



## Impoliteness Strategy, Implicature and Discourse: a Pragma-Semantic Insights

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**Abstract:** This article explores the contrary or conflicting notion of politeness, i.e., impoliteness, and examines the functions of impoliteness in discourse and the relationship between impoliteness and implicature. Culpeper posits the concept of 'Impoliteness' to highlight the missing attributes in the previous model of politeness (Brown & Levinson, 1978 & 1987) and explains impoliteness as "communicative strategies designed to attack face, and thereby cause social conflict and disharmony" (Culpeper, 2011, p. 15). Communication cannot occur unless at least two agents are actively involved and linguistic and extra-linguistic communication elements are used according to contextual nuances. Therefore, pragmatic theories are immersed in communication and discourse; impoliteness and implicature are unavoidable and significant aspects of language and discourse. The present study is also concerned with the fact of whether the interlocutors in discourse respond to the impoliteness strategy by accepting the face attack or simply staying silent and not responding to it. In contrast, implicature is the intended or contextual connotation of the words uttered to determine what is implied and people's intended meaning of the utterance or discourse (Grice, 1957). As Grice stated, the speaker intends for the hearer to draw conclusions from various sources, such as the literal meaning of words, the speech situation, encyclopedic background knowledge, shared cultural models, and more. This study shows that in interactions, implicature and impoliteness serve to achieve specific goals, and there are reasons behind the use of every impolite act in discourse. Impoliteness does seek to offend interlocutors deliberately during the conversation using "blat on record." However, this study is descriptive and qualitative, and the data was collected from Alice Munro's short story collection, *Too Much Happiness and Wood* (Munro, 2010). The study is one of the first studies to analyze impoliteness strategies in several discourses of different genres. In a social milieu, 'Face' is the interlocutors' positive self-image or identity (Goffman, 1967), which can be threatened while interacting and using the impoliteness strategy.

**Key words:** Impoliteness, Discourse, Implicature, Face, Conversation, etc.

**Introduction:** - The article aims to explore when language is considered 'impolite' and what socio-pragmatic factors are involved and responsible for it. Is impolite language only used for abuse, offense, harm, or anti-social purposes? Impoliteness has an intimate, close, though not straightforward, connection with politeness. Many studies have considered verbal abuse concerning

gender, race, adolescents, crime, school bullying, marital breakdown, public employees, and workplace harassment. Therefore, impoliteness can be categorized as a negative attitude towards specific behaviors in particular contexts. Culpeper defines impoliteness originates when: (1) the speaker communicates face-attack intentionally, or (2) the hearer perceives and/or constructs behaviors intentionally face-attacking, or a combination of (1) and (2) (Culpeper, 2005 as cited in Nazife, 2013). Further, Culpeper (2008b) and Bousfield (2008) propose that the speaker aims to be impolite and emphasizes the hearer's role in discerning impoliteness. In contrast, Holmes et al. (2008) argue that the speaker's intention may not matter when the hearer judges an action as impolite. This aligns with Locher and Watts's (2008) perspective, suggesting that judgments made by interactants, rather than intentions, determine whether a communicative act is considered impolite. Haugh (2007) similarly views politeness as an evaluation of behavior. On the other hand, Terkourafi (2008) contends that recognizing intentions is connected to rudeness rather than impoliteness. Hutchby (2008) asserts that intentions are only considered crucial due to researchers' methodological biases toward categorizing linguistic features that indicate impolite preferences. However, Culpeper (2009) appears to have adjusted his stance, stating that complete intentionality is not necessarily a prerequisite for impoliteness. At the same time, impoliteness delineates various negative behaviors, such as aggression, anger, abuse, bullying, harassment, etc. It frequently entails attempting to harm or actually damaging a person's positive face and identity.

Impoliteness and apology are integral features in a conversation of social relationships, and both play a very substantial and crucial role in dialogue and discourse. In comparison, politeness is the universal property of languages and designates the norms of social conduct and communication (Brown & Levinson, 1978; Leech, 1983; Lakoff, 1973). Impoliteness, on the other hand, is an unavoidable and significant interpersonal feature of language and discourse. In fact, as Holmes explained, "verbal impoliteness [is] linguistic behavior evaluated by the hearer as potentially threatening their face or social identity, and transgressing the accepted standards of suitable conduct within specific situations and among specific conversational interlocutors, whether this transgression is deliberate or inadvertent (Holmes et al., 2008, p. 196). Jonathan Culpeper presents an intriguing exploration of the mechanics behind impolite behavior. In his analysis, Culpeper delves not only into its various manifestations and purposes but also investigates how people perceive and interpret it, both in public and private contexts. Notably, impoliteness maintains a close, albeit intricate, connection with politeness. Furthermore, its impact on interpersonal dynamics cannot be underestimated, as it can be linked to acts of aggression, abuse, bullying, and harassment. Beyond causing emotional distress, impoliteness can even lead to severe consequences, such as suicide or mental trauma. Moreover, the study of language and impoliteness holds significance for the field of linguistics despite its infrequent mention. The prevailing theories on linguistic interaction and communication, developed within disciplines like pragmatics, interactional sociolinguistics, and communication studies, primarily focus on socially cooperative interactions, leaving little room to account for anti-social and impolite exchanges adequately. As highlighted, impoliteness remains a crucial aspect of social life and occupies a central role in various discourses.

Furthermore, this article examines Grice's (1975) notion of 'Implicature' and makes a distinction between two types of conversational implicatures, which have been further explored and discussed by Levinson (1983, 2000) and Horn (2004): generalized conversational implicature and particularized conversational implicature. Generalized conversational implicature is not reliant on the specific context-independent and is based on the conventional default meaning of linguistic structures. For example, in the sentence "she varnished her nails," it is typically understood that she varnished her own fingernails without any additional context support. Language serves as a means of communication for articulating individuals' thoughts and wants to others with the help of language, such as seeking assistance. It enables establishing and sustaining social connections or relationships and facilitates collaboration among individuals. Undoubtedly, language stands as the paramount instrument for fostering socialization and interpersonal engagement. During conversations, the essential task involves selecting the appropriate vocabulary. The value of employing effective and respectful language cannot be overstated, and decent or bad language is also crucial. In our daily lives, people often employ diverse methods to engage in communication with peers.

