



**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**



**An Analysis of Pragmatic Failure in Intracultural  
Communication:  
The Case of Tiaret Speech Community**

*A Dissertation Submitted in Fulfillment of the Requirement for M.A Degree in  
Linguistics*

**Submitted by:**

BELAHMAR LOUAZANI Nihad Soumia

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**Supervised by:**

Dr. MEHDAOUI Ahmed

**Members of Jury**

**President:** Dr. BELAID Louiza

**Supervisor:** Dr. MEHDAOUI Ahmed

**Examiner:** Dr. AYADA Amine

**Academic Year: 2020/2021**



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“We can only speak true, talk straight and be outspoken, if we prove to be able to decrypt the veiled elements of the puzzle inside and outside our environment; describe the intricacies of the social constructions and the emotional sensitivities; analyze the feasible contingencies and practical options; arbitrate and come to sensible conclusions; and invent pragmatic proposals and equitable solutions. (“Mutilated memory”)

— Erik Pevernagie

## **Dedication**

*In the memory of:*

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

*..may Allah have mercy on them.*

*We dedicate this work with love and affection to:*

Our dearest parents, brothers and sisters;

Members of our families CHAIB and BENYESSAD;

Our supervisor Dr. MEHDAOUI Ahmed for his continual guidance and support.

*We are gratefully indebted to:*

All of our family members, eternal friends and special ones for being a source of hope,  
happiness and inspiration.

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## **Abstract**

The present study investigates the problem of pragmatic failure in intracultural communication in Tiaret Speech Community. That is, this investigation aims at uncovering if members of Tiaret speech community understand or fail to interpret the intended meaning of speakers. Both qualitative and quantitative methods of data collection are used in two research tools: Participant Observation and Discourse Completion Test/Task (DCT), directed to a sample of one hundred respondents randomly chosen -a group of different social strata differing in age, gender, and educational level/profession. The results obtained from the collected data demonstrate that members of Tiaret Speech Community react and interpret to different verbal and nonverbal behaviours depending on their social identities. As the results illustrate, Tiaret Speech Community members deliberately hide their intentions to lessen the chance that others would oppose them.

**Key words:** Pragmatic Failure, Intercultural and Intracultural Communication, Verbal and Nonverbal Communication.

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## List of Abbreviations

**ADA:** Algerian Dialectal Arabic

**DCT:** Discourse Completion Test/Task

**MA:** Master Degree

**TSC:** Tiaret Speech Community

## Key to Phonemic Transcription

### Consonants in Letters and Phonetic Symbols:

(أ)	/ʔ/
(ب)	/b/
(ت)	/t/
(ث)	/θ/
(ج)	/dʒ/
(ح)	/ħ/
(خ)	/x/
(د)	/d/
(ذ)	/ð/
(ر)	/r/
(ز)	/z/
(ط)	/tʰ/
(ظ)	/ðʰ/
(ك)	/k/
(ل)	/l/
(م)	/m/
(ن)	/n/
(ص)	/sʰ/
(ض)	/dʰ/
(ع)	/ʕ/

( غ )	/y/
( ف )	/f/
( ق )	/q/
( س )	/s/
( ش )	/ʃ/
( ه )	/h/
( و )	/w/
( ي )	/j/

Vowel Sound in English	Arabic Vowels
/ɪ/	إِ
/i:/	إِي
/a/	أَ
/u/	أُ
/u:/	أُو
/ʊ/	أُ
/ʊ:/	أُو

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## General Introduction

Studies dealing with intercultural communication found that different countries and nations have formed specific cultural backgrounds due to different historical sources, and different social customs and specific cultural backgrounds have formed different value orientations, ways of thinking, social norms and pragmatic rules. Barriers to communication in intercultural communication, inefficient communication, mutual misunderstandings, and possible cultural conflicts will all cause unnecessary trouble for communicators.

More specifically, it is found that when individuals use expressions that are equivalent to their cultural identity but inappropriate in other situational contexts often lead to pragmatic failure. In other words, most misunderstandings of other people are not due to an inability to hear them or to parse their sentences or to understand their words but to mistakenly interpret their intention. A far more important source of difficulty in communication is that individuals often fail to understand a speaker's implicature. This is between individuals from different national boundaries. Researches investigating the pragmatic failure between individuals of the same speech community are very rare, however.

In the light of this, taking individuals of Tiaret speech community, this study aims at analysing the pragmatic failure in intracultural communication. That is to say, to identify individuals of Tiaret community's pragmatic ability to produce and comprehend speech acts, particularly in verbal communication.

In order to examine the raised issue, the following research questions need to be addressed:

- ❖ Are there pragmatic failure among people of Tiaret speech community?
- ❖ What are the main factors that lead people of Tiaret speech community to misinterpret the utterances successfully?

Reasonable predictions that contribute to the outcome of the study are the temporary answers to our research questions:

- ❖ Each individual has a distinct social identity from the other's which is expressed through his/her language and that might be the main factor that increases pragmatic failure.

- ❖ Pragmatic failure might stem from a misalignment of explicit and implicit meaning between the sender and the receiver.
- ❖ Pragmatic failure results from breaking the conversational maxims

Our investigation adopts both qualitative and quantitative approaches. The primary research method for this study is Discourse Test Completion to elicit particular speech acts. Other additional methods include participant observation and a research interview.

The physical sample population of this study is random citizens from different ages and professional backgrounds in Tiaret region, where the total number of the target population is two hundred twenty-nine thousand and three hundred seventy-six people.

For the research structure, the research is divided into three chapters. Chapter one is devoted to the theoretical part of the related research such as definition of key concepts and approaches. Chapter two provides an overview about the research method and research tools used in the study. The final chapter is the practical one that presents the findings of the research.

Finally, the long-term goal of the research is to develop a better understanding of the factors behind pragmatic failure in intracultural communication then relate this understanding to communicate successfully through raising awareness of cultural differences individuals have which may lead to a future misunderstanding.

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### 1.1. Introduction

The awareness of pragmatics plays an important role in any daily conversation to avoid miscommunication. Interpretation also plays a more important role and the need for good interpreters is growing faster. Very often, a task of interpreting fails simply because of the interpreter's lack of pragmatic competence. The interpretation, as a result, is grammatically correct and semantically complete but is pragmatically inappropriate. This chapter examines all the possible corners of pragmatic failures in interpretation with examples and proposes corresponding strategies to develop an individual's pragmatic competence in interpreting.

### 1.2. Understanding Communication

Communication is a phenomenon that seems easy to be recognized, however, no universal agreement on a definition. The definition of communication varies across academic disciplines and between different theories, schools, and approaches.

World communication has been derived from the Latin word "communis", which means common. Communication, therefore, refers to the sharing of ideas, facts, opinions, information and understanding. It is the transfer or transmission of some information and understanding from one person to another. Although the word "communication" is used often, there is no consensus amongst communication experts regarding its definition. In general, it is defined as the process by which information is exchanged between individuals. The process uses written messages, spoken words and gestures. According to P. Stephen (1998), communication can be defined as the process of transmitting information, thoughts, opinions, messages, facts, ideas or emotions and understanding from one person to another.

Communication theory was first introduced by S.F Scudder in 1980, his thesis is worthily reinforced by general systems theory, which reveals those one of the three critical functions of living systems is the exchange of information with its environment and with other living systems. In his book entitled "Flor" (2004. P. 4) extends this argument by forwarding that, "*all living systems, from the simplest to the most complex, are equipped to perform these critical functions. They are called critical because they are necessary for the survival of the living system*". Communication is nothing more than the exchange of information. Hence, at its broadest sense, environmental communication is necessary for the survival of every living system, be it an organism, an ecosystem, or a social system. " *A theory should be a logical progression of ideas, not a grab bag of phenomena that were correlated with each other in a sample of six cases.* " (Longley and Pruitti, 1980, p. 80).

S.F Scudder theory suggests that "*all living beings existing on the planet communicate*". Although the way of communication is different, plants communicate through the changes in colour of leaves, animals communicate by sounds and movements, humans interact with each other through words and gestures. Thus, the universal law of communication theory says that all living creatures communicate through different communication methods to make the others aware of their thoughts, feelings, problems, happiness or any other information.

Communication theory was examined through five distinct viewpoints by S.F Scudder (2004, p. 4)

- **Mechanical**-The mechanical viewpoint states that communication is the transmission of information from the sender to the receiver.
- **Psychological** -According to the psychological view point, communication is the flow of thoughts and feelings of the sender shared with the recipient. It also includes the reactions of the receiver after they decode the information.
- **Social** -The social viewpoint considers communication as a result of interaction between the sender and the receiver; communication is dependent on the content of the speech.
- **Systemic** -The systemic view point indicates that communication is dependent on the interpretation of the receiver. The receiver is responsible for deriving his conclusion irrespective of the meaning with which the sender has sent.
- **Critical** -The critical viewpoint says that communication is a medium in which a person can express himself among other individuals.

### 1.3. The Role of Identity in Language Use

Identity can be described as the behaviours and personal characters that distinguish persons and categorize them as individuals or as groups and nations. Therefore, there are differences between different speech communities. Besides, John (1997) states

People are born, or taken involuntarily by their families and cultures, into some countries of practice. These first culture communities may be religious, tribal, social, or economic, and they may be central to an individual's daily life experiences. (John 1997, p. 52).

Hence, people are not responsible for the construction of their identities. Spencer (2007) argues that the term identity is presented in the social psychological processes or self-interpretation of the individuals. There are two major types which are individual (personal) identity and collective identity, "*individual identity is the uniqueness that makes each individual*

*unlike the others, whereas, social identity is the case of being a member of a specific social group.*” (Haugh, 2007).

Since language is a part of culture, Hortobágyi (2003, p. 258) argues *“although each individual country has its own norms, codes and forms of communication, language is used not only as a means of communication but also as a marker of the speaker's culture identity”*, this explains why language is often influenced by the speaker's cultural identity. Language may also be associated with the identity of an individual. People are distinctively different from each other. People may use language to portray their differences or similarities. Therefore, language asserts the identity of an individual.

The identity of an individual is not static. It is dependent on the occasion, purpose, and context. Language may identify an individual with a certain social status, race, nationality, or gender. People who identify themselves with a certain group usually use a common language. In the family setting, people communicate using a certain language. Using this language to communicate with family members may elicit feelings of endearment either consciously or unconsciously. Therefore, use of the language gives them a sense of belonging. Therefore, language is the unifying factor that helps in determining the identity of a certain group of people.

### **1.3.1 Language and Gender**

Gender variation in speech is common in various societies. In the contemporary world, women and men communicate using different forms of language. Differences in the social status of men and women are the main factors that contribute to the difference in speech. Social issues of power and subordination between men and women usually lead to differences in speech between the two genders. In addition, women may have greater insecurity, uncertainty, and lack of confidence. Therefore, one may use language to determine the social freedom of a society.

Men and women have long been in dispute over things such as spending, emotions, division of labour, and male withdrawal during conflict. One of the major disputes is language differences between males and females. Two competing theories have evolved to explain language differences between the two genders. The biological theory and the sociological theory, because social psychologists have traditionally studied both decontextualized. Coates and Johnson (2001) state that *“language and gender research provides little empirical evidence supporting the sociological theory which makes the biological theory the most cited and accepted theory by default.”* Two examples illustrate the influence of researcher's theoretical orientation towards gender on their explanations of gender and language variation.

Maltz and Broker's (1982) model of gender-marked language use is based on the assumptions of the biological theory. Their models claim that male and female speech have different content and serve different purposes. Male speech is characterized as competition oriented, male use language primarily to oppose their position of dominance, attract and maintain an audience and to assert themselves when other speakers have the floor. By contrast, female speech is characterized as collaboration oriented, they use language more cooperatively than males, respond to and elaborate on what others have said, use tag questions, ask more questions, make more supportive comments, and work to keep conversation going. Finally, women use language to create and maintain relationships of closeness and equality, to criticize others in an acceptable way and to accurately interpret other female's speech. (Sheldon, 1990)

Gilligan's model asserts that a female's conflict style has a caring orientation, based on the relationship and on maintaining connections between self and others. It is also claimed that women use more collaborative speech acts, and pay more attention to the needs of others. The model suggests that unlike males, females are less legalistic in their conflicts and more willing to make exceptions to the rules. Predicated on the assumptions from the biological theory of gender which suggest that gender language differences are static and polarized, both the Maltz and Broker (1982) and Gilligan (1982, 1987) models predict that males will always use a linguistic style that reflects their concern for themselves, rules, dominance, and competition, whereas females will always use a linguistic style that reflects their affiliative nature, concern for others rather themselves, cooperation, nurturance, and submission. (Sheldon, 1990).

