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**A Comparative Pragmatic Study of Eastern Algerian Arabic
and English Speech Acts of Thanking and Greeting and
Responding to Them**

The Case of Third Year Students of English at the universities of Mila, Constantine,
Guelma, Annaba, and Jijel

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Applied linguistic Studies of Applied Languages

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Dedications

This thesis is dedicated to:

My Husband Nadji;

My Sons Abdelhamid, Yahia, and Amjad;

My Father and stepmother;

My Brothers Djamel and Islam, and

My Sister Souad and her Husband Hocine.

It is especially dedicated to my Great Mother, whom we sadly lost in 2013.

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Abstract

The present study investigates the problem of the pragmatic failure of third year students of English in the universities of Mila, Constantine, Guelma, Annaba, and Jijel in performing the speech acts of thanking and greeting and responding to them in cross-cultural communication. It contrasts these speech acts when performed by English natives (Engineers), English literate Algerian natives (third year students of English), and English non-literate Algerian natives (lay people) to determine whether culture, gender, social distance and status of interlocutors have an influence on the use of the speech act of thanking and the way they respond to it. It also investigates whether culture, social distance, and rank of imposition of the act have an influence on the use of the speech act of greeting, whether culture and social distance have an influence on the use of the speech act of responding to greeting, and whether Algerian learners of English transfer their Algerian Arabic pragmatic and cultural knowledge into English in cross-cultural communication. The research is based on the hypothesis that the pragmatic failure of the English literate Algerian natives in performing the speech acts of thanking and greeting and responding to both would be mainly due to pragmatic transfer of their first language pragmatic knowledge into English. To collect data and verify this hypothesis, a Discourse Completion Task is used in both Algerian Arabic and English. The obtained findings provide evidence that cultural differences play a role in the pragmatic failure of English literate Algerian natives in cross-cultural communication, in performing the speech acts of thanking and greeting and responding to both. In addition, they transfer negatively some aspects of their pragma-linguistic and socio-pragmatic knowledge into English.

Key Words: Pragmatics, speech acts, cross-cultural communication, pragmatic failure, thanking, greeting.

Arabic Alphabet Transliteration System

The Arabic alphabet transliteration system used to transliterate Arabic words and expressions used throughout this thesis into Latin script is taken from Nielsen (1999), as cited in Agti (2005).

Arabic alphabet	Transliteration	Sounds as in	Arabic alphabet	Transliteration	Sounds as in	Arabic alphabet	Transliteration	Sounds as in
alif ا	a	ram	zay ز	z	zeal	qaf ق	q	Qatar
ba' ب	B	bat	siin س	s	sing	kaf ك	k	Kent
ta' ت	T	tab	shiin ش	Sh	shall	laam ل	l	Lamb
tha ث	Th	thanks	Saad ص	S	salt	miim م	m	Mark
jiim ج	J	jet	Daad ض	D	dart	nuun ن	n	Nasty
Haa' ح	H	harsh	Taa' ط	T	tore	ha ه	h	Hand
Khaa' خ	Kh	loch	Thaa' ظ	Z	those	waaw و	w	word
daal د	D	dad	ayn ع	3, 3a, 3i, 3u	eel	ya ي	y	Yet
thaal ذ	Dh	that	ghayn غ	Gh	ghana	hamza ء	a, i, u 'a, 'i, 'u, '	
raa' ر	R	ran	faa' ف	F	far	-		

List of Abbreviations and Coding Conventions

A: Past Act

D: Used to refer to any particular situation requiring acknowledgment such as receiving a present.

DCT: Discourse Completion Task

E: Refers to expression

EFL: English as a Foreign Language

ELAN: English Literate Algerian Natives

ENAN: English Non-literate Algerian Natives

EN: English Natives

FTA: Face Threatening Acts

H: Hearer

L1: First Language

L2: Second Language

LMD: Licence Master Doctorat

S: Speaker

SPSS: Statistical Package for Social Sciences

TL: Target Language

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General Introduction

Background for the Study

In the past, language teaching depends on teaching the linguistic structures, grammatical rules, translation exercises and vocabulary (Richards & Rogers, 2001) without accounting the way language is used in daily communication, which makes problems in cross-cultural communication for foreign language learners. However, nowadays teaching the communicative language becomes an emergency for foreign language learners to be engaged in the pragmatic, authentic and functional use of language (Brown, 2007).

Since English is used in approximately all domains such as education, economy, management, business, policy, communication, etc., the Algerian government gives importance to teaching English due to its significance and necessity in its policies, investments and international partnerships.

The main objective of the specialisation in English as a foreign language, at the Algerian universities, is to have competent English users. This will cover the lack of qualified workers found in different fields such as teaching, banking, tourism, translation, communication and marketing. Unfortunately, most of the students majoring in English end up competent in English grammar, and vocabulary but incompetent in cross-cultural communication. They often make *pragmatic failure* in their communication with native speakers. Most of them transfer their first language pragmatic knowledge and social conventions into English in cross-cultural communication. This is because intercultural features required in cross-cultural communication in English considered in the English syllabus taught in the Algerian universities are inadequate. The reason behind this fact is the insufficient interest in teaching intercultural communicative skills rather than macro-skills

(speaking, listening, reading, and writing), and micro-skills (vocabulary and grammar). Therefore, learners become able to build well-formed grammatical sentences but unable to communicate successfully in the target language (English).

Second and foreign language teaching research showed that an efficient foreign language syllabus that can reduce pragmatic failure in cross-cultural communication should develop both the linguistic and the communicative competence of the learners. It should build up their awareness of the target language cultural and pragmatic knowledge which often include customs, religion, beliefs, ways of behaviour, and daily life styles and systems of meaning (Bouton, 1996). Therefore, teaching culture and pragmatics to Algerian learners of English is considered an obligation due to the role they play to reduce *pragmatic failure* in cross-cultural communication.

Problematic Issue

Algerian learners of English encounter difficulties in their cross-cultural communication. They often make *cross-cultural pragmatic failure* in their communication with native speakers of English. *Cross-cultural pragmatic failure* is not an Algerian problem only, but it is universal in second and foreign language learning. It occurs because second and foreign language learners (EFL henceforth) have difficulties in building up their communicative competence since learning how to communicate is not as learning grammar which depends on rules.

In addition, native speakers may not expect advanced second language speakers, who have a good mastery of grammar and vocabulary, to make pragmatic failures in their communication because they think that these speakers are pragmatically competent as they are linguistically competent. Thus, natives suppose that these speakers' pragmatic errors are

made on purpose and not due to their state as non-natives and judge them as impolite or rude (Barron, 2003).

As Algeria is a very large country with diverse traditions and customs, there are numerous dialects, which though they bear many differences at many levels, they are still intelligible enough all over. This is because of the core similarity which is that they are all Arabic dialects. The Algerian Arabic dealt with in this research is a cover term which includes many varieties spoken in the North East of the country, one of which is spoken by the researcher.

Teaching English as a foreign language in the Algerian universities depends on teaching the four communication skills: Listening, speaking, reading, and writing. Most of the learners believe that mastering the grammar of English is the key to good English production. They think that grammar practice needs to be better focused on and tend to forget about the specific communicative styles of English and the cultural and pragmatic differences between their first language and English. In addition, English is not practised outside the class and has almost no chance to be developed outside in the Algerian society. The result is that they become able to produce well-grammatical structured sentences and unable to communicate effectively in English. They are often subject to cross-cultural pragmatic failure in their communication with native speakers of English.

In response to this problem, the present study offers a Discourse Completion Task, consisting of a number of hypothetical situations to be responded by the participants. It seeks to investigate the English Literate Algerian Natives' pragmatic failure in cross-cultural communication, in performing the speech acts of thanking and greeting and responding to them, and shed light on the importance of integrating pragmatics and culture in second and

foreign language teaching. The participants in this study are: English Literate Algerian Natives who are third year students of English from the universities of Mila, Constantine, Guelma, Annaba and Jijel, English Non-literate Algerian Natives who are taken randomly from the lay people of Mila, Constantine, Guelma, Annaba and Jijel, and English Natives who are engineers in a company in Algiers.

The present research is worth doing due to the fact that Algerian pedagogy of teaching English fails to produce successful communicators in that language. Algerian graduates in English end up with good command of English grammar and vocabulary and inadequate awareness in cross-cultural communication. Thus, they transfer their first language pragmatic and cultural knowledge into English while communicating with native speakers of English and fail in their cross-cultural communication. The present thesis seeks to address the need for and the importance of integrating pragmatics and culture in foreign language teaching to develop Algerian English learners' pragmatic and communicative competences, raise their awareness of the cultural differences between languages and thus reduce pragmatic failure in cross-cultural communication.

Teaching culture and pragmatics offers foreign language learners not only the opportunity to learn and discover how native speakers of the foreign language behave and act in different situations, but also enables them to understand others' culture and behaviours. Thus, they will avoid cross-cultural breakdowns in communication and converse effectively.

Moreover, the present research is in the area of cross-cultural pragmatics. It is chosen because of the importance it has in foreign language teaching and the aspiration to investigate Algerian English learners' pragmatic failure in performing the speech acts of thanking and greeting and responding to them in cross-cultural communication.

Aims of the Study

This study aims to investigate the pragmatic difficulties that Algerian English learners face in performing the speech acts of thanking and greeting and responding to them. It seeks to:

1. Find similarities and differences in both the communicative styles of the English Literate Algerian Natives (ELAN henceforth), English Natives (EN henceforth) and English Non-literate Algerian Natives (ENAN henceforth) and the strategies they use in the realisation of the speech acts of thanking and greeting and their responses.
2. Investigate the pragmatic difficulties that the ELAN may face in performing the speech acts of greeting and thanking and responding to them.
3. Show how the linguistic use of language is affected by the cultural and pragmatic factors.
4. Investigate the extent to which Algerian learners of English are affected by their first language culture and pragmatic knowledge in cross-cultural communication.
5. Find the possible solutions that can help in reducing these difficulties as a first step towards integrating culture in teaching foreign languages and focusing on teaching pragmatic competence in parallel with linguistic competence to help build their intercultural and pragmatic competences.

Research Questions

To investigate the aforementioned issues, the present research seeks to answer the following questions:

1. How are the speech acts of *thanking* and *greeting* and *their responses* performed in Algerian Arabic by the ENAN?
2. How are the speech acts of *thanking* and *greeting* and *their responses* performed in English by the EN and ELAN?
3. What are the common *thanking* and *greeting* and *their responses* strategies used by the EN, ELAN, and ENAN?
4. What are the pragmatic difficulties that the ELAN may face in performing the speech acts of *thanking* and *greeting* and responding to them?
5. What are the possible solutions that can help in reducing these difficulties?

Research Hypothesis

The ELAN tend to use their culture-specific patterns in cross-cultural communication. The use of their first language cultural norms in cross-cultural communication leads to pragmatic failure and miscommunication across cultures. Hence, the present study hypothesises that the Algerian English learners' pragmatic failure in cross-cultural communication could be accounted for mainly by the transfer of their first language pragmatic and cultural knowledge into English.

Methodology

To investigate the research questions, test the hypothesis and accomplish the research aims, a DCT was designed. The DCT scenarios were written in two versions, Algerian Arabic and English. The English version of the DCT was administered to 500 ELAN and 15 EN, and the Arabic version was administered to 500 ENAN chosen randomly.

After collecting data, certain procedures are followed to analyse them. First of all, all the scenarios provided by the participants are entered in an SPSS program to be able to make all the statistics needed in the study. Then, the participants' followed strategies in performing the speech acts of thanking and greeting and their responses are classified according to some of the well known researchers. But, not all the respondents' answers are covered by these strategies. Therefore, the researcher classified the responses which do not belong to any of the proposed strategies according to her own classification.

In the analyses of the DCT, the three groups of participants' responses to the hypothetical situations are compared to see their similarities and differences and the strategies they use in performing the speech acts of thanking and greeting and responding to them. They are read carefully to identify any pragmatic deviation. Then, they are described and analysed from the perspective of the possible causes of pragmatic failure that may occur within the ELAN participants' responses.

The comparison of the ELAN and the ENAN responses to the scenarios proposed in the DCT aims to check if there is a pragmatic transfer from Algerian Arabic into English in the ELAN performance of the speech acts of thanking and greeting and responding to them.

Finally, according to the findings obtained from the analysis of the Algerian Arabic and English versions of the DCT, some recommendations are provided to reduce pragmatic failure in cross-cultural communication.

Structure of the Study

The present study falls into seven chapters. Chapter one deals with pragmatics, context, pragmatic competence, cross-cultural pragmatics, pragmatic failure and its sources,

the role of identity in language use, and the interrelationship between language, culture, and pragmatics. Chapter two provides a discussion of speech acts. It elucidates the meaning of speech acts, the theory of speech acts, felicity conditions, and dimensions of speech acts from two perspectives: Austin and Searle. It also deals with the indirect speech acts, Grice's maxims and the cooperative principle, conversational implicatures, and the politeness principle. Chapter three tackles the speech acts of thanking and greeting and their responses in details. It provides a better understanding of their meanings, functions, and strategies and how they are expressed in Algerian Arabic and English. It also presents some social factors that may affect the choice of greeting strategies. Chapter four explains the research methodology and tools used in the study. It restates the research aims and instruments and describes the DCT and its administration, evaluation procedure, and the participants. Chapters five and six provide the analysis and discussion of the findings related to the speech acts of thanking and greeting and their responses. Chapter five explores the speech acts of thanking and its responses and chapter six is devoted to the speech act of greeting and greeting responses. Finally, chapter seven provides some recommendations and suggestions that can help to reduce second language learners' pragmatic failure. It is followed by a conclusion which summarises the main results obtained in the last chapters.

Chapter One

Pragmatics

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Chapter One

Pragmatics

Introduction

This chapter provides an overview of pragmatics. It highlights the importance of pragmatics in second language teaching and why pragmatic competence is necessary in second language learning. It also discusses the notions of pragmatics, context, pragmatic competence, cross-cultural pragmatics, and pragmatic failure. Furthermore, it explains the relationship between language, culture and pragmatics, on the one hand, and the role of identity in pragmatic performance, on the other hand. Then, it investigates three common sources of pragmatic failure and outlines some solutions proposed in previous research studies to avoid breakdowns in cross-cultural communication.

1.1. Pragmatics' Definition

Pragmatics is a branch of linguistics concerned not only with the linguistic meaning of utterances but also with the speaker's intended meaning. The interest in this field initially appeared as a reaction to Chomsky's (1965) notion of the use of language as an abstract construct based on competence, which has to be mastered separately from the actual functions of language in use. Therefore, pragmatics is concerned with performance rather than competence (Leech, 1983).

Austin (1962) states that pragmatics focuses on how linguistic structures are encoded by the context in which they are used through the inference of the extra-linguistic meaning. That is, it studies how the same structures may have different meanings according to the context in which they occur. Pragmatics can be defined in its broadest meaning as the

relationship between a given language structure and the context in which it is used. It is concerned with the use of language in social contexts and the ways in which people construct and comprehend meanings through language (Austin, 1962).

It is difficult to offer a definition that can wrap both aspects of pragmatics: Context-dependent aspects of language structure and principles of language usage and the comprehension of structures which may differ from their linguistic meaning (Levinson, 2003). Yule (1996), Hornby (1998) and Baker (2001) regard pragmatics as the study of the relationship between what is said and what is interpreted by participants in communicative situations.

The objective of pragmatics is to study “language use and language users” (Haberland & Mey, 2002, p. 1673) because when people communicate, they try to choose what to say to fit the situation in which they are communicating (Gee, 2001). Hence, pragmatics is concerned with the aims language is used for and how this language can be used appropriately in communicative situations (Hatim & Mason, 1991).

Pragmatics is the study of the ways hearers evaluate speakers’ utterances and infer their intended meanings from context (Jaszczott, 2002). That is, it is the hearers’ analysis of the speakers’ intentions in view of the fact that what is said may be different from what is meant. Crystal (1997, p. 301) describes pragmatics as “the study of language from the point of view of the users, especially of the choices they make, the constraints they encounter in using language in social interaction, and the effects their use of language has on other participants in the act of communication”.

Crystal (1997) defines pragmatics with reference to the words *choices* and *constraints* which lead to an important differentiation suggested by Leech (1983) and Thomas (1983)

between *socio-pragmatics* and *pragma-linguistics*. Pragma-linguistics denotes the linguistic side of pragmatics which includes "... the particular resources which a given language provides for conveying particular illocutions" (Leech, 1983, p. 11). It represents the resources users of a language choose from when using that language. Socio-pragmatics, on the other hand, is defined as "...the sociological interface of pragmatics" (Leech, 1983, p. 10). It is interested in the interface of linguistic action and social structure. It tackles the effects of some constraints such as social status, social distance, and degree of imposition on the choice of linguistic realisation of a particular illocution (Leech, 1983).

According to Jaszczott (2002), pragmatics is concerned with the relationship of linguistic expressions and the interlocutors (the speaker and the hearer). It seeks to recognise what the speakers implicitly mean to say and explain how contextual meaning is used and analysed to infer the intended meaning. However, Salmani-Nodoushan (2006) states that pragmatics is the study of the interlocutors' ability to join up sentences to the appropriate contexts.

Yule (1996) suggests four areas, with which pragmatics is concerned. First, pragmatics is concerned with the implied meaning of utterances rather than their linguistic meaning. Second, it is concerned with the context in which utterances are performed; it takes into consideration all the conditions that determine what, when, where, and how the speaker can speak. Third, it is concerned with the listeners' interpretation of the speakers' intended meaning. It investigates how listeners can understand and interpret the speakers' implications. Finally, pragmatics is concerned with the concept of distance. This latter refers to the nearness of the speaker and the listener (physical, social, psychological, or conceptual) that determines the shared knowledge between them and what is needed to be said.

Richards and Schmidt (2002) summarise the main concerns of pragmatics in the following points.

1. How the interpretation and use of utterances depend on knowledge of the real world.
2. How speakers use and understand speech acts.
3. How the structure of sentences is influenced by the relationship between the speaker and the hearer.

1.2. Context

Since the meaning of utterances is not only recognised by the literal meaning of words but also by the context in which they occur, pragmatics focuses on how linguistic structures are encoded by the context in which they are used. Context is described in some factors such as time, place and social relationship between speaker and hearer. It is the surrounding conditions that decide the meaning of words and utterances (Bhagat, 2002) or simply the events that occur while people communicate (Johns, 1997). On this basis, it could be argued that understanding the meaning of an utterance depends on understanding the context in which it occurs. Nevertheless, if one does not know the context, how can s/he understand the meaning? Lonergan (2004, p. 93) answers this question when he states that “A statement has a meaning in a context. If one already knows the context, the meaning of the statement is plain. If one does not know the context, one discovers it by asking questions”. Therefore, knowing the context in which structures are used is very important in understanding their implied meaning. Neovius and Sere (2009, p. 104) define the term *context* as “...any information that can be used to characterise the situation of entities. An entity is a person, place, object, virtual object or state that is considered relevant to the interaction between a user and an application, including the user and the application themselves”.

Accordingly, one could conclude that the term *context* refers to all the circumstances and conditions related to the situation in which something is said. It helps in understanding the real meaning of words because their intended meaning may be different from their literal meaning. For example, the meaning of the question: “Do you know the meaning of war?” differs according to the context in which it occurs (Richards & Schmidt, 2002, p. 117). If it is used by a language teacher talking to his students, it may mean “an armed conflict or fight between nations or groups” and if it is used by an injured soldier, it may mean “war produces death, injury, and suffering”.

Moreover, Verderber, R. F., Verderber, K. S. and Berryman-Fink (2008, p. 6) argue that “Context is the setting in which a communication encounter occurs, including what precedes and follows what is said. The context affects the expectations of the participants, the meaning these participants derive, and their subsequent behaviour”. Context may be of many categories: Physical, social, historical, psychological, and cultural (Verderber, R. F., Verderber, K. S., & Berryman-Fink, 2008, pp. 6-7).

1.2.1. Physical Context

The physical context comprises the place where the conversation is taking place, the environmental conditions (temperature, lighting, and noise level), the distance between communicators, the seating arrangements and time. For example, the meaning discussed in a conversation may be affected and changed depending on the place where it occurs. The meaning of a conversation in a crowded street differs from the meaning of a conversation in a quiet restaurant, etc. (Verderber, R. F., Verderber, K. S., & Berryman-Fink, 2008).

1.2.2. Social Context

The social context refers to the social relationships that may previously exist between the contributors such as kinships, friendship, work relationships, social contracts, and acquaintances (Randal & Wayne, 2013). That is, the interpreted meaning in a situation might be affected by the nature of the relationships of interlocutors. Consequently, the shared communicated meaning is produced and interpreted differently when it occurs among family members, friends, acquaintances, or strangers. For instance, the way a person talks to his/ her friends differs from the way s/he talks to his/ her boss at work.

1.2.3. Historical Context

The historical context is the background knowledge which is already discussed and talked about by the participants in previous communication occasions (Verderber, R. F., Verderber, K. S., & Berryman-Fink, 2008). This previous shared knowledge affects the current communication incidents (West & Turner, 2009). For example, if someone listens to the following dialogue between two friends, A and B:

A: Tell me, did you find it?

B: Yes, it was on the table in the kitchen.

The third person would not be able to understand what *it* refers to in this conversation, however; A and B would understand each other because of the previous exchanges in which they talked about the referent of *it*.

1.2.4. Psychological Context

The psychological context is represented in the moods and feelings that influence people in communication and may affect the interpersonal relationship. It is the psychological

situation in which a person is during a conversation. For instance, if a teacher starts a class directly after students have done an exam, no one will listen to him/ her because the psychology of the students before the exam is not the same as after the exam (Annan-Prah, 2015).

1.2.5. Cultural Context

The cultural context is the influence of the values, attitudes, beliefs, orientations, and underlying assumptions which are widespread in societies on one's behaviour. Culture is included in all aspects of life. It has an effect on how people think, how people converse, and how people act. This is the reason why misunderstandings may occur in intercultural communication where the communicators are from different cultural backgrounds. For instance, Jie (2010) claims that direct refusal of offers or invitations, in the Chinese culture, is considered rude; because a forthright *no* may threaten the requester's face. Persons should talk around and avoid direct refusals which may cause confusions in cross-cultural communication. The following are some Chinese responses which may be used to express a refusal to an invitation (Jie, 2010 p. 45).

- a. Yes (Meaning: Yes, I've received your invitations.)
- b. Thank you (Meaning: Thank you for inviting.)
- c. Silence and smile (Meaning: Thank you for your invitation.)

The three suggested answers by the Chinese would be wrongly interpreted by the English people as an acceptance of the invitation and the Chinese, on the other hand, would consider English speakers as rude and blunt for their direct refusal of offers and invitations.

Fetzer (2007, 2010) conversely categorises context into four categories: Linguistic context, cognitive context, social context and socio-cultural context.

1.2.6. Linguistic Context

The linguistic context refers to the actual language employed in discourse, sentences and utterances that have been said. It is the words and sentences that enclose any part of discourse and help determine its meaning. For example, suppose that two people are talking about their national football team in a conversation; then, they refer to it using the pronoun *it* to say it will play a match soon. The linguistic context allows the interlocutors to understand the antecedent of the pronoun *it* (Fetzer, 2007, 2010).

1.2.7. Cognitive Context

The cognitive or epistemic context refers to the speakers' background information about the world; or as Fetzer (2007) claims, it is the experience and knowledge that people acquire in their lives. For example, when someone has a conversation with a friend or a stranger, s/he certainly has some shared background knowledge with this person such as the schemata, scripts or other information. This background knowledge is a part of one's epistemic knowledge and represents the cognitive context (Fetzer, 2007, 2010).

1.2.8. Socio-cultural Context

The socio-cultural context refers to the culture and society in which language is used. It includes:

...the participants of a communicative exchange, their physical and psychological dispositions, and the specific knowledge or assumptions about the persons involved, the knowledge of the language and conventions regarding appropriate use of language, the knowledge of activity-types including communicative

intentions and goals, and general background knowledge (Fetzer, 2007, p. 14).

For example, to make an effective advertisement that can convince people, one should take into consideration their culture and society in selecting language, to be more persuasive.

Moreover, there is another kind of context called *institutional context*. The word *institutional* is an adjective derived from the word *institution* which refers to, according to *Oxford Advanced Learner's Dictionary of Current English* (1998, p. 619), “an established custom, practice, or group of people”, that is, the way of doing things in a given society. Healy (2005, p. 4) defines the *institutional context* as “the laws, public and organizational policies, and accepted practices shaping the institutions where social workers are located”. Since there are cultural differences with different institutions, one can say that the institutional context can affect people's behaviours and influence their communication.

1.3. Importance of Pragmatics in Foreign Language Teaching

Pragmatics is very important in second and foreign language teaching because it studies the way speakers produce speech acts to perform actions (Austin, 1962). It helps develop second and foreign language learners pragmatic competence and tackles their pragmatic failure in cross-cultural communication because “[u]sually pragmatics focuses on conversation, although it is not limited to that” (Dooly, 2006, p. 69).

Boxer (2003, p. 51) asserts that “students must not only stretch their linguistic abilities but use all areas of their developing communicative competence ...”. They should not only focus on the linguistic knowledge and ignore the side of pragmatics because pragmatic competence helps to raise their pragmatic awareness and make them successful cross-cultural communicators.

Pragmatic competence is very important in second and foreign language learners' cross-cultural communication and its lack may lead to pragmatic failure that engenders negative effects. It decides the success or failure in cross-cultural communication. Nelson, Carson, Al Batal, and El Bakary (2002) discuss the importance of pragmatic competence and how its lack may cause negative effects in cross-cultural communication as follows:

The importance of pragmatic competence has been demonstrated by numerous researchers (...) whose work reveals that while native speakers often forgive the phonological, syntactic, and lexical errors made by L2 speakers, they are less likely to forgive pragmatic errors. Native speakers typically interpret pragmatic errors negatively as arrogance, impatience, rudeness, and so forth. Furthermore, pragmatic errors can lead to a listener's being unable to assign a confident interpretation to a learner's utterance (p. 164).

Thus, pragmatic competence is considered a basic component of second language learners' communicative ability (Amaya, 2008).

Furthermore, pragmatic awareness is the conscious thoughtful and obvious knowledge about the pragmatic conventions that direct the appropriate use of language in different communicative situations. It is necessary for second/foreign language learners to acquire pragmatic competence. They should know how to understand and produce appropriate language to the situations in which they communicate. If they fail to do so, they will beget a cross-cultural communication crash and may be considered impolite and rude by native speakers of the target language who are less likely to forgive pragmatic errors, as claimed by Nelson *et al.* (2002).

Therefore, teaching pragmatics to second language learners may be considered an obligation due to the role it has in communication. This field can provide them with necessary

information they need in cross-cultural communication. This is why, to reduce second language learners' communication breakdowns and pragmatic failure in cross-cultural communication, governments should give more importance to the field of pragmatics in teaching foreign languages in order to build the learners' pragmatic awareness. Figure 1 below shows some objectives of teaching pragmatics to second language learners.

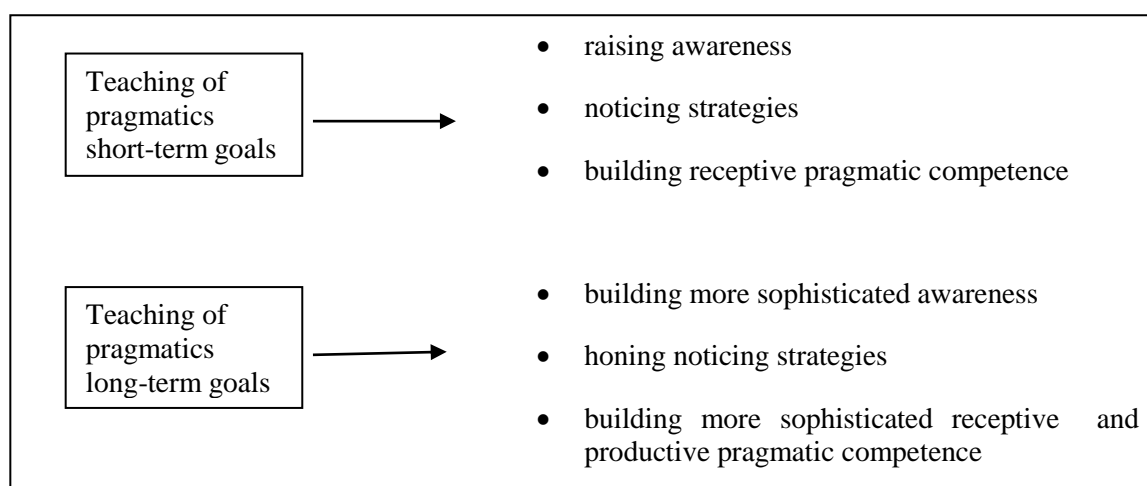


Figure 1. Short and Long-term Goals in Teaching Pragmatic Competence (O'Keeffe, Clancy, & Adolphs, 2011, p. 143)

Consequently, teaching pragmatics to second language learners enables them to become pragmatically competent and successful in their cross-cultural communication.

1.4. Language, Culture and Pragmatics

Culture is difficult to be defined due to its broad meaning. It covers everything related to one's life including such things as how a person speaks, clothes, behaves, sings, dances, cooks, shows, feelings, etc. Hollins (1996, p. 18) asserts that it is difficult to define culture because "it is the essence of who we are and how we exist in the world". Chastain (1988) refers to culture with a small *c* and a big *C*. The small *c* indicates the way a group of people live and the big *C* indicates the products and contributions of a society and its great

individuals (Chastain, 1988). Hall (1977) proposes a brief explanation of culture in which he offers its functions from the point of view of anthropologists.

Culture is man's medium; there is no one aspect of human life that is not touched and altered by culture. This means personality, how people express themselves (including shows of emotion), the way they think, how they move, how problems are solved, how their cities are planned and laid out, how transportation systems function and are organized, as well as how economic and government systems are put together and function (p. 16).

Culture is alterable through time. Nieto (1992) explains its instability in saying:

...the ever-changing values, traditions, social and political relationships, and world view shared by a group of people bound together by a combination of factors that can include a common history, geographic location, language, social class, and/ or region (quoted in Hollins, 1996, p. 7).

In addition, culture can be acquired, inherited, and passed on from one group to another through "human actions, often in the form of face-to-face interaction, and, of course, through linguistic communication" (Duranti, 1997, p. 24).

People and communities are distinguished through their cultures because culture differs from one speech community to another. Hinnenkamp (1987) claims:

Culture as adapted in most linguistic subdisciplines has unfortunately become a *passpartout*-notion: whenever there is a need for a global explanation of differences between members of different speech communities the culture-card is played the more 'distant' in linguistic origin, the more 'cultural difference'! (Hinnenkamp, 1987, p. 176).

That is, the further are the linguistic origins of languages, the more their cultures are different.

Language is a means of communication people use to express their thoughts and emotions and preserve their culture. And pragmatics is concerned with the study of language in use. It considers both language and culture. It considers language because it is the means people use to express their socio-cultural beliefs and thoughts; and culture because it is the factor that affects the way language is used and interpreted. Therefore, speakers from different cultural backgrounds find difficulties in cross-cultural communication when each person uses language according to his/ her culture. It is right that language expresses culture (Kramsch, 1998) but if people use a second language according to their culture, they may violate some cultural values and norms of this second language and fail in their communication.

There is interrelation between pragmatics, language, and culture. Pragmatics is a general term that combines the areas of language and culture (see figure.2, p. 31). Since language is included in culture and pragmatics is concerned with the study of language use, one can say that pragmatics functions as *a traffic cop* in guiding culture's expression through the use of language. This is what Mey (2007) confirms when stating:

... as language is part of the culture, and pragmatics is predicated on the use of language, pragmatics has a role in establishing and defining intra- and inter-culturality, especially in a language- oriented context (p. 165).

1.5. Cross-cultural Pragmatics

To avoid breakdowns in cross-cultural communication, pragmaticians carry out research to grasp the cultural differences between languages that lead to pragmatic failure. This area of pragmatics is called *cross- cultural pragmatics*. Cross-cultural pragmatics is an

area of investigation which deals with cultural differences between languages. It is “a sub-discipline of pragmatics” (Ogiermann, 2009, p. 7) which studies how the construction of meaning differs between speakers from different cultures through analysing the “differences in expectations based on cultural schemata” (Yule, 1996, p. 87).

Cross-cultural pragmatics involves three parts: *Cross-*, *cultural* and *pragmatics*. Sarangi (2009) states that the word *cross* as in *cross-linguistics* expresses a comparison of phenomena. Thus, the term *cross-cultural* refers to a comparison between different cultures and *cross-cultural pragmatics* refers to a comparison of pragmatics between different cultures. Peeters (2004) asserts:

Intercultural (or cross-cultural) pragmatics is the contrastive or comparative study of communicative norms; its aim is to reach a better understanding of the cultural values that underpin them, to detect new (i.e. previously undetected) cultural values, and/ or to find supporting key words. In the absence of a contrastive or comparative focus, this approach may be referred to as cultural pragmatics (p. 73).

Therefore, the aim of pragmatics is to explain cultural differences between languages that may cause pragmatic failure in cross-cultural communication.

In other words, different cultures lead to different uses of interaction manners (Wierzbicka, 2003) which may lead to pragmatic failure in cross-cultural communication. Therefore, cross-cultural pragmatics aims to make the differences between cultures known and understood by people from different cultural backgrounds in order to avoid or at least to minimise pragmatic failure in cross-cultural communication. Thus, it seeks to show “how politeness is realised in different cultures” (Ogiermann, 2009, p. 16) and understand the

different cultural values and discover new ones which are not known (Peeters, 2006) to evade communication crash between people from different cultures.

According to Kasper and Schmidt (1996), the main aim of cross-cultural pragmatics is to investigate both the similarities and differences in the linguistic realisation and socio-pragmatic judgment in contexts of speakers from different cultures. Moreover, in 1998, Kasper claims that its focus is on the acquisition and use of second language pragmatic norms. Therefore, it investigates how second language learners understand and produce speech acts and how their pragmatic competence develops over time.

Kecskes (2014) states that cross-cultural pragmatics is the study of speech acts realisation in different cultures, cultural breakdowns, and pragmatic failures. Therefore, its main concerns of research are pragmatic competence, speech acts, politeness, and pragmatic transfer.

Moreover, House-Edmondson (1986) claims that cross-cultural pragmatics is a significant branch of contrastive linguistic studies. It compares the ways languages are utilised in communication because the features of social contexts often differ from one language to another. These features have a role in deciding what can be said and how it is expected to be said. When individuals from different cultural groups interact using their own rules and standards, they do not only fail in their communication but also create misperceptions (Boxer, 2002). Therefore, cross-cultural pragmatics is interested in the illocutionary and sociolinguistic competence of second or foreign language learners (Hudson, Detmer, & Brown, 1992).

1.6. The Role of Identity in Language Use

Second/ foreign language learners' use of pragmatic knowledge of the target language is affected by their identity. Kramsch (1998, p. 65) claims that "there is a natural connection between the language spoken by members of a social group and that group's identity". This latter may cause possible breakdowns in cross-cultural communication. So, to understand how *identity* influences second/ foreign language learners, it is important to explain what is meant by the notion of *identity*.

Identity can be described as the behaviours and personal characteristics that distinguish persons and categorise them as individuals or as groups and nations. That is why there are differences between different speech communities and even between members of the same speech community. Besides, Johns (1997) claims:

People are born, or taken involuntarily by their families and cultures, into some communities of practice. These first culture communities may be religious, tribal, social, or economic, and they may be central to an individual's daily life experiences (p. 52).

Hence, people are not responsible for the construction of their identities.

Spencer-Oatey (2007) asserts that the term *identity* is presented in *the social psychological processes* or *self-interpretation* of the individuals. It includes two major types: Individual (or personal) identity and collective (or social) identity. Individual identity is the uniqueness that makes each individual unlike the others, whereas, social identity is the case of being a member of a specific social group (Haugh, 2007).

Since language is a part of culture, it can be considered as a sign of the culture of which it is part. Hortobágyi (2009) claims:

Although each individual community has its own norms, codes and forms of communication, language is used not only as a means of communication but also as a marker of the speaker's cultural identity (p. 258).

This explains why language is often influenced by the speaker's cultural identity. Hortobágyi (2009) argues that though any speech community tries to keep its general rules and norms, it may adjust and change them according to the communication environment. That is, individuals should be flexible in expressing their identities according to the situations in which they communicate because not all people interact in the same way in a particular situation. Therefore, to avoid communication breakdowns, one has to consider the other's identities.

1.7. Pragmatic Failure

Pragmatic failure is a breakdown in communication. It generally occurs in cross-cultural communication when second language speakers use their first language pragmatic knowledge in their second language communication with native speakers of that language. This kind of failure may happen though the speaker produces well-formed grammatical structures.

Pragmatic failures are difficult to be recognised by the speakers; hence, they may make the interlocutors misunderstand and even consider each other impolite and unhelpful (Cenoz, 2007). This is why native speakers may not expect advanced second language speakers, who have a good mastery of grammar and vocabulary, to make pragmatic failures in their communication because they think that these speakers are pragmatically competent as they are linguistically competent. Thus, natives suppose that these speakers' pragmatic errors

are made on purpose and not due to their state as non-natives and judge them as impolite or rude (Barron, 2003).

Widdowson (2007) claims that an utterance can be judged by reference to its grammatical structure and its appropriateness to its context. So, if one violates one of the previous rules (grammar and appropriateness to context), s/he makes a grammatical error or a pragmatic failure. This latter makes the meaning of the performed utterance misunderstood, (Richards & Schmidt, 2002), and creates problems in communication. It occurs when the interlocutor infringes the rules of interpersonal relationships, social conventions, time, space, and addressee (Guanlian, 2002), or when the hearer understands an utterance not as it is expected by the speaker (Thomas, 1983). In short, pragmatic failure is not an error in the choice of words or the formation of sentences; but the failing in communication because of infelicitous style, incompatible expressions, and improper habit (He Z, 1997). Thomas (1983, p. 94) illustrates, in the following, some example situations where pragmatic failure can occur:

1. When the H' (hearer') s perception of the S' (the speaker') s utterance force is stronger or weaker than the S's intentions;
2. When the H perceives the S's request as an order;
3. When the H perceives the S's utterance as ambivalent while it is not intended to be so by the S; and
4. When the S thinks that the H is able to understand the force of his/her utterance though the H does not have the same beliefs as S.

Lihui and Jianbin (2010, p. 43) state that there are four circumstances that may lead to pragmatic failure in cross-cultural communication:

1. The speaker chooses an inappropriate topic. Different cultures usually have different beliefs, value views and living habits. Therefore, people need to distinguish between free and constrained topics in intercultural communication. For example, asking private questions to English native speakers is not an appropriate topic to discuss.
2. The speaker uses expressions which have different implications in the target language, or which deviate from his/ her own intention in producing such utterances. This kind of pragmatic failure commonly happens in greetings.
3. The utterance used by the speaker to express a certain idea does not conform to the convention of the target language. Since people with different cultural backgrounds tend to use different expressions and strategies to convey the same information, they tend to produce pragmatic failure while speaking a language other than their mother tongue.
4. A participant in a conversation makes an inappropriate response to a certain question or statement.

The term *pragmatic failure* is used to describe the case of misunderstandings between people from the same speech community. However, the term *cross-cultural pragmatic failure* is used to describe the case of misunderstandings between people from different speech communities (Charlebois, 2003).

Pragmatic failure is also identified as *pragmatic error* (Salmani-Nodoushan, 2006). Thomas (1983) considers *pragmatic failure* an important source of cross-cultural

communication crash. She uses the term *pragmatic failure* rather than *pragmatic error*, because an error refers to the violation of definite standard rules such as *grammatical errors*; however, pragmatic competence involves *probable rules* since a pragmatic force cannot be judged as wrong but as a failure to reach the speaker's objective (Thomas, 1983).

Cross-cultural pragmatic failure is categorised into two types: Pragma-linguistic failure and socio-pragmatic failure (Thomas, 1983). “[P]ragma-linguistic failure is basically a linguistic problem caused by differences in the linguistic encoding of pragmatic force” (Thomas, 1983, p. 99). That is, it is the failure to choose the appropriate linguistic means to express pragmatic destinations. It occurs when the linguistic structures used to express a pragmatic force in the first language are transferred and applied in a second language, and leave negative effects in the target language. This is because the pragmatic force of a linguistic structure in one language is unlike the pragmatic force of the same linguistic structure in another language (Thomas, 1983). In addition, the inappropriate pragma-linguistic transfer is considered the frequent cause of pragma-linguistic failure (Amaya, 2008). Divergences from the native language rules are examples of pragmatic failure. The following are some cases in which pragma-linguistic failure may occur (Amaya, 2008, p. 13):

1. The size of imposition. For example, what a person considers a free good (i.e. asking “what time is it?”) varies depending on the relations and the situation.
2. To make reference in the L2 to something taboo in that culture although this topic can be openly discussed in the L1.
3. Power and social distance assessments that vary interculturally. For example, teachers in some cultures have more power over students than in others.

Socio-pragmatic failure, on the other hand, is the failure to choose what to say under certain circumstances and social factors. Leech (1983, p. 10) defines it as “the sociological interface of pragmatics”. It occurs in cross-cultural communication when interlocutors apply their first language social rules in a situation where the target rules should be employed (Riley, 1989). Therefore, cross-cultural differences in the rules that decide what is appropriate to be said in different situations may lead to socio-pragmatic failure (Thomas, 1983). In short, socio-pragmatic failure takes place in the case of failing to choose what to say because of the unawareness of cross cultural distinctions. For example, an Arab speaker of English fails in cross-cultural communication with a native speaker when responding to thanking:

Native speaker: Nice watch, I like it!

Arab speaker: Take it if you want. (Then, he insists on him to take it.)

The native speaker did not expect this answer. He was waiting for a comment about the watch, from where it was bought or if it was a present for example. The Arab speaker of English, on the other hand, understands the native speaker’s comment about the watch as a request. Therefore, he fails in his cross-cultural communication because he interpreted things and responded according to his first language pragmatic knowledge.

Moreover, Amaya (2008, p. 17) makes use of some examples to elucidate how socio-pragmatic failures may occur. The first example is about a Japanese student who fails to express gratitude in English as follows:

E: Look what I have for you! (May be a gift)

JE: Oh! I’m sorry. (In Japanese, “thank you” may not sound sincere enough)

E: Why sorry?

The socio-pragmatic failure of the Japanese student in this example occurs because he applies his first language pragmatic knowledge in English. That is why he apologises instead of thanking because *apologising* is the way thanking is expressed in the Japanese culture. In the second example, Amaya (2008, p. 17) illustrates a pragmatic failure made by a Spanish student of English who may say something similar to the following, when accepting an invitation to a party:

E: Will you be coming to my party on Saturday?

SE: Well

E: Well what?

In this example, the Spanish student seems not clear in his response because he expresses his acceptance of the invitation the same way he is used to do in his first language. Thus, the other person could not understand if the answer is a refusal or an acceptance.

Though both pragma-linguistic and socio-pragmatic failure may occur at the levels of comprehension and production, the possibility to conquer them differs. Pragma-linguistic failure is easy to overcome since it is of a linguistic nature, whereas socio-pragmatic failure is not because it includes the speaker's beliefs and cultural perceptions (Thomas, 1983).

Hudson, Detmer, and Brown (1992) affirm that pragma-linguistic and socio-pragmatic failures are not entirely different because pragma-linguistics is utilised as a means to express socio-pragmatic interests. Therefore, the signs of socio-pragmatic failure are demonstrated through linguistic performances. Franch (1998) proposes the following figure to explain the correlation between pragma-linguistics and socio-pragmatics.

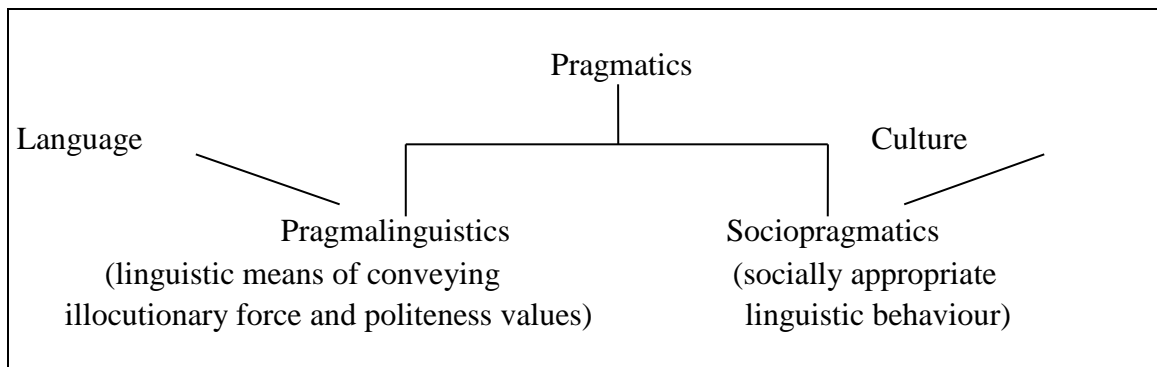


Figure 2. The Pragmatic Continuum: Language-culture (Franch, 1998, p. 8)

Through this diagram, Franch (1998) explains that pragma-linguistics and socio-pragmatics are two essential parts of pragmatics that cannot be separated. The first is directly related to language and the second is related to culture. They refer to the use of language and its appropriateness to context.

1.8. Sources of Pragmatic Failure

There are many sources that may lead second and foreign language learners to make breakdowns in cross-cultural communication. Ishihara (2006, pp. 16-17) suggests the following causes of pragmatic failure:

1. Ignorance of insensitivity to L2 pragmatic norms.
2. Negative transfer of pragmatic norms from L1 (or another language) to L2.
3. Limited grammatical competence that prevents production of native like forms.
4. Overgeneralisation of stereotypical view of L2 pragmatic norms.
5. Transfer of training (i.e., teacher or material-induced errors).

Three of these causes are the main concern of this study. They are pragmatic transfer, ignorance of different cultural values, and teachers and teaching techniques.

1.8.1. Pragmatic Transfer

Transfer is a phenomenon in SLA. It affects the process of learning a L2 (Loutfi, 2015). It refers to “those processes that lead to the incorporation of elements from one language into another” (Sharwood-Smith & Kellerman, 1986, p. 1). That is, it is including aspects or rules of one language in the use of another language. Sharwood-Smith and Kellerman (1986) believe that the term *transfer* is insufficient and propose the term *cross-linguistic influence* which incorporates *transfer*, *interference*, *avoidance*, *borrowing*, and *L2-related aspects of language loss*. Ellis (1994) defines transfer as follows:

Transfer is a general cover term for a number of different kinds of influence from languages other than the L2. The study of transfer involves the study of errors (negative transfer), facilitation (positive transfer), avoidance of target language forms, and their over-use.
(p. 341)

In his definition, Ellis (1994) mentions different sorts of transfer. Among them, there is *pragmatic transfer*. Kasper and Blum-kulka (1993) describe pragmatic transfer as the influence of the first language and culture on the second language performance in cross-cultural communication.

Pragmatic transfer is widespread in foreign language learners’ performance of speech acts. It can be positive or negative. It is positive when it helps second language learners in their communication in the target language; and it is negative when it leads to misunderstandings (Kasper, 1992).

Positive pragmatic transfer takes place when a language learner conveys his/ her intended message successfully in an L2 owing to the transfer of L1 conventions which are

shared with the L2. However, negative pragmatic transfer is the wrong transfer of L1 sociolinguistic conventions and norms into the target language (Kasper, 1992).

According to Richards and Schmidt (2002), pragmatic transfer is the transmission of first language strategies of performing speech acts into a second language; its inappropriateness can be either at the level of form and vocabulary or at the level of politeness and indirectness in the second language. Moreover, people from different cultural backgrounds use different linguistic rules in performing and understanding speech acts. Therefore, transfer of speech acts' realisation strategies from the first language into the target language would create misunderstanding and pragmatic failure in cross-cultural communication (Grossi, 2009). Therefore, what is thought semantically or syntactically equal may express different meanings in different languages due to the *interpretive bias* (Thomas, 1983, p. 101). That is, sometimes, second language learners' transfer of their first language system and principles of using the language to the second language may lead to pragmatic failure because their language may become unable to perform the same functions in real situations as the target language should do (Umale, 2011).

Kasper (1992) states that there are two types of pragmatic transfer: Pragmalinguistic and socio-pragmatic. Pragmalinguistic transfer refers to the influence of the social meanings of some linguistic forms in L1 in the comprehension and production of "form-function mappings in L2" (Kasper, 1992, p. 209). However, sociopragmatic transfer refers to the cases where "... the social perceptions underlying language users' interpretation and performance of linguistic action in L2 are influenced by their assessment of subjectively L1 contexts" (Kasper, 1992, p. 209).

Moreover, Barron (2003) claims that, on the one hand, pragma-linguistic transfer is the application of first language forms and strategies in intercultural communication. On the other hand, socio-pragmatic transfer is the transfer of first language cultural perceptions of internal and external context variables in a second language (Barron, 2003). It is the case when second language speakers speak and behave, in different situations, according to their first language attitudes and conventions.

Keshavarz, Eslami, and Gahraman (2006) propose different factors that lead to pragmatic transfer such as learners' perception of language distance between their native and target language, learning context, instructional effect, second language proficiency, and length of residence in the target community.

Concerning the perception of language distance between native and target languages, second language learners make incorrect suppositions and beliefs about the speech acts strategies. They presume universality and apply their first language pragmatic knowledge which may be different from that of the target language. They transfer them from their first language into the target language which may lead to pragmatic failure (Olshtain, 1983).

According to Takahashi and Beebe (1987), a speaker's second language proficiency and pragmatic transfer from the first language are related positively. The higher is the speaker's proficiency, the more pragmatic transfer is produced in cross-cultural communication. This is because higher proficiency speakers are likely to have more resources to use in the target language. Hence, they make more pragmatic transfer. However, second language speakers who are limited in the second language knowledge may not be able to transfer complex first language conventions.

Some researchers support Takahashi and Beebe's *positive correlation hypothesis* such as Cohen (1997) and Keshavarz et al. (2006). However, others such as Maeshiba, Yoshinaga, Kasper and Ross (1996) do not believe that learners' limited knowledge in the target language may prevent them from making transfer of their first language pragmatic knowledge. They investigate the production of a proficiency group of Japanese learners of English and a group of native speakers of English in performing the speech act of apology. The obtained results show that the more learners are proficient, the less negative and the more positive transfer occur.

There are other studies which demonstrate that second language proficiency and length of residence in the target community are major factors in reducing pragmatic transfer. Bouton (1994) find that the longer the length of stay in the United States, the more ESL learners, who are registered at an American university and do not have any special training in pragmatics, become target-like in the interpretation of implicatures.

1.8.2. Lack of Knowledge of Different Cultural Values

Ignoring the differences between languages in cultures, values, traditions, thinking patterns, social conventions, social habits and customs may cause pragmatic failure in cross-cultural communication (Lhui & Jianbin, 2010). That is, cultural and linguistic differences between people may lead to confusion and misinterpretation in intercultural communication because people from different cultural backgrounds use different interactional and linguistic rules to convey a given meaning (Cenoz, 2008).

Hence, cross-cultural pragmatic research seeks to make comparative cultural pragmatic studies between languages to analyse the cultural differences and make them

known to second and foreign language learners. It also intends to provide solutions to reduce and avoid pragmatic failure in cross-cultural communication.

For example, Coulthard (1977) makes a comparative cultural study about upbringing children in different cultures to explain how ignorance of the others' cultural values causes communication breakdowns and leads to unjust judgments about second and foreign language miscommunicators.

French children are encouraged to be silent when visitors are present at dinner; Russian children are encouraged to talk. Among the Arucanian there are different expectations of men and women, men being encouraged to talk on all occasions, woman to be silent [...] (Coulthard, 1977, p. 49).

Therefore, differences in cultures and values may lead to pragmatic failure in cross-cultural communication.

1.8.3. Teachers and Teaching Techniques

Second language teachers are not only responsible for explaining the linguistic knowledge of the target language, but also for describing its appropriate use to improve the learners' linguistic and pragmatic communicative competence. Therefore, the lack of competent teachers in the target language culture may cause the learners' pragmatic failure. He, D (2006) affirms that second and foreign language teachers' weak pragmatic competence is one source of the students' pragmatic failure.

Kim and Hall (2002) states that the majority of EFL teachers may not be given many occasions to develop their pragmatic knowledge and skills fully because most of them have been taught English as a foreign language. Therefore, their capacity to provide EFL students

with appropriate learning experiences and knowledge may also be limited. They often ignore pragmatics and focus on grammar which leads the students to pragmatic failure and communication breakdowns (Amaya, 2008).

Moreover, teaching techniques that second and foreign language teachers use in the process of teaching may have an important role in the increase of pragmatic failure (Thomas, 1983). Since the aim of teaching a foreign language is to attain good marks in exams, vocabulary and grammar are the main knowledge learnt in the classroom; and thus, students may not be interested in developing all the skills of listening, speaking, reading and writing, but only to develop what is required in their assessments (Lihui & Jianbin, 2010).

Besides, textbooks do not cover sufficient pragmatic knowledge in contrast to linguistic knowledge (Lihui & Jianbin, 2010). They only provide students with some paradigms of actual utterances employed in communication in the foreign language. As a result, students depend only on the paradigms they have seen in class in their intercultural communication and, thus, they may find difficulties in understanding native speakers of the foreign language or in expressing their ideas in that language and automatically fail in their interlocution (Lihui & Jianbin, 2010).

Furthermore, English teachers generally teach what is planned in textbooks. Therefore, they may not spend much time talking about the foreign culture though cultural differences are considered the main source of pragmatic failure in cross-cultural communication (Lihui & Jianbin, 2010).

For example, in classroom discourse, the use of complete sentence responses breaks the textual pragmatic principle of economy (Thomas, 1983). Students get used to utilise full answers in their communication.

Additionally, the teachers' emphasis on *the metalinguistic Knowledge* may also lead to pragmatic failure as the example of the imperative where the students believe that there is an isomorphism between the grammatical category of *imperative* and the speech act of *ordering* while the imperative can also be used to command or to request in formal spoken English (Thomas, 1983). Consequently, students will, for example, avoid using the imperative in formal requests thinking that it is impolite to order people in requests even if it is in a formal situation.

Conclusion

The present chapter tried to offer some of the theoretical background knowledge needed to accomplish this research. It dealt with the field of pragmatics which is very important in second language learning. It provided the basic notions that are necessary to identify and explain second language learners' pragmatic failure.

This chapter sought to shed light on the importance of raising second language learners' pragmatic awareness in the second language to decrease pragmatic failure in cross-cultural communication. Thus, it focused on investigating the sources of pragmatic failure and how these causes can be evaded. It also explored the influence of first language culture on second language learners' performance in the second language.

Chapter Two

Speech Acts

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Chapter Two

Speech Acts

Introduction

The present chapter is devoted to the field of speech acts. It introduces Austin's and Searle's theory of speech acts, felicity conditions, and classification of speech acts. It also tries to provide an account of Grice's maxims and the cooperative principle. It affords an explanation of conversational implicatures and the principles of politeness; and at the end, it differentiates between direct and indirect speech acts.

2.1. Definition of Speech Acts

The term *speech act* refers to the action speakers sometimes perform when using language. It is a concept which is first introduced by Austin (1962) and then developed by Searle (1969). Austin (*ibid*) asserts that saying something may mean performing an action. He disagrees with philosophers who believe that the issue of a *statement* is always either describing or stating and claims that the concern of utterances is sometimes to perform actions and not only stating facts. For example, in the statement: 'I name this ship the *Queen Elizabeth*' (Austin, 1962, p. 5), the speaker here in appropriate conditions, according to Austin, neither describes nor informs what s/he is doing; rather s/he is performing the action of naming the ship.

Language is a means of communication used to influence other people in different ways. It has many functions such as informing, requesting, ordering, and so on (Palmer, 1976). These functions are called *speech acts* (McCarthy, 2002).

Speech acts are descriptions for the functions of language. McCarthy (2002) states that,

When we say that a particular bit of speech or writing is a request or an instruction or an exemplification, we are concentrating on what that piece of language is doing, or how the listener/reader is supposed to react; for this reason, such entities are often called speech acts (p. 09).

That is to say, speech acts are interactions between speakers and hearers. They are utterances that have a role in communication. Thus, offering a request, greeting, refusal, apology, etc., means performing a speech act. Kasper (1997) prefers to use the term *communicative act* rather than *speech act* because *communicative action* is a neutral term used to refer to the spoken and written forms and even to silent or non-verbal communicative actions.

Jaszczolt (2002, p. 295) demonstrates some examples of the functions speech acts are used to perform as follows: To convey information, to ask for information, to give orders, to make requests, to make threats, to give warnings, to make bets, to give advice, to make a promise, to complain, or to thank. The following are examples of greeting, refusal, and apology speech acts:

Greeting: Hi, James. How are you?

Refusal: Oh, I would be very happy to join you to this meeting next Sunday, but I'll not be here next week. I'll be in Paris for the sake of work!

Apology: I'm sorry I forgot to bring you the book I've told you about!

2.2. Austin's Theory of Speech Acts

Austin's speech act theory is interested in linguistic pragmatics. It is concerned with understanding language use. It is in opposition to the belief that all statements are descriptive sentences which can be true or false. Austin (1962) differentiates between descriptive and performative utterances and calls them *constatives* and *performatives* respectively. The former leads to saying things whereas the latter leads to doing things or performing acts and cannot be judged as true or false but as going wrong or right.

Besides, Austin (1962) claims that performatives can be divided into implicit (primary) performatives and explicit performatives. The following examples will illustrate more the difference between the two.

1. Primary utterance: "I shall be there"
2. Explicit performative: "I promise that I shall be there" (Austin, 1962, p. 69)

In the first utterance, the performed action is not explicitly said but it is understood from its implied meaning. It may be a *promise* as it may not be so. However, in the second utterance, it is explicitly stated, in normal conditions, that the performed action is a promise. Therefore, there is no ambiguity or misunderstanding and the meaning is clear. This is due to the use of the performative verb *to promise* in the second example.

Jaszczolt (2002) claims that explicit performatives comprise performative verbs that indicate the performed action as the case of warning and promising in the following examples:

1. I warn you there will be a trouble.
2. I promise I will help you tomorrow (Jaszczolt, 2002, p. 295).

Concerning performative verbs in Arabic, Nasser (2015) states that they are explicitly stated on certain occasions like marriage, business contracts, etc. Furthermore, Kharma and Mitchell (1985) affirm that performative verbs are frequently used in legal transactions, including marriage, court declarations, and official contracts. For example, the declarations uttered in a Christian marriage ceremony start with phrases like:

قبليت الزواج منك = قبليت نتزوج بيك (I agree that I marry you) (Kharma & Mitchell, 1985, p. 112).

In judicial and official declarations, there are common utterances to be pronounced by witnesses before describing the setting such as:

اشهد بصحة ما اقول = أنا نشهد بلي الشئ اللي نقولو صحيح (I certify that what I say is true) (Kobawa, 1982, p. 207).

Furthermore, Sbisà (2009, p. 233) claims that “[v]erbs or verbal expressions designing illocutionary acts can be used performatively in the first (1st) person singular present indicative active in order to perform corresponding illocutionary act in an explicit way” as in the above examples.

2.3. Austin’s Felicity Conditions

Performative utterances depend on appropriate circumstances that would help to convey their intended meanings effectively. These circumstances are called *felicity conditions*. Austin (1962) suggests a set of felicity conditions. First, performing an utterance should go through a given procedure which respects the conventions. Besides, a certain procedure can be followed only in case people and the situations in which they interact are appropriate as stated in the procedure. Second, all the interlocutors should perform the entire

accurate procedure. Third, to apply a certain procedure, people, who are communicating, should have the same thought and belief or design to control themselves.

Therefore, uttering the appropriate sentence is not enough to achieve successful communication. There are other necessary factors that should be present and appropriate for the situation. These factors are the fitting participants and circumstances. For instance, marriage in western societies is invalid in case a blacksmith is the one who reads the marriage service even if he reads it correctly, because of the inappropriate participant. It is also invalid if it is uttered by the appropriate person using appropriate words in inappropriate circumstances (Malcolm, 1985).

In short, felicity conditions are summarised in conventionality (A), actuality (B) and intentionality (C) (Austin, 1962, pp. 14-15) as follows.

(A.1) There must exist an accepted conventional procedure, having a certain conventional effect, that procedure to include the uttering of certain words by certain persons in certain circumstances, and further,

(A.2) The particular persons and circumstances must be appropriate for the invocation of the particular procedure invoked.

(B.1) The procedure must be executed by all participants both correctly and

(B.2) completely.

(C.1). Where, as often, the procedure is designed for use by persons having certain thoughts or feelings, or for the inauguration of certain consequential conduct on the part of any participant, then a person participating in and so invoking the procedure

must in fact have those thoughts or feelings and the participants must intend so to conduct themselves, and further

(C.2). must actually so conduct themselves subsequently.

These are the conditions required for performing an appropriate speech act. Austin (1962) claims that if one violates one of these rules in performing an utterance, his utterance will be unhappy or infelicitous. He asserts that neither these felicity conditions nor their violations are of equal stature. The violation of conditions A and B causes what he calls *misfires*. In this case, the intended action is not performed. However, the violation of C conditions causes only *abuses*. In this case, the action is performed but infelicitously or insincerely. Some felicity conditions are verbal such as uttering certain conventional words; others are non-verbal such as the conventional procedure and the appropriate participants, etc.

To explain his point of view, Austin (1962) used the example of marriage in western societies where legal marriages have certain conditions that should be respected. First, a man and a woman, who are not authoritatively prevented from marriage, should be involved. Then, they should face an official person (minister of religion or registrar) and present themselves in an authoritative location (place of worship or registry place). Moreover, they should choose the appropriate time because marriages can be authorised only in particular days and times. Furthermore, they should have at least two witnesses. Finally, they should say certain words and make certain declarations. Thus, marriage in western societies can be valid only if all these felicity conditions are applied.

2.4. Austin's Dimensions of Speech Acts

Austin (1962) categorises three acts in the performance of an utterance. "To say something is to do something, or in saying something we do something, or even *by* saying

something we do something” (Austin, 1962, p. 109). He names these acts, respectively, the locutionary, illocutionary, and perlocutionary acts. Austin distinguishes between these acts because

the linguistic behaviour which involves producing effects on people in the form of perlocutionary effects, needs to be distinguished from the linguistic behaviour which involves performing speech acts, regardless of the subsequent effects on the hearers. (Martinich & Sosa, 2001, p. 221).

Austin (1962, p.101) uses the following examples:

Act (A) or Locution

He said to me ' Shoot her!' meaning by 'shoot' shoot and referring by 'her ' to her

Act (B) or Illocution

He urged (or advised, ordered, etc.) me to shoot her.

Act (C) or Perlocution

He persuaded me to shoot her.

As shown by Austin’s example, the three acts are generally performed at the same time. Austin made a distinction between them for the sake of analysis.

2.4.1. Locutionary Act

Locutionary act is the act of making well-formed utterances and producing meaningful linguistic expressions. It is the act of saying something (Austin, 1962). In locutionary acts, the focus is on the literal meaning of words (Yule, 1996).For example, in saying ‘I am sorry!’, the locutionary act performed is the utterance of this sentence.

