



Mohamed Khider University of Biskra
Faculty of Letters and Languages
Department of Foreign Languages

MASTER DISSERTATION

Letters and Foreign Languages
English Language
Sciences of the language

Submitted and Defended by:
AMRAOUI Rima

On: June 2019

**A STUDY ABOUT THE USED POLITENESS STRATEGIES IN REFUSAL
SPEECH ACTS IN RELATION TO GENDER AS AN INFLUENTIAL FACTOR**

The case of third year students of English at MKU of Biskra

Board of Examiners :

Dr. BENIDIR Samira	MCB Biskra	Président
Dr. MEHIRI Ramdane	MCA Biskra	Rapporteur
Mrs MANSOURI Amina	MAA Biskra	Examineur

Dedication

To my parents

To my supporter

To my family

To all my friends and beloved people whom I consider as my second family

To all my classmates and friends who I studied with, especially Group7.

To all my colleagues, teachers and students of CEIL Biskra, especially

“Señor BENRAMDANI Aissa”

Declaration

I, AMRAOUI RIMA, do hereby solemnly declare that the work I have presented in the dissertation is my own, and has not been submitted before to any university for a degree.

It was carried out and completed, by me under the supervision of Dr. MEHIRI Ramdane, at Mohamed Khider University of Biskra, Algeria

Acknowledgements

- ❖ First, I would like to express my sincere gratitude to my supervisor and advisor **Dr. MEHIRI Ramdane** for the continuous support of my research, for his patience, motivation, enthusiasm, and immense knowledge. His guidance helped me in all the time of research and writing of this dissertation. It was an honor to be under his supervision.

- ❖ Besides my supervisor, I would also like to thank the members of the jury: **Dr. BENIDIR Samira**, and **Ms. MENSOURI Amina** , for their insightful comments and evaluation.

- ❖ Special thanks must go for **Mr. AMRAOUI Khaled** for his valuable support and encouragement.

- ❖ My sincere thanks also go to **Dr. TEMAGOULT, Dr. SEGUNI** for their helpful advice and concepts concerning my study.

- ❖ Special thanks also go to **third year promotion**, especially **group one and two** whose feedback was very helpful for the confirmation of my hypotheses.

- ❖ Also, I would also like to thank the teachers who accepted to be interviewed in the present work.

- ❖ Last but not least, I would like to thank my family, **my parents ‘BEN AMR’**, for giving birth to me at the first place and supporting me spiritually throughout my life and my educational path.

Abstract

Thanks to Brown and Levinson's agreement on the universality of politeness strategies, many studies have been conducted in order to justify the existence of varied strategies between cultures, since each culture has its own norms that effects on many practices. Hence, the purpose of this study was to investigate the used politeness strategies in turning down invitations, offers, requests, or suggestions in relation to gender (and whether there are differences between females and males' refusals strategies), and the effects of the socio-cultural values on ones' refusal. Therefore, a quasi-experiment has been designed based on Discourse Completion Test (DCT) instrument which is commonly applied in pragmatic researches; a questionnaire has been distributed to third year students in addition to an interview with some teachers in order to test the hypotheses. The sample for the experiment were groups one and two, who have been exposed to this issue. This study is based on paired t-test which compares pre and post tests' results, and this process was done statistically through SPSS for the accuracy of the results. The findings highlighted the distinction obtained between males and females' strategies, and the impact of the religious principles on the students' refusals.

Keywords: Politeness strategies, refusal speech acts, gender, socio-cultural aspects, sociolinguistic, pragmatic competence, context, EFL learners.

List of Abbreviations and Acronyms

- B & L:** Brown and Levinson
- EFL:** English as a Foreign Language
- CP:** Cooperative Principles
- PC:** Pragmatic Competence
- PP:** Politeness Principles
- FTA:** Face Threatening Act
- FSA:** Face Saving Act
- FAA:** Face-Attack-Act
- R_x:** Rank of imposition.
- W_x:** Weightiness of the speech act
- D:** Social Distance
- P (H,S):** Power of the Hearer or the Speaker ‘interlocutors’
- FL:** Foreign Language
- L₁:** First Language
- L₂:** Second Language
- U.K:** United Kingdom
- U.S.A:** United State of America
- SA_(s):** Speech Act_(s)
- DCT:** Discourse Completion Test / Task
- Q:** Question
- ICT:** Information and Communication Technology
- SPSS:** Statistical Package for the Social Sciences
- S:** Speaker
- H:** Hearer

List of Tables

Table's number	Table's name	Table's page
Table 1.1 :	Rules of politeness by Watts (2003)	.....11
Table 2.2:	Classification of speech acts	.....33
Table 3.3:	The respondents' gender	.....47
Table 3.4 :	The respondents' age	.....47
Table 3.5 :	The purpose toward learning English	.....49
Table 3.6:	Defining the term 'politeness'	.....49
Table 3.7:	Strategies used by students to refuse an invitation, offer, request or suggestion	.....50
Table 3.8:	Students' preferred manner in refusal	.....50
Table 3.9:	Students' opinions about the reasons of differences in politeness between communities	.....51
Table 3.10:	Females and males' different rates and degrees of Politeness	.....52
Table 3.11:	Meaning of refusal speech act	.....52
Table 3.12:	Students' culture impact on their speech performance	.....53
Table 3.13:	Difference between female and male's performance of refusal speech act	.....54
Table 3.14:	The relationship between culture, speech act, and politeness strategies	.....55
Table 3.15:	Meaning of pragmatics	.....55
Table 3.16:	EFL learners awareness of the English social context	.....56
Tables3.17:	Students' exposure to the target context	.....57
Table 3.18:	Students' communication with native speakers in social media	.....58
Table 3.19:	Students' problem of misunderstanding and Comprehension	.....58
Table 3.20:	Meaning of being pragmatically competent	.....60
Table 3.21:	Participants' origins	.....72
Table 3.22:	Participants' gender	.....73

Table 3.23:	Pre and Post-tests' results of the first participant	.....76
Table 3.24:	Pre and Post-tests' results of the second participant	.....77
Table 3.25:	Pre and Post-tests results' of the third participant	.....78
Table 3.26:	Pre and Post-tests results' of the fourth participant	.....80
Table 3.27:	Pre and Post-tests' results of the fifth participant	.....81
Table 3.28:	Pre and Post-tests' results of the sixth participant	.....82
Table 3.29:	Pre and Post-tests' results of the seventh participant	.....83
Table 3.30:	Pre and Post-tests' results of the eighth participant	.....84
Table 3.31:	Pre and Post-tests' results of the ninth participant	.....85
Table 3.32:	Pre and Post-tests' results of the tenth participant	.....86
Table 3.33:	Pre and Post-tests' results of the eleventh participant	.....87
Table 3.34:	Pre and Post-tests' results of the twelfth participant	.....88
Table 3.35:	Pre and Post-tests' results of the thirteenth participant	.....89
Table 3.36:	Pre and Post-tests results of the fourteenth participant	.....90
Table 3.37:	Pre and Post-tests' results of the fifteenth participant	.....91
Table 3.38:	Pre and Post-tests' results of the sixteenth participant	.....92
Table 3.39:	Pre and Post-tests' results of the seventeenth Participant	.....93
Table 3.40:	Pre and Post-tests' results of the eighteenth Participant	.....94
Table 3.41:	Pre and Post-tests' results of the nineteenth Participant	.....95
Table 3.42:	Pre and Post-tests' results of the twentieth participant	.....96
Table 3.43:	Pre and Post-tests' results of the twenty-first Participant	.....97
Table 3.44:	Pre and Post-tests results of the twenty second Participant	.....98
Table 3.45:	Pre and Post-tests' results of the twenty third Participant	.....99
Table 3.46:	Pre and Post-tests' results of the twenty fourth participant	.....100
Table 3.47:	Pre and Post-tests' results of the twenty fifth Participant	.....101

Table 3.48:	Pre and post-tests' results (scores, frequencies, percentage and means)	.....102
Table 3.49:	Participants' request results in both tests	.....103
Table 3.50:	Participants' invitation results in both tests	.....104
Table 3.51:	Participants' offer results in both tests	.....104
Table 3.52:	Participants' suggestion results in both tests	.....105
Table 3.53:	Males' results in tests	.....106
Table 3.54:	Females' results in tests	.....107
Table 3.55:	Paired t-test differences	.....108

List of Figures

Figure's number	Figure' name	Figure's page
Figure 3.1:	The respondents' gender	.....47
Figure 3.2:	The respondents' age	.....48
Figure 3.3 :	The length of students' learning English	.....48
Figure 3.4 :	Students' preferred manner in refusal	.....50
Figure 3.5 :	Females and males' different rates and degrees of politeness	.....52
Figure 3.6:	Students' culture impact on their speech Performance	.....53
Figure 3.7:	Difference between female and male's performance of refusal speech act	.....54
Figure 3.8:	Meaning of pragmatics	.....56
Figure 3.9:	EFL learners awareness of the English social Context	.....56
Figure 3.10:	Students' exposure to the target context	.....57
Figure 3.11:	Students' communication with native speakers in social media	.....58
Figure 3.12:	Students' problem of misunderstanding and Comprehension	.....59
Figure 3.13:	Meaning of being pragmatically competent	.....60
Figure 3.14:	Participants' gender	.....73
Figure 3.15:	Pre and Post-tests results' of the first Participant	.....76
Figure 3.16:	Pre and Post-tests' results of the second Participant	.....78
Figure 3.17:	Pre and Post-tests' results of the third Participant	.....79
Figure 3.18:	Pre and Post-tests' results of the fourth Participant	.....80

Figure 3.19: Pre and Post-tests' results of the fifth Participant	81
Figure 3.20: Pre and Post-tests' results of the sixth participant	82
Figure 3.21: Pre and Post-tests' results of the seventh Participant	83
Figure 3.22: Pre and Post-tests' results of the eighth participant	84
Figure 3.23: Pre and Post-tests' results of the ninth participant	85
Figure 3.24: Pre and Post-tests results of the tenth Participant	86
Figure 3.25: Pre and Post-tests' results of the eleventh Participant	87
Figure 3.26: Pre and Post-tests' results of the twelfth Participant	88
Figure 3.27: Pre and Post-tests' results of the thirteenth participant	89
Figure 3.28: Pre and Post-tests' results of the fourteenth participant	90
Figure 3.29: Pre and Post-tests' results of the fifteenth Participant	91
Figure 3.30: Pre and Post-tests' results of the sixteenth participant	92
Figure 3.31: Pre and Post-tests' results of the seventeenth Participant	93
Figure 3.32: Pre and Post-tests' results of the eighteenth Participant	94
Figure 3.33: Pre and Post-tests' results of the nineteenth Participant	95
Figure 3.34: Pre and Post-tests' results of the twentieth Participant	96

Figure 3.35: Pre and Post-tests results of the twenty-first Participant	.....97
Figure 3.36: Pre and Post-tests' results of the twenty second participant	.....98
Figure 3.37: Pre and Post-tests' results of the twenty third Participant	.....99
Figure 3.38: Pre and Post-tests' results of the twenty fourth participant	.....100
Figure 3.39: Pre and Post-tests' results of the twenty fifth Participant	.....101

Table of Contents

Dedication.....	I
Declaration.....	II
Acknowledgment.....	III
Abstract.....	IV
List of Abbreviations and Acronyms.....	V
List of Tables.....	VI
List of Figures.....	X

General Introduction

1. introduction.....	1
2.Statement of the Problem.....	1
3. Significance of the study.....	2
4. Research Questions.....	2
5. Hypothesis.....	3
6. Aims of the study.....	3
7. Limitations of the study.....	3
8. Research Methodology.....	4
9. Structure of the study.....	4

CHAPTER ONE: ‘POLITENESS THEORY AND STRATEGIES’

Introduction.....	6
1.1 The concept of politeness.....	6
1.2 Politeness and the notion of face.....	8
1.3 Politeness theories.....	9
1.3.1 Traditional theories.....	9
1.3.1.1 Conversational view.....	9
➤ Paul Grice’ maxims and cooperative principles.....	9
➤ Robin Lakoff’s Theory of Politeness(1973).....	10
➤ Geoffrey Leech’s Theory of Politeness“model”(1983).....	11
1.3.1.2 Face Saving view.....	12

➤ Brown and Levinson’s theory of politeness(1978-1987)	12
1.3.2 New theories	12
➤ Eelen Gino(2001).....	12
➤ Richard J.Watts (2003)	13
➤ Sara Mills(2003)	13
1.3.3 Other known politeness theories.....	14
➤ Yueguo Gu’ Theory of Politeness (1990).....	14
➤ Shoshana Blum-Kulka’s Theory of Politeness	15
1.4 The relation between Politeness Principles and cooperative principle.....	15
1.5 Politeness as a linguistic versus social phenomenon	16
1.6 Politeness in Algeria	17
1.7 Brown and Levinson’s politeness strategies(model).....	17
• Bald-on-record(direct strategy).....	18
• Positive politeness strategies.....	18
• Negative politeness	19
• Off record.....	19
1.8 Politeness strategies and gender (Lakoff’s model).....	20
1.9 Variables of politeness model.....	21
1.10 Criticism for Brown and Levinson’s politeness theory	22
1.11 Impoliteness concept.....	23
Culpeper’ impoliteness strategies	24
a) Bald on record impoliteness.....	24
b) Positive impoliteness... ..	24
c) Negative impoliteness	24
d) Sarcasm or mock impoliteness	25
e) Withhold politeness.....	25

Conclusion	25
-------------------------	-----------

CHAPTER TWO: REFUSAL SPEECH ACT_(S)

Introduction	27
2.1 Pragmatics and speech act theory	27
2.2 Historical background of speech act theory	28
2.3 Austin's theory of speech act (model)	28
2.3.1 Performative	29
2.3.2 Types of performative	29
➤ Explicit performative	29
➤ Implicit performative	30
2.3.3 Constative	30
2.4 Austin's trichotomy	30
2.4.1 The locutionary act	30
2.4.1.1 Types of locutionary act	31
• Utterance acts	31
• Propositional acts	31
2.4.2 The illocutionary act	31
2.4.3 Perlocutionary act	31
2.5 Searle's version of speech act theory	31
2.5.1. General conditions	32
2.5.2 Content conditions	32
2.5.3 Preparatory conditions	32
2.5.4 Sincerity conditions	32
2.5.5 Essential conditions	32
2.6 The importance of pragmatic competence in speech act	33

2.7 Refusal speech act.....	34
2.8 Influential factors on refusal speech act	35
➤ Language and cross-cultural aspect	35
➤ Gender factor	36
➤ Social status and power.....	36
➤ Social distance	37
2.9 Males Vs females speech styles.....	37
2.10 Production of refusals by EFL.....	38
2.11 Pragmatic transfer and refusal	39
2.11.1 Definition of pragmatic transfer	39
2.11.2 Researches on pragmatic transfer in refusal speech act.....	39
2.12 Classification of Refusals	40
➤ Direct refusals	40
➤ Indirect refusals.....	40
2.13 Researches on refusal strategies(samples).....	41
Conclusion	44
 CHAPTER THREE: FIELD WORK	
Introduction.....	45
3.1 Methodology.....	45
3.2 Sample and population.....	45
3.3 The questionnaire's data analysis.....	46
3.3.1 Description of the questionnaire	46
3.3.2 Aims of the questionnaire	46
3.3.3 Piloting of the questionnaire	46
3.4 The interview data analysis	61
3.4.1 Aims of the interview	61

3.4.2 Description of the interview	61
3.5 The pre/ post test data analysis	71
3.5.1 Description of the intervention... ..	71
3.5.2 Aims of the study	72
3.5.3 Sample and population.....	72
3.5.4 Procedure of the intervention.....	73
3.5.4.1 Pre-test... ..	74
3.5.4.2 Treatment	74
3.5.4.3 Post-test.....	75
3.5.5 Intervention analysis and results (interpretation and discussion).....	76
3.5.5.1 The analysis of the participants individually	76
3.5.5.2 The analysis of the whole sample	102
3.5.5.3 The analysis of tests for each phase of refusal.....	103
a. Request.....	103
b. Invitation.....	104
c. Offer.....	104
d. Suggestion.....	105
3.5.5.4 Results' analysis for each gender.....	105
➤ Males.....	106
➤ Females.....	107
3.5.5.5 Paired t-test.....	108
Conclusion	108
Suggestions and recommendations.....	108
General conclusion.....	109
References.....	110

Appendices

ملخص

General introduction

Commonly, politeness is a wide social behaviour and phenomenon that is perceived differently from one culture to another. Each culture has a different perception about politeness as a concept and the main strategies used as well, so what is considered polite in a society maybe considered impolite or rough and unaccepted in another. This view about the differences in politeness contradicts Brown and Levinson's agreement about the universality of politeness, in which they have tested politeness strategies on a group of people; consequently, they have generalized. This view has been criticized by many scholars as Watts and Mills because they argued that there are distinctions between cultures, hence the politeness strategies will obviously change, as well.

The present study was conducted in order to figure out the used politeness strategies while performing refusal speech act(s) in relation to gender as an influential variable and factor for selecting the needed and appropriate strategy. Our aim toward the chosen speech act 'refusal' is to deduce whether EFL learners, who are influenced by their conservative society's Islamic norms and values, manipulate their refusals, or they say directly 'No'. Additionally, since polite behaviours of men and women are one of the most important research subjects in linguistics, we opt for having deep insights of males and females' strategies. We based this study on Brown and Levinson's politeness model, and Lakoff's model of politeness strategies and on gender. Despite the fact that Brown and Levinson' model and concepts of universality have strongly been criticized by many researchers and scholars as Elein, Mills, and Watts, they are still one of the most influential model and principles that are widely adapted.

1. Statement of the problem

Politeness is one of the cultural aspects which indicates the socio-cultural background of the speaker. It refers to the act of expressing respect toward the addressee, and the avoidance of offending, or insulting. It comprises many strategies, such as : bald-on record, off-record, positive strategies, and negative strategies. As a 'verbal social behavior' concept, it has been introduced by Brown and Levinson (1978-1987) who have combined politeness with the idea of face which is retrieved from Goffman (1967); it can be simply defined as giving consideration to the interlocutor's face.

Refusals are expressions produced by people through the use of politeness strategies which are applied to the study of their uses in languages. Refusal is an act that is frequently performed in everyday conversations and interactions. According to Gass and Houck (1999), refusals are complicated speech acts that need long progression of negotiation, and which they occur as a negative response or reaction to other acts as: suggestion, request, invitations, and offers. Recently, researches emphasize the difference between male's and female's production of refusal, especially in terms of sentence type and the level of formality and politeness.

Furthermore, refusals' strategies involve different types for softening the illocutionary force. For instance, a female refuses an invitation in such a polite manner more than a male because in some cultures women are more likely to be soft and polite in their manners when interacting with others. This is our purpose for conducting present study.

2. Significance of the study

This study attempts to indicate the significance of raising EFL learners' awareness about the differences between males and females' used politeness strategies in refusal speech acts, and how culture can impact their production. Since learners lack exposure to the target context, teachers are in need of presenting more genuine materials that may help them to eliminate adopting the native cultural norms and values in performing an act in the target context and with the native speakers of FL.

3. Research questions

This research sought to answer the following research questions:

- **RQ₁**: Which politeness strategies are used in refusal speech acts by English learners ?
- **RQ₂**: How do refusal expressions differ from male to female learners ?
- **RQ₃**: Does the socio-cultural factor influence male and female's production of refusals ?

Research hypotheses

Based on the above research questions, we proposed the following research hypotheses:

- **RH₁**: We hypothesize that we cannot find a speech act without the use of politeness strategies which are differently used.
- **RH₂**: We hypothesize that Female's refusal expressions differ from male's expressions in terms of the used politeness strategies, how, when, to whom and in terms of sentence type and structure.
- **RH₃**: We assent that the socio-cultural factor is the most significant and influential factor in the production of refusals.

4. Aims of the study

➤ **General Aim:**

The main and general objective of this study was to investigate the different factors that impact third year English learners' use of politeness strategies for performing refusal speech acts and the differences between males and females' refusals.

➤ **Specific Aims:**

- Study the different cultural backgrounds of the learners in relation to refusal speech acts.
- Find the most common politeness strategies used, especially by females rather than males while performing refusal speech acts since they tend to be more polite and prestigious in their refusals.
- Study the common refusal expressions used by both sexes.

5. Research methodology

This research investigates the used politeness strategies in refusal speech act in relation to gender as an influential variable by third year learners of English at Biskra university, the factors and variables that led to the distinction between males' and females' refusals, and whether both genders use the same strategies. A mixed-methods approach is opted for to test the differences by utilizing the instrument of DCT (Discourse Completion Task) in both tests. The DCT is an open questionnaire that contains different scenarios and situations where the participants are supposed to provide the possible refusal that fits them, and their way of thinking. Also, we used a questionnaire with two third year groups, and the interview with EFL teachers to fillful all the gaps and provide more reliable data.

6. Limitations of the study

Many questions were raised in this research which have been answered through the handled study; however, many obstacles have been faced, such as:

Time: it is obvious that four sessions were not sufficient to cover all the aspects that the participants should be aware of, especially that they have not been exposed to them before deeply. Also, due to the manifestations ,the last session which was considered the most important one, was deleted and rescheduled online through facebook because of the participants' absences.

Aids and setting: this experiment required an equipped room that contains the needed materials for facilitating the learning process, and creating a suitable context. In the Big Class (BC), we could not manage to use the projector in all sessions because of the lighting system.

Sample: at the very beginning, we have selected group one and two which contain around 88 participants, but some of them were not interested, hence we have worked only 25 students.

7. Structure of the study

The present research is sub-divided into three chapters where the first two chapters are to be considered as a literature review of what has been said before or a collection of the different perspectives about the tackled issue, and the last chapter is the student's intervention ' the field work'. The first chapter deals with the representation of the different aspects of politeness as a theory, and the strategies that where developed by Penelope Brown and Stephen Levinson. Also, the various politeness' perspectives and views are discussed. Lakoff's model of politeness and gender is tackled as well.

The following chapter, the second one, is designed to cover 'Refusal speech acts', deep insights of this theory, different definitions, and a review of the samples that have been gathered from different studies in order to prove our hypotheses. Moreover, as we have mentioned above, the last chapter is concerned with the application of the provided hypotheses in order to test their validity with the selected sample.

CHAPTER ONE: POLITENESS THEORY AND STRATEGIES

Introduction

Recently, most EFL teachers have shed light on the teaching of the pragmatic and cultural aspects of the target language instead of the grammatical rules. But this does not mean that grammar rules are fully neglected; they have just moved up their concern and focus since the use of language does not only refer to grammar, rather to the different socio-cultural contexts. Politeness is considered as an aspect in pragmatics in which we are going to discuss in the first chapter the concept of politeness and how it was viewed differently by many scholars. Then, we move to the notion of face and its relation to politeness since our study is made up according to Brown and Levinson's model, and we are also going to view the different politeness theories and studies.

In this chapter we will see how politeness principles are related to cooperative principle and how Leech's studies did end with such principles. Moreover, the idea that politeness is either linguistic or social phenomenon is interestingly highlighted due to the existence of a disagreement between scholars. Since this study will be conducted at Biskra university, the nature of politeness in Algeria is to be discussed deeply and linked to the socio-cultural and religious norms and values. Furthermore, our study emphasizes the issue of the distinctive production of politeness strategies by both females and males, so we will present Brown and Levinson's politeness strategies and Lakoff's politeness strategies in relation to gender.

Brown and Levinson have made their model on the basis of certain variables which we will fully cover. Despite the fact that politeness theory had an essential role in the development of other related theories, it has received a considerable criticism because of some lacks such as the neglect of impoliteness which we will consider in this respect.

1.1 The concept of politeness

Politeness as a term first emerged in 1978 by the well-known theorists and scholars Penelope Brown and Stephen Levinson. It refers to the act of being kind with people and showing good manners. Brown and Levinson have emphasized on

the concept of face in which the speaker either protects and saves the hearer's face by being polite or threatens his face by being impolite. Politeness has been viewed differently by scholars in which some scholars argued that the concept of politeness should be tackled linguistically, but others have associated it with social and pragmatic. So, several definitions of this term have been represented to indicate the distinctive views as follows :

- Lakoff (1975, 64) defines politeness as a notion “developed by societies in order to reduce friction in personal communication”. Hence, human were not born with politeness as an intrinsic value, rather as a phenomenon or a notion that has been developed and constructed by societies. Lakoff has mentioned “societies” instead of “society” because of the belief on the differences at the level of culture, the speech community characteristics and the lifestyle of each. Similarly, Wang (2004, 271) stated that politeness is thought “as a socio-cultural phenomenon, roughly to be defined as showing, consideration of others”.
- Leech (1983, 19) views politeness as simply “strategic conflict avoidance” that can be measured in terms of the degree of effort put into the avoidance of a conflict situation”.
- Arndt and Janney (1985, 282) define politeness as “interpersonal supportiveness”.
- Brown and Levinson (1987, 1) deal with politeness “as a complex system for softening face threats”. They base their own definition of politeness on ‘face theory’ which is originally seeded by Goffman (1967).
- Ide (1989, 22) sees that politeness is a “language associated with smooth communication”.
- Kasper (1990, 194) formulates her definition of politeness “as a part of human efforts to make their communication more successful and courteous”.
- Sifianou (1992, 86) defines politeness as “the set of social values which instructs interactants to consider each other by satisfying shared expectations”. These values are shared by the same speech community, and they are the core of any conversation between the interlocutors who tend to act appropriately for the satisfaction of the hearer's expectation that his/her

face is being saved. Eelen (2001, 128) agreed with Sifianou's view by defining politeness as "to be polite is always 'to act appropriately'... according to the hearer's expectations".

- Thomas (1995, 150-6) refers to (i) politeness as a 'genuine desire to be pleasant to others, or as the underlying motivation for an individual's linguistic behavior'; (ii) 'deference' as the opposite of familiarity, a reflection of the social conventions in a given situation; (iii) 'register' as linguistic variations conforming to the type of situation characterized in terms of formality vs. informality or intermediate degrees of either; (iv) politeness as an utterance level phenomenon with focus on surface linguistic forms associated with politeness, and (v) politeness as a pragmatic phenomenon, i.e. as a strategic linguistic choice intentionally made with a view to altering the relationship or challenging the status quo'.

All in all, the main focus of these scholars is on language as a system and how it is used. These theories have generated and helped in the development of this concept; although they have received a considerable criticism because gaps are to be found in all theories. Though the ideas are nearly similar; scholars viewed this issue differently whether linguistically, pragmatically or socio-culturally depending on their vision towards this phenomenon and the target aims.

1.2 Politeness and the notion of face

Face is originally rooted from the Chinese concept of face "*Mien-Tzu* and *Lien*" which refers to a person's physical face, but as an overall concept means the social differences and dimensions. *Mien-Tzu* is the social prestige in which the social power, position and wealth are significant and influential factors. *Lien* means the greater and lesser degree of values and morals that are remarked in people's eyes in a society. But altogether, *Mien-Tzu* and *Lien* is one's face and how it is viewed by others.

The notion of face in English language is mainly derived from Erving Goffman (1967, as cited in Brown and Levinson, 1978-1987, 61) who defined it as "the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact". It is the way a person interacts with others and whether his face is accepted or rejected depending on the social values and the

audience. Particularly, the concept of face is socially the desire a person wants to be seen by others in a certain state while interacting, and how he sees himself in a certain context.

Brown and Levinson have reintroduced the concept of face and presented their version which means the public self-image or self-esteem of the hearer to be threatened or protected, consciously or unconsciously, by the speaker. In 1987, they assumed that every individual has two types of face or wants: negative and positive face. The positive face according to Kim and Bowers (1991, 421) is “the need for appreciation expressed through inclusion or belongingness and the need for approval expressed by respect for one’s”. In another word, it reflects the need to be appreciated, liked by others, and treated as a member in the group.

Brown and Levinson(1987-1987, 62) has differentiated between positive and negative face by providing two distinctive definitions, “positive face is the want of every member that his wants be desirable to at least some others”; however, negative politeness refers to “the want of every ‘competent adult member’ that his actions be unimpeded by others”. Also, Harris (2003, as cited in Blum- Kulka, 1982, 38) describes negative face as “an individual’s basic claim to territories, personal preserves, self-determination,”. Additionally, positive face is consisting of the values and characteristics put forward in order to connect with others’ abilities.

1.3 Politeness theories

Since the emergence of politeness as a pragmatic and sociolinguistic phenomena; many researchers have shed light on this issue depending on the targeted people and society. Terkourafi (2005, 2) presented a very important distinction between two groups of theories of politeness: the traditional and the new theories. The traditional theories are divided into face- saving view, presented by Brown and Levinson , and the conversational view, by Grice, Lakoff and Leech. Whereas the new theories were proposed by Eelen (2001), Mills (2003) and Watts (2003).

1.3.1 Traditional theories

1.3.1.1 Conversational view

➤ Paul Grice’ maxims and cooperative principles

The basis of politeness theory is Grice’s cooperative principles (CP). Grice argues that CP is the essential principle in conversing “make your conversational

contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged". In the plain sense, the CP is required in any conversation in which the interaction between the interlocutors should be done successfully by being cooperative to direct the message in the appropriate setting.

The CP is built up on four maxims which are respected and used by the interlocutors. These maxims are quality, quantity, relevance and manner. When someone tries to be informative as much s/he can, this refers to the maxim of quantity, unlike the maxim of quality in which the speaker should be truthful and avoid providing untrue information. The maxim of relation is when the provided information are relevant to the discussion, but when a person be clear and brief while speaking; he uses the maxim of manner.

➤ **Robin Lakoff's Theory of Politeness(1973)**

In the late 1960s, Lakoff's focus was on the development of a semantic model based on generative grammar which is referred to as 'generative semantics' which was mainly associated with speech act theory. She was known for her emphasis of studying the language linguistically ; however, she has disposed of to the Grecian Pragmatics due to Grice's cooperative principle. So, the conceptualization of Lakoff's politeness theory is linked to her generative semantics model in which politeness rules are mainly part and parcel of pragmatics rules. She published a book entitled '*Language on women's place*' in which she introduced the concept of language and gender due to her involvement in the American Feminist Movement.

There are of course differences between the speech of men and women either in the linguistic structure or paralinguistic features, but as an overall remark women are more polite than men. Lakoff also concluded from her empirical tests that women use certain strategies to refuse an invitation or a suggestion, for instance, tag questions, hedging or hesitation markers. Meanwhile, She attempts to set up pragmatic rules to the complement syntactic and semantic rules to Grice's CP, which she redefines as the rules on conversation. The search for pragmatic rules would have to be grounded in a notion of pragmatic competence. (Watts, 2003, 59)

Besides to Grecian CP, Lakoff adopted politeness rules in relation to the social-cultural norms. The added rules are "be clear", and "be polite". She (1975, 87) points out that the first rule is related to formal aspects in conversational interactions.

Additionally, this rule is the most dominant than to “be polite” because its emphasis is on the selection of the suitable linguistic aspects to interact and to take into consideration the social distance between the interlocutors. Rules of conversation lie in being truthful, informative, and clear in the produced message.

