The Role of Explicit Classroom Instruction in Promoting Advanced EFL Learners' Pragmatic Competence and Reducing Pragmatic Language Deficit,

with Specific reference to Cultural Scripts and

Intercultural Pragmatics

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Dedication

Again… to my parents.

Acknowledgements

Abstract

Despite the significant importance of intercultural pragmatic competence in contemporary foreign language research, approaches to implementing it in instructional settings are still far from being fully explored. One of the conjectured efficient ways is the instruction using the cultural scripts methodology, a conceptual framework originally designed for articulating cultural values and practices in an ethnocentric free manner. The present research is inscribed under intercultural pragmatic research. It aims, through a triangulated design encompassing both an ethnopragmatic interview and a pretest-posttest experimental method, to test the accuracy of the conjectured hypothesis that the cultural scripts methodology could promote advanced English as Foreign Language learners' intercultural pragmatic ability. A discourse completion task, targeting specifically the speech acts of requesting and compliment response, is administered (prior then subsequent to introducing the Anglo-American scripts of *personal autonomy* and *phatic Complimenting*) to sixty eight student, constituting 56% of the population of 120 master's student (Language and Culture Option, department of English, University of Batna2). The qualitative and quantitative description and interpretation of data demonstrate that a cultural scripts-based instruction can qualitatively promote the participants' Intercultural requesting and complimenting strategies, thus, provide a practical groundwork for Intercultural pragmatics pedagogy.

Key words: Intercultural Pragmatic Competence, Cultural Scripts (Personal Autonomy and Phatic Complimenting), Ethnopragmatic Interview, Pretest-posttest Experiment, Discourse Completion Task, Speech Acts of requesting and compliment response, Advanced Learners of English as a Foreign Language.

List of Abbreviations

CCSARP: Cross Cultural Speech Act Realization Project .

CMC: Computer-mediated Communication.

CMIC: Computer-mediated Intercultural Communication.

DCT: Discourse Completion Task/ Test.

EFL: English as a Foreign Language.

FLL: Foreign Language learning.

FTA: Face Threatening Act.

ICC: Intercultural Communicative Competence.

IWTC: Intercultural Willingness to Communicate.

MICT: Meta-informative Centering Theory.

NSM: Natural Semantic Metalanguage.

SAT: Speech Act Theory.

TEFL: Teaching English as a Foreign Language

UP: Universalist Pragmatics

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General Introduction

GENERAL INTRODUCTION

Background of the Research

Pragmatic competence, an indispensable component of a speaker's communicative competence, has gained ground over the last decades and become a central object of inquiry in a wide range of disciplines including Applied Linguistics, Discourse Studies and Foreign Language Learning (FLL henceforth). Because of the inherently intricate nature of the construct, attempts to define pragmatic competence have been rather divergent (Grabowski, 2009). Perhaps the clearest and most concise description is the oft-cited definition of Kasper (1997), which depicts it as "knowledge of how to use language to achieve goals in language interaction, or rather, competence of language interaction in a socio-cultural context" (cited in Kolotova and Kofanova (2012, p.10)).

With regard to FLL, where the socio-cultural norms governing the use of the target language are generally different from those acquired by the learner in their native culture, defining pragmatic competence would impose taking into consideration the (foreign/target) cultural adequacy of language use, or the socio-pragmatic competence, which is defined by Leech and Thomas (1983) as the proper social behavior in the target language where "learners must become aware of the consequence of their pragmatic choices" (Wyner, 2017, p.85). This socio-pragmatic competence is reputed to be more challenging to develop than its sister-notion, the pragma-linguistic competence (Meier, 2007). And interestingly enough, it was long believed to be the ultimate objective of foreign language learning. In other words, a FL Learner was said to be fluent in the target language if they "could adapt to" and acquire a native-like socio-pragmatic competence.

Many theories attempted to account for this FL Learners' adaptation to the target language. Areas of investigation include, among others, the pragmatic features involved and the extent to which this said adaptation is recommended. Giles and Philips (1979) for e.g., report that the more foreign language learners are inclined to adjust their pragmatic behavior

to that of the native speakers, the more communication problems scale down and, consequently, better communication is achieved.

Outside this theoretical framework however, and during actual intercultural encounters, it would be rather infelicitous for any speaker to adjust their pragmatic behavior to that of their interlocutor's, especially if this adjustment infringes their own cultural identity. Instead of the total convergence towards the target culture's norms, what was recently pleaded for is to find a common ground where a shared socio-pragmatic core is called upon, one that assures a mutual understanding without contravening the social and cultural norms of language use as allowed in the speakers' respective cultures. In other words, one does not, a priori, view their interlocutor's pragmatic model as optimal for a given speech situation simply because they are native speakers of the language being learnt or used. A shared communicative ground is to be established with respect to the pragmatic and identity attributes of both cultures. This concern, along with others, gave rise to Intercultural Pragmatics, a newly accredited field of research which focuses mainly on the use of the language system in "social encounters between human beings who have different first languages but communicate in a common language, and, usually, represent different cultures" (Kecskes, 2014, p.3).

The complex nature of intercultural pragmatics coupled with the challenging task of TEFL (Teaching English as a Foreign Language) made researchers seek out ways to import it (intercultural pragmatics) in instructional settings, and to attempt to design some approaches in order to raise EFL (English as Foreign Language) learners' awareness to the role it may play in helping them communicate effectively with native speakers of English.

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Statement of the Problem

Setting the development of Intercultural pragmatic competence as an objective, various researchers and foreign language practitioners around the globe (Wierzbicka, Goddard, Wong, Gladkova, Kecskes and many others) attempted to conceptualize some intercultural and contrastive approaches which could equip the FL learner with the necessary tools to create a pragmatic common-ground in intercultural interactional settings.

