Application of Polite Refusal Strategies

to Preserve Face – Threatening Acts

Case Study of Saida Speech Community

Dissertation submitted to the department of English language and literature as a partial fulfillment of the requirements for the degree of Master in Didactic

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Dedications

I dedicate   my dissertation work:

    To my dearest and beloved parents.

      To my dear wife.

        To my lovely siblings.

          To my dear brothers and sisters.

          To my close friends.

Acknowledgements

Abstract

Speech act of refusal is one of the important topics which has been studied by many researchers in sociolinguistics. Because it is referred to the face- threatening act in speech acts. The present study mainly investigates the application of polite refusal strategies among the Algerians, namely, Saida speakers in order to preserve face- threatening acts. It also examines the main factors that affect people in Saida to apply those strategies to refuse politely. In order to achieve the study's objectives, the following questions are asked: -- Do Saida speakers apply polite refusal strategies during their daily interactions, especially in refusals? --Are those refusal strategies effective and similar to the known ones so that face- threatening act can be preserved? And what are the main factors that affect people in Saida to refuse politely? For the sake of achieving the objectives mentioned above, observation and a questionnaire are used as tools for data collection. The former is used in restricted area called Farah Aissa Middle School, Sidi Amar (Saida) where the researcher teaches as a first case study. However, the latter is distributed to other participants who all live in Sidi Amar village as a second case study. The findings show that Saida speakers apply polite refusal strategies which are effective and similar to those ones proposed by Beebe et al's (1990 taxonomy. They also reveal that the face-threatening act is preserved and the social status is a factor that affects people in Saida to refuse politely. Besides, to two other factors that may also affect people in Saida adopting polite refusal strategies which are age and gender.

Key words: Face-Threatening Acts, Polite Refusal Strategies, Saida Spoken Arabic and Beebe et al.'s (1990) taxonomy of refusal strategies.

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List of Abbreviations

AA: Algerian Arabic

CA: Classical Arabic

FTA's: Face-Threatening Acts

HV: High Variety

LV: Low Variety

MSA: Modern Standard Arabic

SSA: Saida Spoken Arabic

Arabic Phonetic Symbols

Consonants

Consonants	Symbols	Consonants	Symbols
أ	?	ض	dh'
ب	b	ط	t'
ت	t	ع	3
ث	θ	غ	gh
ج	dʒ	ف	f
ح	h'	ق	q
خ	kh	ك	K
د	d	ل	l
ذ	ð	م	m
ر	r	ن	n
ز	Z	ه	h
س	s	و	w
ش	sh	ي	j
ص	S'		

Vowels:

Short Vowels	Long Vowels
a	a :
i	i :
u	u :

General Introduction

General Introduction

People are supposed to be sociable in their life and need to communicate with others to maintain and strengthen associations and relationships between them. As it is known that communication may be linguistic or non-linguistic, including body language and facial expressions. So, people need an effective communication that requires both knowledge and deep understanding of cultural of social factors relevant to the situation.

Pragmatics is considered as branch of linguistics. It is concerned with the study of the use of the language in context, and how people produce and understand meaning through their use of language. One category on pragmatic has a relation with its study about politeness i.e. how people utter to show respect to the others when interacting with each other.

Politeness plays an important and vital role among people in their society and for gaining those considerable values , people should always communicate politely during their daily interactions in general and when expressing refusals in particular, since refusal is face – threatening act which causes damage to both the face of the speaker and the hearer. Refusal exists in all languages and used in everyday life. It occurs as a negative response to other speech acts such as: requests, offers, invitations and suggestions.

Thus, the main purpose of this academic research work is to investigate the use of polite refusal strategies among the Algerian people and in Saida in particular and the main factors that affect people to refuse politely. It also aims to preserve the face- threatening acts by the application of those polite refusal strategies.

The spoken language investigated in this study is that of Saida Spoken Arabic since it is a variety of the Algerian Arabic. Saida is a town, located in the west of Algeria.

In this light, the problem statement of this research could be structured in the form of the following questions:

- ➢ Do Saida speakers apply polite refusal strategies?
- ➢ Are those applied polite refusal strategies effective and have similarities with the known ones to preserve face- threatening act ?
- ➢ What are the factors that affect people in Saida to refuse politely?

To answer these questions, the researcher has set the following hypotheses:

- ◼ It is hypothesized that Saida speakers adopt polite refusal strategies.
- ◼ It is hypothesized that face-threatening acts can be preserved by the application of those polite refusal strategies because they are effective and have similarities with the known ones.
- ◼ It is hypothesized that social status is one of the factors that affect people in Saida adopting polite re.

The present study is divided into three main chapters. The first chapter deals with the literature review concerning the polite strategies applied in refusing as well as some previous different studies of concepts related to the topic The second chapter provides a general literature review around the sociolinguistic situation in Algeria. It attempts to define some basic concepts including the definition of both language and dialect, in addition to the history of the Arabic language in Algeria. It also deals with the different forms of the Arabic language and the focus is on the Algerian Dialectal Arabic. Finally, the third chapter gives a detailed introduction to the methodological issues important for addressing the research questions in this study and also it is devoted to the analysis of the data. It is the practical part which contains empirical work based on the observation and a questionnaire as tools for collecting data. It attempts to answer the research questions of the study. Results are stated in the general conclusion. Moreover, it is recommended and suggested to do more investigations since the study itself requires further research.

Chapter One

Chapter One: Literature Review

-1.1.Introduction

The following chapter deals with a comprehensive view of the literature written on the polite strategies applied in refusals and the facts that might influence refusal strategies as well as the different previous studies of some concepts to the present study.

-1.2. Language vs Communication

In the process of communication, language plays an important part. Indeed all the living beings in this world communicate in their own language .So , it can be defined as a human communication method or the system through which two people interact for imparting a message to each other .However, communication plays also a vital role in human beings daily life and maintains a great relationship between the individuals within the community .It can be summarized as a transmission of a message from a sender to a receiver.

These two terms are so closely intertwined that people cannot easily recognize their difference and end up using them synonymously .But, in reality, there exists a fine line of difference between language and communication.

1.2.1 Definition of Language

Language is described as a tool which helps in the transmission of feelings and thoughts, from one person to another .It is the means of expression of what a person feels or thinks through arbitrarily produced symbols or sounds , such as words (spoken or written)
, signs, sounds, gesture, posture, etc that convey a certain meaning.

Language is sole medium of communication between two persons through which they can share their views, ideas, opinions and emotions with one another. It is aimed at making sense of complex and abstract thought and that also without any confusion. As a system of communication, different languages are used by people residing in different areas or belonging to a different community.

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1.2.2 Definition of Communication

Communication is described as an act of interchanging ideas , information or message from one person or place to another , via words or signs which are understood to both the parties .Communication is vital for the organization because it is a principle means by which organizational members work with each other.

Communication is a pervasive process, i.e. it is needed in all levels and types of the organization. It is a two way activity which consists of seven major elements , i.e. sender , encoding , message , channel , receiver , decoding and feedback .Getting feedback in the process of communication is much important as sending the message because only the process will be completed . Further communication can be classified as verbal communication or non-verbal communication.

1.2.3 Difference between Language and Communication

The points given below present the differences between language and communication in detail:

1. The system of communication which relies on the verbal or non-verbal codes, used in transferring information is called language. The way of interchanging message or information between two or more people is called communication

2. A language is a tool of communication, while communication is the process of transferring message to one another.

3. Language focuses on the signs, symbols and words .Communication lays emphasis on the message.

4. Before the invention of written words, language was confined to the auditory channels .However, it can occur in visuals, tactile and other sensory channels too. On the other hand communication occurs in all the sensory channels

5. The basics of communication do not change at all. Conversely, daily new words are added to the dictionary of language .So, it changes every day.

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Conclusion

So, with the above explanation, it is quite clear that communication has a wider scope than language, as the former covers the latter. Language is the essence of communication, without which, it cannot exist.

1-3. Pragmatics

Within linguistics, the nature of a language exists in both grammar (the abstract formal system of language and pragmatics (the principles of language use), which are complementary domain. Pragmatics is the interaction between them. In the communication, the process of meaning is a joint accomplishment between speaker and hearer, and that is the interaction between them. In 1970's a new approach was introduced which is "pragmatics". The term pragmatics was coined in the 1930's by the philosopher C.W. Morris.

1-3.1. Definition of pragmatics

Pragmatics is a subfield of linguistics that has been defined as the study of meaning in language in a particular context. In other words, pragmatics is defined as the study of communicative action in its socio-cultural context.

Pragmatics has been defined in various ways. Garcia (2004, p.8) provides a comprehensive comment considering pragmatics as a discipline taking into account

the full complexity of social and individual human factors, latent psychological competencies, and linguistic features, expressions and grammatical structures, while maintaining the language within the context in which it was used.

This explains more clearly that communication is not just about using words after another. Instead, a successful interaction is based on a variety of factors ranging from the participants of the conversation to the context in which interaction goes on as well as the social and cultural norms and conventions of the society and its language.

.Pragmatics is the study of speaker meaning which means what people mean by their utterances rather

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than what the words or phrases might mean by themselves. For instance, one says: will you crack open the door? I'm getting hot." Semantically, the word "crack" would mean "to break", but pragmatically the speaker means to open the door just a little to let in some air. Another example, one says:" Can you lift that box?" If you cannot decide whether the speaker wants to discover how strong you are (a question) or s/he wants you to move the box (a request).

Pragmatics is commonly understood to be concerned with the studying the relationship between linguistics phenomena and properties of the context use. Also context is a crucial component in understanding the meaning and intentions of other interlocutors.

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According to Charles Morris who originally defined pragmatics as ''*The discipline that studies the relations of sings to interpreters, while semantics studies the relations of signs to the objects to which the signs are applicable* ''(as cited in Liu , 2007 , p . 6). More recently , Kasper (1993) defined the term as '' *The study of people's comprehension and production of linguistic action in context* '' (p.3). This brief definition states the elements of context and production as relevant element of pragmatics that are fundamentals of any speech act in a language . Context as Kasper viewed it consists of the social and cultural circumstances in which communication occurs. These circumstances play a critical role in how messages are constructed, conveyed, and how they are received.

1.3.2 Pragmatic Competence

According to linguistics, to realize an effective communication, people need to what is called communicative competence and pragmatic competence. The former consists of three components. First, grammatical competence which refers to the knowledge of language, for example syntax, morphology, semantics and phonology. Second, sociolinguistic competence that consists of two sets of rules, namely socio-cultural rules of use and rules of discourse, linguistics believe that the knowledge of these rules is very important to understand the speaker's intended social meaning. Third, discourse competence, it refers to the ability of making a meaningful discourse (Belaskri, 2012, p.14-15).

However, pragmatic competence is defined as a branch of linguistic concerned with the use of language in social contexts and the ways in which people produce and comprehend meaning through language. In other words, pragmatic competence refers to the ability to construct and convey meaning that is both accurate and appropriate for the social and cultural circumstances in which communication occurs. It also refers to understand another speaker's intended meaning.

According to Thomas (1983) who defined pragmatic competence as *'' the ability to communicate effectively and involves knowledge beyond the level of grammar''.* To explain more, pragmatic competence involves knowing not only the language code, but also what to say to

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whom, and how to say it appropriately in any given situation. Therefore, pragmatic competence involves the cultural rule that helps the speaker to use and interpret linguistic forms.

Blackman (cited in Barron,2003, p. 173) identified pragmatic competence as '' *one element of communicative competence placing pragmatic competence as a part of illocutionary competence which is a combination of speech acts and speech functions along the appropriate use of language in context ''.* In a simple term pragmatic competence is the ability to understand another speaker's intended

meaning and to reach that specific communicative goal , there is a need to acquire cultural understanding and communicative skills since   pragmatics   is   always   about   culture and communication.

To conclude , it can be said that pragmatics can be usefully defined as the study of how utterances have meaning in situations. As is well known, language use is governed by truth conditions (Semantics) and by felicity condition (pragmatics) (Guasti, 2002). The latter means the ability to find appropriate expression for one's thoughts.

1-4. politeness

Being polite is an important condition for all human beings to communicate with others. Generally, politeness refers to the idea of being modest, nice and respectful. Its refers not just to the polite behavior, but also to the polite use of language as Watts said" *politeness should not focus only on polite behavior, but also should include all forms of polite language usage"* (2003,p-XI).

Watts argues that politeness emphasizes the fact that polite behavior, including polite language; has to be acquired, that is to say,*'' politeness is not something we are born with, but something we have to learn from our society"* (2003, p-9).

A lot of studies have shown that the means to express politeness is different from one culture to another. Every culture and every language have their own ways showing respects, thanking,

greeting or refusing. Thus, what is considered polite in one culture or one language might be considered as impolite in another. So, politeness is a universal feature of the language usage. In other words, all of the world's languages possess the means to express politeness. This signifies that politeness as a concept is observed in all of the world's languages, but what is not universal is that every language has its own specific means of expressing politeness.

Expressing politeness requires certain strategies that are used by the speakers during their interactions with others when producing speech acts in general and refusing in particular.

1-5. Speech Acts:

Speech Acts are commonplace in everyday interactions and are important for communication. Speech act can be defined as an action performed in saying something. According to Peccei (1999)" Speech acts are ***"inferences about what speakers are trying to accomplish with their utterances"*** (p. 42).
.We perform speech acts when we offer a request, an apology, an invitation, a complaint, a compliment, an offer, or a refusal. A speech act might contain just one word, as in /sorry/ to perform an apology or several words or sentences: I'm sorry I hurt you.