### 1.3.2 Language and Racial Identity

The history of individuals determines their language. Racial identity may be critical in the early life of an individual as it gives an individual a sense of belonging. Speaking in a certain language creates a sense of belonging to people who communicate using the language. Using the language creates an 'us and them' situation between people who use the language and those who do not. "Aria" article by Rodriguez highlights how language may be a source of racial identity. The author narrates how Spanish affected his early life. When Rodriguez was young, Spanish was the only language that members of his family used to communicate when at home. This is despite the fact that they lived in California where English was the public language. Using Spanish created a sense of endearment among the family members. It made them feel relaxed and welcomed at home. Rodriguez's family used to refer to the white people who spoke English as *los gringos* – the others. (Rodriguez, 2007, p. 133-139). Rodriguez's interest in language violates the gender ideal according to "*a man was not talkative the way a woman could be*" and "*a man never revealed his emotions*" (Rodriguez, 2007.p 128-129).

### 1.3.3 Language and Social Status

Failure to understand the language effectively may make an individual have the wrong understanding of the message. This is because certain words may have different meanings in different contexts. Therefore, it is vital for the individual speaking to take into consideration the ability of the listeners to understand the information.

It is easy to detect the social status of people from their speech. The education level is one of the major factors that affect the language of individuals. People who belong to high social classes are more likely to receive quality education, thus; enabling people from high social classes to use proper language while communicating. People from different social backgrounds usually have different dialects. Therefore, grammatical differences can help in determining their social backgrounds. All contemporary societies have social stratifications. Social stratification refers to the order of hierarchy of social classes in a society. The social distance between two groups determines how the language in the social groups affects each other. (Douglass, 2007, p. 147).

### 1.4. Language Contact and Differences

Language contact is the social and linguistic phenomenon that occurs when speakers of two or more languages or varieties interact and influence each other. When speakers of different languages interact closely, it is typical for their languages to influence each other.

According to Marianna Pogosyan (2012), some bilinguals report being different in each of their languages. It has been proposed that bilinguals change personality when they change language. What is seen as a change in personality is a shift in attitudes and behaviours that correspond to a shift in situation or context, independent of language. This is true of monolinguals also – they may well behave differently and sometimes change attitudes and feelings with different people though the language is the same.

Bowern (2000) stated, in "Fieldwork in Contact Situations.", that:

Language contact is not, of course, a homogeneous phenomenon. Contact may occur between languages which are genetically related or unrelated, speakers may have similar or vastly different social structures, and patterns of multilingualism may also vary greatly. In some cases, the entire community speaks more than one variety, while in other cases only a subset of the population is multilingual. Linguism and lectalism may vary by age, by ethnicity, by gender, by social class, by education level, or by one or more of a number of other factors. In some communities there are few constraints on the situations in which more than one language can be used, while in others there is heavy diglossia, and each language is confined to a particular type of social interaction.

Code-switch is an outcome of Language Contact. According to Washington (2004), it now refers to any member of a marginalized or underrepresented identity adapting to the dominant environment around them in any context. Code-switching is divided into two types: language-based and culture-based. According to Psychologist Beverly Tatum, PhD, race relations expert and author of “Why Are All the Black Kids Sitting Together in the Cafeteria?”, *“A bilingual person might use one language to speak to some people, and another language to speak to others—or one language at home, another at school,”* Tatum states: *“cultural code-switching is similar, but not only limited to language. It could refer to other cultural expressions as well—style of dress, physical mannerisms, and other forms of self-presentation.”*

Often considered a survival tactic, code-switching can happen across any social identity, says Myles Durkee, PhD, an assistant professor of psychology at the University of Michigan. *“Code-switching is shifting or manipulating one's behaviours to appeal to a different crowd or audience,”* he explains. *“As a Black man, if I work in a predominantly white workplace, I'm shifting my racial behaviours to accommodate the norms of white culture values. Whenever there are behavioural practices or a visual profile associated with the identity, an individual can code-switch based on it.”* This can go for religious identity, social class, or even sexual identity. *“Generally speaking, code-switching is about finding effective ways to communicate with another person,”* says Tatum. *“If someone speaks to another person in a language the other person understands or in a style that puts that person at ease, the likelihood of making a connection with that person increases.”* Code-switching can also be about altering appearances to fit the norm of the environment; some examples of code-switching include changing one’s language or dialect in order to assimilate into the predominant culture.

### 1.5. Language and Culture

Language is used not only as a tool to exchange information but also to shape symbolic realities such as values, perceptions, identities through discourse. Risager (2006) examines the link between language and culture in a communicative event. She analyses the relationship between language and culture from three different perspectives: sociological, psychological and linguistic. In the first perspective, language and culture can be separable, since it is possible for a language to express or create. In the psychological perspective these two are inseparable, since an individual carries all the linguistic and cultural experience within oneself. The third perspective is valid only in the practice of linguistics where language is analysed outside of its cultural context.

Hall (1977, p.16) states that *“culture is man's medium; there is no one aspect of human life that is not touched and altered by culture. This means personality, how people express*

*themselves, the way they think, how they move, how problems are solved, how their cities are planned and laid out, how transportation systems function and are organized, as well as how economic and government systems are put together and function", culture can be acquired, inherited, and passed on from one group to another through " human actions, often in the form of face-to-face interaction, and, of course, through linguistic communication". (Duranti, 1997, p.24).*

Language is transmitted culturally; that is, it is learned and to a lesser extent it is taught, when parents, for example, deliberately encourage their children to talk, correct their mistakes, and enlarge their vocabulary. Children also very largely acquire their first language from exposure to a random collection of utterances that they socially encounter. If language is transmitted as part of culture, it is no less true that culture as a whole is transmitted very largely through language, insofar as it is explicitly taught.

Acharias states that “Changes in Language Often Reflect the Changing Values of a Culture”, language is linked to all the human-life aspects in society, and understanding of the surrounding culture plays an important role in learning a language. Both language and culture play a significant role in shaping one's personality. Culture guides how to interact with others and helps to shape values and ethics. It keeps one close to like-minded people and thus, the sense of belonging strengthens the bond with society. On the other hand, language is like a tool which expresses culture. Furthermore, both the culture and language allow us to peek into the past and shape our ideas. How people speak and interact with others around us is determined by their cultural values. Likewise, language also impacts human thoughts.

### 1.5.1 Intercultural Communication

Intercultural communication is often seen as a complex and dynamic process, communication and culture are important parts of intercultural communication. Blommaert claimed that:

What is observed and analysed in intercultural communication are different conventions of communication, different speech styles, narrative patterns. In short, the development of different communicative repertoires. As far as 'identity' is concerned, it can be an inference of these speech styles. But in actual fact, not 'culture' is deployed, but communicative repertoires” (1998, p. 4).

In Blommaert's argument, it is understood that there is no single language, culture, or communicative style. Rather it has to do with language, culture, and communicative style represented in many groups and individual varieties.

Speakers have a “repertoire” of varieties of styles in different contexts. Individual's communicative behaviour is linked with their nationality or their belonging to their ethnic



membership and cultural customs and traditions. Lustig and Koester (2006, p. 46) defined intercultural communication as a “*symbolic, interpretive, transactional, contextual process in which people from different cultures create shared meaning*”. Intercultural communication refers to the communication between two people from two different cultures. The term intercultural communication is used in three distinct ways: cross cultural communication, intercultural communication, and interdiscourse communication.

Each individual interprets or understands a message or information on the view of his/her own culture. The differences in communication between cultures are related to cultural patterns, verbal and non-verbal codes, relationships and social roles. In the theory of intercultural communication, four main forms are distinguished which are as follows:

- **Direct communication:** in this situation, the information is addressed to the sender directly by the recipient and can be done either verbally or in writing. As a result, the great effect is achieved through oral speech combining verbal and non-verbal means.
- **Indirect communication:** or one-sided, the information sources are works of literature and art, radio, messages, television, programs, newspapers and magazines.
- **Mediated and direct forms:** they are differentiated by the presence or absence of an intermediate link acting as an intermediary between partners, as an intermediary, a person contact, a technical tool, communication mediated by technical means can remain indirect (telephone, conversations, and e-mail).

According to J. Bennett (2012), Intercultural communication can be divided into two:

- **Interethnic communication:** between people representing different ethnic groups. The society consists of distinct ethnic groups that create and share their subcultures. Ethnic groups transmit their cultural heritage from one generation to another and therefore retain their identity among the dominant culture.
- **Countercultural communication:** occurs between representatives of the mother culture and the subculture and is expressed in the disagreement of the latter with the values and ideas of the mother. The main characteristic feature of this level of communication is the refusal of subcultural groups from the values of the dominant culture and the norms and rules that oppose them to the values of the majority.

According to M. Barna (1997), six barriers in intercultural communication are identified as follows: anxiety, assuming similarity instead of difference, ethnocentrism, stereotypes and prejudice, language and non-verbal misinterpretation. Everyone may face anxiety which is a feeling that people feel in a new and difficult environment. When they cannot or do not know how to communicate during the communication process, they become nervous and they lose their focus, as a result, they make mistakes. Ethnocentrism is defined as



“negatively judging aspects of another culture by the standards of one's own culture” (Jandt, 2013, p. 83).

A successful cross-cultural communication is of both verbal and non-verbal. Nonverbal communications are different and unique from one culture to another. Therefore, the meaning of non-verbal communications also varies. These differences result in confusion and conflicts in intercultural communication.

## 1.5.2 Intracultural Communication

Samovar and Porter (2001) claimed that “intracultural communication” is the type of communication that takes place between members of the same dominant culture, but with slightly different values, as opposed to “intercultural communication” which is the communication between two or more distinct cultures. Intracultural communication occurs between two individuals sharing the same cultural backgrounds. Conflicts may occur upon the understanding of similar cultures where individuals communicate with a verbal language that is the native language, sharing the same ground rules (Marsumoto and Juang, 2004). In intracultural communication, interlocutors need not master the language skills and may rely more on spontaneous, sometimes the dialect with no grammatical rules less monitoring. For instance, an example of intracultural communication leading to a stereotype would be if a person in the dominant culture.

When the speakers of the same language and culture share the same thinking, they would pay more attention to the communicative process rather than to the language use issues (word choice, fluency, correctness.) As a result, it is argued that the higher the language proficiency of both speaker and hearer is, the more the communicative process resembles intracultural communication. That is, “*intracultural communication is dominated by preferred ways of saying things and preferred ways of organizing thoughts within a particular speech community*” (Kecskes, 2008). Kecskes (2007) claimed that interlocutors rely on formulaic language, and figurative language in preferred ways of saying things, the choice of words or expressions in communication is more important than syntax.

Language socialization is based much better on acquisition of what is expected to be said in specific situations and also the kind of language behaviour considered in a given speech community. Coulams (1981, p. 1-3) stated that “*much of what is actually said in everyday conversation is by no means unique. Rather, a great deal of communicative activity consists of enacting routines making use of prefabricated linguistic units in a well-known and generally accepted manner*”. That is to say, conventional ways of doing things with words and expressions are familiar to everyone in the speech community so, interlocutors could easily understand and expect each other's intentions and goals.

Common ground is defined as the "sum of all the information that people assume they share". This consists of situational context, shared values, beliefs and world views. (Clark, 2009, p. 116). When the interlocutors share much more common ground, including the same culture, conventions, customs, beliefs, norms, then it becomes easier for them to communicate successfully and understand each other's messages and information, this is only in intracultural communication.

## 1.6. Miscommunication Problems

Misunderstanding is an unavoidable element of communication. Researchers have explored problems linked to miscommunication and misunderstanding in settings such as inter and intra-cultural communication (Binder, Johndotten 2012). Others have explored systems for classifying miscommunication and misunderstanding. (Coupland, Wiemann 1991).

The bedrock of any communication is to convey meaning from a person to another. However; it is common for the listener to fail in understanding what is said. Dale Carnegie, the author of "How to Make Friends and Influence People," said that 90 percent of all management problems are caused by miscommunication. Due to the abundant number of words available to choose from, the opportunity for muddled communication is high, even when two people have similarly sized vocabularies. The specific words known to each person, as well as the understood meaning of each word, can vary significantly due to different environments, cultures, and experiences.

