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The Role of Socio-Cultural Competence in the Realization of the Speech Act of Apologizing

The Case of Master One Students at the Department of English at Biskra University

Dissertation Submitted to the Department of Foreign Languages as Partial Fulfillment of
the Requirements for the Degree of Master in Sciences of the Language

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Declaration

I, **AMRI CHAIMA**, do hereby solemnly declare that this submitted work is my original work, and has not been submitted before to any other institution or university for a degree. I also declare that a list of references is provided forward indicating all the sources of the cited and quoted information. This work was carried out and completed at Mohamed KHEIDER University of BISKRA, ALGERIA.

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Dedication

I dictate this work to:

My Parents

My dearest mother Mrs. N.R and my dear father Badreddine

My Brothers

Daha, Taki, Aness

My dear supervisor

Dr. SEGUENI Lamri

My dear friends

Simou, Nedjma, Imane, Rayane, Hanene, kenza

To all the extended Family and those who have never left my side

My sincere appreciation goes to them for their endless support and
encouragements.

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Abstract

The present study seeks to show the role of socio-cultural competence in the realization of speech act of apologizing. The socio cultural competence indicates the individual's ability to opt for the appropriate socio-cultural aspects in the perception and Production of a given speech act. Our study is conducted to test master one student's performance of speech act of apologizing at Mohamed Kheider University of Biskra. It also attempts to demonstrate the close link between the student's knowledge about socio-cultural competence and the identification of speech act of apologizing. It aims to show the link between the socio-cultural dimensions and students' knowledge about the speech act strategies in the success of the communication. Throughout this study, we hypothesize that if EFL learners are socio-culturally competent, they will be able to successfully select the appropriate linguistic formula of the speech act of apologizing. In order to evaluate our hypothesis, we opted for a qualitative method adopting a particular data collection tool which is the students 'Discourse Completion Task (DCT) addressed to a sample of 25 students from the whole population of Master one LMD. The Data collection tool's instructions and scenarios were comprehended by the students. The results obtained from the DCT confirmed our research hypothesis since it reveals that the majority of the respondents were conscious about the difference between the scenarios and select the suitable apology. Finally, we can conclude by saying that the student's ability to perform the speech act of apologizing successfully due to their socio-cultural competence knowledge which directs us to confirm our hypothesis.

Key words

Speech acts, Socio-cultural competence, apology, discourse completion task

List of Abbreviations

DCT: Discourse Completion Task

EFL: English as a foreign language

ESL: English as Second Language

FLT: Foreign Language Teaching

NSs: Native Speakers

NNSs: Non Native Speakers

ICC: Intercultural Communicative Competence

CC: Communicative Competence

Q: Question

RH: Research Hypothesis

CCSSARP: Cross Cultural Speech Act Realization Project

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General Introduction

1. Background of the Study

The demand on learning English language has increased in the modern world under the sake of communicating and exchanging knowledge, ideas or thoughts. The process of teaching and learning English differs according to the students' interests and also the context that will be used in. Therefore, the English learners are classified into categories. Among those we have English as a foreign language learners (EFL) where the language learned in an environment most of people do not speak it thus, the EFL teachers role is preparing their students to any interaction with native speakers by highlighting some social and cultural factors that help in developing communication and avoiding any misunderstanding. The main reason behind communication is to deliver a message where intentions and purposes are clearly achieved; this can be realized only if EFL learners are equipped with the linguistic and socio-cultural awareness. In other words, it is understanding about the native speaker culture and the ability to exist among them.

In our study, we will focus on both the ways of developing EFL learners' socio-cultural competence in producing appropriate speech act. Consequently, we believe that being socio-culturally aware helps in raising EFL learners' pragmatic competence. More particularly, in producing speech acts in general and more particularly the speech act of apologizing. In addition to that, we all know that being linguistically competent i.e. mastering the grammatical rules of the target language does not necessarily guarantee appropriate production of certain speech acts. Moreover, our choice of the speech act of apologizing stems from the fact that this is the commonly used speech act which is realized in different ways depending on the context.

2. Significance of the Study

The present study attempts to shed light on the difficulties that EFL learners may face when they have a lack of socio-cultural knowledge. EFL learners face serious problems when they use the target language because they are often unaware of the socio-cultural norms in the main stream society. This unawareness of the socio-cultural patterns that characterize the production of different speech acts. Being unaware of the socio-cultural context may lead to serious consequences such as misunderstanding and communication breakdowns. Therefore, an investigation of the role of socio-cultural pattern is deemed necessary since it contributes in showing what should be taken into consideration when performing speech acts. Our other aim is to identify the sources of this problem, as well as to propose solutions. We also hope that such a study may inspire teachers, researchers, educators and syllabus designers to take into account this aspect especially in foreign language teaching and learning.

3. Statement of the Problem

Learning how to communicate using a foreign language is one of the challenging points that students face during their educational career. Communicating with written language does not ensure that learners are able to perform speech acts in different contexts. However it is necessary to know about the art of effective communication to convey a message clearly without facing any problems or break downs with native speakers in any interaction. We have observed that many EFL learners cannot perform the speech act of apologizing correctly and appropriately. The lack of socio-cultural competence awareness may have serious effects on learners' realization of speech acts. In our research we will focus on the application of the speech act of apologizing. The socio-cultural competence is

considered as a major obstacle that affects both the lack of reception and production of different speech acts mainly the speech act of our concern.

4. Research Questions

The present study attempts to give answers to the following questions:

RQ1: How can socio-cultural competence contribute in improving learner's speech act?

RQ2: What are the factors that influence EFL learners when realizing speech act?

RQ3: How can socio-cultural competence affect negatively the performance of a foreign language?

5. Research Hypothesis

To answer the research questions we hypothesize the following:

RH: If EFL learners are socio-culturally aware, they will be able to realize the speech act appropriately while using the target language.

6. The Research Aims

This study aims at:

1. Investigating the important role of socio-cultural competence in EFL learner's realization of speech act.
2. Showing the intrinsic relationship between being socio-culturally aware and being pragmatically competent
3. Diagnosing the difficulties that EFL learners may face when they lack socio-cultural knowledge.

7. Research Methodology

We adopt a descriptive method to gather data for this dissertation in order to test the hypothesis and investigate the relationship between socio-cultural norms and the speech act of apologizing.

7.1. Population and sampling

The population of this study is master one student of English at the department of English and Literature at Biskra University. It is chosen on purpose for the sake that the student at this level is highly competent and has a sufficient linguistic background in almost all the fields of study. Concerning the sample is about 25 students selected randomly because the results retrieved from the discourse completion task will be generalized to the whole Master one level.

7.2. Data Collection tools

In order to collect data about the study under investigation, The Discourse Completion Task (DCT) is more appropriate and related to our issue.

8. Organization of the Study

Our study is divided into two main parts. The first part is theoretical which includes two main chapters about a description of the issue of the study, and empirical part contains one chapter about the field work and the analysis of the student's performance of speech act of apologizing through the discourse completion task.

Chapter one deals with socio-cultural competence. We start by giving early hypothesis of pragmatic and highlighting the role of socio-cultural competence in communicating appropriately. Finally, we spot light on the Intercultural communication.

Chapter two is about speech acts. It starts with the definition of speech act and its different types. Also, it sheds light on the speech act of apologizing and its characteristics. We will also focus on the different techniques of apologizing. The last chapter or the field work presents and analyzes the findings of the discourse completion task. This chapter is designed for the case study. This part will focus on making Master One students aware about the socio-cultural competence in the identification of speech act of apologizing.

CHAPTER ONE

SOCIOCULTURAL

COMPETENCE

Chapter One: The Socio-cultural Competence

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Introduction

The aim of this chapter is to present an overview of the concept of culture in the process of teaching and learning foreign languages. It gives a definition, components, and important aspects of culture and investigates the relationship between speech acts and culture. It also attempts to highlight the notion of communicative competence by giving its definition and illustrating some models related to this concern such as Dell Hymes' and Canale and Swain's models. Then, it sheds light on the notion of sociocultural competences' growth, definition, formation, and the way of its teachability. As a result, it endeavors to demonstrate the need to change the issue from communicative competence to intercultural communicative competence and illustrating the Cross-Cultural Speech Act Realization Project.

1.1 What is culture?

Culture is a broad concept which simply indicates a way of life of a specific social group in which its members think and do things. As Brown (1994, p.163) states: "Culture is a way of life. Culture is the context within which we exist, think, feel and relate to others. It is the 'glue' that binds a group of people together". It may be noticed in different aspects (religion, practices, and costumes) explicitly or implicitly. It is related to other linguistic concepts particularly language. Culture and language are connected concepts which cannot be used in isolation. House (2007, p. 10-11) argues about the idea of inseparability of language and culture, she contends:

Language is the most important means of communicating, of transmitting information and providing human bonding has therefore an overridingly important position inside any culture...language also acts as means of categorizing cultural experience. Language and

culture are therefore most intimately (and obviously) interrelated at the levels of semantics, where the vocabulary of a language reflects the culture shared by speakers.

Culture is considered as central force in any society because it characterizes their peoples by unique cultural traditions and habits i.e. culture varies from one place to another. Ting-Toomey (1999,p.10) defines culture as “a complex frame of reference that consists of patterns of traditions, beliefs, values, norms, symbols, and meanings that are shared to varying degrees by interacting members of a community.” For example, we differ from the West in our clothing, food habits, social and religious customs and practices.

The speech community ‘culture from which the language derives is appropriate content for its expression .In other word, The way the language used to define culture does not only refers to a set of words which forms a paragraph but also it has a reflection on the cultural values of the society in which the language is dominant. Therefore, culture cannot be learned in limited lessons but it is associated with language. Barlund(1989, p. xii-xiii) believes that: “cultures promote the sharing of meanings through creating a broad repertoire of symbolic forms. The most obvious of these is language...”In this sense,Brown (2007, p.188) considers it as “the glue that binds a group of people together”. He argues that each group of people perceives reality according to their cultural system.

Also, Hall (1959) points out that Culture and communication are equivalent. Similarly, Applegate and Sypher (1988,p. 49-50) agree on the attachment of the culture and communication concepts by saying: “the rules, schemas, scripts, and values used in communication, [and] cultures most basically define the logic of communication itself

i.e.among all that is social is communication-relevant.”In his turn,Geertz (2000, p.4-5) in defining culture states that culture is:

- (1) the total way of life of a people;
- (2) the social legacy the individual acquires from his group;
- (3) a way of thinking, feeling, and believing;
- (4) an abstraction from behavior;
- (5) a theory on the part of the anthropologist about the way in which a group of people in fact behave;
- (6) a storehouse of pooled learning;
- (7) a set of standardized orientations to recurrent problems;
- (8) learned behavior;
- (9) a mechanism for the normative regulation of behavior;
- (10) a set of techniques for adjusting both the external environment and to other men;
- (11) a precipitate of history; and turning, perhaps in desperation, to similes, as a map, as a sieve, and as a matrix.

For Geertz, culture represents various ranges of human behaviors, products, and institutions to people with differing academic and experiential backgrounds.

However,Arnold (1993,p.190) believed that culture is ‘a pursuit of our total perfection by means of getting to know, on all the matters which most concern us, the best which has been thought and said in the world; and through this knowledge, turning a stream of fresh and free thought upon our stock notions and habits’. Similarly, Arnold find out that culture is the knowledge about our beliefs and issues that are related to particular notion. Also he mentioned: ‘the culture we recommend is, above all, an inward operation’.

1.2 Components of Culture

Culture is a vague term that has gained many researchers’ attention to reduce its scope. Scholars did not agree about the culture’s classification; some of them believe that

the concept of culture is non-material. Following the same line of thoughts Goodenough (1957, p.74) argues that:

Culture is not a material phenomenon; it does not consist of things, people, behavior, or emotions. It is rather an organization of these things. It is the forms of things that people have in mind, their models for perceiving, relating, and otherwise interpreting them.

However, others like Harris (1999), Cushman et.al (1988) who suggest that it is about conceptual reality and the phenomenal one .in other words the classification which is divided into two main categories “material and non-material” at the same time based on cultural dimensions.

As Taylor (1871, p.1) argues that culture is "a complex whole which includes knowledge, belief, art, morals, law, custom, and any other Capabilities and habits acquired by man as a member of society. Material culture is physical things or behavioral patterns that symbolize a given society such as: clothing, buildings, money, and monuments. Non-material Culture includes language, ideas, beliefs, etiquette, and attitudes of a society. It plays a major role in building the behavior of society’s members.