1-5.1. Examples of Speech Acts:

a- **Request:** "Could you pass me that salt, please?"

b- **Apology:** I'm sorry for being late."

c- **Invitation:** "Would you like please to have lunch with us tomorrow?"

d- **Compliment:** "I really like your way of speaking English."

e- **Offer:** "Can I help you? I see that bag is too heavy."

f- **Greeting:**" Hi! James. How are you doing? It is a pleasure to meet you."

g- **Complaint:** "I've already been waiting three weeks for car, and I was told it would be delivered within a week."

h- **Refusal:** "I'd love to go with you to the beach, but I've terrible headache today."

Speech acts in philosophy of language and linguistics is something expressed by an individual

that not only presents information, but performs an action as well. For instance, "I would like the cheese, would you please pass it to me?" is considered as a speech act as it expresses the speaker's desire to have the cheese, as well as presenting a request that someone pass the cheese to them.

According to Kent Bach (1982),

almost any speech act is really the performance of several acts at ones, distinguished by different aspects of the speaker's intention : there is the act of saying something, what one does in saying it, such as requesting or promising, and how one is trying to affect one's audience.

Speech act is a technical term in linguistics and the philosophy of language. It is an act that the speaker performs when making an utterance. According to Austin (1962) speech act can be analyzed on three levels which are:

a- **Locutionary speech act:** the literal meaning of the utterance .i.e. the actual form of words used by the speaker and their semantic meaning. And according to Pandey (2008):" ***It is an act of saying something."*** (p- 115). For example " Give me that pen, please."

b- **Illocutionary speech act:** It is what the speaker wants to achieve by producing an action. As the given example which represents a request.

Perlocutionary speech act: It is the result that the hearer can react by giving the pen to the speaker.

Studying speech acts is similar to studying sentences meaning, because sentences can express speech acts (Searle, 2011). Speech acts are either direct or indirect, and people usually use indirectness to show more politeness. Because simply indirect strategies include

other things, showing regret, giving excuses, making suggestions and promising later acceptance (Abed,2001). So, this must be clear to the hearer, who needs to understand the message to respond appropriately.

1-5.2. Direct and indirect speech acts

1-5.2.1. Direct Speech Act:

An utterance is seen as a direct speech act when there is a direct relationship between the

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structure and the communicative function of the utterance.

The following examples show that the form correspondences with the function:

** A **declarative** is used to make a statement:

"You wear a seat belt."

** An **interrogative** is used to ask a question:

" Do you wear a seat belt?"

** An **imperative** is used to make a command:

" Wear a seat belt."

1-5.2.2. Indirect Speech Act:

Searle stated the indirect speech act is one that is "***performed by means of another***" (Searle quoted in Thomas, 1995, p.93). This means that there is an indirect relationship between the form and the function of the utterance.

The following examples show that the form does not correspondence with the function:

** An **interrogative** is used to make a request: "
Could you pass me the salt?"
** A **declarative** is used to make a request:
 You are standing in front of the TV."

(Yule, 1996,p-56)

Examples two

Direct: please close the door.

Imperative sentence type; order / request.

Indirect: Do you think you could close the door?

Interrogative sentence type; order / request

Direct: Did John get the job?

Interrogative sentence type; question

Indirect: I was wondering if John got the job.

Declarative sentence type; question

Hence, in indirect speech act, the speaker does not analyze the utterance in order to understand its meaning.

1-6. Face-Threatening Act:

In daily social interaction, there are some acts which intrinsically threaten the face of the hearer or the speaker by action in opposition to the wants and the desires of the other. These acts are called face-threatening acts (FTA's). Face-threatening acts include other than spoken or written. Very often people can threaten others' face by a look, an expression or some other non-verbal communication. In other words, FTAs can be verbal using (words/language), paraverbal (conveyed in the characteristics of speech such as tone, inflection, etc.) or non-verbal (facial expression, body language, etc.)

One way of knowing people's faces have been threatened is by their emotional reaction. Face-threatening acts usually produce feelings of embarrassment, shame, humiliation, agitation, confusion, defensiveness or chagrin. According to Brown and Levisson's (1987) politeness theory deals extensively with face-threatening acts, which they defined as ***"those acts that by their very nature run contrary to the face wants of the addressee and/or speaker''*** (p.65). FTAs can be towards our positive face and/or negative face, and caused by acts we engage in ourselves or the acts of others towards us. In this regard, Brown and Levisson (1987(1978), argue that ***"face-threatening acts may threaten either the speaker's face or the hearer's face, and they may***

threaten either positive or negative face."

1-6.1 FTAs Threatening the Speaker's Face

Positive Face:

FTAs threatening the speaker's face include apologies, acceptance of a compliment, etc.

Example:

Apology: " I think I make a huge mistake", the speaker makes a statement about his/her own positive self-image/ face.

Negative face:

FTAs threatening the speaker's personal freedoms include the expression of thanks, acceptance of thanks, offers, etc.

Example:

Thanks: " Thank you so much for your help", the speaker expresses thanks because s/he feels obliged to do so. His/her freedom of action is thus threatened in the moment of speaking.

1-6.2 FTAs Threatening the Hearer's Face

Positive Face:

FTAs threatening the hearer's face expressions negatively evaluating the hearer's positive face, e.g. criticism, complaints, accusations, disapproval, etc, as well as expressions which show that the speaker does not care about the hearer's positive face e.g. expressions of violent emotions, taboo topic, bad news, interruption, etc.

Examples:

Criticism: " I think your report was not concise enough", the hearer's positive face is threatened because s/he is blamed for having done something badly which means his/her self-image is negatively evaluated.

Expressions of emotions: " you are feeling so sad because of the death of your mother,

aren't you?", the speaker addresses a topic that involves a state of emotional weakness on the part of the hearer, i.e. the speaker does not care about the public self-image of the hearer, thus threatening his/her face.

Negative face:

FTAs restricting the hearer's personal freedom include acts predicting of future act of the hearer, e.g. orders, threats, warnings, etc., as well as acts predicating a future act of the speaker towards the hearer, e.g. offers, compliments, expressions of emotions, etc.

Examples:

Order: "Please give that book." the speaker expresses an anticipation of some future actions of the hearer and there by restricts his/her personal freedom.

Promise: "I promise I will come by tomorrow." the speaker states a future action in which the hearer should be involved.

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Compliment: "I really like you." , the speaker expresses positive emotions towards the hearer which may involve an anticipation of a positive reaction by the hearer.

To conclude, it would be said that in daily communication, people may give a threat to another individual's self-image, or create a face-threatening act (FTA). This act impedes the freedom of action (negative face), and the wish that one's wants be desired by others (positive face), by either the speaker, or the hearer, or both.

1-7 The Speech Act of Refusal

Refusal like any other speech act which commonly occurs in every day communication. It is a rejection to requests, invitations, suggestions, and offers. A refusal is to respond negatively to those speech acts mentioned above. In this regard, Searle and Vander Vken (1985), define *" the speech act of refusal as follows: "The negative counterparts to acceptances and consenting are rejections and refusals."* (p. 195).

"Refusal is a face-threatening act that tends to disrupt harmony in relationships" (Umale, 2011, p.18). Due to its sensitivity, a refusal can be perceived differently between speaker and listener. Thus, refusals can affect people's relationships adversely if perceived as impolite or uncaring. According to Umale (2011), refusal may damage the positive of the speaker and threaten the negative face of the listener.

Refusal has attracted many researchers' attention due to the face-threatening nature it entails. Refusals are quite complicated because they are influenced by various social factors. According to Umale (2011), maintains that several social factors may affect refusal strategies, such as gender, age, topic, educational level and status. Social status and social distance between interlocutors are major factors and thus figure quite frequently in studies focusing on refusal. Hence, they affect the directness or indirectness on refusals.

Refusal as all the other speech acts, occur on all languages. However, not all languages/ cultures refuse in the same way or do they fell comfortable refusing the same request, invitations or suggestion. According to Al-Eryani (2007), the speech act of refusal occurs when speaker directly or indirectly says "no" to the other speech act. He also states that it is often realized through indirect strategies. Thus, it requires a high level of pragmatic competence. Chen (1996)(in Al-

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Eryani:2007) used strategies to analyze Speech act of refusal and concluded that direct refusal as "no" was not a common strategy for any of refusing requests, invitations, suggestions and offers, regardless of their language background. This clarifies that refusals are often realized through indirect strategies because

they are considered as polite strategies.

1-7.1 strategies of Refusals

People in all cultures have an awareness of self-image or face as they communicate. So, protecting face is important for communicating and behaving successfully with others. Hence, a form of refusal or rejection should be expressed politely, so that it can be acceptable for the hearer to minimize threats to face caused by refusals. Thus, politeness is necessary called for whenever the act of refusal is realized.

Generally, there are two types of strategies used by the refuser. The first is the direct strategy. Most of the studies that investigate this area show that this strategy of refusal is used rarely by the interlocutors because simply it is sometimes face-threatening act and it may break the relationship between the two people engaged in a conversation. On the other hand, the indirect one is used intensively by the interlocutors because it is considered more polite strategy than the direct one and it is used heavily so as to preserve the face- threatening act of the addresser and the addressee. According to Abed (2011)," *indirect refusal strategies include, among other things, showing regret, giving excuses, making suggestions, and promising later acceptance."*

According to Beebe, Takahachi and Uliss-Weltz (1990) proposed taxonomy. In this taxonomy, they divide refusal strategies into two categories which are semantic formulas (direct and indirect) and adjuncts. The former are expressions which can be used to perform a refusal, and the latter are expressions that accompany a refusal.

     Direct:

Direct strategies are those achieved when responding, using expressions like "no",   I can't, can't be done/allowed, I refuse, I object, etc. they are done though using denying vocabularies or statements that show reluctance or inability (Beebe et al.1990), i.e. refusing directly without any

hesitation.

Examples:

A- **Performative:** e-g, "I refuse".

B- **Non-performative statement**:

1- "No"

2- **Negative willingness/ ability**: e-g, "I can't", " I won't be able to give it to you"

Indirect

Indirect strategies mean refusing in an indirect way.

Examples:

1- **Excuse**, reason or explanation: e-g, " I'm busy". I still have something to do". 2-
Regret: e-g, "I'm sorry". " I feel embarrassed".

3- **Wish:** e-g, " I wish I could", " I wish I had money" , " I wish I can do it".

4- **Statement of philosophy:** e-g, " Accidents happen"," Excuse is worse than sin."

5- **Statement of principle:** e-g, "I don't like lazy students who like easy-notes taking.", "I
never land money. " I believe that what I do is correct." (Umalen-d.).

6- **Future or past acceptance; e**-g, " I can help you tomorrow after final exam.". "If the work
is complete, you may go tomorrow." (AbdulSattar etal.2011).

7- **Alternative:** e-g, "I'll find somebody to help you carrying your things." (Ibid.) 8-
Avoidance(hedging)

a- **Non-verbal:** silence, hesitation, physical departure.

b- **Verbal**: topic, joke, hedge, e-g " Let me try it but I can't guarantee anything .I'm not
sure…" (Sadeghi and Savojbolaghchilar2011).

9- **Repetition of part of the request:** e-g, "Borrow my notes." Malaysia (Umalen.d.). 10-
      Acceptance that functions as a refusal: e-g, " We will think over your
request."

11-   **Mitigated refusal:** e-g, " I don't think it is possible.", " I wouldn't be able to attend".

(AbdulSattar etal.2011).

12-   **Dissuade**: Sadghi and Savjbolaghchular (2011) suggest the following strategies:

   a- Threat or statement of negative consequences to the requester: e-g, " Do you know how many people are waiting for job opportunities?"

   b- Criticize the requester: e-g, " Who do you think you are?"

   c- Request for help, empathy or assistance by dropping or holding the request: e-g, " I will try to think about it".

   d- Let the interlocutor off the hook: e-g, "Don't worry". " It'is okay" "You don't have to".

Adjuncts

As indicated by Sadeghi and Sabojblaghchilar (2011) adjuncts are the third category of refusals used by interlocutors. Adjuncts are expressions that are associated with refusals, but do not convey refusal alone. In other words, they are additional statements to indirect strategies as: well, actually, I can see your situation, I really appreciate that.

They have the following subcategories:

1- Statement of positive opinion/ feeling or agreement: e-g, It is good idea .I'd really like to go but I'm busy today.

2- State of empathy or understanding: e-g, I realize that you are in a different situation.

3- Pause fillers: e.g. Uhh, Well

4- Gratitude or appreciation: e.g. thanks. I appreciate the offer.

5- Statement of caution: e.g. You'd better be careful.

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1-7.2. Previous Studies on Refusals

Beebe et al (1985) made a study on refusals between Japanese and American. They found that Japanese learners of English transfer the socio-culture of their mother tongue language into the foreign one. They also made another study in 1990 on three groups of people: Japanese learners of English, native speakers of Japanese and American native speakers of English. They found that the American used indirect in refusals, while the Japanese employ indirect strategies when they respond to lower status addresser and they use direct strategies when they refuse the demands of people of lower status. The Americans use brief expressions when they talk to higher or lower-status people, whereas they use long and elaborate expressions when they talk to people of equal status.