As noted by Schegloff (1992), social theory is based on the assumption of intersubjectivity, which is to say that individuals engaged in joint action must hold some level of shared conception concerning the meaning and significance of their actions.

Through talk, speakers reveal their understanding of previous talk, which is taken as evidence of intersubjectivity. However, they also identify problematic discourse or instances of misunderstanding. These may occur because of different interpretations of individual words or various judgments about what a speaker is doing with a turn.

Coupland et Al (1991) observed that " *language use and communication are in fact pervasively and even intrinsically flawed, partial, and problematic. To this extent, communication is itself miscommunicative*" (p.3). For Schegloff (1992), the achievement of intersubjectivity is " *locally managed, locally adapted, and recipient designed* " (p. 1338), through the use of repair mechanisms during conversation.

Misunderstandings are commonplace occurrences in communication. An interlocutor expresses a thought and, regardless of how clear the message may seem to the source, another communicator infers a somewhat different meaning. (Like Ochs and Banks et al. 1991),

misunderstanding is a situation in which at least one speaker perceives that the source and receiver hold different meanings for a message; one of them may signal a miscommunication to the other and attempt repair (Schegloff, 1992). Banks et al (1991), explain that there is a " *retrospective recognition that one person's intentions have not been 'read' accurately by another participant* ". (p.104), when misunderstanding (which the label miscommunication) occurs. In some instances, the misunderstanding may be inconsequential while in other cases the outcome may be significant or even deadly (Berger, 2001).

As argued by Berger (2001), misunderstanding presupposes a problem -solving model of communication in which communication is the act of making inferences about intentions, which are embodied in goals and plans. While different scholars have created taxonomies for classifying different types of communication. Berger (2010) argues that there must be some concrete, overarching goal of communication to label any attempt as miscommunication or failed communication, for failure can only exist in contrast to success. Berger (2001) proposes that, as commonly accepted in the discourse processing literature, communication be "*viewed as a process by which the goals and plans of participants become mutually known and are altered by exchanges of verbal and nonverbal behaviours*", and further proposes that "*resulting misunderstandings arise when verbal and nonverbal exchanges lead to faulty inferences that may be transmuted into equally faulty acts*". From this perspective, then, misunderstandings arise from differences in message interpretation. (Berger, 2001, p.181).

Edwards (1998) conceptualizes message interpretation as "*the meanings attributed by a target to a specific message (or set of messages) within a communication context, including how the recipient of the message interprets the source's relational intent*" (p.54). As noted by Edwards (2011), a central tenet is the idea that meaning is subjective. Two people can receive a message and derive different interpretations. Message interpretation scholarship has focused on factors that influence how messages are interpreted by recipients and, in some cases (Edwards and Hamilton, 2004), how those interpretations will in turn influence outcomes. Interpretations of a message are affected by a number of factors such that interpretations will "*vary as a function of personality, values, group membership, role, message features, message source, and situation*" (Edwards, 2011, p.58). From the perspective of social identity theory, group identity should be highlighted. Hogg and Reid (2006) note that the process of communicating about norms and group prototypes is "*prey to motivated perception, subjective interpretation, and inaccurate reading of cues*" (p.14), which would lay the foundation for misunderstanding.

According to Lewis (2014), simple and direct communications can be successful because the recipient understands the meaning intended by the speaker or writer:

- **False Civility:** Civility is a matter of context – what might be considered rude or thoughtless in one situation could be proper in another. It means being conscious and considerate of how actions and words affect others, but it does not mean beating around the bush or faking emotions.
- **Implicit vs explicit communication:** Sometimes speakers mean exactly what they say. But sometimes their explicit message does not fully concur with their intention. Miscommunication often stems from a misalignment of explicit and implicit meaning between the sender and receiver. Some people are straightforward; others expect you to read between the lines.
- **Negativity bias:** The mind's tendency is to interpret ambiguity as negative. The negativity bias is a major cause of miscommunication because with multiple possible interpretations, people tend to orient towards the negative.

### 1.7. Pragmatics: Definition and Scope

Pragmatics is a branch of linguistics that studies linguistic features used in actual contexts and how the latter affect the meaning. Unlike semantics, pragmatics looks beyond the literal interpretation of an utterance and focuses on implied meanings in relation to their interactional context. This indicates that pragmatics examines the link between these used linguistic features to non-linguistic factors as well as the connection between utterances and the speaker who utters them.

According to Leech and Short (1981, p. 290), "The pragmatic analysis of language can be broadly understood to be the investigation into that aspect of meaning which is derived not from the formal properties of words and constructions, but from the way in which utterances are used and the way they relate to the context in which they are uttered". In another instance, Leech (1983, p. 6) opines that pragmatics is "the study of meaning in relation to speech and situation". From Leech's view, the purpose of any conversation is the meaning which the speaker intends to encode and its desired effect on the hearer. Pragmatics is not only concerned with the meaning of words and their formal aspects and constructions, but it also observes how utterances communicate meaning in contexts.

Yule (1996, p. 3) states that "*pragmatics is concerned with the study of meaning as communicated by a speaker and interpreted by a listener*". According to Yule, pragmatics is concerned with four perspectives into studying meaning:

- Pragmatics is the study of speaker meaning: It has, consequently, more to do with the analysis of what people mean by their utterances than what the words or phrases in those utterances might mean by themselves"

- Pragmatics is the study of contextual meaning: It involves the interpretation of what people mean in a particular context and how the context influences what is said. It requires a consideration of how speakers organize what they want to say in accordance with who they are talking to, where, when, and under what circumstances.
- Pragmatics is the study of how more gets communicated than is said: It explores how listeners can make inferences about what is said in order to arrive at an interpretation of the speaker's intended meaning. It explores how a great deal of what is unsaid is recognized as part of what is communicated.
- Pragmatics is the study of the expression of relative distance: It determines the choice between the said and the unsaid which is that of the notion of distance; whether it is physical, social or conceptual, that implies shared experience. On the assumption of how close or distant the listener is, speakers determine how much needs to be said.

Context is a requisite notion in pragmatics because it is the focal influencer on meaning. J.R. Firth argues in his contextual theory of meaning that context is the solid foundation of any linguistic study because “*normal linguistic behaviour as a whole is meaning effort, directed towards the maintenance of appropriate patterns of life*” (Firth 1957, p. 223)

Investigation on pragmatics can be backdated to ancient Greece and Rome where the term ‘pragmaticus’ is found in late Latin and ‘Pragmaticos’ in Greek, both meaning fit for an action. Pragmatics has elapsed through three different stages in development:

- The first stage occurred in the 1930's when the term ‘Pragmatics’ was first used by Philosopher Morris (1938) in his work “*Foundation of the Theory of Signs*”. Pragmatics was a branch of semiotics – the general study of signs and symbols. It was defined as the “*relation of signs to the interpreters.*” In 1940, Morris divided semiology into syntax, semantics and pragmatics.
- The second stage was from 1950 to 1960 where three philosophers: Austin, Searle and Grice established their theory of speech act and implicature theory.
- The third stage began in 1977 when L. Mey published the first *Journal of Pragmatics* in Holland. In 1983, Levinson issued his book “*Pragmatics*” whereas Leech distributed his “*Principles of Pragmatics*”. In 1988, The setup of the International Pragmatics Association was created resulting in pragmatics as an independent discipline.

## 1.8. Pragmatic Failure

Pragmatic failure was firstly coined by Jenny Thomas in her article “cross-cultural Pragmatic failure” in 1983. She argues that pragmatic failure refers to " the inability to understand what is meant by what is said ".(Thomas,1983, p.22), she categorizes pragmatic failure as “Pragmalinguistic Failure” and “Sociopragmatic Failure ”:

- Pragmalinguistic failure is connected to the language itself, it occurs when the words and expressions are transferred from native language to the target language without taking their pragmatic meaning into consideration.
- Sociolinguistic failure is directly connected to cultural peculiarities and, by Thomas's definition, is described as “*social conditions placed on language use*”, and “*cross culturally different perceptions of what constitutes appropriate linguistic behaviour*”. This conveys that the speaker is not familiar with social and cultural conversations of the target language speaker.

Most of our misunderstandings of other people are not due “*to any inability to hear them or to parse their sentences or to understand their words, a far more important source of difficulty in communication is that we so often fail to understand a speaker's intention*” (Miller, 1974).

Widdowson (2007) claims that an utterance can be judged by reference to its grammatical structure and its appropriateness to its context. So, if one violates one of the previous rules (grammar and appropriateness to context), s/he makes a grammatical error or pragmatic failure. This latter makes the meaning of the performed utterance “*misunderstood, and creates problems in communication.*” (Richard and Schmidt, 2002).

It occurs when the interlocutor infringes the rules of interpersonal relationships, social conventions, time, space, and addressee (Guanlian,2002), or when the hearer understands an utterance not as it is expected by the speaker (Thomas,1983). In short, pragmatic failure is not an error in the choice of words or the formation of sentences, but the failure in communication because of infelicitous style, incompatible expressions, and improper habits.

### 1.8.1 Reasons for Pragmatic Failure

Pragmatic knowledge is a complex part of language. Language, like culture, is dynamic, which explains its constant progress and modification according to the society, which operates it. That is why, an individual should be aware of general characteristics of the speaker and get acquainted with their cultural peculiarities and accept them.

According to a short research article (2016) by British Journal of Education, Society & Behavioural Science, pragmatic failure may result from a lot of aspects like knowledge in language and knowledge in social aspects:

- **Lack of linguistic knowledge:** Some expressions, verb phrases, idioms or phrases which fall into the category of culture. For example, “Look out” is a verb phrase and it does not only mean “look out of something” but also means “be careful”.
- **Lack of cultural knowledge:** Language is part of culture and is the carrier and container of culture. Language and culture weave together. Consequently, it is crucial that people from different cultural environments appreciate and tolerate behaviour, non-verbal attitudes, values, customs and worldviews. If such tolerance is not achieved, there would probably be cross-cultural communication failure.
- **Different ethnical principles:** Ethnical principles decide what can be said during a conversation. In daily life ethnical principles are to judge what is appropriate and what not.

In addition, to some other reasons of pragmatic failure as identified by some researchers, it is believed that, the main reason behind any pragmatic failure is the differences between the various one's social identities of the interlocutors as well as even the term “culture”. It is worth mentioning here the term “*cross-cultural*” not only refers to “*native-non-native interactions*”, but also to “*any communication between two people who, in any particular domain, do not share a common linguistic or cultural background.*” (Thomas,1993, p. 106).

Tannen (1989, p. 11) states that:

The differences between interlocutors are not only at the cultural level, but also differences in their conversational styles that can lead to various subtle misunderstandings and misjudgements. Also, because people's verbal communication styles reflect and embody the beliefs and worldviews of their cultures, the level on which differences arise, and the depth of misunderstanding.

This explains that indirectness, ellipsis, and silence can also lead to pragmatic failure. For instance, indirectness, which is a function of politeness in many cultures, can also bring about misunderstandings with more frank native speakers.

### 1.9. Cross-cultural Pragmatic Failure

Pragmaticians conduct research to understand the cultural differences between languages that cause pragmatic failure. Pragmatics is an area of investigation that deals with cultural differences between languages. It is “*a sub-discipline of pragmatics*” (Ogiermann, 2009, p.7).



Pragmatics studies how the construction of meaning differs between speakers from different cultures through analysing the differences in expectations based on cultural schemata (Yule, 1996, p. 87). It is an area of cross-cultural communication breakdown; failures in intercultural communication are due to misunderstandings in the linguistic field of pragmatics.

There are three main areas in which cultural misunderstandings can arise from different communities: refusals, complaints, and compliments. This phenomenon does not have to do with performance errors in terms of morphology, phonology, syntax or semantics, rather it deals with mistakes which fail to fulfil communication because of conflicting expressions or inappropriate style. People rely on their linguistic knowledge rather than on communication.

Cross-cultural pragmatics includes three parts: cross, cultural, and pragmatics. Saragi (2009) argues that the word “cross” as in cross-linguistics expresses a comparison of phenomena. The term “cross-cultural” refers to a comparison between different cultures and “cross-cultural pragmatics” refers to comparison of pragmatics between different cultures. The term pragmatic failure tends to describe the case of misunderstandings between people from the same speech community. However, the term “cross -cultural pragmatic failure” is used to describe misunderstandings between people from different speech communities. (Charlebois, 2003).