The implied recognition of a power dynamic between individuals engaged in a conversation, such as two speakers in a dialogue, is frequently conveyed through the inferred significance carried by the language employed. This significance is highly reliant on the surrounding context. The research is based on the belief that accurately comprehending the speaker's intention is crucial for achieving a successful overall interpretation. The implied recognition of a power dynamic between, for instance, two individuals engaged in a conversation is frequently conveyed through the inferred significance of the words employed. Moreover, this significance tends to rely heavily on the surrounding context. This research is grounded in the belief that accurately comprehending the speaker's intentions is crucial for achieving a successful overall interpretation. The examination and interpretation of discourse require appropriate tools for analysis. Munro's discourses are abundant in terms of impoliteness, conversational implicature, pragmatic implications, and potential meanings that can be more comprehensively grasped through a thorough contextual examination. This research recognizes the lack of prior investigation into Munro's discourses that combine principles of impoliteness and conversational implicature. The necessity to address this gap has prompted the researcher to undertake a study of these discourses, employing a framework centered around the concepts of impoliteness and conversational implicature.

## 2. Literature Review: –

Numerous studies have explored verbal abuse in various contexts, such as gender, race, adolescence, crime, school bullying, marital breakdown, public employees, and workplace harassment. The sociologist and criminologist Michele Burman and her colleagues (e.g., Batchelor et al., 2001) found that teenage girls perceived non-physical or verbal behaviors as potentially extra hurtful and destructive than physical violence. However, these researchers did not extensively examine the specific elements of verbal violence, how it is expressed, or how different verbal expressions might interact with the co-text or context. Moreover, the study is limited to a particular discourse of interlocutors and how impoliteness strategies work. One aspect focused on interpersonal conflict, concentrating on interactions between individuals. In this context, 'conflict' encompasses some differences or incompatibilities that exist between people (Ramelan, 1984, p. 25).

Many scholars tend to present impoliteness as either a pragmatic failure resulting from not adhering to certain norms or as inconsequential behavior unworthy of serious consideration. However, some researchers, such as Lakoff (1989), Kasper (1990), Beebe (1995), and Kienpointner (1997), argue and reveal that impoliteness can be strategic, systematic, and sophisticated. Culpeper et al. (2003) emphasize that impoliteness and conflictive interactions are not anomalous performances or occurrences but instead commonly found in various discourses. Locher and Bousfield (2008) go even further, asserting that impoliteness is ubiquitous. Stimulatingly, studies that embrace the entirety of Goffman's notion of facework instead of solely focusing on the face-saving view (Brown & Levison, 1987) have had no trouble accommodating impoliteness or related phenomena. Although Goffman (1967) briefly discusses 'aggressive facework,' it was Craig et al. (1986: 456–61) who first discussed face-attack or face aggravation in connection with politeness theory.

Culpeper (1996) was expressly designed to respond to Craig et al.'s (1986) demand for a comprehensive examination of face-attack strategies. Culpeper et al. (2003) addressed some of the complications identified in previous research by specifically investigating how impoliteness can be employed and countered within extended sections of discourse, surpassing the scope of a single speech act or utterance. Locher and Watts (2008) highlight that the very notion of impoliteness and its definition are subject to discursive struggles. They suggest that our primary focus should be on the articulation of this struggle within discourse, specifically observing how ordinary people (or members themselves) reveal their conception of impoliteness through their language rather than attempting to force their discourse into an academic framework.

Gumperz (1982) argues that the speakers must consider all the contextual clues in various discourse types. These include turn-taking strategies, speech accommodation, and voice alterations. On the other hand, Ladegaard (2008) also adds that to understand the speaker's intention accurately in

interaction and interpret the underlying meaning of an utterance, the use of these cues is essential. Furthermore, Ladegaard's analysis conflicts with Grice's situation. Grice claims, "human interaction may be irrational and illogical, and confrontation and non-cooperation may be adopted as the preferred discursive strategy interactants seem to try their best to be 'bad' communicators. While Dhorifah (2016), Banabdellah (2018), Pratama (2020), and Sani and Suhandoko (2020) delved into the examination of impoliteness within the cinematic context.

On the other hand, Arumningtyas (2017) focused on analyzing impoliteness strategies evident in the interactions between teachers and students within the realm of teaching and learning. Her research unveiled a multitude of factors that trigger instances of impoliteness. However, notably absent from this study is an exploration of the specific forms of impoliteness exhibited by students directed toward their teachers. Other research delved into the utilization of Culpeper's impoliteness strategies and gender-related behaviors by the highest-earning contemporary male and female characters in Disney films. The purpose was to explore how language plays a role in shaping social identities. The findings revealed that both genders employed impoliteness as a form of communicative expression aimed at conveying specific emotions and attitudes. Notably, the female protagonist employed milder or harsh language compared to her male counterpart. In the study conducted by Sani and Suhandoko (2020), the focus was on analyzing power dynamics and impoliteness within the context of the action movie "Hancock." Their analysis encompassed not only the deployment of impoliteness strategies by the central character, Hancock, and the subsequent responses from interlocutors but also the ways in which impoliteness was harnessed as a tool to exert power. An intriguing discovery was the significance of silence as a method of asserting control in challenging situations, effectively serving as a means to exercise power.

Febrian (2019) also undertook a study concerning impoliteness within an educational setting. His research uncovered a multitude of offensive expressions directed by students toward their teachers during class sessions. This study employed the same dataset as previous investigations, focusing on the utilization of impoliteness strategies within the classroom during the learning process. What sets this study apart from earlier works is its comprehensive examination of the various impoliteness strategies in play. The research's approach was more intricate and clarified the typologies of impoliteness utilized. The researchers chose to analyze two distinct social studies classes for this study. Furthermore, the study yielded intriguing outcomes. The researcher concluded that students employed impolite language as a means to capture the teacher's attention and alleviate the monotony experienced during class sessions.

Similarly, Dani (2017) delved into phenomena commonly observed in daily classroom interactions. Her analysis identified five categories of impoliteness employed by both male and female students, viz. "bald on record," positive and negative impoliteness, sarcasm or mock politeness, and withhold politeness" (Culpeper, 1996, p. 25). Notably, male students exhibited a higher frequency of impolite discourse compared to their female counterparts. This discernible pattern suggests that male students tend to engage in more instances of impoliteness during classroom interactions.

