Total	06	06

The table shows the frequencies of impoliteness strategies in the respective short story. As observed earlier, that story contains many polite expressions as the mood of the story is friendly and serious at points. Therefore, impolite expressions are rarely found. Only one bald on record impoliteness utterance is present in both texts along with positive impoliteness sub-strategy i.e. call H names which appears five times. There are a total six utterances of impoliteness throughout the story.

There is one instance of the story where politeness strategy is present only in English data and absent from Urdu text. This is due to the deletion or addition of some polite expressions. For example, the following instance in Urdu is a simple statement where a speaker is asserting something whereas the same in English text uses a tag question to share common ground or confirmation with the addressee.

سال میں دو جوڑے تو چاہئیں۔

Kaloo Bhangi: One needs two sets of clothes in a year, doesn't one?

The tag question shows that “both speaker and addressee possess mutual knowledge that is known to each other and where listener’s knowledge aligns with speaker’s knowledge”. An example is illustrated by Brown and Levinson i.e. “I had really tough time learning to drive, didn't I?”, demonstrating the use of tag questions in some local British English dialects” (1987, p. 119). A similar case is observed in English utterance where Kaloo Bhangi (speaker) shares common knowledge with the addressee as he put tag question in the end to get confirmation. In Urdu, the absence of a tag question makes it a simple assertion and does not categorize it in any strategy. However, the communicative intent of message has been successfully conveyed from source text

to target text. The changes are observed on superficial level of languages, i.e. structural sentences, and that is why resulted in strategic difference of politeness.

The following example shows no difference in the application of politeness strategy in both texts, instead it highlights the differences in linguistic nuances of each language.

کبھی پرائھے نہیں کھائے مالک، بڑا جی چاہتا ہے۔

Kaloo Bhangi: I have *never* eaten parathas, master. How I would love to eat parathas!

The mentioned example in English and Urdu is an example of ‘intensify interest to H’ which expresses a strong desire or interest in something. Here, Kaloo Bhangi expresses his desire by exaggerating his speech to redress an FTA. Instead of blaming his master for not providing him with the desired thing, he expresses it through exaggerated speech. According to Brown and Levinson, “exaggeration serves as a mean of reducing FTA’s by highlighting speaker’s goodwill towards addressee as exemplified ‘I have *never* seen such a beautiful row!’” (1987, p. 107). It implies that the speaker is complimenting and appreciating addressee’s object. A similar case is present here, the speaker is showing his great interest and eagerness to eat parathas by saying ‘I’ve *never* eaten parathas!’. The use of an exclamation mark at the end of the English statement shows the speaker’s excitement and intensifies the speaker’s desire to eat parathas. In the Urdu statement, there is no exclamation mark used. Without the exclamation mark, the statement still conveys the desire to eat parathas as there is a mention of کبھی پرائھے نہیں کھائے but it does so without the same level of emphasis or intensity as in the English statement. Baker (1992) mentioned that different languages employed different structures or expression to convey implicatures. For example, in English, use of rhetorical questions or typographic features play crucial role in conveying implied meanings such as irony or emphasis. In the current example of English utterance, exclamation mark is used for emphasizing speaker’s desire to have parathas. Therefore, the implied message has been conveyed with the help of typographic features, and thereby resulted in preserving the original implicature of Urdu text. However, in Urdu, the lack of exclamation mark makes the expression of desire somewhat less emphatic. Therefore, punctuations in written text influences the overall tone and intensity.

To conclude, it is observed that sometimes the addition of verbal markers changes the category (both politeness and impoliteness) in languages whereas, at other times, it does not affect or change the categories as one case observed above.

Table 14 *Politeness Strategies in Urdu and English Text of Short Story Lajvanti*

Sr.	Politeness Strategies	Urdu Text (freq)	English Text (freq)
1.	Bald on record Politeness		
a.	Warning	01	01
b.	Speaking as if great efficiency is required	01	01
2.	Positive Politeness		
a.	Seek agreement	01	01
3.	Negative Politeness		
a.	Presuppose/raise/assert common ground	01	01
4.	Off-record Politeness		
e.	Presuppose	-	01
	Total	04	05

The table provides a frequency and comparison of politeness strategies in Urdu and English texts of a short story named *Lajvanti*. Bald on record's two sub-strategies 'warning' and 'speak as if great efficiency is required' appear once in both texts. A sub-strategy of positive politeness i.e. 'seek agreement' occurs once in both data sets. Furthermore, presuppose/raise/assert common ground, a sub-strategy of negative politeness, is present once in both texts. Lastly, off-record politeness appears once in English and does not appear in Urdu text. There are a total of four examples of politeness strategies in Urdu and five in English text.

Table 15 *Impoliteness Strategies in Urdu and English Text of Short Story Lajvanti*

Sr.	Impoliteness Strategies	Urdu Text (freq)	English Text (freq)
1.	Bald on record Impoliteness	02	02
2.	Positive Impoliteness		
a.	Use inappropriate identity markers	01	01
3.	Negative Impoliteness		
a.	Condescend, scorn or ridicule-emphasize own power, use diminutives to other (or other's position), be contemptuous, belittle, do not take H seriously	01	01
4.	Off record impoliteness	-	-
5.	Withhold politeness	-	-
6.	Sarcasm or mock politeness	-	-
	Total	04	04

Due to limited conversational utterances, few impoliteness strategies have been observed. Bald on record impoliteness occurs twice in both English and Urdu text. In positive impoliteness, a sub-strategy occurs once in both texts i.e. using inappropriate identity markers. Moreover, condescend, scorn or ridicule, a sub-strategy of negative impoliteness, appears once in both texts. Off-record impoliteness, withhold politeness and sarcasm or mock politeness do not appear throughout the text. There is total four of impoliteness occurrences in both texts.

According to table, two politeness strategies are missing from Urdu text. The following discussion will clarify what makes it possible for English text to be a part of politeness strategies and why Urdu instances are only simple assertions. Consider the following example:

سندر لال - نہیں دیوی، اب نہیں ماروں گا، نہیں ماروں گا۔

Sunder Lal: No, Devi, I will not hit you. I will never beat you again!

Urdu utterance is a simple assertion whereas, in English, presupposition is used that gives an off-record message. I will never beat you again! is an example of presupposition in which the marker ‘again’ with an exclamation mark highlights a past event or action in which the speaker used to beat the addressee. It is stated that “an utterance is completely relevant in a situation until and unless violated by the use of presupposition. For example, if speaker says, “I washed the car *again* today,” he assumes that he has already completed the task in the past which results in implying criticism presupposes that he has done it before and therefore may implicate criticism. The use of ‘again’ compels H to seek the presupposed earlier occurrence” (Brown and Levinson, 1987, p. 217). Therefore, it is an indication of the past action which is not directly stated but instead hidden in this word. Similarly, English utterance indicates a presupposed prior event through the use of the word ‘again!’. In Urdu, it is a simple statement indicating the speaker's intent to not hit the addressee now. The use of ‘اب’ here simply emphasizes the change in the current state, as it means "now" or "from now on. It does not presuppose anything of the past. Sunder Lal met Lajvanti after a long time, which is why showing commitment to future acts. On the contrary, the word ‘again!’ implies that the action of beating has occurred in the past and will not happen in the future.

The following example in both Urdu and English texts falls in positive politeness sub-strategy named “presuppose/raise/assert common ground. The difference has been observed in the syntactic structure of each language. The speaker has used tag question in English to assert common or shared understanding with the hearer whereas tag question is absent from Urdu.

اب تو نہ مارو گے؟

Lajvanti: You won't hit me again, will you?

It presupposes that both the speaker and the listener are aware of the previous action in which the speaker was hit by the addressee, and it seeks assurance or a commitment that the behavior will not be repeated. Tag questions are typical examples to assert presuppositions and common ground. In English utterance, tag assumes a common understanding and maintains a polite conversational environment. However,

the tag question is missing in Urdu utterance, such as 'اب تو نہ مارو گے؟', which still contains the present strategy. This is due to the addition of a question mark at the end of the phrase which somehow performs the function of tag and secondly, it might be due to implicit nature of Urdu language where few words convey the underlying message. The tone is quite informal and casual which indicates the common understanding and knowledge between speaker and addressee. The syntactic and typographic features are important to recognize in order to communicate the intended implicature (Baker, 1992). Question mark in Urdu utterance is used for reaffirmation, similarly English translation utilizes tag question for the same purpose.

To conclude, two differences have been observed. Firstly, one politeness strategy is absent from the Urdu text because it does not contain a required polite pragmatic marker that is necessary to be a part of the required strategy. Secondly, in another example, although the strategic difference is not observed however, some linguistic differences are observed.

Table 16 *Politeness Strategies in Urdu and English Text of Short Story Two Hands*

Sr.	Politeness Strategies	Urdu Text (freq)	English Text (freq)
1.	Bald on record Politeness	-	-
2.	Positive Politeness	-	-
3.	Negative Politeness	-	-
4.	Off-record Politeness	-	-

The story *Two Hands* does not contain any instance of politeness strategies in either Urdu or English text.

Table 17 *Impoliteness Strategies in Urdu and English Text of Short Story Two Hands*

Sr.	Impoliteness Strategies	Urdu Text (freq)	English Text (freq)
1.	Bald on record Impoliteness	-	-
2.	Positive Impoliteness		

a.	Call H names- use derogatory nominations	09	08
b.	Use taboo language	-	01
3.	Negative Impoliteness	-	-
4.	Off record impoliteness	-	-
5.	Withhold politeness	-	-
6.	Sarcasm or mock politeness	-	-
	Total	09	09

The table shows impoliteness strategies in both English and Urdu texts. It is clear that the story contains positive impoliteness strategies named call H names and use taboo language. There are nine utterances of call H names in Urdu and eight in English text whereas one instance of taboo language appears only in English text. No other strategy is present in either of the texts. There is a total of nine occurrences present in the whole story. Moreover, all utterances of Urdu text and English text fall into similar categories of politeness and impoliteness strategies except one difference. This distinction appears in output strategy positive impoliteness of both languages. The use of taboo word in English i.e. “ass” bears strong negative connotation whereas the marker in Urdu “اَلو کا پٹھا” falls in the category of “call H names”. Although both words damage hearer positive face, yet English expression highlights taboo language, resulting in different impolite strategy.

Table 18 *Politeness Strategies in Urdu and English Text of Short Story Wild Creature*

Sr.	Politeness Strategies	Urdu Text (freq)	English Text (freq)
1.	Bald on record Politeness		
a.	Sympathetic Advice	01	01
2.	Urgent Imperative	01	01

3. Speak as if great efficiency is required	02	02
4. Positive Politeness		
5. Avoid disagreement	02	02
6. Use in-group identity markers	01	01
7. Negative Politeness		
8. Minimize the imposition	01	01
4. Off-record Politeness		
a. Overstate	02	02
b. Understate	01	01
c. Use rhetorical question	01	01
Total	12	12

Table shows politeness strategies in Urdu and its English texts in one of the short stories named *Wild Creature*. Although all politeness super strategies are present, however the story does not contain all sub-strategies of politeness except the essential ones. Three strategies of bald on record have been examined in both Urdu and English texts. There are two examples of speaking as if great efficiency is necessary in both Urdu and English texts. Moreover, both texts contain one example each in urgent imperative and sympathetic advice. As far as positive politeness is concerned, two strategies have been found. Use in-group identity markers appear once in both texts whereas, avoid disagreement is present twice in Urdu and English language. Looking into the next strategy i.e. negative politeness, only one strategy named minimize the imposition has been found once in both texts. The last super-strategy off record is present in four different sub-strategies of texts. Rhetorical question and understate appears once in both Urdu and English. On the other hand, overstatement is present twice in both texts of the short story. As a whole, there are thirteen examples of politeness strategies in Urdu texts and thirteen occurrences of English text.

Table 19 *Impoliteness Strategies in Urdu and English Texts of Short Story Wild Creature*

Sr.	Impoliteness Strategies	Urdu Text (freq)	English Text (freq)
1.	Bald on record Impoliteness	01	01
2.	Positive Impoliteness		
a.	Call H names- use derogatory nominations	02	02
b.	Ignore, snub the other- fail to acknowledge the other's presence.	01	01
3.	Negative Impoliteness	-	-
a.	Condescend, scorn or ridicule- emphasize own power, use diminutives to other (or other's position), be contemptuous, belittle, do not take H seriously	03	03
b.	Invade the other's space	01	01
c.	Frighten- instill a belief that action detrimental to the other will occur	01	01
4.	Off record impoliteness	-	-
5.	Withhold politeness	-	-
6.	Sarcasm or mock politeness	01	01
	Total	10	10

This table shows the frequency of impoliteness strategies in Urdu text and its English translation. There are four bald-on-record impoliteness strategies present in

both texts. These utterances are similar in their application of strategies in Urdu and English texts. One example of bald-on-record impoliteness is present in both texts. Furthermore, the positive impoliteness strategy call H names occurs twice and ignore, snub the other appears once in both English and Urdu texts. To consider negative impoliteness, three sub-strategies have been found. Condescend, scorn or ridicule appears three times in the same utterances of both languages. Moreover, frighten- instill a belief that action detrimental to the other will occur' and invade the other's space appears once in both texts. And lastly, sarcasm or mock politeness has also been observed once in both data sets. Overall, there are ten examples of impoliteness strategies in both Urdu and English texts.

The story contains an equal number of politeness and impoliteness strategies in both English and Urdu texts. All of the utterances presented exhibit similar categorizations within both politeness and impoliteness strategies. Notably, there does not appear to be a discernible linguistic contrast between the Urdu text and its corresponding English text. This suggests a certain degree of universality in the application of these strategies across languages, emphasizing the commonality in the communication of politeness and impoliteness. However, it has been observed that English text exhibits some markers that explicitly associate an utterance with a particular strategy. The degree of explicitness in conveying a message varies between languages and individual expressions but the underlying expression of any strategy is present in both texts. Therefore, this finding is supported by Brown and Levinson (1987) that "diverse superficial realities arise from fundamental universal principles" (p. 56). The following utterance justifies the given assumption.

ہڈیوں کا تو ڈھیر ہوں۔ میرا بوجھ ہی کیا۔

Woman: I am just a heap of bones; I hardly weigh anything.

Here, the expression میرا بوجھ ہی کیا states indirectly that the speaker is minimizing his significance. It does not contain 'just' or 'hardly' to explicitly highlight understatement as in English expression. The use of these markers in English utterance makes it more explicit and known to the reader that the speaker is minimizing his significance or importance by showing the weight of his burden. This is a typical example of understatement as proposed by Brown and Levinson (1987). They described that understatements are used to imply more meaning by expressing less than what

might be expected. Therefore, using hedging on some good attribute implies that it's not good at all. Similarly, use of 'hardly' and 'just' understates the condition of the old women. To conclude, hedging markers emphasize the level of understatement in English explicitly, however, Urdu utterance serves the purpose of downplaying implicitly without these markers. In comparing the Urdu source text with its English translation, it is evident that the translator successfully identified the underlying meaning of the source text, which allowed him to convey the intended strategy in the translated version.

Table 20 *Politeness Strategies in Urdu and English Texts of Short Story The Shepherd*

Sr.	Politeness Strategies	Urdu Text (freq)	English Text (freq)
1.	Bald on record Politeness		
a.	Direct Command	01	01
b.	Urgent Imperative	01	01
2.	Positive Politeness		
a.	Avoid disagreement	01	01
b.	Use in-group identity markers	01	01
c.	Seek agreement	02	02
d.	Exaggerate (interest, approval, sympathy with H)	01	01
e.	Joke	01	01
f.	Promise	01	01
g.	Negative Politeness		
h.	Give Deference	01	01
4.	Off-record Politeness		

d.	Use rhetorical question	02	01
e.	Metaphor	01	01
f.	Give hints	01	-
	Total	14	12

The table provides a comparison of politeness strategies in both Urdu and its English texts in the short story *The Shepherd*, along with their frequencies. Bald on-record strategies namely direct command and urgent imperative are present once in both texts. Maximum strategies of Positive politeness can be observed throughout both texts. For instance, use in group identity markers, promise, joke, avoid disagreement, and exaggeration occur once in both Urdu and English texts. Additionally, seek agreement appears twice in the short story. Furthermore, only sub-strategy of negative politeness give deference is present once in both texts. Lastly, three sub-strategies of off-record politeness have been observed in the short story, which means many of the messages are conveyed indirectly to maintain politeness. Metaphor appears once in both texts whereas the rhetorical question appears once in English and twice in Urdu. In addition, ‘giving hints’ appear only in the Urdu text. There is a total of fourteen occurrences in Urdu and twelve in English data.