Austin (1962) differentiates three aspects of the locutionary act: A phonetic act, a phatic act, and a rhetic act. Phonetic acts are acts of pronouncing sounds, e.g., the sound /s/;

phatic acts are acts of uttering words or sentences in accordance with the phonological and syntactic rules of the language to which they belong, e.g., the word *pen*; and rhetic acts are acts of uttering a sentence with sense and more or less definite reference, e.g., *the red pen*.

Therefore, phonetic, phatic, and a rhetic acts are necessary for the performance of a locutionary act. Pandey (2008) states that the relation between the three acts is closed because it is possible to utter sounds without uttering words and to utter words without uttering meaning or reference, but it is impossible to utter words without uttering sounds and to express meaning without uttering words.

Lyons (1977), as well, distinguishes three parts in the locutionary act: Producing an utterance inscription, composing a sentence, and then contextualising. The first part refers to making noise or written symbols; the second refers to the assembling of words in a way that respects a language grammar; and the third refers to the intended meaning and intended referents of the speaker.

Récanati (1980) claims that when the sentence linguistic meaning is contextualised and associated with its sense and reference, it is called *utterance meaning*. Utterance meaning refers to the speakers’ meaning when uttering a sentence in a given context. However, the speakers’ meaning may not be said. It may be implied and understood from the context. That is why, Récanati (1980) distinguishes, according to Austin’s analysis, three levels in the analysis of a sentence meaning as follows:

A Sentence meaning ₁	B Utterance meaning ₁ = sentence meaning ₂	C Utterance meaning ₂
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Table 1. Analysis of a Sentence Meaning (Adapted from Récanati, 1980)

Level A refers to the phatic level; level B refers to the rhetic level; and level C represents the illocutionary level. So, level A refers to what is said (semantic meaning); level B refers to what is said in a given context with a definite sense and referent (pragmatic meaning); however, level C refers to the implied meaning. Accordingly, *sentence meaning₁* becomes *sentence meaning₂* when it is performed in a certain context and this latter is called *utterance meaning₁*. Nevertheless, sometimes a speaker's intended meaning of the performed utterance differs from its literal meaning (*utterance meaning₁*) and consequently it is named *utterance meaning₂*.

2.4.2. Illocutionary Act

An illocutionary act is a purpose or a function in the speakers' mind. It is the communicative force of an utterance. One can utter to command, offer, promise, greet, thank, etc. (Yule, 1996 & Prince, 2003). For example, in saying *I am sorry!*, the illocutionary act is the act of performing an apology. There are further examples of illocutionary acts such as: Ordering, requesting, offering, condoling, giving permission, betting, vowing, proposing, and so on.

Kearns (1984) states that there are two types of illocutionary acts, linguistic and non-linguistic and both are intentional. He illustrates them through the example of threatening using a sentence or a gesture. When using a sentence, it is a linguistic illocutionary act; however, when using a gesture, it is a non-linguistic illocutionary act.

When the performed illocutionary act can properly be evaluated as true or false, it is called *a propositional act* (Kearns, 1984). Propositional acts are the illocutionary acts which are not explicitly performed. For instance, in saying "I promise to take you to the circus" and "I will take you to the circus", there is a difference. In the first example, there is no

proposition because it is an obvious promise. However, in the second example, it is an implicit promise and a clear proposition (Kearns, 1984, p. 59).

In explicit performatives, the illocutionary force is obvious because it is indicated by performative verbs (a promise = to promise, a warning= to warn, an apology= to apologise, etc.); however, the illocutionary force of implicit performatives or propositions is not clear since an utterance may have various illocutionary acts (Yule, 1996). Yule (1996, p. 49) offers the utterance “I’ll see you later” as an example to clarify this idea. This utterance can be understood by the hearer as:

1. A prediction: “I predict that I’ll see you later”,
2. A promise: “I promise you that I’ll see you later”, or
3. A warning: “I warn you that I’ll see you later” (Yule, 1996, p. 49).

To help the hearer to decide what the intended meaning of the speaker is, the speaker uses several signs such as performative verbs and paralinguistic features (word order, stress, and intonation). Yule (1996) names these indications Illocutionary Force Indicating Devices *IFIDs*. Therefore, the speaker may either use explicit performative verbs and make things very clear to the hearer or depend on some paralinguistic features that may help in expressing the performed speech act. Besides, the performance of an utterance does not only need words to be valid and understood by the hearer, but also felicity conditions, appropriate context and appropriate circumstances (Yule, 1996). That is, felicity conditions, appropriate context and appropriate circumstances can help listeners/readers to manage to infer what the writer/speaker means.

Since illocutionary acts are performed in accordance with conventions; there are felicity conditions that should be respected to accomplish these acts (Sbisà, 2009). Prince

(2003, p. 1983), for example, illustrates the conditions of the illocutionary act of asking a question as follows:

1. The addresser does not know the answer,
2. S/he believes that the addressee may know the answer,
3. S/he wants to know the answer, and
4. It is not clear that the addressee will give the answer without being asked.

Failing to grasp the intended meaning of the speaker may lead to misunderstanding. Figure three represents an example in which the hearer does not understand the speaker's intentional meaning. It is a conversation between a man and a woman who are colleagues at work as exposed in the picture below.

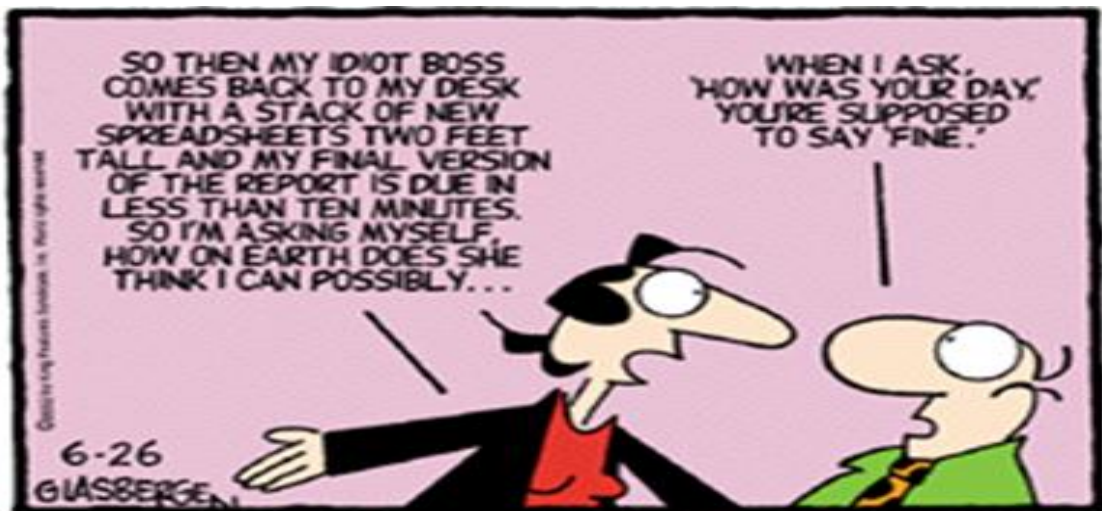


Figure 3. An Example of Misunderstanding the Speaker's Intended Meaning
<<http://www.wfu.edu/~louden/Interpersonal/IPC%20Materials/GENDER.PPT#6>>

As the picture illustrates, when the man asks the woman the question: 'How was your day?', he does not mean to ask her about the details, but he just asks this question as "a polite conventional formula" (Justová, 2006, p. 15). The woman fails to understand the implied meaning of the man's question and starts giving him unwanted information. Consequently, the man was surprised and told her that she might only say *fine*.

2.4.3. Perlocutionary Act

Perlocutionary act is the effect an utterance leaves on the hearer (Yule, 1996). For example; in saying ‘I am sorry!’, the perlocutionary act is the final effect of the utterance on the listener. This example could have two different perlocutions: The speaker succeeds in persuading the listener to accept his apology or fails in doing so.

Hancher (1979) explains the difference between the three acts: Locutionary, illocutionary, and perlocutionary through the example *shut the door*. Uttering this sentence means performing a locutionary act. Asking an appropriate person, in appropriate conditions, as being next to an open door, to shut the door in the form of an order means performing an illocutionary act. And succeeding or failing in making the person shut the door means performing a perlocutionary act.

Moreover, Austin is the first who classified speech acts according to their illocutionary force. He categorises them into five classes (verdictives, exercitives, commissives, behabitives, and expositives). He classifies them to offer an image of illocutionary acts that one usually performs in uttering a sentence. So, “[o]ne can exercise judgment (Verdictive), exert influence or exercise power (Exercitive), assume obligation or declare intention (Commissive), adopt attitude, or express feeling (Behabitive), and clarify reasons, argument, or communication (Expositive)” (Oishi, 2006, p. 4). In other words, the verdictives reflect judgments; the exercitives reflect power, the commissives reflect presumptions of obligation or declarations of intention; the behabitives reflect adoptions of attitude; and the expositives reflect the elucidation of reasons, arguments, or communications (Austin, 1962). For example, thanking (thank you very much!) and greeting (hello!) are expressive speech acts. They are

used to express feelings of gratitude and politeness. Thus, they are *behavitive*. The following examples will provide more clarifications about these acts (Jaszczolt, 2002, p. 301).

- 1. Verdictives:** Estimating, assessing, describing.
- 2. Exercitives:** Ordering, appointing, advising, excommunicating.
- 3. Commissives:** Promising, intending, betting.
- 4. Behabitives:** Apologizing, congratulating, thanking, blaming, complaining.
- 5. Expositives:** Arguing, insisting, affirming.

2.5. Searle's Theory of Speech Acts

Searle (1969) took on to build up Austin's theory of speech acts through adding, purifying, and developing it. Austin's theory is concerned with the idea that speech acts' performance is included in the speaking of a language following certain rules. Searle distinguishes between performatives and constatives. According to him, performing a speech act may include making statements, giving commands, asking questions, making promises, and so forth. Searle supports Austin's concepts of illocutionary acts and disagrees with him in his distinction between locutions and illocutions. According to Searle, the distinction between the two is limited to situations wherein the sentence meaning is force-neutral; whereas, there is no sentence which is totally force-neutral because each sentence has some illocutionary force-potential (Adams, 2006).

Moreover, Searle also disagrees with Austin in the distinction between meaning and force. According to him, the illocutionary acts and the propositional acts, the act of expressing a proposition in a phrase that is neutral regarding illocutionary force, are the ones which should be distinguished because meaning and force are inseparable and correlated. The self-conditions of the propositional acts are not the same as in all the illocutionary acts because the

same propositional act may arise in different types of illocutionary acts. For example, in saying ‘I advise you to pay attention next time!’, the propositional act is *paying attention*; however, the illocutionary acts may be *a piece of advice to take care* or *a threat*. Therefore, Searle proposes the following conception of the whole speech acts (Adams, 2006, p. 23).

Utterance acts: Include Austin’s phonetic and phatic acts that entail uttering words and sentences.

Propositional acts: Referring and predicating.

Illocutionary acts: Statements, questions, promises, or commands.

Perlocutionary acts: The consequences of an utterance that entail effects on the actions, feelings, attitudes, beliefs, and behaviour of hearers.

In his theory of speech acts, Searle focuses on the nature of illocutionary acts. That is, the nature of illocutionary force and the propositional content. These two elements include the syntactical structure of a sentence. For example, in the sentence ‘I promise that I will come’, the illocutionary force indicator (the prefix) is ‘I promise’ and the propositional content indicator is ‘that I will come’. The role of the prefix is to display how to take the propositional content and elucidate the illocutionary force or act of the utterance that the speaker performs (Adams, 2006).

Adams (2006) claims that Searle’s theory of speech acts differentiates between the speech acts rules: *Regulative* and *constitutive*. *Regulative* refers to the rules that govern and control antecedently or independently real forms of behaviour such as rules for driving on a particular side of the road. *Constitutive*, on the other hand, refers to the rules that regulate one’s behaviour and further generate and identify new forms of behaviour. Searle (1969)

considers language as the performance of acts with rules. He summarises his theory's concern in the following,

The form this hypothesis will take is that the semantic structure of a language may be regarded as a conventional realization of a series of sets of underlying constitutive rules, and that speech acts are acts characteristically performed by uttering expressions in accordance with these sets of constitutive rules. (Searle, 1969, p. 37)

For instance, the games of football and chess have rules that do both regulate the games and also provide the actual possibility of playing these games (Adams, 2006).

2.6. Searle's Felicity Conditions

Felicity conditions are very important and necessary in the performance of illocutionary acts (Searle, 1969). They are conventions used by speakers and addressees as codes to produce and recognise actions (Turnbull, 2003). They are the conventional rules followed by speakers to perform speech acts. They are the conditions that should be found to make a sentence said to be true, because not all what is said is true. For example, if someone jokes with his friends and told them *I'll kill you*, he will not kill them in reality. So, the speech act is infelicitous. Felicity conditions can be divided into four types: Essential conditions, propositional content conditions, preparatory conditions, and sincerity conditions (Sbisà, 2009).

Essential Conditions: They decide the kind of illocutionary act of the performed utterance.

Propositional Content Conditions: They state the propositional content of the uttered speech act.

Preparatory Conditions: They indicate the requirements of context.

Sincerity Conditions: They describe the speaker's psychological state expressed by the speech act.

Searle (1965) applied his felicity conditions on the speech act of promising as follows:

Propositional Content Conditions: The utterance must predicate some future act A of the speaker in order to make sure that the semantic meaning of the sentence is suitable to be a promise.

Preparatory Conditions: There are two rules because both S and H should know about the promise being made.

1. H would like S to do A, and S knows this.
2. It should not be obvious to both of them that S will do A in the normal course of events.

Sincerity Conditions: S must intend to do A in order to assure the sincerity of the promise.

Essential Conditions: The utterance of P (promise) counts as S's taking on an obligation to do A. It is the essence of the act to be applied.

2.7. Searle's Dimensions of Speech Acts

Speech acts can be classified according to their illocutionary force. For example, asserting, requesting, promising, and apologising are different types of speech acts. These types are categorised according to the speaker's ideas and attitudes which affect the hearer's understanding (Devitt & Hanley, 2003). Searle (1976) classifies the illocutionary act into five

main types: Representatives (or assertives), directives, commissives, expressives, and declarations.

1. **Representatives:** Undertaken to represent a state of affairs such as stating, reporting, telling, suggesting, insisting, or swearing that something is the case.
2. **Directives:** Undertaken to get an addressee to do something such as requesting, commanding, or pleading.
3. **Commissives:** Committing the addressee to doing something as promising or threatening.
4. **Expressives:** Expressing the addressee's psychological attitudes as thanking, welcoming, or deploring.
5. **Declarations:** Bringing about the state of affairs they refer to such as baptising, blessing, or swearing.

2.8. Indirect Speech Acts

Yule (1996) claims that direct and indirect speech acts can be distinguished according to the relationship between their locutionary and illocutionary acts. If they express the same meaning, this relationship is direct and the speech act is direct. And if they express different meanings, their relationship is indirect and the speech act is indirect. For example, when an interrogative is used to look for the answer, it is considered a direct speech act. But if it is used for another purpose, it will be an indirect speech act as it is illustrated below.

a. What time is it?

This question may be interpreted in two different ways:

b. I (hereby) ask you about time. (Direct speech act)

c. I (hereby) inform you that you are late. (Indirect speech act)

Therefore, the same speech act can be expressed in different ways, directly or indirectly depending on the basis of the relationship between function and structure. For instance, the formal request in the following example can be uttered in different ways.

a. Close the door. (Order)

b. Would you close the door? (Question)

c. The door is still open. (A statement)

In some cultures, the use of indirect speech acts has a relation with politeness (Leech, 1983). People are inclined to use indirect speech acts to be polite, as the case of orders and requests in which indirectness helps to diminish the unlikable messages. Justová (2006) claims that this conversational strategy is used to save the hearer's face. For example, "it's very hot in here" (Justová, 2006, p. 17) is an indirect request in which the speaker presents the reasons why he/she requests the hearer to open the window.

Furthermore, people use indirect strategies in their speech for other reasons such as making one's speech more interesting, being different from their partners in achieving their goals, or increasing the illocutionary force (Thomas, 1995). For example, the speech act of thanking can be used in order to express blaming such as in, *thank you very much for awaking me late!* Here, the speaker expresses thanking and intends blaming.

2.9. Grice's Maxims and the Cooperative Principle

Grice (1975) elucidates that people (speakers and hearers) can converse, understand each other, and realise the objects of their conversations only because they respect the principle of cooperation. Because of the constraints that affect the running of their talks,

people are restricted in their moves during their conversations (Wardhaugh, 1992). Therefore, speakers try to make their utterances understood by the hearers through observing the cooperative principle which helps decrease misunderstanding that may occur in communication (Finch, 2000).

The cooperative principle is a conversational principle in which the participants assume to be cooperative so that each of them will make a “conversational contribution such as is required at the stage at which it occurs, by the accepted purpose or direction of the talk exchange” (Grice, 1975, p. 45). It is the supposition that the participants try to be informative, truthful, relevant, and clear in their conversations. That is, the speaker should attempt to make the hearer realise his/her communicative purpose. The hearer, as well, trusts that the speaker has a purpose and does his/her best to recognise it. Speakers have to make their conversational contribution such as is required at the stage at which it occurs in order to make sure that hearers understand their intentions. Hence, the cooperative principle describes the actual procedure of conversations in different situations. Grice proposes four conversational maxims that speakers generally follow to be cooperative (Bousfield, 2008). They are summarised as follows:

- 1. Maxim of Quantity:** Speakers have to be informative. They try to provide as much information as possible, give details as much as needed, and avoid giving information more than it is required.
- 2. Maxim of Quality:** Speakers have to be truthful, and avoid giving wrong information or information not supported by evidence.
- 3. Maxim of Relation:** Speakers have to be relevant to the topic, and try to say things that are pertinent to the conversation.

4. Maxim of Manner: Speakers have to be as clear, as brief, and as orderly as possible in their speech, and avoid being ambiguous.

These maxims are considered as norms that, theoretically, should be involved in conversations. Therefore, if speakers follow these maxims, hearers will understand and successfully interpret what speakers say. However, these maxims are not frequently noticed in daily conversations because speakers, sometimes, cannot succeed to observe a maxim or choose not to observe it.

Thomas (1995, p. 64) claims that the speakers' failure to observe a maxim can occur in different ways. First, it can occur through *flouting*. It happens in case the speaker disobeys and fails to observe a maxim deliberately. In this situation, the speaker does not mean to mislead the hearer but just to convey a message. For example, in the following exchange, the second person fails to observe the maxim of quantity and gives less information than the situation requires. A is asking B about a mutual friend's new boyfriend.

A: Is he nice?

B: She seems to like him (Thomas, 1995, p. 66).

Speaker B gives less information than the situation requires. S/he doesn't give a direct and complete answer. Instead, B could reply by saying *No* to give the situation the needed amount of information to be understood.

Second, the speakers' failure to observe a maxim can also occur through *violating*. In this case, the speaker intends to break a maxim in order to mislead the hearer. Grice (1975, p. 49) claims that the speaker who violates a maxim "will be liable to mislead". For example; in advertisements, the speaker may talk only about what is good and avoid mentioning the

negative sides of something in order to convince the hearer to buy the product. The following example is a conversation between a mother and her son (Khosravizadeh & Sadehvandi, 2011, pp. 122-123).

Mother: Did you study all day long?

Son who has been playing all day long: I've been studying till now!

In this example, the boy is not honest in his answer and violates the maxim of quality. He lied to his mother to avoid punishment or being obliged to study for the rest of the day.

Third, the speakers' failure to observe a maxim can occur through *infringing* as well, as the case when the speaker misuses the language s/he is talking in as a young child or a foreign language learner who has imperfect command of the language. In this case, the speaker does not plan to fail to observe the maxim that s/he may violate. S/he infringes the maxims because s/he is unable to speak clearly, does not know the culture, or has not enough knowledge of language. In addition, nervousness, darkness, excitement may impair the speaker's performance which causes the infringement of maxims (Thomas, 1995, p. 74). In the following example, a second language learner speaks to a native speaker of English.

English speaker: Would you like ham or salad on your sandwich?

Non-English speaker: "Yes" (Mooney 2004, p. 910).

The native speaker did not understand the answer. S/he was unable to generate the implicature. The answer might be interpreted as non-operative. "This is a case of social implication in the absence of implicature" (Mooney 2004, p. 910).

Fourth, the speakers' failure to observe a maxim can occur through *suspending* as when the speaker is unable to say some words such as taboo words. In this case, the speaker

deliberately breaks a maxim. For instance, in the following example (Grice, 1989, p. 32), the speaker B flouts the maxim of quantity.

A: Where does C live?

B: Somewhere in the South of France.

In this example, B flouts the maxim of quantity and doesn't provide adequate information. Rather, he implies that he doesn't know exactly where C lives.

Fifth, the speakers' failure to observe a maxim can also occur through *outing out*. In this case, the speaker decides not to observe a maxim. Thomas (1995) claims that a third party might be hurt or put in danger if the speaker provides the requested information. The "example of opting out occurs frequently in public life, when the speaker cannot, perhaps for legal or ethical reason, reply in the way normally expected. The speaker usually wishes to avoid generating a false implicature or appearing uncooperative" (Thomas, 1995, p. 74). For instance, if a doctor or a nurse, who has complete confidentiality regarding his/her patients, is asked by the police or the press to reveal something about the patient that s/he treated, he/she will reply: "A: I am sorry but I can't tell you anything". The doctor or nurse opts out of the maxim of quantity when s/he did not give the required response (Dornerus, 2005, p. 7).

Bowe and Martin (2007, p. 27) claim "These maxims represent norms that hearers can expect speakers to have followed, if they are engaged in cooperative conversation". In case communication does not meet these maxims, non-literal interpretation or what is called *conversational implicatures* will be looked for by the hearer.

2.10. Conversational Implicature

A conversational implicature is a process in which hearers understand the speakers' intentions even if they are not explicitly mentioned. It is the suppositions people make in their conversations in order to protect the meanings that are not clearly conveyed in what is said (Geurts, 2011). Mey (1993, p. 141) states, "often we may have to disregard the surface form of the verb when trying to determine what kind of speech act we are confronted with." That is, speech acts may be insincere because their surface meanings may be different from the speaker's intentions. Grice (1975, p. 51) uses the following example to illustrate the conversational implicature.

A: I am out of petrol.

B: There is a garage round the corner.

In this example, A lacks petrol for his car and wants B to help him to get some. A does not say that he wants help, but B understands A's intention (can you help me to get some petrol?). Besides, B's answer was not relevant to A's expectations. B does not give a direct answer for A's question that provides him by the necessary information to get petrol. On the one hand, when B answers, he thinks that the garage is open, has petrol to sell, etc. and expects that A is able to understand his intents. A, on the other hand, was able to grasp B's intended meaning. Therefore, the implicatures are what A and B believe.

What follows is an example from Algerian Arabic. It illustrates what a conversational implicature does mean in a conversation between a wife and a husband.

Wife: ؟ (القارو) - When will you give up this poison (smoking)?-

Husband: -حتى تنور الملح! - When salt flowers!, i.e. never!-

In this conversation, the husband is a heavy smoker and his wife asks him when he is going to stop smoking. Generally, the assumed answer is direct and signifies a specific point of time. However, the husband's answer is not directly indicated. He disregards the maxim of relation and uses metaphorical speech. Hence, the wife looks for the possible interpretation of her husband's answer and infers that he does not give a specific time, but informs her that he will never give up smoking. Therefore, the wife was able to interpret the intended meaning of her husband because she goes through a *conversational implicature* and believes that the speaker does not ignore the maxim of relation.

Therefore, conversational implicature is the inferences that can be understood from the use of some utterances in context. It is the assumption that the performed utterances are used suitably. It helps the hearer to the implied intentions of the speaker though they are not literally expressed. Allan (2001, p. 192) sums up the meaning of conversational implicature as follows: "Conversational implicatures are the principle device allowing Speaker to minimise the quantity of language expressed and, conversely, are the principle device Hearer must use to augment what is said in order to understand what is meant".

Bottyán (2010) states that Grice's conversational implicature is simply the participants' assumptions in a conversation. That is, when participants make literal statements in contexts, they conversationally implicate propositions. Besides, Gamut (1991, p. 207) claims that "A sentence *B* is a *conversational implicature* of sentence *A* if *B* is a logical consequence of the conditions under which *A* can correctly be used". Hence, conversational implicatures require the following conditions.

- a. The participants' observation of the maxims,
- b. The participants' propositions to preserve their observation of the maxims, and

c. The participants' belief that their partners will understand the propositions.

Soames (2003) claims that a conversational implicature can be employed successfully by the hearer if s/he depends on the following conditions:

1. S/he needs to know the conventional meanings of the employed words and the identity of the used references.
2. S/he needs to know the Cooperative Principle and its maxims.
3. S/he needs to know the context of utterances.
4. S/he needs to have the background knowledge.
5. S/he needs to know that the supposition of what is already said is understood and believed by both participants (the hearer and the speaker).

Grice (1975) suggests some properties of conversational implicatures. They are the following:

- 1. Calculability:** A conversational implicature must be calculable from the literal meaning of what is said, the Cooperative Principle and its maxims, the utterance linguistic and non-linguistic context, the background knowledge, and the assumption that both participants in a conversation understand the literal meaning of words and obey the conversational maxims.
- 2. Non-detachability:** A conversational implicature cannot be detachable from an utterance by substituting synonyms which have the same linguistic content and create the same conversational implicatures in the same context.
- 3. Cancellability:** A conversational implicature can be annulled explicitly or contextually without leaving any contradiction.

4. Non-conventionality: A conversational implicature has no relation to the meaning of what is said, but to the intentions of using what is said.

2.11. The Politeness Principle

The principle of politeness is presented in the rules that people use in their speech to be polite. These rules are not fixed and stable through time because they may be changed from one generation to another (Khorasani, 2009). Therefore, some rules can disappear as others can emerge. Furthermore, the principle of politeness differs from one language to another because what is considered appropriate in a speech community may not be so in another. For example, “In English, phrases like *I wonder if I could ...* can be used to make a request more polite. Many other languages (Japanese and Javanese are examples) devote far more linguistic resources and require more complex work on the part of a speaker to encode levels of politeness” (Richards & Schmidt, 2002, p. 405). That is, languages are different in expressing politeness.

Politeness is first formulated by Brown and Levinson in 1978. It is a theory that covers both the nature of politeness and how it functions in communication and its strategies. It introduces the notion of *face* and its two types: *Positive face* and *negative face*. Positive face is “the positive consistent self-image or ‘personality’ (crucially including the desire that this self-image be appreciated and approved of) claimed by interactants” (Brown & Levinson, 1978, p. 61). Negative face, on the other hand is “the basic claim to territories, personal preserves, and rights to non-distraction” (ibid, p. 61). That is to say, positive face is the positive image that people want to approve. However, negative face is the preserves and rights that people don’t want to be interrupted or distracted.

According to Richards and Schmidt (2002) politeness is a way in which language is used to save speakers' face in their conversations and preserve their social distance. In other words, politeness indicates the social distance between speakers and hearers and is considered a social merit that people try to achieve. For example, the statement 'Make me a cup of coffee' can be appropriate if it is said by a manager to his/her secretary and not the reverse (Leech, 1983) due to authority and social distance.

Locher (2004) confirms that the principles of politeness save the face of both speakers and hearers. Besides, hearers are the ones who judge if speakers' behaviour is polite or not according to their norms and principles. That is, the hearer's interpretation of the speaker's behaviour is based on what the hearer thinks is polite or appropriate.

According to Trosborg (1994), politeness functions, in pragmatics, as a mechanism that enables speakers to realise propriety in communication. They employ a selection of structures to achieve the intended communication and save themselves from being impolite. Speakers should follow certain regulations in their behaviours and conversations to save their face ("the positive image or impression of oneself that one shows or intends to show to the other PARTICIPANTS" (Richards & Schmidt, 2002, p. 198)).

Moreover, politeness strategies, the strategies speakers follow to formulate their speech in a way that saves the hearers' face, are of two types: Positive and negative (Richards and Schmidt, 2002). Positive politeness strategies are the ones that indicate the closeness, intimacy, and rapport between speaker and hearer. They help to avoid conflicts and make the hearer satisfied. That is, being kind and courteous while talking to someone, as in the following example: "You must be hungry, it's a long time since breakfast. How about some lunch?". Here the speaker knows the hearer (Brown & Levinson, 1978, p. 103).

However, negative politeness strategies refer to the social distance between speakers and hearers. These strategies stress the speaker's imposition on the hearer; and therefore, they may leave a kind of embarrassment (Brown & Levinson, 1978). Brown and Levinson (1978) illustrate an example of indirectness as a negative politeness strategy: "I'm looking for a comb". In this example, the speaker does not ask the hearer directly, but tries to make him/her indirectly look and offer a comb.

Locher (2004, p. 64) explains Leech's maxims of politeness as follow.

1. TACT MAXIM (in impositives and commissives).

(a) Minimise cost to *other*

[(b) Maximise benefit to *other*]

2. GENEROSITY MAXIM (in impositives and commissives).

(a) Minimise benefit to *self*

[(b) Maximise cost to *self*]

3. APPROBATION MAXIM (in expressives and assertives)

(a) Minimise dispraise of *other*

[(b) Maximise praise of *other*]

4. MODESTY MAXIM (in expressives and assertives)

(a) Minimise praise of *self*

[(b) Maximise dispraise of *self*]

5. AGREEMENT MAXIM (in assertive)

(a) Minimise disagreement between *self* and *other*

[(b) Maximise agreement between *self* and *other*]

6. SYMPATHY MAXIM (in assertive)

(a) Minimise antipathy between *self* and *other*

[(b) Maximise sympathy between *self* and *other*]

In these principles, Leech considers agreement's sub-maxim (a) more important than sub-maxim (b) because evading disagreement and discord is better than trying to achieve agreement and concord. Besides, he considers Tact and Approbation Maxims more important than generosity and modesty maxims because politeness inclination is more required when dealing with the other than the self.

Conclusion

The present chapter discussed Austin's and Searle's perspectives on speech acts. It presented the theory of speech acts, felicity conditions, and classification of speech acts. Moreover, it provided a description of Grice's maxims and the cooperative principle and brought an explanation of conversational implicatures and the principles of politeness. Finally, it briefly introduced direct and indirect speech acts.

This chapter tried to shed some light on the basic aspects that characterise the field of speech acts because successful communication does not only depend on transmitting the linguistic meaning of words but also on expressing and understanding thoughts and attitudes. It tried to explain speech acts' use in every day communication and provided the important and required elements in discussing Arabic and English speech acts of thanking and greeting in the practical part.

Chapter Three

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Chapter Three

Thanking and Greeting

Introduction

The present chapter is devoted to the speech acts of thanking and greeting. It provides their definitions, functions, and strategies. It also offers some common expressions used to denote these two speech acts in Algerian Arabic and English and presents some social factors that affect the choice of the greeting strategies.

3.1. Thanking

Thanking is the first speech act that will be presented in the present chapter. It is very important for the person to be polite and keep social relationships. It is one of the speech acts about which parents care to teach their children.

3.1.1. Definition

The term *thanking* is derived from the verb *to thank*. It expresses gratitude to someone for something as in ‘thank you for helping me’. It is an expressive speech act used to express acceptance (Mckay, Fanning, & Paleg, 2006). Thanking is a speech act in which the speaker expresses his/her satisfaction for what the hearer has done for him/her. It is defined as a compliment response in which an expression of gratitude is used for expressing appreciation and gratefulness (Searle, 1969) between intimates, friends, strangers, superiors, and subordinates (Eisestein & Bodman, 1986). It is widespread among most kinds of relationships.

Searle (1969) states that thanking is an illocutionary act that a speaker performs following a past-performed act by the hearer. In this case, the speaker feels grateful because

this past act of the hearer benefits him/her and s/he is aware of that. For example, in the statement ‘thank you for taking care of my cat’, the speaker thanks the hearer for his/her past performed action, taking care of the cat, which benefits him/her. Thereupon, the main function of thanking is expressing the feeling of gratitude and conveying acknowledgements (Jacobsson, 2002). Searle (1969, p. 63) illuminates the process of expressing gratitude and gratefulness in the following rules.

- ✓ Propositional content rule: Past act A^1 done by H^2 .
- ✓ Preparatory rule: A benefits S^3 and S believes A benefits S .
- ✓ Sincerity rule: S feels grateful or appreciative for A .
- ✓ Essential rule: Counts as an expression of gratitude or appreciation.

In other words, the first rule of thanking, according to Searle (1969), is the *propositional content* in which there is a past-performed act by the hearer. The second rule is the *preparatory rule*. In this rule, the hearer’s past performed act should help the speaker, the one who is supposed to thank the hearer. The third rule is *sincerity*. In this rule, the speaker should appreciate the hearer’s past performed act. The last rule is the *essential rule* and it is the expression of gratitude that the speaker normally uses to thank the hearer.

Bach and Harnish (1979, p. 52) claim that the speech act of thanking occurs in uttering e^4 when the speaker expresses:

- ✓ Gratitude to H for D^5 , and

¹Refers to act.

²Refers to hearer.

³Refers to speaker.

⁴Refers to an expression.

⁵The particular type of occasion requiring acknowledgment such as receiving something.

- ✓ the intention that *H* believes that *S* is grateful to *H* for *D*, or
- ✓ the intention that his utterance satisfies the social expectation that one expresses gratitude at being benefited, and
- ✓ the intention that *H* takes *S*'s utterance as satisfying this expectation.

For example, in the expression 'No thanks', the speaker thanks the hearer for offering a service or something and rejects the offer (Bach & Harnish, 1979, p. 52).

That is, according to Bach and Harnish (1979), the speech act of thanking takes place whenever the following three conditions are present. It takes place whenever there is an occasion that requires gratitude and acknowledgment for the hearer, there is the hearer's belief that his/her deed will please both the speaker and the social expectation and will be acknowledged, and there is hearer's understanding of the speaker's gratitude as satisfaction.

Expressing gratitude and appreciation has an important value in society because it enables people to strengthen their relationships. It is an important social etiquette that parents care to teach their children in early ages (Eisestein & Bodman, 1986). Successful and adequate performed expressions of gratefulness can create feelings of kindness and solidarity. However, the speaker's ineffective expressions of appreciation or thanklessness may lead the speaker and the hearer to damage their relationship (Eisestein & Bodman, 1986).

Taavistsainen and Jucker (2010) claim that the speech act of thanking does not express the feelings of gratitude only. Sometimes, it overlaps to obligations. This happens when a person feels that s/he is very indebted to another person. Therefore, the feeling of gratefulness makes the person think that s/he is obliged to thank the one to whom s/he is grateful. For

example, in ‘I must acknowledge the kindness you showed towards me!’, the speaker thanks this person for his/her kindness because s/he feels that s/he is morally obliged.

Searle’s rules of thanking are sometimes violated as the case when ‘thank you’ is used ironically (Eisenstein and Bodman, 1986) or when it is used to close a conversation, or to accept/reject an offer (Jacobsson, 2002). This is because a speech act may convey more than one force. Therefore, the speech act of thanking may express further meanings than the force of thanking such as blaming and persuading. For instance, in saying ‘thank you very much!’, ‘You have done well’, ‘congratulations!’, or ‘You have done well!’ in English or ‘ يعطيك فيك ’-[ya3Tik al-SaHa]-[May God grant you good health] / [baarakallahu fik]-[God bless you] in Algerian Arabic, etc., the speaker may blame the hearer for doing something against him/her, for failing to accomplish a promise, etc. and puts all the responsibility on the addressee. All depends on the intonation of the speaker and the context in which it occurs.

3.1.2. Functions of Thanking

Leech (1983) categorises thanking among *convivial speech acts* that basically express politeness and good manners. However, this is not always the case because the function of thanking depends on the speaker’s intentions which may involve different speech acts (functions) in different contexts.

Jung (1994) states that thanking and responses to thanking are mainly used to express appreciation of the benefit and to improve the relationship between interlocutors. He claims that thanking is used in conversational opening and closing, topic changing, leave-taking, and offering positive reinforcement. Jung (1994) asserts that thanking is also used to express dissatisfaction or annoyance indirectly; it generally occurs in irony.

Based on a qualitative analysis of the speech act of thanking, Cheng (2009, p. 44) claims that there are nine functions of thanking:

- a. Expressing gratitude and complimenting on a service or a favour received.
- b. Expressing gratitude and agreeing to and accepting an offer or a compliment.
- c. Expressing gratitude and shifting to a related topic.
- d. Expressing gratitude in response to a greeting.
- e. Expressing gratitude when making a request.
- f. Thanking after rejecting to maintain a polite and friendly social atmosphere.
- g. Stating appreciation, establishing and maintaining a polite and friendly social atmosphere.
- h. Expressing gratitude and closing the current topic or terminating the current discourse
- i. Expressing gratitude in response to a request being granted.

3.1.3. Strategies of Thanking

Strategies of thanking are the ways words and expressions of gratitude are chosen. They differ from one person to another and from one culture to another. Since politeness is expressed differently in different languages and cultures, choosing the appropriate strategy of expressing gratefulness is affected by some social factors. These social factors are represented in the participants, social setting, topic of discussion, function of the interaction, social distance, status scale, and formality (Holmes, 1992).

According to Aijmer (1996), there are eight strategies of thanking classified on the basis of their degree of directness or indirectness and emotionality. They are:

- a. Thanking Somebody Explicitly:** This is a direct strategy used in informal situations through the use of words or incomplete expressions of gratitude such as: ‘Thank you’, ‘thanks’, ‘صحيت’-[SaHiit]-[Thank you], ‘ربي يعيشك/تعيش’-[t3ish/ rabi y3aishk]-[You’ll live/ May God grant you a long life], etc.
- b. Expressing Gratitude:** This is also a direct strategy. For example, ‘I’m grateful’, ‘صحيت’-[SaHiit]-[Thank you].
- c. Expressing Appreciation of the Addressee:** This is an indirect strategy which refers to the rules of thanking. It is used in case the receiver of the favour feels appreciative and expresses his/her gratefulness of the benefactor. For example, ‘that’s kind of you’, ‘that’s nice (of you)’, ‘بارك الله فيك!’-[baarakallahu fik]-[God bless you].
- d. Expressing Appreciation of the Act:** This is an indirect strategy that refers to thanking rules. In this case, the person who has received a favour feels grateful and expresses his gratitude of the act itself. For example, ‘that’s lovely’, ‘it’s appreciated’, ‘good job’, ‘هايلة’-[haayla]-[It is wonderful].
- e. Acknowledging a Debt of Gratitude:** This is a direct and non-emotional strategy used in cases where the recipient of the favour feels that s/he is indebted and has to express his/her gratitude as a response. This strategy can also be used in writing as the case of acknowledgements written in academic books and theses where the writer expresses gratitude to a teacher or a family member. For example, ‘I owe a debt of gratitude to ...’, ‘يكثر خيرك...’-[ykathar khirak]-[May God abound your benefit].
- f. Stressing One’s Gratitude:** In this strategy, the performative verb of thanking is employed ‘I/hereby/thank you for ...’ and the speaker’s wish or obligation to express his/her gratefulness is stated. For example, ‘I must thank you’, ‘I would like to thank you’, ‘حبيت نقولك صحيت على ...’-[Habit nqolak SaHiit 3la ...]-[I want to tell you thank you for ...]

...], 'نردها لك في الفرح ان شاء الله', [nradhalk falfarH inchaallah]-[I'll return it back in happiness if God wills].

- g. Expressing Emotion:** This strategy is used to express surprise and emotionality. For example, 'oh, thanks!', 'يعطيك الصحة', [ya3Tik al-SaHa]-[May God grant you good health].
- h. Self-denigration (commenting on one's own role by suppressing one's own importance):** It is an indirect strategy used only in writing. It is non-emotional and it always occurs with the other strategies. For example, 'I'm so careless', 'I'm an ingrate', 'انا ديمًا هكذا، نخلي حتى للدقيقة اللخرة ونحصل', [ana dima hakdha nkhalī Hata ldaqīqa lakhra wnaHsal]-[I'm always like that. I wait till the last moment then I find problems]. Each of these strategies can be combined with each other to express an unlimited number of thanking forms.

3.1.4. Strategies of Thanking as a Compliment Response

Based on Pomerantz (1978), Holmes (1988), and Nelson et al (1996) classification of compliment response strategies, Salameh (2001) suggests the following compliment response categorisation. It includes four types: Acceptance, deflection, rejection, and no answer strategies.

- A. Acceptance:** It comprises eight subtypes: Bald acceptance and agreement strategies which are direct acceptance responses. In addition to appreciation, formulaic acceptance, concern, job commitment, duty, and return strategies which are indirect responses. The two direct acceptance responses violate Leech's modesty maxim, minimise praise of self, and the other indirect responses enable the complimentee to keep away from self-praise and face damaging rejection.

- **Bald Acceptance:** In this type of response, the complimentee accepts the compliment without any hesitation, maneuvering, or deflection. It is a strategy in which the complimentee shows off about his capabilities as illustrated in the following example:

*: You have been so helpful. I wouldn't have been able to make it without your assistance.

*: I know I am very smart (Salameh, 2001, p. 75).

This type of answers is difficult to be classified because it may fit more than one strategy. For instance, in the present example, the complimentee's intentions can be a joke or a disagreement response. Therefore, to know the complimenter's implied meaning, it is necessary to know some essential contextual features, such as the relationship between interlocutors.

- **Agreement:** In this type of response, the complimentee agrees with the complimenter's compliment. The present strategy saves the complimenter's face and respects Leech's Agreement Maxim and Brown and Levinson's (1987) politeness theory.

Example: Speaker A: Your bag is very beautiful!

Speaker B: You are right, it was bought from Paris.

Speaker A: صباطك هایل-[SbaTak hayl]-[your shoes is wonderful]

Speaker B: هو هایل ودراهمو هایلین-[huwa hayl wdrahmu hayliin]-[it is wonderful and its money are also wonderful]

In this example, the complimentee agrees with the complimenter that the bag is beautiful. So, it saves the complimenter's face and keeps the principle of politeness.

- **Appreciation:** In this type of response, the complimentee uses appreciation tokens such as ‘thanks, thank you’, ‘صحيت’-[SaHiit]-[Thank you], ‘بارك الله فيك’-[baarakallahu fik]-[God bless you], etc.

- **Formulaic Acceptance:** They are responses which are used in everyday talk to avoid accepting the compliment directly, such as proverbs and idioms and avoid both self-praise and rejection as in the following example.

Speaker A: You are very intelligent. The task was very difficult, but you did it with no trouble

Speaker B: All things are difficult before they are easy.

Speaker A: يعطيك الصحة كون ما عاونتنيش كون ما خلصتتش [ya3Tik al-SaHa kun ma3awantniish kun makhallaStsh]-[May God grant you good health, if you didn’t help me, I would never finish].

Speaker B: لمعونة تقتل السبع [lam3una taqtal al-sba3]-[the cooperation kills the lion].

In these examples, the complimentee accepted the compliment indirectly.

- **Concern:** In this type of response, the complimentee expresses his/her happiness with the complimenter’s compliment. So, s/he expresses concern about the compliment such as the following example:

Speaker A: The present is very beautiful. You are really so kind

Speaker B: I’m glad you like it.

Speaker A: يعطيك الصحة، والله هاييلة [ya3Tik al-SaHa wallah hayla]-[May God grant you good health, I swear it is wonderful].

Speaker B: الحمد لله عجبك [alHamdulillah 3ajbattak]-[thanks God it admires you].

- **Job Commitment:** In this type of response, the complimentee accepted the compliment indirectly by stating that s/he is just doing his/her job such as,

Speaker A: Thank you for your help, you are really wonderful!

Speaker B: It's part of the job.

Speaker A: صحيت بزاف-[SaHiit bzaaf]-[thank you very much]

Speaker B: هاذي خدمتي-[hadhi khdamti]-[this is my job]

The complimentee's response implies agreement with the complimenter's compliment.

- **Duty:** In this type of response, the complimentee accepted the compliment indirectly by stating that this was his/her duty such as,

Speaker A: You saved my life, Thank you very much doctor!

Speaker B: It's my duty.

Speaker A: صحيت بزاف سلكتني من السراقين هاذوك-[SaHiit bzaaf sallaktni mna al'sraqiin hadhuk]-[thank you very much, you saved my life from those thieves]

Speaker B: هاذا واجبي-[hadha wajbi]-[this is my duty]

The complimentee's response implies agreement with the complimenter's compliment.

- **Return:** In this type of response, the complimentee returns the compliment and changes the focus from himself to the complimenter to avoid self-praise and keep the principle of politeness as in the following example:

Speaker A: You are very smart!

Speaker B: Thank you, you too.

Speaker A: راکي هايلا اليوم-[raki hayla al-yuum]-[you are wonderful today]

Speaker B: يعطيك الصحة، أنت تاني هايلا-[ya3Tik al-SaHa anti tani hayla]-[May God grant you good health, you are also wonderful].

In these examples, the respondent saves the complimenter's positive face by stating that s/he is also smart or wonderful.

b. Deflection: In this type of response, the respondent neither accepts nor rejects the compliment using one of the following strategies: Shift credit, doubting, joking, and evasion.

- **Shift Credit:** In this type of response, the complimentee returns the compliment and changes the compliment's focus from himself/herself to another agent such as in the following example:

Speaker A: Thank you very much for lunch.

Speaker B: Thank my mother who cooked.

Speaker A: يكثر خيرك. -[ykathar khirak]-[May God abound your benefit].

Speaker B: يكثر خير ربي. -[ykathar khir rabi]-[May God abound His benefit].

In these examples, the respondent changes the focus of the compliment from himself/herself to the mother and God to avoid self-praise and respect Leech's modesty maxim.

- **Doubting:** In this type of response, the respondent elevates doubts about the truthfulness and praise worthiness of the compliment as illustrated below.

Speaker A: Your house is very beautiful!

Speaker B: Really?

Speaker A: راعي صح منظمة. -[raki SaH mnadma]-[you are really organized].

Speaker B: يعني. -[ya3ni]-[really!].

The respondent in the present examples either wants to avoid self-praise or to request the complimenter to confirm the compliment.

- **Joking:** In this type of response, the respondent makes fun to avoid self-praise and save the complimenter's face as exemplified in the following.

Speaker A: The food is really delicious. You are a good cook.

Speaker B: Yes, because the cockroaches added this special flavour to the food (Salameh, 2001, p. 72).

Speaker A: والله حادق، كيفاه لقيت الفكرة هاذي [wallah Hadaq, kifah lqiit lfikra hadhi]-[I swear you are intelligent, how did you find this idea?].

Speaker B: حوست في صندوق لعجب لقيتها [Hawast fi Sunduq la3jab lqiitha]-[I look for in the wonder box, then I found it].

In this answer, the respondent changes the focus of the compliment by giving a joke.

- **Evasion:** In this type of response, the respondent changes the compliment's focus from himself/herself by introducing another unrelated topic.

Example: Speaker A: It's so beautiful. You look attractive.

Speaker B: So, would you marry me? (Salameh, 2001, p. 72).

Speaker A: ساعتك لجديدة باهية [sa3tak lajdida bahia]-[your new watch is beautiful].

Speaker B: اذا عجبك تقدر تديها [ida 3ajbatak taqdar taddiha]-[if it admires you, you can take it].

In this type of answers, the respondent gave an unrelated answer to avoid accepting or refusing the compliment.

C. Rejection: In this type of response, the respondent rejects the compliment using either scaledown or disagreement.

- **Scaledown:** It is an indirect strategy of rejection in which the thing complimented is downgraded. Brown and Levinson (1987) claim that the present strategy damages the interlocutor's face.

Example: Speaker A: يعطيك الصحة، تعبناك [ya3Tik al-SaHa, ta3abnak]-[May God grant you good health, we tired you].

Speaker B: مادرت والو، كل شيء كان ساجي -[madrt walu, kulshi kansaji]-[I didn't do anything, everything was ready].

In this example, the respondent rejects the compliment in an indirect way. S/he implies that what is complimented is not something big or important as it seems.

- **Disagreement:** It is a direct rejection strategy in which the respondent totally rejects the compliment and disagrees with its content. This strategy also damages the complimenter's face and violates Leech's Speaker Agreement Maxim.

Example: Speaker A: That's nice of you. You would make a great tourist guide.

Speaker B: No, I would rather be a doctor (Salameh, 2001, p. 72).

Speaker A: عندك صاك باهي -[3andek Sak bahi]-[you have a beautiful bag].

Speaker B: هذا الصاك عجبك، بركانا من التمسخير تعيش -[hatha al-Sak 3ajbak, barkana mnatmaskhiir t3iish]-[this bag admires you! Stop joking please].

In this example, the respondent rejects the compliment indirectly. S/he implies that what is complimented is not accepted.

D. No Answer: In this type of response, the respondent chooses not to respond to the complimenter's compliment. S/he may keep silent, smile, or nod. Salameh (2001) states that no answer strategy of responding to tanking as a compliment response can be used in

daily situations in small complimented things such as having a new haircut and wearing a new cloth garment, as it can be used in interviews and DCT compliments.

3.1.5. English Thanking Expressions

There are many ways of expressing gratitude in English. Cheng (2009) suggests the following formula to describe the realisation of the speech act of thanking:

‘thank you’ or ‘thanks’ + (adverbial phrase(s) for emphasis) + (name(s) for individual(s) or group(s) to whom the gratitude is expressed) + (preposition ‘for’ to introduce reason for thanking).

Figure 4. The Speech Act of Thanking (Cheng, 2009, p. 43)

Cheng (2009, p. 43) proposes some thanking expressions presented as follows:

- ✓ Thank you
- ✓ Thank you very much
- ✓ Thanks
- ✓ Thank you for
- ✓ Thanks for
- ✓ Thanks very much
- ✓ Thanks very muchfor
- ✓ Thanks so much
- ✓ Thanks so much for
- ✓ Thank you very much indeed for
- ✓ Thank you (name) for
- ✓ I have to thank (group)
- ✓ Thanks all of you

3.1.6. Algerian Arabic Thanking Expressions

There are many ways of expressing gratitude in Algerian Speaker Arabic. The following expressions are the most commonly used ones.

- ✓ يعطيك الصحة – [ya3Tik al-SaHa]-[May God grant you good health]
- ✓ بارك الله فيك –[baarakallahu fik]-[God bless you]
- ✓ ربي يجازيك/يخليك – [rabi yjazik/ ykhalik]-[May God reward you/ keep you alive]
- ✓ صحيت –[SaHiit]-[Thank you]
- ✓ صحيت بزاف – [SaHiit bzaaf]-[Thank you very much]
- ✓ يكثر خيرك – [ykathar khirak]-[May God abound your benefit]
- ✓ ماعليش، يعطيك الصحة – [ma3lihsh ya3Tik al-SaHa]-[No, problem. May God grant you good health]
- ✓ بارك الله فيك، تعبناك –[baarakallahu fik, ta3abnak]-[God bless you, we tired you]
- ✓ شكرا على كل حال – [shukran 3ala kolHal]-[thank you any way]
- ✓ لالا، يعطيك الصحة – [lala ya3Tik al-SaHa]-[no, may God grant you good health]

3.1.7. Responding to Thanking

Schneider (2005) claims that responses to thanking are expressions used by the thankee to minimise the thanker's indebtedness. "[They] fulfil an important social function" (Schneider, 2005, p. 103) because thanking is a very important social act that may strengthen as it may damage relationships and interpersonal ties. Jung (1994) classifies responses to thanking into six types: *Acceptance* such as 'you are welcome/with pleasure!'; *denial* such as 'No problem/not at all'; *reciprocity* such as 'thank you'; *comment, non-verbal gestures* such as 'a smile, a nod', etc. and *no response*. The following are some responses to thanks used by Schneider (2005): 'Welcome, You're welcome , Ok, It's ok, That's ok, Alright, It's alright, That's alright, No problem/bother/trouble, It's no problem/bother/trouble, That's no problem/bother/trouble , Pleasure/my pleasure, It's a pleasure, It was a pleasure, It's my pleasure, It was my pleasure, That's a pleasure, That's my pleasure, Don't mention it, Thanks, Yeah, Sure, Don't worry about it'.

There are many expressions used as responses to thanks in Algerian Arabic. These are some examples.

- ✓ العفو –[al3afw]-[Forgiveness]
- ✓ بلا/بغير مزية –[bla/ bghir mzia]-[without any favour]
- ✓ ماشي حاجة –[mashi Haja]-[It's nothing]
- ✓ ماتستاهلش –[matastahalsh]-[It doesn't deserve]
- ✓ ماشي مشكل –[mashi mushkal]-[No problem]
- ✓ هاذي خدمتي –[hathi khdamti]-[This is my job]
- ✓ مرحبا بك في كل وقت – [marHba bik fikul waqt] - [you are welcome at any time]

3.2. Greeting

Greeting is the second speech act to be introduced in this chapter. It helps to keep respect and social relationships. This is why parents care to teach their children about it in early ages.

3.2.1. Definition

Greetings are words, phrases, or gestures used to introduce oneself or to welcome or salute someone. They are salutation terms which are employed either to open or start a conversation, a speech, a letter, etc. (opening greetings) or at the end when the person wants to close the exchange or to depart (closing greetings). They are used in speech as well as in writing. For example, 'hello, hello! How are you? Hi, hey, good morning, good afternoon, goodbye', etc. are some common greetings.

Firth (1973) claims that greetings are ritual phenomena which can be achieved with verbal and non- verbal forms. Verbal forms are presented in three linguistic units: Questions such as 'how do you do?', interjections such as 'hello', or affirmations such as 'good morning'; however, non- verbal forms are expressed through body language such as waving nodding, or shaking hands. The following pictures are some example:

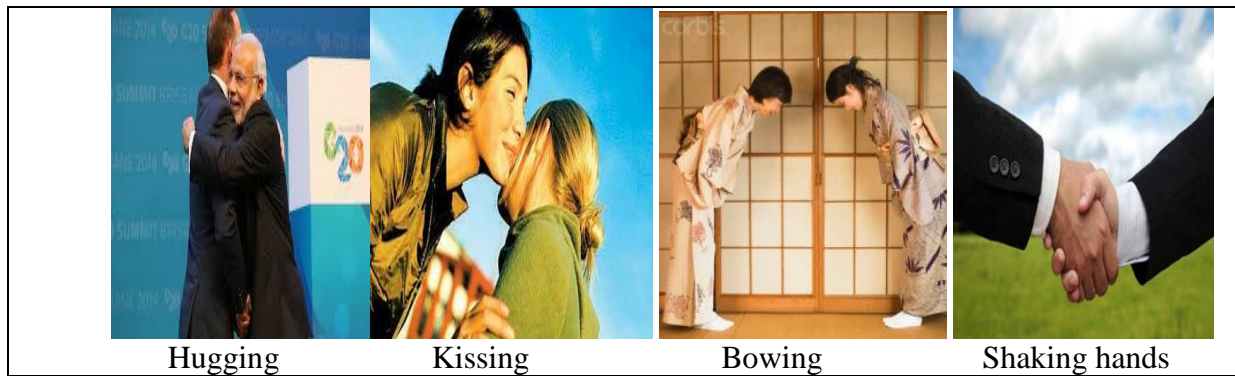


Figure 5. Some Non-verbal Forms of Greeting

https://www.google.com/search?q=non+verbal+greetings&pws=0&source=lnms&tbn=isch&sa=X&ved=0ahUKewileLEv_rVAhWJXBoKHWKAAAcQ_AUICigB&biw=1366&bih=637#imgrc=iQVspDDRsolm-M:>

Greeting is one of the speech acts that parents care to teach their children about at early ages. It has a great importance in developing and preserving social bonds between people (Doganacay, 1990). Greeting can create a positive acceptance between people, but if it is not performed correctly, it may leave negative effects such as embarrassment, confusion, or hostility. It has been found that the habit of greeting is approximately practised in all cultures (Levinson, 2003).

According to Searle (1969), greeting is an illocutionary act which does not contain the propositional content. This means that sincerity is not required in this kind of acts. He gives the following detailed analysis of the meaning of the term ‘hello’, a greeting expression,

1. Understanding the sentence ‘Hello’ is knowing its meaning. 2. The meaning of ‘Hello’ is determined by semantic rules, which specify both its conditions of utterance and what the utterance counts as. The rules specify that under certain conditions an utterance of ‘Hello’ counts as a greeting of the hearer by the speaker. 3. Uttering ‘Hello’ and meaning it is a matter of (a) intending to get the hearer to recognize that he is being greeted, (b) intending to get him to recognize that he is being greeted by means of getting him to recognize one’s intention to greet him, (c) intending to get him to recognize one’s intention to greet him in

virtue of his knowledge of the meaning of the sentence ‘Hello’. 4. The sentence ‘Hello’ then provides a conventional means of the greeting people. If a speaker says ‘Hello’ and means it he will have intentions (a), (b), and (c), and from the hearer’s side, the hearer’s understanding the utterance will simply consist in those intentions being achieved. The intentions will be achieved in general if the hearer understands the sentence ‘Hello’, i.e., understands its meaning, i.e., understands that under certain conditions its utterance counts as a greeting. (Searle, 1969, p. 49)

That is to say, in greeting, the person who greets should recognise ‘hello’ as a greeting, the statement ‘hello’ should be intended as a greeting, and the other person, who is greeted, should recognise ‘hello’.

The speech act of greeting consists of two main pairs, the first pair is *the greeting* or *welcoming* and the second pair is *the response* (Duranti, 2009). For example, in the pair: (Good morning!/morning!), ‘Good morning!’ is the greeting and ‘morning!’ is the response.

Schegloff and Sacks (1973) claim that the greeting parts are two types: Side by side, serial, and sequential parts such as *Greeting-Greeting*, and optional second pair parts where the second part function is replaced by another function such as the pair *Greeting- Request*. That is, in the first type of greeting, *Greeting-Greeting*, both parts: Greeting and responding to greeting express greeting. However, in the second type, greeting expresses greeting and responding to greeting expresses another function like requesting, blaming, etc. as in the following examples:

Greeting-Greeting pair: **Speaker A:** Hello. **Speaker A:** Good morning.
Speaker B: Hi. Or **Speaker B:** Hello.

Speaker A: صباح الخير -[SabaH al-khiir]-[good morning]
Speaker B: صباح النور -[SabaH al-nuur]-[morning of light]

Greeting- Request pair: **Speaker A:** Hello.
Speaker B: can you close the door, please?

Speaker A: صباح الخير -[SabaH al-khiir]-[good morning]

Speaker B: أغلق الباب تعيش! -[aghlaq albab t3iish]-[Shut the door, please!]

3.2.2. Functions of Greeting

Greetings are classified within the category of *expressives* according to Austin's classification of speech acts. Therefore, their predominant function is expressive. This function reveals friendliness and sociability between people (Van Ek, 1980). Consequently, their literal meanings should not be taken into consideration. For example, if a person is greeted by a question such as 'how are you?', 'how is your family?', or 'واش رالك؟' -[wash rak]-[how are you?], s/he is not supposed to answer the questions and give details about his/her life because the speaker is not interested in this information, but s/he just wants to socialise and show his/her concern, except in the case of friends who are expected to give details to each other (Lipson, 2008). Therefore, the appropriate response is simply to say 'fine, thanks' or 'لاباس، الحمد لله' -[labas alHamdu lilah]-[fine, thanks God].

Greetings are also used for the sake of politeness which is very important for social cohesion. They are used to express solidarity and respect. Firth (1972) claims that greetings are conventional patterned routines utilised by the addresser to show interest in the addressee and not spontaneous emotional reactions of people when they meet. Moreover, greeting, as a speech act, may have further functions than showing respect and interest. Hutchinson and Lloyd (1996, p. 118) state that it "can be used to greet someone, to open a conversation, to attract someone's attention (mostly in shops), or to close a conversation as one is about to leave" such as the following example:

Speaker A: Good evening. What time is it?

Speaker B: It is 8.30 (Hutchinson & Lloyd, 1996, p. 119).

Speaker A: سلام عليك، وينو محمد؟ [salamu3alaykum, winu muHamed]-[peace be upon you, where is Mouhamed]

Speaker B: راح يقرا [raH yaqra]-[he has gone to study]

In this example, the greeting expressions: *Good evening* and سلام عليك - [salamu3alaykum]-[peace be upon you] are used to greet as well as to open a conversation.

According to Grzega (2008), greetings have the assertive function. However, this function becomes secondary or peripheral. It is represented in the interrogative formula when the greeting structure is replied by the same greeting structure such as ‘How do you do?’ and ‘How do you do?’ In other words, the assertive illocutionary meaning of a speech act may be judged as true or false. So, the assertive function of the interrogative greeting ‘how do you do?’ and ‘how are you?’ may be understood either as real questions that need to be answered as the case of friends or as greeting phrases (explicit questions that imply greetings). It depends on the addressee’s intentions.

[T]he first record of *How are you?* as a question- plus- greeting dates back to 1816; its first use as a copy formula is already attested in 1843. In the case of *How do you?/How do you do?*, which is first recorded as a question- plus- greeting in 1563, the copy mechanism does not occur in the literature before 1838. (Grzega, 2008, p. 188)

Therefore, this happened in the English language in the past; however, in the present time, these two questions become pure salutation phrases that are replied with the same formula. Consequently, the assertive function becomes secondary (Grzega, 2008).

Searle and Vanderveken (1985) claim that greetings have two functions: Opening and closing. Opening greetings are the expressions used to open a conversation, a talk, a letter,

etc. as saying ‘hello!’; whereas closing greetings are the expressions used to close a conversation, a talk, a letter, etc. such as saying ‘goodbye!’.

3.2.3. Opening Greeting Strategies

Brown and Levinson (1978) suggest five strategies for the speech act of greeting. They are: Bald on record greeting strategy, negative greeting strategy, neutral greeting strategy, positive greeting strategy and off-record greeting strategy. *Bald on record* strategy is the case in which a conversation is started *without any greeting* as the case of short conversations between family members, colleagues, or friends; and when the maxim of politeness is dominated by the maxim of efficiency as in the following examples (Wei, 2010, p. 59).

(1) **Speaker A:** Hey, we’re late.

Speaker B: Let’s hurry.

(2) **Speaker A:** They are coming! Get away through the back door.

Speaker B: Yeah. (Wei, 2010, p. 59)

In the first example, Speaker A and Speaker B are in a hurry. They meet, for instance, on their way to school, to work, etc. In the second example, on the other hand, Speaker B is followed by someone and Speaker A tries to help him/her. In both examples, *greeting is given out* because of the emergency of the situation (Wei, 2010).

Negative greetings strategy is used when the speaker does not know or does not know well the addressee. It is a regressive action intended for the hearer’s negative face, (Wei, 2010), as in the following examples.

Excuse me, are you Professor Jones?

Excuse me, what is your noble name? (Wei, 2010, p. 59)

The use of the expression ‘excuse me’ in these examples can be regarded as a negative regressive greeting expression directed towards the hearer’s negative face since the speaker just wants to avoid intrusion.

The neutral greeting strategy is the case when the speaker does not do the FTA (Face Threatening Acts). It may occur through releasing people’s throat loudly, or through making some noise or gesture as a kind of greeting, in order to attract the hearer’s attention and start a conversation (Wei, 2010).

The positive greetings strategy is the one that aims to maintain the hearer’s positive face. That is, it is used to satisfy the hearer to a certain degree as in the following examples (Wei, 2010).