Pragmatic failure is an important source of cross-cultural communication crash that Thomas (1983) referred to as a “*pragmatic error*”. Thomas (1983) prefers to use the term “*pragmatic failure*” rather than “*pragmatic error*”, because an error refers to the violation of definite prescriptive rules such as “*grammatical errors*”. However; a failure refers to the violation of “*probable rules*” involved in pragmatic competence since a pragmatic force cannot be judged as wrong, but as a failure to reach the speaker's objective.

### **1.10. Adaptation Theory**

Adaptation theory was firstly put forward by Verschueren who was the Secretary of the international pragmatic association. After a great deal of research, he first put forward the notion of the Adaptation Theory in 1987 when he wrote the paper pragmatic as a theory of linguistic adaptation. After that, he elaborated this theory in his book “*Understanding Pragmatics*” which was published in 1999. This book was considered as the symbol of the maturity of the adaptation theory for it underlines the significance and perfection of the theory. Verschueren pointed out:



It is possible to identify pragmatics as a specified unit of analysis, so that it cannot partake in the division of Labour associated with the traditional components of a linguistic theory. Therefore, pragmatics should not be regarded as an additional component of a theory of language, but pragmatics offers a different perspective. (Verschueren, 2000).

Adaptation of language includes the following according to verschueren (2000):

- **Adaptation to context:** varieties of factors considered in the process of making linguistic choice.
- **Adaptation to language structures:** adaptation in different levels of language and language structures.
- **Dynamics of adaptation:** the process of making linguistic choice and negotiation is also a process of dynamic adaptation.
- **Salience of adaptation:** the degree of awareness of the communicators when making linguistic choice.

Adaptation theory scientifically explains the internal relationships of linguistic context and communicative context. It says communicative context and linguistic context should be adapted dynamically when linguistic choice is made in the process of communication. According to a short research article (2016) by British Journal of Education, Society & Behavioural Science:

### 1.10.1 Failure to Adapt to the Language Users

Language users are those who participate in conversations as well as those who are related to the content of conversations. In verbal communication, the age, position, identity, value and relationships of both sides of communication as well as some other factors should be taken into consideration.

When making linguistic choices, language users should try to adapt to these factors; otherwise, it would lead to the interruption or the failure of communication.

For example, pragmatic failure might occur if someone fails to adapt to the relationship between his friend and him when he chooses formal expressions in conversing with him.

### **1.10.2 Failure to Adapt to the Physical World**

Physical world mainly refers to the reference of time and space. Time includes event time, time of utterance and reference time. Space is composed of the absolute spatial relations and relative spatial relations. In addition, the physical world includes the communicators' poses, gestures, appearances and physiological characteristics. Neglecting to adapt to the factors above tend to result in making wrong linguistic choices and failure of communication. For example, Chinese tend not to gaze at others when talking, while Americans think that gazing means politeness and confidence. Thus, nonverbal factors play major roles in making linguistic choices in many cases. Failure to adapt to the nonverbal factors in communication may lead to the failure of communication.

### **1.10.3 Failure to Adapt to the Social World**

Social world refers to occasions of communication, social setting and norms and principles of communication which regulate the communicators' speech acts.

Linguistic choice of the language users must meet the communication norms in the corresponding social occasions, social settings and social community. Culture is a major factor among all the factors of the social world in that language users live in a specific society and their speech acts are inevitably subject to the norms of society and culture. Therefore, failure to adapt to these norms and principles of communication may lead to pragmatic failure.

In Chinese culture, people tend to show their concern with others and express friendliness by asking about others' affairs and giving suggestions, which is sharply different from that in American culture in which people focus on privacy and do not mean to accept too much care and concern. Hence, failure to notice the cultural difference and make necessary adaptation to the different social norms might cause pragmatic failure.

### **1.10.4 Failure to Adapt to the Mental World**

Mental world is mainly related to the personality, emotions, desires and intentions and other cognitive and emotional aspects of the two parties of communication. The process of interpreters' making linguistic choice is also a dynamic process to adapt to the addressee's and his own mental world. Result of the failure to adapt to the mental context of the addressee would range from failure of the communication to the misunderstanding of the addressee.

In Chinese culture, old people are always respected, while in American culture few people would like to admit they are old since old age means "useless" or "not qualified". That's why

the American gentleman feels hurt when the visiting scholar thinks he is old. Failure to adapt to the mental world of the addressee might cause pragmatic failure. (Verschueren, 2000).

### **1.11. Conclusion**

This chapter mainly analyses pragmatic failures and clarifies the significance of a successful communication. Firstly, it scrutinizes some basic theoretical definition of culture and communication, which is mainly reflected in values, world views, knowledge of culture and cultural contexts. Then, it gives some important principles which we need to obey in cross-cultural communication for avoiding some embarrassing situations and misunderstandings which may result in pragmatic failures. The most important part of this thesis is about reasons of pragmatic failure alongside effective strategies to avoid pragmatic failure.

## Chapter Two: Methodology and Data Collection

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## 2.1 Introduction

While the previous chapter provided an over view related to language, communication and pragmatics failure, this chapter is concerned with the description of the methodological procedures used in this research. It presents the research methodology, design, the sample population and research instruments used to accomplish our investigation, as detailed below.

## 2.2 Research Methodology and Design

Both qualitative and quantitative method is employed in this study. Both quantitative and qualitative information is needed to develop a shared understanding of how people fail in interpreting the intended meaning of speakers.

The qualitative research method is followed because it is "*an array of interpretive techniques which seek to describe, decode, translate, and otherwise comes to terms with the meaning, not the frequency of certain more or less naturally occurring phenomena in the social world* " (VanMaanen, 1979). It also describes the methods explaining an issue or phenomenon through gathering data in numerical form and emphasis on collecting scores that measure distinct attributes of individuals' organizations.

On the other hand, the qualitative data describes the phenomenon of pragmatic failure in intracultural communication as it can be observed, but not measured. By contrast, the quantitative method, it addresses questions like "how many and how much.

Thus, both methods are used in order to get a valid data of the pragmatic failure in intracultural communication; this also helps to interpret and better understand the complex reality of a given situation.

## 2.3 Sample Population

Research studies are usually conducted on sample of subjects rather than whole populations. The most challenging aspect of fieldwork is drawing a random sample from the target population to which the results of the study would be generalized. A sample is array part

of the fully defined population, a population is a complete set of people with a specialized set of characteristics, and a sample is a subject of the population.

In sociolinguistic research, researchers rely on observation and random sampling methods. This latter, is defined as random if every individual in the population being sampled has an equal likelihood of being included. Random sampling is a good sampling technique and prevents any method of selection including volunteering or the choice of groups of individuals known to be cooperative.

The sample populations of this study are from all distinct kinds of the Tiaret speech community, where people vary in terms of age, gender, status, religion, profession, and the educational level with different social identities. The total number of the target population is two hundred twenty-nine thousand and three hundred seventy-six inhabitants, our sample is one hundred respondents.

Our research study covers all kinds of people of different sectors to observe them naturally and to examine the way people communicate and interact with each other, and how they sometimes fail in understanding each other's messages and goals and finally to find out the reasons behind.

## 2.4 Research Instruments

In this study, as a research instruments for collecting data, two different tools are emphasized, a discourse completion task/test (DCT) and a participant observation.

### 2.4.1. Discourse Completion Test

A Discourse-Completion Task (DCT) is a tool used in pragmatics to elicit specific speech acts. It is defined by Kasper and Dahl (1991, p. 221) as "*Discourse Completion Tasks are written questionnaires including a number of brief situational descriptions, followed by a short dialogue with an empty slot for the speech act under study*". Subjects are asked to fill in a response that they think fits into the given context.

That is, DCT contains a situational prompt which a participant will read to elicit the responses of another participant. The instrument was originally developed by Blum-Kulka (1982) for studying speech act realization comparatively between native and non-native Hebrew speakers, based on the work of E. Levenston (1975).

In pragmatic studies, respondents of a written DCT receive situations and are expected to write utterances they think would be the most appropriate for a given sociocultural context. This data collection tool was employed both in cross-cultural and interlanguage pragmatics. The focus was either on the comparison of uses of speech acts in different languages (Blum-Kulka & Olshtain, 1984; Cohen & Olshtain, 1981) or the comparison of learner output with that of native speakers (Blum-Kulka, 1982). Normally, DCT includes information of the speakers to give a sense of the power relationship between the two speakers and the social distance between them. For example, the following item from Blum-Kulka and Olshtain’s (1984, p. 198) study establishes the contextual features for the respondents:

*At the professor’s office, a student has borrowed a book from her teacher, which she promised to return today. When meeting her teacher, however, she realizes that she forgot to bring it along.*

*Teacher: Miriam, I hope you brought the book I lent you.*

*Miriam: \_\_\_\_\_*

*Teacher: OK, but please remember it next week.*

**Table 2.1: Example of DCT**

“Scholars agree that intercultural competence is a complex phenomenon and the assessment should be achieved by employing a variety of measures.” (Fantini, 2009; Deardorff, 2009, 2011). Since intercultural competence has a large number of components, they agree that one tool cannot measure it. Deardorff (2006, p. 249-250) lists twenty-two components of intercultural competence and elsewhere Deardorff (2011) asserts that “given how daunting intercultural competence assessment can seem, it is important to start with manageable portions” (p. 74). Fantini (2009) mentions areas to assess such as attributes, building relationships, communicating, collaborating, awareness, attitudes, skills, knowledge, host

language proficiency, and developmental indicators over time. He also lists forty-four assessment tools for intercultural competence.

The focus of tests varies depending on the goal of the assessment. The tests, some of which are self-assessment tools, aim to measure components such as language proficiency, understanding and awareness of self and others, cross-cultural sensitivity, cross-cultural behavior and skills, personality analysis, cultural profile and preferences, world knowledge, readiness and potential for international assignment, unconscious prejudices.

In short, DCT's advantages are presented below:

- ✓ The DCT helps the fieldworker to gather large amounts of data in a short time, through these data are of a linguistic nature and difficult to be observed. (Yamashita, 1996)
- ✓ It enables the researcher to obtain data which are steady with natural data in their occurrence at least in the major patterns and formula. (Beebe and Cummings, 1996)
- ✓ It enables the researcher to administer it to a large number of participants, native and non-native speakers across different cultures. (Blum-Kulka et al, 1989)
- ✓ It enables the researcher to control the situational variables such as: age, gender, social status. (Kasper 2000)
- ✓ It enables the researcher to understand the data easily without any transcriptions. (Chaudron, 2005)
- ✓ It enables the researcher to collect more systematic and comparable data. (Flèxi-Brasdefer, 2008)
- ✓ It enables the researcher to classify the most frequent and stereotypical strategies used to perform a given speech act. (Flèxi-Brasdefer, 2008)

### 2.4.2 Participant Observation

Participant Observation is a research method pioneered by anthropologists Bronislaw Malinowski and Franz Boas (1922) and was adopted as a primary research method by many sociologists affiliated with the Chicago School of Sociology in the early twentieth century. Recently, participant observation, or ethnography, is a primary research method used by qualitative sociologists.



Participant Observation's main purpose is to gain a deep understanding and familiarity with a certain group of individuals, their values and beliefs. Often the group in focus is a subculture of a greater society, like a religious, occupational, or particular community group. To conduct participant observation, the researcher lives within the group and becomes a part of it for an extended period of time.

Malinowski ensured that he eventually came to feel an insider rather than simply recording the proceedings. Achieving insider status within a community of study is a primary goal for many anthropologists in the field. First, the researcher must locate themselves intimately within the group under study in order to gain a complete account of community life and second, that it is not possible, when located within and as a member of a group, to have the necessary perspective to interpret community's life (Malinowski, 1922). Sterk (1996) challenges the ethnographer as insider viewpoint through her work with prostitutes in New York and New Jersey. Sterk's own realization of her ability to extricate herself from the community and rejoin her own 'world, a world of safety and stability' confirmed her status as an outsider (Sterk, 1996, p. 92). This raises the issue of transition from participant-observer to observer or interpreter. By positioning oneself as interpreter or analyst, the researcher creates an academic distance from those they observe, voiding their participant status.