The second rule, as Lakoff (1975, 89-90) stresses, “entails that speakers have the power of decision to do things, yet they give options to others to down tone or eliminate imposition”. It consists of three sub-rules: “do not impose”, “give option”, “be friendly”. This rule is complicated than the first rule because one expression can be expressed differently according to the speaker’s intended meaning. These rules are presented in the following diagram by Watts (2003, 60) :

Pragmatic Competence (PG)	
Rules of Politeness	
Be polite (rules of politeness)	Be clear (rules of conversations ‘Grice’s CP’)
R1: Do not impose R2: Give option R3: Make A (Addressee) feel good-be friendly	R1: Quantity <ul style="list-style-type: none"> • Be as informative as required. • Be no more informative than required R2: Quality <ul style="list-style-type: none"> • Only say what you believe to be true R3: Relevance <ul style="list-style-type: none"> • Be relevant R4: Manner <ul style="list-style-type: none"> • Be perspicuous • Don’t be ambiguous • Don’t be obscure • Be succinct

Table 1.1: Rules of politeness by Watts (2003)

➤ **Geoffrey Leech’s Theory of Politeness “model” (1983)**

He introduced politeness through his analysis of illocutionary acts which is “a speech act or more precisely an act that predicts something” (1983, 104-5). Illocutionary acts are several like refusal speech acts. Then, he classified illocutionary acts into four different kinds in the light of “how they relate to the

social goal of establishing and maintaining comity.” These four types of illocutions can be elaborated on as follows:

(a) Competitive: The illocutionary goal competes with the social goal; e.g. ordering, asking, demanding, begging.

(b) Convivial: The illocutionary goal coincides with the social goal; e.g. offering, inviting, greeting, thanking, congratulating.

(c) Collaborative: The illocutionary goal is indifferent to the social goal; e.g. asserting, reporting, announcing, instructing.

(d) Conflictive: The illocutionary goal conflicts with the social goal; e.g. threatening, accusing, cursing, reprimanding.

Additionally, unlike Lakoff, Leech had another view in which his focus was on the linguistic aspects and how language is used instead of the pragmatic competence which he called General Pragmatics model. He aimed to analyze deeply language as a system, then he proposed two pragmatic systems, pragmalinguistic, it accounts for linguistic features in relation to the pragmatic aspects, and sociopragmatic which studies the more specific ‘local’ condition of language use. In other words, the sociopragmatic deals with language use in the current area taking into account the socio-cultural aspect of the studied area.

1.3.1.2 Face Saving view

➤ Brown and Levinson’s theory of politeness (1978-1987)

The notion of politeness started under the influence of the philosopher Paul Grice’s(1975) Cooperative principle. The CP, somehow, is making the interactants tend to collaborate with each other, by following the four maxims set out by the CP: Quality, Quantity, Relevance and Manner. After that, several scholars tackled the issue of politeness. Brown and Levinson, for instance, are considered to be among the founders of politeness due to their significant work to develop this theory.

Brown & Levinson’s (1978, 1987) Politeness Theory emphasis is on how language features are related to the socio-cultural contexts. They aimed to figure out the universal principles of politeness, so they developed politeness theory on the basis of a fieldwork with speakers of three languages: English, spoken in Great Britain; Tamil, a dialect spoken in the Tamilnadu region of India; and Tzeltal, spoken in Chiapas, Mexico. Across the three languages, they noticed that people sometimes

say directly what they mean and want to convey, but at other times they tend to speak indirectly in order to minimize conflict or threaten action among the members of the speech community.

1.3.2 New theories

➤ Eelen Gino (2001)

Recently, so many studies have been conducted in order to analyze politeness theories in general, and Brown and Levinson's theory in particular. Eelen Gino in his book "*A Critique Of Politeness Theories*" published in 2001, has first classified different politeness theories and then he criticized their short overcomes and weaknesses. For him, politeness is not only seen to be strategic for conflict-avoidance, but also a matter of the production of socially appropriate behaviours. Moreover, Eelen critically tackled the issue of impoliteness and how it was neglected by several scholars like Brown and Levinson since their theory has been considered as an influential one; no distinctions were made by them concerning politeness and impoliteness even though the notion of politeness is in need to be investigated due to some vagueness and its short overcomes.

➤ Richard J.Watts (2003)

On the basis of Eelen's critique of Brown and Levinson politeness theory, Watts has developed his view on politeness or precisely the distinction of certain terms represented in a book entitled 'Politeness' in 2003. He has introduced two concepts of politeness, such as: politeness1 and politeness2 (2003,17). Politeness1 is a concept that refers to a range of behaviors which are polite or impolite; however, the second politeness or politeness2 is "a technical term for discussion of particular features of language use in social interaction".

Subsequently, he has introduced the two behaviors of "polite" and "politic". The former is defined as behavior which is "perceived to be appropriate to the social constraints of the ongoing interaction," the latter as behavior which is "perceived to be beyond what is expectable"(ibid, 2003,19). He examined the used formulaic and semi-formulaic language that are to be considered polite, nevertheless, some are not and some interpretations and studies should be done in order to eliminate such vagueness. So, he argues that any researcher should shed the light on his surrounding social interactants to study their social behaviors and attitudes first, how

they pick and utter their expressions to show good/ polite, or impolite behaviours and then end up with conventional strategies used mostly by all.

➤ **Sara Mills(2003)**

Impoliteness in comparison with politeness was not highlighted much by scholars because it was as a deviation for them; Sara Mills in her book of “Impoliteness and Gender” in 2003 has tackled deeply this issue with criticizing other politeness models, mainly Brown and Levinson’s model. She has examined impoliteness as a sociolinguistic term in relation to some contributinal factors that lead to considering an act as impolite, and how the society will judge this impolite behavior. She (2003, 265) states “I believe that impoliteness has to be seen as an assessment of someone’s behaviour rather than a quality intrinsic to an utterance”. To rephrase, Mills argues that impoliteness has nothing to do with the structure of the utterance and the used language rather about the performance of inappropriate behaviours.

Being impolite is the real indication of the speaker’s real intention rather than the mitigation of some strategies to imply the intended meaning to save the face. Contrarily, Brown and Levinson have seen impoliteness as an intrinsic attack to hearer’s face to insult or threat. Indeed, de Klerk and Coates (1997; 2003 as cited in Mills, 2003, 265) have argued that “such extreme insults are characteristic of certain types of masculine talk which are concerned with establishing a sense of in-group solidarity”. Mills stated that gender and impoliteness are interrelated elements in which feminine is related to all what is nice, cooperative and supportive behaviors. To sum up, women’s speeches in the past were very softened and used hedges and tag questions to avoid the threat, as Lakoff stated in her model of politeness 1975; however, not all females use such ways, rather they are direct and they indicate their intentions via linguistic behaviours.

1.3.3 Other known politeness theories

➤ **Yueguo Gu’ Theory of Politeness (1990)**

In the Chinese society, politeness is originally derived from philosophers as Confucius(551 B.C _ 479 B.C.), whose influence is strongly felt today, and Dai Sheng (1100). Politeness was about moral and political knowledge due to the social and political situation at that period. The closest term to politeness is “limao”, a

combination of two words: *li* (ceremony, courtesy, etiquette) and *mao* (appearance). Gu (1990, 238) defined it as “a code of conduct, which stipulates how one should conduct oneself not only in public but also at all times”. *Limao* consists of four principles: respectfulness, modesty, attitudinal warmth and refinement (ibid, 245).

He was influenced by Leech’s theory of politeness (model); However, his constitution of principles was different from Leech’s politeness principles (PP) and maxims. For Chinese, the PP is thus regarded as “a sanctioned belief that an individual’s behavior ought to live up to the expectations of respectfulness, modesty, attitudinal warmth, and refinement” (Gu, 2001). Gu took into account the behavioral(moral) component in his maxims, which are: self-denigration, address, tact, and generosity.

Self-denigration refers to the criticism of the self and honor the others. The address maxim (ibid, 246) says, “address your interlocutor with an appropriate address term, where appropriateness indicates the hearer’s social status, role, and the speaker-hearer relationship”. The last two maxims are tact and generosity which are adopted and closely similar to Leech’s PP maxims, but they differ in certain speech acts: impositive and commissives, respectively.

➤ **Shoshana Blum-Kulka’s Theory of Politeness**

Blum-Kulka maintains that there are two terms used in Modern Hebrew that are equivalent to politeness: *nimus* and *adivut*. “*Nimus* is frequently used in formal aspect of social etiquette where as *adivut* is used to express considerateness and an effort to accommodate to the addressee”(1982,31). She views politeness negatively in which it is considered as an external, hypocritical, non-natural and an outward mask because when a person displays a good manner; there are implicit aims needed to be achieved through this politeness.

1.4 The relation between Politeness Principles and cooperative principle

They are considered as the main and the core approaches to politeness analysis due to their functional role in interactions and communication. On the basis of Grice’s CP, Leech had proposed and developed PP as one of the fundamental pragmatic principles. PP are a set of seven maxims to explain how politeness occurs in conversations, and enable the participants to interact with regard to the social distance. Leech (1983,82) defined PP as “PP regulate the social equilibrium and the

friendly relations which enable us to assume that our interlocutors are being cooperative in the first place”.

Leech stated and classified his maxims into two kinds of illocutionary acts: representatives “assertive”, and directives “impositives”. These illocutionary acts refer to some actions to be performed by either the speaker or the hearer, and they are derived from the speech act classification given by John Searle. Each maxim is linked to a sub-maxim, they all support the idea that negative politeness is more important than positive politeness. All the maxims are important, nevertheless they are not equally significant. Generosity and tact maxims work together, but tact maxim receives greater importance. Approbation maxim is concerned with the avoidance of talking on unpleased subjects to the hearer.

Leech’s maxims: (Leech& Thomas, 1997, 158-166; as cited in Watts, 2003, 65-68)

- **The tact maxim** (found in directive and commissives) : the speaker minimize cost and maximize the benefit to the hearer.
- **The generosity maxim** (found in directive and commissives) : the speaker minimize benefit to self and maximize the cost to self.
- **The approbation/ Praise maxim** ‘ it is oriented toward the hearer’ (found in expressive and assertive) : the speaker minimize dispraise of the hearer and maximize praise of the hearer.
- **The modesty maxim** (found in expressives and assertive) : the speaker minimize the praise of self and maximize dispraise of self.
- **The agreement maxim** (found in assertive) : speaker minimize disagreement with the hearer and maximize agreement with the hearer.
- **The sympathy maxim** (found in assertive) : the speaker minimize antipathy towards the hearer and maximize sympathy towards the hearer.
- **Consideration maxim** (found in assertive) : the speaker minimize the hearer’s discomfort/ displeasure and maximize the hearer’s comfort/ pleasure.

1.5 Politeness as a linguistic versus social phenomenon

Politeness as a phenomenon often comes into existence in interaction through a combination of : linguistic, paralinguistic, and non-linguistic behaviour in order to go

beyond the boundaries of language for the interpretation and analysis of its usage. Several scholars viewed politeness as the appropriate selection of linguistic structures and patterns for smooth and polite conversation between interlocutors. However, some viewed politeness as a social behavior common to all cultures ; it is a concept that designates ‘proper’ social conduct, rules for the speech and way of behaving. For instance, Lakoff(1975, 53)claimed that “to be polite is saying the socially correct thing”.

Politeness is conventionally attached to certain linguistic forms, formulaic expressions and to socio-cultural aspect, which may be very different in different languages, cultures, and status because what is considered polite among a group of people in a place maybe considered as impolite or even rude in another.

Both phenomena overlap because the linguistic phenomenon’s focus is on how the speaker chooses the appropriate words to be polite in order to express meanings, but taking into account the social cultural background of the hearer, especially if s/he is different whether from the speaker’s social background or his social distance. The larger social distance between the participants is; the more polite expressions and formulaic language are used, and the informal language is used when the distance is shorter.

1.6 Politeness in Algeria

Being polite is not a universal characteristic by which there are many strategies used to show respect; however, what makes people different lies mainly in the differences in cultures and backgrounds. Algeria is considered as a cosmopolitan country due to the existence of different cultures and varieties because of the historical background. Algerians speak either Algerian Arabic or Tamazight (Chaoui, Chalhi, Mozabi and so on) with a mixture of French language, so these varieties are noticeable in ones’ speech acts. Algeria is known as a conventional and conservative society. Therefore, the used politeness strategies in the perception and production of refusal speech act is distinctive at the level of the used formulaic language and the act of saving-face because the focus is on the application of the Islamic norms and the cultural values since politeness is an essential element in Islam.

Interestingly, the concept of face for Arabs, and Algerians in particular, is different from the western society since it deals with the respect of the ones’ self-image and the honor and dignity of the family. According to Edwards and Guth

(2010,33 as cited in Ghounane, Serir-Mortad, & Rabahi, 2017, 217-228), “Honor, dignity and self-respect are “sacred” concepts among Arabs since pre-Islamic times, and are considered taboos, which should not be abused by anybody”. Moreover, much considerations are to be taken for females and their behaviors to save the family honor.

1.7 Brown and Levinson’s politeness strategies(model)

Brown and Levinson showed that most speech acts are a face threat, but the use of politeness strategies helps in the mitigation of the threat of others’ faces; they argued that these strategies are universal and are used by all people (this is considering among our aims to investigate and figure out the concept of universality). The result of their study with speakers of English, Tamil and Tzetalal is the development of four politeness strategies in order to soften the face threatening act (FTA): bald on record, positive politeness, negative politeness and off-record strategies.

a) Bald-on-record(direct strategy)

It is the most direct strategy where the refuser refuses an offer, invitation, suggestion or a request directly and badly without redressive action to minimize the threat and soften the face. Direct imperatives are a clear example of “bald on record” where there is no modification , for instance, go out!. Brown and Levinson (1987, 95) claimed that the main reason for using such strategy “is whenever speaker wants to do the FTA with maximum efficiency more than he wants to satisfy hearer’s face, even to any degree, he will choose the bald-on-record strategy”.

b) Positive politeness strategies

Brown and Levinson(1987,101) defines positive politeness “ is redressive directed to the addressee’s positive face, his perennial desire that his wants(or the actions/acquisitions/ value resulting from them) should be thought of as desirable”. It seeks to minimize the threat to the hearer’s face by softening the conversation using some strategies, such as:

- Notice, attend to hearer (his interests, wants, needs, goods).
- Exaggerate (interest, approval, sympathy with hearer).

- Intensify interest to hearer.
- Use in-group identity markers.
- Seek agreement.
- Avoid disagreement.
- Presuppose/raise/ assert common ground.
- Joke.
- Assert or presuppose speaker's knowledge of and concern for hearer's wants.
- Offer, promise.
- Be optimistic.
- Include both speaker and hearer in the activity.
- Give (or ask for) reasons.
- Assume or assert reciprocity.
- Give gifts to hearer (goods, sympathy, understanding, cooperation).

c) Negative politeness

It refers to the act of showing care about the hearer's negative face by respecting his wants to be free and emphasizing the avoidance of any kind of interference or imposition. According to Brown and Levinson (1987,129), “ 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”. Additionally, If the speaker has a desire to threat the hearer's face, certain strategies should be used in order to minimize this threat:

- Be conventionally indirect.
- The use of question, hedge.
- Be pessimistic.
- Minimize the imposition, R_x . (R_x refers to rank of imposition)
- Give deference.
- Apologize.
- Impersonalize speaker and hearer: avoid the pronouns 'I' and 'you'.
- State the FTA as a general rule.
- Nominalize.
- Go on record as incurring a debt, or as not indebting hearer.

d) Off record

Brown and Levinson (1987,211) state that “ a communicative act is done off record if it is done in such a way that it is not possible to attribute only one clear communicative intention to the act”. In other words, it is referred to as indirect strategies in which the speaker completely avoid to be imposed. Off record strategies are: (1987,213)

- Give hints.
- Give association clues.
- Presuppose.
- Understate.
- Overstate.
- Use tautologies.
- Use contradictions.
- Be ironic.
- Use metaphors.
- Use rhetorical questions.
- Be ambiguous.
- Be vague.
- Over-generalize.
- Displace hearer.
- Be incomplete, use ellipsis.

1.8 Politeness strategies and gender (Lakoff's model)

The relation between gender and politeness is the concern of many sociolinguists as Lakoff who is known for her works on language and gender. According to Lakoff (1975), women might answer a question with rising tone, but men like to use falling tone; The reason is that women are not sure about their answer. Women differ in the use of language in which they are more polite and use attentively standard language than men. Males are naturally competitive and less supportive than females who are careful and cooperative no matter the interlocutors' origins and social status, because their language is more formulaic which indicates their social status.

In refusing an invitation, women are likely said to have their own vocabulary and ways for emphasizing their sorriness based on Lakoff's(1975, 45-79) set of assumptions in her book “ *Women's Language*”, such as:

- **Hedge**: using phrases like “sort of”, “kind of”, “it seems like”, and so on.
- **Use (super)polite forms**: “Would you mind...”, “I'd appreciate it if...”, “...if you don't mind”.
- **Use tag questions**: “You're going to dinner, aren't you?”
- **Speak in italics**: intentional emphasis equal to underlining words - so, very, quite.
- **Use empty adjectives**: divine, lovely, adorable, and so on
- **Use hypercorrect grammar and pronunciation**: English prestige grammar and clear pronunciation.
- **Use direct quotation**: men paraphrase more often.
- **Have a special lexicon**: women use more words for things like colors, men for sports.
- **Use question intonation in declarative statements**: women make declarative statements into questions by raising the pitch of their voice at the end of a statement, expressing uncertainty. For example, “What school do you attend? Eton College?”
- **Use “wh-” imperatives**: (such as, “Why don't you open the door?”)
- **Speak less frequently.**
- **Overuse qualifiers**: (for example, “I think that...”)
- **Apologize more**: (for instance, “I'm sorry, but I think that...”)
- **Use modal constructions**: (such as can, would, should, ought - “Should we turn up the heat?”)
- **Avoid coarse language or expletives.**
- **Use indirect commands and requests**: (for example, “My, isn't it cold in here?” - really a request to turn the heat on or close a window)
- **Use more intensifiers**: especially so and very (for instance, “I am so glad you came!”)
- **Lack a sense of humor**: women do not tell jokes well and often don't understand the punch line of jokes.

1.9 Variables of politeness model

Castro (2012, 141) states that “Brown and Levinson’s (1987) model builds up the speaker’s decisions to enact FTAs in the light of three variables: (1) the social distance between the speaker and hearer; (2) the power difference between the speaker and hearer; and (3) the weight or force of imposition”. Their model is made out of this formula “ $W_x = D(S,H) + P(H,S) + R_x$ ” (1987, 74-6) in which the used politeness strategies in refusals for FTAs, are mainly related to these three variables. “W” stands for the weightiness or the seriousness of an x (refusal speech act, for example), “D” refers to the social distance between the speaker and the hearer, “P” is power of the interlocutors, and “R” stands for the rank of imposition or risk. Grundy(2000,20-5) has defined these three variables in his book “ Doing Pragmatics” as follows:

- **Social distance:** the higher social status a speaker owns; the less politeness strategies are used to minimize FTA, and the lower social status a person is; the higher politeness strategies are adopted to soften FTA.
- **Power:** it refers to the speaker’s position, social status and age which relatively affects on the speaker being the determinant on the interlocutors.
- **Risk/ imposition:** it is the weight of actions that threaten the addressee’s freedom.

1.10 Criticism for Brown and Levinson’s politeness theory

Brown and Levinson’s politeness theory is the most traditional and the core of all other theories; it has received considerable criticisms. Some scholars advocated the reliability of such theory to be applicable to all other languages and cultures as Blum Kalka and Salgado; however, others have opened a door for debating this theory because of some lacks to be considered. Brown and Levinson have built their theory on the basis of a study made up on a group of languages and have generalized it to all other languages and cultures. One of the most known scholars is Eelen who has issued this phenomenon intensively; he realized that Brown and Levinson’s focus was on politeness and its strategies with neglection of other related aspects and impoliteness and under-politeness.

Additionally, for Matsumoto (1988-1989, 219), Brown and Levinson have failed in such study since their principle of universality of face cannot be accepted and adequate because of the distinctive cultures, and it cannot be applicable to the Japanese culture. Matsumoto argued the impossibility of sharing the same social values and cultures because what may be polite in certain culture, cannot be polite in another. The Japanese society is known for its formality system and accounting ones' social status and family rather than the English society.

Pizziconi (2003, 4-8) emphasized on the used positive and negative politeness strategies by the Japanese, which are the adaptation of Brown and Levinson's strategies in accordance with Japanese culture, and these strategies and the concept of face is regarded among the group of people and not the face of each individual. In the plain sense, she has forsooth criticized B&L theory due to its ethnocentricity in which it has specific and limited usages within certain cultures.

According to Chen(2001, 167), this theory has triggered a debate because of the distinctive pragmatics of eastern and western societies. He has conducted a study to compare between the Japanese and Chinese languages with the American language, respectively. His aim was to investigate the appropriateness or inappropriateness of Brown and Levinson's theory on the eastern culture; the finding was the inappropriateness of such theory on the eastern culture and its applicability on the Anglo culture.

To sum up, Brown and Levinson have viewed politeness as a system to be applied with certain rules valid to all interlocutors while interacting without taking into account other different cultures and social context. For them, politeness is about showing good manners to people , but they have not spot a considerable light on self-politeness which refers to the act of saving ones face instead of the hearer's face. Human creativity and productivity were completely neglected by them. Moreover, Brown and Levinson were prescriptivists, because, for them interlocutors are reinforced to follow these strategies which themselves could not successively manage to distinguish between these overlapped strategies.

1.11 Impoliteness concept

The pragmatics of impoliteness was first introduced by Culpeper, Bousfield, and Eelen as a critique for Brown and Levinson's (1978-1987) politeness theory and their extreme focus on politeness and the practical strategies of it. Impoliteness concept was superficially and indeliberately mentioned as a threat to be softened through certain strategies. The most well known definition of impoliteness is made by Culpeper (1996) who defined it "as the use of strategies designed to attack face, and thereby cause social conflict and disharmony" (as cited in Nassrullah Mohammed, 2016).

Culpeper, Bousfield and Eelen headed a study for the sake of investigating how the intensive threat and damage of the hearer's face are made in various speech acts and situations away from softening the threat. Culpeper has profoundly issued impoliteness, forsooth he has developed a model for the used impoliteness strategies. At the basis of a study made to extract these strategies from different kinds of discourse starting by the impoliteness in speech acts and conflicts in army training till reaching children's discourse, he analyzed the impolite/ conflict discourse on television programs for the reliability and credibility of his data.

Culpeper' impoliteness strategies

Culpeper's strategies are to be a contradiction of Brown and Levinson's strategies due to the in-depth study of impoliteness concept. These strategies are as follows:

a) Bald on record impoliteness

It refers to the act of intending to damage the hearer's face and having much risk on it. Culpeper has employed the face-attack-act (FAA) instead of the FTA to highlight the face attack towards the hearer by the speaker, deliberately (cited in Mullany and Stockwell, 2010, p. 71). The difference between FTA and FAA is that the former attempts to minimize the threat which is indeliberately was made; however, the latter is concerned with the imposition of the risk to damage the hearer's face.

b) Positive impoliteness

It is used to damage the hearer's positive face desire of being accepted. As Brown and Levinson's positive politeness strategies, Culpeper has proposed these strategies (cited in Mullany and Stockwell, 2010, p. 72):

- Ignoring or snubbing the other.
- Denying common ground with the hearer.
- Selecting a sensitive or undesirable topic to talk about.
- Using inappropriate identity markers.
- Being disinterested and unsympathetic with the hearer.
- Looking for disagreements.
- Using obscure language and inserting secretive words within the discourse.
- Using taboo words.

c) Negative impoliteness

It seeks to threaten the hearer's negative face want from being free from any imposition. Negative impoliteness' s sub-strategies are as follows (cited in Mullany and Stockwell, 2010, p. 72):

- **Scorn:** refers to the expression of contempt or disdain for someone or something.
- **Frighten:** refers to the act of terrifying purposefully the hearer's face.
- **Ridicule:** means mocking the hearer's face.
- **Invade the hearer's space literally or metaphorically.**

d) Sarcasm or mock impoliteness

According to Bousfield (2008,12), the sarcasm impoliteness is the use of FTA politeness strategies which are explicitly comprehensive and understood at the level of locutionary act, but they have a sarcastic meaning.

e) Withhold politeness

This strategy was defined by Thielemann and Kosta (2013) as the act of not performing politeness when it is supposed by the speaker to do as keeping silent in case when a thank needs to be said.

To sum up, huge efforts were made for the conceptualization of impoliteness and the indication of its strategies by some scholars as Culpeper who attempted to view this concept away from any distinctions to be considered as Brown and Levinson did. His study assessed in attracting other researchers to be in charge to study such issue. Interestingly, his model of impoliteness strategies has not shed light on the socio-cultural context because these strategies are conventionally shared by most people. Finally, impoliteness should be fully embodied within politeness since any society cannot be excluded from impolite or even rude actions

Conclusion

As we have so far seen, politeness is the act of showing good behaviour towards people. It is an essential theme in the study of people's social relations and the used politeness strategies in the performance of different speech acts. According to what has been reviewed as studies, it is noticeable that most EFL learners are disable to alleviate and mitigate threats and indirect speech acts due to the lack of pragmatic knowledge of English and the misunderstanding of natives. More precisely, learning different politeness strategies is insufficient and tough for non-natives since they are not exposed to the target culture and society. We have also presented some theories of politeness and a critique towards Brown and Levinson's politeness theory, and a representation of impoliteness model and its strategies which has significantly attracted the interest of many researchers.

Those researchers have viewed impoliteness as a genuine and interesting phenomenon to be studied criticizing Brown and Levinson, because of their neglection of such important concept. Finally, from what has been represented above as samples and strategies, we conclude that learners learn best when the genuine context is brought up to perform different speech acts in the classroom, that is considered as an obstacle in our university since there are no native speakers.

CHAPTER TWO: REFUSAL SPEECH ACTS

Introduction

Many scholars raised the issue of how to communicate effectively in order to address a meaningful message. Being communicatively competent refers to the ability to produce a language regarding to the appropriate socio-cultural context and the social status of the interlocutors. When we speak we are producing different speech acts such as: apologizing, requesting, warning, refusing or complementing. In this chapter, we will deal with speech act theory, the historical overview and its two models presented by first J.L Austin and later J.R Searle. Then, we will tackle the significance of pragmatic competence in the appropriate production and reception of refusal speech act.

Additionally, we will view refusal speech act in depth, as an example, its characteristics and strategies, i.e. how to produce refusal expressions by taking into considerations certain influential factors that may change the perception and understanding of a refusal from person to another. Moreover, we intend to spot a considerable light on pragmatic transfer and how EFL learners utilize their L₁ pragmatic knowledge in the production of FL refusal.

Males and females' speech performance and style differ; therefore we are going to state the differences and the features of their speech. Finally, we will show some samples that we have selected intentionally to indicate the different perspectives of refusal speech act and how each scholar has stated his/her views about it depending on the setting where and when they conducted their studies, the socio-cultural context and the used tools.

2.1 Pragmatics and speech act theory

Pragmatics is a branch of linguistics which is originated from semiotics. Austin, Searle, and Grice are the scholars who have developed pragmatics which deals with the contextual meaning of language and how it is used differently by people . Since its development, it has become the concern of many scholars and researchers due to its significant role in language. It is defined by Yule (1996, 4) as “the study of the relationships between linguistic forms and the users of those forms”. Pragmatics, according to him, is the study of: a) speaker meaning, b) contextual meaning, c) how

more gets communicated than is said, and d) the expression of relative distance. In other words, it studies the intended 'implicit' meaning of the speaker and the setting of the conversation.

Speech act theory was presented by Austin in 1975 as a crucial part and/or sub-field of pragmatics, It deals with the performance of an act, be it refusal, request or apologize, taking into account the pragmatic competence and the cultural background while interacting. Yule(1996, 18) states that "pragmatics is appealing because it's about how people make sense of each other linguistically, but it can be frustrating area of study because it requires us to make sense of people and what they have in mind". It is possible to understand the message, but it is tough to get the intended meaning, especially in case of EFL learners who face an obstacle due to the lack of cultural knowledge and pragmatic competence of the target language.

2.2 Historical background of speech act theory

In the last decades, several studies were conducted to investigate the relationship between language and culture that is clearly reflected and noticed in people's everyday language use and different speech acts. Consequently, speech acts were the main focus of many scholars and researchers. Speech act theory is a subfield of pragmatics which is concerned with the use and manipulation of words to perform actions. Sociolinguistically, it was first introduced by Oxford philosopher J.L. Austin in a series of lectures and was collected in a book entitled "*How to Do Things With Words*" published in 1962'. He defined it as "a set of utterances by which people perform a specific function such as apologizing, requesting and refusing.

Austin pointed out that when people use language, they are performing an action which is called speech act. Austin's influence was clearly noticed in other scholars views on speech act, for instance, McGregor who defined speech act as "Speech is fundamentally a social act of doing things with words". In another word, it is the manipulation of language in accordance with the social context. Also some scholars believe that a speech act is an action performed by utterances which is to be considered an adaptation of Austin's definition 'doing by saying'.

2.3 Austin's theory of speech act(model)

When are words just words, and when do words force action? Austin has distinguished and divided words into two categories: constatives and performatives.

2.3.1 Performative

In the philosophy of language and speech acts theory, performative utterances are sentences which are not only describing a given reality, but also changing the social reality they are describing. Austin defined performatives as those sentences that denote actions. Its utterances are not true or false, but felicitous or infelicitous depending on the successfulness of the performed action. In other words, when an interlocutor wants his hearer to perform certain action successfully, the use of certain words in certain context with certain strategies is required. According to Austin (1962, 22) "There exist many utterance types which do not fall into any particular grammatical category other than the category 'statement'. These are utterances that are void of descriptions and are neither true nor false in virtue of their meaning or definition but still remain understandable and meaningful (Searle 1969, 6).

Performative deals with felicity conditions which is a Latin term "felix" or "happy". They are required in the successfulness of the performatives. Certain actions can be performed by certain people with taking into consideration these conditions.

2.3.2 Types of performative

Performative can be further categorized into explicit or implicit.

➤ **Explicit performative**

An explicit performative is one in which the utterance inscription contains an expression that makes explicit what kind of act is being performed (Lyons, 1981, 175). Performatives are explicitly indicated through verbs, as Thomas (1995, 47) claims, it can be seen to be a mechanism which allows the speaker to remove any possibility of misunderstanding the force behind an utterance.

Examples:

- I **promise** you to be there at time.
- I **order** you to leave.
- I **swear** to do that

- I now **pronounce** you man and a wife.
- I **sentence** you to death.
- War is **declared**.

➤ **Implicit performative**

Unlike the explicit performative, the implicit ones is not indicated clearly because there is not the utilization of performative verbs by which the hearer can understand what is meant; here the context plays an essential role in the indication and determination of the intended meaning.

2.3.3 Constative

Constatives are those sentences which neither denote an action nor consist of certain verbs that help the hearer to understand the intended meaning and perform an action; they refer to the utterances that describe or constate a situation which can be simply true or false depending on their agreement with the facts, as Austin said. Later on, Austin has realized that constatives can be performative, for example, when someone says “ the window is open”; the hearer will understand that it is cold and s/he should close it. Here the classification of constative is within implicit performative. As a reason, Austin found that both performative and constative overlap since there is no clear distinction between them.

2.4 Austin’s trichotomy

In connection with felicity conditions, Austin later (1962) realized that the category of performatives and constatives is not sufficient and he proposed what is called the trichotomy. He “isolates three basic senses in which in saying something one is doing something, and hence three kinds of acts that are simultaneously performed” (Levinson, 236): the locutionary, illocutionary and perlocutionary acts.

2.4.1 The locutionary act

Locution is when ‘to’ say something is to do something (Austin,1962,108). It refers to the performance of an action.