When trying to parallelize this with the Algerian EFL context, it was often reported (Atamna, 2008, Neddar, 2010, Ahouari-idri, 2014) that Culture and Pragmatics in general, along with their ramifications, are hardly implemented in the different language curricula. Add to this the constant and rather unmonitored exposure of the learners to the target language (Television, Internet and social media). Consequently, Algerian FL learners are barely aware of the role Pragmatics plays in language learning essentially vis-a-vis their identity. It is also important to mention the serious lack of contrastive studies counterpointing the pragmatic properties of both languages (Algerian-Arabic and English), and the total disregard paid to the implementation of a solid-grounded intercultural pragmatic oriented pedagogy, especially in higher education.

All this results in a kind of language proficiency mostly characterised by being "anglo-centric", as language learners are not even able to perceive the differences between their own culture and that of English native speakers. Alternatively stated, most Algerian EFL learners still set the native-like pragmatic proficiency as an unquestioned objective, and during intercultural encounters, these same learners' cultural/pragmatic identity almost entirely dissolves into their interlocutors'. If this attests for something, then it is for an intercultural pragmatic failure despite the learners' acceptable (sometimes very proficient) mastery of the language being learned.

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Among the dominant approaches which have so far been adopted as a promoter of intercultural pragmatic competence, is what came to be known as the Cultural Scripts approach. Cultural Scripts are formulated in the meta-language of semantic primes which tolerates the transposition of the scripts across cultures, thus, prove efficient at instilling a transparent and ethnocentric-free type of communication between speakers from different cultural backgrounds.

Conforming to what precedes, the present research aims at investigating the possibility of applying the Cultural Scripts theory in intercultural pragmatic-oriented pedagogy, and seeks to examine whether it could be used as an instructional tool to boost the FL learners' intercultural pragmatic ability.

Research Questions

The research questions which are addressed in this study are:

1. Can intercultural pragmatic competence be brought in instructional settings?

2. Could it be achieved in a mono-cultural context?

3. What are cultural scripts? And how can they "condition" the learner, at least cognitively?

4. Are Algerian EFL speakers and learners aware of the cultural scripts underpinning their own culture?

5. In what ways do the cultural scripts which influence the realization of a given speech act differ from one culture to another?

6. How useful are cultural scripts in developing a FL learner's intercultural pragmatic competence?

All in all, this work is an attempt to show how effective is a cultural scripts' based instruction in developing and sustaining advanced EFL learners' intercultural pragmatic ability.

GENERAL INTRODUCTION

Hypothesis and Assumptions

The primary assumption which sets this research in motion is that the more Algerian EFL learners are familiarized with the cognitive processes underlying the formation of their own culture's cultural scripts (and the Anglo/American cultural scripts,by extension), the higher their intercultural pragmatic proficiency will be. Thus, the study is built on the hypothesis that if proper instruction on cultural scripts is introduced to advanced level learners of English, their ability to construct and negotiate meanings in intercultural settings will improve qualitatively.

Rationale of the Study

With the English language learning becoming "en vogue", and the present-day profusion and easiness of access to authentic materials facilitated by technological progress (Internet, and social media specifically), the cultural component came to be,inadvertently oftentimes, absorbed as a "default" constituent of the language, something which would, in the absence of cautious supervision, jeopardize the third space element accentuated by intercultural pedagogy advocates. The direct result is the blurry distinction (not to say the total absence) of clear cut defining cultural features, and, in more serious instances, the dissolution of the FL learner's cultural identity into a form of emulation of the Other.

The present study is supported by the belief that more work on intercultural pragmatics is an absolute necessity to remedy for the aforementioned issues, and to initiate learners to the basics of intercultural communication. The insight such a work is likely to provide is into the subject of cultural scripts and how they can bridge the pragmatic gap between interlocutors from different cultural backgrounds, while redressing misconceptions about the overall objective of this gap-bridging. It will hopefully make a significant contribution to our understanding of intercultural pragmatics, and as it is hoped, will bring new elucidations as to

how cultures could be scripted, and how this procedure can set straight some problems related to EFL teaching and learning.

Significance of the Study

Intercultural Pragmatics, Ethnopragmatics, Cultural Scripts, and the Natural Semantic Metalanguage are indisputably appealing concepts in the contemporary cross-cultural, intercultural and EFL research, not solely because they represent some interestingly intricate outcomes of the duality "language and Culture", but also because they are relatively "new", thus, not satisfyingly explored.

Furthermore, this research can be viewed as significant for a number of other reasons:

1. From the theoretical point of view, and as far as the speech acts examined in this research (requests and compliment responses) are concerned, many investigations were carried out to inquire into many languages, including English and its many varieties (Wolfson (1983) for American English, Holmes (1988) for New Zealand English, Herbert and Straight (1989) for American and South African English, Chang, (1988); Chen (1993) and Yang (1987) for Chinese , Nelson et al, (1996) for Syrian Arabic, to name only few)

However, few researches on Algerian Arabic (or one of its varieties) speech acts are referenced in the literature, especially those accounting for them (speech acts) from a socio-cognitive perspective. Therefore, this study is of significant importance as it attempts to shed some light on the logic behind the choice of some norms and patterns of compliment responses and requests in Algeria, and to contrast them with those of English (American and British) speakers.

2. From an empirical perspective, the cultural scripts suggested and brought about by this research can be implemented in the Algerian EFL context as a strategy to inform the learners about the cultural values which determine the way some speech acts are verbalized the way they are in the target language as well as in their own, thus, will expectedly help them develop

their intercultural communicative competence in general, and intercultural pragmatic competence in particular.

Aim and Objectives of the Research

Given the significant role of intercultural pragmatic competence and the necessity of equipping FL Learners with strategies that enable them to communicate effectively in intercultural contexts, the present study aims at looking into the relevance of the cultural script theory as an instructional approach in the Algerian EFL context. It intends also to upraise the population-under-investigation's current intercultural pragmatic competence level by suggesting a cultural script pattern to two chosen speech acts and pragmatic features captured from the Algerian culture (requests and compliment responses).

