

KASDI MERBAH UNIVERSITY-OUARGLA

Faculty of Letters and Languages

Department of Letters and English Language



Dissertation:

ACADEMIC MASTER

Domain: Letters and Foreign Languages

Field: English Language and Literature and Civilisation

Speciality: Applied Linguistics and English for Specific Purposes

Prepared by: KHELLOU Soumia

MEHANI Saliha

Title

**Exploring the Impact of Culture on EFL Learner's Production of the
Speech Acts of Apologies, Complaints, Compliments and Refusals**

The Case of Second-Year Students at English Department- Kasdi Merbah
University -Ouargla

Publicly defended

On: 04/06/2015

Before the jury:

Mr DOUFENE Madjid

Miss DRID Thouria

Mrs SAADOUNE Farida

MAA

MAA

MAA

President (KMU Ouargla)

Supervisor (KMU Ouargla)

Examiner (KMU Ouargla)

Academic Year: 2014/2015

Dedication

In the name of ALLAH, the most Gracious, the most Merciful

This modest work is dedicated to:

The memory of my father

The apple of my eye, my mother

Each member of my family

My closest friends

All who cares about me

KHELLOU Soumia

Dedication

In the name of ALLAH, the most Gracious, the most Merciful

I dedicate this modest work to:

- ✓ The memory of my father “**Messouad**”
- ✓ The apple of my eye, my mother, who is always proud of my success, for her love, patience, and an endless encouragement. I ask my **ALLAH** to protect her and give her long life
- ✓ My sisters **Karima, Nassima** and **Fatima**, and my brothers **Farid** and **M. Said**
- ✓ The dearest buds of my family, my nephew **Messouad** and my nieces **Iness, Rafif, Amani**, and **Mayar**
- ✓ The sweet, sister, and binomial “**Soumia**” for her noble character and efforts
- ✓ My former, present, and future teachers for their conveyance of the message of knowledge
- ✓ All my faithful and closest friends
- ✓ All those who cares about me

MEHANI Saliha

Acknowledgements

First and foremost, we thank **ALLAH** for giving us courage, strength and paving the way to accomplish this work.

We would like to express our deepest gratitude to Miss **DRID Thouria**, who accepted to supervise this work and for her continuous academic advice and support.

Our profound thanks go to all the teachers at the English Department at Ouargla University for their invaluable efforts and teaching.

We extend our warm thanks to Miss **HAFSI Latifa** for her kindness and help in providing references.

We are also thankful to the members of the jury who accepted to examine and evaluate this work, and for any comments or remarks they would make to refine it.

Finally, we acknowledge the students who participated in this work. Without their contribution, this work would never be possible.

List of Abbreviations

DSA(s): Direct Speech Act(s).

EFL: English as Foreign Language.

FL: Foreign Language.

FTA(s): Face Threatening Act(s).

ILP: Interlanguage Pragmatics

ISA(s): Indirect Speech Act(s).

L1: First language.

L2: Second Language.

MDCT: Multiple-Choice Discourse Completion Test.

MT: Mother Tongue.

NNS(s): Non-Native Speaker(s).

NS(s): Native Speaker(s).

SA(s): Speech Act(s).

SAS(s): Speech Act Set(s).

SE(s): Speech Event(s).

TL: Target Language.

List of Tables

Table1. Strategies of Apologies.....	15
Table2. Strategies of Complaints.....	17
Table3. Strategies of Refusals.....	20
Table4. Students' Production of the Speech Act of Apologies.....	45
Table5. Students' Production of the Speech Act of Complaints.....	47
Table6. Students' Production of the Speech Act of Compliments.....	48
Table7. Students' Production of the Speech Act of Refusals.....	50

List of Figures

Figure1. Hymes' SPEAKING Model.....	26
--	----

Table of Contents

Dedication.....	i
Dedication.....	ii
Acknowledgements.....	iii
List of Abbreviations.....	iv
List of Tables.....	v
List of Figures.....	vi
Table of Contents.....	vii

General Introduction

1. Background of the Study.....	1
2. Statement of the Problem.....	2
3. Aims of the Study.....	2
4. Research Questions.....	2
5. Research Hypotheses.....	3
6. Means of Research.....	3
7. Structure of Thesis.....	3
8. Definition of Terms.....	4

Chapter One: Teaching the Speech Acts of Apologies, Complaints, Compliments and Refusals

Introduction.....	6
1. Communicative Competence and Pragmatic Competence.....	6
1. 1. Definition of Communicative Competence.....	6

1. 2. Components of Communicative Competence.....	7
1. 3. Definition of Pragmatics.....	8
1. 4. Pragmatic Competence.....	9
2. Speech Act Theory.....	10
2. 1. Background.....	10
2. 2. Felicity Conditions of Speech Act.....	11
2. 3. Levels of Speech Act.....	12
2. 4. Speech Act's Classification.....	13
2. 4. 1. Searle's Classification.....	13
2. 4. 2. The Speech Acts of Apologies, Complaints, Compliments and Refusals.....	14
2. 4. 2. 1. Apologies.....	14
2. 4. 2. 2. Complaints.....	16
2. 4. 2. 3. Compliments.....	18
2. 4. 2. 4. Refusals.....	19
2. 5. Direct and Indirect Speech Acts.....	21
2. 5. 1. Speech Act and Politeness.....	22
2. 6. Speech Act Set and Speech Event.....	24
Conclusion.....	27
 Chapter Two: Pragmatics and Cross-Cultural Communicative Awareness	
Introduction.....	28
1. Language and Culture.....	29
1. 1. Definition of Language.....	29

1. 2. Definition of Culture.....	29
1. 3. The Interrelationship between Language and Culture.....	30
2. Cross-Cultural Communication.....	33
3. Cross-Cultural Pragmatics.....	34
4. Interlanguage Pragmatics.....	35
4. 1. Pragmatic Transfer.....	36
4. 2. Pragmatic Failure.....	37
4. 2. 1. Pragmalinguistic failure.....	38
4. 2. 2. Sociopragmatic Failure..... 1.....	39
Conclusion.....	40

Chapter Three: Methodology, Results and Discussion

Introduction.....	42
1. Methodology.....	42
1. 1. Participants.....	42
1. 2. Research Instrument.....	43
1. 2. 1. Description of the Questionnaire.....	43
1. 2. 2. Administration of the Questionnaire.....	44
2. Data analysis and Results.....	44
3. Discussion.....	52
4. Summary.....	53
Conclusion.....	54
Recommendations.....	55
General Conclusion.....	57

References	59
Appendix	66
Abstract	70

General Introduction

1. Background of the Study

By the early 1970's, a new approach to language teaching, communicative language teaching, has emerged. The attention was shifted from teaching linguistic form to teaching linguistic function. This approach aims at developing the learner's communicative competence which encompasses two major components of the knowledge: knowledge of the language and knowledge of how to achieve the goal of communication.

Hymes (1972) coined the term *communicative competence* to account for those rules of language use in social contexts as well as the norms of appropriacy. The components that make up the construct of communicative competence, following Uso-Juan and Martinez-Flor's model (2006), are discourse competence, linguistic competence, intercultural competence, strategic competence and pragmatic competence. The latter is a crucial component of communicative competence. For this reason, Kasper (1997) points out that in order to communicate successfully in a target language, pragmatic competence in second language must be reasonably well-developed.

Pragmatics is the study of the use of language in communication. It forms the basis for learners to use language effectively in communication such as the performance of speech acts. Therefore, it is essential to raise the awareness of such pragmatic aspects to learners of English as Foreign Language.

Understanding the pragmatic meaning of different speech acts of a foreign language is a difficult task. On the one hand, pragmatic meanings reflect specific cultural concepts. On the other hand, languages differ in their ways of expressing meanings. In this respect, understanding a foreign language using literal decoding and first language way of thinking to comprehend and produce speech acts is not enough. For that reason, it is significant to take

into consideration culture in the teaching of pragmatics to avoid pragmatic failure, particularly the socio-pragmatics one.

Supplying learners with the cross-cultural knowledge enables them to avoid breakdowns of understanding and communicating when interacting in a foreign language. Hence, it is vital to teach foreign learners the culture to develop their pragmatic competence.

2. Statement of the Problem

In the field of language teaching and learning, English as a foreign language learners face difficulties in producing and using utterances of speech acts appropriately. This is mainly due to two reasons: first, the focus of English as a foreign language teachers on teaching aspects of language usage rather than language use, which depends on the knowledge of real world, and second, the implicit influence of the way of thinking of the learners' mother tongue understanding and production of speech acts in the target language. On this basis, it is important for English as a foreign language learners to learn about the target culture in order to avoid pragmatic failure in cross-cultural communication.

3. Aims of the Study

The aims of the present study are twofold:

1. To examine English as a foreign language learners' production of speech acts of apologies, complaints, compliments and refusals.
2. To investigate the impact of the learners' native culture on the realization of the specified speech acts in English as a foreign language classroom.

4. Research Questions

The present study aims at addressing the following questions:

1. What are the strategies used by the learners of English as a foreign language in the production of speech acts of apologies, complaints, compliments and refusals?

2. To what extent does English native culture influence English as a foreign language learners when producing speech acts of apologies, complaints, compliments and refusals?

5. Research Hypotheses

The hypotheses of the present study are as follows:

1. English as a foreign language learners use non-native like strategies in the production of the speech acts of apologies, complaints, compliments and refusals.
2. English language culture influences greatly English as a foreign language learners' production of speech acts such as apologies, complaints, compliments and refusals.

6. Means of Research

This study follows a quantitative approach in which data are collected through a questionnaire. This technique will be applied on 70 second-year undergraduate learners studying English at the University of Ouargla.

7. Structure of the Thesis

This dissertation is composed of two parts: Theoretical part and practical part. Theoretical part contains two chapters: Chapter one is concerned with a review of literature on the definition of pragmatic competence, and the identification of some of the themes that fall under the field of pragmatics *viz.* speech act theory. The study emphasizes teaching speech acts, mainly, apologies, complaints, compliments and refusals. Chapter two reviews the literature related to interrelationship between pragmatics and cross-cultural communicative awareness. The practical part is devoted to the methodology adopted in this study with the analysis and interpretation of the collected data.

Definition of Terms

The following definitions are included to clarify the terminology used in the present study:

Apology: A compensatory action for an offence committed by S [the speaker] which has affected H [the hearer]" (Márquez Reiter, 2000, p.44).

Communicative competence:Is the general ability to use language accurately, appropriately, and flexibly (Yule, 2006).

Complaint:An act that expresses annoyance or dissatisfaction about something happen, that has affected the speaker unfavourably (Olshtain&Weinbach, 1993).

Compliment:An act that expresses a praise or respect in direct or indirect way for someone's possession, characteristics, etc (Holmes, 1986).

Cross-cultural communicative competence:Is a kind of competence that enables one to achieve his/her communicative needs through the adaptation of the social conventions of the target society (Spitzberg as cited in Zhou, 2008).

Pragmatic competence:Is the knowledge or a set of rules of how to use language in socioculturally appropriate ways, taking into account the participants in communicative interaction and features of the context within which the interruption takes place (Celce-Murcia &Olshtain, 2000).

Pragmatic failure: Is the inability to understand what is meant by what is said, also it refers to the inappropriate use of language (Thomas, 1983).

Pragmatic transfer:Is the influence exerted by learners' pragmatic knowledge of languages and cultures other than L2 on their comprehension, production, and acquisition of L2 pragmatic information (Kasper, 1992).

Refusal:An act occurs when a speaker directly or indirectly say *no* to a request, invitation, offer and suggestion (Ishihara & Cohen,2010).

Speech act: An action performed by the use of an utterance to communicate (Yule, 1996).

Such communicative acts are apologies, invitations, requests, etc

Chapter One

Teaching the Speech Acts of Apologies, Complaints, Compliments and Refusals

Introduction

When people communicate in a foreign language (FL), they intend to express a certain attitude. To achieve their communicative intentions they have to be pragmatically competent, which means not merely focusing on using correct linguistic structures, but also the appropriate use of utterances in situational and socio-cultural contexts. Therefore, to avoid miscommunication in comprehending and producing *speech acts* (SAs), it is vital to know how to use them in a foreign language. The present chapter attempts to shed light, first, on the framework of communicative competence. Second, it examines and identifies a major theme that falls under the field of pragmatics, the speech act, by providing general explanations to the speech act theory. The focus is put on the speech acts of apologies, complaints, compliments and refusals.

1. Communicative Competence and Pragmatic Competence

1.1. Definition of Communicative Competence

The term of *communicative competence* was originally proposed by Hymes (1972). It emphasizes the importance of a language user not only being able to apply and use grammatical rules but also to form correct utterances and know how to use them appropriately. According to Hymes (1974), Chomsky is a structuralist as he focuses on the grammatical competence. However, the latter is not to be neglected, instead it has to be accompanied by speech community's way of using language to perform particular purpose. In this regard, Widdowson (1989) writes:

Communicative competence is not a matter of knowing rules for the composition of sentences and being able to employ such rules to assemble expressions from scratch as and when occasion requires. It is much more a matter of knowing a stock of partially pre-assembled patterns, formulaic frameworks, and a kit of rules, so to speak, and being able to apply the rules to make whatever adjustments are necessary according to contextual demands. (p. 135)

1. 2. Components of Communicative Competence

According to Uso-Juan and Martinez-Flor's model (2006), which is based mainly on the works of Scarcella and Oxford (1992) and Celce-Murcia and Olshtain (2000), communicative competence comprises five competences as follows. Beginning with discourse competence, which implies an understanding of how language operates at a level above the sentence. It involves knowledge of discourse features such as markers, cohesion and coherence as well as formal schemata in relation to the particular purpose and situational context of the text (ibid.). Moving to linguistic competence which includes all the elements of linguistic system including phonology, vocabulary and grammar (Celce-Murcia & Olshtain, 2000). Then, intercultural competence involves both cultural communicative factors. These include sociocultural knowledge of the target language community, knowledge of dialect and cross-cultural awareness, and non-verbal signals such as body language and use of space (ibid.). Strategic competence involves the mastery of both communication strategies, which enable speakers to handle breakdowns in communication and to enhance the effectiveness of their message (Uso-Juan & Martinez-Flor, 2006), and learning strategies, which refer to those conscious or unconscious processes that language learners make use of in learning and using a language (Celce-Murcia & Olshtain, 2000).