- ✓ I have heard a lot about you.
- ✓ You do look very well.
- ✓ You look very smart today!
- ✓ What a nice smell!
- ✓ We are so pleased that you attend our party (Wei, 2010, p. 59).

These expressions demonstrate the speaker’s happiness of meeting the hearer and his/her pleasure of the hearer’s presence, appearance, food, etc. The speaker praises or flatters the hearer directly or indirectly to increase the latter’s positive face.

The off-record greeting strategy is used between intimate friends in order to develop solidarity and create a humorous language environment. This strategy is achieved through joking, using irony or in seemingly impolite ways as in the following examples (Wei, 2010).

(1) **Speaker A:** Still alive?

Speaker B: Alive and kicking.

(2) What wind brings you here? (Wei, 2010, p. 59)

Greeting in the first example is a joke between English persons who are close in their relationship; however, in the second example it may express the speaker's sincere appreciation towards the hearer.

3.2.4. Closing Greeting Strategies

Schegloff and Sacks (1973) suggest some closing strategies used to end conversations. They are three types: Positive face-saving strategies, strategies combining positive and negative politeness, and solidarity strategies.

a. Positive Face-saving Strategies: They are strategies that can help to save the hearer's positive face and keep the principle of politeness. They are three strategies.

- **The Positive Comment:** It is used to indicate that the conversation was enjoyable such as, 'It was nice talking to you'.

- **Excuse:** It is used as a justification to end the conversation without giving the impression that the speaker wants to close the talk such as, 'I better get back to work'.

- **Imperative to End:** It is a strategy used to indicate that the conversation must be ended such as, 'It looks like our time is up'.

b. Combination of Positive and Negative Politeness Strategies: There are four strategies.

- **Blame:** It is a polite strategy used to indicate that the speaker wants to end the conversation not because he wants to do but as a sacrifice from his part such as, 'I know you are busy, so I'll let you get back to what you were doing'.

- **Goal of the Conversation:** It is a negative politeness strategy used to state that the aim of the conversation has been achieved. So, there is no need to carry on the conversation such as, 'I think we have talked long enough'.
- **Summary:** It is a strategy through which the speaker summarises the conversation to give the intention that it is complete and the hearer is free to end it and leave such as 'Well, so that was our discussion, I think we can conclude that ...'.
- **Thanks for the Conversation:** It is a negative and positive politeness strategy. It is negative in situations where the conversation is supposed to be an imposition on the other. Therefore, it is used to minimise the imposition. It is positive, on the other hand, when it is used to intend that the conversation was valuable. E.g. 'Thanks for calling'.

c. Solidarity Strategies: There are three strategies.

- **Making Arrangements:** it is also called the plan. It is a strategy used to save the positive face of the other since it implies that the speaker still wants to speak to the other such as, 'See you on Wednesday'.
- **General Wish:** It is a solidarity strategy. It is the wish of good things for the other such as, 'Have a nice day'.
- **Mentioning somebody's Name:** It is a solidarity strategy in which the other's name is mentioned in the closing of the conversation such as, 'Thanks, Merry'; or 'Thank You, Dr. Brennan'.

3.2.5. Greeting Strategies Contextual Factors

According to Brown and Levinson (1987), the choice of politeness strategies, whether being polite or impolite, is affected by three contextual factors: The ranking of the imposition of the act itself (in a particular culture and situation), the relative power of H (hearer) over S (speaker) and the social distance between S and H. Since greeting is a politeness phenomenon, the use of greeting strategies is also affected by these factors. The following are some examples:

(1) **Speaker A:** Hi, John!

Speaker B: Hi, Jack! Glad to see you here! (Wei, 2010, p. 60)

(2) **Speaker A:** How do you do, Mr. Smith?

Speaker B: How do you do, Mr. Jones? I'm pleased to meet you.

Speaker A: I'm pleased to meet you too (Wei, 2010, p. 60).

The participants' social distance in example 1 is much closer than that in example 2.

(3) **Speaker A:** Morning!

Speaker B: Morning! (Wei, 2010, p. 60)

(4) **Speaker A:** Good morning, Mr. Jones!

Speaker B: Morning! (Wei, 2010, p. 60)

The participants' social status in example 3 is equal, whereas in example 4, the social status of Speaker B is higher than Speaker A's. So, greeting in this example may occur between a secretary and her boss.

(5) Look, I'm terribly sorry to bother you but would there be any chance of lending me just enough money to get a railway ticket to go home? I must have dropped my purse and I just don't know what to do (Brown & Levinson, 1987, p. 80).

(6) Hey, got change for a quarter? (Brown & Levinson, 1987, p. 80).

Both examples 5 and 6 might be said by a frustrated traveler to a stranger at a railway station. The speaker in 5 considers FTA much more than the speaker in 6 because the rank of imposition is lower in 6.

Therefore, the greater is the social distance between the interlocutors, the greater is the perceived relative power of the hearer over the speaker, and the heavier is the imposition made on the hearer (the more of their time is required, or the greater is the favour requested, the more politeness ought to be used (Partington, 2006).

Therefore, the way people greet each other depends on the social status and distance between interlocutors as well as the rank of imposition of the act. For example, the relationship between people who greet each other determines the degree of formality and informality of the greeting. Thus, there are formal and informal greetings. Formal greetings are used when addressing someone the speaker has not met before, an official, or a superior. However, informal greetings are used when addressing someone the speaker knows very well such as parents, relatives, children, and friends.

3.2.6. English Greeting Expressions

Greetings are classified into time-free and time-bound greetings (Halliday, 1973) and into a verbal-non-verbal dichotomy of greetings (Krivonos & Knapp, 1975). Since the present research is concerned with only verbal greetings, Halliday's classification will be followed (Nodoushan, 2006, p. 9).

a. Time-free Greetings

Time-free greetings are the greetings that can be used at any time. They can be said during the day or night. The following expressions are some examples proposed by Nodoushan (2006, p. 9).

- ✓ How do you do?
- ✓ Hello. How are you?
- ✓ Hi. How are you?
- ✓ Glad to meet you!
- ✓ (It's) Good to see you (again)!
- ✓ (How/very) Nice to see you (again)
- ✓ Long time no see you!
- ✓ (Ah) X [any first name or honorific], Just the person I wanted to see/was looking for/was after

b. Time-bound Greetings

Time-bound greetings are the greetings which are affected by time in their use. That is, there are specific expressions that can be used in each period of time or in each occasion. For example, morning greeting expressions cannot be used in the afternoon and greetings used in a new year cannot be used in a birthday. Nodoushan (2006, p. 9) suggests some time-bound greeting expressions as follows.

- Daily formal Greetings

- * **Morning:** Good Morning
- * **Afternoon:** Good afternoon.
- * **Evening:** Good evening
- * **Day:** Good day.
- * **Night:** Good night.

- Seasonal (in) Formal Greetings

- * Happy New Year!
- * Happy Anniversary!
- * Happy Easter!
- * Happy Birthday (to you)!
- * Mary Happy Returns (of the day)!
- * (A) Merry Christmas (to you)!
- * Many happy returns (of your birthday)! (Nodoushan, 2006, pp. 9-10)

Aquino (2002) claims that there are some English greeting expressions which are used only to open conversations; others are used only to close conversations; and some expressions are used for both opening and closing conversations.

a.Openings: As far as openings are concerned, Aquino (2002, p. 58) proposes some situations in which openings are expressed.

- i. **Speaker A:** Valerie! Great to see you again.
Speaker B: Great to see you.
Speaker A: How are you doing?
Speaker B: Ok! (Aquino, 2002, p. 58)
- ii. **C:** Hi, John ...Hi, Vanessa. Nice to see you.
D: Nice to see you too. How's Rose?
C: Oh, she's very well, thank you. (Aquino, 2002, p. 58)
- iii. **E:** Good morning, Zeny.
F: Good morning, Villacorte. (Aquino, 2002, p. 58)
- iv. **G:** Hello, Don. How are you?
H: Fine thanks. And you? (Aquino, 2002, p. 58)
G: Fine.
- v. **I:** Good evening.
J: Good evening, sir ... madam. Welcome to the New World Hotel.

(Aquino, 2002, p. 58)

In these examples, greeting expressions are used as openings to start the conversation.

Therefore, the opening expressions of greeting can be summarised as follows:

- ✓ Hi!
- ✓ Hello!
- ✓ Hi there!
- ✓ Hello there!
- ✓ Hey how are you doing?
- ✓ What's up?
- ✓ How is it going?
- ✓ How it's good to see you.
- ✓ Good morning/good afternoon/good evening.
- ✓ Morning/afternoon/evening.

Sometimes greeting is followed by phatic expressions (short expressions or phrases used to set a mood or express a feeling rather than to convey actual information) as asking about health and well-being (Ebsworth, Bodman, & Carpenter, 1995). These expressions are considered a kind of greeting as in the following examples:

- ✓ Hi there, hey how are you doing?
- ✓ Hello, how have you been?
- ✓ It's good to see you. How's life been treating you?

2. Parting or Closing (Saying Goodbye): Aquino (2002, p. 59) proposes some ways of closing situations:

➤ **Mentioning the Next Meeting**

- ✓ See you soon.
- ✓ See you (at the IC convention)

✓ (I) look forward to seeing you again/soon.

➤ **Thanking the Person for Help/a Meal etc.**

✓ Thank you for your help

✓ Thank you for a wonderful meal

✓ Thanks for everything

✓ It was great (seeing you/talking to you)

➤ **Give Them Good Wishes**

✓ Have a nice day

✓ Have a good weekend/holiday/flight

✓ Enjoy the rest of your stay

✓ Take care (of yourself)

✓ All the best

The following are other closing expressions of greeting (Aquino, 2002, p. 60).

✓ Bye

✓ Bye for now

✓ Bye- Bye

✓ See you

✓ So long

✓ Ciao

✓ Later

✓ Cheerio

✓ See you around

✓ Farewell

✓ Ta- Ra (only in USA)

✓ See you again!

✓ Ta- Ta for now

✓ Catch you later

✓ Goodbye

✓ Good evening

✓ Thank you for coming

- ✓ Good night
- ✓ Stay strong

3.2.7. Algerian Arabic Greeting Expressions

Algeria belongs to the Arab World which is affected by the Arab and Islamic culture which promote greetings. Samovar, Porter, and McDaniel (2009) claim that Arabs' ways and structures of 'greeting' are very complicated. There are specific formulas of greeting in each situation: In the morning, in the afternoon, for meeting for the first time, and for welcoming a person returning from a trip.

Greeting in Algerian Arabic could also be classified into time-free greetings and time-bound greetings (Halliday's modal). The following is a classification of the most important classes of greetings in Algerian Arabic:

a. Some Time-free Algerian Arabic Greetings

- i. السلام عليكم – [asalamualaikum]-[peace be upon you]
- ii. سلام – [salam]-[peace]
- iii. 5. صحيت/صحيتي/صحيتو. – [SaHiit/ Sahiiti/ Sahiitu]-[Thank you]
- iv. 6. واشراك/راكي/راكم؟ – [wash rak/ raki/ rakum]-[How are you?]
- v. 7. واش احوالك – [wash ahwalak]-[How are your circumstances?]
- vi. 8. أهلا – [ahla]-[welcome]
- vii. 9. أهلا وسهلا بكم – [ahla wsahla bikum]-[welcome]
- viii. 10. مرحبا بكم. – [marHba bikum]-[welcome]
- ix. 11. الحمد لله على سلامتكم. – [alHamdu lilah 3la slamtak]-[Thanks God for your safe return!]

b. Time-bound Greetings

- Daily Greetings

* **Morning:** صباح الخير... – [SabaH al-khiir]-[good morning]

...صباح النور – [SabaH al-nuur]-[Morning of light]

* **Afternoon:** مساء الخير – [masa al-khiir]-[Good afternoon]

مساء النور – [masa al-nuur]-[Afternoon of light]

* **Evening:** مساء الخير – [masa al-khiir]-[Good evening]

* **Day:** نهارك زين – [nharak zain]-[Good day]

* **Night:** مساء الخير – [masa al-khiir]-[Good evening]

تصبح/تصبحي/تصبحو بخير/ على خير – [taSbah/ tSabhi/ tSabhu bkhiir/ 3la khiir]-
[Good night]

- Seasonal (In)formal greetings

1. Happy New Year!: عام سعيد – [3am sa3iid]-[happy year]

2. Happy Anniversary! ... صح عيدكم – [Saha 3iidkum]

3. Happy feast (Greater/Lesser Bairam, aachora, etc.): صح عيدك/ عيدكم/ عيدكم مبروك – [SaHa 3iidak/ 3iidkum/ 3iidkum mabruk]

4. Happy birthday (to you)!: صح عيدك/ عيد ميلاد سعيد/ كل عام وأنت بخير – [Saha 3iidak/ 3iid milad sa3iid/ kul 3am wanta bkhiir]

The following is also a classification of Algerian Arabic greetings into opening greetings and closing greetings, according to Aquino (2002).

a. Openings

✓ السلام عليكم – [asalamualaikum]-[peace be upon you]

✓ صباح الخير/الورد... – [SabaH al-khiir/ al-ward]-[good morning/ morning of flowers]

✓ مساء الخير/الورد... – [masa al-khiir/ al-ward][Good afternoon and good evening/ afternoon of flowers]

✓ سلام – [salam]-[Hello/Hi]

✓ صحيتو – [SaHiitu]-[Thank you]

- ✓ واش راك/ راكي/ راكم؟ [wash rak/ raki/ rakum]-[How are you?]
- ✓ واش احوالك؟ [wash aHwalak?]-[How are your circumstances?]
- ✓ أهلا [ahla]-[welcome]
- ✓ أهلا وسهلا [ahla wsahla]-[welcome]
- ✓ مرحبا [marHba]-[Welcome!]
- ✓ الحمد لله على سلامتكم [alHamdu lilah 3la slamtak]-[Thanks God for your safe return!]

Greeting in Algerian Arabic is sometimes followed by some phatic expressions as asking about health and family or including some French phrases like ‘çava/très bien’. The following are some examples:

- ✓ السلام عليكم صباح الخير/ مساء الخير [asalamualaikum SabaH al-khiir/ masa al-khiir]-[peace be upon you good morning/good afternoon/ good evening]
- ✓ صباح الخير واش راكم؟ [SabaH al-khiir wash rakum]-[Good morning how are you?]
- ✓ صباح الخير لاباس؟ [SabaH al-khiir labas]-[Good morning, are you fine?]
- ✓ صباح الخير – [SabaH al-khiir]-[good morning]

2. Parting or Closing (Saying Goodbye)

- ✓ السلام عليكم [asalamualaikum]-[peace be upon you]
- ✓ سلام [salam]-[peace]
- ✓ أبقاو على خير [abqaw alakhiir]-[Stay good!]
- ✓ من بعد إن شاء الله [manba3d inshaallah]-[later on if God wills]
- ✓ أيا صح [ayaa SaHa]-[Goodbye]
- ✓ أ تهلاو [athalaw]-[Take care]
- ✓ في الخير إن شاء الله [filkhiir inshaalah]-[In goodness if God wills]
- ✓ بالتوفيق – [btawfiq]-[Good luck]
- ✓ تصبح/ تصبحي/ تصبحو على خير [taSbaH/ tSabHi/ tSabHu 3lakhiir]-[Good night]
- ✓ ربي يكون معاك/ معاكم – [rabi ykun m3ak/ m3akum]-[God will be with you]
- ✓ ربي يعاونك/ يعاونكم – [rabi y3awnak/ y3awnkum]-[God will help you]
- ✓ ربي يصبرك/ يصبركم/ ربي يعطيكم الصبر [rabi ySabrak/ ySabarkum]-[May God give you patience]

3.2.8. Responding to Greeting

Williams (1997) claims that there are two strategies of responding to greeting in English: *Mirrored Greeting and Greeting-response Greeting*. Mirrored greetings are greetings in which the response is the same phrase or expression used in the greeting pair such as:

Speaker A: Hi.

Speaker B: Hi. (Williams, 1997, p. 57)

Speaker A: صباح الخير – [SabaH al-khiir]-[good morning]

Speaker B: صباح الخير – [SabaH al-khiir]-[good morning]

A greeting- response is the case when the second part is a question as the example below shows:

Speaker A: Good morning.

Speaker B: How are you? (Williams, 1997, p. 57)

Speaker A: صباح الخير – [SabaH al-khiir]-[good morning]

Speaker B: واش راک؟ – [wash rak?]-[how are you?]

Redman and Zwier (2010, p. 40) suggest some responses for some greetings as follows:

Neutral Greetings	Neutral Response
Hi/Hello	Hi/Hello
How are you?	Fine (thank you) How are you?/how about you? And you
Informal Greeting	Informal Response
Hi/Hey	Hi/Hey
How's it going?	Not bad/Pretty good/ok

What's up?	Not much
Formal Greetings	Response
Pleased to meet you	Nice to meet you too
Nice to meet you	
How do you do	

Table 2. Examples of Responses to Greeting (Redman and Zwier, 2010, p. 40)

These are some examples:

- ✓ Hello
- ✓ Hi
- ✓ Fine, thanks, and you?
- ✓ Good morning
- ✓ Morning
- ✓ How do you do?
- ✓ Nice to see you/to meet you.
- ✓ Good afternoon
- ✓ Good night
- ✓ Bye
- ✓ Bye-bye
- ✓ See you
- ✓ Good Luck
- ✓ Take care
- ✓ Not bad.
- ✓ Good!
- ✓ Pretty good.
- ✓ Great!/Wonderful!
- ✓ Fine.
- ✓ I'm all right.
- ✓ Can't complain.
- ✓ Couldn't be better!
- ✓ Never better!

The following are some Algerian Arabic expressions used to respond to the greeting speech act.

- ✓ وعليكم السلام ورحمة الله تعالى وبركاته [wa3alaikum asalam waraHmatulaahi t3aala wabarakatuh]- [Peace be upon you too]
- ✓ وعليكم السلام [wa3alaikum asalam]-[Peace be upon you]
- ✓ صباح الخير/النور/الورد... [SabaH al-khiir/ al-nuur/ al-ward]- [Good morning/ morning of light/ morning of flowers]
- ✓ مساء الخير/النور/الورد... [masa al-khiir/ al-nuur/ al-ward]- [Good afternoon/afternoon of light/ afternoon of flowers]
- ✓ لا بأس [labas]-[Fine]
- ✓ لا بأس، الحمد لله/بارك الله فيك/يهنيك [labas alHamdu lilah/ baarakallahu fik/ yhaniik]-[Fine, thanks God/ God bless you/ May God make you happy]
- ✓ بخير، الحمد لله [bkhiir alHamdu lilah]-[Fine, thanks God]
- ✓ الحمد لله [alHamdu lilah]-[Thanks God]
- ✓ عالسلامة [3aslama]-[Welcome]
- ✓ بالسلامة [baslama]-[Goodbye]
- ✓ تلقى الخير [talqa alkhiir]-[you'll find goodness]
- ✓ تهلا/تهلاي/تهلاو في روحك/بعضاكم [thala/ thalai/ thalaw fi ruHak/ ba3dakum]-[Take care]
- ✓ مرحبا – [marHba]-[Welcome]

Greis and Hanna (1972) classified Arabic greetings into: Greetings said at any time, greetings said in the morning, greetings said in the day time, greetings said in the evening, greetings said on leaving, and the usual *How are you?*. Algerian Arabic greetings can be classified, according to these types as in what follows.

- a. Greetings Said at Any Time (the same as Time-free Greetings)
 - b. Greetings Said in the Morning
 - c. Greetings Said in the Day Time
 - d. Greetings Said in the Evening
 - e. Greetings Said on Leaving (Saying Goodbye)
 - f. The Usual *How are You?*
- Daily greetings
-

Conclusion

Throughout the present chapter, the speech acts of thanking and greeting were described; their functions and strategies were explained; and the way they are expressed in Algerian Arabic and English were clarified. Besides, some social factors that affect the choice of greeting strategies were elucidated.

This chapter explored the speech acts of thanking and greeting which are the main concerns of this study. It shed light on the importance of understanding how to use them in cross-cultural communication since they are two politeness expressions which are culture specific. The first part of this chapter discussed the gratitude speech act and the second part discussed the greeting speech act. This chapter dealt with the two speech acts in both Algerian Arabic and English because a detailed description and classification of both is necessary for the forthcoming chapters.

Chapter Four

Research Methodology

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Chapter Four

Research Methodology

Introduction

The present chapter provides a detailed description of the research methodology followed in this thesis to investigate the ELAN' pragmatic failure in performing the speech acts of thanking and greeting and responding to them in cross-cultural communication. It restates the research aims first. Then, it describes the research instrument(s) used in data collection and its administration. Moreover, it gives an account of the procedure of analysis and the participants involved in the present study.

4.1. Restatement of the Research Aims

The present research aims to:

1. Investigate the pragmatic difficulties that the ELAN may face in performing the speech acts of *thanking* and *greeting* and responding to them.
2. Uncover the similarities and differences in performing the speech acts of *thanking* and *greeting* and responding to them among the EN, the ELAN, and the ENAN and investigate the common strategies the three groups of participants used in performing these speech acts.
3. Investigate evidence of pragmatic transfer from the first language in the data provided by ELAN in cross-cultural communication.
4. Investigate the extent to which the ELAN are affected by their first language pragmatic knowledge in cross-cultural communication, if it exists.
5. Find possible solutions that can help to reduce such pragmatic difficulties.

4.2. Research Instruments

In order to address the research questions, a Discourse Completion Task (DCT) is used as a research instrument for collecting data in this study. DCT is one of the main data collection instruments in intercultural-pragmatics. It is defined by Kasper and Dahl (1991, p. 221) as follows:

Discourse Completion Tasks are written questionnaires including a number of brief situational descriptions, followed by a short dialogue with an empty slot for the speech act under study. Subjects are asked to fill in a response that they think fits into the given context (Kasper & Dahl, 1991, p. 221).

For example, “You missed class, and need to borrow a friend’s notes. What would you say?” (Rose, 1992) is a hypothetical situation that can be used in a questionnaire.

Blum-Kulka (1982) was the first to use the DCT to study speech acts. Since that time, DCT has become a significant method for collecting data in the study of speech acts (Beebe & Cummings, 1996). Moreover, Kasper and Rose (2002, p. 96) claim that:

When carefully designed, DCTs provide useful information about speakers’ pragma-linguistic knowledge of the strategies and linguistic forms by which communicative acts can be implemented and about their socio-pragmatic knowledge of the context factors under which particular strategic and linguistic choices operate.

For that reason, the researcher of the present study thinks that the DCT is the most appropriate means of research in the study of speech acts and chooses it as a means to collect the data needed in her investigation. She also chooses it because of its easiness of use (Bilimyer & Varghese, 2000) and its advantages which are presented as follows:

- ✓ It enables the researcher to collect more systematic and comparable data (Félix-Brasdefer, 2008).
- ✓ It enables the researcher to collect large amounts of data in a short time, though these data are of a linguistic nature and difficult to be observed (Yamashita, 1996).
- ✓ It enables the researcher to administer it to a large number of participants, native and non-native speakers across different cultures (Blum-Kulka et al., 1989).
- ✓ It enables the researcher to control the situational variables such as: Age, gender, social status, and 2L proficiency (Kasper, 2000).
- ✓ It enables the researcher to provide contexts that describe different variables such as social distance and power relationship that exist between the participants (Beebe & Cummings, 1996).
- ✓ It enables the researcher to obtain data which are steady with natural data in their occurrence at least in the major patterns and formulas (Beebe & Cummings, 1996).
- ✓ It enables the researcher to classify the most frequent and stereotypical strategies used to perform a given speech act (Félix-Brasdefer, 2008).
- ✓ It enables the researcher to understand data easily, without any transcriptions (Chaudron, 2005).

Moreover, DCTs “provide learners with an opportunity for knowledge display that is precluded for many NNSs by the cognitive demands of face-to-face interaction” (Bergman & Kasper, 1993, p. 110).

As far as the DCT’s hypothetical situations are concerned, thanking situations are adopted from Al-Khateeb (2009). These are chosen because they are appropriate to achieve the present research aims. The other situations are created by the researcher.

4.2.1. Administration of the Discourse Completion Task

To address the present research questions, the DCT was administered to two types of participants, Algerians and English native speakers. Data were collected over a period of six months. The starting was in May 2011 with third year BA students of English. The final

manuscript of the DCT was made after making a pilot study on ten Algerian speakers of English. The recommendations and remarks of the participants were taken into consideration.

The DCT scenarios were written in two versions, Algerian Arabic and English. The English version was administered to the ELAN and the EN in order to make a pragmatic comparison between their answers. The aim of this comparison was to examine the pragmatic difficulties that Algerian learners of English may find in cross-cultural communication and to see if there is any interference from Algerian Arabic into English in the learners' responses, i.e., to examine Algerian English learners' pragmatic transfer from their first language into English.

However, the Algerian Arabic version of the DCT was administered to Algerian lay people who were chosen randomly (the ENAN). The aim of including this version in the research was to check the ELAN pragmatic transfer from Algerian Arabic into English in their responses to the hypothetical situations of the DCT. The English version of the DCT was administered to 500 ELAN and 15 EN (engineers), and the Algerian Arabic version was administered to 500 ENAN.

As far as the Algerian participants are concerned, the ENAN were lay people taken randomly from Mila, Constantine, Guelma, Annaba, and Jijel. 100 participants were taken from each city to collect 500 participants. They were selected randomly because they would respond in Algerian Arabic which is their first language. So, all of them would be able to answer the hypothetical situations easily. However, the ELAN were learners of English. They were all third year students from the universities of Mila, Constantine, Guelma, Annaba, and Jijel. 100 learners were taken from each university to collect 500 participants.

4.2.2. Description of the Discourse Completion Task

The DCT used in the present investigation is open ended. It contains twenty four (24) hypothetical situations which are required to be answered in writing by the participants. All the situations are open ended. There are no option answers for the participants to choose from. Consequently, the participants were free to express their opinions and respond to the DCT situations. This enabled the researcher to gather different answers that might help to investigate Algerian learners' of English pragmatic failure in performing the speech acts of thanking and greeting and responding to them in cross-cultural communication.

The language used in the DCT was simple to make the situations clear and easy to understand by the participants. Therefore, no other variables could influence the participants' responses to the hypothetical scenarios.

The DCT includes two sections, personal information and research information. Personal information, on the one hand, includes some information about the participants' age, gender, first language, and level and competence in English for the non-native participants. The aim of including this section is to get some knowledge about the informants participated in the study.

Research information, on the other hand, is divided into two sections and each section is divided into two parts. Section one is devoted to the speech act of thanking and section two is devoted to the speech act of greeting. Section one is divided into *thanking* and *responding to thanking*, and section two *greeting* is divided into *greeting* and *responding to greeting*. Each of the parts includes six hypothetical scenarios in which only one turn is provided and the participants were asked to play the second turn and offer a written response which describes how they would reply in a real life situation.

4.2.3. Analysis Procedure

The DCT involves two sections, personal information and research information, as it is indicated in the description of the DCT above. The first section, personal information, on the one hand, is just made to gather some information about the participants. Therefore, no analysis procedure is needed.

Section two, research information, on the other hand, is intended to gather the necessary data to accomplish the present research. The participants were required to respond to different social situations and state what they would say in each. This helped to investigate Algerian learners' of English performance of the speech acts of thanking and greeting and responding to them in cross-cultural communication. It sought to explore whether their use is affected by context-internal and context-external variables such as social status (lower, higher, equal), social distance (close, distant), gender-pairing (male-male, male-female, female-male, female-female), rank of imposition of the act (lower, higher), and culture (Algerian, English) variables; in addition to discussing identity, politeness, Grice's maxims and conversational implicatures.

Moreover, the participants' responses are analysed quantitatively after garnering the research data and tabulating them using the SPSS statistical program. This analysis is made to support the aims of the present research. First, after collecting the participants' responses in the four speech acts: Thanking as a compliment response, responding to thanking, greeting, and responding to greeting, the researcher read them carefully. Next, answers of each situation of the DCT were entered in an SPSS program and grouped together to make all the statistics needed in the present research. After that and after dealing with all the situations and reading all the DCTs provided by the participants, the researcher tried to understand and make

sense of the data collected. Then, she classified them in tables that enabled her to compare between the three groups of participants: the EN, the ELAN, and the ENAN' answers and find the strategies followed by each group in performing the speech acts of thanking and greeting and their responses.

Furthermore, the EN and the ELAN responses to the DCT situations and their followed strategies in performing the speech acts of thanking and greeting and responding to them were compared to see their similarities and differences and to test ELAN' cultural awareness and pragmatic competence. This comparison helped the researcher to investigate the role of cultural differences in the occurrence of pragmatic failure in cross-cultural communication, as it helped her to investigate the research variables.

The ELAN and the ENAN responses to the DCT situations and their followed strategies in performing the speech acts of thanking and greeting and responding to them was compared too to check pragmatic transfer within the ELAN answers to the hypothetical situations. This comparison helped to give evidence whether the ELAN failure in performing the speech acts under investigation in cross-cultural communication is mainly due to pragmatic transfer of their L1 pragma-linguistic and socio-pragmatic knowledge into English.

Besides, the three groups of participants' responses were classified according to the strategies followed in performing the speech acts of thanking and greeting and their responses. Then, they were put in tabular formats. After that, a quantitative analysis was made to provide the mean frequency of the strategies followed by participants, by the SPSS program. Afterward, the participants followed strategies were compared and pragmatic transfer was verified. Furthermore, the effects of the research variables were investigated and their influence was inferred. At the end, some recommendations were offered.

Concerning gratitude strategies provided in the participants' answers in responding the speech act of thanking as a compliment response, they were classified according to Salameh's (2001) compliment response strategies. The researcher of the present study just included the sub-strategies of each strategy that would fit the participants' responses. They are: Acceptance (Appreciation and Agreement), Deflection (Doubting), Rejection, and No answer.

As far as acceptance strategy of the speech act of thanking as a compliment response is concerned, it included appreciation and agreement sub-strategies. The researcher included Aijmer's (1996) strategies of thanking within the appreciation strategy of thanking as a compliment response. They are presented below.

- ✓ Thanking somebody explicitly,
- ✓ expressing gratitude,
- ✓ expressing appreciation of the addressee,
- ✓ expressing appreciation of the act,
- ✓ acknowledging a debt of gratitude,
- ✓ stressing one's gratitude,
- ✓ expressing emotion, and
- ✓ self-denigration (commenting on one's own role by suppressing one's own importance).

Besides, some of the ELAN and the ENAN participants' responses to the speech act of thanking as a compliment response could not be classified under any of the previously mentioned strategies. Therefore, the researcher of the present dissertation classified them under the category *Supplications to God* which was included within the *acceptance strategy* of the speech act of thanking as a compliment response, because they imply acceptance of the compliment.

As far as the deflection strategy of the speech act of thanking as a compliment response is concerned, it includes doubting sub-category of deflection strategies. Moreover, rejection strategy of the speech act of thanking as a compliment response includes both direct and indirect rejections and disagreements with the complimenter's compliment.

Concerning the participants' responding to thanking speech act strategies, they were classified according to Jung's (1994) classification of responding to thanking strategies as follows:

- ✓ Acceptance,
- ✓ Denial,
- ✓ Reciprocity,
- ✓ Comment, and
- ✓ No answer.

The researcher excluded the non-verbal gestures strategy of Jung's responding to thanking strategies because it did not fit the participants' responses.

Concerning the comment strategy of responding to the thanking speech act, it included comments that express both positive and negative feelings. That is, the researcher classified all the thankee's comments under this category.

Concerning the participants' strategies in performing the speech act of greeting, there are two types: Opening greeting strategies and closing greeting strategies. As far as opening greeting strategies, they were classified according to Brown and Levinson's (1978) model of greeting strategies. This model is based on five strategies:

- ✓ Bald on record,
- ✓ Negative greetings,
- ✓ Neutral greetings,

- ✓ Positive greetings, and
- ✓ Off-record greetings.

But the researcher of the present study chose only three greeting strategies that suited the participants' answers to work with. They are:

- ✓ Bald on record,
- ✓ Negative greetings, and
- ✓ Positive greetings.

Besides, the researcher of the present dissertation included the greeting expressions used by the participants to perform the speech act of greeting within the positive greetings strategy.

As far as the closing greeting strategies the participants used in closing greeting speech act, they were classified according to Shegloff and Sacks (1973) closing strategies. They were classified into:

- ✓ Positive comments,
- ✓ Excuses,
- ✓ Thanks,
- ✓ General wish, and
- ✓ Arrangements.

Besides, some participants' closings are direct good byes such as, 'Bye!/Good bye!'. Therefore, the researcher classified them under another category named *Good byes*.

Moreover, concerning the promises used by the participants in closing situation three of the section of the greeting speech act, they were included within the general wish closing strategy. Besides, in case of refusing in the same mentioned situation, the participants' closing

greeting strategies did not suit any of Shegloff and Sacks (1973) closing strategies. Therefore, the researcher of the present thesis classified them into:

- ✓ Thanks and comprehension,
- ✓ Annoyance, and
- ✓ No answer.

Concerning the general wish closing strategy, it included all wishes of the respondents whether they were for the speaker or for the hearer such as 'Don't forget me!'

With regard to the participants' responding to the greeting speech act strategies, they were classified according to Williams' (1997) classification of the greeting responses strategies. They were classified into:

- ✓ Mirrored or
- ✓ Greeting- response

Mirrored greetings are greetings in which the second greeting pair (the response) is the same phrase or expression used in the first greeting pair. However, in greeting- response strategy, the second part can be a question or any other response proposed by the participants.

In short, the findings of the present research were presented and analysed as follows:

- ✓ The comparison of the EN, the ELAN, and the ENAN participants' responses to the DCT situations to demonstrate the similarities and differences in their answers and the strategies used by them in performing the speech acts of thanking and greeting and responding to them. Thus, the role of participants' cultural differences in performing speech acts under investigation was examined.

- ✓ The hypothetical scenarios provided in the DCT contained different situations that involve interlocutors with different social status, such as the case of the boss and his/her worker, in order to study the status variable.
- ✓ The hypothetical scenarios provided in the DCT contained different situations that involve interlocutors with different social distance, such as the case of friends and strangers in order to study the social distance variable.
- ✓ The hypothetical scenarios provided in the DCT contained different situations that involve higher and lower rank of imposition of the act, such as the case of asking the boss for help and asking the brother for help in order to study the rank of imposition of the act variable.
- ✓ The comparison of males and females' answers to see if the gender-paringvariable has a role in performing the speech act of thanking and responding to it.
- ✓ Since all the situations of the Discourse Completion Task were open ended, the basic unit of analysis was the utterance(s) provided by the participants.

4.3. Participants

The participants in the present study are native and non-native speakers of English (Algerians). They are males and females. They are divided into three groups, a group of natives (the EN) and two groups of non-natives (the ELAN and the ENAN).

As far as the EN are concerned, they were engineers in a company in Algiers. Their first language (L1 henceforth) is English. They were twelve males and three females. Their age ranged from 28 to 58 years. Their answers were taken as the standard responses to which Algerians' responses would be compared and evaluated.

As far as the Algerian participants were concerned, they were a group of third year students and a group of ordinary people from the east of Algeria. Their L1 is Algerian Arabic. The third year students, on the one hand, were chosen as participants in the present study because they were in their last year to obtain their BA degree (in the LMD system). They represented the graduate category of students who were supposed to follow their postgraduate studies (MA and PhD) or to work in different domains such as teaching, translation, tourism, etc. Therefore, they were supposed to be linguistically competent and pragmatically aware of cross-cultural differences in cross-cultural communication. They were from the universities of Mila, Constantine, Guelma, Annaba, and Jijel. One hundred students were taken from each university. Most of them were females (234 girls, i.e., 71%) because they constituted the majority there. They belonged to different age groups ranging from 20 to 26.

The second group of the Algerian participants, who answered the Algerian Arabic version of the DCT, on the other hand, were taken at random because they were asked to respond to the situations in their L1 (Algerian Arabic). They belonged to the ordinary people of Mila, Constantine, Guelma, Annaba, and Jijel. One hundred people were taken from each location. The main objective of including the Arabic version of the DCT in this research was to investigate the ELAN pragmatic transfer from their L1 into English in performing the speech acts of thanking and greeting and responding to them. They were females (57%) and males (43%). Their ages ranged from 19 to 57. The following table summarises the participants' characteristics.

			Gender		Total
			Female	Male	
Participants	EN	Count	3	12	15
		% of Total	0.6%	2.3%	2.9%

	ELAN	Count	354	146	500
		% of Total	34.4%	14.2%	48.6%
	ENAN	Count	284	216	500
		% of Total	27.6%	21.0%	48.6%
Total	Count	638	362	1015	
	% of Total	62.5%	62.5%	100.0%	

Table 3: Participants in the Study

The Algerian population was taken from Mila, Constantine, Guelma, Annaba, and Jijel. These are five regions chosen randomly to represent the Eastern Algerian Arabic. Algeria is very large, and full of diversities in traditions, customs, dialects, etc.; therefore, the performance of speech acts and variables of politeness differ from one area to another. This is the reason why the researcher of the present study decided to work only on the Eastern Algerian Arabic.

Regions	Sample of the Population	
Mila	100 third year students of English from the University of Mila	100 lay people
Constantine	100 third year students of English from the University of Constantine	100 lay people
Guelma	100 third year students of English from the University of Guelma	100 lay people
Annaba	100 third year students of English from the University of Annaba	100 lay people
Jijel	100 third year students of English from the University of Jijel	100 lay people

Table 4: Algerian Sample

The researcher made a lot of efforts to collect data in six months. It was not something easy. It took time and energy. The administration of the English version of the DCT was easier than the Arabic version. Concerning the ELAN, the researcher went to the universities

of Mila, Constantine, Guelma, Annaba, and Jijel where she met the students (third year students) and asked them to fulfil the DCTs' hypothetical situations.

The researcher went to the amphitheatres of the above mentioned universities, where there was a large number of third year students of English, and explained in details the aim and the process of the study to the course teachers. These teachers gave the researcher the permission to administer the DCTs and collect her data. The researcher met the students and asked them to complete the DCT situations by writing how they would reply in each situation. Then, they responded to the DCTs and provided the data needed for the present research. Both teachers and learners of English in the five universities were very co-operative.

Concerning the EN, on the other hand, the researcher asked for help. She sent the DCT to a friend working in a company in Algiers where there were many foreigners. He explained the situation to a group of English employees who were very pleased to participate in the research. They were very helpful. They answered all the DCT situations with pleasure. However, gathering the Arabic version of the DCT was very difficult since not all people were cooperative. It was so exhausting to collect the data. It was a hard task that took too much time and energy.

Conclusion

This chapter discussed the methodology of research used in the present study to investigate ELAN pragmatic and communicative competence in performing the speech acts of thanking and greeting and responding to them. It introduced the method of research (quantitative), the tool of research (a Discourse Completion Task), data collection, the participants, and the procedure followed to achieve the aims of this study.

Chapter Five

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Chapter Five

Analysis of the Speech Act of Thanking

Introduction

Chapter five is devoted to the analysis of the speech act of thanking. It displays the data gathered by the Arabic and English versions of the DCT and describes the findings. A statistical analysis is used in order to analyse and discuss the obtained results, and find answers to the research questions. The analysis of the DCT attempts to show whether or not inadequate awareness of the cross-cultural differences in cross-cultural communication may cause pragmatic failure and communication crash. Moreover, it tries to investigate the Algerian learners' pragmatic transfer and the influence of their culture on their performance in English. Therefore, the focus of analysis is on the ELAN cross-cultural pragmatic difficulties. It focuses on their pragma-linguistic competence (the appropriateness of the form) and socio-pragmatic competence (the appropriateness of the meaning) as well as on pragma-linguistic and socio-pragmatic transfer which may lead to pragmatic failure in cross-cultural communication. That is to say, the focus in this analysis is on the semantic formula of the respondents' answers and on its suitability to the situation. The unit of analysis is the utterance(s) provided by the participants. Some utterances need to be divided into different parts in the analysis in order to delimit the segment that constitutes the nucleus (head act) of the speech act. Adjunct expressions are removed and head acts are analysed. The participants' responses to the situations are taken as they were expressed by the participants without any consideration to the grammatical and lexical mistakes. In the present chapter, the collected data are compared and contrasted with regard to the strategies of answers, the complimenter's social status, the complimenters' social distance, and the gender-pairing of

the respondents and complimenters among the three groups of participants. It ends with a general discussion of the obtained results.

5.1. Data Analysis

In this chapter, the results of the analysis of the data collected in the present research, concerning the speech act of thanking, are presented. The data are collected and dealt with in relation to the research questions. Both parts of the questionnaire: Personal information and research information are analysed.

5.1.1. Section One: Personal Information

The sample population was 1015 participants, 1000 Algerians and 15 native speakers of English. The Algerian sample was divided into two groups: One group included learners of English, and the other group was taken randomly.

Learners of English were third year students from the universities of Mila, Constantine, Guelma, Annaba, and Jijel (100 students from each university). Most of them were females (71%). They belonged to different age groups ranging from 20 to 26. Most of them were 21 years old. They considered themselves good but not competent in English. They did not answer all the situations of the DCT.

The second group of the Algerian participants was randomly selected from the ordinary people of Mila, Constantine, Guelma, Annaba, and Jijel (100 people from each location). The main objective of including the Arabic version of the DCT in this research was to investigate the ELAN pragmatic transfer from their L1 into English in performing the speech acts of thanking and greeting and their responses. They were females (71%) and males (29%). Their ages ranged from 19 to 57. They did not answer all the situations of the DCT.

Concerning the native speakers of English, they were fifteen. They were twelve males and three females. Their ages ranged from 28 to 58 years old. They answered all the situations of the DCT. Their answers were taken as the standard responses to which the Algerians' responses were compared and evaluated.

5.1.2. Section Two/Part One: Thanking as a Compliment Response

There are six hypothetical situations designed to investigate the speech act of thanking as a compliment response. To answer the research questions, the researcher of the present study made use of a set of variables that may instigate pragmatic failure in cross-cultural communication. These variables are social status (higher, lower, and equal), social distance (close, distance) and gender-pairing of the respondent and the complimenter (male-male, male-female, female-male, female-female). Situations 1-3 were constructed to investigate the social status variable; situations 3 and 4 were constructed to investigate the social distance variable; and situations 5 and 6 were constructed to investigate the gender pairing variable. Cultural and linguistic appropriateness and pragmatic transfer are the main concerns of analysis, in addition to discussing felicity conditions, politeness, Grice's maxims, and conversational implicature.

The EN, the ELAN, and the ENAN strategies in responding to the speech act of thanking as a compliment response are classified according to Salameh's (2001) classification of compliment response strategies (see chapter three). They are: Acceptance (appreciation and agreement), Deflection (doubting), Rejection, and No answer. Besides, some of the Algerian participants' responses were not covered by any of the previously mentioned strategies. Hence, they were classified under the category *supplications to God* which is included within the Acceptance strategies.

5.1.2.1. The Participants' Thanking Strategies in Responding to Compliments

The participants' strategies in responding to the DCT hypothetical situations (see appendices one and two) are presented in the table below. They are four categories.

Followed Strategies	EN		ELAN		ENAN	
	No.	%	No.	%	No.	%
I. Acceptance						
1. Appreciation	326	65.98	404	80.57	150	29.93
2. Agreement	68	13.33	20	3.84	44	8.73
3. Supplications to God	-	-	10	2	240	47.8
Subtotal	394	79.31	434	86.41	434	86.46
Mean	32.83		36.16		36.16	
II. Deflection	64	12.93	16	3.2	8	1.6
Subtotal	64	12.93	16	3.2	8	1.6
Mean	5.33	-	1.33		0.66	
III. Rejection	34	6.66	38	7.8	40	7.8
Subtotal	34	6.66	38	7.8	40	7.8
Mean	2.83		3.16		3.33	
IV. No answer	2	0.4	4	0.8	18	3.8
Subtotal	2	0.4	4	0.8	18	3.8
Mean	0.16	-	0.32		1.5	
Total	494	99.3	488	96.41	492	97.66

Table 05: Participants' Compliment Response Strategies

The results presented in table five show that there are four main strategies followed by the three groups of participants in responding to the DCT situations. They are: Acceptance, Deflection, Rejection, and No answer. Acceptance comprises three sub-categories. They are Appreciation, agreement, and supplications to God.

Acceptance is the highly followed strategy by the three groups of participants. It was followed by 79.31% of the EN, 86.41% of the ELAN, and 86.46% of the ENAN. Deflection is followed by 13.33% of the EN, 3.2% of the ELAN, and 1.6% of the ENAN. Rejection is followed by 6.66% of the EN and 7.8% of the ELAN and the ENAN. And No answer is followed only by the Algerian participants: 0.8% of the ELAN and 3.8% of the ENAN.

The results presented in table five show that there are no significant differences among the three groups of participants in their Acceptance and Rejection strategies. Acceptance includes direct and indirect acceptance such as ‘thank you’ and ‘God bless you!’ Rejection, on the other hand, comprises direct and indirect rejections such as ‘I don’t think so!’, ‘Can we meet up for lunch or a drink?’, and ‘It’s not your business’. There are slight differences between the ratios of Acceptance and Rejection strategies within the three groups of participants. Concerning the Acceptance strategies, they were expressed by 79.31% of the EN, 86.41% of the ELAN and 86.46% of the ENAN. Concerning the Rejection strategies, they are expressed by 6.66% of the EN, 7.8% of the ELAN and 7.8% of the ENAN.

With regard to the Deflection and the No answer responses, there are some differences between the three language groups. As far as the Deflection strategy is concerned, it occurs when the respondent neither accepts nor refuses the compliment. S/he tries to minimise disagreement between the self and the other in order to be polite, Leech’s agreement maxim of politeness, such as ‘Really!’ and ‘Do you think so?’. The Deflection strategy is employed by 12.93% of the EN, 3.2% of the ELAN, and 1.6% of the ENAN.

With regard to the No answer compliment response strategy, it expresses two meanings, satisfaction and dissatisfaction. In situation two, for example, No answer expresses satisfaction when some respondents write ‘a smile’ and it expresses dissatisfaction when some respondents write ‘ignorance’. It is used by 0.4% of the EN, 8% of the ELAN, and 3.8% of the ENAN. The ELANs responses are higher than the other two language groups but they are still closer to the ENAN than the EN.

However, there are significant differences between the DCT response strategies among the same group of participants. For example, the EN rate of Acceptance strategies

(79.31%) is much higher than their rates of Deflection (12.93%), Rejection (6.66%) and No response (0.4%). Similarly, the ELAN rate of Acceptance strategies (86.41%) is much higher than their rate of No answer (8%) which is higher, as well, than their rate of Rejection (7.8%) and Deflection (3.2%). In the same way, the ENAN rate of Acceptance strategies (86.46%) is much higher than their rate of Rejection (7.8%), No answer (3.8%), and Deflection (1.6%).

As far as the Acceptance strategy' sub-categories are concerned, they constitute three classes which are distributed as follows: Appreciation is followed by 65.98% of the EN, 80.57% of the ELAN, and 29.93% of the ENAN. Agreement is followed by 13.33% of the EN, 3.84% of the ELAN, and 8.73% of the ENAN; and the supplications to God strategy is not employed by the EN. It is followed by 2% of the ELAN, and 47.8% of the ENAN.

The appreciation compliment response strategies include direct and indirect thanking strategies (Aijmer's gratitude strategies (1996)). They include thanking somebody explicitly and expressing gratitude which are direct and explicit strategies such as 'thanks', 'thank you', and 'I am very grateful' respectively. They also include expressing appreciation of the addressee and expressing appreciation of the act which are indirect strategies in which the person who receives a favour (the complimenter) feels appreciative and expresses his/her appreciation of the benefactor or gratitude of the act such as 'That's very kind of you to say so' and 'That's magic; thanks' respectively, stressing one's gratitude such as 'Thank you very much' and expressing emotion such as 'Oh, Thank you a lot, sir!'

The participants utilise the appreciation compliment response strategies to satisfy the complimenter and save his/her positive face. They employ the politeness strategies and maximize benefit to other. Appreciation is the most frequently used strategy of Acceptance within the EN and the ELAN groups. It is followed by 65.98% of the EN and 80.87% of the

ELAN whereas the rate of the ENAN (29.93%) appreciations is nearly half of the aforementioned groups' rates. Nelson et al. (1996) claim that the Arabs evade using Appreciation tokens because they consider them flat, awkward and insufficient to convey an appreciation response that pleases their fondness for lengthy eloquent texts. Therefore, the ENAN use other strategies instead to be more polite and grateful in their response compliments such as 'يعطيك الصحة' -[ya3Tik al-SaHa]-[May God grant you good health], 'ربي يعيشك' -[rabi y3aishk]-[May God grant you a long life].

Concerning the agreement strategy of Acceptance, it includes direct and indirect strategy in which the participants express their acceptance, such as 'Oh, yes! That's what I think.' and 'no problem.' It is used more frequently by the EN, then the ENAN and the ELAN. It is used to save the complimenter's face and maximize agreement between the self and the other.

Besides, supplications to God are only used by the ELAN and the ENAN. The ENAN are influenced by their Islamic culture. As a result, they employ a lot of religious expressions in their performances of speech acts. This is clearly observed in their compliment responses to the DCT situations. The ENAN employ Supplications to God as a kind of appreciation with the rate of 47.6%. However, the use of religious expressions is not found within the EN responses. Therefore, the use of the supplications to God strategy of Acceptance by the ELAN (2%), such as 'May God reward you!/May God Bless you!, etc.' which means 'thank you' in English, is a result of negative transfer of their religious gratitude expressions from their L1 culture into English. This transfer may cause the ELAN to run the risk of being misunderstood by the EN and may result in some kind of cultural clash.

5.1.2.2. Situation One

- *You are a teacher wearing a new suit today, and one of your students says, ‘Your suit fits you well and looks great on you’. What would you say?*

Situation one involves the complimenter as a student, with a lower social status, and the recipients/the thanker (participants) as a teacher, with a higher social status. The teacher is supposed to thank his/her student for his/her comment on the new clothes. The following are some examples of the compliment responses provided by the participants.

EN	ELAN	ENAN
1. That’s very kind of you to say so 2. Thank you 3. (Oh,) Thank you very much. 4. Thanks for the (nice) compliment 5. Cheers	1.Thanks, it’s only your eyes 2. You are very kind 3. Thank you. Your eyes are the ones which are beautiful. 4. If you focus your attention on your lectures, it would be better for you. 5. I want respect	1. عينيک اللي ملاح [3iniik alimlaH]- [your eyes are the ones which are beautiful] 2. ربي يخليک، عينيک اللي ملاح-[rabi ykhaliik 3iniik alimlaHa]-[May God keep you alive, your eyes are the ones which are beautiful] 3. عينيک اللي رابعين [3inik aliirai3in]-[your eyes are the ones which are wonderful] 4. كون تركز على قرابتك ماشي خير-[kun trakaz 3laqraitak mashi khir]- [It’s better for you to consontrate on your studies] 5. صحيت، ربي يعطيك ما تتمنى.[SaHiit rabi ya3Tik matatmana]-[thank you, may God give what you wish]

Table 06: Examples of the Compliment Responses in Situation 1

With regard to the EN answers, they utilise simple thanking expressions to reply to the student’s comment such as ‘cheers’, ‘thanks’ and ‘thank you’, emphatic thanking such as ‘thank you very much’, thanking and stating the reason such as ‘Thanks for the (nice) compliment’; and appreciation of the addressee such as ‘that’s very kind of you to say so’. ‘Thank you’ is the most frequently used expression of thanking with 26.66%, then ‘thanks’ and ‘thank you very much’ (20%). The frequency of using the other expressions is

convergent. There is: 'Thanks for the (nice) compliment' (13.33%) and the other expressions (6.66%).

With regard to the ELAN answers, they respond to the student's comment by expressing simple thanking such as: 'Thanks' and 'Thank you'; emphatic thanking such as 'thank you very much'; thanking and stating the reason such as 'Thank you for your good taste, thank you for your courtesy (politeness)', 'Thanks for your kindness', and 'Thank you for your (sweet) comment'; appreciation of the addressee such as 'Thanks for your kindness', 'You are very kind', and 'You are so gentle, thanks'; thanking and appreciating the addressee such as 'Thank you, your eyes which are beautiful', 'Thank you. Your eyes are the ones which are beautiful' and 'This is because your eyes are very beautiful', rejection and disagreement such as 'If you focus your attention on your lectures, it would be better for you', 'I want respect', 'Are you being funny or what do you want?', 'How dare you?', 'I don't think so'; agreement such as 'It seems so' and 'Of course, that's why I've chosen it'; and ignorance when they do not reply to the student at all (no response). 'Thanks' is the most used expression of thanking with 23% and 'Thank you' with 22%.

With regard to the ENAN answers, on the other hand, they responded to the student's comment by expressing thanking and acceptance such as 'ابتسامة/ بارك الله فيك' [baarakallahu fik/ ibtisama]-[God bless you/ a smile], 'ربي يعيشك/ تعيش' [t3ish/ rabi y3aishk]-[You'll live/ May God grant you a long life], 'إعطاء ملاحظة للطلاب بتجنب مثل هذه التعليقات لأن هناك حدود يجب' [i3Taa mulaHaTha liTulab bitajanob mithl hadhihi ata3liqat]-[giving instructions to students to avoid such comments because there are limits that should be respected], 'مناش في' [manash fiwqt almuzah]-[We are not in time of joking], 'تجاهل تام' [tajahul taam]-

[total ignorance]. 'بارك الله فيك' -[baarakallahu fik]-[God bless you] is the most frequently used expression of appreciation and acceptance with the rate of 17.2%.

Concerning the formality and the informality of the expressions of thanking used by the participants, the EN utilise formal expressions with a percentage of 73.33% such as 'Thank you', 'Thank you very much', 'Thanks for the (nice) compliment', and 'That is very kind of you to say so'; and informal expressions with the percentage of 26.66% such as 'Thanks' and 'cheers'. the ELAN, on the other hand, employ formal expressions of gratitude with a percentage of 63.4% such as 'Thank you', 'Thank you very much', 'Thanks for your (sweet) compliment', 'Thank you for your courtesy (politeness)', etc.; and informal expressions with the percentage of 24% such as 'Thanks', 'Thanks any way', etc. However, the ENAN responses are formal to a great extent especially in their rejections of the student's compliment such as: 'ما ناش في وقت المزاح' -[manash fiwqt almuzaH]-[We are not in time of joking]. They use some formal appreciation expressions such as: 'بارك الله فيك' -[baarakallahu fik]-[God bless you] and 'شكرا' -[shukran]-[thank you]. 'شكرا' -[thank you] is a Standard Arabic word. It is generally utilised by intellectual people in formal situations.

As far as Grice's maxims are concerned, the EN did not violate any of them. However, the ELAN did not respect the principle of cooperation in their answers to the student's comment when they express annoyance. They flouted the maxim of relation in the responses: 'If you focus your attention on your lectures, it would be better for you', 'I want respect', 'Are you being funny or what do you want?', and 'How dare you?'. In this case, the complimenter follows a conversational implicature and looks for the possible answer and infers that the complimentee is annoyed and informs him/her not to ask personal questions and exceed the limits.

The ENAN, on the other hand, also violate the maxim of relation in some of their compliment responses such as ‘كون تركز على قرابتك ماشي خير’ - [kun trakaz 3laqraitak mashi khir]-[It’s better for you to consontrate on your studies]. In this case, the complimenter needs conversational implicatures so as to understand that his/her compliment is rejected by the complimentee.

As far as the felicity conditions are concerned, they are present in the EN, the ELAN, and the ENAN participants’ responses in situation one in cases where they express gratitude as a direct speech act using the performative verb *to thank* such as ‘thanks’, ‘thank you’, ‘صحيت’ -[SaHiit]-[Thank you], ‘شكرا’ - [shukran]-[thank you], etc. However, they are not present in the case of expressing non-performative utterances such as ‘That’s very kind of you to say so’, ‘You are so gentle’, and ‘الله يسلمك’ -[alah ysalmak]-[May God protect you].

Furthermore, Aijmer (1996) claims that expressing appreciation of the addressee and expressing appreciation of the act strategies of thanking imply the felicity conditions of the speech act of thanking. She states that these two strategies “refer to the felicity conditions or rules for thanking. The person who has received a favour feels grateful and expresses appreciation either of the benefactor (C) or of the act itself (D)” (Aijmer 1996, p. 38). Therefore, the three groups of participants respect felicity conditions in performing the speech act of thanking in situation one when they employ expressing appreciation of the addressee gratitude strategy.

The comparison of the EN and the ELAN compliment responses to the first situation shows that the EN just express satisfaction and acceptance towards the student’s comment on the new clothes whereas the ELAN express satisfaction and annoyance as well. They express satisfaction when they employ ‘Thanks/thank you/the beauty is in your eyes!/etc.’ and

annoyance and rejection when they employ ‘Are you being funny or what do you want?/If you focus your attention on your lectures, it would be better for you’ or when they do not respond to the student at all.

The comparison of the ELAN and the ENAN compliment responses indicates that there are some instances of pragmatic transfer such as: ‘Your eyes are the ones which are beautiful/the beauty is in your eyes’ which are transferred from the Algerian Arabic expression ‘عينيك اللي ملاح’-[3iniik alimlaH]-[your eyes are the ones which are beautiful]; and ‘If you focus your attention on your lectures, it would be better for you’ which is transferred from the expression ‘كون تركز على قرابتك ماشي خير’-[kun trakaz 3laqraitak mashi khir]-[It’s better for you to concentrate on your studies] . The present results show that the ELAN transferred the way they realise the speech act of thanking from their L1 into English which may cause pragmatic failure in cross-cultural communication. This transfer occurs as a result of using L1 culture-specific communicative patterns in cross-cultural communication. It is used by the ELAN as a kind of over-generalisation to cover their ignorance or lack of knowledge of the TL culture-specific communicative patterns.

The frequency of the participants’ compliment responses to the first situation is presented in table seven.

Followed Strategies	Acceptance	Deflection	Rejection	No answer
EN	100%	0%	0%	0%
ELAN	94.2%	0%	4.6%	1.2%
ENAN	78.8%	0%	14.4%	4.6%

Table 07: Compliment Response Types in Situation 1

According to the compliment responses used in responding to the first situation, the participants do not use the Deflection strategies due to the social status of the compliment recipients. It is higher than the complimenter's social status. Therefore, the recipients (the participants) did not need to maximise sympathy between themselves and the others to be polite (Leech's sympathy maxim of politeness).

The Acceptance strategies are utilised with the mean frequency of 100% for the EN, 94.2% for the ELAN, and 78.8% for the ENAN. The Rejection and No answer strategies are utilised only by the ELAN and the ENAN. Rejection strategies are used with the mean frequency of 8.2% for the ELAN and 13.4% for the ENAN and No answer strategies are used with the mean frequency of 3.8% for the ELAN and 6.8% for the ENAN.

Moreover, there are no significant differences with regard to the most commonly used strategy between the three groups of participants. They generously employ the Acceptance strategies to maximise agreement between themselves and the other and keep the principle of politeness.

Concerning the EN participants, the whole group expresses the Acceptance strategies in forms of appreciations. 86.66% of them employ thanking somebody explicitly such as 'Thanks'; 6.66% use expressing appreciation of the addressee gratitude strategy such as 'That's very kind of you to say so'; and 6.66% utilise expressing the emotion strategy such as 'Oh, thank you very much'.

Concerning the ELAN, 94.2% employ the Acceptance strategies. 82.6% of them follow the thanking somebody explicitly strategy such as 'Thank you'; 4.8% of them use the expressing appreciation of the addressee gratitude strategy such as 'Thanks for your kindness'; and 6.8% express the agreement strategy such as 'Of course, that's why I've

chosen it'. Disagreement and annoyance are employed by 4.6% such as 'I don't think so and How dare you?' and No answer by 1.2% of the participants.

Concerning the ENAN, they express thanking and acceptance with a percentage of 78.8%. They express the thanking somebody explicitly strategy such as 'شكرا'-[shukran]-[thank you] with the percentage of 28.8%, expressing appreciation of the addressee such as 'عينيك اللي ملاح'-[3iniik alimlaH]-[your eyes are the ones which are beautiful] with a percentage of 15%, supplications to God such as 'بارك الله فيك'-[baarakallahu fik]-[God bless you] with a percentage of 35%, rejection and annoyance such as 'إعطاء ملاحظة للطلاب بتجنب مثل ' هذه التعليقات لأن هناك حدود يجب احترامها'-[i3Taa mulaHaTha liTulab bitajanob mithl hadhihi ata3liqat]-[giving instructions to students to avoid such comments because there are limits that should be respected], 'ماناش في وقت المزاح'-[manash fiwqt almuzaH]-[We are not in time of joking]with a percentage of 14.4% and no answer with a percentage of 4.6%.

Supplications to God in the Algerian Arabic culture function as a thanking somebody explicitly strategy in English. Both strategies are direct and explicit. Therefore, the three groups of participants mostly use the thanking somebody explicitly strategy of gratitude in responding in situation one.

Besides, the three groups of participants, the EN, the ELAN, and the ENAN utilise the expressing appreciation of the addressee gratitude strategy. It is an indirect strategy in which the person who receives a favour feels appreciative and expresses appreciation of the benefactor. It is used by the participants to maximise praise of other in Leech's Approbation maxim of politeness such as: 'That's very kind of you to say so', 'This is because your eyes are very beautiful', and 'عينيك اللي رايعين'-[3inik aliirai3in]-[your eyes are the ones which are wonderful].

In the strategies: Thanking somebody explicitly such as ‘thank you’, expressing appreciation of the addressee ‘you are very kind’, expressing emotion ‘oh, thank you very much’, and agreement such as ‘of course, that’s why I’ve chosen it’, the participants try to satisfy the hearer. They apply the politeness strategies. However, in disagreement such as ‘I don’t think so’, annoyance and rejection such as ‘Are you being funny or what do you want?’, and ignorance strategies of thanking, the participants do not save the complimenter’s face and apply politeness strategies. These last strategies are utilised only by the ELAN and the ENAN groups of participants. Accordingly, the EN are more polite than the Algerian participants in responding to the first situation.

The Algerian identity is expressed in the ELAN responses in the examples: ‘Thanks, it’s only your eyes’, ‘Thank you. Your eyes are the ones which are beautiful’, ‘Thank you, your eyes which are beautiful’, and ‘This is because your eyes are very beautiful’ which are translated from the Algerian expression: ‘عينيك اللي ملاح’-[3iniik alimlaH]-[your eyes are the ones which are beautiful].

5.1.2.3. Situation Two

- *You were very tired yesterday and you did not study for the exam. You asked your teacher to postpone the exam and the teacher said, ‘I’ll postpone it just because you are a good student!’ What would you say?*

Situation two assigns the participants a lower social status. They play the role of a student who has a lower social status. This latter is supposed to thank his/her teacher, who has a higher social status, for postponing the exam. This situation is designed to examine the speech act of thanking when the status of the complimenter is lower than the complimentee’s status. The following are some examples of the responses provided by the participants.