[Locution] includes the utterance of certain noises, the utterance of certain words in a certain construction, and the utterance of them with a certain ‘meaning’ [...] with a certain sense and with a certain reference (ibid,1962, 94).

Jerrold Sadock calls locutionary acts “acts that are performed in order to communicate” (1974, 8), while Habermas claims that locution is the act of expressing states of affairs (1998, 122). Regardless to what it said, the main point is that locution is the starting point to any sentence to be uttered and/or performed.

2.4.2.1 Types of locutionary act

- **Utterance acts** : they refer to acts that deal with saying or doing something which has no meaning
- **Propositional acts**: they are those, what as Searle noted, where a particular reference is made. Propositional acts are clear and express a specific definable point, as opposed to mere utterance acts, which may be unintelligible sounds.

2.4.3 The illocutionary act

An illocutionary act refers to the performance of an act in saying something specific (as opposed to the general act of just saying something). Yule (1996, 49) claims that, of these types of speech acts, the most distinctive one is illocutionary force: “Indeed, the term speech act is generally interpreted quite narrowly to mean only the illocutionary force of an utterance”.

2.4.4 Perlocutionary act

They are speech acts that have an effect on the feelings, thoughts, or actions of either the speaker or the listener. They seek to change minds. Unlike locutionary acts, perlocutionary acts are external to the performance; they are inspiring, persuading, or deterring.

2.5 Searle’s version of speech act theory

J.R. Searle’s (1969) systematization of Austin’s version of speech acts. He proposed that the felicity conditions needed to be extended to the social and the cultural aspects that have to be linked to the speech acts to be influential. For Searle, the production of speech acts is not only direct but also indirect, therefore there are other indirect ways in which different speech acts are produced.

2.5.1. General conditions

These conditions’ main emphasis is on features of the participants . For instance, the used language is understood and shared among the interlocutors.

2.5.2 Content conditions

The content is very crucial to be linked with the appropriate linguistic structures, for example, for promising or warning the content of the sentence should be about future event.

2.5.3 Preparatory conditions

There are two preparatory conditions: the first one is that the event will not happen by itself, and the second is that the event will have a beneficial effect. The act of promising and warning are different when it comes to the preparatory conditions, for instance, in the act of warning, it is not clear that the hearer knows the event will occur, the speaker does know that the event will occur, and the event will not have a beneficial effect.

2.5.4 Sincerity conditions

It refers to the changes that happened from obligatory to non-obligatory; the future will or will not have beneficial effects in accordance with the act. For promising, the speaker intends to carry out a future action which has beneficial effects; unlike warning which has not.

2.5.5 Essential conditions

The essential conditions focus on the utterance taking into account the content, context, and the speaker's intention for a felicitous performed speech act. In the case of warning, the utterance changes from the non-informing to undesirable / bad future informing.

Celce-Murcia and Olshtain (2007) revised Searle's(1975) classification of illocutionary force by representing another classification as shown below (According to this classification the speech act under study ,i.e., the refusal speech act, belongs to the category of commissives) :

ACT	DEFINITION	EXAMPLE
declarative (performative)	are speech acts that “change the world” as a result of having been performed.	“We find the defendant not guilty!”
Representative	Are speech acts that enable the speaker to express feelings, beliefs, assertions, illustrations, and the like.	“Today, tomatoes can be grown in the desert.”
Expressive	express psychological states of the speaker or the hearer such as apologizing, complaining, complimenting, congratulating.	“Congratulations on your graduation.”
Directive	are speech acts that enable speakers to impose some action on the hearer such as commands, orders, requests.	“Be quiet!”
Commissives	are speech acts whereby the speaker takes on or refuses some responsibility or task and are, therefore, face-threatening to the speaker, or imposing on the speaker.	“I’ll stop by tomorrow, I promise.”

Table 2.2: Classification of speech acts retrieved from Celce-Murcia and Olshtain (2007)

2.6 The importance of pragmatic competence in speech act

Pragmatic competence (henceforth PC) is a fundamental aspect in communication which was introduced by the sociolinguist Jenny Thomas in 1983 in the article of ‘ Cross-Cultural Pragmatic Failure’. She defined PC as “ the ability to use language effectively in order to achieve a specific purpose and to understand language in context”. Being pragmatically competent is when the learner understands fully what is meant by the received message or speech act; however, third year EFL learners in Biskra university are not able to understand any speech act easily, especially when the message consists of purely English pragmatic and social values. This case was named by Thomas as ‘Pragmatic Failure’.

Takahashi (2001) showed several situations in which students can express the proper speech acts. For the proper usefulness of language, EFL learners should be aware of all the above mentioned values and know how to use language appropriately in order to be polite and save the interlocutors’ face from being threatened unconsciously, specially with native-speakers. Furthermore, linguists believe that PC cannot be taught, but it can be learnt by being exposed to all aspects of the target language, linguistic, culture and social norms, through role plays and creating ,somehow, a suitable environment that sounds like the native (either U.K or U.S.A).

2.7 Refusal speech act

Austin (1962) and Searle (1969) claim that speech acts are realized by universal rules; that is, speech acts are produced in different languages in similar ways. However, some researchers (Blum-Kulka 1987; Wierzbicka 1991) support the idea that each culture and language has its own way of speech act production. They also claim that there is a rule of certain social factors which influence the selection of the linguistic patterns and structure.

There are several speech acts: apologize, request, warning and among them refusal speech act which we have selected in our present study to investigate. Refusals are noncompliant/ unpreferred responses to an initiating act such as request, invitation, suggestion and offer (Levinson, 1983). The Act of refusing someone’s request or anything else needs such appropriate linguistic strategies with the needed

body language or paralinguistic gesture. Moreover, the speaker should take into account the social-cultural backgrounds and the sexes of the interlocutors because these are among the main factors that influence people's way of conversing.

Many studies have associated refusal with the notion of 'face' (Goffman, 1967; Brown and Levinson, 1987,15), the reason is that when someone refuses an invitation or a request, s/he either threatens or saves the hearer's face depending on the employed politeness strategies. The realization of these strategies requires the speaker's awareness of the social-cultural background and the context, as well.

2.8 Influential factors on refusal speech act

From the sociolinguistic perspective, refusals depend and/or are influenced by certain factors. Refusals are complicated due to the fact that they are influenced by some social factors, namely, age, gender, level of education, social distance, and power (Fraser, 1990; Smith, 1998).

➤ Language and cross-cultural aspect

Speech act is a universal phenomenon, its realization differ across languages and cultures (Gass & Neu, 1996). Austin (1962) and Searle (1969) claim that speech acts are realized by universal rules; that is, speech acts are produced in different languages in similar ways. But, some researchers (Blum-Kulka 1987; Wierzbicka 1991) supports the idea that every culture and language has its own way of speech act production. Though the concept of universality of speech acts is creating a sense of debate since there are different samples of speech acts, refusal in particular, due to the distinctive cultural and social factors. Furthermore, this cross-cultural variation can be a source of communication breakdowns when members of different cultures come in contact (Wierzbicka, 1991). Blum-Kulka, House, and Kasper (1989) call for expanding the research on speech acts to a variety of languages to make claims about universality or culture specificity of the speech acts more valid.

It is a truism that language and culture are interrelated. Language is the carrier of culture and culture is the substance of language: they cannot exist separately (Romaine, 2000). To succeed in refusing certain invitation or offer, it is very important to be aware of the social-cultural features of the interlocutor for the appropriateness and exactness selection of the language (patterns). Most EFL learners struggle with the point of selecting the exact strategies for refusing with

regarding and saving the hearer's face, because they are non-natives and they do not know the pragmatic strategies of the English. So, it is important to explore how culture and linguistic background can affect one's utterances or speech acts to raise English learners' awareness of this and help them address it appropriately and politely as Blum-Kulka notes that "systems of politeness manifest a culturally filtered interpretation of interaction." (Blum-Kulka,1991, 270).

➤ **Gender factor**

Gender influence the directness and indirectness of refusal speech act. Several studies suggests that females are prone to produce indirect SAs and males direct (Mckelvie, 2000; Mulac, Bradac & Gibbons, 2001). Females tend to use indirect strategies in order to soften the refusal and avoid threatening the hearer's face. Tannen (1994) has compared gender differences. She concluded that men have a report style, aiming to communicate about factual information; whereas women have a rapport style that is concerned with building and maintaining relationships. Learners, females particularly, tend to accommodate their language depending on the hearer's style, setting and age. A male may provide a refusal of an offer, a suggestion, invitation or request by saying directly 'no', unlike a female who may be very sensitive and sorry in her refusals.

Thus, refusing something either from the same gender or the other requires certain linguistic patterns and paralinguistic features which are not easily achieved, especially in case of natives and non-natives. Age is another factor which may influence the production of refusals. Old person is respected more and the used language is more standard and indirect than the one used with people.

➤ **Social status and power**

Refusals are the negative response to an invitation, offer or a suggestion where the face is threatened directly or indirectly depending on the social status of the hearer and the speaker. "The role of social status in communication involves the ability to recognize each other's social position" (Leech, 1983; Brown and Levinson, 1987). People with high social status receive a considerable and respectful behaviors while refusing; however, those with lower status receive direct and offendable refusals. Generally, they avoid threatening others with high social status those are

dominant. “we should see powerful speech as a set of linguistic resources which may be drawn on by interactants, rather than seeing particular groups of interactants as powerful or powerless” (Thornborrow,2002 as cited in Mills,2003).

➤ **Social distance**

Social distance is one of the factors which determines politeness behaviours (Leech, 1983; Brown and Levinson, 1987). It refers to the intimacy between the interlocutors, and how well they know each other. Brown and Levinson (1987) claim that politeness increases the social distance. In another word, when the distance is larger, the face is softened and saved; whereas in case of short distance between the interlocutors, the face is threatened. A person with higher social status/position is the dominant in a conversation, and the used language is mainly direct by threatening the face.

2.9 Males Vs females speech styles

The issue of males and females’ speech styles and how they differ in performance, the manner, and degree of showing respect to others was and is still the focus of a number of researchers. Some researchers claim that the reason lies in the psychological and socialization differences; however, others believe in the social power that men hold rather than women. At the basis of Lakoff ideas on women language, Coates (1993) has tested these ideas, he found that women used some non-standard forms as double negation than men did which was mostly proved by Lakoff before.

Women tend to be more tolerant in taking a turn in a speech even in case of refusing a request, they always attempt to satisfy the requester with another plan, for example. Psychologically, as innate characteristic, women make connections and seek interacting with others about any subject. However, men tend to be serious and prefer to be direct in acting any kind of refusals in order to indicate their social power. Generally, men and women topics are different, but when it comes to a mixed gender conversation, each gender tries to manipulate its speech acts in accordance with the other’s interests. As Landis (1927,357) suggested, that in mixed-sex conversations, "the Englishman when talking to a feminine companion adapts his conversation to her interests while American women adapt their conversations to the interests of their masculine companions".

Differently, the Algerian men are somehow known for being strict in their way of dealing with women and their performance of a refusal, in particular, because they have learnt certain social norms and values which affect their verbal behaviors towards the other gender. In case of refusing an invitation, suggestion, request or offer from a women, they refuse directly without saving the other's face for the sake of indicating their social power. Some regular features of male speech strategies are:

- Initiating and receiving more verbal and non-verbal interaction than women.
- Introducing more topics while talking with other people.
- Interrupting and disputing more frequently.
- Giving monosyllabic responses.
- Ignoring other people's remarks.
- Making one's point direct, explicit, and rational.
- Being dogmatic.
- Being reserved.

2.10 Production of refusals by EFL

Many studies have been conducted to investigate the issue of how EFL learners produce refusal speech acts with natives and non-natives. The results were that they use the same pragmatic and cultural knowledge of their mother language with both native and non-native speakers. Eslami-Rasekh and Fatahi (2004) emphasized on the awareness of EFL learners' interaction with native speakers, who may show pragmatic failure because of the lack of pragmatic knowledge of the socio-cultural norms of the target society. In other words, EFL learners should be conscious of the knowledge of the native speakers in order to avoid face threatening, misunderstanding and miscommunication. EFL learners should acquire different competences for better communication, such competences are: grammatical, communicative, and pragmatic competence.

- **Grammatical competence:** refers to the mastery of language features: linguistic, syntactic, morphological, and lexical, and to use them correctly while interacting.
- **Communicative competence:** it is the ability to use language for effective communication. It was first introduced by Chomsky who was emphasizing on the grammatical aspect; later on Hymes (1971) reintroduced it by indicating the significance of the different usages of language to interpret and encode

meaning which was neglected by Chomsky. Hymes' definition took into account four main principles: linguistic, sociolinguistic, discursive, and strategic competence area. Similarly, Canale and Swain (1980, 94) viewed CC as "a synthesis of knowledge of basic grammatical principles, knowledge of how language is used in social settings to perform communicative functions, and knowledge of how utterances and communicative functions can be combined according to the principles of discourse"

- **Pragmatic competence** (mentioned previously): is the effective use of language in social context.

2.11 Pragmatic transfer and refusal

2.11.1 Definition of pragmatic transfer

In the last decades, a number of researchers and linguists have been increasingly investigating the issue of pragmatic transfer since their interest is in language use which is the concern of pragmatics, particularly. Pragmatic transfer is an inter-language phenomenon which was defined by Wolfson (1989) as the use of rules and norms from one's own native speech community when interacting with people from the another community, or simply when speaking or writing in the target language. In other words, it refers to the impact of the learners' L₁ pragmatic knowledge and culture for the sake of learning and production of the target language pragmatic knowledge and competence.

Kasper (1992, 112) has classified pragmatic transfer into two types: positive and negative transfer. Positive transfer occurs when conventions and rules of language use are similarly shared between L1 and L2. Negative transfer happens when L1 pragmatic knowledge is different from L2 pragmatic knowledge. Furthermore, pragmatic transfer can also be classified into pragmalinguistic and sociopragmatic. The former means the inappropriate transfer of utterances at the semantic and syntactic level from one language to another (Thomas,1983), whereas, the later occurs when the social norms and customs of learners' first language influence learners' interpretation and performance of the target language (Kasper, 1992, 115).

2.11.2 Researches on pragmatic transfer in refusal speech act

A number of researches were conducted in order to investigate how EFL learners perform refusals at the basis of their native language's pragmatic and cultural knowledge; many data were presented by scholars as evidence for their views.

Among these scholars are Wing and Li (2007) whose attempts were to examine Chinese students' performance in refusal speech act. Interestingly, they found that native Americans tend to be specific in their refusal of an invitation as "I am going to hang out with my friends and I cannot go with you", but the Chinese were not specific in their refusal, for instance, they replied as "sorry, I am busy". Therefore, they concluded that the Chinese EFL learners' performance of refusal was strongly influenced by their native language. In another word, they unconsciously transferred their L₁ pragmatic knowledge to express refusal in English.

Another researcher, Cao (2011), studied the issue of Chinese EFL learners' pragmatic transfer while performing refusals. His aim was to illustrate how this phenomenon can be negative on learners' enhancement in their proficiency and skills in the target language. As a result, he found that pragmatic transfer sharply increases with the development of their proficiency in English.

As a conclusion, the main reason that leads EFL learners to transfer knowledge of something pragmatically from their mother language while learning English, as a second or foreign language, is the effects of the context and setting. Most EFL learners, as in our department, learn English in an Arabic/Algerian context in which they are not exposed to genuine situations that may help them to improve and gain the linguistic, pragmatic and socio-cultural knowledge of the target language easily.

2.12 Classification of Refusals

Many researchers have investigated the classification of refusal speech act, and the most used and known one is presented by Beebe, Takahashi, & Uliss-Weltz (1990). They divided refusals into two main groups: direct and indirect refusals.

- **Direct refusals** are limited to the direct and simple rejection. They relate to the fact that the speaker expresses his/her inability to conform using negative prepositions including:

Performatives such as 'I decline'.

Non-performatives like 'I cannot', 'No'...

- **Indirect refusals** involves various types:

1. Statement of regret like "I'm sorry."
2. Wish like "I wish I could help you."
3. Excuse, reason, explanation like "I have an exam."
4. Statement of alternative.

5. Set condition for future or past acceptance like "If I had enough money"
 6. Promise of future acceptance like "I'll do it next time."
 7. Statement of principle "I never drink right after dinner."
 8. Statement of philosophy like "One can't be too careful."
 9. Attempt to dissuade interlocutor:
 - 9-1. Threat or statement of negative consequences to the requester like "If I knew you would judge me like this, I never would have done that."
 - 9-2. Criticize the requester "It's a silly suggestion."
 - 9-3. Guilt trip (waiter to customers who want to sit for a while: "I can't make a living off people who just order tea")
 10. Acceptance
 10. Acceptance functioning as a refusal:
 - 10-1. Unspecific or indefinite reply "I don't know when I can give them to you"
 - 10-2. Lack of enthusiasm "I'm not interested in diets"
 11. Avoidance:
 - 11-1. Non-verbal (silence, hesitation, doing nothing and physical departure)
 - 11-2. Verbal (topic switch, joke, repetition of past request, postponement and hedge);
An example for postponement can be "I'll think about it."
- There are also some adjuncts to the refusals as follows:
12. Statement of positive opinion like "That is a good idea"
 13. Statement of empathy "I know you are in a bad situation"
 14. Pause fillers like "well" and "uhm"
 15. Gratitude/appreciation like "Thank you."

2.13 Researches on refusal strategies (samples)

In the last decades, a number of studies have contributed to the understanding and the analysis of refusal speech act, particularly the effect of certain factors on the production of refusals by non-native speakers. The main effective variable in most studies is culture and its different impacts depending on the studied group and the shared pragmatic and cultural knowledge among them. Additionally, the notion of face is strongly highlighted in the issue of comparing and contrasting the differences in the production of refusals by natives and non-natives and how it is perceived distinctively.

One of the major models is Beebe, Takahashi, & Uliss-Weltz's (1990) where they compared refusals that are used by Japanese as EFL learners and Americans. They used DCT(discourse completion test) by which they provide the participants with situations to make them hypothesize, so their responses will be more spontaneous. These situations were divided into four components: offer, suggestion, invitation, and request; as an result, they found that Japanese and Americans are distinguished at the level of: the semantic formula, the frequency of the formula, and the content of the utterance. They concluded that the Japanese tend to be indirect, most of the time, to save others face because of their mother language's transfer of the pragmatic competence since they do not know the natives pragmatic competence; however, the Americans who were performatively direct, except in the refusal of invitation, most of the participants used indirect strategies.

Chen (1996) investigated the differences between English native speakers and Chinese EFL learners to figure out the main social and pragmatic elements used by both. She made some scenarios based on a written DCT with the four types of refusal on a group of natives and non-natives from different social status. The results were that for each language and scenario there is certain formula and pattern which are treated distinctively due to the context as an influential and significant variable.

Additionally, Al-Kahtani (2005) made a study on three groups: American, Arab, Japanese by taking into consideration the distinctiveness on their cultures. His aim was to know whether culture affects in the realization of refusals or not, the results indicated that the used refusal strategies were similar. They all used the same strategies which are a kind of regret or providing explanations and excuses to refuse indirectly. He concluded that the Arab and Japanese EFL learners were not deeply influenced by their cultures because they have been taught the appropriate strategies with considering the cultural aspect of the target language in order to avoid communication deficiency with native speakers.

Another study was done by Genc & Tekyildiz (2009) to explore the ways in which Turkish learners of English use the speech act of refusal and to find out if regional variety affects the kind of the used refusal strategies. They tested two groups consisted of Turkish and English natives from different social status, which is considered as a main factor in their study, by using DCT in order to know the used strategies by both groups being from urban or rural areas. The results indicated that

both groups used similarly direct and indirect strategies with regarding the social status.

Bella (2011) has studied politeness strategies used in the refusal of a friend invitation, she divided the participants into two groups of non-natives. The study was done by the use of role play by making the groups co-exist and interact with natives to know whether the length of residence influence in the development of non-natives competence. One group had the opportunity to have a long residence with natives but with less interaction ;unlike the other group with less residence and more social interaction with natives. The results indicated that the used strategies were a sign of a progress and change in the competent and which was observed from the group who had less length of residence but more interaction. So, the amount of residence with natives is not sufficient in order to acquire the socio-cultural norms and pragmatic competence to perform any speech act in the target language.

The Iranian scholars have done several researches on refusal strategies by EFL learners by emphasizing many elements: gender, culture, social status, pragmatic competence and development. For example, Hassani, Mardani and Dastjerdi's(2011) focus was on the essential role of gender and social status in the production of refusal strategies by 60 EFL learner using the DCT. As findings, they have not considerable differences concerning the gender and high social status factors, but the used strategies were clearly noticed by which they used indirectness in the Persian and directness in English. The reason lies in the lack of their pragmatic competence in English.

However, according to the study that have been conducted by Allami and Naeimi (2011) who their extreme focus was on the development of English pragmatic competence of EFL Iranian learners by examining the frequency, shift and content of semantic formulae of the refusals of the participants. They have classified the participants into three groups: Persian speakers, Persian learners of English and native speakers of English taking the learners' language proficiency, their status and types of eliciting acts as significant elements. The outcomes showed the differences between the natives and non-natives at the level of frequency, shift and content of the semantic formulae, and they used direct refusals, expressions of regret, excuse, reason and explanations. As an overall remark, Allami and Naeimi (2011) noted that

Iranian EFL learners demonstrated evidence of pragmatic transfer of the socio-cultural norms from their L1 (Persian) to L2 (English).

In addition to the previous above mentioned studies, Montero (2015) has also investigated the issue of refusal on a group of EFL learners, composed of six females and four males, from the Pacific Regional Center of the university of Costa Rica. These learners have been exposed to English for years, and they have developed some pragmatic competence. Montero proposed six situation: three request and three offer which were analyzed by the use of the modified version of DCT. The findings showed interestingly the use of indirect strategies ,being that excuses or reasons, strategies of postponement (in which the speaker proposes the interlocutor to reschedule what has been offered or requested). Montero stated that the influence of Costa Rican culture is implicitly involved in which most participants used with one situation more than one strategy was used in order to justify the refusal to avoid insulting the interlocutor and to save the his/her face.

As a general conclusion of the above mentioned studies, the unconscious integration of culture as an essential and influential factor in non-natives' responses is clearly observed. In some findings, EFL learners use the same strategies as natives (as excuses, reasons or giving explanations), but their deficiency concerning the pragmatic and socio-cultural competence of the target language was noticeable.

Conclusion

Through this chapter, we have attempted to present the origins of speech act theory and how it has developed over time by scholars' distinctive versions in order to bring about developed concepts and to dig deeply in the issue. We also sought for how EFL learners produce refusals either with natives or with other EFL learners and teachers, consequently the lack of pragmatic and sociolinguistic competences is genuinely obvious in their refusals due to mother language's cultural aspect interference.

In addition to what has been said, the way of uttering a refusal expression was our plain concern and focus in which we have deeply investigated how refusals are produced and how do pragmatic competence of the learner's L₁ influences on the performance of FL refusal. And what strategies used to refuse an invitation, offer, suggestion or request. As a matter of fact, we concluded that there are certain factors that influence the way a person refuses in any society and with any interlocutors, and

the refusal of a male can be distinguished from the female's refusal because of the use of certain expressions and terminology.

CHAPTER THREE: FIELD WORK

Introduction

Since communication is an issuable and widely tackled topic, several researches have defined and shown its importance for conveying messages clearly. But, still how to perform any speech act is rudimentarily difficult for EFL learners, especially refusal speech act_(s) because of the significance of figuring out the used politeness strategies in order to soften the refusal. In addition to the strategies, the concept of gender and culture is highlighted and considered as the core of our research due to the differences that can be found between males and females, and between societies as well at the level of cultural boundaries for performing such an act.

In order to test our hypotheses, we have attempted to analyze deeply the learners' used politeness strategies while refusing and the differences between both genders by conducting a quasi-experimental study with a group of third year students. Additionally, we have used different research tools such as a questionnaire for third year students and an interview with some teachers.

3.1 Methodology

This research investigates the used politeness strategies for performing refusal speech act_(s) in relation to gender by third year learners of English at Biskra university, the factors and variables that led to the distinction between males' and females' refusal speech act, and whether males and females use the same strategies or not. A mixed-methods aims here at testing our hypotheses by using a Discourse Completion Task (DCT) in the pre and post test, because it is widely and commonly used in such studies, a questionnaire that provides different opinions and views about the issue, and an interview with some teachers for gaining a review about the significance of teaching modern theories to fulfill all the gaps and provide valid data.

3.2 Sample and population

The selected population for this study is third year English students, Biskra university. The sample are from groups one and two from which we have chosen only 25 out of 88 student. The pre and post-tests in our quasi-experiment were in

form of DCT (Discourse Completion Test) which embodies different scenarios for each sub-case of refusal (offer, invitation, request, and suggestion). The DCT is a qualified instrument which is frequently used in testing EFL learners' abilities for performing different speech act in EFL. The choice of third year students is due to the fact that they are considered to be advanced learners, and they can manipulate the language according to their communicative needs. The questionnaire has been distributed to third year students, but not to those who have participated in the experiment. Also, the interview has been held with eight teachers from our department.

3.3 The questionnaire data analysis

3.3.1 Description of the questionnaire

This questionnaire has been submitted to third year students, Biskra university. It is made up of open-ended, closed-ended and multiple-choice questions which are divided into four sections. The first section (Q₁-Q₄) is about the learners' personal information and background. The second section is entitled 'Politeness Strategies'; it deals with the issue deeply by investigating more into the known and the used politeness strategies by the learners. The next section, 'Refusal Speech Act', highlights the question of culture and gender in speech act(s); the last section, 'Pragmatic Competence', aims to extract whether EFL learners are aware of the target context and the issue of exposure for being more pragmatically competent learners.

3.3.2 Aims of the questionnaire

Our objective of selecting the questionnaire rather than other research tools as the interview is to make the learners at ease and avoid any kind of anxiety or disturbance due to the used recording materials. Also, designing a questionnaire for a considerable number of respondents provides a variety of data and views rather than having an interview with a limited number of learners.

3.3.3 Piloting of the questionnaire

The questionnaire has been distributed to five third year students in order to test the accessibility, and comprehensibility of the questions for them. They have

answered most of the questions, except the last section of ‘ Pragmatic Competence’, which was difficult for them. Therefore, this was our purpose for figuring out this problem on EFL learners.

Section one : Personal information

Item one : Gender : a) Female b) Male

Gender	Male	Female	Total
Number	13	37	50
Percentage ()	26 %	74%	100 %

Table 3.3: The respondents’ gender

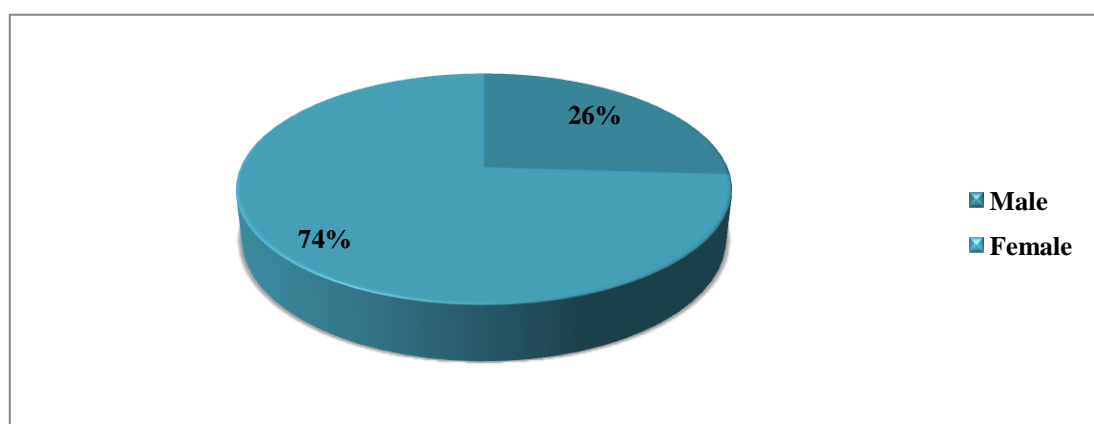


Figure 3.1: The respondents’ gender

Remarkably, from the obtained results, our population is divided into 74% females and 26% males, and this proves that both genders have participated in our study, and this was our general goal since our focus is on the used politeness strategies in refusal speech act by both genders to shed light on the difference between them.

Item two: what is your age?

Age	20	21	22	23	24	25	26	Total
Number	3	9	8	21	3	5	2	50
Percentage ()	5.9%	17.6%	15.7%	41.2%	5.9%	9.8%	4%	100 %

Table 3.4: The respondents’ age

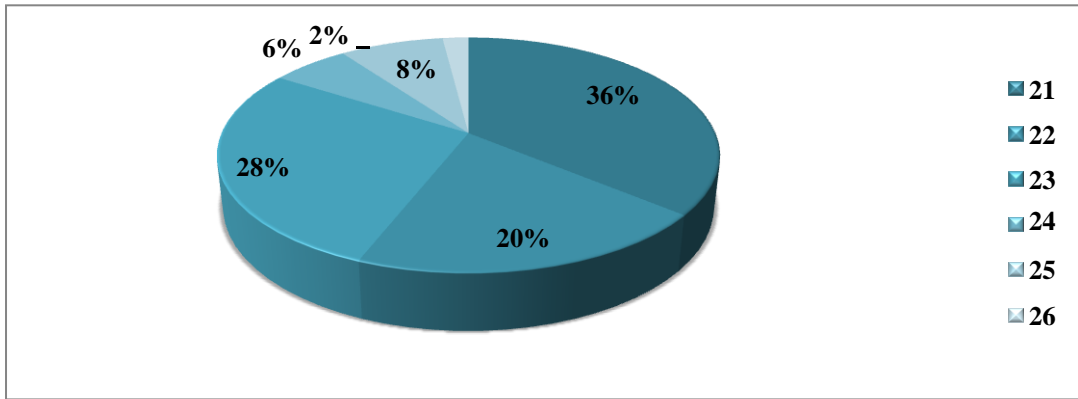


Figure 3.2: The respondents' age

According to the above results, the majority of the participants are 23 years old which represent the highest percentage 41.2%, then 21 (17.6%) and 22(15.7%), and the rest are between 20, 24, 25 and 26. The results indicate that the participants are younger and they are able to acquire knowledge easily.

Item three: How long have you been learning English?

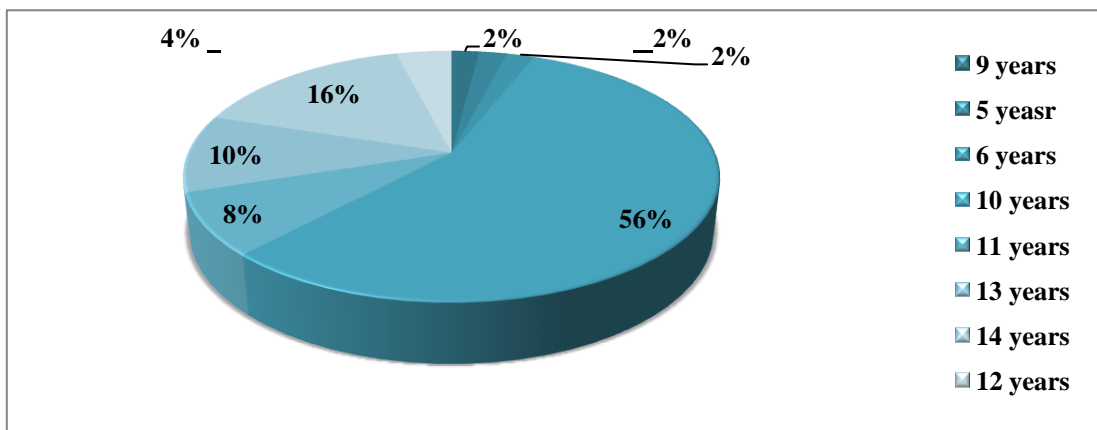


Figure 3.3: The length of students' learning English

From the above chart, we can deduce that the majority of respondents started learning English a long time ago, ten years, and this is a hint that they can be considered as advanced EFL learners.