1-7.3. Arabic refusal studies

These studies are consistent in their finding. For instance, Nelson, Carlson, Al Batal and Al Bkary (2002) and El-Eryani (2007) find that while Arabs and Americans used similar semantic formulars, they ordered them differently when realizing the speech act of refusal. Also, Al-Shalawi (1997) and Al-Issa (1998) both found that Arabic expectations and excuses tended to be lengthy and more elaborate when compared to the American ones. Al- Shalawi observed that the Arabic excuses were family-related whereas the American ones were about the speaker's personal life. It is important to indicate, however, that Nelson and et al (2002) did not find differences with regard to the excuses and explanations given by Egyptian and American participants. Both AL-Shalawi (1997) and Al-Issa (1998) observed the high frequency of religious reference to God in the Arabic data whereas the American data did not include such reference. However, while Al-Issa (1997) and El-Eryani (2007) found that Arabs tended to use more indirect strategies in their refusals, Nelson et al (2002) did not find such a difference in their data. Hussein (1995), on the other hand, found such indirect strategies to be most frequent among acquaintances of equal status and friends of unequal status. However, it is important to point out that these differences in data collection methods (e-g, written DCT, oral DCT, naturalistic data) and they can also be due to the different dialects investigated. With regard to studies investigating the language learner (Al-Eryani, 2007; Al-Issa,1998; Stevens,1993), they all imported evidence of negative pragmatic transfer from L1. Stevens (1993) reported that there were many common strategies that Arabic and American English share that were not transferred.

Based on findings from these studies, the following characteristics of Arabic refusals can be

assumed:

-Tendency to use indirect refusal strategies especially when refusing an interlocutor of higher status.

- Tendency to use more direct refusal strategies in equal status situation.

- Frequency of religious reference, especially invoking the name of Allah.

- Tendency towards giving vague or unspecified reasons and explanations for refusals.

- Arabic refusal strategies are used in a different order from American refusal strategies.

1-8. Conclusion

To conclude with all what was mentioned above, it can be said that refusal is a problematic issue because it is a face-threatening act that may offend the relationship between people and the way of refusing politely during the interaction between interlocutors differs from one culture to another and also from one language or dialect to another.

Chapter two

2.1. Introduction:

The Algerians have always been in contact with other foreign populations at different periods of the history of Algeria. This contact is reflected in today's sociolinguistic situation of Algeria which is particular and very intricate due to various factors such as historical, political and socio-cultural.

This chapter deals with sociolinguistic situation in Algeria. It provides some definitions of a set of key-concept related to the study. It gives a clear distinction between language and dialect and the focus is on the latter since it is regarded as a non-standard linguistic code. It also mentions the history of the Arabic language in Algeria.

2.2. The Speech Community

Needless to mention that sociolinguistics as a broad discipline concerned with the study of language use within a group of people or shared by a set of people who use a given language. According to Bloomfield "***a speech community is a group of people who interact by means of speech***" *(as cited in Elhadj-Said, 201, p.18).*

Many other linguists give different definitions of speech community. Lyons (1970 :326) states that "speech community: all the people who use a given language or dialect" This explains that speech community can be regional , in a city or can be formed by clan. It also opens the possibility that some people interact by means of one language, and other by means of dialect. Thus, language defines the speech community where it is used as Hockett states **:***"Each language defines a speech community ;the who set of people who communicate with each other either directly or indirectly via the common language"*(as cited in Fizzioui,2011,p.24).

According to Romaine the speech community ''*is a group of people who do not necessarily share the same language, but share a set of norms and rules for the use of language''(*as cited in Fizzioui, 2011, p.24).

All the above definitions agree on that a speech community is created by the presence of a group of individuals who are able to communicate together through the use of language or language verities.

Therefore, a group of people who speaks the same language is considered as the simplest definition of the speech community among all the others and also if both communities speak the same language and have no contact with each other at all, they will be regarded as different speech communities.

2.3. Language vs Dialect

Languages and dialects are codes. Linguistic tend to define a language as the standardized code used in spoken and written form, whereas dialects are spoken vernacular codes without standardized written system. Most people of particular language possess the ability to talk and understand each other within a respective speech community. Thus, there is the language of a group which may show regular differences or variations from that used by other groups who said to speak different dialects of the same language.

Haugen (1996) has pointed that language and dialect are ambiguous terms *"the terms represent a simple dichotomy in a situation that is almost infinitely complex".*

Language	Dialect
Formal	Informal
Written	Spoken
High Status	Low Status
Elite	Popular
Prestigious	Stigmatized

Table 1.1 Differences between Language and Dialect

Thus, standard language is a dialect that is supported by the institution including government recognition being the correct and the only written form used in schools , published grammar and dictionaries. In contrast, dialect is a dialect or variety like the standard one, it has its complete vocabulary, grammar and syntax, but it lacks the beneficiary of institutional support. Moreover , language is believed to be bigger than dialect since language is the sum of its dialects as Haugen (ibid) argues ***"language can be used to refer either to a simple linguistic norm or to a group of related norms, and dialect to refer to one of the norms".(*** Wardhaugh 2006 : 25), which means , as Hudson (1996 :32) says " ***A language is larger than a dialect ".*** That is , a variety called a language contains more items than one called a dialect . Dialects are o be subcategories of language. The other contrast between language and dialect is that the latter is popularly considered to be ***" a substandard , low-status, often rustic form of language".*** (Chambers and Trudgill 2004: 3). The above definitions state that dialect is considered as subcategory of language , besides language is seen to be more prestigious than dialect since it is used in the written formal situations whereas dialect is unwritten.

To sum, the differences between language and dialect appear to due to social and political factors rather than linguistic ones. Thus, linguistically speaking, no variety is inferior or superior to the other one at this phase Trudgill (2008 : 08) claims that :The scientific study of language has convinced scholars that all languages are correspondingly all dialects are equally good as linguistic systems .In the same sense, Weinreich (1945) states that : " A language is a dialect with an army and a navy".

2.4. Types of Dialects

Dialects can be defined as different varieties of the same language that have evolved over time and in different geographical locations. For instance, Italian , French and Spanish were once dialects of Latin, but over centuries have evolved into their own languages.

Dialect is a term that comes from the ancient Greek word "dialektos" which means discourse ; it is often defined as a variety of language spoken in a given area or used by a particular social groups . Thus, it is a complete system of verbal communication, i.e., it has its own vocabulary, grammar and syntax as Peter Trudgill (1992 : 23) defines it

> A variety of language differs grammatically, phonologically and lexically from other varieties , and which is associated with a particular area /and or / with a particular class or status group.

Romaine (2000: 19) adds in the same context:

> Dialect is a variety of language or a system of communication which varies from other dialects of the same language simultaneously or at least three levels of organizations , pronunciation , grammar or syntax , and vocabulary

The above definition means that one language can have different dialects which differ from each other.

According to the American Heritage Dictionary the English language is:

> A regional or variety of language distinguished by pronunciation, grammar or vocabulary; especially a variety differing from the standard literary language or speech pattern the culture in which it exists.

Hence, dialects are classified in term of regional or social dialect as Trask (2005: 49) says that dialect is "A more or less identifiable regional or social variety of a language". In the same vein Carolyn Temple Adger et al (2007:01) define "The term dialect is generally used to refer to a variety of a language associated with regionally or socially defined group of people".

Henceforth, the person's speech is identified via two mains cues either socially or regionally.

2.4.1. Regional Dialect vs. Social Dialect

Regional dialect or dialect geography refers to the form of speech limited to a given area or region as distinguished from other forms adjacent to it. So, regional dialect is the person to the place where s/he lives. Wardaugh (2006:45)

argues in the same context "Dialect geography is the term used to describe attempts made to map the distributions of various linguistic features so as to show their geographical provenance".

This means that the speech of every dialectal feature has its own boundary line called an isogloss, i.e. the study of regional dialect has to do with natural boundaries such as: mountains, rivers and borders. He (2006: 43) adds:

> Regional variation in the way a language is spoken is likely to provide one of the easiest ways of observing variety in language . As you travel throughout a wide geographical area in which a language is spoken, and particularly if that language has been spoken in that area for many hundreds of years , you are almost certain to notice differences in pronunciation , in the choices and forms of words and in syntax .

Whereas social dialect is a term used to describe differences in speech associated with different social groups or classes. This latter is used by dialectologists when they investigated language in big cities where the linguistic variants are so complex. Trudgill (1992: 68) defines sociolect as **:** "A variety or lect which is thought of as being related to its speakers 'social background rather than geographical background".

Wardaugh (2006:49) claims in the same point that:

> The term dialect can also be used to describe differences in speech associated with various social groups classes …..Social dialects originate among social groups and are related to as variety of factors , the principle ones apparently being class, religion and ethnicity.

Therefore, differences in speech cannot be only regional but also social conditioned by some social factors such as age, gender, ethnicity and background. For instance, speakers of certain social class, age, gender and occupation speak the same way. As Hudson (1996: 42) outlines**:**

Because of the other factors, a speaker may be similar in language to people from the same social group in a different area than to people from different social group in the same area.

Sociolect is a symbol of belonging as Chambres and Trudgill (ibid)
 confess:

All dialects are both regional and social. All speakers have a social background as well as a regional location, and in their speech they often identify themselves not only as natives or inhabitants of a particular place, but also as members of a particular social class.

To conclude, it can be said that geographical dialect shows the person's local

i.e. the   place   where   s/he   lives   and   sociolect   shows   the   person's   social belonging.

2.5. Language Contact

There is no need to mention that   language contact situation gives   birth to various linguistic and sociolinguistic phenomena which may have impact on the individual and on the speech community as a whole. That is why contact has always been recognized by sociolinguistics as the outcome of socio- cultural factors resulting from wars, colonization, migration, slavery, trade and globalization.

When speakers from different linguistic systems interact with each other, it is obvious that these influence one another. Speakers of one   language may be influenced by the other language by introducing to it new features of words, a process called borrowing.

For example, when there is a contact between two or more languages . Hence, the contact gives birth to what is called Pidgin. This latter is a mixed contact language used and developed by people who do not share a common language in a given geographical area where they meet and live together. It is used in a limited way and the structure is very simplistic. However, if the Pidgin is used long enough, it begins to evolve into a more rich language with a more complex structure and richer vocabulary. And once the Pidgin has evolved and acquired native speakers, the children start learning it at school as their first language. Then, it is called Creole. For instance, Papua New Guinea Creole and Louisiana Creole have passed through the era of pidgins.

Therefore, Pidgin and Creole are mixed languages result from contact of languages due to trade or colonial expansion. Thus, there is al such as English, French, , Spanish and other languages of the colonizers. The dominant language is called the superstrate language, but the minority languages are called the substrate language. For example, ''Fantom, emi go we ?'' which means in English ''where did he go ? ''. So , the superstrate language from the Papa New Guinea Creole is English and from Louisiana Creole is French.

Another example, in Algeria and after a hundred and thirty-two years of French colonization, the French language is today commonly used by the

Algerian people. So, sometimes the Algerian speakers use French words without even knowing that they are speaking French as the word **" ça y est"** which means in English "enough' 'and in Arab "كفى".Thus, it is due to the great

number of French loanwords that have entered the Algerian Arabic. Language contact can also cover many phenomena such as diglossia and bilingualism.

2.6. Diglossia

The term diglossia is usually described as a phenomenon or a situation where two varieties coexist tougher in a particular speech community. According to Ferguson who defines diglossia as *" two varieties of the same language exist side by side throughout the community, with each having a definite role to play"*(**1972 : 232).** This signifies that these two varieties are considered by the speaker to be independent in a diglossic situation and are normally called the high variety (HV) and the low variety (L V) or standard vs. vernacular. Wardaugh (2006: 89) describes diglossia as follows:

> A diglossic situation exists in a society when it has two distinct codes
> which   show clear functional separation ; that is one code is employed
> in one set of circumstances and the other in an entirely different set.

 Diglossia is found in many places over the world, and from the past till the present time. For instance , during the Norman-French in England , where the French were the ruling class. Two languages were used side by side in England. The official language was French as HV, and English was considered as LV, the latter was used by only the common people . Robert of Gloucester, writing about 1300 says:

So, England came into Normandy's hand ; and the Normans spoke French as they did at home , and had their children taught in the same manner so that people of rank in this country who came of their blood all stick to the same language ; for it a man knows no French , people will think little of him . But the lower classes still stick to English as their own language.

As it is mentioned that the diglossic situation is found everywhere in the world, including of course the Arab speaking world. So, in Algeria the official language is the Arabic language and it appears in its two forms : Classical Arabic (CA) or Modern Standard Arabic (MSA) as HV which is used in formal settings as educational system, administrative institutions, the media, and writing in general. However, the LV is presented by the colloquial Arabic or dialectal Arabic. This latter is used in conversation with family, friends, political cartoons, folk literature and so on. Some people try to use the HV in their everyday speech since it is beautiful and has a prestige. In the Arab world, the HV is considered as a targeted tool to write an editorial or poem with the usage of rare words and old fashioned expressions which no one can understand them easily without using a dictionary . Freeman (1996) says in this respect:

> An important component of diglossia is that the speakers have the personal perception that the high variety is the ' real ' language and that the low variety is ' incorrect ' usage . In Arabic people talk about the high variety as being ' pure ' Arabic and dialects as being corrupt forms.

The H and L varieties differ from each other linguistically in lexis, grammar and phonology. For instance, there are many pairs of words referring to common concepts, but the usage of one item rather than another immediately indicates the HV and the LV , such as the word / ra:a/ which means in English see , it indicates the HV while the word / ʃa: f / with the same meaning as / ra :a/ indicates the LV. In fact,

the low variety in the Arabic world differs from one country to another and even in the same country, and from one region to another. According to Romaine (1994: 46) says about the differences between the HV and LV**:**

(......) not only in grammar , phonology and vocabulary , but also with respect to a number of social characteristics namely : function , prestige , literary heritage , acquisition , standardization and stability.