One of the above components which has not been discussed yet is *pragmatic competence*. However, it is essential in the production of speech acts of English as a foreign language (EFL). Firstly, *pragmatics* will be defined then, pragmatic competence.

1. 3. Definition of Pragmatics

In the literature, a plethora of definitions of pragmatics have mushroomed focusing on different aspects such as the investigation of SAs and the science of language in use (Dinu, 2012). The first definition of pragmatics was stated by the semiotician Morris (1938) as “the study of signs to their users” (Morris as cited in Akmajian, Demers, Farmer, & Harnish, 2001, p. 361). Put simply, pragmatics deals with verbal signs (words, utterances, texts) and how they are used by humans in communication (Strazny, 2005). More recently, Cook (2003) proposes a simple definition of pragmatics:

The discipline which studies the knowledge and the procedure which enable people to understand each other's words. Its main concern is not the literal meaning, but what speakers intend to do with their words and what it is which makes this intention clear. (p. 51)

Rose and Kasper (2001) summarize the study of pragmatics as “the study of communicative action in its sociocultural context” (p. 2). That is to say, it focuses on the relationship between language user's utterances, and the social and cultural context in which they are used.

In Celce-Murcia and Olshtain's (2000) words, “Pragmatics deals very explicitly with the study of relationships holding between linguistic forms and the human beings who use these form . . . it is also concerned with contexts, situations, and settings, within which such language uses occur” (p. 19). Also, Kasper and Blum-Kulka (1993) declare that pragmatics is “The study of people's comprehension and production of linguistic action in context” (p. 3).

For example, it is pragmatics which explains why people “‘apology’ using ‘Excuse me’ in a certain context and not using ‘Sorry’ ” (Cohen, 1996).

1. 4. Pragmatic Competence

The notion of *pragmatic competence* was early defined by Chomsky (1980) as the “knowledge of conditions and manner of appropriate use (of the language), in conformity with various purposes” (p. 224). That is to say, pragmatic competence is the awareness of using the appropriate form of language that matches the intended purpose. Later, Fraser (1983) claims that pragmatic competence refers to “the knowledge how an addressee determines what a speaker is saying and recognizes intended illocutionary force conveyed through subtle attitudes in the speaker’s utterance” (p. 29). In other words, it is the ability to understand not only the literal meaning of words but the message that the speaker intends to convey behind these words. In a similar vein, Thomas (1995) claims that it refers also to the ability to understand the illocutionary force of an utterance.

For Bachman (1990), pragmatic competence is “the knowledge of the components that enable us to relate words and utterances to their meanings, the intentions of language users and relevant characteristics of the language use contexts” (As cited in El-Okda, 2011, p. 170). That is, the ability to produce and grasp utterances in discourse (illocutionary competence) according to the sociocultural context in which they are uttered (sociolinguistic competence).

A major distinction of two elements of pragmatic competence, *the sociolinguistic competence* and the *pragmalinguistic competence*, was first made by Leech (1983) and Thomas (1983) based on the relationship between illocutionary competence and sociolinguistic competence. Kasper (1997) sums it up as follows: Pragmalinguistics concerns the relationship between linguistic forms and their functions as SAs and expressions of interpersonal meaning, where sociopragmatics concerns the relationship between linguistic action and social structure.

In short, pragmatic competence is the ability to use language in socially appropriate ways and to interpret both the implicit and explicit meaning according to context (Thomas, 1995). The learners' ability to use language involves the performance of communicative actions appropriately, such as SA, which is a major component of pragmatic competence.

2. Speech Act Theory

2.1. Background

In traditional linguistics, language has been viewed as an abstract system, a system that can be analyzed apart from its use (Holtgraves, 2002), that is, the how and why of language use is ignored. However, later on, language is not only used to represent concepts in isolation, but also to express different actions that speakers perform or require them to be performed by others (Austin, 1975). These kinds of communicative actions are called *speech acts*.

A simple definition of SA is provided by Paltridge (2000): "A speech act is an utterance that serves a function in communication. Some examples are an apology, greeting, request, complaint, invitation, compliment or refusal. A speech act might contain just one word such as "No" to perform a refusal or several words or sentences such as: *I'm sorry, I can't, I have a prior engagement*".

Speech act theory was first introduced by the philosopher Austin (1962) in his book *How to Do Things with Words*. It was further developed by another philosopher, Searle (1969) who adds to it and presents it more systematically (Cook, 1989). Austin's (1962) speech act theory arose from his observation that a "statement" can not only be to describe some state of affairs as being either true or false, as it was assumed earlier (Coulthard, 1977). This led Austin (1962) to make a distinction between *constative utterances* and *performative utterances*. The former refers to utterances that can be ascertained as true or false; for

example, one could ascertain the truth of the utterance “*it is raining out*” by looking out the window. The latter was his main interest, which was dubbed later “speech act” by Searle (1969). It refers to utterances that are used to do things or to perform acts, such as the use of the utterance “*I apologize*” to apologize.

2. 2. Felicity Conditions of Speech Act

For a SA to be correctly performed and to be recognized as intended, Austin (1962) suggests what he calls *felicity conditions*, which are explained by Coulthard (1977) as follows:

1. a. There must be a conventional procedure having a conventional effect, for example: In

England, no one can divorce his wife by using the procedure: *I divorce you; I divorce you; I divorce you*. While, it is possible to use it in another language community.

1. b. The particular persons and circumstances in a given case must be appropriate, for example: *The accused, X is pronounced guilty on all eight counts of murder*. This sentence is appropriate if it is said in a court of law and by a proper person fit the court procedure.

2. The procedure must be executed correctly and completely, for instance:

Priest: *Do you X take Y as your lawfully wedded husband?*

X: *I do*.

Bride X must say the correct words that are required for a marriage ceremony.

3. a. The persons must have the requisite thoughts, feelings and intentions, as specified in the procedure, for instance: To perform a felicitous promise the speaker must intend to perform the promised act.

3. b. If consequent conduct is specified then the relevant parties must do so, for example; if a person say *I welcome you* and then continue to treat the addressee as an unwelcome intruder. In this case s/he will break the conventional rules of greeting by behaving in different manner.

2. 3. Levels of Speech Act

According to the speech act theory (Austin, 1962; Searle, 1969), the performance of a SA involves performance of three types of acts: *Locutionary act*, *illocutionary act*, and *perlocutionary act*. The locutionary act (propositional) “is the basic act of utterance or producing a meaningful linguistic expression” (Yule, 1996). In Cohen’s (1996) words, it refers to the literal meaning of utterances. For example, producing the utterance “*ahamokofa*” in English will not normally count as a locutionary act whereas, it will be in the utterance “*I have just made some coffee*”(Yule, 1996, p. 48).

Often, an utterance is formed with a purpose and some kind of function in mind. It is an illocutionary act (or force), which “is performed via the communicative force of utterance” (ibid.). Put simply, it is the speaker’s intention that underlies his utterance. In the previous example, the utterance can function as an offer (ibid.); the speaker intends to say *would you like to have some coffee?* Often an utterance is not created with function without intending it to have an effect. This represents the last type of speech act. Perlocutionary act refers to the effects the utterance has on the hearer (Holtgraves, 2002), that is, the consequence of the speaker’s utterance, for instance *to get the hearer to drink some coffee* (Yule, 1996, p. 49) is the effect of the above mentioned utterance.

More recent studies have subsequently been developed, after Austin (1962) and Searle’s (1969) works, to develop the speech act theory. Geis (1995), for example, proposed the *dynamic speech act theory* (p. 9), as a part of the conversation theory, where the performance of actions such as requests, invitations, apologies is based on the exchange of multiturn interactions instead of uttering single expressions or sentences. Capone (2005) claims that SAs need to be both situationally and socially oriented (As cited in Trosborg, 1995). In addition to that, Wierzbicka (1991) believes that one of the most important characteristics of SAs is the cultural specificity. That is to say, each culture has its own values

and characteristics, such as indirectness, which are reflected in the ways speakers produce SAs. Thus, multicultural societies have great variety of SAs production.

2. 4. Speech Acts' Classification

2. 4. 1. Searle's Classification

Austin realizes that performative utterances do not always have an obvious *explicit performative* understood. Take the expression, "*I'll be back!*" It can mean either *I promise that I'll be back* or *I warn you that I'll be back* (Cutting, 2002). Searle's (1976) solution to classify the illocutionary act was to group them in the following classes:

1/Declaratives (also called performatives) are speech acts that "change the world" as a result of having been performed (Celce-Murcia & Olshtain, 2000). To illustrate the point, when a teacher says *class dismissed*, a real change takes place - students get up and leave. And the declarative *I now pronounce you husband and wife* changes the status of the couple (Hatch, 1992, p. 128).

2/ Representatives are speech acts that state the speaker's beliefs of something that can be evaluated to be true or false, example of such representative speech acts would be descriptions, predictions, hypotheses (Yule, 1963), e.g., *this is an Algerian car*.

3/ Expressives are speech acts that state the psychological state of the speaker. Apologies, complaints, acknowledgements, compliments are examples of expressives (Celce-Murcia & Olshtain, 2000), e.g., *congratulations!*

4/ Directives are speech acts that enable the speaker to impose some actions on the hearer. Requests, suggestions, commands, invitations are all examples of such kind of speech acts (ibid.). They can be positive or negative, e.g., *could you lend me a pen, please? /don't touch that*. (Yule, 1962, p.54)

5/ Commissives are speech acts that enable the speaker to commit him/herself to future actions. They are promises, refusals, threats, plans, etc (ibid.).

E.g., *I'm going to come back to Algeria right next week.*

Following Searle's (1976) proposal, other classifications have been developed. For example, Leech (1983) has decided to set up a category of *rogatives* and thus to separate out questioning items from directive ones. Also, Willis (1983) proposes three more and suggests more detailed sub-classification at secondary delicacy, while Stiles (1981) proposes a division into eight categories (As cited in Coulthard, 1985).

2. 4. 2. The Speech Acts of Apologies, Complaints, Compliments and Refusals

In this section, the speech acts of apologies, complaints, compliments and refusals are identified and described in brief. Also, their strategies are specified with illustrations.

2. 4. 2. 1. Apologies

1/ Definition of Apologies

Apologies are classified as expressive SAs which may be considered, generally, as post-events for their signals that the events have already taken place. Màrquez-Reiter (2000) describes the apology as "a compensatory action for an offence committed by the speaker which had affected the hearer" (p. 44). Leech (1983) further defines apologies as transactions involving "a bid to change the balance-sheet of the relation between speaker and hearer" (p. 125). That is, to achieve equilibrium between the interlocutors by making amends. Accordingly, a remedial function was added by Goffman (1971), in his work *Remedial Interchanges* (Ogiermann, 2009), he agrees with Bergman and Kasper (1993) that the purpose of an apology is to re-establish social harmony after committing an infraction. In Brown and Levinson's (1978) terminology, apologies are negative politeness, face-threatening for the speaker, and face¹ saving for the hearer.

¹ Face is the public self-image that person wants to maintain in communication with the other people (Brown & Levinson, 1987).

2/Strategies of Apologies

The strategies of apologies are classified into seven categories which are divided into two parts. The first part contains five major patterns (Cohen & Olshtain as cited in Ishihara & Cohen, 2010), the second part entails two additional strategies for the case where the speaker does not feel the need to apologize (ibid.). Table 1 explains and illustrates the different categories.

Table 1

Strategies of Apologies

	Strategy	Explanation	Example
P	a) An expression of an apology	Expression containing verbs like “excuse” with, sometimes, intensifiers such as “very”.	<i>-I’m really very sorry.</i>
A	b) Acknowledgment of responsibility	Recognition of one’s own fault in causing the infraction.	<i>-It’s totally my fault.</i>
R	-The full acceptance of the blame		<i>-I was confused/I didn’t see/you are right.</i>
	-The expression of self-deficiency		<i>-I didn’t mean to.</i>
T	-The expression of lack of intent		<i>-I could be wrong, but I was sure I had given you the right directions.</i>
	-The implicit expression of responsibility		<i>-It wasn’t my fault/It’s your own fault.</i>
O	-Denial of responsibility or even blaming of the listener		
N	c) An explanation or account	Description of the situation that caused one to commit the offense.	In some cultures coming late to a meeting and saying <i>the bus was late</i> , might be perfectly acceptable.
E	d) An offer of repair	Abidofcompensation foradamageresulting from one’s infraction.	Coming late foran appointmentwitha friend andsaying: <i>HowcanI make ituptoyou?CanIbuy you lunch on Friday?</i>
	e) Promise of non-recurrence	Self-commitment to not having the offense happen again	<i>-I’ll never forget our anniversary again.</i>

(Continued)

P A R T	a) Expression of trait of self-deficiency	<i>-I'm so forgetful. You know me, I'm never on time</i>
T	b) Explicit self-blame	<i>-What an idiot I am!</i>
T W O	c) Denial of fault (rejecting the need for apologies)	<i>-It's not my fault that it fell down.</i>

Note. Brown and Levinson (1978) view that the selection of the same strategy should be under the same conditions. This thought was criticized by many scholars, such as Trosborg (1987) who claims that the use of strategies in apologizing is determined by one's socio-cultural patterns and by one's cultural behavioural norms.