Waliyadin (2016) presents an additional research contribution to this field. This study investigates the dynamics of impoliteness within the realms of both the school environment and family interactions. Employing Culpeper's theory as its framework, the research examines instances of impoliteness spanning interactions from students to teachers and children to parents. Utilizing the novel "Charlie Pippin" (1987) by Candy Dason Boyn as the primary data source, the researchers scrutinized the conduct of all characters within the narrative. The outcomes of this research underscore the diversity of impoliteness strategies employed by each character, contingent upon their respective social status. Characters with higher social standing tend to favor the utilization of "bald on record" and "positive impoliteness." Additionally, Apriliyani, Hamzah, and Wahyuni (2019) embarked on an analysis of impoliteness strategies employed by both male and female detractors in comments on Instagram. Their findings revealed that these haters, regardless of gender, employed impoliteness strategies encompassing "bald on record," "positive impoliteness," "negative impoliteness," and "sarcasm or mock politeness" (Culpeper, 1996, p. 25). Notably, the strategy of "sarcasm or mock politeness" emerged as the preferred choice for higher impoliteness usage among

both male and female haters. Furthermore, the study identified distinctions in the impoliteness strategies used by male and female haters, albeit these distinctions were not deemed statistically significant.

Extensive research has been carried out in the realm of impoliteness. Dhorifah (2016) delved into the theme of impoliteness within the context of the movie "Boyhood." By closely examining the dialogues of certain characters within the movie, she explored how impoliteness strategies were employed to highlight variations in character traits portrayed in the film. This study centers around two prominent characters who simultaneously deploy various impoliteness strategies toward each other. Consequently, the film dissects the diverse tactics employed by these characters. Nonetheless, the researcher contends that the analysis lacks comprehensiveness in its examination of the film's characters. By narrowing its focus to encompass all characters within the film, this study aims to provide a more intricate scrutiny. Similarly, Pratama (2020) conducted an analysis of instances of impoliteness strategies and their connection to gender differences in the conversational dynamics of the movie "Big Wedding." His investigation revealed the presence of all categories of impoliteness strategies throughout the "Big Wedding" movie.

In 1975, H. P. Grice became the pioneering academic to differentiate between a speaker's literal expression and the underlying implications. The concept of "say" is intricately linked to the explicit words spoken and their conventional meanings. Moreover, it encompasses the complete range of associations and predictions stemming from the speech act, along with any influence, whether direct or indirect (Martinich, 2008, p.508).

In 1969, John Searle introduced a distinction between a speaker's intended meaning when uttering words and the meanings inherent in sentences and expressions. When a poet aims to convey metaphorical, ironic, or allegorical sentiments, certain principles must exist that enable them to convey multiple meanings or something divergent from the literal utterance. This framework allows readers to comprehend the intended meaning behind such creative language use.

In her article "The Pragmatics of Kiswahili Literary Political Discourse," Florence Indede (2009) undertakes a pragmatic analysis of political discourse in Kiswahili literature. She employs Grice's Cooperative Principle as the analytical framework for her study. Indede's examination is centered around specific poetic works, namely Alamin Mazrui's "Chembe cha Moyo," Abdilatif Abdala's "Sautiya Dhiki," and Said Ahmed Mohamed's "Jiho la Ndani." She maintains that her article employs the Cooperative Principle developed by Grice, whose Conversational Implicature is central to her discussion. The crux of her argument hinges on the utilization of Grice's Conversational implicature, as she contends that both the reader and the author must adeptly apply the Cooperative Principle for a comprehensive interpretation of meaning to emerge. Indede contends that grasping the poetic and dialogic comprehension of the author's theme or message encompasses the identification of the author's reasoning behind employing a statement within a given context. Indede's examination offers a comprehensive, pragmatic analysis of specific political discourse instances in Kiswahili.

Tupan (2008) conducted a captivating investigation in which she delved into the conversations within the American T.V. series called "Desperate Housewives." This intriguing show amalgamates various genres, including drama, play, comedy, mystery, humor, thriller, farce, soap opera, and satire (Desperate Housewives). The protagonists in this series experience desperation in their lives due to matters of love, betrayal, scandals, and internal conflicts. Consequently, they resort to falsehoods, leading to numerous breaches of conversational maxims. These deceptions are often carefully constructed, with underlying motives behind each fallacy. The collected data reveals that the characters lie for diverse purposes, such as concealing the truth, preserving the speaker's or hearer's reputation or face, offering suitable utterances or responses to uplift the hearer's mood, or avoiding causing harm. Furthermore, the characters aim to instill beliefs in others, attempting to convince their conversational partners without raising suspicion.

In 2013, Jakaza took a pragmatic perspective in studying discourse found in newspapers, explicitly aiming to predict the outcomes of Zimbabwe's harmonized elections 2008. The researcher's primary

objective was to analyze how journalists adhered to or flouted the cooperative principle and its associated maxims when reporting on the lead-up to the 2008 harmonized election. The underlying assumption was that news reporters should follow the cooperative doctrine and its maxims when engaging with their readership. The findings unveiled that two of the four maxims were most commonly violated or flouted: the maxim of quality was flouted as political candidates and news reporters prioritized winning the voters' support over conveying truthful information. Conversely, the maxim of quantity was transgressed or infringed when politicians and news reporters failed to provide sufficient information to substantiate their claims.

Similarly, Jafari (2013) endeavored to investigate the dialogues in Wilde's comedic play, "The Importance of Being Earnest," with a particular focus on the pairs of conversational participants that triggered specific implications. Jafari applied Grice's Cooperative Principle to scrutinize which conversational maxims were intentionally, subtly, or unintentionally violated. This analysis also sheds light on the implied meanings behind these violated maxims.

Francesca Poggi (2016), in his article, "*Grice, the Law, and the Linguistic Special Case Thesis*," examines the applicability of Grice's theory of conversational implicatures to legal statutes and other general heteronomous legal acts, and he argues that in the exceptional cases, cooperative principle and conversational implicature are inapplicability. In support of his arguments, he proposed the valid argument viz. the first feature is the conflicting nature of the legal practice, as typically emerges in legal trials; the second peculiarity of legal practice is the absence of something like a legislative communicative intention, and the third feature of legal practice is represented by the somehow "a-contextual" nature of the legislation. Therefore, most philosophers of language cannot accept that C.P. and conversational maxims do not apply to legislative interpretation because they see the legislation as a particular case of ordinary conversation, and therefore, they apply the same conventions, maxims, notions, etc.; they have tested in their studies on everyday linguistic interactions.