2.7. Bilingualism

Acquiring and using language other than the mother tongue is the case of great number of people all over world. That is why language contact has attracted the interest of many scholars who describe it as a phenomenon where two or more distinct languages come to closest use within the same speech community. According to Weinreich (1974:1) " ***Two or more languages are said to be in contact if they are used alternately by the same persons.***"

This linguistic situation is called bilingualism which is defined as the standard term for the use of two languages by an individual speaker or a group of people. The terms bilingualism and bilingual cover a wide range of situations and communities. Thus, bi-in bilingualism implies only two languages and in case of multilingualism there are more than two languages**:**

In popular usage, one may say that a person is bilingual when s/he speaks two languages no matter to what degree. Hence, the extent of bilingual competency differs from one person to another. This explains clearly that the degree of fluency is not the same for all bilinguals.

In sociolinguistics, bilingualism is concerned with situation where a speaker comes in contact with people speaking another language. S/he faces a situation of language shift and bilingualism represents one case. Many definitions were given to bilingualism: according to

Weinreich (1953:1) defines it as " ***The practice of using alternately two languages.*** " And for Bloomfield (1933:65), being bilingual equals being able to speak two languages. He suggests to define a bilingual as someone who has " ***The native like control of two languages".***

Algeria is a country which was colonized for many centuries, predominately by the French. The colonizers imposed their language on the people of Algeria in a nationalizing process, which greatly influenced the spoken language in Algeria where the linguistic situation is quite complex which makes it an interesting domain of research for sociolinguistic studies. The coexistence of many languages such as standard Arabic, the Algerian Arabic (AA) called " *Darija*" and Berber which is spoken in some areas of Algeria and French created a phenomenon of a mixture between these languages which is the reason that many Algerians are diglossic , bilingual and even multilingual.

Bilingualism took root when Algeria fell under the French colonial domination. It is the result of the presence of the French. The Algerians were exposed to the French culture and the French language. The French colonization aimed at fighting, education they controlled the teaching of Arabic and encouraged the population to acquire French, the language of knowledge and civilization. So, bilingualism started when the Algerians came in contact with the French people and the French language at school because they were sent to French schools with French people. However, the Algerian people acquired French and became proficient as the French, but they knew that French was their second language (L2) and sticked and kept their mother tongue as first language (L1).

Algeria affectively constitutes a true situation of bilingualism where Arabic/French are used together. For example some traffic signs and administrative document are given both MSA and French. (See appendix A).

One should know that bilingualism exists everywhere in Algeria, but it differs from one region to another. For instance, in some big cities such as: Algiers, Oran, Annaba and Constantine are more bilingual than other ones like Bechar, Adrar or Biskra and the degree of proficiency is different.

There are two kinds of bilinguals: The active bilinguals and the passive ones. The former are mainly constituted of intellectuals, students and educated people. They understand both languages, they read and write them without difficulty. However, the latter

who understand also the two languages, but they cannot read or write them correctly.

To conclude, it can be said that almost the Algerians are bilingual because simply bilingualism is practiced in different ways by the majority of Algerians, either by educated persons or illiterate ones.

2.8.History of the Arabic Language in Algeria:

Algeria suffered from many invasions. For this reason, it is hard to ascertain precisely the origins of the Algerian population as a whole. The original inhabitants of Algeria were the Berbers whose ancient historical origins are still obscure. Over centuries, many conquerors came to the Maghreb, but few of them had succeeded to establish permanent empires such as : the Romans , the Vandals, the Byzantines, the Arabs , the Turks and finally the French colonialism.

The greatest impact came from the Arabs whose invasion was a religious type, it was rather the expansion of a new religion called Islam , which was spread by the Arabs. It had had a pervasive and long lasting effects on the Maghreb. The new faith in its various forms, would penetrate nearly all segments of society, bringing with it armies learned and fervent mystics, and in large part replacing tribal practices and loyalties , with new social forms.

The Arab invasion of the 7th centuries was a significant event for the future of North African nations as they went beyond remarkable shifts from linguistic, religious and socio-cultural points of view. Unlike the other kinds of invaders, the Arabs lasted undefeated and were even admitted after melting with the natives and became themselves natives. It was in 670 that Uqbah ibn Nafae was sent as a commander to take control over the Berber Kingdom which the Arabs called Bilad al Maghrib, lands of the West. At first, he met opposition from the Berbers and the Byzantines, but then in 674, he built a town called Kairouan situated in present-day Tunisia and used it as a base for further operations.

Chapter two: **Sociolinguistic Situation in Algeria**

The initial linguistic contacts were means to facilitate commercial exchange.

Gradually, the Arabs began to reside there, bringing a modern mode of life among the Berber tribes. The Arabs were more professional in the spheres of science, art and poetry, a truth that exerted pressure on the natives to learn Arabic which represented the new religion. In other words, the Arabic language started to take a rank of a high status according to the culture it represented. As an ordinary rule, the language of the powerful group always dominates the other's language in any linguistic conflict. Moreover, the Arabs were several which increased the Arabs culture and decreased the Berbers one, followed by the progressive loss of the Berber language. This means that the language of the new religion, Arabic gained in absorbing most local Berber varieties except in a few isolated and remote areas where the Islamization and Arabization were complicated and took lengthy processes. The displacement of the Berber varieties took place gradually, first with the existence of the two languages in a bilingual state, then through the mixing of the two ethnic groups through marriages and the expansion of the Arab population. Marçais (1938), describes the progressive and definite Arabization of most Berbers in the 7th century, he writes:

> In the 7th century, the Barber region broke up with the west , and was totally connected with the East, without conflict or crisis of consciousness. The new leaders of this region were the Arabs. They ceased to govern directly the country , but they marked it with an eternal stamp which is the Arabism as much as the whole of the Maghreb of today is considered as an eccentric province of Arabism.

Besides, the newly Berber population converted to Islam, had to make efforts to learn Arabic since prayers and the Quran were performed in Arabic language which was regarded as sacred. As a matter of fact, Arabic shortly emanated as a typical example of Arab-Islamic identity, and thus Algeria has

related to the Arab nation al Umma l'Arabiya. In this sense, Taleb Ibrahimi (1997) notes:

> Since the coming of the Arabian fatihin, Algeria is announced Arabian and Arabophone. The islamization of the Maghreb allowed its arabization , this was done shorty during long periods, first during OKBA Ibn Nafea in the VII century , then later the hillalian tribes periods.

Once again,the linguistic situation of the region was going to witness a transformation after the invasion of Banu-Hilal in the II century. Being mainly rural tribes, they spoke a rural Arabic and since their coming to Algeria.

Two varieties of Arabic coexisted together: the rural variety that they brought and an urban variety spoken by the first Muslims in the cities. Later, with the establishment of the dynasties and the emergence of Arab scientists, philosophers and pets from the Maghreb, the Arabic language definitely became the language of the whole area.

2.9. The Arabic Language

Arabic is a Semitic language. It is one of the most regarded languages in the world as regards to the richness of its vocabulary. Around 260 million people use it (i.e. varieties of Arabic language) as their first language. Hence, it is their native tongue. It is the official language of more than 20 countries in a region stretching from western Asia to the north of Africa . It is written with the Arabic alphabet, and it is written from right to left. It is one of the six official languages of the United Nations, the others being English or Spanish.

The Arabic language is very important in Islam because the Holy Qu'ran is written in Arabic. It also represents the Arab-Islamic identity. Arabic is becoming a popular language to learn in the western world even though its grammar is sometimes very hard to learn for native speakers of Indo-European languages. Many other languages have borrowed words from Arabic, because of its importance in history. Some English words that can be traced to Arabic are sugar, cotton, algebra and alcohol.

The Arabic language has been around for well over 1000 years. It was spoken mainly in the Arabian Peninsula by the nomadic tribes in the northwestern frontier of the Peninsula. In fact, Arabic means' nomadic '

.Arabs (aka nomads) , for the word Arabic is derived , primarily occupied the area between Mesopotamia to the east to the Lebanon mountains in the west, to the Sinai in the south , and from northwestern Arabia to the Sinai in the south.

The spread of the Arabic language occurred as a result of various nomadic tribes traveling out of the Arabic Peninsula. The inter-marriage between Arabs and native people groups further spread the language as well as give rise to further Arabic dialects.

Rapid growth of the Arabic language happened due to the Islamic conquests that took place in the mid the century and later. Through these conquests, the Arabic language made its ways into many places, including of course Northern Africa. There are three distinct forms of Arabic which are classical Arabic, modern standard Arabic and spoken or colloquial Arabic.

2.9.1. Classical Arabic(CA)

This language is called the ''Fus'ha' الفصحى ". It is widely used for religious purposes and most importantly the Holy Quran is written in CA which is obviously harder to understand for those who have not

Studied it except for scholars who have studied in Arabic Islamic Universities such as Azhar University in Egypt. It is a snapshot of the Arabic language as spoken in Mecca around 1500 years ago. It is also preserved in pre-Islamic epic poems by known and famous poets. CA was codified in the 8th and 9th century during the Abbasid era by Arab grammarians. Therefore, it becomes the language which unified all the Arab countries from the Atlantic Ocean to the Persian Gulf. Thanks to the spread of Islam, this language gained a special importance. Watson (2006: 6) says in this vein that *'' the rise and expansion of Islam was not only a religious and hence cultural conquest, but also a linguistic conquest".*

2.9.2. Modern Standard Arabic (MSA)

This language is also considered to be Fus'ha Arabic too, but more simple. It is different from CA in that it has included a large number of lexical items and technical words ; however , the morphological and the syntax have remained basically unchanged. It is not used as a mother tongue, but is taught at schools as a second language. It is used in official statements, newspapers, broadcasters and Arab movies such as ''Ressala'' (الرسالة), as well as in modern literature and poetry. Arabs use thisArabic in day to day correspondence. It is also understood in all Arab speakingregions.

2.9.3. Colloquial Arabic

Needless to say that every Arab country has its unique dialect that differs from the standard Arabic in terms of pronunciation, lexis and grammar. They are spoken language which Arabic speakers use as their first language .So, it is a daily communication language, called colloquial

Arabic which is spoken in each and every Arab country with a different accent and a few regional slang which are limited to that country only. Therefore, the speaking Arabic nations cannot understand each other in most times.

As Islam spread among non-Arab people (e.g. Berbers, Egyptian, phoenicians, etc), every people started adapting Arabic according to their state and the language they used to speak before Arabic. That is why , there are different dialects in every Arabic – speaking country.

The following table shows clear differences between classical Arabic, Modern Standard Arabic, and Colloquial Arabic.

Classical Arabic	Modern standard Arabic	Colloquial Arabic
It is referred to as quranicarabic as it is the written language of the Holy Quran.	Standardized form of classical Arabic used in all countries of the Arab world.	It is the form of language used in daily communication between common people.
The language of Arabia before Islam and after islam until the Medieval times.	It is used in printed material, media ,and all official delivery (speeches, radio, television).	It is a variety of Arabic spoken regionally and which differs from one country or area to another.
This is spoken in religious circles Islamic studies and texts as well as used in classical Arab poetry.	It is understood by all Arabs for listening to the news and reading it.	It only occurs in written forms when a person or funny touch is desired.

2.9.4. Algerian Dialectal Arabic

As it is mentioned previously that Modern Standard (MSA) is the official language of Algeria , but is used only is formal situations i.e., it is generally reserved for official use and education. However , the Algerian population use a less prestigious variety in their daily interaction , called Algerian Arabic (AA). It is the native dialect of 75% to 80% of the Algerian population and it is mastered by 85% to 100% of them and used in everyday communication and entertainment. In this regard, Ferguson (1959 :435) states that "MSA is learned in schools, whereas the native spoken tongue of Arabs is their dialect''**.** Thus, the low variety is referred to as dialectal Arabic, known as Darja, Darija or al-ammiya. It belongs to the Maghreb Arabic language continuum and as partially mutually intelligible with Tunisia and Morocco.

Algerian Arabic is distinctive from the standard one in terms of phonetics and phonology; it differs from it in the way of pronouncing sounds, grammar and vocabulary. It is derived from the form of both Arabic and Berber spoken in Northern Algeria. In this respect, Marçais (1958 :580) explains that "there are points of vocabulary which place the Arabic   dialects of the Maghrib in the clearest, if not the deepest contrast to those of the Middle East"**.** In   fact, AA represents the vernacular Arabic, which is not normally written but   spoken   as   a native tongue called Tamazight.

One should know that AA varieties differ from one   region   to   another. Each region has its own dialect with its own accent. For example, Northern dialects are different from southern ones and in the   same   way,   Eastern   dialects   differ completely from western ones and vice versa. According   to   Benrabah''spoken Arabic in Algeria (……) is spread   over   four   major   geographical   areas   with   its own linguistic features:

1) Western Algerian Arabic used in an area which extends from Morocco border to tenes.

2) Central Algerian Arabic spoken in the central zone which extends to Bejaia and includes Algiers and its surroundings.

3) Eastern Algerian Arabic spoken in the High plateaus around Setif, Constantine, and Annaba and extends to the Tunisian border.

4) Saharan Algerian Arabic spoken by around 100,000 inhabitants in the Sahara Desert''.