Extensively explained, this research sets itself the following objectives:

1. To examine some "interactional routines" of the Algerian culture (from a pragmatic and socio-cognitive perspective), and draw out some of the most defining and recurrent cultural values reflected in the speech behaviour of the population under investigation.

2. To convert those values inferred from the analysis of the ethnopragmatic interview into Natural-Semantic-Metalinguistically constructed cultural scripts.

3. To juxtapose the Algerian and Anglo/American scripts assumingly responsible for the realization of the same speech act, and to analyze eventual similarities and/or differences.

4. To shed light on the concept/approach/methodology/strategy of Cultural scripts, and to raise the awareness of the experiment's participants to its importance in maintaining a third space cultural and linguistic position during intercultural encounters, hence, to provide evidence for its effectiveness in helping them (participants) develop their intercultural pragmatic competence.

Otherwise stated, besides being an attempt to provide an in-depth analysis of the Algerian logic behind the verbalization of some chosen speech acts (requests and compliment responses), this research aspires to disseminate the cultural scripts methodology, and to try out ways to implement it in Foreign language teaching/learning as an effective strategy to develop advanced learners' intercultural pragmatic competence.

Operational Definition

Intercultural pragmatics is comparatively a newly acknowledged concept in Intercultural and pragmatic studies, therefore, it is still hard to pin down. Numerous definitions (some of which are still in progress) are suggested, and although chapter three will attempt to compile and account for them, it is judged imperative to introduce, at this level, the one definition (Meier, 2007) which is adhered to throughout the research and, most importantly, which is adopted in the coding and scoring of the experiment's results.

The most distinguishing idea in Meier's view of Intercultural competence is that it does not aim at achieving a native-like pragmatic competence, nor at inculcating some rules of conduct imposed by a the culture of the language being learnt. Instead, Meier (2007) describes intercultural pragmatics as a cluster of skills and abilities which are determined by a set of prerequisites. She defines it as "the ability to communicate effectively, negotiate desired meanings and identity, with those of different cultural backgrounds" (p.325). This ability is, according to her:

> facilitated by (at least) the following : awareness of cultural differences and the language culture connection, context sensitivity, an emic perspective, respect, tolerance of ambiguity, and communication skills or strategic competence (eg. reframing, withholding judgement, considering alternative explanations for unexpected linguistic behavior, managing conflict, dealing with different communication styles, checking comprehensions and perception. (p.325)

In other words, what Meier (2007) terms intercultural pragmatic competence (and what accordingly is espoused by the present research) encompasses both a predisposition of the interlocutor to transcend the world view forged and constructed by their culture, and a set of communication skills which could be of help when interacting with others.

As such, this definition is adhered to not only because of its applicability to intercultural encounters, but also because of its "tangibility" and the possibility to convert it into palpable behaviours which could be easily observed, scored and compared in the experimental procedure.

Delimitations of the Study

As it is often the case with human sciences research projects, the executability of the current investigation proved challenging right from the beginning: besides the lack of relevant publications either documenting the key elements of the research (because of their recency) or the scarcity of previously conducted ethnopragmatic researches on the Algerian cultural norms of interaction (which would have substantiated the validity the results, or at least facilitated the investigation), and in addition to the numerous administrative impediments which delayed the execution of the experimental part, some procedural issues proved quite difficult to control, something which might "blemish" the general course of the research.

The most intricate concern pertains to the question of "the interculturality" of this investigation: One needs to recall that the overall assumption underlying this research is that intercultural pragmatic competence will qualitatively improve if proper training on the cultural script approach is carried out. However, intercultural pragmatics requires, by definition, an intercultural setting, where non-native learners interact with native speakers of the language being learned, something which is difficult to bring into an instructional setting. Initially, and as an ideal scheme, a series of video-conferencing sessions were suggested to ensure the intercultural nature of the inquiry. Correspondences were exchanged with three

American universities, and an initial agreement was reached. Nevertheless, because of (again) some technical constraints (mainly time-difference between Algeria and the USA) this primary plan was replaced by the in-class instruction scheme accomplished by the imaginative scenarios suggested in the Discourse Completion tests. Thus, it is important to note that the study results presented in this research are confined to the "awareness stage" where only the socio-cognitive ability is targeted.

By the same token, the choice of the data gathering tool was settled on the "written" form of the Discourse Completion Task (DCT henceforth). Once again, it could be contested that DCTs do not perfectly reflect the respondents' performance level, particularly when it comes to the socio-pragmatic features operating in real-life situations. But one could argue that this same point could also be approached as an advantage, when considering that the DCT here is helping the researcher isolate the contextual variables which are only targeted by the scenarios in question, and neutralize all the extraneous variables which may affect the way respondents answer the questions.

Moreover, even though written DCTs could also be contended for their inability to elicit naturally occurring speech, they nonetheless have the merit of facilitating access to a large corpus of data within a relatively short period of time. For all these reasons, they were opted for as the major data eliciting and gathering tool of this research.

Research Methodology Design

Based on the problem to be investigated, the research questions and aim previously set, putting into effect this project requires a two-step spiral course of action:

1. Inferring the cultural scripts potentially responsible for the verbalization of the two speech acts being investigated: This is achieved via the systematic coding of an ethnopragmatic interview conducted with seven informants reasonably assumed to be able to clear up the differences between the two cultures (Algerian and Anglo/American).

2.   The instrumentation of the same cultural scripts as a treatment pedagogical tool in a pretest-posttest experiment: This experiment is carried out on sixty-eight students picked up randomly from the population of M1 students, Department of English, University of Batna2.

All in all, two complementary stages constitute the triangulated design of the present research: an ethnopragramtic survey and an experiment.