1.3 Important Aspects of Culture

To be socio-culturally competent requires the knowledge about the elements of culture. It can be divided into two divisions: material and non-material culture (Triandis, 1972 cited in Shaules, 2007 p, 40). The material cultural includes the objects to be utilized by individuals; however, the non-material is about the abstract things for instance to know the way of thinking of a certain group of people. Triandis (1972) explains them as follows:

1.3.1 Language: is the most important element of any society .It refers to a series of spoken, acted, or written symbols for communication. It shows how members of society use a specific code to interact with each other in their daily life.

1.3.2 Religion: is another aspect which indicates a society's morals and beliefs .It reveals the way of reasoning of the society members.

1.3.3 Customs: is about the traditions or values of a society .It helps in creating the rules that guides the members in defining their beliefs about wrong and right things; and to avoid obeying rules.

1.4 Speech Acts and Culture

The speech act goes beyond the semantic meaning of the utterance; It is related to the functionalist not structuralist side. In other words , the speech acts are connected with the cultural rules of societies and speech communities .Therefore, Kramsch (1998, p.6-7) claims that “speech community is composed of people who use the same linguistic code, and discourse community refer to the common ways in which members of a social group use language to meet their social needs”. The producer here wants to explain and differentiate between the structure of language ‘choosing appropriate linguistic forms in order to express the particular speech act such as apologizing , suggesting ‘and its function ‘the selectiveness of speech act strategy in relation to the culture such as age , sex’.

Accordingly, the production of speech acts is strongly related to socio-cultural abilities as well as the sociolinguistic abilities. The socio-cultural strategy has a great impact on the production of speech acts because it is conditioned by changeable features which vary from culture to another like social, cultural, situational, religious, and personal once. Similarly, Brooks (1968, p.211) thinks that :“the interchange and the reciprocal

effect of the social pattern and the individual upon each other ... what one is expected" to think, believe, say, do, eat, wear, pay, endure, resent, honor, laugh at, fight for, and worship, in typical life situations". For Example the act of divorce in western cultures is different from Muslims communities is by saying: the husband to his wife: 'I divorce you.'

1.5 Communicative Competence

The concept of communicative competence refers to the knowledge about the principles of using language in a particular society .In other words, it is related to the expression, interpretation, and negotiation of meaning .Simply; it deals with the way of starting, interrupting or ending a discussion in specific situation such as: greeting, suggesting, or apologizing. The notion of communicative competence first appeared as a reaction to Chomsky's (1965) theory that deals only with knowledge of grammatical rules. He stressed on abstracting language away from everyday contexts. Chomsky (1965, p.3) wrote:

Linguistic theory is concerned primarily with an ideal speaker-listener in a completely homogeneous speech community, who knows its language perfectly and is unaffected by such grammatically irrelevant conditions as memory limitation, distractions, shifts of attention and interest, and errors (random or characteristic) in applying his knowledge of the language in actual performance.

In this quotation, Chomsky's view is clearly presented .He focused on the speaker's knowledge grammatical rules 'the language forms' which enables her/ him to produce and to understand well-formed sentences; whereas; he neglected the role of contextual features "the language use". Chomsky believed that the mastery of the abstract system of a language enable its speakers to produce grammatically correct sentences.

As a result , the concept of communicative competence has gone through a long process of refinement starting from Structuralism to Contextualism and became the centre of interest of many scholars such as: Hymes (1971) Candlin (1978), Canale and Swain (1980),and Widdowson (1984).

1.5.1 Dell Hymes's Communicative Competence

Hymes's view of communicative competence(1972) basically concentrates on the close relationships that exist between the linguistic patterns and socio-cultural factors. He argues: “there are rules of use without which rules of grammar would be useless” (Hymes (1972, p. 15). Hymes suggests that is not enough to build a communication based only on our grammatical competence which requires knowledge of lexis, phonology, morphology, and semantics, but also we have to take into consideration the ability to use in different situations. The following figure summarizes Hymes' model of communicative competence.

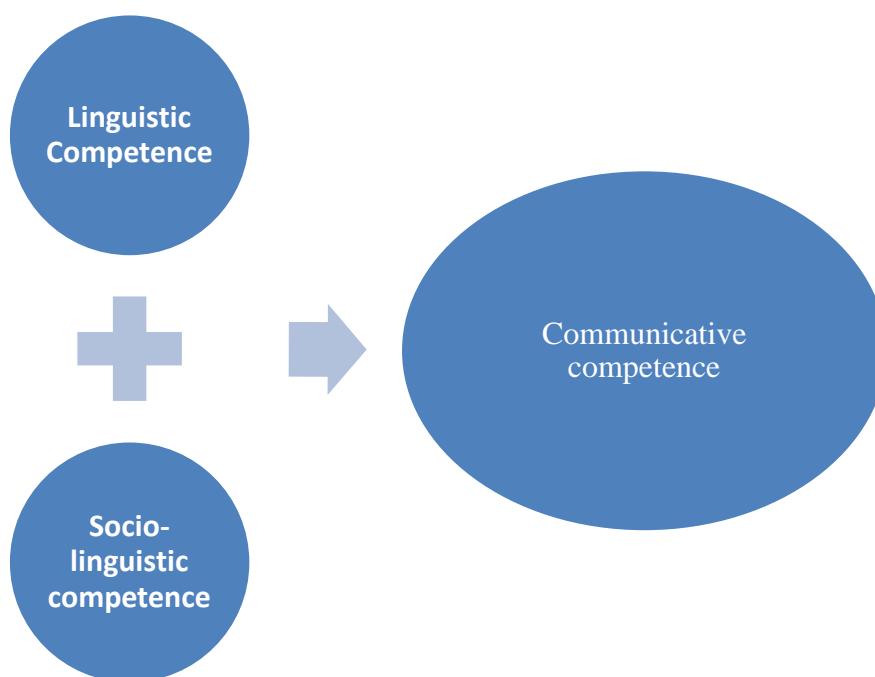


Figure 1.1Hymes' (1972) model of communicative competence

1.5.2 Canale and Swain's model of communication

The first model which attempted to clarify the notion of communicative competence was suggested by Canale and Swain (1980). They point out the three components of communicative competence: grammatical, sociolinguistic and strategic. For them communicative competence is: "...a synthesis of knowledge of basic grammatical principles knowledge of how language is used in social settings to utterances and communicative functions can be combining according the principles of discourse."

Later on, Canale (1983) suggested an additional competence to the three once which is discourse competence. He refined the model by adding a new competence by dividing the sociolinguistic into sociolinguistic and discourse competence that is related to coherence and cohesion; and to set the final version of the model which is composed of four main competences as it is illustrated below:

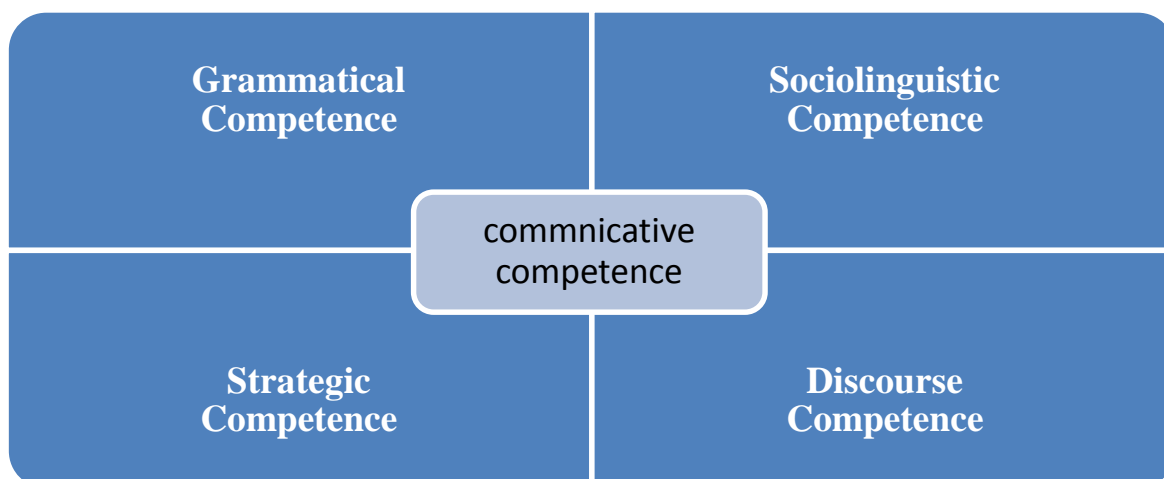


Figure 1.2 Canale and Swain's (1980) and Canale (1983) model of communicative competence

In this respect, Canale and Swain developed four components of communicative competence as follows:

- Grammatical and Discourse competences are related to the linguistic side which is about the mastery of the lexicographical items.
- Sociolinguistic Competence is related to the functional side of communication which about the rules of use and rules of discourse.
- Strategic competence is found in verbal and non-verbal communication strategies that may be used to fix breakdowns in communication. Savignon (1983, p. 40) defines it as “the strategies that one uses to compensate for imperfect knowledge of rules—or limiting factors in their competence such as fatigue, distraction, and inattention”.

1.6 Socio-cultural Competence

The concept of Socio-cultural competence requires the ability to utilize specific aspects about a particular society, as well as knowledge of speech etiquette and communication techniques, to reach a reciprocal understanding with other culture bearers. To put it in other words, socio-cultural competence is the capacity to communicate and serve people in an appropriate manner, ensuring that the individual receives the level of respect and dignity they deserve. Celce-Murcia (1995, p.26) states: “the speaker's knowledge of how to express messages appropriately within the overall social and cultural context of communication”. It aims to promote the acknowledgment and acceptance of differences in culture, beliefs, and behaviors.

Also, Canale (1980) says that “utterances are produced and understood appropriately in different sociolinguistic contexts depending on contextual factors such as participants’ status, purposes of the interaction, and norms or conventions of interaction. Appropriateness of utterance refers to both appropriateness of meaning and appropriateness of form”.

According to Thomas (2003), socio-cultural competence covers the following aspects:

- ✓ Achieving competence in a foreign culture and at the same time the formation of this competence.
- ✓ Reflections of own culture and the ability to talk about it in a foreign language.
- ✓ Achieving intercultural understanding, which leads to respect for others and tolerance.

Socio-cultural competence is considered as a combination of two competences which make it complex for learners. Its formation takes place in several stages. It is summarized in the following table:

Sociocultural Competences			
Competences	Knowledge	Abilities	Values
Social competence	Social perception	Social skills	Attribution
		Communication with peers	Self-awareness
Cultural competence	Cultural knowledge	Cultural awareness	Cultural sensitivity

Table 1.1 Dimensions of formation of sociocultural competence by learning

Formation of sociocultural competence by learning occurs in the case of social competence through social perception, social skills, communication with peers, attribution, self-

awareness;and in thecase of cultural competence through cultural knowledge, cultural awareness, cultural sensitivity.Some Researchers have claimed that the educationl process about the socio-cultural Competence is a waste of time. Safina (2014); Wenzel (1991) and Handford (2002) suggested a frame about the structure of socio-cultural according toorientations of socio-cultural competence education; in order to facilitate the process for both teachers and learners particularly of foreign languages.

As a result, Socio cultural competence reduces the disparity when different group of peoples communicate with different cultural backgrounds. The (Table 1.2)summarizes the idea of teach- ability of socio-cultural competence.

The table presents a structure of socio-cultural competence .It is divided into three main categories (1) competence dimensions, (2) compositions, and (3) strategies to apply it. From The figure we can notice that all components are interrelated; whereas, social and cultural once are presented separately from each other to make a clear distinction between its composition.As a result, the chart presents two strategies to link between the competences, and generate the idea that the concept of socio-cultural competence can be taught and learned.

<i>Socio-cultural competence dimensions</i>	<i>Composition of socio-cultural competences</i>	<i>Socio-cultural competence formation methods / strategies</i>
<p><i>Social competence</i></p> <ul style="list-style-type: none"> • Social skills • Social perception • Self-awareness • Attribution • Communication with peers 	<p><i>Integrated into educational curriculum</i></p> <ul style="list-style-type: none"> • Communication and socialization skills. • Team work skills. • Skills of interpretation of social roles. • Skills of adequate behavior depending on the situation. • Abilities of perception of an emotional state. • Ability to help others perceive own emotional state and control emotions. • Self-realization in a social environment. • Analysis of feelings related to social roles. • Ability to adapt to a new environment. • Ability to perceive attitudes that exist in a society. 	<ul style="list-style-type: none"> • Education of skills of intercultural communication. • Education of initiation of leadership and team work. • Analysis and interpretation of various social situations. • Role plays in analysis of communication issues and conflict situations. • Classroom debates for formation of ability to accept other person's opinion and remain tolerant by controlling own emotions. • Reflective education. • Work in groups in development of projects, generation of ideas.
<p><i>Cultural competence</i></p> <ul style="list-style-type: none"> • Cultural sensitivity • Cultural awareness • Cultural knowledge 	<ul style="list-style-type: none"> • Ability of communication with people of different socio-cultural backgrounds. • Ability of reasoning to support own position when facing discriminatory actions. • Ability of evaluation of cultural differences. • Ability of accepting other's beliefs and attitudes. • Foreign language skills. • Ability of diplomatic communication with people of a certain culture, taking into account the respective cultural aspects. 	<ul style="list-style-type: none"> • Watching documentaries on various cultures with subsequent reflection. • Discussions in the context of ethnic minorities. • Formation of such qualities as flexibility, openness. • Discussion and analysis of customs and traditions of other ethnic groups. • Formation of knowledge on a foreign language involving not only language learning, but also provision of knowledge on the national culture.

