Saying No: An Encounter in between the Desire of Being Socially Approved and Gaining Self-esteem:

Exploring discrepancy in Performing the Refusal Speech Act among Tiaret's Speech Community

A Dissertation Submitted in Partial Fulfillment of the Requirement for M.A

Degree in Linguistics

Submitted by:

Fedwa BENBADA

Rania BOUZID

Supervised by:

Dr Ahmed MEHDAOUI

Board of Examiners

President: Dr Ammar BENABED (MCA)

Supervisor: Dr Ahmed MEHDAOUI (MCB)

Examiner: Dr Khaled BELARBI (MCB)

Academic Year: 2019/2020

People's Democratic Republic of Algeria

Ministry of Higher Education and Scientific Research

Ibn Khaldoun University of Tiaret

Faculty of Letters and Foreign Languages Department of Foreign Languages

English Section

Saying No: An Encounter in between the Desire of Being Socially Approved and Gaining Self-esteem

(Exploring Discrepancy in Performing the Refusal Speech Act among Tiaret's Speech Community)

A Dissertation Submitted in Partial Fulfillment of the Requirement for M.A

Degree in Linguistics

Submitted by:

Fedwa BENBADA

Rania BOUZID

Supervised by:

Dr Ahmed MEHDAOUI

Board of Examiners

President: Dr Ammar BENABED (MCA)

Supervisor: Dr Ahmed MEHDAOUI (MCB)

Examiner: Dr Khaled BELARBI (MCB)

Academic Year: 2019/2020

"People think focus means saying yes to the thing you've got to focus on. But that's not what it means at all. It means saying no to the hundred other good ideas that there are. You have to pick carefully. I'm actually as proud of the things we haven't done as the things I have done. Innovation is saying no to 1,000 things."

— **Steve Jobs**

Dedication

In the memory of:

Our grandparents and uncle Abdelhamid to whom we owe the value we cherish today

..May Allah have mercy on their souls.

To:

Our dearest parents, brothers, and sisters;

Members of our families BOUZID, BENBADA, MAACHI, and KADDOURI;

Our dearest friends and all those whom we love notably, Abdelilah, Khadidja, Sarah, Yasmine, Zahra, and Hadjer;

Every one of our colleagues and promotion's mates,

..We dedicate this work.

Acknowledgments

The Messenger of Allah -peace be upon him- said: "Allah makes the way to Jannah easy for him who treads the path in search of knowledge" [Muslim].

We are overwhelmingly grateful to Allah for giving us the strength to pursue our learning path over these five years, and to complete this research.

We would like to express our sincere appreciation to our supervisor **Doctor Ahmed MEHDAOUI** for his guidance, patience, and support.

Our sincere gratitude goes to the honorable members of the jury Dr Ammar BENABED as a chairman, and Dr Khaled BELARBI as an examiner for reviewing and evaluating our work.

We are great indebted to our dear teacher MR .Ali BERRABAH for his unrivaled encouragement, his immense knowledge, professionalism, and for being a source of inspiration.

We would also like to thank our advisors and every person who helped us finishing this dissertation, especially Mr. Mohamed Reda MAKBOUL, Mr .Sofiane MAHI, Mr Ayoub CHIADI, and Miss Karima HAMEK for their great help. Also students of our department of English of all levels for their cooperation in making this work possible.

Thank you all for being a part of our journey at the university, and for making easier our path.

Abstract

This investigation aims at exploring the various ways by which members of Tiaret Speech Community (TSC) express their disapproval and/or rejection to offers, invitations, suggestions, and request, besides revealing the different factors influencing this diversity. Both quantitative and qualitative methods of data collection are used including Participant Observation and Discourse Completion Tests/Tasks (DCTs), directed to a sample of eighty - randomly chosen- English language students at Ibn Khaldoun University of Tiaret. The results obtained from the collected data show that speakers of TSC adopt both direct and indirect refusals by inserting more than one strategy among the same sequence including pre-refusals, head acts, and post refusals to soften their speech, which is functioning as Face Saving Acts (FSAs). Particularly, as the results illustrate, they use more than one refusal strategy such as expressing gratitude and/or prayers, showing regret, providing excuses and/or explanations, suggesting an alternative, and set promises of future acceptance. Factors affecting this variation, according to the data, include gender differences sometimes, but mainly the social distance between the speakers and their status.

__Key words__: Pragmatic, Speech Act of Refusal, Face Saving Acts, Social Distance, Tiaret Speech Community,

Table of Contents

Chapter Two: Methodology and Data Collection

Chapter Three: Data Analysis and Results

List of Tables

List of Figures

List of Graphs

X

List of Abbreviations

ADA: Algerian Dialectal Arabic

DCT : Discourse compilation Test

FSAs : Face Saving Acts Acts

FTAs: Face Threatening

IFIDs: Illocutionary Force Indicating Devices

IPA: The International Phonetic Alphabet

IPrA: International Pragmatic Association

MA: Master Degree

MSA: Modern Standard Arabic

 P+: Higher in Power

S-/P-: Socially Distance / Same Power

S+/P-: Socially Close/ Same Power

TSC: Tiaret Speech Community

Key to Phonemic Transcription

Consonants in Letters and Phonetic Symbols	
(أ)	/ ʔ /
(ب)	/ b /
(ت)	/ t /
(ث)	/ θ /
(ج)	/ ʒ / ; / dʒ /
(ح)	/ ħ /
(خ)	/ χ /
(د)	/ d /
(ذ)	/ ð /
(ر)	/ r /
(ز)	/ z /
(س)	/ s /
(ش)	/ ʃ /
(ص)	/ ş /
(ض)	/ ḍ /
(ط)	/ ҭ /
(ظ)	/ d̀ /
(ع)	/ ʕ /
(غ)	/ ɣ /
(ف)	/ f /
(ق)	/ q /
(ك)	/ k /

(ل)	/ l /
(م)	/ m /
(ن)	/ n /
(ه)	/ h /
(و)	/ w /
(ي)	/ j /
(پ)	/ p /
(ڤ)	/ g /

Arabic vowels	Vowel Sound in English
/ɪ/	إِ
/I:/	إي
/a/	أَ
/u/	أُ
/u:/	أُّو
/ʊ/	يِّ
/ʊ:/	يو

General Introduction

Agreements are made, among language scholars, that language is not used by people to merely describe state of affairs. Instead, language is oftentimes used to perform actions. That is, speakers and writers often *mean* much more than they say/write, and expect their hearers/listeners to understand them. For instance, an utterance like "It is hot in here" means that someone should take an action by opening the window or switching the air conditioning on. This means that utterances are more than just making statements of informing, but, particularly, they are used to perform certain functions such as apologizing, complaining, requesting, refusing, or complimenting, or thanking. This part of pragmatics is known as Speech Acts.

Our study, in fact, is tracked under this concern. It is among the areas that have been studied the most in pragmatics, where doing researches on this field is prominent in various global contexts. In Algeria, however, very limited inquiries were made in this sphere. No one can deny the fact that the way Algerians use their language is distinguished. Taking the refusal speech act as an example, refusing an offer or an invitation requires a simple ''no''. In the Algerian context; instead, refusals may demand a sort of mitigation and apologies before or after refusing.

Therefore, to explore thereupon, focusing on speech act of refusal, in particular, this investigation aims at investigating the different strategies adopted by The Algerian speakers – notably, speakers of Tiaret Speech Community - to express their refusal towards offers, invitations, suggestions, and requests. However, while most of the previous studies focus on comparing the different realizations of speech acts across cultures and languages, or between natives and non-natives of a certain language, our study's main concern is the different realizations of the same speech act among the same speech community.

As a matter of fact, doing research in this area is a challenging topic, since no one attempt to approach it. Yet, the different realizations of the speech acts of refusal in our community captured our intention, and increased our curiosity to know more about the factors that explain such diversity.

Our major objective behind this was to know the different ways by which speakers of TSC express refusals, and to detecte the factors and variables that lead to this variation.

1

General Introduction

In the light of this, and in order to reach such goals, two major research questions are formulated:

1. How do members of TSC declare their negative willingness to accept/consent offers, invitations, suggestions, and requests?
2. What are the variables that cause the alternation in the refusal strategies used among speakers of the aforementioned community?

In order to find answers to thereupon, the following hypotheses are initially assumed:

➢ To display their negative response towards an offer, invitation, suggestion, and/or request, our population is more likely to be circuitous, expressing gratitude, prayers, and giving excuses.

➢ A motion is made that this dissimilarity in performing the concerned speech act between the constituents of Tiaret's speech community is due to divergences of age, gender, and the status.

For the purpose of providing answers to the subject being studied, Tiaret speech community was chosen as a case study, in which Participant Observation and Discourse Completion Tests/Tasks (DCTs) were used as data collection, directed to a sample of eighty randomly chosen English students at Ibn Khaldoun University of Tiaret.

This unpretentious work is divided into three chapters. The first one is devoted to literature review, which, in its turn, is subdivided into four main titles. We have first, provided a definition and an overview of the notion of ''Pragmatics'' and its development as an independent field. Afterward, the term "Speech act'' has been brought in, and the main theory of speech act was discussed, starting from its foundation by J.L Austin (1962), moving to its expansion by J.R Searle (1969). The following title is that of Politeness Theory defining the notion of "Face'', pointing out the face threatening acts, and presenting the Politeness Strategies developed by Brown and Levinson (1987), to finally digging deeper into the Refusal Speech Act, its classifications, and the factors influencing its realization.

The second chapter, instead, aimed at presenting the sample population of the study, and data collection tools used in the investigation, whereby, two different methods of data collection were embraced: Ethnomethodology which is a qualitative one, and a Discourse Completion Test/Task that is quantitative.

General Introduction

The third, and last chapter, is devoted to data analysis and results where a detailed analytical presentation of the collected data are presented and interpreted.

Chapter One: An Overview on Speech Acts of Refusal in Pragmatics

Chapter One: An Overview on Speech Acts of Refusal in Pragmatics

1.1 Introduction

To deal with speech acts of refusal, it is crucial first to engage in pragmatics and its related areas. Accordingly, this chapter seeks to highlight the history of pragmatics as a term and as a field of inquiry, to set clear definitions for some important concepts including speech acts, politeness theory, refusals and their classification, and to reveal the factors affecting strategies utilized in refusing.

1.2 Definition of Pragmatics

Etymologically speaking, the term ''Pragma" is a Greek term that means activity or act. From a functional perspective; unlike semantics which accords with the literal interpretation of sentences, pragmatics is more involved with the understanding of utterances in relation to their social context. This significates that pragmatics attempts to explain facets of linguistic structures by reference to non-linguistic factors: it deals with the connection between the utterances and the speaker who utters them.

Within this regard, Leech (1986, P. 03) designates pragmatics as being "the study of meaning in relation to speech situations." In his book entitled '*'Pragmatics''*, Yule (1996, P. 03) adds that pragmatics is the study of meaning as communicated by the speaker, and interpreted by the listener, and extends in the same page that it is more concerned with the analysis of what people mean by their assertions rather than the meaning of these assertions themselves. Differently speaking, pragmatics as an area of investigation negotiates with the intention of speakers and the effect of the context on what they say. In brief, Yule (ibid) outlines four areas; with which pragmatics is concerned:

- *"Pragmatics is the study of speaker meaning";* that is to say pragmatics focuses on the significance of the assertions generated by speakers, and the manner by which the listener grasps them, rather than the meaning of their components in isolation.
- *"Pragmatics is the study of contextual meaning";* i.e. this approach includes interpreting what individuals mean in a specific situation, and the way what is said is influenced by the context.
- *''Pragmatics is the study of how more gets communicated than is said'':* This approach likewise necessarily explores how listeners can generate inferences about what is said in order to arrive at a perception of the speaker's intended meaning. This type of study analyzes how a great deal of what is unsaid is identified as part of what is transmitted. We might say that it is the study of invisible meaning.

- *''Pragmatics is the study of the expression of relative distance'':* This perspective then sets up the query of what controls the choice between what is said and the unsaid. The key answer is tied to the notion of distance. Proximity, whiter it is physical, social, or conceptual, implies shared experience. This assumes that basing on wither the listener is close and/or distant, speakers decides how much needs to be said.

Linguistically speaking, context refers also to "that which occurs before and/or after a word, a phrase, or even a longer utterance or text" (Richard & Schmidt, 2002, P.116). This means that context indicates the conditions that establish the setting of words, phrases, and utterances, and from which their ideas can be entirely understood.

In nutshell, pragmatics a is relatively newer area of investigation that studies language usage and meaning in context, i.e. the investigation of the connection in between language and context which are essential to an account of language comprehension.

1.3 History of Pragmatics

Through the history of its emergence, Pragmatics has always been a subject of suspicion. There is a general agreement that this field has passed through three stages during its development:

- ✓ The first one can be traced back to Philosopher Charles Morris (1938) in his book *''Foundations of the Theory of Signs''* in which he outlines the general shape of a science of signs or semiotics; where he distinguishes between three branches of inquiry: Syntax, as being the study of signs relations. Semantics, as is the study of the relation of science to the thing in the world that the sign represent, and pragmatics as the study of the relation of signs to interpreters (pp. 6-7).
- ✓ The second stage was in the period between 1950's and 1960's, where Austin and Searle introduced their Speech Act Theory and Paul Grice introduced his Implicature Theory.
- ✓ The last stage has begun during the time when Jacob L. Mey's first journal of Pragmatics in 1977, Levinson's book "*Pragmatics*" and Leech's book "Principle of Pragmatics" were introduced in 1983 as well as the creation of the "*International Pragmatic Association''* (IPrA) that was set up in 1988 - turning Pragmatics into an independent field that is considered nowadays as the most productive linguistic areas.

Chapter One: An Overview on Speech Acts of Refusal in Pragmatics

It's generally acknowledged that pragmatics is strongly connected to philosophy of language; since language itself used to be a philosophical topic before it was seen as system by the emergence of linguistics "as the scientific study of language" Lyons (1968). For, one of the central questions of philosophy is how we interpret our world and our lives as being 'meaningful', or, more generally, how we generate meaning in the general sense of Significance. One of the most important tools we use to do this is language, and one of the most fascinating fields in linguistics is to study how speakers use their language to generate specific meanings in specific contexts. This is, according to Senft (2014.p1), the interface where philosophy meets semantics and pragmatics. Pragmatics is also related to psychology in a way. Under the subsection of study that unites the disciplines of psychology and language, psycho-linguistics; which came forward as a new discipline by the Chomskyan Revolution. It is about how speakers produce and recognize the speech and the operations of the brain to deal with the language. Among the specific topics it analyses is Pragmatics along with other branches of linguistics, states Aydoğan (2017).

1.4 Speech Acts

Linguistically speaking, a speech act is a sentence that is defined in terms of the speaker's intention and the effect that it has on the listener's mind. Consider the sentence "A new restaurant has opened downtown": the speaker does not only inform the listener that a new restaurant has opened, but also tends to *''request''* or *''invite''* him/her to go and visit it. Here, the speaker is performing an action of invitation or request that is more than just conveying a message. The term ''Speech Act", then, refers to an utterance that performs an action such as requesting, ordering, and/or questioning, so it can be defined as "actions performed via utterances'' (Yule, 1996: 47).

This means that language can be more than only uttering a set of grammatical sentences to convey information; it also has many other functions. As stated by Yule (1996), one cannot only produce sentences just to make a statement, but to perform actions: "In attempting to express themselves, people do not only produce utterances containing grammatical structures and words, they perform actions via those utterances." (P. 47).

This idea was developed by Austin in the late 1930's, who argues that the mere act of speaking is "doing things with words", paving the way to his theory of speech acts where, according to this speech act theorist, all utterances are speech acts (Pearson and Villiers, 2009:207).

Chapter One: An Overview on Speech Acts of Refusal in Pragmatics

1.4.1 Speech Act Theory

The theory of speech act is one of the strict efforts to systematically explain the way a language functions. It sees language in terms of actions rather than a medium to convey ideas. That is, utterances have a different meaning to their users than what is really conveyed by its units. The theory was originally introduced by the British philosopher J.L Austin in his lectures, to be later published in his book ''*How To Do Things with Words'' (1962),* who gave an initiation the work and set its basis that was later developed by his students J. Searle (1969) who provided a systematization to Austin's foundation, bringing these foundation into higher dimensions. The main idea of the theory is that in our daily conversations, the focus is not on the sentence uttered, but on the speech act that it performs. That is to say, when pronouncing a sentence, the speaker may fulfill some actions such as orders, promises and apologies. These actions are what capture the listener's attention.

1.4.1.1 Austin's Theory (1962)

As aforementioned, this theory was initiated by Austin's distinction between two types of utterances; "Performative Utterances'' or ''Performatives", and ''Constative Utterances'' that is "Constatives", where he focuses his work on the performative ones. Unlike constatives which are usually used to describe facts, performatives are the type of utterances that are not used to describe or state something, but to perform and action that is named by the verb. Performative utterances are also characterized by the use of the first person present indicative and tenses of indicative mood of the verb.   Austin, in addition, introduces another important element of his theory which is ''Speech Act''. The term involves three levels of acts that utterances can perform, which are locutionary act, illocutionary act, and perlocutionary act.

1.4.1.1.1 Levels of Speech Acts

According to Austin (1962, p. 101), there are three types of acts that occur in everything we say:

- ➢ **Locutionary Act**: it refers to the act of saying or producing a meaningful utterance using the grammar, phonology and semantics of the language. That is, the literal meaning of the actual words. According to Yule (1983), if the speaker finds difficulties to form a meaningful linguistic expression, as it is the case for non-natives or tongue-tied people for example, then he might fail to produce the locutionary act (P. 48). To achieve this goal, Austin (1962, p. 95) subdivides the locutionary act into three parts:
  - ▪ Phonetic act: refers to the action of producing sounds.
  - ▪ Phatic act: refers to the act of uttering words.

- ▪ Rhetic act: that is the act of using these words with a certain meaning.

- ➢ **Illocutionary act**: refers to the action that one performs via the utterance, or the intention of this utterance, i.e. what the speaker does in saying it, via what is referred to by Yule (1983) as the "Communicative force of the utterance" that is generally known as the "*Illocutionary Force*", and that can be described as its goal or the purpose behind uttering it.

- ➢ **Perlocutionary act**: it refers, as mentioned by Austin (1962), to a speech act which is the achieving of certain effects by saying something. This means that, if the utterance achieves a certain effect such as fear or acceptance. This is called a perlocutionary act. In other words, the perlocutionary act is the consequence of the illocutionary act. Persuading or surprising for instance.

A simple distinction between illocutionary and perlocutionary acts is provided by Austin stating that illocutionary acts are the acts performed in saying something; whereas, perlocutionary acts are those performed by saying something, and that illocutionary acts cannot be expressed in a direct way since verbs as ''to persuade'' or ''to promise'' are perlocutionary ones. By this, the scholar knew that; in addition to the direct form of performatives, there may be indirect ones but fail to explain their nature.

As another important contribution to this theory, Austin provided a classification to speech acts into verdictives, commissives, exercitives, behavitives, and expositives. This classification aims at giving a general idea about what illocutionary acts are. However, it is often argued that this classification is not complete.

1.4.1.1.2 Austin's Classification of Speech Acts

Austin (1975:151-61) provides his own classification to speech acts as follow:

- ➢ **Verdictives**: By which one can present evidences, reasons, or evaluate the truth, such as calculation or descriptions.

- ➢ **Commissives:** Assume obligations, declare intentions, or commit to a future act. This includes promises, and vows.

- ➢ **Exercitives**: By which one can exercise power or judgments. This includes acts like ordering, nominating or directing.

- ➢ **Behavitives** are used to adopt attitude towards the behaviors of others, or to express feelings. This includes acts such applauding, felicitating, and congratulating.

> ➢ **Expositives**: Are used to clarify reasons or arguments by affirming, denying, emphasizing or illustrating.

1.4.1.2 Searle's Theory (1969)

As said before, Searle (1969) bases his work on Austin's findings that he has further developed. Searle focuses his investigations mainly on the illocutionary act, and prefers in many of his articles referring to them as "Speech Acts". He has first given a clearer comparison than that of Austin's, between locutionary and illocutionary acts. He argues that the two concepts; according to Austin's definition, are two labels of the same act:

> *Uttering the sentence with a certain meaning is, Austin tells us, performing a certain locutionary act; uttering a sentence with a certain force is performing a certain illocutionary act; but where a certain force is part of the meaning, where the meaning uniquely determines a particular force, there are not two different acts but two different labels for the same act* (1968, P. 407).

Searle claims that many members of the class of locutionary acts are parts of the class of illocutionary ones. In this view, he proposes to eliminate the concepts of locutionary act and rhetic act, as it comes in Austin's classification to locutionary act, and provides a newer classification of three independent notions: phonetic act, phatic act, and illocutionary act.

Additionally, Searle has also contributed to the speech act theory by introducing the notion of indirect speech act in his article *''Indirect speech Acts'' (1975).* He refers to them as "cases in which one illocutionary act is performed indirectly by way of performing another'' (1986, P. 30), and emphasizes on the idea that the difference between direct and indirect acts is that the direct speech act has an explicit performative verb which names its action; whereas, the indirect ones do not. In addition to this, he provides an explanation to the components of illocutionary acts, but he first distinguishes between "illocutionary act" and ''Propositional content" in order to avoid any kind of confusion about them. Let's consider the following example:

[1]   a-Mohamed comes tomorrow.

b- I wish Mohamed comes tomorrow.

c- Mohamed, please come tomorrow.

One may notice that the three sentences are performing three different illocutionary acts. To make an announcement [1,a], to express a wish [1,b] , and to make a request [1,c]. However, they all have a comment part that is referred to propositional content, and which is (Mohamed) as a ''subject" and (comes tomorrow) as a ''predicate". While the element added

to these sentences to result different illocutionary acts although their common prepositional content is what Searle called "Illocutionary Force".

Searle (1969) also provides a classification of speech acts that is different from that of Austin. In which he only keeps commissives, and introduces his own classification of speech acts into assertive, directives, commissives, expressive, and declaratives.

1.4.1.2.1 Searle's Classification of Speech Acts

Searle (1976, pp. 10-14) suggests that the illocutionary of speech acts consist of five general classifications: representatives, directives, commissives, expressive, and declarations.

- ➢ **Declaratives** are those speech acts that bring a change to the state of the action they name, such as naming, and declaring.
- ➢ **Representatives**, according to Yule (1983: 53), are those kinds of acts that state what the speaker believes to be the case or not. This means to carry out the speaker to the truth of the expressed utterance, or to tell how things are; such as assertions, conclusions, and descriptions.
- ➢ **Expressives** are speech acts by which the speaker expresses his feelings, psychological state, or attitudes, such as statement of pain, pleasure, likes, dislikes, or joy.
- ➢ **Directives** are that kind of speech acts by which the speaker urges the listener to do something, or encourages an action. They express what the speaker wants (Yule, 1983:54). This includes commands, orders, suggestions and requests.
- ➢ **Commissives,** in their turn, are speech acts that express the intention of the addresser, or his/her commitment to some future actions. Commissive acts are generally promises, threats, and refusals (ibid).

Later, ''indicating devices'' or IFIDs were developed to determine the "illocutionary force" of speech acts.

1.4.2   Illocutionary Force Indicating Devices (IFIDs)

The most explicit device to indicate the illocutionary force is the performative verb which names the illocutionary act to be performed. For example:

[2]   I promise you that I will be there by the end of the day.

The verb (to promise) is a performative verb that indicates the illocutionary act of promising. However, speakers do not always perform their acts in such an obvious way. Consider [3].

[3] I am watching you.

In the sentence, the speaker may be performing the act of watching, which is named by the verb (to watch), or may be warning the hearer that he is monitoring him so that he will not commit any mistake, thus performing the act of warning in an indirect way. The hearer may understand the intention of the speaker via his voice or tone, since a lowered voice quality can be used for threatening or warning, or via the circumstances under which the utterance was produced.

Such IFID, according to Yule (1983, P.50), can also be guessed from word order, stress, and intonation. Consider the following example:

[4]   a- You're leaving !

        b- You're leaving?

        c- Are you leaving?

The three sentences, although they have nearly the same structure and words, they perform three different illocutionary acts. Where, in [4,a] the speaker is telling the hearer to leave, whereas in [4,b] he is asking for confirmation if the listener is leaving, and in [4,c] he is asking if the hearer is leaving.

In addition, the term ''Felicity Conditions'' was introduced to refer to the criteria that must be fulfilled so that the speech act achieves its purpose.

1.4.3   Felicity Conditions

Felicity conditions were formulated as necessary ones for the performance of illocutionary acts. They are certain appropriate circumstances for the performance of a speech act to be recognized as intended (Yule, 1983, P.50). These conditions can be divided into general conditions, content conditions, preparatory conditions, sincerity conditions and essential conditions.

❖ *General conditions* compel the participants to be able to understand the language used in the conversation.

❖ *Content conditions* require that, for some acts such as promises and warnings, the content of the utterance must be about a future event (ibid).

❖ *Preparatory conditions* necessitate the convenience of both the authority of the speaker and the context of the speech act to its being performed in a successful way. This means that the speaker can do what he/she says. The preparatory condition of promises, states Yule (ibid), are significantly different from those

of warnings. In the sense that, if one promises to do something, there are two conditions: ''first, the event will not happen by itself, and second, the event will have a beneficial effect.'' (Yule, 1983, P.51) and continued that warnings, instead, require two different preparatory conditions: ''it isn't clear that the hearer knows the event will occur, the speaker does think the event will occur, and the event will not have a beneficial effect.''(ibid)

❖ *Sincerity conditions,* in their turn, demand that the speech act will be performed genuinely and seriously. In other words, the speaker must mean what he/she says. If someone makes a promise, for instance, he/she must have the intention to accomplish what he/she has promised.

❖ *Essential conditions,* finally, are those conditions that change the state of the speech act from non-obligation to an obligation. This means that, for example, if one says to his superior ''I promise to come earlier tomorrow.'' He/she, thereby, is creating a sort of an obligation to carry out the action.

1.5 Politeness Theory

By way of definition, etymologically speaking, the term ''*Politeness*'' is originated from the Latin ''*Politus*'' that significates the state of being smooth and shiny. The concept, in general, represents the act of applying good manners or showing regards towards other people. However, it can be expressed in several ways by different people and in distinct cultures. This makes it quite hard to give an exact definition of the word, or to describe what really politeness is; simply for the reason that what may seem polite for a group of people may be seen as rude by others.

When it comes to politeness, there are many attempts to give its meaning, such as that of Kasper (1994:3206) who states in defining the vocable: ''Politeness as a pragmatic notion refers to the ways in which linguistic action is carried out – more specifically, ways in which the relational function in linguistic action is expressed'' (as cited in El Hadj Said, 2018, P. 49) , or that of Yuang (2001:266), who claims that: ''Politeness can also be regarded as a restraint … some kind of social norms imposed by the conventions of the community of which we are members'' (ibid), *w*hich means that politeness is a social phenomenon that's major aim is to intensify the unity of the society one belongs to. Ways to define the notion differ, but the most prominent strive is that of the anthropologists Brown and Levinson (1978) who classify linguistic politeness into positive and negative politeness. However, to understand Brown and

Levinson's model, it is necessary to highlight a linked term, that is considered as the basis of their study, which is Goffman's ''face''.

1.5.1 Face

The term has been introduced in the 1960's by the American Sociologist Ervin Goffman. It is used to refer to the picture that one has in public setting, or the way one wants to be seen by people of his context. Goffman wanted to clarify that, in addition to what characterizes people's identity, they all have a social self, a public image or a ''face''. In this concern, Goffman (1955) states: ''face is the positive public image you seek to establish in social interactions'' (n.p) , and confirms (1967) that such image is socially constructed ''face is the positive social value of a person effectively claims for himself by the line others assume he has taken during a particular contact'' (P.213) , since participants involved in interactions behave as if their expectations concerning their self-public image will be respected (Yule, 1996. P.61), this is referred to as "face wants". In a job interview for instance, the face one wants to establish in the interviewer's mind is that of an intelligent, and a competent person. Based on this assumption, Brown and Levinson (1987) distinguish two kinds of face positive face, and negative face:

> *Central to our model is highly abstract notion of ''face" which consists of two specific kinds of desires (''face wants'') attributed by iteractants to one another: desire to be un-impeded in one's actions (negative face). This is the bare bones of a notion of face which (we argue) is universal, but which in any particular society we would expect to be the subject of much cultural elaboration* (P.13).

The notions ''positive" and ''negative" here, do not necessarily refer to being a ''good'' or a ''bad'' person, but they instead have to do with the way a person wants to be seen by his social group.

1.5.1.1 Positive Face

Brown and Levinson (1987, *P.62*) state that positive face is*:* ''the want of every member that his wants to be desirable to at least some others''. Based on their perspective, one can define the positive face as the individual desire of a person to be appreciated by others, that is to say the way a person wants to be perceived by his/ her social group, or to be socially part of it, and his/her wish to have a positive self-image or to be seen in a positive way by the members of the society.

1.5.1.2 Negative Face

Negative face instead is defined as "the want of every 'competent adult member' that his actions be unimpeded by others'' (Brown and Levinson, ibid). The concept of negative face, here, describes the basic personal rights of an individual, including his/ her personal freedom as well as freedom of action. In other words, it refers to one's need to be independent, to have freedom, and not to be imposed on by others (Yule, 1996, p. 61). Based on this two notions, one can define politeness as the act of showing awareness toward other people's positive and negative faces. To accomplish their communicational intent, it is important for speakers to be careful not to obstruct their addressees' face wants. Speakers, however, sometimes need to perform acts that threaten these faces. Such acts are referred to as ''Face-Threatening Acts" or ''FTAs" (ibid, p.65).

1.5.1.3 Face-Threatening Acts

In a conversation, it seems quite impossible to satisfy all face wants of the addresser and the addressee. FTA's, then, can threaten both the hearer's and the speaker's both positive and negative face.

1.5.1.3.1 Threatening the Hearer's Face

Speakers may, sometimes, perform acts that endanger the self-image of the hearer. These face threatening acts may menace a person's negative or positive face. They issue threats to the positive face if they indicate that the addresser does not care about the addressee's feelings or wants. This may include refusals, criticism, and expressions of disapprovals, disgust or mockery. Consider [A]:

[A] – Give me my white shirt back, I know you took it.

The hearer's positive face is threatened because He/she is accused of taking the speaker's shirt without asking for his/her permission.

FTA's of the negative face, instead, appear when the speaker shows no intention of preserving the hearer's freedom of action. This may include order, requests, suggestions, advices, warnings, or promises.

Consider [b]:

[b]- We have a meeting at nine, be there!

The hearer negative face here is threatened because the speaker is limiting his freedom by both ordering him, and involving him in a future action. In short, the following table summarizes the FTA's of the hearer's face.

Addressee's face	Face Threatening Acts	Linguistic Realizations
Positive	Criticizing	Oh, your writing needs improvement, there are weaknesses here and there.
	Disapproving	Choose another topic for your skripski
	Disagreeing	It is you who have to be responsible for this.
	Accusing	This is the worst seminar I once attended
	Insulting	
Negative	Ordering	Can you serve me?
	Suggesting, advising	Why don't you change your topic?
	Reminding	Ma'am, I would like to remind you that tomorrow you will examine me.
	Threatening/warning	I warn you that smoking is a bad habit.

Table 1.1 The Acts Threatening the Addressee's Face (Nurul Chojimah, 2015, P. 65).

1.5.1.3.2 Threatening the Speaker's Face

Face threatening acts, as we have seen, can threaten the hearer's face; however they do not always function in this way, where the speaker menaces the hearer's face. The speaker may also commit acts that may threaten his own face. Expressing apologies, self-humiliation, and confessions for instance, endanger the addresser's positive face, as it is the case in [c].

 [c]- I know I'm late, sorry!

The speaker here, issues a threat to his positive face where he/she expresses his/her failure to come earlier, thus, damages his/her self-image.

An expression of thanks, instead, may damage the speaker's negative face since his freedom of action is being limited if he/she finds him/herself obliged to do so, an example to this is [d].

 [d]- I will never forget your favor, thank you so much!

The addresser negative face his is threatened because he/she admits a debt toward the addressee. These are examples of FTA's of the speaker's face (Brown and Levinson, 1987, p. 59):

Addresser's Face	FTA's	Linguistic Realizations
Positive	Apologizing	Sorry for my being late..
	Congratulating	Congratulation for your victory.
	Self-humiliating	Great! You have a good job. Oh,… how stupid I am.
Negative	Expressing Thanks	Thank you for your concern. You're welcome, it's ok
	Accepting thanks and apologies, offers	Ok, thanks

Table 1.2 The Acts Threatening the Face of the Addresser's (Brown and Levinson, 1987).

   To minimize these threats of the speakers and hearers' faces, one may express himself using expression with lesser threat to avoid embarrassment. Those expressions are called **''Face-Saving Acts''** or **''FSAs''.** Brown and Levinson (1987) come into a conclusion that ''in the context of the mutual vulnerability of face, any rational agent will seek to avoid these face threatening acts or will employ certain strategies to minimize the threat'' (P.68). This entails that speakers may follow certain methods during their communication to commit as few threatening acts as possible. There are different strategies that participants in social interactions tend to use in order to avoid the impact of FTA's, which Brown and Levinson (1987) lay down the following scheme:
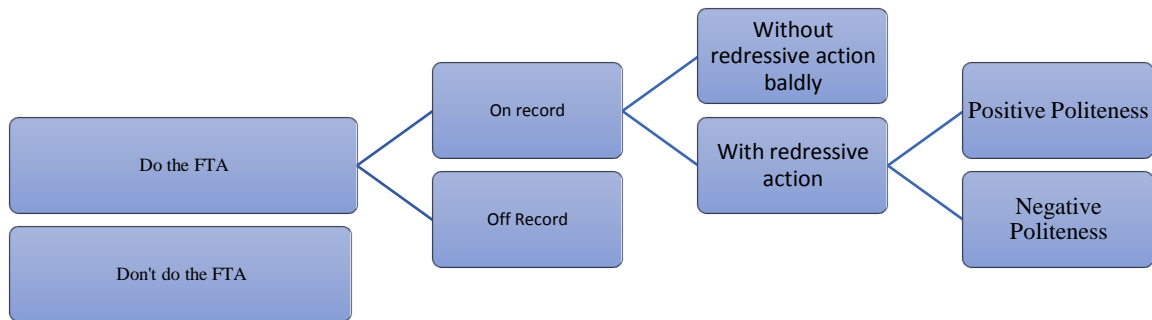
Fig.1.1 Possible Strategies for Doing FTA's (Brown and Levinson 1987, p. 69)

Speakers can choose between different politeness strategies that differ from one another in the amount of risk that each one has. According to Brown and Levinson's modal, they can choose not to do FTA's (5). Or they can choose between on record and off record (4) if they choose to commit face threatening acts. On record refers to the addressees' ability to interpret their purposes clearly and in an ambiguous way. Speakers can choose to commit the FTA with or without redressive action that is the action which gives the face to the addressee either positively (positive politeness) (2) or negatively (negative politeness) (3). However, off record (4) can be used in order to minimize the threat, so that it cannot be seen in an unambiguous way (R. K. Abdul-Madjeed, 2009, pp. 513-514).