Table 21 *Impoliteness Strategies in Urdu and English Texts of Short Story The Shepherd*

Sr.	Impoliteness Strategies	Urdu Text (freq)	English Text (freq)
1.	Bald on record Impoliteness	02	02
2.	Positive Impoliteness		
a.	Call H names- use derogatory nominations	05	05
b.	Use inappropriate identity markers	01	01

c.	Seek disagreement	01	01
d.	Be disinterested, unconcerned, and unsympathetic	01	01
3.	Negative Impoliteness	-	-
a.	Violate the structure of conversation- interrupt	02	02
b.	Condescend, scorn, or ridicule- emphasize own power, use diminutives to other (or other's position), be contemptuous, belittle, do not take H seriously	01	02
4.	Off record impoliteness	-	-
5.	Withhold politeness	-	-
6.	Sarcasm or mock politeness	-	-
	Total	13	14

The table provides a comparison of impoliteness strategies in both Urdu and English texts, along with their frequencies. There are total of three impolite strategies present in both languages. Bald on record impoliteness occurs twice in both English and Urdu utterances. In positive impoliteness, call H names is a frequently used strategy, and occurs five times in both Urdu and English data in the same utterances. Moreover, the other three sub-strategies i.e. seek disagreement, use inappropriate identity markers and be disinterested, unconcerned, and unsympathetic appear once in both texts. Condescend, scorn, or ridicule, a sub-strategy of negative impoliteness, appears once in Urdu and twice in English. Moreover, violating the structure of conversation -interrupt is present two times in both texts. Off-record, sarcasm or mock politeness and withhold politeness are not present in either of the languages. The total number of strategies in both texts is thirteen.

The story contains similar politeness and impoliteness strategies in both English and Urdu texts with two strategic differences. Besides this difference, there are some other superficial diversities between these texts along with overlapping of strategies. It has also been observed that a few utterances overlap in more than one strategy. Moreover, language differences have been noted emphasizing that while the strategies remain the same, the intensity of the expressions changes due to some inherent language features of English and Urdu. Furthermore, the omission of some phrases in English leads to the loss of a specific strategy. In the following discussion, the researcher will discuss each of the mentioned points in detail.

The following example shows overlapping feature in strategies. The following utterance is said in response to the addressee where a discussion on two brothers is going on.

”آفتاب سے بہت شکل ملتی ہے ” اس لڑکی نے قینچی زمین پر رکھ کر کہا۔
 ”بے نا بے ہے؟“
 ”کیوں نہیں بھائی جو ہوا“
 ”آفتاب کیا؟“ اندر سے آواز آئی۔ ”آفتاب کیا بیٹا؟“
 ”آفتاب کا بھائی ہے داؤ جی ”لڑکی نے رکتے ہوئے کہا۔ ”امی چند کے ساتھ آیا ہے“
 ”ہاں بہت شکل ملتی ہے اور یہ گولو مولو سا ہے“

Girl: *He looks like Aftab.* (girl said putting the scissors on the floor)

Bebbay: Naturally, since they are brothers.

Aftab? What about Aftab, dear?

Girl: It's Aftab's brother, Daoji. He's come here with Amichand, the girl replied hesitantly.

Daoji: *Yes, there is a strong resemblance, but my Aftab is skinny while this one is chubby.*

The above utterances in both languages show a sub-strategy of positive politeness 'avoid disagreement'. Daoji asserts his point in response to the girl's statement about their looks. He agrees that they are quite similar but also bear some differences. Hence, he agrees to what is said along with his own opinion on that. It shows that Daoji does not use either of the strategy i.e. 'seek agreement' or 'seek disagreement' instead applies 'avoid disagreement' strategy. Brown and Levinson

(1987) highlight that “in avoiding disagreement, one aims to either agree or give the appearance of agreement with hearer”. They state that “Sacks (1973) collection of English utterances highlight how speakers twist their words to avoid disagreement by responding with “Yes... but, instead of a direct no” (p. 114). It implies an indirect and polite way to disagree by avoiding direct FTAs. It is evident in the current utterance as Daoji says ‘Yes there is a strong resemblance, *but* my Aftab is skinny while this one is chubby. Similar case is present in Urdu utterance as ہاں بہت شکل ملتی ہے اور یہ گولو مولو سا ہے. Both languages meet the criteria of this strategy and bear no difference.

Moreover, another strategy named ‘give hints’, a strategy of off-record politeness, is present in Urdu text only. The expression اور یہ گولو مولو سا ہے indirectly asserts that the person is not skinny like his brother but instead round and plump. It is not explicitly present in Urdu utterance but stating that ‘he is chubby’ hints at the fact that his brother is skinny. In English, the phrase ‘*but my Aftab is skinny while this one is chubby*’ does not implicitly state anything rather the message is present explicitly which is why the strategy ‘give hints’ is absent from English text. However, elaboration in English text makes it clear to target audience to identify the difference between two brothers. Baker (1992) highlights that translators need to provide explanations or adjustments, ensuring that the text remains accessible and coherent. As a result, the frequency of politeness strategies differs between Urdu and English texts, largely to maintain the coherence of the content.

Furthermore, the following utterance in both languages falls into a similar impoliteness strategy however shows some language differences in terms of the intensity of an expression.

(Conversation between brother and sister)

ہے؟ ائی میں غصیل بچے کی طرح منہ چڑا کر کہتا، تجھے کیا نہیں پڑھتا، تو کیوں بڑ بڑ کرتی
بڑی تھانیدارنی۔

Golu: I’d make a face at her and say, ‘What’s that got to do with you? If I don’t study, it’s none of your business. You are a jailer!’

English expression, though impolite, shows some level of formality in its style. Whereas Urdu expression lacks any level of formality but rather shows intensity and informality. The use of markers ائی بڑی and تجھے کیا are more direct in contrast with ‘what’s that got to do with you’ which is more indirect. Both languages highlight how

lexical choices show differences in the intensity of dialogue delivery, such as in English, it is said ‘it’s none of your business’ whereas in Urdu, ‘تو کیوں بڑ بڑ کرتی ہے’.

Moreover, the translator’s language plays a crucial role in shaping any polite or impolite expression. Nord (1997) defines “translation functions as a method of mediated cross-cultural discourse” (p. 18). It suggests that “everything expressed in one language can be presented in another language, yet the presentation or form may vary” (Akbari, 2014, p. 1198). Therefore, sometimes variation in form changes the politeness/impoliteness strategies whereas at other times, it does not affect the category at all. It has been observed that the Urdu text comes across as harsher and insulting due to its form (linguistic structure and markers), while an English text still conveys a sense of harshness, yet intends to be less insulting. Furthermore, positive impoliteness is also present as Golu calls the addressee (his sister) with the inappropriate title ‘jailer, ’تہانیدارنی’. As a result, both utterances fall in the two strategies i.e. bald on record impoliteness and positive impoliteness ‘use inappropriate identity markers’, however inherent language differences might make Urdu more impolite than English.

The following utterance falls in a sub-strategy of negative impoliteness ‘condescend, scorn or ridicule’ in both languages. Moreover, an unusual distinction is present within the same utterance that further highlights changes in strategies.

کرتے ہو اب کے ڈاکٹر صاحب کو غصہ آگیا اور انہوں نے میز پر ہاتھ مار کر کہا۔ کیسی بات منشی جی، یہ آفتاب کے جوتے کی برابری نہیں کر سکتا۔

At this, Doctor Sahib lost his temper. He banged the table with his fist and thundered, ‘What nonsense are you talking about, Munshiji. He’s nothing compared to Aftab!

In the Urdu expression, the speaker is intentionally violating the negative face of a person whom he is talking about and not the person whom he is talking to. There is use of idiomatic expression in Urdu to ridicule the other person whereas English contains a simple negative assertion to belittle the other. But when one looks into the English text, it is observed that along with the target person, the addressee is also being humiliated. The use of the expression ‘what nonsense are you talking about’ threatens the negative face of Munshiji who is senior in age and status from Doctor Sahib. In Urdu, the expression, ‘کیسی بات کرتے ہو منشی جی’ falls in off record politeness sub-strategy i.e. rhetorical question’ which shows disapproval. But this disapproval is not impolite unlike the English expression, which threatens the addressee’s negative face

by ridiculing him. It is observed that speaker gets angry and does the FTA. A similar example is presented by Mirhosseini (2017) where he mentions a negative assertion that implies scorn and ridicule. It is as the speaker asserts “get the hell out of it” to his brother, which is negative impoliteness as it violates the participant’s negative face (p. 231). It damages the addressee’s autonomy and public face. Moreover, another study by Waliyadin (2016) presents realizations of impoliteness strategies and presents ‘condescend, scorn or ridicule’ in the following utterance, “what kind of a father are you”. Here, the speaker ridicules the hearer by questioning his fatherhood. Similarly, in the current English utterance, speaker ridicules and damages the negative face of the hearer by questioning his viewpoints. Hence, the analysis shows minute and implicit language differences that significantly influence the shaping of politeness and impoliteness.

Table 22 *Politeness Strategies in Urdu and English Text of Short Story Embers*

Sr.	Politeness Strategies	Urdu Text (freq)	English Text (freq)
1.	Bald on record Politeness		
a.	Sympathetic Advice	01	01
2.	Positive Politeness		
a.	Presuppose/raise/assert common ground	01	01
b.	Avoid disagreement	01	-
3.	Negative Politeness		
a.	Impersonalize	01	01
4.	Off-record Politeness		
a.	Give hints	02	02
b.	Use ellipsis	01	01

c. Understate	03	03
Total	10	09

The table shows a comparison of politeness and impoliteness strategies in the short story *Embers* in both Urdu and English languages. Bald on record politeness is present once in a sub-strategy named sympathetic advice in both texts. Two sub-strategies of positive politeness are observed in both texts. Presuppose/raise/assert common ground is present once in both texts whereas avoiding disagreement is present only in Urdu text. Moreover, one sub-strategy of negative politeness is present i.e. impersonalize. Lastly, three sub-strategies of off-record politeness are present in both texts. Use ellipsis is present once in both texts, use hints appears twice and understatement is present thrice in English and Urdu texts. There are total of eight strategies in both texts.

Table 23 *Impoliteness Strategies in Urdu and English Text of Short Story Embers*

Sr.	Impoliteness Strategies	Urdu Text (freq)	English Text (freq)
1.	Bald on record Impoliteness	01	01
2.	Positive Impoliteness		
a.	Seek disagreement	-	01
b.	Be disinterested, unconcerned, and unsympathetic	01	01
3.	Negative Impoliteness		
a.	Condescend, Scorn and ridicule (Belittle the other)	-	01
4.	Off record impoliteness	-	-
5.	Withhold politeness	-	-
6.	Sarcasm or mock politeness	01	01

this hour of the year as harvesting is quite near. Brown and Levinson (1987) state that “when speaker deviates from the maxim of relevance by not explicitly saying what he exactly means, he invites the addressee to look for the interpretation of the relevant argument” (p. 213). They explain it with reference to some examples such as, “what a boring movie! (Let’s leave the hall) or the soup is a bit bland (pass the salt)” (1987, p. 215). The current example shows similar traits for this sub-strategy as the speaker say, “The crop is ready for harvesting”, it is not explicitly relevant to the on-going conversation, therefore hearer needs to interpret its relevance that is “I am not available for the given task”. This is an indirect way of refusal or disagreement. Therefore, Mukhtar Sahib shows polite and subtle attitude by avoiding confrontation. Moreover, the use of ellipsis here also indicates the hesitancy in Mukhtar Sahib’s voice that he was unsure about how to proceed or how to convey his thoughts. It also shows that he was uncertain of the situation whether he would be able to look after his mother or not as he is going to get busy with crop harvesting. It is stated that similar to rhetorical question, speaker uses ellipsis to leave implied messages that are often incomplete thoughts (Brown and Levinson, 1987). The use of ellipsis, such as --- مگر میں تو and ‘But I...’ also marks that speaker wants to avoid FTA and leave the utterance incomplete. Moreover, the following utterance also contains negative politeness strategy ‘Impersonalize S and H’.

آخر گھر پہ کوئی تو دیکھ بہال کرنے والا ہو۔

There has to be someone to look after Mother

Here, Zahid uses the impersonalized maker ‘someone’ or ‘کوئی’ to avoid imposition and maintain the negative face of the addressee. Zahid does not directly state that ‘you will look after mother’ instead he says that there needs to be someone to look after mother. It is noted by the proponents of politeness theory that “one way of avoiding any pressure on addressee is to structure the FTA in a manner that state that someone other than speaker was the agent and that someone other than hearer was the addressee”. (1987, p. 190). This is usually done by replacing some personal pronouns (I, you) with indefinite ones (one, somebody etc.). Similarly, the use of ‘Someone, کوئی’ as impersonalized marker shows Zahid’s approach towards maintaining Mukhtar Sahib’s personal space and avoiding offense.

Lastly, the final utterance of the conversation shows variance in terms of strategies. Consider the following:

دیکھا جائے گا فصل وصل کا۔۔۔

Zahid: Forget about the crop.

In English, it is considered a sub-strategy of positive impoliteness ‘seek disagreement’ whereas in Urdu it is considered a sub-strategy of positive politeness ‘avoid disagreement’. The speaker does not agree with the addressee’s response rather he avoids disagreement by indirectly stating his answer and somehow gives hope to the addressee. On the other hand, English utterance is a far more direct response in which the speaker asserts disagreement by refusing and threatening the addressee’s positive face. Baker (1992) stated that some languages prefer accuracy over politeness and some politeness over accuracy. English is known for valuing Grice’s cooperative principles and maxims. In the given example, the English speaker is direct and accurate, aligning with these principles. However, in Urdu, the speaker tends to be politer, violating the maxim of quality by offering hope rather than explicitly disagreeing. Bousfield (2008) stated that “there is no specific example of seek disagreement presented by Culpeper (1996, p. 357)” in his studies. In a study by Waliyadin (2016), an example of seek disagreement has been found in the following utterance. “S: *That’s not the point.* According to the discipline code, you are supposed to be engaged in school work all the time”. Here, speaker shows a direct disagreement with the notion of addressee. Hence, the same disagreement level is present in the English utterance.

Moreover, some linguistic markers hold negative connotations. Due to this, an utterance in English is found impolite whereas, the same in Urdu does not make any impolite impact.

بی بی ذرا دو گھڑی بیٹھ جا میں اکیلی ہوں۔ کمبخت اکیلے گھر میں دم التے لگتا ہے۔

Ruqqaiyah: Listen woman, sit with me for a while. I feel stifled in this empty house.

Here a sub-strategy of negative impoliteness named ‘Condescend, scorn or ridicule, emphasize one’s relative power, use diminutives’ is used in English. The phrase ‘Listen woman’ is impolite as the word ‘woman’ as a gender-specific term shows negative connotations here. It is disrespectful and demeaning as it shows the power of the speaker and impolite attitude towards her maid. It makes the addressee less powerful and dismissive. Moreover, the use of the marker ‘listen’ makes it more patronizing and

belittles the addressee. Whereas in Urdu 'بی بی' is used frequently among females in the Pakistani context and the absence of the marker 'listen' in Urdu makes it polite. Here, it shows how different language even within a same culture is unable to convey original politeness strategy. Moreover, this factor negatively affects the politeness embedded in Urdu text by making it impolite in the English text.

Furthermore, implicit and explicit nature of both languages is highlighted. Off record politeness strategy 'understatement' is present in both languages but typical examples of explicit markers can only be seen in English translation. For example, the following utterances contain a sub-strategy 'understate' which can be recognized by specific markers (italicized). Some indicators are present to show the underlying message of the utterances. Consider the following examples:

- a. Ruqqiya: 'No no Mukhtar Sahib, you can't put us off. If you didn't call us to the wedding, *at least* give us a sweet treat.'
- b. Dowry? What dowry? I could *hardly* give her a cartful of gold.
- c. Mukhtar Sahib: 'It was *hardly* a wedding. *Just* the marriage vows, and that was it.'