The Participants

With respect to the two interconnected phases which constitute the present research, and based on the aims and objectives driving (separately) each, two populations of investigation are selected, namely:

1. The Interview Informants**:** Seven consultants, natives of the Aurassian region (Batna and Khenchela) are invited to take part in the research. In addition to their potential ability to offer a cultural insider's perspective, these informants went through what Wierzbicka (2006) calls "the confusion of intercultural communication", as they all lived/worked (for a considerable time) with American and/or English natives. Therefore, since the interview informants have got, not only the insider's, but also the outsider's perspectives of the target culture, they are deemed eligible to clear up the interactional differences between it (the target culture) and their mother-tongue related culture.

2. The Experiment Participants: Based on the premise that Intercultural pragmatic competence presupposes linguistic competence (Scarcella, 1983; Schimidt, 1983; Bardovi-Harlig and Dörnyei, 1998; Matsumura, 2003; Schauer, 2006; Taguchi, 2011), and because data are gathered using a written DCT, which is a relatively difficult task requiring full understanding of both the socio-pragmatic and pragmalinguistic features of the scenarios, Master-level students (assuming that they have a higher linguistic proficiency level than license students) are selected.

As to the sampling technique, a simple random sampling technique is opted for as it ensures the generalizability of the results over the whole population.

Data Gathering Tool

Reported as being the most appropriate tool for eliciting pragmatic productions, a Discourse Completion Task, which comprises ten situations distributed among two distinct sections, is designed and administered to the sample being tested.

The suggested situations are designed (modified in the case of the first five situations) in a way that renders them likely to happen to any Algerian EFL learner studying abroad. The diversity of social contexts and interlocutors is particularly attended to: no two situations eliciting the same speech act display the same level of directness, formality, frequency, distance, power or rank of imposition.

It is important to mention that the first five situations are a modified version of some of the situations suggested in Blum-Kulka's (1986) Cross Cultural Speech Act Realization Project (CCSARP).

Organization of the Research

Besides the introductory and concluding chapters, the present work comprises seven chapters, altogether composing two global sections: the review of literature and a field work section.

The first chapter, which is entitled "mainstream pragmatics: basic notions and instructional issues", addresses the scope and interface of mainstream pragmatics (as contrasted to intercultural pragmatics), highlighting its core areas of investigation, and debating the role of instruction (explicit and implicit) in developing the EFL learners' pragmatic ability. It finally puts forth a potential ground for its pedagogical implementation in the foreign language classroom.

GENERAL INTRODUCTION

As its title suggests (the conundrum of interculture), the second chapter seeks to delineate the research's adopted working definition of "interculture" from other less relevant descriptions. It equally discusses the different orientations and forms of investigating the interplay of cultures during communication (cross cultural, Intracultural and intercultural approaches to communication). Intercultural competence is also framed into its theoretical then pedagogical stance, to pave the way, eventually, to discussions of intercultural Pragmatics.

Chapter three is wholly dedicated to the research's dependent variable, i.e. intercultural pragmatics. It first tries to demarcate it from mainstream pragmatics, focalizing not only on its intercultural construct, but also on aspects of communication it takes into account, and which are often disregarded by the other traditional pragmatic theories. It equally brings up its recurrently-related terminology, as well as the different levels of analysis advocated by Intercultural pragmaticians. The chapter finally addresses some controversial issues often encountered in intercultural pragmatic investigations.

The fourth Chapter introduces the cultural script approach, tracing it back to its ethnopragmatic origins and explaining the language used in the process of scripting cultures, i.e. the Natural Semantic Metalanguage. It equally sheds light on other similar theories, namely, Shweder's (1984) *cultural frames* and Kitayama and Markus's (1992) *culturally shared ideas.* The chapter culminates in a critical overview of the theory, accounting thus for possible ways of its implementation, and finally provides some illustrating scripts retrieved from the literature, some of which are used in the treatment phase as elements of instruction.

Chapter five is is an attempt to present intercultural pragmatics in its methodological frame. Its primary objective is to bring in some indications necessary for conducting investigations on intercultural pragmatics. The chapter also sets out to introduce the most

convenient methodologies adopted so far in accounting for intercultural (and intercultural pragmatic) phenomena, as well as the tools used for their implementation and analysis.

The sixth chapter, being part of the field work section, sketches the course outlined and followed for the implementation of the conjectured hypothesis which sets the whole investigation off: That cultural scripts could be used as an effective means to enhance the intercultural pragmatic competence of foreign language learners. In addition to restating the aims of the research, the chapter discusses the overall design (including approach, methods an data gathering and analysis tools) of the research, offering each time what is hoped to be, a solid argumentation for the choice of each.

Chapter seven, the longest and most empirical subdivision of the research, is a two-fold chapter which extensively explains the WHATs, the WHYs, and the HOWs of the whole investigation: First, the ethnopragmatic interview, then the experiment, are presented, outlined, explained, described and analyzed in what is hoped to be, the most convincing way. Their partial conclusions are finally combined in a conclusive section in which some practical implementations of the methodology are suggested, and the research questions restated at the beginning of the chapter are answered.

Finally the work culminates into a general conclusion in which all the research is summarised; results and research findings are revisited. At the end of the general conclusion, a set of recommendations is suggested for further research.

1. Chapter One: Mainstream Pragmatics; Basic Notions and Instructional Issues

Introduction

Ever since research in applied linguistics and foreign language teaching evidenced that what makes a second/ Foreign language learner competent is not merely their mastery of the grammatical and syntactic rules of the target language but also their adroitness in manipulating different "free-form communication" practices in different contexts, language teaching approaches set up to find out ways to introduce the contextual dimension of language use in the language classroom. This change in perspective gradually led the recognition of culture-specific norms of interpersonal interaction as inseparable from language use, and that foreign language instruction should set itself the objective of assisting the learner in manipulating language appropriately in different socio-cultural contexts.