1.5.2   Politeness Strategies: Brown and Levinson (1987)

Politeness strategy is a strategy to prevent the violation (to save) the hearer's face, i.e. we usually try to avoid embarrassing the hearer or making him/her feel uncomfortable. Brown and Levinson (1987) believe that participants in social interaction will try to avoid or minimize the impact of any face threatening acts, and they introduce four strategies aimed to prevent or repair the damage caused by FTAs = to save the hearer's face (1987, pp. 91-225):

1.5.2.1 Bald On Record

It is the least polite form of performing FTA's, which refers to conveying the message in an explicit way. That is to say the most direct and the least polite. This may include expressing orders using the imperative form, for example, putting the listener in a situation where he/she feels uncomfortable, see [e].

[e] Give me a pen. (Yule, 1996:63)

Such strategy can be used when the speaker has authority on the listener.

1.5.2.2 Positive Politeness

This strategy is more polite than the previous one; it seeks to share with the addressee a sort of familiarity, and is usually used between speakers that share less social distance including friends, family, or members of a society who are close or know one another very well. Consider [f].

[f] Hey, buddy, I'd appreciate it if you'd let me use your pen. (ibid, p. 64)

In this example, the term ''buddy'' is used to show that the iteractants are close to each other.

1.5.2.3 Negative Politeness

This strategy also, is more polite than the two that are mentioned above, it can be used when the speaker is being polite, however, do not want to decrease the social distance between his/her and his/her interlocutor. To achieve this purpose, the speaker tends to use questions, hedges, apologies, or to be indirect. An example to this is [g].

[g] I'm sorry to bother you, but can I ask you for a pen or something? (ibid)

1.5.2.4 Off Record

This strategy is considered as the most polite one. It refers to the action of performing an act in an indirect or an unclear way. In this concern, Brown and Levinson (1987) state:

> *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, the actor leaves himself an 'out' by providing himself with a number of defensible interpretations; he cannot be held to have committed himself to just one particular interpretation of his act* (P.211).

So, one tends to use this strategy when he/she is not familiar with the addressee, or when he/she tries to respect the hearer's possession and right to not being imposed by others. See [h].

[h] Hmm, I wonder where I put my pen. (ibid, p. 63)

In this example, the speaker is trying to indicate that he needs to borrow the listener's pen in an ambiguous way, making him/herself look respectful towards the hearer's possession, and giving the addressee the possibility to pretend that he/she did not understand the speaker's intention.

1.5.2.5 Don't Do the FTAs (Say nothing)

This strategy is used when there is a high risk of losing the face, so that nothing is said. According to Yule (1996) the speaker has the choice to wither say something or not. See [i]

[i] Self: (looks in bag).

Other: (offers a pen) Here, use this (Yule, 1996, p. 62).

He provided an example of a student (self) who arrives at an important lecture, and who has nothing to write with. In this case, he may ask for a pen using the politeness strategies or prefers to say nothing and start searching in his bag and pockets without uttering a word, with the intention that the person sitting next to him (other) will recognize the problem and offers him a pen. This strategy tends to save the hearer's face, causing no damage at all; however, it can be dishonest sometimes. Brown and Levinson (1987), instead, propose that silence is the ultimate realization of politeness with respect to this technique, despite the fact that there is no debate about it. (El Hadj Said, 2018: 66).

In the following figure, Yule (1996:66) provides an example of the different methods that people may use to get a pen from someone else, following Brown and Levinson's (1987) model.
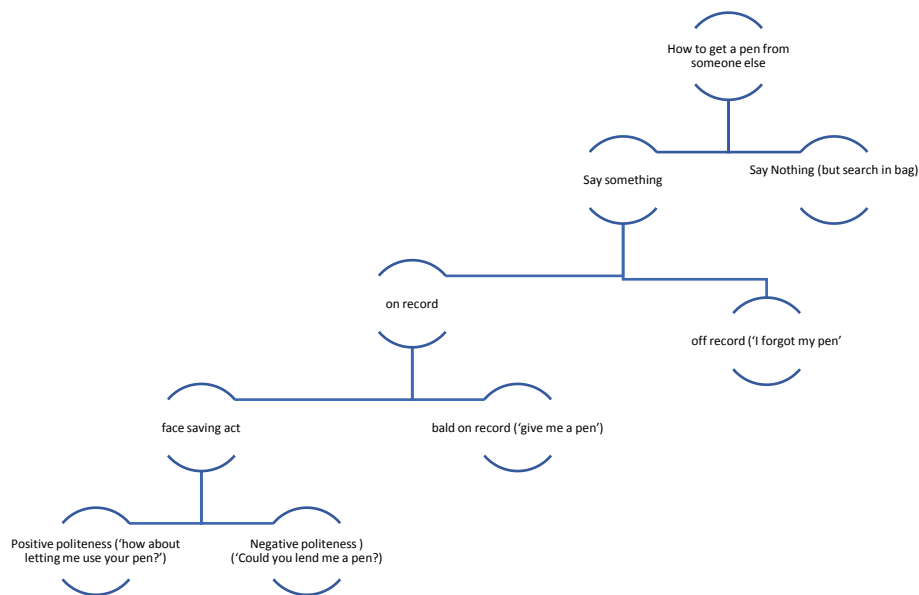
Figure 1.2 How to get a pen from someone else (following Brown and Levinson 1987) as cited in Yule (1996:67)

Chapter One: An Overview on Speech Acts of Refusal in Pragmatics

1.6 Refusal Speech Act

The speech act of refusal has been one of the important topics in discourse pragmatic research over the past few decades (Fraser 1990, PP. 219-236). It falls under the category of commissive speech acts that can be defined, according to Sadler & Erroz 2001, pp. 53- 80), as negative responses to requests, invitations, suggestions and offers. That is to say, it refers to the different strategies that speakers use in order to say no to such offers, where they are expected to be aware of the most appropriate method to say no in such cases in a given context.

Most researches have shown that refusals can be performed directly or in an indirect way, however these speech acts are mostly realized indirectly where the speaker does not show his intention clearly, but rather expects from the hearer to catch what he/she intends to say (Mofidi and Soushtari, 2012, pp. 118). Based on Brown and Levinson's model (1987), and because refusals tend to commit people not to perform an action, they can be classified as face threatening acts (1975, pp. 59-82). Since refusals are initiated by four acts: requests, offers, invitations and suggestions, each type can be subcategorized in terms of its different communicative function (Yang, 2001, pp. 1047), this may include refusals of requests, refusals of offers, refusals of invitations, and refusals of suggestions.

Researchers including Beebe, Takahashi, and Uliss-Weltz (1990: 55-73) distinguish, however, three different categories of refusals strategies: direct, indirect and adjunct.

1.6.1 Classification of the Refusal Strategies (Beebe, Takahashi, & Uliss-Weltz's Taxonomy 1990)

There are few researches related to speech acts of refusal. Yet, in attempt to contribute to thereupon, Beebe et al. classified them as follow:

1.6.1.1 Direct Refusals

To directly refuse or decline an offer invitation or a suggestion, for instance, the speaker tends to express that he/she is not able or does not want to perform the action using explicit expressions such as ''I refuse'', ''I can't'', or simply ''no''. See [1]

[1] A: I have to see you tomorrow; can you be there at 09?

   B: Oh! I can't.

''B'' tends to express his declination to ''A's '' invitation in an explicit and a direct way using the expression ''I can't''.

1.6.1.2 Indirect Refusals

Indirect refusals refer to the act by which the speaker expresses that he/she declines the offer, invitation, or suggestion in a more implicit and ambiguous way relying on different strategies, this may include: statement of regret, wish, excuse, reason, explanation, promise of future acceptance, statement of principle, and avoidance. Consider [2]

[2]   A: I have to see you tomorrow; can you be there at 09?

B: I wish I could, but I have an important lecture. I promise that we'll meet by 11.

''B'' here, expresses a wish, and provides a promise of a future acceptance when he/she will be available.

1.6.1.3 Adjunct Refusals

Adjunct refusals, according to Beeb et al (1990), can be either be expressed via stating the positive opinion of the speaker, his/her feeling, or his/her agreement, stating his/her empathy, showing gratitude, and by getting the hearer's attention.

The following scheme is proposed by Beeb et al (1990), which contain a classification and coding of the different refusal strategies of the present study. Where direct refusals refer to expression such as ''No, I won't'' or ''I refuse'', indirect ones are expressed following certain strategies to minimize the threat on the hearer's face including excuses and apologies

Classification & Coding Scheme of Refusal Strategies of the Present Study	
Direct refusals	**1-No** **2-Negative willingness/ability** (e.g. I won't, I don't think so, I can't)
Indirect refusals	**1-Statement of regret** (e.g. ''I'm sorry/Sorry!/ I apologize/unfortunately/ I beg you pardon'') **2- Wish** (e.g. ''I wish I could/Honestly, I wish") **3-Excuse, reason, explanation** (e.g. ''I have a newborn baby) **4-Statement of alternative** (e.g. ''Ask another friend/You can find someone else to interview'') **5-Set conditions for acceptance** (e.g. ''If I guessed, I would not allow the cleaning!) **6- Let interlocutor off the hook** (e.g. ''It's not a big deal/ Don't worry!/ Never mind''.) **7- Postponement** (e.g. ''Maybe later, I can't eat it.'') **8-Topic Switch** (avoidance) (e.g "Let's have a cup of coffee or tea''.)

	9-Repetition (e.g. ''Dessert!/Extra 3 hours!'')
	10-Self-defense (e.g. ''You know, I gave my notes to you many times/before I worked and helped you''.)
	11- Lack of empathy (e.g. "This is not my problem or responsibility!'')
	12- Joke (e.g. ''Dessert! I do not want to kill myself.")
	13- Criticism (e.g. "You have never come to the lesson/You are always absent."")
III. Adjunct to Refusals	**1-Statement of positive opinion/feeling or agreement** (e.g. I Would like to/ This is a good opportunity/ It looks awesome''.)
	2-Statement of empathy (e.g. ''I know you have taken pains but/I know this promotion is important''.)
	4-Pause filler (e.g. "Umm/Hmm".)
	5-Gratitude (e.g. ''Thank you!/Thanks so much!")
	6-Greeting interlocutor attention (e.g. "Look! I have allowed you to clean my office!''

Table 1.3 Taxonomy on the Speech Act of Refusals (ibid)

1.6.2   Factors Influencing Refusal Strategies

Factors that influence the way speakers perform the refusal speech act differ. Although studies on this topic are quite limited, most researchers including Brown and Levinson (1987), Fraser (1990), and Smith (1985) agreed that such realization can be influenced by social factors such as the gender, age, power, and the social distance between the speakers. Women for instance, tend to use more indirect refusals than men, while powerful people rather use a direct and an explicit way to express their refusals when speaking to someone who is less powerful. If a student, for instance, enters the class late and asks the instructor if he/she may come in, the teacher may simply say "no" or ''no you can't'', consider [3].

[3] A: (enters late) Good morning sir, may I come in?

   B: No.

The social distance between the people involved in the conversation, also, plays a great role on the way these people express their refusal towards an offer or a request. Peers for instance, are more likely to use direct refusals with one another, whereas people tend to use

indirect refusals with a person they do not know, or with someone who is more distant. See [4].

[4] a.   A: Mom, can I use your car?

B: Of course not!

   b.   A: Hi, can I have your facebook account?

B: I'm sorry, it's something personal.

In [4a.] the mother expresses her refusal directly since she is close enough to her son/daughter, however in [4b.] "B" tends adopted the two indirect strategies of apologizing and explanation to express that she/he is not comfortable with giving his/her facebook account to someone she/he doesn't know, or who is not close enough to expose his/her personal life with.

1.7 Conclusion

This chapter draws a clear image of the concept ''Pragmatics'', and sheds the light on its areas and its major concerns which are speech acts: their definition, types, and categories. Taking into consideration related theories like politeness theory and explaining its notions such as positive and negative face, face threatening acts, and the politeness strategies. The emphasis however; was on the refusal speech act which is the core of this research; different classification , their denotation , refusal strategies, and the reasons leading to the variation in performing this act are discussed.

Chapter Two: Methodology and Data Collection

Chapter Two: Methodology and Data Collection

2.1 Introduction

Following the theoretical part, that enabled us to formulate a clear idea about the refusal speech act, comes this chapter that is the practical side of the research. It aims at investigating the difference in refusal strategies used by members of Tiaret's speech community. The chapter first describes the research methodology adopted to answer the research questions, and second, the research design including the sample population, and research instruments or the data collection tools used.

2.2 Research Methodology and Design

In the data collection process, two main approaches are acknowledged: quantitative and qualitative. The choice of which approach is to be followed is related to the area or the topic that is to be investigated. Quantitative research, on one hand, is associated with numbers and quantities. Its main aim is to get a numerical description of the sample population, i.e. information about the kind and number of people participating in the investigation. It isolates and defines variables that are linked together to frame hypothesis even before the data collection phase. In this approach, the data collection instruments are predetermined which results less flexibility, imaginative input, and reflexivity (Brannen, 1992: 4). Qualitative approach, on the other hand, is linked to the analytical process. It is rather descriptive and sees the phenomena that can be observed, but not measured. It begins with the definitions provided by researchers of very general concepts, who via the progress of the research, they change their definitions, putting themselves as the instrument of data collection. A perfect example to this is 'Participant Observation'. (ibid: 4-5) This explains why the qualitative approach is usually employed in ethnographic works, and issues related to language.

Criteria	Qualitative Research	Quantitative Research
Purpose	To understand and interpret social interactions.	To test the hypothesis ,look at cause & effect, & make predications
Group Studied	Smaller & not randomly selected	Larger & randomly selected .
variables	Study of the whole , not variables	Specific variables studied .
Types of Data Collected	Words. Images .or objects	Numbers and statistics .
Form of Data Collected	Qualitative data such as open- ended responses ,interview, participant observations , field note & reflections	Quantitative data based on precise measurements using structured & validated data-collection instruments .

Types of Data Analysis	Identify the patterns ,features, themes ..	Identify statistical relationships.
Objectivity and Subjectivity	Subjectivity is expected	Objectivity is critical
Role of Researcher	Researcher & their biases may be known to participants in the study & participant characteristics may be known to the researcher.	Researcher & their biases are not known to participants in the study& participants characteristics are deliberately hidden from the researcher (double blind studies).
Results	Particular or specialized findings that less generate a new hypothesis and theory from the data collected.	Generalizable findings that can be applied to other populations
Scientific Method	Exploratory or bottom-up: the researcher generates a new hypothesis and theory from the data collected.	Confirmatory or top-down: the researcher tests the hypothesis and theory with the data.
View of Human Behavior	Dynamic, situational , social ,& personal	Regular & predictable.
Most Common Research Objective	Explore , discover ;&construct	Describe, explain & predict.
Focus	Wide -angle lens : examines the breadth & depth of phenomena .	Narrow-angle lens: tests a specific hypotheses .
Nature of Observation	Study behavior in a natural environment	Study behavior under controlled conditions: isolate casual effects.
Nature of Reality	Multiple realities : subjective	Single reality : objective
Final Report	Narrative reports with contextual description & direct quotations from research participants.	Statistical reports with correlations, comparison of means & statistical significance of findings .

Table 2.1Qualitative and Quantitative Approaches (Lichtman 2006)

However, researchers, usually, tend to use these two methods together. Brannen (1992) states that ''With multiple methods the researcher has to confront the tensions between different theoretical perspectives while at the same time considering the relationship between the data sets produced by the different methods.'' (P.33)

Following the desire and ambition to get valid explanations and answers to our research questions, in our study, we have embraced both qualitative and quantitative approaches. This includes a combination between a qualitative data collection tool that is 'ethnomethodology', and a quantitative one, known as Discourse Completion Test (DCT). These two instruments will be further explained in the research instruments section.

Chapter Two: Methodology and Data Collection

2.3 Sample Population

       In educational research, practically it is not possible to a researcher to approach all the individuals/elements in a population for the purpose of data collection. Instead, they select and a representative group of individuals or a subset of the particular population to collect the needed information regarding the group. In this concern, Profetteo-Mcgrath, Negron, and Smith (2010) state:

> Researchers work with samples rather with populations because it is more practical to do so. Researchers have neither the time nor the resource to study all members of a population. Furthermore, it is unnecessary to study everyone because it is usually possible to obtain responsibly good information from a sample (P.208)

       The sample populations of this study are students selected from the department of English language, at the level of the faculty of letters and languages in Ibn khaldoun University of Tiaret. Where the total number of the target population is (1808) students, including (560) student in first year, (320) in second year, (280) third year, (399) master one both specialties including (202) in linguistics and (197) in didactics, and (249) master two students.

       Our investigation aims to cover students from different ages, thus, different levels. This is why we have chosen our participants from first, second, third year, and master one as the target population. Twenty students from each level were asked to take the test.

       Table (2.2) provides a detailed description of our chosen sample, including the number of participants targeted by each data collection tool that we have used in our investigation.

Research Instrument	Number of Participants	Description
DCT	80 participant	-20 students from each level, - 40 males, and 40 females, -Age between 18 and 26 years old.
Ethnomethodology	-Two participants in a conversation - Three males and six females participated in the online observation.	-Sixteen situations are observed in natural settings, in addition to an online observation. -Gathered data are noted.

Table 2.2 Detailed Description of the Sample Population of the Study

2.4 Research Instruments

While conducting investigations related to sociolinguistics and pragmatics, especially, researchers tend to, oftentimes, face some serious difficulties related to the methods of data collection. Simply for the reason that constructing pragmatic-related tests is somehow a difficult process; thus it was not given the attention needed.

Some data collection methods; however, were provided by Kasper and Rose (2002) including: Elicited Conversation, Authentic Discourse, Role Plays, Production Questionnaires, Multiple-choice Instruments, Scales, Interviews, Diaries, and Think-aloud Protocols. For the same purpose, Ahn (2005) proposes tools like: Self-assessment, Language Lab Oral Production Test, Open Discourse Completion Test, Role Play, Role Plays Self-Assessment, and Multiple-choice Discourse Completion Test (MDCT).

In order to obtain reliable and authentic data, other researchers call for ethnomethodology to provide a portrayal of daily life situations and interactions of a specific group via examining its members' activities, observing, and describing them without giving the researcher's opinion (Lynchv 1997). This method; however, has some gaps since the observer or the researcher cannot control some variables including gender, age, status, and context.

Chapter Two: Methodology and Data Collection

To cover these limitations, our study embraced a combination between Ethnomethodology as a qualitative data collection tool, and Discourse Completion Test (DCT) as quantitative one, which aimed at enabling us to gather a wide range of data, easily and in a short period of time.

2.4.1 Ethnomethodology

In his book entitled ''The Structure of Social Action'' (1937), Parsons States:

> *In studying a man's empirical work the questions asked will not merely be, what opinions did he hold about certain concrete phenomena, nor even, what has he in general contributed to our 'knowledge' of these phenomena? The primary questions will, rather, be, what theoretical reasons did he have for being interested in these particular problems rather than others, and what did the results of his investigation contribute to the solution of his theoretical problem?* (Quoted in Heritage, 1991:01).

The notion of 'ethnomethodology' was first coined by the sociologist Harold Garfinkel in the 1950's as an extension to Parsons' thoughts and Schutz's 'phenomenology' (1967) , but it did not come into practice until (1962) with the publication of his book entitled ''Studies in Ethnomethodology'', paving the way to another approach known as ''Conversation Analysis''. Therefore, ethnomethodology research raised as a reliable means to obtaining real data that describe daily life conversations. This is usually done by investigating the social activities of a given group via the observation and the description of the activities of its members directly from real life situations. This explains why ethnomethodology has always focused on the technique of ''Participant Observation''.

Ethnomethodology then, according to them, is an approach that takes the implications of observing people's daily social activities, which starts from the idea that observers are members of that society who have the same kinds of social competencies that any other member of the given society possesses (Francis and Hester, 2004:23). Some other methods that can be associated with ethnomethodology include interviewing, and the collection of artifacts and texts. Within this approach, the researcher; however, should report the situations without being subjective or providing his/her opinion, as Lynchv, 1997 confirmed.

This is a reason that led us to adopt this approach. Via mixing ethnomethodological techniques such as a direct observation of the daily interactions of people around us, a participant observation, we were able to put ourselves in direct involvement with the members being observed. In our "Doing Ethnomethodology'' phase, we have followed three main methodological steps, as established by Francis and Hester (2004: 25-26) as follows:

➢ Notice something that is observably-the case about some talk, activity, or
setting;

➢ Pose the question 'How is that this observable features has been produced
such that it is recognizable for what it is?

➢ Consider, analyze and describe the methods used in the production and
recognition of observable feature.

For this purpose, the methods and strategies that users of social networking websites
tend to use when it comes to refuse a given offer, invitation, suggestion, or request were
analyzed. This, in order to identify some descriptions of the different ways in which the
refusal speech act is performed during their use of some networking websites, to be jotted
down later. The observed situations were described including the ones observed in our
department as an educational setting, and/or those observed in other natural public spaces. To
achieve this goal, some naturally occurring conversations were noted. Then, a detailed
description of these settings was given, and an identification of the structures used by the
participants in the production of this speech acts was made to consider wither there is a
relation between the speech act performed and other variables such as the context, and the
social distance between the participants.

2.4.2 Participant Observation

Observation is a method of data collection that allows researchers to provide
descriptions to real life situations. DeMunk and Sobo(1998) describe the participant
observation as being the primary method used by anthropologists while doing fieldworks. (as
cited in Kawulich, 2005, P.03). This involves looking actively, having a good memory,
informal interviews, and writing detailed notes.

In pragmatics, observation allows to examine the way people interact, and perform
speech acts. The researcher will be able to check the nonverbal expressions of feelings
determine who interacts with whom, detect how participants communicate with one another,
and know how much time is spent on some real life activities (ibid).

Structurally speaking, observation methods include: a) controlled (structured)
observation in which the researcher decides the settings, i.e. the place, the participants, and
the circumstances, and b) naturalistic observation which involves observing the behaviors of
participants in spontaneous and natural settings where the researcher becomes part of the
group being observed.

Participant observation, still, have some limitations, for it can be difficult to get time a privacy to record, and can be misleading, subjective and biased if the researcher gets too involved in the observation phase (McLeod, 2015).

Strengths	Weaknesses
-Permits an understanding of the observable behaviors. -It provides information previously undetermined to a researcher that is indispensable for project design, data collection, and interpretation of other data.	-Time consuming -It necessitates tremendous effort to reach objectivity as this instrument of research is purely subjective. -Records depend on memory, personal field, and persistence of the researcher

Table2.3 Advantages and Disadvantages of Participant Observation (quoted in El Hadj Said, 2018)

The weaknesses on participants observation; however, can be reduced when the observer pays attention to certain aspects during his observation process. Mack, Woodsong et al., (2005) point out some attitudes that the researcher should focus on during his observation:

a) **Appearance:** it refers to anything that may indicate membership in groups that are related to the study. This may include: social status, religion, ethnicity, age, gender, and physical appearance.

b) **Verbal Behavior and Interactions**: that is to say who speaks to whom, the duration, the one who starts the talk, the language or dialect spoken, and the tone of the voice.

c) **Physical Behaviors and Gestures**: what people do, and the way they use their bodies and voices to communicate different emotions.

d) **Personal Space**: how close people stand to one another, and what do this space suggests about their relationship.

Howell (1972), on the other hand, distinguishes between four main stages or phases of participant observation, which are described as follow:

Howell's (1972) Participant Observation Phases	Description
Establishing rapport	Get to know the members, visit the scene before study. It is important to become friends, or at least be accepted in the community, in order to obtain quality data.
In the field	Do as the locals do: It is important for the researcher to connect or show a connection with the population in order to be accepted as a member of the community. DeWalt & DeWalt (2011) call this form of rapport establishment as ''taking the talk'' and ''walking the walk. The researcher must fit in with the population of the study through moderation of language and participation.
Recording observation and data	-Field notes -interviews -reflexivity journals: researchers are encouraged to record their personal thoughts and feelings about the subject of the study.
Analyzing data	-Thematic analysis: organizing data according to the recurrent themes found in interviews or other types of qualitative data collection. -Narrative analysis: categorizing information gathered through interviews, finding common themes, and constructing a coherent story from data.

Table 2.4 Howell's Stages of Participant Observation (1972: 392-403)

It should be noted, herein, that ethnomethodology, despite its importance and need for gathering natural qualitative data, has been criticized for having some limitations including the inability to cover a wide range of individuals.

To cover this gap, we have provided Discourse Completion Test as another quantitative research tool.

2.4.3   Discourse Completion Tests (DCTs)

Adapted by Blum-Kulka (1982) first, Discourse Completion Test (henceforth DCT) is one of the effective methods used in pragmatic researches, especially speech acts. Discourse Completion Test, Discourse Completion Task or a Production Questionnaire are used interchangeably to refer to a questionnaire that includes a range of described situations that are constructed to check out the way speakers perform speech acts. According to K. Billmyer & M. Varghese (1996), what causes the wide spread of DCT's in speech acts, including that of Olshtain & Cohen (1983), Eisenstein & Bodman (1986), and Beebe, Takahashi & Uliss-Weltz (1985), is that it exceed all other tools in the sense of its ease of use, the ability to collect and codify a wide amount of natural data on ''difficult-to-observe'' speech behaviors, in a short period of time.

Similar to any types of research tool, DCT has also some drawbacks. Ahn (2005) points out some advantages and disadvantages of this type of DCT, as shown in the table below:

Advantages	Drawbacks
-It is easy to administer, **-Short time to conduct,** **-Easy to analyze students' performance, and** **-Not an issue of interpreter reliability.**	-Students may select the answers carelessly, -Hard to agree on the most appropriate answer among the native speakers, -Hard to measure student's pragmatic competence, -No actual language production but only recognition, -Difficult to find good distracters, and -Low reliability compared to other test types.

Table 2.5 Advantages and Drawbacks of MDCT

Therefore, due to its promising benefits, the DCT is used in our study to collect data about how the refusal speech act is performed differently among the population of Tiaret's speech community. An open-ended (unstructured) DCT is designed to cover the variables mentioned in the hypotheses. The DCT is divided into four sections. The first one is devoted to offers, the second to invitations, the third to suggestions, and the last one to requests. In each section, three situations are given. These situations were directed to our sample population in order to obtain data concerning the different strategies they use to perform refusals, and that are distinct in terms of the difference in the power/status and the social distance between the participants. Where the first situation involves people with the same status, but who are somehow socially distant from our sample (mainly colleagues/strangers), the second one involves people with the same status but who are closer (mainly close friends/family members), and the third situation involves people with a higher status than our sample (instructors for example).

2.5 Conclusion

In this second chapter, we have provided a detailed description of the methodology followed in our investigation and the data collection tools used. In order to investigate the different realizations of the speech act of refusal that members of Tiaret's speech community, both qualitative and quantitative approaches were adopted to gather information via the use of ethnomethodology including observation, and participant observation, and through discourse completion tests that were directed to a sample population of around hundred students in Ibn Khaldoun University of Tiaret, the faculty of letters and languages, the department of foreign languages (English language section). The following chapter is an attempt to analyze, describe, and interpret the data collected.

Chapter Three: Data Analysis and Results

Chapter Three: Data Analysis and Results

3.1 Introduction

This chapter focuses on analyzing the refusal strategies used by Tiaret Speech Community speakers in response to offers, invitations, suggestions, and requests. The focus, as mentioned in our research questions, is on the way these speakers perform the refusal speech act, and the factors influencing it. As mentioned earlier on the previous chapter, the research employs both Participant Observation where sixteen situations were observed, coded and tabulated to be later interpreted, in addition to a DCT which is divided into two main sections, the first one entitled ''The Participants' Personal Information'' and the second ''Refusal Strategies''. The first section was mainly to control factors such as the age, the gender, and the region of the informants, whereas the second one in its turn was divided into four main parts: Offers, Invitations, Suggestions and Requests. For each part, three main situations were provided. Each situation was meant to visualize a specific social distance or the power relationship between the members involved in the situation. For this purpose, three main categories are set:

- People with the same status, but who are not socially close to the respondents (P-/S-).
- People with the same status, and who are socially close to the informants (P-/S+).
- People who are higher in status than our participants (P+).

To analyze the data collected from our data collection tools, we have first coded our informants' personal information, then the different strategies provided by them.

Chapter Three: Data Analysis and Results

3.2 The Graphical Presentation of Data Collected from Participant's Observation.

Situation Number	Pre -refusals	Head acts	Post refusals
Situation 1		Direct ''No''	Explanation
Situation 2	Request for information	Statement of alternative	
Situation 3	Request for information	Indefinite reply	Postponement
Situation 4		Acceptance	Statement of alternative
		Explicit ''No'' and Negative ability	
Situation 5	Exaggeration	Positive opinion	Regret and Negative ability
Situation 6		Acceptance	Referring to God's will
Situation 7		Direct 'No'	Explanation
Situation 8	Pause fillers	Referring to God's will	
Situation 9		Direct ''No''	Reason
Situation 10		Swearing not	
Situation 11		Indefinite reply	

Situation 12		Direct ''No''	Explanation
	Regret	Excuse	Statement of alternative
Situation 13		Direct ''No'' and Negative ability	Regret
Situation 14	Willingness	Swearing not	Reason
Situation 15		Direct ''No'' And negative ability	Explanation
Situation 16	Positive opinion Hedges	Negative Ability	Possibility of future acceptance

Table 3.1 A Presentation of the Data Collected from Observation

(Adapted from Beebe et Al. Model 1990)

3.2.1   Pre-refusals. Table 3.2 represents the different pre-refusal strategies collected during the obversvational phase.

Strategies	Frequency	%
Request for information	2	12,5
Regret	1	6,25
Exaggeration	1	6,25
Positive opinion	1	6,25
Pause fillers	1	6,25
Willingless	1	6,25
Hedges	1	6,25

Table 3.2 Pre-refusal Strategies Used by the Observed Sample
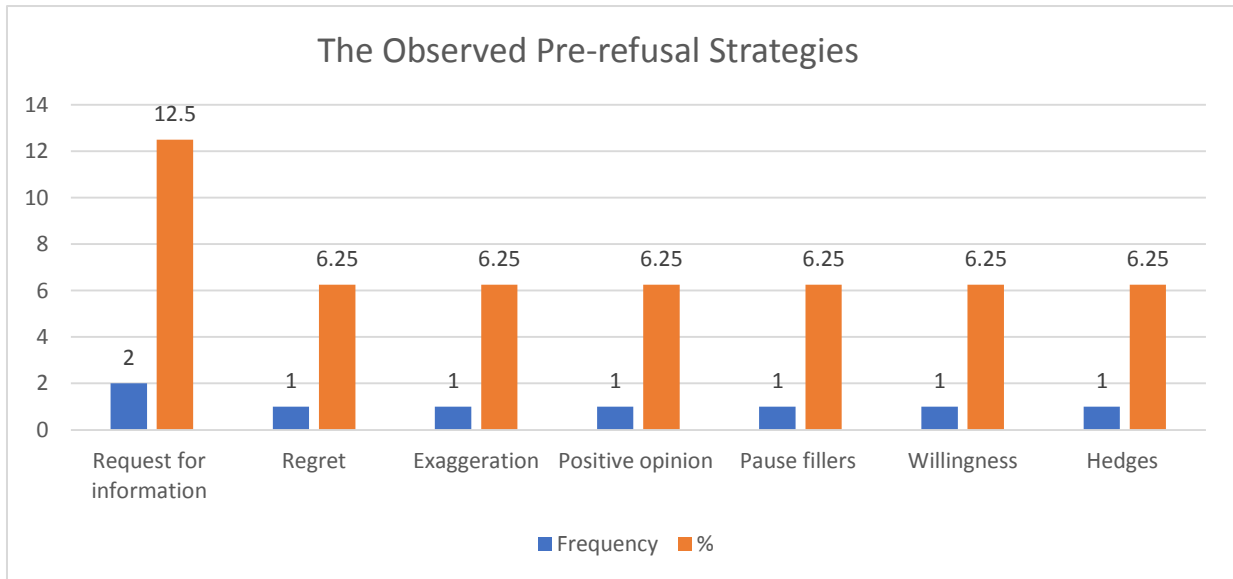
Graph 3.1 Pre-refusal Strategies Used by the Observed Sample

Graph 3.1 shows that, out of (16) situations, pre-refusals were only used in (07) cases, mainly expressed by strategies which varied from one situation to the other: request for information, regret, exaggeration, positive opinion, pause fillers, willingness, and hedges. Where each strategy represented 6 %, and 12 % for ''request for information''.

3.2.2 ***Head Acts.*** Table 3.3 represents the different head acts that were used by the sample population to express refusals during the observation.

Strategies	Frequency	%
Direct No	7	43.75
Negative ability	3	18,75
Indefinite reply	1	6,25
Statement of alternative	1	6,25
Postiive opinion	1	6,25
Grartitude	1	6,25
God's will	1	6,25
Swearing not	1	6,25
Acceptance	1	6,25
Excuse	1	6,25

Table 3.3 Head Acts Used by the Observed Sample
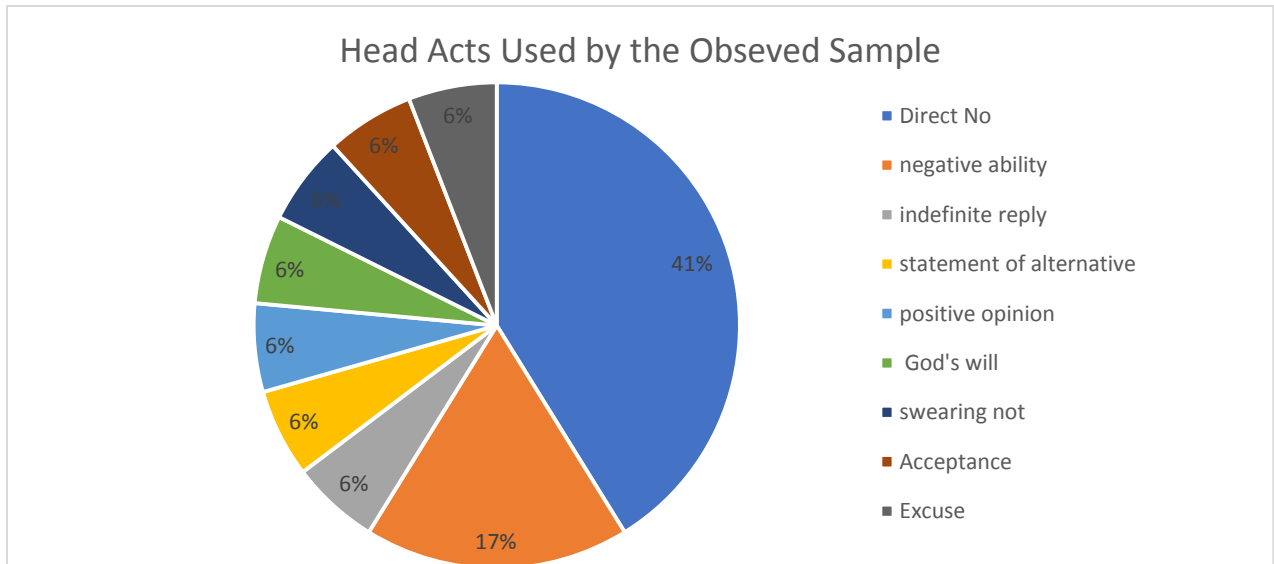
Graph 3.2 Head Acts Used by the Observed Sample

Graph 3.2 illustrates that, out of 16 situation, a considered number of (07) individuals expressed direct with an Explicit ''No'', and (03) of them with a negative ability that scored 18%. This in addition to other strategies such as: indefinite replies, statement of an alternative, positive opinion, gratitude, referring to God's will, swearing not, acceptance, and providing excuses which were used only once (6%).