Table 1.2 structure of socio-cultural competence

1.7 Inter-cultural Communicative Competence

The notion of intercultural communicative competence comes from the drawbacks of communicative competence. Byram (1997) rejected the communicative competence by saying that the main problem is in neglecting different cultural origins of individuals and mainly focus on the description of how native speakers speak to each other. He says :“the intercultural speaker is someone with knowledge of one or more cultures and social identities, and who enjoys discovering and maintaining relationships with people from other cultural backgrounds, although [they have] not been formally trained for that purpose.”. In other words, it does not take into account what is required for it operates when people interact in their own language with others from different countries and cultures. It aimed to communicate effectively and appropriately by building knowledge about oneself and others. In foreign language teaching /learning intercultural competence has been defined by some scholars as follows:

- Meyer (1991) quoted in Cortazzi and Jin (1999, p.198) “The ability of a person to behave adequately in a flexible manner when confronted with actions attitudes and expectations of representatives of foreign cultures”
- Moran (2001, p.5) ,quoted in Lazar (2003, p.41) “The ability to enter other cultures and communicate effectively and appropriately, establish and maintain relationships ,and carry out tasks with people of these Cultures”
- Hammer et al (1978, p.206 in Deardoff, 2004, p.41) “+the ability to manage psychological stress, the ability to communicate effectively, and the ability to establish interpersonal relationships”.

The variation in cultures makes a distinction between the peoples’ way of using the language or interacting in their daily life. Kramsch (1998) explains this concept by

saying“...put forward the idea that different people speak differently because they think differently and that they think differently because their language offers them different ways of expressing the world around them.”(p. 11). According to Kramsch culture defines the identity of the person such as: way of thinking, expressing ideas, and beliefs. It is not sufficient for Individuals or learners to be able to formulate linguistic forms of their own language but also they should master the socio-cultural norms of their speech community.

Scholars like Canale and Swain (1981) developed a model in which they link the familiarity of different types of abilities, namely grammatical, socio-pragmatic, strategic, and discourse competence with the process of producing and interpreting foreign spoken or written discourse. In this theory, Byram's (1997) Believes that intercultural competence involves model includes five dimensions which is illustrated as follows:

- Savoirs : knowledge of self and others, of interaction, of social groups and their products and practices ;
- Savoir être: intercultural attitudes such as openness, willingness to relativise one's own values, beliefs and behaviors and value those of others;
- Savoir comprendre: skills of interpreting and relating such as the ability to interpret an event from another culture and relate it to events from one's own;
- Savoir apprendre/faire: skills of discovery and/or interaction such as the ability to acquire new knowledge of cultures and cultural practices and also use it in interaction;
- Savoir s'engager: critical cultural awareness which implies the ability to critically evaluate perspectives, practices and products both in one's own and other cultures.

1.8 The Cross-Cultural Speech Act Realization Project(CCSARP)

The Cross-Cultural Speech Act Realization Project (CCSARP) was invented to analyze only the realization patterns of speech act of apologizing .It is initiated to develop measures of socio-cultural competence in second language learning. Then, the strategy is extended to deal with the realization patterns of both speech acts of requesting and apologizing by making a comparison to determine the similarities and differences between native and non-native speakers. The relevance of universality in relation to speech act was discussed by some scholars such as Cohen and Olshtain (1981), Kasper(1981), House(1982), Wolfson(1981), Blum-Kulka(1982) and Thomas(1983) that even if second language speakers are familiar with the grammar rules doesn't assure the efficacy of the communication (as cited in Kaya, 2012). It is about assuming the impact of culture's variation on the use of language in context.

The project suggested three types of variables (intra-cultural. Situational variability;cross-cultural variability;individual variability which cause the distinction on the realization of speech acts in context. Also, the project's basic question is to detect to what extent it is possible to particularize the pragmatic rules of use for a given language, it deals with the rules second language learners will carry in order to fulfill successful communication in the target language.The project collected data in eight languages:

1. Australian English—Eija Ventola
2. American English—Nessa Wolfson and Ellen Rintell
3. British English—Jenny Thomas
4. Canadian French—Elda Weizman
5. Danish—Claus Faerch and Gabriele Kasper

6. German—Juliane House-Edmondson and Helmut Vollmer

7. Hebrew—Shoshana Blum-Kulka and Elite Olshtain

8. Russian—Jenny Thomas)

For each language, data were collected from both native and non-native speakers.

The goals of the projects were as follows:

- To provide native speakers' patterns of realization with respect to the two speech acts "requesting and apologizing" relative to different social constraints, in each of the languages studied, that they named **↔** situational variability.
- To provide the similarities and differences in the realization patterns of requests and apologies cross-linguistically, relative to the same social constraints across the languages studied, which they named **↔** cross-cultural variability.
- To provide the similarities and differences between native and non-native realization patterns of requests and apologies relative to the same social constraints, which they classified **↔** to individual, native versus non-native variability.

The methodology that is followed for data collection in this project an empirical design that allows accounting for the types of variability which are mentioned above; whereas, the tool is the discourse completion test used for comparing the speech act realization patterns of native speakers and second language learners.

Blum-Kulka & Olshtain (1984) in their analyses declare that there is a difference between the speech acts of requesting and apologizing by making a distinction between them. To start with apologies which are made when the speaker recognizes that he

committed an offense in the social norms rules; in this case the speech act contain protection for the hearer and the speakers' loss of face. In the other hand, requests are made in the aim of causing an event .In the case of requests; the loss of face of both interlocutors is reserved. This notion was criticized by scholars and later on the CCSARP proposed five strategies that can be adapted in the apologizing act. It can be regularly used in apologies in a great variety of languages and in a great variety of cultures

Conclusion

In sum, this chapter sheds light on the wider context of our study. We discussed the main problem behind the miscommunications that occurs between foreign language speakers and native one. Furthermore, we found that the process of teaching and learning foreign languages was mainly based on the linguistic features. Recently researchers stressed the need of the presence of the cultural aspect in notion of foreign language' communication. They believed that there is a need to the socio-cultural background knowledge of the target language community. The coming chapter will address the notion of speech acts and particularly the speech act of apologizing.

CHAPTER TWO

SPEECH ACTS

Chapter Two: Speech Acts

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Introduction

This chapter will primarily introduce and discuss the concept of speech acts and specifically the speech act of apologizing. It contains three sections, the opening section is about the speech act's notion and its different types (locutionary, illocutionary, and perlocutionary acts.) and Austin's theory of speech act. Also, it includes the direct and indirect theory. It ends with selecting some inferential factors on EFL learners while applying speech acts. The next section analyses the politeness phenomena in general then linguistically and socio-culturally. It also concludes with some strategies and illustrations of the phenomenon. Eventually, the end of the chapter will explain the speech act of apology by representing its characteristics. Moreover, it will point out the role of politeness in apology.

To sum up in this chapter, we will identify the difference between males' and females' speech styles.

2.1 History of the Speech Act Theory

The use of language in different societies has created a various cultures that reflect on the performance of speech acts. Therefore, scholars, scientists, and researchers gave a special attention to the notion of pragmatics whose main subject is about the realization of speech acts. The theory of speech act was first formulated in 1962 by the philosopher J.L. Austin in his book "How to do things with words ". According to him language is a set of actions not only words and by using language at the same time we are performing actions. Later on, John Searle developed the theory based on Austin's principle. Similarly, several scholars believe in the view of Austin of ' doing by saying ' on speech act concept, like, Grieg E. Henderson and Christopher Brown who define it: "A theory of language is a theory of action".

2.2 Austin's Theory of Speech Act

Austin was the pioneer of speech acts concept, He is known by his famous series of lectures entitled in a book "How to do things with words" in which he distinguishes between the words that simply state information or the words that needs to be performed in order to be meaningful. Thus, he classified the speech acts into two main categories: Constatives and performatives .

2.3 Performatives vs Constative

The performatives type is opposed to the other one "Constatives" . In the performative category , Austin claims that by uttering speech like that we are not describing or changing reality but we are fulfilling actions; Furthermore , the meaning of utterances will not be conveyed unless it is followed by performance like : I order you to leave my room . In the other hand, the Constatives are utterances do not contain any direct expressions which conduct the hearer to grasp the meaning; they indicate sentences that can be true or false depending on the facts for instance:

- Blood is white (false)
- Bloods is red (true)

Austin also maintained that performatives can be explicit or implicit; the former occurs when the utterances contain expressions that clearly denote the speech acts kind "apology, request, promise ..." .Whereas, the latter doesn't contain any indicators that facilitate understanding the speaker's intention for example:

- I pronounce you wife and husband (implicit performative) here, the speaker performs the action of marrying the man with and the women.
- I promise to be there (explicit performative) the presence of the word ' promise' clarifies the meaning of the utterance.

Austin concludes his investigations by suggesting that there is no definite distinction between both of types; therefore, the nature of actions is reserved in all utterances.

2.4 What is a Speech Act?

It is one of the basic tents in pragmatics. Speech act refers to an utterance expressed by a speaker in order to perform an action which serves a function in communication such as : asking, requesting, advising... .For example: by saying “I will come tomorrow” do not indicate only information but also offers a promise.

In trying to provide a definition to "speech acts", Black (2006) demonstrates that the focus is not on the grammatical structure or the message itself but on the degree of the communicative purposes achievement .In other words, a speech act is not concerned only with the lexicographical patterns of the sentence, but also on supplementary items that may affect the performance of the action.

2.4.1Speech Act Components

In fact, Austin believes that when we are performing a speech act we are performing three different kinds of acts locutionary, illocutionary and perlocutionary. In this tracheotomy, Austin gives priority to the illocutionary act due to its close connection to the concept of performative utterances.

2.4.1.1 Locutionary Act

TheLocutionary act refers to the description of the utterance linguistically only in case of producing a meaningful complete sentence. It is simply the sentence itself without any external factors that may affect the sense. Therefore,"The locutionary act is an act of saying something. It is the act of uttering sequences of words drawn from the vocabulary of a given language" (Perrault and Allen, 1980, p.169).

This confirms that locutionary act is a group of words connected together to form sentences or paragraphs .It is all about the knowledge of the linguistic background (vocabulary, phonology, semantic and Grammar) of the language used.

2.4.1.2 Illocutionary Act

It is an action which is supposed to be performed by the speaker when uttering a certain expression that may engage differently according to the nature force of the words .An attempt to figure out the definition of" illocutionary act " Searle (1969) States ,"In the performance of an illocutionary act in the literal utterance of a sentence, the speaker intends to produce a certain effect by means of getting the hearer to recognize his intention to produce that effect; and furthermore, if he is using the words literally, he intends this recognition to be achieved in virtue of the fact that the rules for using the expressions he utters associate the expression with the production of that effect” .He demonstrates that the illocutionary act is a matter of intention (communicative goal) when uttering this kind of speech acts to reach a certain objective .

2.4.1.3 Perlocutionary Act

The perlocutionary act is an act that relies on the reaction of the audience towards the utterance i.e the effect of the received illocutionary speech on the hearer in a given context. According to Austin (1975, p.107) “perlocutionary acts always include some consequences” .He claims that the hearer's reaction is considered as a result or a effect and the goal of the perlocutionary act is achieved .Here are someexamples to clarify the distinction between the different types of speech act of simple English sentence:

- Locutionary:”It's hot in here” sentence contain a information about the temperature.
- Illocution: the speaker is looking for a fresh air.
- Perlocutionary: the hearer opens the window.

2.4.1.3.1 Types of illocutionary Act

The illocutionary act is the intention of the speaker (the reason behind using certain expressions) and the force of the utterance which has a different speech acts (apology, request, complain) to realize depending on the context. The goal of reaching the speech act appropriately for foreign language learners is guided by some strategies to be taught in relation to Socio- cultural variety of the learners. Searle (1967) developed five basic categories of speech acts:

2.4.1.3.1.1 Representative

To state the speaker's belief towards a proposition by asserting, claiming or describing a truth value .For example: "it's raining"

2.4.1.3.1.2 Directives

To conduct the hearer performs something that the speaker wants. It can be communicated in different forms like ordering, inviting, suggesting, challenging and commanding. For example: would you mind passing the bread? Or pass the bread .In both situations; the speaker wants the hearer to give him the bread.