The conversation is going on between two people in which one (Ruqqaiyah) complains another (Mukhtar Sahib) for not inviting her to his daughter's wedding. The speaker and addressee are using hedging markers to maintain each other's positive face. Hence, these markers are used to downplay the issue to be politer.

مگر مختار صاحب نے بڑی مردہ دلی سے جواب دیا۔

اجی بیہ ویاہ کا ہے کا ہے۔ چار بول نکاح کے پڑھے گئے۔ بس ٹھیک ہے۔

جہیز؟ کیا تھا جہیز و بیز۔۔۔ کون سا چھکڑا بھر کے سونا دے دیا۔

اے واہ! یہ بچنے کا چھا بہانہ ہے۔ "رقیہ نے اسی جوش سے بات کی۔ نامختار صاحب ہم نہ مانیں گے

بیہ میں نہ بالیا تو اب منہ میٹھا بھی نہ کرو گے"

Urdu utterances do not contain typical explicit hedging markers that downplays the speaker's notions. However, off record strategy remains the same as Urdu language contains implicit expressions that conveys the intended message.

Hence, these differences have been observed in the story 'Embers' which are quite similar with previous analysis of stories.

Table 24 *Politeness Strategies in Urdu and English Text of Short Story Corpse suspended in the Air*

Sr.	Politeness Strategies	Urdu Text (freq)	English Text (freq)
1.	Bald on record Politeness		
a.	Urgent Imperative	01	01
b.	Speak as if great efficiency is required	01	01
c.	Direct Command	01	01
d.	Task-oriented	-	01
2.	Positive Politeness		
a.	Include both S and H in the activity	01	01
3.	Negative Politeness	-	-
4.	Off-record Politeness	-	-
	Total	04	05

The table provides a comparison of politeness strategies in both Urdu and its English texts in the short story *Corpse Suspended in the Air*, along with their frequencies. Bald on-record sub-strategies i.e. speak as if great efficiency is required and urgent imperative are present once in both texts. Direct command is present in both texts and contain one instance each. Moreover, task-oriented is present only in English. In addition, include both S and H in the activity, a sub strategy of positive politeness appears once in both texts. No off-record strategy is present in either text. There are a total of five occurrences in Urdu and English data.

Table 25 *Impoliteness Strategies in Urdu and English Text of Short Story Corpse suspended in the Air*

Sr.	Impoliteness Strategies	Urdu Text (freq)	English Text (freq)
1.	Bald on record Impoliteness	05	05
2.	Positive Impoliteness		
a.	Call H names-use derogatory nominations	03	03
3.	Negative Impoliteness		
a.	Condescend, scorn and ridicule-belittle the other	01	01
4.	Off record impoliteness	-	-
5.	Withhold politeness	-	-
6.	Sarcasm or mock politeness	-	-
	Total	09	09

The table provides a comparison of impoliteness strategies in both Urdu and English texts, along with their frequencies. There is a total of three impolite strategies present in both languages. Bald on record impoliteness occurs five times in both English and Urdu utterances. In positive impoliteness, call H names is a frequently used strategy, and occurs three times in both Urdu and English data in the same utterances. Condescend, scorn, or ridicule, a sub-strategy of negative impoliteness appears once in both data sets. Off-record, sarcasm or mock politeness, and withhold politeness are not present in either of the languages. The total number of strategies in both texts is nine.

The analysis shows equal occurrences and similar strategies of politeness and impoliteness strategies in both Urdu and English texts except for one change. It has also been previously observed and discussed that Urdu language is more implicit and suggestive than English language which is more explicit and straightforward. The same has been noted in one of the utterances of this short story where Urdu does not fall in

any strategy whereas English contains bald on record politeness sub strategy named ‘task-oriented’. Consider the following:

پھر یہ لاش کب تک فضا میں جھنڈا بنی رہے گی، کچھ سوچو؟

Prosecutor: So, how long is this corpse to hang in the air like a flag? *Think of some way to get it down!*

The Urdu utterance does not impose a direct imperative instead leaves the listener for some suggestive measures. کچھ سوچو؟ is more of a suggestion to think of a solution rather than a direct command. On the contrary, in English, it directly instructs the listener to devise a solution. The use of exclamation mark enhances the intensity of the imperative. As said by Brown and Levinson “that some interactions focus solely on communicating task at hand, the concept of face redress may be considered unimportant” (1987, p. 97). Here task on hand bears importance, that is why the addressee’s face is threatened. Therefore, meaning has been communicated in both languages however same pragmatic communicative effect has not been produced. The lexical choice and tone reflect the linguistic nuances of each language and make them fall in different politeness strategies.

Table 26 *Politeness Strategies in Urdu and English Texts of Short Story Rocking Chair*

Sr.	Politeness Strategies	Urdu Text (freq)	English text (freq)
1.	Bald on Record		
a.	Speak as if great efficiency is required	01	01
b.	Direct Command	01	01
c.	Urgent Imperative	-	01
d.	Task oriented	01	01
2.	Positive Politeness		
a.	Be optimistic	01	01

b. Promise	01	01
c. Swearing	02	02
d. Presuppose/raise/assert common ground	01	01
e. Include both S and H in the activity	01	01
f. Use of in-group identity markers	02	02
g. Give (or ask) a reason	01	01
h. Intensify interest to H	01	01
3. Negative Politeness		
a. Question, hedge	01	-
b. State the FTA as a general rule	01	-
c. Apologize	03	03
d. Be pessimistic	-	01
4. Off record		
a. Understate	04	04
b. Overstate	01	01
c. Presuppose	02	02
d. Use rhetorical question	02	02
Total number of strategies	27	27

Table shows politeness strategies in Urdu and English data in one of the short stories named *Rocking Chair*. All four politeness super strategies are highlighted

whereas the story does not contain all sub-strategies of the main strategies but the essential ones are present. Four sub-strategies of bald on record have been examined in both Urdu and English texts. There is a total of three utterances of bald on record in Urdu text and four in English data. Speak as if great efficiency is required, direct command, and task-oriented appear once in each text. Whereas the last sub-strategy of bald on record i.e. urgent imperative appears only in English. As far as positive politeness is concerned, eight strategies have been found. Be optimistic, intensify interest to H, promise, and give or ask reasons appear once in both texts. Furthermore, two utterances of use inclusive identity markers and swearing are present in both data sets. Lastly, presuppose/raise/assert common ground and include both S and H in the activity appear once in both texts. Hence there are a total of ten positive politeness strategies in both Urdu and English texts. Looking into the next strategy i.e. negative politeness, five sub-strategies are observed. There is only one strategy that comes thrice in both texts named apologize. Question/Hedge is present once in Urdu. Be pessimistic and stating the FTA as a general rule contain one utterance each only in English text. The last super-strategy off record is present in four different sub-strategies of politeness. Use rhetorical question appears twice and overstate once in both Urdu and English. Understatement is present four times in both texts whereas, presuppose is present twice in Urdu and English texts of the short story. As a whole, there are twenty-seven examples of politeness strategies in both data sets.

Table 27 *Impoliteness Strategies in Urdu and English Text of Short Story Rocking Chair*

Sr.	Impoliteness Strategies	Urdu Text (Freq)	English Text (Freq)
1.	Bald on record Impoliteness	11	12
2.	Positive Impoliteness		
a.	Be disinterested, unconcerned, unsympathetic	03	03
b.	Call H names- use derogatory nominations	06	06

c.	Use inappropriate identity markers	01	01
d.	Disassociate from other (deny association or common ground)	02	02
3.	Negative Impoliteness	-	-
a.	Explicitly associate the other with a negative aspect – personalize	02	02
b.	Condescend, scorn or ridicule- emphasize your relative power	02	02
c.	Frighten, instill a belief that action detrimental to the other will occur.	01	01
4.	Off record impoliteness	01	01
5.	Withhold politeness	01	01
6.	Sarcasm or mock politeness	12	12
	Total	42	43

Table shows the total number of occurrences of impoliteness strategies in Urdu and English datasets. There are eleven bald-on-record impoliteness strategies present in Urdu and twelve in English text. Four sub-strategies of positive impoliteness are present in the story. The most common positive impoliteness strategy is calling H names which occurs six time in both English and Urdu text. This strategy is similar in both texts. Moreover, be disinterested, unconcerned, unsympathetic occurs thrice, disassociate from other twice, and use inappropriate identity markers once in English and Urdu text. To consider negative impoliteness, three sub-strategies have been found. Explicitly associate the other with a negative aspect appears two times in the same

utterances of both languages. Furthermore, condescend, scorn or ridicule appears twice and, frighten, instill a belief that action detrimental to the other will occur is observed once in both texts. Off-record impoliteness and withhold politeness contain one utterance each in both texts. And lastly, sarcasm or mock politeness has also been observed on a wide scale. There are twelve examples present in both Urdu and English utterances. Overall, there are forty-two examples of impoliteness strategies in Urdu and forty-three in English data of the present story.

Among all other stories, this story contains a higher rate of politeness and impoliteness utterances in both texts. The tone and atmosphere of the story are quite impolite and most of the utterances fall in sarcasm and mock politeness, which is a strategy of impoliteness. This is because the other strategies contain a significant degree of overlap with the sarcasm strategy. It is noted by Bousfield (2008) that “sarcasm strategy seems to be integrated so easily with other strategies and tactics” (p. 107). It is used as a kind of indirect communication to convey veiled insults, humor, and criticism. This is evident in the story through the mocking attitude and insults that both husband and wife engage in with each other. However, regarding the comparative analysis of Urdu and English texts, few differences are observed in the application of politeness and impoliteness strategies in both texts under the theoretical lens of pragmatic equivalence.

The following utterance contains off-record politeness, common in both texts. Moreover, it also highlights another strategy named ‘urgent imperative’ in English text.

اماں نے کہاں، ہائیں ہائیں کیا کہتے ہو، تمہاری بہابھی سن لیں گی تو کیا ہوگا۔

Enough, enough! What are you saying! What if your sister-in-law hears you?’ said Amma.

Urdu utterance contains one strategy of politeness named ‘use the rhetorical question’ which is a sub-strategy of off record politeness. Rhetorical questions are used to soften directness and imply a request for the speaker to reconsider his words. Moreover, “S desires H to provide him the specified information” (Brown and Levinson, 1987, p. 223). The speaker avoids direct command and imposition by not explicitly stating it. Instead of saying ‘stop saying such things’ speaker goes off record to maintain a polite atmosphere. Therefore, one can see that the speaker is indirectly expressing disapproval about the possible consequences of what the listener says. In

English text, there is an addition of another strategy. Besides rhetorical question, urgent imperative is present. Use of ‘enough enough!’ at the beginning of the sentence, shows a sense of urgency and conveys a direct request to the seriousness of the situation. Face mitigation is unimportant as said by Brown and Levinson (1987), “in situations of high urgency, addressing the issue is more crucial than seeking redress. Help!, Watch out! And your pants are on fire!” are some typical examples of urgency (pp. 95-96). In Urdu, the expression of ‘ہائیں ہائیں’ indicates disapproval but it is an exclamation of reaction to something unexpected, not urgency, whereas the expression ‘enough, enough!’ shows disapproval and shows the urgency of the situation that it should be stopped. The translation effect is evident as the translator engages himself beyond the surface meaning of the Urdu source text to preserve its underlying seriousness in the English target text. Consequently, some degree of politeness has been sacrificed to maintain the intended seriousness. Besides this difference, both languages contain ‘rhetorical question- an off record sub-strategy’ to convey the desired request.

Moreover, a similar difference can be observed in the following instance where one strategy is common in both languages and the other one only appears in English text due to the addition of some inclusive markers.

ساتھ تو زندگی بھر کا ہے، پہلے کھانا ہو جائے پھر باتیں سکون سے کر لینا۔

Ibn Hassan: We are going to be together all our lives. Let’s eat first and then if you like we can talk.

This utterance shows characteristics of the politeness strategy named ‘including both S and H in the activity’. It is clear that both speaker and addressee are involved in the activity and promoting shared bonding and togetherness. Brown and Levinson presented some examples of this strategy; “Let’s have a cookie, then and Let’s get on with dinner, eh?” (1987, p. 127). It shows the preferences and needs of both parties. Although Urdu instance does not show explicit markers required to fit in the strategy, however, traits of this strategy are present implicitly. In addition, there is another politeness strategy named ‘use of in-group identity marker’ present in English utterance. The use of ‘we’, an inclusive marker’, suggests a sense of togetherness and a shared commitment. “By using inclusive ‘we’ form, speaker assumes cooperative activity, effectively addressing the issue of FTA’s (Brown & Levinson, 1987, p. 127). It further strengthens the relationship by acknowledging themselves as one.

The following utterances show the difference in both texts in terms of strategies.

ابن حسن نے خفگی سے کہا۔ یہ خود سری شادی کے بعد مہنگی پڑتی ہے۔

Such willfulness after marriage will cost you dear, said Ibn Hassan angrily.

This instance shows two different politeness strategies. The Urdu utterance demonstrates characteristics of the negative politeness sub-strategy ‘stating the face-threatening act (FTA) as a general rule rather than addressing the individual directly. Brown and Levinson (1987) explained that “one technique to distance S and H from the specific imposition in the face threatening act is stating the FTA as an example of some general principle, often omitting pronoun. This highlights that S does not intend to intrude but is compelled by the situation” (p. 206). This strategy is used to soften the impact of the statement. Ibn Hasan makes a general statement about the costliness of marriage rather than attributing it to his wife directly. Hence, he has saved the listener’s negative face by not impeding his autonomy and minimizing the potential threat. The speaker has successfully conveyed his message without being impolite and maintains the hearer’s freedom. On the contrary, English utterance falls into bald on record impoliteness strategy. The use of the future tense and the pronoun with the addition of the addressing marker ‘dear’ does not make it a general statement but rather a specific case. The speaker is delivering a direct and straightforward message without using any mitigating markers. Here Ibn Hasan directly addresses his wife and warns her of the potential consequences for the described behaviour. It is a direct warning as it uses words like ‘will cost you dear’ means these are used to target the addressee. Urdu utterance is more general as it uses present tense and no personalized marker.

تم مجھے اُن کی سمدھن بنانا چاہتی ہو! بھلا اُن کی میری نبھے گی؟

Now you want to make me his ‘Samdhan’. How on earth can we be friends?

Both Urdu and English utterances fall in negative politeness, a super-strategy of politeness theory. However, these utterances vary in their sub-strategies such as Urdu utterance falls in ‘Question/hedge’ and English utterance in ‘Be pessimistic’. By showing doubt about the possibility of being friends with the expression ‘how on earth can we be friends, speaker is downplaying the likelihood of having a close friendship by indirectly expressing it. In Urdu phrase, بھلا اُن کی میری نبھے گی؟, the use of بھلا (perhaps) shows uncertainty and suggests that the speaker is not making a direct and strong assertion rather presents it a possibility. Therefore, Urdu utterance shows sign of

uncertainty to soften the request and the English example highlights a sense of doubt and hesitation about the possibility of forming a friendship. An idiomatic expression ‘on earth’ is used to express doubt and disbelief. Brown and Levinson state that “this strategy mitigates FTA to maintain H’s negative face by showing uncertainty about the appropriateness or truthfulness of S’s speech” (1987, p 173). It is evident that both strategies show flexibility and avoid imposing a definitive expectation. At the same time, they also show differences in terms of superficial linguistic features that make them fall into different sub-strategies of negative politeness with similar goals.

In addition to different politeness strategies influenced by linguistic differences, certain utterances show overlapping characteristics in terms of strategies. A few examples have been identified and are discussed in the following section.

لیکن کیا حرج ہے۔ ہزار بار گھر چھوڑ کر واپس آگئے۔ ایک بار اور سہی۔ بہت سے گھروں کے بچے اسی طرح روٹھتے ملتے رہتے ہیں۔

Yalda: But there’s nothing; after all you have left your home a thousand times, only to return. Once more will make no difference. Children in many households behave similarly.