EN	ELAN	ENAN
1. Thanks 2. Thank you very much, I won't disappoint you 3. Thank you very much for your understanding of situation 4. Thank you very much. I appreciate your support and understanding 5. That's very kind of you	1. Thank you so much sir! 2. Thank you very much indeed 3. Thank you very much, you are the best teacher 4. Oh, Thank you a lot sir! I am very (so) grateful 5. Thank you sir! I will not disappoint you	1. بـارك الله فيك -[baarakallahu fik]-[God bless you] 2. شكرا/شكرا يا أستاذ/شكرا بزاف /نشكرك بزاف ... -[shukran/shukran ya ustadh/shukran bzaaf/ nshakrak bzaaf]- [Thank you/ Thank you sir/ Thank you very much/ I thank you very much] 3. ربي يجازيك/ربي بخليك/ربي يسترك -[rabi yjazik/ rabi ykhalik/ rabi ysatrak]- [May God reward you/ May God keep you alive/ May God protect you] 4. تعيش الشيخ -[t3ish ashikh]- [You'll live whitebeard], ربي بعيشك الشيخ -[rabi y3aishk ashikh]-[May God grant you a long life whitebeard] 5. أنت أستاذ هائل/أنت أستاذ ما كانش كيفك -[anta ustadh hayl/ anta ustadh makansh kifak]-[you are a wonderful teacher/ you are a teacher that no one is like you]

Table 08: Examples of the Compliment Responses in Situation 2

As far as the EN are concerned, they answered the second situation in different strategies. They employed simple thanking such as ‘thanks’ and ‘thank you’; emphatic thanking such as ‘thank you very much’; thanking and stating the reason such as ‘Thank you for your understanding of situation’; thanking and promising such as ‘Thank you very much, I won't disappoint you’, thanking and expressing emotion such as ‘Wow! That's amazing. I never expected that, that's very much!’, thanking and appreciating the act such as ‘Thank you very much. I appreciate your support and understanding’, thanking and appreciating the addressee such as ‘That's very kind of you’, and giving comments and thanking such as ‘Are

you sure? Nice! Thank you' and 'That's magic thanks'. 'Thank you very much' is the most frequently used expression of thanking with 33.33%.

As far as the ELAN are concerned, they go through various strategies in responding to the second situation. They employ simple thanking such as 'thanks' and 'thank you'; emphatic thanking such as 'thank you very (so) much' and 'thank you very much indeed'; thanking and making invocations to God to bless and reward the teacher as in 'Thank you sir! God bless you' and 'Thank you sir! God will reward you', thanking and making promises to prepare well for the exam, succeed, etc. as in 'Thank you sir! I'll never forget what you do', 'Thank you sir! I'll never forget your help', 'Thank you very much, I promise you that I will prepare myself very well next time and I do a good job', and 'Thank you sir! I will not disappoint you/I promise I will succeed'; expressing emotion such as 'Oh, thank you so much! I'm so grateful'; thanking and appreciating the act such as 'I really appreciate your help, thank you very much', thanking and appreciating the addressee such as 'Thank you, you are so kind', and 'Thank you very much sir! You are really helpful /you are the best teacher'. 'Thank you very much' is also the most frequently used expression of thanking by the ELAN in responding to the second situation. It was used by 21.2% on its own and by 23.8% with other thanking expressions.

As far as the ENAN are concerned, they employ simple thanking such as 'شكرا يا أستاذ' /shukran/ shukran ya ustadh]-[Thank you/ thank you sir], emphatic thanking such as 'شكرا بزاف/نشكرك بزاف' -[shukran bzaf/ nshakrak bzaf]-[Thank you very much/ I thank you very much], supplications to God to reward the teacher, keep him alive, etc. such as 'ربي يجازيك/ربي يخليك/ربي يسترك/الله يطول في عمرك' -[rabi yjazik/ rabi ykhalik/ rabi ysatrakL allah ytawal fi3umrak]-[May God reward you/ May God keep you alive/ May God protect you/ May God grant you a long life], 'ربي يعيشك الشيخ/ربي يعطيك ما تتمنى' -[rabi y3aishk ashikh/ rabi

ya3tik matatmana]-[May God keep you alive whitebeard / May Gog give you all what you wish], or flattering the teacher such as ‘أنت أستاذ هائل/أنت أستاذ ما كانش كيفك’-[anta ustadh hayl/ anta ustadh makansh kifak]-[you are a wonderful teacher/ you are a teacher that no one is like you].

Regarding the formality and the informality of gratitude expressions used by the participants, the EN utilise formal expressions with a percentage of 86.67% such as ‘Thank you very much for your understanding of situation’, ‘Thank you very much. I appreciate your support and understanding’, etc.; and informal expressions with a percentage of 13.33% such as ‘Thanks’. The ELAN, on the other hand, use formal expressions of gratitude with a percentage of 77.8% such as ‘Thank you very (so) much sir!’, ‘Thank you very much, I promise you that I will prepare myself very well next time and I do a good job’, ‘I really appreciate your help, thank you very much’, etc.; and informal expressions with a percentage of 22.2% such as ‘Thanks’, ‘Thanks sir, that’s very kind of you!/you are so kind’, etc. However, the ENAN responses were formal to a great extent (98.2%) such as ‘بارك الله فيك/بارك’-[shukran/ shukran ya ustadh]-[Thank you/ thank you sir], ‘الله فيك يا أستاذ’-[baarakallahu fik/ baarakallahu fik ya ustadh]-[God bless you/ God bless you teacher], etc. They used some informal appreciation expressions such as ‘صحييت، ربي يعطيك ما’-[SaHiit rabi ya3Tik matatmana]-[Thank you, may Gog give you all what you wish].

Concerning the felicity conditions, they are found in the EN, the ELAN, and the ENAN participants’ responses in situation two in cases where they express gratitude as a direct speech act using the performative verb ‘to thank’ such as ‘thanks’, ‘thank you’, ‘صحييت’-[SaHiit]-[Thank you], ‘شكرا’-[shukran]-[thank you], etc. However, they are not present in the case of expressing non-performative utterances such as ‘Wow! That’s

amazing. I never expected that, that's very much!', and 'ربي يجازيك' [rabi yjazik]-[May God reward you] in the ELAN and the ENAN responses.

The comparison of the EN and the ELAN performances, in responding to the second situation, reveals that they are convergent in their strategies of expressing thanking. The most frequently used expression of thanking in both groups is 'Thank you very much'. Besides, both groups follow the felicity conditions in performing the speech act of thanking since they employ the *expressing appreciation of the addressee* and the *expressing appreciation of the act* strategies of thanking in responding in situation two. As they try to be polite when they associate their comments with thanks such as 'That's magic thanks', which is used by the EN, and 'I really appreciate your help, thank you very much', which is used by the ELAN.

The Algerian identity is expressed in the ELAN responses through the use of the religious expressions 'God will reward you' and 'God bless you'. These expressions show how much the ELAN are influenced by their Algerian Arabic and Islamic culture. Therefore, they express their identity in English instead of taking into consideration the TL culture which may cause pragmatic failure in cross-cultural communication. This transfer is related to the ELAN lack of knowledge in the TL.

A difference worth mentioning between the EN and the ELAN is the use of address terms such as *Doctor, Professor, Mr., Boss*, etc. as a sign of respect and politeness. Conversely, English native speakers did not use any address form.

The comparison of the the ELAN and the ENAN responses to the second situation shows that there is a transfer in the ways of expressing gratitude expressions. The ENAN use further statements with thanking expressions they employ such as wishes 'ربي يجازيك/ربي يخليك' [rabi yjazik/ rabi ykhalik/ rabi ysatrak]-[May God reward you/ May God

keep you alive/ May God protect you] or praise such as 'أنت استاذ هائل/أنت استاذ ماكانش كيفك' - [anta ustadh hail/ anta ustadh makansh kifak]-[you are a wonderful teacher/ you are a teacher that no one is like you] to maximise praise of the other (Leech's approbation maxim). The ELAN, as well, employ the same strategies in English such as 'God bless you/God will reward you/you are the best teacher/you are great sir'. Therefore, it can be concluded that the ELAN transfer their L1 strategies used in expressing the speech act of thanking as a compliment response, in responding to the second situation, into English.

They transfer their Algerian Arabic ways and religious expressions used to express thanking as a compliment response. This transfer may be negative and may lead to pragmatic failure in cross-cultural communication. The ELAN need to transfer some of their socio-pragmatic knowledge into English to be able to express the principle of politeness. Therefore, their transfer may result from the ELAN lack of pragmatic knowledge in the target language (TL henceforth).

Moreover, the use of titles in addressing the teacher is noticed in both the groups' performances of thanking in the second situation (sir and 'أستاذ/الشيخ' [ashikh/ ustadh]- [whitebeard/ teacher]). Using titles and address forms as a sign of respect and politeness is part of the Algerian Arabic culture. Therefore, the ELAN transfer their L1 socio-pragmatic knowledge into English as a result of their lack of knowledge of the socio-pragmatic in the TL.

The mean frequency of the participants' compliment responses to the second situation is presented in the table nine.

Followed Strategies	Acceptance	Deflection	Rejection	No answer
EN	100%	0%	0%	0%
ELAN	100%	0%	0%	0%
ENAN	100%	0%	0%	0%

Table 09: Compliment Response Types in Situation 2

According to table nine, Deflection, Rejection and No answer strategies of thanking as a compliment response are not followed by the three groups of participants in responding in situation two due to the social status of the compliment recipients. It is lower than the complimenter's social status. Therefore, the recipients (the participants) needed to maximise sympathy and agreement and minimise disagreement between themselves and the other to be polite (Leech's maxims of politeness). As a result, all the participants accept the complimenter's comment.

The Acceptance strategy is utilised with the mean frequency of 100% for the EN, the ELAN, and the ENAN. It is used abundantly by the three groups of participants to maximize agreement between their selves and the other and keep the principle of politeness and to save the complimenter's positive face since s/he has a higher social status than the complimentee.

Concerning the EN, thanking somebody explicitly is the most frequently used strategy of thanking. It is employed at the rate of 60%. The EN also use the expressing appreciation of the addressee gratitude strategy such as 'That's very kind of you to say so' with the rate of 6.66%, expressing appreciation of the act such as 'That's magic thanks' with the rate of 20%, expressing emotion such as 'Wow! That's amazing. I never expected that, that's very much!' with the rate of 6.66%, and expressing promises such as 'Thank you very much, I won't disappoint you' and it is used with the rate of 6.66%.

Concerning the ELAN, they also employ thanking somebody explicitly as the higher frequently used strategy of acceptance with the ratio of 30%. They utilise other strategies, as well, like expressing appreciation of the addressee gratitude strategy such as ‘you are so kind’ with the rate of 10%, expressing appreciation of the act such as ‘That’s great thanks’ with the rate of 0.2%, expressing emotion such as ‘Wow! That’s amazing. I never expected that, that’s very much!’ with the rate of 1.4%, expressing promises such as ‘Thank you very much, I won’t disappoint you’ and it is used with the rate of 20.2%, expressing gratitude such as ‘I really appreciate your help, thank you very much’ with the rate of 3.2%, and supplications to God such as ‘Thank you sir! God bless you’ with the rate of 5.8%.

Concerning the ENAN, they express the thanking somebody explicitly strategy such as ‘شكرا’-[shukran]-[thank you] with a percentage of 26%, expressing appreciation of the addressee such as ‘أنت أستاذ هايل’-[anta ustadh hail]-[you are a wonderful teacher] with a percentage of 1%, supplications to God such as ‘بارك الله فيك’-[baarakallahu fik]-[God bless you] with a percentage of 73%.

Supplications to God in the Algerian Arabic culture is the most frequently used strategy of thanking as a compliment response. It functions the same as the thanking somebody explicitly gratitude strategy. Both strategies are direct and explicit. Therefore, the ENAN participants mostly use appreciation strategy in thanking somebody explicitly strategy.

The three groups of participants: the EN, the ELAN, and the ENAN employ the thanking somebody explicitly strategy as the most frequent strategy of thanking. Further, they also utilise the expressing appreciation of the addressee gratitude strategy to maximise praise of the other such as: ‘That’s very kind of you’, ‘you are great sir ...’, and ‘أنت أستاذ ما كانش’-[anta ustadh makansh kifak]-[you are a teacher that no one is like you].

Moreover, both the EN and the ELAN employ the expressing appreciation of the addressee and expressing appreciation of the act strategies of thanking in responding to the second situation. Therefore, according to Aijmer (1996), the felicity conditions of the speech act of thanking are applied. Moreover, both groups of the participants employ the politeness strategies, to save the complimenter's face, because of the formality of the situation and the social status of the complimenter (the teacher) which is higher than the complimentee's (the student) status.

The Algerian identity is expressed in the ELAN responses in the examples: 'Thanks, it's only your eyes', 'Thank you. Your eyes are the ones which are beautiful', 'Thank you, your eyes which are beautiful', and 'This is because your eyes are very beautiful' which are translated from the Algerian expression: 'عينيك اللي ملاح' -[3iniik alimlaH]-[your eyes are the ones which are beautiful].

5.1.2.4. Situation Three

- *Your new friend visits you on your birthday and gives you a precious present that you wanted to buy before, saying: 'This is for the kindest person I know!'. What would you say?*

Situation three is used to elicit the speech act of thanking. The participants are supposed to thank a friend who has offered them a present. Their social status is equal and their social distance is close (friend to friend). The following are some examples of the responses provided by the participants.

EN	ELAN	ENAN
1. Thanks my friend 2. Thank you 3. You shouldn't have done that. It's too much. Thank you 4. Thank you. That was very nice of you 5. Wow, this is great! How can I ever thank you enough?	1. Thanks my dear 2. I thank you from the bottom of my heart! 3. Great! That's what I need. 4. You are the apple of my eye! 5. May God give you what you wish	1. - صحيت نردها لك في الفرح انشاء الله [SaHiit nradhalak falfarH inshalah]-[Thank you, I'll return it back in happiness if God wills] 2. والله تقول طليت(ي) على قلبي يعطيك -[walaah tqol taliit 3la qalbi ya3Tik al-SaHa]-[I swear, as if you see what I have in my heart, may God grant you good health] 3. -ربي يخليك/ربي يسترك -[rabi ykhalik/ rabi ysatrak]- [May God keep you alive/ May God protect you] 4. -ربي يعطيك ما تتمنى -[rabi ya3Tik matatmana]-[May God give you all what you wish] 5. -درت حاجة مليحة. -[dart Haja mliHa]-[You've done a good thing]

Table 10: Examples of the Compliment Responses in Situation 3

The EN use different expressions of thanking. They utilise simple thanking such as 'thank you'; emphatic thanking such as 'thank you so much'; expressing emotion such as 'Oh! Thank you so much'; and expressing appreciation of the act such as 'This is great! Thanks a lot'.

Concerning the ELAN, they also respond to the third situation in different ways. They utilise simple thanking such as 'thanks' and 'thank you'; emphatic thanking such as 'thank you very (so) much' and 'thanks a lot'; expressing emotion such as 'Oh God bless you, you are really my best friend' and 'Wow, that's an amazing gift. I'll never forget it. Thanks a million'; expressing appreciation of the addressee such as 'You are the best!', 'You are the apple of my eye!', 'You are very kind', etc.; expressing appreciation of the act such as 'Great! That's what I need', 'This is a great favour for me!', etc.; expressing invocations to God such as in 'May God give you what you wish' and 'O God bless you, you are really my best

friend'. 'Thank you so much' is the most frequently used expression of thanking by the ELAN participants in responding to the third situation. It is used with a percentage of 26.4%.

Concerning the ENAN, they express their emotions of gratefulness. They use simple thanking such as 'صحيت بزاف بزاف'-[SaHiit bzaf bzaf]-[Thank you very very much], expressing appreciation of the act such as 'درت حاجة مليحة'-[dart Haja mliHa]-[You've done a good thing], expressing emotions such as 'واو هاييلة'-[waw haayla]-[wow, it is admirable], expressing supplications to God such as 'بارك الله فيك'-[baarakallahu fik]-[God bless you], 'ربي يجازيك'-[rabi yjazik]-[May God reward you], 'ربي يحفظك'-[rabi yahafTHak]-[May God protect you], 'يعطيك الصحة'-[ya3Tik al-SaHa]-[May God grant you good health]....and other acceptance expressions such as 'والله حشمتني، نردهالك في الفرح إنشاء الله'-[walah Hashamtni, nradhalak falfarH inshalah]-[I swear you shamed me, I'll return it back in happiness if God wills].

These findings reveal that the three groups of participants utilise various ways of thanking in responding in situation three. They express their happiness and surprise strongly because they received the present that they wanted for ages. Thereupon, they use some interjections and exclamation marks 'Oh! Thank you so much/this is amazing!' to display the strength of their emotions.

With regard to the formality and informality of the gratitude expressions used by the participants, 86.67% of the EN employ informal expressions of tanking such as 'thanks' and 'thank you' and 13.33% employ the formal expression 'thank you so much' though the situation is informal. Besides, 76.6% of the ELAN utilise informal expressions of thanking such as 'It is amazing, I liked to buy it before, thank you friend', and 18.4% of them employ formal expressions of gratitude such as 'Thank you very much! This is a great favour for me!'. Furthermore, 81.6% of the ENAN use informal expressions of thanking such as 'الله يبارك الله فيك'-[baarakallahu fik]-[God bless you] and 10.4% use formal expressions such

as 'صحيت بزاف بزاف' [SaHiit bzaaf bzaaf]-[Thank you very very much]. Most of the participants used gratitude expressions are informal because situation three is informal and the social status of the interlocutors is equal.

Comparatively, there are some differences in the EN and the ELAN answers which are culture specific. For example, the expression: 'You are the apple of my eye', which is used by the ELAN is transferred from the Algerian Arabic expression: 'أنت هو/هي ممو عينيا' [anta howa mumu 3iniya]-[you are the apple of my eye]. This transfer is positive because this expression is appropriate for use in English. This positive transfer is a result of the ELAN over-generalisation of their L1 pragma-linguistic knowledge and rules into the TL.

In addition, the Algerian identity is present in the Algerian participants' responses in situation three. It is noticed in the use of supplications to God to express the speech act of thanking such as: 'Oh God bless you, you are really my best friend' and 'May God give you what you wish'. These expressions prove that the ELAN are influenced by their Algerian Arabic and Islamic culture in their responses. Consequently, they transfer their culture specific communicative patterns from their L1 into English. This transfer is a result of the ELAN ignorance or lack of knowledge in the TL culture which may lead to pragmatic failure in cross-cultural communication.

The cooperative principle is followed in all the EN responses. But, it is not applied in all the ELAN answers as in the examples: 'You are the best' and 'you are the apple of my eye' in which the maxim of relation is violated. Hence, the hearer needs to infer conversational implicatures to understand the speaker's intentions.

The Felicity conditions of the speech act of thanking are present in the participants' answers in situation three since they apply the *expressing appreciation of the act* strategies of

thanking in responding to the present situation. In addition, they make use of the performative verb *to thank* in some of their gratitude such as ‘Thank you’, ‘صحيت’-[SaHiit]-[Thank you]. Therefore, the felicity conditions are present in their responses.

The mean frequency of the participants’ responses to the third situation is presented in the table below.

Followed strategies	Acceptance	Deflection	Rejection	No answer
EN	100%	0%	0%	0%
ELAN	95%	0%	0%	0%
ENAN	92%	0%	0%	0%

Table 11: Compliment Response Types in Situation 3

In table 11, the Deflection, Rejection and No answer strategies of thanking are not utilised by the three groups of participants in responding in situation three, because they felt that they are indebted and needed to express their gratitude in order to save the complimenter’s face. They make use of only the Acceptance strategy of thanking to maximise sympathy between themselves and the other. It is employed with a ratio of 100% for the EN, 95% for the ELAN and 92% for the ENAN.

Concerning the EN, they often employ thanking somebody explicitly such as ‘thank you’, which is direct and fits the informality of the situation, with 53.33%. They also utilise expressing appreciation of the addressee such as ‘That was very nice of you’ and expressing appreciation of the act such as ‘This is great!’ with 13.33% for each, and expressing the emotion gratitude strategies such as ‘Oh! Thank you so much’ with 20%.

However, the ELAN often use the strategy of thanking in responding in situation three by stressing one's gratitude such as 'Thank you so much'. It is used 33.7%. It is used to stress the speakers' wish to express gratitude. Then, thanking somebody explicitly such as 'Thanks' is applied 29.96%. They also employ the expressing appreciation of the addressee strategy of thanking such as 'You are the best!', which is used to express feelings of appreciation of the benefactor or the addressee, with 14.44%; supplications to God such as 'May God give you what you wish' with 8.6%; expressing emotion such as 'Oh! You are very kind', which is used to express surprise and emotionality when receiving a gift that was wanted for ages, with 5.5%, and finally expressing appreciation of the act such as 'Great! That's what I need' with 1%.

With regard to the ENAN, they utilise stressing one's gratitude such as 'صحيت بزاف' [SaHiit bzaaf bzaaf]-[Thank you very very much] with a rate of 1.4%, expressing appreciation of the act such as 'درت حاجة مليحة' [dart Haja mliHa]-[You've done a good thing] with a rate of 0.5%, expressing emotions such as 'واو هايلا' [waw haayla]-[wow, it is admirable] with a rate of 1.6%, expressing supplications to God such as 'بارك الله فيك، ربي' [baarakallahu fik rabi yjazik]-[God bless you, may God reward you], 'ربي يحفظك' [rabi yHafTHak]-[May God protect you], 'يعطيك الصحة' [ya3Tik al-SaHa]-[May God grant you good health], 'بارك الله فيك' [baarakallahu fik]-[God bless you] with a rate of 86.22%, and other acceptance expressions such as 'والله حشمتني، نردها لك في الفرح إنشاء الله' [wallah Hashamtni, nradhalak falfarH inshalah]-[I swear you shamed me, I'll return it back in happiness if God wills] with a rate of 2.28%.

The three groups of participants express the appreciation of the addressee or appreciation of the act strategies of thanking as they use the performative verb 'to thank' in

their responses. This means that the felicity conditions of the speech act of thanking are present in the participants' responses.

5.1.2.5. Social Status as a Variable

Situations one, two, and three assign the complimenters different social status. The recipients are supposed to perform the speech act of thanking as a compliment response in the three situations. The compliment in situation one is issued by a complimenter of a low social status to a thanker of a high social status. The compliment in situation two is issued by a complimenter of a high social status to a thanker of a low social status. The compliment in situation three is issued by a complimenter of a social status which is equal to the thanker's one.

The comparison of the three situations can help to investigate the social status variable in low, high and equal social statuses.

Followed Strategies	Social Status	EN	ELAN	ENAN
Acceptance	Lower	100%	94.2%	78.8%
	Higher	100%	100%	100%
	Equal	100%	95%	92%
Deflection	Lower	0%	0%	0%
	Higher	0%	0%	0%
	Equal	0%	0%	0%
Rejection	Lower	0%	4.6%	14.4%
	Higher	0%	0%	0%
	Equal	0%	0%	0%
No answer	Lower	0%	1.2%	4.6%
	Higher	0%	0%	0%
	Equal	0%	0%	0%

Table12: Social Status as a Variable in the Compliment Response Strategies

The data displayed in table 12 show that the complimenter's social status has no significant effect on the mean frequency of the EN responses whether it is higher, lower or equal to that of the complimentee (the thanker). Their Acceptance strategy is the most

frequent strategy for the three social statuses (lower, higher, and equal) with a rate of 100% for each. Besides, the Deflection, Rejection and No answer strategies were not followed by the EN in the case of the higher, lower, and equal social statuses of the complimenter. Therefore, the EN are likely to accept the compliments whether they are performed by complimenters of a lower, higher, or equal social statuses to that of the complimentee.

Based on the data presented in table twelve, the ELAN most frequent strategy for the three social statuses (lower, higher, and equal) is Acceptance. It is a total acceptance in the higher (100%) and equal social statuses (95%) of the complimenter and a partial acceptance in a lower social status of the complimenter (94.2%).

Concerning the Rejection and No answer strategies, they are utilised by the ELAN in case the complimenter has a lower social status than the complimentee only with rates of 4.6% and 1.2% respectively. However, they do not use any of these two strategies within the higher and equal social statuses. Concerning the Deflection strategy, on the other hand, it is not followed by the ELAN in the three situations of lower, higher and equal social statuses of the complimenters.

With reference to these results, it can be concluded that the ELAN are more likely to accept the compliments of an equal and a higher social statuses of the complimenter than those of a lower social status.

With regard to the data presented in table twelve, the ENAN most frequently used strategy of thanking as a compliment response is Acceptance in the three types of the complimenter's social status (higher, lower, and equal). It is a total acceptance in higher and equal social status of the complimenter with the rates of 100% and 92% respectively; whereas, it is a partial acceptance within the lower social status with the rate of 78.8%.

As far as the Deflection strategy of thanking as a compliment response is concerned, it is not employed by the ENAN whether in lower, higher, or equal social status of the complimenter. As far as the Rejection and No answer strategies are concerned, on the other hand, they are utilised by the ENAN in the case of the lower social status of the complimenter with the ratios of 14.4% and 4.6% respectively. However, they are not used in higher and equal social status of the complimenter. Accordingly, it can be said that the ENAN are more likely to accept compliments of higher and equal social status complimenters than those of lower social status complimenters.

A close look at the results presented in table twelve also reveals that the EN, the ELAN and the ENAN respond similarly to higher and equal status complimenters. Salameh (2001) claims that rejecting a superior's compliment is more face damaging. Therefore, the higher-status complimenter's compliment is accepted by the three groups of participants.

Moreover, the EN are more frequent acceptors of the lower-status complimenters than the ELAN and the ENAN. This is because accepting inferiors' compliments is the safest and the least embarrassing choice a complimentee may have because lower status persons are the ones who are impressed by their superiors and compliment them (Salameh, 2001).

Besides, the ELAN and the ENAN respond similarly to the lower social status complimenter. They mostly accept the compliment with the rates 94.2% and 78.8% respectively as they reject the compliment with 14.4% and 4.6% respectively. Both the ELAN and the ENAN employ the No answer strategy with the lower-status complimenter, as well, with the ratios of 1.2% and 4.6% respectively. One possible explanation for this similarity in the ELAN and the ENAN responses is that they respond according to their L1 culture because the EN do not follow these strategies in their responses.

5.1.2.6. Situation four

- You are walking, and your papers are blown by the wind. A male/female stranger helps you to collect them, saying ‘You are full of life!’ What would you say?

Situation four is designed to investigate the social distance variable. The participants are supposed to thank a stranger who compliments and helps them in collecting their papers.

In this situation, the participants’ social distance is distant because they deal with a stranger.

The following are some examples of the obtained results.

EN	ELAN	ENAN
1. Thanks, you are very kind.	1. God reward/bless you!	1. سـمـحـولـي وربي يجازيكم [samHuli wrabi yjazikum]-[Forgive me and may God reward you]
2. Thank you for helping me	2. Thank you, it’s kind of you	2. بارك الله فيك وجزاكم بارك الله فيك خيرا [baarakallahu fik/ baarakallahu fik wajazakum allahu khairan]-[God bless you/ God bless you and reward you all the best]
3. Thank you very (so) much	3. Thank you very much, you are of great politeness	3. ربي يعطيك ويرضيك [rabi ya3Tiik wyardhiik]-[May God give and satisfy you]
4. Really I appreciate your help. Hope I can return your favour one day.	4. Thank you very much, excuse me, I take from your time	4. حاشاك أختي/خويا [Hashak ukhti/ khuya]-[You’re kept out my sister/ my brother]
5. This is very kind of you, thank you very much	5. Oh! You are so , thank you	5. ربي يخليك [rabi ykhaliik]-[May God keep you alive]

Table 13: Examples of the Compliment Responses in Situation 4

The participants use different methods to express the speech act of thanking in situation four. Concerning the EN, they utilise simple thanking such as ‘thanks’, emphatic thanking such as ‘thank you very much’, thanking and stating the reason such as ‘Thank you for helping me’, and appreciation of the addressee such as ‘This is very kind of you’ and ‘Thanks, you are very kind’. ‘Thank you very (so) much’ is the frequent used expression of thanking with 26.66%

With regard to the ELAN answers, they respond to the stranger's comment by expressing simple thanking such as 'Thanks' and 'Thank you', emphatic thanking such as 'thank you very much', thanking and stating the reason such as 'Thanks a lot for your help'; expressing gratitude such as 'Really I appreciate your help' or 'I'm very grateful to you', expressing appreciation of the act such as 'Your deed is appreciated', expressing appreciation of the addressee such as 'This is kind of you', expressing emotion such as 'Oh! Thank you', supplications to God such as 'God reward you' and 'God bless you', and indirect thanking such as 'How I could thank you?' and 'How can I thank you?'. 'Thanks' is the most frequently used expression with a rate of 17%.

With regard to the ENAN answers, they employ simple appreciation tokens such as 'صحيت/صحيتي/شكرا'-[SaHiit/ SaHiiti/shukran]-[Thank you any way]/ 'صحيت على كل حال'-[SaHiit 3la kul Hal]-[Thank you]', invocations for good health, protection, divine rewarding, long life, etc. such as: 'ربي يجازيك'-[rabi yjazik]-[May God reward you]/ 'تعيش'-[t3ish]-[You'll live]/ 'ربي يعيشك'-[rabi y3aishk]-[May God grant you a long life]/ 'ربي يسترک'-[rabi ysatrak]-[May God protect you]/ 'بارک الله فيک'-[baarakallahu fik]-[God bless you] / 'يعطيك الصحة'-[ya3Tik al-SaHa]-[May God grant you good health]'. Additionally, the word 'ربي'-[rabi]-[My God] is mentioned in 54% of the participants' answers. And this reflects the ELAN great influence by their Islamic culture in performing the speech act of thanking. 'بارک الله فيک'-[baarakallahu fik]-[God bless you] is the highest used expression of appreciation by the ENAN with a percentage of 13.4%.

Concerning the expressions of thanking used by the participants, the EN utilise formal expressions with a percentage of 66.66% such as 'Thank you very much', 'Really I appreciate your help. Hope I can return your favour one day' and informal expressions with a percentage of 33.33% such as 'Thanks'. The ELAN employ formal expressions of gratitude with a

percentage of 77.4% such as ‘Thank you’ and ‘Thank you very much’; and informal expressions with a percentage of 16.8% such as ‘Thanks’. However, the ENAN responses are totally formal. They use formal appreciation expressions such as ‘بارك الله فيك’-[baarakallahu fik]-[God bless you] and ‘شكرا’-[shukran]-[thank you]. ‘شكرا’-[shukran]-[thank you] is a Standard Arabic word. It is generally utilised by intellectual people in formal situations. Moreover, they utilise apology and in-group markers such as ‘سمحولي وربي يجازيكم’ [samHuli wrabi yjazikum]-[Forgive me and may God reward you] as a kind of politeness strategy.

As far as the felicity conditions are concerned, they are present in the EN, the ELAN, and the ENAN participants’ responses in situation four in cases where they express gratitude as a direct speech act using the performative verb ‘to thank’ such as ‘thanks’, ‘thank you’, ‘صحيت’[SaHiit]-[Thank you], ‘شكرا’-[shukran]-[thank you], etc. However, they are not present in the case of expressing non-performative utterances such as ‘Really I appreciate your help’, ‘You are so kind’, and ‘يكثر خيرك’-[ykathar khirak]-[May God abound your benefit].

Aijmer (1996) claims that Expressing Appreciation of the Addressee and Expressing Appreciation of the Act strategies of thanking imply that the felicity conditions of the speech act of thanking. Therefore, the three groups of participants respect the felicity conditions in performing the speech act of thanking in situation four when they employ the Expressing Appreciation of the Addressee gratitude strategy.

The comparison of the EN and the ELAN responses in situation four shows that there are few differences between them. Both groups of participants express thanking in approximately the same way. They employ similar thanking expressions such as ‘Thanks/thank you/thank you very much/etc.’ But the ELAN make use of some religious expressions such as ‘God reward/bless you’, using apology in parallel with thanking such as

‘thank you very much and sorry for your time’ and ‘thank you very much. Excuse me, I take from your time’, and expressing thanking indirectly such as ‘how can I thank you?’ from the part of the Algerian respondents.

Moreover, the expression ‘Excuse me ...’ which is used by the ELAN is transferred from the Algerian Arabic expression ‘اسمحي/اسمحيلي’-[asmaHli/ assamHiili]-[Forgive me/ excuse me]. It is a positive transfer because ‘excuse me’ is an expression used to draw someone’s attention and to apologise in both L1 and TL cultures.

Moreover, the Algerian identity is expressed in the ELAN answers in situation four through the use of the expressions ‘God reward you!’, ‘God bless you!’, ‘...God help you’, and ‘...may God be with you’ with a rate of 5.5%. This means that the Algerian learners of English are affected by their Islamic and Algerian culture which is transferred into English.

The mean frequency of the participants’ responses to the fourth situation is presented in the table below.

Followed Strategies	Acceptance	Deflection	Rejection	No answer
EN	100%	0%	0%	0%
ELAN	95%	0%	0%	0%
ENAN	97%	0%	0%	0%

Table 14: Compliment Response Types in Situation 4

The findings indicated in table 14 show that the three groups of participants express appreciation and acceptance of the stranger’s compliment. The most frequently used strategy of Acceptance and appreciation in the EN group is stressing one’s gratitude such as ‘Thank you very much’ with a percentage of 33.33%. The most frequently used strategy of

appreciation in the ELAN group is expressing appreciation of the addressee such as ‘You are very kind’ with a percentage of 29%. And the most frequently used strategy of appreciation in the ENAN group is supplications to God such as ‘ربي يسترک’-[rabi ysatrak]-[May God protect you] with a percentage of 83.6%.

The EN utilise other appreciation strategies such as Thanking somebody explicitly, expressing appreciation of the addressee, and thanking and stating the reason with a rate of 20% for each, and then expressing gratitude, which is the least used strategy, with a percentage of 6.66%. The ELAN also employed other appreciation strategies like Thanking somebody explicitly with 23%, stressing one’s gratitude and expressing emotion with 11% for each, thanking and stating the reason with 10.6%, supplications to God with 5.5%, expressing gratitude with 3.4%, and finally indirect thanking with 1.5% whereas the ENAN used supplications to God with 83.6%, thanking somebody explicitly with 11%, and indirect thanking with 2.3%.

The participants are supposed to thank a male/female stranger for helping them to collect their papers which are blown by the wind. The three groups of participants apply the thanking somebody explicitly strategy to respond to this situation. It is direct and explicit which helps them to express the principle of politeness. They also make use of expressing the gratitude strategy of thanking which help them to be more polite because they express their feelings of gratefulness such as ‘Really I appreciate your help’ and ‘I’m very grateful to you’.

Moreover, the EN and the ELAN groups of participants utilise the expressing appreciation of the addressee gratitude strategy in responding to the fourth situation, as in the examples: ‘Thanks, you are very kind’, ‘that’s really nice of you’, and ‘this is kind of you’,

which means that they apply the felicity conditions of the speech act of thanking as (Aijmer, 1996) claims.

The ELAN and the ENAN participants utilise supplications to God for good things for the addressee such as ‘God reward you’ and ‘God bless you!’. This strategy of thanking is transferred from the Algerian Arabic and Islamic culture into English which may create pragmatic failure in cross-cultural communication. Because using religious expressions and invocations to God for good things for the addressee is typically Arabic culture. It is a politeness strategy used to protect the self-image of both the speaker and the hearer (Bouchara, February 2015).

Concerning the Deflection, Rejection, and No answer compliment response strategies, they are not employed by the three groups of participants to consider Leech’s Politeness Principle. Since the Maxim of Agreement requires people to minimise disagreement and maximise agreement with others.

5.1.2.7. Social Distance as a Variable

Situations three and four are designed to investigate the effect of the social distance variable in the performance of the speech act of thanking as a compliment response in cross-cultural communication. Social distance in situation three is close and in situation four is distant. The comparison of the two situations can help to investigate the social distance variable in close and distant relationships. The distribution of the compliment response strategies are presented in table 15.

Followed Strategies	Social Distance	EN	ELAN	ENAN
Acceptance	Close	100%	95%	92%
	Distant	100%	95%	97%
Deflection	Close	0%	0%	0%
	Distant	0%	0%	0%
Rejection	Close	0%	4.6%	14.4%
	Distant	0%	0%	0%
No answer	Close	0%	1.2%	4.6%
	Distant	0%	0%	0%

Table 15: Social Distance as a Variable in the Compliment Response Strategies

The results displayed in the table 15 show that the complimenter's social distance has no significant effect on the three groups of participants' choice of the thanking strategies whether it is close or distant. With regard to the Acceptance compliment response strategy, it is the most used one by the three groups of participants in close and distant relationships. It is used with the rates of 100 % for the EN, 95% for the ELAN, and 92% in the ENAN in close social distance. Concerning distant social distance, it is utilised by 100 % for the EN, 95% for the ELAN, and 97% for the ENAN. This result is a contradiction to the claim that compliments are accepted much more in close relationships than in the other situations (Traverso, 1996).

With regard to the Deflection compliment response strategy, there are no significant differences between the three groups of participants which are related to the complimenter's social distance whether it is close or distant. It is not used by the three groups in both close and distant relationships.

Concerning the Rejection and No answer responses, there is a significant difference between the three groups of participants in relation to the complimenter and complimentee social relationship (close or distant). They are utilised only by the ELAN and the ENAN in the close social distance. The EN do not follow any of the previously mentioned strategies in close or distant relationships.

As far as the Rejection compliment response strategy is concerned, it is employed with the ratios of 4.6% for the ELAN and 14.4% for the ENAN with a difference of 9.8% and a difference of 14.4% between the ENAN and the EN. As far as the No response strategy, it is followed by 1.2% of the EN and 4.6% of the ENAN with a difference of 3.4% and a difference of 4.6% between the ENAN and the EN. Therefore, the EN are more likely to accept compliments in close relationships than the ELAN and the ENAN. Besides, the Rejection and No answer compliment response strategies are more likely to be adopted by the ELAN and the ENAN rather than by the EN in close relationships. Furthermore, the three groups of participants are more likely to accept compliments in distant relationships.

5.1.2.8. Situation Five

- *You were shopping for a shirt and a (male) stranger approaches you and says, ‘This would look amazing on you!’ What would you say?*

In situation five, the participants are supposed to thank a male stranger as a compliment response. The aim of this situation is to investigate gender-pairing and culture differences in performing the speech act of thanking as a compliment response. Some of the participants’ provided responses to the present situation are presented in the following table.

	EN	ELAN	ENAN
Males	1. Thanks 2. That’s magic thanks 3. Mind your own business. 4. No, I do not like the style. 5. No response	1. Thank you for your flattery 2. Let’s try it then. 3. (Oh!) Really! 4. I don’t think so 5. Of course, that’s why I have chosen it	1. والله ما أعجبتي [wallahi ma3ajbatni]-[I swear, it does not admire me] 2. الله يسلمك -[allah ysalmak]-[May God protect you] 3. ربي يخليك -[rabi ykhaliik]-[May God keep you alive] 4. نقيس و نشوف/نجراب -[nqiis wanshuf/ njarab wanshuf/ ani nshuf]-[I’ll try, then I will see/

	EN	ELAN	ENAN
			I'll see] 5. علابالي-[3labali]-[I know]
Females	<ol style="list-style-type: none"> 1. Do you think so? Thanks Great! 2. Thanks 3. Thank you. 	<ol style="list-style-type: none"> 1. Thanks 2. Thanks but I prefer to choose my own clothes by myself 3. I'll take it then. 4. No response (nothing) 5. I know because I'm amazing 	<ol style="list-style-type: none"> 1. عينيك اللي ملاح -[3iniik alimlaH]-[your eyes are the ones which are beautiful] 2. يعطيك الصحة على المجاملة -[ya3Tik al-SaHa 3lalmujamala]-[May God grant you good health for the flattery] 3. الله يسلمك -[allah ysalmak]-[May God protect you] 4. تجاهل-[tajahul]-[ignorance] 5. ربي يعيشك/يعيشك خويا -[rabi y3aishk/ y3aishk khuya]-[May God grant you a long life/ May God grant you a long life my brother]

Table 16: Examples of the Compliment Responses in Situation 5

The participants compliment responses in situation five are various. With regard to the EN, they utilise simple thanking such as ‘thanks’ and ‘thank you’, emphatic thanking such as ‘thank you very much’, expressing disagreement such as ‘No, I do not like the style’, expressing annoyance such as ‘Mind your own business’ and ‘Do I know you?’, expressing doubt such as ‘Do you think so?’, and expressing ignorance when they do not respond to the male stranger’s comment.

With regard to the ELAN, they employ simple thanking such as ‘thanks’ and ‘thank you’, emphatic thanking such as ‘thank you very much’, thanking and stating the reason such as ‘Thank you for your flattery’, expressing agreement such as ‘Of course, that’s why I have chosen it’, ‘Thank you, it’s my preferable style’, etc., expressing disagreement such as ‘Really! I don’t like it’, expressing annoyance such as ‘I did not ask for your opinion’,

‘Thanks, I can see, I’m not blind!’ etc., expressing ignorance when they do not respond to the male stranger’s comment, and expressing doubt such as ‘Do you think so?’.

With regard to the ENAN, they utilise simple thanking such as ‘صحيت’-[SaHiit]-[Thank you], agreement such as ‘رايك والبركة’-[rayk walbaraka]-[your opinion and the benediction], disagreement such as ‘ما نطنش/ما شكيتش’-[manTHunsh/ mashakitsh]-[I don’t think so], doubt such as ‘بالاك’-[balak]-[May be], and ignorance (no answer which may also signal agreement) in their compliment responses in situation five. Concerning simple thanking, on the one hand, it is the most useful strategy in responding in situation five. It represents 76% of the performed responses. It is presented in appreciation tokens such as: ‘صحيت’-[SaHiit]-[Thank you], ‘الله يسلمك’-[allah ysalmak]-[May God protect you], ‘بارك الله فيك’-[baarakallahu fik]-[God bless you], ‘ربي يعيشك/يعيشك خويا’-[rabi y3aishk/ y3aishk khuya]-[May God grant you a long life/ May God grant you a long life my brother], ‘عينيك اللي ملاح’-[3iniik alimlaH]-[your eyes are the ones which are beautiful], ‘ربي يخليك’-[rabi ykhaliik]-[May God keep you alive] . The great influence of the ENAN by their Islamic culture is clear in these examples. Besides, the words ‘الله’-[allah]-[God] and ‘ربي’-[rabi]-[God] are utilised in most of the produced expressions explicitly as well as implicitly. Explicitly when they are mentioned and implicitly when they are implied indirectly such as in: ‘يعطيك الصحة على المجاملة/يعيشك خويا’-[ya3Tik al-SaHa 3lalmujamala/ y3aishk khuya]-[May God grant you good health for the flattery/ May God grant you a long life my brother].

The comparison of the EN and the ELAN compliment responses in situation five shows that they are not very different. They use the same appreciation tokens such as ‘thanks/thank you/thank you very much’ with nearly the same rates (46.66% for the EN and 47% for non the ELAN), as they employ nearly the same strategies. Thanking and stating the

reason and expressing agreement with the male stranger's comment on the shirt are the only strategies which are applied only by the ELAN respondents.

The expression 'You do have a taste for sure!' which is used by the ELAN exists in Algerian Arabic 'أكيد عندك ذوق' -[akiid 3andak dhawq]-[sure you have a taste] which means that the ELAN may transfer this expression from their L1 culture into English. The present expression can be said in English. Therefore, the present transfer is positive and helps in cross-cultural communication.

Moreover, the EN and the ELAN participants make use of the expressions 'No, I do not like the style' and 'Really! I don't like it' respectively to express disagreement. Comparatively, the EN and the ELAN ways of disagreeing with the male stranger's comment are alike in their negative forms. But, there is a difference in the formulas used by participants 'No, I do not like *the style*' and 'Really! I don't like *it*'. The native speakers of English use the word *style* whereas the Algerian participants use the pronoun *it* which refers to the shirt. The EN claim that they do not like the style; however, the ELAN state that they do not like the shirt itself. The logical explanation of this distinction is that the ELAN may transfer their Algerian Arabic pragma-linguistic knowledge into English which may cause misunderstandings in cross-cultural communication. 'I don't like it' may be transferred from the Algerian Arabic expression 'ما عجبتيش' -[ma3ajbatniish]-[It doesn't admire me]. Therefore, second and foreign language learners must be aware of cultural differences between languages and how speech acts should be performed in the TL.

Moreover, the EN are direct in expressing their annoyance. They utilise the expressions: 'Do I know you?' and 'Mind your own business!' to convey their message

explicitly. The ELAN, as well, are direct in expressing annoyance as in the examples: ‘I did not ask for your opinion’ and ‘This is not your business!’.

Furthermore, the expressions: ‘I did not ask for your opinion’ and ‘This is not your business!’ exist in Algerian Arabic. They are taken from the expressions: ‘ماطلبتش رايك’- [matlabtsh rayk]-[I didn’t ask for your opinion], ‘مسقسيتكش واش رايك’-[masaksitaksh wash rayk]-[I didn’t ask you what is your opinion], ‘هذا ماشي شغللك’-[hadha mashi shughlak]-[This is not your business] respectively. So, the ELAN participants transfer their L1 pragma-linguistic strategies of realising the speech act of thanking as a compliment response into English which may create pragmatic failure in cross-cultural communication. Baek (1998) found that compliment responses and the cultural norms and values of a given society are closely related. Therefore, foreign and second language learners should be aware of cultural norms and values of the TL to be able to communicate successfully in this language.

More importantly, the ELAN females are the ones who are annoyed from the male stranger’s comment. Most of them use the expression ‘Since I am Algerian and I am a girl, my response would be ...’. This can be explained by the fact that the ELAN females’ compliment responses are formulated according to their L1 culture and values. The female ELAN express their identity in English, because Algerian females are not likely to accept male strangers’ compliments, which may cause pragmatic failure in cross-cultural communication.

In addition, ignoring the male stranger’s comment occurs within the males’ responses in the EN group. However, it occurs within the females’ responses in the ELAN group. This distinction may be related to the cultural differences between the participants. It is a social tradition in the Arab World that females are unlikely to socialize with males. This is the

reason why some Algerian females do not respond to the male stranger's comment. Therefore, it can be concluded that the ELAN are influenced by their social pattern of behaviour since they transferred it from their L1 into English. This transfer may cause socio-pragmatic failure in cross-cultural communication if it is misunderstood by natives.

The ELAN responses 'Let's try it then/really/I'll see/I'll take it then/Do you think so?' may be translated from their first language culture. They may be translated from the Algerian Arabic expressions: 'مالا نجربها وخلص' -[mala njarabha wakhlas]-[I'll try it then], 'صح' -[SaH]-[Really], 'اني نشوف' -[ani nshuf]-[I'll see], 'نديها مالا وخلص' -[naddiha mala wakhlas]-[I'll take it then], and 'يعني صح/في رايك صح' -[ya3ni SaH/ fi rayk SaH]-[In your opinion, it's right/ really] which may cause communication crash in cross-cultural communication.

The comparison of the ELAN and the ENAN appreciation tokens used in responding in situation five shows that there are some differences between them. The ELAN appreciation tokens are simple expressions of thanking such as 'thanks/thank you/thank you very much'. In contrast, most the ENAN appreciation tokens are supplications to God to give the male stranger good things.

Concerning disagreement, it occurs in three expressions of the ENAN: 'ما نظنش/ما' -[mashkiitsh/ manTHunsh/ wallah ma3ajbatni]-[I don't think so/ I swear, it didn't admire me]. However, 'I don't like it' is the only expression used by the ELAN. Though the participants do not employ the same expressions in Algerian Arabic and English, they transfer 'I don't like it' from their first language expression 'ما عجبتيش' -[ma3ajbatniish]-[it didn't admire you] which exists and which is used in Algerian Arabic because the EN employ the expression 'I don't like the style' instead.

Ignorance is another way the ENAN follow to respond to the male stranger's compliment in situation five. It is used with a rate of 10.4%. In this strategy, the participants ignore the male stranger and do not comment on what he says. It is used only by females as the case in the ELAN compliment responses. This means that the ELAN transfer their compliment response strategies from Algerian Arabic into English which may cause pragmatic failure in cross-cultural communication.

Doubt is the fourth strategy the ENAN use in responding in situation five. It is employed by 9% of the respondents. The participants use the expressions 'نقيس و نشوف' [-nqiis wanshuf]-[I'll try, then I'll see], 'اني نشوف' [-ani nshuuf]-[I'll see], 'نجرّب ونشوف' [-njarab wanshuf]-[I'll try, then I'll see], 'ماكانش منها' [-makansh manha]-[It's not true], 'بركاك من' [-barkak mnatmaskhiir]-[stop joking], 'يعني' [-ya3ni]-[really], 'بالاك' [-balak]-[may be] to express their hesitation about the suitability of the shirt. However, in English, they use the expressions 'Let's try it then', 'Really!', 'I'll see', 'I'll take it then', and 'Do you think so?'. The comparison of Algerian Arabic and English responses shows that they are nearly alike. For example, Algerian Arabic equivalent of the English expression 'Let's try it then' is 'نقيس و نشوف' [-nqiis wanshuf]-[I'll try, then I'll see], 'اني نشوف' [-ani nshuuf]-[I'll see], 'نجرّب ونشوف' [-njarab wanshuf]-[I'll try, then I'll see] and 'Really!' is 'يعني' [-ya3ni]-[really]. Besides, the Algerian Arabic equivalent of the expression: 'I'll take it then' does not appear among the ENAN responses, but it exists. It is taken from the expression 'نديها مالا وخلص' [-nadiiha mala wakhlas]-[I'll take it then]. In contrast, the Algerian Arabic equivalent of the expression 'Do you think so?' is 'يعني؟' [-ya3ni]-[really] which is not literary translated. According to these findings, one can conclude that the Algerian learners of English transfer extensively their L1 pragma-linguistic knowledge of expressing doubt as a compliment response into English.

The mean frequency of the participants' responses to the fifth situation is presented in the table below.

Followed Strategies		Acceptance	Deflection	Rejection	No answer
EN	Males	50%	8.33%	33.33%	8.33%
	Females	100%	0%	0%	0%
ELAN	Males	74.73%	7.53%	2.73%	0%
	Females	69.77%	10.16%	13.84%	5.64%
ENAN	Males	64.81%	21.95%	4.92%	0%
	Females	63.87%	0%	0%	18.3%

Table 17: Compliment Response Types in Situation 5

Table 17 shows that the Acceptance compliment response strategy is the most used strategy by both genders in the three groups of participants in responding to the male stranger's compliment. Thanking somebody explicitly is the most used strategy of acceptance and appreciation by the participants. It is commonly used by the participants because it is simple, direct, and explicit and it helps them to express the principle of politeness and save themselves from being impolite.

Concerning the EN participants, females are more acceptors than males because they totally accept the male stranger's compliment with a rate of 100%. However, males are not totally satisfied with the male stranger's compliment. Only 50% of them express acceptance and appreciation. The others employ the Deflection and No answer strategies with a rate of 8.33% for each and the Rejection strategy with a ratio of 33.33%.

In other words, the EN males' and females' reactions towards the male stranger's compliment are different. Females are totally satisfied and grateful. They accept the male stranger's comment with a ratio of 100% such as 'Thank you'. However, the males' responses are different. They express appreciation such as 'Thank you very much', disagreement such as 'No, I do not like the style', annoyance such as 'Mind your own business', doubt such as 'Let me check with my wife!' and ignorance (no answer which may also signal agreement). This may lead to the inference that native females are more polite than native males in dealing with males.

Concerning the ELAN, on the other hand, both males and females make use of the Acceptance, Deflection and Rejection compliment response strategies; however, No answer strategy is utilised by females only. The Acceptance compliment response strategy is used with a rate 74.73% of males and 69.77% of females; Deflection strategy is employed with the rates of 7.53% of males and 10.16% of females; the Rejection strategy is utilised with a rates of 2.73% of males and 13.84% of females and the No answer strategy is employed with a rates of 5.64% of females.

Therefore, the ELAN males' and females' responses to the male stranger's compliment are not very different. Both of them express gratefulness, such as 'Thanks!', agreement such as 'You do have a taste for sure!', and doubt such as 'Do you think so?'. However, with reference to the Rejection strategy, males just express disagreement such as 'I don't think so'; however females express both disagreement such as 'Really! I don't like it' and annoyance such as 'This is not your business!'. The Rejection compliment strategy is employed by 2.73% of males and 13.84% of females with a significant difference of 11.11%. Furthermore, the No answer strategy is employed only by females. Therefore, the ELAN males are more polite and friendly than the ELAN females in dealing with males.

Concerning the ENAN participants, males utilise the Acceptance compliment response strategy such as 'الله يسلمك'-[allah ysalmak]-[May God protect you] with a rate of 64.81%, the Deflection compliment response strategy such as 'بالاك'-[balak]-[may be] with a rate of 21.95% and the Rejection compliment response strategy such as 'والله ما عجبتي'-[wallah ma3ajbatni]-[I swear it didn't admire me] with a rate of 4.92%. However, females employ two compliment response strategies only. They are the Acceptance, such as 'عينك الي ملاح'-[3iniik alimlah]-[your eyes are the ones which are beautiful], and the No answer strategies with a rates of 63.87% and 18.3% respectively.

That is, the ENAN males' and females' responses to the male stranger's compliment are different. Females either accept and appreciate the male stranger's compliment or ignore it at all. However males are more expressive. They express appreciation and supplications to God such as 'صحيت ربي يخليك'-[SaHiit rabi ykhaliik]-[Thank you, may God keep you alive], 'بارك الله فيك'-[baarakallahu fik]-[God bless you], agreement such as 'علاي/رايك والبركة'-[3labali/ rayk walbaraka]-[I know/ your opinion and the benediction], doubt such as 'ما نزنش/ما'-[mashkiitsh/ manTHunsh]-[I don't think so] and disagreement such as 'والله ما عجبتي'-[wallah ma3ajbatni]-[I swear, it didn't admire me]. Therefore, the conclusion that can be drawn is that the ENAN males are more polite in their compliment responses to the male strangers' compliment than females who might cause FTA in their ignorance of the male strangers' compliment.

The comparison of the EN and the ELAN compliment responses in situation five shows that the EN females and the ELAN males are satisfied with the male stranger's compliment; whereas, the EN males and the ELAN females express satisfaction and acceptance (appreciation, agreement, disagreement, and doubt) of the male stranger's comment as well as ignorance and annoyance.

Moreover, the comparison of the ELAN and the ENAN compliment responses in situation five shows that both the ELAN and the ENAN males do not use the No answer strategy which may lose the complimenter's face. They merely express appreciation, agreement, doubt, and disagreement. Whereas, the ELAN and the ENAN females express both satisfaction, which helps to save the complimenter's face and ignorance which leads to lose the complimenter's face. Furthermore, doubt, disagreement and annoyance which may lead to lose the complimenter's face are employed only by the ELAN females. Therefore, the ELAN and the ENAN males and females are similar in their compliment responses to the male stranger's compliment. This result gives evidence that the ELAN males and females transfer their L1 compliment response strategies into English which may cause pragmatic failure in cross-cultural communication.

Hence, when talking about the gender-pairing effect in performing the speech act of thanking in the fifth situation of the DCT, it can be said that there are significant differences between the males' and the females' compliment responses towards the male complimenters.

5.1.2.10. Situation Six

- *You were shopping for a shirt and a female stranger approaches you and says: 'This would look amazing on you!' What would you say?*

The participants are supposed to deal with a female stranger in situation six. They are supposed to thank a female stranger as a compliment response. The researcher aims in this situation to investigate gender and culture differences in performing the speech act of thanking as a compliment response.

To investigate the speech act of thanking as a compliment response in situation six, the participants' followed strategies are compared to see their similarities and differences and to

discover the influence of culture on the ELAN in cross-cultural communication. Sample examples of the participants' responses are displayed in the table below.

	EN	ELAN	ENAN
Males	<ol style="list-style-type: none"> 1. Do you think so? Thanks Great! 2. Do you think so, I'll try it on. 3. Can we meet up for lunch or a drink? 4. Thanks. I wasn't sure how it looked on me. 5. Thanks, I'll check what the wife thinks 	<ol style="list-style-type: none"> 1. Thank you for your flattery 2. Let's try it then. 3. (Oh!) Really! 4. I don't think so 5. Of course, that's why I have chosen it 	<ol style="list-style-type: none"> 1. الله يسلمك -[alah ysalmak]- [May God protect you] 2. أختي صحيتي -[SaHiit ukhti]-[Thank you sister] 3. كل واحد والذوق تاعو -[kul wahd waldhawq ta3u]-[Each and his/ her taste] 4. بارك الله فيك -[baarakallahu fik]-[God bless you] 5. علابالي -[3labali]-[I know]
Females	<ol style="list-style-type: none"> 1. Thanks 2. Do you think so? Thank you 	<ol style="list-style-type: none"> 1. Thanks 2. Thanks but I prefer to choose my own clothes by myself 3. I'll take it then. 4. No response (nothing) 5. I know because I'm amazing 	<ol style="list-style-type: none"> 1. عينيك الي ملاح -[3iniik alimlah]-[your eyes are the ones which are beautiful] 2. يعني؟ -[ya3ni]-[really] 3. طحتي في الصواب -[TaHti faSwab]-[you fell in the right] 4. كايئة منها -[kayna manha]-[that's right] 5. تعرفي تخيري -[t3arfi tkhayri]-[you know how to select]

Table 18: Examples of the Compliment Responses to Situation 6

The participants employ different strategies to express the speech act of thanking as a compliment response in situation six. They utilise simple thanking, agreement, disagreement, annoyance, doubt and expressing appreciation of the addressee.

With regard to the EN, they utilise simple thanking to respond to the female stranger's compliment such as 'thanks' and 'thank you', doubt such as 'Do you think so?', and agreement such as 'Wait till you see me with it off, you will be even more amazed'.

As far as the ELAN are concerned, they responded to the female stranger's compliment by expressing simple thanking such as: 'Thanks' and 'thank you', emphatic thanking such as 'thank you very (so) much', thanking and stating the reason such as 'Thank

you for your advice’, expressing appreciation of the addressee such as ‘Thank you, it’s really nice of you’, annoyance such as ‘It’s not your business’, agreement such as ‘Oh, yes! That’s what I think’ and ‘I’ll take it then’, disagreement such as ‘I don’t think so’, and doubt such as ‘Really! May be you are right’.

Aijmer (1996) claims that the felicity conditions of the speech act of thanking are presented in expressing appreciation of the addressee and expressing appreciation of the thanking act strategies. Therefore, the ELAN make use of the felicity conditions in responding to situation six when they employ expressing appreciation of the addressee strategy of thanking such as ‘Thanks, you are so kind’.

Concerning the ENAN participants, they express the thanking speech act as a compliment response in responding to situation six in different ways. They utilise simple thanking and appreciation tokens which are generally religious expressions presented in supplications to God such as ‘بارك الله فيك’-[baarakallahu fik]-[God bless you], ‘الله يعيشك’-[allah y3aishk]-[May God grant you a long life], ‘ربي يعيشك (أختي)’-[rabi y3aishk (ukhti)]-[May God grant you a long life (sister)], ‘صحتي’-[SaHiiti]-[Thank you]...etc.; appreciation of the addressee such as ‘عينيك اللي ملاح’-[3iniik alimlaH]-[your eyes are the ones which are beautiful]; agreement such as ‘تعرفي تخيري’-[t3arfi tkhayri]-[you know how to select], ‘والله / طحتني في الصواب’-[jabtiiha/ wallah jabtiiha]-[you found it/ I swear you found it], ‘والله طحتني في الصواب’-[TaHti faSwab/ wallahi TaHti faSwab]-[you fell in the right/ I swear you fell in the right], ‘ذوقك مليح كيما أنتي’-[dhuqak mliH kima anti]-[Your taste is good like you], ‘كايئة منها’-[kayna manha]-[that’s right]; disagreement such as ‘كل واحد والذوق تاعو’-[kul wahd waldhawq ta3u]-[Each and his/ her taste]; and doubt such as ‘صح؟/يعني؟’-[ya3ni/ SaH]-[really].

In expressing annoyance, the ELAN are very direct. They express it explicitly such as 'I'm the only one who can judge myself!', 'It's not your business', and 'I know, I don't need your view point'. Besides, the ELAN do not respect the principle of cooperation in their annoyance responses to the female stranger's compliment, such as in the previous examples. They flout the maxim of relation which obliges the complimenter to follow the conversational implicatures and look for the possible answer and infer that the complimentee is annoyed and inform him/her not to exceed the limits.

In addition, the expression 'I'm the only one who can judge myself' which is used only by the ELAN is transferred from the Algerian Arabic expression: 'غير أنا اللي نقدر نحكم على' -[ghir ana alli naqdar kaHmum 3la nafsi]-[I'm the only one who can judge myself]. It is used by the ELAN participants to show their annoyance towards the female stranger's compliment, not because of her compliment but because of her behaviour since women are unlikely to talk to male strangers in the Algerian society. This can lead to the conclusion that the ELAN participants transfer their L1 religious beliefs and traditions and express their Algerian identity in the English culture. Therefore, pragmatic failure may occur in their cross-cultural communication due to the cultural differences between the two languages (Algerian Arabic and English).

Furthermore, some appreciation tokens are utilised by both the EN and the ELAN groups of participants such as 'thanks' and 'thank you'. However, other expressions are utilised only by the ELAN such as 'God protects you!', 'Since your eyes are beautiful, you see everything beautiful!', 'You make me shy', 'You've made me ashamed', 'you are the beautiful', 'your eyes are beautiful, so you see me like that' and 'I have like that in my house'. These latter were transferred from the Algerian Arabic expressions 'ربي يحفظك' -[rabi

yhafTHak]-[May God protect you], ‘عينيك اللي ملاح’-[3iniik alimlaH]-[your eyes are the ones which are beautiful], ‘حشمتيني’-[Hashamtiini]-[you shamed me], and ‘عندي كيما هاذي في الدار’-[3andi kima hadi fddar]-[I have like this at home] which occur among the ENAN participants’ responses to situation six. These expressions might be vague for the EN because they are not used in the English compliment responses. Therefore, the ELAN transfer their L1 specific communicative patterns into English which may cause pragmatic failure in cross-cultural communication.

The comparison of the ELAN and the ENAN responses shows that simple thanking is the most used strategy of thanking as a compliment response. The participants use simple expressions of thanking like ‘Thanks/thanks a lot/thank you lady/thank you very much/really I appreciate your gentle words’ in English and ‘صحيتي أختي’-[SaHiiti ukhti]-[Thank you my sister] in Algerian Arabic, supplications to God for good things for the female stranger such as ‘God protects you!’ in English and ‘الله يسلمك’-[alah ysalmak]-[May God protect you], ‘ربي يخليك’-[rabi ykhaliik]-[May God keep you alive], ‘الله يعيشك’-[allah y3aishk]-[May God grant you a long life], ‘بارك الله فيك’-[baarakallahu fik]-[God bless you] in Algerian Arabic, and other expressions such as ‘You’ve made me ashamed!/ Since your eyes are beautiful, you see everything beautiful!’ in English and the expression ‘عينيك اللي ملاح’-[3iniik alimlaH]-[your eyes are the ones which are beautiful] in Algerian Arabic.

Comparatively, appreciation tokens used by the ELAN and the ENAN participants are similar to a certain degree. Most the ELAN responses are translated from Algerian Arabic. For example, ‘God protects you!’ is equivalent to ‘ربي يحفظك’-[rabi yhafTHak]-[May God protect you], ‘You’ve made me ashamed’ is equivalent to ‘حشمتيني’-[Hashamtiini]-[you shamed me], and ‘Since your eyes are beautiful, you see everything beautiful’ is equivalent to ‘عينيك اللي ملاح’-[3iniik alimlaH]-[your eyes are the ones which are beautiful] etc.