Item four: What is your purpose toward learning English?

Responses	Work	Communication	Both of them	Work, experience, educational purposes, knowledge	The ambition of learning new languages	Total
Number	27	13	3	6	1	50
Percentage	54%	26%	6%	12%	2%	100%

Table 3.5: The purpose from learning English

The presented data in the above graph show that most of the learners' goal towards learning English is for working and their career (54%); Some students are learning for the sake of communication. Other responses varied between having experience, the ambition of learning new language, knowledge and for education purposes.

Section2: Politeness strategies

Item one: In your view, how can you define the term 'politeness'?

Definitions	To show good manners, respect, to be kind, smooth way.	A style of speaking, art, the appropriate use of body language.	No idea	Total
Number	47	02	01	50
Percentage	94%	04%	02%	100%

Table 3.6: Defining the term 'Politeness'

We notice from the above table, on the one hand, that (94%) of the participants have given nearly the same definition of the term politeness which are: respect, being kind, showing good manners by using polite words. On the other hand, (4%) of the participants have related politeness to the style of speech and the appropriate use of body language, for instance, keep silent to avoid using any bad word.

Item two: What are the strategies that you use to refuse an invitation, offer, request or suggestion?

Strategies	Refusing by thanking, apologizing, and giving excuses	Refusing by using body language	Refusing indirectly and politely	Refusing directly and honestly	No idea	Total
Number	28	01	11	9	01	50
Percentage	56%	02%	22%	18%	02%	100%

Table 3.7: Strategies used by students to refuse an invitation, offer, request or suggestion

As shown in the above table, we observe that 56% is the highest percentage for the participants who refuse by thanking first for the invitation, offer, and so on, then apologize for their refusal, and they provide reasons and excuses. However, there is a discrepancy between the direct and indirect strategies because 22% of the participants prefer to be indirect as a polite manner; 18% use direct refusal strategy to avoid any kind of misunderstanding. The body language is also used as a strategy, but with a low percentage (2%).

Item three: Do you prefer to be direct or indirect in your refusal? And why?

Response	Direct	Indirect	Total
Number	29	21	25
Percentage	58 %	42 %	100%

Table 3.8: Students' preferred manner in refusal

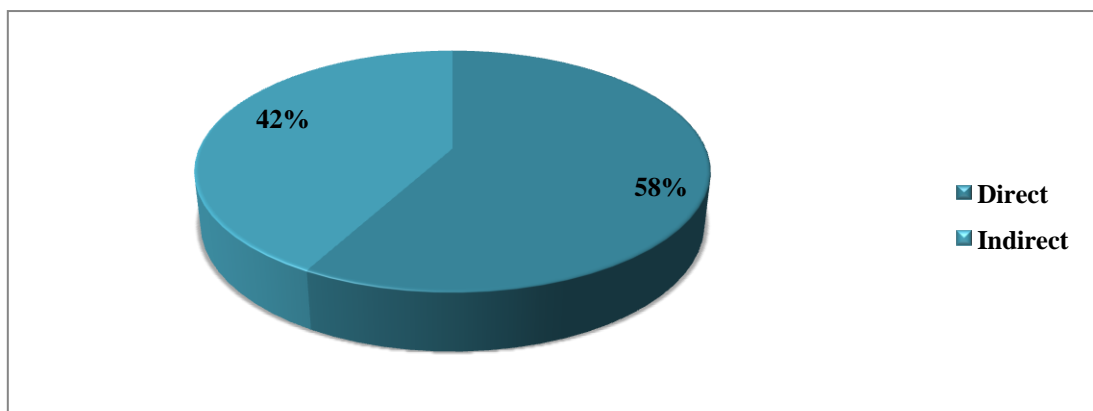


Figure 3.4: Students' preferred manner in refusal

The reasons to be direct:

- To avoid any confusion or misunderstanding.
- To be honest, truthful and avoid labyrinths.
- To be clear and avoid long discussions and explanation.

The reasons to be indirect:

- To avoid hurting feelings and saving the face.
- Directness is somehow impolite and indirectness is more polite.

By this question, we aimed to figure out whether EFL learners are influenced by their culture, or the target one by being direct or indirect. We found that 29 out of 50 who represent 58% of the learners prefer to be direct and honest in their refusal rather than the other 21(42%) learners who attempt to be indirect to avoid any kind of threat.

Item four: It is said that what may be polite in a community, may be rude in another. Can you provide the reason why there are such differences?

The reason(s)	Culture, religion, values, norms, traditions, beliefs	Background and language, way of thinking, behaviours	No idea	Total
Number	38	07	05	50
Percentage	76%	14%	10%	100%

Table 3.9: Students’ opinions about the reasons of differences in politeness between communities

This question tackles the reason of differences between communities at the level of politeness in which what is considered polite in a place may be considered impolite or even rude somewhere else. Most of the participants’ answers were nearly similar in which they believe that the difference lies in the culture, religion, traditions, and so on. However, some of the participants (10%) were unable to find the reason why.

Item five: Are females more polite than males?

Yes No No idea

Response	True	False	Total
Number	33	17	50
Percentage	66,0%	34,0 %	100,0 %

Table 3.10: Females and males' different rates and degrees of politeness

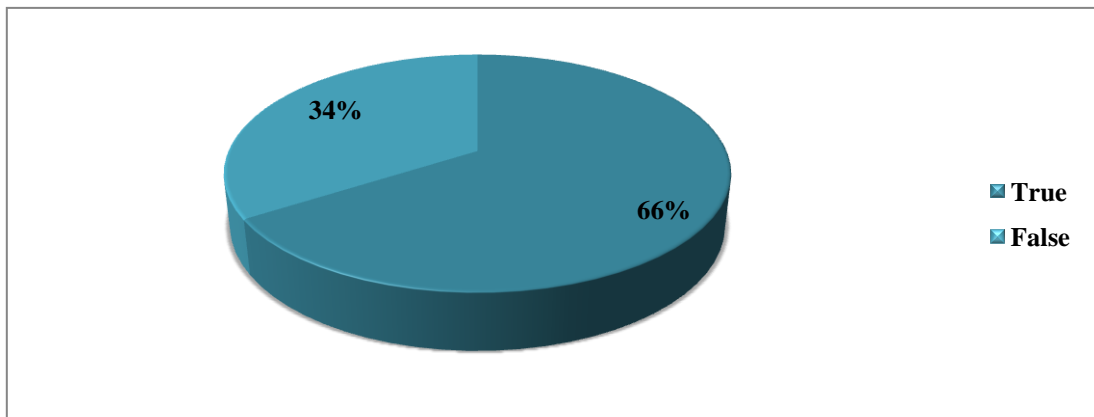


Figure 3.5: Females and males' different rates and degrees of politeness

As seen in the above chart, the majority of the participants (66%) agreed that females are more polite than males, because they always attempt to soften their refusal using certain expressions and style. However, 17 of the participants (34%) believe that females are not more polite than males; we may find males who are more polite than females. So, the generalization of that idea is not workable.

Section3: Refusal speech act

Item one: What does refusal speech act mean?

The meaning of refusal speech act:	Correct definition	Wrong definition	No idea	Total
Number	24	12	14	50
Percentage	48%	24%	28%	100

Table 3.11: Meaning of refusal speech act

According to the results above, 48% of the respondents have stated and defined refusal speech act correctly by giving closer meanings to the known one which is

“the act of turning down or the negative response to an invitation, request, suggestion or offer”. 24% of the participants’ answers were wrong and out of the topic, and the rest which represents 28% from the whole sample have said that they have no idea and no information about this point. We can deduce from the wrong answers and participants who have no information that most of the participants 26 (52%) could not manage to recognize the meaning due to the lack of exposure to the modern theories and models.

Item two: Do you think that your culture influences the performance of your speech?

Responses	Yes	No	May be	Total
Number	32	01	17	50
Percentage	64%	02%	34%	100

Table 3.12: Students’ culture impact on their speech performance

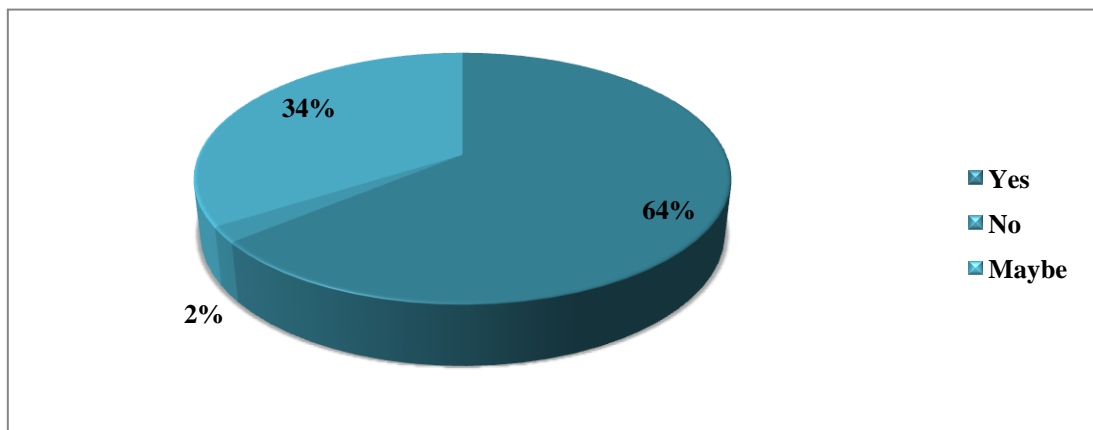


Figure 3.6: Students’ culture impact on their speech performance

We notice from the table and the chart that 32 (64%) participants have mainly and strongly agreed that culture has an influential role on performing the different speech acts due to the conceptualization of the norms, values, religion, and so on in their speeches. But, we found that 34% of the respondents were uncertain about this point, which may indicate that they are unknowledgeable in such a subject. The number of participants who said “No” is inconsiderable in which we found only one respondent that represents 2% from the whole sample.

Item three: Is there a difference between female and male's performance of refusal speech act?

Responses	Yes	No	No idea	Total
Number	38	03	09	50
Percentage	76%	6%	18%	100

Table 3.13: Difference between female and male's performance of refusal speech act

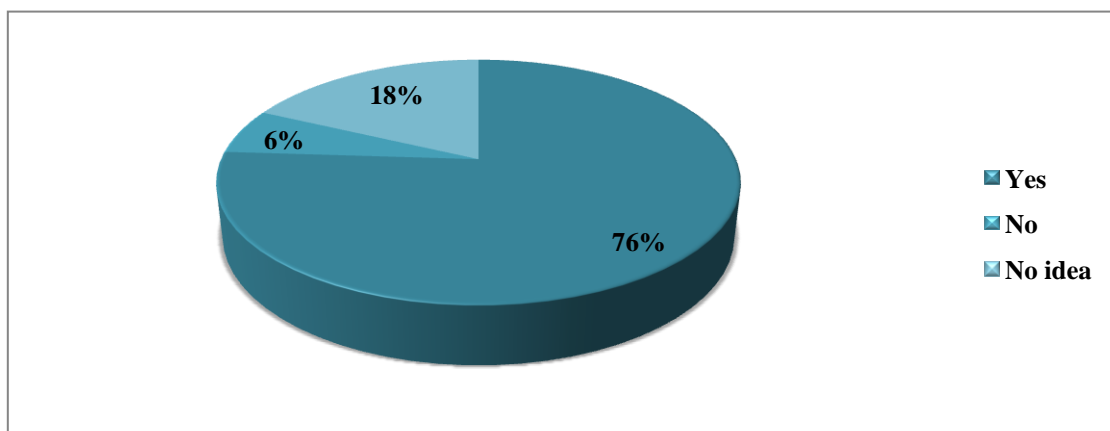


Figure 3.7: Difference between female and male's performance of refusal speech act

If yes/ no, please explain:

Yes, because:

- Females are kind, sensitive, soft and more polite.
- Males are direct, honest and realistic and females always tend to be indirect.
- Females have different styles.
- Females use body language more.

No, because:

- Same expressions and ways used by both.

According to the indicated results in the preceding table, (76%) of the respondents argued that the differences between females and males' performance of

refusal speech act was due to the fact that females are more soft, kind, and indirect in order to save the addressee's face and self-image; and males tend to be more direct and honest to eliminate ambiguity. Nevertheless, some respondents disagreed on this point, and they said that both genders have the same style, expressions and ways of refusing. The remaining group (18%) of participants have no information about this point.

Item four: What is the relationship between culture, speech act, and politeness strategies?

The relationship is:	Culture influences them	They are interrelated	Wrong answers	No idea	Total
Number	24	14	06	06	50
Percentage	48%	28%	12%	12%	100%

Table 3.14: The relationship between culture, speech act, and politeness strategies

The above table inferred that 24 (48%) of the respondents have affirmed that culture influences the performance of different speech acts and on the used politeness strategies as well though some participants (28%) agreed that all these elements are interrelated and inseparable because each element shapes the other one. Since the introduced items ' politeness strategies and speech act' are vague for some participants, we found that 12% have answered the question wrongly, and the other 12% have written with no idea.

Section4: Pragmatic competence

Item one: What does pragmatics mean?

Definitions	Correct answer	Wrong answer	No idea	Total
Number	33	08	09	50
Percentage	66%	16%	18%	100%

Table 3.15: Meaning of pragmatics

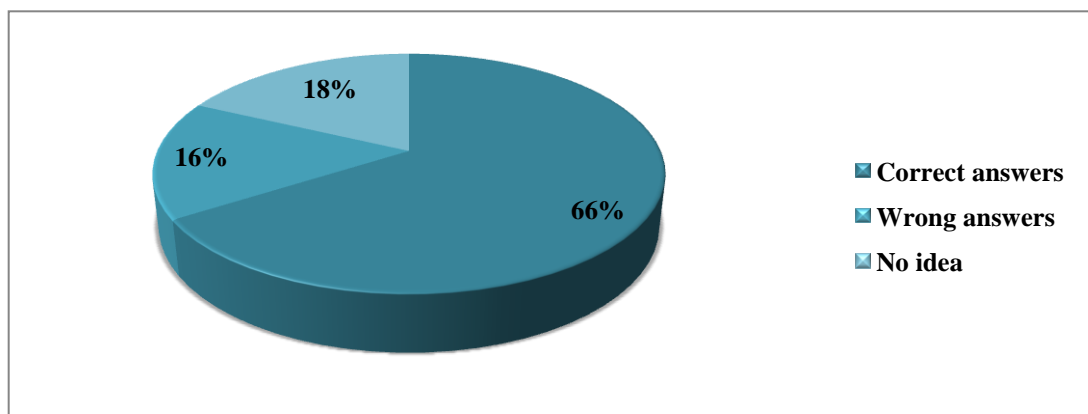


Figure 3.8: Meaning of pragmatics

This table pointed out that the majority of the participants have defined the term pragmatics correctly stating that it is a branch of linguistics that deals with the study of the hidden meaning of the conveyed message. However, most of the definitions were similarly expressed because they have dealt with pragmatics superficially without tackling the different views and studies about it. Other participants have provided wrong definitions (16%) or have simply stated that they have no background about the concept (18%).

Item two: Are EFL learners aware of the English social context (socio-cultural norms and values, lifestyle,...)?

Responses	Yes	No	No idea	Total
Number	21	06	23	50
Percentage	42%	12%	46%	100%

Table 3.16: EFL learners awareness of the English social context

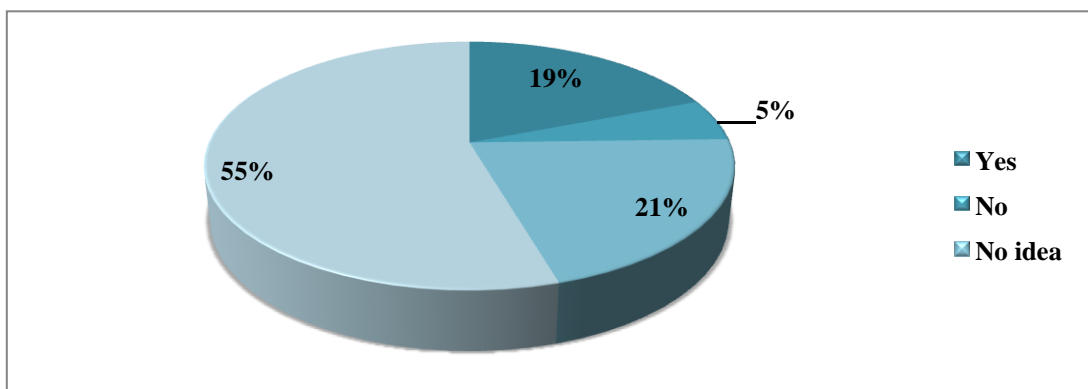


Figure 3.9: EFL learners awareness of the English social context

The table and the chart indicated that most of respondents (46%) do not have an idea about whether EFL learners are aware of the target culture, context and lifestyle. Nevertheless, 42% of the participants agreed that EFL learners are aware and they take these elements into account as well. The others (12%) believed in the unawareness of the learners may be due to the fact that they have not been exposed to the context yet.

Item three: Have you been exposed to the target context before?

Yes No

Responses	Yes	No	Total
Number	15	35	50
Percentage	30%	70%	100%

Tables 3.17: Students' exposure to the target context

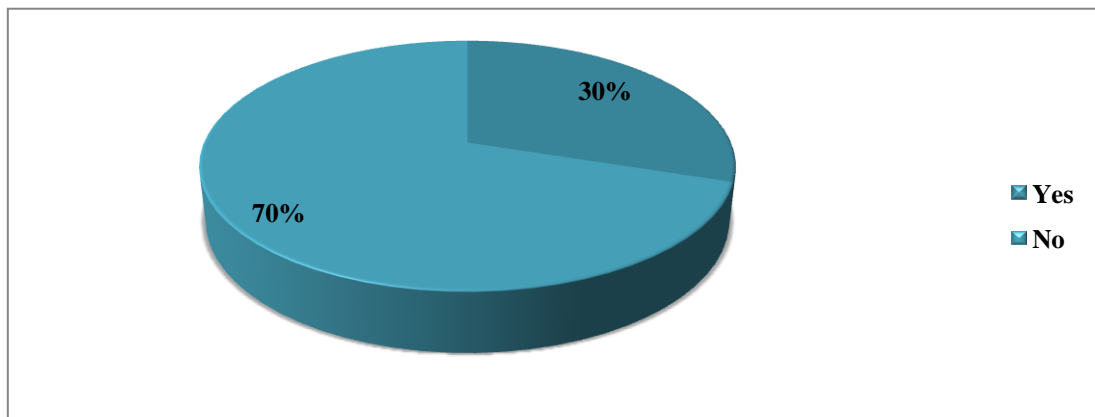


Figure 3.10: Students' exposure to the target context

Our objective through this question is to know whether EFL learners have been exposed to the target language's community and culture since exposure is very significant to enhance their receptive and productive skills. So, we have received positive reactions from 15(30%) participants who have been exposed to the target context; however, 35 (70%) respondents have answered 'No'. With all the hard work that teachers are offering for better education, the learning of a foreign language out of its context is somehow tough even if the required materials are introduced. Also, what is taught and presented academically cannot be helpful for EFL learners for a better learning of the target language.

Item four : Do you usually communicate with native speakers in social media?

Yes No

Responses	Yes	No	Total
Number	36	14	50
Percentage	72%	28%	100%

Table 3.18: Students' communication with native speakers in social media

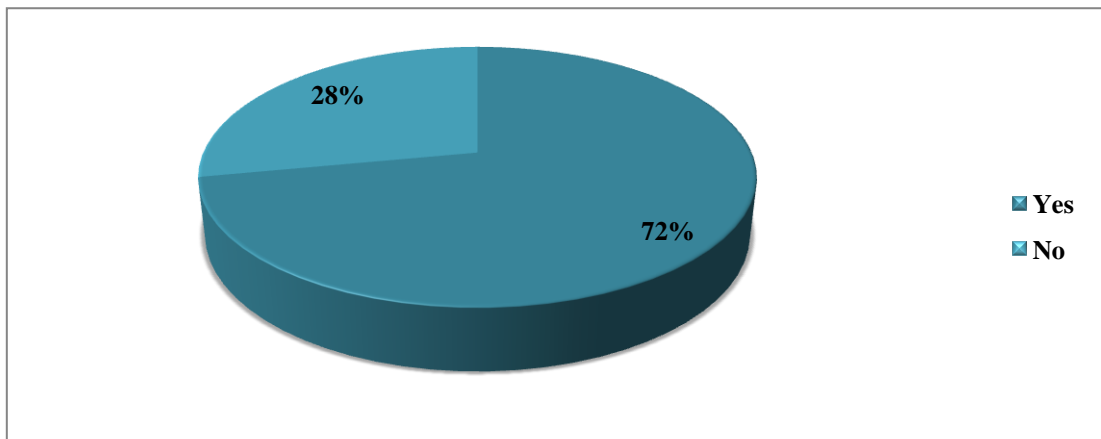


Figure 3.11: Students' communication with native speakers in social media

If yes, do you face the problem of misunderstanding and comprehension?

Yes No May be

Responses	Yes	No	Maybe	Total
Number	15	16	19	50
Percentage	30%	32%	38%	100%

Table 3.19: Students' problem of misunderstanding and comprehension

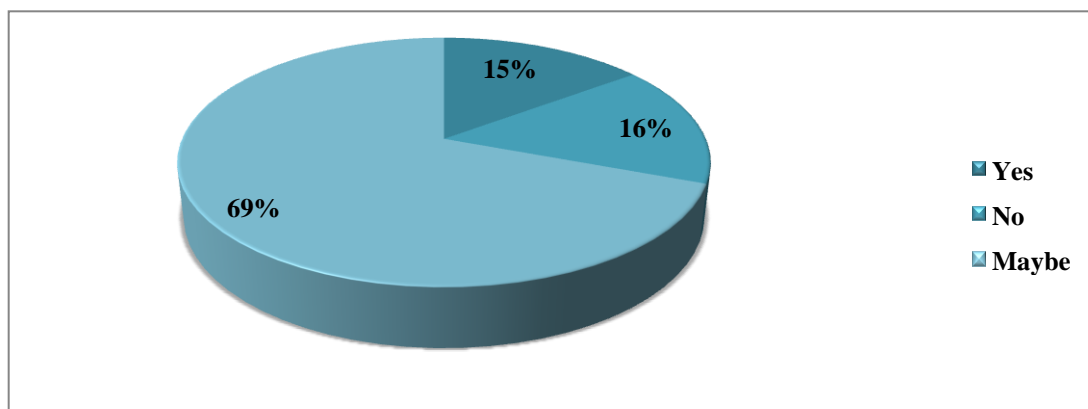


Figure 3.12: Students' problem of misunderstanding and comprehension?

Please-explain: they face problems concerning:

- The rapid speech.
- The use of difficult expressions, abbreviations, idiomatic expressions, and vocabulary which they do not know.
- Problem of grammar and how the meaning changes.
- Cultural differences.
- Thinking in Arabic to express an idea creates misunderstanding and embarrassment.
- The use of local dialect and terminology which EFL learners have not been exposed to.

The majority of the learners prefer to communicate or chat with native speakers in order to learn the language effectively and appropriately from its context. 36 (72%) participants out of 50 use social media to get in touch with native speakers, and 14 (28%) do not communicate with them. Those who speak with native speakers sometimes face different problems since they are EFL learners; some of these problems are: first, the rapid manner in which they speak, so the learners cannot understand them easily. Also, the problem of native culture's influence on the production of a speech in the target culture which creates confusion between the speaker and the hearer. Additionally, EFL learners have highlighted a serious obstacle which is the use of their dialect, complex items, new abbreviations and idiomatic expressions which are culturally identified.

Item five: According to you, being pragmatically competent means:

- a) To master the linguistic aspects of the language
- b) To be able to use the language appropriately in its context
- c) To be aware of the socio-cultural background of the language
- d) All of them

Responses	To master the linguistic aspects of the language	To be able to use the language appropriately in its context	To be aware of the socio-cultural background of the language	All of them	Total
Number	02	02	12	34	50
Percentage	04%	04%	24%	68%	100%

Table 3.20: Meaning of being pragmatically competent

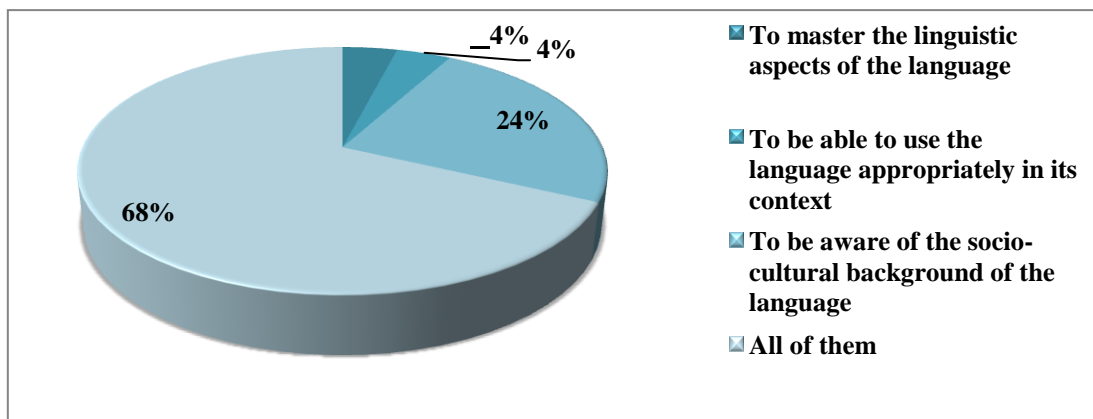


Figure 3.13: meaning of being pragmatically competent

As shown in the above table and figure, (68%) represent the highest percentage of the participants who accepted the idea of the importance of mastering the linguistic aspect of the language, the appropriate use of language in the required context, the awareness about the socio-cultural background in order to be pragmatically competent. (24%) have emphasized the concept of being aware of the socio-cultural background of the language since culture always influences the use of language. The other responses varied from the mastery of the linguistic aspects (4%) to the appropriate use of the language in a given context (4%).

To sum up, from the above results, we can conclude that most of EFL learners are aware of the provided theories and concepts in which they have presented their views differently and logically. However, in the last section, ‘pragmatic competence’, we can observe that there are some participants who could not manage to provide correct and reasonable ideas due to the lack of knowledge. Moreover,

3.4 The interview data analysis

3.4.1 Aims of the interview

Our objective through this interview is to tackle the issue of communication in general, and the learners’ lack of pragmatic competence in particular. We have selected some specialized teachers in the domain of pragmatics and the study of language in order to explain for us some items that we have presented. Since culture and context are essential, we have highlighted them in the present.

3.4.2 Description of the interview

In the analysis of the interview, we have first grouped the interviewees’ responses, then the records have been coded and interpreted into textual ones with a careful description. They are presented as follows:

Item one: How do you explain EFL learners’ deficiency in communication, especially with native speakers?

T1: “Being not exposed to the language is one of the lacks that learners face, especially the daily.”

T2: “Because Algerian EFL learners have psychological, linguistic and social problems this is why they fail to communicate effectively with native speakers.”

T3: “In fact this is due to many factors, deficiencies in the linguistic competence which is explained by the lack of mastery of grammar, pronunciation, especially intonation , rapid speech(which is not like the academic one that is learned at university or school, and this is in fact a real problem for non-native speakers in-account to natives).”

T4: “Well communication which takes place with native speakers doesn’t pose the same challenges as when you speak to a foreign speaker in terms of the mastery of the socio-cultural components in the foreign target communication and society, and consequently this deficiency in the act of communication is not really related to the linguistic aspect rather to allowable in questions of discursive problems, socio-cultural manifestations and social norms that are embodied in the act of communication in the process of using the FL.”

T5: “ Amm okey, let’s start with communication with non-natives since in our context natives don’t often exist, I think major problem is in the inability to express yourself linguistically, so it’s about lack of words, grammar deficiency, discourse deficiency sometimes. But, the problem with natives probably is the mentioned channels: the use of words and grammatical incorrectness and the socio aspect of the community. Another problem in communication is the rapid speech especially when the speech is in relation with their culture, so here there is also kind of breakdown in communication.”

T6: “ Because of that inability to produce sentences in English, so the development of the oral skill is very important in the sense that the output is comprehensible. How to produce a comprehensible output is by having a solid background of grammar where you can mix words and expressions in order to produce an understandable sentences. Then, it comes what we call the fluency and accuracy, when students are fluent, they produce native-like sentences with a good accent, they articulate the sounds in an appropriate way, they can transmit the message in a very organized paragraphs or performing verbs and speeches.”

T7: “The new studies and researches revealed that nowadays native speakers are not a reference. It doesn’t mean that when you speak with a native, you are learning the language because native speakers don’t speak academically. The learners should be exposed to a condition enlightenment to create a sort for communicating and also they should be aware of the cultural bounders and shanks of the language to communicate effectively and appropriately. Knowing the correct manipulation of the language should be developed.”

T8: “Shyness, fear, lack of vocabulary, weak personality & having no background information about the native speaker.”

It is noticeable that most of the interviewees agreed that EFL learners face certain problems that prevent them from communicating effectively. These problems are linguistic, psychological, socio-cultural and discursive. To convey a message, the learner needs to master the linguistic aspects of the language, i.e the grammatical rules, intonation, rapid speech, and punctuation. Also, being aware of the addressee’s way of thinking, culture, social norms and values is very significant. Another problem which is considered difficult is the question of exposure. One of the interviewees’ focus is that learners should be exposed to the target community in order to learn better.

Item two: Is it possible to teach a language out of its context?

T1: “Yes of course. When we think about lexical items, phonology, morphology... these aspects don’t need an actual context in which the target culture occur because we just need to create some basic of communication.”

T2: “In theory yes but in practice no because we need to teach the language in its natural culture.”

T3: “Impossible because when we study a language we need to take into consideration many aspects such as: the cultural context, sociological context. Context is really important and teachers should take into account this aspect.”

T4: “Obviously it’s not as long as it’s generally recognized that a language is contextual . In other words, it takes place within a context above all when it comes to put it in its social cultural context and consequently it is not possible to communicate in a vacuum , I mean out of the elements which are quite influential in terms of social norms, cultural aspects and discursive mastery in the act of communication.”

T5: “Absolutely no... culture.... The context of language we can refer to it as the socio-cultural context, you can’t teach a language in isolation as long as it’s related to culture, community, society,.... . for example idioms, metaphors and proverbs all of these figurative speech if you would like to teach them to students, you can’t teach them as items; they have to be well-related to the cultural aspect of the English

speaker so they can make a sense of what their expression means; otherwise, failure in communication may occur.”

T6: “Actually language is linked to its context, we cannot separate culture from the language. But, we can filter the culture. So, we teach the language in which we convey a very clear message of the culture, but students should filter what they receive; shouldn’t grasp or swallow everything they hear or everything they receive from the environment. Secondly, teachers should adapt the western culture to the students. Whenever we get some elements of the culture , event, ideas about life, so students in general should what..., they should adapt.”

T7: “I believe it should be taught in its context but it can be manipulated by creating a context . yes, it is possible....aaaah we can teach it out of its context but it depends on the curriculum.”