2. 4. 2. 2.Complaints

1/ Definition of Complaints

The SA of complaint belongs to the category of expressive function as it expresses the psychological state of a person, in the case of complaint it expresses dissatisfaction about a matter (Searle, 1977). It is considered as “post-event/ anti-X” (House & Kasper, 1981) that is, a reaction of one's negative action which can be verbal or non-verbal. A similar conception was contended by Olshtain and Weinbach (1993), “in the speech act of complaining, the speaker expresses displeasure or annoyance as a reaction to a past or going action, the consequences of which are perceived by speaker as affecting her unfavorably” (p.108). Later, Trosborg (1995) adds that complaint is an illocutionary act through which negative feelings, reprimand, etc is expressed, directly or indirectly, by stating the unacceptable social act due to it, the hearer is held to be responsible. In Leech's (1983) words complaint is regarded as a conflictive act that creates a conflict between the speaker and the hearer which may result in harming the social relationship between them. Thereby, it is a *face threatening act* (FTA) for the hearer (Brown & Levinson, 1987). It threatens the hearer's positive face when the speaker passes a negative evaluation and his negative face when it is accompanied by a request for

compensation. On account of that, the complainer should carefully and appropriately use certain strategies to avoid or minimize personal conflicts.

2/ Strategies of Complaints

Olshain and Weinbach (1993) propose five categories of the speech act of complaining which can be expressed directly or indirectly.

Table 2

Strategies of Complaints

Strategy	Explanation	Example
a) Below the level of reproach	The avoidance of explicit mention of the offensive event on speakers.	<i>-Don't worry about it, there is no real damage.</i>
b) Expression of annoyance or disapproval	The expression of general annoyance at the violation. The speaker still tries to avoid open confrontation with the hearer.	<i>-This is unacceptable behavior. -Such lack of consideration.</i>
c) Explicit complaint	The use of an open face-threatening act toward the hearer, without instigating sanctions.	<i>-You're inconsiderate! you should not have postponed such an operation.</i>
d) Accusation and warning	The performance of an open face-threatening act which implies potential sanctions against the complaineer.	<i>-Next time I'll let you wait for hours.</i>
e) Immediate threat	The speaker chooses to openly attack the hearer.	<i>-You'd better pay the money right now. -I'm not moving oneinch before you change my appointment.</i>

Note. Most of all, the speaker has the choice to perform a complaint or not, by taking into consideration the potential social effects. For this purpose, complaint is socially-oriented before it is linguistically-oriented.

2. 4. 2. 3. Compliments

1/ Definition of Compliments

Compliments are expressive SAs which consist of two parts: The compliment and the compliment responses. According to Holmes (1986) a compliment is “A speech act which explicitly or implicitly attributes credit to someone other than the speaker, usually the person addressed, for some ‘good’ (possession, characteristic, skill, etc.) which is positively valued by the speaker and the hearer” (p. 485). The categories of “good” as it is called by Holmes (1986) are summarized by Ishihara and Cohen (2010) in three main topics of compliments: Appearance and possessions, e.g., *you look absolutely beautiful!* performance, skills and abilities, e.g., *your presentation was excellent*; and personality traits, e.g., *you are so sweet*.

The main function of compliment is affective and social, rather than referential or informative. Hence it reinforces and/ or creates solidarity between the speaker and addressee (Holmes, 1986) and, by extension, it maintains or re-establishes a social relationship, reinforces a desired action, or softens a speaker’s discourse before uttering a FTA (Holmes, 1986; Brown & Levinson, 1987).

In terms of positiveness, Brown and Levinson (1987) concur with Holmes (1986). The former claimed that the speech act of compliment is largely a positive and polite strategy; since it lets the addressee know that s/he is being liked. Indeed, it can be regarded as FTA. Since it may be interpreted as offensive, patronising, sarcastic, ironic or even as put downs (Holmes, 1995, p. 119), or it may lead to “the complimenter’s debt” (Holmes, 1986, p.487).

2/ Grammatical Structures and Word Choice for Compliments

In terms of syntactical structures Manes and Wolfson (1981) categorise compliments into nine classes (As cited in Ishihara & Cohen, 2010, p. 58).

NP: Noun phrase

AD: Adjective

PRO: Pronoun

V: Verb

ADV: Adverb

- a) *Your blouse is/looks (really) beautiful.* (NP is/looks (really) ADJ).
- b) *I (really) like/love your car.* (I (really) like/love NP).
- c) *That's a (really) nice wall hanging.* (PRO is (really) a ADJ NP).
- d) *You did a (really) good job.* (You V a (really) ADV NP).
- e) *You really handled that situation well.* (You V (NP) (really) ADV).
- f) *You have such beautiful hair!* (You have (a) ADJ NP!).
- g) *What a lovely baby you have!* (What (a) ADJ NP!).
- h) *Nice game!* (ADJ NP!).
- i) *Isn't your ring beautiful!* (Isn't NP ADJ!).

The most commonly used adjectives in compliments were nice, good, pretty, great (Rose; Tatsuki & Nishizawa, as cited in Ishihara & Cohen, 2010, p.58), and beautiful, although the list undoubtedly varies for other varieties of English (Ishihara & Cohen, 2010).

2. 4. 2. 4. Refusals

1/ Definition of Refusals

Refusals are classified as commissive SAs, because they commit the refuser (not) to perform an action (Searle, 1977). They are negative responses to an offer, request, invitation or suggestion. As stated by Searle and Vandervken (1985) "The negative counterparts to acceptances and consentings are rejections and refusals. Just as one can accept offers, applications, and invitations, so each of these can be refused or rejected" (p. 195). Refusals by nature are complex acts; they often require long sequences of negotiation and different responses according to the eliciting speech act (Beebe, Takahashi, & Uliss-Weltzasas cited in King & Silver, 1993). Thereby, the interlocutors must know how and when to use the appropriate form to realize the intended meaning. In this respect, Chen (1996) states that the execution of successful refusals requires a high level of pragmatic competence. According to

Brown and Levinson (1978) refusals are FTAs for the listener because they contradict his/her expectations.

2/ Strategies of Refusals

According to Beebe et al. (As cited in Ishihara & Cohen, 2010, pp.60-2), there are two major ways of making refusals in English among a group, namely, direct and indirect strategies.

Table3

Strategies of Refusals

	Strategy	Example
D I R E C T	a) Performative verbs	<i>-I refuse.</i>
	b) Nonperformative statement - "No" - Negative willingness	<i>-I can't</i> <i>-I don't think so.</i>
I N D I R E C T	a) Statement of regret	<i>-I'm sorry.</i>
	b) Wish	<i>-I wish I could help you.</i>
	c) An excuse, a reason, an explanation	<i>-I have a headache.</i>
D I R E C T	d) Statement of alternative - I can do X instead of Y	<i>-I'd rather . . .</i>
	e) Set condition for future or past acceptance - Why don't you do X instead of Y?	<i>- Why don't you ask someone else?.</i> <i>- If you had asked me earlier, I would have .</i>
R E C T	f) Promise of future acceptance	<i>..</i> <i>- I'll do it next time.</i>
	g) Statement of principle	<i>- I never do business with friends.</i>
C T	i) Acceptance that functions as a refusal -Unspecific or indefinite reply -Lack of enthusiasm.	
	j) Avoidance - Non-verbal: Silence, Hesitation, Doing nothing, Physical departure	

(Continued)

- Verbal:	
Repetition of part of request,	-Monday?
Postponement,	-I'll think about it.
Hedge	
Topic switch, Joke.	- Gee, I don't know.

Note. Using these strategies of refusals inappropriately may cause breakdowns in communication. Thus, it is not enough to have cross-linguistic awareness, but also cross-cultural pragmatic awareness particularly for the non-native speakers.

As a conclusion, the performance of the speech acts of apologies, complaints, compliments and refusals is realized by sets of specific strategies, however they can (not) be modified according to the following: First, The relative social status of the speaker (writer) and listener (reader); for example, if the listener is of higher status, the speaker may need to show deference by adding extra markers of politeness (such as the use of “Sir” or “Ma’am” in English). Second, the level of social distance and psychological distance; it refers to the degree of familiarity between the speaker and the listener to each other (close/ intimate, strangers, having slight acquaintance, etc). Third, the intensity or severity of the act; it refers to the level of seriousness or importance of the issue (Brown & Levinson, 1987)

2. 5. Direct and Indirect Speech Acts

Austin (1962) realized that utterances need explicit performative verbs for their actions to be carried. However, the intended illocutionary act is often different from the literal illocutionary act (Holtgraves, 2002). Later on, he distinguishes between the explicit and implicit performative verbs (Austin, 1962).

Based on Austin’s (1962) work, Searle (1979) found that there are speech acts that can be performed indirectly through the performance of another speech acts (Coulthard, 1985). Searle (1979) named this class of illocutionary act *an indirect speech act* (ISA) as opposed to *a direct speech act* (DSA) which indicates the direct (apparent) relationship between the form

of an utterance and its conventional meaning (Cutting, 2002). Whereas, in the case of an indirect speech act, the intended meaning is different from the surface meaning; there is an indirect (transparent) relationship between the form and the function (ibid.). Thus, an ISA can provide multiple meanings as opposed only one meaning expressed by a DSA (Holtgraves, 1986).

To mention them clearly, an interrogative form such as: *Do you like the tuna and sweetcorn ones?* has the function of a question (DSA). On the contrary, an interrogative form such as: *Could you get me a tuna and sweetcorn one please?* has the function of a request or order (ISA) (Cutting, 2002).

2. 5. 1. Speech Acts and Politeness

Generally, the performance of an indirect speech act is closely associated with *politeness* in English. According to Yule (1996), politeness, in an interaction, is to show awareness of another person's face. Brown and Levinson (1987) suggest two types *face* (wants of every individual); the first is the *positive face*, which is the desire to be accepted or liked by others and appreciated as a social person. The second is the *negative face* (it does *not* mean being impolite) which refers to the need to be independent, have freedom of action, and not to be imposed by others.

If a speaker's utterance or action imposes (threaten) one's self-image, s/he is performing a FTA. Like the case of someone using a direct speech act to get someone to do something (*Give me that paper!*), and he don't actually have the social power over him (*He is not a military officer or prison warden*). Using the indirect speech act like (*Could you pass me that paper?*), *I wonder . . .* remove the assumption of social power to a speaker who is only asking about the hearer's ability, since they lessen threat over the hearer. This can be described as *face-saving act* (Yule, 2006).

2. 5. 1. 1. Brown and Levinson's Politeness Strategies

In order to save face, Brown and Levinson (1987) set up four politeness strategies: First, *bald on record* in which SA are clear and directly expressed, which gives a little option to the hearer to do as they are told or seen as uncooperative; as the imperative statement: *Don't touch that*, is pleasant in some occasions (e.g., an emergency situation) that force people to speak very directly (Cutting, 2000). Second, *off-record indirect strategy*, for instance the speaker's utterance *Uh, I forgot my pen* is not directly addressed to the hearer, who receives (grasp) the illocutionary force and has the choice to respond to it or ignore it (ibid.). The third strategy, *positive politeness*, aims to save positive face through leading the requester to demonstrate solidarity, appealing to friendship and making other people feel good, e.g., *hey, buddy, I'd appreciate it if you'd let me use your pen* (Yule, 1996, p. 64). The last strategy is *negative politeness* which demonstrates the awareness of someone's right not to be imposed on, an example of such is, *I'm sorry to bother you, but can I ask you for a pen or something?* (ibid.).

Brown and Levinson's (1987) strategies of face-saving maintain that the speaker respect the hearer's face, which is claimed to be a *universal* desire. They assume that cultures differ in terms of what threatens face? Who has power over whom? How much distance is typically assumed? and so on. This view was criticized by many scholars like Gu (1990) and Matsumoto (1988) whose studies indicate the variability of the cultural conception of face and its preference to each culture (As cited in Demeter, 2000). Another important issue surrounding politeness is its contextual determination. Brown and Levinson (1987) and Fraser (1990) argue that in some contexts people's functions and actions when communicating in normal circumstances may be considered inappropriate, impolite, or rude in some other contexts.

In English, often, the choice of ISA rather than DSA has an influence on the hearer to express the intended message more politely (Leech, 1983), which he called the metalinguistic use of politeness in SAs, such the act of requests *would you pass me the salt?* or *can you pass me the salt?* are more polite than *pass the salt*.

On the whole, although the relationship between politeness and speech acts seems very similar to that between direct and indirect speech acts, it is difficult to evaluate SAs as polite or impolite without taking into account the context and the culture in which they are uttered.

2. 6. Speech Act Set and Speech Event

As mentioned earlier, the main characteristic of speech acts is the cultural specificity (Wierzbicka, 1991). This makes it an important cross-cultural pragmatic feature, besides politeness and conversational routines. Other implicit features but nonetheless crucial in communication and major concepts under the speech act theory are, for instance, *speech actset* (SAS) and *speech event* (SE).

2. 6. 1. Speech Act Set

It was firstly introduced by Olshtain and Cohen (1983). Cohen (1996) identifies the speech act set as: “The set of realization patterns typically used by native speakers of the target language, any of which would be recognized as the speech act in question, when uttered in the appropriate context” (p. 385). In different words, SAS refers to the appropriate choice of strategies (also viewed as a distinct of SAs) in the appropriate context to perform a certain SA.

Before determining the constituents of a SAS, it is essential to identify the preconditions and interactional goals of the intended SA as well as the prerequisites, performative and semantic, needed to realize these goals. To give an example, if someone apologizes from doing A, s/he must express regret for doing A. So, there must

existpreconditions (i.e. acts performed preceding the act of apology) which cause an offence to the hearer (Searle, 1969). Therefore, the apologizer has to make amends as an interactional goal. In order the SA to be more realizable, the apologizer has to distinguish between performative verbs (*I apologize, I'm sorry*), and semantic formulas of apology (the strategies of apologies dealt with earlier) (Cohen, 1996). A speech act can be realized by the use of a minimum one strategy, or it can combine numerous strategies of the same speech act set (Ishihara & Cohen, 2010).

2. 6. 2. Speech Event(Communicative Event)

Speech Event is a notion proposed by Hymes (1964) to combine between contextual components and linguistic form. Atkinson, Okada and Talmy (2011) define it as “a conventionalized communicative activity composed of one or more speech acts set in contextual frame” That is, the SE involves first, the conventional use of language, which refers to conventional understanding of general speech function (directive, expressive, etc) that is shared by all participants incorporation with the conventionalized configuration of the contextual components of language use (setting, participants, etc). It is important to point that communicative activities that are not constituted through language are not SEs, for example: friendly conversations, academic presentations are SEs, whereas, social activities as soccer games and formal dancing are not SEs. Here is an example of the speech event of compliment which includes not only the speech act utterance of compliment but also the entire compliment interaction.