Consequently, it can be concluded that the Algerian learners of English transfer their L1 specific communicative patterns into English. They negatively transfer when they transfer some expressions which are culture specific like ‘God protects you!/ you’ve made me ashamed/ since your eyes are beautiful, you see everything beautiful’ which may cause ambiguity and misunderstanding and may lead to pragmatic failure in cross-cultural communication.

Furthermore, in expressing doubt, the EN participants use the expression: ‘Do you think so, I’ll try it on’. However, the ELAN participants use the expression: ‘I will try it and then I’ll see’. The non-use of the phrasal verb *to try on* which, according to Oxford Advanced Learner’s Dictionary of Current English (1998), refers to “put on clothing, etc. to see if it fits and how it looks”, and using the verb *to try* instead may create pragmatic failure in cross-cultural communication because there is a difference between *to try something* and *to try something on*. The ELAN do not use the preposition *on* with the verb *to try* because they literally translate from their L1. They translate the expression ‘اني نجرب ونشوف’-[ani njarab wanshuf]- [I’ll try, then I will see] literally and transfer it into English which may be ambiguous for the EN and lead to pragmatic failure in cross-cultural communication.

Moreover, the ENAN participants employ the expressions: ‘يعني؟ /صح؟’-[SaH/ ya3ni]- [really] to express doubt in Algerian Arabic. The ELAN employ the expression ‘Really/ Do you think so?’ which occurs among the EN participants’ responses to situation six. Accordingly, there is a positive pragmatic transfer from Algerian Arabic into English.

Moreover, both the EN and the ELAN participants violate the cooperative principle in responding to the sixth situation. They violate the maxim of relation in ‘Can we meet up for lunch or a drink?’, ‘It’s not your business’, and ‘God protects you!’. In these examples, the

complimenter needs to use conversational implicatures in order to understand the speaker's intentions.

As far as agreement is concerned, it is expressed by the ENAN through the expressions: 'والله جبتيهها/جبتيهها' -[jabtiiha/ wallah jabtiiha]-[you found it/ I swear you found it], 'والله طحتي في الصواب / طحتي في الصواب' -[t3arfi tkhayri]-[you know how to select], 'والله طحتي في الصواب / طحتي في الصواب' -[TaHti faSwab/ wallah TaHti faSwab]-[you fell in the right/ I swear you fell in the right], 'ذوقك مليح كيما أنتي' -[dhuqak mliH kima anti]-[Your taste is good like you], 'كايئة منها' -[kayna manha]-[that's right] in Algerian Arabic. However, the ELAN do not express it the same way. They employ the expressions 'Oh, yes! That's what I think' and 'Thank you very much, it is really wonderful!' which are appropriate in English.

With regard to disagreement, it is expressed indirectly by the ENAN in the utterance: 'كل واحد والذوق تاعو' -[kul wahd waldhawq ta3u]-[Each and his/ her taste] which conveys the message that the speaker does not have the same opinion as the complimenter. The ELAN express disagreement in the expression 'مانظنش' -[manTHunsh]-[I don't think so]. The comparison of these expressions, which are said by the ENAN and the ELAN, shows that they are different. But, though the expression 'I don't think so!' is used to express disagreement in Algerian Arabic 'مانظنش' -[manTHunsh]-[I don't think so], it is also used to express disagreement in English. Thus, there is a positive pragmatic transfer from Algerian Arabic into English.

The mean frequency of the participants' responses to the sixth situation is presented in table 19.

Followed Strategies		Acceptance	Deflection	Rejection	No answer
EN	Males	41.66%	58.33%	0%	0%
	Females	33.33%	66.66%	0%	0%
ELAN	Males	48.63%	25.34%	11.64%	0%
	Females	67.79%	24.85%	2.25%	0%
ENAN	Males	81.94%	5.55%	3.7%	0%
	Females	65.14%	18.66%	0%	0%

Table 19: Compliment Response Types in Situation Six

Concerning the participants' compliment responses to the sixth situation, the 'No answer' compliment response strategy was not employed by both genders in the three groups of participants in responding to the female stranger's compliment, in order to save the complimenter's face and keep the principle of politeness. Table 19 also shows that the Acceptance compliment response strategy is the most used strategy by both males and females in the ELAN and the ENAN groups of participants. However, the Deflection compliment response strategy is the most employed strategy by both males and females in the EN group of participants.

With regard to the EN participants, both males and females utilise two compliment response strategies in responding to situation six. They employ the Acceptance and Deflection strategies. Deflection is the most employed strategy by both genders with the rates of 58.33% for males and 66.66% for females. Then the Acceptance compliment response strategy is used with the percentages of 41.66% for males and 33.33% for females. In the Deflection strategies females are more doubters than males whereas in the Acceptance strategies males are more acceptors than females.

That is, the EN males' and females' reactions towards the female stranger's compliment are similar. They either express appreciation and acceptance, such as 'thanks', or doubt and uncertainty of the compliment, such as 'Do you really think so?'. In both Acceptance and Deflection compliment response strategies, the participants save the complimenter's face. In the Acceptance strategy, the participants avoid disagreement or rejection of the compliment. They try to maximise agreement between themselves and the other and minimise disagreement between themselves and the other (Leech's Agreement maxim). Moreover, in the Deflective responses, the participants neither accept the compliment nor reject it. They save themselves from being impolite and the complimenter from being embarrassed or offended.

With regard to the ELAN, both males and females make use of the Acceptance, Deflection and Rejection compliment response strategies; however, the No answer strategy is utilised by neither males nor females. First, the Acceptance compliment response strategy is highly used with the rates of 48.63% of males and 67.79% of females, because it is direct and explicit and saves the complimenter's face. The ELAN females are more accepters than males. Second, the Deflection strategy is the second most utilised strategy by the ELAN males and females with the rates of 25.34% and 24.85% respectively. It is used to keep the principle of politeness and save the complimenter's face. Finally, the Rejection strategy is employed by 11.64% of males and 2.25% of females. The ELAN males are more rejecters than females.

With regard to the ENAN participants, they also employ three compliment response strategies: Acceptance, Deflection and Rejection. They do not follow the No response strategy to save the complimenter's face. As far as the Acceptance compliment response strategy is concerned, it is highly employed by both males and females with the rates of 81.98% and

65.14% respectively to save the complimenter's face. Thus males are more acceptors than females.

As far as the Deflection compliment response strategy is concerned, it is followed by 5.55% of males and 18.66% of females. This means that females are more doubters than males. This result can be explained by the fact that females are really more doubters than males or because they want the complimenter to confirm the conveyed compliment through expressing doubt or confirmation- request responses in questions like 'Really!' or 'Do you think so?' (Salameh, 2001).

As far as the Rejection compliment response strategy is concerned, it is not used by the ENAN females to save the complimenter's face. It is followed only by the ENAN males with a rate of 3.7%. That is, the ENAN are more rejecters to female complimenters than females. Therefore, it can be concluded that, the ENAN females are more polite than the ENAN male in dealing with the female complimenters.

Regarding the EN answers to the female stranger's compliment, the males' and females' responses are different. Females are totally satisfied and grateful with 100%. They just express simple appreciation tokens such as 'thanks' and 'thank you'. Conversely, the males' responses are different. They express appreciation tokens such as 'thanks' and 'thank you', doubt such as 'Do you really think so?' and 'I'll try it on!', and they try to converse with the female stranger when they say 'Can we meet up for lunch or a drink?' and 'Wait till you see me with it off, you will be even more amazed'. In short, the EN females are briefer and shorter in responding to the female stranger's compliment than the EN males.

As to the ELAN responses to the female stranger's compliment, males' and females' responses are not alike. Males employ simple expressions of thanking such as 'thank you' and

‘thank you very much’, express annoyance such as ‘I’m the only one who can judge myself’, express disagreement such as ‘I don’t think so!’, and express doubt such as ‘Do you think so?’ and ‘Really!’. However, females express gratefulness in the expressions ‘Really! I appreciate your gentle words’, ‘Thanks (a lot)’, ‘It’s great! Thank you’, ‘Thank you very much (it is really wonderful!)’, ‘God protects you!’, ‘You’ve made me ashamed!’, and ‘Since your eyes are beautiful, you see everything beautiful!’. They also express doubt in the example ‘I will try it and then I’ll see’.

The comparison of the ELAN males and females’ responses to situation six shows that females use more expressions of thanking than males. Males utilise simple gratitude expressions; however, females use other complex expressions such as ‘God protects you!’, ‘You’ve made me ashamed!’, and ‘Since your eyes are beautiful, you see everything beautiful!’, which are transferred from Algerian Arabic and this may create misunderstandings in cross-cultural communication.

Furthermore, both the ELAN male and female participants express doubt and annoyance such as ‘do you think so?’ and ‘I’m the only one who can judge myself’, as a reaction towards the female stranger’s compliment. But, disagreement is employed only by males as in ‘I don’t think so!’. In expressing disagreement and annoyance, the participants might lose the complimenter’s face and violate the principle of politeness.

With regard to the EN males and the ELAN males, there are similarities and differences between their answers to the sixth situation. Concerning similarities, on the one hand, both groups of males express appreciation and doubt the same way. Concerning the differences, on the other hand, the EN males try to converse with the female stranger. However, the ELAN males express their annoyance while responding to the female stranger’s

comment. These differences between the EN males and the ELAN males are due to cultural differences between their languages. The ELAN males responded to the female complimenter according to their L1 which may create pragmatic failure in cross-cultural communication.

Concerning the EN females' and the ELAN females' responses to the sixth situation, the ELAN females seem to be friendlier than the EN females. They use more strategies of thanking such as doubt and agreement, in addition to expressing appreciation of the act such as 'It's great! Thank you' and 'it is really wonderful!'. However, the EN females are more formal in their responses. Their answers are more direct and shorter such as 'Thanks' and 'Thank you'. This formality is because of the distant social relationship between them and the female stranger.

Therefore, the gender of interlocutors has a great influence on the performance of the speech act of thanking as a compliment response.

5.1.2.11. Gender-Pairing of the Respondent-Complimenter Variable

Situations five and six were designed to investigate the effect of the gender-pairing of respondent-complimenter variable in the performance of the speech act of thanking as a compliment response in cross-cultural communication. In situations five and six, the participants are supposed to deal with different genders, male and female. In the fifth situation, the participants are supposed to thank a male stranger; whereas in the sixth situation, they are supposed to thank a female stranger. Therefore, there are four possible gender-pairing groups: Female responding to female (F-F), female responding to male (F-M), male responding to female (M-F), and male responding to male (M-M).

Gender-pairing effect on the mean frequency of the compliment response strategies followed by the three groups of participants (the EN, the ELAN, and the ENAN) will be investigated in this section. The obtained data are presented in the table below.

Followed Strategies	Respondent-Complimenter	EN	ELAN	ENAN
Acceptance	F- F	33.33%	67.79%	65.14%
	F- M	100%	69.77%	63.87%
	M – F	41.66%	48.63%	81.94%
	M- M	50%	74.73%	64.81%
Deflection	F- F	6.66%	24.85%	18.66%
	F- M	0%	10.16%	0%
	M- F	58.33%	25.34%	5.55%
	M- M	8.33%	7.53%	21.95%
Rejection	F- F	0%	2.25%	0%
	F- M	0%	13.84%	0%
	M- F	0%	11.64%	3.7%
	M- M	3.33%	2.73%	4.92%
No answer	F- F	0%	0%	0%
	F- M	0%	5.64%	18.3%
	M- F	0%	0%	0%
	M- M	8.33%	0%	0%

Table 20: Respondent-Complimenter Compliment Response Strategies by Gender-Pairing

As indicated in table 20, the EN females as well as males accept males' compliments more than females' compliments (100% vs. 33.33% and 50% vs. 51.66%). Salameh (2001) found that American gender-pairings behaved differently. Both American females as well as males were less acceptors when responding to complimenters of the same sex than when responding to complimenters of the other sex.

The same is true for the ELAN. Both the ELAN females and males accept males' compliments more than females' compliments (69.77% vs. 67.79% and 74.73% vs. 48.63%). However, the ENAN females and males accept females' compliments more than males' compliments (65.14% vs. 63.87% and 81.94% vs. 64.81%).

These results are different from those obtained by Salameh (2001), who found that both Saudi females and males were less acceptors when responding to complimenters from the other sex than when responding to a complemter of the same sex. Salameh (ibid) explained this difference by the bsex discrimination policy in Saudi Arabia which made Saudis more frequent acceptors when dealing with complimenters from the same sex than when dealing with complimenters from the other sex.

Furthermore, both males and female are likely to express Deflection when responding to female complimenters more than when responding to the male complimenters in the EN and the ELAN groups of participants. The EN females' mean frequency of the Deflection responses is 6.66% with the female complimenters vs. 0% with the male complimenters. And the ELAN females' mean frequency of the Deflection responses is 24.85% with the female complimenters vs. 10.16% with the male complimenters. Besides, the EN males' mean frequency of Deflection responses was 58.33% with the female complimenters vs. 8.33% with the male complimenters. And the ELAN males' mean frequency of the Deflection responses is 25.34% with the female complimenters vs. 7.53% with the male complimenters.

As far as the ENAN participants are concerned, females were more likely to express Deflection with female complimenters rather than with male complimenters. However, males were more likely to express Deflection with male complimenters rather than with female complimenters. Females' mean frequency of Deflection responses was 18.66% with female complimenters vs. 0% with male complimenters and males' mean frequency of Deflection responses was 5.55% with female complimenters vs. 21.95% with male complimenters

As indicated in table 20, both the EN females and the ENAN females did not reject both males' and females' compliments. However, the ELAN females were more rejecters

when responding to male complimenters than when responding to female complimenters (13.84% vs. 2.25%). Concerning male respondents, on the other hand, the EN and the ENAN were more rejecters when responding to male complimenters than when responding to female complimenters. the EN males' mean frequency of Rejection responses was 0% with female complimenters vs. 3.33% with male complimenters. And the ELAN males' mean frequency of Rejection responses was 3.7% with female complimenters vs. 4.92% with male complimenters. Whereas, the ENAN males were more rejecters when responding to female complimenters rather than when responding to male complimenters (11.64% vs. 2.73%).

Table 20 also shows that No response compliment response strategy was not employed by the EN females and the ELAN and the ENAN males. It was used by the ELAN and the ENAN females when responding to male complimenters only with the rates of 5.64% and 18.3%. It was also utilised by the EN males when responding to male complimenters only with the rate of 8.33%.

To sum up, the gender-pairing variable had significant effect on the choice of compliment response strategies in the three groups of participants: the EN, the ELAN, and the ENAN.

5.1.3. Section Two/Part Two: Responding to Thanking

To investigate responding to thanking, six hypothetical situations were designed to be answered by Algerian and native participants. The analysis is built on the variables: Social status (higher, lower, and equal), social distance (close and distant) and gender-pairing. Culture and identity of the interlocutor, felicity conditions, politeness, Grices maxims, and conversational implicatures will also be discussed. The social status variable will be examined

in situations: One, two and three. Social distance will be studied in situations three and four. And the gender-pairing variable will be investigated in situations five and six.

Moreover, the EN, the ELAN, and the ENAN strategies in responding to the speech act of thanking were classified according to Jung (1994) classification of responses to thanking strategies (see chapter three). They were: Acceptance, Denial, Reciprocity, Comment and No answer.

5.1.3.1. Situation One

- *You are a teacher, one of your students asks you a question and you answer him. He thanks you. What would you say?*

Situation one is designed to investigate responding to the speech act of thanking. It involves the thankee (the teacher) with a higher social status and the thanker (the student) with a lower social status. The participants will play the role of a teacher who is supposed to respond to his student's thanking.

The comparison of the participants' responses helps to find out the effect of the L1 culture on the ELAN performance and how pragmatic transfer may lead to communication breakdown. Examples are displayed in the table below.

EN	ELAN	ENAN
1. No bother	1. You are welcome/Welcome.	1. العفو - [al3afw]-[Forgiveness]
2. No problem	2. No response.	2. لا شيء - [lashay]- [Nothing]
3. Don't mention it.	3. Not at all.	3. بغير/بلا مزية - [bghir/ bla mzia]-[Without any favour]
4. You're welcome.	4. No problem	4. مرحبا بك في كل وقت. -[marHba bik fikul waqt]-[Welcome at any time]
5. No response	5. Ok/it's ok!	5. كاش ما تحتاج رانا هنا -[kash mataHtaj rana hna]-[If you need anything, we will be here]

Table 21: Examples of the Thanking Responses in Situation 1

In responding to the first situation, the three groups of participants, the EN, the ELAN, and the ENAN, mostly accept the student's thanking with the percentages of 73.33%, 69.6%, and 78.6% respectively such as: 'No bother/problem', 'You're welcome', 'بغير/بلا مزية' - [Without any favour]-[bghir/ bla mzia], 'العفو' -[al3afw] -[Forgiveness], etc. or prefer to keep silent (26.66% of the EN, 23.8% of the ELAN and 21.4% of the ENAN) because the teacher's social status is higher than the student's one. 'العفو' -[al3afw] -[Forgiveness] is a standard Arabic word used by intellectual people. Besides, some of the ENAN offer help in the future such as 'كاش ماتحتاج رانا هنا' -[kash mataHtaj rana hna]-[If you need anything, we will be here] with a rate of 6%.

Furthermore, the expressions 'You are welcome' and 'No problem' are the most used responses of thanking by the EN with a rate of 26.67%. The expression 'Never mind' is the most utilised response of thanking by the ELAN with a rate of 25.6%. And the expression 'العفو' -[al3afw]-[Forgiveness], is the most employed response of thanking by the ENAN with a rate of 42%. This expression is a standard Arabic one used to respond to thanking in formal situations where the social status of the thankee and social status of the thanker are not equal.

The comparison of the EN and the ELAN responses to situation one indicates that there are similar patterns between the ELAN and the EN answers such as: 'You are welcome', 'No problem' and 'no response'. Besides, the expression 'Don't mention it' is used only by the EN. However, the expressions: 'Not at all', 'never mind', and 'Ok/it's ok!', which are English responses to thanking, are utilised only by the ELAN. Therefore, there are no differences between the EN and the ELAN responses to situation one.

The comparison of the ELAN and the ENAN responses to thanking in situation one demonstrates that the ELAN do not transfer from their L1 culture into English in responding

to thanking in the first situation. The participants' strategies in responding to thanking in situation one are shown in the table below.

Followed Strategies	Acceptance	Denial	Reciprocity	Comment	No answer
EN	26.67%	46.66%	0%	0%	26.66%
ELAN	38.2%	34.8%	0%	0%	23.8%
ENAN	54.6%	16%	0%	6%	21.4%

Table 22: Responses to Thanking Strategies in Situation 1

As far as the participants' responses to thanking in the first situation are concerned, the participants use approximately the same strategies in their responses. They employ the Acceptance, Denial, Comment, and No answer strategies and they do not make use of the Reciprocity strategy of responding to thanking. The EN mostly use the Denial strategy with 46.66% such as 'No problem'; however, the ELAN and the ENAN mostly use the Acceptance strategy with 38.2% and 54.6% respectively such as 'You are welcome' and 'العفو' -[al3afw] - [Forgiveness]. Besides, the Comment strategy is utilised only by the ENAN.

Concerning the Acceptance strategy, it is employed by 26.67% of the EN, 34.8% of the ELAN, and 54.6% of the ENAN. This strategy is employed in order to save the thanker's face. It helps to reduce face threatening and keep the principle of politeness.

Concerning the Denial strategy of responding to thanking, it is used by 46.66% of the EN, 34.8% of the ELAN, and 16% of the ENAN. It is used by the thankee to show modesty and save the thanker's face. Besides, the Denial strategy helps to reinforce the interlocutors' relationship (Jung, 1994).

With regard to the Reciprocity strategy of responding to thanking, it is not used by the three groups of participants because it is generally used in situations where the interlocutors (the thanker and the thankee) share and exchange the benefit. This is not the case in the present situation because the teacher would not have any benefit from answering the student's question.

With regard to the Comment strategy of responding to thanking, it is utilised only by the ENAN with a rate of 6%. It is not used by the EN and the ELAN. The reason why the participants do not prefer to use this strategy is the social status of the thankee which is higher than the thanker's status.

As far as the No answer strategy of responding to thanking is concerned, it is employed by the three groups of participants: 26.66% of the EN, 23.8% of the ELAN, and 21.4% the ENAN. There is no big difference between the three percentages. The present strategy can be used in situations where the social status of the thankee is higher than the social status of the thanker in both Algerian Arabic and English cultures.

5.1.3.2. Situation Two

- *You are a student, the teacher asks a question and you give the right answer. So, he thanks you. What would you say?*

Situation two is designed to investigate the social status variable. The participants are supposed to play the role of a student, with a lower social status, who is supposed to be thanked by his/her teacher with a higher social status. Thus, the participants are supposed to respond to the thanking. Examples of the obtained results are in table 23.

EN	ELAN	ENAN
1. No bother 2. No problem. 3. It was my pleasure. 4. You're welcome. 5. No response	1. You are welcome/Welcome. 2. No response. 3. Not at all. 4. No problem 5. Thank you	1. العفو-[al3afw]-[Forgiveness] 2. لا شيء-[lashay]-[Nothing]- 3. وفيك بركة-[wafika baraka]- [Blessing is in you] 4. تعيش-[t3iish]-[You'll live] 5. هذا بفضلك يا أستاذ-[hadha bfaDlak ya ustadh]-[This is thanks to you teacher]

Table 23: Examples of the Thanking Responses in Situation 2

The EN, the ELAN and the ENAN participants' reactions towards the teacher's thanking are alike. They either respond to thanking such as 'No problem' and 'العفو'-[al3afw]-[Forgiveness] or keep silent. Keeping silent is a way of expressing politeness in both Algerian Arabic and English cultures. It is utilised by 6.66% of the EN, 20.2% of the ELAN and 10.2% of the ENAN.

In addition to this, the expressions 'You are welcome' is the most used response of thanking in responding to situation two by the EN with a rate of 33.33%. The expression 'Never mind' is the most utilised response of thanking by the ELAN with a rate of 23%. And the expression 'العفو'-[al3afw]-[Forgiveness] is the most employed response of thanking by the ENAN with a rate of 24.6%.

The comparison of the EN and the ELAN responses, to the second situation, shows that they employ similar expressions. They employ the English expressions of responding to thanking, in responding to the second situation such as: 'You're welcome' and 'No problem'. Moreover, they also use other English expressions to respond to thanking in the second situation. For example, the EN utilise 'No bother' with 26.66% and 'It was my pleasure' with 20%. the ELAN, on the other hand, utilise the expressions: 'Welcome' with 19.4%, 'Never mind' with 23%, and 'Not at all' with 5.6%, which are native expressions of responding to the thanking speech act, as they use the expressions 'thanks' and 'thank you' with 11%. In this

case, the ELAN respond to the thanking speech act by expressing their gratitude in order to show their politeness to the teacher.

Concerning the ENAN, they utilise four expressions to respond to thanking in Algerian Arabic. They are 'العفو' -[al3afw]-[Forgiveness] with 24.6%, 'وفيك بركة' -[wafika baraka]- [Blessing is in you] with 21%, 'تعيش' -[t3iish]-[You'll live] with 15.8%, and 'هذا بفضلك' -[hadha bfaDlak ya ustadh]-[This is thanks to you teacher] with 2%. These expressions are used in formal situations to respond to thanking. Some of the ENAN participants prefer to stay silent, as a sign of politeness, with a rate of 10.2%.

The comparison of the ELAN and the ENAN responses to the second situation shows that both of them express their acceptance to the teacher's thanking such as 'You are welcome' and 'العفو' -[al3afw] -[Forgiveness], keep silent, or express their gratitude such as 'thank you' and 'تعيش' -[t3iish]-[May you live a long life]. Concerning the expressions that the ELAN utilise in their acceptance of thanking, they are also employed by the EN. Moreover, both groups employ the silence strategy towards the student's gratitude. So, it can be said that the ELAN did not transfer from Algerian Arabic. Concerning using gratitude expressions as a response to the teacher's thanking, on the other hand, it is transferred from the Algerian Arabic socio-pragmatic knowledge, in which expressing gratitude is used to respond to thanking, into English.

The participants' strategies in responding to thanking in the second situation are presented in table 24.

Followed Strategies	Acceptance	Denial	Reciprocity	Comment	No answer
EN	53.33%	40%	0%	0%	6.66%
ELAN	31.6%	30.6%	11%	0%	20.2%
ENAN	45.6%	0%	15.8%	2%	10.2%

Table 24: Responses to the Thanking Strategies in Situation 2

According to table 24, the EN employ three strategies in order to respond to thanking in the second situation. They mostly employ the Acceptance strategy with a percentage of 53.33% such as ‘It was my pleasure!’, then the Denial strategy with a percentage of 40% such as ‘No problem’. And lastly, the No answer strategy is utilised with a rate of 6.66%. Moreover, they do not employ the Reciprocity and Comment strategies of responding to thanking.

Concerning the ELAN, they use four strategies in their responses to thanking in the second situation. They employ the Acceptance, Denial, Reciprocity and No answer strategies and they do not make use of the Comment strategy of responding to thanking. The ELAN mostly use the Acceptance and Denial strategies with 31.6% and 30.6% respectively such as ‘Welcome’ and ‘Never mind’. They also utilise the No answer strategy with 20.2% and the Reciprocity strategy with 11% such as ‘Thanks’.

Concerning the ENAN, they employ four strategies to respond to the teacher’s thanking. They employ the Acceptance, Comment, Reciprocity, and No answer strategies of responding to thanking and they do not use the Denial strategy in the second situation. They mostly use the Acceptance strategy with 45.6% such as ‘العفو’-[al3afw]-[Forgiveness], then the Reciprocity strategy with 15.8% such as ‘تعيش’-[t3iish]-[You’ll live], the Comment

strategy with 2% such as 'هذا بفضلك يا أستاذ' -[hadha bfaDlak ya ustadh]-[This is thanks to you teacher] , and finally the No answer strategy with 10.2%.

The Acceptance and Denial strategies of responding to thanking are mostly employed by the participants in responding to the second situation to save the thanker's face (reduce face threatening) and keep the principle of politeness. The Reciprocity strategy is employed because the teacher and the student share and exchange the benefit. The teacher's question is answered and the pupil is complimented (thanked). Besides, No answer strategy is employed by the participants to show politeness and respect to the teacher. However, the Comment strategy is rarely employed (2% of the ENAN only) because the size of the favour is not big. The student is just thanked for giving a correct answer. Therefore, there is no need to use the Comment strategy of responding to thanking.

5.1.3.3. Situation Three

- *You accept your friend's invitation and you promise him to go to his party. So, he thanks you. What would you say?*

Situation three was planned in order to investigate responding to thanking in the case of equal social status of interlocutors and close social distance between them. It assigns the participants equal social status as the thanker's status. They were supposed to respond to a friend's thanking owing to accepting his/her invitation. Examples of the obtained results are presented in table 25.

EN	ELAN	ENAN
<ol style="list-style-type: none"> 1. I wouldn't miss it for the world. 2. No problem. 3. Great stuff! I can't wait. 4. You're welcome. 5. I'm looking forward to the party. 	<ol style="list-style-type: none"> 1. I'm here! 2. With pleasure. 3. It's my duty, friend. 4. Don't thank me. 5. I'll be there if God wills. 	<ol style="list-style-type: none"> 1. واجب علي نجي -[wajb 3lia nji]-[It's my duty to come] 2. ربي يهنك-[rabi yhaniik]-[May God make you happy] 3. مزية بلا/بغير-[bla/ bghir mzia]-[without any favour] 4. ماشي خسارة-[mashi khsaara]-[it's not a pity] 5. بالفرح والهناء ان شاء الله - [balfarH wlahna inshaallah]-[with happiness and gladness if God wills]

Table 25: Examples of the Thanking Responses in Situation 3

The participants use many expressions to respond to the thanking in the third situation. With regard to the EN, they promise to attend the party when saying: 'I wouldn't miss it for the world'; express their acceptance of thanking such as: 'You are welcome' and 'no problem'; express their feelings of eagerness to attend their friend's party such as: 'Great stuff! I can't wait', 'I'm looking forward to the party', 'it's going to be fun, I'm really looking forward', and deny their friend's thanking in saying: 'No, don't thank me' and 'no, thank you for the invitation'.

With regard to the ELAN, they also promise to attend the party when they say: 'I'll be there' and 'See you at the party'; express their acceptance of thanking such as: 'You are welcome', 'never mind', 'I'm your friend man!', 'with pleasure', 'It's my duty friend', 'It does not matter!', and 'Don't worry'; express their eagerness to attend their friend's party such as 'I am eager to attend your party!' and 'I am very excited to come'; reject their friend's thanking in saying: 'Don't thank me', 'No need to thank me', 'I'm the one who should thank you for...' and 'I'm the one who should say thank you for the invitation'; and offer help when saying: 'I'm here!' which means 'I'll be present if you need any help', 'I'll come early to help you in the preparations', 'If you need any help, just call me'.

With regard to the ENAN, they express acceptance of thanking in saying: ‘بلا/بغير’ -[bla/ bghir mzia]-[without any favour], ‘هذا واجب ما فيها والو’ -[hadha wajb mafiha walu]-[this is a duty, there is nothing in it], ‘عادي ما فيها والو’ -[3adi mafiha walu]-[this is common, there is nothing in it], ‘ماشي خسارة’ -[mashi khsaara]-[it’s not a pity], ‘واجب علي نجي’ -[wajb 3liya nji]-[it’s my duty to come], and ‘هذا واجبي’ -[hadha wajbi]-[this is my duty]; rejection of thanking in saying: ‘ما تشكرنيش لازمي نجي’ -[matashkurniish lazamni nji]-[don’t thank me, I have to come]; and invocation to God in saying ‘ربي يهنيك’ -[rabi yhaniik]-[may God make you happy].

Comparatively, it is noticed that the EN and the ELAN participants utilise approximately the same ways in responding to thanking in the third situation. There are only slight differences between them such as offering help from the part of the ELAN. Besides, the expressions ‘I’m here!’, ‘I’m your friend, man!’, ‘I’m your sister (friend) and I should come’, ‘I’ll be there if God wills’ and ‘It’s my duty friend’ which were used by the ELAN are originally used in Algerian Arabic. They are translated from the Algerian Arabic expressions: ‘اني هنا’ -[ani hna]-[I’m here], ‘اني صاحبك يا راجل’ -[ani SaHbak yarajl]-[I’m your friend guy], ‘اني نجي واختك/صاحبتك ويلزمي نجي’ -[ani ukhtak/ SaHabtak wyalzamni nji]-[I’m your sister/ friend and I have to come], ‘اني بربي انشاء الله نجي’ -[ani brabi inchaallah nji]-[I’ll come if God wills] and ‘هذا واجبي’ -[hadha wajbi]-[this is my duty]. Therefore, it can be concluded that the Algerian learners of English transfer some of their L1 pragma-linguistic knowledge of responding to thanking into English which may create pragmatic failure in cross-cultural communication.

In short, the EN and the ELAN participants respond to situation three nearly the same way. Both of them express acceptance and rejection of thanking and express promises to attend the party.

The Algerian identity is seen in the Algerian participants' responses through the use of the word *God* in 'I'll be there if God wills' which represents their Islamic identity. Further, offering help is one essential characteristic of the Algerian identity. This is clearly noticed in the Algerian participants' responses which may lead to the conclusion that the Algerian participants express their identity in English and this may create misunderstandings in cross-cultural communication.

Both the EN and the ELAN participants try to be polite in their responses to the thanking speech act expressed in situation three. They express their strong feelings of eagerness to attend the party; they thank their friend for the invitation; and the ELAN offer help.

Concerning the cooperative principle, it is violated by both the EN and the ELAN groups of participants. For example, the EN violate the maxim of relation in saying 'Great stuff! I can't wait'. This obliges the hearer to look for conversational implicatures to be able to understand their implied meaning. The same thing for the ELAN who violate the maxim of relation as well, as in the example, 'I'm here!' which can never be understood without referring to conversational implicatures which help to clarify the image and transmit the message.

The comparison of the ELAN and the ENAN responses to thanking in the third situation shows that there are some instances of similarities such as: 'It's my duty friend' and 'هذا واجبي' - [hadha wajbi]-[this is my duty], and 'Don't thank me ...' and 'ما تشكرنيش ...' - [matashkurniish ...]-[don't thank me ...]. This leads to the inference that there is a transfer from Algerian Arabic into English. These expressions can be used in English. Therefore, it

can be concluded that this transfer is positive. The participants' strategies in responding to thanking in situation three are presented in the table below.

Followed Strategies	Acceptance	Denial	Reciprocity	Comment	No answer
EN	20%	33.33%	0%	46.66	0%
ELAN	11.8%	31.6%	0%	26.4%	0%
ENAN	15.8%	31.2%	0%	32.2%	0%

Table 26: Responses to Thanking Strategies in Situation 3

As it is shown in the findings presented in table 26, the three groups of participants (the EN, the ELAN and the ENAN) employ three strategies of responding to thanking in the third situation. They are the Acceptance, Denial, and Comment strategies. They do not make use of the Reciprocity and the No answer strategies because the situation is informal and the social status of the thankee and the thanker are equal. Therefore, there is no need to express politeness through thanking the thanker or accepting or refusing his/her thanking indirectly through keeping silent. This is because the interlocutors' social statuses are equal and their relationship is close.

Concerning the EN, they mostly employ the Comment strategy of responding to thanking in the third situation with a percentage of 46.66% such as 'I wouldn't miss it for the world!' The EN express their acceptance of the friend's thanking indirectly through expressing promises or eagerness to attend the party. They also employ the Denial strategy with a percentage of 33.33% such as 'No problem' and the Acceptance strategy with a rate of 20%.

Concerning the ELAN, they mostly use the Denial strategy of responding to thanking in the third situation with a percentage of 31.6% such as 'Never mind'. Then, they utilise the

Comment strategy to show their indirect acceptance of the friend's thanking through expressing their eagerness to attend the party with 26.4% such as 'I am very excited to come'. Finally, they utilise the Acceptance strategy with a rate of 11.8% such as 'You are welcome'.

Concerning the ENAN, they mostly utilise the Comment strategy of responding to thanking in the third situation with a rate of 32.2% such as 'مأشي خسارة' [mashi khsaara]-[it's not a pity]. They also use the Denial strategy with 31.2% such as 'بلا/بغير مزية' [bla/ bghir mzia]-[without any favour] and the Acceptance strategy with 15.8% such as 'بالفرح والهناء إن شاء الله' [balfarH wlahna inshaallah]-[with happiness and gladness if God wills].

The Denial strategy of responding to thanking is used by the participants in responding to situation three to save the thanker's face and keep the principle of politeness. It is employed to show modesty and keep Leech's Modesty Maxim. Moreover, the Comment strategy is employed to save the thanker's face and the Acceptance strategy is employed to show politeness and direct acceptance to keep Leech's Agreement Maxim.

5.1.3.4. Social Status as a Variable

Situations one, two, and three assign the interlocutors different social status. The thankees are supposed to perform the speech act of responding to thanking in the three situations. The thankee in situation one is of a higher social status and the thanker is of a lower social status. The thankee in situation two is of a lower social status and the thanker is of a higher social status. The thankee and the thanker in situation three are of equal social status.

The comparison of the three situations helps to investigate the social status variable in low, high and equal social status.

Followed Strategies	Social Status	EN	ELAN	ENAN
Acceptance	Higher	26.67%	38.2%	54.6%
	Lower	53.33%	31.6%	45.6%
	Equal	20%	11.8%	15.8%
Denial	Higher	46.66%	34.8%	16%
	Lower	40%	30.6%	0%
	Equal	33.33%	31.6%	31.2%
Reciprocity	Higher	0%	0%	0%
	Lower	0%	11%	15.8%
	Equal	0%	0%	0%
Comment	Higher	0%	0%	6%
	Lower	0%	0%	2%
	Equal	46.66%	26.4%	32.2%
No answer	Higher	26.66%	23.8%	21.4%
	Lower	6.66%	20.2%	10.2%
	Equal	0%	0%	0%

Table 27: Social Status as a Variable in the Thanking Strategies

According to the data presented in table 27, the Acceptance strategy of responding to thanking is the most frequent strategy for the ELAN and the ENAN with a higher social status of the thankee with the rates 38.2% and 54.6% respectively. However, the EN most frequent strategy with a higher social status of the thankee is the Denial strategy with a rate of 46.66%. Furthermore, the three groups of participants do not utilise the Reciprocity strategy in the present situation. The same is true for Comment strategy which is employed only by 6% of the ENAN. Besides, the EN use the Acceptance and the No answer strategies with the same ratio (26.66%); the ELAN employ the Denial and the No answer strategies with the rates 34.8% and 23.8% respectively; and the ENAN make use of the Denial and the No answer strategies with the percentages 16% and 21.4% respectively.

In short, with a higher social status of the thankee, the EN, the ELAN, and the ENAN are less likely to use the Reciprocity and the Comment strategies of responding to thanking. Besides, the ELAN and the ENAN are more likely to accept the thanker's thanking directly rather than the EN who prefer the Denial strategy. Furthermore, the ELAN use of the Denial strategies is closer to the EN than the ENAN. This means that the ELAN do not transfer from

Algerian Arabic into English, but utilise the native like strategy of responding to thanking. Besides, there are no significant differences between the three groups of participants in using the No answer strategy.

Based on the data presented in table 27, the most frequent strategy used by the three groups of participants in responding to situation two where the social status of the thankee is lower is Acceptance. It is employed by 53.33% of the EN, 31.6% of the ELAN, and 45.6% of the ENAN. The least frequent strategy used by the three groups of participants is the Comment strategy which is employed only by 2% of the ENAN. Moreover, the Denial strategy is employed only by the EN (40%) and the ELAN (30.6%); the Reciprocity strategy is employed only by the ELAN (11%) and the ENAN (15.8%); and the No answer strategy is employed by 6.66% of the EN, 20.2% of the ELAN, and 10.2% of the ENAN.

In other words, the ELAN do not make transfer from their L1 in the Denial strategy because this latter is not used by the ENAN but employed by the EN. Therefore, there are no significant differences between the ELAN and the EN participants in using the Denial strategy.

Besides, the most frequently used strategy of responding to thanking with an equal social status is Comment for the EN and the ENAN with the rates 46.66% and 32.2% respectively and Denial for the ELAN with the ratio of 31.6%. Besides, Reciprocity and No answer strategies are not employed by the three groups of participants.

With an equal social status, there are no significant differences between the participants in using the Acceptance and the Denial strategies of responding to thanking. However, the ELAN rate in the Comment strategy of responding to thanking (26.4%) is closer to the ENAN rate (32.2%) rather than to the EN one (46.66%).

The comparison of the data displayed in table 27 with the three types of social status (higher, lower, and equal) reveals that the EN are more acceptors with a lower social status of the thankee than with a higher and an equal social statuses (53.33%). Moreover, the mean frequency of the EN use of the Acceptance strategy of responding to thanking with a higher and an equal social statuses is convergent, 26.67% with a higher social status and 20% with an equal social status.

With regard to the ELAN, they are more likely to accept thanking with higher and lower social statuses of the thankee with convergent rates (38.2% vs. 31.6%) and less likely to accept thanking with an equal social status (11.8%). The same is true for the ENAN who are more likely to accept thanking with a higher and a lower social statuses of the thankee with convergent rates (38.2% vs. 31.6%) and less likely to accept thanking with an equal social status (15.8%). The present result can be explained by the fact that the ELAN might transfer their L strategies of responding to thanking into English.

As a result, it can be said that the social status variable has an effect on the participants' choice of the Acceptance strategy of responding to thanking.

As far as the Denial strategy of responding to thanking is concerned, it is employed by the EN and the ELAN with convergent rates with the three types of social status but they mostly use it with a higher social status. However, the ENAN are more likely to use this strategy more with an equal social status (31.2%) than with a higher social status (16%) and they do not employ it at all with a lower social status of the thankee. Therefore, the social status variable has an effect on the participants' choice of the Denial strategy of responding to thanking.

As far as the Reciprocity strategy of responding to thanking is concerned, it is not employed by the EN with the three social status situations. However, it is employed by the ELAN and the ENAN with a lower social status with convergent rates, 11% and 15.8% respectively. Accordingly, it can be said that the ELAN might transfer their L1 strategies of responding to thanking into English. Besides, the social status variable has an effect on the ELAN and the ENAN choice of the Reciprocity strategy of responding to thanking.

Concerning the Comment strategy of responding to thanking, it is only utilised with an equal social status by the EN (46.66%) and the ELAN (26.4%) whereas it is employed in the three types of social status by the ENAN. It is more used with an equal social status (32.2%) than with higher and lower social statuses which are employed by 6% and 2% respectively. Hence, the social status variable has an effect on the participants' choice of the Comment strategy of responding to thanking.

With regard to the No answer strategy of responding to thanking, it is employed the same way by the three groups of participants who do not utilise it with an equal social status. However, they use it more with a higher social status than with a lower one. Therefore, the social status variable has an effect on the participants' choice of the No answer strategy of responding to thanking.

5.1.3.5. Situation Four

- *You are playing football and then you score against your team. A player from the other side, who you do not know, comes and thanks you. What would you say?*

The present situation is designed to investigate responding to the speech act of thanking when the participants' social distance is distant. They are supposed to respond to a competitor's thanking. This competitor is a football player from the team they play against. Examples of the obtained results are presented below.

EN	ELAN	ENAN
1. Get lost 2. Go away 3. No response 4. Thanks 5. Fuck you off!	1. Never mind! 2. The will win! 3. Go to hell 4. It was just a mistake. 5. You have the sport spirit!	1. و فيك بارك-[wafiik baarak]- [and bless you too] 2. كانت غلطة برك-[kant ghalTa bark]-[It was just a mistake] 3. روح أخطيني-[ruH akhTiini]- [Go away] 4. يهديك ربي-[rabi yahdiik]- [May God guide you] 5. بصحتكم-[bSaHatcum]- [Cheers]

Table 28: Examples of the Thanking Responses in Situation 4

The participants react differently towards the player's comment. Concerning the EN, they express acceptance when saying: 'Thanks' and 'It was an accident', anger and annoyance when saying: 'Ha haha ... Jerk', 'Get lost', 'Go away', and 'Fuck you off!'; and ignorance when they do not respond to the players' comment at all (no response).

Concerning the ELAN participants, they express acceptance when saying 'Never mind!', 'you're welcome', 'It was just a mistake', 'you are lucky!', 'congratulation!', 'not at all', etc.; annoyance when saying: 'Go away!', 'go to hell', 'whatever!', 'shut up!', 'bad comment', and 'shame on you!', challenge when saying: 'The will win!', 'don't be happy! It's just the beginning', 'It was a mistake and this does not mean that you will win!', 'Don't worry, next time I will thank you!'; and ignorance when they do not respond to the players' comment (no response).

With regard to the ENAN participants, they also respond to thanking in situation four in three ways: Acceptance, annoyance, and ignorance. Concerning acceptance, they utilise the expressions: 'درك نعاودها منهيه' -[durk n3awadha manhiih]-[I'll repeat it from there], 'ربي يعيشك' -[rabi y3aishk]-[May God grant you a long life], 'تعيش' -[t3ish]-[You'll live], 'بلا مزية' -[bla mzia]-[without any favour], 'وفيك بركة' -[wafika baraka]- [Blessing is in you], 'وفيك بارك' -[wafiik baarak]- [and bless you too], 'ماعليش كاتبة' -[ma3liish katba]-[no problem, it is written],

‘كانت غلطة برك’-[kanat ghalTa bark]-[It was just a mistake], ‘بصحتكم’-[bSaHatKum]-[cheers], ‘عطاك ربي’-[3Tak rabi]-[Gog gave you], ‘واش تحب’-[wash tHab]-[what do you like], ‘ماشى مقصودة’-[mashi maqSuuda]-[it was not intended]. Concerning annoyance, on the other hand, they use the expressions ‘ربي يهديك’-[rabi yahdiik]-[May God guide you], ‘امش عليا’-[amshi 3liya]-[go away], ‘روح وبركاني من الدسارة’-[ruH wbarkani mnadsaara]-[go and stop shamelessness], ‘روح أخطيني/أخطيني’-[akhTiini/ ruH akhTiini]-[go away], ‘طير من قدامي’-[Tiir man qadaami]-[fly from my foreground]. However, regarding ignorance, they do not say anything ‘لا شيء/السكوت في حالة غضب’-[lashai/ asukuut fiHalat ghaDab]-[nothing/ being silent in a state of anger].

Regarding Grice’s maxims, both groups of participants the EN and the ELAN violate the maxim of relation. For example, the EN violate the maxim of relation as in ‘It was an accident’ in which the hearer needs to look for conversational implicatures to understand the implied meaning. The ELAN, as well, violate the maxim of relation. For instance, in ‘You have the sport spirit!’, the hearer cannot understand the speaker’s intentions without referring to conversational implicatures.

The comparison of the EN and the ELAN responses shows that both groups of participants utilise similar strategies to respond to thanking in situation four such as acceptance, annoyance, and ignorance. The ELAN participants express challenge, as well, as a way to respond to the player’s thanking. Moreover, the ELAN employ English expressions in responding to thanking in situation four such as ‘You’re welcome’, ‘It was just a mistake’, ‘Shame on you!’, ‘Go away!’, etc.

The comparison of the the ELAN and the ENAN responses to situation four shows that there are instances of transfer from Algerian Arabic into English. For example, the

expressions: ‘Don’t worry, next time I will thank you/Go away/Congratulations/not at all’ are transferred from the Arabic expressions ‘ما تخافش المرة الجاية أنا اللي نشكرك’-[matkhafsh almarra aljaya ana alli nshukrak]-[don’t worry, next time, I’ll thank you], ‘أخطيني /روح أخطيني’-[akhTiini/ ruH akhTiini]-[go away], ‘بصحتكم’-[bSaHatcum]- [cheers], ‘بلا مزية’-[bla mzia]- [without any favour] respectively. This transfer may cause communication breakdowns, such as ‘Don’t worry, next time I will thank you’, and may lead to pragmatic failure and culture shock.

The participants’ strategies in responding to thanking in situation four are presented in the table below.

Followed Strategies	Acceptance	Denial	Reciprocity	Comment	No answer
EN	0%	0%	6.66%	66.66%	26.66%
ELAN	13.4%	29.4%	0%	41.4%	9.4%
ENAN	23.2%	0%	1.6%	41.2%	18%

Table 29: Responses to the Thanking Strategies in Situation 4

With regard to the data displayed in table 29, the EN employ three strategies of responding to thanking: Reciprocity, Comment, and No answer and they do not make use of the Acceptance and Denial strategies because they are not happy. They know that the player’s aim in performing the speech act of thanking in this situation is not to thank but to scoff. They mostly use the Comment strategy with 66.66% such as ‘Go away’, then the No answer strategy with 26.66% such as ‘Go away’, and finally the Reciprocity strategy with 6.66% such as ‘Thanks’.

According to table 29, the ELAN utilise four responses to the thanking strategies: Acceptance, Denial, Comment, and No answer and they do not utilise the Reciprocity

strategy. They mostly employ the Comment strategy with 41.4% such as ‘The will win!’, then the Denial strategy with 29.4% such as ‘Never mind’, the Acceptance strategy with 19.4% such as ‘You are welcome’, and finally the No answer strategy with 9.4%.

With regard to the ENAN, they do not employ the Denial strategy in their responses to the thanking speech act in the fourth situation. They just utilise the Acceptance, Comment, Reciprocity, and No answer strategies. The Comment strategy is the most frequently used strategy of responding to thanking with a rate of 41.2% such as ‘روح وبركاني من الدسارة...’ -[ruH wbarkani mnadsaara]-[go and stop shamelessness]. The Acceptance strategy is employed with 23.2% such as ‘وفيك بركة.../وفيك بارك’ -[wafika baraka/ wafiik barak]- [Blessing is in you/ and bless you too] and the No answer strategy is employed with 18%. However, the Reciprocity strategy is rarely employed. There are only 1.6% of the participants who respond to thanking through using thanking expressions such as ‘ربي يعيشك/تعيش’ -[t3ish/ rabi y3aishk]-[You’ll live/ May God grant you a long life].

The Acceptance strategy of responding to thanking is not employed by the EN in situation four because they express their anger and dissatisfaction and consider the other player’s thanking as derision. They are not careful about face threatening and the principle of politeness. They are sincere in their reactions. In contrast, some of the ELAN and the ENAN participants utilise the Acceptance strategy in their responses to thanking in situation four though they are not satisfied. They try to show the competitor that they are calm and not affected by his provocation. They employ the Acceptance strategy to save their face and not to save the thanker’s face. The ELAN react in the same way as the ENAN do. Hence, it can be concluded that the ELAN transfer their L1 socio-pragmatic knowledge of responding to thanking in such situations into English which may cause pragmatic failure in cross-cultural

communication. This transfer is made by the ELAN because of their ignorance or lack of knowledge of the TL culture.

The Denial strategy of responding to thanking is employed to show modesty and save the thanker's face. Therefore, it is not employed by the EN and the ENAN in responding to situation four. It is employed by the ELAN only to save their face and show the competitor that he fails in getting on their nerves.

The Reciprocity strategy is not utilised by the ELAN and rarely employed by the EN and the ENAN in responding to thanking in the present situation. The reason is that the Reciprocity strategy is used in cases where both the thanker and the thankee share the past act's benefit and this is not the case in the present situation.

The Comment strategy of responding to thanking is mostly employed by the participants in answering the fourth situation because it helps them to express their feelings. The participants respond to the competitor's thanking with self-confidence. They either insult him or challenge him to win the match.

The No answer strategy of responding to thanking in the fourth situation is employed by the participants as a way to show their dissatisfaction. It is utilised in order to increase the thanker's face threatening and make him embarrassed.

5.1.3.6. Social Distance as a Variable

Situations three and four are designed to investigate the effect of the social distance variable in the performance of the speech act of responding to thanking in cross-cultural communication. Social distance in situation three is close and in situation four is distant. The comparison of the two situations can help to investigate the social distance variable in close

and distant relationships. The distribution of strategies followed by the participants are presented in the table below

Followed Strategies	Social Distance	EN	the ELAN	the ENAN
Acceptance	Close	20%	11.8%	15.8%
	Distant	0%	13.4%	23.2%
Denial	Close	33.33%	31.6%	31.2%
	Distant	0%	29.4%	0%
Reciprocity	Close	0%	0%	0%
	Distant	6.66%	0%	1.6%
Comment	Close	46.66%	26.4%	32.2%
	Distant	66.66%	41.4%	41.2%
No answer	Close	0%	0%	0%
	Distant	26.66%	9.4%	18%

Table 30: Social Distance as a Variable in the Compliment Response Strategies

According to table 30, the EN mostly utilise the Comment strategy of responding to thanking in both close and distant social relationships, with the rates of 46.66% and 66.66% respectively. Besides, they employ the Acceptance and the Denial strategies only in close relations with the rates of 20% and 33.33% respectively. However, the No answer and Reciprocity strategies are employed only in distant relations with the rates of 26.66% and 6.66% respectively. Therefore, the social distance variable has a significant effect on the EN choice of the thanking responses strategies.

With regard to the ELAN participants, they mostly utilise the Denial strategy of responding to thanking in close social relations and the Comment strategy in distant social relations with the rates of 31.6% and 41.4% respectively. The ELAN employ the Acceptance strategy of responding to thanking with 11.8% with close relations and 13.4% with distant relations with a difference of 1.6% which is not significant. Besides, they use the Denial strategy with 31.6% with close relations and 29.4% with distant relations with a difference of 2.2% which is not significant too. Further, the ELAN do not make use of the Reciprocity strategy in responding to thanking neither with close nor with distant social relationships.

Moreover, they employ the Comment strategy by 26.4% with close relations and 41.4% with distant relations with a difference of 15% which is significant. In addition, they utilise the No answer strategy of responding to thanking only with distant relations with 9.4%. Therefore, the social distance variable has no significant effect on the ELAN choice of the Acceptance, Denial, and Reciprocity strategies of thanking responses. However, it has a significant effect on their choice of the Comment and No answer strategies of thanking responses.

As far as the ENAN are concerned, they mostly utilise the Comment strategy of responding to thanking with both close and distant social relationships, with the rates 32.2% and 41.2% respectively, with a difference of 9% which is significant. Furthermore, they employ the No answer and Reciprocity strategies only with distant relations with the rates of 18% and 1.6% respectively and the Denial strategy only with close relations with a rate of 31.2%. Besides, the ENAN use the Acceptance strategy of responding to thanking with 15.8% with close relations and 23.2% with distant relations with a difference of 7.4% which is significant. Thus, the social distance variable has a significant effect on the ENAN choice of thanking responses strategies.

5.1.3.7. Situation Five

- *You are sitting in a public garden. A male comes and asks you to take care of his baggage for few minutes, because he has something to do. You accept that with pleasure, and insist on him to hurry because you have to leave soon. But, he spends two hours to come. He thanks you and apologises for being late and you are very angry because you did not go to your work. What would you say?*

The present situation is planned in order to investigate responding to a male's gratitude speech act. The participants are supposed to play the role of a worker who helps a male stranger by taking care of his baggage, for few minutes. But, few minutes become two

hours and the worker does not go to work. They are supposed to respond to this male stranger's thanking. Sample examples of the obtained results are presented in the table below.

	EN	ELAN	ENAN
Males	<ol style="list-style-type: none"> 1. No response. 2. You are very lucky that I didn't just leave, how you have made me late! 3. Next time, I'll do you a favour! 4. You have ruined my day. What took so long! 	<ol style="list-style-type: none"> 1. No response. 2. Don't mind. 3. I will never repeat this deed (work) again! 4. It's ok! 5. Shame on you! ... 	<ol style="list-style-type: none"> 1. العفو -[al3afw]- [Forgiveness] 2. قلتاك ماتطولش -[I told you don't stay a lot]-[qaltlak matTawalsh] 3. ربي يهديك -[rabi yahdiik]- [May God guide you] 4. بارك الله فيك -[baarakallahu fik]-[God bless you] 5. ما كان حتى مشكل -[makan Hatta mushkal]- [there is no problem]
Females	<ol style="list-style-type: none"> 1. No response. 	<ol style="list-style-type: none"> 1. No response. 2. No problem ... 3. Thank you! 4. No need to apologise! I've really spent nice time talking to your baggage. 5. You are welcome 	<ol style="list-style-type: none"> 1. بسبتك مارحتش للخدمة/لخدمتي -[bsabtak maraHtsh lalkhadma/ lakhdanti]- [because of you, I didn't go to work/ to my work] 2. قلتاك ماتطولش -[qaltlak matTawalsh]- [I told you don't stay a lot] 3. ماعليش تصرا -[ma3liish taSra]- [no problem, it happens] 4. ماتفاهمناش هكذا - [matfahamnash hakdha]- [we didn't agree on like that] 5. الله غالب -[allah ghalab]- [God is Victorious]

Table 31: Examples of the Thanking Responses in Situation 5

As indicated in table 31, the participants' responses to the male's thanking are different. They express acceptance, annoyance, or ignorance. Concerning the EN, they highly ignore the male's thanking speech act with a ratio of 80%. The other 20% of natives express their annoyance and blame such as 'You are very lucky that I didn't just leave; how you have made me late!', 'Next time, I'll do you a favour!' and 'You have ruined my day. What took so long!'.

Concerning the ELAN, they express acceptance, annoyance, and ignorance to the male's thanking. They extensively express acceptance with 72.8% using the following statements: 'No problem', 'You are welcome', 'Never mind', 'Don't mind', 'It does not matter!', and 'It's ok!'. They also express ignorance with 21.6% and annoyance with 5.6%. They express their anger when saying: 'Because of you, I will be jobless!', 'Shame on you!', 'I will never repeat this deed again!', 'Ok! ok! Can I go now?' 'You didn't respect me. I've wasted my time here', 'Thanks to you, I'll lose my job!', 'You've put me in a big problem!', 'If you don't know how to respect time, don't waste people's time!', 'This is not the way of thanking a person who made a favour for you', 'No need to apologise! I've really spent nice time talking to your baggage', 'Thank you!', and 'Thank you very much!'.

Concerning the ENAN, their responses to the male's thanking are different. They are either acceptance of the male's thanking and apology, such as 'ماعليش/ماعليش تصرا' -[ma3liish/ma3liish taSra]- [no problem/ no problem, it happens], 'العفو' -[al3afw]-[Forgiveness], 'كل عطلة' -[kul 3aTla fiha khiir]-[there is something good in each break], 'ما كان حتى مشكل' -[makan Hatta mushkal]- [there is no problem] with the percentage of 51.6%, or annoyance such as 'بسبتك مارحتش للخدمة/لخدمتي' -[bsabtak maraHtsh lalkhadma/ lakhdamti]-[because of you, I didn't go to work/ to my work], 'درت فيك الخير وماعرفتلوش' -[dart fiik alkhiiir wma3raftluush]-[I made benevolence with you but you didn't know it], 'ربي يهديك' -[rabi yahdiik]-[May God guide you], 'فلتلك ماتطولش' -[qaltlak matTawalsh]-[I told you don't stay a lot] with a percentage of 36.2%.

The comparison of the EN and the ELAN responses to the thanking speech act in situation five shows that there are differences between them. For example, the EN express their real feelings. They are more forthright than the ELAN because they express their anger in ignoring the male's thanking or blaming him for his lateness. However, not all the ELAN

express their anger in their responses. 72.8% of them accept the male's thanking and apology for his lateness though they are angry and not satisfied. They try to save the thanker's face and apply the principle of politeness. This may be related to the nature of their identity which is transferred into English.

The comparison of the ELAN and the ENAN thanking responses to situation five shows that there are some similarities in their answers. They express both acceptance and annoyance. They also utilise similar structures in Algerian Arabic and English such as the patterns: 'because of you, I will be jobless' which is transferred from 'بسبتك رايح نرجع بلا خدمة' [bsabtak rayaH narja3 bla khadma], and 'If you don't know how to respect time, don't waist people's time!' which is transferred from 'اذا ماتعرفش تحترم الوقت، ما تضيعش وقت الناس' [idha mata3rafsh taHtaram alwaqt matDaya3sh waqt annas]. This transfer may cause confusions and misunderstandings in cross-cultural communication because what is appropriate in one language may not be so in another language. It is a result of the ELAN lack of knowledge or ignorance of the TL specific communicative patterns.

With regard to the EN answers, males' and females' reactions toward the male's thanking are different. The Females' reaction is indifference. They totally ignore the male's gratefulness (100%). However, the males' responses are unlike. They express annoyance such as 'Next time, I'll do you a favour!' with 25% and ignorance with 75%.

With regard to the ELAN answers, on the other hand, the males' and females' responses to the male's gratitude are expressed the same way. Both genders express acceptance such as 'No problem', annoyance such as 'Shame on you!', and ignorance.

With regard to the ENAN answers, the males' and females' responses to the male's gratitude are also expressed the same way. Both genders express acceptance such as 'كل عطلة'

خير]-[kul 3aTla fiha khiir]-[there is something good in each break], blame and annoyance such as 'فلتلك ماتطولش'-[qaltlak matTawalsh]-[I told you don't stay a lot] and do not ignore the woman's thanking.

The comparison of the EN and the ELAN responses to situation five shows that both the EN males and females express their anger explicitly either by ignoring the male's thanking or by blaming him for his lateness. However, most of the ELAN males and females do not express their anger. They prefer to keep quiet and accept the males' thanking. Just few of them ignore the male's thanking or blame him. The same is true for the ENAN. Most of them, males and females, accept the man's thanking and some of them express their anger and blame for the man's lateness explicitly in their responses to thanking.

Concerning the cooperative principle, the maxim of relation is broken by both groups of participants. In 'Next time, I'll do you a favour!', for example, the EN violate the maxim of relation and lead the hearer to look for conversational implicatures that can help him/her to understand the speaker's intended meaning. The ELAN, as well, violate the maxim of relation. For example, in 'Shame on you!', the thanker needs to refer to conversational implicatures in order to infer the speaker's intentions.

The participants' strategies in responding to thanking in situation five are presented in the table below.

Followed Strategies		Acceptance	Denial	Reciprocity	Comment	No answer
EN	Males	0%	0%	0%	25%	75%
	Females	0%	0%	0%	0%	100%
ELAN	Males	19.86%	46.57%	0%	10.95%	7%
	Females	28.53%	46.61%	11.86%	2%	14.4%

ENAN	Males	31.35	9%	11.57%	41.4%	0%
	Females	43.54%	8.03%	0%	33.59%	0%

Table 32: Responses to the Thanking Strategies in Situation 5

According to table 32, both the EN males and females commonly use the No answer strategy of responding to thanking in the fifth situation with the rates 75% for males and 100% for females. The other 25% of the EN males employ the Comment strategy of thanking responses in which they express their blame and annoyance to the man's lateness. Both the EN males and females are honest in their answers. They are not interested in saving the thanker's face or themselves from being impolite.

Concerning the ELAN participants, both males and females utilise the Denial strategy, which includes indirect acceptance of thanking, as the most used strategy in responding to the man's thanking with the rates of 46.57% for males and 46.61% for females. They commonly employ the present strategy to express comprehension, save the thanker's face and keep the principle of politeness. Besides, the ELAN employ Acceptance strategy, with 19.86% for males and 28.53% for females, in order to save the thanker's face or simply just to end the conversation and leave. They also employ the Comment strategy of thanking responses with 10.95% for males and 2% for females, and the No answer strategy with 7% for males and 14.4% for females to express their blame and annoyance. However, only 11.86% of the ELAN females utilise the Reciprocity strategy of thanking responses in situation five, not to express gratefulness but to express another speech act (blame and dissatisfaction).

With regard to the ENAN participants, the males' most utilised strategy of thanking responses is the Comment strategy with 41.4%; whereas the females employ it with 33.59%. The females' most utilised strategy, on the other hand, is the Acceptance strategy and it is

used with 43.54%. However, the males employ it with 31.35%. Moreover, both the ENAN males and females employ the Denial strategy with 9% for the males and 8.03% for the females, the Comment strategy with 41.4% for the males and 33.95% for the females, and do not use the No answer strategy. Besides, the Reciprocity strategy is employed only by the ENAN males with the rate of 11.57%. In the Acceptance and Denial strategies, the ENAN try to save the thankers' face and keep the principle of politeness.

The comparison of the EN, the ELAN, and the ENAN thanking responses to situation five reveals that the ELAN responses are closer to the ENAN than to the EN. Both groups of participant (the ELAN and the ENAN) make use of the Acceptance, Denial, Comment and reciprocity strategies. There is only one strategy which is not shared between them. It is the No answer strategy and it is employed by the ELAN as well as the EN. Therefore, it can be concluded that the ELAN transfer their L1 thanking responses' strategies into English as a result of their ignorance of the English culture and the thanking responses strategies, which may cause pragmatic failure in cross-cultural communication.