In 2017, Ngenget, S. embarked on a study centered around the Gricean maxims as they pertain to the Manado Malay language, spoken by the residents of Manado and its adjacent areas. The research aimed to reexamine how the Cooperative Principle is violated within the context of the Manado Malay language and to ascertain the underlying intention behind the resulting implicatures. The outcomes highlighted that violations of the Gricean maxims are evident within the Manado Malay language. This signifies that the Cooperative Principle is violated due to the infringement of all four Gricean maxims. Furthermore, this observation suggests that speakers of the Manado Malay language tend to employ implicatures in their daily interactions. The researchers emphasized that these implicatures are commonly constructed as responses to queries posed by conversational partners. Consequently, the primary purpose of the implicatures generated within the Manado Malay language is predominantly to convey information.

The previously mentioned studies on impoliteness underscore the ongoing relevance and importance of investigating the nexus between impoliteness and various factors, including power dynamics. Nonetheless, it's worth noting that a limited body of research explicitly addresses the correlation between impoliteness strategies and implicature. Recognizing the significance of comprehending dissimilar impoliteness patterns and implicature exhibited in discourse by interlocutors, the researcher aims to address this gap. Consequently, the current study emphasizes scrutinizing the intricate relationship between impoliteness and implicature, particularly within the context of discourse.

**3. Notion of Impoliteness & Definition** – Defining impoliteness presents a genuine challenge due to the dynamic nature of the concept. While certain verbal behaviors are typically associated with impoliteness, their interpretation can vary depending on the context. In essence, impoliteness is highly subjective, existing primarily in the perception of the individual – it hinges on how one perceives the spoken or enacted actions in relation to the given situation. Impoliteness encompasses two key elements: (a) a mental attitude held by a participant, consisting of negative evaluative beliefs about specific behaviors in particular social settings, and (b) the activation of that attitude in response to the corresponding behaviors observed in the context. Culpeper defines impoliteness as a

negative attitude regarding certain behaviors in specific contexts that can arouse emotional consequences where offense underlies all the negative feelings caused, such as feeling hurt, offended, annoyed, annoyed, frustrated, humiliated, intimidated, or threatened (Culpeper, 2012). Maintaining a courteous demeanor towards others is a universal expectation. However, alongside the favorable aspects of politeness, each individual also harbors a negative facet of rudeness. This impolite inclination can lead to conflicts when interacting with others. In the realm of linguistics, this phenomenon is referred to as "impoliteness."

Impoliteness denotes an adverse disposition towards specific behaviors within particular contexts. According to Culpeper (1996), impoliteness is a strategic choice that disregards the preservation of the other person's social face. Consequently, this can give rise to fresh conflicts and predicaments. Culpeper further elucidates that this impolite behavior not only undermines the speaker's own social face but also impairs the interlocutor's face, potentially disrupting social harmony. Culpeper categorizes impoliteness strategies into five types: "bald on record," "positive impoliteness," "negative impoliteness," "sarcasm or mock politeness," and "withhold politeness" (Culpeper, 1996, p. 25). The utilization of both politeness and impoliteness profoundly influences daily life. Instances of impoliteness are frequently encountered in our surroundings, not only in face-to-face interactions but also prevalent in the realm of social media.

Impoliteness events encompass a collection of actions and contextual/co-textual elements that happen simultaneously within a specific timeframe and environment. These events serve as the foundation for our conceptual understanding of impoliteness. It's important to note that individuals involved may interpret the same impoliteness event differently as their schemata frameworks and cognitive contexts come into performance. It's not feasible for a context to encompass every detail related to the text, as this would overwhelm our cognitive capacity. Therefore, there exists a principle that governs the limitation of context. Impoliteness theorists frequently center their attention on instances in which all parties involved unmistakably perceive the presence of deliberate rudeness. Nonetheless, it's equally apparent that a substantial portion of impoliteness doesn't arise from an intention to cause offense. Instead, it tends to be directed towards releasing frustration, conveying distress, or expressing dissatisfaction. There are a few definitions of impoliteness -

The lowest common denominator [underlying definitions of impoliteness in (Bousfield & Locher, 2008) in essence, it can encapsulate it as follows: Impoliteness constitutes face-aggravating within a specific context. (Locher and Bousfield 2008: 3)

Impoliteness occur when: (1) the speaker communicates face-attack intentionally, or (2) the hearer perceives and/or constructs behaviors intentionally face-attacking, or a combination of (1) and (2). (Culpeper 2005a: 38)

Impoliteness establishes the communication of intentionally gratuitous and conflictive verbal face-threatening acts (FTAs) which are purposefully delivered: (1) unmitigated, in contexts where vindication is required, and/or, (2) with deliberate aggression, that is, with the face threat exacerbated, 'boosted', or maximized in some way to heighten the face damage inflicted. (Bousfield 2008: 72). Thus, it can be observed that no definition of impoliteness fulfills the complete aspects of impoliteness phenomena. In contrast, it can also be articulated that these above definitions cover different aspects of impoliteness. However, in the next section, we explain the concept of implicature and how implicature is connected and affects impoliteness in various contexts of conversation and discourse.

#### **4. Significance of Gricean Implicature –**

An implicature refers to a meaning that is conveyed through an utterance without being explicitly articulated (Grundy, 2002, p. 92). Yule offers a definition of implicature as an extra layer of conveyed meaning that speakers intend to convey (1996:35). Grice categorizes implicature into two domains: conventional implicature and conversational implicature. Within the realm of language and communication, Grice's significant contributions include his theory of meaning, which ranks as one of his two most influential achievements. The foundation for this theory was established in his 1948 paper titled "Meaning," although its publication occurred in 1957, following encouragement from his

colleague P. F. Strawson. Refinement of Grice's theory of meaning continued during his 5th and 6th William James lectures, titled "Logic and Conversation," delivered at Harvard in 1967. These lectures were eventually integrated into the 1989 compilation "Studies in the Way of Words." Nonetheless, Grice's most groundbreaking contribution to the fields of philosophy and linguistics resides in his theory of implicature. Its roots can be traced back to his 1961 article "The Causal Theory of Perception," with its most comprehensive exposition found in his 1967 work "Logic and Conversation." Following Grice's conceptualization in 1967, a speaker's intention within an utterance can be deconstructed into what is explicitly "said" and what is indirectly "implicated." This idea gave rise to what Grice referred to as Conversational Implicature.