A: *Hi Marianne, how are ya?*

B: // *Fine*

A: // *Wha*t a beautiful scarf.*

B: *Oh thanks, it is, isn't it? I'm so embarrassed – Keiko gave it to me 'n you know these aren't cheap*

A: *Oh I know*:w

B: *mm so how have you been?*

In this conversation, the event structure of compliment is: Compliment (the underlined sentence) + acknowledgment / acceptance+ bridge (Hatch, 1992, pp.136-37). Hence, the relationship between SA and SE is hierarchical; “An event may consist of a single speech act but, will often comprise several” (Coulthard, 1985, p. 42).

2. 6. 2. 1. Components of Speech Event

Hymes’ (1972) proposes a model of the contextual components of language use that “are relevant in understanding how a particular communicative event achieves its objectives” (Wardhaugh, 2006, p. 247). Each component is represented by a letter in the acronym “SPEAKING”. Figure 1 shows the various parts of a speech event.

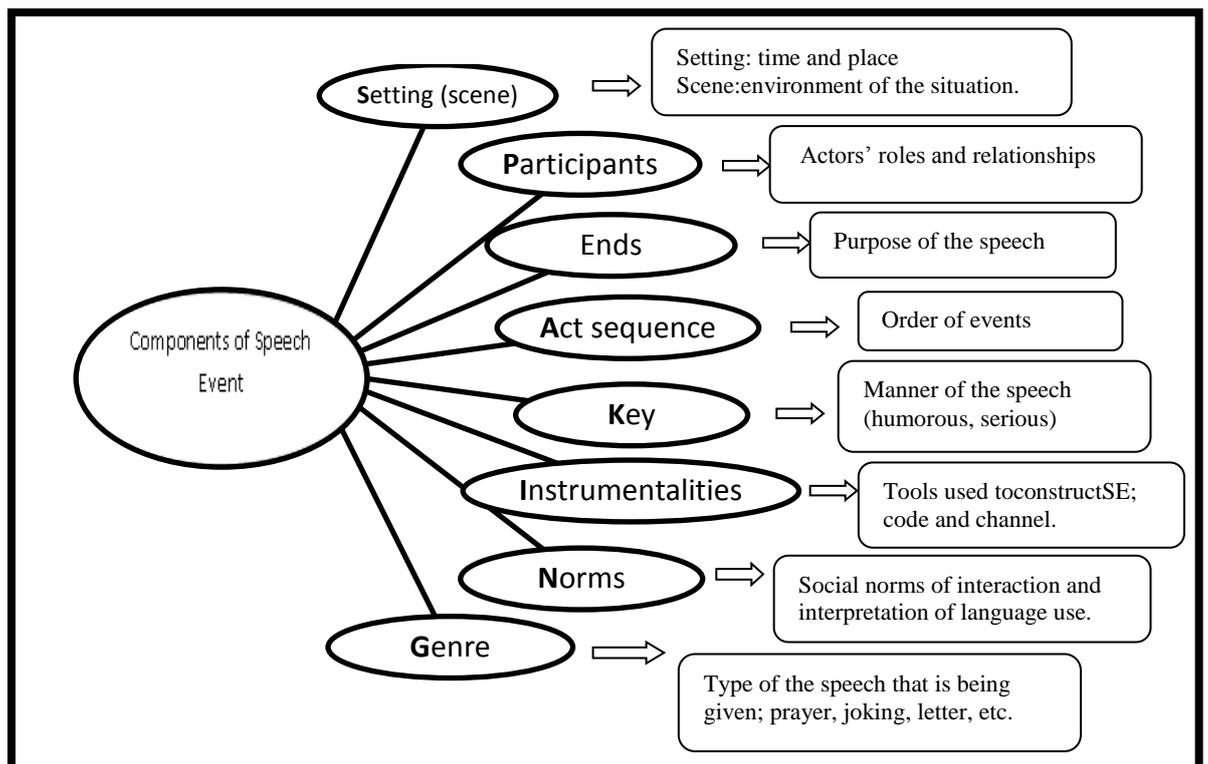


Figure 1. Hymes' *SPEAKING* Model

Note. The above model, which is adapted from Wardhaugh (2006), highlights the constituents that enable analysts to analyze speaking in order to understand human purposes and how

language works. By comparison, the speech act set is different from the speech event in that the latter takes into account the speech acts of all interlocutors.

Conclusion

In order to have an effective and appropriate interaction in the target language, EFL learners should be pragmatically competent. That is, they need to be able to choose the appropriate words based on cultural, social and pragmatic context. Owing to the importance of cultural knowledge and its effect on communication, it can be deduced that linking culture to pragmatics, particularly speech acts, will help in the understanding and production of speech acts. That is why the next chapter will match pragmatic to the cross-cultural awareness.

Chapter Two

Pragmatics and Cross-Cultural Communicative Awareness

Introduction

The focus of the previous chapter was on the importance and the role of pragmatic competence in the realization of speech acts (SAs) in a foreign language (FL). It appears that pragmatic knowledge is a vital component in second and foreign language communication (Judd, 1999). However, foreign language learners' lack of pragmatic competence in the target language may cause serious problems in communication, which may arise when the participants do not share the same native language and/or the sociocultural rules of language use (Gass&Varonis, 1991). Therefore, having cultural knowledge plays an important role in the development of the learners' pragmatic competence that enables them to prevent pragmatic failure and communicate appropriately.

The present chapter is about the relationship between pragmatic competence and cross-cultural awareness. It starts by defining two important concepts in language teaching and learning: language and culture, and discussing the interrelationship between them. Then, it clarifies what is meant by cross-cultural communication. Also, it deals with two crucial sub-disciplines of pragmatics *viz.* cross-cultural pragmatics and interlanguage pragmatics in which speech acts studies are one of their concerns. Finally, the chapter reviews the notions of pragmatic transfer and pragmatic failure which often occur in the behavior of foreign language learners when communicating in the target language (TL).

1. Language and Culture

1. 1. Definition of Language

What differentiates humans from animals is their ability to create signs that allow them to interact with their environment. This by no means implies that language is “synonymous to communication” (Bickertonas cited in Johansson, 2005, p. 6), because even animals can communicate, but “a system of signs” (Kramsch, 1998, p. 3). He also adds that language has meaning, semantic (encoded sign) and pragmatic. In a different vein, Holtgraves (2002) emphasizes the functional perspective of language as a tool to perform communicative acts between members of society. He states that “Language is a system that allows people to communicate or transfer propositions among themselves” (p.1). Hence, it can be described as “The principal means whereby we conduct our social lives” (Kramch, 1998, p. 3).

In short, language can be defined as a system of signs that has meaning and is able to fulfill the social needs of a social group. The form of language that is used and the way it is used, from linguistic and anthropological views, reflect the cultural values of the society in which it is used.

1. 2. Definition of Culture

Nieto (2002) claims that the term *culture* cannot be defined in a single definition since it can have various meanings according to different people in different contexts. Thus, there is not a general consensus among scholars. In general, people view culture as reflection to their literature, arts, architecture and history, as it may include the style of dress, customs, festivals, and other traditions (Hinkle, 1999).

The term culture was first used by Taylor in his book *Primitive Culture* (1971) who defines it as “that complex whole which includes knowledge, belief, art, moral, law, custom, and any other capacities and habits acquired by man as a member of a society” (As

cited in the *New Encyclopaedia Britannica*, 1991, p. 874). It is obvious, according to Tylor (1971), that culture is related to the observable (visible) symptoms of everyday life acquired by a person who belongs to a certain group.

However, other scholars tend to go deeper and emphasize the invisible element under the visible behaviors. Adaskou, Britten and Fahsi (1990) provide a pragmatic (sociolinguistic) sense to culture, besides aesthetic, sociological, and semantic senses, which refers to the background knowledge, social and paralinguistic skills, and language code that are necessary for successful communication. In Hinkel's (1999) words, the definitions of culture "deal with forms of speech acts, socio-cultural behaviors, the rhetorical structure of text, and the ways in which knowledge is transmitted and obtained" (p. 1). Put differently, this view focuses on "the ways of thinking, behaving, and valuing currently shared by members of the same discourse community²" (Kramch, 1998, p. 7).

By synthesizing these definitions, culture can be defined as a membership in a discourse community that shares common attitudes, beliefs, values, which are considered as invisible culture; and history, literature, customs, which are considered as visible culture. In this dissertation the focus will be on the former aspect of culture that is related to the use of speech acts in society.

1. 3. The Interrelationship between Language and Culture

The study of the relationship between language and culture attracted attention since 1990. Many scholars assert the inseparability of language and culture. Like Agar (2006) who coined the term *Languaculture* to indicate their close relationship which is described in Brown's (1994) words as follows "Language is a part of a culture, and culture is a part of the language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture" (p. 164).

²Discourse community refers to the common ways in which members of a social group use language to meet their social needs (Kramsch, 1998).

Concurrent with that, Brooks (1960) pinpoints that “Language is the most typical, the most representative, and the most central element in any culture. Language and culture are not separable” (As cited in Atamna, 2008, p. 29). A stronger interdependence relationship that indicates the non-existence of one by the absence of the other was illustrated by Bassnett (2002) when he points that "No language can exist unless it is steeped in the context of culture, and no culture can exist which does not have at its centre the structure of natural language" (p. 22).

Kramersch (1998) summarizes in three ways how language and culture are bound up. First, language expresses cultural reality. That is, with words people do not only express facts or events but also reflect their attitudes and beliefs. Second, language embodies cultural reality: People give meanings to their experience through verbal or non-verbal medium of communication they use (e.g., face to face speaking, e-mail writing) and the way it is used (e.g., speaker’s tone, facial expressions). Third, language symbolizes cultural reality: People view their language as a symbol of their social identity.

1.3. 1. Illustration

Although there is some controversy about the extent to which language determines culture, what is obvious that the vocabulary, grammar, and discourse structure of a language reflect culture and maintain how language is deeply rooted in culture. First, the words in any language have linguistic meanings and cultural ones, which indicate differences in evaluating things across-culture (Fang, 2010), for instance, the Welsh use the word “glas” to refer to both blue color and green color, thus “They do not segment the different colour categories of blue and green and thereby may not perceive them as distinct entities” (Schirillo, 2001, p. 180). Also, a colour may have different meanings across cultures for instance, for the French the “blue” symbolizes water, reliability, and trust. While it signifies trustworthiness, business, philosophy, and calm for English people (De Bortoli&Maroto, 2001). Second, the use of

grammatical elements such as conjunctions, pronouns, and tenses can reflect assumptions of a certain culture like “the way time and space are segmented and organized, . . . , the relative power of beings” (Saville-Troike, 1996, p. 360). As an illustration, classical Greeks use the future tense to refer to an event that should be behind the speaker since it cannot be seen, while they use the past tense to refer to an event that is ahead since it is in front of the speaker. The reverse of that is in English language (ibid.). Finally, on the level of discourse, the way discourse is conventionally organized and structured reflects the social specific attitudes. For example, studying the discourse organization of individuals who are from different language backgrounds and who retell the same story may reflect the cultural differences through their ways of sequencing events, narrative perspective, etc (ibid.). Therefore, Saville-Troike (1996) states the relationship between the three elements above and their meanings using these words: “The meaning of lexical, grammatical, or discourse structures is generally arbitrary and depends upon the agreement of a group of speakers (the speech community) as to their symbolic value” (p. 361).

Likewise, language and culture are inseparable; they are closely related to foreign language teaching because language cannot be taught without culture. In Peck’s (1998) words “Without the study of culture, foreign language is inaccurate and incomplete” (p. 1). Similarly, Lessard-Clouston (1997) sees that language teaching is culture teaching. Therefore, it appears that learning a language presupposes the awareness and the understanding of its culture.

Following that, Hinkel (1999), as it is already remarked, considers SAs as one of the invisible aspects of culture and through which culture can be defined, hence it is one of the most important cross-cultural pragmatic studies. For instance, the need to apologize and the degree of apology may be determined on the basis of factors such as age, social status depending on the priorities of culture (Olshtain& Cohen, 1991).

To sum up this section, language and culture are two close entities as having a reciprocal relation. And then, having a cultural knowledge is fundamental to learn a foreign language.

2. Cross-Cultural Communication

When people communicate with each other they use verbal (e.g., utterances) and non-verbal (e.g., gestures) means. This kind of social interaction is made up of processes of interpretation and production of communicative acts that are controlled by “social, cultural, and physical rules” (Porter & Samovar as cited in Throusell & Zhao, 2011, p. 90). This leads to an inevitable connection between communication and culture.

Cross-cultural communication refers to the interchange of knowledge between people from different cultural backgrounds. This indicates by no means that it encompasses only speakers of different languages or from different countries, but also speakers from the same country of different class, region, age, and even gender (Tannen, 1985). Hence, the exchange of acts between the interlocutors is decoded according to each one’s cultural understanding (Adler as cited in Nielsen, 2013).

Under cross-cultural communication, *cross-cultural communicative competence* was developed and considered as the application of the cross-cultural communication theory. Spitzberg (1994), accordingly, defines cross-cultural communicative competence as “the competence which follows the acclimation rules to the society and meanwhile achieves the purpose of the cross-cultural communication” (As cited in Zhou, 2008, p. 143). That is, the ability to perform acts appropriately that matches the target society conventions. Cross-cultural communicative competence consists of two kinds of competences, namely, the linguistic competence, which includes grammar, lexicon and phonology; and the pragmatic competence, which is the capability to choose the proper linguistic form in specific communicative situations (Eugene as cited in Shi, 2014).

Then, a study that aims to compare and contrast the ways of communication and the rules applied to perform communicative activities across cultures is referred to as a cross-cultural communication study. It focuses on “a particular feature of communication within and across cultures (e.g., speech act performance, choice of address terms and turn-taking conventions)” (Chick, 1996, p. 331).