   3.2.3   *Post Refusals.* Table 3.4 represents the different post Refusals used by the observed population.

Strategies	Frequency	%
Explanation	6	37,5
Statement of Alternative	2	12,5
Regret	2	12,5
Postponment	1	6,25
Referring to God's will	1	6,25
Negative Ability	1	6,25
Possibility of Future Acceptance	1	6,25

Table 3.4 Post Refusal Strategies Used by the Observed Population

Graph 3.3 shows that post-refusals were used in (08) situations out of (16), expressed by strategies like: Explanation 37.5%, Statement of an Alternative 12.5% , Regret 12.5% and, 6 %for Postponement, Referring to God's will, Negative Ability, and Possibility of Future Acceptance.
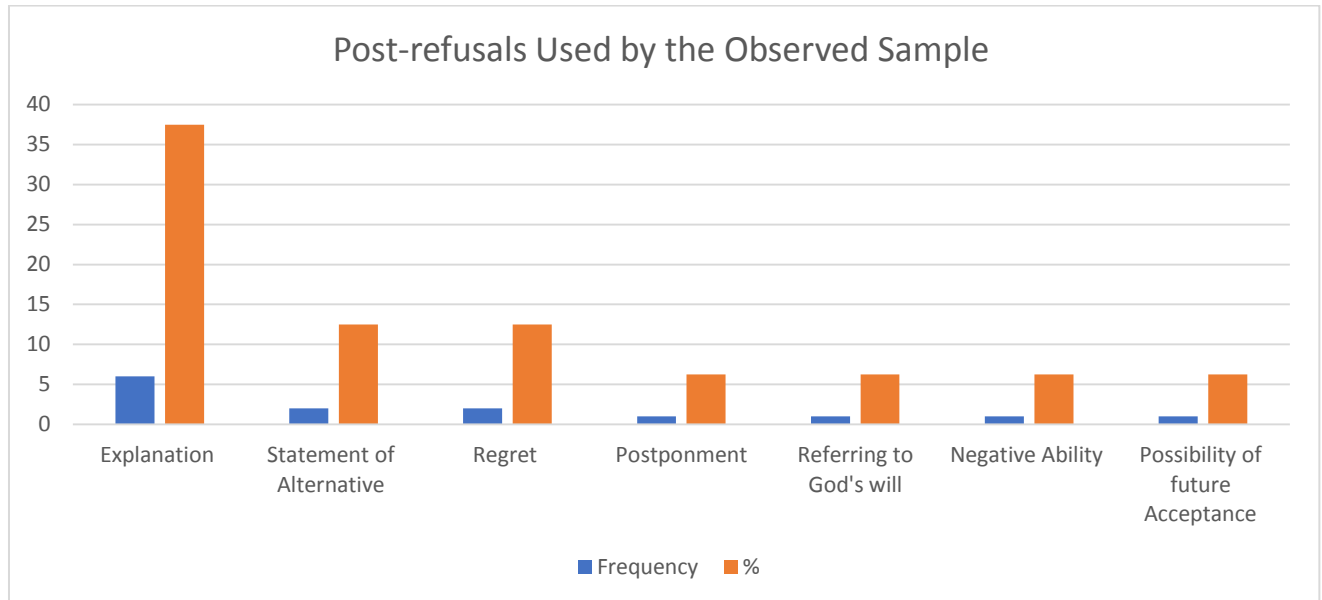
Graph 3.3 Post-refusals Used by the Observed Sample

3.3   The Graphical Presentation of Data Collected from the DCT

3.3.1   Section One: The Participants' Personal Information:

Q1: Gender

Graph 3.4 represents the informants' gender. For our study, and in order to investigate the effect of gender on the performance of refusals, we have chosen an equal number of both genders randomly. Males represent (50%) from our sample of 80 participants, females represent the other (50%).
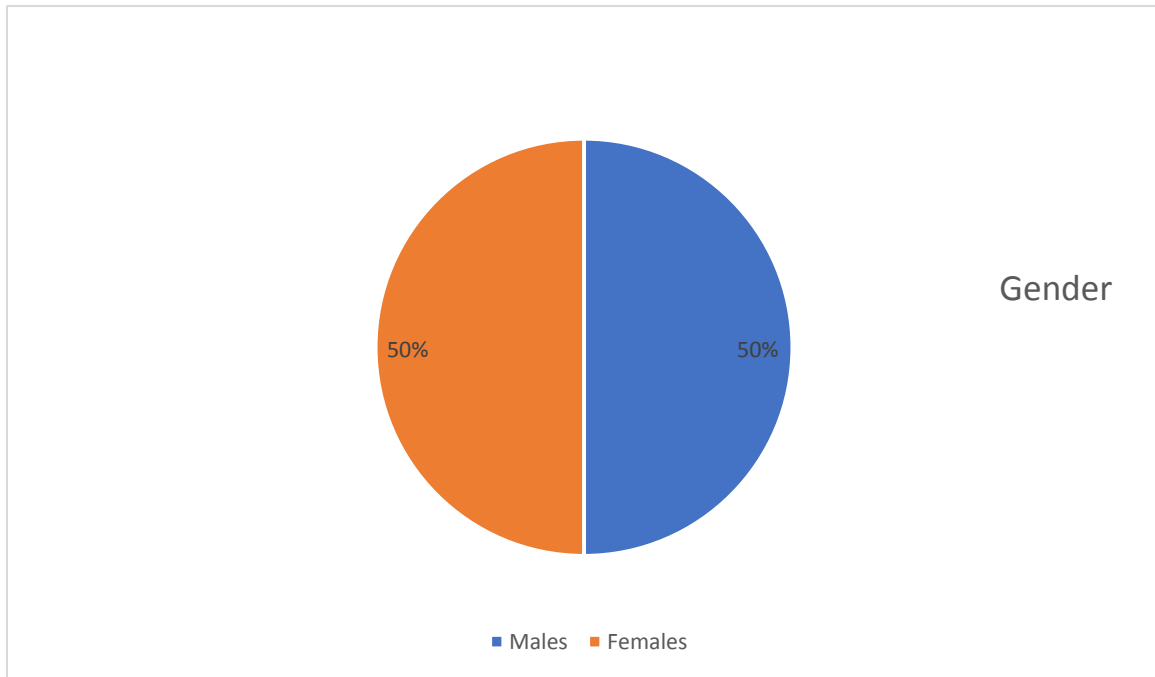
Graph 3.4 Participants' Gender

Q2: Age
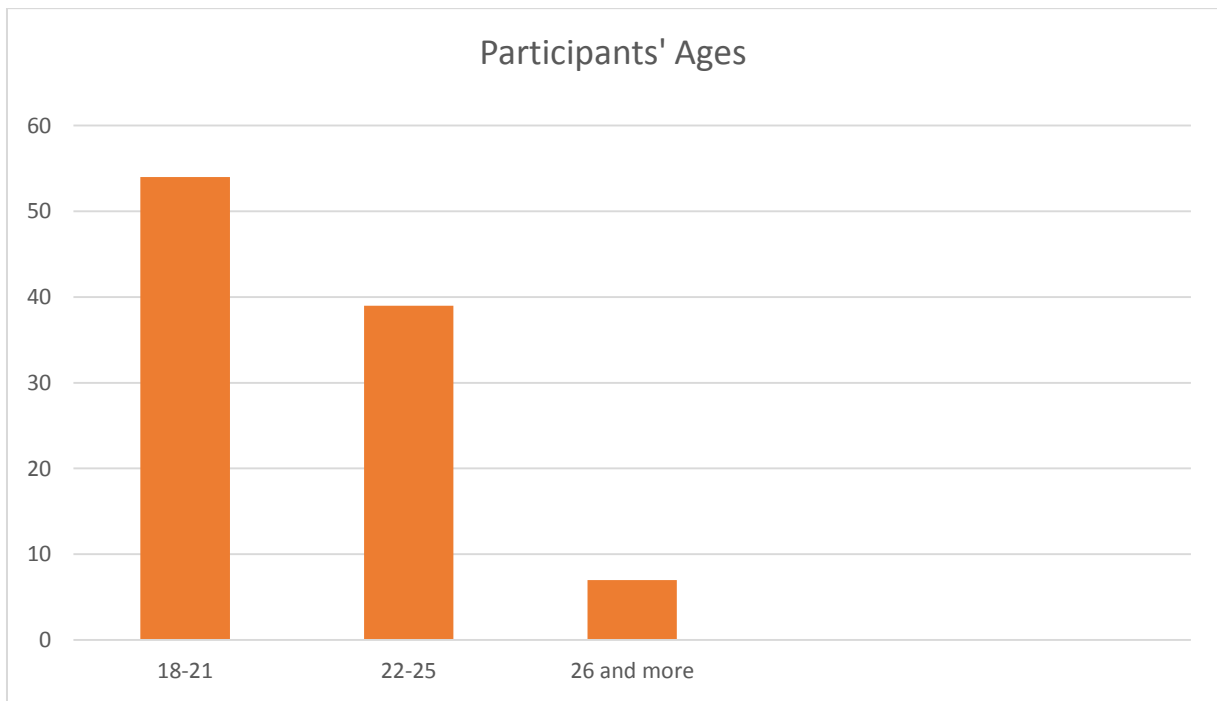
Graph 3.5 Participants' Ages

In graph 3.5, the participants' ages are grouped into four ranges. The first range is that of informants whose ages are in between 18-21 years, this represents (54%) of the total population. The second one ranges between participants of 22 to 25 years old, who represent

(39%), and the last one groups the participants whose ages are from 26 years old and more, this represents (07%) of the sample.

Q3: Level of Education

Graph 3.6 shows that an equal number of 20 students were chosen from each one of the three different levels of License, and 20 students were chosen from MA1. The absence of MA2 students can be justified by the fact that our investigation took place in the second semester, where the majority of them were not present at the level of the department.
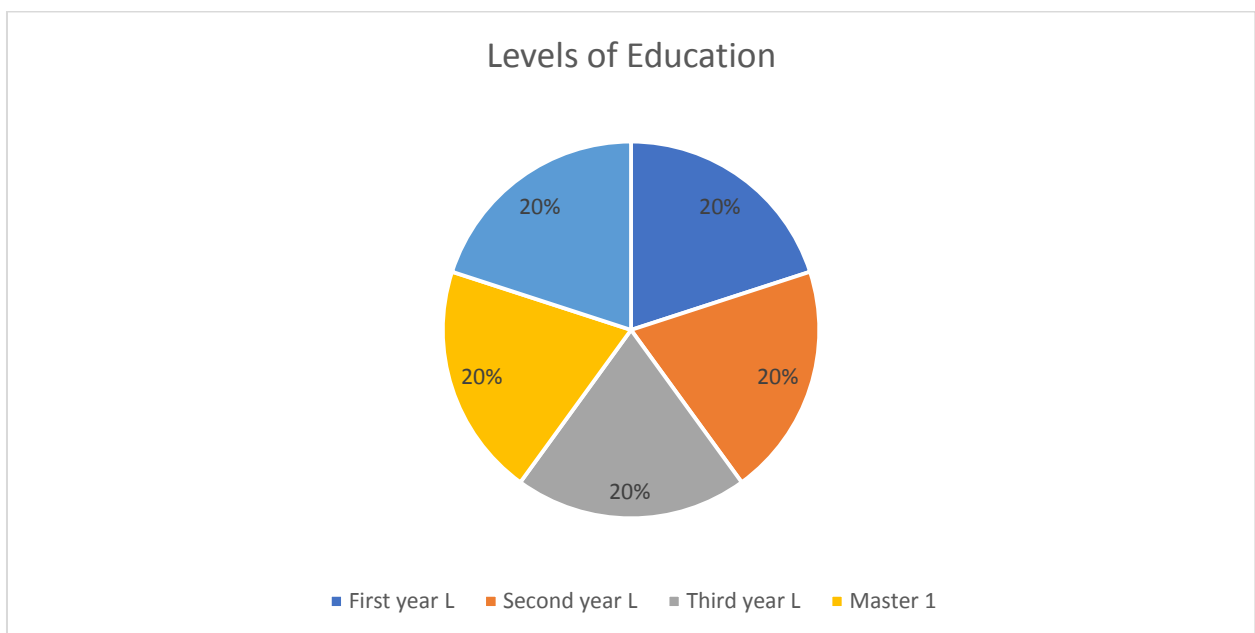
Graph 3.6 Participants' Levels of Educations

Q4: Hometown

Graph 3.7 shows the different regions from where our participants come. The majority of them (59%) are from Tiaret. Second, come participants from Sougueur with (10%), than Tissemsilt with (07%). (04%) is the percentage of participants from each of Dahmouni and Frenda, (03%) from Ksar Chelala, (02%) from Mahdia, and (01%) from Medrissa, Ain Kermes, Tousnina, Rechaïga, Oued Lili, Thniet El Had, Oran, Bousmail, and Tipasa.
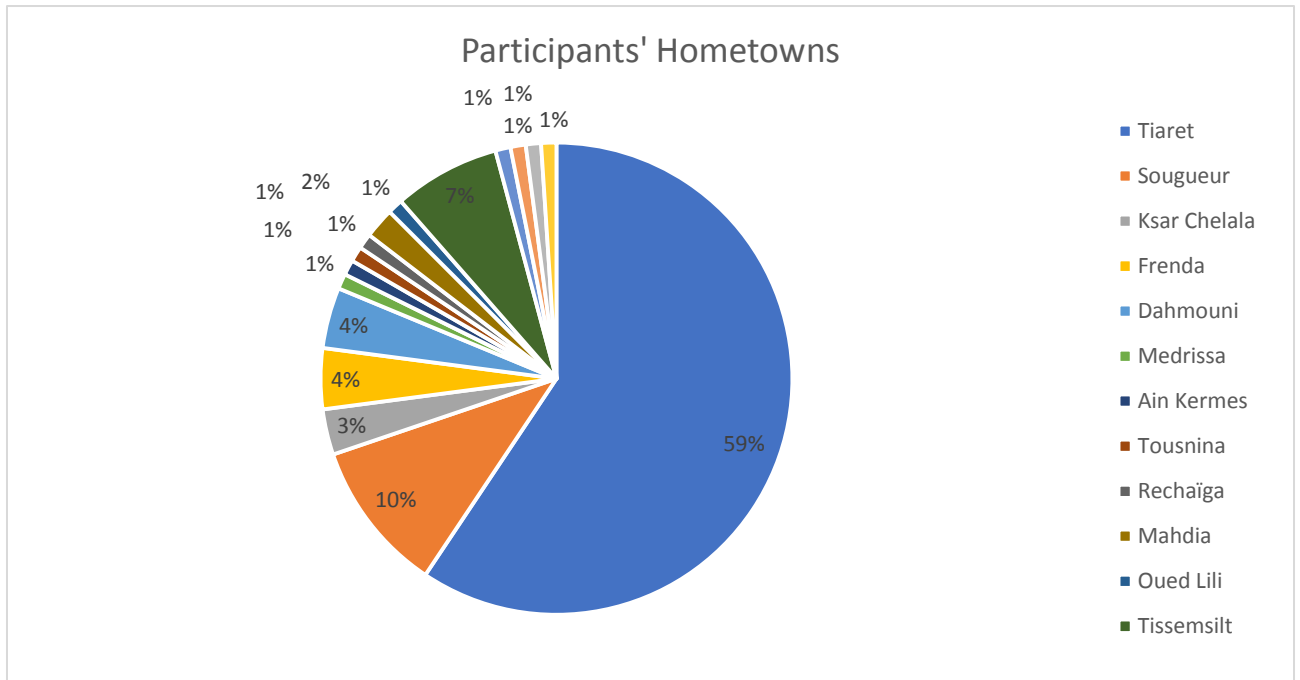
Graph 3.7 Participants Hometowns

Whereas Graph 3.8 represents the regions of our informants, (67%) of them live in urban cities while (33%) live in rural areas.
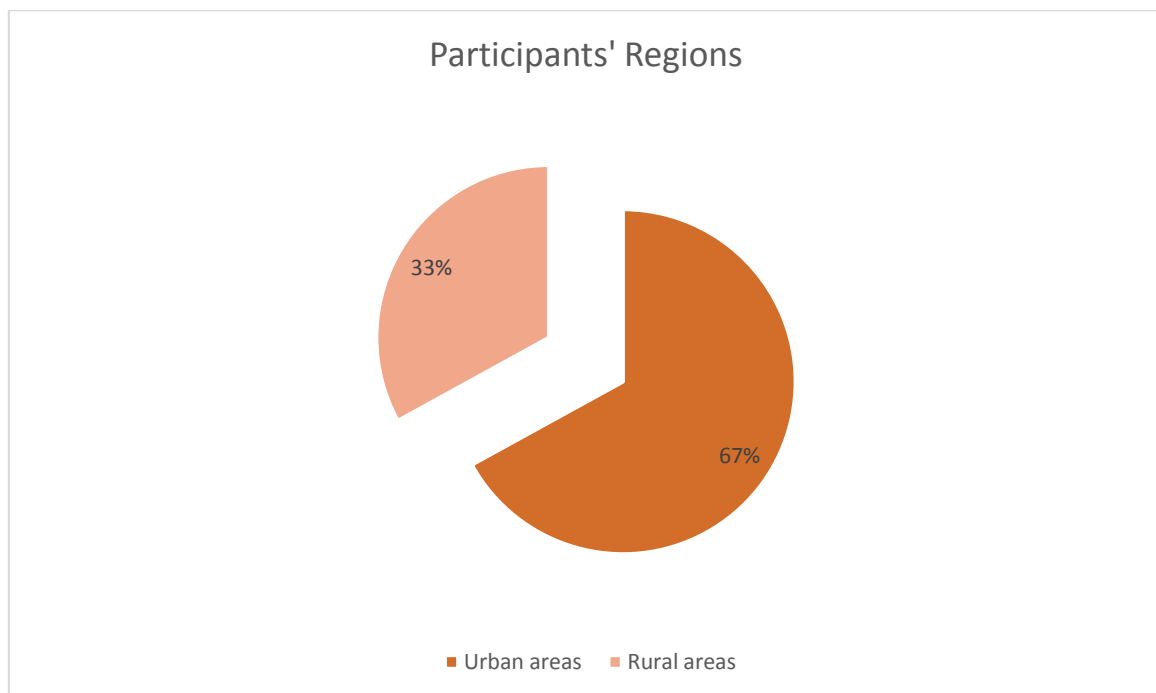
Graph 3.8 Participants Regions

3.3.2   **Section Two**: Refusal Strategies

3.3.2.1 Refusing Offers

As mentioned in the previous titles, to analyze our findings, we went to detect the different ways used by TSC to realize refusals. Each part; offers, invitations, suggestions, and requests was analyzed in isolation, including the variant of power/social distance. The table 3.5 shows the different strategies used by our sample to refuse the provided offers.

Strategies	Power Relationship/Social Distance		
	P-/S-	**P-/S+**	**P+**
Explanation	5	6	64
Excuse	18	31	4
Prayer	18	5	9
Gratitude	21	1	12
Regret	2	0	15
Exaggeration	1	9	1
Statement of positive opinion	3	0	11
Statement of an alternative	19	15	2
Negative ability	0	4	0
No	30	24	4
It's okey/No need	15	6	0
Subtotal	132	101	122
Total	355		

Table 3.5 Strategies Used to Refuse Offers

Table 3.5 reflects the different strategies used by our participants to refuse offers of: first, people with their same status, but who are far in terms of the social distance. This may include classmates and colleagues, for example, second, people with their same status and a closer social distance (best friends, or family members), and third, people who are of a higher status, such as teachers.
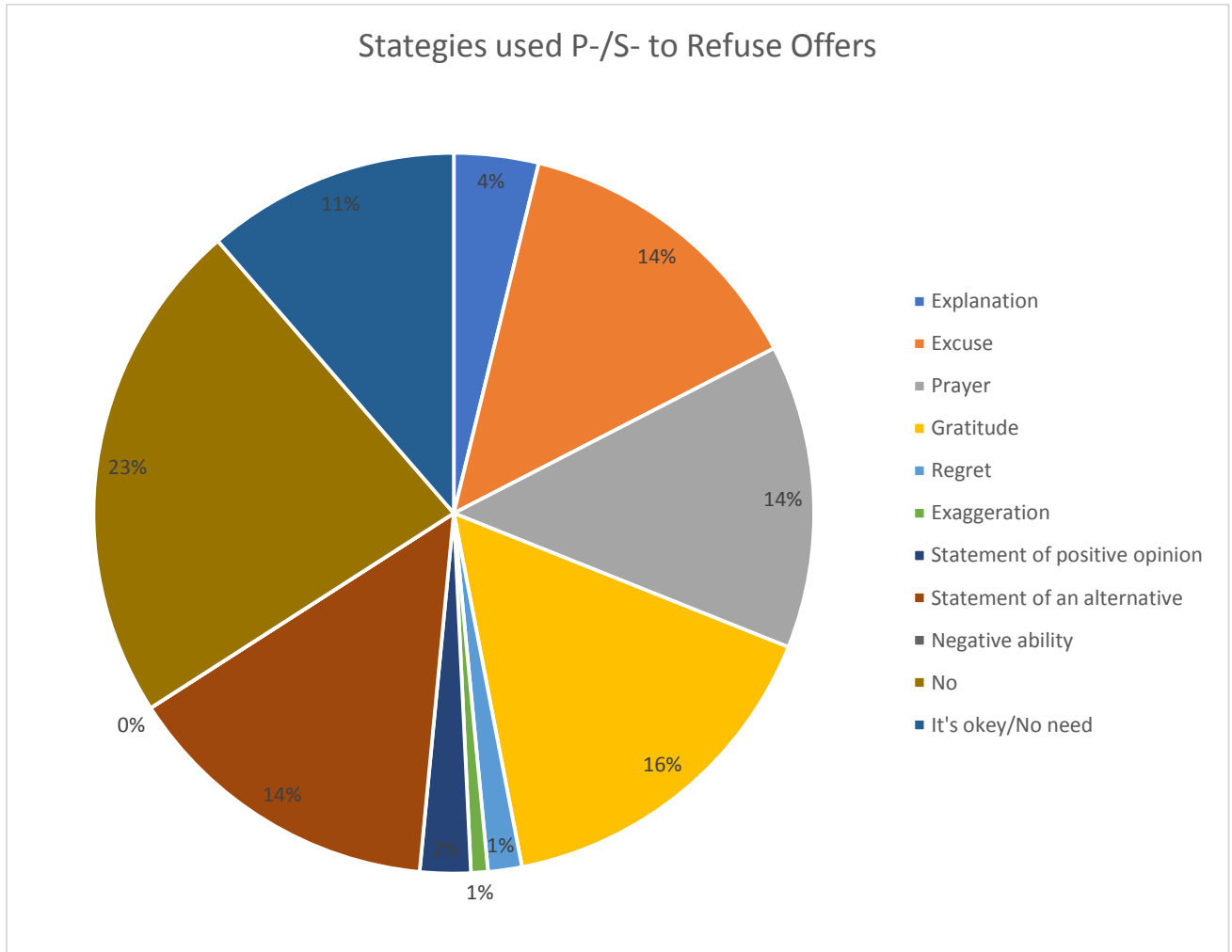
Graph 3.9 Strategies Used with P-/S- in Refusing Offers

This graph shows the different realizations of refusing an offer of the P-/S- category (a classmate or a colleague for instance). Many strategies are used by our participants, however the most prominent ones are those of a direct ''No'' with (23%), gratitude (16%), (14%) for excuses, prayers, and statement of an alternative, and (11%) for saying that there is no need. However only (4%) of them tend to provide explanations, (2%) state a positive opinion, and (1%) tend to show regret or exaggeration.

Titre du graphique

- Explanation
- Excuse
- Prayer
- Gratitude
- Regret
- Exaggeration
- Statement of positive opinion
- Statement of an alternative
- Negative ability
- No
- It's okey/No need

6% 6%
30%
24%
4%
15%
9% 0% 1% 5%
0%
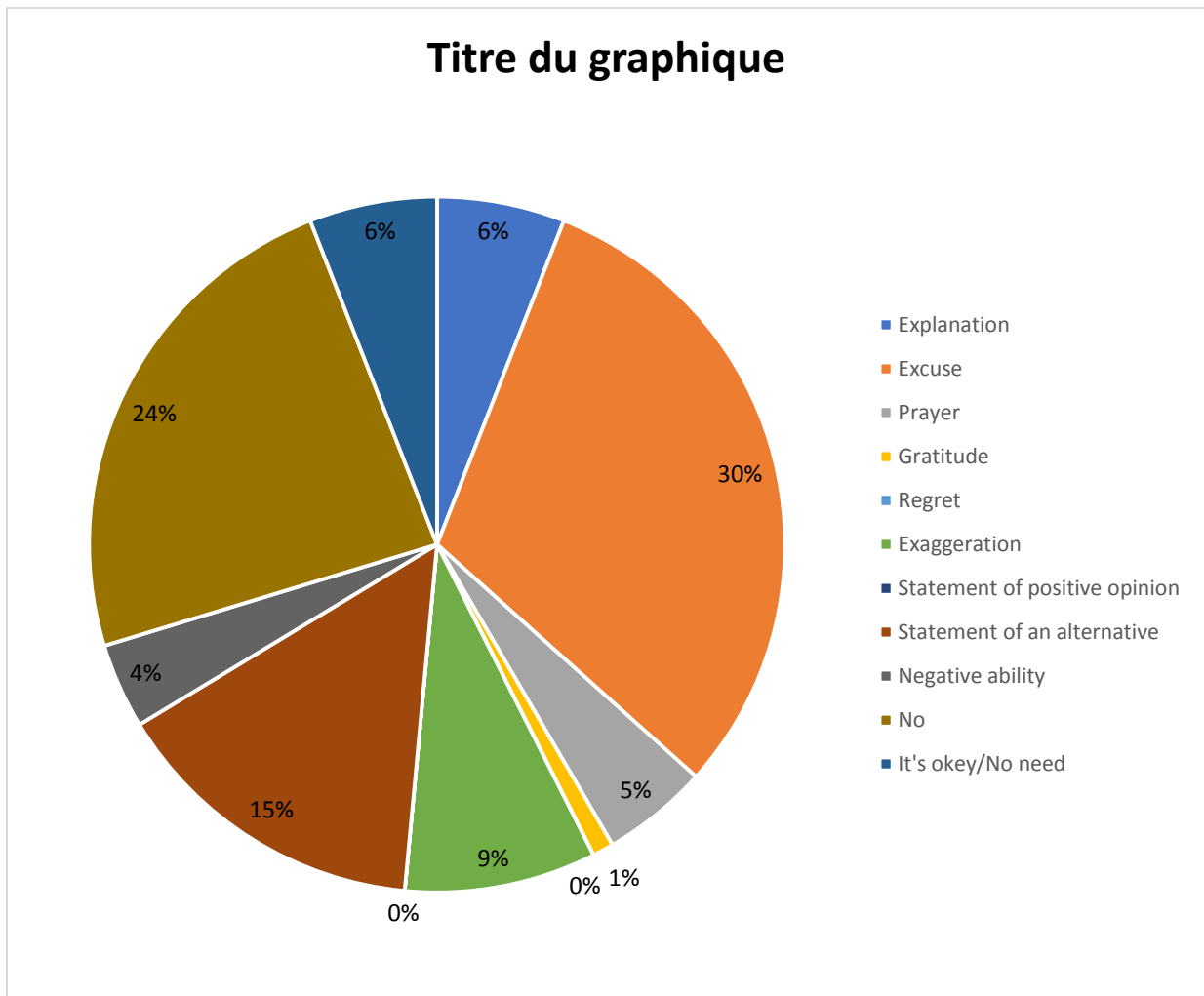
Graph 3.10 Strategies Used to Refuse Offers of P-/S+

Graph 3.10 shows that, to refuse offers of people with P-/S+ (close friends and/or family members for example), the majority of our informants provide excuses (30%), whereas (24%) of them express an explicit no, and (15%) provide an alternative. In addition, (9%) of them tend to use exaggerations, and (6%) only provide explanations, or state that there is no need, (5%) tend to express a prayer, (4%) of them express negative ability, and (1%) of our sample refuse offers by expressing gratitude.

The following graph represents the different strategies used by our sample to refuse an offer provided a P+ person (a teacher). The collected data show that the majority of our participants with a percentage of (53%) choose to provide an explanation. The other (47%) used diverse strategies, this includes expressing regret (12%), showing gratitude (10%), stating their positive opinion (9%), expressing their negative ability (7%), and only (3%) express an explicit no, (2%) tend to provide an alternative, and (1%) use exaggeration.

Stategies Used to Refuse offers of P+

- 53% Explanation
- 3% Excuse
- 7% Prayer
- 10% Gratitude
- 12% Regret
- 1% Exaggeration
- 9% Statement of positive opinion
- 2% Statement of an alternative
- 0% No
- 0% It's okey/No need
- 3%
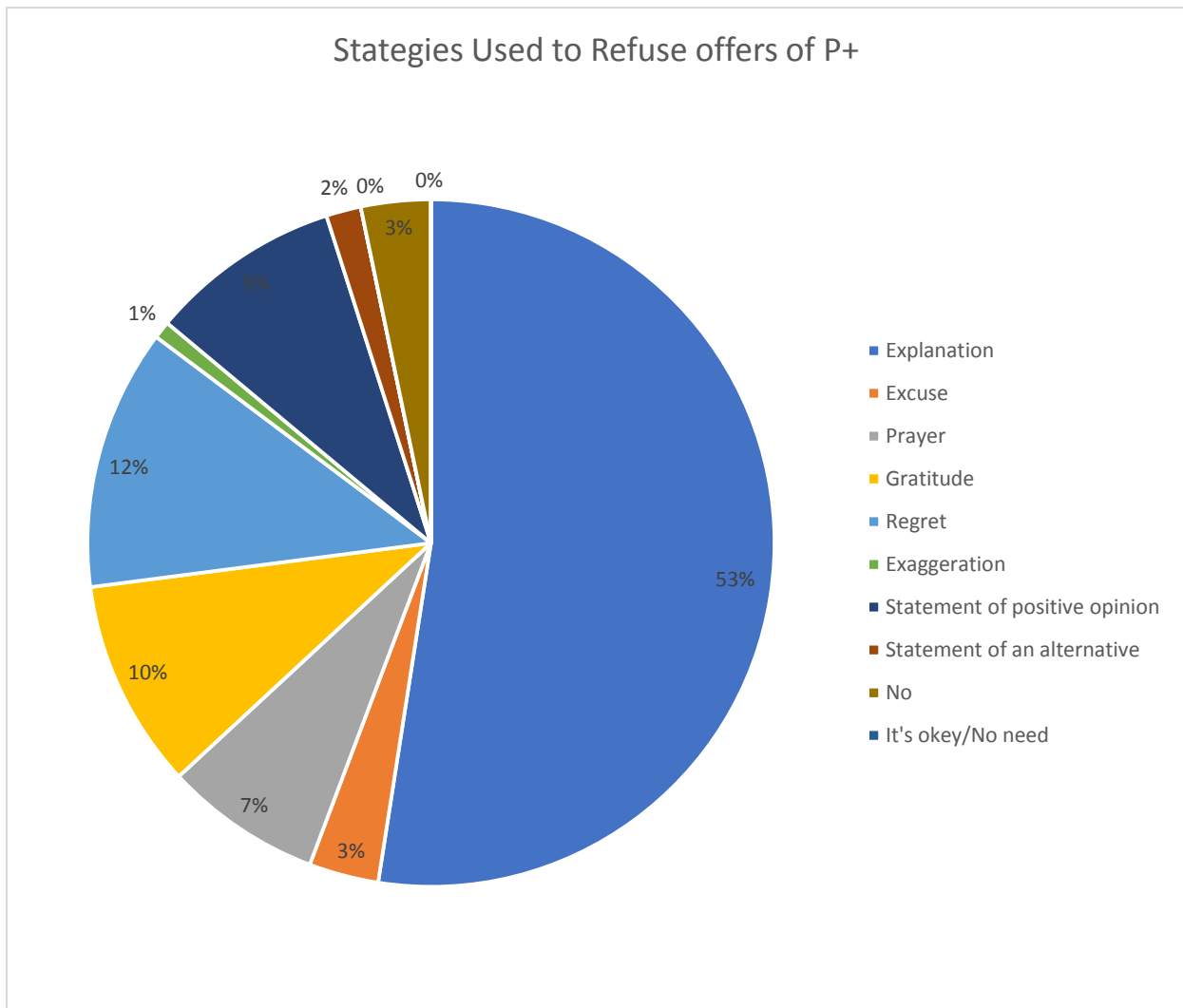
Graph 3.11 Strategies Used in Refusing Offers of P+

For offers, (80) informants were given three situations for each to respond. The total number of the strategies collected from the analysis of our DCT is (355). This can be explained by the fact that, sometimes, respondents used more than one strategy in a sentence. For this, we have categorized the refusal strategies basing our categorization on the different functions provided by Felix-Brasdefer (2004): (1) pre-refusals that are the strategies used to prepare the listener to the refusal, (2) head acts as the minimal unit to perform the refusal speech act, and (3) post-refusals as the strategies following the head act.

3.3.2.1.1 Pre-Refusals

Pre-refusals are those sequences come in the beginning of the phrase, sentence, or the utterance in order to prepare the hearer/addressee to the refusal.