5.1.3.8. Situation Six

- *You are sitting in a public garden. A woman comes and asks you to take care of her baggage for few minutes, because she has something to do. You accept that with pleasure, and insist on her to hurry because you have to leave soon. But, she spends two hours to come. She thanks you and apologizes for being late and you are very angry because you did not go to your work. What would you say?*

Situation six is designed to investigate responding to a female's thanking speech act. The participants are supposed to play the role of a worker who helped a female stranger by taking care of her baggage, for few minutes. But, the woman made a late of two hours and the worker did not go to work. The participants are supposed to respond to the female stranger's thanking. Sample examples of the obtained results are presented in the table below.

	EN	ELAN	ENAN
Males	<ol style="list-style-type: none"> 1. No response. 2. You are very lucky that I didn't just leave how you have made me late! 3. Next time, I'll do you a favour! 4. You have ruined my day. What took so long! 	<ol style="list-style-type: none"> 1. No response. 2. No problem. 3. You are welcome ... 4. Because of you, I will be jobless! 5. It's ok! 	<ol style="list-style-type: none"> 1. [baarakallahu fik]-[God bless you]- 2. ماتفاهمناش هكذا، بصح ماعليش/ - لالة ما تفاهمناش هكذا [matfahamnash hakdha baSaH ma3liish/ lala matfahamnash hakdha] 3. [makan Hata mushkal]-[there is no problem] 4. [mafiha walu]-[there is nothing in it] 5. [kul 3aTla fiha khiir]-[there is something good in each break]
Females	<ol style="list-style-type: none"> 1. No response. 	<ol style="list-style-type: none"> 1. No response. 2. This is not a work! 3. It's not your mistake but mine! 4. Thank you! 5. No problem ... 	<ol style="list-style-type: none"> 1. والله ماهي عفسة / والله ماهي خدمة تديرها [wallah mahi khadma / wallah mahi 3afsa tdiriha]- [I swear it is not a work to be done] 2. ماكلاه تفسري، هاكي حوايجك [makallah tfasri, haki Hwayjak wbaslama]- [there is no need to explain, take your staffs and good bye] 3. -العفو [al3afw]- [Forgiveness] 4. ربي يهديك -[rabi yahdiik]- [May God guide you] 5. بسيتك مارحتش للخدمة/لخدمتي - [bsabtak maraHtsh lalkhadma/ lakhdamti]- [because of you, I didn't go to work/ to my mork]

Table 33: Examples of the Thanking Responses in Situation 6

The participants express acceptance, annoyance, or ignorance in their responses to thanking as reactions towards the female's lateness. As to the EN, 80% of them ignore the female's thanking speech act. The other 20% express their annoyance and blame towards her lateness such as: 'You are very lucky that I didn't just leave; how you have made me late!', 'Next time, I'll do you a favour!' and 'You have ruined my day. What took so long!'.

As to the ELAN participants, on the other hand, they express acceptance, annoyance, and ignorance to the female's thanking speech act. They express acceptance with 77.2% as in

the following statements: ‘No problem’, ‘You are welcome’, ‘Never mind’, ‘Don’t mind’, ‘It does not matter!’, and ‘It’s ok!’. They also express ignorance with 11.6% and annoyance with 8.4% such as: ‘Because of you, I will be jobless!’, ‘Shame on you madam!’, ‘I will never repeat this deed again!’, ‘Ok! ok! Can I go now?’, ‘You didn’t respect me. I’ve wasted my time here’, ‘Thanks to you, I’ll lose my job!’, ‘You’ve put me in a big problem!’, ‘If you don’t know how to respect time, don’t waist people’s time!’, etc.

As far as the ENAN participants are concerned, their responses to the female’s thanking are not alike. They express acceptance of the female’s gratitude and apology, such as ‘ما كان حتى’-[kul 3aTla fiha khiir]-[there is something good in each break], ‘مشكل’-[makan Hatta mushkal]- [there is no problem], or annoyance such as ‘بسبتك مارحتش’-[bsabtak maraHtsh lalkhadma/ lakhdamti]-[because of you, I didn’t go to work/ to my work], ‘درت فيك الخير وماعرفتلوش’-[dart fiik alkhiir wma3raftluush]-[I made benevolence with you but you didn’t know it], ‘ربي يهديك’-[rabi yahdiik]-[May God guide you], ‘قاتلك’-[qaltlak matTawalsh]-[I told you don’t stay a lot].

The comparison of the EN and the ELAN responses to the thanking speech act in situation six shows that their responses to the female’s thanking and apology are different. For example, the EN are franker and more direct in expressing their real feelings. They either ignore the female’s thanking or blame her for her lateness. However, not all the ELAN participants express their anger explicitly. 72% of them accept the female’s thanking and apology for her lateness though they are angry and not satisfied to be polite.

The comparison of the ELAN and the ENAN responses to thanking in the sixth situation, shows that there are some instances of transfer from Algerian Arabic into English as in the examples: ‘because of you, I will be jobless’ which is taken from ‘بسبتك رايح نرجع بلا’

خدمة-[bsabtak rayaH narja3 bla khadma]-[because of you, I'll be jobless], 'I will never be bound with a woman like you!' which is taken from 'عمري لا نزيد نربط روعي بأمره كيفك'-[3umri lanzid narbat ruhi bamra kiifak]-[I will never bind myself with a woman like you in my life], 'I will never repeat this deed again' which is taken from 'عمري لا نزيد نعاود الخدمة هادي'-[3umri lanzid n3awd alkhadma hadhi]-[I will never repeat this deed again in my life], 'If you don't know how to respect time, don't waist people's time!' which is transferred from 'اذا ماتعرفيش اذا ماتعرفيش اذا ماتعرفيش'-[idha mat3arfiish taHtarmi alwaqt matDay3iish waqt annas]-[if you don't know how to respect time, don't waste people's time], 'this is not a work ...' which is translated from 'والله ماهي خدمة'-[wallah mahi khadma]- [I swear it is not a work]. This transfer is a result of the EN ignorance or lack of knowledge of the TL pragmatic knowledge.

Relating to the EN answers, the males' and females' reactions towards the female's comment are different. Females are indifferent. They totally ignore the female's gratefulness with a percentage of 100%. However, males are more expressive. They express annoyance with 25% such as: 'Next time, I'll do you a favour!', in addition to ignorance which is adopted by 75% of them.

Relating to the ELAN answers, on the other hand, the males' and the females' responses to the male's gratitude are expressed in the same way. Both genders express acceptance such as 'No problem/Never mind, etc.', annoyance such as 'Shame on you madam!', and ignorance.

Relating to the ENAN' answers, the males' and the females' responses to the male's gratitude are also expressed in the same way. Both genders express acceptance such as 'ماكن'-[makan Hata mushkal]- [there is no problem] and annoyance such as 'والله ماهي خدمة'-[makan Hata mushkal]- [there is no problem] and annoyance such as 'والله ماهي خدمة'.

تدريها]-[wallah mahi khadma tdiriha]- [I swear it is not a work to be done] and do not ignore the woman's thanking.

The comparison of the EN and the ELAN responses to situation six shows that both the EN males and females express their anger explicitly either by ignoring the female's thanking or by blaming her for her lateness. However, most of the ELAN males and females do not express their anger. They prefer to be calm and accept the females' thanking though the fact that they are annoyed. There are few of them who ignore the female's thanking or blame her. The ENAN males and females mostly accept the woman's thanking as well. Besides, some of them express their annoyance explicitly, especially females, in their responses to thanking in situation six.

The cooperative principle is also broken in situation six by both groups of participants. In the examples 'Next time, I'll do you a favour!' and 'I will never be bound to a woman like you!', which are performed by the EN and the ELAN participants respectively, the principle of relation is violated and the thanker needs to search for conversational implicatures to infer the speaker's hidden message. The participants' strategies in responding to thanking in situation six are presented in table 34.

Followed Strategies		Acceptance	Denial	Reciprocity	Comment	No answer
EN	Males	0%	0%	0%	25%	75%
	Females	0%	0%	0%	0%	100%
ELAN	Males	22.6%	48.26%	0%	6.84%	7%
	Females	28.53%	51.97%	3.95%	4.51%	14.4%
ENAN	Males	57.4%	18.57%	0%	11.79%	0%
	Females	25.59%	7.4%	11.75%	39.54%	0%

Table 34: Responses to Thanking Strategies in Situation 6

Table 34 shows that the EN females only use the No answer strategy with 100% in responding to thanking in situation six. However, the EN males commonly use the No answer strategy with 75% and the Comment strategy with 25%. These two strategies are employed to express anger and dissatisfaction.

With regard to the ELAN participants, both males and females mostly utilise the Denial strategy in responding to the man's thanking with the rates 48.96% for males and 51.97% for females. They employ the Acceptance strategy, as well, with 22.6% for males and 28.53% for females. They employ these strategies to express comprehension, save the thanker's face and keep the principle of politeness. Besides, they employ the Comment strategy of thanking responses with 6.84% for males and 4.51% for females, and the No answer strategy with 7% for males and 14.4% for females to express blame and annoyance. However, the Reciprocity strategy of thanking responses is employed only by 3.95% of females to express another annoyance indirectly.

With regard to the ENAN participants, the males most used strategy of thanking responses in situation six is the Acceptance strategy with 57.4%. It is employed by 25.59% of the females. The females' most utilised strategy, on the other hand, is the Comment strategy and it is used by 39.54%. It is also employed by 11.79% of males. Furthermore, both the ENAN males and females employ the Denial strategy with 18.57% for males and 7.4% for females and do not use the No answer strategy. In addition, the Reciprocity strategy is utilised only by the ENANs females with a rate of 11.75%.

The comparison of the EN, the ELAN, and the ENAN thanking responses to situation six indicates that the ELAN responses are closer to the ENAN than to the EN. Both the ELAN and the ENAN participants employ the Acceptance, Denial, Comment and Reciprocity

strategies. The No answer strategy is the only strategy which is not shared between them. It is employed by the ELAN and the EN. Therefore, it can be concluded that the ELAN transfer their L1 thanking responses' strategies into English because of their ignorance of the English culture and the thanking responses strategies, which may lead to pragmatic failure in cross-cultural communication.

5.1.3.9. Respondent-Complimenter Gender-Pairing Variable

Situations five and six were designed to investigate the effect of gender-pairing of the thankee-thanker variable in the performance of the speech act of responding to thanking in cross-cultural communication. In situations five and six, the participants are supposed to deal with different genders, males and females. In the fifth situation, the participants are supposed to thank a male stranger whereas in the sixth situation they are supposed to thank a female stranger. Therefore, there are four possible gender-pairing groups: Female responding to female (F-F), female responding to male (F-M), male responding to female (M-F), and male responding to male (M-M). Examples of the obtained results are presented in the table 35.

Followed Strategies	Thankee-Thanker	EN	ELAN	ENAN
Acceptance	F- F	0%	28.53%	25.59%
	F- M	0%	28.53%	43.54%
	M – F	0%	22.6%	57.4%
	M- M	0%	19.86%	31.35%
Denial	F- F	0%	51.97%	7.4%
	F- M	0%	46.61%	8.03%
	M- F	0%	48.26%	18.57%
	M- M	0%	46.57%	9%

Reciprocity	F- F	0%	3.95	11.75%
	F- M	0%	11.86%	0%
	M – F	0%	0%	0%
	M- M	0%	0%	11.57%
Comment	F- F	0%	4.51%	39.54%
	F- M	0%	2%	33.59%
	M- F	25%	6.84%	11.79%
	M- M	25%	10.95%	41.4%
No answer	F- F	100%	14.4%	0%
	F- M	100%	14.4%	0%
	M- F	75%	7%	0%
	M- M	75%	7%	0%

Table 35: Thanking Response Strategies by Thankee-Thanker Gender-Pairing

Table 35 shows that both the EN females and males follow the same thanking responses strategies when dealing with males or females with the same percentages. They highly ignore the male and female thanking with the rates of 100% for females and 75% for males. Moreover, the EN males utilise the Comment strategy of responding to thanking with a ratio of 25% with both the man and the woman. Therefore, the gender-pairing of the thankee-thanker variable has no significant effect on the EN choice of responding to the thanking strategies.

According to table 35, the ELAN females accept the thanking of both genders with the same frequency of 28.53%. The ELAN males, on the other hand, are more acceptors of the female's thanking, with a mean frequency of 22.6%, than of the male's thanking, with a mean frequency of 19.86%. But there is no big difference between them (2.74%).

Besides, both the ELAN males and females highly employ the Denial strategy of responding to thanking with both genders. The males employ it with a mean frequency of 48.26% with males and 46.57% with females with a small difference of 1.69%. Females employ it with a mean frequency of 51.97% with males and 46.61% with females with a difference of 5.36%.

Furthermore, the ELAN females use the Reciprocity thanking response strategy less. They utilise it with a mean frequency of 3.95% with males and 11.86% with females. However, the ELAN males do not utilise this strategy at all neither with males nor with females. Moreover, The No answer strategy of responding to thanking is employed with the same mean frequency by both the ELAN males and females when dealing with both genders.

Concerning the Comment thanking response strategy, it is also less employed by both the ELAN males and females with both genders. The ELAN females utilise the present strategy with a mean frequency of 4.51% with males and 2% with females and the ELAN males utilise it with a mean frequency of 6.84% with males and 10.95% with females.

As far as the No answer thanking response strategy is concerned, it is employed by the ELAN males and females with the same mean frequency with both males and females. It is employed by the ELAN males with 7% with both genders and by the ELAN females with 14.4% with both genders. Therefore, it can be concluded that the gender-pairing of the thankee-thanker variable has no significant effect on the ELAN choice of responding to the thanking strategies.

With regard to the ENAN participants, males are more acceptors of males (57.4%) than of females (31.35%). However, females are more acceptors of females (43.54%) than of males (25.59%). Besides, the ENAN males use the Denial strategy of responding to thanking

with males (18.57%) more than with females (9%); whereas, the ENAN females use Denial strategy of responding to thanking approximately the same way with males (7.4%) and females (8.03%). Concerning the Reciprocity strategy, it is employed by the ENAN males only with females (11.57%) and by the ENAN females only with males (11.75%). Moreover, the ENAN females employ the Comment strategy of responding to thanking with convergent rates, 39.54% with males and 33.59% with females. However, the ENAN males highly employ the present strategy more with females (41.4%) than with males (11.79%). And concerning the No answer strategy of responding to thanking, it is not employed by the ENAN males and females with both genders. In short, the gender-pairing of the thankee-thanker variable has an effect on the ENAN choice of responding to the thanking strategies, except the No answer strategy.

5.2. Discussion

The present study attempts to provide some insight into the realisation of the speech act of thanking as a compliment response and responding to it by the ELAN, the ENAN, and the EN in order to help second language (SL henceforth) learners to be aware of the cultural differences between languages. It tries also to show them that they should respect the TL rules and patterns that dominate the speech act of thanking as a compliment response and responding to it to communicate effectively in cross-cultural communication.

The foregoing data analysis showed that cross-cultural communication should be given more consideration in the teaching of English. This is because what the ELAN were taught about English in the five universities included in the present study was not enough to achieve cross-cultural communication competence. Therefore, the English syllabus should be reconsidered. Culture should be integrated in teaching English as a foreign language to enable

SL learners to understand well the TL culture, their L1 culture and the differences between them. This will help the ELAN and SL learners to look at the TL culture from the perspective of the TL culture and not from the perspective of their L1 culture. It will also help them to build their cultural and pragmatic awareness and speech acts behaviours and avoid pragmatic failure in cross-cultural communication. Brown (1994) claims that there is an interrelationship between language and culture and disregarding culture will cause a fractional learning of language. The absence of culture or lack of socio-pragmatic teaching mainly contributes to the learners' fossilised discourse (Scarcella, 1992). Hence, teaching culture is an essential part of teaching a foreign language.

Moreover, despite the fact that the ELAN participants' answers are sometimes native like, it can be said that most of them fail pragmatically in their cross-cultural communication. The difficulties and problems they face in performing the speech act of thanking as a compliment response and responding to it in cross-cultural communication are mainly due to the imposition of their L1 culture and social rules in situations where the English culture and social rules would be more appropriate. The ELAN pragmatic failure in cross-cultural communication can be explained by their lack of knowledge about the English culture specific communicative norms. They try to compensate this deficiency by resorting to their L1 cultural knowledge. So, they transfer their L1 communicative norms and pragmatic knowledge to similar communication situations in the English culture which might cause misunderstandings in cross-cultural communication. Pragmatic transfer is clearly noticed in many of the ELAN responses in which their L1' culture and norms are reflected. For example, in situation three of the speech act of thanking as a compliment response, the ELAN make use of semantic formulas that show the impact of their religion such as 'May God bless you' and 'May God give you what you wish'. Hence, the unawareness of the cultural

differences between languages leads to the increase of culture shocks in cross-cultural communication. Another example of the ELAN pragmatic transfer of their L1 communicative patterns is 'I'm here!', in situation three of the responding to thanking section. This response cannot be understood in the English culture and will be considered utterly outlandish.

The findings of the present study reinforce the idea that illocutionary acts are performed in the same strategies in every language, but the choice of these strategies is culture-specific (Scollon and Scollon, 1995). That is, the three groups of participants approximately use the same strategies in their performance of the speech act of thanking as a compliment response and thanking responses, but their choice of the strategies is not the same on many occasions. Considering the ELAN participants, their choice of the thanking strategies is similar to both the EN and the ENAN participants in situations two, three, four, and five and only similar to the ENAN in situations one and six. Besides, the ELAN choice of thanking responses strategies is similar to both the EN and the ENAN participants in situations one, two, and three and only similar to the ENAN in situations four, five and six. The ELAN employ native like strategies only in cases where they are also employed by the ENAN. Therefore, the reason why the ELAN chose native like thanking and thanking responses strategies may be the fact that these strategies are shared between Algerian Arabic and English. In addition, the ELANs preference for some strategies of thanking and thanking responses is affected by their L1 culture and values. This means that they transfer their L1 cultural knowledge into English.

The results obtained in the investigation of the speech act of thanking as a compliment response in the present research are similar to Salameh's (2001) findings about the Saudi EFL learners who transferred their Saudis' frequent use of compliment responses from Saudi Arabic into English. These results do not accord with Cheng's (2005) and Chang's (2008)

findings that there are no significant differences in the use of thanking strategies by both groups of Chinese and English speakers, who employ similar strategies in expressing their gratitude.

Conclusion

As hypothesised in the beginning of the present research, the results obtained from the analysis presented in this chapter show that Algerian learners' pragmatic failure in cross-cultural communication is due to cultural differences between languages. It is mainly due to cultural and pragmatic transfer of their L1 socio-pragmatic and pragma-linguistic knowledge into English.

The findings of the analysis of the speech act of thanking and its responses show that, as aforementioned, the complimenter's social status has no significant effect on the mean frequency of the participants' responses whether it is higher, lower or equal to that of the complimentee (the thankee). However, it has an effect on the mean frequency of the participants' responses to thanking.

Furthermore, the social distance variable has no significant effect on the participants' responses to the speech act of thanking as a compliment response whether it is close or distant. Moreover, concerning the thanking responses, they have a significant effect on the mean frequency of the ENAN choice of the No answer and the Denial strategies and the ELAN choice of the No answer strategy whereas it has no significant effect on their choices of the other strategies of thanking responses. It has also a significant effect on the EN choice of the thanking responses strategies.

Moreover, the gender-pairing of the respondent-complimenter variable has a significant effect on the choice of the compliment response strategies in the three groups of participants: the EN, the ELAN, and the ENAN. Furthermore, the gender-pairing of the thankee-thanker variable has no significant effect on the choice of responding to the thanking strategies by the EN and the ELAN. However, it has an effect on the ENAN choice of responding to the thanking strategies, with the exception of the No answer strategy.

In the next chapter, the ELAN cross-cultural communicative competence in performing the speech acts of greeting and its responses will be investigated.

Chapter Six

Analysis of the Speech Act of Greeting

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Chapter Six

Analysis of the Speech Act of Greeting

Introduction

The present chapter deals with the speech act of greeting. It analyses the data gathered by the Arabic and English versions of the Discourse Completion Task and describes the findings. A statistical analysis is employed by the researcher in order to analyse and discuss the obtained results and find answers to the research questions. It includes two sections: the first section is for the speech act of greeting and the second one is for the responding to greeting. The analysis of the DCT attempts to show if the inadequate awareness of cross-cultural differences in intercultural communication may cause pragmatic failure and communication crash. Moreover, it tries to investigate the ELAN' pragmatic transfer and the influence of their culture on their performances of the speech acts of greeting and responding to it in English. The focus in this analysis is on the formula of the respondents' answers and on its suitability to the situation.

The research discusses the speech act of greeting in twelve situations. Six situations are designed to investigate greeting somebody, and the other six situations are designed to investigate responding to greeting.

6.1. Data Analysis

The present chapter presents the analysis and interpretation of the speech act of greeting. It deals with greeting and responding to greeting. Each speech act is dealt with in six situations.

6.1.1. Section One: Greeting

There are six hypothetical situations designed to investigate the speech act of greeting in which the participants are asked to open and close the conversations. To answer the research questions, the researcher makes use of some variables that may affect the participants' performance of the speech act of greeting and may cause pragmatic failure in cross-cultural communication. These variables are: Rank of imposition of the act (lower and higher), social distance (close or distant), and the imposition of culture and identity of the interlocutors; this is in addition to discussing the felicity conditions, politeness, Grice's maxims, and the conversational implicatures. Situations 1-3 are constructed to investigate the Rank of imposition of the act variable, and situations 4-6 are constructed to investigate the social distance variable.

The greeting strategies the participants follow in opening the hypothetical situations are classified according to Brown and Levinson's (1978) classification of greeting strategies (see chapter three). They are categorised into three classes: Bald on record greetings, Negative greetings, and Positive greetings. The participants' greeting strategies are compared to, first, determine the similarities and differences between them, and second, discover the effect of Algerian culture on the ELAN's performances in cross-cultural communication. However, the participants' closings to the DCT situations are classified according to Schegloff and Sacks (1973) closing strategies (see chapter three). They are classified into: Positive comments, Excuses, Thanks, General wish, and Arrangements. Besides, some participants' closings are direct good byes such as 'Bye!/Good bye!'. Therefore, the researcher classifies them under another category named *Good-byes*. Moreover, in the case of refusing in situation three, the participants' closings do not belong to any of the previously mentioned closing strategies.

Hence, the researcher classifies them into: Thanks and comprehension, Annoyance, and No answer closing strategies.

Another important point is that the EN respond to the whole situations in the present section. However, not all the Algerian participants (the ELAN and the ENAN) respond to all greeting situations.

6.1.1.1. Situation one

➤ *You want to ask someone about the way to a station. What would you say?*

The participants in the present situation are supposed to open and close a talk to a stranger. They will ask about the way to a station. They will greet a person who they do not know. Therefore, the social distance is distant. Examples of the openings use in this situation are presented in the table below.

EN	ELAN	ENAN
1. Excuse me! ... 2. Hello! ... 3. Can you please ... 4. Hi, please could you .../Hi, would you ... 5. Where is the ...	1. Excuse me! ... (please) 2. Peace on you, could ... please? 3. Please (sir), .../Sir please 4. Dear brother! ... 5. Tell me about the way to the station please.	1. خويا تعيش/تعيش/يعيشك .. ربي يعيشك -[khuya t3iish/ t3iish/ y3aishak/ rabi y3aishak]-[You will live my brother/ You will live/ May God grant you a long life] 2. -سامحني/ اسمحلي خويا نسفسيك ... [samaHni/ asmaHli khuya nsaqsiik]-[excuse me/ excuse me my brother to ask you] 3. -من فضلك خويا/خويا من فضلك ... [man faDlak khuya/ khuya man faDlak]-[please my brother/ My brother please] 4. ... -معليش تقولي ... [ma3liish tqulli]-[Is there any problem if you tell me] 5. وين جات المحطة تعيش/وين جات -تعيش الطريق اللي ندي للمحطة [wiin jaat almaHaTa t3iish / wiin jaat aTriiq alli taddi lalmaHaTa t3iish]-[Where is the station, you will live/ where is the way to the station, you will live]

Table 36: Examples of Openings in Situation 1

The three groups of participants make use of different openings in situation one. Some of them greet the stranger before asking about the way to the station (Hello!/Assalamo alaykom/خويا من فضلك خويا/[manfaDlak khuya]-[please my brother]); others attract the stranger's attention before asking as a kind of greeting (Excuse me! Dear brother!/Please .../a moment please...?); and others do not greet at all. They directly ask the stranger about the way to the station such as 'Please, can/could/would you', 'وين جات الطريق اللي تدي للمحطة تعيش', 'aTriiq alli taddi lalmaHaTa t3iish]-[Where is the way to the station you will live]. The three groups of participants utilise the discourse markers *please* and *من فضلك* -[manfaDlak] to reserve politeness.

Concerning the EN participants, most of them use the expression 'Excuse me!' with a percentage of 66.66% as an opening to ask about the way to the station, 20% of them greet the stranger first such as 'Hello! ...' and 'Hi,...', and 13.33% directly ask about the station such as 'Where is the ...'.

Concerning the ELAN participants, 47.6% of them attract the stranger's attention before asking about the way to the station such as 'Excuse me! ... (please)/A moment please/Sorry sir! ...'; 22.8% greet before asking to be polite such as 'Good morning/afternoon...'; and 26.2% do not greet at all such as 'Show me the way to the station please?'. The highest frequently use expression to attract the stranger's attention is 'Sir please!' with a ratio of 11% and then 'Excuse me' with a ratio of 6.6%.

Concerning the ENAN participants, they employ three strategies in opening the first situation. The first strategy is attracting the attention of the stranger before asking about the way to the station such as '... خويا تعيش حبيت نسقسيك .../الأخ ماعليش نسقسيك' -[khuya t3iish Habiit nsaqsiik/ alakh ma3liish nsaqsiik]-[My brother, you will live, I want to ask you/ brother, is there any problem if I ask you] with a rate of 64.2%. The second strategy is greeting the

stranger before asking about the way to the station such as ‘صبح الخير (خويا)/مساء الخير (خويا)’-[SabaH al-khiir/ masaa alkhiir (khuya)]-[good morning / good afternoon (brother)] with a rate of 7.2%. And the last strategy is asking directly about the way to the station without any greeting such as ‘وين جات المحطة تعيش’-[wiin jaat almaHaTa t3iish]-[Where is the station you will live] with a rate of 3.4%. The highest frequently use expression to attract the stranger’s attention is ‘خويا تعيش’-[khuya t3iish]-[You will live my brother] with a ratio of 13%

Comparatively, the most frequently employed expression in opening the first situation is ‘Sir please!’ in the ELAN openings and ‘خويا تعيش’-[khuya t3iish]-[You will live my brother] in the ENAN openings. This means that the ELAN transfer their L1 strategies of the realisation of the greeting speech act into English. As a result, they may fail in cross-cultural communication and may cause cultural clash.

With regard to the way of getting the stranger’s attention in order to ask him/her about the way to the station, the EN only utilise the expression ‘Excuse me!’. However, the ELAN utilise many expressions such as ‘Excuse me!/Please (sir), .../Sir please .../Sorry sir! .../Dear brother! .../A moment please/One moment please, ...’. Most of these expressions are transferred from Algerian Arabic into English because most of them are used by the ENAN. For example, ‘Please (sir), .../Sir please ...’ is transferred from ‘(خويا) من /خويا تعيش/تعيش (خويا)’-[t3iish khuya/ khuya t3iish/ (khuya) manfaDlak]-[You will live my brother/ my brother, you will live/ (my brother) please]; ‘Sorry sir!’ is transferred from ‘اسمجلي خويا’-[asmaHli khuya]-[excuse me/ sorry my brother]; ‘Dear brother!’ is transfer from ‘خويا لعزيز’-[khuya la3ziiz]-[my dear brother]; ‘A moment please/One moment please, ...’ is transferred from ‘دقيقة تعيش’-[dqiqqa t3iish]-[one minute please]. This transfer can lead to pragmatic failure in cross-cultural communication.

For example, the use of ‘Dear brother’ by the ELAN when talking to a stranger may cause communication crash in cross-cultural communication. The address term *brother* is used in the Algerian Arabic culture to call strangers as a kind of solidarity that saves the hearer’s face. Because in Algerian Arabic, the address terms like *brother, sister, father, mother, grandmother/father, etc.* are used to entitle strangers or people who one doesn’t know and get their attention as a sign of politeness. However, this is not the case in the TL culture because the title *brother* cannot be used in formal situations in which the speakers’ social distance is distant. Therefore, its use may lead to pragmatic failure in cross-cultural communication. This transfer is related to cultural differences between languages. It may result from the ELAN inability to differentiate between formulaic expressions which are language specific and those expressions which are universal.

With regard to the way the EN and the ELAN greet the stranger, on the other hand, the EN employ the expressions ‘hello’ and ‘hi’ as greeting expressions. However, the Algerian participants employ the English greetings ‘hello’ and ‘hi’ and make use of another expression which is culture specific such as ‘Peace on you’. This structure gives evidence that the ELAN express their Algerian Arabic and Islamic identity in English which may cause communication crash in cross-cultural communication. This transfer is a result of the ELAN unawareness of the TL culture specific communicative styles.

However, concerning the direct questions the participants use to ask the stranger about the way to the station without any greeting, the EN use a request ‘Can you please...’ and a WH question ‘Where is ...’. The ELAN, as well, use requests such as ‘Could you/would you ...? /Can you (please)...’ and WH questions such as ‘From where the way to the station’, the imperative such as ‘Show me the way to the station please/Tell me the way to the station please’. The structures the ELAN use in responding in situation one are transferred from

Algerian Arabic. They transfer them from the questions ‘قولي على الطريق للمحطة/ نعتلي الطريق ‘ -[na3atli aTriiq/ qulli 3la aTriiq lalmaHaTa/ mniin aTriiq lalmaHaTa]- [show me the way/ tell me about the way to the station/ from where the way to the station is?] respectively, which appears among the ENAN’ openings. They translate literally from their L1 into English. What proves this translation is the non-use of the verb *to be* in the question: ‘From where the way to the station’ which should be ‘Which way is the station?’ or ‘from where the way to the station is?’ This mistake is not a slip of the pen but a transfer, because the present question occurs 6 times in the ELAN’ openings.

As far as the felicity conditions or the rules of greeting are concerned, they are noticed in the utterances where the participants greet the stranger. They are found in the openings of the three groups of participants such as ‘Hello!’ and ‘Good morning/afternoon’ which are performed by the EN and the ELAN participants.

The strategies followed by the participants in opening the first situation are presented in the table below.

Followed Strategies	EN	ELAN	ENAN
Bald on Record	13.33%	26.2%	3.4%
Negative Greetings	66.66%	47.6%	64.2%
Positive Greetings	20%	22.8%	7.2%

Table 37: Opening Greeting Strategies in Situation 1

According to table 37, the participants use the same greeting strategies in their openings in situation one. They mostly use the Negative greeting strategy with 66.66% for the EN such as ‘Excuse me! ...’, 47.6% for the ELAN such as ‘Excuse me! ...(please)’, and 64.2% for the ENAN such as ‘الأخ/خويا ماعليش تنعتلي ...’ -[alakh/ khuya ma3liish tna3atli]- [Broter/ my brother, is there any problem if you show me]. This strategy is mostly use because the participants do not know the stranger and they are socially distant. The participants do not greet the stranger, but try to get his/her attention in order to ask him/her

about the way to the station. Since the present strategy is a regressive action for the hearer's negative face, the participants make use of the discourse markers *Please* and *من فضلك/تعيش* - [t3iish/ manfaDlak]-[you will live/ please] to save the hearer's positive face from embarrassment and themselves from being impolite.

Moreover, the Bald on record opening strategy is the second most used strategy of greeting by the ELAN and the third by the EN and the ENAN. It is employed by 13.33% of the EN such as 'Where is the ...', by 26.2% of the ELAN such as 'Show me the way to the station please', and by 3.4% of the ENAN such as 'وين جات الطريق اللي تدي للمحطة تعيش؟' - [wiin jaat aTriiq alli taddi lalmaHaTa t3iish]-[Where is the way to the station you will live]. In this strategy, the participants do not greet the stranger. They directly ask about the way to the station. They dominate the maxim of politeness by the maxim of efficiency (asking about the way to the station). They also use the discourse markers *Please* and *من فضلك* - [manfaDlak] to save the hearer's positive face and keep the principle of politeness.

In addition, the participants use another strategy in opening the first situation. It is Positive greeting in which they greet the stranger before asking about the way to the station. It is the third most used strategy of greeting by the ELAN such as 'Good morning/afternoon' and the second by the EN such as 'Hello! ...', and the ENAN such as 'السلام عليكم' - [asalamualaikum]-[peace be upon you]. It is used in order to maintain the hearer's face and keep the principle of politeness.

Situation one is also closed by the participants. The following table represents some examples of the closings used by the participants to end the conversation in situation one.

EN	ELAN	ENAN
1. Thanks a lot 2. Thank you very (so) much! 3. Thank you for the help. 4. Thank you for your help. 5. Cheers for that.	1. Thanks 2. Thank you 3. Thank you very (so) much! 4. Thank you for your help 5. God reward you!	1. يعطيك الصحة [ya3Tik al-SaHa]-[May God grant you good health] 2. تعيش بارك الله فيك /بارك الله فيك / فيك [t3iish baarakallahu fik/ baarakallahu fik/ allah ybaarak fiik]-[you will live, God bless you/ God bless you] 3. ربي يجازيك [rabi yjaziik]-[May God reward you] 4. ربي يسترک [rabi ysatrak]-[May God protect you] 5. صحة تعيش [SaHa t3iish]-[Health, you will live]

Table 38: Examples of Closings in Situation 1

According to table 38, thanking is the way all participants say good bye in this situation to save the principle of politeness such as ‘Thanks a lot/thank you very (so) much’ and ‘يعطيك الصحة’-[ya3Tik al-SaHa]-[May God grant you good health]. ‘Thanks a lot’ is the most used thanking expression within the EN’ closings with a percentage of 66.66%. ‘Thanks’ is the most employed thanking expression by the ELAN with a rate of 27% and ‘يعطيك الصحة’-[ya3Tik al-SaHa]-[May God grant you good health] is the most utilised thanking expression by the ENAN with a ratio of 10%.

The EN use thanking expressions such as ‘Thanks a lot/thank you very (so) much’ with a rate of 100%. That is, the whole group of the EN are grateful to the stranger. The ELAN and the ENAN, as well, are all grateful to the stranger’s help to find the way to the station. Therefore, they use thanking expressions such as ‘Thanks/God reward you!’/’ربي يجازيك’-[rabi yjazik]-[May God reward you] with the rates of 96.4% and 81% respectively. Most of the ENAN thanking expressions used as closings in the first situation are supplications to God such as: ‘يعطيك الصحة’-[ya3Tik al-SaHa]-[May God grant you good health], ‘بارك الله فيك’-[baarakallahu fik]-[God bless you], ‘ربي يجازيك’-[rabi yjazik]-[May God

reward you], etc. This way of thanking is one essential part of the Algerian Islamic identity. This is confirmed by Bouchara (2015) who claims that Arabs show their politeness in greeting through the use of the religious vocabulary and religious praises.

The ELAN' and the EN' responses are not very different. There is only one expression which doesn't appear among the EN' answers. It seems to be transfer from Algerian Arabic into English. It is the expression 'God reward you!'. The comparison of the ELAN' and the ENAN' responses proves that the expression 'God reward you' is a negative transfer from the Algerian Arabic expression 'ربي يجازيك' -[rabi yjazik]-[May God reward you]. It is utilised by 8% of the ELAN and 5% of the ENAN. This kind of transfer may cause problems in cross-cultural communication.

The ELAN participants break the cooperative principle when they use the Muslim expression 'God reward you!' They violate the maxim of relation which leads the hearers to look for conversational implicatures to be able to understand the speakers' intentions. But, they might not succeed to understand the speakers' intentions because the act might be vague. This transfer is mainly due to the ELAN unawareness or lack of knowledge of the TL culture.

Religious expressions are included in the realisation of most of the speech acts in the Algerian Arabic culture. Hence, transferring 'ربي يجازيك' -[rabi yjazik]-[May God reward you] into English, 'God reward you!', by the ELAN may cause misunderstandings and pragmatic failure in cross-cultural communication.

Concerning the closing strategies the participants use in the first situation, the three groups of participants employ only one strategy. It is Thanks as it is presented in table 39.

Followed Strategies	EN	ELAN	ENAN
Thanks	100%	96.4%	81%

Table 39: Closing Greeting Strategies in Situation 1

As indicated in table 39, the three groups of participants follow the Thanks closing strategy to end the conversation in situation one. It is utilised by 100% of the EN, 96.4% of the ELAN, and 81% of the ENAN. The closing rates of the ELAN and the ENAN are less than 100% because not all the participants respond to the situation. The participants use thanking expressions as a way to close the conversation in situation one because they feel appreciative. So, they express their gratefulness to the benefactor (the stranger).

The participants do not use the other closing strategies such as Positive comments, Excuses, General wish, and Arrangements because the participants are dealing with a stranger. So, they are very distant socially. They cannot arrange for another meeting or give excuses to leave to save the hearer's positive face. Moreover, the speakers are not interested in increasing the hearer's positive face, but they only need to thank him/her for his/her help to know the way to the station and save themselves from being impolite.

6.1.1.2. Situation Two

- *You have a big problem. You ask your boss for help, and he promises to solve the problem. What would you say?*

The researcher arranges situation two in order to investigate the speech act of greeting in the case of asking for a favour in a formal situation. In this situation, the participants are supposed to greet first because they are the ones who are interested in opening a talk, in order to ask the boss for help. The boss promises them to find a solution, as it is suggested in the situation. So, the participants are expected to be happy and satisfied. That is, the present situation enables the researcher to investigate the opening of a formal situation, in the case of

asking for a favour, and its closing, in the case of satisfaction. The participants are socially distant (worker/boss). The participants make use of different openings in the situation. Some examples are presented below.

EN	ELAN	ENAN
1. Boss, I need your help! 2. Boss, I have a big problem 3. Hi! Could I discuss something with you in private? 4. Can I ask you a favour? 5. Can I disturb you for a minute sir!	1. Good morning, please I have a problem and I wonder if you can help me ... 2. Is there any problem if I ask you to help me 3. Can you help me please? 4. I'm afraid to ask you to help me 5. Is it possible to ask for a favour	1. صباح الخير سيدي المدير [SabaH al-khiir saydi almudiir]- [good morning Mr. the boss] 2. من فضلك عندي مشكل وحابك فيه [manfaDlak 3andi mushkal wHaabak t3awanni fiih]-[please, I have a problem and I want you to help me] 3. من فضلك يا سيدي المدير، راني في مشكل كبير ونحتاج المساعدة [manfaDlak yasaydi almudiir rani fi mushkal kbiir wnaHtaj almusa3ada]- [please boss, I'm in a big problem and I need help] 4. الشيخ نحتاجك تعاوني اني في مشكل -و لازمك تلقالي حل [ashiikh nahtaajak t3aawani, ani fimushkal wlazmak talqali Hal]-[Whitebeard, I need you to help me. I'm in a problem and you should find a solution for me] 5. أستاذي المدير والله راني في مشكل -وجيت عندك باش تعاونني [ustadhi almudiir wallah rani fimushkal wjiit 3andak bash t3awanni]-[my teacher the boss, I swear I'm in a problem and I come to you to help me]

Table 40: Examples of Openings in Situation 2

As far as the EN are concerned, 13.33% of them started their conversation by greeting the boss such as 'Hello sir! ...' and 'Hi! Could I discuss something with you in private?'. However, 86.67% do not greet the boss in their openings such as 'I want to talk to you sir!', 'Can I ask for a favour?', etc. the EN' highest frequent opening expression is 'Boss, I have a big problem' which is employed by 20% of them.

As far as the ELAN are concerned, 52.80% of them greet the boss as an opening to start talking about their problem such as ‘Good morning boss/sir! ...’ and ‘Hello! ...’. The other 28.4% of the participants do not greet the boss in their openings such as ‘Boss, I need /I want you in something’, ‘Can I ask for a favour?’, etc. Their highest frequently use expression is ‘Good morning boss/sir! ...’ with a ratio of 43.8%.

As far as the ENAN are concerned, they use two ways to open the conversation. They either greet the boss such as: ‘السلام عليكم’-[asalamualaikum]-[peace be upon you], ‘واش راک’-[wash rak ashaaf]-[how are you boss], ‘صباح الخير سيدي المدير’-[SabaH al-khiir saydi almudiiir]-[good morning Mr. the boss] with a rate of 48.8%, or directly inform the boss about the problem and ask him to help them to find a solution such as ‘أستاذي المدير والله راني في مشكل’-[ustadhi almudiiir wallah rani fimushkal wjiit 3andak bash t3awanni]-[my teacher the boss, I swear I’m in a problem and I come to you to help me], ‘ربي يخليك عاوني’-[rabi ykhaliik 3awanni 3andi mushkal kbiir]-[May God keep you alive, help me I have a big problem], etc. with a rate of 38.4%. Their most frequently used expression is ‘السلام عليكم’-[asalamualaikum]-[peace be upon you] with a ratio of 34.8%.

The comparison of the EN and the ELAN participants’ openings in situation two shows that 52.80% of the ELAN participants greet the boss before asking for help, and 28.4% do not greet the boss in their openings. However, the reverse happens with the EN participants. The majority of them (86.67%) do not greet the boss and only 13.33% greet him/her in their openings.

The comparison of the ELAN and the ENAN participants’ openings in situation two shows that that they are similar to a great extent. They mostly greet the boss before informing him about the problem to save the principle of politeness in both languages: Algerian Arabic and English. However, this is not the case with in the group of the EN of whom the majority

do not greet the boss in their openings. This does not mean that they are impolite. But, the principle of politeness is dominated by the principle of efficiency. Therefore, it can be concluded that the ELAN transfer their socio-pragmatic knowledge, greeting people to express politeness, from Algerian Arabic into English. Thus, they may fail in cross-cultural communication. This transfer is a result of the ELAN lack of pragmatic knowledge in the TL.

The principle of politeness is saved by the three groups of participants when they open the situation with a greeting to be polite and save the hearer's face. However, some participants do not express greeting in their openings in situation two due to its efficiency. Even though they do not greet the boss in their openings, they try to be polite when they express requests or ask for permission to speak about the problem such as: 'Can you help me?', 'Can I disturb you for a minute sir!', etc. which are used by the EN and 'Can you help me please?', 'Is it possible to ask for a favour', etc. which are used by the ELAN.

With regard to the felicity conditions of the speech act of greeting, they are present in the case of greeting the boss. They are present in the openings made by the three groups of participants such as 'Hello!', 'Good morning/afternoon', and 'السلام عليكم'-[asalamualaikum]-[peace be upon you].

The strategies followed by the participants in opening the second situation are presented in the table below.

Followed Strategies	EN	ELAN	ENAN
Bald on record	86.67%	28.4%	38.4%
Negative greetings	0%	0%	0%
Positive greetings	13.33%	52.80%	48.8%

Table 41: Opening Greeting Strategies in Situation 2

After categorising the participants' greeting strategies in table 41, two strategies are distinguished: Bald on record and Positive greetings. The Bald on record strategy is followed

by 86.67% of the EN, 28.4% of the ELAN, and 38.4% of the ENAN; and the Positive greeting strategy is utilised by 13.33% of the EN, 52.80% of the ELAN, and 48.8% of the ENAN.

The Bald on record strategy is mostly used by the EN due to the emergency of the situation, since there is a big problem. So, the maxim of politeness is replaced by the maxim of efficiency. However, the positive greetings strategy is mostly used by the ELAN and the ENAN to save their faces from being impolite. Thus, the ELAN transfer their ways of expressing politeness, greeting, from Algerian Arabic into English as a result of their lack of knowledge about expressing politeness in the English culture.

The Positive greeting strategy is employed by the three groups of participants in the openings of the present situation. It is used to save the hearer's positive face. In the present situation, the worker needs to be polite to be able to ask the boss for help.

Besides, the negative greeting strategy is the non-use strategy in the second situation openings by the three groups of participants. This strategy is a regressive action intended for the hearer's negative face. Therefore, it is not applied by all the participants in opening the present situation.

Examples of the closings used by the participants in situation two are presented in the following table.

EN	ELAN	ENAN
1. Thank you very much.	1. Boss, you are a great man.	1. يعطيك الصحة [ya3Tik al-SaHa]-[May God grant you good health]
2. Thank you very much. I appreciate this.	2. I really appreciate your help.	2. راني تاكل غير عليك سيدي المدير [rani taakal ghiir 3lik saydi almudir]-[I depend only on you Mr. the boss]
3. I (really) appreciate your help.	3. God protects you, boss!	3. ربي يعطيك ويرضيك [rabi ya3Tiik wyarDiik]-[May God give and satisfy you]
4. So, I'll be in touch.	4. I don't know how to thank you. Really you are very helpful!	4. تهلى الشيخ [thalla alshiikh]-[take care whitebeard]
5. I owe you big time	5. I rely on you, boss!	5. ربي يجازيك [rabi yjazik]-[May God reward you]

Table 42: Examples of Closings in Situation 2

The participants are expected to be happy since the boss promises the worker to solve the problem. Hence, they express their happiness through thanking the boss and appreciating his intentions to help such as: ‘Thank you’, ‘I really appreciate your help!’, ‘I’ll never forget your favour!’, ‘بارك الله فيك’-[baarakallahu fik]-[God bless you], etc. or they just remind him not to forget to do something such as: ‘I rely on you, boss’, ‘don’t forget me, please!’, and ‘تهلا الشيخ’-[thalla alshiikh]-[take care whitebeard]; and they would stay in touch.

Concerning the EN, 93.33% of them are grateful to the boss. They express their thanking and gratefulness explicitly such as: ‘Thank you very much’, ‘I (really) appreciate your help’, etc. or implicitly such as ‘I owe you big time’. The other 6.66% of them try to inform the boss that they would be in touch waiting his help such as ‘So, I’ll be in touch’. Their most frequently used expression is ‘Thank you so/very much for’ with a rate of 33.33%.

Concerning the ELAN, they mostly express the speech act of thanking as a leave-taking with a rate of 79.2%, such as ‘Thank you’, ‘I really appreciate your help!’, ‘God protects you, boss!’, etc. However, only 2% of them do not express gratitude and insist on the boss not to forget about them and their problem instead such as ‘I rely on you, boss!’ and

'Don't forget me please!' Their frequently used expression is 'Thank you very much for' with a rate of 20.48%.

Concerning the ENAN, they frequently express thanking and gratefulness with a percentage of 70.8% such as in the examples: 'يعطيك الصحة' -[ya3Tik al-SaHa]-[May God grant you good health], 'بارك الله فيك' -[baarakallahu fik]-[God bless you], etc. There are only 5% of them who insist on the boss to help them instead of thanking him such as 'راني تاكل غير عليك' -[rani taakal ghiir 3lik saydi almudiiir]-[I depend only on you Mr. the boss] and 'الشيخ تهلا' -[alshiikh thalla]-[whitebeard, take care]. Their most frequent used expression is 'يعطيك الصحة' -[ya3Tik al-SaHa]-[May God grant you good health] with a ratio of 17.6%.

The comparison of the EN and the ELAN participants' closings in situation two shows that the majority of them (93.33% of the EN and 79.2% of the ELAN) express appreciation and gratefulness towards the boss's behaviour to keep the principle of politeness. There are still only 6.67% of the EN and 2% of the ELAN who do not express thanking. They insist on the boss to help them.

The comparison of the ELAN and the ENAN participants' closings in the second situation shows that there are similar responses used in both languages such as: 'I rely on you, boss', 'I'll never forget your favour', and 'God protects you, boss' which are close to 'راني تاكل عليك الشاف' -[rani taakal 3liik al-shaaf]-[I depend on you boss], 'والله ما ننسى خيرك' -[wallah manansa khiirak]-[I swear, I will not forget you favour], 'الشاف ربي يحفظك' -[rabi yHafThak al-shaaf]-[May God protect you boss]. Therefore, this similarity can be explained by the ELAN' transfer of their L1 socio-pragmatic knowledge, closing conversations in the case of asking for a favour, into English which may cause pragmatic failure in cross-cultural communication. The ELAN transfer is a result of their unawareness of what should be said in similar situations in English.

Moreover, the Algerian identity is expressed in English by the ELAN through using the expression ‘God protects you, boss’. This type of answers clearly shows the Algerian Islamic culture in cross-cultural communication which may cause pragmatic failure and culture shock. It is a result of the ELAN ignorance of what is language specific and what is universal and lack of pragmatic knowledge in the TL culture.

In relation to the closing strategies the participants use to close the second situation, there are three strategies followed by the participants as shown in the table below.

Followed Strategies	EN	ELAN	ENAN
Arrangement	6.66%	0%	0%
Thanks	93.33%	79.2%	70.8%
General Wish	0%	2%	5%

Table 43: Closing Greeting Strategies in Situation 2

Table 43 shows that the three groups of participants mostly follow the Thanks closing strategy to end the conversation in situation two such as ‘Thank you very much’, ‘بارك الله تعيش’، [t3iish baarakallahu fik]-[You will live, God bless you], with the rates 93.33% for the EN, 79.2% for the ELAN, and 70.8% for the ENAN. The present strategy is highly employed by the participants because the boss promises to help them. So, they feel indebted and need to thank him.

The Arrangements closing strategy is utilised only by the EN such as ‘So, I’ll be in touch’ with a rate of 6.66%. This strategy is used in close relationships to ask the other interlocutor to keep in touch. But, in the present situation the speaker says that s/he would be in touch to save the hearer’s (the boss) positive face.

The General wish closing strategy, on the other hand, is utilised only by the ELAN such as ‘Don’t forget me please!’ and the ENAN such as ‘تھلا الشيخ’-[thalla alshiikh]-[take care

whitebeard] with the rates of 2% and 5% respectively. This strategy is used by the participants to express their desire to solve the problem by the boss.

The other closing strategies such as the Positive comments and the Excuses are not employed by the participants in the present situation because the social relationship is distant. Moreover, the participants ask the boss for a favour. So, they prefer to thank him/her to save the hearer's positive face and save themselves from being impolite.

6.1.1.3. Situation Three

➤ *You want to ask your brother to lend you some money and then,*

a. He accepts.

b. He does not accept.

What would you say in each case?

Situation three is deliberately planned in order to investigate the speech act of greeting in the case of asking for a favour in an informal situation (brother to brother) where the social distance of the speaker and the hearer is close. In this situation, the participants are supposed to greet first in order to open a talk and ask for a favour. There are two possibilities in this situation: either acceptance or refusing.

The participants are presumed to ask their brothers to lend them some money. The brother may help as he may not. Therefore, the present situation enables the researcher to investigate the speech act of greeting in case the speaker opens a conversation in order to ask for something and not just greet to socialise. It also helps to investigate the closing of a topic in two different conditions, satisfaction and happiness, in the case of acceptance to help, as well as dissatisfaction and disappointment, in the case of refusing to help.

Sample examples of the openings used by the participants are presented in the table below.

EN	ELAN	ENAN
1. Can you lend me some money?	1. Good morning/afternoon, brother I ...	1. صباح الخير -[SabaH al-khiir]-[good morning]
2. Hello! I need.../can you ...	2. Brother, I need/want you in something ...	2. سلام/السلام عليكم -[salaam/asalamualaikum]-[peace/peace be upon you]
3. I need a favour from you. Can you ...	3. My (dear) brother, I ...	3. واش راك خويا -[wash rak khuya]-[how are you my brother]
4. Can you please ...	4. Brother! I want to talk to you in something/I have ...	4. خويا نحتاجك.. -[khuya naHtajak]-[my brother, I need you]
5. Hi brother! I ...	5. Where is the saver?	5. خويا عاوني تعيش -[khuya 3awani t3iish]-[my brother, help me you will live]

Table 44: Examples of Openings in Situation 3

The participants' openings in the third situation are alike. They either greet the brother or directly initiate the conversation. As far the EN are concerned, they open their conversation by either greeting such as 'hi!/hello! ...', with a percentage of 46.67%, or not greeting such as 'can you please .../I need a favour from you. Can you ...' with a percentage of 53.33%. The ELAN, as well, open their conversation by either a greeting such as 'hello! /Good morning/afternoon ...' with a percentage of 26% or not greeting such as 'Brother, I need/want you in something ...' with a percentage of 61.2%. Concerning the ENAN, they either greet the brother before starting the conversation with a rate of 60.6%, such as 'صباح الخير' -[SabaH al-khiir]-[good morning], 'مساء الخير' -[masaa al-khiir]-[good afternoon], 'سلام/السلام عليكم' -[salam/asalamualaikum]-[peace/peace be upon you]'; or start directly talking about their problem with a rate of 23.4%, such as 'خويا نحتاجك' -[khuya naHtajak]-[my brother, I need you], 'خويا عاوني تعيش' -[khuya 3awani t3iish]-[my brother, help me you will live].

The comparison of the EN and the ELAN participants' opening responses shows that they use the same ways in their openings. They either greet the brother or do not greet him at

all in order to open the talk and ask for a favour (lending money). But, they differ in their choice of the utterances they use either when greeting or not greeting.

Concerning greetings, both the EN and the ELAN participants use 'hi' and 'hello', but 'good morning' and 'good afternoon', which are used in formal situations in English, are employed only by the ELAN participants with a percentage of 15%. This result can be explained by stating that the ELAN transfer their L1 greeting expressions into English; because, the expressions 'good morning' and 'good afternoon' can be used in informal situations in Algerian Arabic.

When not greetings, on the other hand, the EN utilise informal requests in their openings such as 'Can you please ...'; whereas, the ELAN use formal and informal requests such as 'Could you ...' and 'Can you please ...' respectively, though the situation is informal. Moreover, the Algerian participants transfer some expressions from Algerian Arabic into English such as 'Brother, I need you in something ...' which is taken from the expression '... خويا نحتاجك في موضوع ...' -[khuya naHtajak fimawDuu3]-[my brother, I need you in a topic].

The comparison of the ELAN and the ENAN participants' openings in situation three shows that they are similar to a great extent. They either greet the brother or do not. They also use similar expressions in Algerian Arabic and English as in the examples: 'Good morning/afternoon/Brother, I need you .../my (dear) brother' and '... خويا نحتاجك' -[khuya naHtajak]-[my brother, I need you], 'صباح الخير/مساء الخير خويا لعزیز' -[SabaH al-khiir/ masaa al-khiir khuya la3ziiz]-[good morning/ good afternoon, my dear brother] respectively. Therefore, one can say that the ELAN transfer from Algerian Arabic into English which may cause pragmatic failure in cross-cultural communication. This transfer comes from the ELAN lack of knowledge in the TL social norms and conventions.

With regard to the principle of politeness, it is saved by the three groups of participants when they greet the brother, with 46.67% of the EN, 26% of the ELAN, and 46.67% of the ENAN. It is also saved in requests when they use the word ‘please’ with 13.33% of the EN and 13.8% of the ELAN, and the word ‘تعيش’-[t3iish]-[you will live] with 23.4% of the ENAN. The other participants do not respect the principle of politeness in their openings in situation three not because they are impolite, but because the situation is informal and they do not need to greet to save the face and keep the principle of politeness.

The strategies followed by the participants in situation three are presented in the table below.

Followed Strategies	EN	ELAN	ENAN
Bald on Record	53.33%	61.2%	23.4%
Negative Greetings	0%	0%	0%
Positive Greetings	46.67%	26%	60.6%

Table 45: Opening Greeting Strategies in Situation 3

According to table 45, the three groups of participants utilise two greeting strategies: the Bald on record and the Positive greeting. The Bald on record strategy, such as ‘Can you please ...’, ‘Brother, I need you in something ...’ and ‘خويا عاوني تعيش’-[khuya 3awani t3iish]-[my brother, help me you will live], is followed by 53.33% of the EN, 61.2% of the ELAN, and 23.4% of the ENAN. The Positive greeting strategy, such as ‘Hi brother! I ...’, ‘Where is the saver?’, and ‘خويا واش راك؟’-[khuya wash rak]-[my brother how are you], is followed by 46.67% of the EN, 26% of the ELAN, and 60.6% of the ENAN.

The Bald on record strategy is mostly applied by both groups of the EN and the ELAN in this situation because it is a short conversation between two brothers where there is no greeting; their social relationship is too close, and there is an emergency in the situation where the principle of politeness is dominated by the principle of efficiency (see chapter three).

However, the Positive greetings strategy is the most employed strategy by the ENAN to maintain the hearer's positive face and keep the principle of politeness.

The Positive greeting strategy is the second type of greetings followed in situation three by both groups of participants: the EN and the ELAN. In this category, the participants greet the brother first; then, they start talking about their problem. It is applied in order to keep the principle of politeness and maintain the hearer's face. Conversely, the second greeting strategy utilised by the ENAN is the Bald on record one.

However, the Negative greeting strategy is not applied in opening situation three by the three groups of participants. It is not used by the participants because the social distance of the interlocutors is too close (brother to brother). In contrast, the present strategy can be used in the case of great social distance.

The closings used by the participants are classified into two types: Closings in the case of acceptance and closings in the case of refusing. Sample examples of the participants' closings in the case of acceptance are presented below.

EN	ELAN	ENAN
1. I appreciate it.	1. Thanks	1. يعطيك الصحة [ya3Tik al-SaHa]-[May God grant you good health]
2. Thanks brother	2. Thank you, I'll give you your money next week	2. يكثر خيرك [ykathar khirak]-[May God abound your benefit]
3. Thanks a million. I'll pay you back soon.	3. Thanks, I'll return them back to you soon	3. نردهملك في الخير... [nradhamlak falkhiir]-[I'll return them back in benevolence]
4. Cheers, you are the best!	4. I'll never forget your favour, I'll return them back to you soon	4. نردهملك الشهر الجاي/السمانة الجاية ان شاء الله [nradhamlak ashhar aljay/ assmana aljaya inshaallah]-[I'll return them back next month/ next week if God wills]
5. Your money is safe with me, you'll get it back with interest	5. My lovely brother is always present in hard times!	5. يجازيك الله [allah yjaziik]-[May God reward you]

Table 46: Examples of Acceptance Closings in Situation 3

The participants close the third situation in the case of acceptance in different ways. Concerning the EN and the ELAN participants, some of them express their happiness and gratefulness through praising their brother and expressing the speech act of thanking such as ‘thanks/thank you/you are the best! You are great!’ with a rate of 73.33% for the EN and 76.4% for the ELAN; others express their gratefulness and promise the brother to repay the money back to him soon such as ‘Thanks a million. I’ll pay you back soon /Thanks, I’ll return them back to you soon’, with a rate of 6.67% for the EN and 6.6% for the ELAN; and others confirm their promises to return the money back to the brother such as ‘Your money is safe with me, you’ll get it back with interest/I promise I’ll repay them to you’, with a rate of 20% for the EN and 4.2% for the ELAN.

Concerning the ENAN, they express their thanking and gratefulness to the brother through thanking expressions such as ‘صحيت/صحيت بزاف’-[SaHiit/ SaHiit bzaf]-[thank you/thank you very much] with 40.8% or through supplications to God to reward him for his help such as: ‘الله يعيشك/الله يجازيك’-[allah yjaziik/ allah y3ayshak]-[May God reward you/ may God grant you a long life] with 41%, or promised him to pay him back soon such as ‘نردهملك في’-[nradhamlak fi aqrab waqt inshaallah]-[I’ll return them back in the nearest time if God wills] with 4.6%.

With regard to the ELAN’ responses, they are native-like, except in the closing: ‘Thank you, I’ll give you your money next week’ which is transferred from Algerian Arabic into English. The closing ‘I’ll give you your money next week’ is transferred from the Algerian Arabic expression ‘السمانة الجاية نجيبلك/نعطيك دراهمك’-[asmana aljaya njiiblak/ na3Tiik drahmak]-[Next week, I’ll bring/ give you your money]. This transfer may cause pragmatic failure in cross-cultural communication.

The principle of politeness is saved by both groups of participants in their closings in situation three in the case of acceptance. It is saved in the case of expressing thanking or thanking and promising to return the money back to their brother with a percentage of 80% for the EN and 83% for the ELAN. The other 20% of the EN and 4.2% of the ELAN do not respect the principle of politeness, not because they are impolite but because they want to confirm their intentions to return the money back soon to their brother. So, the principle of politeness is dominated by the principle of efficiency.

Concerning Grice's maxims and the cooperative principle, there is an example in which the ELAN violate the maxim of relation. It is: 'My lovely brother is always present in hard times!' In this example, the hearer needs to refer to conversational implicatures to understand the speakers' intended meaning.

The Closing greeting strategies use by the participants in the case of acceptance in the third situation are presented in the table below.

Followed Strategies	EN	ELAN	ENAN
Thanks	80%	83%	81.8%
General Wish	20%	4.2%	4.6%

Table 47: Acceptance Closing Greeting Strategies in Situation 3

When closing situation three in the case of acceptance, the participants employ two closing greeting strategies. They are the Thanks and the General wish strategies. The Thanks strategy is employed by 80% of the EN, 83% of the ELAN and 81.8% of the ENAN such as 'Thank you brother!' and 'صحيت بزاف خويا لعزيز' -[SaHiit bzaf khuya la3ziz]-[thank you very much my dear brother]. And the General wish strategy is employed by 20% of the EN, 4.2% of the ELAN and 4.6% of the ENAN such as 'I'll return them back to you soon' and 'نردهملك' -[nradhamlak falkhiir]-[I'll return them back in benevolence].

Moreover, the other closing strategies (Positive comments, Arrangements, General wish, Excuses and Good-byes) are not employed by the participants in the present situation because they ask the brother for a favour and he accepts to provide help. So, they like better to thank and promise him to return money back as soon as possible to save the hearer's positive face and save themselves from being impolite.

In situation three, the brother may not accept to provide help. Does this affect the way in which the participants close the situation? To check the participants' closings in situation three in the case of refusing, the obtained results will be discussed. Some examples of the participants' closings in the third situation in the case of refusing are presented below.

EN	ELAN	ENAN
1. I'll remember that when you need something from me. 2. Don't worry about it. 3. Ok! I understand 4. Why won't you lend me money? I need help 5. No worries!	1. Thank you anyway 2. Ok! It doesn't matter 3. I'll not forget it. 4. I know that you can help, but no problem! 5. No response.	1. بارك الله فيك، ماعليش، [ma3liiish baarakallahu fik]-[no problem, God bless you] 2. -صحييت على كل حال [SaHiit 3la kul Hal]-[thank you about each state] 3. يوم ليك ويوم عليك، بجي نهار ووين تسحقتني [yum liik wyum 3liim, yji nhaar wiin tasHaqni]-[one day is for you and the other day is against you, you will need me one day] 4. اشفى عليها مليح [ashfa 3liha mliiH]-[remember it very well] 5. لا شيء [la shay]-[nothing]

Table 48: Examples of Refusal Closings in Situation 3

The participants react in the same way to the brother's refusing to lend them money. They express annoyance and disappointment such as: 'Well! Just wait until you need my help/what goes around comes back around!/I know that you can help, but no problem!' with a rate of 33.33% for the EN and 40.6% for the ELAN; understanding and comprehension such as: 'Ok! I understand/Don't worry; I know it is out of your control!' with a rate of 60% for

natives and 32.8% for the Algerian participants; and ignorance (no response!) with a rate of 6.67% for the EN and 13.8% for the ELAN.