3. Cross-Cultural Pragmatics

Cross-cultural pragmatics (CCP) is a sub-discipline of pragmatics. It includes pragmatic failure, cultural breakdowns, contrastive pragmatics, etc (Liu, 2010). It is defined simply as “the study of similarities and differences in cultural norms for expressing and understanding messages, such as differences in the conventions for the realization of speech acts” (*Longman Dictionary of Language teaching and applied linguistics*, 2002, p. 147).

Kasper and Rose (2002) amongst others, report that cross-cultural pragmatics is “the study of communicative practices in different speech communities” (p.73). Another perspective given by Trosborg (1994) is that cross-cultural pragmatics research attempts to explain differences in ways of speaking, particularly directness or indirectness, politeness, solidarity, sincerity, cordiality, spontaneity, self-expression, etc.

In cross-cultural pragmatics, hot debates have occurred on the issue of universality vs. cultural specificity of the notion of speech act (ibid.). An example of research on the cultural specificity of SA behaviour is The Cross-Cultural Speech Act Realization Project (CCSARP) which was set to investigate the cross-cultural variation of the two speech acts of requests and apologies in several languages (Hinnenkamp, 1995).

It is found that many scholars have different points of view about the relationship between cross-cultural pragmatics and contrastive pragmatics. Some scholars consider contrastive pragmatics under the cross-cultural pragmatic studies (Liu, 2010; Ogiermann,

2009), whereas others think the opposite (Moalla, 2013). However, others believe that they are similar (MišićIlić, 2004).

4. Interlanguage Pragmatics

The term *interlanguage* was first introduced by Selinker (1972) to refer to a linguistic system “based on the observable output which results from a learner’s attempted production of a [target language] norm” (p. 214). This shows that Selinker’s analyses of second language (L2) learners’ discourse focused on phonological, morpho-syntactical and semantic interference (Thije, 2003).

More recently, Kasper and Blum-Kulka (1993) present *interlanguage pragmatics* (ILP) as an interdisciplinary approach that is originated from both: Second language acquisition, in which ILP belongs to interlanguage studies with interlanguage phonology, semantics, and syntax; and pragmatics, as ILP studies learners’ understanding and production of language use in context, where it is entailed in sociolinguistic, psycholinguistic and linguistic field. These findings were later verified by Kasper and Rose (2002) who offer the following definition:

As the study of second language use, interlanguage pragmatics examines how non-native speakers comprehend and produce action in a target language. As the study of second language learning, interlanguage pragmatics investigates how L2 learners develop the ability to understand and perform action in a target language. (p. 5)

Because of the cultural differences, ILP studies give more attention to the non-native speaker (NNS)’s pragmatic competence, which makes its comparative studies between native and non-native speakers mainly focus on their sociopragmatic and pragmalinguistic competences. One of the major concerns of pragmatics that is largely researched in interlanguage pragmatics is the L2 learner’s comprehension and production of speech acts. Some of the speech acts which are mostly investigated are requests, apologies, complaints,

refusals, and compliments (Blum-Kulka *et al.* 1989; Trosborg, 1995). These studies find that first language (L1) learners, sometimes, transfer structures and meanings from their mother tongue (MT) to FL. Thus, Selinker (1972) considers language transfer which includes *pragmatic transfer* one of the main processes and concerns of ILP.

4. 1. Pragmatic Transfer

Under the interlanguage pragmatic studies, pragmatic transfer has attracted a great attention. The latter is the result of the learner's transfer of L1 pragmatic rules into L2 which may lead to pragmatic failure.

Pragmatic transfer, by definition, refers to “the influence exerted by learners' pragmatic knowledge of language and culture other than L2 on their comprehension, production and learning of L2 pragmatic information” (Kasper, 1992, p.207). That is to say, it occurs when the learner uses his L1 pragmatic knowledge to perform in L2. In a similar vein, Žegarac and Pennington (2008) offer a definition which states that “Pragmatic transfer is the transfer of pragmatic knowledge in situations of intercultural communication” (p. 143).

Following Leech's (1983) division of pragmatics into pragmalinguistics and sociopragmatics, Kasper (1992) proposes *pragmalinguistic transfer* and *sociopragmatic transfer*. The first refers to “the process whereby the illocutionary force or politeness value assigned to particular linguistic material in L1 influences learners' perception and production of form-function mappings in L2” (p. 209). In other words, it indicates the application of L1 linguistic structure on L2 which has an influence on the illocutionary intent and politeness value of L2. For example, Olshtain (1983) observes that “English-speaking and Russian-speaking learners of Hebrew display an L1-induced tendency to apologize more frequently than do native speakers of Hebrew in the same situational contexts” (As cited in Jarvis & Pavlenko, 2008, p. 107). On the other hand, the second “is

operative when the social perceptions underlying language users' interpretation and performance of linguistic action in L2 are influenced by their assessment of subjectively equivalent L1 contexts" (Kasper, 1992, p. 209) . In simple terms, Jarvis and Pavlenko (2008) state that it "concerns decisions about how the social setting might affect the performance of a speech act" (p. 107). For example, Eisenstein and Bodman (1993) find that "Japanese speaking learners rely on apologetic formulas, and Middle Eastern learners rely on proverbial constructions, when expressing gratitude in English" (As cited in Jarvis & Pavlenko, 2008, p. 107).

Each type of pragmatic transfer is divided into two: *positive* and *negative transfer* (Kasper, 2010). The former occurs when L1 and L2 share the same pragmatic principles (language use and usage) which results correct transfers towards the target language, whereas the latter occurs when L1 pragmatic principles are different from L2 ones which results in errors in L2 production. However, positive transfer does not always lead to a successful communication; also, negative transfer does not always lead to miscommunication (Žegarac & Pennington, 2008). Following the same line of thought, Kasper (2010) emphasizes that "Negative pragmatic transfer is not the same as pragmatic failure" (p. 149). Then, the following section will discuss *pragmatic failure*.

4. 2. Pragmatic Failure

Language is mainly constituted of two aspects: grammar and vocabulary, and the ability to use them, which require other types of knowledge and abilities. However, English as a foreign language (EFL) learners may fail, sometimes, in the usage of language or they may act inappropriately when communicating in the target language without regarding its socio-cultural rules. These sorts of failure are known as pragmatic failure.

Pragmatic failure is referred to by Thomas (1983) as *cross-cultural* pragmatic failure, which occurs not only in a communication between native and non-native speakers, but also

between those who “do not share a common linguistic or cultural background” (p. 91) in any particular domain.

He (1988) uses the term pragmatic failure to refer to “failure to achieve the desired communicative effect in communication” (As cited in Zheng& Huang, 2010). A more specific definition is provided by Thomas (1983) who describes pragmatic failure as “the inability to understand what is meant by what is said” (p. 91). She uses pragmatic failure to indicate “the misunderstandings which arise . . . from the inability to recognize the force of the speaker’s utterance when the speaker intended this particular hearer should recognize it” (p. 94). Therefore, in order to interpret the speaker’s illocutionary intent, contextual and linguistic cues must be taken into account (ibid.).

Since there are various definitions of pragmatic failure, its classifications may vary accordingly; for instance, He (1996) divides pragmatic failure into *Intralingual pragmatic failure* and *Interlanguage pragmatic failure* (As cited in Tang, 2013, p. 76). Liu (2008) puts another classification into *listeners’ pragmatic failure* and *speakers’ pragmatic failure* (ibid.). More importantly, Thomas (1983) suggests a major classification in cross-cultural pragmatic failure into *pragmalinguistic failure* and *sociopragmatic failure*.

4. 2. 1. Pragmalinguistic Failure

Thomas (1983) states that “Pragmalinguistic failure occurs when the pragmatic force mapped on to a linguistic token or structure is systematically different from that normally assigned to it by native speaker” (p. 101). She identifies possible sources to pragmalinguistic failure, mainly the pragmalinguistic transfer which includes the inappropriate transfer of speech act strategies from the MT to the TL, or the transfer of utterances from the MT to their semantic equivalents in the TL in which they convey different pragmatic force (ibid.).

An Example of the latter is: The Russian often use “of course” to mean “yes, indeed, certainly.” For example:

A: *Are you coming to my party?*

B: *Of course. (It means: yes, indeed/it goes without saying/ I wouldn't miss it for the world)*

However, in English “of course” may have different meanings in other situations such as:

A: *Is it open on Sundays?*

B: *Of course* (It means for Russian speaker: Yes, it is, whereas for English hearer: Only an idiotic foreigner would ask!)

Another example of the latter case is the use of direct speech act where a native speaker would use an indirect speech act. For a Russian, the expression “*tell me (please) how to get to . . .*” without adding expressions like “*excuse me, please, could you tell me . . .*” can be considered as polite, while in English the use of direct imperatives seems impolite.

4. 2. 2. Sociopragmatic Failure

Sociopragmatic failure “stems from cross-culturally different perceptions of what constitutes appropriate linguistic behavior” (Thomas, 1983, p. 99). Put differently, it results from the NNS’s lack of awareness about socio-cultural norms that establish what is appropriate speech behavior in the TL. It can be assessed concerning the size of imposition, cost/benefit, social distance and relative rights and obligations (ibid.). These factors are cross-culturally different, because of the varieties of cross-cultural pragmatic assessments (ibid.).

For example:

Chinese student (Talking to a old English female teacher): *Teacher Margaret, how old are you? You look young and beautiful.*

According to English people, here the Chinese student violates some pragmatic principles which are: First, the use of “teacher” together with a person’s name, which is unacceptable in English salutation. Second, inquiring into the age of an English old woman which flouts Western culture and social etiquettes. Finally, giving a compliment to an old lady

about her appearance doesn't show her respect, it may be taken as an offence instead (Zhang, 2013).

A controversy arose about the primary sources of the inappropriate linguistic behavior be it pragmatic (speaker's lack of pragmatic competence) or social (speaker's lack of social competence). In order to avoid this contradiction, Thomas (1983) took an intermediate position by including both social competence and pragmatic competence; the former enables the speaker to judge "according to social scales of values". The latter enables the speaker to apply his/her judgments to linguistic utterances (ibid.).

In brief, moving from pragmalinguistics to sociopragmatics is like moving from what is language specific to what is culture specific (Thomas, 1983). The latter may cause problems for many people when communicating with others from different cultures; as they use the communicative principles of their cultures to perform utterances in the target culture; moreover, they may assess others' behavior according to these principles. This may cause communication to be blocked and represent what is called pragmatic failure.

Conclusion

Summing up the present chapter, language and culture are two close entities particularly in teaching and learning languages. For instance, the success of speech act across languages relies on the culture in which it is performed. In this match, cross-cultural pragmatics and interlanguage pragmatics studies demonstrate that foreign language learners may use their mother tongues' pragmatic knowledge when communicating in foreign language situations. Hence the latter, may lead to pragmatic failure in communication. On the one hand, pragmalinguistic failure is easy to repair because "It is simply a question of highly conventionalized usage which can be taught straight forwardly as 'part of grammar'" (Thomas, 1983, p. 91). On the other hand, sociopragmatic failure "is much more difficult to

deal with, since it involves the student's system of beliefs"(ibid.). Overall, one of the main sources of failure in speech acts performance is the lack of cross-cultural awareness.

Chapter Three

Methodology, Results and Discussion

Introduction

The aim of this research is to investigate the strategies used by English as a foreign language learners' in the production of the speech acts of apologies, complaints, compliments and refusals, and the influence of cross-cultural knowledge in their productions. This chapter presents the methodology and describes the participants used in this study. The chapter also, introduces the selected research tool. Then, it discusses the findings obtained from the analysis of the data.

1. Methodology

This study follows a descriptive methodology in order to describe quantitative data. The rationale behind choosing such a methodology is the nature of the problem under investigation. In this respect, Singh (2006) states that descriptive research is concerned with the present and attempts to determine the status of the phenomenon under investigation.

1. 1. Participants

To obtain information and to fulfill the aims set for this piece of research, the convenience sampling strategy is used. According to Cohen, Manion and Morrisson (2007), convenience sampling involves "choosing the nearest individuals to serve as respondents and continuing that process until the required sample size has been obtained or those who happen to be available and accessible at the time" (pp.113-14). It is thought to be helpful in terms of saving time and efforts, that is, selecting the sample from those to whom we have easy access (ibid.). A sample of 70 students out of 219 students registered for the academic year 2014-2015 in the of second- year class at the department of English at KasdiMerbah University is used to serve as respondents in this study, six participants' answers were discarded because

they did not respect the instructions. The sample consists of the two genders. The students have been chosen because they have, generally, an intermediate proficiency level and they may not have a wide insight into English language.

1. 2. Research Instrument

1. 2. 1. Description of the Questionnaire

In this study, data are collected through a questionnaire which consists of four sections (see appendix). It used a *multiple-choice discourse completion test* (MDCT) as an instrument to examine the pragmatic knowledge of EFL learners in relation to the appropriate production of the speech acts of apology, complaint, compliment and refusal. One may choose MDCT as an instrument because it is easy to administer and score and it takes a short time to be conducted.

The test consists of scripted situations of everyday life. Each item is composed of a short description of a scenario besides, sometimes, the beginning of a dialogue. In all situations, the student is placed as the character, so that s/he could react to them in a more realistic way. The test contains eight situations, the first and second elicit apologies, the third and the fourth are devoted to complaints, the fifth and the sixth to compliments, and finally the seventh and eighth to refusals. To avoid biasing the participant's responses, the word "apology", "compliment" "complaint", and "refusal" were not mentioned throughout the content of the questionnaire.