This example contains ‘overstatement’, a sub-strategy of off-record politeness along with ‘sarcasm and mock politeness’, a strategy of impoliteness theory. Use of the phrase ‘a thousand times’ and ‘ہزار بار’ exaggerated the defined phenomena. At the same time, it is a sarcastic remark said to insult and degrade the addressee by using the metaphor of children. Sarcasm involves employing politeness tactics that are clearly insincere, representing surface-level expressions (Culpeper, 1996, p. 356). It implies that it contains criticism or insults implicitly whereas surface realisations remain polite. In the current instance, it suggests that it is a childish act to leave home again and again and put an insult on the hearer’s positive face.

Furthermore, the following two utterances also show two strategies in a single utterance such as they both fall in ‘bald on record impoliteness’ and ‘call H names, a sub-strategy of positive impoliteness. These utterances contain direct and unambiguous face-threatening acts as no attempt is made to reduce or minimize the FTA (Culpeper 1996, p. 356).

مذاق کر رہا تھا۔ یلدہ نے جملہ پورا کیا، حرام زادے کہیں کے، نکل جاؤ میرے گھر سے اور (ا) اب کبھی ادھر کا رخ کیا تو یاد رکھنا، یہ سر تمہاری گردن پر جھول رہا ہوگا۔

Yalda: Bastard! Leave my house at once, and if you ever return, remember that your head will dangle from your neck!

ابن حسن نے بندر کی طرح خوخیا کر کہا۔ (۲)

I hate you, I always hated you, you are a bitch. One day I will kill you.

Ibn Hassan: (snarling like a monkey) Ibn Hasan said, I hate you! I have always hated you. You are a bitch. One day I'll kill you!

In (۱), Yalda orders the listener to leave her house without using any mitigating marker. She also uses the abusive marker 'Bastard!', 'حرام زادے' to insult the addressee and leaves no room for any shared behavior. Moreover, in (۲), Ibn Hasan goes on record by showing hatred towards the addressee and even threatening to kill her. Additionally, he calls the addressee 'bitch', an abusive term, that falls in the sub-strategy of positive impoliteness 'call H names meaning using derogatory nominations'.

The following utterance highlights the presence of two strategies in a single utterance. It also highlights the implicit nature of Urdu language.

یلدہ بولی، کہا ناں تم سے برا اور کون ہوگا۔

Yalda replied: Haven't I asked you before who can be worse than you?

Both instances contain a strategy of off-record politeness named 'rhetorical question'. Additionally, another tactic of off-record named 'presuppose' is also present in the given example. English phrase 'Haven't I asked you *before*' explicitly highlights the use of presupposition. It implies that the word 'before' makes the addressee find out the connection and relevance of the presupposed prior situation. In this case, presupposition lies in the assumption that the addressee has already been known as bad and worse and that it is something according to the speaker's expectations. Urdu utterance does not contain an explicit marker 'before' but it does contain presupposition. Hence, it shows the implicit and short expression of Urdu, where brevity is appreciated and more is conveyed with few words.

While examining politeness and impoliteness, it has been observed that some utterances present politeness traits that do not neatly fit into the proposed politeness strategies by Brown and Levinson (1987). As a result, the researcher has categorized these utterances according to their most suitable strategy based on their typical nature. Bousfield (2008) noted that Leech (1999) highlighted the open-ended nature of Brown

and Levinson's model. Moreover, Bousfield (2008) emphasized the importance of recognizing and implementing some new strategies to depict the happenings in the datasets" (p. 125). Hence this approach (open-endedness) allows for a more flexible understanding of strategies in language. Therefore, a new strategy 'Swearing' has been found in the current story, an extension of politeness model, as it is not included in the given framework of politeness theory by Brown and Levinson (1987). On the contrary, the impoliteness framework contains a strategy named positive impoliteness where swearing is present as one of its sub-strategies, named "using taboo language- swearing, or using abusive or profane language" (Culpeper 1996, p. 358). However, besides negative meaning, swearing also contains a positive connotation with its emphasis on oaths and affirmation. This has been found in the current story and named under the strategy of positive politeness. The use of swearing/ invocatory phrases in the following two examples emphasizes the truthfulness and sincerity of the speaker's statement.

ابن حسن نے یلدہ کی بات کاٹتے ہوئے کہا، جس کی چاہے قسم لے لو، میں نے کسی انگریز عورت سے شادی نہیں کی تھی۔

Ibn Hassan interrupted Yalda with, 'I never married any western woman. You can make me swear by anyone you like. You are the only woman I've ever married.

مولا علی کیلئے - ابا کا ذکر بیچ میں مت لائیے۔

Banno: For the sake of Maula Ali, don't bring father into this!

Therefore, these invocatory phrases or oath-like statements are termed as a positive politeness sub-strategy- an extension, as they are used to exhibit truth and strengthen the shared connection between the hearer and the speaker.

To conclude, politeness and impoliteness strategies are similar to a greater extent. Both texts contain equal frequency however, sub-strategies demonstrate variation in the number of occurrences. Overall, there are three points of consideration. Firstly, impoliteness strategies overlap with various other strategies. Secondly, implicit and encoded markers in Urdu language sustain the politeness categories. And thirdly, new strategy has been added in the given framework of Brown and Levinson. It suggests that new strategies can be added and adopted according to the data sets.

Table 28 *Politeness Strategies in Urdu and English Text of Short Story The Myna of Peacock Garden*

Sr.	Politeness Strategies	Urdu Text (freq)	English Text (freq)
1.	Bald on record Politeness		
a.	Sympathetic Advice/ Suggestion	03	03
b.	Urgent Imperative	01	01
c.	Direct Command	01	01
d.	Speak as if great efficiency is required	02	02
2.	Positive Politeness		
a.	Offer	01	02
b.	Promise	01	01
c.	Use in-group identity markers	10	09
d.	Exaggerate (interest, approval, sympathy with H)	04	04
e.	Include both S and H in the activity	02	02
f.	Intensify interest to H	01	01
g.	Give (or ask reason)	01	01
h.	Request/Plea	-	01
i.	Swearing	03	02
3.	Negative Politeness		

a.	Minimize the imposition	01	01
b.	Question/Hedge	01	02
c.	Be conventionally indirect	02	02
d.	Give Deference	02	02
e.	State the FTA as a general rule	01	01
f.	Go on record as incurring a debt or as not incurring it	01	01
4.	Off-record Politeness		
a.	Use rhetorical question	02	-
b.	Understate	02	02
c.	Be ironic	01	01
	Total	43	42

Table shows politeness strategies in one of the short stories named *The Myna of Peacock Garden* in both Urdu and English texts. Four sub-strategies of bald on record have been examined in both Urdu and English texts. There are two examples of speak as if great efficiency is required, whereas three examples of sympathetic advice/suggestion in both Urdu and English texts. Moreover, both texts contain one example of urgent imperative and direct command. Concerning positive politeness, nine strategies have been found. Using in-group identity markers contains a higher frequency as it appears ten times in Urdu and nine times in English. Exaggerate occurs four times in both data sets. Including speaker and hearer in the activity and offer is present once in Urdu and twice in English whereas promise, give (or ask) reason, and intensify interest to H appear once in both texts. Furthermore, swearing appears thrice in Urdu and twice in English. Request/plea is present only in English and absent from Urdu. Looking into the next strategy i.e. negative politeness, six sub-strategies have been found. Be conventionally indirect and give deference appear twice in both English and Urdu texts. Moreover, question/hedge is present twice in English text and once in

Urdu. Minimize the imposition appears once in both data sets. Lastly, go on record as incurring a debt and state the FTA as a general rule appears once in both texts. The last super-strategy off record is present in three different sub-strategies of the story. Rhetorical question is present twice in Urdu and absent from English, on the other hand, understatement is present thrice in both texts of the short story. Be ironic appears once in both texts. As a whole, there are Forty-three examples in Urdu and Forty-two examples in English data.

Table 29 *Impoliteness Strategies in Urdu and English Text of Short Story The Myna of Peacock Garden*

Sr.	Impoliteness Strategies	Urdu Text (freq)	English Text (freq)
1.	Bald on record Impoliteness	03	03
2.	Positive Impoliteness		
a.	Seek disagreement	03	03
3.	Negative Impoliteness		
a.	Condescend, scorn or ridicule- emphasize own power, use diminutives to other (or other's position), be contemptuous, belittle, do not take H seriously	01	01
4.	Off record impoliteness	-	-
5.	Withhold politeness	-	-
6.	Sarcasm or mock politeness	01	01
	Total	08	08

Table shows the frequency of impoliteness strategies in Urdu and English texts. There are three bald-on-record impoliteness strategies present in both texts. These utterances are similar in their application of strategies in Urdu and English datasets. Furthermore, positive impoliteness strategy seek disagreement occurs thrice in both

data sets. To consider negative impoliteness, one sub-strategy has been observed. Condescend, scorn or ridicule appears once in the same utterances of both languages. And lastly, sarcasm or mock politeness has also been observed once in both data sets. Overall, there are eight examples of impoliteness strategies in both Urdu and English texts.

The current story contains utterances that share characteristics of more than one strategy along with variations in strategies of Urdu and English language. The following example presents three strategies of politeness with one being common in both texts. Speak as if great efficiency is required, a sub strategy of bald on record politeness, question/hedge, a sub strategy of negative politeness and rhetorical question, a sub strategy of off record politeness are indicated in the proceeding example. All the examples are set and categorized according to the nuances presented in the politeness model.

اور نواب صاحب چپ ہو کر بیٹھ جائیں گے۔ داروغہ فوراً بولے، کہاں رہتے ہو بھائی۔ اچھا اب جو ہم کہ رہے ہیں، زرا دھیان سے سنو۔ چھوٹے میاں یاد ہیں؟

Darogha Sahib: And do you think that will find him off? Come to your senses, brother! Now listen to me carefully. Do you remember Chotae Mian?

To start with, ‘speak as if great efficiency is required’, a common strategy in both languages, showcases the urgency and the efficiency of the given statement. It highlights that the subject, the speaker is going to discuss, is of great importance and that it holds immediacy to encourage listener to pay close attention. اچھا اب جو ہم کہ رہے۔ this part of Urdu utterance falls in the bald on record strategy, on the contrary, English utterance holds two clauses in it as ‘Come to your senses, brother! Now listen to me carefully’. ‘Come to your senses’ highlights the directness and urgency to concentrate and refocus on what is being said. The addition of the inclusive marker ‘brother’ makes it a strategy of bald on record politeness and not impoliteness. However, Urdu utterance کہاں رہتے ہو بھائی۔ goes off record in realizing the listener to show mental presence. Here, rhetorical question, a sub strategy of off record politeness, is used to make listener more attentive and focused rather than directly stating it. Besides, the starting part of Urdu utterance نواب صاحب چپ ہو کر بیٹھ جائیں گے also implies an indirect message to highlight that the matter under discussion will not make Nawab sit quietly. Here, an implied rhetorical question is present as the

listener also knows that this serious matter will not stop Nawab Sahib from taking any decision unfavorable to the listener. Hence, Urdu utterance contains two strategies i.e. bald on record 'speak as if great efficiency is required' and off record 'rhetorical question'. On the contrary, English instance contains negative politeness along with bald-on-record politeness. The starting clause 'And do you think that will find him off?' contains a sub-strategy of negative politeness named 'Question/Hedge'. Hedges play a crucial role in meeting the hearer's needs. Additionally, "the strategy states against assuming H's capability or willingness to perform certain action" (Brown and Levinson, 1987, p. 146) It implies that the speaker respects the hearer's negative face by minimizing the truthfulness of any assertion. By framing the statement as a question, the speaker softens the directness and imposition by asking the listener's opinion on the given thought. The phrase 'do you think' implies that the speaker is concerned about addressee's opinion and that he is not outright prompting his position. There is a difference in the Urdu and English instance. In Urdu utterance, speaker goes off record in stating his opinion whereas English utterance highlights speaker's indirect question to seek addressee's opinion.

Moreover, there is another instance that shows a shift in the conversational tone and ultimately results in two different strategies in the same utterance. For example:

پہاڑی مینا پالی بے توشیدی صاحب، پنجرہ بھی ویسا رکھنا تھا۔ اس نے کہا خیر آپ کی خوشی

Shopkeeper: If you're going to keep a hill myna then you should buy a grand cage, he commented, 'Anyway that's your business'

Here, the first clause contains a suggestion by the shopkeeper that falls into the bald-on-record politeness strategy whereas the latter statement falls in the negative politeness strategy named 'minimize the imposition'. The shopkeeper asserts his opinion and suggests the listener buy a grand cage and perhaps realizes later where he switches his tone. The latter part of the utterance highlights that shopkeeper respects the other person's privacy and capacity and leaves it to the buyer whether to buy a grand cage or not. This act of the speaker minimizes the imposition and respects the autonomy of the hearer. Furthermore, the following utterance show variation in politeness strategy of English and Urdu texts. It has been examined that when a same text is observed in two different languages, it undergoes a transformation where some linguistic markers

or cues are diminished beyond affecting meaning, prompting it to adopt a different strategy.

مینشی صاحب-ارے بندہ خدا، کیوں پہیلیاں بچھوارے ہو؟ کچھ کھل کر نہیں کہو گے؟

Munshi Sahib: Stop speaking in riddles and tell me plainly what you want.

Urdu utterance shows indirect communication i.e. ‘be conventionally indirect’ where the speaker, considers the listener’s privacy, and avoids intruding too much. That is why, munshi sahib shows concern by indirectly asking questions but not interfering directly. On the contrary, English utterance falls into ‘offer’, a sub-strategy of bald-on-record politeness, where munshi directly asserts and asks the addressee what he desires and wants. Brown and Levinson (1987) state that “bald on record imperatives include offers as in English ‘Do not bother/worry, I will clean it up, and ‘Leave it to me” (p. 100) It implies an offer in terms of support whether be it emotional or financial. Similarly, English utterance is a direct imperative where face redress is in the hearer’s favor. Hence, English utterance becomes more direct and assertive, unlike Urdu.

As discussed earlier in various stories, politeness and impoliteness strategies overlap as well. There is no hard rule to consider only single strategy in each utterance. It is noted by Bousfield (2008) that the main focus of Brown and Levinson (1987) research was to deduce politeness strategies and their realizations rather than specifically exploring the simultaneous occurrence of these strategies in any interaction. This implies that they never asserted that these strategies could not be combined in a single utterance. Moreover, “Culpeper (1996) emphasized exploring single strategies for the purpose of explanation and discussion, not as an insistence” (Bousfield, 2008, p.155). It suggests that more strategies can occur in single utterances, without a strict insistence on concentrating solely on one strategy by the proponent. Some instances in the current story have been observed that fall in more than one strategy. Consider the following:

ارے بھائی، کیوں پریشان ہوتے ہو؟ داروغہ نے کہا، آخر میں ہم کس دن کیلئے ہیں۔

Darogha: Don’t distress yourself, brother. What are friends for?

The given instance contains three sub-strategies of positive politeness named ‘intensifying interest to H, offering, and using inclusive markers,’ proposed by Brown and Levinson (1987). The statement in both texts i.e. ‘کیوں پریشان ہوتے ہو؟’ and ‘Don’t distress yourself’ intensify interest in the hearer’s needs and shows genuine concern and

interest in the well-being of the listener. In addition, it also shows that Darogha is offering support, shared purpose, and assistance to the listener and making him realize that he should not worry. This is one of the positive politeness strategies known as 'offer'. This strategy states that "S is highly concerned about hearer's needs and that S does every possible effort to help hearer obtain it (Brown and Levinson, 1987, p. 125). Furthermore, the use of 'brother' and 'ارے بھائی' adds a friendly and supportive communicative atmosphere and falls under strategy of 'use inclusive identity markers'. In addition, Urdu utterance uses ہم (an inclusive marker), and English instance uses 'friend' (address form) to show a shared goal. Hence, three sub-strategies of positive politeness have been present in one utterance.

اماں جاؤ، میر صاحب، داروغہ منہ بنا کر بولے۔ کیا مٹھیوں کی سی باتیں کر رہے ہیں۔

Come off it, Mir Saheb. You sound like a parrot, said the warden, grimacing.