According to Crossman (2019) in her article "What is participant Observation Research?", Participant observation requires the researcher to be:

- ◆ Subjective participant to use knowledge gained through personal involvement with the research subjects to interact with and gain further access to the group.
- ◆ Most researchers choose objectivity as an ideal. A good participant observer will maintain a critical self-reflexivity that allows to recognize the way they might influence the field of research and the data they collect.

Howell's phases of Participant Observation (1972) are the four stages that are included in most participant observation research studies as follow:

- **Establishing Rapport:** Howell states that it is important to become friends, or at least be accepted in the community, in order to obtain quality data.

- **In the Field:** DeWalt & DeWalt (2011) call this form as “talking the talk” and “walking the walk”. Also mentioned by Howell, DeWalt & DeWalt state that the researcher must strive to fit in with the population of study through moderation of language and participation.
- **Recording Observations and Data:** Researchers record their personal about the subject of study through reflexivity journals as well as field notes and interviews during the process. However; researchers must be aware of biases not to include any misconceptions in the study.
- **Analyzing Data:**
  - Thematic Analysis: organizing data according to recurrent themes found in interviews.
  - Narrative Analysis: categorizing information gathered through interviews, finding common themes, and constructing a coherent story from data.

Participant Observation is a complex method that has many components. One of the first things that a researcher must do is decide what kind of participant observer he or she will be using. Spradley (1980) provides five different types of participant observations below:

Limitations	Level of Involvement	Type
Unable to build rapport or ask questions as new information comes up	No contact with population or field of study	Non-Participatory
Limits ability to establish rapport and immersing oneself in the field.	Researcher is only in the bystander role	Passive Participation
This allows a good combination of involvement and necessary detachment to remain objective	Researcher maintains a balance between "insider" and "outsider" roles	Moderate Participation
This method permits the researcher to become more involved in the population. There is a risk of "going native" as the researcher strives for an in-depth understanding of the population studied.	Researcher becomes a member of the group by fully embracing skills and customs for the sake of complete comprehension	Active Participation
There is the risk of losing all levels of objectivity, thus risking what is analyzed and presented to the public.	Researcher is completely integrated in population of study beforehand (i.e., they are already a member of particular population studied).	Complete Participation

**Table 2.2: Types of Participant Observation**

## 2.5 Conclusion

This chapter presents the description of the research process. It provides information concerning the method that was used in undertaking this research as well as a justification for the use of this method. The Chapter also describes the various stages of the research, which includes the selection of participants and the data collection process. It begins with an outline of the methodological framework used to direct the collection of data. The implementation of DCT and Participant Observation is a crucial part of achieving the objectives of the study where data from different disciplines can be integrated.

## Chapter Three: Data Analysis and Results

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### 3.1 Introduction

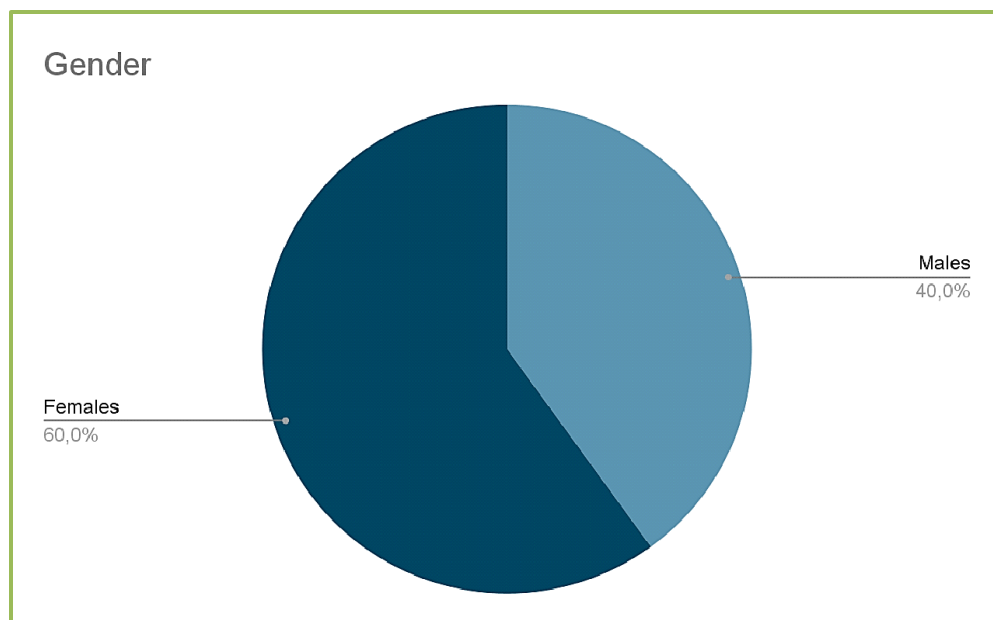
This chapter gives a deep analysis of data gathered from research methods that were followed in the study. It provides information on the participants, i.e., the criteria for inclusion in the study. The chapter focuses on analysing how Tiaret Speech Community members react to what can be said in different situations and how each understands meanings differently. The instruments that were used for data collection, as mentioned in the previous chapter, are both Participant Observation and a DCT.

### 3.2 Graphical Presentation of Data Collected from DCT

#### 3.2.1 Section One: Participants' Bio Data

##### Gender

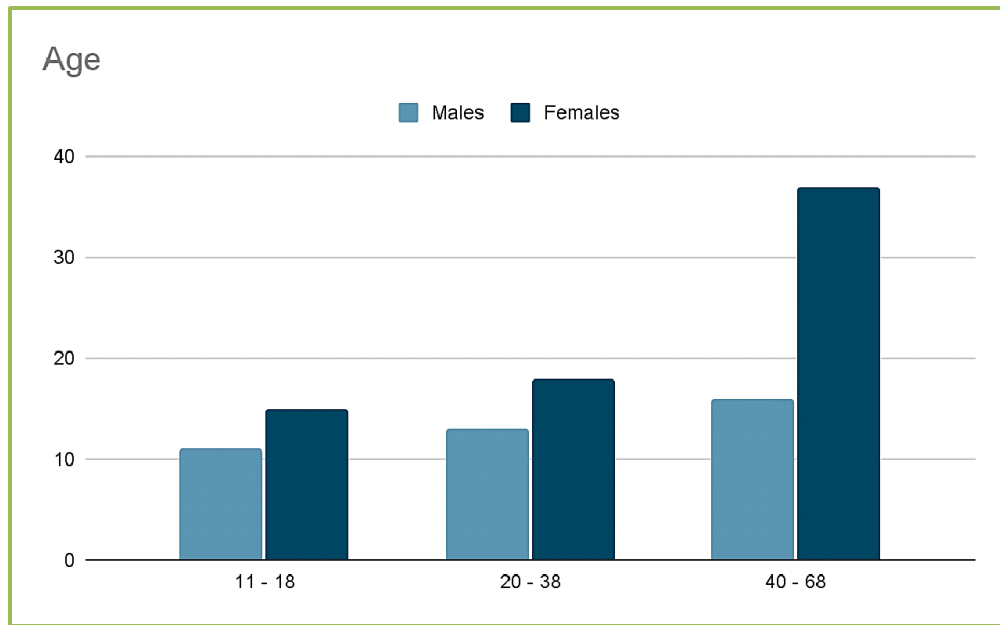
Graph 3.1 represents the informants' gender. For our study, in order to investigate the effect of gender on pragmatic failure, we have chosen a number of both genders randomly.



**Graph 3.1 Participants' Gender**

## Age

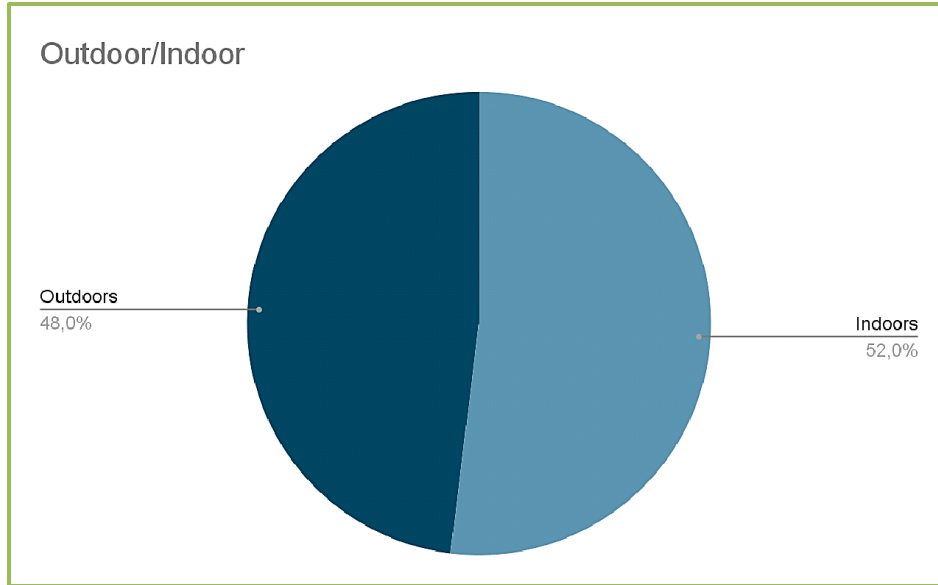
In Graph 3.2, the informants' ages are grouped into 3 ranges. The first range is between 11 to 18. The second one is between 20 to 38, and the last one groups participants whose ages are from 40 to 68 years old.



**Graph 3.2 Participant's Age**

## Outdoor/ Indoor Type of Participants

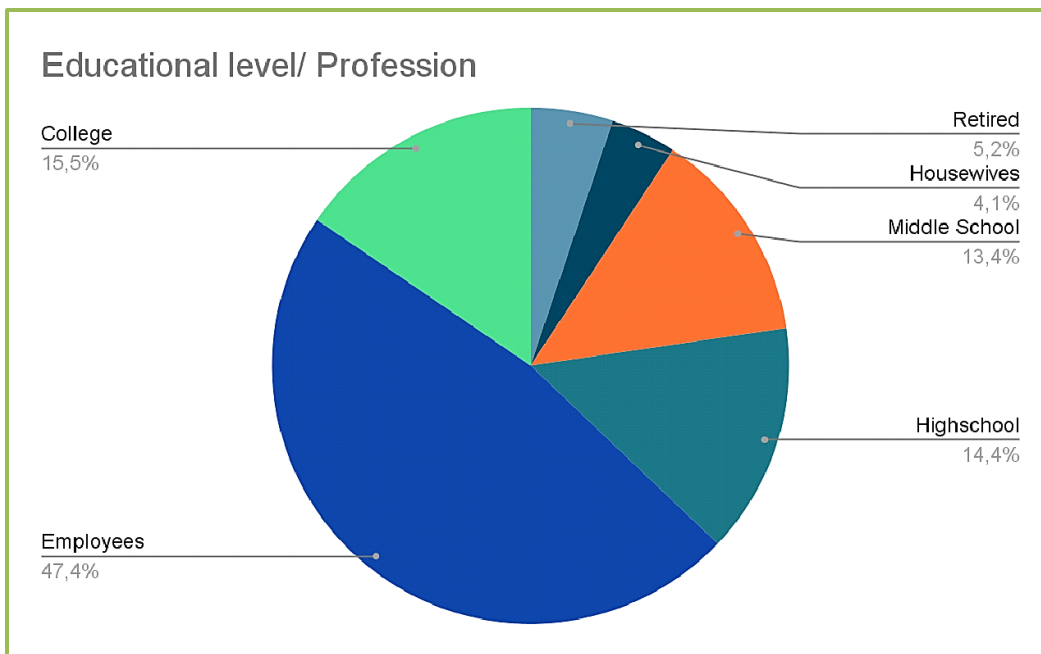
Graph 3.3 shows where our participants mostly spend their time. We want to investigate whether this factor has an effect on their reaction or not.