2.4.1.3.1.3 Expressive

To report the psychological states of the speakers and his feeling , emotion and attitude .Expressive acts may be used to express different categories : apology , pleasure , happiness, pain and congratulating .Like in the following examples: - I apologize for coming late

- I feel sorry for her.

2.4.1.3.1.4 Declarative

Black states that declarations are one of the special kinds of acts which has effect in the real world .It's achievement depends on the status of the speaker and the circumstances surrounding the event (2006, p.33.) Thus, Pratt points those declarations are:"illocutionary

acts that bring about the states of affairs they refer to» (1977, p.81). For example: there is no French class this afternoon.

2.4.1.3.1.5 Commissive

In this type of speech acts the speaker is committed to some future actions. Hurford et Al (2007) declare that “a commissive act is any illocutionary act which essentially involves the speaker committing himself to behave in some required way” (2007, p.294.) Therefore, this kind of acts is related to future affairs .In this case: "I promise to be on time».

Celce-Murcia and Olshtain proposed another categorization of illocutionary act by making some modifications on Searle’s classification as shown below:

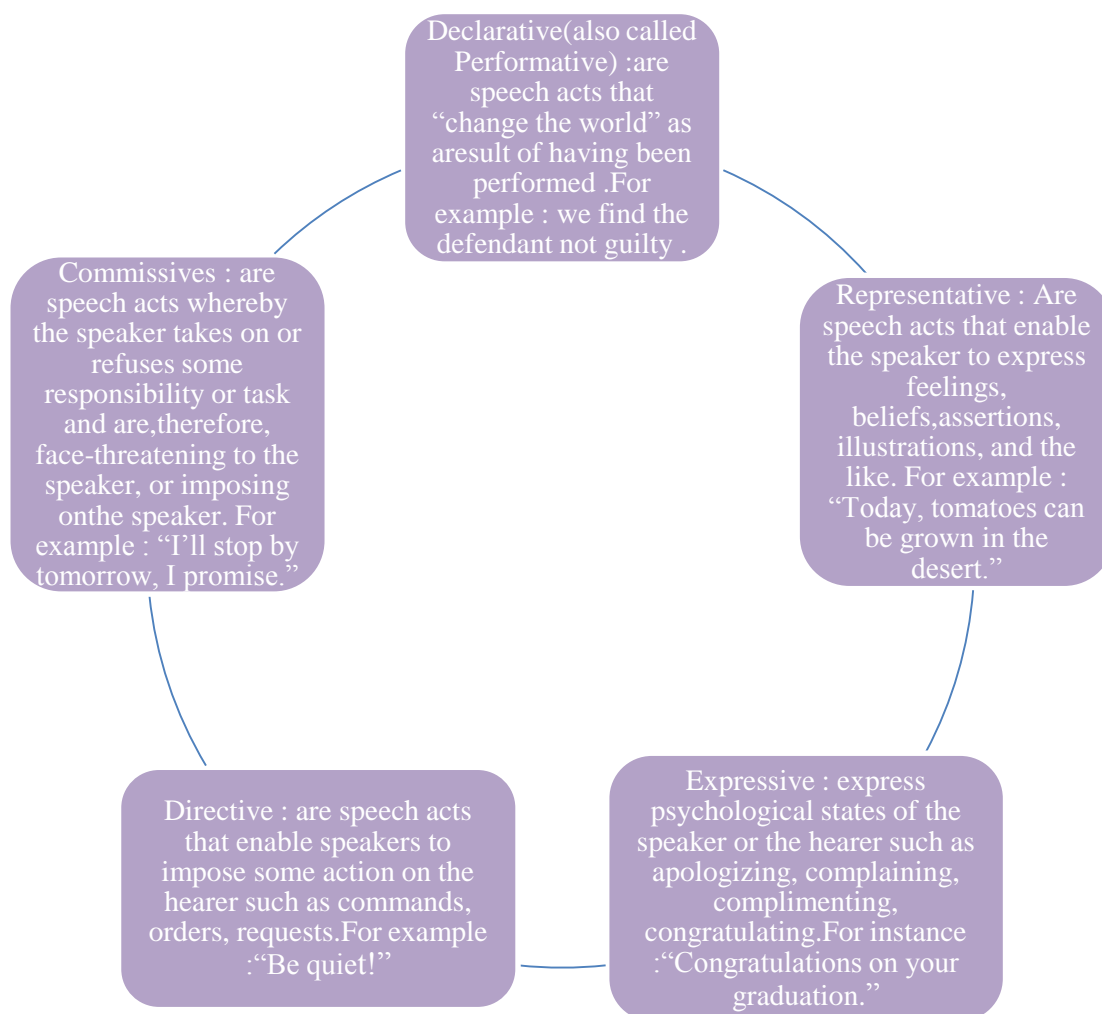


Figure 2.1 Classification of Speech Acts Retrieved from Celce-Murcia and Olshtain (2007, p.102)

2.5 Direct and Indirect Speech Acts

Searle pointed out a typology for speech acts which is about the categorization based on the connection between the structural form of the utterance and its communicative function. The performance of each category either directly or indirectly is the reason behind the classification of the actions. Yule (1996) says that when there is a correlation between the form of the utterance and its function, it is called a direct speech act.; However, when there is notconnection between the structure and the form of the sentence and its function, then it is called an indirect speech act. Similarly, Searle states “the simplest cases of meaning are those in which the speaker utters a sentence and means exactly and literally what he says.” (1975, p. 30)

2.5.1 Direct Speech Act

In this case, the principal condition is the direct match between the structure and the function of sentence. In defining directness Searle et al (1980) illustrate that the speaker says what he means. For instance : I order you to leave my room .the form shows that there is a imperative sentence and the function indicates an order . Consequently, there is a correspondence between the clause type and the force of the utterance. Here are some other examples to illustrate the idea

- When we do not know something and we ask someone
 - What time is it?
 - Form: interrogative.
 - Function: question.
- When we want to inform about something:
 - You left the window open.
 - Form: declarative.
 - Function: giving or asserting information.

➤ When we want to give a command.

- Form: open the window.
- Function: order or command.

2.5.2 Indirect Speech Act

In the case of indirect speech act, the form does not match the function .the utterance carries a meaning, but the illocutionary force has a different meaning .As Searle et al (1980) proclaim that the speaker means something more than what he says. Equivalently , Searle demonstrates " indirect speech acts ,the speaker communicates to the hearer more than he actually says by way of relying on their mutually shared background information , both linguistic and non- linguistic , together with the rational powers of rationality and inference on the part of hearer " (1975 , p.60-61).In this illustration Searle makes it clear about the existence of sociolinguistic factors like the social origins , education and the pronunciation which draws a limits to the speaker to be more polite . The following examples show different models of indirect speech acts:

➤ Can you give me my jacket?

- Form: a question
- Function: a request

The speaker in this case communicates to the hearer more than what he says .In the other hand, the hearer knows that what speaker mean due to the shared background information between them.

➤ I will buy the dress for you.

- Form: declarative
- Function: promise

The speaker in this case has implicitly state the intended meaning by uttering this combination of words.

2.6 Politeness Theory

The approach of politeness was first formulated by the scholars Brown and Levinson (1978) when they published the model of universal linguistic politeness. It was established for the sake of - face - to face interactions. According to Yule: "politeness is a system of interpersonal relation designed to facilitate interaction by minimizing the potential for conflict and confrontation inherent in all human interchange" (2000, p.106). In this speech Yule meant to say that politeness is a tool for simplifying communication without facing any misunderstandings. Equivalently, Leech (1990) stated that being polite is a way to avoid confrontation between members by saying: "to maintain the social equilibrium and the friendly relations which enable us to assume that our interlocutors are being cooperative in the first place" (1990, p. 82.).

In addition to this, Lakoff defines Politeness as "a system of interpersonal relations designed to facilitate interaction by minimizing the potential for conflict and confrontation inherent in all human interchange" (p.34.) Also, Kasper believes that politeness is "a part of human efforts to make their communication more successful and courteous" (1990, p. 194.) Furthermore, Wang associated that the concept of politeness cannot stand alone by relying on linguistic features but must consider other factors to perform it "as a socio-cultural phenomenon, roughly to be defined as showing, consideration of others" (2004, p . 271).

Wolfson (1989, p. 67) argued: "in deciding how much to take another person's feelings into account, we have three factors to consider. First, people are usually more polite to others when they are of higher status or perceived of as being powerful; second, people are generally more polite to others who are socially distant; and third, we are usually more polite in relation to the gravity of the threat we are about to make to other's face. In this context, we can say that politeness is about uttering speeches by taking into

consideration the receiver's emotions. Kasper (1990, p. 194) argued that politeness “as a part of human efforts to make their communication more successful and courteous”.

2.6.1 Politeness Strategies

As a first step to develop Brown and Livenson famous politeness strategies, Goffman has suggested a hypothesis which generates the idea of all people's two points of view—a defensive orientation toward saving his own face and a protective orientation toward saving the others' face. Some practices will be primarily defensive and others primarily protective(...) In trying to save the face of others, the person must choose a tack that will not lead to loss of his own; in trying to save his own face, he must consider the loss of face that his action may entail for others (1955, p. 217.)

To achieve “Face Threatening Acts (FTA)” communication, Brown and Livenson (1987) propose five strategies to follow. They are summarized in the following framework:

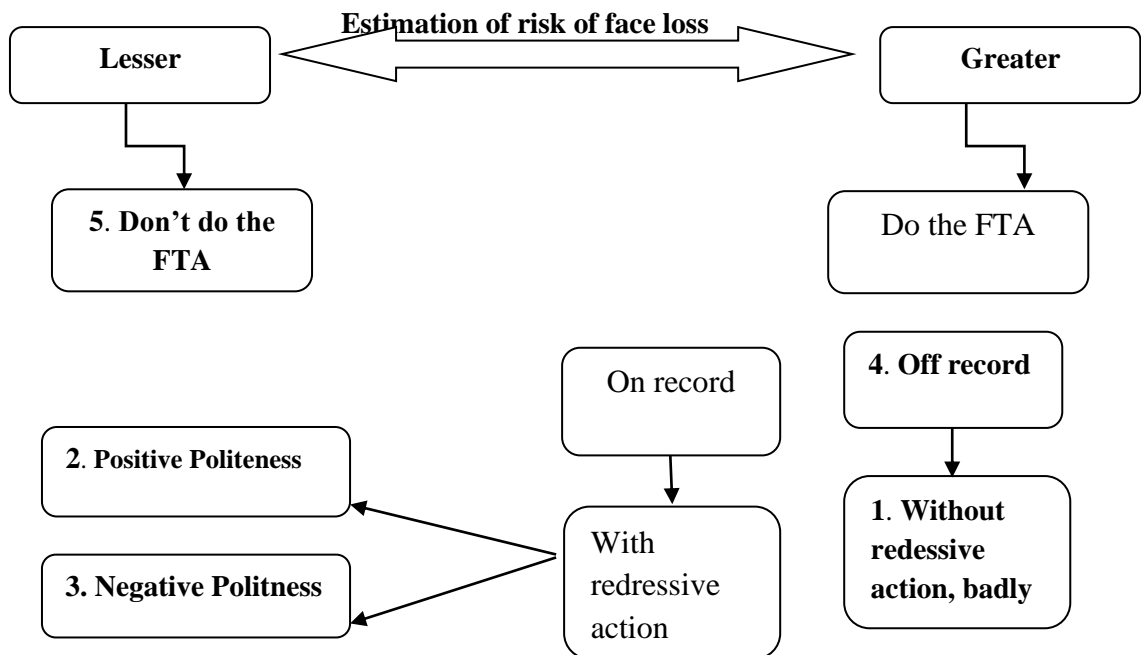


Figure 2.2 Politeness Strategies while Performing face-threatening Acts Brown & Livenson (1987, p. 69)

In this respect, Brown and Livenson introduced universal strategies to reduce the threatening of person's faces in communication. Bald-on-record is one of the direct

strategies which indicates refusing doing things in a direct way without any redressive actions, for instance, the use of the imperative style. In contrast, the use of positive politeness strategy aims to softening the discussion and getting a positive face by the hearer.

Additionally , the use of redressive actions is concerned with the negative politeness strategy which cares about the listener's negative face ; as reported by Brown and Livenson(1987, p.129) "negative politeness is redressive action addressed to the addressee's negative face: his want to have his freedom of action unhindered and his attention unimpeded ".Moreover, the Off record method refers to another tool of indirectness in communication in which the addresser is not clear in sending his/her message for example by giving hints, like Brown and Livenson(1987, p. 211) say: " a communicative act is done off record if it is done in such a way that it is not possible to attribute only one clear communicative intention to the act " .