The problem is that the aforementioned objective, known as pragmatic competence development, requires among other things, introducing the relational and contextual functions native speakers use in different contexts, and this, as traditional methodologies have long claimed, could only be achieved by engaging the learner in direct meaningful communicative acts with members of the target language speech community.

The challenging nature of this objective made researchers long believe that it is the aspect of communicative competence which is beyond the reach of FL learners, until the past four decades, when it has been validated as an "applicable" idea, and many approaches and techniques are suggested to describe the foreign language pragmatic system and bring it in to the FL learner within institutional settings.

The present chapter addresses the scope and interface of mainstream pragmatics (as contrasted to intercultural pragmatics), highlighting its core areas of investigation, and debating the not-yet-settled issue of the role of instruction (explicit, more specifically) in developing the EFL learners' pragmatic ability. It finally puts forth a potential ground for its pedagogical implementation in the foreign language classroom.

CHAPTER ONE: ON MAINSTREAM PRAGMATICS; BASIC NOTIONS AND INSTRUCTIONAL ISSUES

1.1.The Pragmatic Turn in the History of Linguistic Studies

"The pragmatic turn" (or "pragmatic twist", as termed by Sandboth (2003)) is a recurrent term in modern academic philosophy, denoting the change in the various discursive strategies and linguistic trends which led to the egression of Pragmatics as an independent field of inquiry in language studies. This change was the upshot of a series of adjustments in major theories that dominated linguistic studies, and which gradually altered the conceptualization of how language is used, taught and investigated. Traugott (2008) discusses those changes in what he calls the "main paradigm shifts of the pragmatic turn" (p. 207) and which could be summarized in the four following items:

1.1.1. From Competence to Performance

One of the major transformations which led to the emergence of pragmatics is the growing interest in studying the use of language instead analysing what the Chmoskyan school of linguistics (1965) described as "the knowledge of the language by a native speaker-hearer," (p.4) i.e. the language competence of the speaker and the hearer.

The domination of Syntax came progressively to an end when Lakoff, McCawley and Ross (mid.1960's) proposed the "Generative Semantics" framework to investigate language. And although it did not, to a certain extent, prove efficient in accounting for some problems of the pragmatic order, it made a case for the breadth of meaning investigation and drew the attention to the potential of pragmatics to explain certain language phenomena that semantics fails to explain.

Later on, *Out of the pragmatic wastebasket* by Bar-Hillel (1971) came as a reaction to all language theories which refused to acknowledge the adequacy of pragmatics in explicating meaning issues, and which "forced the problems found in the pragmatic wastebasket into [their] favourite syntactico-semantic theory" (Bar-Hillel, 1971). Consequently, what originally was likened to a wastebasket ended up being upgraded "to a more prominent

position, and accorded it descriptive and explanatory status as a recognized field of language studies" (Mey, 2009, p.796). It is worth recalling that these and other pioneering projects of pragmatic research were initially based on the works of a number of language philosophers, namely Austin (1962), Searle (1969), and Grice (1975), who had been cultivating the territory for some time.

In view of that, the dominance of the "competence" component came to an end, and attention got turned to the use of language in actual situations. More importantly, speakers no longer came to be considered as mere "consumer" of the linguistic system, but as being able to adopt its use to the changing situations.

1.1.2. From an Introspective to an Empirical Enquiry

For many decades, linguistic investigation, predominantly informed by Chomskyan theories, was based on introspective data gathering. Differently stated, the overall objective of studying the language was investigating the internalized language system (i- Language), which Chomsky (1986) defines as "the system of knowledge that underlies the native speaker's ability to use and understand language" (p. 27), instead of the externalized language (e-language), which is manifest on the observable level. Advocates of this paradigm, consider intuition as more important than any type of corpus data, as this latter, so they claim, may fail to contain some specific language constructions that native speakers would instantly recognize as grammatical (or ungrammatical). The same view, it should be noted, was held by the first wave of philosophers who initiated pragmatics, and who relied entirely on introspection as the only suitable method of research, and nearly all their analyses and reflections on language were based on their competence as native speakers.

However, in consequence of the evidenced efficacy of the sociolinguistic investigation methods adopted during the 1970's, introspection gave way to more empirical investigation

techniques. Pragmatics followed the lead of sociolinguistics, and opted for empirical investigation as it proved more practical in analysing actual language use.

In addition, with the emergence of discourse and conversational analysis in the 1980's, which basically rely on data gathered from naturally occurring linguistic phenomena, the elicitation technique of Discourse Completion Task (DCT) , despite the criticism it subsequently was subjected to, began to be experimented more systematically. The DCT technique is said to permit investigating different ways of producing different pragmatic aspects, as it gives access to a large amounts of data that is comparable across different groups of speakers.

1.1.3. From Homogeneity to Heterogeneity

Another shift in paradigm that came about around the pragmatic turn is that language ceased to be viewed as a homogeneous system native speakers share, but as subject to social and contextual variations. Fields like sociolinguistics which started earlier than pragmatics paved the way towards acknowledging the dialectal and stylistic variation within the same language. Not only that, but this heterogeneous view of language started recognizing even differences between individuals of the same community, between spoken and written discourse, or even differences between genres of the same type of discourse.

It is true that the Universalist view of pragmatics was not as quick as sociolinguists in focusing on variability as heterogeneity, but as early as contrastive pragmatics emerged, the different patterns of pragmatic aspects were compared and the early generalizations that mainstream pragmatics previously described as "universal norms" came to be considered as another form of "stereotyping" cultures.

1.1.4. From a Synchronic to a Diachronic Processing

Another helping cause for the emancipation of pragmatics from mainfield linguistics is that the synchronic investigation of language which merely shed light on the "current state" of

the different linguistic areas was supplanted by the more dynamic diachronic analysis.