**Graph 3.3 Participants spend-time**

### **Educational Level/profession**

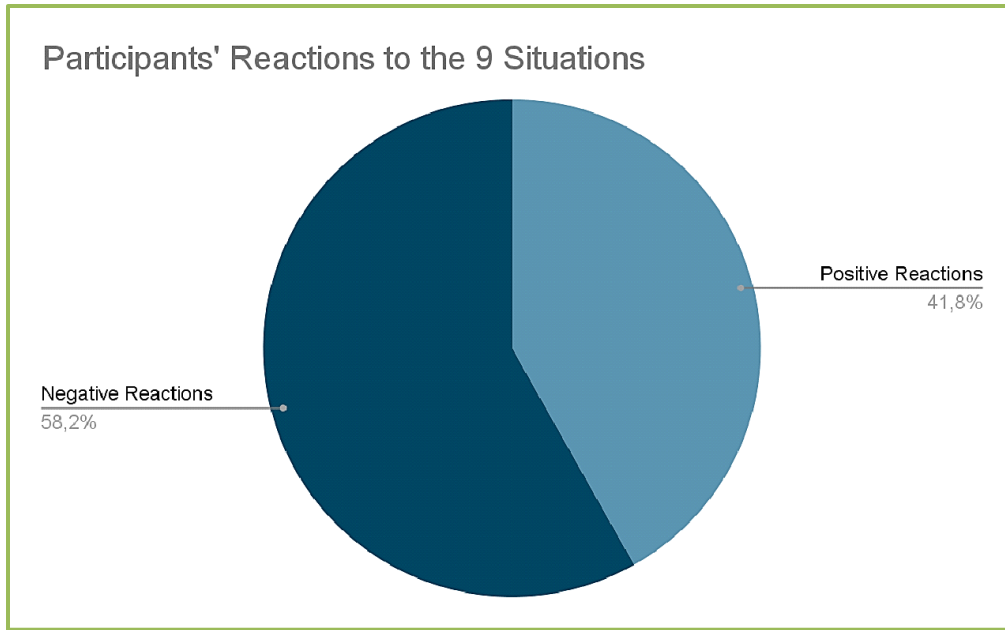
Graph 3.4 shows the informants' educational level or profession. Some are still students at colleges or pupils at schools. The employees represent different professional backgrounds like engineers, directors, assistants, psychologists, medical experts, merchants, accountants and teachers.



**Graph 3.4 Participants' Educational Level/Profession**

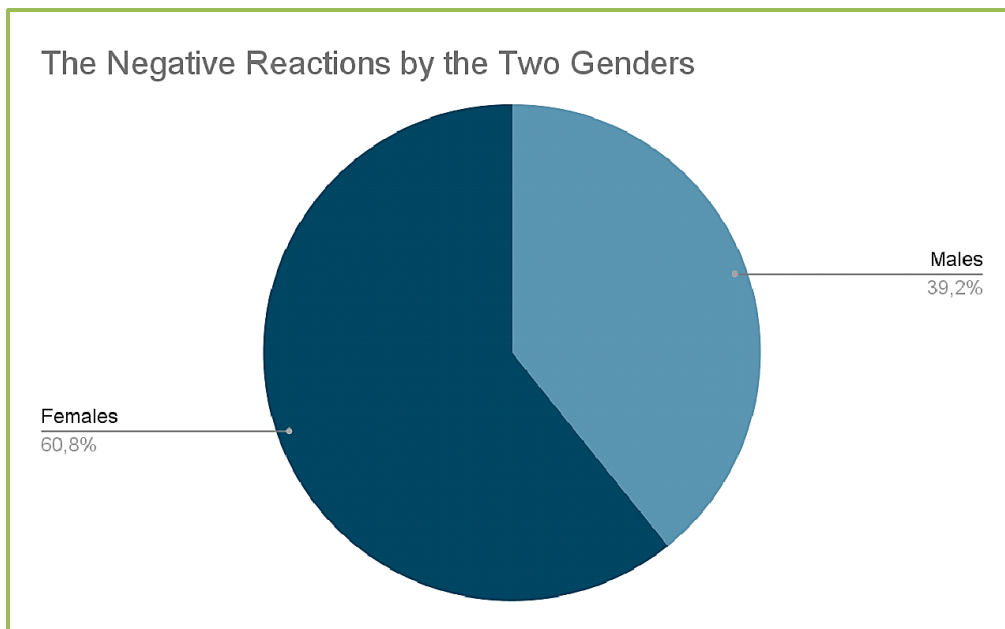
3.2.2 Section two: Daily Situations

Graph 3.5 below, shows the different reactions of our participants towards the situations mentioned in our DTC.



Graph 3.5 Participants' Reactions

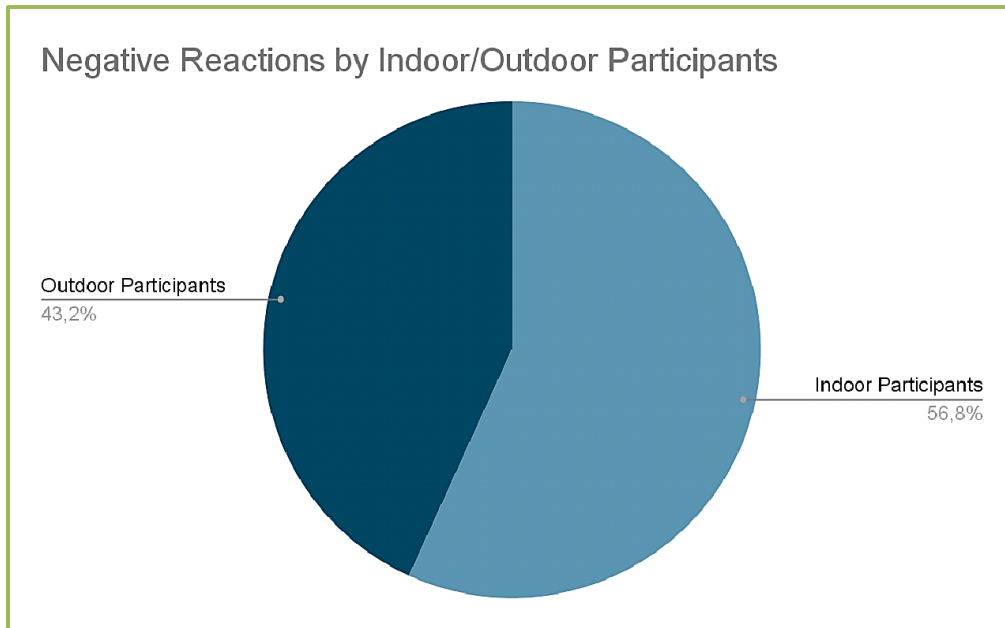
Graph 3.6 reveals the negative reactions of both genders as far as our DCT is concerned.



Graph 3.6 Genders' Negative Reactions



Graph 3.7 shows the various negative behaviours of indoor/outdoor participants



**Graph 3.7 Indoor/Outdoor Participants' Negative Reactions**

### 3.3 Graphical Presentation of Data Collected from Participant Observation

Ten situations were observed in different settings. These situations include different categories of TSC members:

**Situation 1:** Two neighbours in the city were having a conversation about marriages and fates. One of them unconsciously said: "all of our men are getting married with rural women, but our daughters are still bachelors"

"ولاد البلاد راهم يـدو غي بنات لي زونفيرون وبناتنا حنا قعدو"  
 /wled elbled rahom jedu yi bnet li zɔnviɾɔn we bnetna ħna geʕdu /

The other one is actually from the countryside and married to a man from the city. She kept quiet for a short period of time then left.

**Situation 2:** Two employees went to a director to complain, while the first was complaining, the second smiled. Later on, the first one confronted her and said: "keep that yellow smile for yourself"

"هذيك الضحكة الصفرة خليها عندك"

/haðik edʕaħka esʕafra xaliħa ʕandek/

The second employee was left confused and shocked.

**Situation 3:** A taxi driver was bragging to his passengers about how independent and bossy he is, that no one dares to tell him what to do. Few seconds later, one of the passengers told him to "turn left" and the driver got angry and said: "you did that on purpose"

"راكي قلتها بلعاني باش تخدميهالي"

/rakı ɢoltiħa belʕani beʕ txadmıħalı/

**Situation 4:** In a conversation, one of two friends was telling the other about her sickness and its 'disgusting' symptoms, the other, in response, informed her that she was really worried (in a way she would be contaminated by her), the person with the sickness understood that her friend was worried about her and said: "Do not worry about me, it is nothing serious"

"لا متخافيش عليا مكان والو"

/la matxafi:ʃ ʕliħa meken welu/

**Situation 5:** A girl suggested a trip to her friends, one of them said her mother would never allow her to travel with only friends and no adults to watch over them. She took it as an insult that her mother did not raise her well and said: "Are you saying that mom is not severe enough with me?"

"شاراكي حاسبها ماما راهي راخفت لي"

/ʕaraki ħesba mama raħı rexfetli/

**Situation 6:** A girl wanted to mock her friend by criticizing the way she wore her Hidjab, but in return, she took it as friendly advice and thanked her.

**Situation 7:** A student came late to a class; he told his tutor he had a sick relative to take care of. His classmates laughed at that excuse but the tutor thought they were laughing at him (the student) so he scolded them.

**Situation 8:** A girl walked to her group of friends wearing her newly bought outfit, she saw them laughing from afar and thought it was because of her outfit. She was quiet the whole time even when her friends noticed it.

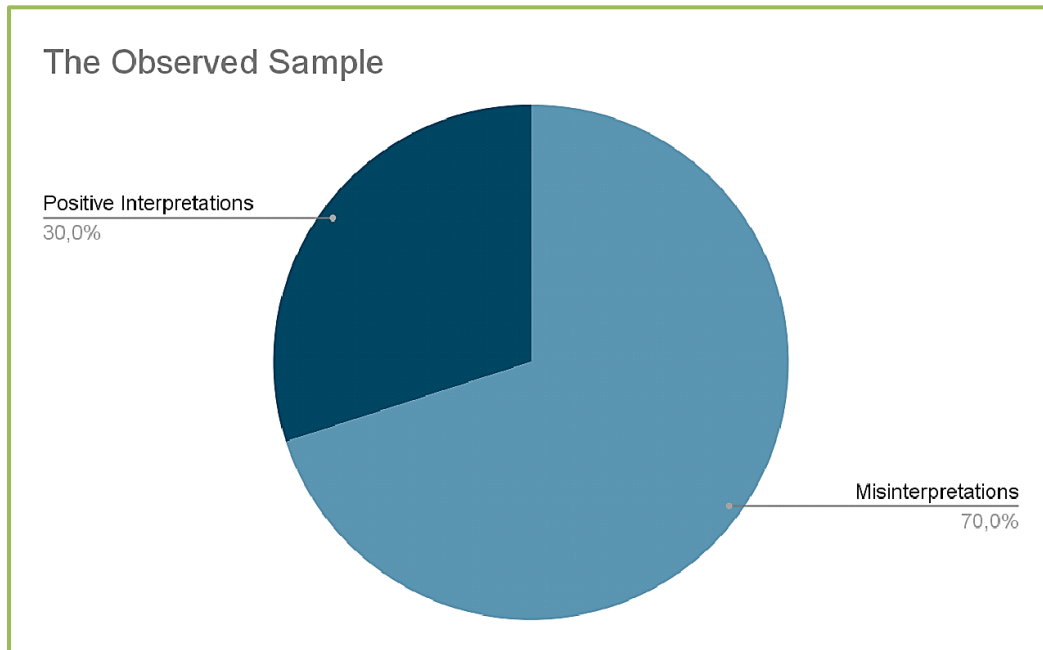
**Situation 9:** A guy jokingly said to his friend "get over yourself", she took it as an insult and told him to respect himself

**Situation 10:** A guy explained to his girlfriend about how he needs to focus on his future and stabilize himself and that marriage is not a priority for the moment. His girlfriend left him as a response thinking he did not care about their relationship.

Number of Situation	Successful Communication	Miscommunication
Situation 1		Quietness, leave the conversation
Situation 2		Confusion, shock
Situation 3		Anger, quarrel
Situation 4	Comfort, reassurance	
Situation 5		Anger, quarrel
Situation 6	Gratitude	
Situation 7	Defence	
Situation 8		Insecurity, low self-esteem
Situation 9		Arguments
Situation 10		Cutting off relationship

**Table 3.1 A Presentation of Data Collected from Participant Observation**

Graph 3.8 shows the results of the participants' reactions to the ten observed cases



**Graph 3.8 Reactions of the Observed Sample**

### 3.4 Results' Interpretation

During the data analysis process, the presentation of the research's results is done according to our findings. They show that pragmatic interpretation is mainly affected by social factors. These factors include:

First, gender differences, where males are usually careless and less sensitive than females who overreact and take what they hear personally. Second, age, where adults are more responsible and considerate of others' conditions than teenagers and children who can be violent in some cases. Third, educational level, where most of the positive interpretations and reactions we received were by intellectual participants. Lastly, participants' time-spend; respondents who are mostly outdoor to socially interact, usually give more thoughts to the possible reasons behind what speakers say and do.