Pre-refusals	Power Relationship/Social Distance		
	P-/S-	P-/S+	P+
Explanation	0	0	1
Excuse	1	4	0
Prayer	5	1	8
Gratitude	5	1	9
Regret	1	0	15
Exaggeration	0	1	0
Statement of Positive Opinion	3	0	10
Total	15	7	43

Table 3.6 Pre-refusal Strategies Used to Refuse Offers

The table 3.6 categorizes the different pre-refusal strategies performed by our informants to express their refusal. It shows that they are more likely to use these strategies with people who are higher than them in terms of power (43), or with people who are not that close to them (15), however, only few of them tend to include pre-refusals with P-/S+ (07). These strategies are shown in the following graph.
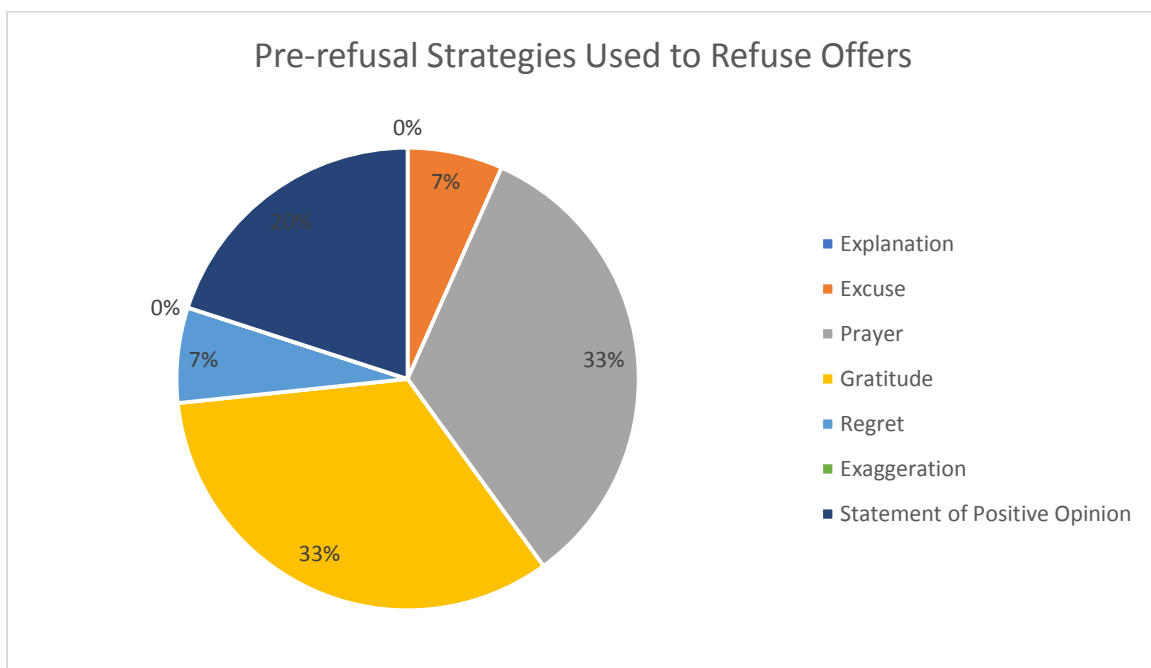
Graph 3.12 Pre-refusal Strategies Used to Refuse Offers

Graph 3.12 shows that most of our participants, and with an equal percentage of (33%), precede their actual refusal with expressing prayers and gratitude, and (20%) of them show their positive feeling towards the offer. However only (7%) tend to provide an excuse or express their regret.

3.3.2.1.2 Head Acts

Head acts are the smallest unit of the phrase, sentence, or the utterance by which the refusal is performed. This can be direct or indirect.

Head Acts	Power Relationship/Social Distance		
	P-/S-	**P-/S+**	**P+**
Direct			
No	30	24	4
Negative Ability	0	4	0
No Need/It's Okey	15	6	0
Direct sum	45	34	4
Indirect			
Excuse	16	23	4
Explanation	2	3	59
Statement of an Alternative	10	10	1
Gratitude	1	0	0
Prayer	1	0	0
Exaggeration	0	4	1
Indirect sum	30	40	65

Table 3.7 Head Acts Used to Refuse Offers

Type of Head Acts Used to Refuse Offers

38%

62%
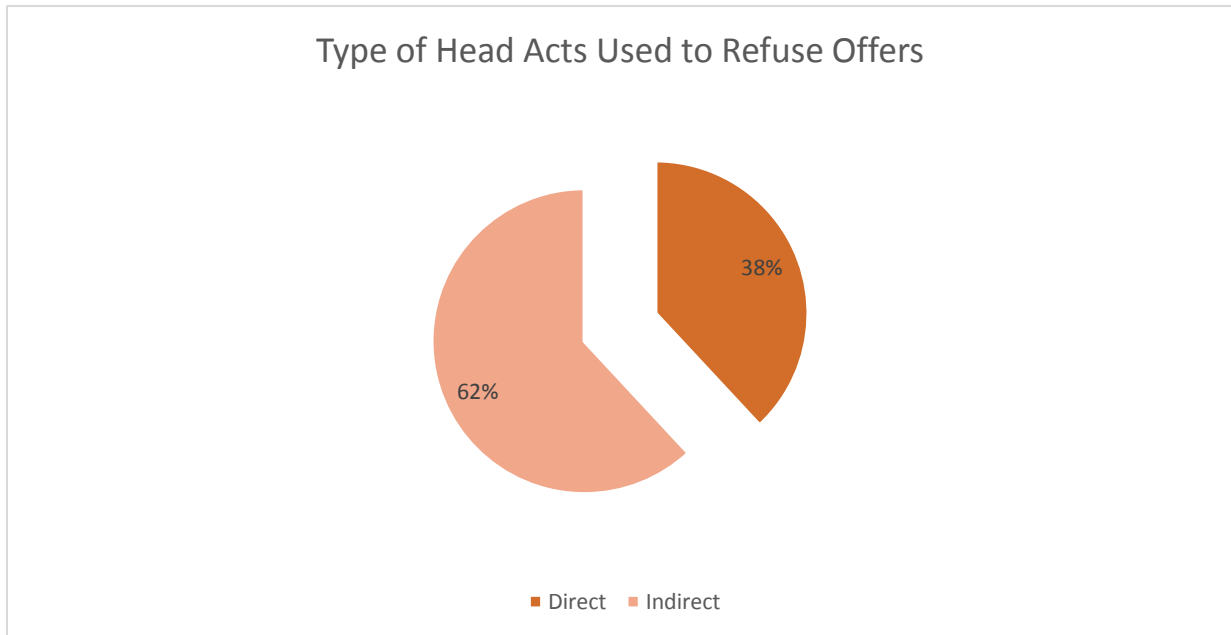
■ Direct ■ Indirect

Graph 3.13 Types of Head Acts Used to Refuse Offers

Table 3.6 represents the different categories of head acts used by our informants to express their refusals towards offers. Two main types of head acts are distinguished: direct and indirect. The direct one, on one hand, covers three main strategies that are expressing "No" explicitly, expressing the negative ability, or showing that there is no need to this offer. The indirect one, on the other hand, covers other strategies such as providing excuses or explanations, stating an alternative, expressing gratitude, prayer, and sometime exaggerating. Graph 3.10, instead, shows that indirect head acts are more likely to be used than the direct ones, with a percentage of (62%) for the indirect, and (38%) for the direct ones.

Direct Head Acts

Graph 3.14 represents the different direct head acts used by our sample to refuse offers. This kind of head acts is mostly used with P-/S- category with a total of (45) head acts. Our participants tend to express their refusal towards their colleagues' offers using an explicit no (30), and expressing that there is no need or that is okay (15). Direct head acts are also used with P-/S+ at the second place with a total number of (34). To do so, our participants chose to say ''no'' (24), to express that there is no need (6), and to express their negative ability (4).When it comes to people of a higher status, direct head acts are rarely used. Only (4) direct head acts were used by our participants, and were basically expressed by a direct ''no''.
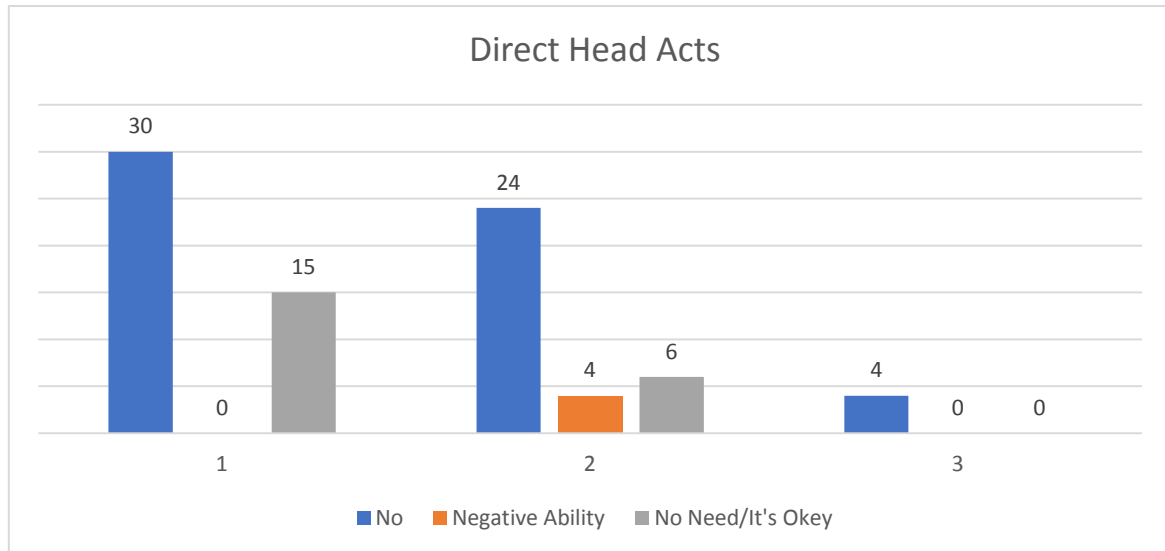
Graph 3.14 Direct Head Acts

Indirect head acts:

Graph 3.12 categorizes the different indirect head acts collected from our participants' responses.
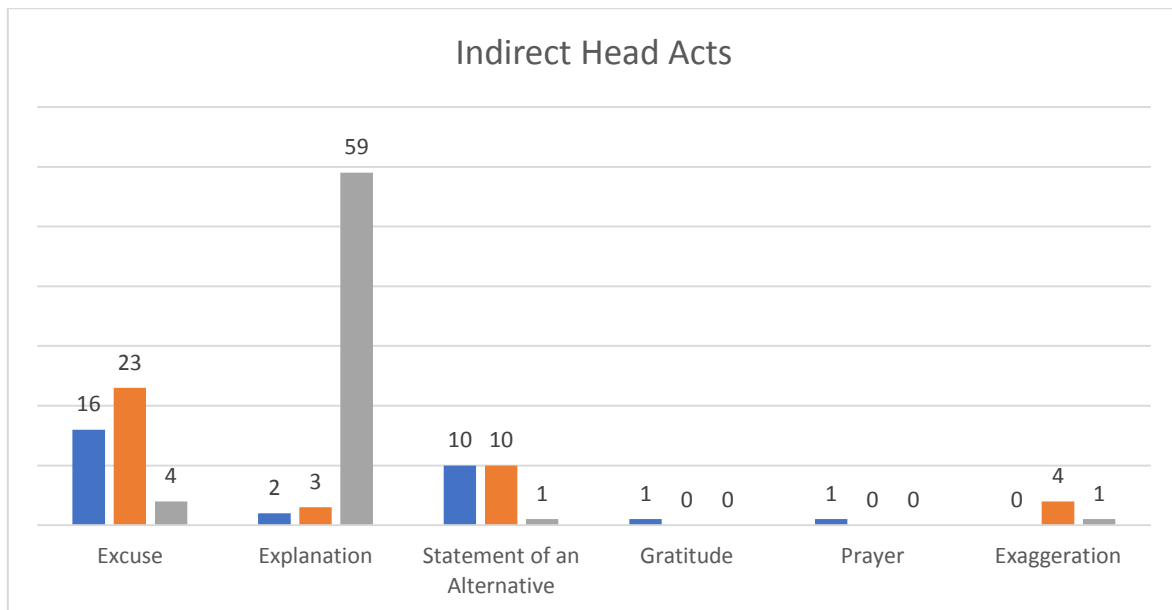
Graph 3.15 Indirect Head Acts

The graph shows that the most indirect head act used is that of explanation, and it is performed to refuse the offer of the teacher (59), but it is rarely used in the case of the family member (03), and the classmate (only 02). The second most indirect head act used it that of providing an excuse, which is mostly used with P-/S+ (23) and P-/S- (16), but rarely used

with P+ (04). Our participants also tend to state an alternative in order to refuse offers of P-/S-
and P-/S+ (10 for each), and only one case with P+. Other indirect head acts were also
detected, including exaggeration with their family member (04 cases), expressing gratitude
and prayer (1 case with classmate for each).

3.3.2.1.3   Post Refusals

Post-refusals can be defined as the strategies used after the head act in order to soften
the refusal or to reduce the effect of face threatening acts.

Post Refusals	Power Relationship/Social Distance		
	P-/S-	P-/S+	P+
Explanation	4	2	4
Excuse	1	4	0
Prayer	12	4	1
Gratitude	15	0	3
Regret	1	0	1
Exaggeration	1	4	0
Statement of Positive feeling	0	0	1
Statement of an alternative	9	5	1
Total	43	19	11

Table 3.8 Post Refusal Strategies Used to Refuse Offers

Table 3.8 shows the different post-refusal strategies used to refuse offers. Such
strategies, according to our sample, are mostly used with P-/S- (43), P-/S+ (19), and only (11)
ones are used with P+.
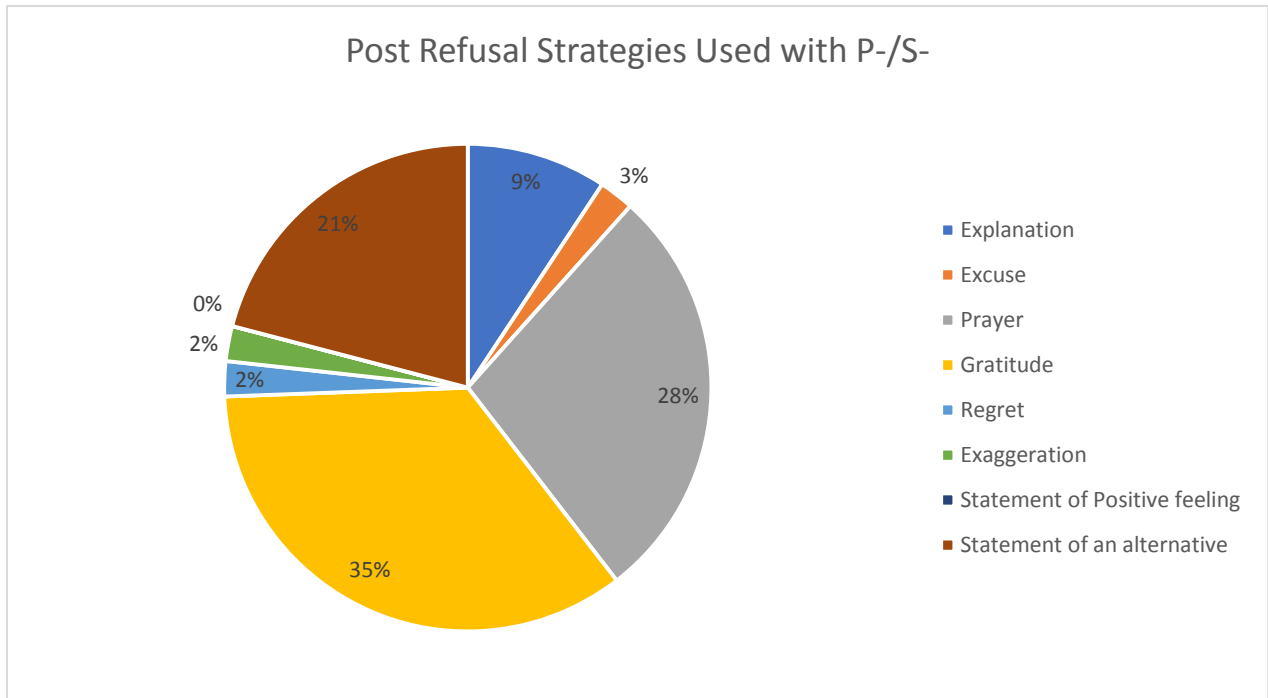
Graph 3.16 Post Refusal Strategies Used to Refuse Offers of P-/S-

Graph 3.16, on one hand, shows that; with their classmates and colleagues, gratitude is highly expressed after refusing the offer (35%), comes expressing prayer after it (28%), stating an alternative (21%), providing an explanation (9%), and some other strategies that are rarely used including providing an excuse and expressing regret (2%).
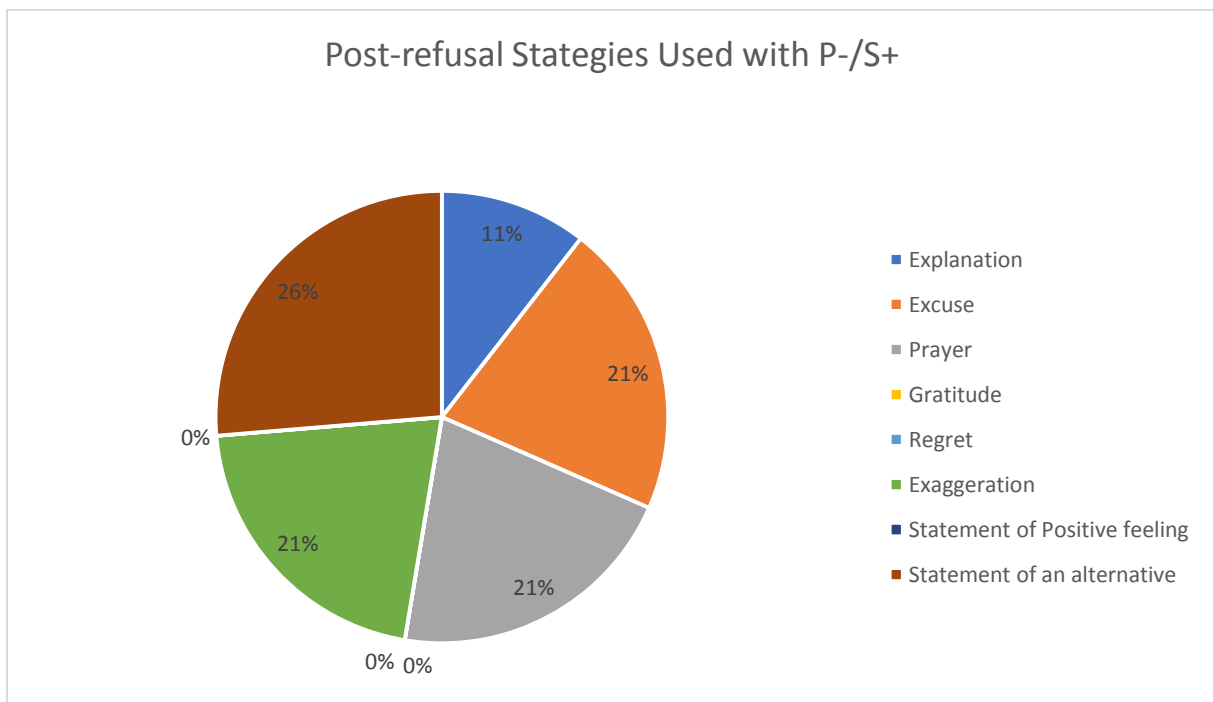
Graph 3.17 Post-refusal Strategies Used to Refuse Offers of P-/S+

Chapter Three: Data Analysis and Results

Graph 3.17, on the other hand, illustrates the different post-refusal used with P-/S+. The majority of our sample population, with a percentage of (26%), tends to state an alternative after refusing an offer. Exaggeration, providing an excuse, and expressing prayers are equally used (21%), and only (11%) of them tend to provide an explanation after refusing.

Post-refusal Strategies Used with P+

37% — Explanation
0%
9% — Prayer
27% — Gratitude
9% — Regret
0%
9%
9%

Legend:
- Explanation
- Excuse
- Prayer
- Gratitude
- Regret
- Exaggeration
- Statement of Positive feeling
- Statement of an alternative
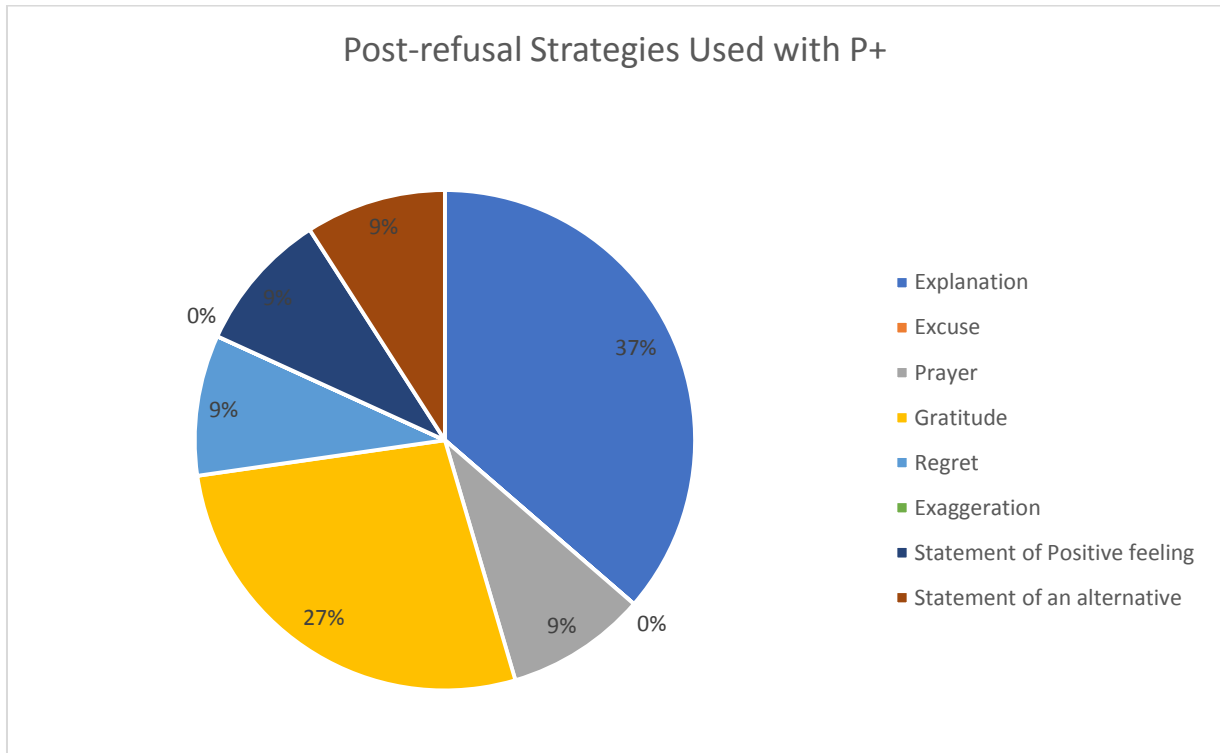
Graph 3.18 Post-refusal Strategies Used to Refuse Offers of P+

Whereas graph 3.18 demonstrates that, after refusing an offer of a teacher, (37%) of our sample tend to provide an explanation, (27%) of them express gratitude, and the other strategies are used equally: (9%) state their positive opinion or an alternative, show their regret, and express a prayer

3.3.2.2 Refusing Invitations

Table 3.9 represents the different strategies used by our sample in order to refuse invitations.

Strategies	Power Relationship/Social Distance		
	P-/S-	P-/S+	P+
Direct	18	33	12
Promise of Future Acceptance	26	7	1
Gratitude	18	8	5
Excuse	69	52	30
Prayer	8	5	4
Regret	17	11	16
Explanation	0	11	24
Statement of Positive Opinion	1	2	2
Setting Conditions for Future Acceptance	1	10	6
Subtotal	158	139	100
Total	397		

Table 3.9 Strategies Used to Refuse Invitations

As it is illustrated, (397) strategies have been collected. This includes direct refusals, promises of future acceptance, expressing gratitude and prayers, providing excuses and explanations, showing regret, stating positive feeling, and setting conditions for future acceptance, this, in addition to four other cases where our respondents accepted the offers.

3.3.2.2.1   Pre-refusals

The table 3.10 represents the different pre-refusal strategies used by our informants, to pave the way to the refusal itself. While Graph 3.16 shows the difference in using such strategies in relation to the social distance or the power relationship.

Pre-refusals	Power Relationship/ Social Distance		
	P-/S-	P-/S+	P+
Gratitude	14	7	4
Regret	14	7	8
Excuse	5	6	1
Prayer	4	4	1
Promise of Future Acceptance	5	0	1
Statement of Positive Opinion	1	2	1
Subtotal=	43	26	16

Table 3.10 Pre-refusal Strategies Used to Refuse Offers
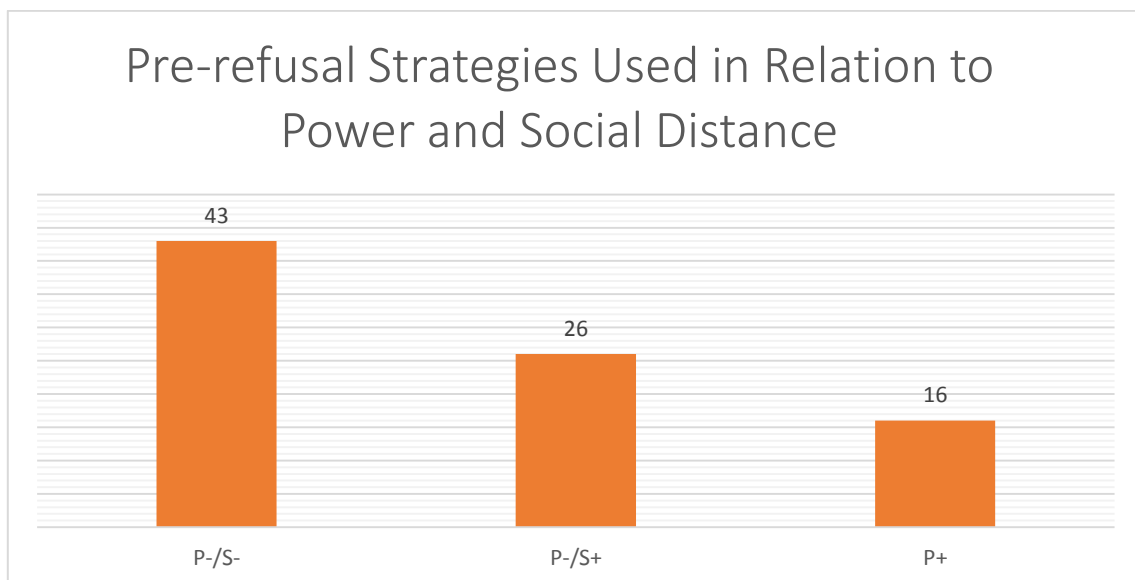
Graph 3.19 Pre-refusals Usage Frequency in Relation to the Social Distance/Power Relationship

This entails that, pre-refusals in the case of refusing invitations, are mostly used P-/S- (43) in the first place, P-/S+ (26), and with P+ at the last one (16).

To refuse invitations of P-/S-, most participants tend to show regret (36%), express their gratitude (32%), provide excuses and promises for future acceptance (12%), and express prayers (9%). This is illustrated in Graph 3.20.
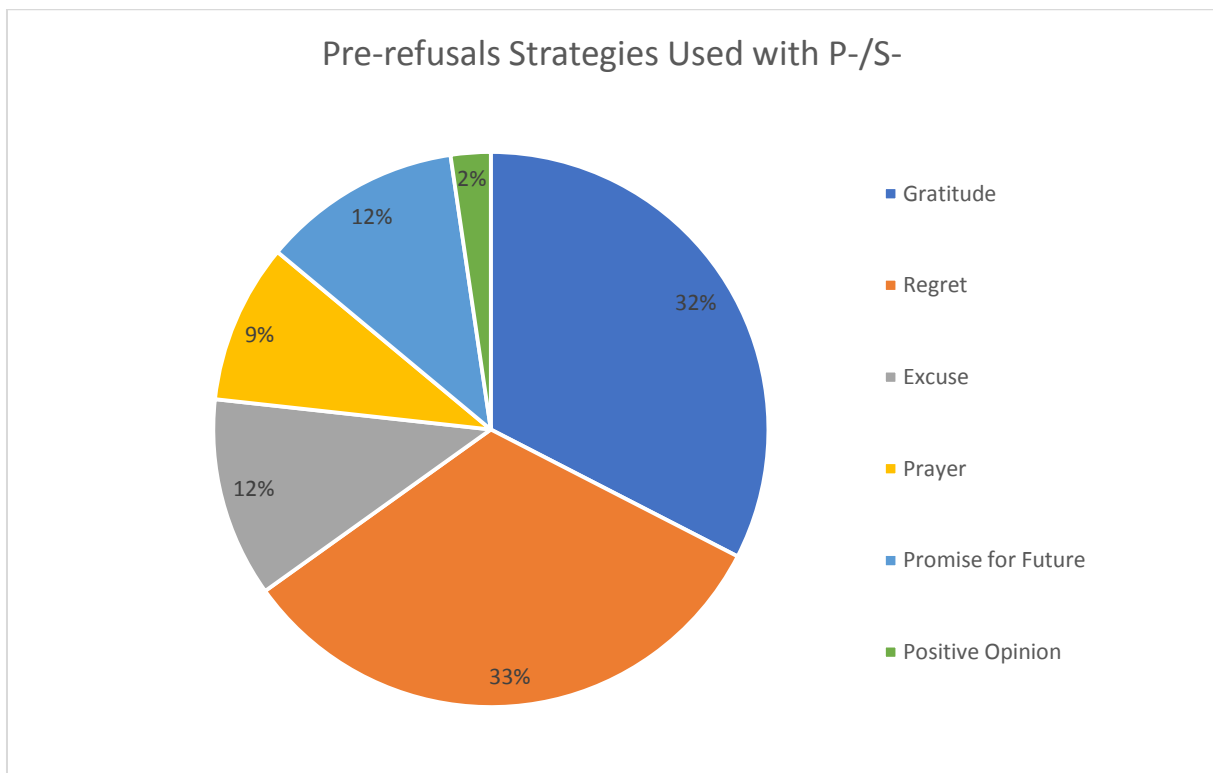
Graph 3.20 Pre-refusal Strategies Used in Refusing Invitations of P-/S-

However, when it comes to P-/S+, our informants use some pre-refusals such as expressing gratitude (27%), showing regret (27%), providing excuses (23%), and expressing a prayer (18%), as it is presented in the Graph 3.21.
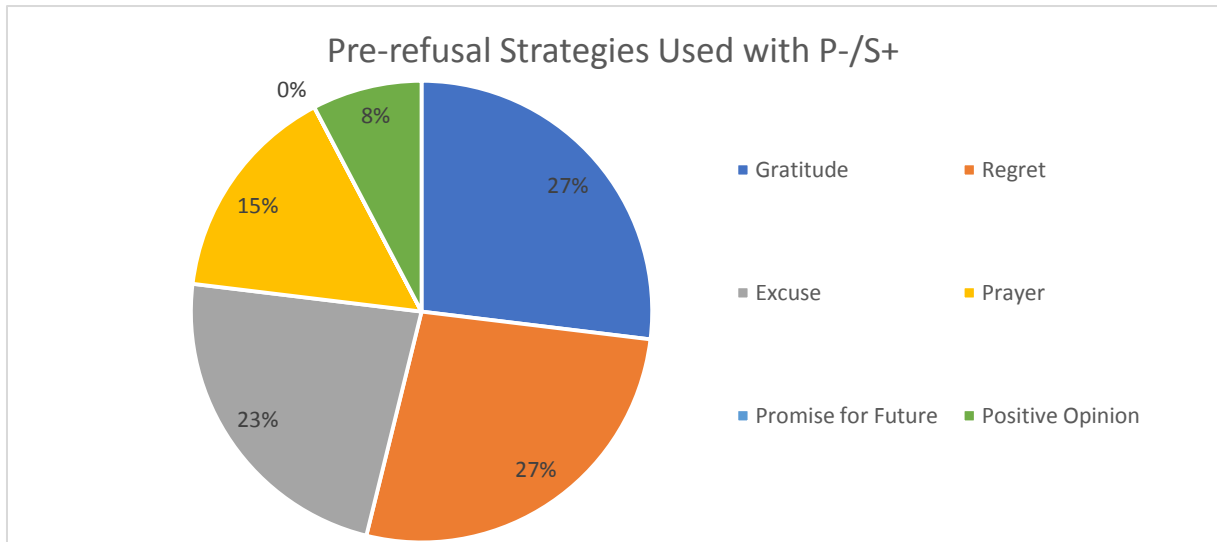
Graph 3.21 Pre-refusal Strategies Used in Refusing Invitations of P-/S+

But, only few pre-refusals are uttered in the case of powerful people or those with a higher status (P+). This includes mainly showing regret (50%), expressing gratitude (25%), providing excuses (7%), and only (6%) for each one of statement of positive opinion, expressing prayer, and promising for future acceptance. See Graph 3.22.
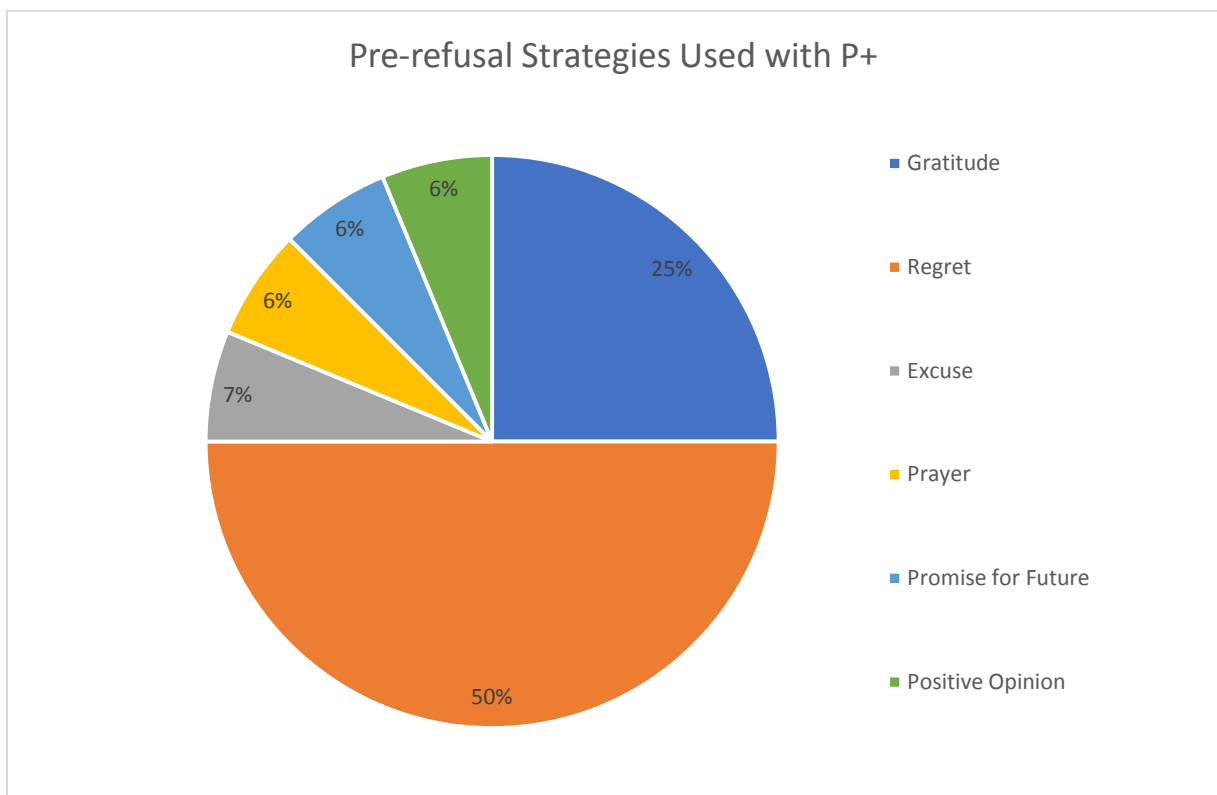
Graph 3.22 Pre-refusals Used to Refuse Invitations of P+

3.3.2.2.2 Head Acts

Head Acts	Power Relationship/Social Distance		
Direct			
No	11	8	12
Negative Possibility	7	25	8
Direct subtotal	18	33	20
Indirect			
Excuse	54	35	22
Explanation	0	3	15
Set Conditions for Future Acceptance	1	10	6
Acceptance	1	3	0
Indirect Subtotal	56	51	43

Table 3.11 Head Acts Used to Refuse Invitations

Table 3.11 shows the different types of head acts used to refuse invitations. Indirect head acts, according to the table, as more used than the direct ones (150 against 71). When it comes to the direct head acts, on one hand, they are mostly used with P-/S+ (33), people with higher status (20), and finally P-/S- (18). Indirect head acts, on the other hand, are mostly used with P-/S- (56); P-/S+ (52), and in the third place with P+ (43).