Levinson's perspective characterizes conventional implicature as a conditional inference that isn't necessarily universally true; it's not derived from pragmatic principles but is instead linked to specific lexical items or expressions through convention (Grundy, 2002, p. 106). This type of implicature does not hinge on conversational context and does not demand specialized context or circumstances for interpretation. It accompanies particular lexicons and adds extra shades of meaning when these words are utilized (Yule, 1996, p. 45). Conversely, Grice defines conversational implicature as intrinsically associated with certain broad aspects of discourse. These aspects involve cooperative endeavors and mutually recognized direction (Grice, 1967, p. 45). Thus, conversational implicature could be seen as non-truth inferences but encompassing contextual meaning to sustain cooperative interactions within a conversation, which the speaker might refute.

According to Grice, the act of "meaning" involves surpassing the literal content of spoken words. This additional layer of meaning must be deduced from non-linguistic features or elements of the conversation's context, combined with general principles of communication and collaboration. Grice's perspective on conversational implicature characterizes it as an implied element within a conversation, subtly embedded in the actual use of language. Essentially, implicature offers a specific explanation of how communication can encompass more than explicitly what is actually said. Grice proceeds to present his theory of implicature, which he dubs the Cooperative Principle. As described by Grice, this principle serves as a standard guiding cooperative interaction among humans, encompassing four distinct conversational maxims.

Grice (1989) introduced a differentiation between two types of implicatures: particularized and generalized. Particularized implicatures are developed based on the specific situation in which the statement is made, while generalized implicatures exhibit a more consistent connection with specific linguistic structures (Grice, 1989, p. 37). According to the Gricean framework, the emphasis lies on the information that is explicitly conveyed, closely tied to the conventional meaning of the uttered words (the sentence) and their syntactical arrangement (Grice, 1989, p. 25; see also Grice 1989: 87). This stands in contrast to the information that is implied, whether in a conventional or unconventional manner. Furthermore, Grice distinguished conversational implicature from conventional implicature by highlighting that conventional implicatures rely on the literal meaning of the words uttered to infer what is obscure, although in conversational implicature, this principle does not hold true. Grice demonstrated the notion of conventional implicature with the illustration, "He is an Englishman; he is, therefore, brave" (44). He emphasized that in this utterance, it is oblique that the person's bravery stems from the fact that he is an Englishman. On the other hand, a conversational implicature is not bound by the literal connotation of the utterance. Grice gave the following instance to explain conversational implicature: A and B are speaking about a mutual friend, C, employed in a bank. A asks B how C is receiving on in his job, and B answers, 'Oh quite well, I think: he likes his colleagues, and he has not been to jail yet; here B might be conversationally implying, but not saying, that C is Larcenous. Thus, all conversational implicatures depend on conversational maxims, and these maxims (quality, quantity, manner, and relation) play a central role in the conversation. Grice classifies implicature on the basis of a speaker's literal and intended meaning into two types – conversational generalized implicature and conversational particularized implicature. We can see Grice's classification of implicature in the following figure.



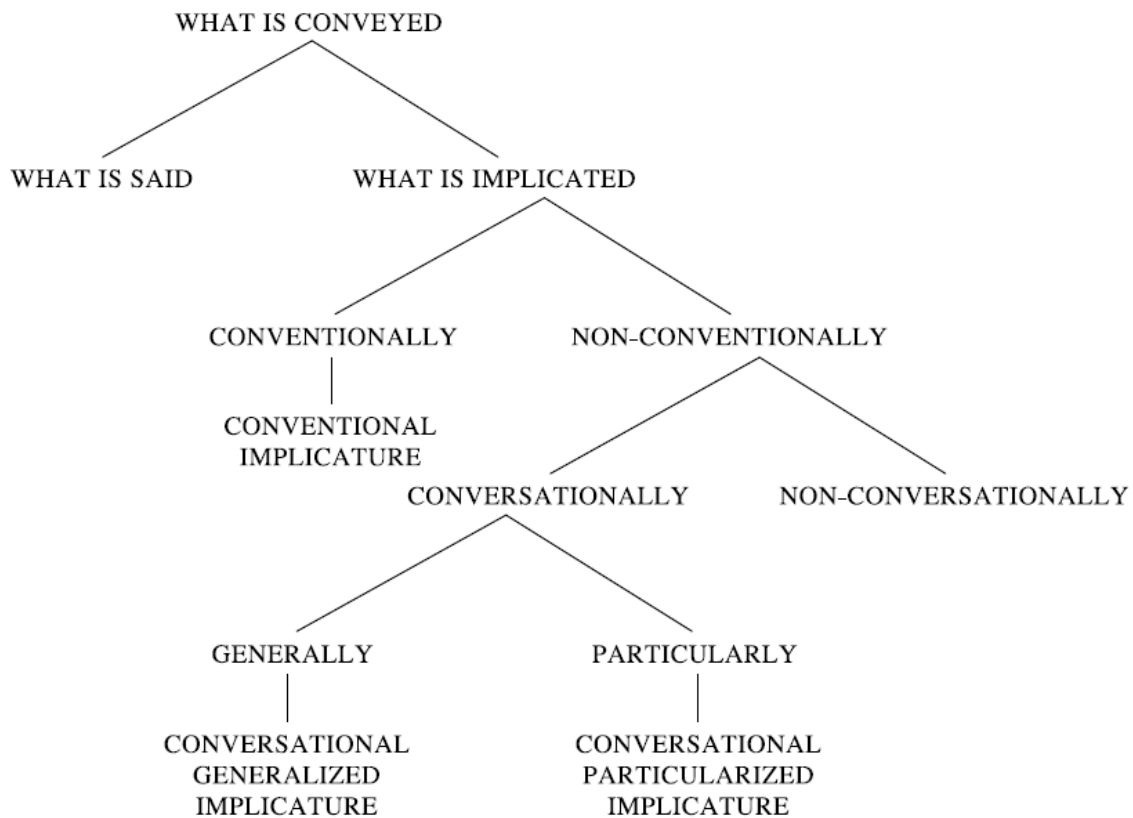


Figure 1 Types of implicature (adapted from Sadock 1978: 283)

#### 4.1 Conversation Generalized Implicature –

Grice (1989) makes a distinction between two types of conversational implicatures, which have been further explored and discussed by Levinson (1983, 2000) and Horn (2004). Generalized conversational implicature is not reliant on the specific context-independent and is based on the conventional default meaning of linguistic structures. For example, in the sentence "she varnished her nails," it is typically understood that she varnished her own fingernails without any additional context support. On the other hand, particularized conversational implicature is context-dependent and arises from the speaker deliberately flouting a maxim (Grice, 1989). The speaker intends for the hearer to draw conclusions from various sources, such as the literal meaning of words, the speech situation, encyclopedic background knowledge, shared cultural models, and more. The Cooperative Principle (C.P.) and the maxims are often considered as a set of guiding principles that facilitate the hearer's comprehension and interpretation of the intended meaning of the speaker in natural conversations.