2.7 Politeness as Linguistic vs Socio-cultural Phenomena

Some scholars believed that the notion of politeness is about a system to be applied by interlocutors but they neglected some points which can be considered as principles of successful communication. As Brown and Livenson who agreed that politeness is a combination of linguistic patterns to be shared between interlocutors, they formulate certain rules and strategies to be followed under their principles which claimed the politeness as linguistic rules.

Though, others viewed that politeness is attached to social contexts and various cultures, like Lakoff(1975, p. 53)who says: “to be polite is saying the socially correct thing”. Additionally he argued: “equivalent to what most people in our society consider 'polite ' behavior, since it has been our standard form of politeness"(1990, p.35). He also

maintained the connection between gender and politeness, and that females are supportive and careful in their speech than males. Similarly, Lakoff(1990, p.246)says, “Address your interlocutor with an appropriate address term, where appropriateness indicates the hearer’s social status, role, and the speaker-hearer relationship”. In order to convey a message appropriately interlocutors should combine both phenomena which are the linguistic and non- linguistic, since there is a different language, social status, and social background between interlocutors.

2.8 Definition and Characteristics of the Speech Act of Apologizing

An apology in its exact word means 'to excuse of guilt '.while the act of apologizing is demanding when there is some behavior which has violated social norms. Marquez claims that an apology is a “compensatory action for an offense committed by the speaker Which has affected the hearer "(2000, p.44).Goffman(1971, p.81)define apology as:” remedial work serving to re-establish social harmony after a real or virtual offense. Also, he adds: " an apology is a gesture through which an individual splits himself into two parts, the part that a guilty of an offense and the part that dissociates itself from the depict and affirms a belief in the offended rule " (1955 p. 113).

According to Searle(1969, p.4), “a person who apologizes for doing A expresses regret at having done A so the apology act can take place only if the speaker believes that some act A has been performed prior to the time of speaking and that this act resulted in an infraction which affected another person who is now deserving an apology ". In this type of speech acts, we are dealing with two participants. The first is the apologizer who caused the conflict and the other is the apologizee who deserves an apology. The reason behind using apologies is face-saving; some scholars consider it as a strategy for solving face-threatening act on the apologizee negative face.

2.8.1 Apology Strategies

Researchers state different classifications of apologies .Olshtain, and Cohen Trosborg (1983) classified apology strategies into five main categories as follows:

- Explanation: an explanation or an account of situations caused by the apologizer to commit the offense.
- Expression of an apology: use of an expression which contains a relevant perormative verb, for example: I am sorry.
- Promise of non-recurrence: when the apologizer give a promise to not do a certain act example, It will not happen again
- Acknowledgement of responsibility: recognition by the apologizer of his/her fault in causing the offense, For example: 'I didn't mean to '.
- Offer of repair: example, I will pay for the damage.

Fraser (1981) illustrates categorizations which contains nine main elements:

Strategy	Exmple
1. Announcing that you are apologising	I (hereby) apologise for (...).
2. Expressing one's obligation to apologise	I must apologise for (...).
3. Offering an apology	I (hereby) offer my apology. I would like to offer my apology to you for (...).
4. Requesting that the hearer accept an apology	Please, accept my apology for (...)Let me apologise for (...)I would appreciate it if you would accept my apology for(..).
5. Expressing regret for the offense	I'm (truly / very / terribly) sorry for (...).
6. Requesting forgiveness for the offense	Please excuse me for (...) Pardon me for (...) I beg your pardon for(...).
.7 Acknowledging responsibility for the offending act	That ismyfault
8. Promising forbearance from a similar offending act	I promise you that will never happen again
9. Offering redress	Please let me pay for the damage I have done

Table 2.2 Classification of apologizing speech act strategies Fraser (1981, p.191)

2.9 Influential Factors that Affects the Performance of Speech Acts

2.9.1 Age Factor

The age factor has a crucial impact on the acquisition and production of any language due to the biological period which is known as “the critical period”. In this period, “from childhood to puberty “humans are able to receive input and learn language; or different languages at the same time with less effort. The importance of this period lies in the great role of the left hemisphere of the brain. Similarly, Brown (2007, p. 57) defined the critical period as “abiologically determined period of life when language can be acquired more easily and beyond which time language is increasingly difficult to acquire”.

2.9.2 Gender Factor

The performance of speech acts and gender is one of the arguable issues that different scholars discussed in their researches; as Lakoff (1975) points that the social inequalities between males and females is the source of the use of different expressions in conversation. He believes that there is a difference in words selection between the two genders. The males and females speech styles differ in the performance of speech acts. Females are more respectful, unassertive and polite than males. As Lakoff argues that in females expressions we find the use of emotions and avoidance of angry by communicating ideas in different contexts with taking into consideration the hearer's age and mentality in order to construct a certain relationship and avoiding the misunderstanding or face-threatening whereas males are not interested in the hearer's reaction. Tannen(1994) confirmed that the males goal behind any communication is to exchange information in a direct way .

2.9.3 Social distance factor

This factor refers to the familiarity between the interlocutors; like (Leech, 1983; Brown and Levinson, 1987): ‘It refers to the intimacy between the interlocutors, and how well they know each other’. If there the distance is vast the speaker will select his expressions properly and carefully; however, in the case of short distance the speaker is

careless about the hearer's reaction. Also, whenever the speaker is in a higher position; he is the authoritative in the conversation. Wolfson(1986); Boxer(1993) believe that social distance may also be reflected in the way 'speech communities' are constructed, especially the expressions which are used by the members of the group to interact with each others.

2.9.4 The cultural aspect factor

One of the most important factors that have a great impact on the speaker's speech acts performance. Austin (1962) and Searle (1969) maintain that the speech acts have universal rules. In other words, according to them there should be a similar ways to realize it in different languages. On the other hand, some scholars correlate the cultural aspect with the language in order to produce a certain speech act; they reject the idea of the speech acts universality because of the social and cultural norms. Among those scholars Blum-Kulka, Wierzbicka and Kasper who state that it is very important to interlocutor to be aware about their social-cultural features for choosing the language patterns and making the speech acts more valid.

2.9.5 Social Status / Position Factor

It is about the ability to function well among different cultural groups .Similarly, Leech (1983) Brown and Levinson (1987) define it as an element in communication involves the capacity to recognize each other's social position. Peoples with high position produce and receive respectful and well-formed speech acts; whereas, peoples with low position should be respectful to the highest status hearers. According to Littlewood (1984, p.55) "inside any community there is a wide variation between individuals". He points that more successful foreign language learners are from middle class families than working class families.

2.9.6 Psychological Factor

Psychological factors like motivation and personality have a great effect on the process of Learning especially on foreign languages side. Motivation is a very important variable in learning foreign languages. Brown (2007, p. 168) suggested that “ the most frequently used catch all term for explaining the success or failure of virtually any complex task, motivation is a star player in the cast of characters assigned to second language learning scenarios around the world “. He theorize that the process of learning a foreign languages will be easy for learners If they are highly motivated, and they will achieve good result; whereas, it will be difficult for them to succeed in learning if they receive a low motivational level.

2.9.8 Personality

Odlin (1989, p. 131) argue that “personality factors may also account for the varying degrees of success that individuals have in approximating pronunciation patterns in the target language”. According to Oldin this factor has an impact on learner’s achievement either positively or negatively. There are learners with the same object of learning but with different personalities such as:

- Self-esteem or self-confidence: learners believe in their selves and they feel that they are capable to do anything to succeed in a certain task.
- Risk Taking: learner with this personality should commit mistakes while learning without worried of being laughed at or appearing foolish.
- Extroversion and Introversion: an extrovert learner is a talkative and sociable while introvert one is quiet and strict.
- Anxiety: learner in this case faces nervousness, tension and apprehension.

Conclusion

In this chapter we attempted to shed light on the appearance of the speech act theory, we discussed; its pioneer, its emergence and some basic notions related to this issue. We wanted to clarify all the notions related to the realization of speech act. We showed its different categorization (locutionary, illocutionary, and perlocutionary act) and we focused mainly on the components of the speech act. We also dealt with politeness as an important factor that influences the speech act realization.

Chapter Three

Fieldwork

Chapter three

Students' Discourse Completion Task

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ملخص

Field Work and Data Analysis

Introduction

In the preceding chapter, we have treated the features of socio-cultural competence and the speech act of apologizing. The next step of any research design is to shift to the practical side. This chapter is concerned with “investigating the role of socio-cultural competence on EFL learners’ realization of the speech act of apologizing”. The present study is devoted to the description, and to a deep analysis of the gathered data through learners’ written completion task. The aim is to investigate the efficacy of the present study hypothesis, and formulate a valid conclusion.

3.1 Objective

A Discourse-Completion Task (DCT) is a data collection tool developed by Shoshana Blum-Kulka (1989). It is used particularly in linguistics and pragmatics to study speech acts, speech act realization, and makes a comparison of the responses from native and non-native speakers. Also, it allows researchers to gather a large amount of data and focusing on a specific realization. The current discourse completion task is a technique for collecting data designed to investigate the role of socio-cultural competence on EFL learners’ realization of the speech act of apologizing. This technique helps us in pointing out the students’ manipulations of different forms of speech act of apologizing in varied contexts.

3.2 Administration

The discourse completion task has been administered to master one student in their classes; totally 25 students from the whole population of 160 students.

3.3 Piloting the DCT

Piloting the DCT for the purpose of checking the research feasibility, the discourse completion task consisted of seven scenarios which were administered to Master One Applied Linguistics English students. The students were also asked about the time they took to fully answer the DCT. As well as, they were asked to mention any ambiguity that might arise while doing the task. As to the results of piloting the current study, students did not make any comment about it and they found the task clear and managed with the time. Thus, the conducted DCT was considered as the essential DCT for this investigation.

3.4 Data analysis

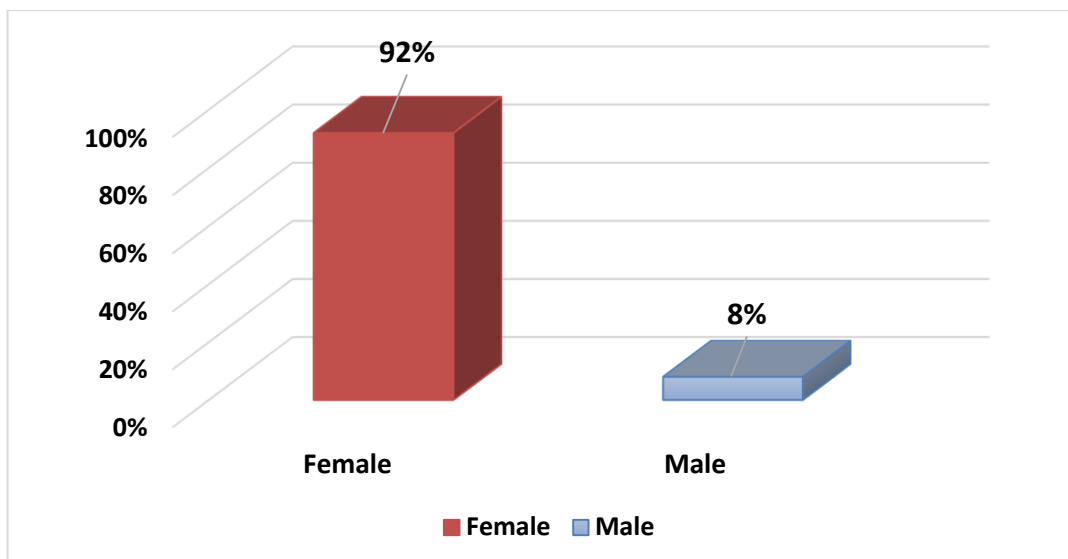
Section One

3.4.1 General information

1) Gender: Male Female

Gender	Female	Male
Number	23	02
Percentage	92%	08%

Table 3.1 Gender distribution



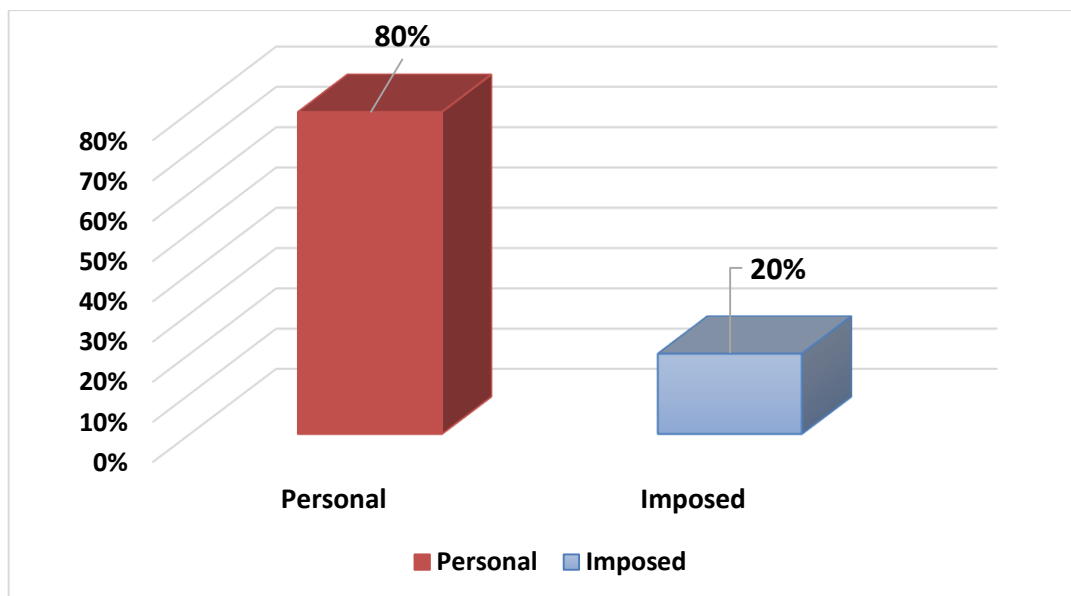
Graph3.1Gender distribution

As the graph shows, Amongst the overall number of the total sample (25) who took part in the present research, the vast majority was for the female students 92%, and only 08% represent male respondents .