Direct Head Acts

DIRECT HEAD ACTS

	NO	NEGATIVE ABILITY

Values shown: NO — 11, 8, 12; NEGATIVE ABILITY — 7, 25, 8
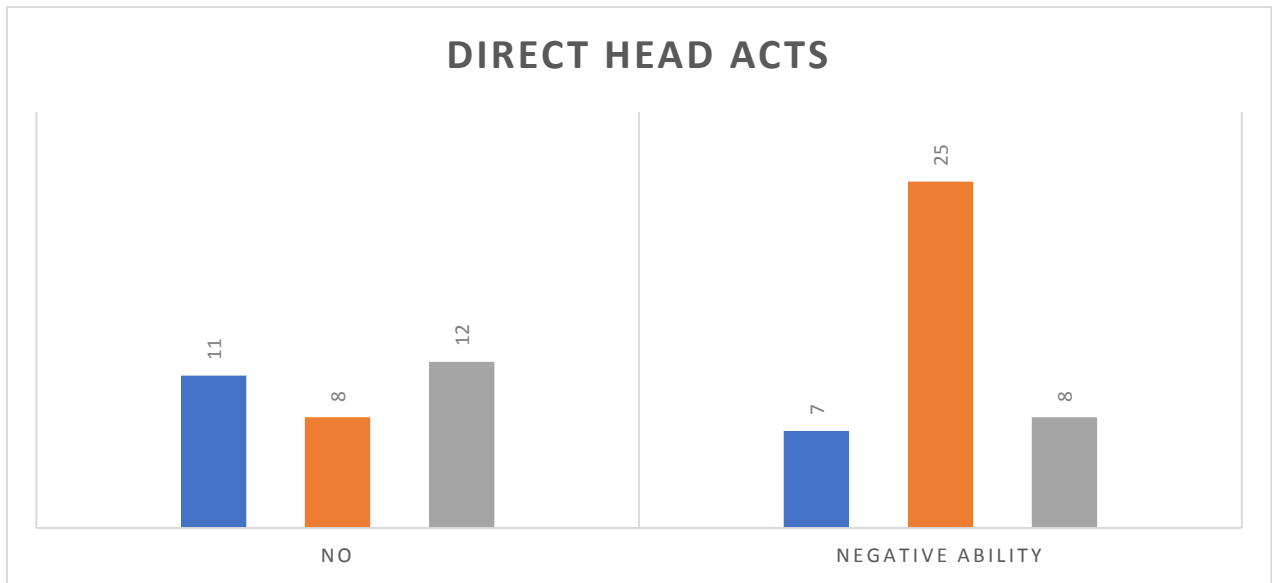
Graph 3.23 Direct Head Acts in Refusing Invitations

Graph 3.23 demonstrates that the direct head acts used are mainly expressing an explicit ''no'', and expressing their negative ability. The first one is particularly used with powerful people (12) P-/S- (11), however the most frequent one is that of expressing negative ability; used in the case of P-/S+ (25).

Indirect Head Acts

Indirect Head Acts

Values shown: Excuse — 54, 35, 22; Explanation — 0, 3, 15; Set Conditions for Future Acceptance — 1, 10, 6
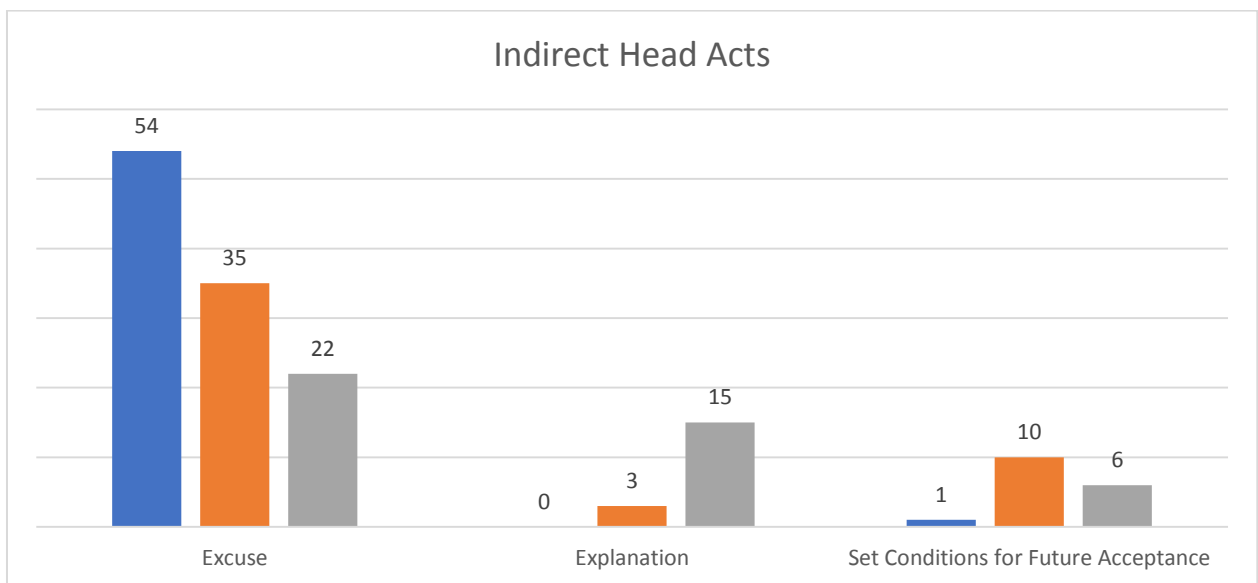
Graph 3.24 Indirect Head Acts in Refusing Invitations

Graph 3.24 shows that indirect head acts used are: providing an excuse, this one is mostly used with P-/S- (54), P-/S+ (35), and P+ (22). The second one is that of providing an explanation and is generally used with powerful people (15), and finally setting conditions for future acceptance which is mainly used in the case of P-/S+ (15).

3.3.2.2.3 Post Refusals

Table 3.8 represents the different post refusals used by our sample to soften their refusal.

Post Refusals	Power Relationship/Social Distance		
Promise of Future Acceptance	21	1	0
Statement of Positive Opinion	0	0	1
Excuse	10	11	7
Gratitude	4	1	1
Prayer	4	1	3
Regret	3	4	8
Explanation	0	8	9
Total	42	26	29

Table 3.12 Post-refusals Used in Refusing Invitations

The table shows that post refusals are mainly used in the case of P-/S- (42), with P+ people after that (29), and finally with P-/S+ (26).
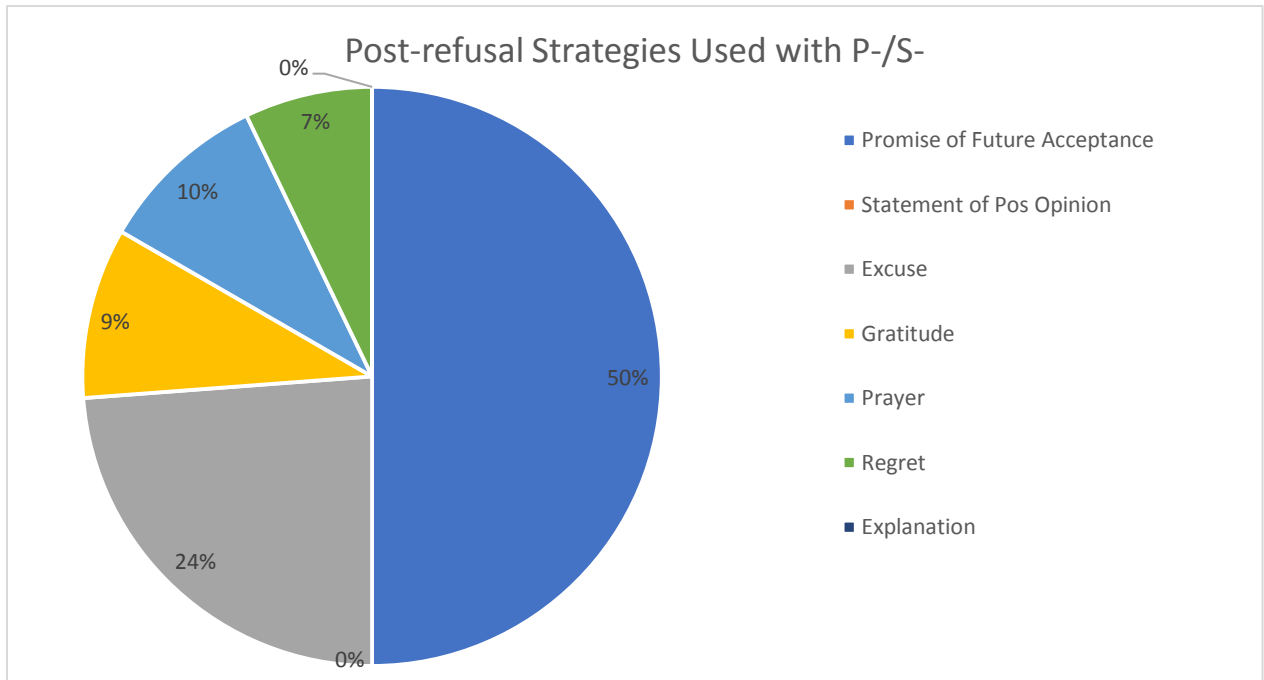
Graph 3.25 Post-refusals Used with P-/S- in Refusing Invitations

Graph 3.25 represents the different strategies used by the respondents to prepare for the refusal sequence when addressing to P-/S-. The most used strategy is that of promising for future acceptance (50%), providing an excuse (24%), expressing prayer (10%) / gratitude (9%), and showing regret (7%).
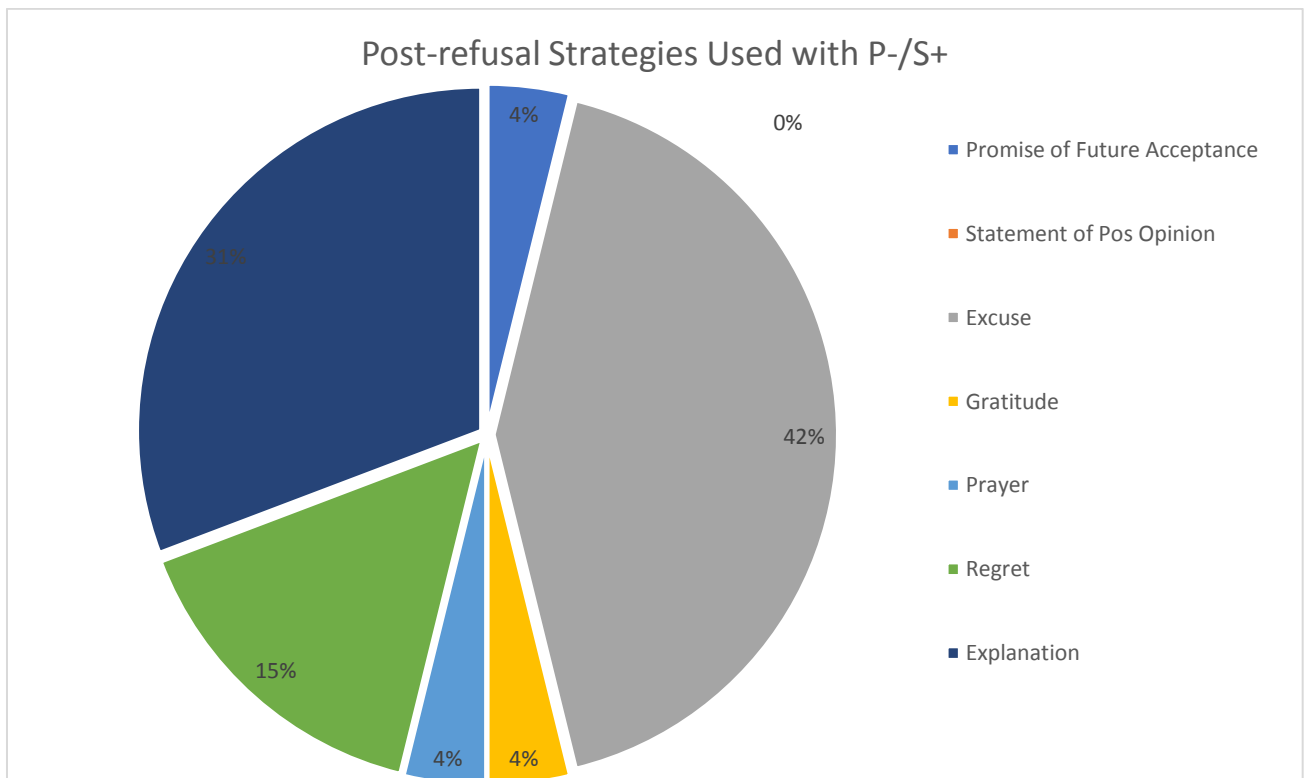
Graph 3.26 Post-refusals Used with Close P-/S+ in Refusing Invitations

Graph 3.26 shows that the most used strategy in this case is that of providing an excuse (42%), and providing an explanation (31%), then come showing regret (15%), and finally promising of future acceptance, stating a prayer, and expressing gratitude (4%).
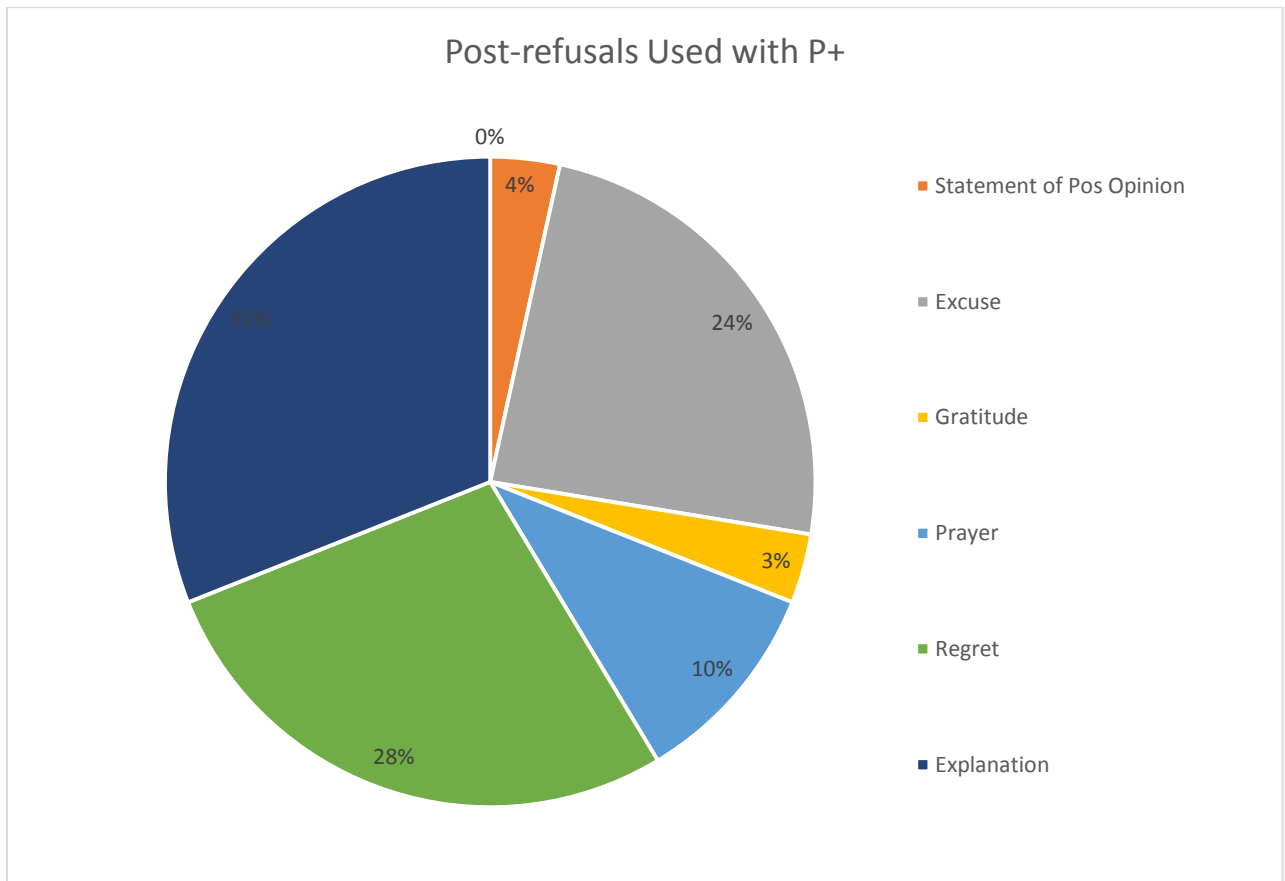
Graph 3.27 Post-refusals Used with P+ in Refusing Invitations

Graph 3.27 shows that the main used strategies in this case are: providing an explanation (31%), showing regret (28%), providing an excuse (24%), expressing prayer (10%), statement of positive opinion (4%), and finally showing gratitude (3%).

3.3.2.3 Refusing Suggestions

Table 3.13 represents the different strategies adopted by our sample to refuse suggestions.

Strategies	Power Relationship/Social Distance		
	P-/S-	P-/S+	P+
Direct	19	13	26
Explanation	38	50	28
Excuse	19	4	36
Regret	4	3	8
Statement of an Alternative	4	31	12
Gratitude	12	3	0
Promise for Future Acceptance	5	0	0
Sarcasm	4	2	0
Statement of Positive Opinion	4	4	1
Criticism	0	1	0
Subtotal=	109	111	111
Total=	331		

Table 3.13 Strategies Used to Refuse Suggestions

Similarly, graphs 3.28, 3.29, and 3.30 show the strategies used with each category in isolation: P-/S-, P-/S+, and P+ respectively.
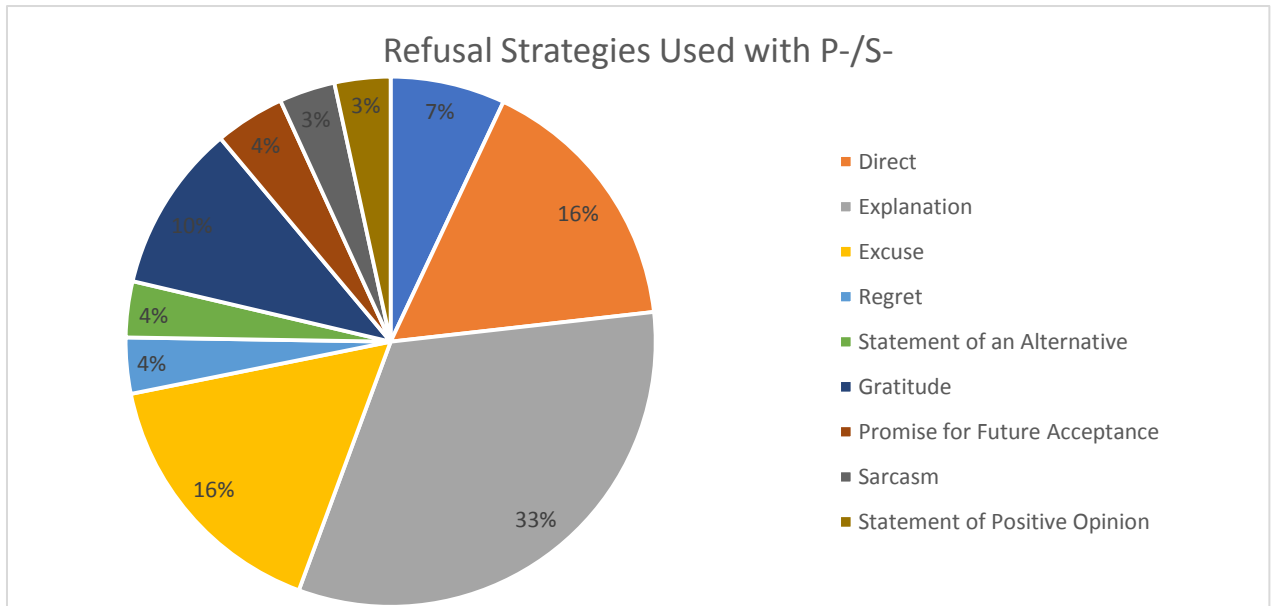
Graph 3.28 Refusal Strategies Used in Refusing Suggestions of P-/S-

Graph 3.28 shows that, when they need to refuse suggestions of people with their same status, but who are not close to them, the majority our informants prefer to: provide explanations (33%), excuses (16%), be direct (16%), and show gratitude (10%). However, some of them prefer to show regret, state alternatives, set promises for future acceptance with an equal percentage of (4%) for each strategy, this in addition to being sarcastic, and stating their positive opinion sometimes (3%).
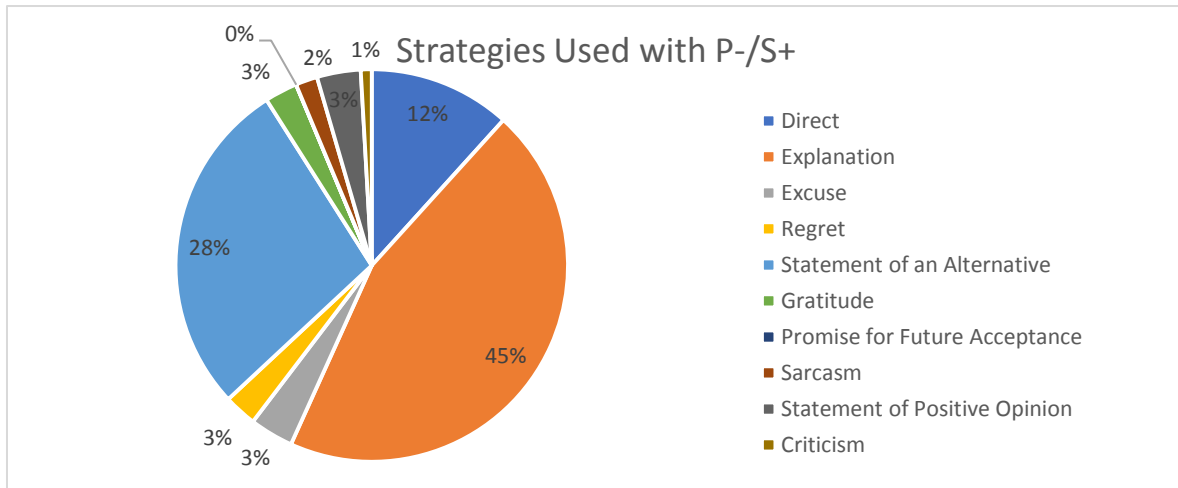
Graph 3.29 Strategies Used to Refuse Suggestions of P-/S+

In graph 3.29, one can notice that the most frequent strategies used with this category of people are those of: providing explanations (45%), stating an alternative (28%), and being direct (12%). In some other cases, our sample went in a equal frequency of (3%) to provide excuses, show gratitude, state their positive feeling/opinion, and show regret, (2%) however went to be sarcastic, and only (1%) used criticism.

Graph 3.30, however, illustrates that our informants usually try to find excuses (33%), provide explanations (25%), and be direct (23%) in order to refuse suggestions provided by their teachers, for example (P+). The minority of our participants have provided an alternative (11%), shown regret (7%), and stated their positive opinion (1%) as a response to the given situation.
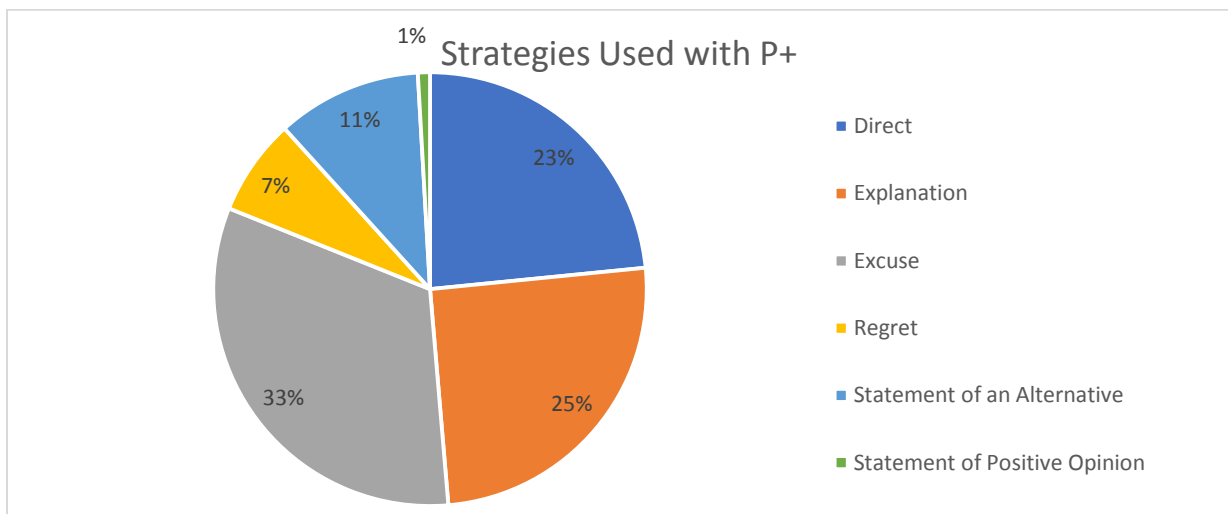
Graph 3.30 Strategies Used to Refuse Suggestions of P+

3.3.2.3.1 Pre-refusals

Table 3.14 represents the different pre-refusals that precede the major refusal.

Pre-refusal	Power Relationship/Social Distance		
Gratitude	9	2	0
Explanation	4	13	5
Excuse	2	0	7
Regret	1	1	4
Supplication	0	0	4
Prayer	1	0	0
Statement of Positive Opinion	3	3	0
Total=	59		

Table 3.14 Pre-refusal Strategies Used to Refuse Suggestions

Graph 3.31 shows that the majority of the participants express gratitude (45%) with members of P-/S- category. Others prefer to provide explanations (20%), find excuses (10%), some tend to give a positive opinion before they refuse (15%), and only (5%) of them use prayers and regret as a pre- refusal strategy.
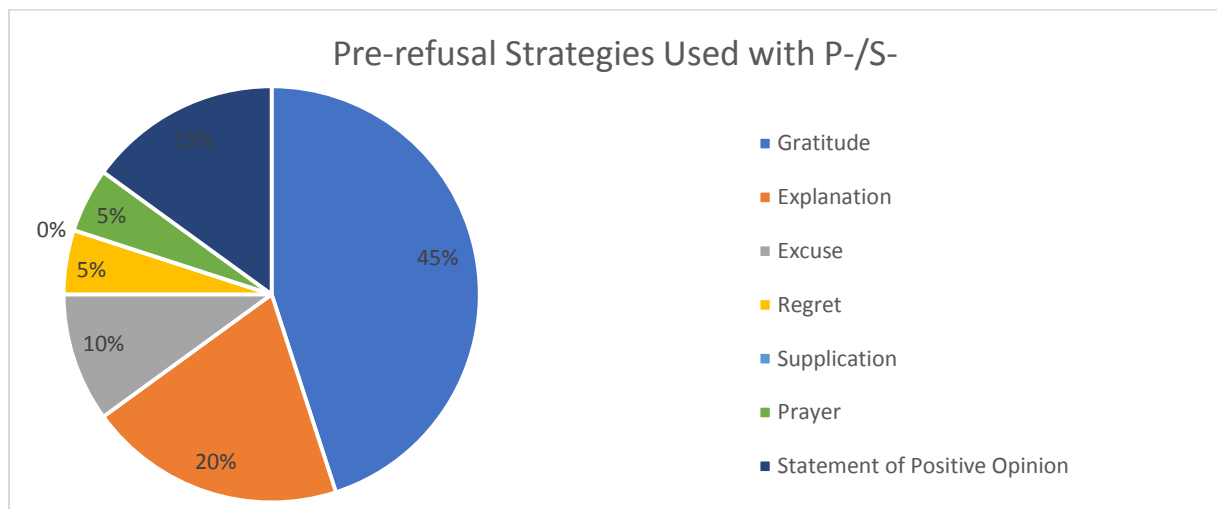
Graph 3.31 Pre-refusal Strategies Used to Refuse Suggestions of P-/S-

Graph 3.32, instead**,** shows that the majority of pariticipants (68%) use the explanation strategy as a pre- refusal with P-/S+. Others tend to express a positive opinion to soften the refusing (16%), (11%) show gratitude, and only (5%) show regret.
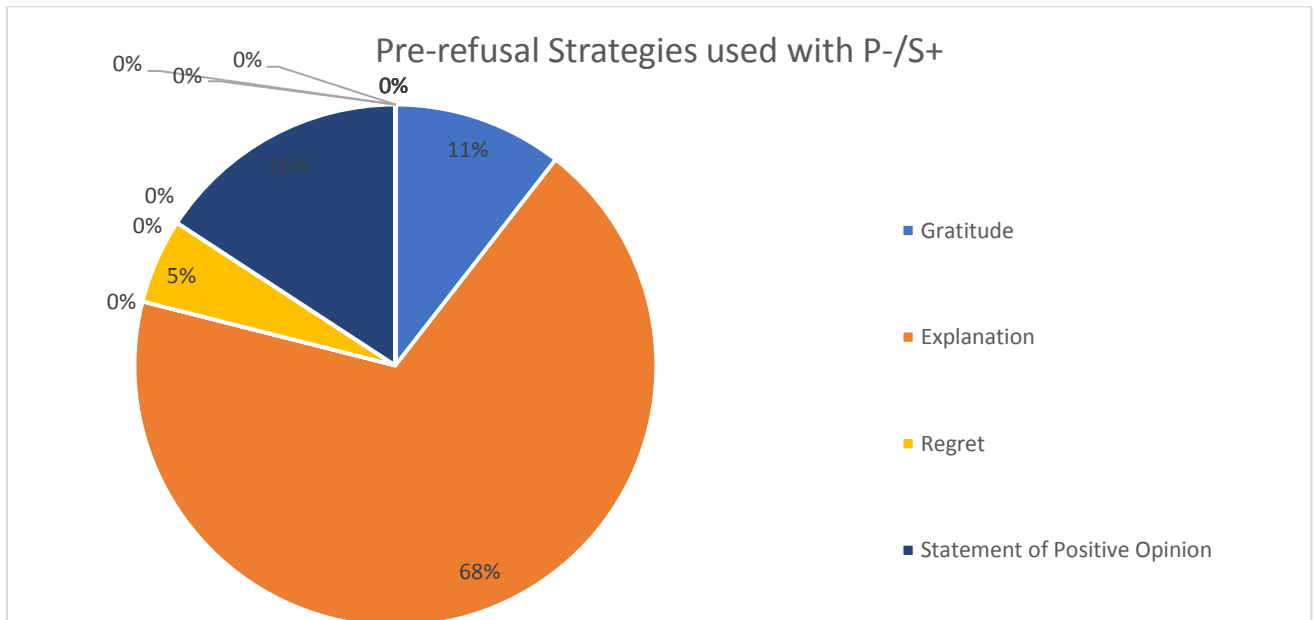
Graph 3.32 Pre-refusal Strategies Used to Refuse Suggestions of P-/S+

Graph 3.33 represents the pre- refusals strategies used with P+ . It shows that (35 %) of the participants tend to provide excuses, (25%) give explanations, and the rest either apologize or express a supplication with (20%) answer for each .
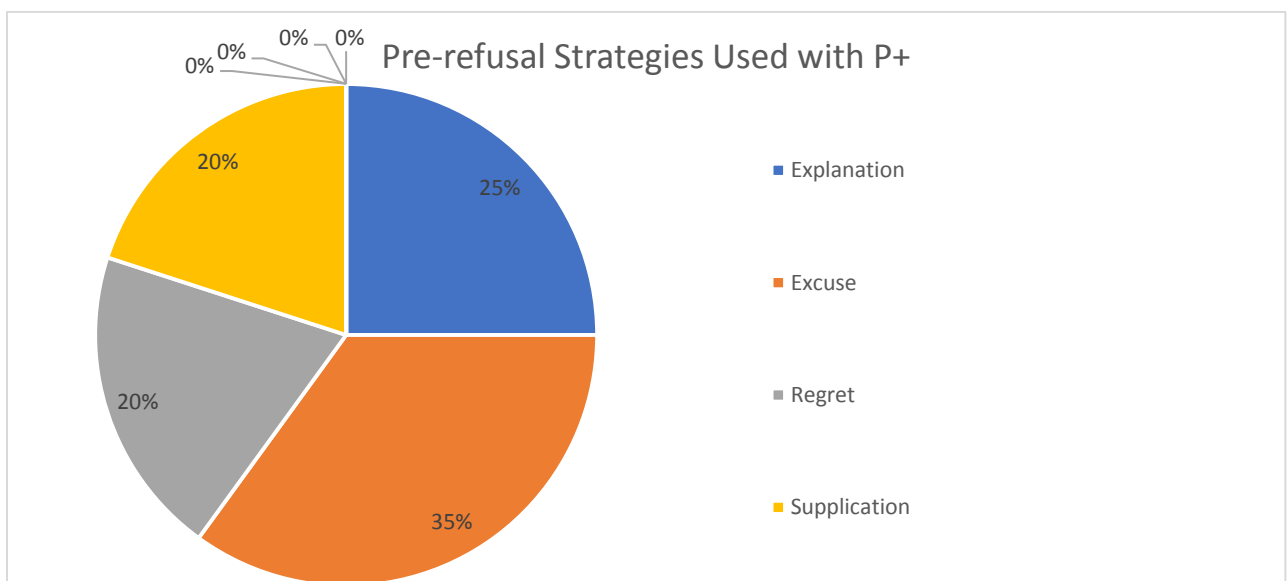
Graph 3.33 Pre-refusal Strategies Used to Refuse Suggestions of P+

3.3.2.3.2   Head Acts

Table 3.15 represents the different head acts used by our sample to express their refusals towards the given situations.