In Ethnologue (2004), Queffelectetal. (2002:35) taleb Ibrahimi (1995 :3).

It is important to remind ourselves that AA is different from the Arabic commonly spoken in other parts of the world. The language has been greatly influenced by Berber , Turkish, Spanish and French, especially, from the latter it has borrowed many words. This means that Algerian speakers in everyday topics borrow and adapt foreign words to communicate with each other and fit also the morphological and phonological texture of the receiving language for instance , the word table in French is adapted in Arabic and became"طابلة''/tabla/. Another example of the French verb reviser , ''to revise '' is adapted phonetically and morphologically to Algerian Arabic and became ''rivizito'' you have revised. Another borrowed word into AA is the word /mgripi/ which is originated from the French word ' grippe' which means in English flu or influenza.

To conclude, it can be said that AA is used in everyday interactions among the Algerians and even at schools by students and teachers, and the most important thing is that there are big differences between Algerian dialects.

That is why the present research is based on AA because simply all the Algerian people use it in their daily speech acts in general and in refusing in particular with the use of the French language sometimes and this is due to the

Algerian influence with this language of the colonizer. However, the MSA is not used at all in the Algerian daily speech acts.

2.10. Conclusion

This chapter covered a general definition about language and dialect and the differences between them. Also we have shed light on one aspect of language contact phenomenon which is diglossia. At the end of the chapter, we have dealt with the description of the Arabic language, its different forms, starting with the high varieties which are CA and MSA to the vernacular or low variety which is AA as well as the history of the Arabic language in Algeria.

Chapter three

Chapter Three: Methodology data collection and analysis

3.1. Introduction

The third chapter deals with the method employed in this research. It describes the sample of the study and the analysis of the data obtained by the researcher. Of course, two different instruments are used which are observation and questionnaire as well as two different samples population belonging to the same speech community that is under investigation.

The case study is the application of polite refused strategies of Algerian Arabic (AA), namely Saida spoken Arabic (SSA). The data was analyzed according to Beebe, Takahachi and Uliss-Weltz's (1990à.Taxonomy which divides the refusal strategies into two broad sets, namely direct and indirect, as well as adjuncts.

3.2. Methodology

In this present study, two different data collection techniques have been employed. The first tool was observation which is a systematic data collection approach. Researchers use all of their senses to examine people in natural settings or naturally occurring situations. Observation is an important method that helps the researcher to scrutinize persons and processes. In this academic work, it is used as a systematic description of behaviors in a chosen social setting, so that appropriate data can be gathered about spoken polite refusal strategies. In addition to that, observation helps not only the researcher to collect answers; but also to draw them himself / herself on the basis of the observation fieldwork. There are two types of observation, namely participant observation and non-participant observation. The former is commonly used in ethnographic research where the researcher interacts with the community that is under investigation; while the latter represents no participation of the researcher, but only simple recording of people's reactions, behaviors, and feelings of participants. Hence, participant observation is used here. The second instrument was a questionnaire which is also an effective method for gathering data.

3.2.1. Participant Observation

As it is mentioned previously that observation has been used in this academic research. And as I am a member of the community under investigation, so it was so easy for me to obtain sufficient data through observing and taking notes from natural interactions from the sample of the study as learners, teachers and the headmaster of the school. According to Milvoy and Gordan (2003: 71) say that *"Participants observation can be an enormously fruitful method for sociolinguistic analysis"*. Thus, participant observation has given a clear understanding of the community under investigation. However, all the benefits taken from this effective instrument, they remain insufficient for a such research. In this sense, (Wolfram and Schilling-Estes 1996: 106) state that "*difficulty of this method is the problem of analyzing the results"*. Moreover, the investigation which was conducted in the chosen community was not completed sufficiently which made us unable to confirm or refuse the hypotheses. And the main reason that stood behind this situation was due to the pandemic corona which led to school closing permanently.

3.2.2. Questionnaire

That is why the study required another effective tool to achieve the main purposes. Hence, there was a need for a questionnaire in a such situation. The questionnaire can be defined as a research instrument consisting of a series of questions for the purpose of gathering information from the respondents. The questionnaire has got many advantages in comparison to observation. The latter requires the researcher's presence that may create what Labov has called "*The observer's paradox* .In this vein, Chambers (1998) suggests that "*questionnaire data are more reliable through a postal survey than by a fieldwork"*. So, to get reliable data and also to avoid the observer's paradox, the participants were asked to tick the right box that suits them without mentioning their names, aiming to make them feeling free and enabling them to answer naturally.

3.3. The Population

As it is known that in Algeria, there are different regions which speak different varieties of the Algerian Arabic. That is why the population of this study represents only people who speak Saida dialect which is one of the other Algerian dialects. Saida is a town, situated in north-western Algeria. The speech community which is under investigation concerns people who live especially in a small village called Sidi Amar, located in north of Saida, 25 km faraway.

3.4. The Sample

The sample population is very important element that should be included in any research in social and linguistic sciences. Researchers have to gain clear information about the target population's attitudes and behaviors. In this respect, Cohen et al.(2007:92) state that " ***They often need to be able to obtain data from a smaller group* or subset of the total population under study. This smaller group or subset *is the sample***". Thus, the sample is the source of information required to test hypotheses and answer the research questions. As it was mentioned previously that the present academic study required two population samples that were investigated by the use of two different instruments which are participant observation and a questionnaire.

3.4.1. The sample of Participant Observation

The participant observation employed in this sociolinguistic study has been conducted with a sample population of 42 participants aged between 14 and 58 years. The participants involved in this study, all of them belong to the same area called Farah Aissa Middle School in Sidi Amar village (Saida). Informants were classified by occupation, age and gender.

The table below reveals the sample population undertaken by means of 4 groups: occupation (teachers, students and a headmaster), age of 19 male informants and 23 female

informants.

Occupation	Age	Male	Female	Total	Percentage
Teachers	28-58	08	09	17	40.47%
Students	14-17	10	14	24	57.14%
Headmaster	46	01	/	01	2.38%
Total	42	19	23	42	100%

Table 3.1: Sampling of the Informants

3.4.2. The Sample of the Questionnaire

In this field work, the second instrument used is the questionnaire. According to Seliger and Shohamy (1989: 172) see the questionnaire as "***printed forms for data collection which include questions or statements to which the subject is expected to respond, often anonymously".*** Therefore, 50 questionnaire sheets were distributed to 50 participants who live in the same speech community which is under investigation. The sample population consists of 27 males and 23 females, aged between 20 and 50 years, with two different levels of education which are university graduates and secondary level or less.

The following table shows the distribution of the sample according to the level of education, age and gender.

Level of education	Age	Male	Female	Total	Percentage
University graduates	23-45	10	12	22	44%
Secondary level or less	20-50	17	11	28	56%
Total	50	27	23	50	100%

Table 3.2: Distribution of the Sample according to the Level of Education, Age and Gender.

3.5. Data collection

In this chapter, the researcher made use of two sources, namely participant observation and a questionnaire by which data was collected from the speakers of Saida spoken Arabic in two very limited areas which are called Farah Aissa Middle School in Sidi Amar village (Saida) where the researcher teaches and the second area is the village of Sidi Amar as a whole speech community where the researcher lives, relying on Beebe et al' s (1990) taxonomy of refusal strategies.

3.5.1. Data Collection of Participant Observation

The collected data that had been taken from the participants by the use of participant observation tool are four (0 4) situations that include refusal strategies of a request, an invitation, an offer and a suggestion. The participants could refuse them in natural interactions because simply the interlocutors know well each other. In addition to that, they form a big family where they meet at school five times a week.

The four situations are presented below:

- **Refusal of a request**

1- Students: [?sta: ð tnadʒamtqari:na: darwak ma3adna walu:]

أستاذتنجمتقرينا؟دروكنادعومولو

Teacher, can you teach us now? We have nothing.

Teacher: [la: . 3andi: klas'adarwak]

لا. عنديكلاصةدروك. I .No

have a classnow.

- **Refusal of aninvitation**

2- Students: [ra:na: dajri:nh'aflaghadwa, ?sta:ð. Ra:k ma3ru:dh]

رانادايرينحفلةغدوهأستاذراكمعروض

We are giving a party tomorrow, teacher. You are invited.

Teacher: [sah'i:tu: 3la da3wa. Wala:hmadabija : ndʒi :. Bas'ah 3andi: maw3id

m3a t'bi:b]

صحيتوعلى دعوة. و الله مدبيا نجي بصح عندي موعد مع طبيب.

Thank you for the invitation. God, I'd love to come but I've an appointment with a

doctor.

- **Refusal of anoffer**

3- Headmaster: [?sta:ðra:kmri:dh, tnadʒamtshawar]

استاد راك مريض'تنجم تشور.

Teacher you are sick, you can go home.

Teacher: [s'ah'i:tbaza:f. la: nadʒamnqari:] نقري

نجم لابزاف صحيت

Thank you very much, sir. I can teach

because I am a little bit late in the lessons.

- **Refusal of asuggestion**

Teachers: [shi:kh 3la:h mankarmu:shtalam:ð li:dʒa:bu:lawh'at   sharaf

θani:]

شيخ علاه منكرموش التلاميذ لي جابو لوحة شرف ثاني

Sir, why don't we reward the students who got honor board too? Headmaster:

[Fikramli:h'abas'aslmadras'a ma3andha:sh dra:hambaza:f]

فكرة مليحة بصح المدرسة معندهاش دراهم بزاف.

It is a good idea, but the school does not have enough money.

3.5.2. Data Collection of the Questionnaire

To collect data, the questionnaire was distributed by the researcher himself in a week period. The informants were given enough time to fill out the questionnaire. It contains 3 sections. The first one deals with the demographic information. The second part consists of 5 questions which deal with people's perspectives about refusal in (im)politeness. However, the third section is devoted for people's suitable ways of refusal strategies of different speech acts such as: requests, invitations, offers, and suggestions.

3.6. Data analysis

In all research studies, analysis follows data collection which is a crucial step in reporting the research findings. Thus, the main objective of this section will be the analysis of the results obtained from the two employed instruments in this study which are participant observation and questionnaire. So, the data will be analyzed quantitatively and qualitatively.

Data analysis of this study was guided mainly by the framework set by Beebe et al. (1990) taxomony of refusal strategies.

3.6.1. Analysis of the Data of Participant Observation
Analysis of the Data

The situation one was regarded as a request. In this situation, the students requested their teacher to teach them because they were free. The teacher refused the students' request using the direct strategy, but he added a reason for that to know some degree of politeness.

The situation two was considered as an invitation. In this situation, the students invited their teacher to attend a party. Like the previous situation, the teacher declined the invitation by using an indirect strategy with the addition of adjuncts to refusals.

The situation three was viewed as an offer. In this situation, the teacher was given an offer by the headmaster, but he refused it. Similar to the previous situations, the teacher used an indirect refusal strategy by thanking the offerer and giving a reason.

The situation four was considered as a suggestion. In this situation, the teachers'

assembly proposed a suggestion to the headmaster. Resembling the previous situations, the headmaster refused the teachers' suggestion in an indirect way and providing a reason for that negative response.

The Table below shows the Refusal Strategies found in the Data.

Speech Acts	Direct Refusals	Indirect Refusals	Adjunts to Refusals
Situation 1: The request	No + **Reason/Explanation** I've a class now.		
Situation 2: The invitation		**Reason/Explanation** I've an appointment with a doctor.	**Gratitude** Thank you for the invitation. **Willingness** God, I'd love to come, but
Situation 3: The offer		**Reason/Explanation** I've some delay in the program.	**Gratitude** Thank you very much, sir.
Situation 4: The suggestion		**Reason/Explanation** The school does not have enough money.	**Positive opinion** It is a good idea but,

In order to discuss the obtained data, the frequencies of the refusal strategies are shown in the pie chart below:
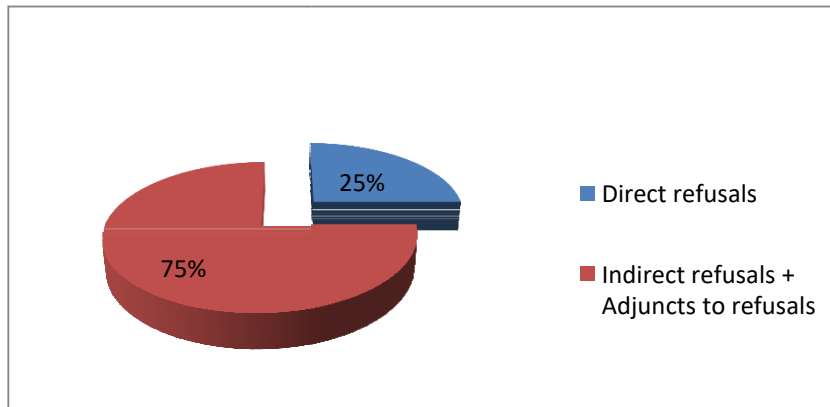
Pie chart 1: The Frequencies of Refusal Strategies

With regard to the results in the pie chart, it is noticeable that the majority of participants 75% adopt polite refusal strategies. Whereas, 25% of participants apply direct refusal strategies which represents one case of the four cases mentioned in the table3.3.

3.6.2. Analysis of Data the Questionnaire

After collecting information from respondents who all live in the speech Community which is under investigation, the data are processed using percentages and frequencies.

Section Two: People's Perspectives about Refusal in (Im)politeness

In order to discuss the reported answers of the target informants to questions see (Appendix C).