T8: “No, but ”

According to some of the interviewees, it is impossible to teach a language out of its context because language is mainly linked to its culture, society, norms, and setting, which is difficult to teach. However, other teachers believe that it is possible since theories and the linguistic aspects of the language can be easily taught, and culture is needed just while communicating with native speakers.

Item three: Is there a role of culture for the performance of different speech acts?

T1: “Yes, but depends on the lexical items needed to be learned. For example, certain speech acts don’t exist in our culture ‘I pronounce you husband and wife’, but EFL learners should be aware of.”

T2: “Oh definitely culture is very important in the learning of FL.”

T3: “Very very important , and the knowledge about culture influences how we realize speech act because speech act differs from one culture to another in terms of the linguistic formula, intonation, meaning,... . So, we cannot perform a speech act unless we know the culture of the target language.”

T4: “Absolutely, the existence of speech act in the act of communication and the definition of itself of the speech act is a combination of the social norms and the linguistic ones and consequently when we talk about culture which is a part of the socio-cultural norms , it should be part of the speech act. For example, how can I give an order which is culturally determined in a traditional cultural country as Algeria and how does it take place in a modern western society like the English society. There are linguistic rules which are easily mastered by the FL learners but the speech act may be more complicated because of these differences in terms of socio-cultural norms in the foreign and the source community.”

T5: “Absolutely yes because you cannot separate language from culture whether you speak about speech act or any communicative event.”

T6: “Yes, culture actually places a big role in speech acts. for example, requesting in the Algerian context is nearly the same to the western one, but when talking descriptively because I strongly believe on the universality of the used strategies for performing speech act. An Algerian father can request in the same way as the American one, but we can notice some differences in the way an Algerian one from the American. Because of some limits, gaps, difference in power, the use of direct request which is more preferable than the indirect, this is due to some based common feature based on cultural background.”

T7: “Yes sure , The more learners are exposed to the contextual English society, the more language is acquired and learned and more aware of the target culture. Culture is very required and essential because when the learners learn the language, they learn the culture because they can't be separated. Learners should not perform any speech act visa-vie yr culture.”

T8: “Culture intervenes in any domain , not only in teaching.”

As an overall view of the interviewees' responses to the question, culture plays a significant role for performing any speech act. However, being aware of the target language's culture helps learners to avoid any misunderstanding. Additionally, EFL learners should avoid the use of their culture with the foreign language 'English'.

Item four: Why do EFL teachers avoid consciously or unconsciously teaching genuine situations and cases using authentic materials of the target language ‘English’?

T1: “Authentic materials are too difficult ,so the role of the teacher is to facilitate them by manipulation and creation of an environment in which this situation is used. The teacher either creates an equivalent situation or adapt materials and choose as a video or dialogue, but the teacher can use them. Authenticity doesn’t related to the materials but also the context for delivering other messages.”

T2: “Yeah definitely, many teachers avoid teaching in authentic situation because it seems difficult for non-native speakers of the lge.”

T3: “May be teachers are not aware of authenticity and teaching language in authentic situation. In fact they should bring materials that are authentic and relevant to Eng language teaching. Most teachers bring materials that are non-authentic, artificial, and pedagogical. So, the outcomes are negative, I mean learners will not remember most of the things that they have about the language. So authentic materials are very necessary for teaching of the language.”

T4: “Well, to be pragmatic we can relate the problem to the local situation which exists at the level of Mohamed Khider Biskra. It’s really difficult to put into application a strategy which uses genuine situations as long as the appropriate means are not afforded . By the appropriate means we think of questions in relationship to crowded classes, the use of modern means of communication, ICT in the different classrooms which are absent, and also the non-mastery of teachers themselves of the use of those means. Non-mastery in terms of just not only ignorance but lack of practice. Consequently with end up with classical and traditional situations of teaching FL.”

T5: “Many teachers try to use authentic materials as videos, movies.... Others they used to adapt the materials to the local context.”

T6: “Because of some cultural boundaries, we make limits in order to filter what’s coming from the western culture, so we try to limit the effect of unwanted cultural elements to the Algerian context. But we are not against teaching what’s mostly

authentic because we can find some authentic materials that are fruitful without being distracted or dismissed.”

T7: “Teachers should be tolerant and accept all the materials. learners should learn by doing authentically by avoiding eliminating some points and concepts about their culture .Because those authentic materials provide information about the English society Mmm adaptation shouldn’t made because of religious things rather according to the learners’ competence and level.”

T8: “Actually, we try as possible as we can to teach real situations, but sometimes we face certain obstacles like materials and many others.”

It is clear that the adaptation and the non-adaptation of authentic materials was a controversial issue due to the contradictory views teachers. Some interviewees believed that the authenticity of materials should be preserved and kept as they are without any manipulation in order to allow the learners to be aware of the target culture, which is presented through these materials, being videos, written texts or songs. However, others insisted on the adaptation of the materials to suit the local culture and values and neglect any transformation of the target culture elements which may be inappropriate in our context.

Item five: In your view, how can an EFL learner be pragmatically competent?

T1: “Introducing authentic dialogues for example (force authentic materials) and push the learners to get up.”

T2: “Students need to be firstly linguistic competent then sociolinguistic competent and finally they could be pragmatically competent.”

T3: “There are a member of conditions, first the input should be provided by the teacher which should be pragmatically suitable for the learner.... So there are many parameters: mastery of the linguistic structure, and then being aware of the target language’s culture.”

T4: “Well it’s a tricky question and difficult situation. For EFL learner to be Pragmatically competent we go back to what we have said earlier in terms of the mastery of social cultural parameters of the FL speech community and consequently

I would like to make an analogy, it's a kind of a circle or a chain in which all the elements are interconnection. If there's a break down in the middle of the chain, there should be deficiency in the pragmatic proficiency of the learner in terms of FL communication."

T5: "It's about the exposure. Learners need to be exposed to the authentic context of the language; they need to be both linguistically and pragmatically competent. So the exposure and the practice as well."

T6: "By building a solid background of the language 'grammar, vocabulary, skills (receptive and productive) and then being able to use them by sharing and delivering the message clearly. Also they need to have a big amount of input and info by reading and listening, and then trying to analyze and adapting the target language. For example, when being asked a question in linguistics or any field the more pragmatic you're , faster you answer because you have the tools and the information and this is our aim as teachers."

T7: "Well, an EFL learner should be deeply defined because nowadays we learn specific language according to the purpose. The first requirement is exposure to the skills. Skills are enter twined and interrelated. To be pragmatically competent forcibly you have to go through manipulation and also cultural values. The more you know these aspects besides to the linguistic , the more you will perform your speech act effectively. As a FL learner , exposure is significant."

T8: "Learners can be competent when they use their English language outside of the classroom."

Most of the interviewees' feedback were similar; they believe that there are different steps in order to be pragmatically competent. Mastering the linguistic rules, being aware of the target culture's norms, knowing the social values, may indicate that the learner can be considered pragmatically competent. Some of them focused on the significance of exposure to authentic materials in which the target culture and social norms are transmitted.

Item six: Can teaching pragmatics be considered as a solution for producing communicatively and pragmatically competent learners?

T1: “Yes. But also providing practice for learners of a single aspect of the concept/theory.”

T2: “In a sense it could be a solution, but it’s not the only one. Students need to master the language in the first place and the sociolinguistic features of the language and finally the pragmatic one.”

T3: “It can be very helpful for learners to be pragmatically competent.”

T4: “There are many theories about how do we define pragmatics. If it’s about pragmatics as the mastery of social cultural discursive norms of communication that exists in the FL, yes definitively. But if it’s in terms of a number of collected of social theoretical norms that are taught to the learners without any kind of practical situations; here no because it’s like any linguistic rule which are learned by heart as social cultural norms in England to put into application which is another problem and that requires much more means that should be considered by learners and teachers.”

T5: “For sure yes. There is a big difference of someone who is aware of what pragmatic is and the different speech acts that exist in the field and the one who’s not. So, the one who’s very familiar with these speech acts will use them properly and aware of them when he/she listens to them. So, he is supposed to response appropriately and effectively better than the one who’s not familiar with these ones. Yeaah pragmatics as a field of study it could be a solution.”

T6: “Yes sure, but not alone because there’s a need to the linguistic, sociolinguistic, and psycholinguistic in order to communicate effectively.”

T7: “Well aaaaah..... learners should be aware of all elements to reach the mastery of the cultural interaction competent.”

T8: “ Yes.”

The agreement among interviewees about the importance of pragmatics as a field of study in enhancing EFL learners competencies was clearly stated; however, they also emphasized the insufficiency of this field for learners. In their view, being

communicatively competent does not only require pragmatics, but also other related fields as linguistics, psycholinguistics, discourse analysis, and so on. That is, pragmatics is considered to be the core for being communicatively and pragmatically competent due to the fact that it helps to use the language appropriately in the needed context.

Item seven: According to you, why do teachers shed, extensively, light on traditional learning theories(behaviourism, mentalism,...) and ignore teaching recent models and theories(politeness theory, speech act, acculturation model...)?

T1: “Because are mostly applied by teachers, but personally I prefer to use cultural bounders and teaching them implicitly within the lecture. I believe learning occur best when we provide and teach a theory and bring the practice. I think the recent theories and models are very important to be taught in second or third year license before Master.”

T2: “This is a very interesting question... yes many teachers fall back on what they know instead of what they suppose to know, they just go back to the old and traditional ones because they feel comfortable with that and because they have never been trained to the new ones and I think they should try.”

T3: “This is in fact a matter of training and teacher development because teachers should be in contact and knowledgeable with the new methods not only sticking to the traditional theories of learning and teaching. The focus is often on the structure of the language rather than the use of the language this is why they ignore certain aspects of teaching . So the question here is the matter of training and teacher’s development.”

T4: “The problem differs from one place to the other from one university to the other. In grand universities as Oran, Costantine and Algiers’ university, I have observed that factors in relation to means of application of novelty do exists at the level of pedagogy, but they are absent in south universities because of less means and exposure to the western culture and consequently I think we shouldn’t blame too much teachers as long as they use the means they have at hand. So, the teaching through behaviourism and mentalism is a process which is much accessible to

teachers and learners unlike. And, when it comes to the application of modern strategies here we go back to the original of the problem in the local university.

T5: “Aaaah I don’t have a precise answer of this because when we talk about behaviourism and mentalism in terms of principles, they do have advantages for learners’ linguistic behaviours. Now, the idea of integrating other techniques or learning theories as acculturation.... I might explain this with the fact that some teachers are not familiar with these ones. And, it could be also due to the strong roots of these theories in our educational system, it could be also to the inappropriateness of the environment where we can’t use these techniques as well. For example, politeness and speech act need an authentic context to be practiced.”

T6: “Those ancient and beginning theories are necessary to be known and then the teachers should move to the new ones. I believe that the local region “ university” does not have a contact with the modern studies. I believe teachers should innovate and up date the info.”

T7: “I believe this issue is in our university because the teachers may be are satisfied of their teaching and information. They do not have an attempt to renew their information.... For me we should receive native speaker teachers and highly qualified teachers from other universities to elaborate a specific CANVA. There’s an evolution out and I believe teachers and our university should update.”

T8: “Teachers used to blame their teachers in the way of teaching, but when it is their turn to bring something new, they use the same way they get used. Unfortunately, teachers fear to have risk with their learners to involve new & updated techniques when teaching their learners.”

Remarkably, the lack of training the recent models and theories was mostly spoken by all the interviewees. This is considered as a local problem since it has been noticed just in south universities, especially Biskra university, though teachers are aware of the required innovation for better teaching and learning. In addition, being unfamiliar with the above mentioned models leads the teachers to stick to the known traditional ones without any attempt to develop. Most universities are in the evolution of development at the level of the content to be taught and the used methods as well, this act is required by our university to come up with for.

3.5 The pre-test/ post-test data analysis

3.5.1 Description of the intervention

Thanks to Brown and Levinson' Politeness views and illustrations, it became widely the concern of most researchers and scholars. Because of the contradictory thoughts that shed extensively light on the universality of politeness strategies , in other words, they are similarly shared by most people from different cultures, a considerable number of researches have been carried out differently in order to prove that people use different politeness strategies due to the impact of the socio-cultural norms and religious concepts. Consequently, in order to investigate the preferable style and politeness strategies used by third year EFL learners in Biskra university while refusing invitations, offers, requests, and suggestions, we have carefully planned and organized a Quasi-experiment study.

3.5.2 Aims of the study

We have pointed out in the introduction of this chapter that the main concern of this study is to investigate and indicate the different politeness strategies used in refusal speech act_(s) and their relation to gender as an influential factor in performing such acts. According to the literature review, culture is an essential variable in which the norms and values can be extracted from someone's speech easily. Additionally, recently, many scholars as Sarah Mills disagree on the idea that females are more polite than males, hence we are aiming to approve or disapprove these different thoughts depending on our society, cultural norms and values, and the role of religion.

3.5.3 Sample and population

Our sample consists of 25 participants out of 88 from groups one and two. This sample plays control and experimental groups roles, and they are mostly between 20 and 26 years old with mixed genders and from different origins (Arab ' from Biskra, Oran, Mostaghanam, Ouad-Souf,...', Chaoui, Nayli, and Kabil) which is our aim to investigate the differences between genders and the effects of the cultural background as well. As shown in the tables below, the number of female participants is more than that of males due to the limited number of males in the English section

and classes. Females represent 64% (16) in our sample; however, males represent 36% (9). Also, we notice that our participants belong to different regions, consequently, they will differ in their norms and this may effect on the strategies to be applied.

Origins	Frequency	Percentage
Arab	16	64,0
Chaoui	5	20,0
Kabil	1	4,0
Nayli	3	12,0
Total	25	100,0

Table 3.21: Participants' origins

Gender	Frequency	Percentage
Female	16	64,0
Male	9	36,0
Total	25	100,0

Table 3.22: Participants' gender

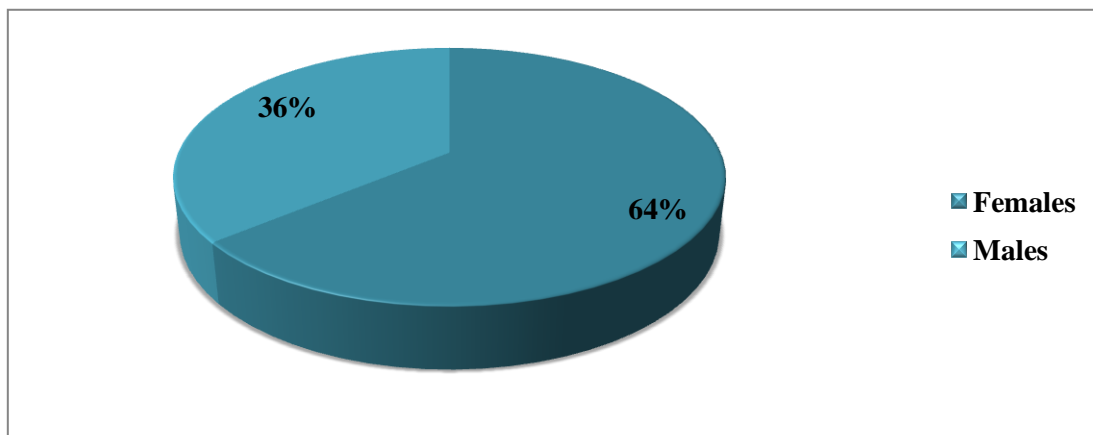


Figure 3.14: Participants' gender

3.5.4 Procedure of the intervention

The intervention was divided into three stages: pre-test, treatment, and post-test where we have designed them attentively taking into account the familiarity of the situations and concepts to our participants. The pre and post-tests were provided for

the same sample because our group (25 participants) was considered the control and experimental group. The tests are in the form of DCT (Discourse Completion Task/Test) which is used mainly in pragmatic studies in speech acts; it consists of scripted dialogue representing various scenarios in different settings and participants, taking into consideration their social status and distance to perform it successfully and appropriately. It was originally developed by Shoshana Blum-Kulka (1982) in order to study the realization of speech acts (request and apologies) in the Hebrew society.

Since the nature of our pre-test (DCT) and study deals much more with pragmatics which is somehow different from other researches that have been conducted, we, at the beginning, explained the used tool ‘ DCT’, how we had formulated the situations, on what basis, and our aim in order to provide our participants with an insight into our work. The stages of the experiment are as follows:

3.5.4.1 Pre-test

We have distributed the DCT to 25 participants which contains four sections, for each phase (request, invitation, offer, and suggestion) of refusal three situations were designed, so our DCT consists of 12 situations. Most of the terminology were clearly understood, and the idea of DCT was strongly and interestingly welcomed by the participants who considered it as a new tool that they have not been exposed to before. Moreover, the designed situations were attentively answered because they represent some issues in their culture, hence this was our purpose toward selecting some ideas to be the core and the basis of the present DCT.

Furthermore, we have provided for each situation four possible responses and statements according to Brown and Levinson’s four main politeness strategies (on-record, positive politeness, negative politeness and bald-off-record strategy) in order to assist them since the ideas are newly tackled and represented for them. These strategies were ranked according to their directness and indirectness; so that, the first strategy is mostly direct (on-record), and the other three strategies are indirect, so they have been marked according to the used strategy. **(See appendix A)**

3.5.4.2 Treatment

The treatment was divided into four sessions, starting by politeness theory and strategies, refusal speech act, how to refuse request, invitation, offer and suggestion, and in the last session, participants were supposed to design situations with responses following the formula that they were exposed to. But, before we started the session, we had introduced pragmatics and sociolinguistics as the main concepts where politeness and speech acts originated. It was in a form of discussion in which most of the participants were involved, and shared their different views according to their understanding and to what they have been exposed before as mere terminology, not a field of study.

Then, in the first session we introduced politeness as a theory, and we mainly highlighted Brown and Levinson's work in this issue. Our sample was unconscious about the different concepts such as politeness strategies, and the effect of gender and culture on their speech performance; they thought that each one and his/her created strategies and style where culture and religion do not have a role in their speeches performance. After we had explained to them the lecture, they spontaneously figured out that since they are heterogeneous group from different regions (Chaoui, Arab, Kabil, Mezabi,...), the cultural norms may differ, so that the refusal performance and the politeness strategies will differ as well.

The second session was about speech acts in general and refusal in particular. We have tackled different ideas as: the meaning, classification of the refusal whether direct or indirect in harmony with politeness strategies, the influence of the hearer's social status and distance in the way someone's refuses, and the differences between males and females' styles. Additionally, we issued the point that females are more polite than males; conventionally, most of the participants agreed that it is not a matter of politeness rather it is a matter of directness and indirectness.

Furthermore, the previous two sessions were theoretical with discussions, albeit the third session was purely practical in which we have given the learners some situations as examples in order to present practically how to refuse without threatening the face, which expressions are polite, the importance of selecting the appropriate vocabulary, and how to manipulate the refusal depending on the setting,

the nature of the situation (refusal of invitation, offer, request , or suggestion) and who are you dealing with. Interestingly, the sample has provided genuine situations from their context, and how they used to deal with these cases of refusal.

Finally, in the last session, the participants were supposed to think about some situations, and write them on a sheet of paper because we aimed to take them as examples of their achievement. However, due to the political problems and the manifestations, we could not manage to have the last session, so we have done this electronically through facebook where we have regrouped our participants in order to send the last task. Consequently, we have gathered their answers in which we found their situations efficiently impressive.

3.5.4.3 Post-test

The post-test is considered as another tool that tests the performance of the sample after the exposure. It is the same style and tool as the pre-test, but we have changed the situations; we have also provided some serious and sensitive situations that require a direct refusal, in order to notice their manipulation of the refusal; nevertheless, we were certain about their directness. Additionally, we have changed the method comparably to the pre-test which was printed; the post-test was submitted online by using Google Forms due to the inapproachability to the sample. (See **appendix D**)

3.5.5 Intervention analysis and results (interpretation and discussion)

The data of the test were calculated by SPSS and Google Forms analysis. First of all, we start by the analysis of the tests' results of each participant, the analysis for each gender, and then we move to the whole sample results.

3.5.5.1 The analysis of the participants individually

Participant 1 :

Refusal of request	Situations	Pre-test	Total	Post-test	Total
Refusal of request	S1	5	15/15	5	12/15
	S2	5		5	
	S3	5		2	
Refusal of invitation	S1	5	15/15	5	15/15
	S2	5		5	
	S3	5		5	
Refusal of offer	S1	5	15/15	7.5	15/15
	S2	5		7.5	
	S3	5		For male	
Refusal of suggestion	S1	5	12/15	2	12/15
	S2	5		5	
	S3	2		5	

Table 3.23: Pre and post-tests' results of the first participant

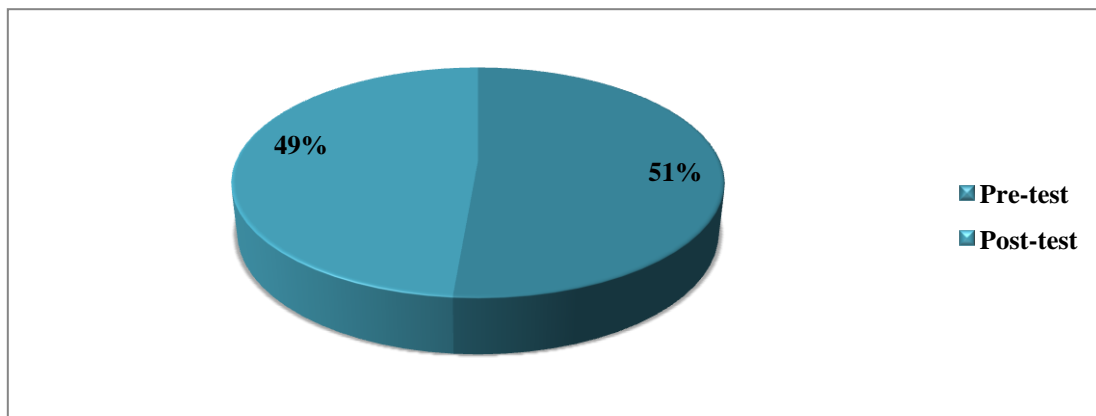


Figure 3.15: Pre and post-tests' results' of the first participant

Since this first participant is a female, we noticed that most of the used strategies are indirect because females prefer to refuse indirectly to soften the refusal. However, there are some situations where the participant's refusal was clearly direct because of the cultural and religious phase of these situations. The participant tends to be direct due to the fact that some requests in the situation are to be considered unethical or prohibiting.

Contrarily, the refusal of the teacher's suggestion was directly stated, which may be due to the socio-cultural background of the participant that made her say 'No'

without taking into account the social distance and status of the interlocutor. Also, the last situation in the pre-test was directly rejected (Your oral expression teacher suggests to join a club in order to interact and improve your oral proficiency; however, you are working; it is not your interest, or your family will reject such activities. So, how would you refuse this suggestion?) in which the participant tends to reject by stating directly her noninterest.

Mills believed that politeness is not related only to females, but also males. She stated that since social norms have changed, the social behaviours of both genders is supposed to be adapted as well. So, indirectness can be featured by both females and males.

Participant 02:

	Situations	Pre-test	Total	Post-test	Total
Refusal of request	S1	5	15/15	5	12/15
	S2	5		5	
	S3	5		2	
Refusal of invitation	S1	5	12/15	5	15/15
	S2	5		5	
	S3	2		5	
Refusal of offer	S1	5	15/15	7.5	15/15
	S2	5		7.5	
	S3	5		For male	
Refusal of suggestion	S1	2	9/15	5	12/15
	S2	5		5	
	S3	2		2	

Table 3.24: Pre and post-tests' results of the second participant

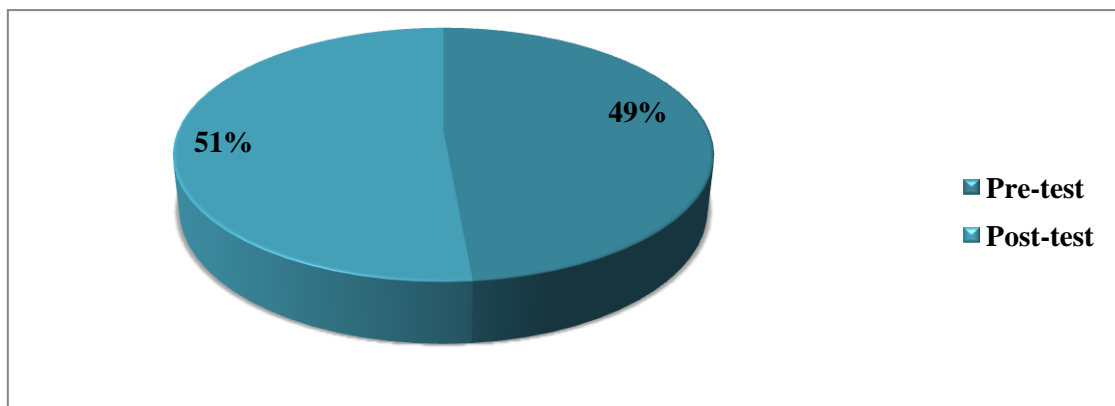


Figure 3.16: Pre and post-tests' results of the second participant

This female learner indicated her indirectness in the different refusals either in the pre-test or post-test, except for some situations of: cheating being in an illegal project, and getting involved in clubs. The conceptualization of our norms and values are unambiguously highlighted and remarked through her responses and the choice of words and expressions by saying “ **insha-allah, with God’s will**,...” for declining invitations by providing promises. Furthermore, as a tolerant religion, we accept other religions and ideas; however, bizzarely the third situation in invitation was declined directly by a female because of the religious concepts that were included (Your non-Muslim neighbor invites you to a dinner with some other guests who are not Muslims. So how would you refuse the invitation since there are some differences between the food that we are allowed to eat?). This demonstrates the belongingness to a conservative society that leads her to react and indicate her attitudes toward such ideas.

Participant 3 :

	Situations	Pre-test	Total	Post-test	Total
Refusal of request	S1	2	12/15	5	12/15
	S2	5		5	
	S3	5		2	
Refusal of invitation	S1	5	15/15	5	15/15
	S2	5		5	
	S3	5		5	
Refusal of offer	S1	For females	15/15	7.5	15/15
	S2	7.5		For females	
	S3	7.5		7.5	
Refusal of suggestion	S1	2	12/15	5	12/15
	S2	5		5	
	S3	5		2	

Table 3.25: Pre and post-tests results’ of the third participant

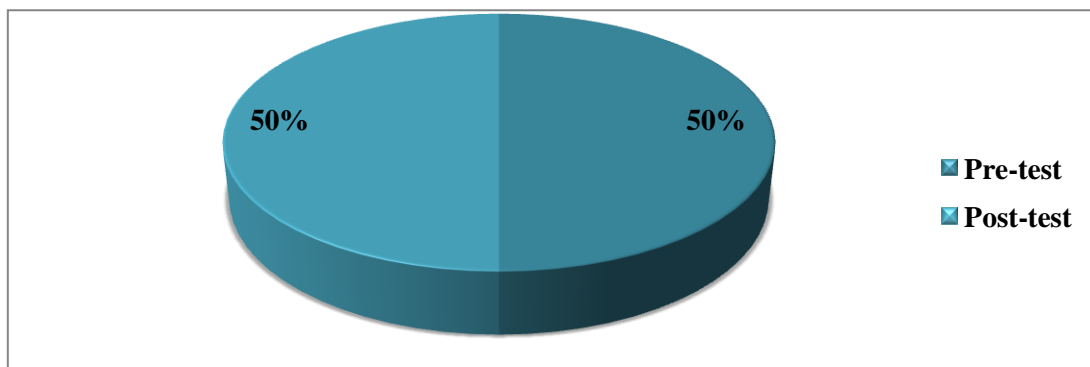


Figure 3.17: Pre and post-tests’ results of the third participant

The above table indicates that the first and the last situations in the pre and post-tests were apparently direct in which the participant's 'he' attempts were to be realistic and refuse directly without showing good manners toward the hearer. The first situation in the pre-test was about a direct request from a sister seeking for help in the kitchen, and since we belong to a male society, it is obvious to refuse in a harsh and insulting manner as male participants have stated '**it is your job to clean and serve me, I am the man not you,...**'. The other situation, embodies an unethical action which is cheating, so the reaction was negative and direct.

Moreover, in these situations, we have attempted to provide different cases in which we took into account the social distance of the interlocutors, to see how the participants manipulate their language effectively and appropriately in order to produce different refusals according to the situation and the person talking to a friend, a classmate, a teacher, a boss and a neighbor; each one with different strategy and expressions to be stated according to the level of the nature of the relationship. The closer you are to a person, the more realistic you will be.

Participant 04:

	Situations	Pre-test	Total	Post-test	Total
Refusal of request	S1	5	15/15	5	12/15
	S2	5		5	
	S3	5		2	
Refusal of invitation	S1	5	15/15	5	15/15
	S2	5		5	
	S3	5		5	
Refusal of offer	S1	5	15/15	7.5	15/15
	S2	5		7.5	
	S3	5		For male	
Refusal of suggestion	S1	2	15/15	5	15/15
	S2	5		5	
	S3	5		5	

Table 3.26: Pre and post-tests results' of the fourth participant

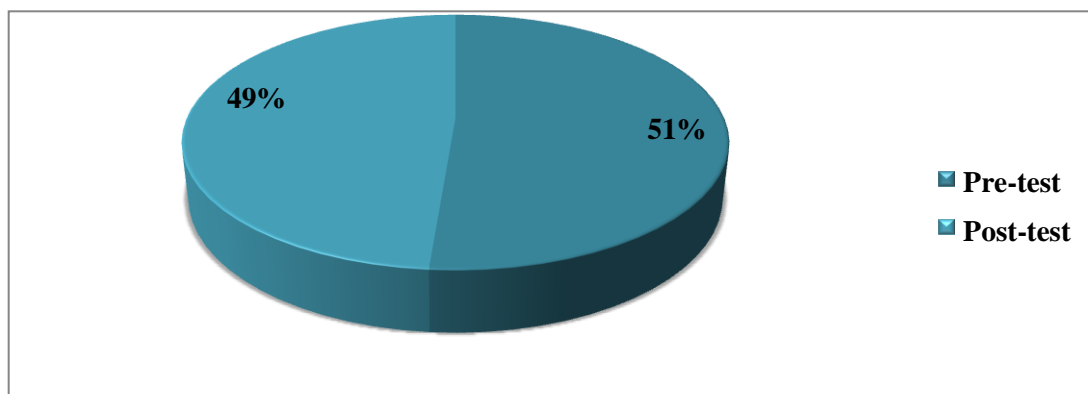


Figure 3.18: Pre and post-tests' results of the fourth participant

Identically, this female participant's strategies were indirect due to the fact that females are sensitive and kind, especially when it comes to the refusal speech act because they always prefer to be prestigious and save the face. The last situation in request is about cheating, so the refusal becomes direct, clear and may be severe since it contradicts with their values.

We may find a contradiction among the used politeness strategies, especially since the participant is 'she' because most of the strategies in offer, invitation and request were indirect and this is considered as females' preferable style. However, the belongingness to such a conservative society 'Algerian' construct some norms to be applied everywhere no matter who are you and what is your social ranking. This is why this participant tends to be direct in the first situation which is about participating in a project with one's relative and which may contain some illegal issues.