Head Acts	Power Relationship/Social Distance		
Direct			
No	12	13	14
Negative Ability	7	0	12
Direct sum	19	13	26
Indirect			
Explanation	24	26	12
Excuse	15	3	18
Statement of an Alternative	1	25	10
Sarcasm	4	2	0
Promise of Future Acceptance	4	0	0
Regret	1	0	0
Indirect sum	49	56	40

Table 3.15 Head Acts Used to Refuse Suggestions

Direct Head Acts

Graph 3.34 represents the direct head acts used to refuse suggestions in relation to status and social distance . In which we notice that an explicit No is the answer of he majority of the participants regardless of the variable : (12) students answered no with P-/S-, and (07) answered with expressing their negative ability. With P-/S+ ;howerever; (13) pariticpants were direct while refusing. To someone with a P+, (14) student also expressed a direct 'No' , and (12) of them prefered to express their negative ability.
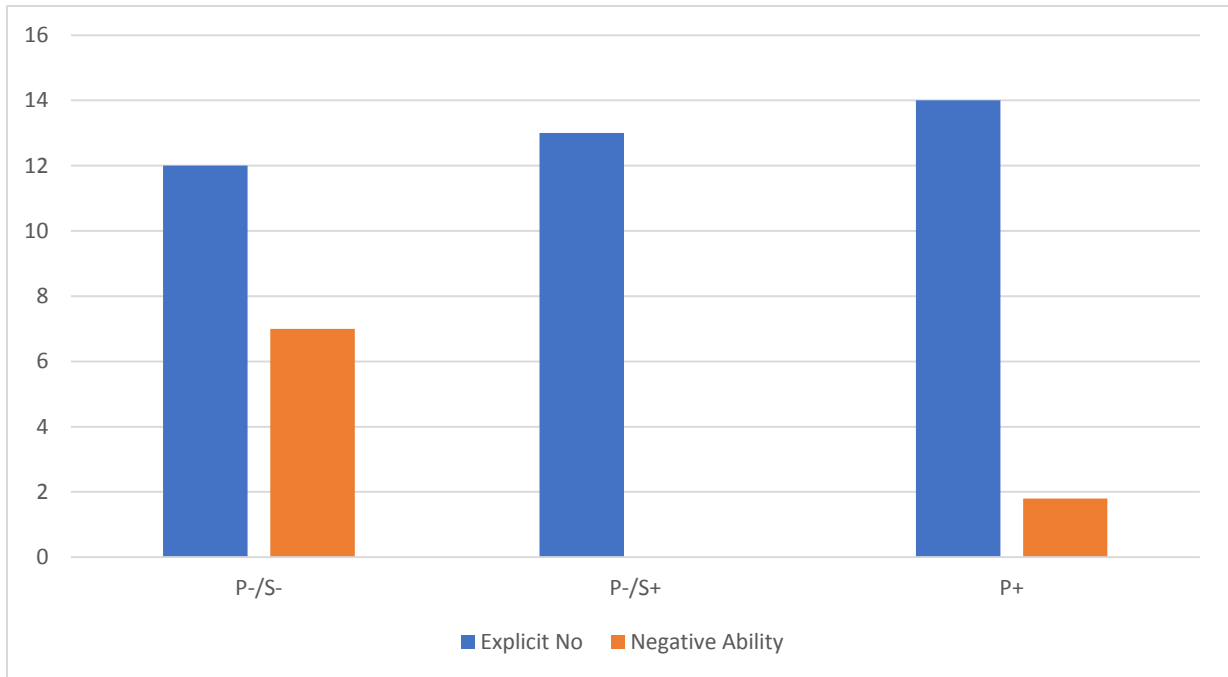
Graph 3.34 Direct Head Acts Used to Refuse Suggestions

Indirect head Acts

Graph 3.35 reflects the indirect head acts used by our sample to refuse suggestions in the different situations provided. where with P-/S-, (24) participants provided an explanation, and (26) did the same with P-/S+ too, and only (12) participants tend to explain to someone with a P+. When it comes to giving excuses, (15) informants gave excuses to P-/S- instead of refusing directly, (3) of them with P-/S+, and about (18) people provided excuses with P+. The statement of an alternative, however, is very common between P-/S+ (25) , whereas (10) cases were recorded with people of P+, and only (01) between P-/S-. Among our sample, (04) respondants prefered to act in a sarcastic way with the first category, (02) with the second, and obviousely none of them used this strategy with people higher in status. Another strategy was detected, is that of ''Promise of Future Acceptance'', which was only used by (04) participants, in addition to (02) informants who have shown regret in response to P-/S- suggestions.
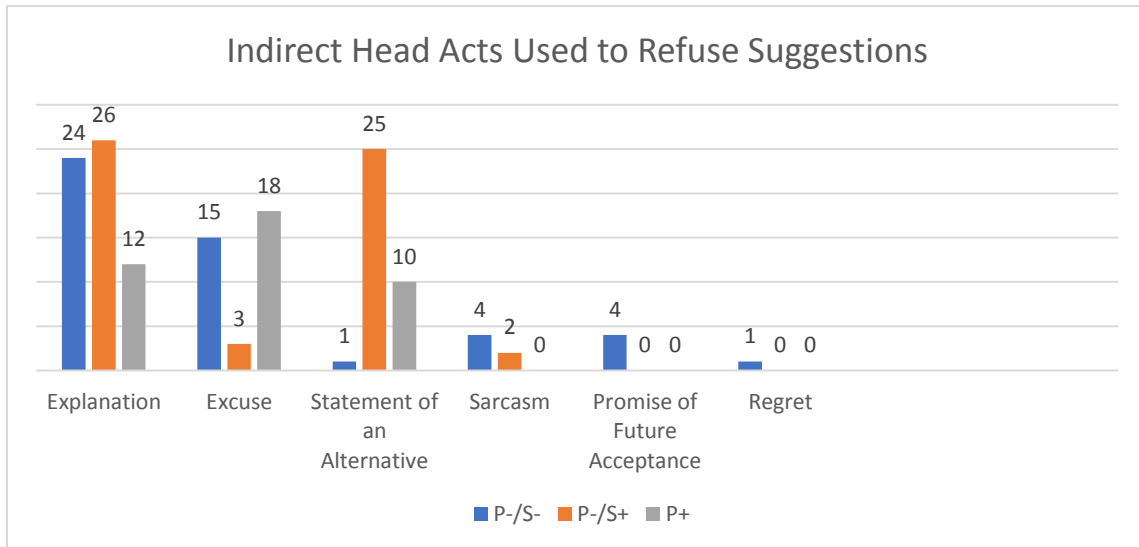
Graph 3.35 Indirect Head Acts Used to Refuse Suggestions

3.3.2.3.3 Post Refusals

Table 3.16 demonstrates the different post refusals used by our informants to soften their position or response.

Post Refusal	Power Relationship / Social Distance		
Gratitude	3	1	0
Explanation	10	11	11
Excuse	2	1	11
Regret	2	2	4
Statement of Positive Opinion	1	1	1
Criticism	0	1	1
Statement of an Alternative	3	6	1
Promise for Future Acceptance	1	0	0
Total=	74		

Table 3.16 Post Refusal Strategies Used to Refuse Suggestions

Whereas graph 3.36 reflects the different Post-refusals strategies collected from our sample population as a response to P-/S- Category.
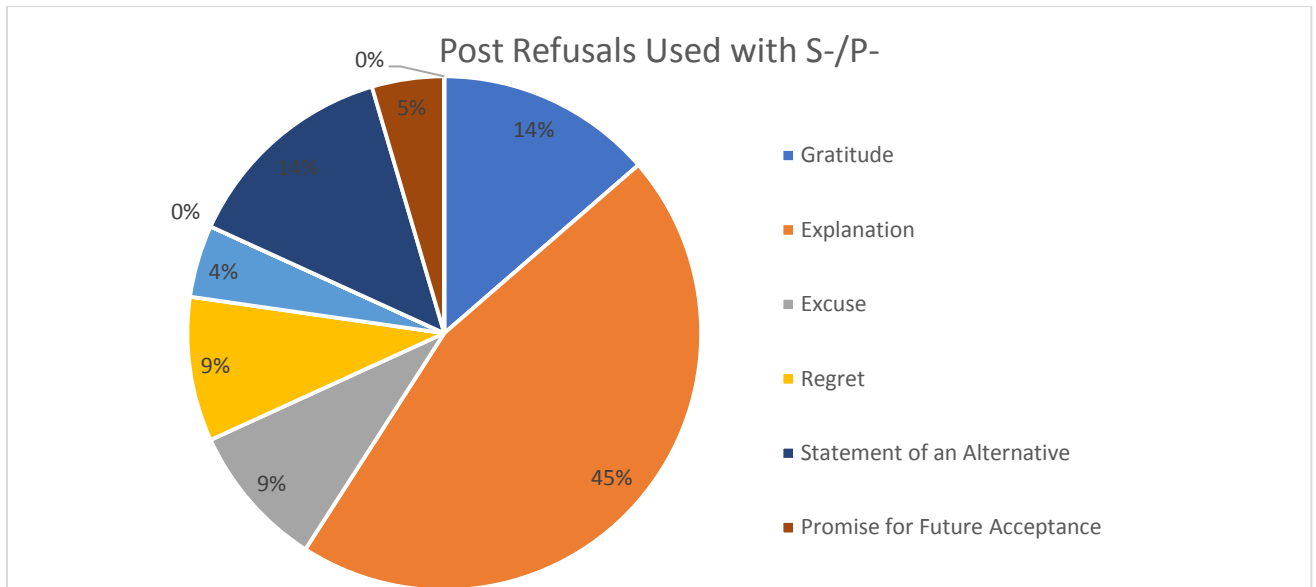
Graph 3.36 Post Refusals Used to Refuse Suggestions of P-/S-

The graph shows that 45 % of our participants went for providing an explanation, 14% of them expressed gratitude and stated an alternative(9%) have shown regret and provided excuses , and only 5% have given promises for future acceptance.
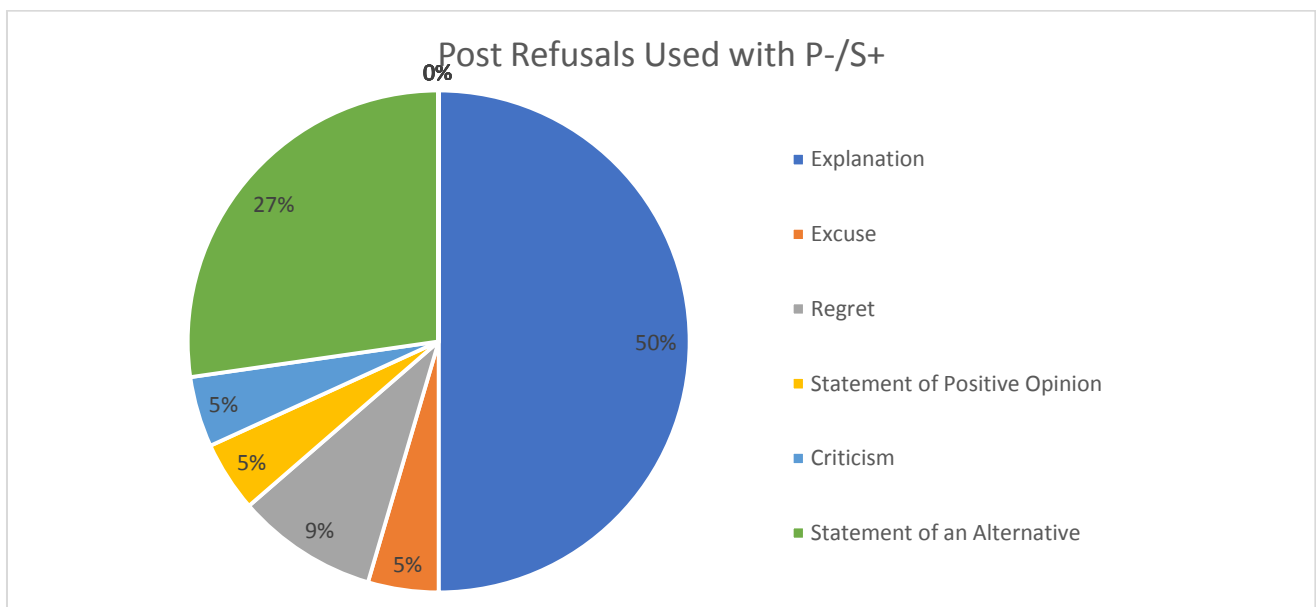
Graph 3.37 Post Refusal Strategies Used to Refuse Suggestions of P-/S+

Graph 3.37 represents the different post-refusals used by our sample with P-/S+. One can notice that half of the participants (50%) tend to give an explanation after the principal refusal, (27%) of them provide an alternative, (9 %) prefer to show regret, and the rest prefer to give excuses, criticise , and express their positive opinion with only (5%) for each strategy.
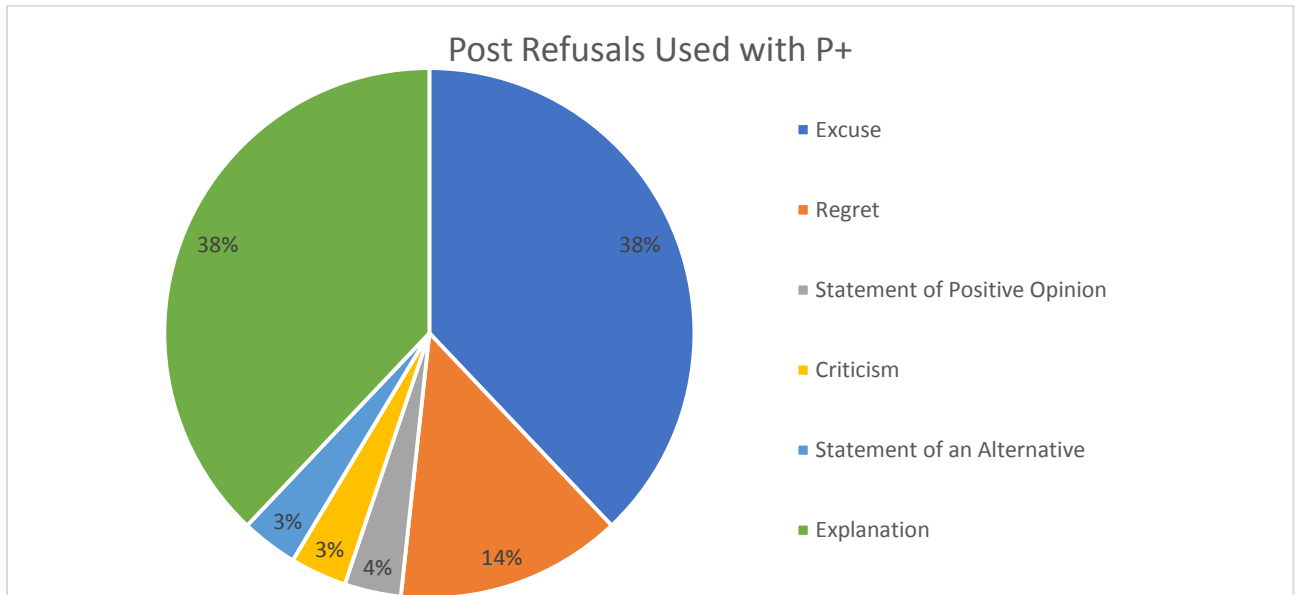
Graph 3.38 Post Refusal Used to Refuse Suggestions of P+

Graph 3.38 illustrates the post refusals strategies used with people of higher status, where an equal percentage of 38% of the chosen participants tend to give explanation and excuse, 14% of them show regret, and 4% prefered to express their positive opinion. Other strategies were also used such as stating an alternative, and criticism with only 3% for each.

3.3.2.4 Refusing Requests

Table 3.17 groups the refusal strategies used by our sample population as negative responses towards requests.

Refusal Strategies	Power Relationship/Social Distance		
Direct	36	46	10
Excuse	28	28	18
Explanation	9	40	35
Regret	12	15	19
Promise for Future Acceptance	0	4	20
Statement of an Alternative	4	0	6
Setting Conditions for Acceptance	3	4	9
Lack of Empathy	23	0	0
Statement of Positive Opinion	1	0	1
Insults	1	0	0
Total=	372		

Table 3.17 Refusal Strategies Used to Refuse Requests
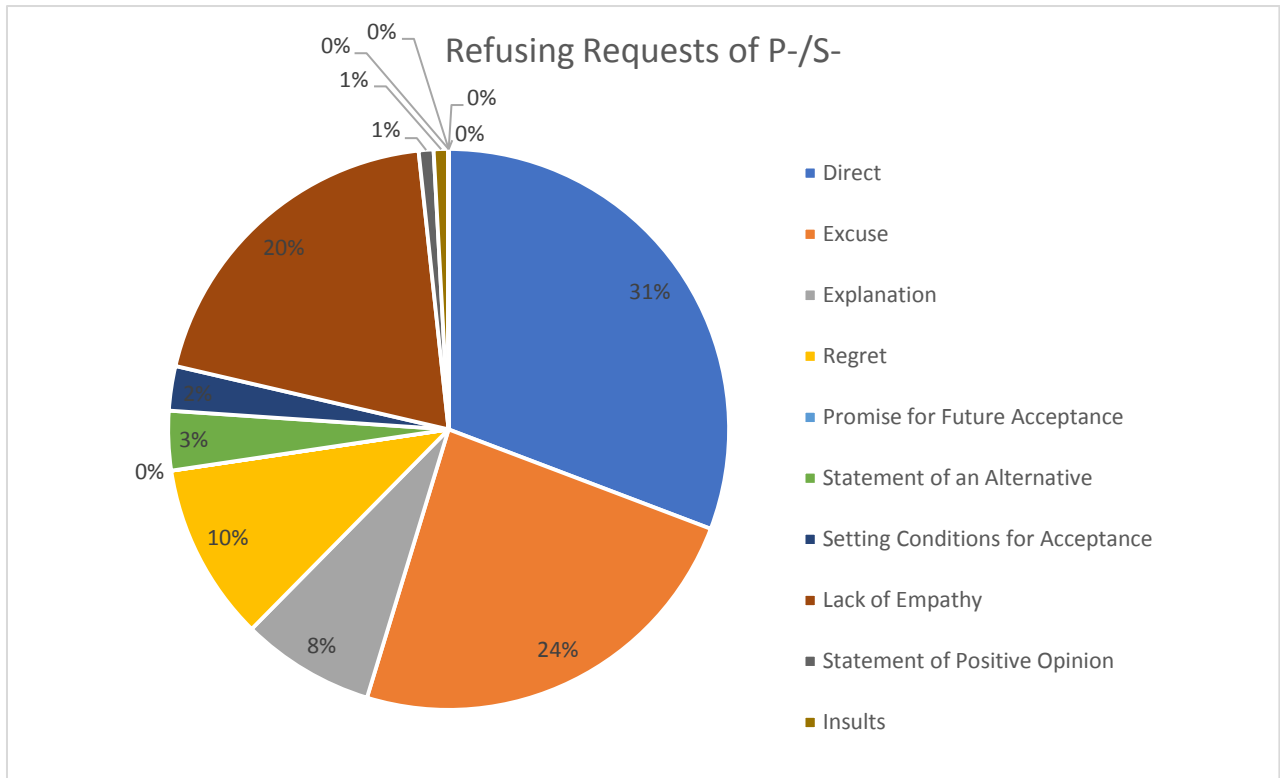
Graph 3.39 Refusal Strategies Used to Refuse Requests of P-/S-

Graph 3.39 shows that the majority of refusal strategies used with P-/S- are direct with percentage of 31%, whereas 24% of the participants tend provide excuses. 20% of our participants, however, respond somehow with a sort of anger or lack of empathy. Some of them (10%) express regret, 8% prefer providing explanations, and only 3% of the chosen sample went to provide an alternative, and (2%) went for acceptance under certain conditions. (1%) of the informants expressed insults, others on the contrary gave a positive opinion.

Most of the refusals used with close friends and/or family members are direct with the percentage of 34%. While 29% of the participants tend to provide an explanation, 20% of them give excuses, 11% show regret, and the rest 3% are to set promises for future acceptance, and to set some conditions to accept, equally. (Graph 3.40)
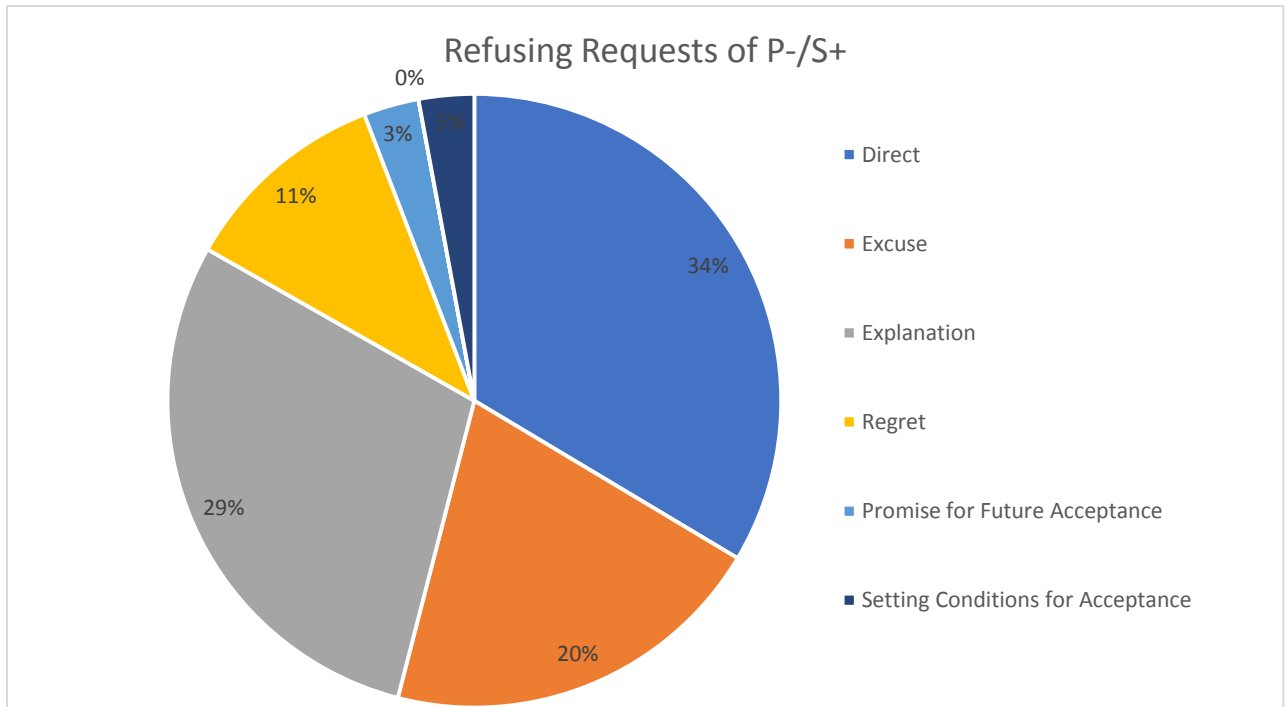
Graph 3.40 Refusal Strategies Used in Refusing Requests of P-/S+

Graph 3.41 shows that, to refuse requests of someone who is higher in status comparing to our sample, providing explanations is the most used strategies with the percentage of 30%, providing promises for future acceptance with 17%, showing regret with 16%, and providing excuses with 15%. The rest have expressed direct refusals, and have set conditions for future acceptance with an equal average of 8%, stating an alternative with 5%, and only 1% went to express their positive opinion.
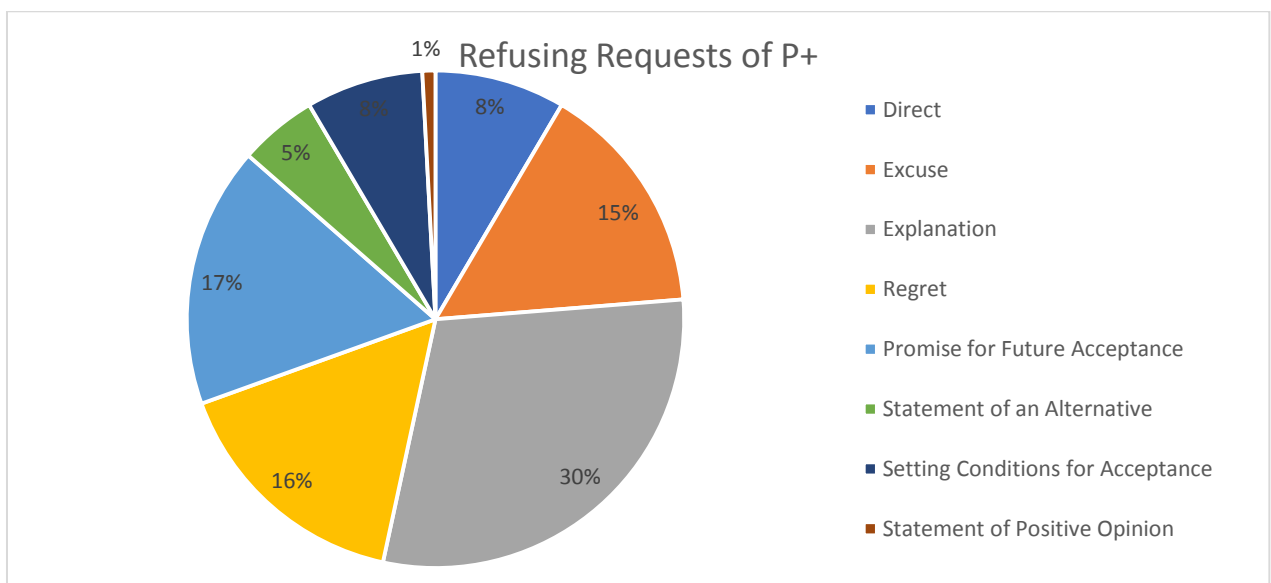
Graph 3.41 Refusal Strategies Used in Refusing Requests of P+

3.3.2.4.1 Pre-refusals

Table 3.18 represents the different pre-refusals added before the main refusal sequence while refusing requests.

Pre-refusals	Power Relationship / Social Distance		
Excuse	0	2	2
Explanation	4	9	2
Regret	7	6	12
Statement of Positive Opinion	1	0	1
Promise for Future Acceptance	0	0	1
Subtotal	12	17	18

Table 3.18 Pre-refusals Used to Refuse Requests

Graph 3.42 represents the different pre-refusal strategies used with members of the P-/S- category.
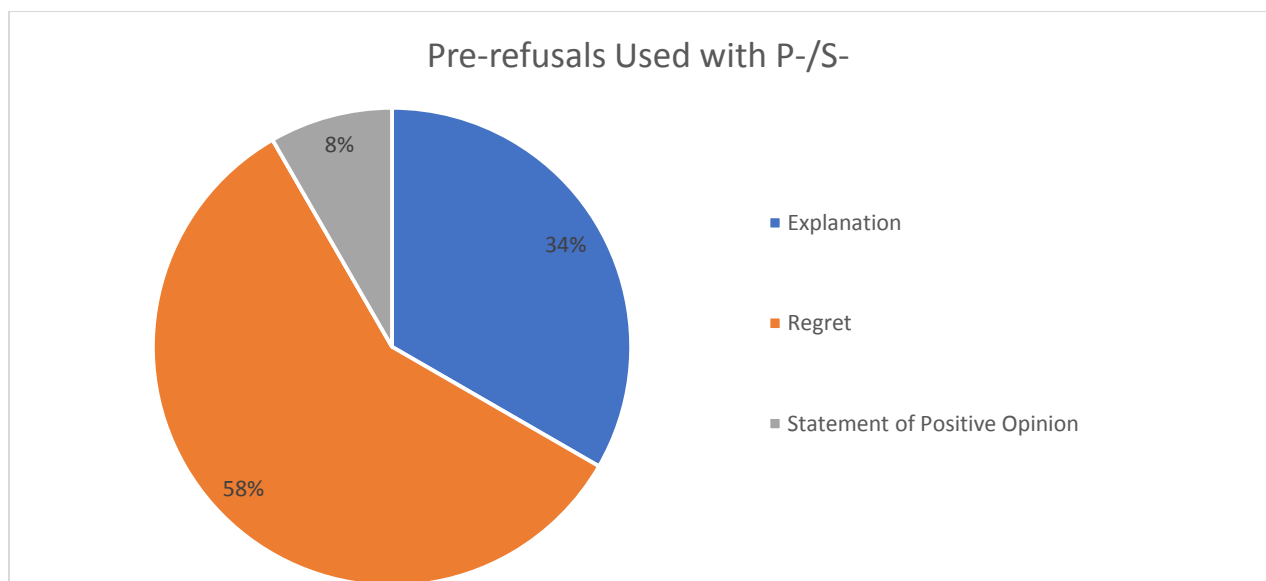
Graph 3.42 Pre-refusals Used to Refuse Requests of P-/S-

It shows that only three strategies are used, where 58% of our participants show regret, 34% tend to explain the reason s/he cannot accept the request, and only 8% are to state their positive opinions before refusing.
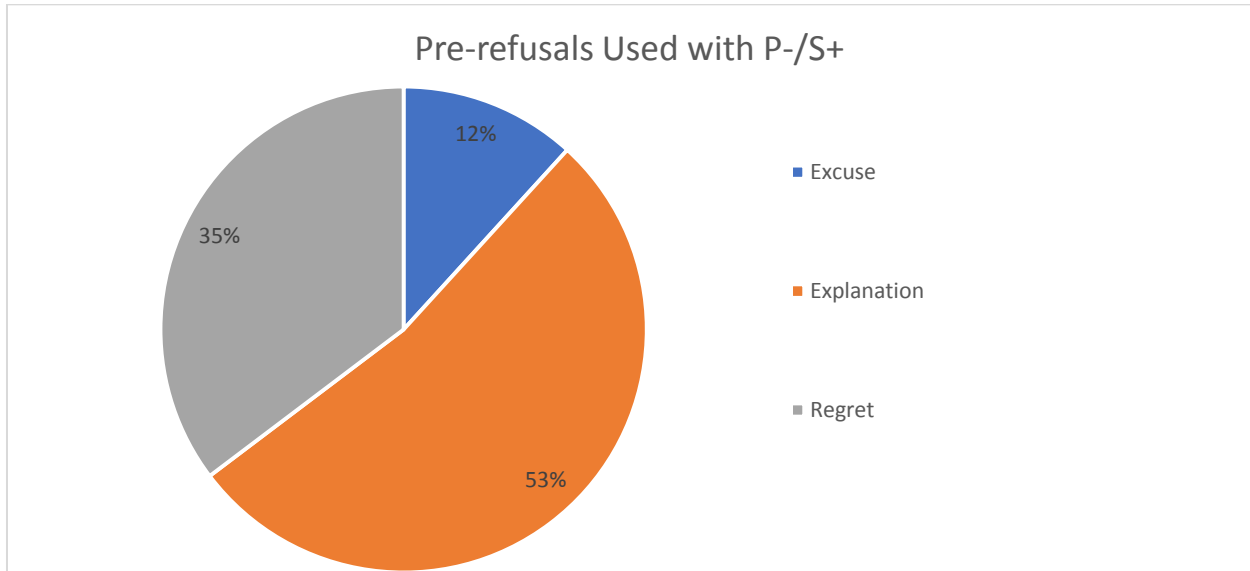
Graph 3.43 Pre-refusals Used to Refuse Requests of P-/S+

Pre-refusals used with this category are also characterized by three main strategies only. Considerable numbers of the respondents provide explanations 53%, whereas 35% of them choose to express regret, and the rest 12% prefer to give an excuse. (Graph 3.43)
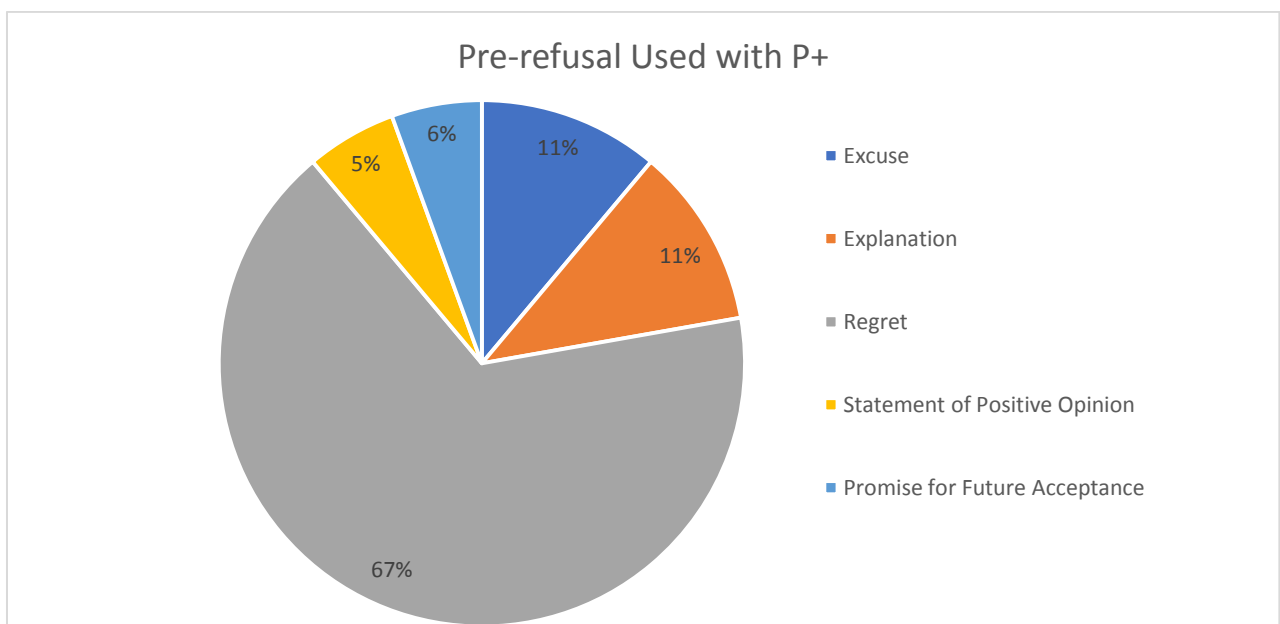
Graph 3.44 Pre-refusals Used to Refuse Requests of with P+

Graph 3.44 shows the pre- refusals used with P+ are mainly expressing regret 67%, 11% of the participants prefer to mitigate their refusal by providing excuses and explanations, and the rest give promises for future acceptance 6%, state there positive opinion 5%.

3.3.2.4.2 Head Acts

Table 3.19 represents the main part of the refusals expressed towards requests: ''head acts'', where both direct and indirect head acts are used. A detailed description will be provided in the following graphs.