It contains 'seek disagreement', a strategy of positive impoliteness characterized by Culpeper along with 'sarcasm or mock politeness', another impoliteness strategy. The given utterance shows disagreement with the phrase 'Come off it' which is an idiomatic expression that shows disapproval and rejection of something that seems untrue. Urdu expression 'اماں جاؤ' is a personal expression of the warden to reject Mir's implausible statement. In this context, warden shows disagreement with what Mir Sahib has said. Moreover, the expression کیا مٹھیوں کی سی باتیں کر رہے ہیں 'you sound like a parrot' adds a mocking element and implies that Mir Sahib is repeating something without much thought. Bousfield noted Culpeper (1996) views that "there is a considerable overlap with the sarcasm strategy" (2008, p, 107). It suggests that sarcasm has more chances to occur with other tactics. In the current instance, the overall tone is mocking as the warden shows disagreement sarcastically.

The following utterance also contains two politeness strategies named negative politeness and off-record politeness.

فقیروں سے بھی بدتر ہوں۔ آپ چاہیں تو خانہ خرابی سے بچ جائیں۔

Kalae Khan: I am in a state worse than a beggar's, but if you so please you can save me from destruction.

Here Kalae Khan understates his condition by calling him even worse than a beggar. Understatement involves representing something less significant than it actually is. The severity of situation is conveyed indirectly by calling it ‘worse than a beggar’. Kalae Khan downplays his situation to put his request politely as he seeks help from the addressee. Moreover, he says that ‘if you so please’ or ‘آپ چاہیں تو’ which shows that he is giving the listener an option to decide whether to help or not. Brown and Levinson state that “If clauses in English are highly effective means to reduce imposition such as, close the window if you want/ if you can/if I want you to do” (1987, p. 162). Therefore, negative politeness strategy ‘hedge/question’ respects the other person’s autonomy and freedom for certain actions. As in this case, Kalae Khan minimizes the imposition by using polite and conditional markers.

Following section will highlight some of the strategies that are not present in the proposed politeness model by Brown and Levinson 1987. These strategies are named and categorized by the researcher in the extension model of politeness as mentioned in previous story.

Moreover, the following instance shows variation in the application of the politeness strategy when considering Urdu and English texts.

کالے خان - داروغہ صاحب آپ کو قسم ہے، سچ سچ بتائیے، وہاں کیا کیا ہوا تھا؟

Darogha Sahib, I beg you, tell me what happened there.

The Urdu utterance exhibits invocatory phrases such as oath-like statements to get assurance. The phrase سچ سچ بتائیے، سچ سچ ہے، آپ کو قسم ہے is used to build trust between Darogha and Kalae Khan. This oath-like statement adds more intensity to the Urdu utterance whereas in English it falls in the strategy of ‘request/plea’. In English, the phrase ‘I beg you’ shows politeness as it highlights Kalae Khan sincerity and appeal in making the statement. It also shows the concern on the part of speaker to have shared goals. Urdu statement stresses the addressee’s responsibility by demanding a promising response whereas in English speaker humbly requests the desired response. While both fall into positive politeness strategy, their sub-strategies vary- one asks for the addressee’s obligation while the other respectfully seeks the desired response through a plea. These strategies are named as ‘request/plea for English and ‘swearing’ for Urdu utterance. Swearing has been observed in the following two utterances of English and Urdu texts.

میں نے اسے کچھ نہیں پڑھایا، داروغہ صاحب قسم سے۔

Kalae Khan: I didn't teach her anything, I swear.

کالے خان ولد یوسف خان، کلام پاک کی قسم کھاؤ، کسی کو نہیں بتاؤ گے کہ مینا تم نے کتنے میں بیچی، پنجرے کے پیسے البتہ بتا دینا۔

Man: Kalae Khan, son of Yusuf Khan, swear by the Quran that you will not tell anyone how much you sold the myna for.

The above two examples are a part of a newly formed strategy as they explicitly show invocatory markers in both languages.

The story also highlights the implicit nature of Urdu language as some of the utterances do not explicitly contain politeness markers or cues but convey the desired message with limited linguistic expression. Brown and Levinson (1987) specifically said about hedges that "certain languages embed hedges within linguistic structure, often comprising frequently used words in a language. However, these words are commonly excluded from dictionaries and receive minimal theoretical attention (p. 146). Besides hedges, it is also true of other markers in the Urdu language, as the majority of linguistic structures in Urdu may not be considered theoretically recognized. Consider the following examples:

ہمارے شہر میں بھی کیسا کیسا کاریگر پڑا ہے داروغہ صاحب، میں نے کہا۔

Kalae Khan: What wonderful craftsman we have in our city, Darogha sahib, I remarked

Both languages show a similar positive politeness strategy named 'Exaggerate'. In English, use of adjective 'Wonderful' emphasizes the positive value of craftsmen to show approval and interest in the given subject. This adjective conveys high level of admiration and positive shared feeling. This is done by the Kaale Khan to create positive and friendly environment in the conversation. In Urdu, the use of کیسا کیسا implies that craftsman possess a variety of wonderful qualities, and admires the nature of their skills. Though explicitly, it lacks any specific adjective to describe their attributes, still it conveys the desired message by the given linguistic term. The phrase "کیسا کیسا" is language-specific, and when translated into English, it is clarified using the adjective "wonderful" to convey its meaning effectively to the target audience. One of the main principles of pragmatic equivalence i.e. 'coherence of the text' has been preserved (Baker, 1992). Another instance also shows similar finding where missing

inclusive markers do not change the category of strategy. The following example falls in the positive politeness sub-strategies ‘inclusion of both S and H in the activity’ and ‘using inclusive markers’ proposed by Brown and Levinson (1987).

پھر مجھ سے کہا، چلو بھائی، قفس کے لئے چمن چھوڑو۔

Darogha: Let’s go, brother. They are bringing the cage; we’ve got to leave the garden.

In English, the use of ‘*Let’s go brother*’ and the phrase ‘*we’ve got to leave the garden*’ exclusively include both speaker and hearer in the activity of leaving the garden by using the inclusive markers. Both utterances, i.e. English and Urdu, meet the typical criteria of the given strategy. In the Urdu statement, although there is no exclusive like ‘we’, the use of ‘چلو بھائی’ still conveys a sense of shared involvement in the activity. Sometimes, it becomes more challenging to determine the category due to the implicit nature of Urdu language. In addition, another positive politeness strategy ‘using in-group identity markers’ (Brown and Levinson, 1987, p. 107) is also indicated by address forms such as ‘brother’ and ‘بھائی’.

Some lexis carries cultural nuances to reflect underlying contextual meaning. Here is one specific example that shows figurative connotation and is comprehended only in the specific cultural context.

ارے میاں کالے خان، تم تو قیامت نکلے۔

Darogha: Brother Kalae Khan, you are quite a genius, do you know?

Here the use of the word ‘قیامت’ carries an underlying connotation of being extraordinary and exceptional in certain skills or even a genius. Here, this connotation is specified in Pakistani culture where people associate a person with this word to compliment his/her skills. The same is the case here, Darogha is complimenting Kalae Khan to show respect and admiration to the Kalae Khan’s hidden skills. Using ‘قیامت’ to praise Kale Khan indirectly is a culturally nuanced manner. Exaggerate, showing interest and approval towards H, one of the positive politeness strategies, is used in both languages (Brown and Levinson, 1987, p. 104). This is achieved through exaggerated tone, stress or intensifying modifiers. Furthermore, Baker states that context of each utterance influences the range of implied meanings therefore consider both linguistic and cultural context to avoid misinterpretations (1992). Additionally, retention of original strategy is also due to adequate translation of Urdu expression and results in

successful communication of culturally specific meaning. As a consequence, each text employs the same strategy.

Lastly, another difference due to linguistic nuances of each language has been found. Consider the following example.

ارے بھائی، ارے بھائی، کیوں گنہگار کرتے ہو، کام بنانے والا اللہ ہے لو بس اب تم اپنا گھر
سدھارو۔

Munshi Sahib: That's enough, that's enough! It is God alone who grants success. I'd be a sinner to accept gratitude which is due only to Him. Now go home.

This instance contains a sub-strategy of negative politeness 'Go on record as incurring a debt, or as not indebting it'. Brown and Levinson (1987) state that "S can redress face threatening act by exclusively marking his indebtedness to H, or by refusing any indebtedness of H" (p. 210). The speaker, in the current case, disclaims the indebtedness of the Hearer. The message is conveyed successfully as both languages show that speaker is downplaying his role and is not accepting gratitude which is directed to him by attributing it to God. This strategy is similar in both languages however nuances differ due to intrinsic nature of each language. Urdu utterance shows more informal and colloquial language, by using the phrases 'ارے بھائی، ارے بھائی' and 'کیوں گنہگار کرتے ہو'. These expressions add emotional tone to the message where Munshi sahib implies that accepting gratitude would be a sin. On the other hand, English utterance highlights more formal and straightforward expression where humility is expressed by maintaining a level of formality and indirectness by using phrases 'That's enough, that's enough' and 'I'd be a sinner to accept gratitude'. It is an indirect expression that is considered polite in English. Therefore, Urdu expression differs from English in terms of linguistic nuances, with Urdu being more informal and emotional and English with a more formal and indirect tone. English utterance contains another negative politeness strategy named 'Be conventionally indirect' whereas Urdu utterance bears a direct question along with inclusive markers, a sub-strategy of positive politeness. The rhetorical expression 'کیوں گنہگار کرتے ہو' shows an emotional tone and a sense of connection embedded in Pakistani culture. Therefore, besides the main negative politeness strategy, two other strategies within the main strategy are also present.

Hence, the story has shown multiple elements in the application of politeness and impoliteness strategies. Some instances highlight the overlapping characteristics of strategies however some instances show two or more strategies in a single utterance. Moreover, two new positive politeness strategies have been highlighted. Lastly, there are instances where strategy remains same while intensity or structure of expression changes.

Table 30 *Politeness Strategies in Urdu and English Text of Short Story Dead Letter*

Sr.	Politeness Strategies	Urdu Text (freq)	English Text (freq)
1.	Bald on record Politeness		-
a.	Offer	02	02
b.	Invitation	01	01
2.	Positive Politeness		
a.	Intensify interest to H	01	01
b.	Notice, attend to H.	01	01
c.	Avoid disagreement	01	01
3.	Negative Politeness		
a.	Minimize the imposition	01	01
4.	Off-record Politeness		
a.	Presuppose	01	01
b.	Understate	01	01
	Total	09	09

The table shows a comparative analysis of politeness in the short story named *Dead Letter* in both English and Urdu languages. All four politeness strategies along with equal frequency have been observed in the story. Two bald on record strategies i.e.

invitation and offer are present. Offer appears twice whereas invitation is present once in both texts. Furthermore, three positive politeness sub-strategies named intensify interest to H, avoid disagreement, and notice, attend to H are present. All three appear once in both source and target texts. Moreover, the negative politeness strategy named minimize the imposition has one instance in both texts. Lastly, off-record politeness sub strategies presuppose and understate both appear once in the texts. So, politeness is present in nine utterances of each text.

Table 31 *Impoliteness Strategies in Urdu and English Text of Short Story Dead Letter*

Sr.	Impoliteness Strategies	Urdu Text (freq)	English Text (freq)
1.	Bald on record Impoliteness	-	-
2.	Positive Impoliteness	-	-
3.	Negative Impoliteness		
a.	Condescend, scorn or ridicule	01	01
4.	Off record impoliteness	-	-
5.	Withhold politeness	-	-
6.	Sarcasm or mock politeness	-	-
	Total	01	01

The table shows only one impolite strategy 'negative impoliteness' which falls in the sub-strategy named 'condescend, scorn or ridicule'. It appears once in both Urdu and English texts. However, no other impoliteness strategy has been found in the current story, resulting in an almost empty table.

The texts show similarity in the manifestation of politeness and impoliteness strategies in both English and Urdu data. Hence, all strategies align equally within both languages, leaving no distinctive traits.

Table 32 Politeness Strategies in Urdu and English Text of Short Story *The Cart*

Sr.	Politeness Strategies	Urdu Text (freq)	English Text (freq)
1.	Bald on record Politeness		
a.	Urgent Imperative	01	01
b.	Speak as if great efficiency is required	01	-
2.	Positive Politeness		
a.	Use in-group identity markers	01	01
b.	Notice, attend to H.	04	04
c.	Seek Agreement	01	01
3.	Negative Politeness		
a.	Question/hedge	-	01
b.	Be conventionally indirect	01	01
c.	Minimize the imposition	01	01
d.	Hedge	01	01
4.	Off-record Politeness	-	-
	Total	11	11

The table shows comparison of politeness analysis in the short story named *The Cart* in Urdu and English datasets. Three politeness strategies have been observed throughout the story. Urgent Imperative, a sub-strategy of bald-on-record politeness appears once in both texts. Speak as if great efficiency is required is present in Urdu only. Furthermore, two positive politeness sub-strategies namely using inclusive markers and noticing or attending H are present. The former appears once, whereas the latter is present four times in both texts. Last, positive politeness strategy i.e. seek

agreement appears once in both texts. Moreover, the negative politeness strategy is present in four strategies. Be conventionally indirect, minimizing the imposition, and hedge appear once in both texts. Off record does not appear in any utterance. So, politeness is present in eleven utterances in Urdu and English data.

Table 33 *Impoliteness Strategies in Urdu and English Text of Short Story The Cart*

Sr.	Impoliteness Strategies	Urdu Text (freq)	English Text (freq)
1.	Bald on record Impoliteness	-	-
2.	Positive Impoliteness	-	-
3.	Negative Impoliteness	-	-
4.	Off record impoliteness	-	-
5.	Withhold politeness	-	-
6.	Sarcasm or mock politeness	-	-

The table is designed to document impoliteness strategies within Urdu and English texts of the provided story. However, no impoliteness strategies have been found in the specific case, resulting in an empty table.

To sum up the analysis of both tables, i.e. politeness and impoliteness strategies, it has been investigated that only politeness tactics are present in the whole story. The overall frequency is similar in both texts besides one exception. There is one strategy of negative politeness ‘Question/hedge which is present only in English text and absent from Urdu text which then falls into another strategy. Consider the following:

کہاں سے آئے ہیں؟ مجھے صاف صاف بتاؤ۔

Narrator: Where? Where did you come from, tell me frankly.

The Urdu utterance is a straightforward question that requires a clear and direct answer. It does not employ any polite marker to make it sound less direct or confrontational. ‘Speak as if great efficiency is required’, a sub-strategy of bald on record is used for an efficient response without unnecessary or ambiguous details in Urdu text. On the contrary, the use of the hedging marker ‘frankly’, makes the question

sound less direct and softens the confrontational tone. It is a polite way of asking a question while acknowledging the addressee's personal space and a desire not to be imposed upon him. In Urdu, صاف صاف is an example of an emphasis marker that is used to emphasize speaker's desire to get a clear and direct answer. Brown and Levinson define that "in this strategy, speaking with great efficiency is really crucial and therefore metaphorical urgency is provided by speaker to emphasize the action" (1987, p. 96). Similarly, an emphasis marker is used here to convey the efficiency of the utterance. However, in English, 'frankly', a performative hedge, is used to soften the message by making it less direct. As said by Brown and Levinson (1987), that "performative hedges play a significant role in meeting and satisfying speaker's desires" (p.146). Therefore, the use of hedge in English language unlike Urdu changes the politeness category and thus make English utterance a part of "question/hedge, a strategy of negative politeness".