Participants 05:

	Situations	Pre-test	Total	Post-test	Total
Refusal of request	S1	5	12/15	5	12/15
	S2	2		5	
	S3	5		2	
Refusal of invitation	S1	5	15/15	5	15/15
	S2	5		5	
	S3	5		5	
Refusal of offer	S1	5	15/15	7.5	15/15
	S2	5		7.5	
	S3	5		For male	
Refusal of suggestion	S1	2	9/15	5	15/15
	S2	2		5	
	S3	5		5	

Table 3.27: Pre and post-tests' results of the fifth participant

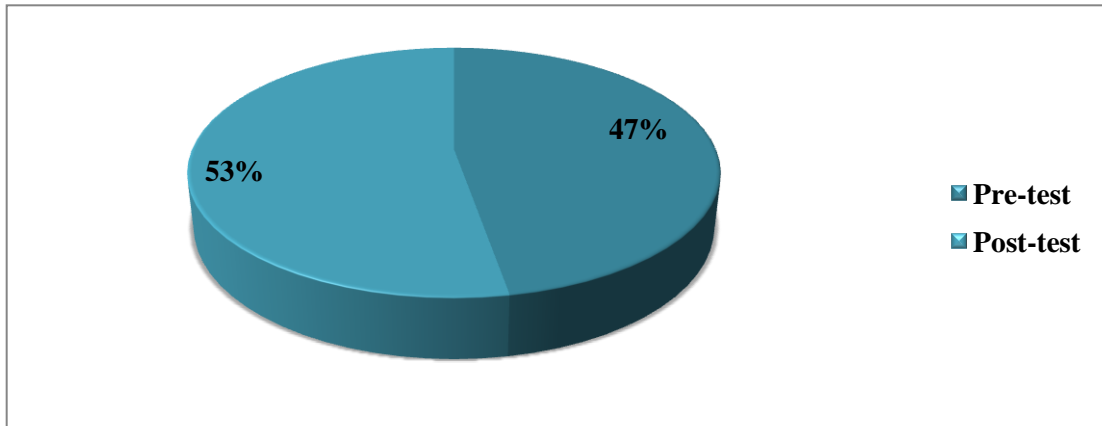


Figure 3.19: Pre and post-tests' results of the fifth participant

The conceptualization of some religious principles are attentively detected in the participants' style and language. So, this can explain the reason of being direct and somehow impolite in some situations; either in the suggestion or request.

Nevertheless, most of the refusals in pre-test were indirect; however, after they have been exposed to the concept of politeness in refusal and the possible strategies that can be used to soften the threat, we can distinguish between the used expressions in both tests. For instance, in the pre-test, most of the participants' used expressions are '**I am really sorry, but I cannot/ I am in hurry sorry/ I work sorry...**', but in the post-test they took into consideration the significance of the structure . '**I would love to come, but.../ I really appreciate you, but.../ that is a nice idea, but.../ thank you so much it is my pleasure, but...**'. Even this female participant used indirect strategies, but the difference lies in the choice of words. Although the provided situations took place in various settings, the participant kept using the same strategies to show her indirectness in performing any speech.

Participant 06:

Refusal of request	Situations	Pre-test	Total	Post-test	Total
Refusal of request	S1	5	15/15	5	9/15
	S2	5		2	
	S3	5		2	
Refusal of invitation	S1	5	15/15	5	15/15
	S2	5		5	
	S3	5		5	
Refusal of offer	S1	For female	15/15	7.5	11/15
	S2	7.5		For female	
	S3	7.5		3.5	
Refusal of suggestion	S1	5	15/15	2	12/15
	S2	5		5	
	S3	2		5	

Table 3.28: Pre and post-tests' results of the sixth participant

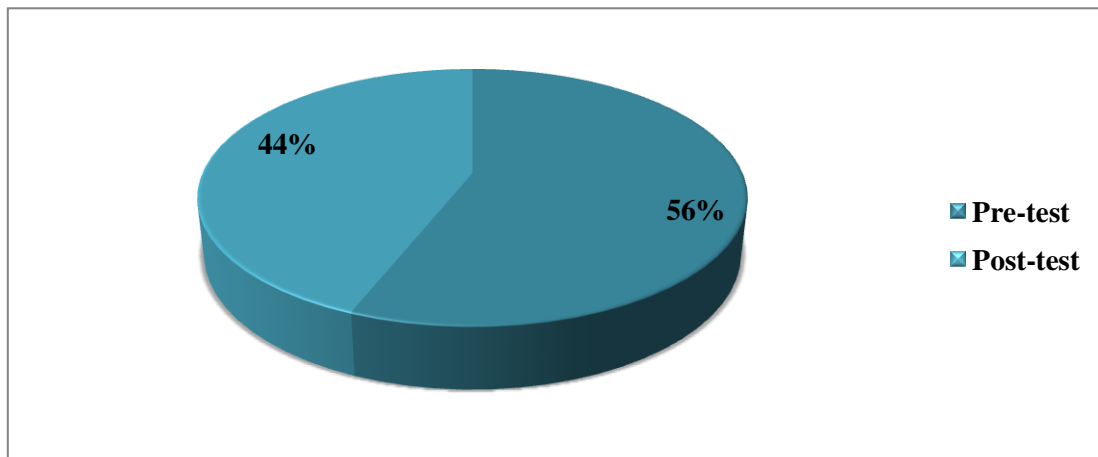


Figure 3.20: Pre and post-tests' results of the sixth participant

Language does not only express the cultural views of people, but it also constitutes individuals' gender identities. The communication practices we use define us as masculine or feminine, and to what region and culture we belong; this what can be noticed through these participants' responses to the different social situations that we have designed. A refusal that is more direct, confident, and forceful is normally the characteristic of male participants, according to the results that have been mentioned in the table. However, there are some situations where the male participant answered indirectly for the sake of being sarcastic.

Participant 07:

Refusal of request	Situations	Pre-test	Total	Post-test	Total
Refusal of request	S1	2	9/15	5	12/15
	S2	5		5	
	S3	2		2	
Refusal of invitation	S1	5	15/15	5	15/15
	S2	5		5	
	S3	5		5	
Refusal of offer	S1	For female	15/15	7.5	15/15
	S2	7.5		For female	
	S3	7.5		7.5	
Refusal of suggestion	S1	2	12/15	5	15/15
	S2	5		5	
	S3	5		5	

Table 3.29: Pre and post-tests' results of the seventh participant

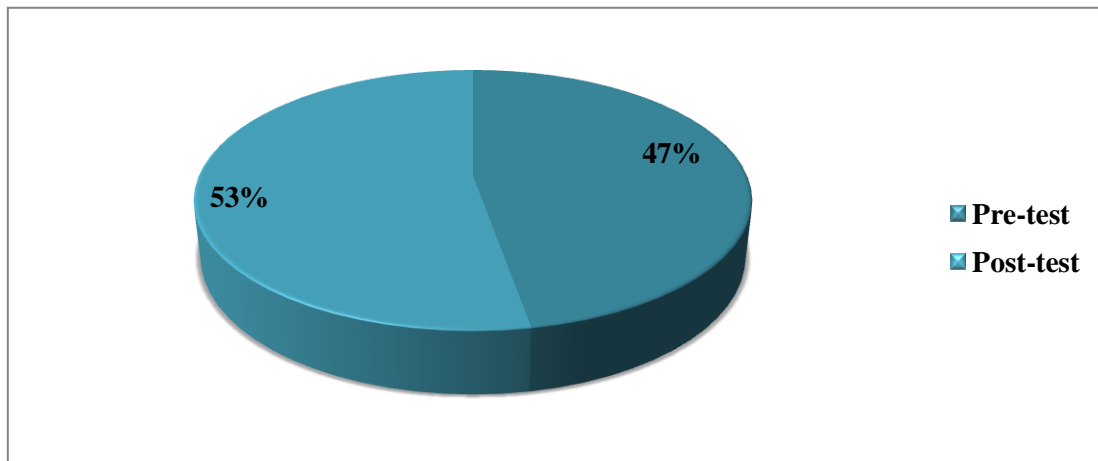


Figure 3.21: Pre and post-tests' results of the seventh participant

When we compared between both tests' results, we found that this male participant tends to be indirect in his refusals; he kept giving lies and reasons instead of being somehow realistic, and this normally to be considered as the main feature of females' style. The generalization of males' directness cannot be considered as a fixed rule since cultures differ from one region to the other.

Participant 08:

Refusal of request	Situations	Pre-test	Total	Post-test	Total
	S1	2	9/15	5	15/15
	S2	2		5	
	S3	5		5	
Refusal of invitation	S1	5	15/15	5	15/15
	S2	5		5	
	S3	5		5	
Refusal of offer	S1	For female	15/15	7.5	15/15
	S2	7.5		For female	
	S3	7.5		7.5	
Refusal of suggestion	S1	2	12/15	5	15/15
	S2	5		5	
	S3	5		5	

Table 3.30: Pre and post-tests' results of the eighth participant

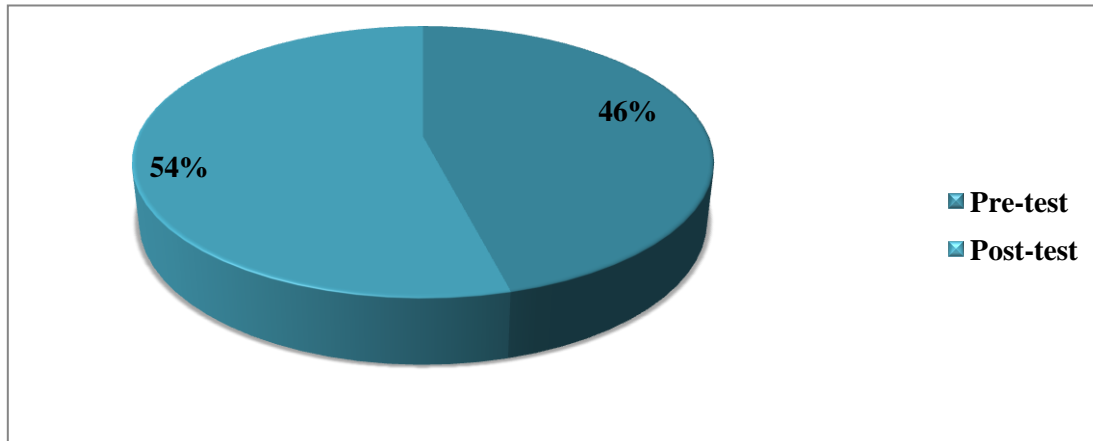


Figure 3.22: Pre and post-tests' results of the eighth participant

The table indicates that most of the participant's preferable strategy is the indirectness of the refusal. Some situations were negatively and directly answered due to the effects of his cultural and religious principles on his performances. One's culture obviously exists in their actions and speeches even if the person tries to adapt others' cultural norms and values, therefore even EFL learners who are influenced by the western ideas can be clearly recognized as foreigners.

Participant 09:

Refusal of request	Situations	Pre-test	Total	Post-test	Total
Refusal of request	S1	5	15/15	5	12/15
	S2	5		5	
	S3	5		2	
Refusal of invitation	S1	5	15/15	5	15/15
	S2	5		5	
	S3	5		5	
Refusal of offer	S1	For female	15/15	7.5	15/15
	S2	7.5		For female	
	S3	7.5		7.5	
Refusal of suggestion	S1	2	12/15	5	15/15
	S2	5		5	
	S3	5		5	

Table 3.31: Pre and post-tests' results of the ninth participant

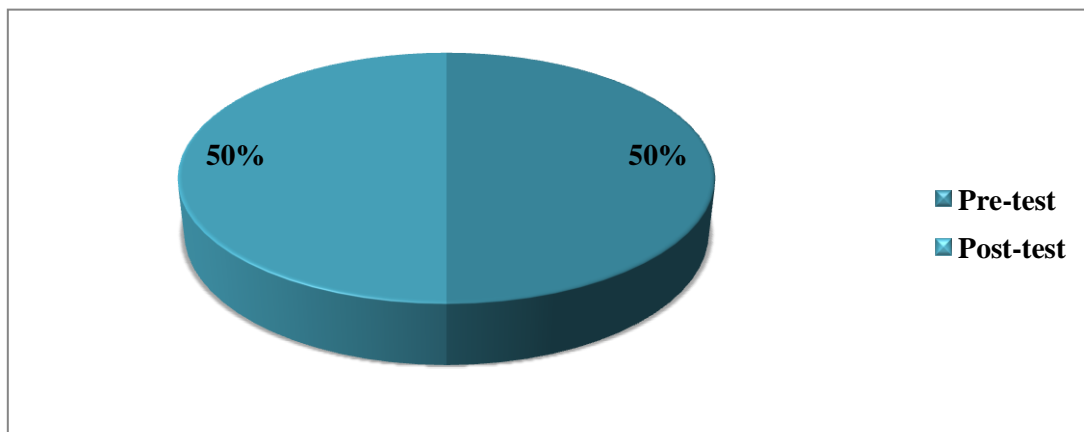


Figure 3.23: Pre and post-tests' results of the ninth participant

Remarkably, from the obtained results, our participant got nearly the same marks in both tests because of the existence of some situations in request and suggestion that direct refusal is needed. The reflection of their cultural norms and values are clearly conceptualized through their expressions and items, consequently the idea that claims the politeness of females more than males is a controversial one since cultures impact people's speech acts, and they differ from one to another.

Participant 10:

Refusal of request	Situations	Pre-test	Total	Post-test	Total
Refusal of request	S1	5	15/15	5	12/15
	S2	5		2	
	S3	5		5	
Refusal of invitation	S1	5	12/15	5	12/15
	S2	5		5	
	S3	2		2	
Refusal of offer	S1	For female	15/15	7.5	11/15
	S2	7.5		For female	
	S3	7.5		3.5	
Refusal of suggestion	S1	5	15/15	5	15/15
	S2	5		5	
	S3	5		5	

Table 3.32: Pre and post-tests' results of the tenth participant

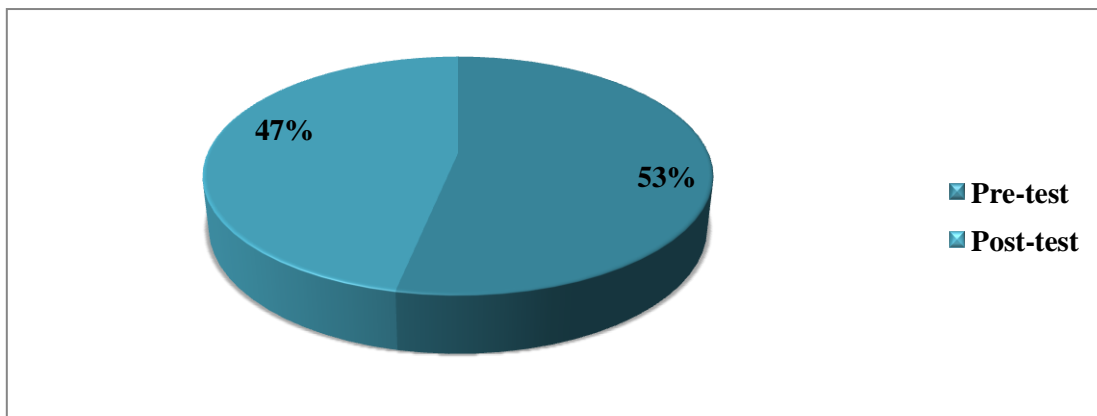


Figure 3.24: Pre and post-tests results of the tenth participant

As it has been visualized in the preceding chart, there is a contradiction in this male participant's results in both tests, this is due to the fact that we have deliberately set some situations in the post-test that really need to be answered directly because they are culturally unacceptable. Our purpose through designing these situations is to obtain refusal strategies that are used in our culture and region, and to investigate the influence of culture in performing different speech acts.

Participant 11:

	Situations	Pre-test	Total	Post-test	Total
Refusal of request	S1	5	15/15	5	12/15
	S2	5		5	
	S3	5		2	
Refusal of invitation	S1	5	15/15	5	15/15
	S2	5		5	
	S3	5		5	
Refusal of offer	S1	5	15/15	7.5	15/15
	S2	5		7.5	
	S3	5		For male	
Refusal of suggestion	S1	2	12/15	5	15/15
	S2	5		5	
	S3	5		5	

Table 3.33: Pre and post-tests' results of the eleventh participant

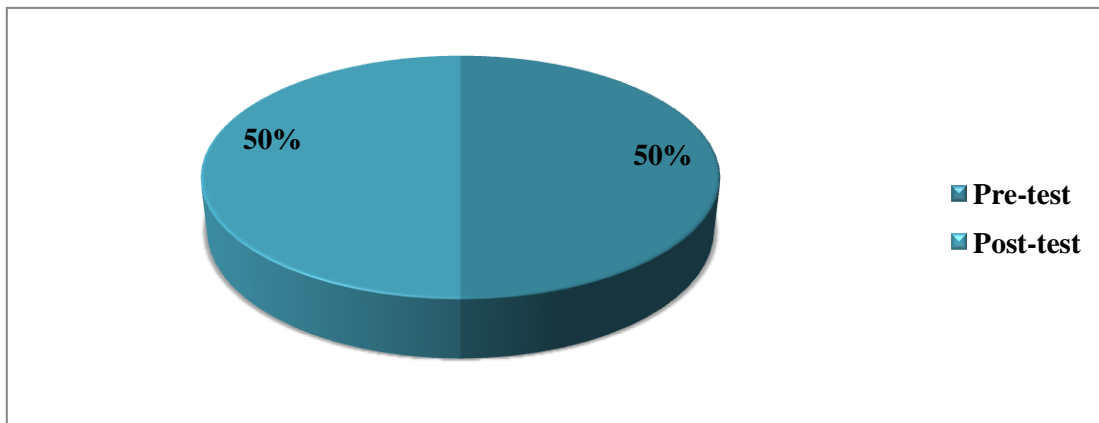


Figure 3.25: Pre and post-tests' results of the eleventh participant

Females always turn down invitations and requests in a polite manner by providing excuses, reasons, lies, and apologies. Similarly, this participant has given different excuses in most of the situations because it is considered as a good and polite way to reject. Also, The reason of the manipulation and mitigation of language can be explained and related to the interlocutors who the speaker is dealing with. Women's refusal is characterized by the use of a polite structure, which is noticeable in this female's offer and suggestion refusals, except for one situation in suggestion where she has claimed her refusal directly by saying 'No'. this situation is about having a business with one of the family members, but it may be a suspicious one .

Participant 12:

Refusal of request	Situations	Pre-test	Total	Post-test	Total
Refusal of request	S1	5	15/15	5	12/15
	S2	5		5	
	S3	5		2	
Refusal of invitation	S1	5	15/15	5	15/15
	S2	5		5	
	S3	5		5	
Refusal of offer	S1	5	15/15	7.5	15/15
	S2	5		7.5	
	S3	5		For male	
Refusal of suggestion	S1	5	15/15	5	15/15
	S2	5		5	
	S3	5		5	

Table 3.34: Pre and post-tests' results of the twelfth participant

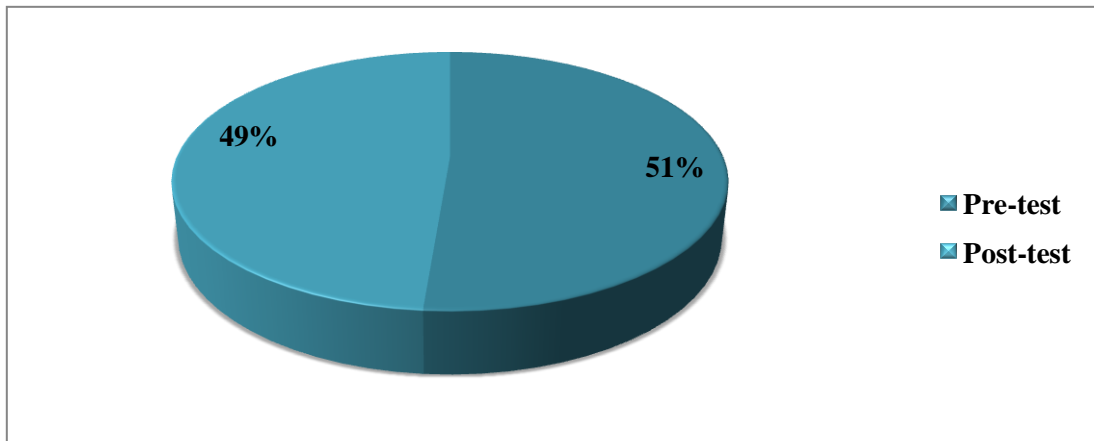


Figure 3.26: Pre and post-tests' results of the twelfth participant

Being direct cannot be considered as an impolite manner, but may be the situation requires that. So, the participant has answered directly in order to be more realistic and avoid misunderstanding. There are some situations where she can say no directly; however, she was extremely indirect; we can deduce that the provided strategies and tutorials about how refusal can be performed politely and differently according to the situations in the treatment was beneficial since the strategies were transformed from purely direct to indirect ones. One exception can be highlighted in the direct refusal of request in the post-test, and this may be due to her attitudes and religious views toward cheating.

Participant 13:

	Situations	Pre-test	Total	Post-test	Total
Refusal of request	S1	5	15/15	5	15/15
	S2	5		5	
	S3	5		5	
Refusal of invitation	S1	5	15/15	5	15/15
	S2	5		5	
	S3	5		5	
Refusal of offer	S1	5	15/15	7.5	15/15
	S2	5		7.5	
	S3	5		For male	
Refusal of suggestion	S1	5	15/15	5	15/15
	S2	5		5	
	S3	5		5	

Table 3.35: Pre and post-tests' results of the thirteenth participant

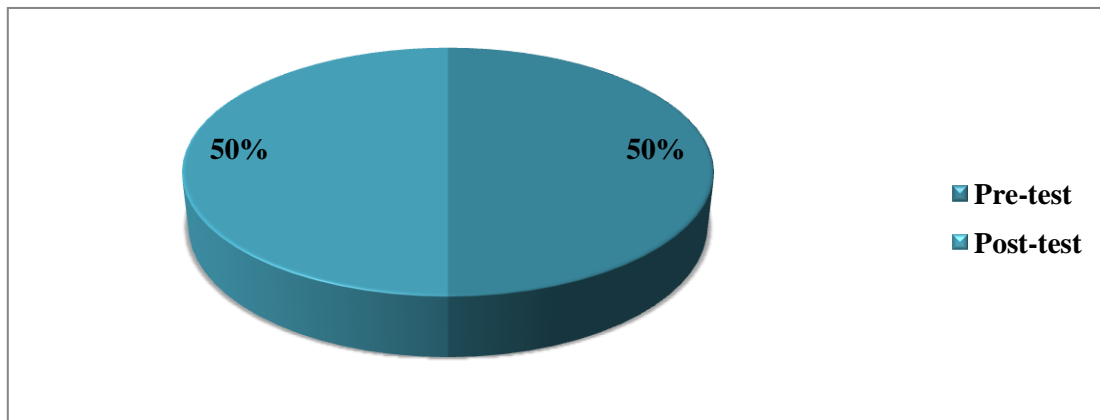


Figure 3.27: Pre and post-tests' results of the thirteenth participant

Generally, it is noticeable that the used expressions and the selected words differ from the pre-test to the post-test in which the structure became more formal, polite and appropriate according to the setting even though the strategies are indirect in both tests. The mitigation of the refusal is the most preferable indirect strategy by females in order to maintain the hearer's public self-image, so the face is not directly threatened. For more illustration, this participant kept refusing indirectly by saying ‘ **I am really sorry,.....**’ but in the post test the refusal changed into ‘ **thank you so much I really appreciate the offer,.../ sorry I cannot be in, but can we plan it for another day...**’.

Participant 14 :

	Situations	Pre-test	Total	Post-test	Total
Refusal of request	S1	2	12/15	5	15/15
	S2	5		5	
	S3	5		5	
Refusal of invitation	S1	5	15/15	5	15/15
	S2	5		5	
	S3	5		5	
Refusal of offer	S1	5	15/15	7.5	15/15
	S2	5		7.5	
	S3	5		For male	
Refusal of suggestion	S1	2	12/15	5	15/15
	S2	5		5	
	S3	5		5	

Table 3.36: Pre and post-tests results of the fourteenth participant

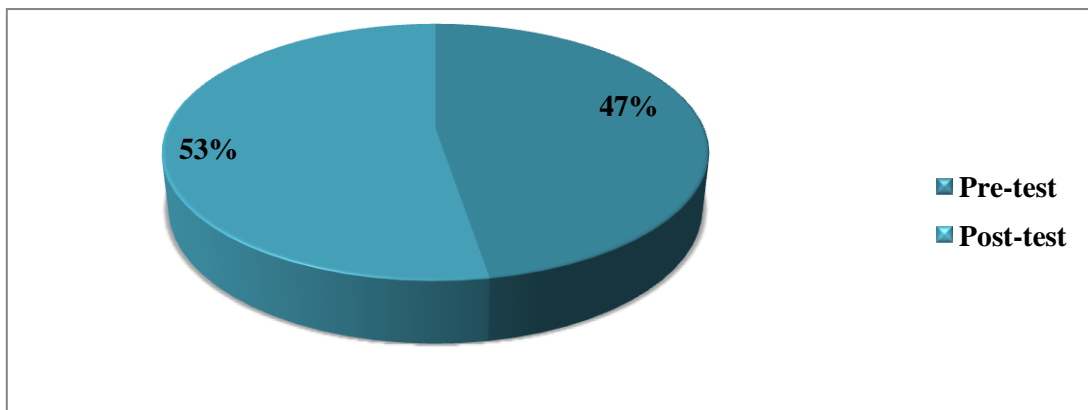


Figure 3.28: Pre and post-tests' results of the fourteenth participant

The above mentioned data claim and show the indirectness and mitigation of the refusal by a careful selection of the words to be said. Since politeness is a wide phenomenon which is viewed differently according to each culture, we noticed that the provided responses are purely from our context and culture. For instance, we have received varied answers to offer situation_(s) in the post-test which is about studying abroad 'scholarship'. Among the responses we found some ladies who mentioned the point of 'Mahram' to be with a female to travel abroad. Therefore, we can conclude that the impact of culture is observed in our participants.

Additionally, in suggestion, we have designed and proposed different situations in order to see the different responses that may differ from one participant to another.

The case of a direct refusal of this participant ,nevertheless it is a female, of being in a business with her (the female participant) brother which may contain some illegal procedures, since Islam recommends people to follow the right path away from unethical issues.

Participant 15 :

	Situations	Pre-test	Total	Post-test	Total
Refusal of request	S1	5	15/15	5	15/15
	S2	5		5	
	S3	5		5	
Refusal of invitation	S1	5	15/15	5	15/15
	S2	5		5	
	S3	5		5	
Refusal of offer	S1	5	15/15	7.5	15/15
	S2	5		7.5	
	S3	5		For male	
Refusal of suggestion	S1	2	9/15	5	15/15
	S2	5		5	
	S3	2		5	

Table 3.37: Pre and post-tests’ results of the fifteenth participant

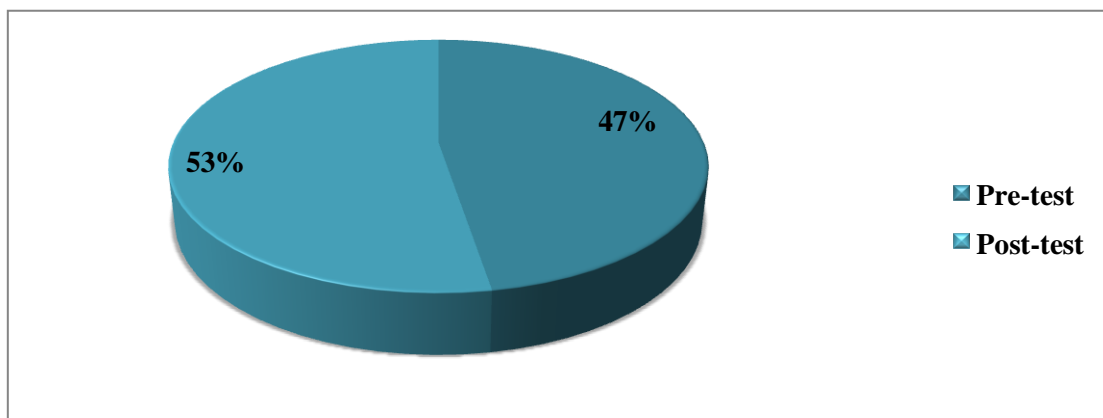


Figure 3.29: Pre and post-tests’ results of the fifteenth participant

The strategies are mostly indirect in which there is a mixture of positive, negative and off-record politeness strategies which are indirect. While refusing an invitation, lies and excuses are mostly used to reduce the harshness of the refusal. Similarly, turning down an offer and request are successfully performed indirectly by providing vague and non-confrontational responses for avoiding any threat. In spite of the extensive use of indirect strategies, some of directness is recognized in suggestion’s situations. Being in a suspicious work is legally and ethically rejected,

so the participant directness is definitely correct and reasonable. So much the same goes for the suggestion for being in a cultural club in which conservative people (parents) will not allow their daughters to be in, so this is how we can explain her direct refusal.

Participant 16:

Refusal of	Situations	Pre-test	Total	Post-test	Total
request	S1	5	15/15	2	9/15
	S2	5		5	
	S3	5		2	
invitation	S1	5	15/15	5	15/15
	S2	5		5	
	S3	5		5	
offer	S1	5	15/15	7.5	15/15
	S2	5		7.5	
	S3	5		For male	
suggestion	S1	2	12/15	5	12/15
	S2	5		5	
	S3	5		2	

Table 3.38: Pre and post-tests' results of the sixteenth participant

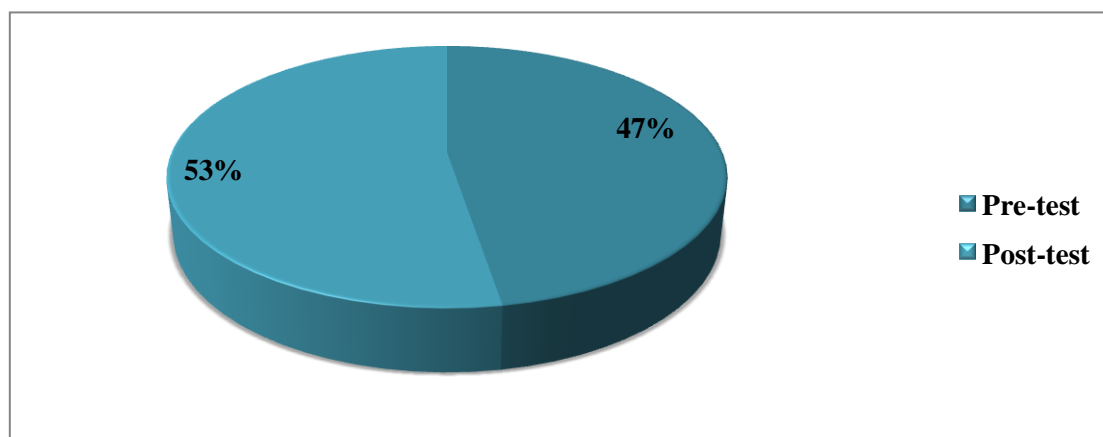


Figure 3.30: Pre and post-tests' results of the sixteenth participant

Unlike men, most women's communication is a primary way to establish and maintain relationships with others. Effectively, they endeavor to arrange their different speech performances in a manner that suits the setting, especially the case of turning down a request, invitation, offer, or suggestion. Some situations were nullified directly due to the fact that they are unacceptable and inadequate actions in their culture.