Moreover, the ENAN participants close the situation in three ways: They express comprehension such as in the examples ‘ماعليش’-[ma3liish]-[no problem], ‘يعطيك الصحة’ [ya3Tik al-SaHa]-[May God grant you good health], ‘المهم بارك الله فيك’-[almuhim baarakallahu fik]-[well, God bless you]’, with a rate of 50.6%; anger and disappointment to point of threatening the brother such as ‘ما تصورتكش هكذا/اشفى عليها مليح’-[matSawartaksh haktha ashfa 3liha mliiH]-[I never imagined you like this, remember it very well], with a rate of 6.6%; or ignorance in which they leave without saying a word, with a rate of 3.8%.

Concerning the ELAN’ closings, there are some instances of transfer from Algerian Arabic into English. They are noticed in the examples ‘Remember that! I’ll never lend you money when you need!’, ‘You will be in need and I will not lend you’, and ‘If you don’t give me who will give me’ which are transfer from the Algerian Arabic expressions: ‘اشفا عليها مليح، اشفا 3liha mliiH 3umri lansalafak kun taHtaj’-[ashfa 3liha mliiH 3umri lansalafak kun taHtaj]-[remember it very well, I will never lend you if you need], ‘اك تحتاج ومانمدلكش’-[ak taHtaj wmanmadlaksh]-[you will need and I will not give you], and ‘وكيمتمدليش انت شكون يمدلي’-[wkimatmadliish anta shkun ymadli]-[if you don’t give me who will give me] respectively. This transfer may lead to pragmatic failure in cross-cultural communication.

The comparison of the ELAN and the ENAN participants’ closings in situation three shows that they react in the same way to the brother’s refusing to lend them money: Comprehension, annoyance, or ignorance. It also demonstrates that there are similar structures such as in the examples: ‘Thank you!/thank you anyway! No problem! I’ll not forget it, etc.’ and ‘ماننساهاالكش’-[manansahalaksh]-[I will not forget it], ‘ماكان حتى مشكل’-[makan Hata mushkal]-[there is no problem], ‘صحييت’-[SaHiit]-[thank you], ‘ماعليش صحييت’-[ma3lish

SaHiit]-[no problem, thank you], etc. This means that there is a pragmatic transfer from Algerian Arabic into English. It occurs due to the ELAN' lack of knowledge about the English culture.

The principle of politeness is preserved by 60% of the EN and 32.8% of the ELAN participants who try to save the hearer's positive face though they are unhappy and might be disappointed. They express their thanking or comprehension as closings to the situation such as: 'Thanks anyway!/No worries!/No problem/Ok! It doesn't matter', etc. The other participants, 40% of the EN and 54.4% of the ELAN, are angry and do not respect the principle of politeness. Some of them keep silent and some express their displeasure explicitly such as 'I'll remember that when you need something from me/Ok! It doesn't matter, but remember that you will need me one day', etc.

As far as the cooperative principle, it is violated by the ELAN in the example: 'What goes around comes back around'. In this example, the participants violate the maxim of relation which leads the hearer to look for conversational implicatures that could help him to understand the speaker's intentions.

With regard to the closing strategies the participants use in the third situation in the case of refusing, they are presented in the below table.

Followed Strategies	EN	ELAN	ENAN
Thanks and comprehension	66.66%	67.6%	50.6%
Annoyance	26.66%	5.6%	6.8%
No Response	6.66%	13.8%	3.8%

Table 49: Refusal Closing Greeting Strategies in Situation 3

Table 49 shows that the three groups of participants mostly follow the Thanks and comprehension closing strategy to end the conversation in situation three in the case of refusing with the rates 66.66% for the EN, 67.6% for the ELAN, and 50.6% for the ENAN,

such as ‘Thanks anyway!’, ‘No problem’, and ‘ماعليش، بارك الله فيك’-[ma3liish baarakallahu fik]-[no problem, God bless you]. The present strategy is highly employed by the participants to keep the principle of politeness and save themselves from being embarrassed.

The participants make use of two other closing strategies. They are the Annoyance and No response strategies. The Annoyance strategy is employed by 26.66% of the EN, 5.6% of the ELAN, and 6.8% of the ENAN such as ‘Well! Just wait until you need my help’, ‘You will be in need and I will not lend you’ and ‘ما تخافش يجي نهارك’-[matkhafsh yji nharak]-[don’t worry, your day will come]. And the No answer strategy is employed by 26.66% of the EN, 5.6% of the ELAN, and 6.8% of the ENAN. These two strategies are employed by the participants to express their anger and dissatisfaction towards the brother’s refusal.

Concerning the other closing strategies such as Positive comments, Excuses, General wish, Arrangements, and Good-byes, they are not employed by the participants because these latter are not satisfied with the brother’s answer (refusal). Thus, they express their feelings of anger and annoyance without caring to save the hearer’s positive face or theirs from being impolite. That is, they express their feelings freely because the social relationship is close in the present situation (brothers).

6.1.1.4. The Act’s Rank of Imposition

Situations one, two, and three are designed to investigate the rank of imposition effect on performing the speech act of greeting by the three groups of participants: the EN, the ELAN and the ENAN. The rank of imposition is the amount of threat a particular FTA may have in the relevant culture (Matsumoto-Gray, 2009). The rank of imposition in situation one is lower than the rank of imposition in situation two and the rank of imposition in situation two is higher than the rank of imposition in situation three. This is because asking about the

way to the station (situation one) is less face-threatening than asking for help (situations two and three). Moreover, asking a boss (situation two) for help is more face-threatening than asking a brother for help (situation three). Ahar and Eslami-Rasekh (2011) make a distinction between high imposition favours and low imposition ones as follows:

As far as the size of imposition is concerned the big favor indicated either hard work requiring considerable time and/or financial/physical burden for the hearer, or the size of the benefit that the speaker received from the hearer of the conversation; e.g. The favor of a friend who offers 500.00\$ loan to the speaker is considered as a big favor, while giving back the speaker's pen is of fairly low level of imposition, since a small favor involved only momentary actions or an insignificant expense (p. 122).

Therefore, the participants' opening greeting strategies in situations one, two, and three may differ according to the degree of imposition of the act. This is asserted by Brown and Levinson (1987) who claim that the degree of imposition has an effect on the choice of politeness strategies. The obtained results of the respondents' openings of situations one, two, and three, are presented in the table below.

Rank of Imposition		EN	ELAN	ENAN
Lower	Bald on Record	13.33%	26.2%	3.4%
	Negative Greetings	66.66%	47.6%	64.2%
	Positive Greetings	20%	22.8%	7.2%
Higher	Bald on Record	70%	44.8%	30.9%
	Negative Greetings	0%	0%	0%
	Positive Greetings	30%	39.4%	54.7%

Table 50: Rank of Imposition of the Act as a Variable in the Greeting Strategies

The data displayed in table 50 demonstrates that the rank of imposition of the act has a significant effect on the mean frequency of the participants' greeting strategies. Concerning the Bald on record opening greeting strategy, it is much more employed in a higher rank of imposition than in lower one by the three groups of participants due to the emergency of the

situation, because there is a problem and the speaker needs help. It is employed by 13.33% of the EN, 26.2% of the ELAN, and 3.4% of the ENAN in a lower rank of imposition. However, it is employed by 70% of the EN, 44.8% of the ELAN and 30.9% of the ENAN.

Concerning the Negative greeting strategy, on the other hand, it is employed by the three groups of participants in a lower rank of imposition only because the present strategy is used when the speaker does not know or does not know well the addressee as in the case of the stranger in situation one. It is utilised by 66.66% of the EN, 47.6% of the ELAN, and 64.2% of the ENAN.

Concerning the Positive greetings strategy, it is much more employed in a higher rank of imposition than in lower one by the three groups of participants. The reason behind this is that the speaker wants to maintain the hearer's positive face. He tries to satisfy the hearer before asking for a big favour (for help), in situations two and three. However, in situation one, the speaker is just asking about the way to the station (small favour) and does not need to save the hearer's positive face as in the case of the higher rank of imposition. The Positive greetings strategy is employed by 30% of the EN, 39.4% of the ELAN, 54.7% of the ENAN in a higher rank of imposition and by 20% of the EN, 22.8% of the ELAN, and 7.2% of the ENAN.

The results presented in table 50 reveal that the EN, the ELAN and the ENAN respond similarly to higher and lower ranks of imposition situations.

6.1.1.5. Situation Four

➤ *You meet a person you know and you are in a hurry. What would you say?*

Situation four is planned in order to investigate the speech act of greeting in the case of acquaintances. It indicates that the participants are supposed to greet an acquaintance when they are in a hurry. So, they do not have time to stop for a talk. The status here is equal and the social distance is close. The sample openings obtained in situation four are presented in the table below.

EN	ELAN	ENAN
1. How you doing? 2. Hello mate! 3. Hi! Great to see you again, 4. How are you? 5. Hi man! Nice to meet you...	1. Hi! How things are going? 2. Hi! How are you? Are you fine/good 3. Good morning!/Good morning! How are you? 4. How do you do? 5. How are you?	1. صباح الخير/مساء الخير معليكتش [SabaH al-khiir/masaa al-khiir ma3liiksh labas]- [good morning/ good afternoon are you good, are you fine] 2. السلام عليكم [asalamualaikum]-[peace be upon you] 3. أهلا بيك, عندي بزاف ماشفتكش [ahla biik, 3andi bzaaf mashafteksh]-[welcome, I didn't see you for a long time] 4. صحة خويا [SaHa khuya]-[health my brother] 5. واش راک /واش راک, لابس /الصحة [wash rak/ wash rak labas/ al-SaHa labas]-[how are you/how are you, are you fine/ is the health fine]

Table 51: Examples of Openings in Situation 4

The participants utilise different ways to open the talk in situation four. Concerning the EN, they employ three ways in their openings. They greet the acquaintance using 'hello' and 'hi', either without or with other comments such as 'Hi! Great to see you again', with a percentage of 40% for each expression, and direct questions such as 'How are you doing?' and 'How are you?' with a percentage of 20%.

However, the ELAN utilise more greeting expressions. They mostly use the expression 'Hi' with a percentage of 49.6% either without or with some questions such as 'Hi! How things are going?'. As they use 'hello' and 'Good morning!' with the rates 18% and

6% respectively, either without or with other comments such as ‘Good morning! How are you?’. They also use direct questions such as ‘How do you do?’ and ‘How are you?’ with a percentage of 18.6%.

Besides, the ENAN participants utilise two types of openings in order to start the conversation in situation four. They either greet the acquaintance using the expressions ‘السلام عليكم’-[asalamualaikum]-[peace be upon you], ‘صباح الخير/مساء الخير’-[SabaH al-khiir/ masaa al-khiir]-[good morning/ good afternoon], etc., without or associated with other comments such as ‘صباح الخير/مساء الخير معليكش لابس’-[SabaH al-khiir/ masaa alkhiir, ma3liksh labas]-[good morning/ good afternoon, are you good?, are you fine?], or they use separate questions and comments such as ‘واش راک’-[wash rak]-[how are you], ‘ياک راک لابس’-[yak rak labas]-[you are fine, aren’t you], etc. The ENAN participants use all these expressions to show their interest in the hearer and keep the principle of politeness. The frequent expression they use is: ‘صباح الخير/مساء الخير معليكش لابس’-[SabaH al-khiir/ masaa alkhiir, ma3liksh labas]-[good morning/ good afternoon, are you good?, are you fine?] in their openings to the fourth situation with a percentage of 28.4%.

Moreover, the three groups of participants, the EN, the ELAN and the ENAN greet the acquaintance though they are in a hurry to save the positive face of the hearer.

Besides, a comparison of the EN and the ELAN openings to the fourth situation shows that the EN do not use the expression ‘Good morning!’ and the ELAN do not use the expression ‘How do you do?’. The ELAN make a mistake when using this expression because it is used in formal situations where the interlocutors are socially distant. This mistake may cause pragmatic failure in cross-cultural communication. It is a result of the ELAN lack of pragmatic knowledge in the realisation of the speech act of greeting in the case of distant social relationships in English.

The comparison of the ELAN' and the ENAN' openings to the fourth situation shows that there are some similarities such as the use of 'How are you?', good morning' and 'واش راک، صباح الخير'-[wash rak SabaH al-khiir]-[how are you? Good morning]. Thus, it can be concluded that the participants do transfer from Arabic into English. This transfer is positive and may not cause problems in cross-cultural communication.

The strategies followed by participants in situation four are presented in the table below.

Followed Strategies	EN	ELAN	ENAN
Bald on Record	0%	0%	0%
Negative Greetings	0%	0%	0%
Positive Greetings	100%	97.28%	87.4%

Table 52: Opening Greeting Strategies in Situation 4

In their openings in situation four, the three groups of participants do not follow the Bald on record and Negative greeting strategies. They employ the Positive greetings with 100% for the EN, 97.2% for the ELAN, and 87.4% for the ENAN. In this category of greetings, the participants greet the acquaintance using simple expressions of greeting such as 'hi/hello/good morning', 'السلام عليكم'-[asalamualaikum]-[peace be upon you], simple expressions of greeting plus questions such as 'Hi! How things are going?', 'صباح الخير'-[SabaH al-khiir]-[good morning], 'مساء الخير معليكش لابس'-[masaa al-khiir ma3liiksh labas]-[good afternoon, are you good, are you fine], or just questions such as 'how are you?', 'واش راک؟'-[wash rak?]-[how are you?]. In addition, the participants abide by the felicity conditions of the speech act of greeting in the present situation through the use of a Positive greeting strategy.

The Bald on record greeting strategy is not used by the participants because there is no emergency in the situation that may lead them to dominate the maxim of politeness by the

maxim of efficiency. It is right that the participants are in a hurry in this situation, but they can stop for a moment to greet and then they carry on their way.

The Negative greeting strategy is not used by the participants in the fourth situation because this latter is used in formal situations where the interlocutors are socially distant. Moreover, this strategy of greeting is used to attract the attention of someone, and this is not the case in situation four.

Some examples of the participants' closings in situation four are presented below.

EN	ELAN	ENAN
1. I'm running late. See you later/soon	1. Sorry, I'm too late, see you later	1. اسمحلي والله ماني قاعد/ اسمحلي (ة) -[asmaHli wallah mani qa3d/ asmaHli maniish qa3d (qa3da)]-[Sorry, I swear I don't sit down/ sorry, I'm not sitting down]
2. ... I'll call you. Good bye!	2. Forgive me, I am in a hurry.	2. منبعد/منبعدونحكيو/منبعد نتلاقاو [manba3d/ manba3d wnaHkiw/ manba3d natlaqaw]-[later on/ we will talk later on/ we will meet later on]
3. Sorry, I've got to go. I'll call you soon.	3. Have a nice day!	3. -سامحني راني مشغول/راني زربان [samaHni rani mashghuul/ rani zarbaan]-[Sorry, I'm busy/ I'm in a hurry]
4. I haven't time. I'll call you soon.	4. ... see/I'll see you later!	4. -منبعد راني مزروب(ة)/راني زربان [manba3d rani mazruub/ rani zarban]-[later on, I'm in a hurry/ I'm in a hurry]
5. ...but I need to go. I'll call you to make a plan for lunch one day.	5. Would you excuse me please, I am in a hurry	5. -بلاقينا ربي في ساعة الخير [y-laqina rabi fi sa3t al-khiir]- [May God make us meet in an hour of happiness]

Table 53: Examples of Closings in Situation 4

The participants' closing strategies used in situation four are similar. They either apologise in their closings such as 'I'm sorry I can't stop I'll call you soon/Sorry, I'm too late, see you later', and 'اسمحلي والله ماني قاعد/اسمحلي مانيش قاعد(ة) -[asmaHli wallah mani qa3d/ asmaHli maniish qa3d (qa3da)]-[Sorry, I swear I don't sit down/ sorry, I'm not sitting down]

or ‘سامحني راني مشغول/راني زربان’-[samaHni rani mashghuul/ rani zarbaan]-[Sorry, I’m busy/ I’m in a hurry]; give excuses to leave such as ‘I haven’t time. I’ll call you soon/I am in a hurry, excuse me please’, ‘راني مزروب(ة) /راني زربان’-[manba3d rani mazruub/ rani zarban]-[later on, I’m in a hurry/ I’m in a hurry], or simply end the conversation with a good bye expression such as ‘I’ll call you. Good bye!/Nice to see you!’, ‘يلاقينا ربي في ساعة الخير’-[y-laqina rabi fi sa3t al-khiir]-[May God make us meet in an hour of happiness].

Concerning apologising, there are 40% of the EN, 47.2% of the ELAN, and 60% of the ENAN who apply this method in their closings in the fourth situation. They apologise to the acquaintance for being in a hurry and not having time to spend with him/her as a way to express their politeness. The EN express their apology through the use of the expressions ‘Sorry,...’ and ‘I’m sorry ...’. However, the ELAN utilise the expressions ‘Sorry,...’ , ‘I’m sorry ...’, ‘I’m so sorry, ...’, ‘Forgive me, ...’, and ‘excuse me’. ‘I’m so sorry, ...’. ‘Forgive me, ...’ and ‘excuse me’ are not used by the EN because there is no need to exaggerate in being sorry since nothing is really happening and needs apologies. Moreover, ‘Forgive me, ...’ and ‘excuse me’ are transferred from the Algerian Arabic expressions ‘اسمحي’-[asmaHli]-[forgive me] and ‘اسمحيلي’-[asmaHiili]-[forgive me] which may lead to pragmatic failure in cross-cultural communication.

Concerning Excuses, on the other hand, it is utilised by 53.33% of the EN, 9.6% of the ELAN and 67.8% of the ENAN. The participants are not obliged to give excuses but they do in order to keep the principle of politeness and save the hearer’s positive face. The EN use the expressions ‘I’m running late. See you later/soon’, ‘I haven’t time. I’ll call you soon’, ‘... but I’m really in a hurry. Bye!’, etc. However, the ELAN employ the expressions ‘I want really to stay more with you, but I have to go, I’m in a hurry’, ‘I’ll see you later because I’m so busy now’, etc. And the ENAN utilise the expressions ‘سامحني راني مشغول/راني زربان’-[samaHni rani

mashghuul/ rani zarbaan]-[Sorry, I'm busy/ I'm in a hurry], 'اسمجلي والله ماني قاعد/اسمجلي مانيش '، 'asmaHli wallah mani qa3d/ asmaHli maniish qa3d (qa3da)-[Sorry, I swear I don't sit down/ sorry, I'm not sitting down], etc.

With regard to Good-byes, they are use by 6.66% of the EN, 40.4% of the ELAN and 2% of the ENAN. The EN utilise the expression 'I'll call you. Good bye!' whereas the Algerian participants employ the expressions 'see you/I'll see you later!', 'bye/good bye!', 'Let's meet in the afternoon!', etc. and the ENAN use the expression 'يلاقينا ربي في ساعة الخير' -[yilaqina rabi fi sa3t al-khiir]-[May God make us meet in an hour of happiness].

The comparison of the ELAN and the ENAN closings in situation four shows that the ELAN transfer some of their Algerian Arabic expressions used to say goodbye in this situation into English such as the expressions 'Sorry/We'll meet/talk later on!' which are taken from the expressions 'اسمجلي، منبعد ونتلاقا، منبعد ونحكيو ' -[asmaHli manba3d wnatlaqaw / manba3d wnaHkiw]-[Sorry, we will talk later on/ we will meet later on]; 'Forgive me, ...' and 'excuse me' which are taken from the expression 'اسمجلي'. This transfer may cause misunderstandings in cross-cultural communication.

The closing greeting strategies the participants use to close situation four are presented in the table below.

Followed Strategies	EN	ELAN	ENAN
Arrangement	6.66%	21.2%	19.6%
Excuses	6.66%	17.2%	67.8%
Arrangement + Excuses	86.66%	30.6%	0%
Good-byes	0%	17%	0%

Table 54: Closing Greeting Strategies in Situation 4

Table 54 shows that the three groups of participants follow different strategies to close the fourth situation. Concerning the EN, they mostly use Arrangement + Excuses strategy

with a rate of 86.66% such as ‘Sorry, I’ve got to go. I’ll call you soon’. ‘Thank you very much’, ‘تعيش بارك الله فيك’-[t3iish baarakallahu fik]-[you will live, God bless you], with the rates 93.33% for the EN, 79.2% for the ELAN, and 70.8% for the ENAN. The present strategy is highly employed by the participants because the boss promises to help them. So, they feel indebted and need to thank him.

The Arrangements closing strategy is utilised only by the EN such as ‘So, I’ll be in touch’ with a rate of 6.66%. This strategy is used in close relationships to ask the other interlocutor to keep in touch. But, in the present situation the speaker said that s/he would be in touch to save the hearer’s (the boss) positive face.

The General wish closing strategy, on the other hand, is utilised only by the ELAN such as ‘Don’t forget me please!’ and the ENAN such as ‘تهلا الشيخ’-[thalla alshiikh]-[take care whitebeard] with the rates of 2% and 5% respectively. This strategy is used by the participants to express their desire that the problem be solved by the boss.

The other closing strategies, such as the Positive comments and Excuses, are not employed by the participants in this situation because the social relationship is distant. Moreover, the participants ask the boss for a favour. So, they prefer to thank him/her to save the hearer’s positive face and save themselves from being impolite.

6.1.1.6. Situation Five

➤ *You meet a friend whom you have not seen for a long time. What would you say?*

Situation five is designed to investigate the speech act of greeting in close relationships. In this situation, the interlocutors are friends who have not seen each other for a

long time. The status is equal (friend to friend) and the social distance is close. The obtained openings of the present situation are presented in the table below.

EN	ELAN	ENAN
1. Hello! How are you? Nice to see you again	1. Hello! How are you?	1. أهلا واش راك-[ahla wash rak]- [welcome, how are you?]
2. Hey mate, long time to no see.	2. Hi friend! How are you? I is waiting for you for a long time/I missed you so much	2. أهلا مازلت عايش.-[ahla mazalt 3aysh]-[welcome, are you still alive?]
3. Hey amigo, long time to no see. Let's go for a beer and catch up on old times	3. Oh my dear, nice to meet you	3. عالسلامة عاش من شافك -[3aslaama 3aash man shafk]- [welcome, the one who saw you lived]
4. Well well long time no see	4. What's up brother? Where have you been?	4. هادي بركة، عندنا مدة ماشفناكش -[hathi Baraka, 3andna mudda mashafnaaksh]-[this is a blessing, we have long time, we didn't see you]
5. Hi, it's been ages since I've seen you	5. I missed you! Where have you been?	5. عاش من شافك طولت الغيبة -[3aash man shafk Tawalt alghiiba]-[the one who saw you lived, you lengthened your absence]

Table 55: Examples of Openings in Situation 5

Concerning the openings used in situation five, the participants either greet the friend first and then express their feelings of happiness for seeing him/her such as 'Hi, how are you? I haven't seen you for ages', 'أهلا مازلت عايش'-[ahla mazalt 3aysh]-[welcome, are you still alive?], or directly show their feelings and express their surprise and pleasure to see their friend such as 'Nice to see you again!', 'هادي غيبة وين كنت؟'-[hathi ghiiba wiin kunt]-[this is an absence where were you?].

Concerning the EN openings, 73.33% of them greet their friend first, and then they add other phatic expressions to express their happiness, surprise and interest for seeing him/her such as 'Hello my old buddy', 'Hello! How are you? Nice to see you again', etc. The other 26.66% of them do not use greeting expressions in their openings in situation three. They start their talk by expressing their surprise and happiness for seeing their friend such as 'It's so nice to see you. It's been a long time. I missed you'.

Concerning the ELAN' openings, on the other hand, they react in the same ways in their openings in situation five. They either express greetings or surprise and happiness to see the friend. But, with regard to the rate of each type of openings, the opposite happens. Most of them, i.e. 61%, do not open the conversation with greeting expressions. They start it by expressing their emotions, happiness, and surprise to see their friend such as 'Oh my dear, nice to meet you', 'Oh my God! I really missed you; how are you?' etc. However, the other 26.2% of them make use of some greeting expressions in their openings such as 'Good morning! How are you?', 'Hello! How are you?/It's so long that we didn't meet', etc.

Concerning the ENAN' openings in situation five, they are not very different. All of them are welcoming and interested in the friend. 41.6% of the ENAN greet the friend first and then ask about him/her and about his/her absence such as: 'أهلا واش راک؟' -[ahla wash rak]- [welcome, how are you?], 'أهلا بيك هادي غيبة وينك هذا؟' -[ahla biik hadhi ghiiba wiinak hadha]- [welcome, this is an absence where were you?], etc. And 44.6% of them directly ask about the friend and his/her absence such as 'هاذي غيبة وين كنت؟' -[hadhi ghiiba wiin kunt]-[this is an absence where were you?], 'واش راک لابس؟، واش هاذ الغيبة؟' -[wash rak, labas, wash haadh al-ghiiba]-[How are you, are you fine? What is this absence?], etc.

As far as the address forms utilised in the fifth situation's openings are concerned, the EN utilise the titles: 'Buddy', 'friend', 'mate', and 'amigo' to refer to their friend; however, the ELAN use the titles: 'Friend', 'brother', and 'dear' to call their friend. The ELAN make use of only one term 'friend' which is also used by the EN. They do not use the other titles because they are not common for them. They utilise the titles 'brother' and 'dear' instead, which are utilised to address close people in Algerian Arabic, such as near friends. Thus, it can be said that the ELAN transfer these expressions from Algerian Arabic culture into English. Besides, they express their Algerian Arabic identity in English which may cause

pragmatic failure in cross-cultural communication. This is a result of the ELAN' lack of knowledge of the TL address terms.

As far as expressing surprise and emotionality are concerned, the ELAN are more expressive than the EN. 28.6% of them use the interjection 'oh!' in their openings such as 'Oh my dear, nice to meet you', 'Oh! My friend...', etc. However, the EN do not use any interjection. Moreover, the ELAN utilise the expression 'Oh my God!' to express surprise with a percentage of 4.6%; whereas the EN do not.

The comparison of the the ELAN and the ENAN openings in the fifth situation shows that there are some similarities. For example, the openings: 'How are you? Long time no see, welcome, how are you?/I missed you so much!' are similar to the Algerian Arabic openings 'واش راك؟ عاش من شافك' -[wash rak 3aash man shafak]-[how are you? The one who saw you lived], 'هاذي غيبة' -[wash rak hadhi ghiiba]-[how are you? This is an absence], 'أهلا' -[ahla wash rak]-[welcome, how are you?], 'هاذي غيبة توحشناك' -[hadhi ghiiba twaHashnak]-[This is an absence, we missed you]. Therefore, there is a pragmatic transfer from L1 into English. This transfer is positive and has no negative effect on cross-cultural communication.

With regard to the principle of politeness, the three groups of participants are polite in their openings. They greet the friend and show him all their interest and happiness for seeing him/her. With regard to the felicity conditions, they are present in the openings performed by the participants in the fifth situation since they greet the friend.

The strategies followed by the participants in the fifth situation are presented below.

Followed Strategies	EN	ELAN	ENAN
Bald on Record	0%	41%	26.8%
Negative Greetings	0%	0%	0%
Positive Greetings	100%	46.6%	54%

Table 56: Opening Greeting Strategies in Situation 5

As it can be read from table 56, the participants follow two greeting strategies in their openings in situation five. They are the Positive greeting and the Bald on record greeting strategies. The Positive greeting strategy is highly followed by the three groups of participants. It is employed by 100% of the EN such as ‘Hello! How are you? Nice to see you again’, by 46.6% of the ELAN such as ‘Hello! How are you?’, and by 54% of the ENAN such as ‘أهلا واش راک؟’ -[ahla wash rak]-[welcome, how are you?]. However, the Bald on record greeting strategy is not employed by the EN. It is only employed by 41% of the ELAN such as ‘What’s up brother? Where have you been?’ and 26.8% of the ENAN such as ‘هادي غيبة’ -[hathi ghiiba twaHashnak]-[This is an absence, we missed you]. Moreover, the participants do not use the negative greetings strategy.

The Positive greeting strategy is applied by the three groups of participants in the openings of the present situation. It is utilised by the respondents in order to express their happiness for meeting their friend and how much they miss him/her. It is used to maintain the hearer’s positive face and keep the principle of politeness such as in the examples: ‘Hello my old buddy’, ‘Hello! How are you?’ etc.

The Bald on record greeting strategy (no greetings) is used by both the ELAN and the ENAN in the openings of situation five. This strategy is employed when the efficiency of the situation dominates the principle of politeness. Therefore, the speaker does not greet the hearer and directly starts the conversation and this does not mean that the speaker is impolite.

The Negative greeting strategy is not used by the three groups of participants in their openings in situation five. The present strategy is used to attract the hearer’s attention in formal situations where the speaker is socially distant from the hearer. This is not the case in the present situation because the interlocutors are friends and they are socially too close.

Sample examples of the closings the participants use in the fifth situation are presented below.

EN	ELAN	ENAN
1. See you/see you later. 2. Keep in touch! 3. Let's meet more often in the future. 4. It is so nice to spend time with you again 5. That is great man, we must do it again soon	1. See you soon/later! 2. Good bye/bye! 3. Stay in contact. 4. Pass my salutations to your parents. I'll visit you soon 5. Don't repeat this deed again. Keep in touch.	1. -ابقى على خير/نخليك على خير. [abqa 3la khiir/ nkhaliiik 3la khiir]-[stay good, I let you good] 2. -تهلا في روحك [thalla firuhak]-[take care of yourself] 3. -بالسلامة صاحبي/بالسلامة [baslama SaHbi/ baslama]- [with safety my friend/with safety] 4. -نتلاقوا في الخير ان شاء الله [natlaqaw fal-khiir inchaa allah]-[we will meet in happiness if God wills] 5. -اونتكالمو [awnatkalmu]-[we will speak]

Table 57: Examples of Closings in Situation 5

The three groups of participants end their conversation in situation five using different closing expressions such as: 'Keep in touch!', 'How nice to see you again!', 'see you later', 'سلا م عليكم'-[salamualaikum]-[peace be upon you], 'اونتكالمو'-[awnatkalmu]-[we will speak], etc. Concerning the EN and the ELAN, both groups use good-byes expressions such as 'Good bye/take care/see you/see you later', as they use other expressions such as: 'Let's meet another time!/I'll call you to meet this afternoon, etc.' as a kind of arrangement for another meeting, or they express their pleasure for meeting the friend such as: 'Really nice to see you again!', 'I am really glad we met, bye bye', etc.

Concerning the ENAN, they end their conversation with the friend using simple closings such as: 'سلا م عليكم/ سلام'-[salam/ salamualaikum]-[peace/ peace be upon you], 'تبقى' -بالسلامة' -[tabqa 3la khiir/ nkhaliiik 3la khiir]-[stay good/ I let you good], 'بالسلامة' -[baslama]-[with safety], etc., proposing another meeting such as 'في ما قريب ان شاء الله نتشاورفو' -[ntshawfu fima qrib inshaa allah]-[we will see each other soon if God wills], expressing their

pleasure for meeting the friend such as: 'المهم، الحمد لله اللي تلاقينا' -[almuhim alHahmdu lillah alli tlaqina]-[any way, thanks God for our meeting], 'فرحت بشوفتك' -[fraHt bshuftak]-[I'm glad to see you], or insisting on him/her to keep in touch such as 'اونتكالمو' -[awnatkalmu]-[we will speak].

The comparison of the EN and the ELAN participants' responses shows that there are some closings which are transferred from Algerian Arabic into English by the ELAN. For example, the closing 'Don't repeat this deed again' is transferred from Algerian Arabic into English by the ELAN. It is transferred from the Algerian Arabic expression 'ماتزيدش تعاود الخدمة' -[matziidsh t3aawad alkhadma hadhi]-[don't repeat this deed again]. The closing 'stay in contact', which is employed by 6.2% of the Algerian participants, is used instead of 'keep in touch'.

Moreover, in the expression 'Pass my salutations to your parents', the ELAN express their Algerian Arabic identity in English. This is a result of the ELAN's unawareness of cultural and pragmatic differences between their L1 and the TL because this behaviour (sending greetings to someone) is part of the Algerian Arabic culture. As a result, the ELAN may fail in cross-cultural communication.

A comparison of the ELAN's and the ENAN's closings used in situation five shows that the way the participants say goodbye in Algerian Arabic is not very different from that of English. For example, the expressions: 'I'll call you later/see you later/take care/good bye/glad to meet you' which are employed by the ELAN are also used in Algerian Arabic such as 'منبعد نعطلك/منبعد ونتلاقاو/نتشاورو' -[manba3d n3ayaTlak/ manba3d wnatlaqaw/ natshawfu]-[I'll call you later on/ we will meet later on/ see you], 'تهلا في روحك' -[thalla firuhak]-[take care of yourself], 'ابقى على خير' -[abqa 3la khiir]-[stay good], 'فرحت بشوفتك' -[fraHt bshuftak]-[I'm glad to see you] by the ENAN. Therefore, these greeting expressions

are transferred from Algerian Arabic into English. This transfer is positive because it suits the situation. There is also an example of negative transfer. It is the expression ‘stay in contact’ which is transferred from the Algerian Arabic expression ‘نبقاو على اتصال’-[nabqaw 3la ittiSal]-[we will stay in touch].

The closing strategies the participants use to close situation five are presented below.

Followed Strategies	EN	ELAN	ENAN
Arrangement	60%	45.2%	47.2%
Positive Comments	13.33%	7.6%	1.4%
Good-byes	26.66%	29%	37.6%

Table 58: Closing Greeting Strategies in Situation 5

Table 58 reveals that there are three strategies employed by the participants to close situation five. They are Arrangement, Positive comments, and Good-byes. The Arrangement closing strategy is the most employed strategy by the three groups of participants. It is employed by 60% of the EN, 45.2% of the ELAN and 47.2% of the ENAN such as ‘Keep in touch!’, ‘See you soon/later!’, and ‘اونتكالمو’-[awnatkalmu]-[we will speak].

Moreover, the Positive comments closing strategy is the least employed strategy by the three groups of participants. It is utilised by 13.33% of the EN, 7.6% of the ELAN, and 1.4% of the ENAN such as ‘It is so nice to spend time with you again!’, ‘How nice to see you again!’, and ‘فرحت بشوفتك’-[fraHt bshuftak]-[I’m glad to see you]

Besides, the Good-byes closing strategy is also employed by the three groups of participants to end the conversation in situation five. It is employed by 26.66% of the EN, 29% of the ELAN, and 37.6% of the ENAN, such as ‘Bye for now!’, ‘Good bye/bye!’, and ‘سلام عليكم’-[salamualaikum]-[peace be upon you].

Concerning the other closing strategies such (Excuses, General wish, and Thanks), they are not employed by the participants in closing the fifth situation because they save the

hearer's positive face and themselves from being impolite in the employed closing strategies which are previously mentioned. In addition, there is no need to thank or give wishes in the present situation.

6.1.1.7. Situation Six

➤ *You visit a relative in the hospital. What would you say?*

If you were a native speaker of English, who would greet first?

Situation six is planned in order to investigate the speech act of greeting in the case of dealing with patients. The participants are supposed to greet a relative in the hospital. The status is equal in this situation because the interlocutors are relatives.

In the Algerian culture, the visitor is the one who is supposed to greet first but in the English one, it is unknown. This is why, the researcher added the question 'If you were a native speaker of English, who would greet first?' to know the English case. The English participants agreed that they are the ones who are supposed to greet first.

Sample examples of the obtained openings in the present situation are presented in the table below.

EN	ELAN	ENAN
1. Hi/hi there, how are you doing? 2. Hi! How do you feel? 3. Hello, how is it going? ... 4. How are you doing?/how are you feeling (today)? 5. Are you feeling ok?	1. Hi! How are you? 2. How our patient is doing? 3. What happened to my friend? 4. Good morning/afternoon! How are you?/... 5. Thanks God, you seem better!	1. الحمد لله على سلامتک-[alHamdu lillah 3la slamtak]-[thanks God for your safe return] 2. سلامة راسك-[slamat rasak]-[the safety of your head] 3. لا باس عليك ان شاء الله 3liik inshaa allah]-[you will be fine if God wills] 4. صباح الخير واش راک؟-[SabaH al-khiir whash rak]-[good morning how are you] 5. السلام عليكم-[asalamualaikum]-[peace be upon you]

Table 59: Examples of Openings in Situation 6

With regard to the EN' openings, the whole group (100%) opened their visit by greeting the patient and ask about his/her health such as: 'Hi/hi there, how are you doing?', 'Hello! How are you?', etc. Their most frequently used greeting expression is 'How are you doing?/how are you feeling (today)?' with 33.33%.

With regard to the ELAN, on the other hand, the greatest number of them (54.4%) greets the patient as a starting to talk such as: 'Hi! How are you?', 'Hello, are you ok/are you fine?' etc. The other 2.2% of them open their talk by expressing their concerns and sorrow towards the patient's situation such as: 'What happened to my friend?', 'Thanks God, you seem better!', 'Oh! Come on! You look fine', and 'I hope you are better now'. Their most used greeting expression is 'Hi! How are you?/...' with 13.2%.

With regard to the ENAN, most of them (45.6%) express greetings in their openings such as: [SabaH al-khiir]-[good morning] 'صباح الخير واش راک؟' [SabaH al-khiir whash rak]-[good morning how are you], 'السلام علیکم' [asalamualaikum]-[peace be upon you], 'واش راک؟' [wash rak ma3liiksh]-[how are you, are you fine?], etc. Whereas, 25.6% of them try to show their interest and raise the patient's spirits such as in: 'الحمد لله على سلامتک' [alHamdu lillah 3la slamtak]-[thanks God for your safe return], 'سلامة راسک' [slamat rasak]-[the safety of your head], and 'لاباس عليك ان شاء الله' [labas 3liik inshaa allah]-[you are fine if God wills]. Their most use greeting expression is 'الحمد لله على سلامتک' [alHamdu lillah 3la slamtak]-[thanks God for your safety] with 13.2%.

After a careful comparison between the EN and the ELAN participants' openings in situation six, it is noticed that the majority of them express the speech act of greeting in their openings. They try to save the hearer's positive face and keep the principle of politeness. Moreover, the ELAN openings: 'What happened to my friend?' and 'Thanks God, you seem better!' are transferred from Algerian Arabic into English. They are transferred from the

Algerian Arabic expressions: 'واش صراك؟'-[wash Sralak]-[what happened to you?] and 'الحمد لله على سلامتک'-[alHamdu lillah 3la slamtak]-[thanks God for your safety] respectively which may cause pragmatic failure in cross-cultural communication. The ELAN' transfer is a result of their lack of knowledge about what to say in similar situations in the English culture.

A comparison of the ENAN and the ELAN openings in situation six shows that they use the same strategies in both languages. They greet the patient and show their interest and sorrow towards the relative's sickness and stay in the hospital. Most of them greet the patient and the rest directly express their concern and sympathy. The comparison of the ENAN' and the ELAN' openings in situation six shows also that the phrase 'Thanks God' is transferred from the Algerian Arabic phrase 'الحمد لله'-[alHamdu lillah]-[thanks God] into English.

The strategies followed by the native and the Algerian participants in the sixth situation are presented below.

Followed Strategies	EN	ELAN	ENAN
Bald on Record	0%	0%	25.6%
Negative Greetings	0%	0%	0%
Positive Greetings	100%	71.2%	45.6%

Table 60: Opening Greeting Strategies in Situation 6

Concerning opening situation six, there are only two greeting strategies followed by the participants: Positive greetings and expressing greetings. The Positive greeting strategy is utilised by 100% of the EN, 71.2% of the ELAN and 45.6% of the ENAN because it saves the hearer's face, keeps the principle of politeness, and develops the social relationships.

The Bald on record greeting strategy, on the other hand, is utilised only by the ENAN with a ratio of 25.6%. It is used due to the emergency of the situation. It helps to keep the principle of politeness, maintain the hearer's positive face, and raise the patient's spirits.

The Negative greeting strategy is not used by the three groups of participants in their openings in situation six because it is used to attract the hearer's attention in considerable social distance, and the social distance is close in the present situation.

Examples of the closings used by the participants to end situation six are presented in the table below.

EN	ELAN	ENAN
1. Get well soon!	1. I wish you good health/recovery.	1. ربي يشفيك -[rabi yashfiik]- [may God recover you]
2. Take it easy and see you soon.	2. I ask God to care you	2. تهلا في روحك -[thalla firuhak]- [take care of yourself]
3. Bye for now. Take care!	3. I hope that you will be fine/you'll go back home soon...	3. ربي يجعلك الشفا ويطول في عمرك - [rabi yaj3alak al-shfa wiytawal fi 3umrak]-[may God recover and grant you a long life]
4. I'll come to see you again. Take care!	4. God recover you!	4. ابقى على خير وتهلا في روحك - [abqa 3la khiir wathalla firuHak]-[stay good and take care of yourself]
5. Good bye. Wish you the best!	5. Take care of yourself!	5. اني نزيد انجي ان شاء الله -[ani nziid anji inshaa allah]-[I'll come again if God wills]

Table 61: Examples of Closings in Situation 6

The participants employ different ways to say good bye and close the sixth situation. As far as the EN are concerned, they express their wishes and hopes for good health such as 'Get well soon!', promises for another visit such as: 'Take it easy and see you soon', and use greeting expressions such as: 'Good bye. Wish you the best!' Their most used closing expression is 'Take care!' which is used by 20% of them.

As far as the ELAN are concerned, they also express their wishes and hopes for good health such as 'I wish you good health/recovery'. Others express promises for another visit such as 'See you later/again/soon!' Others express prayer for God to heal this patient such as: 'God recover you!', 'God helps you!', etc. And others use greeting expressions such as 'Good

bye/bye', 'take care', etc. The most frequent expression they use in their closings is 'I wish you good health/recovery' with 13%.

As far as the ENAN are concerned, 71.2% of their closings in situation six are supplications to God to recover the patient such as 'ربي يشفيك' -[rabi yashfiik]-[may God recover you], 'ربي يجعلك الشفاء' -[rabi yaj3allak alshfa]-[may God give you recovery], etc. which indicate the great influence of the ENAN by their Islamic culture. The rest of the participants, 4.6%, use the expression 'ما زالت البركة' -[mazalat albaraka]-[the blessing is still exist] as a closing to inform the patient that he would be ok!, or say good bye and promise the patient to visit him/her again such as 'أبقى على خير وتهلا في روحك' -[abqa 3la khiir wathalla firuHak]-[stay good and take care of yourself], 'اني نزيد انجي ان شاء الله' -[ani nziid anji inshaa allah]-[I'll come again if God wills], etc. Their most used closing expression is 'ربي يجعلك الشفاء' -[rabi yaj3allak alshfa]-[may God give you recovery] with 37.4%.

The three groups of participants are polite in their closings in situation six. They keep the principle of politeness through saving the hearer's positive face and raising his/her spirits. They also suggest help and promise to return back soon in another visit.

After comparing the EN and the ELAN participants' closings in situation six, it is concluded that there is a pragmatic transfer made by the ELAN from Algerian Arabic into English. This transfer appears in the expressions: 'Allah is with you!', 'God recover you', and 'God helps you' which are part of the Algerian Arabic and Islamic culture. They are transferred from the Algerian Arabic expressions: 'ربي معاك' -[rabi m3aak]-[may God be with you], 'ربي يشفيك' -[rabi yashfiik]-[may God recover you], and 'ربي يعاونك' -[rabi y3awnak]-[may God help you] respectively. The ELAN' ignorance of cultural differences between languages and what can be said in English in similar situations is the main cause of their transfer of their L1 pragmatic knowledge into English.

There is another example of pragmatic transfer. It is the expression ‘Take care of yourself!’ which is transferred from the Algerian Arabic expression ‘تهلا في روحك’-[thalla firuhak]-[take care of yourself]. This expression never appears within the English participants’ closings. The only expression the English participants use in this sense is ‘take care!’. The comparison of the ELAN’ and the ENAN’ closings in situation six shows that the expressions ‘God recover you!’ and ‘take care of yourself!’ are transferred from the Algerian Arabic expressions: ‘ربي يشفيك’-[rabi yashfiik]-[may God recover you] and ‘تهلا في روحك’-[thalla firuhak]-[take care of yourself] respectively which may cause pragmatic failure in cross-cultural communication.

Besides, the closing strategies the participants use to close situation six are presented in the table below.

Followed Strategies	EN	ELAN	ENAN
General Wish	26.66%	37.4	73.2%
Arrangements	20%	5.4%	1.4%
Good-byes	53.33%	20.4%	3.2%

Table 62: Closing Greeting Strategies in Situation 6

When closing situation six, the participants make use of three closing strategies. They are: General wish, Arrangements, and Good-byes. The General wish closing strategy includes wishes of recovery such as ‘I wish you are in a good health’ and supplications to God to recover the patient such as ‘I ask God to care you’. It is mostly employed by the ELAN and the ENAN with the rates 37.4% and 73.2% respectively such as ‘God recover you!’ and ‘ربي يشفيك ويخلياك صحيحتك’-[rabi yashfiik wiykhallilak SHayaHtak]-[may God recover you and keep your health]. Whereas, it is employed only by 26.66% of the EN such as ‘It is great seeing you. I hope you recover soon’.

Moreover, the Arrangements closing strategy is the least employed strategy by the three groups of participants. It is employed by 20% of the EN such as ‘I’ll come to see you again, Take care!’, 5.4% of the ELAN such as ‘I’ll come again to visit you!’, and 1.4% of the ENAN such as ‘اني نزيد انجي ان شاء الله’-[ani nziid anji inshaa allah]-[I’ll come again if God wills].

Furthermore, Good-byes closing strategy is mainly used by the EN with a ratio of 53.33% such as ‘Take care!’. However, it is employed by 20.4% of the ELAN such as ‘Good bye/bye!’ and 3.2% of the ENAN such as ‘ابقى على خير وتهلا في روحك’-[abqa 3la khiir wathalla firuHak]-[stay good and take care of yourself].

Concerning the Positive comments and Excuses closing strategies, they are not utilised by the participants in situation six in order to save the hearer’s positive face. The conditions under which the interlocutors meet impose the use of certain strategies and not others.

6.1.1.8. Addressee’s Social Distance as a Variable

Situations 1-6 are designed to investigate the effect of the social distance variable in the performance of the speech act of greeting in cross-cultural communication. The interlocutors in situations one and two are socially distant and in situations 3-6 they are socially close. The comparison of the participants’ greeting strategies in these situations can help to investigate the social distance variable in close and distant relationships. The obtained results are presented in table 63.

Followed Strategies	Social Distance	EN	ELAN	ENAN
Bald on Record	Close	13.33%	25.55%	18.95%
	Distant	50%	27.3%	20.9%
Negative Greeting	Close	0%	0%	0%
	Distant	33.33%	23.8%	32.1%
Positive Greeting	Close	86.66%	60.27%	61.9%
	Distant	16.66%	37.8%	28%

Table 63: Addressee’s Social Distance as a Variable in the Opening Greeting Strategies

The findings in table 63 indicate that the Bald on record greeting strategy is much more employed in distant relationships than in close ones by the three groups of participants. It is employed by 13.33% of the EN, 25.55% of the ELAN, and 18.95% of the ENAN in close social distance. However, it is employed by 50% of the EN, 27.3% of the ELAN, and 20.9% of the ENAN in distant social distance.

With regard to the Negative greeting strategy, it is not used by the three groups of participants in close relationships whereas it is employed by 33.33% of the EN, 23.8% of the ELAN, and 32.1% of the ENAN in distant social relationships.

As far as the Positive greeting strategy is concerned, it is employed by the three groups of participants in close and distant social relationships. It is employed with the ratios of 86.66% by the EN, 60.27% by the ELAN and 61.9% in close relationships. However, it is employed with the rates of 16.66% by the EN, 37.8% by the ELAN and 28% in distant relationships.

Through the comparison of these results, it can be concluded that the addressee's social distance has a significant effect on the three groups of participants' followed greeting strategies.

6.1.2. Section Two: Responding to Greeting

To investigate responding to greeting speech act, there are six hypothetical situations designed to be respond to by Algerian and English participants. The social distance variable will be discussed in the analysis of the situations.

Moreover, the EN, the ELAN, and the ENAN' strategies in responding to the speech act of responding to greeting are classified according to Williams's (1997) classification of

responses to greeting strategies (see chapter three). They are: Mirrored and Greeting-response. Mirrored greetings are greetings in which the second greeting pair (the response) is the same phrase or expression use in the first greeting pair. However, in Greeting-response strategy, the second part can be a question or another response.

6.1.2.1. Situation One

- *You are walking and suddenly you find your friend, who you do not see for a long time in front of you saying, 'Good morning'. What would you say?*

The aim behind designing situation one is to investigate responding to greeting speech act in close social distance. In this situation, the participants are supposed to respond to a friend's greeting. This friend is not seen for a long time and is not expected to be met. Therefore, this meeting is a surprise which is full of emotions. Examples of the participants' responses to greeting in the first situation are presented in the table below.

EN	ELAN	ENAN
1. Hi! 2. How are you doing? ... 3. What a great surprise. It's nice to see you! 4. Well, morning! 5. Hello/hello mate!	1. Good morning! ... 2. How are you my friend/man/guy 3. It is really a surprise! 4. What a surprise! ... 5. I do not believe myself. How are you? ...	1. صباح الخير/صباح الخير يا وجه -الخير [SabaH al-khiir/ SabaH al-khiir yawajh alkhiiir]- [good morning/ good morning face of benevolence] 2. أهلا، هذي غيبة/توحشناك [ahla hathi ghiiba twaHashnak]- [welcome this is an absence, we missed you] 3. صباح النور/صباح النور واش راك/صباح الفل والياسمين/صباح الورد والياسمين [SabaH al-nuur/ SabaH al-nuur wash rak/ SabaH al-full walyasmiin/ SabaH al-ward walyasmine]-[morning of light/ morning of light how are you/ morning of notch and jasmine/ morning of flowers and jasmine] 4. اهلا عاش من شافك [ahla 3ash man shafek]-[welcome, the one who saw you lived]

		5. تريح وين هذي الغيبة/واش هادي هادي الغيبة-[tarbaH win hadhi alghiba/ wash hadhi alghiba]- [you'll win where is this absence/ what is this absence]
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Table 64: Examples of Greeting Responses in Situation 1

In responding to the greeting speech act in the first situation, the three groups of participants either use greeting expressions such as ‘Hi!’, ‘Good morning!’, and ‘صباح النور’-[SabaH al-nuur]-[morning of light] in their responses or directly express their feelings of surprise and happiness for seeing the friend such as ‘What a great surprise. It’s nice to see you!’, ‘It is really a surprise!’, and ‘واش هذي الغيبة؟’-[wash hadhi alghiba]-[what is this absence].

With regard to the EN, they use greeting expressions in their responses to the friend’s greeting with a rate of 93.33% such as ‘How are you doing?’, ‘Hello/hello mate!’, etc. They also express surprise when they say ‘What a great surprise! It’s nice to see you!’ with a rate of 6.66%. Their highest used response is ‘Hi!’ with 33.33%.

With regard to the ELAN, on the other hand, 52.6% of them respond to greeting using greeting expressions such as ‘Good morning’, ‘hello’, ‘how are you?’, etc.; and 32.2% of them express their surprise and happiness for seeing their friend such as ‘It is really a surprise!’, ‘Oh my God! How are you?/What a surprise!’, ‘Selfish! I missed you so much’, etc. The most frequent response they use in responding to greeting in situation one is ‘Good morning’ with 28.4%.

With regard to the ENAN, they utilise greeting expressions in their responses in situation one with a ratio of 75.4% such as ‘صباح الخير/صباح الخير يا وجه الخير’-[SabaH al-khiir/ SabaH al-khiir yawajh alkhiiir]-[good morning/ good morning face of benevolence].

Moreover, they also express their surprise and missing to their friend such as أهلا، هذي غيبة، عاش، [ahla hadhi ghiiba twaHashnak]-[welcome this is an absence, we missed you], 'توحشناك'، [3ash man shafek]-[the one who saw you lived], etc. The highest expression they use in their greeting responses to the first situation is صباح الفل والياسمين/ صباح الورد / صباح النور، [SabaH al-nuur/ SabaH al-full walyasmiin/ SabaH al-ward walyasmine]-[morning of light/ morning of light how are you/ morning of notch and jasmine/ morning of flowers and jasmine] with 29.2%.

The comparison of the EN and the ELAN responses to greeting in situation one demonstrates that the ELAN are more expressive than the EN. They use native-like greeting expressions such as 'good morning' and 'hello'. But, they also use many other phrases and expressions to express their feelings and surprise such as: 'Selfish! I missed you so much', 'Impossible!', 'What a surprise!', 'I can't believe!', etc.

The comparison of the ELAN and the ENAN responses to greeting in the first situation shows that both groups of participants make the same reactions in both languages. They respond to the friend's greeting using greeting expressions as they express their surprise and happiness for seeing the friend.

Further, the three groups of participants keep the principle of politeness in their responses to greeting in the first situation. All of them try to save the hearer's positive face in their responses to the friend's greeting.

Besides, the greeting responses strategies the participants use in situation one are presented in the table below.

Followed Strategies	EN	ELAN	ENAN
Mirrored	6.66%	28.4%	44.8%
Greeting- response	93.33%	56.4%	38.4%

Table 65: Greeting Response Strategies in Situation 1

According to table 65, the three groups of participants make use of both Mirrored and Greeting-response strategies of responding to greeting in the first situation. Concerning the Mirrored greeting responses strategy, it is employed by 6.66% of the EN, 28.4% of the ELAN, and 44.8% of the ENAN such as ‘Well, morning!’, ‘Good morning!’, and ‘صباح الخير’-[SabaH al-khiir]-[good morning].

Concerning the greeting-response strategy of responding to greeting, it is employed by 93.33% of the EN, 56.4% of the ELAN, and 38.4% of the ENAN such as ‘How are you doing? ...’, ‘Impossible! ...’, and ‘عاش من شافك’-[3ash man shafek]-[the one who saw you lived].

The EN and the ELAN most frequent strategy of responding to greeting in the first situation is the greeting-response strategy with the rates 93.33% and 56.4%. However, the ENAN most frequent strategy of responding to greeting is the Mirrored greeting response strategy with a rate of 44.8%.

6.1.2.2. Situation Two

- *You helped your friend to solve a problem. Then, he thanks you and leaves. What would you say?*

Situation two is planned in order to investigate responding to greeting (closing) in distant social relationship. The participants are supposed to be the person who helps his/her friend. The friend expresses the thanking speech act as a closing to the conversation. Examples of the participants’ responses to greeting in the second situation are presented in table 66.

EN	ELAN	ENAN
1. Don't mention it. 2. No problem (sir)! ... 3. Thank you 4. You're welcome!	1. Welcome!/You are welcome 2. Never mind/never mind. No problem! 3. No trouble, glad to help. 4. Don't mention it 5. I'm always in your service!	1. بلا مزية /بلا مزيتي /بغير مزية [bla mzia/ bla mzayti/ bghiiir mzia]-[without any favour/ without my favour] 2. هذا واجبي/هذا واجب عليا كاش ما هنا -تحتاج راني هنا [hadha wajbi/hadha wajaab 3liya kash mataHtaj rani hna]-[this is my duty/ this is my duty, if you need anything, I'm here] 3. ماشي مشكل-[mashi mushkal]-[there is no problem] 4. لا ما فيها والو-[la mafiha walu]-[no, it's nothing] 5. ربي يسترک-[rabi ysatrak]-[may God protect you]

Table 66: Examples of the Greeting Responses in Situation 2

Responses to the greeting in the second situation are responses to the thanking speech act such as: 'No problem', 'never mind', 'you're welcome!', 'ماشي مشكل' -[mashi mushkal]-[no problem], etc. The thanking speech act is employed as a closing to the conversation and responses to thanking are employed as responses to greeting.

As far as the EN are concerned, 93.33% of them respond to thanking in their greeting responses in the second situation such as: 'Don't mention it'. The other 6.66% of them thank the stranger such as 'thank you', as a response to thanking which functions as a greeting response. 'No problem' is the most frequently used response by the EN with a rate of 40%, then 'You're welcome!' with a rate of 33.33%.

As far as the ELAN are concerned, they utilise some thanking responses in their responding to greeting in the second situation such as: 'No problem!', 'Welcome! /You are welcome', etc. with a ratio of 76.8%. The most frequently used expression in responding to greeting by the ELAN is 'It's my duty!', and then 'You're welcome!', with the rates 26.2% and 19.8% respectively.

As far as the ENAN are concerned, all of the greeting responses they use in situation two are thanking responses such as ‘ماشي مشكل’-[mashi mushkal]-[no problem], ‘بغير مزية’-[bghiir mzia]-[without any], etc. The most frequently used response is ‘هذا واجبي’-[hadha wajbi]-[this is my duty] with a ratio of 51.6%. Then, there are the expressions ‘بلا مزية’-[bla mzia]-[without any favour] and ‘لا شكر على واجب’-[la shukr 3ala wajib]-[no thanks for a duty] with the rates of 18% and 17.4% respectively.

The comparison of the EN and the ELAN responses to greeting in situation two shows that they are similar to a great extent. Both groups of participants utilise responses to thanking as responses to greeting in the present situation. Besides, ‘Thank you’ is used as a response to greeting by native speakers only and do not occur within the ELAN responses.

The comparison of the ELAN and the ENAN responses to greeting in situation two demonstrates that the most frequently used expression in responding to greeting is the same in both languages. It is ‘It’s my duty!’ in English, and ‘هذا واجبي’-[hadha wajbi]-[this is my duty] in Algerian Arabic. This leads to the conclusion that the ELAN transfer the present expression from Algerian Arabic into English, which may cause pragmatic failure in cross-cultural communication.

Moreover, the three groups of participants save the principle of politeness in their responding to greeting in the second situation. They save the hearer’s face in their responses.

The greeting responses strategies the participants use in the second situation are presented in the table below.

Followed Strategies	EN	ELAN	ENAN
Mirrored	0%	0%	0%
Greeting- response	100%	76.8%	96%

Table 67: Greeting Responses Strategies in Situation 2

Concerning the closing of the second situation, the three groups of participants do not employ Mirrored strategy of responding to greeting. The reason behind this is the nature of the closing greeting speech act which is thanking. Therefore, there are no similar pairs in the participants' responses. All of the EN, the ELAN and the ENAN utilise the greeting-response strategy of responding to the greeting speech act in which they perform different responses such as 'You're welcome!', 'No trouble, glad to help', and 'الله يسلمك' -[allah ysalmak]-[may God protect you].

6.1.2.3. Situation Three

- *You are sitting in a restaurant and then the server greets you before asking you what to eat saying: 'Good evening!' What would you say?*

The researcher designed situation three to investigate responding to the greeting speech act when the interlocutor is socially distant. The participants are supposed to be clients in a restaurant. They are greeted by the server. So, they are expected to respond to the greeting speech act. Examples of the obtained results are presented in table 68.

EN	ELAN	ENAN
1. Good evening ...	1. Thanks/thank you ...	1. مساء الخير -[masaa al-khiir]-[good afternoon]
2. Hello!	2. Fine, thanks	2. يعيشك خويا -[y3ayshak khuya]-[may God grant you a long life my brother]
3. Good evening...	3. Hello, ...	3. واش كايين/واش عندكم؟ -[wash kayn/ wash 3andkum]-[what do you have?]
4. Can/could I have a look on the menu please?	4. Good evening	4. خويا لعزيز ... -[khuya la3ziiz]-[my dear brother]
5. I'm good thanks, how are you?	5. What do you have?	5. يسلمك -[ysalmak]-[may God protect you]

Table 68: Examples of the Greeting Responses in Situation 3

The participants provide different responses to greeting in situation three. Some participants respond to the server's greeting using greeting expressions such as 'Hello', 'good morning', 'مساء الخير' -[masaa al-khiir]-[good afternoon], etc.; others thank the server for his

welcoming such as ‘thanks’ and ‘thank you’; and others do not respond to the server’s greeting. They directly ask about the menu, the available food, or ask the server to bring something.

Concerning the EN, 86.67% of them respond to greeting in the second situation using greeting expressions such as ‘Good evening’, ‘Hello!’, etc. However, 13.33% of them do not respond to the server’s greeting requesting his/her service straight away such as ‘Can/could I have a look on the menu please?’.

Concerning the ELAN, on the other hand, 70.2% of them respond to greeting in the third situation using greeting expressions such as ‘Hello’, ‘good morning’, etc., whereas 11.2% of them do not reply to the server’s greeting and directly ask about the menu or food such as ‘Can you give me/bring me the menu please?’, ‘Bring me/I want ...’, and ‘What do you have?’.

Concerning the ENAN, 67% of them respond to the greeting using different expressions of greeting such as: ‘صحييت’-[SaHiit]-[thank you], ‘مساء الخير’-[masaa al-khiir]-[good afternoon], etc. Whereas, 6.2% of them do not respond to the server’s greeting. They directly ask for the menu or about what is served in the restaurant such as ‘واش كايين/واش عندكم؟’-[wash kayn/ wash 3andkum]-[what do you have?].

The majority of the participants keep the principle of politeness in their responses to greeting in the third situation. They are polite when they respond to greeting as well as when they request the menu or something else. There are still only 11.2% of the ELAN and 6.2% of the ENAN who do not respect the principle of politeness when they ignore the server’s greeting and ask the questions ‘What do you have?’ and ‘واش كايين/واش عندكم؟’-[wash kayn/

wash 3andkum]-[what do you have?] or when the ELAN order him/her to bring them something though they use the word ‘please’ such as ‘Bring me/I want(please!)’.

Moreover, the cooperative principle is broken by both native and Algerian participants in responding to greeting in the third situation when they ignore the server’s greeting and do not respond to it, because they break the maxim of relation. For example, when the server greets the client, he/she is waiting for a response to his/her greeting. But, when the client asks the question: ‘Can/could I have a look on the menu please?’ or ‘What do you have?’ instead of responding to the greeting, the server needs to look for conversational implicatures to understand the speaker’s intentions.

The question ‘What do you have?’ which is used by the ELAN is transferred from the Algerian Arabic question ‘واش عندكم؟’-[wash 3andkum]-[what do you have?] which is used in similar situations to ask about the menu or to be answered orally. The comparison of the ELAN and the ENAN responses to the greeting in the third situation confirms that the ELAN transfer the question ‘What do you have?’ from the Algerian Arabic question ‘واش كايين/واش؟’-[wash kayn/ wash 3andkum]-[what do you have?]. This means that the ELAN transfer the present expression from Algerian Arabic into English which may cause pragmatic failure in cross-cultural communication. This transfer is a result of the ELAN lack of knowledge concerning how to respond to the waiters’ greeting.

The greeting responses strategies the participants use in situation three are presented in table 69.

Followed Strategies	EN	ELAN	ENAN
Mirrored	33.33%	21.2%	49.2%
Greeting- response	66.66%	67.2%	28.8%

Table 69: Greeting Response Strategies in Situation 3

The data presented in table 69 show that the Mirrored and the Greeting-response strategies are employed by the three groups of participants in responding to the greeting in the third situation. The Mirrored strategy, such as ‘Good evening’, is employed by 33.33% of the EN and 21.2% of the ELAN. It is highly utilised by the ENAN with a rate of 49.2% such as ‘مساء الخير’-[masaa al-khiir]-[good afternoon].

Moreover, the greeting-response strategy is employed by 28.8% of the ENAN such as ‘يُعيشك خويا ...’ -[y3ayshak khuya]-[may God grant you a long life]. Furthermore, it is mostly utilised by the EN and the ELAN with the rates 66.66% and 67.2% respectively such as ‘Can/could I have a look at the menu please’, ‘Bring me ...’, ‘I want ...’, etc.