### 3.4.1 Presenting Results Obtained from Discourse Completion Test

**Situation 1:** One of your friends asks you to join them on a trip, and you gladly accept. Another one suggests to postpone it to later because they have planned something else. What do you understand from it and how do you react?

Some of our TSC participants expressed their affirmative decoding of speakers' objectives to the first situation through:

- Acceptance, patience, understanding
- Maybe the speakers are under pressure : كل واحد وظروفو /kʊl weħed w ɔʕʔrʊfʊ/
- Maybe it is for the best : بلاك فيها خير /belek fiħa xɪ:r/

Others expressed their unfavourable decoding of speakers' objectives to the first situation through:

- Refusal : أيا مالا حنا نروحو وأنت قعد مع المخططات التاوعك /aja mela ħna nrɔħʊ wenta gʕʊd mʕa lmoxtatʕatʕat etewʕek/
- Feelings of inadequacy, fake excuses
- Insistence on going: كي جينا خارجين نديفولو باننتك على صوالحك ذرك /ki dʒɪna xardʒɪ:n ndrɪfʊlʊ benetlek ʕla swalħek ɔʔrk /
- Having a preimage of the speaker as untidy or selfish person
- The speaker has intention of ruining the trip

**Situation 2:** You offer your friend money with the intention of helping and he responds with:” No thanks. Do you think I’m poor”? How would you react?

Some of our TSC participants expressed their positive decoding of speakers' objectives to the second situation through:

- Respect for the speaker's dignity
- Insistence on the speaker to take the money
- Help in a different way
- Explanation of the fact that even the rich needs help : مول التاج ويحتاج /mole tedʒ w jeħtedʒ /
- Reminder to the speaker of their close relation : ما بيناتناش /mebmetneʃ/
- An advice that life is unpredictable, there might be time when they switch places : دنيا دواره /denja dewara/
- Sarcasm that even the richest cannot say no to money : تبون وكون يعطولو دراهم يشدهم : /tebun wkun jaʃtolu drahem jedr:hom /

Others expressed their negative decoding of speakers' objectives to the second situation through:

- Regret, shock
- Taking money back and leave: ماتديش؟ ماتديش الله يسهل عليك /tetqaleʃ? metedr:ʃ alah jsehel ʃl:r:k/
- Feelings of hurt
- A strict stare from head to toe at the speaker
- Cutting off relation with the speaker

**Situation 3:** You are in a group of friends having a normal chat, until one of them complains about people with Jilbab and Elkamis. You wear Jilbab/Elkamis. What do you understand from it and how do you react?

Some of our TSC participants expressed their affirmative decoding of speakers' objectives to the third situation through:

- Respect of the speakers' personal opinions : كل واحد الله يسهل عليه /kuɫ weħed alah jsehel ʃl:r:h/
- An attempt to convince the speakers that not all people are the same

- Providing the speakers with Quran's verses
- Explanation that Salafism is not to be ashamed of: السلفية ماهيش عيب /eselfia mehif ʕi:b/
- Sarcasm : حجابي سر سعادتني /ħidzebi siru seʕedeti/

Others expressed their negative decoding of speakers' objectives to the third situation through:

- Direct exit from the group
- Having a pre-image of the speaker as someone who lacks of faith and respect and as someone with insecurities
- Annoyance
- Directly confronting the speaker that they are jealous and envious : كون جات لابسا الميني يعجبك الحال /kʊn dʒet lebsa lmi ni jeʕedzɓek lħal/

**Situation 4:** Your friend says that you look like someone. You ask them if that someone is a good-looking person. They responded "no". What do you understand from it and how do you react?

Some of our TSC participants expressed their affirmative decoding of speakers' objectives to the fourth situation through:

- Laughing it off, not caring about looks because 'Beauty is for women': الزين للنساء /ezim lensa/
- Accepting the speaker's personal opinion : ربي خلق و فرق /rabi xleq w feraq /
- Taking it as the speaker meant they shared same good manners instead of appearances
- Standing up for the guy whom the speaker talked about: بلاك عند ربي خير منا في زوج مع بعض /belek ʕand rabi xir mena fi zudʒ mʕa baʕdʕ /

The other participants expressed their negative decoding of speakers' objectives to the fourth situation through:

- Feeling ugly and leaving the conversation : شوف روحك نتا قبل /ʃuf ru:ħek nta qbel/
- Cutting off relation with the speaker
- Taking it as disrespect and bullying
- Feeling of anger and embarrassment
- Resembling the speaker back with what is considered as bad appearance : نتا تاني : نتا تاني تشبه لو احد عندو وذنين طوال /nta tanı tʃebah lwaħed ʃandʊ weðni:n tʃwal /
- Feeling insecure: صافي أنا مشي شابة: /safi ana meʃi ʃeba/

**Situation 5:** Your cousin wears a yellow dress that you do not like. You directly say " it is a weird colour! ". She smiles at you and thanks you. What do you understand from it and how do you react?

Some of our TSC participants expressed their affirmative decoding of speakers' objectives to the fifth situation through:

- Viewing the speaker as a confident person with a good heart
- Respect for her sense of style and letting her wears it
- Feeling of guilt then compliment her
- Re explain what was really meant but harmlessly

The others expressed their negative decoding of speakers' objectives to the fifth situation through:

- Having a pre-image of the speaker as someone who is narcissistic, sensitive, stupid
- The thought that the speaker doesn't not value their opinions



- The thought that the speaker thinks they are jealous of her
- Confusion, change of topics
- The thought that the speaker pretends to be innocent for impression
- Stares at her from head to toe to make her feel insecure

**Situation 6:** You are walking with your friend. You met someone you are acquainted with. He/she turns around giving you their back. What do you understand from it and how do you react?

Some of our TSC participants expressed their affirmative decoding of speakers' objectives to the sixth situation through:

- The thought that maybe that person did not see them
- Walking up to that person and apologize in case they did something wrong
- The thought that maybe that person is in a hurry
- The thought that maybe that person had heard rumours about them, so they try fix it: سامع علينا هدره /sameʕ ʕlɪna hadra /
- Meeting with that person only if he/she is socially close to them.

Others expressed their negative decoding of speakers' objectives to the sixth situation through:

- Having a pre-image of that person is jealous, envious and arrogant
- The thought that the person did it on purpose
- Ignoring that person back : ما نقر اهش /ma neqra:heʃ/
- Gossiping that person on their way.

**Situation 7:** You are a new employee in a company. Your new colleague, with whom you share the office, leaves it slamming the door as soon as you enter. What do you understand from it and how do you react?

Some of our TSC participants expressed their affirmative decoding of speakers' objectives to the seventh situation through:

- The thought that maybe that employee is under a lot of work pressure
- The thought that maybe the employee is having a bad day
- Calming him down and asking for the reason behind their reaction
- Being positive that it will change to better in future
- Being happy the employee closed the door so the participants can go back home and relax
- Not caring about what the employee did

The others expressed their negative decoding of speakers' objectives to the seventh situation through:

- Feeling of rejection
- Complaints to the manager
- The thought that the employee is jealous and afraid of losing their job
- The thought that the employee is selfish and does not want to share
- Being cautious from the employee in future
- Limiting any future contact with the employee
- Verbal abuse to the employee : هذي المؤسسة ماهيش رزق باباك /haðı lmoʔesesa mehıf rezq bebek /

**Situation 8:** You are with a group of friends. During a discussion, in which you express your ideas, one of them winks and laughs with another one. What do you understand from it and how do you react?

Some of our TSC participants expressed their affirmative decoding of speakers' objectives to the eighth situation through:

- The thought that maybe they remember a funny memory they shared with each other
- Feeling normal about it by ignoring the behaviour and keeping on talking
- Continuing to talk and later will ask them about the reason which makes them laugh
- Being confident enough to be sure of their thoughts, they are not affected
- Sarcasm that they are telling the truth : والله مانكذب /welah ma nekðeb/

Other informants expressed their negative decoding of speakers' objectives to the eighth situation through:

- The thought that they are laughing on purpose, so the participants either keep quiet or they directly leave: يترشق عليا / jetreʃaq ʕliɑ/
- Feelings of disrespect, participants change topics
- The thought that their ideas were disliked, and so they ask them about theirs: مالكم /malkøm tedʕaħkø ranı kløn gedamkøm/
- Repeating what they said on purpose as a payback
- An attempt to embarrass them in a way so they would not laugh again

**Situation 9:** Someone calls you to ask for something, but you do not hear what they say. You politely ask them to repeat. Again, you do not hear them so you ask them to raise their voice a little bit. They hang up. What do you understand from it and how do you react?

Some of our TSC participants expressed their affirmative decoding of speakers' objectives to the ninth situation through:

- Calling again that person for explanation and help
- The thought that maybe that person is in a situation where they cannot raise their voice
- A text of apology and explanation
- The thought that maybe the person had a weak cell phone signal
- The thought that maybe that person is in serious need for help, they call instantly or give him a visit

Others expressed their negative decoding of speakers' objectives to the ninth situation through:

- Considering him as a neurotic, irresponsible, impatient person
- Not bothering to call again, it was their fault
- Considering it rude that they hung up, they will not have any contact with them again
- Hanging up in case this person calls in the future.

### **3.4.2 Interpretation of Results Obtained from Discourse Completion Test**

As shown from DCT, pragmatic failure occurs every now and then between different types of people in different settings. Each individual attempts to understand human motivation and the context in which behaviour occurs, according to their solely perspective. So many TSC members misunderstand and misinterpret the intentions of their colleagues, bosses and friends depending on their own personal experiences. For instance, they may attribute laziness to a person who just does not want to be exploited.

It should be noted that social mingling plays a key role in interpreting true meanings and intentions behind what people say. For instance, it is found that, as presented in the graph 3.7, people who are more socialized have different viewpoints when communicating and interacting with people. They are more open to any kind of conversation regardless of the sudden turns it might take, i.e., they are more adaptive.

Females between the age of 40 and 68 years old, who spend most of their time outdoors, tend to be more open to suggestions and offers. Most of them did not seem to be bothered by the sudden change of plans of Situation 1 nor did they take time thinking of the bad intentions that could have been meant. In fact, in all situations we put them in the DCT, they were open minded and very patient. On the other hand, females of the same age category but who are mostly indoors, for example housewives, always took possibilities of bad intentions into consideration, resulting in miscommunication.

When comparing males to females in how they react to these situations, women usually take it personally. They usually quit the conversations or they get upset and keep quiet, sometimes they would break off relations due to misunderstandings. Men, on the other side, do not usually care. They do not always make the wrong assumptions. They give excuses and reasoning for the behaviour that another participant of the conversation does.

Age also counts. When comparing old adults to middle aged adults and to teenagers, the graphics above change. Old adults can be more attached to situations than middle aged people. They seem to either fix the misunderstandings or just ruin relationships. They attempt to convince, explain and confront other participants, but if they fail at doing so, they leave the conversation. It is almost an obligation to give them the respect they deserve and show them good manners. Middle old people do not really pay attention to those details. Most of the time, they do not care and laugh at it, whatever that was confusing at that moment. It is how the number of influencers in our time increased, people are evolving from how they used to be. Our grandparents were raised with certain norms that are no longer existent in our time.

Teenagers and children view and interpret meanings very superficially in comparison with the adults. They do not think of the possible reasons and other hidden intentions behind what others say. They react to what is exactly said. If another participant of a conversation does what is generally considered as bad, they behave badly in return.

It should be also underlined from the results that confusion and misperception can significantly undermine relationships and damage them, and that some TSC members willingly fix these misunderstandings only if they occur with people they care about.

### 3.4.3 Interpretation of the Results Obtained from Participant Observation

It is common to find it difficult to understand if a person is joking, trying to be smart, being sarcastic or ironic, or if they really mean what they are saying literally. The ability to understand facial expressions is very crucial for effective nonverbal communication. If one listens to what a person says and ignores their facial expression, s/he will likely fail in communicating with them. Often, words do not reveal emotions, and the face betrays what a person is actually feeling.

TSC might have trouble with reading excessively into negative expressions on other people's faces. They often interpret facial expressions more negatively. If someone laughs, it could be for a number of reasons and it could have nothing to do with any of us personally. The value of understanding facial expressions is to gather information about how the other person is feeling and guide one's interaction accordingly. For example, if someone appears disinterested, they might just be tired, and it might be time to end the conversation.