Each situation includes four possible answers that differ on the basis of the strategies used and the degree of appropriateness (according to native speakers). One option is appropriate (the key) and the others are less appropriate, used by non-native speakers (NNSs) or inappropriate (distractors). Learners are expected to take into consideration the given context so as to choose the appropriate option. The MDCT is characterized by close-ended questions proforma which may cause an interference with the multiple choice questions

(MCQ). In the latter, options may be judged on correctness, while in the former the choices are provided on the bases of appropriateness. Some situations and multiple choice items are adapted from CARLA Speech Act website, Chen and Rau (2013), Birjandi and Rezaei (2010), and modified to fit the purposes of the study. Besides, CARLA Speech Act website is used as a reference to identify the commonly used native speakers' strategies in the specified speech acts.

1. 2. 2. Administration of the Questionnaire

The questionnaire has been distributed to the participants of this study in their lecturing rooms. The questionnaire was designed to be answered within twenty-five minutes. It took about five minutes to explain the intention of the study and the instruction of how to do the task.

2. Data Analysis and Results

In this section, the data collected from students' questionnaire are presented in form of tables and they are analyzed according to the order of the situations (concerning the options of each situation see appendix).

2. 1. Apologies

Situation 1: You borrowed a book from your teacher but you accidentally spilled a cup of coffee all over it. You return it to the teacher.

Situation 2: Your cell phone suddenly starts ringing loudly during a very serious discussion in the class.

Table 4*Students' Production of the Speech Act of Apologies*

Apologies					
Situation 1			Situation 2		
Option	Number	Percentage (%)	Option	Number	Percentage (%)
A (inappropriate)	08	12.50	A (inappropriate)	13	20.31
B (appropriate)	43	67.18	B (NNSs)	31	48.43
C (NNSs)	08	12.50	C (less appropriate)	05	7.81
D (less appropriate)	05	7.81	D (appropriate)	15	23.43
Total	64	99.99	Total	64	99.97

As Table4 shows, in the first situation, the highest percentage of students' answers (67.18%) is on option B. Similar percentages were in both A and C (12.50%) whereas, the lowest percentage of students' choice is option D (7.81%). Option B is the appropriate answer because it is one of the common structures used by native speakers in this context which consists of: An intensifier "really"+ an expression of regret "Sorry!"+ an offer of repair "please allow me to replace the copy". Option D is less appropriate than A, while the first reflects non-interest of the speaker and expresses non-responsibility of the offense "It was an accident, relax". Though the second includes an expression of regret "I'm desperately sorry", it is inappropriate since there is an ignorance of responsibility "but accidents happen, you know?" Lastly, the answer C can be seen as appropriate, but for native speakers "very" may not sound sincere enough in comparison with "really". Besides, more strategies need to be used because of the social status between the teacher and the student.

In the second situation, the first major option selected by respondents is B (48.43%) and the second most selected one is D (23.43%). The less chosen options are A and C successively. The ones who choose option B use only the illocutionary force indicating device (IFID) “Sorry!” without regarding the manner (e.g., immediately silencing the phone) and the tone by which the IFID is used in this situation (e.g., speaking in a very low volume so as not to increase the interruption) in addition to the transfer from their mother tongue, contrasting the participants who choose a more appropriate option D. A is another option that can consider the testees being unconcerned with the matter (inappropriate behavior): An explicit expression of apology “I’m sorry!”+ showing no interest for the performed infraction “This is an important call. I’ll just step out for a moment”. The least percentage of students tends to use the structure of option C: An interjection “Oh!” that may replace an explicit apology for native speakers “Sorry!”+ an expression of lack of intent “I meant to turn my phone off at the beginning of the class!”. The latter is a native like strategy, but it is not suitable for this context; where it counts as an unacceptable interruption.

2. 2. Complaints

Situation 3: You are a boss, and you ask one of your employees to move some boxes from the delivery station to the storage shelves. You leave to go take care of some other work and return two hours later. When you return you see that your employee did not do what you asked him to do.

Situation 4: You have got a mark under average on your grammar test and you are sure that you deserve a higher score.

Table 5*Students' Production of the Speech Act of Complaints*

Complaints					
Situation 3			Situation 4		
Option	Number	Percentage (%)	Option	Number	Percentage (%)
A (appropriate)	16	25	A (appropriate)	35	54.68
B (less appropriate)	15	23.43	B (inappropriate)	19	29.68
C (NNSs)	10	15.62	C (less appropriate)	00	00
D (inappropriate)	23	35.93	D (NNSs)	10	15.62
Total	64	99.98	Total	64	99.98

As table 5 shows, in the third situation, a large percentage of students (35.93%) choose answer D, however less percentage (25%) choose option A. Not very far from the latter percentage, is option B(23.43%). The least percentage is for option C (15.62%). By using answer D, the speaker explicitly accuses the complaine of the offense, and hints that there may be consequences for the offender “Were you planning on finishing that work next week?” Next, answer A is the most appropriate response since it uses an indirect strategy of complaints as a mean to mitigate the negative tone of voice (FTA) “Why haven’t you moved the boxes yet? I thought you would be done by now”. Compared to A, B is less appropriate, where the complainer tends to use a tone of irony in a form of rhetorical question “I’ll finish up that work or you”. The last option that got the least percentage is C where the complainer accuses the complinee, “You will not leave unless you finish that work” and threatens his face by attacking him directly, “I’ll discount off your salary”, also in this answer the respondent adapts one of his MT’s strategies of complaints that is similar to the one used by native speakers.

In the fourth situation, Option C got the lowest percentage of participants (0%), whereas the lower is 15.62% for option D. A higher percentage of students (29.68%) select

B, and the largest of them (54.68%) see option A as the most appropriate. One (e.g., student) may choose option C, when s/he intends to express an explicit FTA in a severe and impolite way for someone who is in an upper position (e.g., teacher). “Would you mind doing your share of the duties?” The other see D as appropriate, because a similar strategy is used in the same situation in his/her MT which may cause him to apply a negative pragmatic transfer “Sir, I think you are mistaken in my grade”. Another express an explicit disapproval about the situation without addressing the complinee directly like the case of option B “I put a lot of time and effort in this test”, which is unacceptable in this situation because of the social relationship between the interlocutors. Yet another prefer to use option A, which is the most appropriate for the native speakers, to mitigate the negative voice of FTA “I studied really hard for this test and I thought that I would do better than this mark” accompanied by a request for solution “I would appreciate if you would reconsider my grade”.

2. 3. Compliments

Situation 5: You met with your classmate on a party wearing a beautiful new dress.

Situation 6: At the World Cup 2010, England tied negatively 0-0 with Algeria and both of them play skillfully. After the match, you, as an Algerian spectator, met an English one at the stadium and praise his team.

Table 6

Students’ Production of the Speech Act of Compliments

Compliments					
Situation 5			Situation 6		
Option	Number	Percentage (%)	Option	Number	Percentage (%)
A (NNSs)	06	9.37	A (inappropriate)	16	25
B (less appropriate)	10	15.62	B (less appropriate)	25	39.06
C (inappropriate)	31	48.43	C (NNSs)	12	18.75

(Continued)

D (appropriate)	17	26.56	D (appropriate)	11	17.18
Total	64	99.98	Total	64	99.99

Table 6 mentions, in the fifth situation, that the majority of respondents (48.43%) view option C as the appropriate answer, whereas it is D for more than quarter of them (26.56%). About 15.62% of the participants select the answer B, while the rest of them (9.37%) choose A. Option C is expressed with exclamation in a way that may be interpreted as offensive or even sarcastic for the hearer (FTA) “Wow! (and smiling) I’m so impressed with your style”. By contrast, option D is considered as the appropriate one by native speakers, as it expresses admiration of someone’s appearance by using one of the appropriate adjectives “nice”, “What a nice dress! You look great in it” opposing to adjectives like “good” which are used to describe performance rather than appearance as in the option B “What a good dress! You look great in it”. Differently, option A indicates that the speaker adapts a compliment strategy from his mother tongue to perform in the target language “What is all this beauty! What is all this chicness!”

In the sixth situation, a large proportion (39.06%) of participants’ answers was on option B, unlike A that is chosen by a quarter of them (25%). Rather, small proportion (18.75%) of participants have chosen C and a smaller one (17.18%) has chosen D. Option B “Well done!” can be considered as an acceptable, but not the most appropriate, because of the social distance between the interlocutors (e.g., strangers). Counter to B, A is inappropriate in this context “You have nice players” as the speaker uses “nice” to compliment the players’ performance rather than their physical characters or appearance. Option C is more appropriate for native speakers since the adjectives “wonderful” and “good” are appropriate to praise someone’s performance “You have such wonderful footballers! They did a good job!” Whereas, option D “They are really lions” mentions that the non-native speakers are sometimes prone to use metaphors, like in their first language, to compliment.

2. 4. Refusals

Situation 7: It is your mother’s birthday celebration tonight and you plan to leave work early. When you are getting out you met your boss.

Situation 8: A trip organized by the university next weekend. A friend of yours invites you to go with him/her, but you don’t feel like going because you don’t like some of the people who are going.

Table 7

Students’ Production of the Speech Act of Refusal

Refusals					
Situation 7			Situation 8		
Option	Number	Percentage (%)	Option	Number	Percentage (%)
A (less appropriate)	23	35.93	A (inappropriate)	08	12.50
B (inappropriate)	05	7.81	B (NNSs)	01	1.56
C (NNSs)	28	43.75	C (less appropriate)	20	31.25
D (appropriate)	08	12.50	D (appropriate)	35	54.68
Total	64	99.99	Total	64	99.99

As table 7 shows, in the seventh situation, almost of the participants (43.75%) select option C, on average (35.93%) they choose A. The lower percentage (12.5%) is for option D and even lower percentage (7.81%) is for B. The most selected answer, C, proved that certain strategies are widely used by the non-native speakers compared to the native ones like the use of avoidance strategies such as: Hedges “Um...”+ postponement “I’ll do it tomorrow”, and providing unacceptable explanation (according the native speakers) that evaluates the task difficulty “I’m sorry boss, I am obliged to leave now and that looks to take a lot of time”. The average selection of A shows some speaker’s tendency to refusals “Oh, I am sorry. If I had only known earlier about this deadline, my mother is celebrating her birthday tonight and I have lot to do. Is there another way we can handle this so that I can get the project done for

you?” which can be appropriate depending on how the employee perceives his/her relationship to the boss. Accordingly, D “You know I have a conflict with a personal commitment I have tonight. What possibility would there be that I come in tomorrow or put in extra time on Monday?” can be regarded as most appropriate if the employee views the relationship to be in a hierarchy and distance quadrant while, B “Oh man, you can’t be serious! I only work until 5 PM and you know that” as rude and impolite.

In the eighth situation, the highest threshold (54.68%) was on answer D. Near on third of students (31.25%) select C and about 12.5% of them select A. The lower threshold of responses (1.56%) is given to B. Option D is the most appropriate as it encompasses native speakers’ strategies: an indirect refusal to minimize the FTA “I really would like to go with you” + setting condition for past acceptance “if only you had asked me earlier then I would accept” + setting the reason “because I already have plans for the next weekend” + explicit regret “I apologize”+ promise for future acceptance “I’ll accompany you next time” While, C “ Thank you, but I can’t. Sorry, I’ll be busy” is not totally inappropriate, since it entails an insufficient number of strategies for native speakers to face-saving. In reverse, A is inappropriate as it reflects the speakers’ non-interest towards the hearer “I’m busy. I have to visit my parents. Why don’t you ask Sally, she will accept?” although it involves giving alternative (a common strategy for native speakers) which is not a suitable strategy in this situation. Similarly, B is inappropriate for it combines one of avoidance strategies that are commonly used by the non-natives; Repetition of part of request “Next weekend?” with one of the unacceptable explanation for the natives in which the speaker cites his/her friends as examples or authority “I’d like to ask my other friends who have used to go to such trips, and then I’ll see!”.

3. Discussion

To realize the speech acts of apologies, complaints, compliments and refusals, foreign language learners have to be able to recognize the situations which call for the specified speech acts and to select the appropriate strategy with taking into account the sociolinguistics variables such as social distance, social power and the intensity or severity of the act. This section discusses the results obtained from students' questionnaire. It begins with the speech acts of apologies, complaints, compliments and refusals successively.

First, according to the context of the first situation, the participants as EFL learners use native-like strategies for the appropriate production of apology, because they may have a similar assumption about social status. The speaker (student) has a low social status than the hearer (teacher) which makes the former tend to be more sincere in his apology through using the adjective "really". However, in the case of the second situation, it appears that the participants have an observable difference with the native speaker's strategies of apologies, although their conception of student-teacher social status converges. The majority of them express apologies by using the IFID "Sorry" without regarding the target culture's appropriate manner of using it, e.g., immediately silencing the phone, speaking in a very low volume so as not to increase the interruption, this reflect, according to the EFL learners, that they did not commit a great offence. This indicates that there is variable degrees of intensity and severity of the acts between the native and the foreign language speakers.

Second, in the third situation most respondents' answers clarify that they are so eager in the choice of direct complaint strategies, because they may conceive the relationship between the boss and his employee as hierarchical. The direct strategies threaten the hearer's face and then are considered as inappropriate for someone who looks for face saving and prefers the use indirect strategies to do so. Unlike the third situation, in the fourth situation participants, like native speakers, favour to use the indirect strategies of complaints, since

they perceive the teacher as having a higher status than the student. They prefer to avoid explicit complaints by using the strategies that lessen the complainer's negative tone.

Third, in the case of the fifth situation, although compliment is generally viewed as positive act, the way it is used may transform it to a FTA which is received differently between native and foreign language speakers. The greater part of respondents' answers show that what seems to them as appropriate may be received as inappropriate for the natives, since it may embody meaning of sarcasm. Thus, as it is important to select the suitable adjectives to compliment; it is vital to perform the act according to natives' appropriate manners. While, in the sixth situation the participants are apt to use one of the native-like strategies of compliments. This is due to the social distance between the interlocutors.

Fourth, the frequencies of selections in the seventh situation maintain that the participants' tend to use avoidance strategies as a way to save face which is not the case for the natives, who may sometimes use them, but commonly they are apt to use indirect and numerous strategies of refusals. Unlike this situation, in the eighth situation almost of participants' responses strategies are native-like strategies as a way to avoid negative voice towards the inviter. This reflects the speaker's consideration of the social distance between him and the hearer, also his appreciation of the inviter's act.