Language, according to the growing tendency of the time, is not to be considered as a static,

but as a dynamic, changing and evolving system. Subsequently, historical linguistics grew

vigorously to unveil some of the values and norms underlying the cultural and contextual uses

of many language patterns, which in turn, constituted an appropriate area of investigation to

the newly emerged filed of Pragmatics.

All things considered, the pragmatic turn in the outset of the new linguistic era

affected virtually all aspects of linguistic study: the research questions driving the analysis,

the nature of data to be analyzed, the methods and techniques which are to be used, and more

importantly, it gave rise to pragmatics as an independent field of inquiry in linguistic studies.

1.2. Defining Pragmatics

In spite of the sheer number of textbooks (Levinson 1983; Stubbs 1983; Brown and

Yule 1983; Leech 1983; Green 1989, to name only few) and journal articles dealing with

pragmatics, a traditional criticism is that it is undoubtedly one of the most controversial

concepts in linguistic studies, not only because it does not have a clear-cut focus, but also

because all the influential definitions present it under a broad umbrella encompassing : the

study of language use and users, the study of meaning, the study of how communicators

produce and comprehend messages in socio-cultural context... etc, all of which , are already

adopted (to some extent) by other areas of investigation. Thus, this failure to come up with

one coherent and satisfactory definition earned it the reputation for being a "garbage can"

(Leech, 1983) of relegated types of interpretation other linguistic areas were abandoned.

Since Morris, Carnap, and Peirce (1938) developed their semiotic trichotomy, which

was concerned with outlining the general shape of the science of signs, Pragmatics was very

often defined in terms of its relation to other neighbouring areas. In Morris' words,

pragmatics, which is complementary to Syntax and Semantics is, "the study of the relation of

signs to interpreters" (1938, p.6). In the same vein, Carnap (1938) explains it in terms of the semiotic trichotomy, he asserts that:

> If in an investigation explicit reference is made to the speaker, or to put it in more general terms, to the user of the language, then we assign it (the investigation) to the field of pragmatics […] if we abstract from the user of the language and analyze only the expressions and their designata, we are in the field of semantics. And finally, if we abstract from the designata also and analyze only the relations between the expressions, we are in (logical) syntax. (p.2)

Subsequently, the concept has been a subject to a successive narrowing of scope, and many attempts were made to limit pragmatics and to indicate what position it holds in linguistics.

Stalnaker (1972), for example, conceptualizes pragmatics from a context dependent point of view, defining it as "the study of linguistic acts and the contexts in which they are performed" (p.383). He explains that its primary goal is to identify "the features of the speech context which help determine which proposition is expressed by a given sentence" (Stalnaker, 1972, p.383). In other words, he views pragmatics as the branch of linguistics which is in charge of studying the type of meaning determined by the context of use.

What is (arguably) dubbed the first most complete account of pragmatics (as an independent discipline) is the work conducted by Levinson (1983) and Crystal (1985). While Levinson (1983) defines it (pragamtics) as "the study of the ability of language users to pair sentences with the contexts in which they would be appropriate" (p.24), Crystal (1985) reports that pragmatics is:

> the study of language from the point of view of users, especially of the choices they make, the constraints they encounter in using language in social interaction

and the effects their use of language has on other participants in the act of communication (p.240).

Along the same line, Wilson's (2003) definition to pragmatics focuses on the interaction between the linguistic elements and the context,he claims that "pragmatics is the study of how linguistic properties and contextual factors interact in the interpretation of utterances". Yet, his view equally stresses the importance of the role of the hearer, as he is the one expected to "bridge the gap between sentence meaning and speaker's meaning" (Wilson, 2003).

Horn and Ward's (2004) conception of the notion, however, places it in a sphere of language study that is "away from in the construction of logical form". They define pragmatics as "the study of the context-dependent aspects of meaning that are systematically abstracted away from in the construction of logical form" (Horn and Ward, 2004). In other words, what they conceive as logical explanation of meaning is a semantic analysis, whereas any additional meaning, that is primarily dictated by the context and not the linguistic element (the logical form) itself, is the task to be covered by pragmatics.

But for the most part, regardless of the differences between all these and other apprehensions, it could be noted that almost the same three elements make up the different definitions to pragmatics: it is all about the interplay between the linguistic code, the agents (speaker/producer and hearer/interpreter) , and contextual frame in which the interaction takes place .

All the same, the aforementioned "non-restrictive definitions", in Levinson's (1983) words, are problematic in the sense that they rarely yield the idea of what makes pragmatics particular. Since a clear boundary between Pragmatics,on the one hand, and other social-interactional and interpretive tendencies on the other, is never highlighted. For this reason; an attempt to define the term in contrast to other similar neighboring notions is suggested.

1.3. Pragmatics and Analogous Disciplines

One of the reasons why pragmatics was not, at its outset and for a considerable time, regarded as a self-determining field of inquiry, is that many refused to accredit it a distinctive feature, as the general tendency was describing it as a mere confluence of trends or currents having various origins but similar tendencies. Hence, setting up boundaries to pragmatics, and delineating it from what seems to be analogous disciplines is equally an imperative step towards defining it.

In accordance with this, He Gang (2003) posits that, because of the philosophical and fuzzy nature of pragmatics, the only way to understand what it is up to is to define it "by intention" , i.e. to name the criteria according to which it does (or does not) form part of a given linguistic discipline (He Gang, 2003) . And since much of the blurriness results from its entwining with language structure on the one hand, and semantics on the other, there is a need to delineate pragmatics from these aspects and to compare their scope of study to see what contributions each brings to linguistics.

1.3.1. Pragmatics and Language Structure

Many definitions in the literature specifically aim at capturing the concern of pragmatics in relation to language structure. Levinson (1983) for instance, postulates that "Pragmatics is the study of those relations between language and context that are grammaticalized, or encoded in the structure of a language" (p.9).