Head Acts	Social Distance/Power Relationship		
Direct			
Explicit no	20	16	5
Negative Ability	16	30	5
Direct=	36	46	10
Indirect			
Excuse	13	16	14
Explanation	3	11	29
Lack of Empathy	14	0	0
Statement of an Alternative	1	0	4
Setting Conditions for Future Acceptance	3	4	9
Insults	1	0	0
Indirect=	35	31	56

Table 3.19 Head Acts Used in Refusing Requests

Direct Head Acts

Graph 3.45 shows that head acts of refusals, on one hand, are directly expressed with an ''explicit no '' by (20) times among P-/S- category, (16) times between P-/S+, and only (5) times with interlocutors with P+. Negative ability, on the other hand, is repeated (16) times

among P-/S- , (30) times between P-/S+ and only (5) times when the status of the addressee is high (P+).
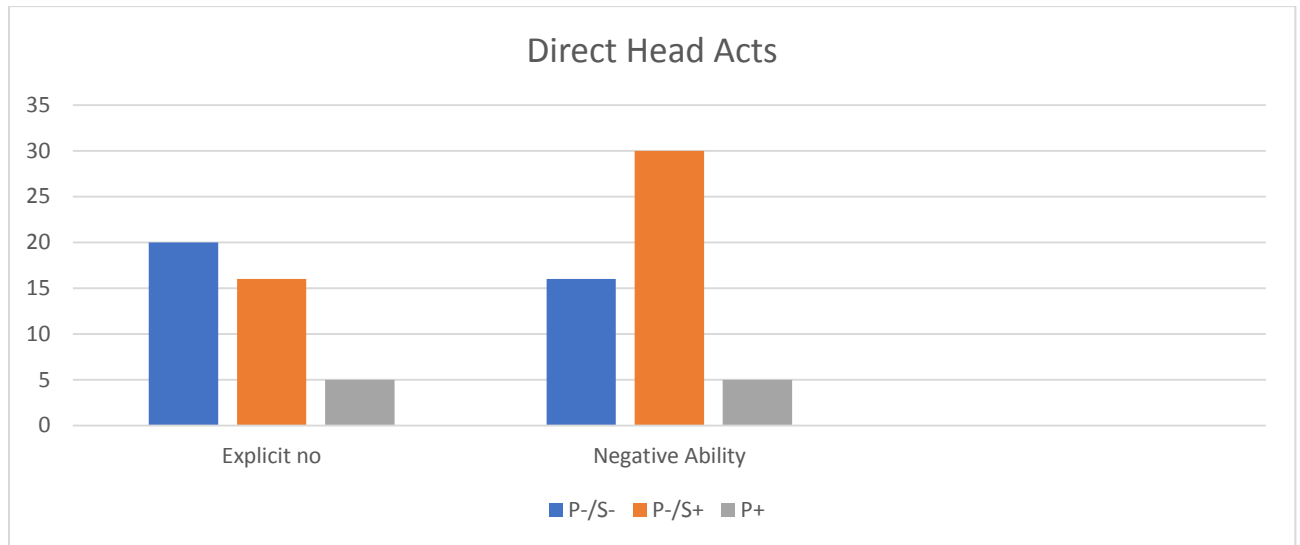
Graph 3.45 Direct Head Acts Used in Refusing Requests

Indirect Head Acts

Head acts of refusals can be indirectly expressed with several strategies that differ from one category to the other. Where almost (13) participants gave excuses among P-/S- , (16) between P-/S+, and (14) with P+ individual. The explanation strategy is used mostly with P+ interlocutor (29) times, while only (11) times with P-/S+ , and (3) times among P-/S- people. Strategies like lack of empathy, and insults were used only among P-/S- ordered as follow: (14) and (2) participants. Statements of alternative were used two times only among P-/S-, and four times with P+ interlocutor. In addition to (03) cases among P-/S- , (04) among P-/S+ members where conditions for future acceptance were set , and (09) cases with individual of P+. (See Graph 3.46)
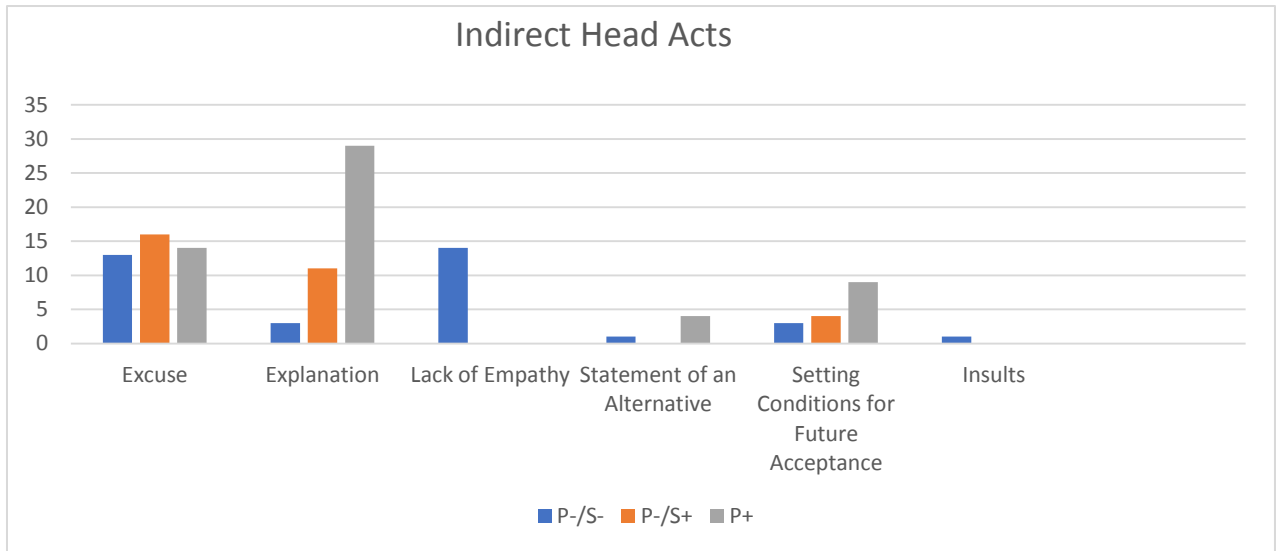
Graph 3.46 Indirect Head Acts Used to Refuse Requests

3.3.2.4.3 Post Refusals

Table 3.20 contains the post refusals following the head acts in refusing requests.

Post Refusals	Social Distance/Power Relation		
	Classmates/Colleague	**Close Friends/Family Members**	**Higher Status**
Promise for Future Acceptance	0	4	19
Regret	5	9	7
Explanation	2	20	4
Excuse	15	10	2
Lack of Empathy	9	0	1
Statement of an Alternative	3	0	2
Total=	34	43	35
Table 3.20 Post Refusal Strategies Used in Refusing Requests			
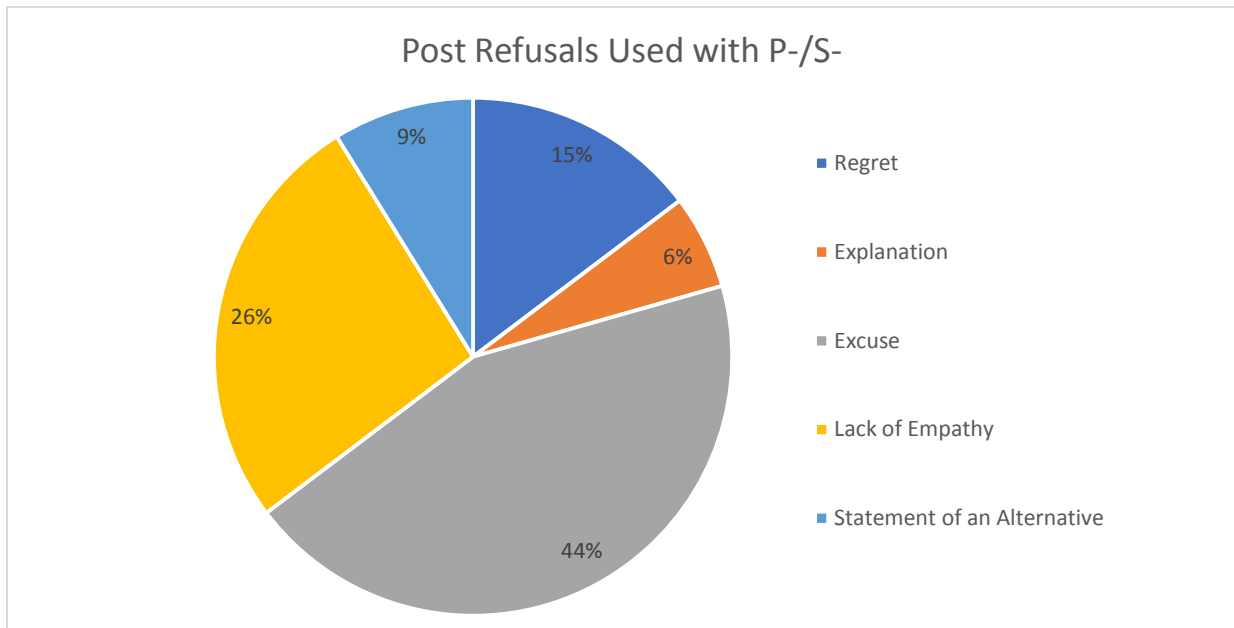
Graph 3.47 Post Refusals Used in Refusing Requests of P-/S-

Graph 3.47 argues that, to soften their refusal, the post refusals performed by our sample with this category tend to be expressed with providing excuses (44%), showing a lack of empathy (26%), expressing regret (15%), statement of an alternative (9%) , and finally providing an explanation (6%).
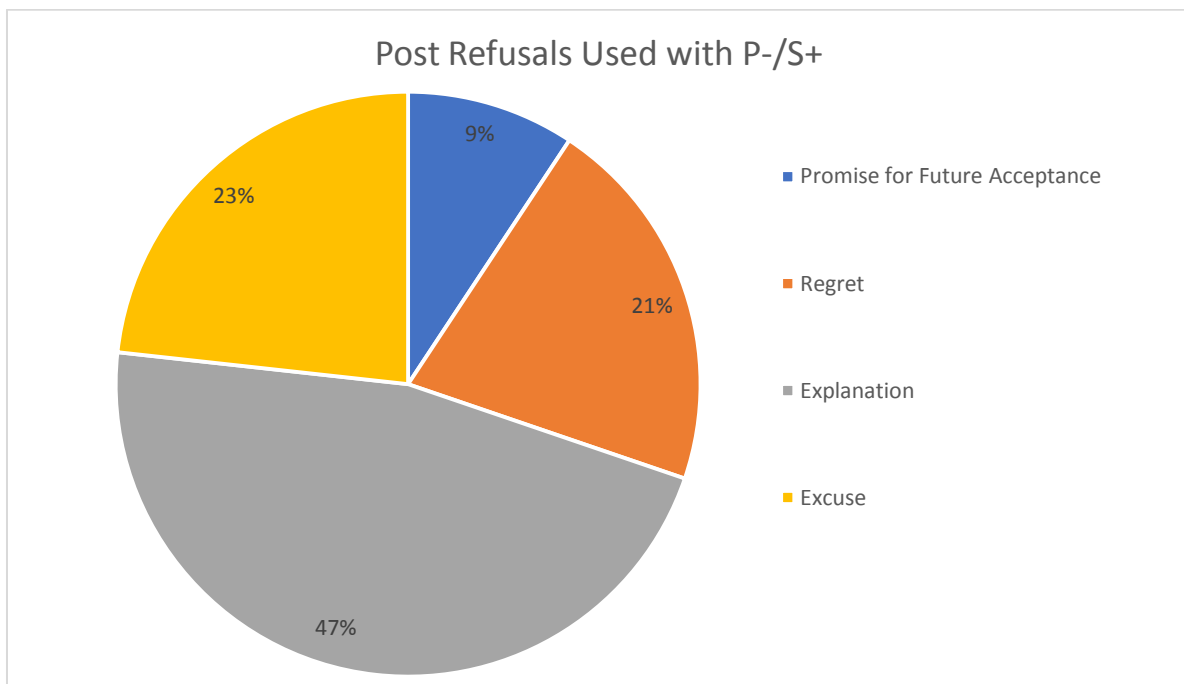
Graph 3.48 Post Refusals Used in Refusing Requests of P-/S+

Post refusals with P-/S+ category members are mainly expressed by providing explanations (47%), in addition to showing regret (21%), finding excuses (23%), and promising for future acceptance (9%).
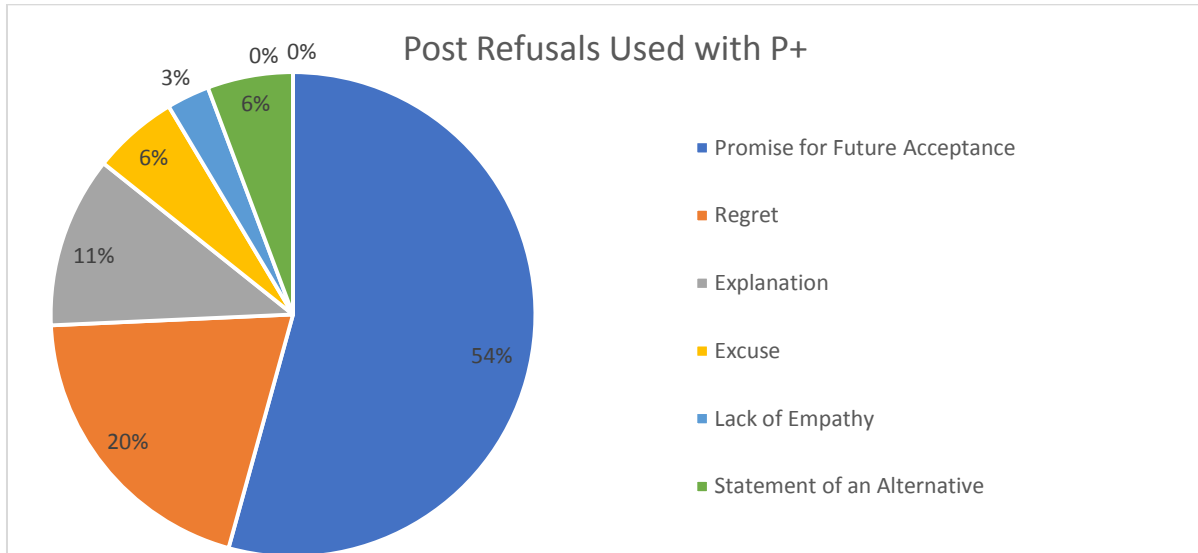
Graph 3.49 Post Refusals Used in Refusing Requests of P+

Post refusals used with P+ people are characterized by their diversity. Most participants have gone for promising for future acceptance (54%), some have chosen to show regret (20%), others have provided explanations (11%) , a percentage of (6%) of the participants represent equally those who have given excuses and expressed a statement of alternative , and only (3%) for those who have shown their lack of empathy.

3.4 Results' Presentation

During the data analysis process, our findings show that the refusal strategies are strongly affected by some factor including gender differences, where males tend sometime to be more direct, and even use curse words or insults; Other variants such as age, region, and level of education do not have a powerful effect on the way TSC member perform the refusal speech act, but it is mainly influenced by the social distance between the interlocutors, and the status of the addressee (power relationship). To express their refusal towards an offer, members of TSC tend to use more than one strategy in a single sequence. These strategies are divided into pre-refusals, head acts, and post-refusals. The investigation has resulted that members of this community usually express their refusal in a indirect way in order to reduce the effect of face threatening acts following both positive politeness and Off-record politeness Strategies. However, in the majority of cases where direct refusals are performed, a set of face

saving acts are used this includes a variety of pre/post-refusal strategies that precede and/or follow the main refusal in order to soften their speech and to protect the hearer's face.

3.4.1   Interpretation of the Results Obtained from the Participant Observation

Refusing in our speech community, as it is aforementioned, differs from one individual to the other, and depends on certain variables that characterize the situation and govern the relationship between the addresser and the addressee.

It is known in our society parents or adults in general have certain respect. So their requests, invitations, offers, and suggestions are hardly ever refused by their children. Only in few situations when it is necessary, their interlocutors tend to refuse indirectly, or use an alternative like future promises. However, in other cases where the parents are to perform the refusal, the strategy used relies upon the idea of the connection between the parents and their youngsters. If it is portrayed by shared regard and closeness, they would not decline straightforwardly without justifying. They would rather allude to god's will or avoiding the needed responses by posing another inquiry. The fathers especially speak out of authority, so the direct "No" is the standard answer. Brothers and sisters in between them use more direct strategies; it can be in an impolite way sometimes, this can be justified the close relationship they are bound with, and the equal status they have.

Friends, in addition, usually have a close relationship, but the refusals sometimes are not direct, they need and explanation, justification. In order not sound rude, and this differs from one situation to the other. No embarrassment is felt, however, if they are of the same gender or is close enough to refuse directly. In their conversations, females tend to insist on what they want. In such case the interlocutor may use alternatives like justification and explanation, and/or apologizing. Males however tend to be more direct. In between cousins, the sequence used to refuse depends on how close they are, where refusals are direct in most cases.

Furthermore; refusals are more straightforward when one conversationalist (who refuses) has the authority over the other. However; the other way around refusing the request of someone who has the authority over you is less direct. The interlocutor tends to justify or apologize like in the case of students and teachers. Another observed case is that of performing a refusal with a stranger. This, according to the observation, depends on the gender of the people involved in the conversation. If they are of the same gender, the refusal is more likely to be direct expressing an explicit ''No'' or their ''Negative Ability'' preceded

and/or followed by providing justifications or apologies; whereas two different genders tend to accept the requests, for instance, except if their interlocutor is asking for something personal or out of their capacities. In such case the answer is generally avoided.

To sum up, refusal strategies are distinct from one situation to another according to the gender and/or age differences between the speakers, but mainly the social distance in between the interlocutors, which seem to be the variable that makes the refusals direct in some situations and indirect in others.

3.4.2   Presenting the Results Obtained from the DCT

To refuse *offers* of people who are equal to their status, yet are not close in terms of the social distance (P-/S-), TSC members are more likely to express their refusal using a direct head act. Mainly:

- Expressing an explicit ''no'': لا   /lʌ/
- Stating that there is no need to do so: غي ماكالاه /ghi mɑkɑləh/
- Saying that it is okay: معليش /mɑʕliːʃ/

This direct head acts are generally followed by a post-refusal sequence, used, like previously mentioned, to reduce the threat on the hearer's positive face. Post-refusal sequences used with this category of people can be classified into:

- Expressing Gratitude: صحيت /sʌħɪːt/ (Thank you)
- Expressing a prayer: ربي يخليك /rabɪ jχalɪːk/ (May Allah keep you)
- Stating an alternative : دوك نعيط لختي تجيبلي الدراهم /dɒk nʕajaṭ ləχtɪ tʒɪblɪː drʌhəm /(I will call my sister so that she brings me money)

TSC members tend also to use some indirect head acts. This includes:

- Giving excuses
- Stating an alternative

When it comes to people who with their same status and who are closer in terms of the social distance, our sample population tend, on one hand, to use mainly indirect head acts to refuse offers. This indirect head acts can be classified into:

- Providing an excuse
- -Stating an alternative

●-Exaggeration: هبلتي نتي؟ /hbəltɪ ntɪ/ (Are you mad?)

On the other hand, other direct head acts are also used in a big number with close friends and family members, this includes:

- Saying ''no'' explicitly : لا /lʌ/
- Stating that it is okay: معليش /maʕlɪːʃ/
- Expressing negative ability: ما نقدرش /mɑːnəqdərʃ/

This direct head acts are also followed by some post-refusals, as one of the politeness strategies, to maintain the hearer's positive face:

- Statement of an alternative: دوك نقول لپاپا /dɒk nqɒl lpapa/
- Finding an excuse: اصلا يلهيني على قرايتي/ʔʌşlən jlɑhɪːnɪ ʕla qraɪtɪː/ (It distracts me, anyways).
- Expressing a prayer: ربي يخليك ليا /rabɪ jχalɪːk lɪa/ (May Allah keep you for me)

However, while addressing to people who are higher in status, teachers for instance, TSC members use more indirect head acts than the two previous cases. This includes mainly providing an explanation: راني بديت مع استاذ وحداخر /ɾanɪ bdɪːt mʕa ʔɔsted wəħdaχɒr/ (I've already started working with another teacher).

In addition to using an indirect refusal, they also tend to add with some pre-refusal strategies to prepare the hearer to the upcoming refusal, and to show their respect towards this category such as:

- Expressing regret: سمحلي /səmħɪːlɪ/ (Forgive me)
- Statement of positive opinion/feeling: ça fait plaisir (FR) , مادابيا /madabɪa/ (It's my pleasure)
- Expressing gratitude : صحيت أستاذ / şʌħɪːt ʔɔsted/ (Thank you sir)
- Expressing a prayer : ربي يجازيك /ɾʌbɪ jʒɑzɪːk/ (May Allah reward you)

The second part of our DCT deals with refusing *invitations*. Similarly to refusing offers, strategies to do so vary according to the status of the hearer and the social distance between the interlocutors. To refuse invitations of people who are socially distant from the speaker but with his/her same status (P-/S-), TSC members tend to perform indirect refusal, which are preceded and followed by both pre/post refusals in order to limit the threat on the addressee's

face. Most of these indirect refusals fall mainly under the strategy of providing excuses, for example:

راني صايمة /rʌnɪ ṣʌɪma/ (I am fasting)

The majority pre-refusals preceding these negative responses are:

- Showing Regret: اسمحلي/ʔsmɑħlɪ/ (forgive me)
- Expressing Gratitude : صحيتي / ṣɑħɪːtɪ/ (Thank you)

Whereas the post-refusals following them are:

- Promise of Future Acceptance: خليها المرة الجاية /χalɪha lmʌɾa lʒeɪɑ/ (Keep it for the next time)
- Providing an excuse: عندي صوالح/ʕandɪː ṣwʌləħ/ (I have other things to do)
- Expressing a prayer: ربي يحفظك /ɾabɪː jħafdˤək/ (May Allah preserve you)

To refuse invitations of people with a closer social distance (P-/S+), TSC members are more likely to be direct, mainly expressing their negative ability. This direct refusal is generally followed by post-refusals including:

- Providing an excuse: راني رايح لدزاير /ɾanɪː ɾʌjəħ ldzeɪər/ (I am going to Algiers)
- Providing an explanation: ما نعرف حتى واحد /mɑːnəʕɾaf ħata waħəd/ (I don't know anyone)
- Showing regret : اسمحلي صاحبي /smɑħlɪː ṣɑħbɪː/ (Forgive me my friend)

Few cases, in addition, were recorded in which our sample used other strategies; such as expressing gratitude, showing regret, or expressing a prayer.

To refuse invitations of people who are higher in status or more powerful than them, however, TSC members tend to be indirect, with adding some post-refusals to save their hearer's positive face. These indirect acts are mainly:

- Providing an excuse: ما عنديش الوقت /mɑʕandɪːʃ lwʌqt/ (I don't have time)
- Proving an explanation: خاطيني هاد الصوالح /χʌtɪːnɪ həd ṣwʌləħ (I have nothing to do with these things)

- Setting conditions for future acceptance: خلي نشوف ايدا معندي والو و نردلك الخبر

  /χɑlɪ: nʃʊf ɪda ma:ʕandɪ: wʌlɒ w nrɒdlǝk lχbaɾ/ (Allow me to verify if I don't have anything else to do, I will keep you informed)

Similarly to the previous cases, strategies used in refusing *suggestions*, which represents the third part of our DCT, differ from one situation to the other paying more attention to the social distance and to the power relationship between the interlocutors.

To refuse suggestions of the first category (P-/S-), our investigation have shown that individuals of TSC are more likely to be indirect by providing explanations, and finding excuses. Some other cases of indirect refusals were also used with this category of people include being sarcastic.

Examples:

- عندي قراية /ʕandɪ qɾaɪǝ/ (I have to study)

– ما تعجبنيش هاد الدورات /ma taʕʒǝbnɪ:ʃ hǝd dʌwrʌt/ (I am not fan of these courses)

- قرايتي و ما قريتهاش باغيني نقرا هادي /qɾaɪtɪ: w ma: qɾi:theʃ baghɪnɪ: nǝqrʌ hadɪ/

   (I haven't even done my studies, and you want me to study this)

In the cases where they choose to be direct, they tend to utter an explicit ''No'' sometimes, and express their negative ability in others. This direct head act is generally preceded with a pre-refusal sequence, in which, they mainly show gratitude, and explain their reaction.

   Example:

- صحيت أخي بصح ما نقدرش / şʌħɪ:t ǝχɪ: bǝşʌħ ma: nǝqdǝrʃ/ (Thank's brother, but I can't)

- الحقيقة راني نستنى باش ندفع لارمي تسما ما نطيقش /ǝl ħaqɪqa rʌnɪ nǝstǝna bǝʃ nǝdfǝʕ lʌrmɪ: tsǝma ma nɫɪ:gʃ/ (The truth is that I am going to join the military, so I can't)

And sometimes, are followed by post-refusals including explanations, showing gratitude.

لا ديجا أنا تخصص تاعي إنجليزي خاصني حاجة مسلية /lʌ dɪʒa ǝna tʌχʌşɒş taʕɪ: ɪnʒlɪ:zɪ

χʌʂnɪ: ħaja mɔsaɪɪa/ (No, I'm already specialized in English language, I need something fun).

Our study has resulted that, with people of the P-/S+ category, TSC members tend to be more indirect, providing explanations and suggesting alternatives.

Example:

نديرو حاجة وحدخرا و ما الانترنت قاع ناس تعرف عليها- /ndɪːʊ ħaja waħdɒχɾa

wma: əl əntərnət gaʕ nes taʕɾʌf ʕlɪːha/ (Let's find something else, all people have knowledge about internet).

In the few cases where they tend to be direct, they add some pre/post refusals including explanations, statement of positive opinion, and providing alternatives.

And to refuse suggestions of powerful individuals (P+), members of TSC express their refusal in an indirect way; mainly by finding excuses and explanations, supplications, and stating alternatives.

الشيخ راه عندي صوالح بندي ما للطبيب- /ʃiːχ ɾʌh ʕandɪ: ʂwʌləħ baːnədɪ: ma: ləʈbɪːb/

(Sir I have other things to do, I need to take my mom to the doctor).

أستاذ لابغيت ربي بدل هذا الحصة عندنا غي هاد النهار جورني ليير- /ʔɔstəd lʌ bghɪːt ɾabɪ bədəl

həd əl ħɪʂʌ ʕədna: ghɪ həd ˈnhʌɾ ʒʊɾnɪ lɪbɾ/ (Sir please change the timing of this session, it's the only free day we have).

When they tend to be more direct, they add pre/post refusals, such as supplications, excuses and explanation.

خدام ما نطيقش نجي- /χʌdem ma nʈɪːgʃ nʒɪ/ (I will have to work, I cannot come).

During our data analysis phase, we have also found some cases in which our sample stated that they would simply accept.

The final part of our DCT deals with refusing requests. With P-/S- both direct and indirect refusals are used with the same frequency. The direct ones are explicit ''No'', and expressing negative ability. This explains the various uses of some pre-refusals including showing regret,

providing explanations, and stating their positive opinion. This, in addition to other post refusals, mainly:

- Providing Excuses
- Showing a lack of empathy: لا أنا نقرا و أنت تصيبها واجدة جامي تصرا //lʌ ənʌ nəqra w ntʌ tʂɪːbhɑ wɑːʒda ʒʌmɪ təʂra/ ((No! I've been studying and you want to have it easily, this will never happen).
- Expressing regret

While the indirect ones are mainly providing an excuse, and showing a lack of empathy.

With P-/S+, a considerable number of direct head acts is recorded which are explicit ''no'' and negative ability. These direct acts are preceded and/or followed by a set of pre-refusals and/or post refusals. This includes excuses, explanations and regret as pre-refusals, whereas the same mentioned strategies are used in addition to regret as post refusals.

When it comes to P+ category, only few direct refusals are performed with certain pre/post refusals, mostly regret, promises for future acceptance, and explanations. The indirect head acts, in contrast, are remarkably used. This concerns explanations, excuses, and sometimes setting promises for future acceptance as well.

Among the strategies above, some are considered to be *adjunct refusals*. This includes statements of positive opinion, gratitude, and some pause fillers (eg: هممم/هههه).

3.5 Conclusion

In this third and last chapter, is somehow more practical involving a detailed presentation, description, analysis, and interpretation of the data obtained from both quantitative and qualitative data collection tools (DCTs and Participant Observation) as an attempt to provide answers to our research questions. This enabled us to confirm some of our hypotheses, and/or disconfirm others. Further explanation will be held in the next part of our dissertation that is the general conclusion

General Conclusion

The present investigation focuses on exploring the diverse realizations of the refusal speech act by Tiaret's speech community. The accomplishment of this aim serves to resolve two queries linked to the various forms by which speakers of TSC express rejections, and the different variables leading to such variation. These questions may indicate the possibility of communicating refusals straight through a definite "No", or indirectly using other strategies. To achieve these purposes, we have started our trip by clearly identifying the core notions of the subject which served to make a link between pragmatics theories including the Speech Act Theory, Politeness theory, and some other related concepts such as Felicity Conditions, Illocutionary Force Indicating Devices, and Face Saving/Threatening Acts. The second phase of our study is dedicated to describing research methodology adopted and to representing the sample population which subsists of eighty students chosen randomly at the level of the English Language Department in Ibn Khaldoun University of Tiaret, and the data collection tools utilized in our investigation specifically Ethnomethodology and Discourse Completion Tasks/Tests (DCTs). The third chapter, instead, is purely practical. It provides a graphical demonstration of the data gathered from our research instruments notably participant's observation and DCTs, and an accurate interpretation of these data.

Throughout these three divisions, we were able to confirm some of our hypotheses and disconfirm others. Results have demonstrated that, to produce refusals, TSC are more likely to use a mixture between direct, indirect, and adjunct refusals. The direct ones; including expressing "No" explicitly and/or showing their negative ability, are mainly anticipated or followed by a collection of pre/post refusals that perform as FSAs in order to soften their stand. The indirect ones, however, differ from one situation to the other. Showing gratitude, as an adjunct refusal, is employed in addition expressing prayers and stating alternatives, as indirect ones, are used in response to offers, for example. To decline invitations, however, some separate strategies are recognized, particularly providing excuses and/or explanations, promising of future acceptance, and showing regret. In the case of withdrawing suggestions; finding excuses and implementing alternatives are the most utilized strategies. Whereas, when it reaches declining requests, TSC speakers tend to express regret, providing excuses, and showing a lack of empathy sometimes.

General Conclusion

The second part of our problematic is connected, as formerly reported, to the variables and/or the elements that control such diversity in performing this speech act. Our data collection materials are arranged to reach the three variants pointed out in the hypothesis: age, gender, and the social distance/status. Throughout our third chapter, results have shown that age does not have an absolute impact on the strategies applied. Gender, however, influences the realization of refusal where females, on one hand, are more likely to be circuitous, tend to use a gentler speech, and employ more pre/post refusals. Males, on the other hand, include sometimes curse words/insults, sarcasm, and more direct strategies. The principal factor leading to such discrepancy in the strategies of rejecting is the social distance between the interlocutors and their status and/or power. It heavily affects the decision about whether the refusal is going to be direct or indirect, and the strategies utilized to convey it. Our participants, for instance, tend to provide excuses or explanations/accounts to individuals who are higher in status comparing to them; e.g. instructors.

The study yet has some limitations which cannot be neglected. The initial one is time constraint; since it was not tolerable to extend the investigation and review some data in details. Moreover; the language employed in some collected DCTs was Modern Standard Arabic (MSA) instead of the Algerian Dialectal Arabic (ADA) as being the spoken language variety. The sample population, in addition, is a limited one which does not empower us to draw over generalisation on TSC - imply, for the reason that eighty participants do not represent the total population, as they fall into one category "the youthful and cultivated" one. Therefore; in order to better explore the refusals strategies of the TSC. Further inquiry may encompass a larger sample, as it can be tackled from different angles like making contrast between the strategies exploited by the two genders, or the strategies used between two distinct regions (provincial and urban localities for example), and variables like social distance, gender, age, and power can be a grain for a further exhaustive inspection which surveys the relationship between them and the refusal speech act; this in addition to the capability of reviewing other speech acts.

Approaching the end of this trip, it is crucial to maintain that saying no does not mean you are a bad or a disrespectful person. Sometimes, it is righter to perform refusals since by taking things you are not satisfied with, means that you are telling no to yourself by responding yes to others. This permits you to recognize your value, set preferences, and to be effective, since being offered to many commitments will push you from reaching your ambitions. Nevertheless, you can decline without being rude, arrogant or socially disapproved

General Conclusion

by learning some hacks; because saying no is an "Art". Potter (2019) pointed out some procedures to express no nicely:

- ➢ Soften your refusal with sympathy or a compliment.
- ➢ Indicate your reason.
- ➢ Be brief, but not brusque.
- ➢ Leave the gate cracked.
- ➢ Suggest a substitute. (How to say no: a guide to saying no politely, 2019)

BIBLIOGRAPHY

Books:

Austin, John L. (1975). *How To Do Things With Words* (2nd ed.). Oxford: Oxford University Press.

Bachman, L.F, and A.S. Palmer. (1996). *Language Testing in Practice*. Oxford: Oxford University Press.

Beebe, L. M., Takahashi, T., & Uliss-Weltz, R. (1990). *Pragmatics transfer in ESL refusals. In R. Scarcella, E. Anderson & S. D. Krashen (Eds.), On the development of communicative competence in a second language*. Cambridge, MA: Newbury House Publisher.

Brannen, J. (1992). *Mixing methods: Qualitative and quantitative research* . London: Avebury.

Brown, P. and S. Levinson. (1978). *Universals in language usage. In Questions and Politeness. E. Goody (Ed.)* . Cambridge: Cambridge University Press.

Brown, P. and S. Levinson. (1987). *Politeness: Some Universals in Language Usa*. Cambridge: Cambridge University Press.

Clarcke, D. D., & Nerlich, B. (1984). *Language, action, and context: The early history of pragmatics in Europe and America 1780-1930*. Amesterdam/Philadelphia: John Benjamin's Publishing Company.

Durrheim, K. (2004). Research design. In M. Terre Blanche, & K. Durrheim (Eds.), Research in practice: Applied methods for the social sciences. Cape Town: University of Cape Town.

Erlandson, David A.; Harris, Edward L.; Skipper, Barbara L. & Allen, Steve D. (1993). *Doing naturalistic inquiry: a guide to methods*. Newbury Park, CA: Sage.

Bibliography

Francis, D & Hester, S. (2004). *An Invitation to Ethnomethodology: Language, Society, and Social Interractions*. New Delhi: Sage Publications.

Garfinkel , H. (1967). *Studies in Ethnomethodology*. New Jersey: Prentice-Hall, INC, Englewood Cliffs.

Goffman, E. (1955). *On ace ork: an analysis of ritual elements in social interaction* . Retrieved from https://web.stanford.edu/~eckert/PDF/GoffmanFace1967.pdf

Goffman, E. (1967). *Interaction rituals: essays on face-to-face behaviour. Garden city* . Retrieved from https://epdf.pub/interaction-ritual-essays-on-face-to-face-behavior.html

Heritage, J. (1984). *Garfinkel and Ethnomethodology*. Retrieved from https://books.google.dz/books?hl=fr&lr=&id=sRoNAAAAQBAJ&oi=fnd&pg=PP1&dq=heritage+Garfinkel+and+Ethnomethodology+pdf&ots=iCKWIMRs_h&sig=oPiURa8MWe2DfmhpFPsC-DFarSE&redir_esc=y#v=onepage&q&f=false

Howell, J. T. (1972). *Hard living on Clay Street: portrait of blue collar families* . heights, Illinois: waveland press, inc.