If someone becomes more interested in someone else's real intentions, they can become better colleagues, better partners, better parents, better bosses, or better friends. People in general are driven by their desires and needs, everything they do is a way of satisfying them.

From what was observed, TSC members deliberately hide their intentions to reduce the possibility that others would more actively oppose them if they knew their intentions, because everyone is listening to the other through a filter of their own needs which transmutes what they hear. In short, when one communicates something simple to a

colleague, they could hear it in one of many different ways, depending on what motivates them, be it through understanding or misunderstanding.

### **3.5 Conclusion**

This chapter discusses the data analysis and findings and presents them in table and graphic format. It involves a detailed presentation, description, analysis and interpretation of the data obtained from both quantitative and qualitative data collection tools DCT and Participant Observation as an attempt to provide answers to our research questions.

The third and last chapter enables us to confirm and disconfirm some of our hypotheses, concludes the study, discusses the conclusions and their limitations, and makes recommendations for practice and further research.

## General Conclusion

The present investigation entitled "An Analysis of Pragmatic Failure in Intracultural Communication: The Case of Tiaret Speech Community" focused on language failure in verbal and nonverbal communication processes within Tiaret speech community. The pragmatic failure occurs due to the fact that language users fail to understand and interpret intended meanings as well as to make communicative language dynamically adapt to its context.

The accomplishment of this aim served to resolve queries linked to various forms by which people fail to understand or interpret the intended meaning, and the different variables leading to such an issue.

To achieve these objectives, we firstly started with theoretical definitions of pragmatic failure, culture, social construction of identities and cross-cultural pragmatic failure. The second phase of our study was dedicated to describing research methodology adopted, and to representing the randomly chosen sample from the target population which consisted of one hundred informants. It also defined the data collection tools utilized in our investigation specifically Participant Observation and Discourse Completion Task/Test (DCT). The third chapter, instead, was purely practical. It provided a graphical demonstration of the data gathered from our research instruments notably participant's observation and DCT. It also provided an accurate interpretation of these data.

The results have demonstrated that pragmatic interpretation is mainly affected by social factors which include: gender and age. Our data collection materials are arranged to reach the variants pointed out in our hypotheses. It has also been found that age did not have as an absolute impact on language failure as gender did. For instance, some of our sampled females tended to over-dramatize in all situations we provided in the DCT. Teenagers and children; however, did fathom certain intentions impressively. Another variable: educational level, was another notable factor contributing to such failure because people vary in their way of perception.



The study has yet some limitations which cannot be neglected. One of which is time constraint; we were unlucky to extend the investigation and review some data in detail.

For further research on the issue, we suggest that more attention should be laid on observation of data which must be collected in a more natural state, such as without subject's awareness. A wider range of study should be conducted in different corners of Tiaret and results might be more solid.

Finally, this study attempts to offer some new insights of those facts that we forget that our behaviour can often be interpreted in several different ways. You may regard yourself as being flexible, and depending on someone else's viewpoint, it is regarded as inconsistent behaviour. Our well-intentioned behaviour can be interpreted in all ways possible by those people we interact with. The kind of interpretation of our behaviour is often connected to our relationships with people. Your helpful behaviour will be seen as controlling, your humour will be regarded as frivolity, your caring approach may be interpreted as nosy. You cannot exert total control over how people perceive your actions. But you should be alert enough to at least lessen the possibilities of being misunderstood by:

- ✚ Evaluating the clarity of your oral communications.
- ✚ Asking others to repeat what they heard.
- ✚ Avoiding the use of vague, ambiguous or overgeneralised words or phrases
- ✚ Avoiding sarcasm with people you are not familiar with.
- ✚ Showing your emotions, "Without emotional cues, what you say and why you're saying it can easily be misinterpreted,".
- ✚ Being less shy because some people may perceive shyness as a lack of interest.

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## Discourse Completion Task

This study is conducted by Master2 linguistic students of Ibn Khaldoun University of Tiaret to explain the roots of pragmatic failure in verbal and non-verbal communication processes. Please answer these questions honestly as we are interested in your personal opinion. Do NOT write your name, this is NOT a test. Your responses will be taken anonymously and will never be linked to you personally.

### Section I: Bio Data

Please fill in the information:

**1.Age:** .....

**2.Gender:** .....

**3.Profession/Educational Level:** .....

**4. Where do you often spend your time:**    **Outdoors**(    )       **Indoors**(    )

### Section II: Daily Situations

Please read carefully the following situations and write below how you would interpret and react to them using your Algerian Dialectal Arabic:

#### **1. Verbal Communication**

- One of your friends asks you to join them on a trip, and you gladly accept. Another one suggests to postpone it to later because they have planned something else. What do you understand from it and how do you react?

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- You offer your friend money with the intention of helping and he responds with:” No thanks, do you think I’m poor”? How would you react ?

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- You are in a group of friends having a normal chat, until one of them complains about people with Jilbab and Elkamis. You wear Jilbab/ Elkamis. What do you understand from it and how do you react?

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- Your friend says that you look like someone. You ask him/ her if that someone is a good-looking person. They respond "no". What do you understand from it and how do you react?

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- Your cousin wears a yellow dress that you do not like. You directly say " it is a weird colour! ". She smiles at you and thanks you. What do you understand from it and how do you react?

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## 2. Non-verbal Communication

- You are walking with your friend. You met someone you are acquainted with. They turn around giving you their back. What do you understand from it and how do you react?

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- You are a new employee in a company. Your new colleague, with whom you share the office, leaves it slamming the door as soon as you enter. What do you understand from it and how do you react?

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- You are with a group of friends. During a discussion, in which you express your ideas, one of them winks and laughs with another one. What do you understand from it and how do you react?

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- Someone calls you to ask for something, but you do not hear what they say. You politely ask them to repeat. Again, you do not hear them so you ask them to raise their voice a little bit. They hang up. What do you understand from it and how do you react? What do you understand from it and how do you react?

.....

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## Discourse Completion Task

في إطار إعداد مذكرة التخرج لنيل شهادة الماستر في اللغة الإنجليزية تخصص لسانيات - جامعة ابن خلدون تيارت - أعدنا هذا الاستفسار لشرح كيفية تأثير "التواصل اللفظي" و "الغير اللفظي" على الفشل التأويلي. رأيك الشخصي يهمنا ولهذا يرجى الإجابة على هذه الأسئلة بصراحة، مع عدم كتابة الاسم واللقب لأنه سيتم أخذ إجابتك بشكل مجهول ولن يتم ربطها بك شخصياً.

شكراً لتفهمك ولمشاركتك في هذا الاستفسار لإثراء رسالة تخرجنا.

### الجزء الأول: البيانات الشخصية.

يرجى ملء المعلومات:

1. العمر: .....
2. الجنس: .....
3. المهنة/المستوى التعليمي: .....
4. أين تقضي معظم أوقاتك:
  - في الداخل ( ) .
  - في الخارج ( ) .

### الجزء الثاني: المواقف اليومية

يرجى قراءة الحالات التالية بتمعن. اكتب في الفراغ أسفل كل حالة كيف تفسرها وتتفاعل معها مستخدماً لهجتك الخاصة.

#### أ. اللفظي:

1. أحد أصدقائك يطلب منك الانضمام إليهم في رحلة، وأنت تقبل بكل سرور، صديق آخر يقترح تأجيلها إلى وقت لاحق لأن لديه خطط للقيام بها. ماذا تفهم وكيف ستكون ردة فعلك؟

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2. تقوم بتقديم مبلغ من المال لصديقك بنية المساعدة فيرد بـ "لا شكرا، هل تعتقد أنني فقير"؟ كيف ستكون ردة فعلك؟

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3. أنت في دردشة مع مجموعة من الأصدقاء، وإذا بأحد الأصدقاء يتذمر من الناس الذين يرتدون اللباس الشرعي جلبابا كان أو قميصا. أنت ترتدي/ن الجلباب/القميص (على حسب جنسك) ماذا تفهمين/تفهم منه وكيف ستكون ردة فعلك؟

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4. صديقك يقوم بتشبيهك بشخص ما، تسأله إذا كان هذا الشخص حسن المظهر. يجيبك بـ "لا" ماذا تفهم وكيف تتفاعل؟

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5. ارتدت قريبتك فستانا أصفر اللون. لم يعجبك لونه فقلت لها مباشرة " هذا لون غريب " في المقابل ابتسمت قريبتك وأخذت كلامك على أساس مجاملة وشكرتك عليه. ما الذي تفهمه وكيف تتصرف أمام هكذا موقف؟

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**ب. الغير اللفظي:**

1. أنت وصديقك تمشيان، مررتما بشخص تعرفانه، فإذا به يدير وجهه ويعطيكما ظهره. ماذا تفهم من التصرف وكيف تتفاعل معه؟

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2. أنت موظف جديد في شركة، وانت في طريقك إلى المكتب إذا بالزميل الذي سيشاركك فيه يغادره ويغلق الباب بقوة. ماذا تفهم من التصرف وكيف تتفاعل معه؟

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3. أنت في مجموعة من الأصدقاء، وبينما أنت تعبر عن آرائك فإذا بأحدهم يغامر ويضحك مع صديق آخر. ماذا تفهم من هذا التصرف؟ وكيف تكون ردة فعلك؟

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4. اتصل بك شخص لطلب أمر معين، لكن تعذر عليك سماع طلبه، فتطلب منه بلطف الإعادة... لكن مرة أخرى لم تحسن سماعه فتطلب منه أن يرفع صوته قليلا غير أن هذا الشخص انزعج وقطع الاتصال... ماذا تفهم من تصرفه؟ وكيف تتصرف في هكذا موقف؟

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## Abstract

The present study investigates the problem of pragmatic failure in intracultural communication in Tiaret Speech Community. Both qualitative and quantitative methods of data collection are used in two research tools: Participant Observation and Discourse Completion Test/Task (DCT). The results obtained from the collected data demonstrate that members of Tiaret Speech Community react and interpret to different verbal and nonverbal behaviours depending on their social identities.

**Key words:** Pragmatic Failure, Intercultural and Intracultural Communication, Verbal and Nonverbal Communication.

## Résumé

Cette étude porte sur le problème d'échec pragmatique de la communication intra-culturelle dans la communauté de Tiaret; elle a pour but de savoir si les membres de cette dernière arrivent à comprendre l'interprétation du sens voulu par les locuteurs. Des méthodes de collecte de données qualitatives et quantitatives sont utilisées dans deux outils de recherche: L'observation des participants et le test (DCT) - tâches d'achèvement du discours- ciblant un échantillon sélectionné au hasard de cent (100) personnes interrogées (De classes sociales, d'âge, de sexe, et de niveau éducatif et professionnel différents). Les résultats obtenus à partir des données collectées montrent que les réponses des membres de la communauté linguistique de Tiaret et l'interprétation des différents comportements verbaux et non verbaux étaient en fonction de leur identité sociale. Comme l'illustrent les résultats, ces membres cachent délibérément leurs intentions afin de réduire les risques d'opposition des autres.

**Mots clés :** Échec Pragmatique, Communication Interculturelle et Intra-culturelle, Communication verbal et non verbal.

## الملخص:

تتناول هذه الدراسة مشكلة الفشل العملي في التواصل بين الثقافات في المجتمع التيارتي والغرض من ذلك هو معرفة ما إذا كان أفراد هذا الأخير قادرين على فهم تفسير المعنى المطلوب من قبل المتكلمين. استخدمنا في دراستنا طرق في جمع المعطيات النوعية والكمية في أداتين (2) للبحث - مراقبة المشاركين واختبار D.C.T (مهام إكمال الحديث) التي استهدفت عينة مختارة عشوائياً من مائة (100) شخص تم استجوابهم (من مختلف: الطبقات الاجتماعية، السن، الجنس والمستوى التعليمي والمهني). وتبين النتائج التي تم الحصول عليها من خلال البيانات التي تم جمعها أن ردود المجتمع التيارتي من الجانب اللغوي وتفسير مختلف السلوكيات اللفظية وغير اللفظية كانت تستند على هويتهم الاجتماعية وكما توضح النتائج أن هؤلاء الأفراد يخفون عمداً نواياهم من أجل الحد من خطر معارضة الآخرين.

**الكلمات الرئيسية (المفتاحية):** الفشل التأويلي، التواصل بين الثقافات، التواصل اللفظي و الغير اللفظي.