2) Your choice to study English was:

Option	Personal	Imposed
Number	20	05
Percentage	80%	20%

Table 3.2 Students' responses of their choice of English



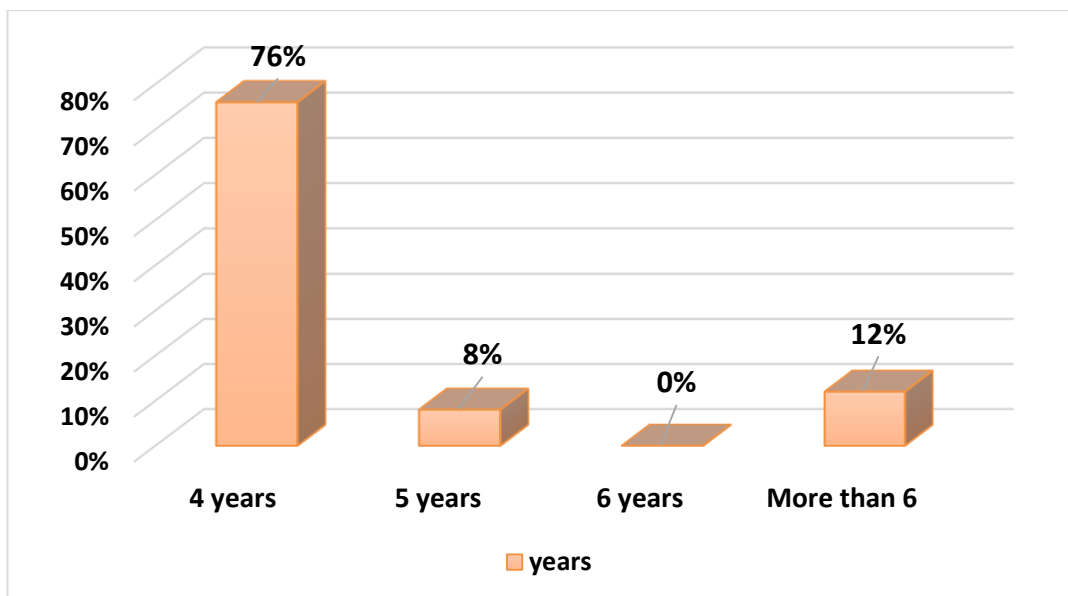
Graph 3.2 Students' responses of their choice of English

The current question attempts to find out students' choice to study the English language. The majority of the participants 80% declare that studying the English language was their own personal choice; whereas, only 20% declare that choice to study English was imposed. Most of the respondents pick for the personal choice; this indicates that the participants are highly motivated and their interest is to study this language.

3) How long have you been studying English at university (including this year)?

Years	4	5	6	More than 6
Number	19	02	00	03
Percentage	76%	08%	00%	12%

Table 3.3 Students' period of study



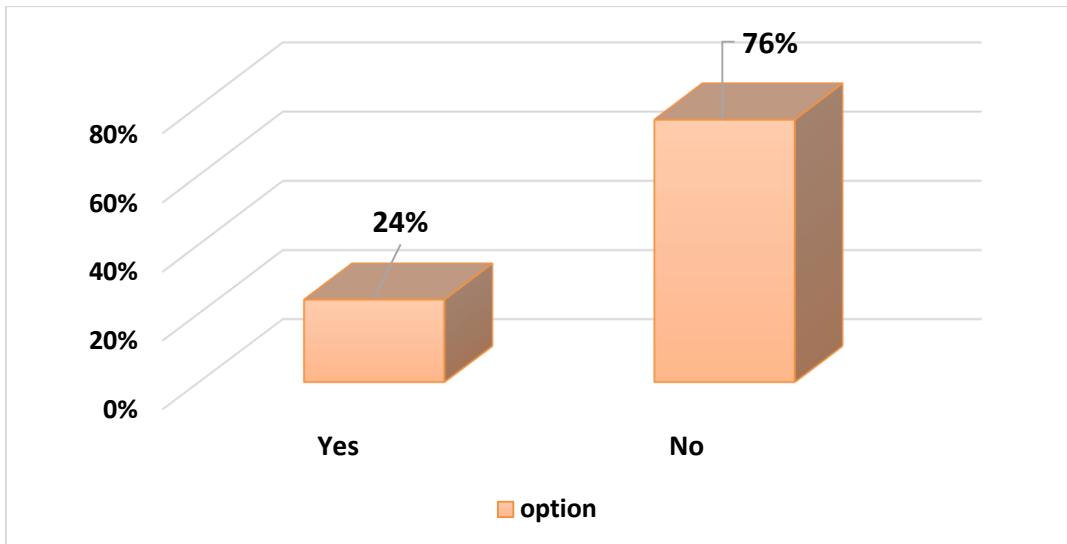
Graph 3.3Students' period of study

As far as students' period of study is very important to the study, this question aims to know students' experience in studying and learning the English language and to report different periods in the process of learning English at university. Almost 76% have studied for a short time period i.e. the majority of master one student's ages was 22 years old; so they didn't repeat their classes. Other participants with only 8% have been studying English for 5 years, and 12% participants have studied for a long time period more than 6 years.

4) Do you consider yourself a fluent speaker of English?

Option	Yes	No
Number	06	19
Percentage	24%	76%

Table 3.4Students' responses about their speaking proficiency



Graph 3.4 Students' responses about their speaking proficiency

This question is meant to highlight student's proficiency in speaking while using the English language. As the table and figure above revealed that the highest majority of students (76%) judged their levels of English language as not fluent speakers. whereas, (24%) considered themselves as fluent speakers

Section Two

3.4.2 Discourse Completion Task

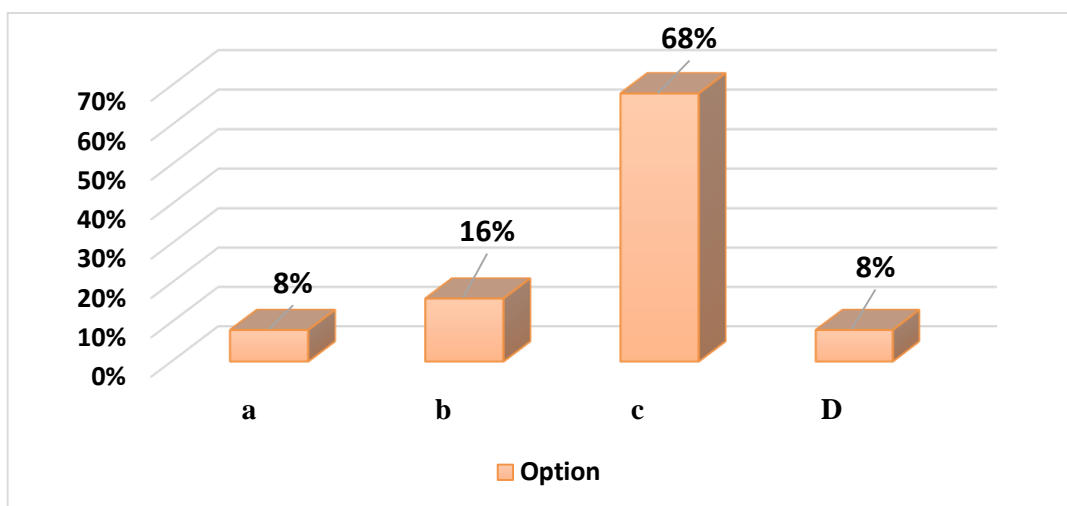
Scenario one

You are a traveler in a train; you misplace your bag on the rack. Your bag accidentally falls on one of the voyager's head and hits him /her. You would say:

- a) Oh God! Are you okay?
- b) Sorry, I misplace my bag.
- c) Are you okay? , I am so sorry. I miss place my bag.
- d) I hope it did not hurt you.

Option	a	b	c	D
Number	02	04	17	02
Percentage	08%	16%	68%	08%

Table 3.5Participants’ responses distribution in scenario one



Graph 3.5Participants’ responses distribution in scenario one

In the first scenario, more than half of students 68% select the right answer “Are you okay? I am so sorry. I miss place my bag “which means that they are aware about the speech act of apologizing in a formal situation; however, 16% of the participants selected the second option, and other participants opted for the third and fourth cases with 08% in both of them. The result indicates that the majority of students’ responses were focused on the appropriate formula of speech act.

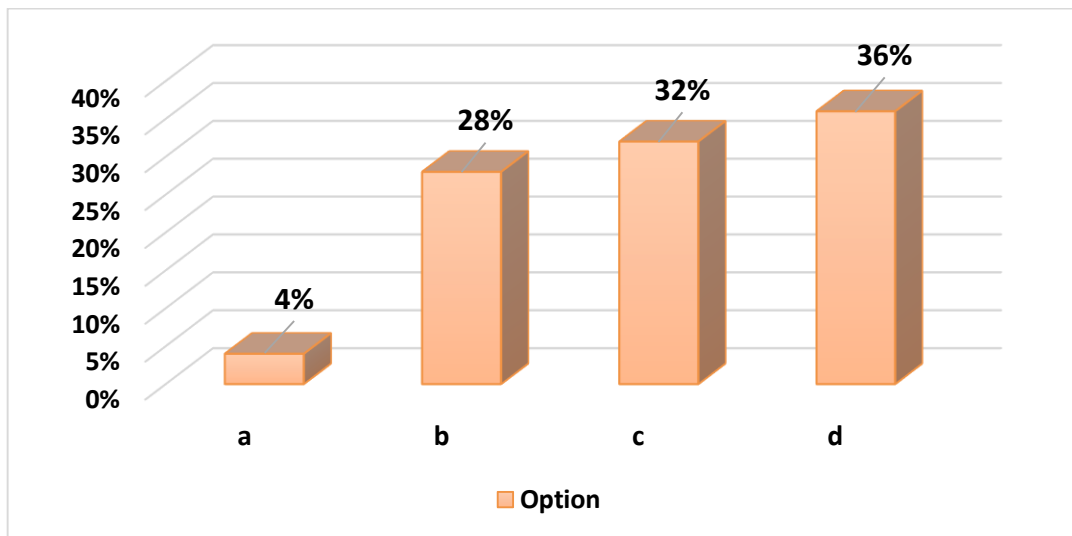
Scenario two

You promise your brother to help him doing his homework, but you were busy and could not afford any time .When he comes back from school and discovers about it, he was upset. You would say:

- a) Sorry dear, I was busy.
- b) I am sorry bro. I could not find any time
- c) Please don't cry my little angel .I had an important thing to do, but I promise to help you this night in any subject you want.
- d) I am really sorry; you cannot imagine how much I was busy.

Option	a	b	c	D
Number	01	07	08	09
Percentage	04%	28%	32%	36%

Table 3.6Participants' responses distribution in scenario two



Graph 3.6Participants' responses distribution in scenario two

In the second situation, students are supposed to select the third option, Please don't cry my little angel .I had an important thing to do, but I promise to help you this night in any subject you want. The graph shows that only (32%) opted for the right answer; whereas, (36%) of the participants selected the last option, (28%) chose the second and

(04%) choose the first option. In this sense, we can understand that the participants are not aware about the selection of the informal linguistic formula when realizing the speech act of apologizing.