Participant 17:

	Situations	Pre-test	Total	Post-test	Total
Refusal of request	S1	5	15/15	2	9/15
	S2	5		5	
	S3	5		2	
Refusal of invitation	S1	5	15/15	2	9/15
	S2	5		2	
	S3	5		5	
Refusal of offer	S1	5	15/15	7.5	15/15
	S2	5		7.5	
	S3	5		For male	
Refusal of suggestion	S1	2	12/15	5	12/15
	S2	5		5	
	S3	5		2	

Table 3.39: Pre and post-tests' results of the seventeenth participant

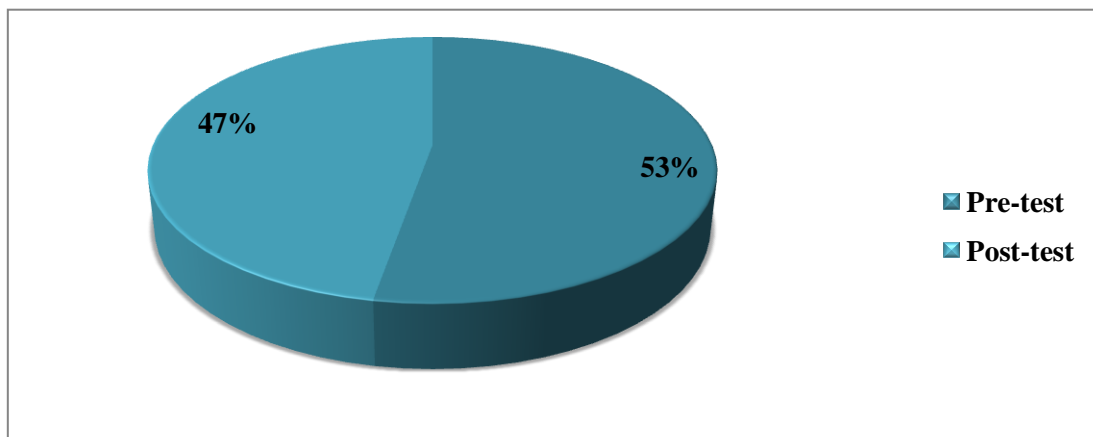


Figure 3.31: Pre and post-tests' results of the seventeenth participant

Islam always recommends people to be helpful and kind, no matter what their gender is. So, most of the refusals were indirect and the used expressions are softened, polite and formal. The influence of the socio-cultural background is evidently noticed. In suggestion, we have designed two situations deliberately to see whether EFL learners are influenced by their mother culture in the learning of English and other languages; we have interestingly found that most of their speech performances were imported from their native culture and views. This is how we can explain the existence of some contradictory refusal strategies from extremely indirect to definitely direct since the previously mentioned factors do impact on their acts.

Participant 18:

	Situations	Pre-test	Total	Post-test	Total
Refusal of request	S1	5	15/15	2	9/15
	S2	5		5	
	S3	5		2	
Refusal of invitation	S1	5	15/15	5	15/15
	S2	5		5	
	S3	5		5	
Refusal of offer	S1	5	15/15	7.5	15/15
	S2	5		7.5	
	S3	5		For male	
Refusal of suggestion	S1	2	12/15	5	12/15
	S2	5		5	
	S3	5		2	

Table 3.40: Pre and post-tests' results of the eighteenth participant

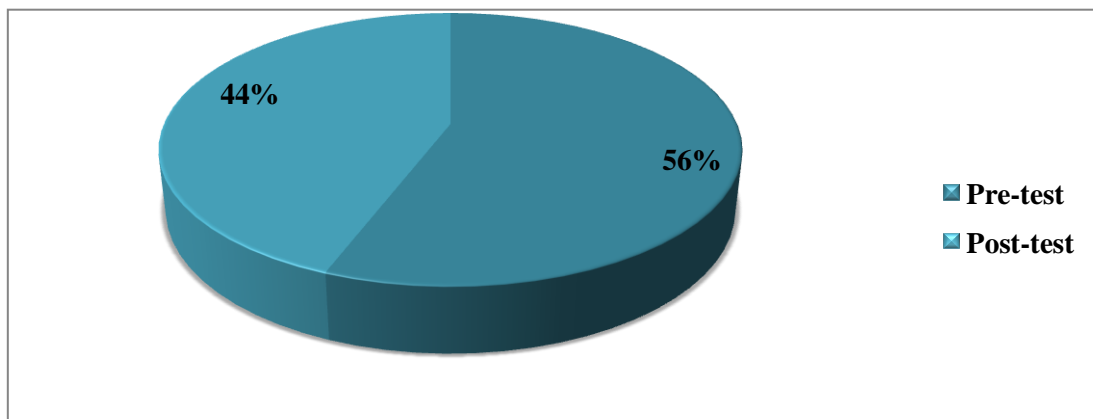


Figure 3.32: Pre and post-tests' results of the eighteenth participant

The directness of the female participant in the post-test can be related to the nature of the situations; the first situation is about helping an unknown person in the street who sounds witty and dangerous, so the answer will be probably no and direct even by a female who is polite and indirect. The other situation is about cheating and as most of the participants, males and females, answered no directly due to the impact of the religious concepts.

From the above presented data, there is not a change from the pre-test to the post because the participant got the same mark in both tests. Our aim in the designed situations is to highlight the issue of culture as an essential variable in performing any speech act, and refusal particularly. The first suggestion was from a brother to have a business that include something illegal, so it will be rejected directly. And, the

other last situation in the post-test is about studying in a group which is related to the learning style of the learner.

Participant 19 :

	Situations	Pre-test	Total	Post-test	Total
Refusal of request	S1	5	12/15	5	12/15
	S2	2		5	
	S3	5		2	
Refusal of invitation	S1	5	15/15	5	12/15
	S2	5		5	
	S3	5		2	
Refusal of offer	S1	5	15/15	3.5	11/15
	S2	5		7.5	
	S3	5		For male	
Refusal of suggestion	S1	2	12/15	5	12/15
	S2	5		5	
	S3	5		2	

Table 3.41: Pre and post-tests' results of the nineteenth participant

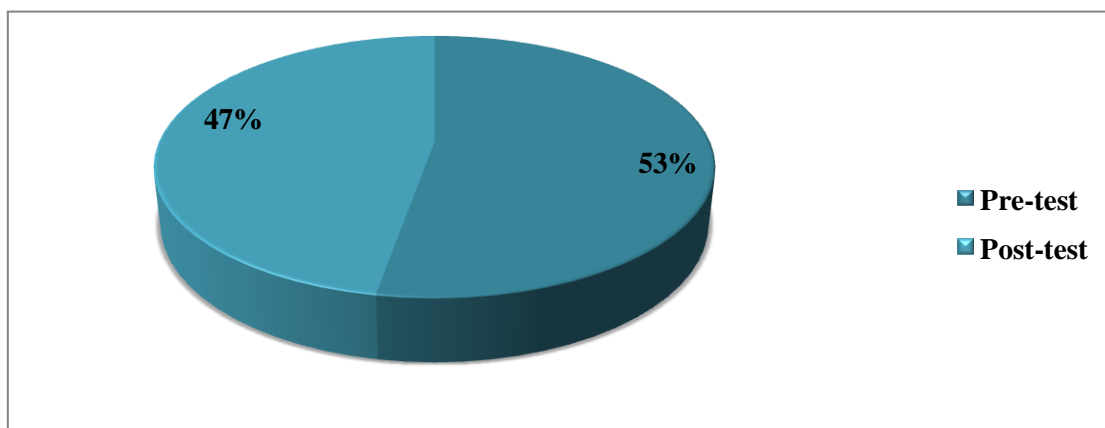


Figure 3.33: Pre and post-tests' results of the nineteenth participant

Despite the fact that we have proposed and taught different ways in order to refuse indirectly for softening the refusal and save the hearer's face, some participants preferred to be clear, direct, and more realistic. Albeit it is not due to their inner principles and speech styles, the effects of social norms and values are apparently noticed through their refusals strategies and even the employed items and terminology.

Participant 20:

	Situations	Pre-test	Total	Post-test	Total
Refusal of request	S1	5	15/15	2	9/15
	S2	5		5	
	S3	5		2	
Refusal of invitation	S1	5	12/15	5	15/15
	S2	5		5	
	S3	2		5	
Refusal of offer	S1	2	12/15	7.5	15/15
	S2	5		7.5	
	S3	5		For male	
Refusal of suggestion	S1	2	12/15	5	15/15
	S2	5		5	
	S3	5		5	

Table 3.42: Pre and post-tests' results of the twentieth participant

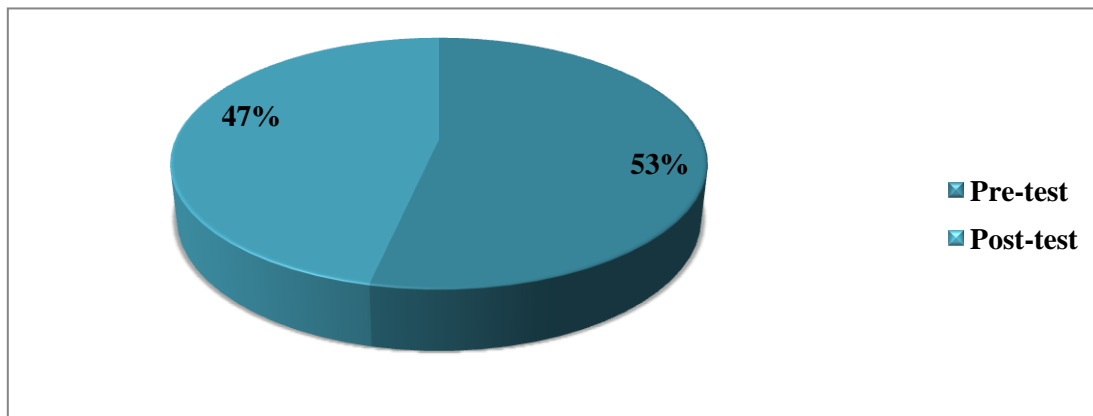


Figure 3.34: Pre and post-tests' results of the twentieth participant

While learning a foreign language, one cannot extract his/her culture, attitudes and social background because they are considered as influential factors. Similarly, it is noticeable that in situation number three ‘Your non-Muslim neighbor invites you to a dinner with some other guests who are not Muslims. So how would you refuse the invitation since there are some differences between the food that we are allowed to eat?’ the participant was direct, but in a harsh manner. It is true that some ideas are not welcomed in our religion, yet turning down the invitation kindly is required rather than showing the unacceptability of others. Interestingly, comparing the pre-test’s results with the post-test’s, especially with offer, invitation and

suggestion, we notice that the strategies are fully indirect even if the situations require the person to be direct. However, requests in the post-test were stated clearly and directly due to the impact of the mother-culture and one's principles.

Participant 21 :

	Situations	Pre-test	Total	Post-test	Total
Refusal of request	S1	2	12/15	5	9/15
	S2	5		2	
	S3	5		2	
Refusal of invitation	S1	5	12/15	5	15/15
	S2	5		5	
	S3	2		5	
Refusal of offer	S1	For female	15/15	7.5	15/15
	S2	7.5		For female	
	S3	7.5		7.5	
Refusal of suggestion	S1	2	9/15	5	12/15
	S2	5		5	
	S3	2		2	

Table 3.43: Pre and post-tests' results of the twenty-first participant

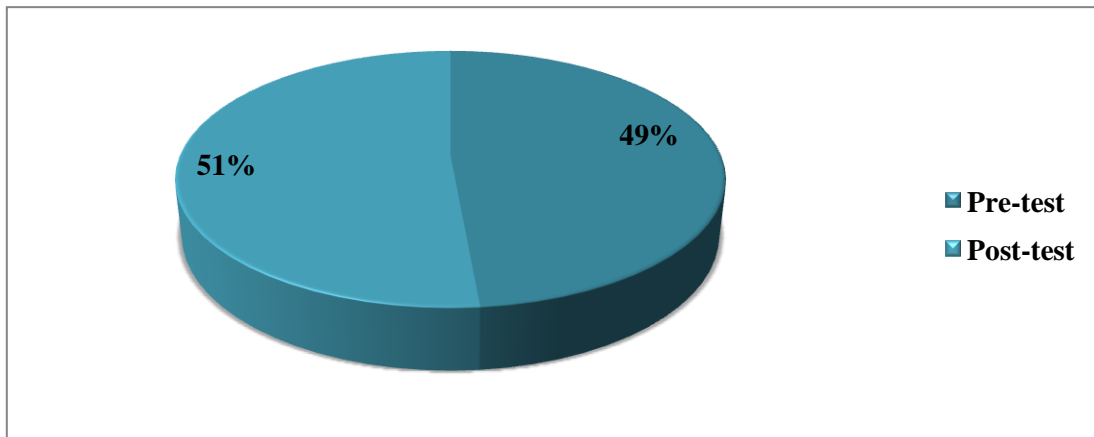


Figure 3.35: Pre and post-tests results of the twenty-first participant

Remarkably, the participant has mixed between the strategies, and he has shifted from the indirectness of the refusal to the direct one which can be considered controversial. Most of male participants tend to be direct and ironic in the first situation, 'How would you like to refuse a request from your sister who asks for cleaning the kitchen?', since such an idea contradicts with our society's norms and principles. The other situations' direct refusal because of the social background influence on the participant.

Participant 22 :

Refusal of	Situations	Pre-test	Total	Post-test	Total
request	S1	2	12/15	5	9/15
	S2	5		2	
	S3	5		2	
invitation	S1	5	12/15	5	12/15
	S2	2		5	
	S3	5		2	
offer	S1	For female	15/15	7.5	15/15
	S2	7.5		For female	
	S3	7.5		7.5	
suggestion	S1	2	12/15	5	12/15
	S2	5		5	
	S3	5		2	

Table 3.44: Pre and post-tests results of the twenty second participant

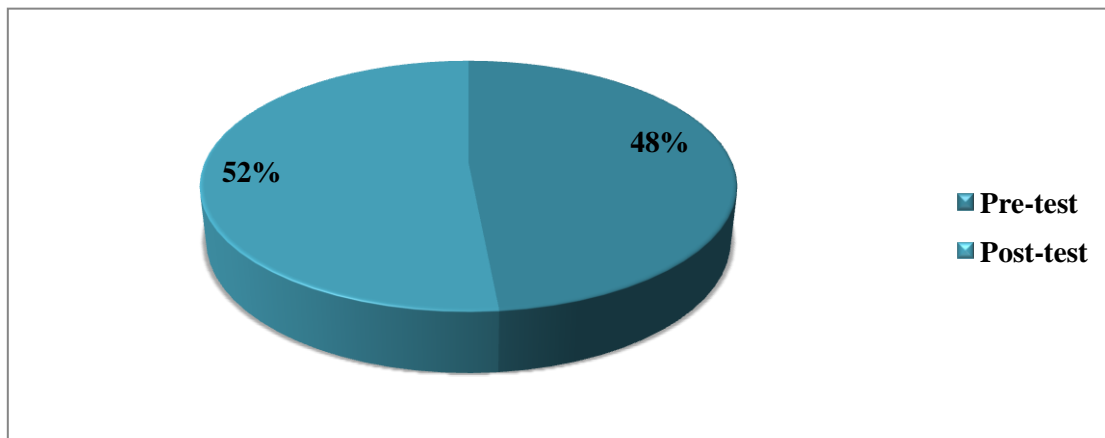


Figure 3.36: Pre and post-tests' results of the twenty second participant

The presented data in the above graph show that most of the participant's strategies are homogeneously indirect with some directness of the refusal which is considered to be among the main characteristics of men's style. For them, being realistic and direct is the most effective and appropriate refusal instead of giving excuses and lies as they are presented in the table.

Participant 23:

Refusal of request	Situations	Pre-test	Total	Post-test	Total
Refusal of request	S1	5	15/15	5	9/15
	S2	5		2	
	S3	5		2	
Refusal of invitation	S1	2	12/15	5	15/15
	S2	5		5	
	S3	5		5	
Refusal of offer	S1	For female	15/15	7.5	15/15
	S2	7.5		For female	
	S3	7.5		7.5	
Refusal of suggestion	S1	5	15/15	5	12/15
	S2	5		5	
	S3	5		2	

Table 3.45: Pre and post-tests' results of the twenty third participant

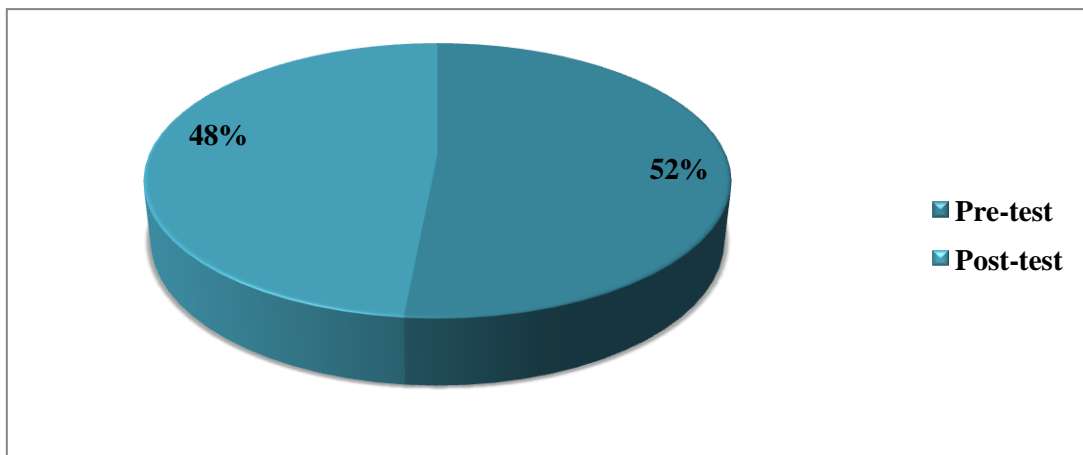


Figure 3.37: Pre and post-tests' results of the twenty third participant

Compared to what has been mentioned about males' direct style, it is clearly showed in the above table that even males can refuse indirectly. Some of the situations were rejected directly, and the reason can be related to personal conventions, religious, or cultural ones.

Participant 24 :

Refusal of request	Situations	Pre-test	Total	Post-test	Total
Refusal of request	S1	5	15/15	5	9/15
	S2	5		2	
	S3	5		2	
Refusal of invitation	S1	2	9/15	5	15/15
	S2	5		5	
	S3	2		5	
Refusal of offer	S1	For female	15/15	7.5	15/15
	S2	7.5		For female	
	S3	7.5		7.5	
Refusal of suggestion	S1	2	9/15	5	15/15
	S2	5		5	
	S3	2		5	

Table 3.46: Pre and post-tests' results of the twenty fourth participant

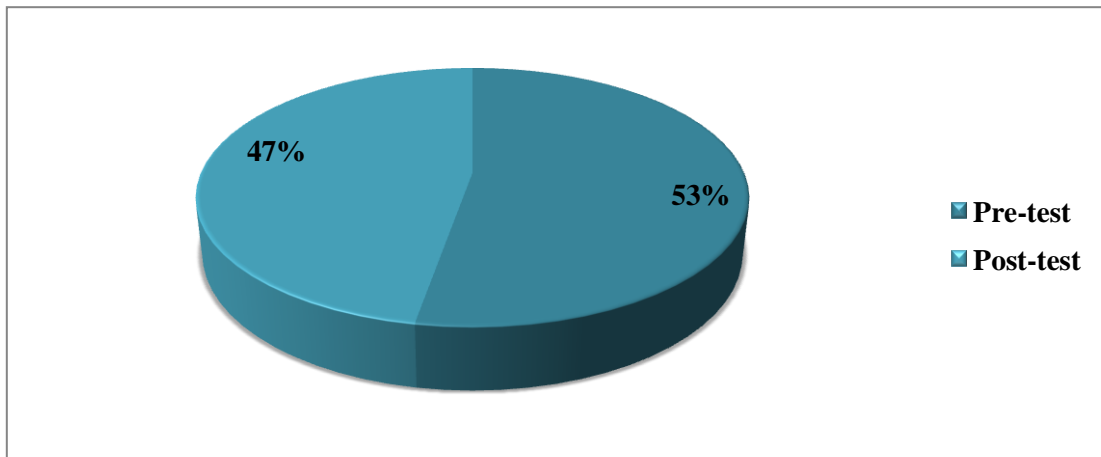


Figure 3.38: Pre and post-tests' results of the twenty fourth participant

It is noticeable that there is an improvement between the tests; that is to say, this participant has mainly changed his directness style using the provided expressions in the lecture. Till there are some situations where he used the direct one in order to refuse without any kind of softening because they may embody some unacceptable ideas which are forbidden in their conservative society and culture.

Participant 25 :

Refusal of request	Situations	Pre-test	Total	Post-test	Total
Refusal of request	S1	5	15/15	5	12/15
	S2	5		5	
	S3	5		2	
Refusal of invitation	S1	5	15/15	5	15/15
	S2	5		5	
	S3	5		5	
Refusal of offer	S1	5	15/15	7.5	15/15
	S2	5		7.5	
	S3	5		For male	
Refusal of suggestion	S1	5	12/15	5	15/15
	S2	5		5	
	S3	2		5	

Table 3.47: Pre and post-tests' results of the twenty fifth participant

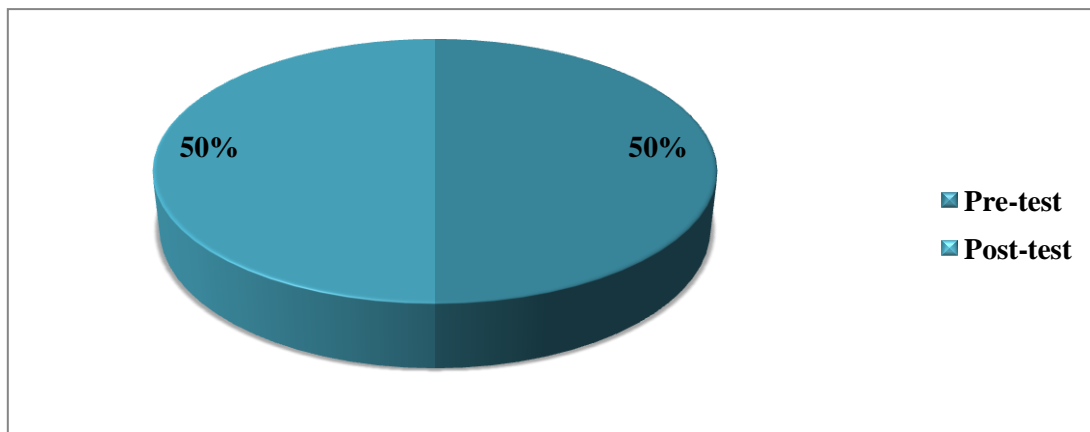


Figure 3.39: Pre and post-tests' results of the twenty fifth participant

The above table and chart inferred equivalence of the results in both tests of this female participant. Because she has reacted directly to some situations, for example, the case when a teacher asks you (the addressee / participant) to join a club, her response was directly stated with a real excuse which is parents' views toward such ideas which are totally rejected since she is conservative. The other situation is about cheating which is normally to be reacted directly by most of the participants owing to the effects of culture and Islam.

3.5.5.2 The analysis of the whole sample

Test	Scores	Frequency	Percent	Mean _(s)
Pre-test	43,00	1	4,0	53,6800
	45,00	1	4,0	
	48,00	2	8,0	
	50,00	4	16,0	
	53,00	4	16,0	
	55,00	4	16,0	
	58,00	7	28,0	
	60,00	2	8,0	
	Total	25	100,0	
Post-test	50	2	8,0	56,7600
	53	4	16,0	
	55	1	4,0	
	58	14	56,0	
	60	4	16	
	Total	25	100,0	

Table 3.48: Pre and post-tests' results (scores, frequencies, percentage and means)

The above results were calculated by using SPSS, the data represent the participants' scores in the tests. Remarkably, in the pre-test, the highest score that is mostly got by seven participants is 58 (28%), also there are 12 participant who got average scores between 50 to 55. Only two participants were extremely indirect in their refusals, so they got a complete score (60). To sum up, the results are to be considered good since we have proposed for them the most possible answers to be selected according to the preferable style (direct or indirect).

Unlike the pre-test, the post-test's results noticeably improved because the lowest average is 50 in comparison with the other test which was 43. Basically, the provided strategies and the different ways for manipulating the language for softening the refusal were effectively expressed through their post-test's results. For that, the exposure to some pragmatic concepts and models is essentially beneficial in order to have an effective communication, especially with native-speakers, and this was our aim through providing different situations where we have combined between our context and the target one.

Furthermore, because politeness strategies differ from one culture to another, we have generally emphasized this point for raising EFL learners' awareness to avoid any miscomprehension. All in all, learners' results were not only due to the lack or misuse of the appropriate terminology for a polite refusal, but also the impact of the values and norms that lead them to answer directly or indirectly. Hence an Islamic and conservative society may accept some ideas which are considered to be out of its context, i.e. from other religions, but some unethical or illegal ones are to be directly or may be badly threatened.

3.5.5.3 The analysis of tests for each phase of refusal

Refusal strategies can be mainly classified into direct or indirect; the directness of the refusal is not to be considered as a bad reaction, but it is a style embodied within the person's character. We have already categorized Brown and Levinson's politeness strategies into direct or indirect, on-record is fully direct, and the other strategies are indirect; however, the difference between them (i.e. positive politeness, negative politeness, and bald-off-record strategy) lies in the setting, participants, and the situations to be used in.

Since refusal deals with turning down "requests, invitations, offers, and suggestions", we have measured the results of the participants in both tests in each phase of refusal, and this is indicated in the tables below:

a. Request

Tests	Strategies	Frequency	Percentage
Pre-test	Indirect strategies	15	60,0
	Mixed strategies	10	40,0
	Total	25	100,0
Post-test	Indirect strategies	4	16,0
	Mixed strategies	21	84,0
	Total	25	100,0

Table 3.49: Participants' request results in both tests

According to the results in the above table that explains the used strategies in the three request's situations, in the pre-test most students were indirect in their requests' refusals (60%); however, the results changed in the post-test where the participants

used both direct and indirect strategies. The reason lies in the designed situations because we have given the participants a situation which is religiously unacceptable and unethical. We may conclude that the religious and cultural values are strongly conceptualized in people's refusals.

b. Invitation

Test	Strategies	Frequency	Percentage
Pre-test	Direct strategies	1	4,0
	Indirect strategies	16	64,0
	Mixed strategies	8	32,0
	Total	25	100,0
Post-test	Indirect strategies	16	64,0
	Mixed strategies	9	36,0
	Total	25	100,0

Table 3.50: Participants' invitation results in both tests

From the data presented in the table above, we may deduce that the indirect strategy is similarly used in both tests (64%). The difference can be noticed in the pre-test where one participant responded directly to invitation's situations otherwise they use mixed strategies (32% in pre-test, and 36% in post-test).

c. Offer

Tests	Strategies	Frequency	Percentage
Pre-test	Indirect strategies	23	92,0
	Mixed strategies	2	08,0
	Total	25	100,0
Post-test	Indirect strategies	19	76,0
	Mixed strategies	6	24,0
	Total	25	100,0

Table 3.51: Participants' offer results in both tests

There are controversial views concerning the manipulation of the refusal according to the interlocutor's social status and the kind of the relationship with others (i.e. social distance). Some people tend to be direct, and truthful in their refusal with people who are closer to, so the refusal may be not polite as it is when the distance is larger. However, others prefer to soften their refusal with people with

closer social distance (relatives and family), and with others they tend to be direct without any mitigation. In the post-test, the indirect strategy in the three situations has reduced (76%) in comparison with the pre-test (92%) because some participants' refusals were directly stated even if the interlocutors are the boss or teacher.

d. Suggestion

Tests	Strategies	Frequency	Percentage
Pre-test	Indirect strategies	3	12,0
	Mixed strategies	22	88,0
	Total	25	100,0
Post-test	Indirect strategies	15	60,0
	Mixed strategies	10	40,0
	Total	25	100,0

Table 3.52: Participants' suggestion results in both tests

We have carefully designed both models (tests) in which the situations were deliberately selected taking into consideration many influential variables and factors that allow us to figure out the participants' background and cultural or religious views. One situation in the pre-test changed the rhythm from fully indirect in the three situations into a mixed strategies to be highlighted in the participants' results because that situation is about illegal procedures in a project which is to be directly refused. Similarly, the post-test include one situation as well which is about studying in a group for exams' preparation that made most of the participants (60%) use direct refusal because the suggestion is from a friend where the distance is closer; the rest (40%) were indirect because they may not believe in being polite with people with larger social distance. All in all, the direct refusal was in both situations due to the illegality of the situation or the type of learning style.

3.5.5.4 Results' analysis for each gender

One of the most important aspects of politeness is the emphasis of many studies on the question of gender. How polite behaviors are produced by both is an issuable subject by many scholars in which some agreed on the idea that females are more polite and indirect in their refusals, as Lakoff, Elein and Mills, evidently prove that no matter what the gender is because both can be polite and impolite depending on the situation and the context. Since gender is an influential component in our study,

we have first measured the tests' results for both genders together, then we calculated the results for each gender. So, the below tables make it possible to distinguish some differences between their results.

➤ **Males**

		Frequency	Percent	Mean _(s)
Pre-test	43,00	1	11,1	51,3333
	48,00	1	11,1	
	50,00	3	33,3	
	53,00	2	22,2	
	55,00	1	11,1	
	60,00	1	11,1	
	Total	9	100,0	
Post-test	50	2	22,2	55,3333
	53	2	22,2	
	58	4	44,4	
	60	1	11,1	
	Total	9	100,0	

Table 53: Males' results in tests

Since societies, cultural norms, the relationship between both genders, and how females used to be treated have changed from the past. Many investigations about politeness and gender done on European countries show that women are more polite than men; however, politeness strategies are different in cultures, so it is better to examine them from a cultural perspective. The best example can be extracted from an Islamic conservative society where males are religious, so they are normally polite, especially with the other gender 'females', except in some situations (examples of the designed situations in our tests). The results above show that the used strategies in the pre-test have changed in the post-test, hence we can conclude that the given lectures and tasks allowed participants to be more aware of these strategies and how can be used differently according to the situation. The measurement of the mean was our aim to end up with an accurate number and result, since the mean of the post-test (**55,3333**) is higher than the pre-test (**51,3333**); an improvement can be strongly highlighted.

➤ **Females**

		Frequency	Percent	Mean (s)
Pre-test	45,00	1	6,3	55,0000
	48,00	1	6,3	
	50,00	1	6,3	
	53,00	2	12,5	
	55,00	3	18,8	
	58,00	7	43,8	
	60,00	1	6,3	
	Total	16	100,0	
Post-test	53,00	2	12,5	57,5625
	55,00	1	6,3	
	58,00	10	62,5	
	60,00	3	18,8	
	Total	16	100,0	

Table 54: Females' results in tests

Every individual in a society is a complex of certain characteristics and experiences, and the language behaviours are toughly determined. Because females who tend to be unconsciously unclear and indirect in their speeches performance; the effect of norms and social principles are strongly figured out in females' refusals in which they always attempt to turn down invitations, requests, invitations, or suggestions positively by protecting the self-image of the other person by stating highly polite expressions, no matter the kind or relation or the social distance are. For EFL learners, who have not been exposed to the target context, or culture, they may face problems of misunderstanding because they usually think and use their cultural ideas with a native-speaker with different culture.

Hence, for them the newly presented concepts helped in making a progression in their cultural background, and this can be clearly noticed from their results in the table. Generally, the focus is on the mean which precisely states the difference between both tests' results. The pre-test's (**55,0000**) mean and scores were distinctly different from the post-test (**57,5625**). In contrast to females participants' direct refusals in some situations, males' scores indicate that directness is the mostly preferable strategy, consequently the scores differ between them, for example the lowest average in females' scores is 45 in the pre-test, and 53 in the post-test; however, for males they are 45 and 50, respectively.