The broad sense of what Levinson calls "Grammaticalization" covers the encoding of meaning distinctions -again in a wide sense- in the lexicon, morphology, syntax and phonology of a given language. Otherwise put, Levinson views pragmatics as "the study of those aspects of the relationship between language and context that are relevant to the writing of grammars" (1983, p.9)

However, Katz & Fodor (1963) confine the scope of pragmatics to only those aspects of language use that are beyond their grammatical depiction. Katz (1977) explains that:

> [Grammars] are theories about the structure of sentence types. […]. Pragmatic theories, in contrast, do nothing to explicate the structure of linguistic constructions or grammatical properties and relations [...]; they explicate the reasoning of speakers and hearers in working out the correlation in a context of a sentence token with a proposition (p. 19).

Simply put, Grammar, he claims, (including phonology, syntax and semantics), is concerned with the context-free assignment of meaning to linguistic forms, while pragmatics is concerned with the further interpretation of those forms in a context.

1.3.2. Pragmatics and Semantics

Recalling that the major reason that led to the emergence of pragmatics was the inability of semantics to explain questions of meaning when confronted with the variable of "context of use" is enough to place meaning at the centre of investigation. Still, Marshal (1989) questions the ability of pragmatics to bring something new to meaning making/interpretation, and whether it is eligible as an independent field of learning since meaning is already dealt with in semantics.

The answer, however, came with the work of Levinson who distinguishes pragmatics with its ability to "study of all those aspects of meaning not captured in semantic theory" (1983, p.12), and this, indeed, is evidenced by the many meaning facets left unaccounted for by semantics and which pragmatics takes into charge.

Leech (1983) tries to explain differences in meaning that each disciplines is responsible for, he clarifies that:

Meaning in pragmatics is defined relative to a speaker or user of the language, whereas meaning in semantics is defined purely as a property of expressions in a given language, in abstraction from particular situations, speakers, or hearers (P.6)

Differently stated, Leech's primary distinguishing trait is that semantics is concerned with what Grice (1975) called "sentence meaning", i.e. the meaning generated only by the abstract theoretical entity defined within grammar, and Pragmatics with "speaker meaning" ("utterance meaning" as put by Bar-Hillel (1971)), which roughly denotes the meaning conveyed by any "issuance of a sentence, a sentence analogue or sentence fragment" (Levinson, 1983, p.18) and which is affected to a great extent by the actual context. It should be noted that the notion of context, in the pragmatic framework, often refers to "any background knowledge assumed to be shared by S (addresser) and H (addressee) and which contributes to his interpretation of what S means by a given utterance" (Leech, 1983, p.13).

In agreement with this, Horn and Ward (2004) ascertain that the study of all the context-dependent aspects of meaning which are "systematically abstracted away from in the construction of logical form" (p.1) pertains to the pragmatic sphere. According to them, deixis, speech acts, presupposition, reference, implicature, and information structure are all context-dependent aspects of meaning, though governed by rules of language as they should be formulated in a certain way to convey what they are supposed to, as Stalnaker (1972) explains, "pragmatic aspects of meaning involve the interaction between an expression's context of utterance and the interpretation of elements within that expression" (p.383)He asserts that pragmatics aims at characterizing "the features of the speech context which help determine which proposition is expressed by a given sentence" (Stalnaker,1998, p.59), and that "the meaning of an utterance can be regarded as a function from a context (including time, place, and possible world) into a proposition, where a proposition is a function from a possible world into a truth value"(Kecskes, 2014, p.23).

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Sketching all these formulations together, it could be concluded that what is particular about pragmatics is not one thing in particular, but rather a sum of traits and foci; it studies the type of meaning which is not covered by semantics (as penned by Gazdar (1979): "pragmatics is meaning minus semantics"), it brings the contextual factor to language understanding, it emphasizes particularly the way speakers produce/understand language, and it   explains the functional variations of langue use.

1.4. The Pragmatic Lines of Research

All the dissension about what pragmatics exactly means or what aspects and areas of language study it should include made the endeavor of investigating it a very controversial one. This controversy comprises, among other things, the issue of which research tradition one has to adopt for investigating S/F language pragmatic aspects.

Despite the general inclination to the primacy of investigating language use (as far as pragmatics is concerned), there are some pragmatists who focus their attention on the study of only "those relations between language and context that are grammaticalized, or encoded in the structure of a language" (Levinson, 1983, p.9). A third wave of pragmaticians assert that investigating the inferential communication that relies on the dynamic and harmonious interplay of all three participating elements (speaker, code, context) is not of a lesser importance , as the exclusive inquiry of the grammaticalized features is not sufficient to account for meaning construction and comprehension. Consequently, two research views came forth:

1.4.1. The Component View: As a derivational view of the modular conception of the human mind, it asserts that within the general theory of competence,there is a pragmatic "module". Simply reformulated, this view considers pragmatics as merely another component of grammar; and accordingly it calls for restricting pragmatics to purely linguistic matters.

Although this view is popular among cognitive scientists and psychologists, it was criticized for its imprecision and lack of argumentation. Sperber and Wilson (1986), for example, argue that since the scope of meaning and eventual knowledge that pragmatics invokes is even wider than the structural form it is inferred from, pragmatics could never be "just a module" in grammar.

1.4.2. The Perspective View: Is based on Verschueren (1999) argument that pragmatics is by no means an additional element in the theory of language, but "a general cognitive, social and cultural perspective on linguistic phenomenon in relation to their usage in forms of behaviour" (Verschueren, 1999, p.7). This perspective view is inclusive as it considers language as a whole from a functional, operational perspective.