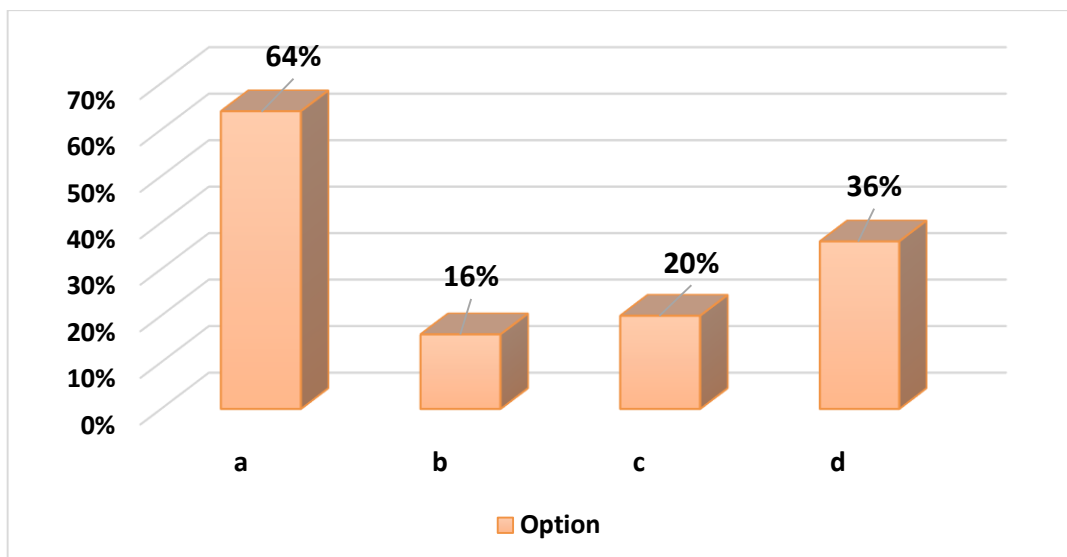
Scenario three

You borrow a book from your university teacher and you promise him/her to give it back on a precise day. When it is the day, you remember that you left it at home and it is too late to go back. What would you say to your teacher to apologize?

- a) My dear teacher, I am really sorry that I left the book at home and its too late to go back. I promise to bring it tomorrow.
- b) I am sorry. I forget the book at home.
- c) Oh! Sorry, I completely forget the day of giving it back to you.
- d) I woke up late; I've forgotten to bring it with me.

Option	a	b	c	D
Number	16	04	05	00
Percentage	64%	16%	20%	36%

Table 3.7Participants' responses distribution in scenario three



Graph 3.7 Participants' responses distribution in scenario three

According to the table and graph above, we can say that students are believed to opt for the first option. (64%) of the participants selected the first option “my dear teacher, I am really sorry that I left the book at home and it’s too late to go back. I promise to bring it tomorrow”; whereas, (16%) of the respondents chose the second option, (20%) chose the third option and (36%) opted for the last option. Since the majority selected the right case the result reveals that students’ responses were intended for the selection of the formal linguistic formula since the addressee is a teacher.

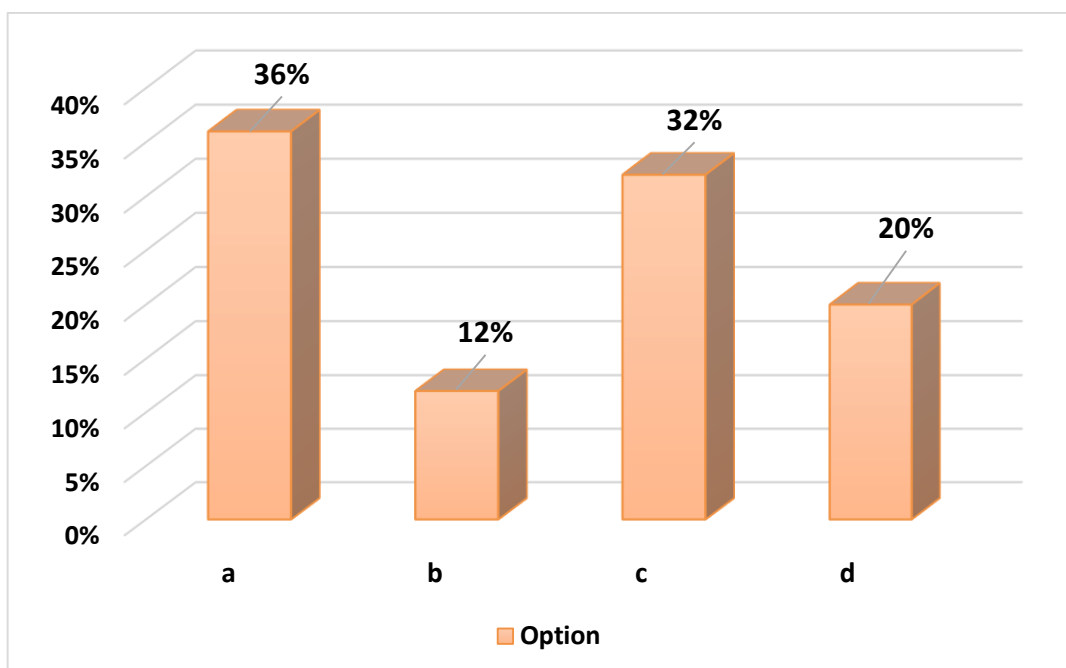
Scenario four

You want to phone your cousin X, but you ordered a wrong number. The call receiver replies: “I am not X.” you would say:

- a) Oops! Sorry for interrupting you.
- b) I am sorry.
- c) I am really sorry if I disturbed you. I am trying to call my cousin.
- d) Okay, I dial a wrong number.

Option	a	b	c	D
Number	09	03	08	05
Percentage	36%	12%	32%	20%

Table 8 Participants' responses distribution in scenario four



Graph 3.8 Participants' responses distribution in scenario four

This table indicates that the number of participants who opted for the right answer is only (32%); however, (36%) selected the first option and (12%) for the second one, while (20%) choose the last case. The majority of the participants classified this apology into the informal rank. These results indicate that most of students are doesn't pay attention to the fact that the addressee is a stranger .In this sense, we can deduce that the realization of speech act of apologizing is not achieved.

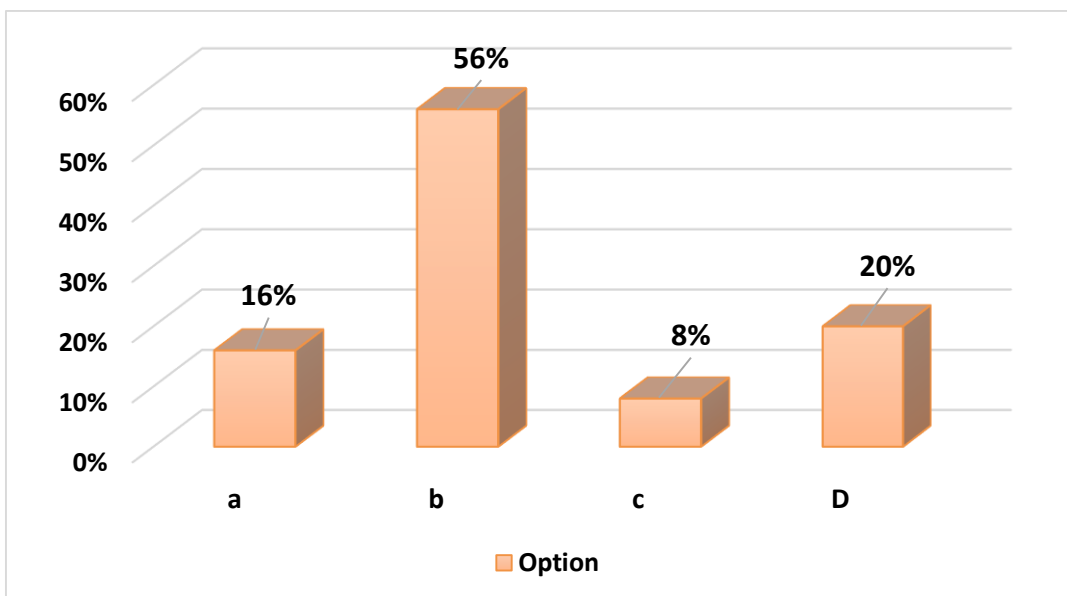
Scenario five

You are in the cinema corridor waiting to enter to the theatre room. Incidentally, you step on a lady's foot. You would say:

- a) I hope I didn't hurt you.
- b) Oh! Sorry.
- c) I didn't see you miss.
- d) Are you alright lady? I am terribly sorry; I didn't notice that you were behind me.

Option	a	b	c	D
Number	04	14	02	05
Percentage	16%	56%	08%	20%

Table 3.9 Participants' responses distribution in Scenario five



Graph 3.9 Participants' responses distribution in Scenario five

For this scenario, students are supposed to choose the last option. But only (20%) of students were aware about the right choice. However, the majority (56%) opted for the second option that is “Oh! Sorry” this can be used only in informal situations. The rest portion (16%) was devoted to the first option and third one (08%). In this case Responses were intended for the selection of the formal formula since the recipient is not the speaker’s friend which reveal that the majority of students are not aware of speech act in apology.

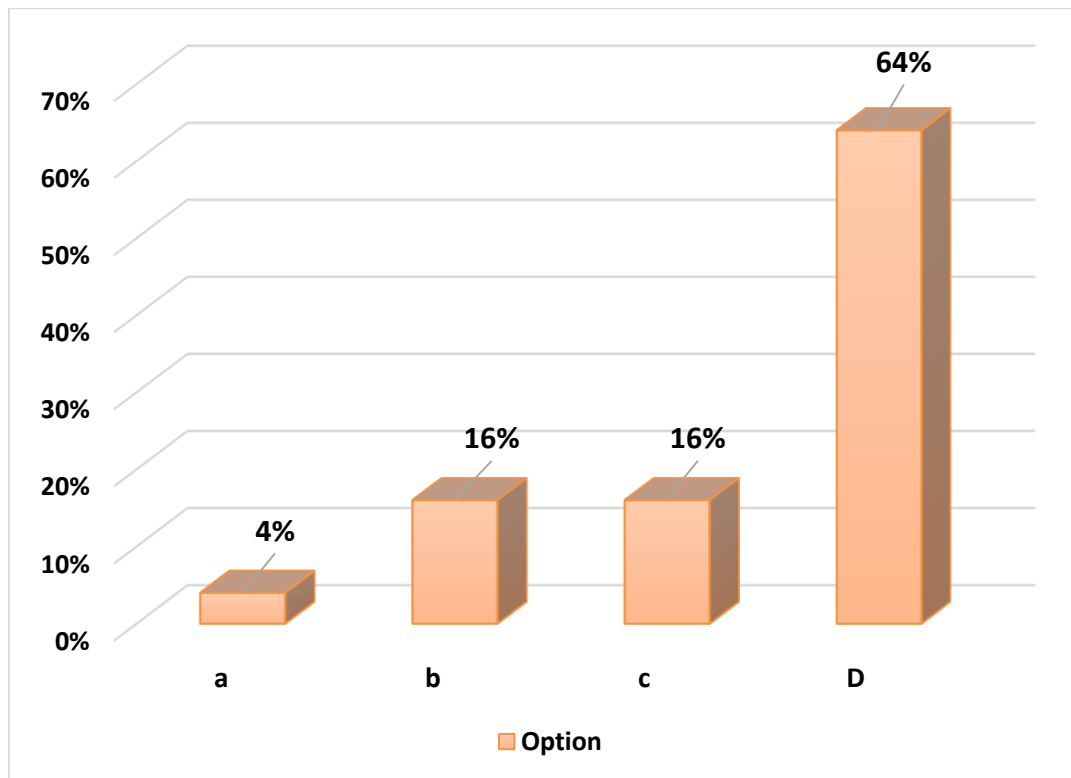
Scenario six

One of your classmates did not attend yesterday class; she calls you to demand to bring him your copybook in the next day session. Unfortunately, you forget to bring it. When she asks about it, you would say:

- a) Don’t blame me; you know that I was busy in my sister’s wedding.
- b) Sorry my friend.
- c) It’s alright; you don’t need it until next week session.
- d) Sorry my friend, I totally forget about it, I promise you I will bring it to your home this noon.

Option	a	b	c	D
Number	01	04	04	16
Percentage	04%	16%	16%	64%

Table 3.10 Participants’ responses distribution in Scenario six



Graph 3.10 Participants’ responses distribution in Scenario six

The current graph shows that the common shared answer between most of respondents is “Don’t blame me; you know that I was busy in my sister’s wedding”. In this situation the results indicates 64% of students are aware by the correct answer which means the majority of them are familiar with the formulation of speech act of apology in the case of classmates relationship, while 16% of the students selected the second and third options .however, only 04% selected the first option which means that respondents are not aware by the correct form of answer. These clearly indicate that most of students are knowledgeable about the speech act in apology.