3.5.5.5 Paired t-test

For validating our results, we set for a paired t-test (also called a correlated pairs t-test, a paired samples t-test, or dependent samples t-test) to measure the means of both tests in order to indicate whether there is a difference between the results. (As indicated in the below table)

	Paired Differences							
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference		t	df	Sig. (2-tailed)
				Lower	Upper			
Pair 1 : Post-test - Pre-test	3,0800	5,39228	1,07846	,85418	5,30582	2,856	24	,009

Table 55: Paired Samples Test

In the paired t-test, if the P value (significance value) is less than .05 ($\alpha \leq .05$), we would say that the tests' results do differ, and the null hypothesis that says there is not a difference between the tests will be strongly rejected, hence the alternative hypothesis automatically would be accepted. According to the results revealed in the above table the P value is (.009) with 24 degrees of freedom equally 2,856 of the T value. One can say that the provided lectures and tutorials were effectively grasped.

Conclusion

All in all, the present chapter provided the analysis, results, and the interpretation of the different research methods in this research. The results were gathered from students' questionnaire, teachers' interview, and the quasi-experiment where the positive results revealed the differences between males and females' refusals, the used politeness strategies, and the impact of the socio-cultural norms and values in their performances are confirmed. Consequently, the null hypothesis was rejected. Moreover, we have also confirmed that politeness strategies differ from one society to another, and the idea of universality cannot be applied in our context.

The questionnaire was statistically and descriptively analyzed and interpreted. It allowed us to have deep insights into our issue in which the results assisted us to clarify that the directness of males in such a community is due to their Islamic background. Also, the females indirectness can be strongly related to the shyness, and their prestigious attitudes. The interview was, as well, analyzed descriptively using 'Content Based Analysis'. To conclude, this chapter 'the field work' ends up with a confirmation of our research questions and hypotheses; so that, there are a difference between males and females' refusal, but may be we cannot link it to the degree of politeness rather to the used style 'direct or indirect'. And, the effects of some variables 'socio-cultural and gender' are strongly felt and noticed throughout our interpretation of both genders' tests results.

Suggestions and recommendations

According to the conducted study and the teachers' and students' feedback, we have ended up with some points to be discussed and highlighted in order to be taken into account, such as:

- The teaching content is needed to be innovated and updated to suit the new generation's different learning styles and meet their needs.
- Students need to be encouraged to use social media in order to raise their awareness of the target culture and context.
- Teachers are required to change and update their teaching and learning strategies and always attempt always to introduce different aspects of the target culture.
- The university should offer suitable classrooms with the needed materials and aids, and in an appropriate place away from noise.

General conclusion

Our research involves the used politeness strategies in refusal speech act_(s) in relation to gender, in other words, how both genders use politeness strategies while refusing. The aim of conducting this study was to figure out the used politeness strategies by EFL learners, also to investigate whether there is a difference between EFL males and females learners' strategies in their refusals, and finally to underseek the influence of the socio-cultural norms and the religious values on them.

This research was conducted under the quasi-experimental method where the whole study has been applied to the same group. Additionally, DCT was the instrument that has been applied in both tests, and the participants have received some courses with discussions and tasks about the issue ' politeness and refusal'. Consequently, a noticeable improvement has been recorded in the post-test where most of the participants opted for indirect strategies, except some 'sensitive' scenarios which culturally and religiously are unaccepted.

In order to have an in-depth vision about the issue, we have distributed questionnaire to third year students, and done an interview with some teachers as well. Hence, the subject was very interesting for them in which many students and teachers have shed light on EFL learners difficulties concerning how to be pragmatically competent to avoid communication problems with native speakers. Some teachers agreed on the significance of innovating and updating the knowledge where the modern theories and models as politeness, acculturation and speech acts to be taught earlier to allow students acquire new skills and information rather than waiting till they reach master degree.

Finally, to conclude, communication has become the most essential tool, and many studies have been conducted to emphasize the importance of training learners for being more competent linguistically, culturally, socio-linguistically, and pragmatically. Especially, being pragmatically competent since it embodies all the cultural and social values that are the basis of any speech instead of teaching only the linguistic aspects of the language which is insufficient for communicating effectively and appropriately. As a result of that, incorporating recent studies and models is apparently beneficial to increase EFL learners' awareness of the target context.

References

- Adelaide, H. (1979). Male and female spoken language differences: stereotypes and evidence. State University of New York College at New Paltz, U.S.A. *Psychological Bulletin*, 86(3), 615-626.
- Al-Hindawi, H. F., & Alkhazaali, M.A.R. (2016). A critique of politeness theories. *Theory and Practice in Language Studies*,6(8), 1537-1545. Doi: <http://dx.doi.org/10.17507/tppls.0608.03>
- Al-Duleimi , H.Y., & Sabariah. M.R., & Ain Nadzimah.A.(2016). A critical review of prominent theories of politeness. *Advances in Language and Literary Studies ALLS*, 7(6) ,262-270. Doi:10.7575/aiac.all.s.v.7n.6p.262. URL: <http://dx.doi.org/10.7575/aiac.all.s.v.7n.6p.262>.
- Al-Aghbari, D. (2016). *Integrating pragmatic competence in teaching english to the students of medicine at Taiz University*. University of Strasbourg. English.
- Allami, H., & Boustani, N. (2017). Iranian EFL learners' awareness of (im)politeness strategies in English. *Journal of Research in Applied Linguistics*, 8(1), 89-108.
- Brazallo, Y.R.(2015).*Sociolinguistic competence*. Retrieved from <https://studv.com/academy/lesson/promoting-sociolinguistic-competence-in-english-learners.html>
- Blum-Kulka, S., House, J., & Kasper, G. (Eds.). (1989). *Cross-cultural pragmatics: requests and apologies*. Norwood, NJ: Ablex Publishing.
- Bousfield, D., & Locher. M.A. (eds.). *Impoliteness in language: studies on its interplay with power in theory and practice*. Berlin & New York: Mouton de Gruyter, (2008), viii- 346.

- Communicative competence.(2017). Retrieved from
<https://www.teachingenglish.org.uk/article/communicative-competence>
- Coates, J. (1993). *Women, men and language: a sociolinguistic account of gender differences in language* (2nd ed.). London: Longman.
- Corkenglishcollege . (2015). *The importance of developing pragmatic competence in the EFL classroom*. Retrieved from
<https://corkenglishcollege.wordpress.com/2015/06/15/the-importance-of-developing-pragmatic-competence-in-the-efl-classroom/>.
- Chen, H. J. (1996). *Cross-cultural comparison of English and Chinese metapragmatics in refusal*. Indiana University Ph.D. Thesis.
- Chojimah, N.(2015). Refusal and politeness strategies in relation to social status: a case of face threatening act among Indonesian university students. *Journal of ResearchGate*, 5(5), 906-918. doi:
<http://dx.doi.org/10.17507/tpls.0505.04>
- Definition of illocutionary act. (n.d). Retrieved from
http://changingminds.org/explanations/theories/speech_act.htm
- Eelen, G. (2001). *A Critique of politeness theories*. Manchester: St Jerome Publishing.
- Eslami, Z.R. (2015). Refusals : How to develop appropriate refusal strategies. *Journal of ResearchGate*. DOI: 10.1075/llt.26.13esl. Retrieved from
<https://www.researchgate.net/publication/272887281>
- Felix-Brasdefer, C. J.(2008). *Politeness in Mexico and the United States: a contrastive study of the realization and perception of refusals*. John Benjamins Publishing Company.

- Females and males speech styles.(n.d). Retrieved from <http://personal.pu.if.ua/depart/olha.kulchytska/resource/file/2.%201.%20Male%20and%20female%20speech%20styles.pdf>
- Gilks, k.(2010). Is the Brown and Levinson (1987) model of politeness as useful and influential as originally claimed ? an assessment of the revised Brown and Levinson (1987) model. *InnerVate, leading undergraduate work in English studies*, 2, 94-102.
- Goffman, E. (1955). On face-work: an analysis of ritual elements in social interaction. *Psychiatry: Journal for the Study of Interpersonal Processes*, 18, 213-231.
- Goffman, E. (1967). *Interaction ritual: essays in face-to-face behavior*. Chicago, IL: Aldine Publishing Company
- Grundy, P.(2000). *Doing pragmatics*. London: Hodder Arnold Publication.
- Grammatical competence (2010). Retrieved from <https://www.igi-global.com/dictionary/grammatical-competence/12429>
- Gu, Y. (1990). “ Politeness phenomena in modern Chinese ”. *Journal of pragmatics* 2 (14), 237-258.
- Hemaidia, M.(2008). *The cultural background of words on learning foreign languages: the case of English in Algeria* (Magister dissertation). Oran university ‘ES-Senia’.
- Holtgraves, T., & Yang, J.N. (1990). Politeness as universal: cross-cultural perceptions of request strategies and inference based on their use. *Journal of Personality and Social Psychology*, 59(4), 719-729.

- Harrison, S. (2000). *Maintaining the virtual community: use of politeness strategies in an email discussion group*. In L. Pemberton (Ed.), *Words on the web: Computer mediated communication* (pp. 69–78). Portland, OR: Intellect Books.
- Hill, E.(2010). Do mothers and fathers differ in their speech styles when speaking to their children? are there speaker gender effects on parents' language behavior? *InnerVate Leading undergraduate work in English studies*, 163-182. University of Nottingham.
- Habermas, M.(1991-2013). *Critic in the public sphere*. London: Routledge.
- Hashemian, M. (2012). Cross-cultural differences and pragmatic transfer in English and Persian Refusals. *The Journal of Teaching Language Skills (JTLS)*, (3), 23-46.
- Ivan, B.B.(2007). *The Applicability of Brow and Levinson's theory of politeness to Japanese: a review to the English literature*. Published dissertation at Joetsu University of Education. Japan.
- Ide, S. (1989). Formal forms and discernment: two neglected aspects of linguistic politeness. *Multilingua*, 8, 223–248.
- Kasper, G. (1990). Linguistic politeness: Current research issues. *Journal of Pragmatics*,14, 193–218.
- Lakoff, R. (1973). “*The Logic of politeness; or minding your p's and q's*”. 9th Regional Meeting of the Chicago Linguistic Society, 292-305. Chicago: Chicago Linguistic Society.
- Lakoff, R. (1975). *Language and woman's place*. New York: Harper and Row.

Leech, G.N. (1983). *Principles of Pragmatics*. London, United Kingdom: Longman.

Leech, G.N. (2005). "Politeness: is there an East-West divide". *Journal of Foreign Languages*, 6, 1-30.

Leech, G.(1983). *Principles of pragmatics*. New York: Longman Inc. Press.

Lim, T., & Bowers, J. (1991). Facework solidarity, approbation, and tact. *Human Communication Research*, 17, 415- 450.

Lingyun, J. (2015). An empirical study on pragmatic transfer in refusal speech act produced by Chinese high school EFL learners. School of Teacher Education, Nanjing Normal University, Nanjing, China. *English Language Teaching*, 8(7). Published by Canadian Center of Science and Education. Retrieved from www.ccsenet.org/elt

Lounis, M. (2014) . Cross-cultural perspective on linguistic politeness. *Cross - Cultural Communication*, 10(1), 56-60. Retrieved from: <http://www.cscanada.net/inde.php/ccs/article/view/j.ccc> . 1923670020141001.4324 DOI: <http://dx.doi.org/10.3968/j.ccc.1923670020141001.4324>

Mills, S. (2005) . Gender and impoliteness. *Journal of Politeness Research* , 263-280

Mark, R.V. (2015). "Face and politeness theories" . *English Technical Reports and White Papers*, 2. URL http://lib.dr.iastate.edu/engl_reports/2

Matsumoto, Y.(1988). Re-examination of the universality of face: Politeness phenomena in Japanese. *Journal of Pragmatics*, 12, 403-426.

Molinelli, P. (2015). *Polite forms and sociolinguistic dynamics in contacts between varieties in Italy*. Doi: 10.7359/728-2015-moli

Mede, E., & Dikilitaş, K. (2015). *Teaching and learning sociolinguistic competence: teachers' critical perceptions*. Bahçeşehir University. DOI:

10.17275/per.15.29.2.3. Retrieved from

[https://www.researchgate.net/publication/283245985 Teaching and Learning Sociolinguistic Competence Teachers' Critical Perceptions](https://www.researchgate.net/publication/283245985_Teaching_and_Learning_Sociolinguistic_Competence_Teachers'_Critical_Perceptions)

Meyerhoff, M. (2006). *Introducing sociolinguistics*. USA & Canada: Routledge.

Matsumoto, Y. (1989) “ Politeness and conversational universals: observations from Japanese ”. *Multilingua*, 8, 207-221.

Nassrullah Mohammed, H., & Fadhil Abbas,. N.(2015). Pragmatics of impoliteness and rudeness. *American International Journal of Social Science*, 4(6).
Retrieved from www.aijssnet.com

Pizziconi, B. (2003) .Re-examining politeness, face and the Japanese language. *Journal of Pragmatics*, 35, 1471-1506.

Rangelova, R.(2018). *Communicative competence*. Retrieved from
<https://study.com/academy/lesson/communicative-competence-definition-model.html>

Royds-Bets, G.(2015). Does it matter? speech acts of refusal and pragmatic failure in an international business environment in Germany. *The Bridge: Journal of Educational Research-Informed Practice*, 2(3).

Sadock, M,J. (1974). *Toward a linguistic theory of speech acts*. New York: Academic Press.

Searle, J.R. (1969). *Speech acts: an essay in the philosophy of language*. Cambridge: Cambridge University Press.

Sifianou, M. (2000). *Politeness phenomena in england and greece : a cross-cultural perspective*. Oxford: Clarendon Press.

Searle, J. R. (1975). *Indirect speech acts*. In P.Cole, & J. I. Morgan (Eds.). MA: Blackwell Publishers.

Sociolinguistic Competence. (2014). Retrieved from

<https://www.quora.com/What-is-sociolinguistic-competence>

Shahrokhi, M., & Bidabadi, F.S.(2013). An overview of politeness theories: current status, future orientations. *American Journal of Linguistics* , 2(2), 17-27
DOI: 10.5923/j.linguistics.20130202.02

Terkourafi, M. (2005). *Three levels in politeness theory and practice*. British School at Athens, Greece University of Cambridge, U.K.

Types of Locutionary .(n.d). Retrieved from

http://changingminds.org/explanations/theories/speech_act.htm

Tavakoli, M., & Shirinbakhsh, S. (2013). Backward pragmatic transfer: the case of refusals in Persian. *International journal of society, culture and language IJSC*, 2(1). Retrieved from www.ijsc.net

Thomas, J. (1995). *Meaning in interaction: an introduction to pragmatics*. London/New York: Longman.

Watts, R. (2003). *Politeness*. Cambridge, United Kingdom: Cambridge University Press.

Wierzbicka, A. (1985). “Different cultures, different languages, different speech acts: Polish Vs. English”. *Journal of pragmatics*, 9, 145-178.

- Wijayanto, A. (2016). Variability of refusal in L2: evidence of L1 pragmalinguistic transfer and learner's idiosyncratic usage. *International Journal of Applied Linguistics*, 26 (1), 99-119.
- Yule, G.(1996). *Pragmatics*. New York: Oxford University Press, Amen House.
- Yule, G.(1996). *The Study of language*. Cambridge: Cambridge University
- Zhang, F., & Hua, Y.(2009). Motives of indirectness in daily communication: an Asian perspective. *Journal of Asian Culture and History*, 1(2). Retrieved from www.ccsenet.org/journal.html
- Zhao, J.X. (2013). *A study of gender differences in compliments and responses of Chinese international students*. University of Malaya.

APPENDICES

Appendix A: Pre-test “Discourse Completion Test (DCT)”

Date : February the 4th, 2019 (at 10 :30 in BC10).

Time allocated: 40 Minutes.

Gender :..... Age :.....

Residence:..... Origins:.....

Instruction: you are kindly invited to answer this test which is in form of situations. Our issue deals with the used politeness strategies while performing refusal speech act. Try to answer these situations attentively by imagining that you were in these situations, taking into account the relationship between you and the person you are talking to. We are extremely interested in your responses, and we really appreciate your efforts.

1. Request :

Situation 1 : How would you like to refuse a request from your sister who asks for cleaning the kitchen?

- No, I do not want.
- I have just arrived from university, and I am extremely exhausted.
- I have done this yesterday
- It is girls' job not mine.
- Others.....

Situation 2: A strange, weird old man asks for helping him to carry out his bags. How are you going to refuse his request?

- No, I cannot.
- Sorry, I am in hurry.
- I would like to help you, but I am late for my work/study.
- You say nothing, you just leave.
- Others.....

Situation 3: Your classmate was absent in the previous session, and he asks you to provide him with some notes since exams are scheduled next week.

- No, I would not like to give them to you.
- I have not brought my copybook.
- Sorry, I do not have.
- I have such a bad hand writing, and you will not understand my abbreviations.
- Others.....

2. Invitation

Situation 1: The head of the school where you are teaching invited the teachers and workers to his son's wedding, but you have other concerns. How would you like to refuse?

- Sorry, I have other plans.
- No, I am busy.
- I would love to come, but I have other plans. I hope you have a lovely and blessed evening, congratulations!.
- I really appreciate you sir; I have a fly.
- Others.....

Situation2 : Your classmate invites you to her birthday party at night, but you have been informed that it will be a mixed one. How are you going to refuse the invitation since we are a conservative society?

- I would like to come my dear, but I am busy.
- No, thanks.
- I am extremely sorry, but I am not allowed to attend such parties.
- I am very pleased of your invitation, nevertheless, I am not coming.
- Others.....

Situation3: Your non-muslim neighbor invites you to a dinner with some other guests who are not Muslims. So how would you refuse the invitation since there are some differences between the food that we are allowed to eat?

- Sorry, I cannot eat your food (such kind of meat and drinks which we are not allowed in Islam).
- Thank you, really appreciate you, but I am in a diet.
- It is my pleasure to come though I cannot be there because I have other pre-scheduled plans.
- No, I am a Muslim and zealot person.
- Others.....

3. Offer

Situation 1: You are in a wedding, a young girl comes to you asking for further information about you seeking for engagement with her brother. How your refusal would be? (this question for girls)

- No, I do not want.
- Sorry, I am not thinking on marriage.
- I have not accomplished my studies yet.
- You may neglect her without saying anything.
- Others.....

Situation 2: You are a hard worker, and your company where you work offers you a chance to represent them in an international conference for a month; the problem is that you cannot leave your old sick mother alone. How would you refuse that offer?

- No, I do not want.
- Sorry, I am not interested, and I hate conferences.
- I would like to be the representer though I cannot go.
- It is my honor to be there, but I have some circumstances.
- Others.....

Situation3 : You are facing financial problems, your closest friend offers you amount of coins; you cannot accept it because his/ her salary is insufficient to feed his family.

- No, I do not want to borrow from you.
- No need, I will find a solution.
- Do not worry, I can solve it.
- No. Thank a lot, I really appreciate you.
- Others.....

4. **Suggestion**

Situation 1: Your brother suggests to have a business together; however, the business contains some illegal procedures. How would you refuse?

- No, I did not like this project since it contains illegal issues.
- I am not interested.
- I have no coins to start a business with you.
- Others.....

Situation2: Your father suggests to change the field that you are studying in to another one because of his interests, how are you going to refuse his suggestion?

- No, I do not want to change.
- It is not your business.
- I guess English is interesting.
- I really respect your opinion, but I am thinking for further project in this field.
- Others.....

Situation3: Your oral expression teacher suggests to join a club in order to interact and improve your oral proficiency; however, you are working; it is not your interest, or your family will reject such activities. So how would you refuse this suggestion?

- No, I am busy.
- I found their works and events will not fit my needs.
- I would be very happy, but I cannot, sorry.
- I really appreciate your interest on helping me, but I am extremely sorry.
- Others.....

We really appreciate your contribution to this work, and we wish you have benefited from it. If you have any suggestion we would really appreciate.

.....
.....

Appendix B: Lesson one ‘Politeness theory and strategies’

Date : Februray the 11th, 2019 (at 10 :30 in BC10).

Time allocated: 40 Minutes.

Lesson’s objectives :

- Introducing the concept of politeness as the core of pragmatics.
- Making students aware of the different politeness strategies used consciously in speech acts.

Teachings Aids:

Computer and data show (projector).

Black board and chalk.

Warming Up: (10 minutes)

Checking their knowledge about pragmatics and politeness as a term.

Presentation: (40 minutes)

Politeness theory:

- ⊙ Politeness theory is considered as one issue of pragmatics.
- ⊙ It has been defined by Penelope Brown and Stephan Levinson(1978-1987) as showing awarness and consideration of other’s face.
- ⊙ In other words, it is how to be nice and modest with others.

Face:

- ⊙ Face is considered as the main concept in Brown and Levinson’s theory.
- ⊙ It simply refers to someone’s public self-image.
- ⊙ Every person has a negative and a positive face.... .

In your opinion, what do we mean by positive and negative face?

Positive and negative face:

- ⊙ **Negative face** means to be independent and free from any imposition.
- ⊙ **Positive face** is the need to be treated as a member of the group ‘ socially’, and to be appreciated by others.

Face's acts:

⊙ **Examples:**

⊙ **Negative face:** those sentences are harsh and indicate that the speaker has more social power which allow him to impose:

1. Do your homework.
2. Wash the dishes.

How to soften and save the Negative face?

⊙ **Instead of ordering directly and harshly** —————> **we order indirectly by requesting.**

1. Would you mind washing the dishes?
2. Please do your homework.

Examples

⊙ **Positive face:** in daily life, the how, when, where and what to say depends on the person you're talking to.

Example: (a boss/ or a person not close to you asking about you):

- A. How are you?
- B. Actually, i am not that well..... (you start talking about personal issues).

N.B: this is considered as a threatening act to the 'A' because of the social distance.

How to save the positive face?

While performing any speech act, the speaker should be always formal and polite.

- A. How are you?
- B. Quite good, thank you. How are you?.

Politeness strategies

Bald-on-record: is the most direct strategy because the refuser refuses directly and badly without saving the face.

Positive politeness: is an indirect strategy in which the hearer's face is saved and the desire to be one of the group is respected by the use of some strategies, as: seek

agreement and avoid disagreement, joke, be optimistic, and notice/ attend to the hearer's needs, wants,...

Negative politeness: is respecting the hearer's wants to be free and independent by avoiding any kind of interference. The used strategies are: apologizing, be conventionally indirect, and minimize the imposition.

Off-record: is an indirect strategy in which the speaker avoids to be completely imposed. Its strategies include: giving hints, using tautologies, being ironic, being vague, being incomplete' ellipsis' and over-generalizing.

- ◎ **N.B:** The above mentioned strategies allow the interlocutors to communicate in different manners and to convey the message the way they would address according to their purpose and intentions.

Appendix C : Lesson four 'Practise'

Lesson's objectives :

From what we have provided for the participants as further insights about the issue, the purpose of this last session is to test their understanding by allowing them designing situations from their real life, and the possible answers for these situations. So, this session is only for practice.

Warming up (10 mn):

A general review of the tackled concepts in the previous sessions.

Task (30 mn):

1. Formulate a group with three of your classmates.
2. A mixture of genders in each group is required.
3. Think of some refusal situations (being that of offers, invitations, suggestions, or requests) and write them in the given sheet.
4. Try to provide the possible responses that represent the attitudes and values of each member of the group.

Remark: this task and final session was done online through Face book due to the political issues that was at that time ' manifestations'.

Some participants' proposed scenarios:

Male:
Situation :
Invitation from a close friend for camping
Response(s) :
Sorry dude, I am busy, but I promise you to make it another day insha Allah.

Male
Situation :
Invitation from a person whom I know, but not a close one
Response(s) :
Sorry, I am busy, so no.

Female:

Situation:

Invitation from a closer friend for having lunch together

Response(s):

Sorry, I can't, you can go with Sarah.

Female:

Situation:

A stranger asks you out for a date

Response(s):

No, I don't accept your request

Male:

Situation:

request for a stranger girl for friendship

Response(s):

No, I don't need any female friends

Appendix D: Post-test ‘Discourse Completion Test (DCT)’

Date : April the 29th, 2019 (online test using Google Forms).

Time allocated: unspecified.

Gender :..... **Age :**.....

Residence:..... **Origins:**.....

Instruction: you are kindly invited to answer this test which is in form of situations. Our issue deals with the used politeness strategies while performing refusal speech act. Try to answer these situations attentively by imagining that you were in these situations, taking into account the relationship between you and the person you are talking to. We are extremely interested in your responses, and we really appreciate your efforts.

1. Request :

Situation 1 : you are walking in the street, a person stooped you looking for a help; this person sounds witty and dangerous. How you are going to say ‘No’?.

.....

Situation 2: Your disrespectful and weird neighbor whom you are not in touch with has requested to borrow your car; you do not want to that because you do not trust him/her. So, how you are going to refuse?

.....

Situation 3: Your sister/ brother wants to cheat in the exams, and he/she has demanded from you to give her/him the answers through a phone call or any technique during the exams. How you are going to refuse this unethical act?

.....

2. Invitation

Situation 1: Your friend is a member in a club, he/she invites you to participate in their events which are unimportant and a waste of time. So, how are you going to refuse?

.....

Situation2 : Your teacher asks you for attending a seminar (study days) that your university is going to hold it, but you are not interested. How your refusal would be?

.....

Situation3: Your friend invites you to her wedding, but she mentioned that it will be a mixed party(both genders); you cannot attend such ceremony. How you are going to refuse?

.....

Offer

Situation 1: Your director at work proposed to work extra hours; however, the salary is not that much. How would you like to refuse?

.....

Situation 2: The university where you study offers you a chance to accomplish your studies abroad “ scholarship”, but you have a problem concerning living alone since we are a conservative society. How your refusal would be? (this situation is just for females).

.....

Situation3 : You are thinking to have your own business though you have a problem in the budget, you decline any financial help from your parents since you want to rely on yourself. How you are going to say ‘No’ to your parents? (this situation is designed just for males).

.....

Suggestion

Situation 1: Since you are a brilliant student, your teacher proposed for you to participate in a well-known and international program for developing your career and profession; however, this program is not for free; you cannot afford their budget. How are you going to refuse the teacher’s suggestion without mentioning your circumstances and to avoid any kind of help or pity?

.....

Situation2: Your father suggests to change your job because it is tough, but it is an interesting and comfortable for you. So, how your refusal would be?

.....

Situation3: Since the exams are closer, your friend prposed for you to study together with some classmates; however, you are an individual learner who prefers to study alone. How are you going to refuse?

.....

Appendix E: Questionnaire for students ‘Year: Third year License (groups: five and six)’

Date : March the 14th, 2019 (online questionnaire using Google Forms).

Time allocated: unspecified.

Mohammed Khider University Biskra

Faculty of letters and foreign languages

English branch

Dear students;

You are kindly requested to response to our questionnaire as a research tool for the collection of data which serve our Master work which is entitled “ the used politeness strategies in refusal speech act in relation to gender”. Consider how you use English as a foreign language in your society and what you have as a foreign background in order to answer these questions. We are highly interested in your responses, and we really appreciate your participation and cooperation.

Section1: Personal information

1. Gender :

a) Female

b) Male

2. Age :

3. How long have you been learning English?

4. What is your purpose toward learning English?

a) work

b) Communication

c) Other interests:

Section2: Politeness strategies

1. In your view, how can you define the term ‘politeness’?

.....
.....

2. What are the strategies that you use to refuse an invitation, offer, request or suggestion?

.....
.....

3. Do you prefer to be direct or indirect in your refusal?

a) Direct

b) Indirect

why?

.....
.....

4. It is said that what may be polite in a community, may be rude in another. Can you provide the reason why there are such differences?

.....
.....

5. Are females more polite than males?

Yes

No

No idea

Section3: Refusal speech act

1. What does refusal speech act mean?

.....
.....

2. Do you think that your culture influences the performance of your speech?

Yes

No

No idea

3. Is there a difference between female and male's performance of refusal speech act?

Yes

No

No idea

If yes/ no, please explain:

.....
.....

4. Do female learners have certain expressions, body language or style if compared to male learners?

Yes No Same expressions used by both.

Example:

.....
.....

5. What is the relationship between culture, speech act, and politeness strategies?

.....
.....

Section4: Pragmatic competence

1. What does pragmatics mean?

.....
.....

2. To which extent are EFL learners aware of the English social context (socio-cultural norms and values, lifestyle,...)?

.....
.....

3. Have you been exposed to the target context before?

Yes No

4. Do you usually communicate with native speakers in social media?

Yes No

If yes, do you face the problem of misunderstanding and comprehension?

Yes No

Please-explain:

.....
.....

5. According to you, being pragmatically competent means:

- a) To master the linguistic aspects of the language
- b) To be able to use the language appropriately in its context
- c) To be aware of the socio-cultural background of the language
- d) All of them

Thank you

Appendix F: Teachers' interview

This interview is a part of our research work which deals with the identification of the used politeness strategies in performing refusal speech act in relation to gender as an influential factor. The main purpose of this interview is to shed light on pragmatics as the core of these two variables and whether teachers are aware of its significance for teaching English as a foreign language. You are kindly requested to answer these questions.

Q₁: How do you explain EFL learners' deficiency in communication, especially with native speakers?

.....
.....

Q₂: Is it possible to teach a language out of its context?

.....
.....

Q₃: Is there a role of culture for the performance of different speech acts?

.....
.....

Q₄: Why do EFL teachers neglect teaching genuine situations and cases using authentic materials of the target language 'English'?

.....
.....

Q₅: In your view, how can an EFL learner be pragmatically competent?

.....
.....

Q6: Can pragmatic be considered as a solution for producing communicatively and pragmatically competent learners?

.....
.....

Q7: According to you, why do teachers shed, extensively, light on traditional learning theories(behaviourism, mentalism,...) and ignore teaching recent models and theories(politeness theory, speech act, acculturation model...)?.

.....
.....

ملخص

استنادا الى نظرية براون وليفينسون الشاملة لاستراتيجيات التأدب ، أجريت العديد من الدراسات التي عنيت ببحث استراتيجيات التأدب المستخدمة في الثقافات المختلفة و خصوصية كل ثقافة، فالهدف هو البحث في استراتيجيات التأدب المستخدمة في رفض الدعوات , العروض , الطلبات أو الاقتراحات و علاقتها بجنس المتكلم (أي ما إذا كانت هناك اختلافات بين استراتيجيات الرفض بين الإناث والذكور) ، وتأثيرات القيم الاجتماعية الثقافية على طبيعة الرفض. لذلك ، تم تصميم تجربة تعتمد على الوضعيات الافتراضية كأداة بحث التي يتم تطبيقها بشكل شائع في الأبحاث العملية ؛ علاوة على ذلك ، تم توزيع استبيان على طلاب السنة الثالثة بالإضافة إلى مقابلة مع بعض الأساتذة من أجل فحص الفرضيات. كانت المجموعة المختارة للتجربة من طلاب السنة الثالثة من الفوجين الأولى و الثاني. تستند هذه الدراسة الى اختبار "ت" مقترن يحلل النتائج الأولية و النهائية للمجموعات باستخدام برمجية باقة الدراسات الاجتماعية للوصول لنتائج دقيقة. أبرزت النتائج وجود اختلافات بين استراتيجيات الرفض للذكور والإناث ، ويمكن ملاحظة استخدام المبادئ الدينية في حالات الرفض بشدة.