4. Summary

In short, after the analysis and the interpretation of data, the findings report that high percentages of participants were able to select 3 appropriate answers out of 8 appropriate answers which are in the following speech acts: Apologies (situation 1: 67.18%), complaints (situation 4: 54.68%) and refusals (situation 8: 54.68%). However, in the other situations participants did not produce the appropriate speech acts: Apologies (situation 2: 43%), complaints (situation 3: 35.93%), compliments (situation 5: 48.43% and situation 6: 39.06%), and refusals (situation 7: 43.75%). These data on speech acts production are discussed in

terms of the selected strategies and the level of appropriateness according to certain criteria such as: Social distance, social status, directness/indirectness, native like strategies, context, pragmatic transfer, etc.

Conclusion

This chapter is devoted to the methodology and the procedure of data collection employed to investigate EFL learners' influence by their native culture and their production of the speech acts of apologies, complaints, compliments and refusals. The data collected have been analyzed by means of descriptive statistics. The results have revealed that in some cases, the participants show possession of cultural knowledge and a sort of awareness about natives' speech act production strategies; however, in the other cases the majority of the participants have a conspicuous behavioural influence of their native culture. This was noticed through the reoccurrence of the negative sociopragmatic transfer and the way participants attempt to save face (direct strategies) that may reflect the cultural specificity of face. These two procedures seem to prove the hypotheses of the study which are the EFL learners' use of non-native like strategies and their native culture influence on the appropriate production of the specified speech acts.

Recommendations

On the basis of the results obtained from the answers of the questionnaire, we strongly suggest some recommendations for the improvement of learning of speech acts.

To begin with, a pragmatic approach to foreign language teaching should take into account the influence of EFL learners' cross-cultural knowledge on the implementation of the strategies of the speech acts of apologies, complaints, compliments and refusals. Such an approach might enable learners to perform better in the target language and help them minimize instances of pragmatic failure.

In addition, it is necessary for the teacher to inform the learners about the different impacts of social status, social distance, and severity and intensity of the acts and then use them appropriately. Thus, the increase of learners' awareness will help them to prevent unintentionally sounding impolite and rude.

Moreover, learners of English as a second language should be taught the indirect forms of the specified speech acts as used by native speakers. They should not transfer speech acts used in their mother tongue culture to the EFL context because this may lead to misunderstanding and misinterpreting; they can be felt as coercive and offensive in the target culture.

Furthermore, teaching foreign culture in EFL classrooms generally focuses on its visible aspects (geographical and historical perspective) and passive learning. However, students need to be more involved and understand native speakers' contemporary behavior patterns. In order to realize that, teachers should provide learners with a broader socio-cultural knowledge of English language through providing effective tools and practical activities. The following ways are suggested. A teacher of English as foreign language should try carefully to present appropriate real life situations models for students to imitate (role play activities), besides allowing them to be more creative. This may help them to practise the use of

certain speech acts strategies and provide interesting classroom discussions that may allow them to correct or give possible alternatives to each other's speech act inappropriate productions. Therefore, students will easily learn about the socio-cultural aspects of the target language in a more exciting way rather than listening to an abstract lecture. Furthermore, selecting suitable and authentic teaching materials like real life video materials may have great effects on the learners' practice to be more natural and enjoyable and may help them in the appropriate production of the specified speech acts in different contexts.

Last but not least, because of the difference between classroom interactions and what happens in society, learners should use all of their senses to discover the foreign language and not just hear it and focus on its formal culture.

General Conclusion

The present enquiry aims at investigating the EFL learners' production of the speech acts of apologies, complaints, compliments and refusals, and the impact of their native culture on the realization of these speech acts. The achievement of these aims serves to answer two questions; one is related to the strategies used by EFL learners in the production of the specified speech acts, the other related to the extent to which ones' native culture influences their production of these speech acts. Therefore, these questions may indicate the possibility of, first, EFL learners' use of non-native like strategies in their speech acts production, also the great influence of their culture on the appropriateness of these productions.

For the aims to be achieved, theoretical basis that entail reviewing the identified speech acts and the relation between pragmatic and cross-cultural awareness is helpful in the interpretation of data. The findings have shown that, on the one hand, the strategies that are used by EFL learners in some situations (3 situations) were similar to those commonly used by native speakers, which may reflect either the learners' cultural awareness or positive pragmatic transfers. On the other hand, in the other situations (5 situations) the majority of EFL learners are prone to use their first language strategies to perform an apology, a complaint, a compliment and a refusal, which may be rooted to the negative transfer of linguistic and social conventions. The latter tends to intensify the influence of one's native culture on his/her appropriate production of the speech acts.

Although the results and the discussion of students' questionnaire have indicated that our hypotheses are proved, the study still has some limitations which cannot be ignored. The first limitation of this study is concerned with time constraints. Longer time would help us to use an experimental design rather than a descriptive one which would not give, in fact, more valid data. The second limitation is related to the sampling method adopted in this study

which is the convenience sampling method. Although it is advantageous in terms of saving time and efforts to be conducted, there is, however, a deficiency in generalizing and representing the findings to a wider population since, 64 students would not represent the whole population. Therefore, the findings of this study cannot be generalized to other second-year undergraduates EFL learners at other universities using the same means of research.

References

- Adaskou, K., Britten, D., & Fahsi, B. (1990). Design decisions on the cultural content of a secondary English course for Morocco. *ELT Journal*, 44(1), 3-10.
- Agar, M. (2006). Culture: Can you take it anywhere? *International Journal of Qualitative Methods*, 5(2).
- Akmajian, A., Demers, R.A., Farmer, A.K., & Harnish, R.M. (2001). *Linguistics: An introduction to language and communication* (5th ed.). Massachusetts: Massachusetts Institute of Technology.
- Atamna, E. (2008). An ethnography based culture-integrated approach to teaching English. Unpublished Ph. D Thesis. Constantine: University of Mentouri.
- Atkinson, D., Okada, H., & Talmy, S. (2011). Ethnography and discourse analysis. In K. Hyland & B. Paltridge (Eds.), *Continuum companion to discourse analysis*. (pp.85-100). Continuum International Publishing Group.
- Austin, J. L. (1962). *How to do things with words* (1st ed). Great Britain: Oxford University Press.
- Austin, J. L. (1975). *How to do things with words* (2nd ed.). Cambridge, Massachusetts: Harvard
- Bardovi-Harlig, K. (2012). Pragmatics in second language acquisition. In S. M. Gass & A. Mackey (Eds.), *The Routledge handbook of second language acquisition* (pp. 147-162). New York: Routledge.
- Bassnett, S. (2002). *Translation studies*. London & New York: Routledge.
- Bergman, M. L., & Kasper, G. (1993). Perception and performance in native and nonnative apology. In G. Kasper & S. Blum-Kulka (Eds.), *Interlanguage pragmatics* (pp. 82-107). New York: Oxford University Press.
- Birjandi, P., & Rezaei, S. (2010). Developing a multiple-choice discourse completion test of interlanguage pragmatics for Iranian EFL learners. *ILI Language Teaching Journal (Special Issue: Proceedings of the First Conference on ELT in the Islamic World)*, 6 (1, 2), 43-58.
- Brown, H. D. (1994). *Principles of language learning and teaching* (2nd ed.). New Jersey: Prentice-Hall, Inc.
- Brown, P., & Levinson, S. (1978). Universal of language usage: Politeness phenomena. In E. Goody (Ed.), *Questions and politeness*. Cambridge: Cambridge University Press,

- Brown, P., & Levinson, S. (1987). *Politeness: Some universals in language usage*. New York: Cambridge University Press.
- CARLA Speech Act website. Retrieved from <http://www.carla.umn.edu/speechacts/descriptions.html>.
- Celce-Murcia, M., & Olshtain, E. (2000). *Discourse and context in language teaching: A guide for language teachers*. UK: Cambridge University Press.
- Chen, H. J. (1996). *Cross-cultural comparison of English and Chinese metapragmatics in refusal*. USA: Indiana University.
- Chen, Y., & Rau, D. V. (2013). Developing multiple-choice discourse completion tasks as pedagogical materials in L2 pragmatics. *Scholink: Studies in English Language Teaching*, 1(1), 106-120.
- Cheng, D. (2011). New insights on compliment responses: A comparison between native English speakers and Chinese L2 speakers. *Journal of Pragmatics*, 20(1), 49-75.
- Chick, J. k. (1996). Intercultural communication. In S.L. McKay & H. N. Hornberger (Eds.), *Sociolinguistics and language teaching* (pp.329-348). Cambridge: Cambridge University Press.
- Chomsky, N. (1980). *Rules and representations*. New York: Columbia University Press.
- Cohen, A. D. (1996). Speech acts. In S.L. McKay & H. N. Hornberger (Eds.), *Sociolinguistics and language teaching* (pp.383-420). Cambridge: Cambridge University Press.
- Cohen, L., Manion, L., & Morriison, K. (2007). *Research methods in education* (6th ed.). London & New York: Routledge.
- Cook, G. (1989). *Discourse*. Oxford: Oxford University Press.
- Cook, G. (2003). *Applied Linguistics*. Oxford: Oxford University Press.
- Coulthard, M. (1977). *An introduction to discourse analysis* (1st ed.). UK: Longman
- Coulthard, M. (1985). *An introduction to discourse analysis* (2nd ed.). UK: Longman
- Crystal, D. (Ed.). (1997). *The Cambridge encyclopedia of language* (2nd ed.). New York: Cambridge University Press.
- Cutting, J. (2002). *Pragmatics and discourse: A resource book for students*. Florence, Kentucky, USA: Routledge.
- De Bortoli, M., & Maroto, J. (2001). Colors across cultures: Translating colors in interactive marketing communications. *Journal proceedings of the European languages and the implementation of communication and information technologies (Elicit) conference*. University of Paisley.

- Demeter, G. (2006). A pragmatic study of apology strategies in Romanian. Unpublished Master Thesis. Oklahoma State University.
- Dinu, A. (2012). Pragmatics 2. Retrieved from http://www.unibuc.ro/prof/dinu_a_d/docs/2012/mar/01_08_07_50pragmatica2.pdf
- El-Okda, M. (2011). Developing pragmatic competence: Challenges and solutions. *The Asian EFL Journal Quarterly*, 13(2), 170.
- Fang, J. (2010). A study on pragmatic failure in cross-cultural communication. *Sino-US English Teaching*, 7(12), 42-46.
- Fraser, B. (1983). The domain of pragmatics. In J.C. Richards & R.W. Schmidt (Eds.), *Language and communication* (pp. 29-59). New York: Longman.
- Fraser, B. (1990). Perspectives on politeness. *Journal of Pragmatics*, 14(2), 219-236.
- Gass, S., & Varonis, E. (1991). Misscommunication in nonnative speaker discourse. In N. Coupland; H. Giles & J. Wienann (Eds.). "*Misscommunication*" and problematic talk (pp. 121-145). Newbury Park, Calif: Sage.
- Geis, M. L. (1995). *Speech acts and conversational interaction*. New York: Cambridge University Press.
- Hatch, E. (1992). *Discourse and language education*. USA: Cambridge University Press.
- Hinkel, E. (Ed). (1999). *Culture in second language teaching and learning*. Cambridge: Cambridge University Press.
- Hinnenkamp, V. (1995). Intercultural communication. In J. Verschueren ; J. Östman & J. Blommaert (Eds.), *Handbook of pragmatics* (pp.1-20). Amsterdam & Philadelphia: John Benjamins.
- Holmes, J. (1986). Compliments and compliment responses in New Zealand English. *Anthropological Linguistics*, 28 (4). 485-508.
- Holmes, J. (1995). *Women, men and politeness*. London: Longman.
- Holtgraves, T. (1986). Language structure in social interaction: Perceptions of direct and indirect speech acts and interactants who use them. *Journal of Personality and Social Psychology*, 51(2), 305-314.
- Holtgraves, T. M. (2002). *Language as social action: Social psychology and language use*. London: Lawrence Erlbaum Associates.
- Hymes, D. (1972). On communicative competence. In J.B. Pride & J. Holmes (Eds.), *Sociolinguistics*. Harmondsworth, England: Penguin Books.
- Hymes, D. (1974). *Foundations in sociolinguistics: An ethnographic approach*. Philadelphia: University of Pennsylvania Press.

- Ishihara, N., & Cohen, D. (2010). *Teaching and learning pragmatics: Where language and culture meet*. Britain: Longman.
- Jarvis, S., & Pavlenko, A. (2008). *Crosslinguistic influence in language and cognition*. Routledge.
- Johansson, S. (2005). *Origins of language: Constraints on hypotheses*, vol. 5. Amsterdam & Philadelphia: John Benjamins.
- Judd, E. (1999). Some issues in the teaching of pragmatic competence. In E. Hinkel (Ed.), *Culture in second language teaching and learning* (pp.152-166). Cambridge: Cambridge University Press.
- Juliane, H., & Kasper, G. (1981). Politeness markers in English and German. In F. Coulmas (Ed.), *Conversational routine: Explorations in standardized communication situations and prepatterned speech* (pp.157-186). New York: Mouton.
- Kasper, G. (1992). Pragmatic transfer. *Second Language Research*, 8, 203-231.
- Kasper, G. (1997). "Can pragmatic competence be taught?" Retrieved February 1, 2015, from Second Language Teaching & curriculum Center web site: <http://www.nflrc.hawaii.edu/Networks/NW06/default.html>.
- Kasper, G. (2010). Interlanguage pragmatics. In M. Fried; J. Östman & J. Verschueren (Eds.). *Variation and change* (pp. 41-54).
- Kasper, G., & Blum-Kulka, S. (1993). Interlanguage pragmatics: An introduction. In G. Kasper & S. Blum-Kulka (Eds.), *Interlanguage pragmatics* (pp. 3-18). New York: Oxford University Press.
- Kasper, G., & Rose, K. (2002). *Pragmatic development in a second language*. Oxford: Blackwell.
- King, K. A., & Silver, R. E. (1993). Sticking points: Effects of instruction on NNS refusal strategies. *Working Papers in Educational Linguistics*, 9(1), 47-82.
- Kramsch, C. (1998). *Language and culture*. Oxford, England: Oxford University Press.
- Leech, G. (1983). *The Principles of pragmatics*. London: Longman.
- Lessard-Clouston, M. (1997). Towards an understanding of culture in L2/FL education. *The Internet TESL Journal*, 3(5).
- Liu, S. (2010). "What is pragmatics?" Retrieved April 20, 2015, from Guangxi Normal University (GXNU), college of Foreign Studies web site: www.gxnu.edu.cn/Personal/SZLiu/definition.html.
- Malmkjaer, K. (2002). *The Linguistic encyclopedia* (2nd ed.). London & New York: Routledge.