#### 4.2 Conversational Particularized Implicature –

As outlined by Grice, conversational implicature can emerge when individuals fail to adhere to one or more of the conversational maxims, and this can transpire even when no maxim has been explicitly violated (Grice, 1974, p. 51). Grice employs the term "flouting" to depict situations in which speakers intentionally defy one or more of these maxims. Nonetheless, the recipient of the message is anticipated to comprehend the underlying conversational intent, and more often than not, they indeed do so. Grice's Cooperative Principle extends to encompass not only linguistic actions but also behavioral ones, underlining their universal application. For instance, Grice's theory centers on delineating the propositional content of utterances—what is either expressed or left unexpressed. This notion presupposes politeness expressions are supplementary elements "appended" to a neutral expression. In the context in which the speaker tries to communicate but the hearer is unable to grasp the intended meaning, there are cases of impoliteness that take place due to not correctly getting the sense of the context.

## 5. Impoliteness Inherent in Language –

The exploration of face-attacking strategies and the influence of context naturally leads to the ongoing debate in the study of impoliteness concerning whether impoliteness is an inherent quality of language and discourse. In other words, the question revolves around whether impoliteness is an integral part of the conventional symbolic meaning of specific linguistic forms. This debate involves the concepts of semantic (im)politeness and pragmatic (im)politeness, which are seen as interdependent opposites situated on a scale. The degree of (im)politeness may be influenced more by the linguistic expression itself or by the surrounding context, but neither the expression nor the context guarantees a fixed interpretation of (im)politeness. The interplay between the two factors, expression and context, ultimately determines the perception of (im)politeness.

## 6. Face-attack Strategies and Context –

Goffman explains facework as the actions taken by an individual to align their behavior with their concept of face (1967: 12). He observes that these actions often become habitual and standardized practices, with each person, subculture, and society possessing their distinctive repertoire of face-saving techniques (1967: 13). This idea finds support in Terkourafi's arguments for societal rationality (2005a: 249), suggesting that it is predefined in various concrete choices. Consequently, one can only be considered rude by someone if their behavior aligns with the other person's recognition of rudeness. In the context of courtroom discourse, Penman's (1990) model of facework includes face-attack, while Tracy and Tracy (1998) exclusively focus on face-attack. In contrast, other studies, such as Lachenicht (1980), Austin (1987, 1990), Culpeper (1996), and Bousfield (2008), not only concentrate on face-attack but also develop taxonomies of face-attacking strategies, essentially delineating sets of practices employed for pursuing face-attack.

## 7. Culpeper Model of Impoliteness –

Culpeper (1996) sketches the anatomy of 'Impoliteness' by remodeling Brown & Levinson's model of politeness and provides a list of impoliteness super-strategies that serve to attack the face of the hearer. Within this early framework, the strategies of impoliteness are:

- i. Bald on record impoliteness - the FTA is made in a direct, clear, unambiguous, and concise mode in situations where the face is not irrelevant or minimized.
- ii. Positive impoliteness - the use of strategies intended to harm the addressee's positive face wants.
- iii. Negative impoliteness - the practice of strategies intended to harm the addressee's negative face wants.
- iv. Sarcasm or mock politeness - the FTA is made with the use of politeness strategies that are apparently insincere and thus remain surface realizations.
- v. Withhold politeness - the absence of politeness works where it would be expected. It refers to those cases where politeness is expected and desired but is not realized in the conversation (Culpeper, 1996, pp. 356–357)

This impoliteness model is crucial and beneficial for analyzing literary text, discourse, utterances, etc. In this study, the researcher aims to apply this model to check and determine how this impoliteness is relevant and what aspects are uncovered in this model.

**8. Methodology and Data Collection:** - For this study, the researcher has selected two short stories from Alice Munro's collection, namely, *Too Much Happiness* and *Wood*. This study used a qualitative and descriptive approach. To analyze the discourse of interlocutors taken from Munro's short stories as a data source for the research. The researcher has selected ten discourses, five from both stories. Van Dijk (1981) emphasizes the significance of not only considering the structures of literary texts but also their functions, conditions, production, processing, and reception. Similarly, in this study, the researcher examines the contextual circumstances, semanticity, social norms, and discourse functions from the perspective of Culpeper's Impoliteness and Grice's Conversational Implicature. The analysis begins by analyzing impolite discourse or utterance that uses impoliteness

strategies and implicature. The research identified how context and implicature differences interplay a crucial role in using impoliteness strategies in the discourse. In particular, neglecting the cognitive analysis of literary communication can lead to a limited understanding of literary interpretation's emotional impacts, encompassing our needs, desires, wishes, likings, and feelings. Therefore, the researcher inculcates existing lacuna such as social emotion, passion, texture, and effects of textual meaning in this study.

The study explores how impoliteness is associated with Grice's implicature, which engages in positive impoliteness strategies. Of the many strategies of impoliteness used, there is one sub-strategy used by interlocutors, but the difference is a little, i.e., it is bald on record impoliteness. The vital objective of this study is to undertake a pragmatics interpretation of Munro's discourses based on the principles of impoliteness and conversational implicature. In a specific term, this study inscribes mainly two objectives – examine the implication and constraint of the impoliteness model in the selected discourse and the degree to which the chosen discourse violates or adheres to the principle of conversational implicature. Finally, this study tries to provide possible interpretations and significance of selected discourse based on the impoliteness model and violation of conversational implicature. However, this research is still limited in explaining in detail what strategies are used regarding context and pragmatic differences.

**9. Data Analysis:** - The study employs impoliteness and implicature that dominate the conversational discourse. Even though Culpeper's model of impoliteness and Grice's implicature fundamentally deal with natural conversations, one should not neglect the fact that the general display of his approach to discourse gives room for the analysis of literary texts. The researcher uses 'Discourse Analysis and Conversational Analysis methods for this study.' The researcher has selected discourse from Munro's short stories as data resources for the study. Discourse and conversational methods are essential and valuable approaches for examining discourse and textual conversation (Chouliaraki & Fairclough, 1999). These methods involve the micro-analysis of the conversational details and what is grasped and achieved from dialogue and discourse. The researcher selected the following discourses, which will be analyzed using Culpeper's impoliteness model and Grice's model of implicature.