There is another example of negative politeness 'hedge' which is found in both Urdu and English texts, though implicit in Urdu text. Hedges are often used to minimize impositions on the addressee. Few examples are given by Brown and Levinson that shows how hedges soften the imposition on the addressee such as "I tell you sincerely, he ran that way" and "Really, he probably ran that way" (1987, p.147). It shows that hedges do not impose instead give addressee a chance to think over the matter. Consider the following example:

ذکیہ: کوئی آندھی آتی ہوگی۔

Zakia: Probably it's the sign of a coming storm

It is quite clear that English utterances contain a hedge of 'probably' that the speaker is showing uncertainty by suggesting the possibility of a storm. It indicates that the speaker is not imposing any definitive statement on the addressee and is being cautious and considerate of the other person's perspective. In the same manner, Urdu utterance contains a word آتی ہوگی (might be), an implicit particle, to convey a sense of probability or uncertainty to maintain the hearer's expectation. Brown and Levinson state that "some languages contain particles which encode such hedges in linguistic structure" (1987, p. 146). It suggests that certain languages (such as Urdu in current context) do not show explicit hedging markers instead contain hedges encoded in particles implicitly. Therefore, both languages serve the same purpose of conveying the

possibility of a storm whilst showing differences in linguistic terms. English marker falls in the hedging category and serves the same purpose when used otherwise whereas Urdu markers do not necessarily perform the same function of probability everywhere. This might be due to implicit nature of Urdu language and its tendency to produce short but well-knit sentences.

Table 34 *Politeness Strategies in Urdu and English Text of Short Story Agni Da*

Sr.	Politeness Strategies	Urdu Text (freq)	English Text (freq)
1.	Bald on record Politeness		
a.	Speaking as if great efficiency is required	01	01
b.	Direct Command	01	01
2.	Positive Politeness		
a.	Presuppose/raise/assert common ground	01	01
b.	Swearing	01	01
c.	Showing Appreciation	01	01
3.	Negative Politeness		
a.	Go on record as incurring a debt or not indebting it	01	01
b.	Minimize the imposition	02	02
c.	Apologize	02	02
d.	Question	01	01
4.	Off-record Politeness		

a.	Overstatement	02	02
b.	Understatement	01	01
c.	Metaphor	01	01
	Total	15	15

Table shows politeness strategies in Urdu and English text in one of the short stories named *Agni Da*. Almost all super-strategies with variation in occurrences of sub-strategies have been examined in the current story. Two sub-strategies of bald on record have been observed in both Urdu and English texts. Direct command and speak as if great efficiency is required appear once in both texts. Regarding positive politeness, three sub strategies have been found. Presuppose/raise/assert common ground, swearing, and showing appreciation all three appear once in both texts. Looking into the next strategy i.e. negative politeness, four sub-strategies have been found in both texts. Go on record as incurring a debt or not indebting it, and question appear once whereas apologize and minimize the imposition appear twice in both texts. The last super-strategy off record is present in three different sub-strategies of texts. Understatement and metaphor appear once in both Urdu and English. On the other hand, overstatement is present twice in both texts of the short story. As a whole, there are total of fifteen examples of politeness strategies in both Urdu and English texts.

Table 35 *Impoliteness Strategies in Urdu and English Text of Short Story Agni Da*

Sr.	Impoliteness Strategies	Urdu Text (freq)	English Text (freq)
1.	Bald on record Impoliteness	02	02
2.	Positive Impoliteness		
3.	Negative Impoliteness	-	-
4.	Off record impoliteness	-	-
5.	Withhold politeness	-	-
6.	Sarcasm or mock politeness	-	-

Total	02	02
-------	----	----

The table shows impoliteness strategies in both English and Urdu texts. It is clear that both texts contain only two occurrences of bald on record impoliteness. No other strategy is present in either of the texts. There are a total of two impolite occurrences present in the whole story. Hence, all utterances of Urdu text and English text fall into similar categories of politeness and impoliteness strategies.

This story highlights another new strategy- an extension of politeness model, besides swearing (discussed in previous stories), which was not originally found in the politeness model by Brown and Levinson (1987). Consider the following instances:

Showing appreciation, a sub strategy of positive politeness

بہگوان تمہیں سکھی رکھے۔ جب تم یہ سمجھ گئے ہو تو آگے کی بات بھی تمہیں آجائے گی۔
سمجھ

Agni da: God bless you. If you have understood me this far, you will understand what I am going to say.

Swearing, a sub-strategy of positive politeness

میں بہگوان کی سوگند اٹھا کر کہتی ہوں۔ یہ سب سچ ہے۔

I swear on God that it is all true.

The reason why they both are considered a sub-strategy of positive politeness is that positive politeness aims to create friendly relationships and rapport between interlocutors. Brown and Levinson state that “redress involves partially fulfilling the desire by conveying that speaker’s own desires are consistent with hearer’s desires and needs” (1987, p. 101). In the first strategy mentioned above, the speaker is using the expression ‘God bless you’ to convey a sense of well-wishing and courtesy. Furthermore, the speaker assumes that the listener understands his stance and will do so in the future as well which is another way of fostering a sense of cooperation. The second instance of positive politeness is ‘swearing’. Here speaker wants to make the addressee believe that whatever he is saying is truth. This further contributes to maintaining good relationships and a sense of trust with each other.

Table 36 *Politeness Strategies in Urdu and English Text of Short Story Specimen Box*

Sr.	Politeness Strategies	Urdu Text (freq)	English Text (freq)
1.	Bald on record Politeness		
a.	Direct Command	02	02
2.	Positive Politeness		
a.	Exaggerate (interest, approval, sympathy with H)	03	03
3.	Negative Politeness	-	-
4.	Off-record Politeness	-	-
	Total	05	05

The above table makes a comparison of politeness strategies in the short story *Specimen Box* in Urdu and English data. Few strategies have been found due to the limited number of utterances present in the story. There are a total of five strategies present in both texts. Bald on record strategy i.e. direct command has been observed twice in both English and Urdu. In positive politeness, ‘exaggeration’ appears thrice in both texts. However, negative and off-record politeness are not present in any of the text.

Table 37 *Impoliteness Strategies in Urdu and English Text of Short Story Specimen Box*

Sr.	Impoliteness Strategies	Urdu Text (freq)	English Text (freq)
1.	Bald on record Impoliteness	01	01
2.	Positive Impoliteness		
a.	Call H names-use derogatory nominations	01	-
c.	Use taboo language	01	01

d. Seek disagreement- select a sensitive topic	01	01
3. Negative Impoliteness	-	-
4. Off record impoliteness	-	-
5. Withhold politeness	-	-
6. Sarcasm or mock politeness	01	01
Total	05	04

The table shows occurrences of impoliteness strategies in the same short story. There are total of five strategies present in which bald on record impoliteness appears once in both data sets. Furthermore, positive impoliteness is present in three different sub-strategies. Use taboo language and seek disagreement is present once in both texts whereas call H names is present only in Urdu text. Negative and off record impoliteness along with withholding politeness are absent from either of the texts. Lastly, sarcasm or mock politeness appears once in both texts.

After analyzing both texts, it is noted that Urdu and English texts contain similar characteristics in the application of politeness and impoliteness strategies. Similar strategies with almost equal occurrences are present except for one change. In Urdu, call H names is present which is missing from English text. This is not due to linguistic differences but may be due to translation laps. Overall, both texts are comparatively similar in showing politeness and impoliteness.

To conclude all stories, the following two tables summarize the whole analysis and present the overall frequency of politeness and impoliteness strategies in Urdu and English texts. Along with main super strategies, the table also presents frequency of each sub-strategy of politeness and impoliteness model. Furthermore, it highlights four columns that indicate the frequency of instances where strategies are retained in similar utterances and also where utterances are changed of both texts along with missing strategies in Urdu and English data. These changed utterances indicate that these instances have changed their original strategy and become a part of a new strategy. Hence these columns elaborate how far politeness and impoliteness are similar/different

in their respective texts. They really assist in knowing that how many utterances retained their original strategy in the same utterances and where do they change by becoming a part of some other strategy. In the column, showing English strategies frequency, some strategies contain higher frequency than Urdu text, particularly for two reasons. Firstly, it has been shifted here from its original strategy due to different characteristics, secondly, it contains a strategy that is totally absent from Urdu text and a similar case with Urdu utterances. Therefore, there are two other columns mentioned to highlight the missing strategies in either of the texts.

Table 38 *Politeness Strategies in Urdu Short stories and their English Translation*

Sr.	Politeness Strategies	Urdu Text (freq)	English text (freq)	Retained utterances	Changed utterances	Missing Urdu Strategies	Missing English strategies
1	Bald on record	48	45	40	11	02	-
a.	Speak as if great efficiency is required	12	11	11	01	-	-
b.	Urgent Imperative	06	07	06	0	01	-
c.	Offers	03	03	03	0	-	-
d.	Invitation	01	01	01	0	-	-
e.	Direct Command	11	09	09	02	-	-
f.	Sympathetic Advice	08	06	05	04	-	-
g.	Warning	01	01	01	-	-	-
h.	Task-oriented	06	07	04	04	01	-

2 Positive	95	93	88	07	02	03
Politeness						
a. Notice, Attend to H (his interest, wants, needs, goods)	07	07	07	-	-	-
b. Exaggerate (interest, approval, sympathy with H)	10	10	10	-	-	-
c. Intensify interest to H	07	07	07	-	-	-
d. Use in-group identity markers	20	18	17	-	01	03
e. Seek Agreement	09	09	09	-	-	-
f. Presuppose/raise/ assert common ground	07	08	07	-	01	-
g. Assert or presuppose, S's knowledge of and concern for H	02	-	-	02	-	-
h. Avoid Disagreement	09	08	08	01	-	-
i. Be optimistic	01	01	01	-	-	-
j. Offer, promise	04	05	04	01	-	-

k. Include both S and H in the activity	05	05	05	-	-	-
l. Give (or ask) reason	06	07	06	01	-	-
m. Joke	01	01	01	-	-	-
n. Swearing	06	05	05	01	-	-
o. Showing appreciation	01	01	01	-	-	-
p. Appeal/Request	-	01	-	01	-	-
3. Negative Politeness	36	40	33	10		
a. Be conventionally indirect	05	07	04	04	-	-
b. Question, hedge	06	08	05	04	-	-
c. Hedge	01	01	01	-	-	-
d. Question	01	01	01	-	-	-
e. Be pessimistic	-	01	-	01	-	-
f. Minimize the imposition	06	06	06	-	-	-
g. State the FTA as a general rule	03	02	02	01	-	-
h. Give deference	05	05	05	-	-	-
i. Apologize	05	05	05	-	-	-

j. Impersonalize S and H. Avoid the use of 'I' and 'You'	01	01	01	-	-	-
k. Go on-record as incurring a debt	03	03	03	-	-	-
4. Off record	51	50	44	08	03	02
a. Give hints	03	02	02	-	-	01
b. Give association clues	01	01	01	-	-	-
c. Presuppose	05	06	05	-	01	-
d. Understate	15	17	15	01	01	-
e. Overstate	09	08	08	01	-	-
f. Be ironic	02	02	02	-	-	-
g. Use metaphor	02	02	02	-	-	-
h. Use Rhetorical questions	11	10	08	04	01	
i. Be incomplete, use ellipsis	01	01	01	-	-	-
j. Overgeneralize	02	01	0	02	-	01
Total number of strategies	230	228	205	36	07	05

The table contains the frequency of politeness strategies by Brown and Levinson (1987) and indicates the strategy in similar and different utterances and missing strategies in Urdu and English texts of short stories. There is a total of two

hundred and thirty occurrences of politeness strategies in Urdu, and two hundred and twenty-eight in English. Among these, two hundred and five utterances retained their strategy in the same utterances whereas thirty-six utterances show strategies in dissimilar utterances. There are seven polite utterances that only appear only in English, and are missing from the Urdu text. Likewise, five politeness utterances are missing from the English text. To start with, Bald on record appears in forty-eight Urdu utterances, forty-five English utterances, forty instances appear in similar utterances, eleven in a different one, and two appear missing from Urdu. Offers, invitation, and warning appears once in similar utterances in both texts. Speak as if great efficiency appears in twelve utterances of Urdu, and eleven of English, both show similarity in eleven utterances and dissimilarity in one utterance. Moreover, the urgent imperative appears six times in Urdu, and seven times in English, six instances are retained in similar utterances whereas one appears missing from Urdu text. The direct command contains eleven Urdu utterances, nine English instances, where nine instances appear in similar utterances, and two in different ones. Sympathetic advice appears in eight Urdu utterances, six English utterances, similar in five utterances of both languages and dissimilar in four instances. Lastly, task-oriented contains six Urdu instances, seven English utterances, similar in four and dissimilar in four with one being absent from Urdu text. Among the four super-strategies, positive politeness contains the highest frequency of about ninety-five utterances in Urdu and ninety-three in English. Almost all of the politeness strategies by Brown and Levinson (1987) are present except for two i.e. 'assume or assert reciprocity and give gifts'. Moreover, there are thirteen original politeness sub-strategies that are present with the addition of three more, contributed by the researcher. The most frequent strategy of positive politeness is the 'use in-group identity markers' which appears twenty times in Urdu and eighteen times in English, seventeen instances are retained in similar utterances whereas two are missing from English and one from Urdu text. Moreover, exaggeration appears ten times, seek agreement nine times, notice, attend to H and intensify interest to H seven times, include both S and H in the activity five times, showing appreciation, be optimistic, and joke once in both source and target texts. No changes or missing strategies appear in any of the mentioned strategies and all retain their strategy in similar utterances of both texts. Avoid disagreement appears nine times in Urdu, and eight times in English. Eight utterances retain their strategy in similar instances whereas one English utterance appears in a different utterance. Furthermore,

Presuppose/raise/assert/common ground contains seven utterances in Urdu, eight in English where one English utterance is missing from the source text Urdu and that is why lose one number/strategy. Assert or presuppose S's knowledge of and concern for H appears twice in Urdu and is absent from English text, resulting in a changed strategy. Offer/ promise appears four times in Urdu, five times in English, four utterances are similar and the fifth English utterance appears in a new utterance. Similarly, give (or ask) reason appears six times in Urdu text, and seven times in English but only six utterances are similar. Lastly, swearing is present in six Urdu utterances, five in English, five being retained in similar utterances and one appearing in a new utterance. One example of 'request plea' is present only in English. In addition, negative politeness appears in thirty-six utterances in Urdu and forty utterances in English. Among them, thirty-three appears in similar utterances and ten appear in a different one. Minimize the imposition contains six utterances, give deference and apologize five, go on-record as incurring a debt three, and Impersonalize S and H, hedge, and question appear once in both Urdu and English texts. All of them retained their original strategy in similar utterances without any missing utterance. Be conventionally indirect appears five times in Urdu, and seven times in English. Moreover, it retains strategy in only four similar utterances and four appear in dissimilar instances. Question/hedge appears six times in Urdu, and eight times in English where five instances fall in similar utterances and four appears in different ones. State the FTA as a general rule appears thrice in Urdu, twice in English, twice in similar utterances, and once in a different utterance. Lastly, 'be pessimistic' appears only in English. The last politeness strategy 'off-record' appears fifty-one times in Urdu and fifty times in English. Forty-four utterances appear in similar instances, eight in different, three are missing from Urdu and two are missing from English text. Give association clues and be incomplete appear once whereas be ironic and use metaphor appear twice in both texts where all of these strategies appear in similar utterances. Give hints appears thrice in Urdu, twice in English, similar in two utterances and missing from English text. Similarly, presuppose appears five times in Urdu, six times in English, similar in five instances and missing one instance from Urdu text. Understate contains highest frequency of seventeen utterances in English, fifteen in Urdu among all off-record strategies. Fifteen strategies appear in similar instances whereas one is absent from Urdu text and another appears in a different one. Overstatement appears in nine utterances of Urdu, eight in English, where eight retains their strategy in similar utterances and one in a different one. Moreover, overgeneralize

is present twice in Urdu and once in English. It appears in two different utterances of English and Urdu and one utterance is missing from English text. Last but not the least, rhetorical question appears in eleven Urdu utterance, ten English utterances, eight appears in similar utterances, four in different ones and one English utterance does not appear in Urdu. It is estimated that 23% strategies show variation in their manifestations in two distinct languages. Therefore, these retained/changed/missing strategies highlight the categorical shift of politeness strategies in two different languages with the same text.