- Màrquez-Reiter, R. (2000). *Linguistic politeness in Britain and Uruguay: A contrastive study of requests and apologies*. Philadelphia: John Benjamins.
- MišićIlić, B. (2004). Language and culture studies–wonderland through the linguistic looking glass. *Linguistics and Literature*, 3(3), 1-15.
- Moalla, M. (2013). Who is responsible for successful communication? : Investigating compliment responses in cross-cultural communication. *SAGE Open*, 3(1). doi:10.1177/2158244012472686.
- Nielsen, S.Y. (2013). Organizational behavior and crosscultural understanding in international education administration. *Journal of Educational and Instructional Studies in the World*, 3(3), 21-29.
- Nieto, S. (2002). *Language, culture and teaching: Critical perspectives for a new century*. USA: Routledge.
- Ogiermann, E. (2009). On apologizing in negative and positive politeness cultures, vol. 191. Amsterdam: John Benjamins.
- Olshtain, E., & Cohen, A. D. (1991). Teaching speech act behavior to nonnative speakers. In M. Celce–Murcia (Ed.), *Teaching English as a second or foreign language* (2nd ed.). (pp. 154- 165). Heinle and Heinle Publishers
- Olshtain, E., & Weinbach, L. (1993). Interlanguage features of the speech act of complaining. In G. Kasper & S. Blum-Kulka (Eds.), *Interlanguage pragmatics* (pp.108-122). Oxford :Oxford University Press.
- Paltridge, B. (2000). *Making sense of discourse analysis*. Australia : Gold Coast Mail Centre.
- Peck, D. (1998). Teaching culture: Beyond language. Retrieved April 10, 2015, From <http://www.yale.edu/ynhti/curriculum/units/1984/3/84.03.06.x.html>
- Pomerantz, A. (1978). Compliment responses: Notes on co-operation of multiple constraints. In J. Schenkein (Ed.), *Studies in organization of conversational interaction* (pp. 79-112). New York, San Francisco & London: Academic Press.
- Richards, J. C., & Schmidt, R. (2002). *Longman dictionary of language teaching and applied linguistics* (3rd ed.). Longman: Pearson Education Limited.
- Rose, K. R., & Kasper, G. (2001). *Pragmatics in language teaching*. UK: Oxford University Press.
- Saville-Troike, M. (1996). The ethnography of communication. In S.L. McKay & H. N. Hornberger (Eds.), *Sociolinguistics and language teaching* (pp.351-382). Cambridge: Oxford University Press.

- Schirillo, J. A. (2001). Tutorial on the importance of color in language and culture. *Color Research and Application*, 26 (3), 179-92. doi: 10.1002/col.1016
- Searle, J. R. (1969). *Speech acts: An essay in the philosophy of language*. London: Oxford University Press.
- Searle, J. R. (1976). A classification of illocutionary acts. *Language in Society*, 5, 1-23.
- Searle, J. R. (1977). A classification of illocutionary acts. In A. Rogers, B. Wall & J.P. Murphy (Eds.), *Proceedings of the Texas conference on performatives, presuppositions and implicatures* (pp. 27-45). Washington D.C.: Center for Applied Linguistics.
- Searle, J. R. (1979). *Speech acts*. Cambridge: Oxford University Press.
- Searle, J., & Vandervken, D. (1985). *Foundations of illocutionary logic*. Cambridge: Oxford University Press.
- Selinker, L. (1972). Interlanguage. In *International review of applied linguistics in language teaching* 10(1-4), 209-32.
- Shi, X. (2014). On cross-cultural pragmatic failure in C/E interpretation. *Theory and Practice in Language Studies*, (4)5. doi:10.4304/tpls.4.5.1033-1037
- Singh, Y. K. (2006). *Fundamental of research methodology and statistics*. New Delhi: New Age International.
- Strazny, P. (2005). Pragmatics. In *Encyclopedia of linguistics*, vol. 1. (pp.869-872). Great Britain: Taylor and Francis Books.
- Tang, J. (2013). Analysis of pragmatic failure from the perspective of adaptation. *Cross-Cultural Communication*, 9(3), 75-79.
- Tannen, D. (1985). Cross-cultural communication. In *Handbook of discourse analysis: Discourse analysis in society*, vol. 4. Academic Press London.
- The New Encyclopedia Britannica* (15th ed.). (1991). Macropaedia, vol. 16.
- Thije, J. D. ten (2003). The transition from misunderstanding to understanding in intercultural communication. In L. I. Komlosi, P. Houtlosser & M. Leezenberg (Eds.), *Communication and culture. argumentative, cognitive and linguistic perspectives* (pp.197-213). Amsterdam: Sic Sac.
- Thomas, J. (1983). Cross-cultural pragmatic failure. *Applied Linguistics*, 2, 91-112.
- Thomas, J. (1995). *Meaning in interaction: An introduction to pragmatics*. Lancaster: Longman Group Limited.
- Throussell, P., & Zhao, Y. (2011). Speech act theory and its application to EFL teaching in China. *Language and Society and Culture*, 32, 28-95.

- Trosborg, A. (1987). Apology strategies in natives/non-natives. *Journal of Pragmatics*, 11(2), 147-167.
- Trosborg, A. (1995). *Interlanguage pragmatics: Request, complaints, and apologies*. Walter deGruyter.
- Uso-Juan, E., & Martinez-Flor, A. (2006). *Current trends in the development and teaching of the four language skills*. Berlin & New York: Mouton de Gruyter.
- Wardhaugh, R. (2006). *An introduction to sociolinguistic* (5thed.). Oxford: Blackwell Publishing Ltd.
- Wardhaugh, R. (2010). *An introduction to sociolinguistics*. Malden, Massachusetts: Wiley-Blackwell.
- Widowson, H. G. (1989). Knowledge of language and ability for use. *Applied linguistics*, 10, 128-137.
- Wierzbicka, A. (1991). *Cross-cultural pragmatics: The semantics of human interaction*. New York: Mouton de Gruyter.
- Yule, G. (1996). *Pragmatics*. Oxford: Oxford University Press.
- Yule, G. (2006). *The study of language* (3rded.). Cambridge: Oxford University Press.
- Žegarac, V., & Pennington, M. C. (2008). Pragmatic transfer. In S.O. Hellen (Ed.). *Culturally speaking: Culture, communication and politeness theory* (2nd ed.). (pp. 141-163). London & New York: Continuum.
- Zhang, Y. (2013). Pragmatic Failures in Social Network Communication as a learning tool. *Contemporary English Teaching and Learning in Non-English-Speaking Countries*, 2(2), 55-63.
- Zheng, L., & Huang, J (2010). A study of Chinese EFL learners' pragmatic failure and the implications for college English teaching. *Polyglossia*, 18, 41-54.
- Zhou, Y. (2008). The impact of cultural transfer on cross-cultural communication. *Asian Social Science*, 4(7), 142-146.

Appendix

Students' Questionnaire

Dear students,

The purpose of this questionnaire is to investigate the strategies used by EFL learners' in the production of certain speech acts and the influence of cross-cultural knowledge in their productions. You are kindly requested to answer the following questions carefully. Your answers will be used only for research purposes. We thank you in advance for your participation.

Instructions: Imagine that you are the character in the following situations. How would you answer in each case? Please select the answer that seems appropriate to you.

Situation 1: You borrowed a book from your teacher but you accidentally spilled a cup of coffee all over it. You return it to the teacher.

Teacher: (very angry) I can't believe it. This was the only copy I had.			
A. You: I'm desperately sorry but accidents happen, you know?0	B.You: I'm really sorry. Please allowme to replace the copy.	C. You: I'm very sorry.	D. You: Sorry, it was an accident, relax.

Situation 2: Your cell phone suddenly starts ringing loudly during a very serious discussion in the class.

Teacher: It is very important to respect each others' (...at this moment the phone rings) views.			
A. You: I'm sorry! This is an important call. I'll just step out for a moment.	B. You: Sorry!	C. You: Oh, no! I meant to turn my phone off at the beginning of the class!	D. You: (Immediately silencing the phone) - I'm sorry (speaking in a very low volume so as not to increase the interruption).

Situation 3: You are a boss, and you ask one of your employees to move some boxes from the delivery station to the storage shelves. You leave to go take care of some other work and return two hours later. When you return you see that your employee did not do what you asked him to do.

You approach the employee and say.....			
A. Why haven't you moved the boxes yet? I thought you would be done by now.	B. I'll finish up that work or you.	C. You will not leave unless you finish that work or I'll discount off your salary.	D. Were you planning on finishing that work next week?

Situation 4: You have got a mark under average on your grammar test and you are sure that you deserve a higher score.

You address your teacher by saying....			
A. I studied really hard for this test and I thought that I would do better than this mark. I would appreciate if you would reconsider my grade.	B. I put a lot of time and effort in this test.	C. Would you mind doing your share of the duties?	D. Sir, I think you are mistaken in my grade.

Situation 5: You met with your classmate on a party wearing a beautiful new dress.

You admire her by saying....			
A. What is all this beauty! What is all this chicness!	B. What a good dress! You look great in it.	C. Wow! (and smiling) I'm so impressed with your style.	D. What a nice dress! You look great in it.

Situation 6: At the World Cup 2010, England tied negatively 0-0 with Algeria and both of them play skillfully. After the match, you, as an Algerian spectator, met an English one at the stadium and praise his team.

You express your impression by saying...			
A. You have nice players.	B. Well done!	C. You have such wonderful footballers! They did a good job!	D. They are really lions.

Situation 7: It is your mother's birthday celebration tonight and you plan to leave work early. When you are getting out you met your boss.

Boss: You must get this project done before you head for home.			
A. You: Oh, I am sorry. If I had only known earlier about this deadline, my mother is celebrating her birthday tonight and I have lot to do. Is there another way we can handle this so that I can get the project done for you?	B. You: Oh man, you can't be serious! I only work until 5 PM and you know that.	C. You: Um... I'm sorry boss, I am obliged to leave now and that looks to take a lot of time. I'll do it tomorrow.	D. You: You know I have a conflict with a personal commitment I have tonight. What possibility would there be that I come in tomorrow or put in extra time on Monday?

Situation 8: A trip organized by the university next weekend. A friend of yours invites you to go with him/her, but you don't feel like going because you don't like some of the people who are going.

Friend: Do you want to go with me on the trip?			
A.You: I'm busy. I have to visit my parents. Why don't you ask Sally, she will accept?	B. You: Next weekend? I'd like to ask my other friends who have used to go to such trips, and then I'll see!	C.You: Thank you, but I can't. Sorry, I'll be busy.	D. You: I really would like to go with you, but if only you had asked me earlier then I would accept because I already have plans for the next weekend. I apologize, I'll accompany you next time.

Thank you for your help

Abstract

Pragmatic competence is considered as one of the major components of communicative competence that help learners to be pragmatically competent particularly in performing speech acts appropriately. Thus, the present study aims at investigating English as a foreign language learners' production of the speech acts of apologies, complaints, compliments and refusals, and the influence of their native culture on the production of these acts. Accordingly, the study hypothesizes that EFL learners make use of the non-native like strategies in the production of the specified speech acts, as well as to the students' culture influences the production of these speech acts. To test and validate these hypotheses, a descriptive statistical method is conducted through distributing a questionnaire to 64 second-year students at the Department of English at Kasdi Marbah University. The obtained findings show that EFL learners tend to use non-native like strategies to apologize, complaint, compliment and refuse, besides to the impact of their culture on their productions.

Key terms: Pragmatic Competence, communicative competence, speech acts, apologies, complaints, compliments, refusals, native culture, EFL learners, non-native like strategies.

ملخص الدراسة

تعتبر الكفاءة التداولية من أهم مكونات الكفاءة التواصلية حيث أن هذه المكونات تساعد الطالب على اكتساب الكفاءة التداولية و تحديدا استعمال الأفعال الكلامية بطريقة مناسبة. و من هنا تهدف هذه الدراسة إلى دراسة إستراتيجيات طلبة اللغة الإنجليزية كلغة أجنبية أثناء استعمال الأفعال الكلامية الخاصة بالتعبير عن الاعتذار، التذمر، الإطراء، و الرفض. كما تهدف أيضا إلى تبين تأثير الثقافة الأعلى عملية التواصل باللغة الإنجليزية. و من هنا إقترحنا فرضيتين الأولى هي تبني الطلبة لإستراتيجيات و قواعد اللغة الأم و الثانية تتمثل في تأثير الثقافة الأم على فهم الأفعال الكلامية. لاختبار صحة هذه الفرضيات قمنا بإجراء دراسة إحصائية عن طريق توزيع إستبيان على طلبة السنة الثانية تخصص إنجليزية بجامعة ورقلة. بينت نتائج هذه الدراسة أن هناك تأثير جلي للثقافة الأم في القيام بالأفعال الكلامية بالإضافة إلى استعمال إستراتيجيات الأفعال الكلامية في اللغة الهدف.

الكلمات المفتاحية: الكفاءة التداولية، الكفاءة التواصلية، الأفعال الكلامية، الاعتذار، التذمر، الإطراء، الرفض، الثقافة الأم،

طلبة اللغة الإنجليزية كلغة أجنبية، إستراتيجيات الأفعال الكلامية في اللغة الهدف.