The obtained data:

Question 4: Do you appreciate people who behave politely?

People's Appreciation towards Politeness

Yes	No
50	0
100%	0%

Table 3.4: Percentages of People's Opinion towards Politeness
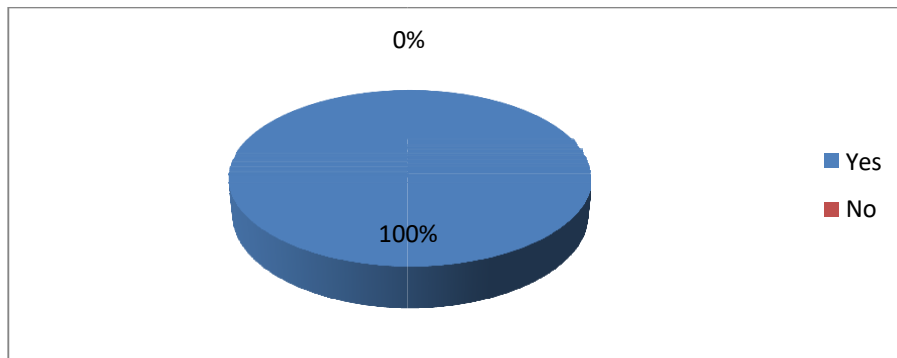
**Pie chart 2: Frequencies of People's opinion towards Politeness**

According to the results obtained in the table and the pie chart above, all the informants 100% strongly appreciate politeness.

Question 5: Do you get upset when you treat people politely while others are not polite to you?

People's feelings towards Impoliteness

Yes	No
43	07
86%	14%

Table 3.5: Percentages of People's feelings about Impoliteness
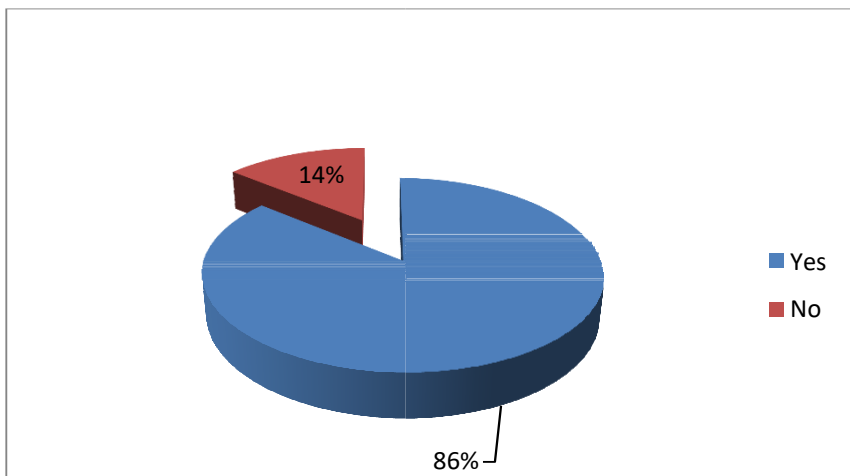

Pie chart 3: Frequencies of People's feelings about Impoliteness

As seen in the table and the pie chart above, the majority of the

Respondents 86% state that impoliteness has a negative impact on them. Whereas, 14% declare that impoliteness does not impact them negatively.

Question 6: Do impolite refusals disrupt harmony in relationship?

The Negative Impact of Refusals

Yes	No
40	10
80%	20%

Table 3.6: Percentages of People's Point of View towards the Impact of Refusals
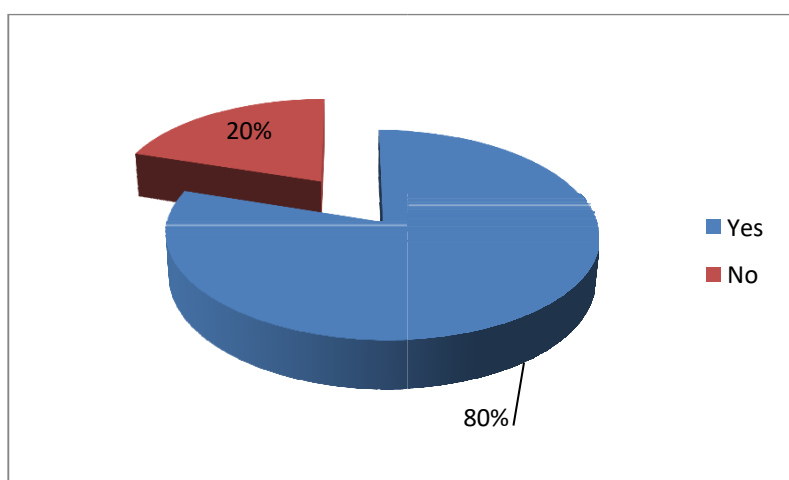
**Pie chart 4: Frequencies of People's Point of View of the Impact of Refusal**

As it is shown in the table and the pie chart above, 80% of the respondents agree that refusals disrupt harmony in relationship. However, 20% of them see that refusals do not disrupt harmony in the relationship.

Question 7/a: Does refusal in impolite way occur sometimes willingly?

The Occurrence of the Impolite Refusal

Yes	No
50	0
100%	0%

**Table 3.7: Percentages of the Occurrence of the Impolite Refusal**

58
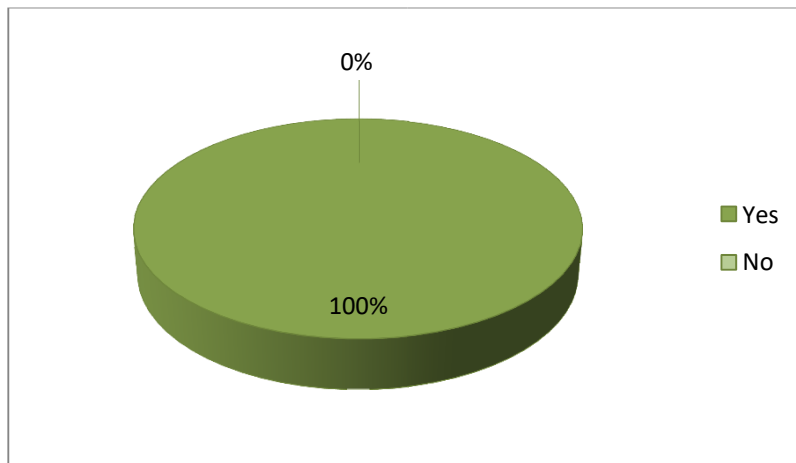
Pie chart 5: Frequencies of the Occurrence of the Impolite Refusal

As noted in the above table and the pie chart, all the respondents 100% share the same idea that impolite refusal sometimes occurs willingly.

Question 7/b: If yes, why do refuse impolitely/ to whom?

Impolite requests	Bad relationship or reputation	Reciprocity
22	16	12
44%	32%	24%

Table 3.8: Percentages of the causes of the impolite refusal
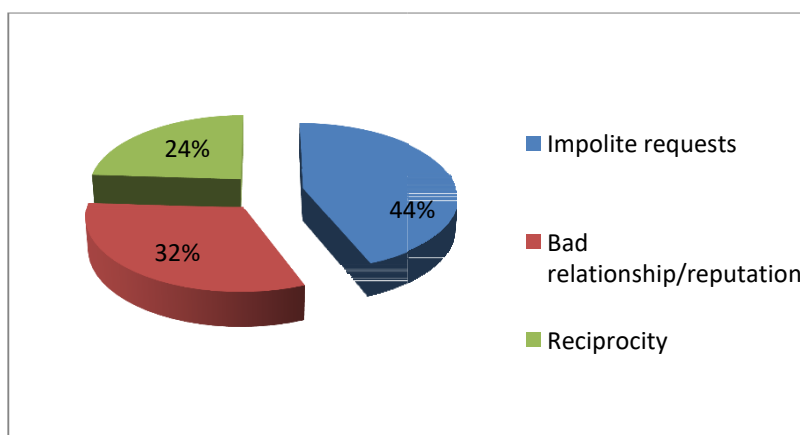
Pie chart 6: Frequencies of the Causes of the Impolite Refusal

The table and the pie chart above show that the majority of the respondents 44% justify their main cause of their impolite refusal to the impolite way that people request. Whereas, 32% of the respondents confess that impolite refusal occurs to the bad relationship or to the bad reputation of the requester. However, only 24% state that refusing in impolite way happens as reciprocity.

In addition to this analysis of the causes that force people to refuse impolitely, there are some features that characterize the refusee:

- I refuse impolitely to a person that does not request politely.
- I refuse impolitely to a person that has a bad relationship or bad reputation to me.
- I refuse impolitely to a person that was not grateful to me for a past favor.

Question 8/a: Do you agree that social status is a factor that affects you for being polite in refusal?

The affection of Factors on People's Polite Refusal

Yes	No
50	0
100%	0%

Table 3.9:   Percentages   of the Affection of Social Factor on People's refusal strategies
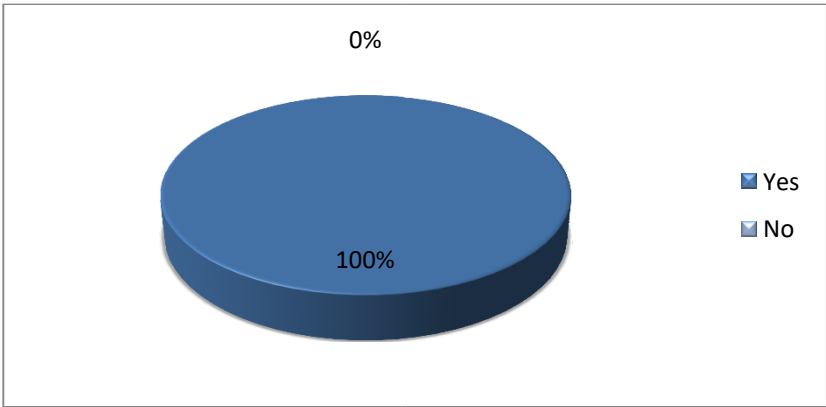
 Pie chart 7: Frequencies of the Affection of the Social Factor on People's refusal strategies

With regard to the obtained results in the table and the pie chart above, we can notice that all the respondents 100% reveal that the social factor affects people in the adoption of refusal strategies.

Question 8/b: If there are other factors that affect the choice of refusal strategies, state them.

The respondents suggest other factors that affect them to adopt suitable refusal strategies which are gender and age. This means that age and gender can also play important roles in the utterances of speech acts of refusal. For example, an old person or a person with different gender may be declined indirectly or by the use of adjuncts to refusals. However, a young person with the same gender may be rejected directly by another elder reject.

Section Three: People's Refusal Strategies

The Obtained Data

The table below shows the existence of the different proposed refusal strategies of an invitation:

Would you like please to come to my son's wedding party next Thursday?

Direct refusals	Indirect refusals	Adjuncts to refusal
9-Nonperformative: No. **12- Performative**: I can't.	**13- Wish + Reason** I wish I could come, but unfortunately I have an appointment with my doctor. **16- Regret + Reason**: Sorry, I am going to Oran next Thursday.	**14- Invocation of the name of God:** I swear to God I can't come. **15- Willingness:** I'd love to come, but I have made other plans. **11- Positive opinion**: That's sounds great, but I am really busy on Thursday. **10- Gratitude**: Thank you very much for the invitation, but I am awfully sorry for being unable to attend the party.

Table 3.10: The Existence of the Different Refusal Strategies of an Invitation

Refusal Strategies Found in the Data of the Invitation

Direct refusals	Frequency	Percentage
Performative	0	0%
Nonperformative	0	0%

Table 3.11: The Percentages of Direct Refusals

Indirect refusals	Frequency	Percentage
Wish + Reason	10	20%
Regret + Reason	13	26%

Table3.12: The Percentages of Indirect Refusals

Adjunct to refusals	Frequency	Percentage
Invocation of the name of	12	24%
Allah	08	16%
Gratitude	07	14%
Positive opinion		

Table 3.13: The Percentages of Adjuncts to Refusals

%
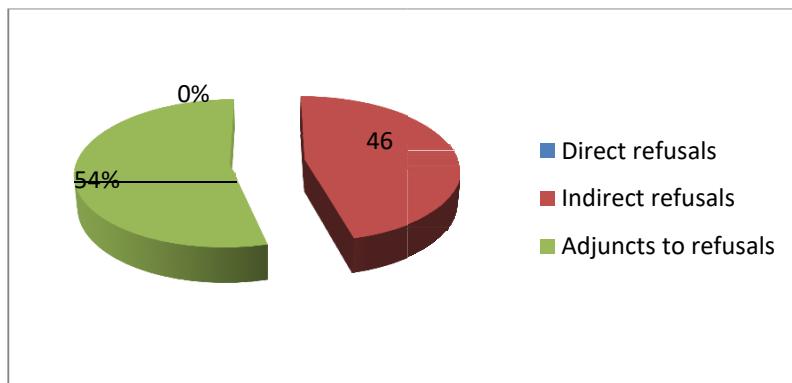
Pie chart 8: The Frequencies of Refusal Strategies

As seen in the table and pie chart below, more than half of the participants54% use adjuncts to refusal strategies. Whereas, 46% of them use the indirect refusal strategies. While the direct refusal strategies are not used at all in this situation of rejection of an invitation.

The below table shows the existence of the different proposed refusal strategies of a request:

Could you possibly lend me ten thousand dinars, please?