6.1.2.4. Situation Four

- *You are walking in the street, and then a stranger stops you to ask about time. Before asking, he greets you saying: ‘Good morning’. What would you say?*

Situation four aims to investigate responding to greeting when the interlocutors are socially distant. The participants are supposed to respond to a stranger’s greeting. Examples of the participants’ responses to greeting in the fourth situation are presented in table 70.

EN	ELAN	ENAN
1. Good morning (to you) ...	1. Good morning ...	1. صباح الخير... -[SabaH al-khiir]-[good morning]
2. Hello, ...	2. Hi/Hello!	2. صباح النور... -[SabaH al-nuur]-[morning of light]
3. Morning ...	3. How can I help you?	3. -انعم؟-[an3am]-[yes?]
4. Yes, ...	4. Yes!	4. أتفضل خويا -[atfaDal khuya]-[welcome my brother]
5. Hi ...	5. Sorry! ...	

Table 70: Examples of the Greeting Responses in Situation 4

The participants provide different responses to greeting in situation four. They either respond to greeting using greeting expressions such as 'صباح الخير'-[SabaH al-khiir]-[good morning], and 'صباح النور'-[SabaH al-nuur]-[morning of light], ask the stranger about what s/he needs such as 'Yes', 'How can I help you?', and 'انعم'-[an3am]-[yes?], or interrupt the stranger, by the ELAN, such as 'Did I know you?' and 'sorry!'.

With regard to the EN, 86.66% of them respond to the stranger's greeting using greeting expressions such as 'Good morning' and 'hello' in order to keep the principle of politeness and save the hearer's face. There are only 13.33% of them who employ the expression 'Yes' as a response to the stranger's greeting.

With regard to the ELAN, 60.8% of them employ greeting expressions in their responses to the stranger's greeting such as 'Good morning', 'hello', and 'hi' to save the hearer's face. However, 17.6% of them use the expressions: 'Yes', 'Did I know you?', 'sorry!', 'Can I help you', and 'How can I help you?', as responses to greeting in the fourth situation.

Both groups of participants, the EN and the ELAN, violate the cooperative principle and Grice's maxims in responding to greeting in situation four when they do not use greeting expressions. For example, when they say 'yes' as a response to greeting; the hearer needs to look for conversational implicatures to understand the speaker's intended meaning.

With regard to the ENAN, they utilise greeting expressions in their responses to the stranger's greeting in situation four with a rate of 57.2% to save the hearer's face such as 'صباح الخير/صباح النور'-[SabaH al-khiir/ SabaH al-nuur]-[good morning/ morning of light]. They employ other expressions with a rate of 26.4% such as 'أفضل خويا'-[atfaDal khuya]-[welcome my brother], 'انعم؟'-[an3am]-[yes?], etc. to ask the stranger about what s/he needs.

The comparison of the ELAN and the ENAN responses to greeting in situation four shows that they made the same reactions in both languages: Algerian Arabic and English. They either reply using greeting expressions such as ‘Good morning’, ‘Hello’, ‘صباح الخير’- [SabaH al-khiir]-[good morning], etc. or use other expressions such as ‘Yes’, ‘Sorry’, ‘انعم؟’- [an3am]-[yes?], etc. This means that there is a positive transfer from Algerian Arabic into English made by the ELAN.

The greeting responses strategies the participants use in situation four are presented in the table below.

Followed Strategies	EN	ELAN	ENAN
Mirrored	60%	48.4%	47.2%
Greeting- response	40%	30%	36.4%

Table 71: Greeting Responses Strategies in Situation 4

As indicated in table 71, the three groups of participants highly employ the Mirrored greeting response strategy with the rates 60% for the EN, 48.4% for the ELAN, and 47.2% for the ENAN such as ‘Good morning’ and ‘صباح الخير’- [SabaH al-khiir]-[good morning]. However, the Greeting-response strategy is employed by 40% of the EN, 30% of the ELAN, and 36.4% of the ENAN such as ‘Can I help you?’, ‘yes!’, ‘أفضل خويا’- [atfaDal khuya]- [welcome my brother], etc.

6.1.2.6. Situation Five

- *You are the boss. One of your workers comes very late in the morning. When he arrives, he meets you in the corridor. Then, he says, ‘good morning!’ What would you say?*

Situation five seeks to investigate angry responding to greeting speech act when the interlocutors are socially distant . The participants are supposed to be the boss. This latter is greeted by his worker who comes very late to work. The boss is expected to be angry but his

reaction towards the worker is unknown. Examples of the participants' responses to greeting in situation five are presented below.

EN	ELAN	ENAN
1. Good afternoon, what time is it?/why are you so late? 2. Is it? Closer to afternoon than morning. 3. Good morning! 4. Good morning, can you step in to my office please! 5. Good morning! I noticed you came late. Is everything all right?	1. Good morning! 2. Good afternoon!/Say good afternoon. 3. Good morning! If you have any problem, don't hesitate to tell me. 4. You are fired! 5. Do you know what time is it?	1. صباح الخير/النور-[SabaH al-khiir/ al-nuur]-[good morning/ morning of light] 2. صباح الخير، بكرت-[SabaH al-khiir bakart]-[good morning, you come early] 3. صباح الخير، قلي ربي يعيشك على قداه تخدم؟-[SabaH al-khiir qulli rabi y3aishak 3la qaddah takhdam]-[good morning, tell me may God grant you a long life, at what time do you work] 4. صباح الخير، واش هذا بزاف-[SabaH al-khiir you wash hadha bzaaf]-[good morning, what is this, it's too much] 5. توخرت؟-علاش-[3lash twakhart]-[why you are late]

Table 72: Examples of the Greeting Responses in Situation 5

The participants' reactions towards the worker's lateness differ. Some of them are calm in their reactions. However, others are angry. Concerning the EN, 46.67% of them are calm. They simply respond to greeting using greeting expressions such as 'Good morning!', or respond to greeting and ask about the worker's lateness such as 'Good morning! I noticed you came late. Is everything all right?'. Moreover, 53.33% of the EN are not satisfied about the worker's lateness. They either respond to greeting and express their dissatisfaction such as 'Good morning, can you step in to my office please!', 'Good afternoon, what time is it?/why are you so late?' or ignore the worker's greeting and directly express their disappointment such as 'Where have you been?', 'Nearly the afternoon more like', 'Is it? Closer to afternoon than morning' and 'Is it?'.

Concerning the ELAN, they react in the same way towards the worker's lateness as the EN. 14.6% of them either respond to greeting such as 'Good morning' and 'hello' or ignore the greeting and show their interest and worry towards the worker's lateness such as

‘this is the first time you come late!’, ‘do you have any problem?’, ‘Is everything ok?’, etc. Moreover, there is 59.2% of the ELAN who are not pleased with the worker’s greeting. They either blame the worker for being late such as: ‘Respect your appointments!’, ‘I think you know the instructions!’, ‘Say good afternoon’, ‘Why you are late?’, etc., threaten him/her such as: ‘If you don’t have any justification, just go home!’, ‘I think you know the instructions!’, ‘You are fired!/next time you’ll be fired!’; or ask him/her to return back home such as ‘good bye’.

A comparison of the EN and the ELAN participants’ responses to greeting in the fifth situation demonstrates that the majority of them are annoyed because of the worker’s lateness. The ELAN are more severe in their anger because some of them fire the worker as a result of his/her lateness. Both groups of participants express the principle of politeness when they stay calm and respond to greeting using greeting expressions such as ‘Good morning!’.

Moreover, both groups of participants violate the maxim of relation and break the cooperative principle when they express anger as in ‘You are fired!’. In this example, the hearer is waiting for a greeting response to his greeting. Therefore, he/she cannot understand the speaker’s intentions without referring to the conversational implicatures.

Concerning the ENAN, 39.2% of them express acceptance and comprehension towards the worker’s lateness. Some of them respond to greeting using greeting expressions such as ‘صباح الخير/النور’ [SabaH al-khiir/ al-nuur]-[good morning/ morning of light], or express their worry about the worker’s lateness such as ‘وين كنت؟ ياك غير الخير؟’-[win kunt? Yak ghir al-khiir]-[where were you? Is everything ok]. Besides, 36.6% of them express anger and annoyance towards the worker’s lateness such as ‘[SabaH al-khiir]-[good morning], صباح الخير، قللي ربي ، ‘[SabaH al-khiir qulli rabi y3aish 3la qaddah takhdam]-[good morning, tell me may God grant you a long life, at what time do you work], ‘صباح الخير، بكرت’-[SabaH

al-khiir, bakart]-[good morning you come early], ‘واش من خير؟، شوف الساعة قداه؟’-[whash man khiir, shuf assa3a qadah?]-[which goodness, see what time is it?], ‘توخرت يا صديقي’-[twakhart yasadiqi]-[you are late my friend], etc.

The comparison of the ELAN and the ENAN responses to the greeting in the fifth situation reveals that the ELAN react similarly towards the worker’s lateness in both languages, Algerian Arabic and English. They express calm and acceptance as well as anger. But concerning the greeting structures, the ELAN employ English expressions in their responses to the greeting in situation five. This means that the ELAN might transfer their socio-pragmatic knowledge.

With regard to the principle of politeness, most of the participants in the three groups of respondents try to save the hearer’s face and keep the principle of politeness. They save the worker’s face when they respond to his/her greeting, when they worry about his/her lateness, and even when they blame him/her for his/her lateness where they respond to greeting before saying anything.

The strategies of greeting responses the participants use in situation five are presented in table 73.

Followed Strategies	EN	ELAN	ENAN
Mirrored	60%	39.6%	58.4%
Greeting- response	406%	34.2%	17.4%

Table 73: Greeting Response Strategies in Situation 5

Table 73 reveals that the three groups of participants employ the two greeting response strategies: Mirrored and Greeting-response in responding to greeting in the fifth situation. Mirrored greeting response strategy is the most employed strategy with the rates 60% for the EN such as ‘Good morning’, ‘Good morning. Everything ok?’, etc., 39.6% for the ELAN such as ‘Good morning’, ‘Good morning, it’s not your habit to come late to work!’,

etc., and 58.4% for the ENAN such as 'صباح الخير' [SabaH al-khiir]-[good morning], 'صباح صباحي/اسمحي' [SabaH al-khiir qulli rabi y3aish 3la qaddah takhdam]-[good morning, tell me may God grant you a long life, at what time do you work?], etc.

The greeting-response strategy of responding to greeting is less employed by the participants. It is used by 40% of the EN such as 'Where have you been?', 'Is it?', etc., 34.2% of the ELAN such as 'Respect your appointments!', 'What time is it', etc., and 17.4% of the ENAN such as 'واش من خير، شوف الساعة' [3lash twakhart]-[why you are late], 'علاش توخرت؟' [whash man khiir, shuf assa3a qadah?]-[which goodness, see what time is it?], etc.

6.1.2.6. Situation Six

- *When the teacher is explaining the lesson, you are dreaming. Therefore, when he pays attention to you, he says, 'hey! Good morning!' What would you say?*

Situation six is designed to investigate responding to greeting speech act when the interlocutors are socially distant in the case of embarrassment and shyness from a bad behaviour. The participants are expected to play the role of a student who is dreaming while the teacher is explaining the lecture. The teacher notices the student and surprises him/her by saying 'good morning'. The student is embarrassed and his/her reaction is obtained in the participants' inputs. Examples of the participants' responses to greeting in the sixth situation are presented in the table below.

EN	ELAN	ENAN
1. Good morning!	1. Good morning	1. لا شيء [la shay]-[nothing]
2. I'm sorry. I must have fallen asleep.	2. I'm sorry/so/very/awfully sorry!	2. سامحني/اسمحي أستاذ [samaHni/ asmaHli ustaadh]-[sorry sir]
3. Sorry, I is not paying attention.	3. Excuse me (sir)!	3. الله يسلمك/الله يسلمك يا الشيخ [allah ysalmak/ allah ysalmak yaalshiikh]-[may God protect you/ may God protect you whitebeard]
4. Sorry, I'm back now	4. Excuse me, I'm here/excuse me, I'm very sorry	
5. Oh, I'm terribly/so sorry sir!	5. No response	4. أني معاك الشيخ [ani m3aak]

		alshiikh]-[I'm with you whitebeard] 5. صباح النور -[SabaH al-nuur]-[mornig of light]
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Table 74: Examples of the Greeting Responses in Situation 6

The participants' answers in situation six are either greeting responses or apologies to the teacher. As far the EN are concerned, they react in three different ways. They are: Responding to greeting with the greeting expression 'good morning' with a rate of 26.66%, apologising to the teacher such as 'Sorry, I'm not paying attention', 'Sorry, I'm back now', etc. with a ratio of 66.66%, and expressing their surprise towards the teacher's greeting such as 'Oh what- yes it is!' with a percentage of 6.66%.

As far the ELAN are concerned, they react in four manners. They are: Responding to greeting with the greeting expression 'good morning' with a rate of 4.4%, apologising to the teacher such as '(Oh!) Sorry (sir), ...', 'Excuse me (sir)!', etc. with a ratio of 60.6%, claiming that they are listening to the teacher as in 'I'm listening to you sir!' with a percentage of 2.2%, and keeping silent as a way to express their embarrassment and shame with a rate of 11.6%.

As far the ENAN are concerned, they also react in four ways. They are: Responding to greeting such as 'صباح النور' -[SabaH al-nuur]-[mornig of light] and 'الله يسلمك/الله يسلمك يا الشيخ' -[allah ysalmak/ allah ysalmak yaalshiikh]-[may God protect you/ may God protect you whitebeard] with a rate of 2.8%, apologising to the teacher such as 'سامحني/اسمحي أستاذ' -[samaHni/ asmaHli ustaadh]-[sorry sir], 'اسمحي أستاذ شوييا عيان' -[asmaHli ustaadh shwiya 3ayan]-[sorry sir, I'm tired a bit], etc. with a ratio of 31.8%, claiming that they are listening to the teacher such as 'أني معاك الشيخ' -[ani m3aak alshiikh]-[I'm with you whitebeard] with a ratio of 3.4%, and keeping silent in order to express their embarrassment and shame with a rate of 35%.

The comparison of the EN and the ELAN participants' responses to greeting in situation six reveals that both groups respond to the teacher's greeting using the expression 'good morning' and both of them express apology for not paying attention to the lecture. Moreover, expressing surprise is only performed by the native participants. However, keeping silent and claiming that they are listening to the teacher are reactions made only by the ELAN.

The expression 'excuse me' occurs only among the ELAN participants' responses. It is used as an expression of apology. However, it functions as an apology only in the case of interrupting someone. Thus, it can be concluded that the ELAN transfer the present expression from the Algerian Arabic expression 'اسمحي'-[asmaHli]-[forgive me], which functions as an apology in the case of interrupting someone or in the case of saying sorry to someone, into English which may lead to pragmatic failure in cross-cultural communication. The ELAN transfer of the present expression is a result of their lack of knowledge in performing the speech act of apology in the TL.

Moreover, the comparison of the ELAN and the ENAN responses to greeting in situation six reveals that they react similarly in both languages: Algerian Arabic and English. This confirms that the ELAN transfer their pragma-linguistic knowledge, their L1 reactions and ways of behaving in similar situations, from Algerian Arabic into English which may cause pragmatic failure in cross-cultural communication.

Most of the participants in the three groups, the EN, the ELAN, and the ENAN, try to keep the principle of politeness in their responses to greeting in situation six. They save the hearer's face in their apology and keep silent from the part of Algerians as a way to express their shame and regret.

Being silent in such situations is a way to express shame and regret and save the principle of politeness in Algerian Arabic. This way does not occur within the EN responses. Therefore, it can be concluded that the ELAN transfer their first language socio-pragmatic knowledge (ways of expressing politeness) from Algerian Arabic into English which may not fit the target language culture and create misunderstandings and pragmatic failure in cross-cultural communication.

The greeting response strategies followed by the participants in situation six are presented in the table below.

Followed Strategies	EN	ELAN	ENAN
Mirrored	26.66%	4.4%	1.2%
Greeting- response	73.33%	74.4%	71.2%

Table 75: Greeting Response Strategies in Situation 6

As it can be seen in table 75, most of the participants' extensively employed strategy of greeting responses is the Greeting-response strategy. They use it in different ways. This strategy is employed by 73.33% of the EN such as 'I'm sorry. I must have fallen asleep', 'Sorry, I is not paying attention', 'Sorry... what?', etc., by 74.4% of the ELAN such as 'I'm sorry/so/very/awfully sorry!', 'I'm listening to you sir!', 'I'm really tired! So sorry', etc., and by 71.2% of the ENAN such as 'الله يسلمك/الله يسلمك يا الشيخ' [allah ysalmak/ allah ysalmak yaalshiikh]-[may God protect you/ may God protect you whitebeard], 'الله غالب تهت شويا' [allah ghaalab taht shwiya]-[God is victorious, I get lost a bit], 'اسمجلي أستاذ شويا عيان/مريض/ما رقدتتش' [asmaHli ustaadh shwiya 3ayan/ mriiD/ marqadtsh]-[sorry sir, I'm tired a bit/ I 'm ill/ I didn't sleep yesterday], etc.

Concerning the Mirrored greeting response strategy, on the other hand, it is the least employed strategy by the three groups of participants. It is employed by 26.66% of the EN, by 4.4% of the ELAN, and by 1.2% of the ENAN such as 'Good morning' and 'صباح النور'.

[SabaH al-nuur]. It is less employed by the participants because it may be an FTA since the student is blamed by the teacher's greeting.

6.1.2.7. Addressee's Social Distance as Variable

Situations 1-6 are designed to investigate the social distance variable effect in the performance of the speech act of greeting responses in cross-cultural communication. The social relationship in situations one and two is close and in situations 3-6 is distant. That is, the social distance variable will be investigated in close and distant relationships. The mean frequency of the participants followed greeting response strategies in the six situations of responding to the greeting speech act are presented in the table below.

Followed Strategies	Social Distance	EN	ELAN	ENAN
Mirrored	Close	3.33%	14.2%	22.4%
	Distant	45%	28.4%	39%
Greeting-Response	Close	96.66%	66.6%	67.2%
	Distant	55%	51.45%	38.45%

Table 76: Addressee's Social Distance as a Variable in the Opening Greeting Strategies

According to data displayed in table 76, the social distance variable has a significant effect on the mean frequency of the strategies of the greeting responses followed by the three groups of participants in responding to greeting in the sixth situations. The Mirrored greeting response strategy is employed by the three groups of participants much more in distant relationships than in close relationships. It is employed by 45% of the EN, 28.4% of the ELAN, and 39% of the ENAN in distant social relationship. However, it is employed only by 3.33% of the EN, 14.2% of the ELAN, and 22.4% of the ENAN.

The greeting-response strategy, on the other hand, is much more employed in close relationships than in distant ones by the three groups of participants. It is employed by 96.66% of the EN, 66.6% of the ELAN, and 67.2% of the ENAN in close social relationship.

However, it is employed by 55% of the EN, 51.45% of the ELAN, and 38.45% of the ENAN in distant social relationship.

With regard to the Negative greeting strategy, it is not used by the three groups of participants in close relationships; whereas, it is employed by 33.33% of the EN, 23.8% of the ELAN, and 32.1% of the ENAN in distant social relationships.

6.2. Discussion

This thesis is an attempt to provide some insight into the realisation of the speech acts of greeting and its responses by the EN, the ELAN, and the ENAN in order to make cultural differences between languages known for SL learners. It is an attempt to show them that the TL rules and patterns that dominate the speech acts of greeting and responding to it are necessary to communicate effectively in cross-cultural communication.

The obtained results prove that cross-cultural communication needs to be more considered in the teaching of English. It is clear that the ELAN do not achieve the cross-cultural communication competence yet though they are about to finish their studies. Therefore, culture should be incorporated in teaching English as a foreign language in the English syllabus in the Algerian universities to enable SL learners to be competent in cross-cultural communication. Wang (2008) affirms that foreign language teaching and foreign culture teaching are inseparable. Foreign language teachers and foreign culture teachers are also inseparable. That is, language and culture are inseparable.

Furthermore, the findings show that some of the ELAN tend to transfer and translate some of their L1 cultural and pragmatic knowledge into English in performing the speech acts of greeting and responding to it, which may create pragmatic failure in cross-cultural communication. Therefore, it can be said that they fail pragmatically in their cross-cultural

communication. The ELAN should understand how speech acts are realised in the TL to be competent in cross-cultural communication.

The reason behind the ELAN' pragmatic failure in cross-cultural communication is mainly due to the imposition of their L1 culture and social rules in situations where the English culture and social rules would be more appropriate. That is, the ELAN' pragmatic failure in cross-cultural communication occur as a result of their lack of knowledge about the English culture specific communicative norms in performing the speech acts of greeting and its responses. They try to compensate their lack of the TL pragmatic and cultural knowledge by referring to their L1 pragmatic and cultural knowledge. So, they transfer their L1 communicative norms and pragmatic knowledge to similar communication situations in the English culture which might lead to misinterpretations and pragmatic failure in cross-cultural communication. Pragmatic transfer is made by the ELAN on many occasions. For example, in the first situation of the speech act of greeting, the ELAN utilise semantic formulas which are culture specific such as the use of the expression 'Dear brother!' in order to attract the attention of a stranger and this may cause pragmatic failure in cross-cultural communication. Another example of the ELAN' pragmatic transfer is the use of supplications to God which are part of the Algerian Arabic and Islamic culture in the closings of situations two and six such as 'God protects you, boss', 'God recover you', and 'God helps you'. Therefore, the ELAN' ignorance or lack of knowledge in the TL culture creates misunderstandings in cross-cultural communication.

The findings also show that the three groups of participants mainly employ the same strategies in performing the speech acts of greeting and responding to it, but their mean frequency of using each strategy is different. Moreover, the three groups of participants are affected by the social distance variable in their choice of greeting and greeting response

strategies. In addition, the rank of imposition variable has also a great effect in the three groups of participants' use of the greeting strategies.

Conclusion

In this chapter, the analysis of the data and the results of the study have been presented. Data findings are presented as tabulations and described according to the study variables.

The outcomes of the study indicate that there are cultural differences between the ELAN and the EN participants' responses in performing the speech acts of greeting and responding to it because the ELAN participants might make pragmatic failure in cross-cultural communication when they overgeneralise their social and cultural rules and use them in English. Thus, they provide evidence and confirm that cultural factors influence non-native speakers in cross-cultural communication.

It is also concluded from the analysis of the participants' responses to the speech act of greeting and its responses that English Literate Algerian Natives have the linguistic competence of that language but not the pragmatic one. Because, though the fact that the ELAN' performances to the speech act of greeting and responding to it are sometimes native-like, they transfer their pragma-linguistic knowledge from Algerian Arabic into English.

Another worth mentioning result obtained from the analysis of the participants' performances of the speech acts of greeting and responding to it is that the ELAN socio-pragmatic and pragma-linguistic transfer of their L1 pragmatic and cultural knowledge and values into English is the main cause of pragmatic failure that might occur in their cross-cultural communication. This is due to their lack of cultural and pragmatic knowledge in the target language. Hence, they try to impose their first language social and cultural values to

similar communication situations in cross-cultural communication, which may lead to the violation of the social and cultural values of the target language.

Therefore, it is necessary to give more attention to cultural differences between languages in second and foreign language teaching because knowledge of the target language culture is necessary in cross-cultural communication.

The next chapter will provide some pedagogical suggestions that can be useful in teaching culture to second language learners and develop their pragmatic and communicative competence in cross-cultural communication.

Chapter Seven

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Chapter Seven

Pedagogical Implications

Introduction

The results obtained from the analysis of the DCT situations disclose that the main source of pragmatic failure of the Algerian learners of English in their cross-cultural communication is the pragmatic transfer of their pragmatic and cultural norms into the TL. Hence, Algerian learners' pragmatic competence and cultural awareness should be raised. To do so, some recommendations for future research should provide the field of foreign language teaching and learning with intriguing insights and suggestions to second and foreign language learners and teachers to reduce pragmatic failure in cross-cultural communication.

As pointed out in the previous chapters, culture is an essential part of language and language is a means of communication used to express culture. Therefore, one can say that there is an interrelationship between language and culture. The researcher believes that teaching and learning a language requires teaching and learning the culture of that language, otherwise pragmatic failure may appear in cross-cultural communication. Thus, culture should be integrated in second and foreign language teaching and learning to build pragmatic competence and avoid pragmatic failure in cross-cultural communication.

Consequently, based on the information obtained in the previous chapters on the sources of the Algerian English learners' pragmatic failure, the present chapter will offer some pedagogical suggestions that can be helpful in developing pragmatic competence.

7.1. Improving Cross-cultural Communication

Effective cross-cultural communication requires pragmatic knowledge of the target language, because linguistic knowledge is not enough to interact in a second language. People from different cultures interpret things differently. Therefore, there is an emergency to include pragmatic knowledge in cross-cultural communication. Baker (2001, p. 217) asserts that “[w]e need to get away from the linguistic organization and look at reality, precisely because that reality is encoded in situations and texts ... and not in language”. That is, language is a means of communication, but if it is not related to the social and cultural perspectives of people, it will not be so. Thus, to avoid cross-cultural pragmatic failure, pragmatic awareness should be increased and pragmatic competence should be developed.

To do so, pragmatics and culture should be incorporated in second language learning and teaching. Nowadays, this necessity becomes obvious as linguists realise the importance of teaching culture in second language learning such as Tomalin (2008) who claims that culture is considered as the fifth language skill. Bouton (1996) guarantees the need to bound pragmatics and language learning; he claims that:

... pragmatics and language learning are inherently bound together
[...] pragmatics provides language teachers and learners with a research-based understanding of the language forms and functions that are appropriate to the many contexts in which a language is used- an understanding that is crucial to a proficient speaker’s communicative competence (Bouton, 1996, p. 1).

In short, integrating culture in second language teaching is necessary to build FL learners’ communicative competence. Being aware of cultural norms and pragmatic knowledge of a second language is the key to success in cross-cultural communication.

7.1.1. Raising Pragmatic Awareness

The learners' pragmatic awareness can be raised via teaching pragmatics which helps them to become familiar with the choice of the target language pragmatic devices and practices in cross-cultural communication. It also helps them to increase their perceptions of the target language and its speakers (Dooly, 2006).

Pragmatics often focuses on conversations though it is not limited to that (Dooly, 2006, p. 69). It refers to rules of discourse and rules of use. It helps learners in:

1. Raising awareness
2. noticing strategies,
3. building receptive pragmatic competence, and
4. building more sophisticated receptive and productive pragmatic competence (Dooly, 2006, p. 69).

Pragmatic awareness can be raised through lessons and activities second language learners have in their classes. Raising second and foreign language learners' pragmatic competence and awareness depends on the syllabus which is taught and the teachers who teach. Teachers are responsible to select the appropriate tasks that help to increase the learners' pragmatic knowledge and reduce pragmatic failure in cross-cultural communication. The following are some suggestions.

Pragmatic competence can be developed through investigating and analysing cases of pragmatic failure (Nelson et al., 2002). Second or foreign language learners will have experience that helps them to avoid repeating the same mistakes in their future cross-cultural communication. Learning pragma-linguistic aspects of the target language helps to decrease communication misunderstandings and develop the pragmatic competence of learners. But this does not mean that pragmatic competence can be acquired as natives, because acquiring

the native pragmatic knowledge of a target language requires early and continuous dealing with the target language and culture (Kasper, 1998).

Thomas (1983) suggests that teachers should develop students' meta-pragmatic ability, the ability to study and discuss language use in a conscious manner, to avoid cross-cultural failure. For instance, they can discuss drama through analysing pragmatic parameters explicitly in class such as the characters' implied meaning in dramatic dialogues, to help the students to understand the use of language appropriately and build their awareness of pragmatic differences.

Olshtain and Cohen (1991) claim that to increase the learners' pragmatic competence, teachers should put the learners in situations close to reality, such as how to interview for a job, how to teach as a teacher, how to do business as a boss, etc. because play-acting makes learners live different social roles and enables them to practise their pragmatic and sociolinguistic knowledge.

But explaining pragmatic limitations in the target language is not enough; teachers should also make their students aware of possible cross-cultural pragmatic differences between their first language and the language they learn. Furthermore, effective teaching reduces the cultural interference and protects the students from being impolite, ineffective, or inappropriate in their behaviours in the target language (Thomas, 1983). Moreover, students should know when to be polite and when to be impolite to be free in choosing their behaviours (Amaya, 2008).

Therefore, before doing any activity, teachers should explain some aspects related to the situation to help the learners to be aware of the cultural differences and choose

appropriately what to say. Corbett (2003, p. 60) offers the following variables to be explained before implementing any activity.

- ✓ Participants' roles
- ✓ Conversational focus
- ✓ Cultural purpose
- ✓ Procedure
- ✓ Language exponents
- ✓ Opportunity for reflection

These steps will help the learners to recognise cultural and pragmatic differences between languages and develop their pragmatic competence that improves their ability to communicate effectively in cross-cultural communication.

Yueke (2004), as well, offers some pieces of advice in English teaching to increase the students' communicative competence and avoid pragmatic failure, as follows.

1. Teachers should inform their students about cultural differences between languages in their process of learning, to evade confusions caused by these differences, because these latter may mislead the learners and affect their way of thinking.
2. Teachers should explain language barrier in communication caused by different social systems and cultural backgrounds. They should increase the students' target cultural knowledge to avoid misunderstandings in communication, because not all the students have enough time to expand their cultural knowledge such as students of medicine and science and technology.
3. Teachers should increase the students' use of communicative strategies and direct them to understand the meaning according to the context in which it occurs.

Erton (2007), as well, suggests some ideas to teach and build a good pragmatic competence of second language learners as follows.

1. The design of a language course should take into consideration the needs of the language learners to better their communicative competence; for example, including linguistic and sociolinguistic knowledge and the ability or skill to use this knowledge for communicative purposes.
2. The course material should be planned to engage the learners in the pragmatic, coherent and functional uses of language for communicative purposes.
3. Choosing activities that are useful for pragmatic development and raising students' pragmatic awareness.

Lihui and Jianbin (2010) make the following plan in pragmatic and cultural pedagogy for English teachers.

1. A cultural syllabus should be determined to be integrated with English teaching to guarantee teaching culture to second language learners.
2. A culture-rich learning environment should be created to enable the learners to practise their English and use it in communication. Though it is nearly impossible to make an authentic learning environment available for the learners, teachers can create real situations and make the learners practise their knowledge. Teachers should provide the learners with adequate information about the foreign culture in advance to certify their success in the activities of cross-cultural communication (Lihui & Jianbin, 2010).
3. Pragmatic knowledge should be introduced. This means that teachers should provide the learners with the communicative functions of the different linguistic forms. Besides,

teachers should avoid introducing pragmatic knowledge the same way because learners may not be able to make alterations in different contexts. For example, according to Lihui and Jianbin (2010), the largest part of the Chinese EFL learners, in their beginning in learning English, greet foreigners by saying only 'Nice to meet you' because they are taught to use it.

4. Authentic teaching materials should be provided for second language learners to raise their pragmatic competence. These authentic materials are presented in social conventions, customs, habits, and the target language culture, to facilitate the learners understanding of how the native speakers of English think and behave in their daily life.
5. Teachers' teaching and language competence should be developed because they are the ones who are responsible to convey the target linguistic and cultural knowledge to the learners. Therefore, second and foreign language teachers become capable of transmitting the necessary information that meets their learners' needs. Teachers' competence can be developed through attending professional training programs because they can update their knowledge and learn new teaching techniques. Teachers should also expand their linguistic and cultural knowledge about the target language to improve their language proficiency.

Littlewood (1981) claims that the four core skills that constitute the communicative ability are:

1. Manipulating the system.
2. Distinguishing between form and function.
3. Communicating strategies.
4. Being aware of the social meaning of linguistic forms.

Hence, teachers should focus on teaching these skills to second language learners to develop their pragmatic and communicative competence in cross-cultural communication.

7.1.2. Teaching Culture

Culture is an essential part of language teaching/learning. It should be included in the process of teaching/learning any language. But this is not the case at the Department of English at the University of Constantine 1 since there is a tendency towards deficiency or carelessness. Therefore, culture should be integrated in foreign language teaching/learning.

The researcher believes that, to improve their cross-cultural communication, Algerian English learners should be taught about the English language culture, etiquette, and traditions. Samovar, Porter, and Jain (1981, p. 24) believe that:

Culture and communication are inseparable because culture not only dictates who talks to whom, about what, and how the communication proceeds, it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted... Culture...is the foundation of communication (p. 24).

That is, to learn a second language and to be able to interact successfully in cross-cultural communication, one needs to learn the culture of that language. For Damen (1987), to improve the learners' cross-cultural awareness and communicative competence, it is necessary to:

1. Increase the learners' cultural awareness of both native and target cultures.
2. Develop the learners' understanding of the target culture, which helps them to comprehend the target society, themselves and differences between them.

3. Develop the learners' tolerance and acceptance of differences in values, attitudes, and belief systems that may exist between their first language culture and the English culture.
4. Promote the learners' understanding of the different English cultural patterns.
5. Foster intercultural communicative skills in relation to aspects where cross-cultural differences between native and English cultures arise.
6. Develop an outlook of cross-cultural awareness that recognises differences between cultures and promotes considering the strengths found in difference.
7. Develop an attitude of acceptance towards change, cultural alteration, and flexibility for successful inter-cultural communication and
8. Understand that culture shock is a natural phenomenon.

Teaching a foreign language requires qualified teachers that can transmit the target culture to the learners. Teachers have to be aware of cultural differences between languages to be able to make up their learners' cultural awareness which enables them to interact successfully in cross-cultural communication. They should raise their pragmatic awareness and "better understand the way in which pragmatic meaning might be understood among groups to which they have some degree of different beliefs" (Dash, 2005, p. 198).

Singhal (1998) claims that language teachers ought to have both experiential and academic training to become *mediators in culture teaching*. They should be able to experience and examine both cultures: The first language culture and the target culture. Hence, they will be able to help their learners to see the differences between cultures.

Teachers are also supposed to use empirical analysis in explaining the target pragmatic and cultural knowledge for their students to offer them with trustworthy information, because teachers' perceptions do not always give the right information (Shimizu, 2009).

According to Thanasoulas (2001), teaching culture should enable language learners to raise their awareness of the target culture concerning people's way of life, values, attitudes, and beliefs, and how these norms are expressed linguistically. It should enable language learners to raise their awareness of speech acts, connotations, etiquette (appropriate or inappropriate behaviour), as it should offer them the opportunity to act out being a member of the target culture. This would help language learners to understand generalisations originating from lack of knowledge and disrespect to other human beings with different world views. Thus, learners can examine the target language and use it not only to communicate but also to give a second (or third) voice to their thoughts.

Teaching culture should be involved in teaching the language to raise learners' pragmatic competence in parallel with grammatical competence. Culture and pragmatics should be taught as explicitly as grammar and vocabulary to prepare learners to use the language linguistically and communicatively. Teaching culture means teaching the following topics which are described by Goodenough (1981, p. 62) as the contents of culture.

1. The ways in which people have organised their experience of the real world so as to give it structure as a phenomenal world of forms, their precepts and concepts.
2. The ways in which people have organised their experience of their phenomenal world so as to give it structure as a system of cause and effect relationships, that is, the propositions and beliefs by which they explain events and accomplish their purposes.

3. The ways in which people have organised their experiences so as to structure their world in hierarchies of preferences, namely, their value or sentiment systems.
4. The ways in which people have organised their experience of their past efforts to accomplish recurring purposes into operational procedures for accomplishing these purposes in the future, that is, a set of “grammatical” principles of action and a series of recipes for accomplishing particular ends.

Foreign language teachers had better comprise all these points in the activities they give to their students to teach culture.

Cultural differences can be dealt with through watching news broadcasts, documentaries, TV programmes and movies which are considered the mirror of society that reflects its culture (Steel, 1990). Watching films and analysing how speech acts are performed in natural situations with a comparison to the first language can help to demonstrate cultural differences between languages. They transmit the others’ habits, customs, traditions and cultures as they present the way language is used, the way speech acts are realised and the way natural-like situations are expressed. They enable the learners to enter the target society and observe how native speakers of English act and interact with each other, and how speech acts are realised in different situations. Therefore, they will be able to notice cultural differences between English and their first language.

In this kind of activities, students, for example, will be asked to watch a movie or a video. They will be given some information about the film such as the title and names of characters. They will also be given some questions to answer such as: Who? What? Where?

And when? Then, after watching the scenes and listening to different conversations, students will answer the previous questions and asked to answer other questions to test their comprehension such as why and how. After that, students will be asked to explain the ways native speakers realise speech acts in the target language such as:

- ✓ How is the relationship between the interlocutors?
- ✓ How do native speakers start a conversation?
- ✓ How do they greet each other?
- ✓ How do they express gratefulness?
- ✓ How do they ask for and give advice?
- ✓ What do they say to ask for a request?
- ✓ What are the marks of politeness they use in their requests?
- ✓ How do they express politeness? Etc.

After a deep explanation of the cultural aspects seen in the film and how native speakers realise speech acts in the target culture, students will be asked to make a comparison and contrast with their own culture. For example, they will be asked to brainstorm the expressions they use in their first language culture to express the same speech acts. Then, they discuss them together and compare and contrast them to the native ones to notice the cultural differences between the home and target language cultures. It is better to deal with each speech act alone to enable the learners to assimilate the differences. At the end of the session, the students may be asked to divide themselves into groups and make surveys outside the class in which they collect data about the realisation of the speech act they deal with in class in their first language. Data will be collected in forms of questionnaires or interviews. Then, a comparative analysis will be made with the target culture. After comparing and contrasting

the first language and the target language cultures, students will be asked to work in pairs or groups and create situations in which they express and act different speech acts.

Furthermore, the cultural analysis of audio and written texts is very advantageous for second language learners. It enables them to learn new aspects of the target language culture, new idiomatic expressions, new phrases, etc. Consequently, learners will be aware of the intercultural differences between languages and conscious of what to say in a given situation in intercultural communication.

For example, students may be asked to pick up idioms, proverbs, or phrases and look for their meanings and use from the context of the text. They will also be asked to look for their synonyms in the first language culture and compare and contrast between the first and the target languages and highlight cultural differences between them. After that, students will be asked to give examples and create situations in which they use the learnt idioms and expressions.

Cross-cultural differences between the first and the target language can also be shown through analysing poems, metaphors, idioms, expressions, etc. Literature is rich in its contexts with cultural features of the language in which it is written. The study of poems, novels and short stories, makes it possible for Algerian English learners to discover the native speakers' customs, traditions, and way of life. Valdes (1986, p. 137) asserts:

It is simply accepted as given that literature is a viable component of second language programs at the appropriate level and that one of the major functions of literature is to serve as a medium to transmit the culture of the people who speak the language in which it is written.

Namely, literature is rich in cultural aspects that can help the learners to be aware of cultural differences between languages. Lazar (1993) illustrates some cultural aspects that can be touched in texts and literature as follows:

1. Objects or products that exist in one society but not in another
2. Proverbs, idioms, formulaic expressions that symbolise cultural values
3. Social structures, roles and relationships
4. Customs/rituals/traditions/festivals
5. Beliefs, values, superstitions
6. Political, historic and economic background
7. Institutions
8. Taboos
9. Metaphorical/connotative meanings
10. Humour
11. Representativeness, that is, the text refers to a part of a culture or society
12. Genre
13. Written language status

Therefore, literature is rich in cultural features that can help teachers to demonstrate the target culture and promote the learners to have insights in the others' culture. Teachers ought to teach literature in combination with activities dealing with teaching culture and enhancing cross-culture awareness such as storing, play-acting, etc. In this kind of activities, teachers will find examples of culture shock that students may make while telling stories as they teach culture when they make their learners live and feel the story in play-acting.

Moreover, it is very important to focus on cultural differences between first and target languages while talking about the history of the target language nations. This helps the

Algerian learners to know more about the English etiquettes, traditions, behaviours, principles, attitudes, etc. and develop their communicative skills which are the main concern of teaching foreign languages.

With regard to translation, learners can observe the cultural differences between the first and the target language while translating different texts from their first language into English or vice versa. This process helps the learners to develop their pragmatic knowledge, avoid misunderstandings of the target texts, and convey faithfully the target texts' messages. Hence, the learners become able to interact successfully in cross-cultural communication without the interference of their own culture.

Furthermore, the application and evaluation of the students' pragmatic knowledge is necessary in second language teaching to test their ability to communicate in the target language, analyse the sources of their pragmatic failure and make them aware of the cross-cultural pragmatic differences between the first and the target language.

Conclusion

Since cross-cultural communication is the communication between people from different cultural backgrounds, it requires a good command of both the linguistic and the pragmatic knowledge of the target language. Knowing the factors that may cause cross-cultural communication breakdowns can help to avoid non-native speakers' cross-cultural pragmatic failure. That is why, the present chapter attempts to draw some implications to improve second language learners' communicative competence. It seeks to raise second language learners' awareness of cross-cultural differences between the first language and the target language and enable them to perceive and interpret the native speakers' behaviours and

language use correctly. It tries also to make them able to communicate effectively in cross-cultural communication.

GENERAL CONCLUSION

General Conclusion

The present study has investigated the speech acts of thanking and greeting and responding to them as used by the EN, the ELAN, and the ENAN. It has sought to investigate the ELAN pragmatic failure in cross-cultural communication. Furthermore, it has attempted to demonstrate the importance of integrating culture in teaching foreign languages so as to eliminate communication breakdowns. It aims to raise second and foreign learners' awareness of cultural differences between languages and to improve their pragmatic and communicative competence to communicate effectively in cross-cultural communication. In such a line of thought, the present research hypothesised the following:

The Algerian English learners' pragmatic failure in cross-cultural communication could be accounted for mainly by the transfer of their first language pragmatic and cultural knowledge into English.

To test the hypothesis and achieve the above stated aims, some important concepts in the fields of pragmatics and speech acts have been dealt with, mainly thanking and greeting and their responses, in literature. The starting point is in pragmatics. The study has explored the importance of culture and pragmatics in second language teaching. The notions of context, language, culture, pragmatics, pragmatic competence and pragmatic failure and their relationships have also been discussed. The field of speech acts has been covered in order to explain how speech acts are performed and interpreted under certain circumstances such as the cooperative principle, the politeness principle and the per-formative hypothesis in different languages. After that, the definitions of the thanking and greeting speech acts, their functions and strategies, and some Arabic and English expressions of thanking and greeting and their responses have been outlined.

A DCT has been used as a means of investigation to examine how the ELAN perform the speech acts of thanking and greeting and responding to them in different situations in cross-cultural communication, and to investigate their pragmatic transfer from Algerian Arabic into English. The obtained results are presented in tabulations and analysed statistically.

The analysis of the speech act of thanking, as a compliment response, shows that the culture variable has a significant effect on the ELAN responses. It shows that pragmatic transfer is the main source of the pragmatic failure of the ELAN in cross-cultural communication. Moreover, the complimenter's social status has no significant effect on the mean frequency of the EN choice of compliment response strategies. However, the ELAN and the ENAN participants are more likely to accept equal and higher social status complimenters' compliments than lower social status complimenters' compliments. With regard to the social distance variable, it has no significant effect on the three groups of participants', the EN, the ELAN and the ENAN, choice of compliment response strategies whether it the interlocutors are socially close or distant. With regard to the gender-pairing variable, it has a significant effect on the choice of the compliment response strategies in the three groups of participants' responses: the EN, the ELAN, and the ENAN.

The analysis of the speech act of responding to thanking, on the other hand, shows that the ELAN do transfer their first language pragma-linguistic and socio-pragmatic knowledge into English. It also shows that the social status variable has an effect on the participants' choice of the acceptance and the no answer strategies of responding to thanking. Concerning the gender-pairing of the thankee-thanker variable, it reveals that it has no significant effect on the EN and the ELAN choice of responding to thanking strategies and it has a certain

effect on the ENAN' choice of responding to the thanking strategies, except the no answer strategy.

Moreover, concerning the social distance variable, the analysis of the speech act of thanking responses demonstrates that it has a significant effect on the EN and the ENAN choice of the thanking responses strategies. Furthermore, it has no significant effect on the ELAN' choice of the acceptance, the denial, and the reciprocity strategies of thanking responses. However, it has a significant effect on their choice of comment and the no answer strategies of thanking responses. In addition, the social distance variable has no significant effect on the ELAN choice of the acceptance, the denial, and the reciprocity strategies of thanking responses though it has a significant effect on their choice of comment and the no answer strategies of thanking responses.

The analysis of the speech act of greeting and responding to it, on the other hand, shows that there are cultural differences between the ELAN and the EN responses in performing the speech act of greeting and responding to it; this is because the ELAN might make pragmatic failure in cross-cultural communication when they overgeneralise their social and cultural rules and used them in English. Thus, they provide evidence and confirm that the cultural factors influence non-native speakers in cross-cultural communication.

It is also concluded from the analysis of the DCT that the ELAN have the linguistic competence of that language but not the pragmatic one. Though the ELAN' performances of the speech act of greeting and responding to it are sometimes native-like, they transfer their pragma-linguistic knowledge from Algerian Arabic into English.

Another important result obtained from the analysis of the participants' performances of the speech act of greeting and responding to it is that the ELAN socio-pragmatic and

pragma-linguistic transfer of their first language pragmatic and cultural knowledge and values into English is the main cause of their likely pragmatic failure in their cross-cultural communication. This is a result of their lack of cultural and pragmatic knowledge in the target language. Hence, they try to impose their L1 social and cultural values to similar communication situations in cross-cultural communication, which may lead to the violation of the social and cultural values of the TL.

Therefore, it becomes compulsory to give more attention to cultural differences between languages in second language teaching because knowledge of the TL culture is necessary in cross-cultural communication.

With regard to the speech act of greeting, the analysis of the obtained data show that both the social distance and the rank of imposition of the act variables have a significant effect on the EN, the ELAN, and the ENAN choice of the greeting strategies. With regard to the speech act of greeting responses, the analysis of the data gathered in the present study shows that the social distance variable has significant effects on the mean frequency of the strategies of the greeting responses followed by the three groups of participants: the EN, the ELAN, and the ENAN in responding to greeting.

As for implementing these ideas, some pedagogical recommendations which can be useful in teaching culture to second language learners and can develop their pragmatic and communicative competence in cross-cultural communication have been provided.

In this research, there were unavoidable limitations though the use of the DCT was adequate and it allowed achieving the research aims. First, the population of English natives was rather small and might not be so representative. Second, the time of administrating the questionnaire was not very appropriate as it was the end of the year, and the students were

overloaded with work and lacked time to do it efficiently. Therefore, some of them were not utterly motivated to answer the questions. Third, despite many doctoral theses using the linguistic situation of Algeria as a means to reach some research aims, clear cut demarcation lines between the many dialectal varieties of quite a vast country are still unattained. A research work on the same topic with a larger population, in better conditions and that would rely on more exhaustive accounts of the linguistic spectrum of Algeria would undoubtedly yield better and more reliable results.

Nonetheless, the researcher is confident that the present research will help to improve the ELAL' communicative competence through improving the teaching and learning of pragmatics. She believes that the aforementioned recommendations will help reduce pragmatic failure in cross-cultural communication if they are taken into consideration. The study will bring improvements in the field of teaching pragmatics, at the department of Letters and English, University of Constantine 1 as well as to some other universities.

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Figure 3, Chapter 2

(<http://www.wfu.edu/~louden/Interpersonal/IPC%20Materials/GENDER.PPT#6>) 16 January 2006.

Figure 5, Chapter 3

<[345](https://www.google.com/search?q=non+verbal+greetings&pws=0&source=lnms&tbn=isch&sa=X&ved=0ahUKEwiIeLEv_rVAhWJXBoKHWKAAAcQ_AUICigB&biw=1366&bih=637#imgrc=iQVspDDRsolm-M:>></p></div><div data-bbox=)

APPENDICES

Appendix One

University of Constantine 01
Department of Letters and English

The English Version of the Discourse Completion Task (DCT)

I'm conducting a research entitled: *A comparative Pragmatic Study of Algerian Arabic and English Speech acts of Thanking and Greeting and responding to them*. I have used a Discourse Completion Task (DCT) as a means of collecting data for my study. There are two parts in this DCT: Personal information and research information. Please fill in both parts. Your contribution is very important to complete this research.

Thank you very much for being helpful.

Section One: Personal Information: Please Specify.

1. Gender: Female Male

2. Age:

3. What is your first language?
.....

4. If you are a non-native speaker of English, is your level in English

Excellent good not too good

5. Do you consider yourself competent in English? Yes No

Section Two: Research Information

❖ Please respond to the following hypothetical situations expressing what you would say in each situation.

Part One: The Speech Act of Thanking

Section One: Thanking as a Compliment Response

Situation 01

You are a teacher wearing a new suit today, and one of your students says, 'Your suit fits you well and looks great on you'. What would you say?

.....
.....

Situation 02

You were very tired yesterday and you did not study for the exam. You asked your teacher to postpone the exam and the teacher said, 'I'll postpone it just because you are a good student!' What would you say?

.....
.....

Situation 03

Your new friend visits you on your birthday and gives you a precious present that you wanted to buy before, saying: 'This is for the kindest person I know!' What would you say?

.....
.....

Situation 04

You are walking, and your papers are blown by the wind. A male/ female stranger helps you to collect them, saying 'You are full of life!' What would you say?

.....
.....

Situation 05

You were shopping for a shirt and a (male) stranger approaches you and says, 'This would look amazing on you!' What would you say?

.....
.....

Situation 06

You were shopping for a shirt and a (female) stranger approaches you and says, 'This would look amazing on you!' What would you say?

.....
.....

Section Two Responding to Thanking

Situation 01

You are a teacher, one of your students asks you a question and you answer him. He thanks you. What would you say?

.....
.....

Situation 02

You are a student, the teacher asks a question and you give the right answer. So, he thanks you. What would say?

.....
.....

Situation 03

You accept your friend's invitation and you promise him to go to his party. So, he thanks you. What would you say?

.....
.....

Situation 04

You are playing football and then you score against your team. A player from the other side, who you do not know, comes and thanks you. What would you say?

.....
.....

Situation 05

You are sitting in a public garden. A male comes and asks you to take care of his baggage for few minutes because he has something to do. You accept that with pleasure, and insist on him to hurry because you have to leave soon. But, he spent two hours to come. He thanks you and apologises for being late and you are very angry because you did not go to your work. What would you say?

.....
.....

Situation 06

You are sitting in a public garden. A female comes and asks you to take care of her baggage for few minutes, because she has something to do. You accept that with pleasure, and insist on her to hurry because you have to leave soon. But, she spends two

hours to come. She thanks you and apologises for being late and you are very angry because you did not go to your work. What would you say?

.....
.....

Part Two: The Speech Act of Greeting

Section One: Greeting

❖ How do you open and close the conversation in the following situations?

Situation 01

You want to ask someone about the way to the station. What would you say?

Opening:
Closing:.....

Situation 02

You have a big problem. You ask your boss for help, and he promises you to solve the problem. What would you say?

Opening:
Closing:.....

Situation 03

You want to ask your brother to lend you some money and then,

- a. He accepts.
- b. He does not accept.

What would you say in each case?

Opening:
Closing:.....

Situation 04

You meet a person you know and you are in a hurry. What would you say?

Opening:
Closing:.....

Situation 05

You meet a friend whom you have not seen for a long time. What would you say?

Opening:
Closing:.....

Situation 06

You visit a relative in the hospital. What would you say?

If you were a native speaker of English, who is supposed to greet first?

Opening:
Closing:.....

Section Two: Responding to Greeting

Situation 01

You are walking and suddenly you find your friend, whom you have not seen for a long time in front of you saying, 'Good morning'. What would you say?

.....
.....

Situation 02

You help your friend to solve a problem. Then, he thanks you and leaves. What would you say?

.....
.....

Situation 03

You are sitting in a restaurant and then the server greets you before asking you what to eat saying: 'Good evening!' What would you say?

.....
.....

Situation 04

You are walking in the street, and then a stranger stops you to ask about time. Before asking, he greets you saying: 'Good morning'. What would you say?

.....
.....

Situation 05

You are the boss. One of your workers comes very late in the morning. When he arrives he meets you in the corridor. Then, he says, 'good morning!' What would you say?

.....
.....

Situation 06

When the teacher is explaining the lesson, you are dreaming. Therefore, when he pays attention to you, he says, 'hey! Good morning!' What would you say?

.....
.....

Thank you for your help!

Appendix Two

University of Constantine 01
Department of Letters and English Language

The Algerian Arabic Version of the Discourse Completion Task (DCT)

اختبار استكمال الحوار

أنا أقوم بإجراء بحث عنوانه: دراسة مقارنة لطريقتي الشكر والتحية والرد عليهما في اللغتين العربية الجزائرية والانجليزية، وقد استعملت اختبار استكمال الخطاب والذي يتكون من جزأين: بيانات شخصية و بيانات بحثية كوسيلة لجمع المعلومات اللازمة لإتمام هذه الدراسة. يرجى منكم ملاً كل البيانات.

إن مساهمتكم مهمة جداً لإتمام هذا البحث، وفي الأخير أشكركم على تعاونكم.

الجزء الأول: البيانات الشخصية

01. الجنس: أنثى ذكر

02. العمر:

الجزء الثاني: البيانات البحثية

❖ كيف ترد على المتحدثين في المواقف التالية؟

القسم الأول: الشكر

الموقف الأول

أنت أستاذ، لبست حوايج جدد، قالك واحد من الطلبة تاعك: 'خرجو عليك ، جاوك رايعين!'
واش تقول في الحالة هادي؟

.....
.....

الموقف الثاني

كنت عيان، وماراجعتش للامتحان، طلبت من الأستاذ يأجلولك، رد عليك الأستاذ وقال: 'ارايح نأجلولك غير خاطرماه تقرا مليح'
واش تقول في الحالة هادي؟

.....
.....

الموقف الثالث

يزورك صاحبك لجديد في عيد ميلادك ويعطيك هدية ثمينة كنت حاب تشريها من قبل ويقول: 'هاذي لألطف صديق نعرفو!'
واش تقول في الحالة هادي؟

.....
.....

الموقف الرابع

كنت ماشي والريح فرقذلك أوراكك، جاك واحد/ وحدة وعاونوك باش لميتهم وقالك 'أنت حيوي!'.
واش تقول في الحالة هادي؟

.....
.....

الموقف الخامس

رحت لسوق باش تشري قمجة، وجاك واحد وقالك: 'القمجة هادي تجيك هاييلة!'.
واش تقول في الحالة هادي؟

.....
.....

الموقف السادس

رحت للسوق باش تشري قمجة، وجاتك وحدة وقالتك: 'القمجة هادي تجيك هاييلة!'.
واش تقول في الحالة هادي؟

.....
.....

الرد على الشكر:

الموقف الأول

أنت أستاذ، سألك واحد من التلاميذ تاعك سؤال وأنت جاوبتو، لهذا شكرك.
واش تقول في الحالة هادي؟

.....
.....

الموقف الثاني

أنت طالب، سألك الأستاذ سؤال، وأنت جاوبت صحيح لهذا شكرك.
واش تقول في الحالة هادي؟

.....
.....

الموقف الثالث

قبلت العرضة تاع صاحبك ووعدته تروح للحفلة تاعو لهذا شكرك.
واش تقول في الحالة هادي؟

.....
.....

الموقف الرابع

كنت تلعب في البالون و سجلت ضد مرمائك، جاء جوور من ليكيب لآخر ماتعرفوش وشكرك.
واش تقول في الحالة هادي؟

.....
.....

الموقف الخامس

كنت قاعد في حديقة عامة و بين جاك واحد و طلب منك تعسلو حوايجو لدقائق برك خاطرماه عندو خدمة يديرها، قبلت أنت بكل سرور و نبهتو باش مايطولش خاطرماه ماكش مطول تمه، لكن هو حتى رجع من بعد ساعتين، ثم شكرك و أعتذر على التأخر وأنت كنت ز عفان بزاف على خاطر ما رحتش للخدمة بسبتو.
واش تقول في الحالة هادي؟

.....
.....

الموقف السادس

كنت قاعد في حديقة عامة و بين جاتك وحدة و طلبت منك تعسلها حوايجها لدقائق برك بويك عندها خدمة تديرها، قيلت أنت بكل سرور و نبهتها باش ماتطولش بويك ماكش مطول تمه، لكن هي حتى رجعت من بعد ساعتين، ثم شكرتك و أعذرت على التأخر و أنت كنت ز عفان بزاف على خاطر ما رحتش للخدمة بسبتها.
واش تقول في الحالة هادي؟

.....
.....

القسم الثاني: التحية

قم بفتح و إنهاء الحوار في المواقف الآتية:

الموقف الأول

حاب تسقسي واحد على الطريق لسطاسيون.
واش تقول في الحالة هادي؟

فتح الحوار:
إنهاء الحوار:

الموقف الثاني

كان عندك مشكل كبير، طلبت المساعدة من المدير تاعك اللي وعدك باش يحللك المشكل.
واش تقول في الحالة هادي؟

فتح الحوار:
إنهاء الحوار:

الموقف الثالث

طلبت من خوك يسلفك شوية دراهم وهو
أ. قبل يمدلك
ب. ما قبلش يمدلك.
واش تقول في كل حالة؟

فتح الحوار:
إنهاء الحوار:

الموقف الرابع

لقيت واحد تعرفوا و كنت زربان.
واش تقول في الحالة هادي؟

فتح الحوار:
إنهاء الحوار:

الموقف الخامس

لقيت واحد صاحبك عندك زمان ما شفتوش.
واش تقول في الحالة هادي؟

فتح الحوار:
إنهاء الحوار:

الموقف السادس

رحت تزور واحد تاع العايلة فالسيطار.
واش تقول في الحالة هادي؟

فتح الحوار:

إنهاء الحوار:.....

الرد على التحية:

الموقف الأول

كنت ماشي واذا بصاحبك اللي عندك بزاف ما شفتوش قدامك يقول: 'صباح الخير!'
واش تقول في الحالة هادي؟

فتح الحوار:.....

إنهاء الحوار:.....

الموقف الثاني

عاونت صاحبك في حل مشكل فشكرك وراح.
واش تقول في الحالة هادي؟

فتح الحوار:.....

إنهاء الحوار:.....

الموقف الثالث

أنت كنت قاعد في ريسطوره، جاك اللي يسربي وحياك قبل ما يسقسبك واش تاكل وقال: 'مساء الخير!'
واش تقول في الحالة هادي؟

فتح الحوار:.....

إنهاء الحوار:.....

الموقف الرابع

كنت ماشي في الطريق وحبسك واحد ما تعرفوش باش يسقسي على الوقت ، قبل مايسقسي حياك وقالك: 'صباح الخير!'
واش تقول في الحالة هادي؟

فتح الحوار:.....

إنهاء الحوار:.....

الموقف الخامس

أنت هو الشاف في الخدمة، جاء واحد من العمال متخلف بزاف، كيوصل تلافاك في الكولوار وقالك: 'صباح الخير!'
واش تقول في الحالة هادي؟

فتح الحوار:.....

إنهاء الحوار:.....

الموقف السادس

لما كان الأستاذ يشرح في الدرس، أنت كنت تايه، توله ليك الأستاذ وقالك 'صح النوم، صباح الخير!'
واش تقول في الحالة هادي؟

فتح الحوار:.....

إنهاء الحوار:.....

شكرا على تعاونكم

ملخص

تبحث هذه الدراسة في مشكلة الفشل التداولي التي يواجهها طلبة السنة الثالثة انجليزية بجامعة ميله وقسنطينة وقالمة وعنابة وجيجل في ممارسة فعلي كلام الشكر والتحية والرد عليهما أثناء التواصل. كما أنها تحاول مقارنة تأدية هذه الأفعال من قبل عينة من أهل اللغة الانجليزية (مهندسون) وعينة من الجزائريين المتعلمين للغة الانجليزية (طلبة السنة الثالثة انجليزية) وعينة من الأميين في اللغة الانجليزية (ناس عاديون). ويتم ذلك لاكتشاف ما اذا كان لمتغيرات الثقافة والجنس والفارق الاجتماعي والعبء الذي يفرضه فعل الكلام تأثير في استعمال فعل كلام التحية، وعمّا إذا كان الجزائريون المتعلمون للغة الانجليزية يقومون بنقل معارفهم الثقافية والتداولية العربية الجزائرية الى اللغة الانجليزية أثناء التواصل بين الثقافات. وتقوم هذه الدراسة على فرضية وهي أن إخفاق الجزائريين المتعلمين للغة الانجليزية في التواصل عند ممارسة فعلي كلام الشكر والتحية والرد عليهما يعود أساسا إلى النقل التداولي لمعارفهم التداولية الجزائرية إلى الانجليزية. وقد استعمل اختبار استكمال الحوار مصاغ بكلتا اللغتين العربية الجزائرية والانجليزية كأداة بحث لجمع المعطيات والتحقق من هذه الفرضية. وقدمت النتائج المستخلصة من هذه الدراسة أدلة على أن للاختلافات الثقافية دورا في الفشل التداولي للجزائريين المتعلمين للغة الانجليزية في التواصل بين الثقافات في أداء فعلي كلام الشكر والتحية والرد عليهما. وبالإضافة إلى ذلك، نقل الجزائريون المتعلمون للغة الانجليزية بعض الجوانب من معارفهم التداولية اللغوية والاجتماعية إلى اللغة الإنجليزية بطريقة سلبية.

الكلمات المفتاحية: التداولية، أفعال الكلام، الحوار بين الثقافات، الفشل التداولي، الشكر، التحية.

Résumé

Cette recherche étudie le problème de l'échec pragmatique des étudiants de troisième année de la langue anglaise à l'université de Mila, Constantine, Guelma, Annaba, et Jijel dans la performance du remerciement et salutation et leurs réponses à ces deux actes de la parole. Elle étudie l'utilisation de ces actes par des échantillons de locuteurs natifs d'anglais (des ingénieurs), d'apprenant algériens de la langue anglaise (les étudiants de troisième année), et de locuteurs algériens illettrés en anglais (des gens normale). L'étude tente de découvrir si la culture, le sexe et le statut social ont une influence sur l'utilisation du remerciement et de la réponse au remerciement come acte de parole; si la culture, la distance social, le grade de l'imposition de l'acte ont aussi une influence sur la manière de saluer come acte de parole ; et si les apprenants algériens de la langue anglaise transfèrent leur culture et leur règles pragmatiques algériennes vers la langue anglaise lors d'une communication interculturelle. L'hypothèse émise est que l'échec pragmatique des apprenants algériens de la langue anglaise dans la performance du remerciement et salutation et leurs réponses à ces deux actes de la parole sont particulièrement dus à un transfert pragmatique des règles algériennes vers la langue anglaise. Pour recueillir les données et vérifier cette hypothèse, un teste DCT (Discourse Completion Task) aussi bien en arabe algérien qu'en anglais est administré. Les résultats de cette recherche montrent que les différences culturelles ont un rôle dans l'échec pragmatique lors d'une communication interculturelle des apprenants algériens. En outre, les apprenants algériens de l'anglais transfèrent négativement certains aspects de leurs règles pragma-linguistiques et socio-pragmatiques vers la langue anglaise.

Mots clés: Pragmatique, les actes de parole, communication interculturelle, échec pragmatique, remerciement, salutation.