J. L. Mey (Ed.). (2009). *Discourse, Narrative and Pragmatic Development. In J. L. Mey (Ed.), Concise encyclopedia of pragmatics* (2nd ed.). Oxford: Elsevier.

Jucker, A. H. (1984). *Historical Pragmatics: Pragmatics development in the history of English*. Amesterdam/Philadelphia : John Benjamin's Publishing Company.

Leech G. (1983). *Principles of Pragmatics*. London: Longman.

Leedy, P. D.; Newby,T.J.; Ertmer, P. Merrill. N.J(Eds) (1997) Practical Research: Planning and Design. Retrieved from https://www.abebooks.com/.

Lichtman, M. (2006). *Qualitative Research in Education: A user's guide*. Thousand Oaks, CA: Sage Publications.Limited.

Lyons, J. (1968). *Introduction to theoretical linguistics*. London: Cambridge University Press.

Bibliography

Mack, N., Woodson, C., McQueen, K., Guest, G., & Namey, E. (2005). *Qualitative research methods: A data collector's field guide*. Research Triangle Park, NC: Family Health International.

Marshall, C., & Rossman, G. B. (1989). *Designing qualitative research* . Newbury Park, CA: Sage.

Milory .L,and Gordon. M (2003). Sociolinguistics: Method and Interpretation. Retrieved from https://books.google.dz/books.

Olshtain, E. , and L. Weinbach. (1993). *Interlanguage Features of the Speech Act of Complaining. In G. Kasper, and S. Blum-Kulka (eds.) Interlanguage Pragmatics*. Oxford: Oxford University Press.

Parahoo, K. 1997. Nursing research: Principles, process and issues. London: MacMillan Press.

Richards, J.C and Schmidt, R. (Ed.). (2002). *Longman Dictionary of Language Teaching and Applied Linguistics* (3rd ed.). New York: Longman.

Senft, G. (2014). *Understanding Pragmatics*. London: Routledge.

Yule G. (1996). *Pragmatics*. London: Oxford University Press.

Journals:

Abdul-Majeed, R. K. (2009). The Realization of Positive Politeness Strategies in Language: The Politeness Theory of Brown and Levinson. *J. Of College Of Education For Women* , *20*(2), 509-527. Retrieved from https://www.iasj.net/iasj?func=fulltext&aId=1975

Birjandi, P & Rezaei, S.D.E. (2010). Developing a Multiple-choice Discourse Completion Test of Interlanguage Pragmatics for Iranian EFL Learners. *ILI language Teaching Journal*, *6*(1-2), 43-58. Retrieved from https://www.researchgate.net/publication/262187648

Bibliography

Blum-Kulka, S. (1982). Learning to Say What You Mean in a Second Language: A study of
the Speech Act Performance of Learners of Hebrew as a Second Language. *Applied
linguistics*, *3*(1), 29-59. Retrieved from https://academic.oup.com/applij/article-
abstract/III/1/29/170227

Fraser, B. (1990). Perspectives on politeness. *Journal of Pragmatics*, *14*(2), 219-236.
Retrieved from https://www.academia.edu/10602920/Perspectives_on_politeness

Félix-Brasdefer, J. C. (2004). Interlanguage refusals: Linguistic politeness and length of
residence in the target community. *Language Learning*, *54*(4), 587-653.
doi:10.1111/j.1467-9922.2004.00281.x

Kasper, G. (1990). Linguistic politeness: current research issues. *Journal of Pragmatics*,
14(2), 06-11. Retrieved from

https://www.sciencedirect.com/science/article/abs/pii/037821669090080W

Kawulich, B. B. (2005). Participant Observation as a Data Collection Method. *FORUM:
QUALITATIVE SOCIAL RESEARCH SOZIALFORSCHUNG*, *6*(2), 3. Retrieved from
https://www.researchgate.net/publication/221875465_Participant_Observation_as_a_
Data_Collection_Method

Laben, A. (2016). Reconsidering the Development of the Discourse Completion Test in
Interlanguage Pragmatics. *Pragmatics*, *26*(1), 69-91. Retrieved from
https://benjamins.com/catalog/prag.26.1.04lab/fulltext/prag.26.1.04lab.pdf

Mofidi, M., & Soushtari, Z. G. (2012). A Comparative Study of the Complaint Strategies
among Iranian EFL and ESL Students – The Study of the Effect of Length of
Residence and the Amount of Contact. *English Language Teaching*, *5*(11), 118-124.
Retrieved from https://files.eric.ed.gov/fulltext/EJ1080092.pdf

Morris, C. W. (1938). Foundations of the theory of signs. *International encyclopedia of
unified science*, *1*(2), 6-7.

Bibliography

Profetto-McGrath, J., Negrin, K. A., Hugo, K., & Smith, K. B. (2010). Clinical nurse specialists' approaches in selecting and using evidence to improve practice. *Worldviews on Evidence-Based Nursing*, *7*(1), 36-50. doi:10.1111/j.1741-6787.2009.00164.x

Rose, K. R. (1992). Speech acts and questionnaires: The effect of hearer response. *Journal of Pragmatics*, *17*(1), 49-62. doi:10.1016/0378-2166(92)90028-a

Sadler, R. W., & Eröz, B. (2001). I refuse you!" An examination of English refusals by native speakers of English, Lao, and Turkish. *Journal of Second Language Acquisition and Teaching*, *9*, 53-80. Retrieved from https://journals.uair.arizona.edu/index.php/AZSLAT/article/view/21313/20890

Varghese, M., & Billmyer, K. (1996). Investigating the Structure of Discourse Completion Tests. 12 (1), Retrieved from https://repository.upenn.edu/wpel/vol12/iss1/3.

Yuan, Y. (2001). An Inquiry into Empirical Pragmatics Data-gathering Methods: Written DCTs, oral DCTs, Field Notes and Natural Conversations. *Journal of Pragmatics*, *33*(2), 271-292. Retrieved from https://www.sciencedirect.com/science/article/abs/pii/S037821660000031X

Dissertations:

Ahn, R. C. (2005). *measures of interlanguage pragmatics in KFL (Korean as a foreign language learners)* (Unpublished doctoral dissertation). University of Hawaii at Manoa .

El Hadj Said, N. (2018). *pragmatic investigation of politeness strategies in the Algerian Setting: Case of Tlemcen Speech Community* (Doctoral dissertation). Retrieved from http://dspace.univ-tlemcen.dz/handle/112/12899

Putri, L. K. (2010). *Refusal Strategies in English Speech: A Pragmatic Study* (Master's thesis, FACULTY OF LETTERS U IVERSITAS PADJADJARA). Retrieved from

Bibliography

https://fr.slideshare.net/YulianiKusumaPutri/refusal-strategies-in-english-speech-a-pragmatic-study

Smith, C. (1998). *Can adults "Just say no?" How gender, status and social goals affect refusals* (Doctoral dissertation, University of South Florida). Retrieved from https://books.google.dz/books/about/Can_Adults_Just_Say_No.html?id=GydlNwAAC AAJ&redir_esc=y

Blogs:

Barbara, B. Kawulich. (2005, May). Participant observation as a data collection method. Retrieved from https://www.qualitative-research.net/index.php/fqs/article/view/466/996

Potter, D. (2019, May 31). How to say no: A guide to saying no politely [Web log post]. Retrieved from https://www.grammarly.com/blog/saying-no/

Webography :
McLeod, S. A. (2015, June 6). Simply psychology. Retrieved 16 February 2020. Retrieved from Retrieved 16 February 2020, from: https://www.simplypsychology.org/observation.html

Discourse Completion Task (DCT)

Dear participants,

    We would like you to be a part of our investigation by providing us with your truthful and honest answers on the following questions. The research is about the different strategies used to express   a '' refusal '' in Tiaret's speech community, and the different factors that lead to such variation in realizing this speech act. Your careful reading and honest answers, that we ensure to keep them anonymous, will contribute to the credibility of our work. Thank you for your collaboration!

Section One: Participants' Personal Information

Age: ……….

Gender: ……..….

Educational Level: ………….

Hometown: …………………..

Section two: Situations and Refusal Strategies

Please read the following situations carefully, and then write what you would answer in each one using your own dialect (ADA).

Situation 01 (Offers):

1- You went to buy something, but you realized that you have forgotten your money at home. A classmate sees you and offers that he/she pays for you, but you do not want to because he/she is not that close to you.

You refuse by saying:

……………………………………………………………………………………………

2- You need money to buy a new phone. You mother offers to give you some, but you know it is the money that she was saving to buy a coat for herself.

You refuse by saying:

……………………………………………………………………………………………

3- Suppose that you have already started working with a supervisor on your dissertation. Another teacher offers that he/she supervises you.

You refuse by saying:

……………………………………………………………………………………………

Situation 02 (Invitations):

1- Your neighbor at the campus invites you to his /her room for a cup of coffee, but you do not like him/her.

You refuse by saying……………………………………………………………………………………………

2- Your best friend invites you to his/her cousin's wedding. You think that you will not feel comfortable because you do not know his/her family.

You refuse by saying:

……………………......……………......………………………………………………

3- At university, the president of a scientific club invites you to join them as a member, but you have other interests.

You refuse by saying:

……………………………………………………………………………………….....

Situation 03 (Suggestions):

1- You were complaining to your friend about having nothing to do in your free time. A stranger sitting next to you hears you and suggests that you join his/her English language courses.

You refuse by saying:

……………………………….……………………………………………………….....

2- You are trying to find a topic for your oral presentation. Your partner suggests that you talk about ''internet", but you think it is not interesting.

You refuse by saying:

………………………………………………………..……………………………………………

3- Your teacher suggests that he/she changes the timing of his/her session. The new timing is on a day that is supposed to be your free day.

You refuse by saying:

………………………………………………………..……………………………………………

Situation 04 (Requests):

1- You have spent a week working on an assignment provided by your teacher. The day when you are supposed to submit your assignments, a classmate comes and asks if he can copy your work.

You refuse by saying: …………………………………………………………………………………

2- Your best friend wants you to lend him/her your computer. You cannot give it to him/her because it contains some personal folders.

You refuse by saying:

…………………………………………………………………………………………………

3- Your aunt asks you if you can teach her daughter/son, but you are a little busy revising for your exams.

You refuse by saying:

…………………………………………………………………………………………………

Discourse Completion Task (DCT)

نحن، طلبة ماستر- 2- تخصص لسانيات، يسرنا أن تكونوا جزء من بحثنا وذلك من خلال اجاباتكم الصادقة على الأسئلة المرفقة. هذه الدراسة تتمركز حول الطرق المختلفة التي يتبناها المجتمع اللغوي لولاية تيارت للتعبير عن رفضه لبعض المواقف، كما أننا نطمح إلى تحديد مختلف العوامل المساهمة في تنوع تنفيذ هذا النوع من الافعال اللفظية. قراءتكم الحذرة و اجاباتكم النزيهة، والتي سنحرص بدورنا على ابقائها مجهولة الاسم، ستساهم في زيادة المصداقية لبحثنا. شكرا لتعاونكم.

<u>الجزء الأول</u>: بيانات المشاركين الشخصية

السن:

الجنس:

المستوى الدراسي:

مقر السكن:

<u>الجزء الثاني</u>: استراتيجيات الرفض

فيما يلي قمنا بوصف مجموعة من المواقف التي من المحتمل أن تحدث معك. يرجى منك قراءتها بتمعن ثم كتابة ما الذي ستقوله لتعبر عن رفضك لكل موقف منها مستخدما اللهجة العربية الجزائرية و ليس العربية الفصحى.

<u>أولا:رفض العروض</u>

1ـ أردت أن تشتري شيئا ما ثم أدركت أنك قد نسيت نقودك في البيت. رآك زميل(ة) من قسمك و عرض(ت) عليك أن يقوم بتسديد الثمن عوضا عنك، لكنك لا تستطيع قبول ذلك لأنه(ا) ليس(ت) مقربا(ة) منك. ماذا ستقول كي ترفض عرضه؟

....

2ـ تلزمك نقود لتشتري هاتفا جديدا فتعرض عليك أمك بعض الدراهم التي كانت توفرها منذ مدة لتشتري بها معطفا لنفسها. كيف ستقوم برفض عرضها؟

....

3ـ افترض أن استاذا في قسمك عرض عليك أن يقوم بتأطيرك لإنشاء مذكرة تخرجك لكنك قد سبق لك و أن بدأت العمل مع أستاذ آخر. سترفض عرضه قائلا:

....

ثانيا:رفض الدعوات

1ـ قام(ت) الشخص المقيم(ة) بجانبك في الإقامة الجامعية (و الذي لا تحبه(ا)) بدعوتك لأجل احتساء كوب من القهوة معا. تريد أن ترفض هذه الدعوة، فتقول:

....

2- قام(ت) صديقك(ة) المقرب(ة) بدعوتك لعرس أحد أقربائه(ا)، لا تستطيع قبول هذه الدعوة لأنك تعتقد أنك لن تشعر بالراحة هناك بما أنك لا تعرف أحدا من عائلته(ا). كيف سترفض هذه الدعوة؟

....
....
....

3-في جامعتك، دعاك رئيس أحد النوادي العلمية للانضمام اليهم كعضو، غير أن لك اهتمامات أخرى. سترفض قائلا:

....
....
....

ثالثا: رفض الاقتراحات

1ـ كنت تتحدث لصديقك(ت) عن عدم وجود أي شيء تقوم به في في وقت فراغك، سمع شخص غريب جالس بجواركم هذا الحديث و اقترح أن تلتحق بدورته لتعليم اللغة الانجليزية. كيف سترفض اقتراحه؟

....
....
....

2ـ بينما أنت تبحث عن موضوع جيد لأجل عرضه في حصة التعبير الشفهي، اقترح(ت) شريكك (ة) في العرض أن تتحدثا عن "الانترنت"، غير أنك تظن أن هذا الموضوع غير ممتع. سترفض اقتراحه(ا) قائلا:

....

....

....

3ـ اقترح استاذك أن يقوم بتغيير وقت حصته إلى يوم من المفروض أن يكون يوم فراغك. كيف سترفض اقتراحه؟

....

....

<u>رابعا: رفض الطلبات</u>

1ـ قضيت أسبوعا كاملا تعمل على واجب منزلي قدمه لكم الاستاذ. في يوم تسليم هذا الواجب تقرب(ت) منك زميلك(ت) فالقسم و سأل(ت) إذا كان بإمكانه(ا) أن يقوم بنقل اجاباتك على ورقته وتقديمها للأستاذ كعمله(ا) الخاص . كيف سترفض طلبه؟

....

....

....

2ـ طلب(ت) منك صديقك(ت) المقرب(ة) أن تعيره(ا) حاسوبك المحمول، إلا انه يحتوي على بعض الملفات الشخصية. ماذا ستقول له(ا)؟

....

....

....

3ـ طلبت منك خالتك أن تقوم بتدريس ابنها/ابنتها، لكنك كنت مشغولا(ة) بالتحضير لامتحاناتك. كيف سترفض طلبها؟

....

....

....

Observation :

Situation 1: Mother-daughter

الام : أنا نشوفك دكتورة فالجامعة هذا مكان ، تبالي خيرلك

/ʔana nʃʊfək dɔktɔrʌ fəl dʒɑmiʕa həda makan tbanli χirlək/

Mother : I only see you as a doctor at university I think it is the best choice for you as a career

البنت : لا فالحقيقة مانيش باغية مجال التعليم ، باغية حاجة اخرى

/la fəlħaqiqa maniʃ baɣja madʒal taʕli:m baɣja ħadʒa ʔɒχrɑ/

Daughter : No ,Actually I do not want teaching sphere at all . I prefer something else

Stitaution 2 : daughter -mother:

البنت: باغيا نروح لدزاير هاذ ليامات ، معليش ؟

/ baɣja nrɔħ ledzeiər həd ljɑmət maʕli:ʃ/

Daughter : I want to go to Algeirs these days

الام: علاه ؟ شاعندك تم؟ ووينتا تروحي ونيتا ترجعي؟

(بعد بضعة اسئلة وأجوبة أخرى)

سقسي باباك لا بخليك

/ʕlah ʃʌ ʕandək təm w winta trɔħi winta tərdʒʕi/

/Saqsi bebek la jχali:k /

Mother : why? What do you have there (after few questions and answers)

-Ask your dad if he allows that.

Situation 3: daughter –father

البنت: بابا نقدر نروح لدزاير ؟

/baba naqdər nrɔħ ldzeiər /

Daughter : can I go to Algeirs

الأب : علاه ؟ وواش باغيا ديري ووينتا تروحي وشحال تقعدي من يوم

_الوقت مشي مليح ، خلي دك نشوفوا

/ʕleh wəʃ baɣja diri w winta trɔħi w ʃħal təgɔʕdi mən jum . lwʌqt meʃi mliħ χali dɒk nʃufu/

Father : why? what do u want to do there ? When you want to go and how long are you going to stay ?

_ It is not the right time but we'll see about that .
(promiss).

Situation 4 : Father -Daughter

بابا : حلي لباب

/ħəli lbab/

Father : Open the door

البنت : صحا (تبقى جالسة في مكانها)

Daughter: okay. (Still sitting there) .

Same situation with a child :

الأم : روحوا حلوا الباب

/rɔħɔ ħelɒ lbab/

Mother: go and open the door

الطفل:لامانحلش منيش طايق ، مشي انا دايمن قولو لفلان

/la mənħelʃ maniʃ ƫajeg miʃi ʔanʌ deimən qɔlɔ l.../

The child : no , I won't , I'm tired , not always me , call..''...''

Situation 5: Friends

الصديقة 1: عجبتني السنسلة تاعك ما تعطيهاليش؟

/ʕədʒbətni sənsla taʕɒk ma taƫihaliʃ?/

Friend 1: I like your necklace, can't you give it to me ?

الصديقة 2: امشي تلعبي

/ʔəmʃi təleʕbi/

Friend1 : get lost

الصديقة1 : والله راني نهدر صح

/wəlah rani nahder sʌħ/

Friend 1 : I'm talking seriousely

الصديقة2: من نيتك؟ هي شوفي ماهيش خسارة فيك؛ بصح والله عزيزة عليا بزاف شراهالي بابا كادو .

/mən nijtək hija ʃʊfi mahiʃ χsʌrʌ fi:k bəsʌħ wəłʌh ʕzizʌ ʕlija bəzef ʃrahali papa kʌdɔ/

Friend 2: seriousely ? it is not a waste to give it to you ,but it is very dear to me since my dad bought it for me as a gift .

الصديقة1: ها صحا شا فيها ؟

/hʌ sʌħʌ ʃafiha/

Friend 1 : so !

الصديقة2: اهههه؛ ديزولي ماكانش كيفاش

/hhh dizɔli məkʌʃ kifeʃ/

Friend 2 :HHh , sorry I cannot .

Situation 6: **Same-gender (males)**

صديقه : سلام صاحبي،خصني تشوفلي كاش وحدة من لي تعرفهم فالفايسبوك تكريلي غوب بلونش

/salem sʌħbi, χʌsni tʃʊfli kaʃ waʌħdʌ mən li tʌʕrʌfhɔm fəlfeisbʊk təkri:li ɣɔbblanʃ /

His friend : Salam my friend ,among the girls you now via Facebook I need you to look for a girl who can rent me a wedding dress .

ولد : واه صحا نشاء الله

/wʌh inʃaʔallʌh/

The boy : okay , on the god's will .

صديقه : صحيت

/sʌħi:t/

His friend : Thanks !.

Situation 7: Cousins (Same gender, females)

أنا :راني باغية نحكيلك واش صرالي ليوم ، نقدر نعيطلك دوكا ؟

/rʌni baɣja nəħki:lək weʃ ʂrʌli ljɔm nəqdər nʕajatlək dɔkʌ/

Me : I want to tell youwhathappened to me today , Can I call younow ?

قريبتي : لا راني لاهية ليوم خلي غدوا نهدرو خير

/lʌ rʌni lɑhja ljum χʌli ɣadwa nahʌdrɔ χi:r /

My Cousin: No, I am busy today , it'd be better if we talk tomorrow .

أنا: صحا

/sʌħʌ/

Me : ok

Situation 8 : Cousins (Opposite Gender)

الفتاة : محمد تقدر تجي عدنا غدوا ؟

/Muħammed taqder tji ɣadwʌ /

The girl: Mohammed , can you come to our house Today ?

الولد : ممممم ان شاء الله

/mmm in ʃʌʔ ʔʌllʌh/

The boy: mmmm on the God's will .

Situation 9: Sisters

الأخت 1 : ندي الخمار الغوز ؟

/nədi lχimʌr lɣɒz/

Sister 1 : I take the pink veil ?

Appendices

الأخت 2 : لا هداك تاعي . تخسريهولي

/la hadak tɑʕi tχasrihali /

Sister2: No , that's mine , you will ruin it .

Situation 10: Brothers

الاخ1: راني مسحق تريكو لكحل لسبور غدوا

/rʌni mesħaq trikɔ lakħal ləspɔr ɣadwa/

Brother1 : I need the black shirt for tomorrow

الاخ2 ،:والله ماراك دايه ، شري

/wəllʌh mʌrʌk deiəh ʃri /

Brother 2: ''Wellah '' you won't take it. Buy one.

Situation 1 : Brother-sister

الاخ: جيبيلي كاس ما

/dʒibili kɑs mʌ/

Brother1: bring me a glass of water .

الاخت : لا جيب وحدك

/lʌ ji:b wʌħdək /

Sister1: No ,bring it by your own

الاخت : جيبيلي كاس ما

/dʒibili kɑsmʌ/

Sister: Bringme a glass of water

الاخ : نخدم عندك وقيل ؟

/nəχdem ʕəndək wʌqil/

Brother: I don't work for you, do I?

Situation 12: Student -Teacher

الطالب: نقدر نشوف ورقتي أستاذ؟

/naqdər nʃʊf warqti ʔɔstad/

Student: Can I see my paper, Sir ?

الاستاذ : لا ، جيت روطاربزاف مبعد شوفها فالافيشاج

/la ji:t rɔƫa:r bəzaf mbəʕd ʃʊfhʌ flʌfiʃʌʒ/

Teacher : no you are very late , you can see it later when it is posted .

Teacher-student :

الاستاذ :اذامعندك والو ، تقدر تعاوني نعمر نقاط تع طلبة فالقائمة؟

/iða maʕndək walʊ təqdər tʃawəni nʕʌmʌr niqʌt təʕ tʌlʌbʌ fəl qʌʔima/

Teacher : if you have nothing to do ,can you help me fill in students' marks list .

الطالب : سمحلي استاذ، لازم نخرج دوكا، شوف مع...

/ smaħli ʔɔstad lazem nəχrɔʒ dɔkʌ ʃʊf mʕa ..../

Student : I am sorry Sir , I have to go out now, check out with MR..

 Situation 13 : Strangers (Females In the Algerian manifestations)

فتاة1: معليش ختي تعطيني علامك غدوا نرجعهولك ؟

/maʕli:ʃ χti tʌʕƫini ʕlamək ɣədwa nrajaʕhulək/

Girl 1: sister , is it okey to give me your flag? , I'll give it to you back tomorrow .

الفتاة 2: لا سمحيلي منقدرش

/la səmħili manəqdərʃ/

Girl2 : No sorry , I cannot .

الفتاة1: عطيني نمروك غدوا نجيبهولك والله نمشي بيه مسيرة .

/ʕƫi:ni nimirɔk ɣədwa nji:bhulək walʌh nəmʃi bih masira /

Girl1: give me your number , I swear I'll just walk in the manifestation and then bring it to you tomorrow

الفتاة2: لا والله نسحقوا ، سمحيلي مانقدرش

/la wəlʌh nəshʌqɔ səmħi:li manəqdərʃ al/

Girl2: No, I need it ''wellah ''/ I swear , I cannot sorry .

Situation 14: Strangers (Males)

خويا معليش : الولد1 تسلفلي ماتستعملوش واحد عندك ،قالولي تاعك پيييسي

/χuja maʕli:ʃ tsələfli pəsi taʕək qʌloli ʕandək waħəd matəstaʕmluʃ/

Boy1 : bro, canyoulend me yourlaptop? , I've been toldthatyou have one whichyoudon'tuse .

الولد2: واه عندي بصح مانقدرشننسلفوا

/wʌh ʕəndi bəşʌħ manəqdərʃ nsəlfu/

Boy2 : Yes I do , but I can't lend it to anyone .

الولد 1: ها مالك نسحقو

/hʌmalək nəsħaqʌ/

Boy1: whyyou are liketht , I needit !

الولد 2: والله مانقدر فيه صوالح دار.

/ wəlʌh manəqdər fih swʌləħ da:r/

Boy2: I swear / wellah , I cannot . It contains personal stuff .

Situation15: Strangers (Male-Female)

البنت : سلام خويا رانا دايرين وحد التظاهرة غدوة للقراءة أرواحمغاديش تندم

/salam χɔja rɑna deiri:n waħd tad`ahɔrʌ ghədwa lilqirʌʔa ʔrwʌh maɣadiʃ təndəm/

Girl : Hi Sir , we are having an event tomorrow about ''Reading '' , come you won't regret it .

الولد : لا منقدرش غدوا نقرا قاع النهار

/la manəqdərʃ ɣədwa naqrʌ gaʕ nha:r/

Boy: No , I can't . I study all the day tomorrow.

Situation 16: Adults (Females)

السيدة1 : راكي معروضة لحنة ولدي الخميس الجايا تهلاي أرواحي تتعشاي

/rʌki maʕrɔdʌ lħənet wəldi ləχmis ljei thʌlai rwʌħi tətʕaʃei/

Lady1: you are invited to ''Henna party '' next Thursday, make sure you come to dinner.

السيدة 2:يا والله مدابيا بصح عندي صوالح منقدرش، كلشي بالبركة

/yæ wəlʌh madabia bəşʌħ ʕandi şwʌləħ manəqdərʃ kɔlʃi bəlbʌrʌkʌ/

Lady2: , I swear/ wellah, I would love to .I have things to do . I cannot. Congratulations

Appendices

السيدة1: يا كيفاه ماتجيش والله غي تجي راني حلفت واش هاذ الصوالح لي يشدوك عليا ، والله غي نزعف

/yæ kifəh mɑtdʒiʃ welʌh ɣi tji rʌni ħləft weʃ heð ʂwʌleħ li jʃədɔk ʕlia wəłʌh ɣi nəzʕʌf/

Lady1: How come that you don't come ? .I swear that you should . What are these things that keeps you from coming ?. I swear I will be mad.

السيدة2: منعرف ، دك نشوف كي ندير

/manəʕrʌf dək nʃʊf kindi:r/

Lady2: Idon't know. I will see what to do.

السيدة1 : راني نستناك.

/rʌni nəstənak/

Lady1: I'll be waiting for you.

السيدة2 : واه ان شاء الله

/wʌh in ʃaʔ ʔəllʌh/

Lady2: Yes on the god's will /In ShaaAllah .

Online Observation:

The online observation has been done via Facebook chat . We have picked 9 refusals situations, 6 females, and 3 males. They were asked different questions. The girls answered as follow:

أنا : باغي نسقسيك ، رايحة نصنع فيديو بالتصاور تاوعنا في الحفلة لي درناها للأستاذ بالرابح ، ونحطه على صفحتي نورمال ؟ فالفايسبوك،

/baɣi nsʌqsi:k raiħa nəʂnʌʕ vidiʊ bətʂʌwər tawəʕnʌ fi əlħʌflʌ li dərnaha ləl ʔɔstəd bərebeħ w nħɔʈəh ʕlʌ fəlfeisbʊk nɔrmʌl /

Me: I'm making a video with the photos we took in the party we made for Mr.BERRABEH, and I will post it in my facebook page . So I was wondering if you have any problem with that ?

الجواب 1 : هي : وجوهنا يبانو ؟ تقدري تموديفي الصور قبل ما تخدميهم فيديو

/wjʊhnʌ jbanɒ təqədri tmɔdifi əlʂʊər qbəl ma ʈʌlʕihom/

She: our faces appear in the photos? can you modify the pictures before you put them in the video ?

أنا : واه يبانو ، لا تصاور نقدر ، لفيديو مكاش كيفاش

/wʌh jbanɒ lʌ tʂʌwər nəqdər lvidiʊ makanʃ kifəʃ/

Me: yes they do , photos I can , but video I cannot .

هي : أنا ماتبينيليش وجهي الله يخليك

/ʔana matbjniliʃ wəʒhi ʔʌlʌh jɣali:k/

She : for me , don't show my face please ..

الجواب 2 : اذا وجهي باين شوي معليش ، واذا باين بزاف درݟيه

/iðʌ wəʒhi bajən ʃwi ma:ʕliʃ w iðʌ bajən bəzef dərgi:h/

She : if my face appears a little bit it is okay , but if it is too obvious try to hide it

أنا : مكاش كيفاش راهو فيديو

/makanʃ kifəʃ rʌhɔ vidiʊ /

Me : I cannot . It's a video ,

هي : مالا غير ايفيتي، سمحيلي ماتزعفيش مني

/malʌ ɣir iviti səmħi:li matəzʌʕfiʃ məni/

She : so just avoid the whole thing , I am sorry , don't be mad !

الجواب 3:

هي : كل التصاور يبانو؟ اواه لا يديرلي مشاكل

/kʊl tʂʌwər jbanʊ ʔʌweh lʌ jdi:rli maʃakil/

She : all the pictures appear ! ,no It shall cause me probems

الجواب 4: لا حبيبة ، سمحيلي .

//lʌ bi:bʌ səmħi:li //

She : No my dear . I am sorry .

الجواب 5: أنا بالنسبة ليا اذا درقتي لوجه نورمال ، بصح اذا قعد وجهي لا

/ʔana bənəsbʌ lia iða dərəgti: ləwʒʌh nɔrmʌl bəʂʌh iða gʕad wəʒhi lʌ/

She: For me , if you hide the face it's normal . but if my face stayed uncovered , No

الجواب 6 : صحا علاه ماديريش ايموجي و صاي ، لأني مانخرجش شابة فالتصاور .

/ʂʌħʌ ʕleh madiri:ʃ imɔʒi w ʂʌj liʔani manəxrɒdʒʃ ʃebʌ fətʂʌwər/

She : ok why don't you put an emoji ? because I don't look beautiful in photos

أنا : بالاك فالتصاور بصح ليفيديو مستحيل

/balak fətʂʌwər bəʂʌh lvidiʊ mʊstaħi:l/

Me : Maybe in photos , but videos it is impossible .

هي : هههههههه واه بزاف ...مالا مانقدرش الله غالب .

/hhhhhh wʌh bəzef……. malʌ manəqdərʃ ʔʌlʌh gʌləb/

She : hhhhhhh yes that's a lot . So I cannot ''Allah Galeb''

- The previous question was accepted by boys .It had to be changed , so we can get a refusal ; I asked them to post political memes . The answers was as follow :

الجواب 1 : لا أنا خاطيني السياسة .

Appendices

/lʌ ʔana χʌtini sjasa/

He : No , I'm not into politics .

الجواب 2 : لا سمحيلي مانيش تع ذو صوالح ، ناس يعرفوني سيريو بزاف

/lʌ səmħi:li maniʃ təʕ ðʊ ʂwʌləħ nes jʕarfʊni siriö bəzef/

HE : No , I am sorry . I am not into these kind of stuff . People recognize me as a serious person .

الجواب 3:

هو : بصح علاه ؟

/bəʂʌħ ʕleh/

He ; but why ?

أنا : ديرها ولا لا ؟

/dirha wəlɑ lʌ/

Me : would you do it or not ?

هو: ...ههه مغاديش يفهموها ني عارف .

/Hhh …mɑɣʌdiʃ jfehmʊha ni ʕarəf/

He :hhh… I know they won't understand it

Abstract

This investigation aims at exploring the various ways by which members of Tiaret Speech Community (TSC) perform the refusal speech act, in addition to revealing the different factors influencing it. Both quantitative and qualitative methods of data collection are embraced including Participant Observation, and Discourse Completion Tests/Tasks (DCTs) which are directed to a sample of eighty students chosen randomly at the level of the department of English language in Ibn Khaldoun University of Tiaret. Results have shown that speakers of the aforementioned speech community adopt a range of both direct and indirect refusals inserting more than one strategy among the same sequence including pre-refusals, head acts, and post refusals to soften their speech, functioning as Face Saving Acts (FSAs); this includes expressing gratitude and/or prayers, showing regret, providing excuses and/or explanations, suggesting an alternative, and set promises of future acceptance. Factors affecting this variation include gender differences sometimes, but mainly the social distance between the speakers and their status.

Résumé

Le but de cette investigation est d'explorer les différentes méthodes utilisées par la communauté de parole de Tiaret pour effectuer des refus concernant les offres, les invitations, les suggestions, et les demandes, ainsi que de détecter les différents facteurs influençant cette diversité. Des méthodes quantitatives et qualitatives de collecte des données sont adoptées, notamment l'observation participante et le Discourse Completion Test/Task (DCT). Dirigés vers un échantillon de quatre-vingts étudiants choisis au hasard au niveau du département de langue anglaise de l'Université Ibn Khaldoun de Tiaret.Les résultats ont montré que, pour exprimer des refus, les locuteurs du TSC adoptent une gamme de refus directs et indirects comprenant plus d'une stratégie dans la même séquence; exprimant principalement de la gratitude et / ou des prières, montrant des regrets, fournissant des excuses et / ou des explications, suggérant une alternative et fixant des promesses d'acceptation future. Les facteurs affectant cette variation incluent parfois les différences entre les sexes, mais principalement la distance sociale entre les locuteurs et leur statut.

ملخص:

تندرج هذه الدراسة في مجال الأفعال الكلامية كفرع من علم التأويل، و تهدف الى استكشاف الطرق المتفاوتة التي يتبناها المجتمع اللغوي لولاية تيارت للتعبير عن الرفض حين يتعلق الأمر بالعروض، الدعوات، الاقتراحات، و الطلبات، كما تسعى من جهة أخرى إلى تحديد العوامل المتنوعة التي تحدد هذا الاختلاف في الأداء اللغوي المذكور. لغرض تحقيق هته الأهداف تم الاعتماد على مزيج من الوسائل الكمية و النوعية لتجميع المعلومات وجهت إلى عينة من 80 طالب في فرع اللغة انجليزية على مستوى قسم اللغات الأجنبية في كلية الآداب و اللغات بجامعة ابن خلدون في ولاية تيارت. أظهرت النتائج المتحصل عليها أن العينة المسبق ذكرها تعتمد مجموعة من الرفوض المباشرة و غير المباشرة كالتعبير عن الامتنان و التأسف، تقديم الاعذار و الشروحات، اقتراح بدائل، و تقديم وعود بالقبول مستقبلا. كما تم التوصل إلى أن أهم عامل مسبب لهذا التنوع هو المسافة الاجتماعية بين المشاركين في الحديث و منزلتهم او مرتبتهم في المجتمع، هذا بالاضافة الى الفروقات بين الجنسين.