Direct refusals	Indirect refusals	Adjuncts to refusals
18-Nonperformative: No **20- Performative:** I can't**.** **22-Negative willingness:** I can't lend you.	**17- Regret:** I'm sorry. I don't have this sum now. **19- Wish:** I'd really wish I could lend, but I can't.	**21- Invocation of the name of God:** I swear to God. I'd love to, but I can't now. **23- Willingness**: I'd love to, but right now, I don't have this sum. **24- Solidarity:** I understand your situation, but it is beyond of my capacity.

Table 3.14: The existence of the different refusal strategies

Refusal Strategies Found in the Data of the Request

Direct refusals	Frequency	Percentage
Nonperformative	0	0%
Performative	2	04%
Negative willingness	3	06%

Table 3.15: The Percentage of the Occurrence of the Direct Refusals

Indirect refusals	Frequency	Percentage
Wish	10	20%
Regret	15	30%

Table 3.16: The Percentage of the Occurrence of the Indirect Refusals

Adjuncts to refusals	Frequency	Percentage
Invocation of the name of God	10	20%
Willingness	06	12%
Solidarity	04	08%

Table 3.17: The Percentage of the Occurrence of Adjuncts to Refusals
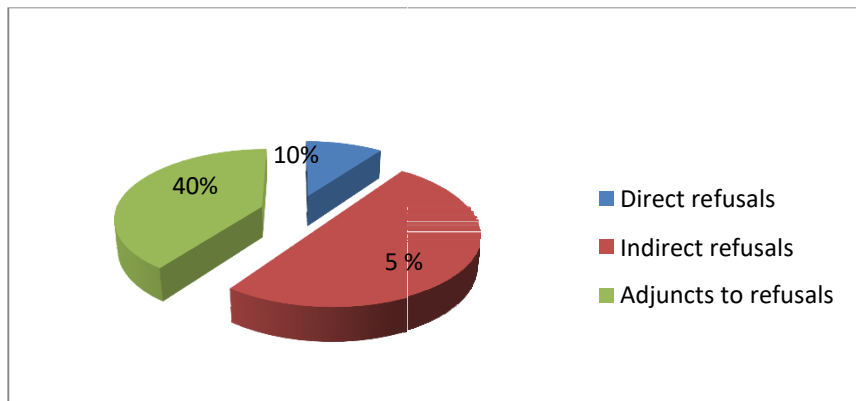
Pie chart 9: The Frequencies of the Refusal Strategies

With regard to the results in the table and pie chart above, we can notice that half of the respondents 50% refuse the request by the use of indirect refusal strategies. However, 40% of them apply adjuncts to refusal strategies, and only 10% adopt the direct refusal strategies.

The table below shows the existence of the different proposed refusal strategies of an offer:

Can I lend you some money?

Direct refusals	Indirect refusals	Adjuncts to refusals
26-Performative: I don't want. **31-Nonperformative**: No. **30- Negative willingness:** I am not in need of it.	**27- Regret:** I'm awfully sorry to refuse such an offer**. 29-Apology + Reason:** Sorry. I have borrowed some.	**25-invocation of Allah's name +Gratitude +Reason:** Thank you for the offer. I swear to God that someone has lent me some. **28- Willingness:+Gratitude** I'd love to, but I have now. Thank you so much. **32- Positive opinion:** I appreciate your offer, but I think it came late.

Table 3.18: The Existence of the Refusal Strategies

Refusal Strategies Found in the Data of the Offer

Direct refusals	Frequency	Percentage
Performative	0	0%
Nonperformative	0	0%
Negative willingness	0	0%

Table 3. 19:The Occurrence of the Direct Refusals

Indirect refusals	Frequency	Percentage
Regret	08	16%
Apology + Reason	14	28%

Table 3.20: The Occurrence of the Indirect Refusals

Adjuncts to refusals	Frequency	Percentage
Gratitude + Invocation of the name of God	16	32%
Positive opinion	04	8%
Willingness +Gratitude	08	16%

Table 3.21: The Occurrence of Adjuncts to Refusals
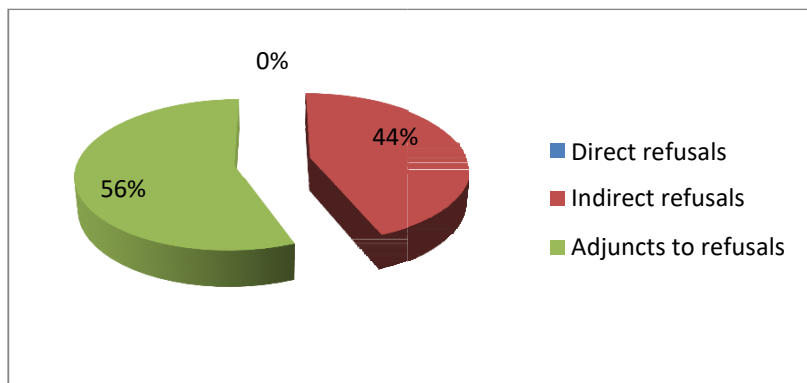
Pie chart 10: The Frequencies of the Refusal Strategies

As noted in the below table and pie chart, more than half of the informants 56% use adjuncts to refusals for the rejection of an offer. Whereas, 44% refuse it by the use of the indirect refusal strategies. While, the direct refusal strategies are not found in this situation of refusal.

The following table represents the different proposed refusal strategies of a suggestion:

Why don't we go now?

Direct refusals	Indirect refusals	Adjuncts to refusals
33- Nonperformative: No.	**38- Alternative:(change time)** I can't go right now, but I could tomorrow.	**36- Willingness:** I'd love to, but I can't.
34- Negative willingness: I don't think so.	**40- Apology + Reason:** Excuse me. I have to meet a friend of mine now.	**37- Positive opinion:** It is a good idea, but not now.
35- Performative: I disagree.		**39- Invocation of Allah's name:** I swear to God I can't.

Table 3.22: The Existence of Refusal Strategies

The refusal strategies found in the data

Direct refusals	Frequency	Percentage
Nonperformative	0	0%
Performative	0	0%
Negative willingness	3	6%

Table 3.23: The Occurrence of Direct Refusals

Indirect refusals	Frequency	Percentage
Alternative	15	30%
Apology + Reason	12	24%

Table 3.24: The Occurrence of Indirect Refusals

Adjuncts to refusals	Frequency	Percentage
Willingness	5	10%
Positive opinion	6	12%
Invocation of Allah's name	9	18%

Table 3.25: The Occurrence of Adjuncts to Refusals
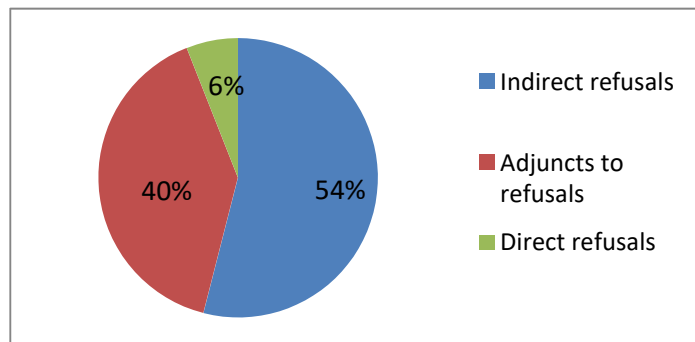
Pie chart 11: The Frequencies of Refusal Strategies

According to the obtained data in the tables and pie chart above, more than half of the participants 54% decline the suggestion, using indirect refusal strategies. Whereas, 40% apply adjuncts to refusals. And only 6% adopt the direct refusal strategies.

3.7. Findings and Discussion

The main aim of this sociolinguistic work was to investigate the application of polite refusal strategies among people in Saida speech community. So that face- threatening acts could be preserved. There was an attempt to answer the following questions:

1- Do Saida speakers apply polite refusal strategies?

2- Are those polite refusal strategies effective and similar to the known ones so that face-threatening acts can be preserved?

3- What are the factors that affect people to refuse politely?

The two instruments employed in this study, namely the observation and the questionnaire, both reveal that Saida speakers apply polite strategies in their daily realization of the speech act of refusal. Therefore, it can be said that face-threatening acts can be preserved.

Concerning the analyzed data obtained from the observation; it is found that people in Saida refuse politely, using indirect refusals and adjuncts to refusals which are considered as polite strategies and are also similar to those ones proposed by Beebe et al. (1990) taxonomy of refusal.

According to the answers obtained from the questionnaire; it is revealed that the majority of the respondents strongly appreciate the role of politeness and its impact on people's feelings, especially in a situation of a refusal.

The findings reveal that the participants mostly prefer indirect refusal strategies 50% to 54% when declining a request or a suggestion.

The findings also suggest that adjuncts to refusals mostly occur 54% to 56% when participants reject an offer or an invitation.

The results concerning the frequency of the invocation of the name of God in all the four situations and which is considered as polite Arabic strategy that belongs to adjuncts to refusals show that the informants are polite in the production of refusal utterances.

Asking or offering money among the members of Saida speech community has a very significant social value. That is why, it is demonstrated that the respondents decline the offerer of money in a more polite way by the use of adjuncts to refusals. Whereas, they reject the requester of money in a polite way, using the indirect refusals. Similar to the inviter who has been refused more politely while, the suggester is rejected politely. This means that the offerer and the inviter are declined more politely by the use of adjuncts to refusals. However, the requester and the suggester are refused politely by the use of indirect refusals.

The   below table shows clearly the percentages of polite and more polite refusal strategies used by the respondents.

Speech acts	Direct refusals	Indirect refusals	Adjuncts to refusals	Total
!Invitation	0%	46%	54%	100%
Offer	0%	44%	56%	100%
Request	10%	50%	40%	100%
Suggestion	6%	54%	40%	100%

Table 3.26: The Percentages of the Application of Refusal Strategies

According to the obtained results in the table above, we can notice that more than half of participants 54% to 56% are more polite in the rejection of the invitation and the offer since they use adjuncts to refusals While, 50% to 54% of the participants are just polite in the refusal of the request and the suggestion due to the use of indirect refusal strategies. Moreover, the results also show that the direct refusal strategies are not found in the rejection of the invitation and the offer While, they are used in the refusal of the suggestion and the request, but in small percentages from 6% to10%.

Concerning the factors that affect people adopting polite refusal strategies. All the informants give their full agreement that the social status is one of the factors that affect people applying polite refusal strategies. In addition to that they add other two factors that may also affect people's choosing suitable refusal strategies which are age and gender.

In the social culture of Saida; a person of a high-social status may be declined indirectly. However, a person of a low-social status may be refused directly by a refuser of a high-social status.

Age is also considered as an effective factor in the realization of the speech act of refusal. For instance, an old person may be rejected indirectly by a young person.

Gender has also its vital role among the members of Saida speech community in the production of refusal utterances. For example, a refuser may be polite towards the refusee in male-female or female-male.

The findings reveal that the application of polite refusal strategies has no direct relationship with the level of education. People in general refuse politely whether they are of a high or lower level of education. So, what can be said that the application of polite refusal strategies is a social behavior and not an educational one. Hence, it is learnt from society and not from school. So, it is possible to find a high-level individual who does not behave politely and vice versa.

3.8. Limitation of the Study

Although this study has provided useful findings about polite refusal strategies applied by Saida speech community. However, some limitations still exist especially with the use of observation as tool of collecting data because simply it was only used in a restricted area where politeness is spread among the sample of the study which means they usually meet each other, sharing respect and politeness between them since they form a big family.

This is on one hand, and on the other hand the research has not been accomplished till the end because of Covid 19 which compelled to close the school which was under investigation. It also led us to use another instrument, aiming to achieve the objective of the study. The latter was a questionnaire, of course it has also provided us with useful data that enlightened us to have a clear understanding

about the application of polite refusal strategies among the members of Saida speech community. However, the study still remains insufficient due to the depth of the present sociolinguistic study which requires more researches to be investigated in other areas, keeping the same aim of study.

3.9. Recommendation and suggestions

In the light of this study the following points are recommended for future research of the application of polite strategies when uttering speech acts in general and in refusal in particular.

Although the topic linguistic politeness, namely polite refusal strategies is widely studied by many researchers nowadays. However, many other issues which have a strong relationship with it have not been found yet.

Tools are very important in gathering the data in studies. That is why researchers should always give much more importance to them in choosing the appropriate and effective one for collecting data, especially when it is related to language use. So, it is highly recommended for future researchers to use observation as a tool of data collection, but it should not be used only in restricted area in order to gather more useful information, of course with other instruments such as questionnaires and interviews for useful collected data and deep satisfied results.

3.10. Conclusion

In this chapter, the application of polite refusal strategies among speakers of Saida speech community was examined. It was based on Beebe et al's (1990) taxonomy of refusal strategies. It was found that speakers of Saida apply the three refusal strategies, especially the second and the third one (indirect refusals and adjuncts to refusals) which are considered as polite strategies during their daily interactions, aiming to preserve the face- threatening act of the interlocutors.