#### **i. Analysis of Discourse of the First Story *Too Much Happiness***

**Context of Conversation:** - This story is about the life of Sophia Kovalevsky and her husband Maxsim. Sophia is talking about their life in flashbacks, which occur in her final weeks.

- a) She (Sophia) speaks to him (Maxsim) teasingly. "You know that one of us will die," she says. **"One of us will die this year."** Only half listening, he asks her **Why is that?** "Because we have gone walking in a graveyard on the first day of the New Year." "Indeed." "There are still a few things you don't know," she says in her part but **anxious way**. "I knew that before I was eight years old." (p. 247)

In (i. a), Sophia uses the **"bald on record impoliteness"** strategy by saying, 'one of us will die this year' assertively to Maxsim (addressee). She threatens the positive face of the addressee. In exchange, the addressee also uses the **"negative impoliteness"** strategy in defense of his face by using an interrogative sentence directly, "What is that?" However, the speaker (Sophia) further changes her impoliteness strategy toward the addressee to get angry and reflects it in an "anxious way."

Use of Implicature – In (i. a), Sophia uses **"conversational particularized implicature."** She does not say directly or apparently to Maxsim that she will die soon due to a fatal disease; instead, she says, "One of us will die this year." So, Maxsim needs to understand the meaning with the help of the context of the discourse rather than the literal meaning of the discourse.

- b) If I loved you. Fufu (Sophia's daughter) brought her jam on a plate and asked her to play a child's card game. **"Leave me alone. Can't you leave me alone"** Later she (Sophia) wiped the tears out of her eyes and begged the child's pardon. (p. 251)

In (i. b), Sophia uses the "**blad on record**" impoliteness strategy unambiguously, and she gets angry at Fufu. She exhibits a negative attitude toward Fufu by saying, "Leave me alone. Can't you leave me alone." She clearly expresses her dislike of Fufu by attacking Fufu's negative face. She rejects Fufu because she does not want to play a child's card game and sends Fufu away from her by using an imperative sentence.

Use of Implicature – In (i. b), Sophia practices Gricean's "**conversational generalized implicature**" by using the literal meaning of the discourse, "Leave me alone. Can't you leave me alone." Fufu understands the literal meaning of the discourse and starts weeping. In response, Sophia gets a "pardon" from Fufu.

- c) "Will you walk with your old aunt to the station? I (Sophia) have not had a chance to talk to you." "**I hope I have not offended you,**" said Jaclard quite poisonously. "I always believe in speaking the truth." "Not at all." (p. 263)

In (i. c), Jaclard employs the "**blad on record**" impoliteness strategy. He attacks on the positive face of Sophia by saying, "I hope I have not offended you." He uses concise and direct discourse to dismiss the face of Sophia. Jaclard offended her by not telling him the truth about Maxsim; therefore, he clearly uses an imperative utterance, "Not at all."

Use of Implicature – Jaclard employs in (i. c) "**particularized implicature**" rather than 'generalized implicature' because he does not offer company to Sophia, and he expresses it by saying, "I hope I have not offended you." So, Sophia understands the contextual and non-literal meaning of the discourse that Jaclard wants to allege and hurt her.

- d) How are you doing with your studies?" "**I (Sophia) hate them.**" "You cannot hate all of them." "**Why can't I?** It isn't at all difficult to hate all of them." "**Can you speak Russian to me?**" "**It's a barbaric language. Why can't you speak better French?** He (Jaclard) says your accent is barbaric. He says my **mother's accent was barbaric, too. Russians are barbaric.**" "Does he say that too?" "I make up my own mind." They walked for a time in silence. (p.263)

In (i. d), Sophia assertively attacks's face of Jaclard by saying, "I hate them." Again, she uses a "**blad on record**" impoliteness strategy by expressing her anger, "Why can't I? to him. Sophia further uses unambiguous and concise utterances, "Can you speak Russian to me?" Thus, it can be observed that Sophia continuously attacks Jaclard's face with a negative attitude and expresses her bitterness and anger toward him. She uses dominantly "blad on record" impoliteness strategy during the conversation and discourse. In defense of his positive face, Jaclard also attacks the face of Sophia. He follows "**negative impoliteness**" strategy by saying, "It's a barbaric language. Why can't you speak better French?" He ridicules her and threatens her face negatively. Further, he said, "My mother's accent was barbaric, too. Russians are barbaric", attacks on Sophia's face.

Use of Implicature – In (i. d), Sophia and Jaclard use "**generalized implicature**" during the conversation and discourse. Clearly, they want to ridicule and attack the face of each other, so they follow the "generalized implicature," i.e., the literal meaning of the discourse.

- e) "Is your Aniuta (Sophia's Sister) ill, then?" "She is dead, *mein liebe* professor (Weierstrass)." "She died in prison?" "**No, no. That was long ago. She was not in prison at that time. Her husband was. She died of pneumonia, but she had been suffering in many ways for a long time.**" "Oh, pneumonia, I have had it too. **Still, that was sad for you.**" (p. 279)

In (i. e), Sophia met her professor, Weierstrass, and he asked about Sophia's sister Aniuta. In her reply about her sister, Sophia says, "No, no. That was long ago. She was not in prison at that time. Her husband was. She died of pneumonia, but she had been suffering in many ways for a long time" to Weierstrass, and he expresses concern by saying, "Still, that was sad for you" to Sophia. Thus, clearly, it can be seen that in the whole discourse, Sophia or Weierstrass uses no words or expressions of impoliteness. "**No impoliteness strategies**" are used in this discourse, as Culpeper proposed in his Impoliteness model.

Use of Implicature – In (i. e), Sophia and Weierstrass use "**conversational generalized implicature**" because the conversation between them is not aimed at attacking the face. So, they use the literal meaning of the discourse rather than its hidden or intended meaning.

## ii. Analysis of the Discourse of the Second Story *Wood*

**Context of Conversation:** - Roy Fowler has a good business in Ontario as a sign painter. He also does wood-cutting, and his wife, Lila, suspects he is more interested in cutting wood than painting signs. One day, Roy meets Percy, an elderly, impoverished town resident. Percy says he heard that the bush was going under contract. Some man would take all the wood for the River Inn. As a result of this meeting, Roy worries that he won't be able to cut any more wood. He goes into the bush in a snowy winter, stumbles, and injures his ankle. He remains calm and decides to crawl back to his car. After reaching his car, he realizes how lucky he has been to complete this feat in the snow. Suddenly, he remembers the man Percy referred to was probably himself a sign painter, not a house painter.