Table 39 *Impoliteness Strategies in Urdu Short Stories and English Translation*

Sr.	Impoliteness Strategies	Urdu Text (freq)	English Text (freq)	Utterance retained	Utterance changed	Missing Urdu Strategies	Missing English Strategies
1.	Bald on record Impoliteness	38	40	38	2	-	-
2.	Positive Impoliteness	72	71	69	04	-	01
a.	Ignore, snub, fail to attend to H's interests, wants, needs, goods, etc.	01	01	01	-	-	-
b.	Exclude the other from activity	01	-	-	01	-	-

c.	Disassociate from the other. Deny common ground, or association	02	02	02	-	-	-
d.	Be disinterested , unconcerned , unsympathet ic	06	06	06	-	-	-
e.	Use inappropriat e identity markers	03	03	03	-	-	-
f.	Use obscure or secretive language						
g.	Seek disagreemen t- sensitive topic or just disagree outright	07	08	07	01	-	-
h.	Use taboo language – swear, be abusive,	01	02	01	01	-	-

	express						
	strong views						
	opposed to						
	H's						
i.	Call H	51	49	49	01	-	01
	names- use						
	derogatory						
	nominations						
5.	Negative	25	28	24	04	01	-
	Impolitenes						
	s						
a.	Frighten-	02	03	02	01	-	-
	instill a						
	belief that						
	action						
	detrimental						
	to the other						
	will occur						
b.	Condescend,	13	14	12	03	-	-
	scorn or						
	ridicule-						
	emphasize						
	own power,						
	use						
	diminutives						
	to other (or						
	other's						
	position), be						
	contemptuo						
	us, belittle,						

	do not take H seriously						
c.	Invalidate the other's space- literally (positioning closer than relationship permits) or metaphorica lly (ask for intimate information given the relationship)	02	02	02	-	-	-
d.	Explicitly associate H with negative aspect- personalize, use pronouns 'I' and 'You'.	06	07	06	-	01	-
e.	Hinder- physically (block passage), conversation ally (deny	02	02	02	-	-	-

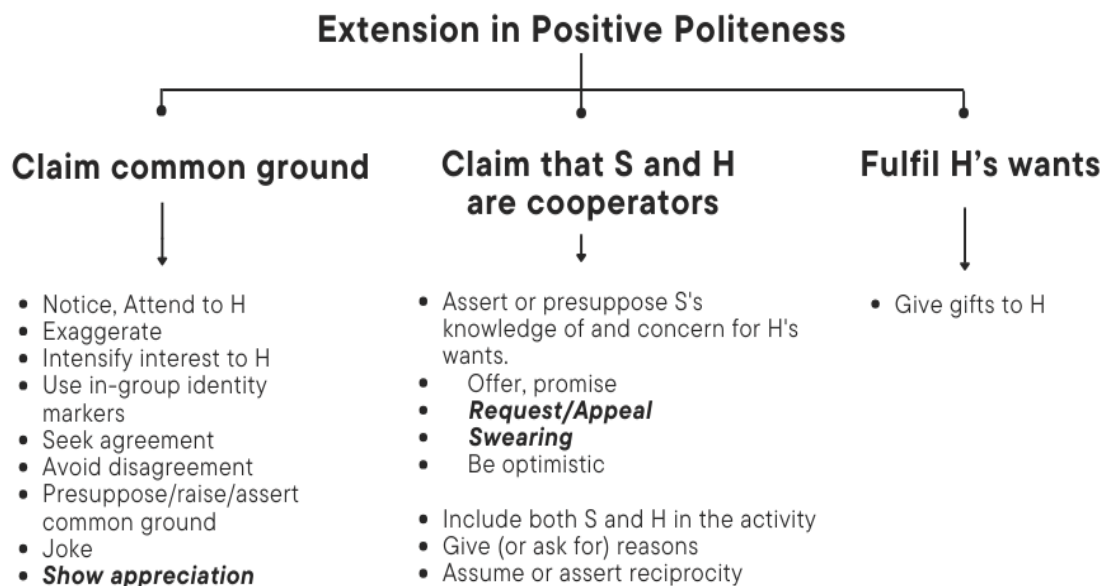
	turn, interrupt)						
6.	Off record impoliteness	05	03	03	-	-	02
7.	Withhold politeness	01	01	01	-	-	-
8.	Sarcasm or mock politeness	19	19	19	-	-	-
	Total	160	162	154	10	01	03

The table shows the overall frequency of impoliteness strategies by Culpeper (1996) and indicates the occurrence of strategies in similar and different utterances along with the missing strategies in Urdu and English data of short stories. There are a total of one hundred and sixty utterances in Urdu and one hundred and sixty-two occurrences in English of impoliteness. One hundred and fifty-four utterances retain the strategies in similar instances of both languages whereas ten instances show differences. Moreover, three instances are missing from English, and one utterance from Urdu text which results in losing a number of strategies. To begin with, the first strategy of impoliteness is bald on-record strategy which appears thirty-eight times in Urdu and forty times in English. thirty-eight utterances appear in similar instances of both texts whereas changes are observed in two. Positive impoliteness contains the highest frequency of about seventy-two utterances in Urdu and seventy-one in English among all impoliteness strategies. Sixty-nine instances retain their strategies in similar utterances with only a difference of four and one being absent from English. The highest among all sub-strategies of positive impoliteness is ‘Call H names’ which appears fifty-one times in Urdu, forty-nine times in English, where forty-nine instances retain it in similar utterances and one is changed and another is absent from English story. Be disinterested, unconcerned and unsympathetic appears six times, use inappropriate identity markers is present three times, disassociate from others and use taboo language occur one time in Urdu and two times in English with one being changed, and ignore,

snub the other appears one time in both texts without any change or missing utterance. Seek disagreement occurs seven times in Urdu, and eight times in English, with seven being similar in both texts whereas one English utterance appears in a different instance. Furthermore, negative impoliteness appears in twenty-five Urdu instances and twenty-eight English utterances. Twenty-four utterances appear in similar instances whereas four in different utterances with one being absent from Urdu text. Condescend, scorn or ridicule appears in thirteen Urdu utterances, fourteen English instances where twelve contain this strategy in similar instances and three in different ones. Invade the other's space and Hinder- physically and conversationally appear twice in both texts without having any change or missing strategy. Frighten appears twice in Urdu, thrice in English, where two instances contain similar utterances and one in a different one. Lastly, explicitly associate H with a negative aspect-personalize appears six times in Urdu, seven times in English, with six being similar in both texts and one appears missing from the Urdu text. Furthermore, off-record impoliteness appears in five Urdu utterances, three English instances, where three being similar in both texts and two appears missing from English translation. Withhold politeness contains the minimum number as it appears only once in both texts. Lastly, sarcasm or mock politeness contains equal occurrences i.e. nineteen in each language. Hence, it is measured that 9% impoliteness strategies show variation through the analysis of all stories in Urdu and English texts, suggesting the fact that strategies undergo changes when interact in two different languages.

Figure 2

Positive Politeness- an Extension



The extension to the model of politeness builds on Brown and Levinson's (1987) framework by introducing three additional positive politeness strategies: swearing, request/appeal, and giving appreciation. These strategies expand the scope of positive politeness, addressing gaps in the original model by considering more dynamic and context-specific ways individuals establish solidarity, manage relationships, and minimize social distance. Swearing serves as a positive politeness strategy in specific contexts. It signals closeness, shared understanding, or group membership, fostering solidarity among interlocutors. Request/Appeal emphasizes humility and vulnerability, allowing the speaker to appeal to the listener's empathy and cooperation. By framing requests as pleas, speakers strengthen relational bonds and show respect for the listener's autonomy. Expressing gratitude or appreciation is another key addition. It reinforces positive relationships by acknowledging the listener's contributions, efforts, or qualities, thereby fostering goodwill and mutual respect.

This extension to the model of politeness represents a significant contribution made in this study. By incorporating swearing, request/plea, and giving appreciation as additional positive politeness strategies, the research broadens the applicability of Brown and Levinson's (1987) framework. These newly added strategies address contemporary communicative practices and provide a more comprehensive understanding of how individuals maintain and strengthen social bonds in diverse contexts. This contribution enhances the theoretical model by making it more adaptable

to diverse interactions and cultural settings, offering fresh insights into the dynamic and evolving nature of politeness in interaction.

CHAPTER 5

FINDINGS AND CONCLUSION

5.1 Findings

The following section discusses some of the main findings of the current research.

1. One of the major findings is that politeness strategies contain the highest frequency in both English and Urdu texts than impoliteness strategies. It is noted that occurrences of politeness strategies in both texts appear quite similar as there are two hundred and thirty Urdu and two hundred and twenty-eight English instances present. Moreover, impoliteness strategies contain an English frequency of about one hundred and sixty-two with Urdu being present in one hundred and sixty instances. Although their occurrences on a superficial level are quite similar however, when one looks into the super strategies or their sub-strategies, especially in politeness, a major difference has been observed.
2. As in this study, Brown and Levinson's model has been employed in order to explore the use of politeness strategies in the context of short stories present in two languages. They have mentioned four super-strategies of politeness with several sub-strategies of each super strategy (Brown and Levinson, 1987, 96-200). Though both texts contain politeness strategies of almost an equal number, however, some differences have been observed in their application of strategies. Most of the strategies of the Urdu text change their categories when observed in English language. This has been done on two major levels such as at times super strategies of politeness shuffle and at other times sub-strategies show variances. To exemplify one, a bald on-record politeness strategy in Urdu utterance of the short story 'Chess Players' falls in off-record politeness in English utterance because of the use of idiomatic expression in Urdu (see analysis section). Similarly, at another point in the story, positive politeness has been observed where the main strategy i.e. positive politeness remains similar whereas utterances show different sub-strategies of the super strategy. Urdu utterance falls in a politeness strategy 'Asserting or presupposing speaker's knowledge of and concern for hearer's wants' and English instance becomes an example of 'give (or ask) reasons'. Furthermore, it has been noticed that this above pattern, though occurs frequently, is not strictly followed. There are some other patterns or combinations as well such as super strategy in one

language becoming a sub-strategy of different politeness strategy in another, the occurrence of sub-strategies of the same super strategy, and even sub-strategies of different super strategy. These variations in strategies highlight that language differences impact politeness of a same text. In addition, both languages also carry implicit meanings in terms of tone, stress, linguistic specifications and context. Therefore, these linguistic and contextual patterns hold significance as they result in the changing category of strategies.

3. Although there are not much differences found in the frequency of politeness strategies of both data sets, where there is difference that is be due to some particular reasons. For instance, Urdu text contains many of the expressions that are omitted from the English text due to the process of translation. This results in an addition of strategy in the Urdu utterance and adds a number to the frequency. Idioms and proverbs from the Urdu language are not translated and are omitted more often, which results in losing one strategy (especially off-record) in the English text. Furthermore, idioms are translated into simple English expressions, not containing idiomatic essence, that is why results in losing their original strategy. On the contrary, there are some strategies only present in the English data text and are absent from Urdu. For instance, rhetorical question is frequently used off-record strategy in English, though present in Urdu as well, but sometimes it is omitted from Urdu text due to its brevity and short expression. Likewise, the presence of tag questions in English text makes it fall in one of positive politeness strategies i.e. assert, presuppose, raise common ground' (Brown and Levinson, 1987, p. 117) whereas the absence of tag questions in Urdu makes it a simple assertion and does not categorize it in any strategy. Here again, the difference arises in the frequency of both data sets.
4. It has been observed that the Urdu text contains more informal expressions with the addition of inclusive markers such as 'بیہائی' and 'یار'. Due to these markers, strategies often overlap leading to an overall increase in frequency. These address forms are part of a positive politeness strategy named 'using in-group identity markers' (Brown and Levinson, 1987, p. 107) Absence of these markers in English text often leads to a different strategy than the original as the overall tone and intensity of the speech changes and thus results in the omission or variation of strategy. As noticed in the analysis, such cases often result in the absence of strategy in any of the politeness categories.

5. Another finding highlights the overlapping characteristics of strategies, whether it be politeness or impoliteness, in both data sets. Some utterances share more than one strategy due to the inclusion of shared traits of strategies. For example, ‘including both S and H in the activity’ overlaps with ‘utilizing in-group identity markers’ (Brown and Levinson, 1987, p. 102), and ‘using derogatory nominations often overlaps with ‘bald on record impoliteness’ (Culpeper, 1996, pp. 356-357). This has been found throughout the analysis and specifically observed in impoliteness strategies named “Bald on record impoliteness, Call H names/using derogatory nominations and Sarcasm and mock politeness” (Culpeper, 1996). It is noted by Mirhosseini et al. (2017) that “Culpeper’s model strength lies in the blurred and fuzzy boundaries between impoliteness strategies” (p. 235). It means there is no clear distinction between strategies that seem to overlap. That is why, in the data analysis section, it is mentioned that an utterance could be interpreted through various impoliteness strategies. There are very few cases of politeness strategies where overlapping is observed. Besides this observation, there is another major finding where part of an utterance exhibits multiple strategies. For example, an utterance contains a rhetorical question and a proverb side by side, which makes up two strategies of off-record politeness. It is different from overlapping features where the whole utterance falls in more than one strategy whereas, in this phenomenon, multiple strategies are present within an utterance. Most of the time, these strategies are sub-strategies of super-strategies, sharing common features, but different categories. At other times, they contain different super-strategies side by side due to the shift in tone and mood of utterance. Consequently, it has been observed that they also show variation within the same utterance when translated. It implies that there are cases observed that one strategy remains similar whereas the other one changes or both show differences or similarities.
6. Another important point of discussion is that most often impoliteness strategies sustain their original strategies of the Urdu language into English language. Almost an equal percentage of impoliteness strategies have been observed where very few strategies change their original category. Moreover, these variations have been found in the sub-strategies of the main output impoliteness strategies. It means differences are not observed on a broader level i.e. variation of main strategies, instead minor changes result in the variation of sub-strategies. On the contrary, politeness strategies change on both levels; super-strategic and sub-strategic. This is due to intricate and detailed distinctions in the realization of the politeness model (Brown and Levinson, 1987).

7. As the current study considers two data sets; Urdu and English texts of short stories to present similarities and differences in politeness and impoliteness strategies. Brown and Levinson (1987) proposed the realization of politeness strategies in three different languages including English as one of the major communicative mediums (p. 96). Moreover, Culpeper's impoliteness analysis is also based on the English expressions (1996). Both models present their typical/sample instances in English which somehow make it easier to take English for analysis purpose as all the nitty gritty of language is synthesized by the proponents. The point of discussion is that the Urdu language also contains politeness and impoliteness strategies as it is said about the politeness model by Brown and Levinson that "our politeness theory offers a descriptive and explanatory framework to generalize about dominant ethos. It suggests that strategies, along with their abstract manifestations, could potentially be accessible to individuals in any culture" (1987, pp 243-244). In addition, it is known that Urdu and English languages bear many linguistic differences which is why distinctions are observed on the level of politeness and impoliteness when an Urdu text is translated into English. This is true that politeness is present in the Urdu language however with respect to some linguistic specifications. Urdu, due to its implicit nature, does not present politeness on a superficial level. It contains some underlying markers and structures that hold politeness in them. In this study, the implicit nature of Urdu politeness is noticed in some strategies. Off-record sub-strategies named 'understate' and 'presuppose' are identified through some explicit indicators in English whereas Urdu instances do not explicitly contain any of the prescribed markers but still sustain the politeness strategy of English. Therefore, there are three conditions observed. Firstly, the original politeness strategies of the Urdu language are secured in the English text, secondly, original strategies are not preserved when observed in English utterances and thirdly, the Urdu language does not contain some politeness strategies whereas the English language incorporates them. In addition to the first two points, the third point is also valid because the English text, unlike the Urdu text, makes use of tag questions, emphasis markers, and intensifiers which are the main indicators of some politeness strategies. This have occurred due to the translation process, as the data involves translated version of English short stories, where English utterances include additional politeness markers that are absent in the Urdu text. Thus, these linguistic indicators result in the variances of strategies in both languages. On the contrary, impoliteness strategies contain the first condition where the original strategies are secured in the

English text. Moreover, missing utterances are observed in English, and this results in losing a respective number of strategies.