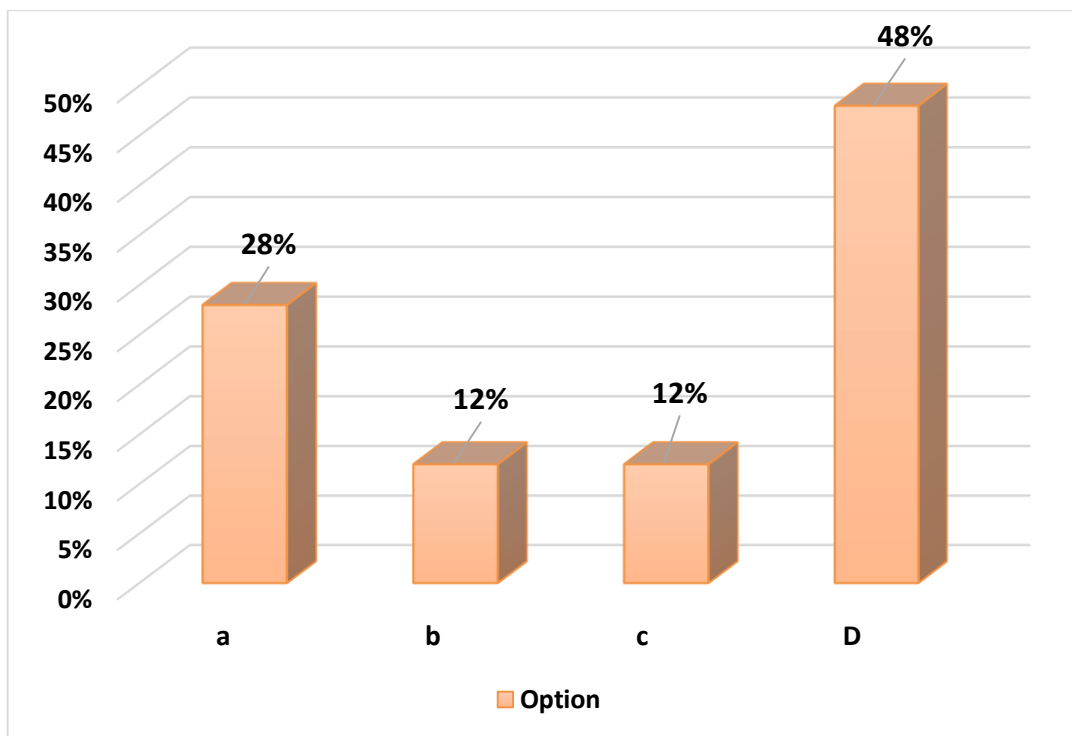
Scenario seven

You are celebrating in a business party; by mistake you spilled soda on your colleague’s dress. You would say:

- a) Sorry, it will disappear when you wash it.
- b) I didn't do it on purpose, but anyway it doesn't suit you.
- c) It's okay. Don't worry; I will give you its price.
- d) I am so sorry dear. I didn't mean it. I will buy another one for you, please accept my apology.

Option	a	b	c	D
Number	07	03	03	12
Percentage	28%	12%	12%	48%

Table 3.11 Participants' responses distribution in scenario seven



Graph 3.11 Participants' responses distribution in scenario seven.

The results in the graph above show that (48%) of the respondents selected the right answer which suits the case of formality, "I am so sorry dear. I didn't mean it. I will buy another one for you, please accept my apology". Whereas, (28%) of the participants choose

the first option, while both of second and third options shared the same percentages which is (12%). From the collected data we can say that the majority of students took into consideration that the addressee is not very close with the addresser which influence them to the formal linguistic code.

3.5. Discussion of the Results of the Students' DCT

According to the responses and the data collected, students have the ability to differentiate the receiver in each scenario and select the appropriate forms. In the situations (1, 3, 4,5,7) students are conscious that the addressee is not close to the receiver .In other words , there is no intimacy between interlocutors which lead them to opt for more formal compositions and follow the strategies of consulting an apology .In addition, in the situations (2,6) students selected the appropriate forms to address their interlocutors and realized that the addressees are their “brother in case number two” , and “friends in case six”, so they choose the informal compositions. According to the analysis of the students’ responses and their results we can figure out that students have the socio-culturally competent and aware about to the speech act of apologizing.

Conclusion

The present chapter has discussed the fieldwork of the current study. Initially, a theoretical background was provided in order to draw comprehensive vision about the methodological tool which is adopted for this research. As it stands, the Results obtained from the analysis of students’ discourse completion task clearly indicate and answer our main research question that poses ,Does the socio-cultural competence facilitates the students’ realization of the speech act of apologizing? And we can say that the findings of DCT logically sit well with the hypothesis proposed at the beginning of our study that, if EFL learners are socio-culturally aware, they will be able to perform apologies

appropriately and successfully. Therefore, developing the students' knowledge of socio-cultural competence is becoming a must in order to avoid miscommunication problems and recognize the speech act of apologizing.

General Conclusion

General Conclusion

The current cross-sectional study investigated an under-researched area in the field of pragmatics. It attempted to point out the role of socio-cultural competence in the realization of apologizing speech act. In other words, it sheds light on the necessity of being knowledgeable about the various socio-cultural norms of a particular language in reducing the miscommunication problems that occurs between native speakers and the English foreign language learners. It also seeks to determine the extent to which EFL learners are socio-culturally aware while producing different speech acts. It stressed on the identification of the risks behind the lack of the socio-cultural competence in understanding a language which differs from your society will be challenging. In this context, Scholars like Dell Hymes, Canale, Swain and Bachman have suggested a frame to help learners in developing their language capacity.

The results obtained from the discourse completion task showed that most of students are conscious about the socio-cultural rules that govern the English language that supply a suitable linguistic form in order to facilitate the correct realization of speech acts. When the students are highly aware about the concept of directness and formality that differs from scenario to another which depends on the distance between interlocutors in communication for example the inessential presence of formal or more polite apology between friends.

Finally, we conclude that knowing about socio-cultural competence of a certain language is the appropriate way to avoid the threatening acts and communication problems and assure the performance of different set of speech act. Therefore, it is aspired that the study between hands assists in improving the EFL learner's ability to recognize the appropriate style of communication.

Pedagogical Implications

In the end, a set of recommendations can be made to aid our students in handling the use of speech act of apologizing.

1. Teachers of foreign languages should develop a various activities to be used in the classroom in order to encourage their students in discussing any topic
2. Teachers should be aware about the necessity of knowledge about the socio-cultural competence for the betterment of the students' communicativeskills.
3. Teachers should associate authentic audiovisual materials of natural language of apologizing use which conduct students to indicate the different conventions of communication in that language.
4. Teachers should furnish additional efforts to tackle some real life situations of apologizing acts of the English Society and culture to make them conscious about the tie between the linguistic elements of the language and the socio-cultural norms of the language
5. Teachers should handle their students' miscommunication problems source to prove their performance.
6. Students should analyze and compare the system of his mother language and the target one in order to depict the difference of two systems of languages
7. Students should be active and look for a suitable material which enables him to regulate his performance and develop his sociocultural competence.
8. Syllabus designers should incorporate socio-cultural competence to raise students' level in any type of speech acts.

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Appendix

EFL Student's Discourse Completion Task

Dear student,

I am a second year master student and I am conducting a research about " the Role of Socio-cultural Competence in the Realization of Speech Act of Apologizing». You are kindly invited to take part in the current research through filling in the bellow Discourse Completion Task. Please answer the following questions by ticking the appropriate box and select your answers in a natural way as you talk to a real person. Make sure that your responses will be anonymous and are going to be used for research purposes only to gather the needed data to accomplish the aims of the research.

Thanks for your collaboration.

Section One

▪ Personal Information

1) Gender:

Female

Male

2) Your choice to study English was:

Personal

Imposed

3) How long have you been studying English (including this year)?

- 4 years
- 5 years
- 6 years
- More than six years

4) Do you consider yourself a fluent speaker of English?

- Yes
- No

Section Two

- **Instruction:** Please put yourself in the following scenarios and respond as appropriately as you can by ticking (✓) the right box .Make sure you read the whole scenario carefully before you reply.

❖ Scenario one

You are traveler in a train; you misplace your bag on the rack. Your bag accidentally falls on one of the voyager's head and hits him /her. You would say:

- Oh God! Are you okay?
- Sorry, I misplace my bag.
- Are you okay? , I am so sorry. I miss place my bag.
- I hope it didn't hurt you.

❖ Scenario two

You promise your brother to help him doing his homework, but you were busy and couldnot afford any time .When he comes back from school and discovers, he is upset.

You would say:

- Sorry dear, I was busy.
- I am sorry bro. I could not find any time
- Please don't cry my little angel .I had an important thing to do, but I promise to help you this night in any subject you want.
- I am really sorry; you cannot imagine how much I was busy.

❖ Scenario three

You borrow a book from your university teacher and you promise him/her to give it back on a precise day. When it is the day, you remember that you let it at home and it is too late to go back. What would you say to your teacher to apologize?

- My dear teacher, I am really sorry that I left the book at home and it's too late to go back. I promise to bring it tomorrow.
- I am sorry. I forget the book at home.
- Oh! Sorry, I completely forget the day of giving it back to you.
- I woke up late; I've forgotten to bring it with me.

❖ Scenario four

You want to phone your cousin X, but you ordered a wrong number. The call receiver replies: "I am not X." you would say:

- Oops! Sorry for interrupting you.
- I am sorry.
- I am really sorry if I disturbed you. I am trying to call my cousin.
- Okay, I dial a wrong number.

❖ Scenario five

You are in the cinema corridor waiting to enter to the theatre room. Incidentally, you step on a lady's foot. You would say:

- I hope I didn't hurt you.
- Oh! Sorry.
- I didn't see you miss.
- Are you alright lady? I am terribly sorry; I didn't notice that you were behind me.

❖ Scenario six

One of your classmates didnot attend yesterday class; he calls you to demand to bring him your copybook in the next day session. Unfortunately, you forget to bring it. When he asks about it; you would say:

- Don't blame me; you know that I was busy in my sister's wedding.
- Sorry my friend.
- It's alright; you don't need it until next week session.
- Sorry my friend, I totally forget about it, I promise you I will bring it to your home this noon.

❖ Scenario seven

You are celebrating in a business party; by mistake you spilled soda on your colleague's dress. You would say:

- Sorry, it will disappear when you wash it.
- I didn't do it on purpose, but anyway it doesn't suit you.
- It's okay. Don't worry; I will give you its price.
- I am so sorry dear. I didn't mean it. I will buy another one for you, please accept my apology.

Thank you for your cooperation

الملخص

تتناول هذه الدراسة اكتشاف الكفاءة اللغوية الإجتماعية والثقافية فيما يتعلق بأداء الخطاب باعتدال وتقييم المستوى بالإدارة كإطلاب السادة ولما ستر لهذا الخطاب ومدى إنتاجه وهو ذلك بجامعة محمد خضير بسكرة.

ويركز هذا البحث على الدور الكبير الذي تلعبه الكفاءة اللغوية الإجتماعية والثقافية في استعمال أفعال الكلام واستراتيجيات الاعتذار الديقيد ور هيحدد نجاح أو فشل العملية الإتصالية.

ومناجلاستنباط العلاقة بين هذين المتغيرين طرحتا ثلاثة أسئلة وتبعها مقنايا فتراضالتالي:

إذا كان تعلمو اللغة الإنجليزية كلغة أجنبية على علم المعرفة الإجتماعية والثقافية فإنهم سيتمكنون من أداء أفعال الخطاب باعتدال ييد شكلمناسب.

ومناجلاختيار صحة هذا الفرضية اعتمادنا على المنهج الوصفي، ولجمع البيانات تلجنا إلى الوسيلة الرئيسية واحدة والمتمثلة في استبيان موجه للطلبة مناجلاختيار الجواب المناسب لكلما مختلفا لوضعية المقدمه لهم. 231

طالبو منخلالهما اختيار عينة متكونة من 15 طالب

منخلال تحليل البيانات المتحصل عليها في الاستبيان لاحظنا أن أغلبية الطلبة يمكنهم تحديد الفرق بين مختلف المتحاورين وأنهم قادرون على أداء أفعال الخطاب باعتدال ببطريقة صانبة.

كلهذ هالنتائج المتحصل عليها تؤكد صحة الفرضية المطروحة سابقا والتي تنص على وجود علاقة بين المعرفة الثقافية والإجتماعية وأداء أفعال الاعتذار بيشكلمناسبو صحيح.