- a) "That's a pile of wood," he (Roy) says easily. "It is so." "If they mean to take it all, they'd have to have a license." "**You bet. Unless there's something crooked,**" said Percy with intense pleasure. "**None of my business. I got all the work I can handle.**" "I bet you do. All you can handle." (p. 233)

In (ii. a), Percy uses the "**negative impoliteness**" strategy to attack the face of Roy by saying, "You bet. Unless there's something crooked." Percy frightens Roy for his illegal smuggling of the woods. In Contrast, Roy uses the "**positive impoliteness**" strategy to save his negative face. Roy ignores and pretends in front of Percy that he is doing nothing wrong and is unaware of the smuggling of woods by saying, "None of my business. I got all the work I can handle."

Use of Implicature – In (ii. a), Percy uses "**particularized implicature**" because he does not want to reveal that he knows that Roy is involved in the wood smuggling. But Roy gets the sense of the intended meaning of Percy.

- b) But she (Diane) is heading for the shed, not the house. "Howdy" she says. "Howdy." "Hard at work?" "Hard as ever," Roy says. "Offer you a job?" This is their routine. "I got one. Listen, what I came in here for, I want to ask you a favor. What I want is to borrow the truck. Tomorrow, to take Tiger to the vet. I can't handle him in the car. He's got too big for the car. **I hate to have to ask you.**" Roy says not to worry about it. Tiger to the vet, he thinks, that's going to cost them. "**You weren't going to need the truck?**" she says. "I mean, you can use the car?" (p. 236)

In (ii. b), Diane uses the "**blat on record**" by practicing, "**I hate to have to ask you.**" She attacks his face with a negative attitudes. She directly and concisely threatens Roy's face. Moreover, she again negatively attacks on the face of Roy's by alluding, "You weren't going to need the truck?" She uses her "**withhold impoliteness**" strategy because she deliberately ignores him and does not want to take him with her.

Use of Implicature – In (ii. b), Diane practices the whole discourse with Roy, "**generalized implicature,**" because she does not want to take him with her and, in exchange, tells him to use her car. So, there is explicit use of the literal meaning of the discourse and no hidden or intended purpose of the discourse.

- c) He sees who it is. The only person who has the other set of keys. The only person it could be. Lea. He struggles to get his weight onto one leg. She jumps out of the truck, runs to and supports him. "I just went down," he tells her, panting. "It was the **dumbest damn thing I ever did in my life**" Then he thinks to ask how she got here. "Well, I didn't fly," she says. (p. 242)

In (ii. c), Roy and Lea, in the whole conversation or discourse, discuss each other, and Roy is surprised by how Lea reaches Roy, jumps from the truck, and follows him. He says to Lea, how dumbest damn thing I ever did in my life." But, in their conversation, there is "**no use of impoliteness strategies.**"

Use of Implicature – In (ii. c), Roy and Lea use "**generalized implicature**" because the discourse has no intended or non-literal meaning. The meaning of discourse is unambiguous.

d) **"It may be stupid all right "** Roy Says. "I knew you'd say that, but you think about it—" "It may be stupid, but it's the same idea I had myself about five minutes ago." And this is so. This is what came to him when he was looking up at the buzzard. (p. 244).

In (ii. d), Lea asks about Roy's stupidity, and he accepts by saying, "It may be stupid all right." Lea assumes that he will tell her about his stupidity, and she also agrees that she was thinking about the idea. So, in this discourse again, it is another example we find **"no use of Culpeper's impoliteness."** They are just expressing their thoughts to each other what they think.

Use of Implicature – In (ii. d), Lea and Roy follow the **"generalized implicature."** Roy tells Lea in the conversation that it was his stupid idea because they are in a close relationship. Lea also told Roy, "it's the same idea I had about five minutes ago." Therefore, they avoid using "particularized implicature." Roy quickly tells Lea, "It may be stupid all right."

e) "I left the ax," he says mechanically. "I left the saw." "So what if you did? We'll find somebody to go and get them." "And there's the car too. Are you going to get out and drive that and let me take the truck?" "Are you insane?" (p. 245)

In (ii. e), Lea uses the **"positive impoliteness"** strategy by saying, "Are you insane?" She uses the impoliteness strategy as the "call the other name." She attacks Roy's face with a negative attitude. She asked Roy not to go to take the left ax."

Use of Implicature – In (ii. e), Lea uses the **"generalized implicature"** because she directly says to Roy, "Are you insane?" She denies to Roy not to go to take ax. But Roy said to Lea, "there's the car too. Are you going to get out and drive that and let me take the truck?"

**10. Conclusion:** - The findings of this research article recognize that a significant portion of impoliteness does seek to offend interlocutors deliberately during the conversation. Instead, it often serves as a means to vent anger, express distress, or voice complaints. Therefore, interlocutors use an implicature as a strategy to minimize the effects of impoliteness and conflict in conversation and social affairs. On the other hand, researchers found most of the impoliteness strategies used in the discourse Culpeper's (1996) strategies of impoliteness, with negative impoliteness being the most commonly employed approach, and there are specific conditions where discourse violates the conversational implicature. In analyzing the discourse of both stories, the speaker uses in (i. a), (i. b), (i. c), (i. d), (ii. b), "blatant on record" impoliteness strategy. However, in a few discourses, interlocutors also used "positive impoliteness (ii. a), and (ii. e), negative impoliteness (i. d) and (ii. a), and withhold impoliteness (ii. b)" strategies in defense of their face and threatens the addressee's face. Moreover, this study also finds that there is "no use of impoliteness strategy" in (i. e), (ii. c) and (ii. d) discourses.

The Second aspect of the analysis of the discourse is Gricean implicature. Interlocutors practice in discourses (i. b), (i. d), (i. e), (ii. b), (ii. c), (ii. d), and (ii. e) generalized implicature. In contrast, particularized implicature by participants in a few discourses (i. a), (i. c), and (ii. a). This study endorses that Culpeper's impoliteness model is applicable in a wide range of discourses and that interlocutors find the face threatened or attacked during the conversation. Gricean model of conversational implicature helps to understand the intended sense of the participants with a paralinguistic context. In most cases, interlocutors apparently use a generalized implicature, but in a few discourses, they use a particularized implicature to decipher the contextual or non-literal meaning of the participants.

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