8. Besides implicit and explicit structures, English and Urdu texts also show variations in terms of directness and formality. The current analysis pinpoints the fact that the English text is more straightforward, explicit, on-record, and formal in its structure. It is on record in the sense that it maintains clarity, avoids unnecessary complexity, and shows politeness or impoliteness in quite a direct manner. English often involves conventional indirect expressions, using hedges, questions, models, and tags, while maintaining a sense of directness in employing politeness. For example, in the current study, an instance ‘what nonsense are you talking about?’ becomes on-record negative impoliteness after getting translated into English text. In Urdu, it falls in off record strategy whereas after translation, due to its straightforward nature, it becomes on-record impolite English utterance. Though it is an indirect expression in the form of a question still it contains directness and straightforwardness. It means by using indirect techniques, a direct message is conveyed. On the contrary, Urdu text contains more informal, and off-record expressions. Implicatures are used with the help of metaphors, proverbs, and idiomatic expressions to convey both politeness and impoliteness. Due to idiomatic and proverbial expressions, impolite messages are communicated in veiled expressions and thus remain polite than their English counterpart. It has been observed that many of the proverbs are not even translated into the English language and thus result in losing a strategy. Even when translated, they are typically conveyed in straightforward statements, occasionally contain different strategies from original, and sometimes do not fit in any strategy at all. It is to notify that Urdu text also contains on-record strategies that are straightforward and likewise English text highlights off-record strategies. These strategies often show similarities in politeness and impoliteness strategies of both texts. Moreover, culturally specific expressions when translated, results in a different strategy in the target text. However, some examples containing cultural connotations maintain their original strategy along with their implied meanings in the target text (see analysis part). Therefore, linguistic and cultural distinctions in Urdu and English texts lead to variances in politeness and impoliteness strategies.
9. The current study does not incorporate data that shows a complete absence of politeness or impoliteness in either language. All the selected data contains both sets of pragmatic strategies in most cases. However, there are two stories named ‘The Cart’ and ‘Two Hands’ which show either politeness strategies or impoliteness strategies. The former

story only contains politeness strategies whereas the latter highlights impoliteness strategies. It shows that there is a complete absence of impoliteness strategies in ‘The Cart’, and politeness strategies in ‘Two Hands’. Hence, there is no such case in the data set where pragmatic strategies are absent.

10. Three new strategies have been added to the politeness model by Brown and Levinson (1987) by the researcher. ‘Swearing’, ‘showing appreciation’ and ‘request/appeal’ are not present in the original model of politeness strategies. That is why, the researcher has characterized them under positive politeness strategies, an extension of politeness model, as they convey significant communicative and pragmatic messages. These strategies address gaps in the original framework, offering a more dynamic and context-specific understanding of how individuals establish solidarity and manage relationships. Swearing fosters closeness and group membership, request/appeal strengthens relational bonds through humility and cooperation, and giving appreciation enhances positive relationships by acknowledging contributions and fostering mutual respect. This contribution broadens the model’s applicability, making it more relevant to contemporary and diverse communicative practices.

5.2 Conclusion

In this study, politeness and impoliteness strategies under the theoretical lens of pragmatic equivalence have been examined on a large scale where two data sets, containing short stories in two languages i.e. Urdu and English, are analyzed. The analysis aims to find out how politeness and impoliteness strategies emerge in both data sets, and to what extent they are found similar and different from each other (comparison of politeness in Urdu and English, likewise impoliteness in Urdu and English). Moreover, if they show variances, what kind of differences are identified in the strategies of each language and does it cause any semantic variation in the text? As said by Brown and Levinson (1987) that this model is universally applicable as “the strategies along with their abstract manifestations, could potentially serve as a rational means for persons in any culture to manage other’s face (p. 244). It suggests that politeness strategies are entertained in every culture besides language differences. Therefore, the point of discussion of the current study is to analyze or find out whether politeness exists in Urdu and English texts of short stories or not. In addition, the main motive behind it is to figure out how strategies react when observed in two different languages with same content and context. The current study tries to analyze whether

the original strategy of the Urdu text sustain its position in the English target text or not? And what impact does it make in the meaning of either texts. These questions are addressed in the following section where the study's main findings are concluded.

The current study deals with three research questions. The first question focuses on finding out what politeness and impoliteness strategies are employed in Urdu source text and English target text of short stories. The analysis of the data highlights that both texts contain all politeness super strategies; Bald on record, positive politeness, negative politeness and off-record politeness (Brown and Levinson, 1987) and impoliteness output strategies such as bald on record impoliteness, positive impoliteness, negative impoliteness, off-record impoliteness, withhold impoliteness and sarcasm/mock politeness (Culpeper, 1996, 2005). It is important to consider that all sub-strategies of the main politeness and impoliteness strategies are not identified in the present data sets. To start with politeness strategies in both texts, bald on record appears in 'direct command, urgent imperative, speak as if great efficiency is required, task-oriented, offers, warnings, and sympathetic advice'. Positive politeness is a frequently used strategy in which 'used in-group identity markers, seek agreement, presuppose, raise, assert common ground, exaggerate (interest, approval, sympathy with H), intensify interest to H, notice attend to H, offer/promise, be optimistic, avoid disagreement, include both S and H in activity, joke, and give (or ask) reasons are commonly observed in both source and target texts. Three new strategies are also added to the given framework of politeness (Brown and Levinson, 1987) by the researcher such as request/appeal, showing appreciation, and swearing. This extended model fills gaps in the original framework by providing a more flexible understanding of how people build solidarity and build relationships. This enhancement makes Brown and Levinson's (1987) model more applicable to modern and diverse communicative settings, offering valuable insights into the evolving nature of politeness in social interactions. Moreover, negative politeness is observed in the following sub-strategies i.e. Question/Hedge, minimize the imposition, be conventionally indirect, apologize, be pessimistic, Impersonalize S and H, state the FTA as a general rule, give deference and go on record as incurring a debt, or as not incurring it. Lastly, off-record politeness is the second most used strategy after positive politeness in both texts. The following sub-strategies are present in both texts such as give hints, give clues, presuppose, understate, metaphors, rhetorical questions, overstate, be ironic, be incomplete- use ellipsis, and

overgeneralize. Furthermore, it has been noted that almost all impoliteness strategies are present however, withhold politeness and off-record impoliteness occur in few utterances, the former appears only in one utterance of both data sets, and the latter is present in five instances of Urdu, and three instances of English. The most frequently used strategy is bald on record impoliteness and positive impoliteness. Positive impoliteness is observed in the given sub-strategies; Ignore, snub the other-fail to acknowledge the other's presence, exclude the other from an activity, deny association or common ground, be disinterested, unconcerned, unsympathetic, use inappropriate identity markers, seek disagreement, make the other feel uncomfortable, use taboo words and Call H names-use derogatory nominations. These positive impoliteness strategies are present in both texts. To proceed further, negative impoliteness strategies also cover many of the utterances. Frighten, Condescend, scorn or ridicule. Be contemptuous. Belittle the other, Invade the other's space, explicitly associate the other with a negative aspect-personalize, and violate the structure of conversation-interrupt. Lastly, Sarcasm or mock politeness also appears frequently in some stories of both texts. Overall, except few strategies, almost all politeness and impoliteness strategies are used in the selected Urdu short stories and their English text. As has already been discussed in the literature review section, politeness theory is applicable to all literary discourses as suggested by Brown and Gilman (1989) and Bouchera (2009). Similarly, impoliteness can be employed within literary works to elucidate different conversational dynamics among characters (Mohsen, 2022). In this respect, both models are applicable in the literary discourse of Urdu short stories where character's approach towards politeness and impoliteness with interlocutors has been observed.

Moving onto the second research question, which aims to find out whether employed politeness and impoliteness strategies are similar or different in the selected datasets. As far as impoliteness strategies are concerned, they show many similarities with only a few differences in source and target texts. There is a total of one hundred and sixty impoliteness instances in the Urdu text and one hundred and sixty-two in the English text. One hundred and fifty-four instances are retained in similar utterances of both languages in their respective strategy, whereas ten appears in different utterances. Moreover, there are three impoliteness strategies that are missing from the Urdu data and one instance from the English text and that is why strategies lose their accurate number. Furthermore, politeness strategies contain the highest frequency with two

hundred and thirty instances in Urdu and two hundred and twenty-eight instances in English data. Though their overall frequency is quite similar, changes are observed when one looks into its deeper analysis. To start with, among these two hundred and thirty Urdu instances and two hundred and twenty-eight English utterances, two hundred and five instances are retained in similar utterances of their original strategy in both languages whereas thirty-six instances appear in dissimilar utterances. In addition, seven instances are missing from the Urdu text and five from the English text due to the translational process and resulted in losing some strategies. Among four politeness strategies, positive politeness occurs most frequently in both languages with ninety-five Urdu and ninety-three English instances. In addition, eighty-eight instances appear in similar utterances, seven in dissimilar utterances, two missing in Urdu, and three absent from English data. It has been observed that four instances of English change their original strategy and appear in a different strategy than its counterpart text. Secondly, bald on record contains second highest frequency of about forty-eight Urdu and forty-five English instances. Forty instances retain their respective strategy in similar utterances whereas eleven appear in dissimilar utterances of each language. Furthermore, two strategies are missing from the Urdu text. Next, negative politeness appears in thirty-six Urdu and forty English instances in which thirty-three instances appear in similar utterances and ten in different ones. It is observed that six English utterances change their original strategy and become a part of negative politeness. Lastly, off-record politeness is present in fifty-one Urdu and fifty English instances with forty-four being present in similar utterances of each language. Eight instances appear in dissimilar utterances, three are missing from Urdu, and two from English text. Hence, it has been noticed that politeness and impoliteness strategies show similarities on a broader level with some variations on implicit levels. Overall frequency somewhat remains similar however changes are observed in the occurrences of strategy in similar instances. Moreover, on a smaller scale, strategies show variations, because of missing utterances, when a text is translated into the English language. It is noted that translator has tried to achieve maximum equivalence to communicate the intended function of source text into the target text, however, variations in pragmatic strategies occurred. Faryad et al. (2021) said in their study of source and target text of a short story by Saddat Hassan Manto that the translator is not bound to the culture and community of the source text rather focuses on the significance of equivalence to get the desired

message in target text. Similarly, in the current study, the translator aims to make the English text more original and authentic to achieve equivalence with the Urdu text.

Lastly, the third research question highlights whether variations in strategies have any influence on the meaning of both texts. Overall, it has been noticed that Urdu short stories in both data sets contain a higher frequency of politeness strategies i.e. two hundred and thirty Urdu utterances and two hundred and twenty-eight English in contrast to impoliteness strategies that occur in one hundred and sixty Urdu utterances and one hundred and sixty-two English instances. It highlights that the text of short stories contains more polite pragmatic markers than impolite ones to avoid face-threatening acts. Moreover, in politeness, positive politeness and off-record politeness are the leading strategies, the former is employed to promote shared and friendly relationships with interlocutors in the stories and the latter shows that messages are conveyed indirectly by using implied language. As far as variation in strategies is concerned, politeness and impoliteness show different results. Impoliteness does not observe any big difference in the strategies of either text except few missing and changed strategies in both languages. Hence, it does not make any distinguishing impact in the meaning of the texts because these differences are observed within the sub-strategies of main strategies hence retaining the original mood and meaning of the text in English data. Nevertheless, politeness strategies observe semantic changes at a certain level. Bald on record and positive politeness contain more frequency in Urdu than English data which suggests that Urdu text is more straightforward and direct and in which interlocutors care for the hearer's positive face wants and needs. This is because the Urdu language uses more straightforward and informal expressions that fall in either bald on record or positive politeness without the addition of deferential markers. On the other hand, English text contains more hedging and deferential markers and that is why contains a higher frequency of negative politeness. This shows that English is more direct in showing politeness by using explicit courteous markers and maintains the hearer's autonomy by minimizing imposition. Because of the fact that the English text is a translation of Urdu short stories, some semantic shifts have occurred due to the language transfer. Despite the translator's efforts to achieve pragmatic equivalence, these variations have inevitably occurred. There are some instances that highlight variations in speech acts and pragmatic meaning. It has been observed that sympathetic advice in Urdu text becomes commands in the English text, similarly, the

request becomes instruction, and the general rule becomes a threat in English. These pragmatic transformations result in losing contextual meaning and the real intention for the audience. As already discussed in the literature review section, that in order to understand the meaning of a speech act, one should consider the speaker's intention, the context of utterance, and the social conventions (Austin and Searle. 1962, 1975). Hence, changes in speech act automatically result in changing the underlying meaning of the text. Moreover, a few examples of English utterances show the omission of Urdu proverbs to avoid misinterpretations, which unfortunately results in a loss of complete equivalence. Some changes in meaning occur due to the linguistic nuances of each language, affecting the overall tone of the text. In conclusion, while the translator made significant efforts to achieve pragmatic equivalence and largely succeeded, there are instances where this was not fully accomplished, leading to some fluctuations in meaning. This observation aligns with studies by Wazir and Lodhi (2020) and Malik et al. (2022), which suggests that, despite powerful translation, semantic and pragmatic failures are observed due to loss of meaning, choice of words, and incomprehensible context of target text.

To sum up, it is asserted that politeness and impoliteness strategies are present in short stories of both Urdu and English texts. It is because of the fact that the politeness model by Brown and Levinson (1987) is universally applicable across all languages and that politeness super-strategies along with sub-strategies are found in both data sets on similar and different levels. As far as impoliteness, an extension of politeness, is concerned, it also shares universal features across languages and that is why found in both Urdu and English texts. Therefore, their universality has been proved on factual grounds through this study. Moreover, variations in the application of politeness and impoliteness strategies have been observed in the Urdu and English texts with 23% variation in politeness and 9% variation in impoliteness. Hence, the current study proves that both languages contain politeness and impoliteness strategies, however distinctions in the application of politeness and impoliteness strategies are present in two different languages in the same text.

5.3 Recommendations

- Future research could explore the subtitles of televisual artifacts, focusing on how viewers interpret and combine the linguistic features of the source text with the translated subtitles. This investigation could provide valuable insights into the interplay between linguistic elements and translation strategies in audiovisual media, particularly how subtitles mediate meaning, cultural nuances, and pragmatic intent for diverse audiences. Such studies would contribute to a deeper understanding of translation's role in shaping interpretations in multimodal contexts
- Another avenue for future research could investigate the impact of automated translation on the understanding of illocutionary forces. Specifically, it could examine how such translations may alter pragmatic norms, such as politeness impoliteness, speech acts, and implicatures, potentially leading to misinterpretations or changes in meaning. Building on the current study's focus on literary pragmatics and translation, this research could explore whether automated systems adequately preserve or distort the pragmatic intent of the source text when translating into the target language.
- Moreover, future researchers could consider more than two intracultural languages of Pakistan, such as Punjabi, Sindhi, or Pashto, etc., in familial discourses to observe the reliability of the current study by exploring whether pragmatic distinctions are present in local day to day settings or not. It would highlight how same culture portrays different pragmatic principles due to distinct languages. Furthermore, reasons of variations in politeness and impoliteness strategies could be explored in greater depth by applying linguistic and other translation models.
- Furthermore, future research can be conducted on multiple translations of any Urdu literary text to find out whether politeness/impoliteness shows variation in translations of the same text or not. In addition, retranslations (translating a text back into its original language from a previously translated version) of Urdu literary texts can also be taken as data to test whether they turn out in violation of politeness/impoliteness strategies or not.

- Future research could explore the participatory nature of translation in the modern world, facilitated by collaborative technologies. This could examine how non-prototypical participants, such as fans or non-professional translators, engage in and contribute to the translation process. For example, fan subtitles, created by fans for movies, TV shows, or other media, provide a unique corpus for analyzing pragmatic strategies, politeness, context, and illocutionary forces, are conveyed across languages. Similarly, collaborative translation platforms like Google Docs or online forums enable multiple contributors to shape a single translated document, offering valuable data for studying pragmatic negotiation and variation. This line of inquiry would build on the current study's focus on pragmatics and translation while addressing evolving practices in the digital age.
- Lastly, a synchronic study can be conducted in which a corpus of imperatives, declarative, and assertive of all Pakistani local languages can be collected to determine the contrast in their application of pragmatic strategies i.e. politeness and impoliteness. When examining, it will also highlight which politeness or impoliteness strategies are widely implemented and the extent to which variations occur in these strategies. Hence, these studies will be theoretically and practically significant. Besides the addition of knowledge to the existing literature, it will help researchers and scholars to investigate linguistic nuances on pragmatic grounds.

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