The figure 3.1 below, shows that the informants apply polite refusal strategies (

indirect   refusals   and   adjuncts   to   refusals   )
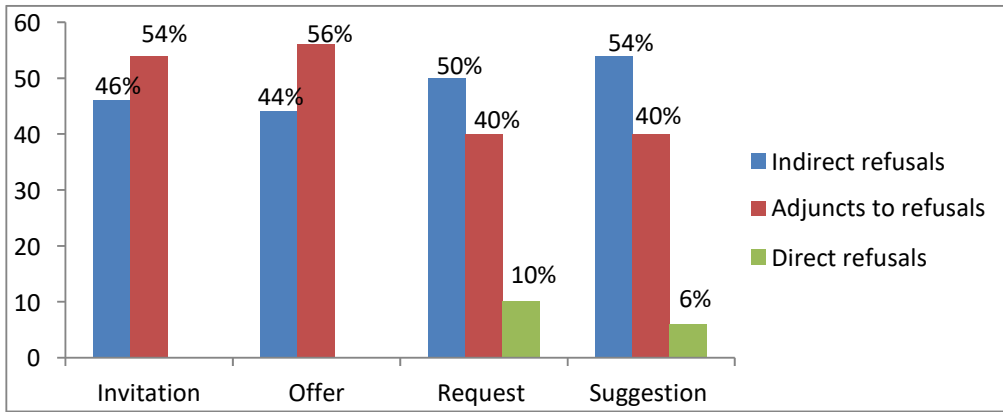
Figure 3.1: Direct and Indirect Refusals and Adjuncts to Refusals

General Conclusion

The present academic research examined he application of polite refusal strategies among the Algerian people in general and speakers of Saida speech community in particular. The study raised three main questions and by then they were answered.

According to the findings of this study, it is found that there are similarities between Beebe et al's taxonomy and polite refusal strategies applied in the Algerian context or to specify in Saida speech community. Hence, it can be concluded that this application of polite refusal strategies is effective to preserve the face-threatening acts.

The social status, age and gender play important roles that affect people in choosing the appropriate refusal strategy; so, that face-threatening act can be preserved.

All in all, this research still remains incomplete due to the few data in which way are obtained during the current hard situation. Therefore, it will give much more eagerness to readers to conduct further researches to investigate deeply the way Saida speakers decline their speech acts of refusal, using the different refusal strategies in other various areas. So we can check that the members of Saida speech community have the desire to preserve the face-threatening acts of their interlocutor

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Appendices

Appendix A

شهادة العمل والاجر
ATTESTATION
DU TRAVAIL ET DE SALAIRE

Agence :   وكالة :

Centre de paiement :   مركز الدفع :

هوية رب العمل
IDENTIFICATION DE L'EMPLOYEUR

Nom et Prénoms   الاسم واللقب

ou   n° de l'adhérent   رقم المنخرط   أو

    الطبيعة الاجتماعية :

Raison sociale :

Adresse   العنوان

هوية الأجير
IDENTIFICATION DU SALARIE

Noms :   الاسم

n° d'immatriculation   رقم التسجيل   اللقب

Prénoms

Né(e) le :   à   تاريخ الازدياد :

Adresse :   العنوان :

Profession :   المهنة

المعلومات الضرورية لدراسة الحقوق
RENSEIGNEMENTS NECESSAIRES POUR L'ETUDE DES DROITS

Date de recrutement   تاريخ التوظيف

Date du dernier jour de travail   تاريخ اخر يوم عمل

Date de reprise de travail   تاريخ استئناف العمل

l'intéressé(e) n'a pas repris son travail à ce jour :   المعني(ة) بالامر لم يستأنف العمل الى يومنا هذا

في حالة التوقف عن العمل لمدة تقل عن 6 أشهر أو في حالة الأمومة
EN CAS D'ARRET DE TRAVAIL
D'UNE DUREE INFERIEURE A 06 MOIS ET EN CAS DE MATERNITE

l'assuré(e) a travaillé pendant   jours   heures   ساعة   يوما   المؤمن اشتغل لمدة

du   au   الى   من

au cours des 03 mois ou des 12 mois de date à date précédant   خلال (3) الثلاثة أشهر التي أو اثني (12) عشرة شهرا من التاريخ

la constatation de la maladie ou de la grossesse.   الى التاريخ الذي سبق معاينة للمرض أو الحمل

في حالة التوقف عن العمل أكثر من 6 أشهر أو في حالة العجز
EN CAS D'ARRET DE TRAVAIL
DEPASSANT 06 MOIS OU EN CAS D'INVALIDITE

l'assuré(e) a travaillé pendant   jours   heures   ساعة   يوما   المؤمن اشتغل لمدة

du   au   الى   من

au cours des 12 mois ou des 3 années précédant   خلال الاثني عشر (12) شهرا أو (3) الثلاثة سنوات التي

la constatation de la maladie.   سبقت معاينة لمرض

Imp. CNAS 12/92 - AS 3 / R

طبقا لدفتر الحساب يوجد مبلغ الأجور المقبوضة والفترات المناسبة في الجدول الآتي : (1)

Conformément au livre de paie, le montant des salaires perçus et les périodes correspondantes sont portés sur le tableau ci-après : (1).

الشهر راشهر التداء وإعداد كمرجع / Mois et année de référence	عدد الأيام المعمول لها / Nombre de jours ouvrables	سبب الغيابات / Motif absences	الأجر الخاضع للاشتراكات / Salaire soumis à cotisation (1)	مبلغ الاشتراك زحصة العامل / Montant et la cotisation (part ouvrière)

حرر ب .... عليه .... في ....

Fait à .... le ....

إسم ولقب وصفة الموقع ....

Nom, prénoms et qualité du signataire : ....

الإمضاء. ....

Signature.

قائمة أصحاب العمل

Liste de l'employeur

(1) تذكر الأجور كما هي بها في حالة الأمر لرابطة :
■ خلال الشهر الذي بني الوقف و العمل في حالة مرض أولد / أو
■ خلال 12 شهرا في ني الوقف و العمل في حالة عمر
■ خلال 13 شهرا في ني حادث العمل

هام : كل تحرر يقوم بزور أو بني تصريحات غير صحيحة بعاقب من طرف القانون

(1) Indiquer les salaires tels qu'ils figurent sur les fiches de paie correspondantes :

* au mois précédant l'arrêt de travail, en cas de maladie, de maternité ou de décès.
* aux 12 mois précédant l'arrêt de travail, en cas d'invalidité.
* aux 13 mois précédant l'accident de travail.

IMPORTANT : La loi punit quiconque se rend coupable de fraude ou de fausse déclaration.

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استبيان

عزيزي المجيب.

يرجى التكرم باستكمال هذا الاستبيان الضروري للبحث الذي يقوم بـه الباحث الذي يحقق في تطبيق استراتجيات الرفض المهذب بين افراد مجتمع سعيدة .سيتم التعامل مع المعلومات التي تم الحصول عليها بسرية وسيتم استخدامها فقط لأغراض البحث .الرجاء اختبار الإجابة التي تريدها بدقة عن طريق تحديد المربع الصحيح.

تقدر تعاونك كثيرا

شكرا جزيلا

القسم 1 : معلومات ديموغرافية

1.العمر

ا. ☐ بين 20 و 40 سنة

ب . ☐ فوق 40 سنة

2- الجنس

ا. ☐ ذكر

ب- ☐ أنثى

3- مستوى التعليم

ا . ☐ خريجي الجامعات

ب. ☐ المستوى الثانوي أو اقل

القسم 2: وجهات نظر الناس حول الرفض ب (غير) أدب

4. هل تقدر الأشخاص الذين يتصرفون بأدب

ا. ☐ نعم

ب. ☐ لا

5. هل تنزعج عندما تعامل الناس بأدب ولا يكون الآخرون مهذبين بالنسبة لك ؟

ا. ☐ نعم

ب. ☐ لا

6.هل الرفض الغير المهذب يعيق الانسجام في العلاقة ؟

ا. ☐ نعم

ب. ☐ لا

7.هل الرفض الغير المهذب يحدث احيانا عن طيب خاطر ؟

ا. [ ] نعم

ب. [ ] لا

اذا كانت الاجابة بنعم . لماذا ترفض بشكل عير مهذب / لمن   ؟

....

....

....

8. هل يؤثر الوضع لاجتماعي على الناس في الرفض بأدب ؟

ا. [ ] نعم

ب. [ ] لا

اذا كانت هناك عوامل اخرى .فاذكرها ؟

....

....

....

القسم 3: استراتجيات رفض الناس في حالة رفض اي عبارة تناسبك

دعوة : هل يمكنك أن تأتي الى حفل زفاف ابني من فضلك الخميس القادم ؟

9.   [ ]   لا

10.   [ ]   شكرا جزيلا على الدعوة لكني اسف بشدة لعدم تمكني من حضور الحفلة

11.   [ ]   هذا يبدو رائعا لكني مشغول حقا يوم الخميس .

12.   [ ]   لا استطيع

13.   [ ]   اتمنى ان اتمكن من القدوم ولكن للأسف لدي موعد مع طبيبي .

14.   [ ]   والله لا استطيع القدوم .

15.   [ ]   احب ان اتي لكني وضعت خطط اخرى .

16.   [ ]   اسف .انا ذاهب الى وهران الخميس القادم .

طلب :هل يمكن ان تقرضني عشرة ألاف دينار من فضلك ؟

17. انا اسف .ليس لدي هذا المبلغ الان . ☐

18. لا ☐

19. كنت اتمنى حقا ان اقرضك لكني لا استطيع . ☐

20. لا استطيع ☐

21. اقسم بالله انني اود ذالك ولكن لا استطيع الان ☐

22. لا يمكنني اقراضك ☐

23. انا احب ذالك .ولكن الان ليس لدي هذا المبلغ . ☐

24. انا افهم وضعك .لكنه يتجاوز قدراتي . ☐

عرض :هل يمكنني اقراضك بعض المال ؟

25. شكرا على العرض .اقسم بالله ان احد قد اقرضني بعضا . ☐

26. لا اريد ☐

27. انا اسف للغاية لرفض مثل هذا العرض . ☐

28. اود ذالك .لكن لدي الان .اشكرك كثيرا . ☐

29. اسف .لقد اقترضت بعض المال . ☐

30. لست بحاجة لذلك . ☐

31. لا ☐

32. انا اقدر عرضك . ولكن اعتقد انه جاء متأخر . ☐

اقتراح : لماذا لا نذهب الان ؟

33. لا ☐

34. لا اعتقد ذالك . ☐

35. انا اعترض ☐

36. اود ذالك لكني لا استطيع ☐

37. انها فكرة جيدة ولكن ليس الان . ☐

38. لا يمكنني الذهاب الان ولكني يمكنني غدا ☐

39. اقسم بالله لا استطيع ☐

40. عفوا لدي موعد مع صديق لي الان . ☐

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Appendix C   **Questionnaire**

Dear respondent,

   You are kindly requested to complete this questionnaire which is necessary for the research currently being conducted by the researcher who is investigating the application of polite refusal strategies among the people of Saida speech community. The information obtained will be treated confidentially and will be used only for research purposes. Please choose the answer which you want accurately by ticking the right.

                    Your cooperation is highly appreciated.

                              Thank you

Section 1: Demographic Information

1- Age

   a. ☐ Between 20 and 40years
   b. ☐ Above 40years

2. Sex

   a. ☐ Male
   b. ☐ Female

3. Level of education

   a. ☐ University graduates
   b. ☐ Secondary level or less

Section 2 : People's Perspectives about Refusal in (im)politeness

4. Do you appreciate people who behave politely?

   a. ☐ Yes
   b. ☐ No

5. Do you get upset when you treat people politely and others are not polite to you?

a. ☐ Yes
b. ☐ No

6. Do impolite refusals disrupt harmony in relationship?

a. ☐ Yes
b. ☐ No

7. Does the refusal in impolite way occur sometimes willingly?

a. ☐ Yes
b. ☐ No

If yes, why do you refuse impolitely / to whom?

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

8. Does the social status affect people to refuse politely?

a. ☐ Yes
b. ☐ No

If there are other factors, state them.

……………………………………………………………………………………………
……………………………………………………………………………………………
……………………………………………………………………………………………
……………………………………………………………………………………………
…………………………

Section 3: People's Refusal Strategies

In case of refusing which statement does it suit you?

An invitation: Would you like please to come to my son's wedding party next Thursday?

9. ☐ No.

10 ☐ Thank you very much for the invitation, but I'm awfully sorry for being unable to attend the party.

11. ☐ That sounds great, but I'm really busy on Thursday.

12. ☐ I can't.

13. ☐ I wish I could come, but unfortunately I have an appointment with my doctor.

14. ☐ I swear to God that I can't come.

15. ☐ I'd love to come, but I have made other plans.

16. ☐ Sorry, I'm going to Oran next Thursday.

A request: Could you possibly lend me ten thousand dinars, please?

17. ☐ I'm sorry. I don't have this sum now.

18. ☐ No.

19. ☐ I'd really wish I could lend you, but I can't.

20. ☐ I can't.

21. ☐ I swear to God .I'd love to, but I can't now.

22. ☐ I can't lend you.

23. ☐ I'd love to, but right now, I don't have this sum.

24. ☐ I understand your situation, but it is beyond of my capacity.

An offer: I can lend you some money if you want.

25.25. ☐ Thank you for the offer. I swear to God that someone has lent me some.

26. ☐   I don't want.

27. ☐   I'm awfully sorry to refuse such an offer.

28. ☐   I'd love to, but I have now. Thank you so much.

29. ☐   Sorry I have borrowed some.

30. ☐   I'm not in need of it.

31. ☐   No.

32. ☐   I appreciate your offer, but I think it came late.

A suggestion: Why don't we go now?

33. ☐   No.

34. ☐   I don't think so.

35. ☐   I disagree.

36. ☐   I'd love to, but I can't.

37. ☐   It is a good idea, but not now.

38. ☐   I can't go right now, but I could tomorrow.

39. ☐   I swear to God I can't.

40. ☐   Excuse me. I have to meet a friend of mine now