In spite of the supremacy of both views, a third view, supported by Östman (1988) and Mey (2001), attests that the component and the perspective views are but complementary "so as to expand, rather than narrow, our epistemological horizon" (Mey, 2001, p.9).   The pragmatic component offers a view about the set of pragmatic functions that can be assigned to language whereas the pragmatic perspective analyses how these functions work.

1.5. Scope of Pragmatics

Accounting for pragmatics requires also outlining the set of phenomena and categories derived from the central canon of the discipline. But it should be remarked that since there is a lack of a clear consensus as to what exactly these subfields are, no two published accounts list the same categories of pragmatics with the same importance. Furthermore, since it is beyond the size (magnitude) of the present research work to give an exhaustive overview of all the pragmatic-related research areas, what follows will be based on the most commonly stated concepts in pragmatics, namely, Speech acts theory, the cooperative principle and conversational implicature, and the politeness theory. (The same aspects which will constitute the baseline of the experimental framework of the research)

1.5.1. Speech Act Theory

The Speech Act Theory (SAT) is commonly regarded as a revolutionary initiative in language studies, it draws the attention to a new unconventional angle from which language could be investigated, that of "other-than-truth-condition" possibility of looking into an utterance. Cambridge Philosopher J. L. Austin delivered first his theory in a series of lectures at Harvard in 1955. Ten years later, *How to Do Things with Words* was posthumously published.

Speech act theory, as the name suggests, is defined as "The systematic study of words as 'doing' things and utterances as 'performing' actions" (Austin, 1965, p.142). Differently stated, it ascertains that language could also be used to make things happen, and that utterances are actual actions since they create a new social or psychological reality (Austin, 1965), and accordingly shed light on the corresponding behaviours of both speakers during the course of interaction. It is also worth mentioning that SAT considers that an utterance does not carry meaning unless studied in relation to the context in which it takes place.

Austin (1965) also introduced three components according to which a speech act is formed: the locutionary act, being the actual utterance and its ostensible meaning; the illocutionary act which denotes "an act, which is uttered by the speaker with intention, by keeping motive in mind" (Austin, 1965, p.); and the perlocutionary act, a sequence to the illocutionary action which is the effects of the utterance on the listener.

Subsequent major developments of the theory are owed to Searle (1968), who, in addition to suggesting a further branching to locutionary acts into Utterance Act (the act of uttering word, morphemes, sentence) and Propositional Acts (referring and predicting classified illocutionary acts), criticized Austin for confining his classification to the illocutionary verbs (and not acts), something which resulted in the overlapping of categories.

He suggested instead a five-category classification of the illocutionary acts, encompassing the Assertives (or Representatives), Directives, Commissives, Expressives, and Declaratives.

Another major contribution brought by Searle is the classification of felicity conditions, which was built on the original conception suggested by Austin. Austin (1965) earlier introduced three major types of felicity conditions (which he defines as the set of conditions necessary to the success of a speech act), and which are: sincerity conditions (the genuine intention of the speaker to carry out the act), conditions for execution (those rituals accompanying the speech act), and preparatory conditions (the status of the speaker which allows him to perform the speech act,). Three more conditions were added by Searle (1968), which are: the general conditions (the interplay between the language used, and the speaker's commitment to fulfil it), content conditions (the appropriateness of the content of an utterance), and essential conditions (the possibility of carrying out future actions resulting from the utterance).

1.5.1.1.Criticism of the Speech Act Theory

Despite the tremendous influence SAT has on modern linguistic theory, it has been subject to a strong criticism, starting from the passive role it attributes to the hearer; According to Baron (2003), the interactional aspects of the communicative act are almost entirely neglected as the illocutionary force of a given utterance is only shaped by the locution itself and the felicity conditions necessary for its fulfilment. The wider discourse context that actually relates speech acts is not taken into consideration. Baron argues that it would be insufficient to view a conversation as "a mere chain of independent illocutionary forces" (2003), therefore, SAT fails to account for what actually happens during a conversation.

Another poignant argument against SAT is that, the linguistic form which Austin and Searle had been working on, i.e. sentences and utterances, is defective. Geis (1995) advances that "the illocutionary force of a concrete speech act cannot take the form of a sentence as

Searle considered it" (Martinez-Flor and Juan, 2010, p.8). Along the same line, Trosborg (1995) claims that the sentence is a grammatical unit within the formal system of language, whereas the speech act involves a communicative function. Thus, investigating changes occurring on sentences cannot account for changes of communicative functions.

In spite of all this, the Speech Act Theory has a conspicuous influence on many aspects of applied linguistics and language acquisition theories, and it provides a systematic framework for identifying the unspoken as it attempts to unveil the intentions behind the utterances.

1.5.2. Conversational Implicature

As a theory accounting for meaning interpretations, Conversational implicature could be traced to the beginning of the deviation theory and semiotic studies. However, in 1967, it was formally suggested as a major branch of pragmatics by American philosopher Herbert Paul Grice, who was trying to outline an approach to explain how hearers manage to work out messages when speakers mean more than what they say.

Grice initially made a distinction between what he called *natural meaning*, and which refers to "the meaning of the utterance that can be generally gained by the conversational participants" (Wang, 2011, p.1163), and *non-natural meaning*, which is "intended meaning conveyed by the speaker and which must be inferred by the receiver in particular contexts" (Wang, 2011). And it is based on the non-natural meaning that he built the key ideas of conversational implicature, suggesting that a set of cooperative maxims have to be observed in order to attain a successful conversation, otherwise an implicature rises and the hearer may infer more what the speaker says.

1.5.2.1. The Conversational Maxims

According to Grice (1975), five characterizing features are used to diagnose conversational implicatures. Though Sadock (1976) evidenced that "none of these features,

either separately or together, can serve as robust diagnostics of conversational implicature" (p.43). He explains that, for example, Non-detachability is neither a necessary nor a sufficient condition for the identification of conversational implicatures: it is not necessary, because it is not a feature of Manner implicatures, and it is not sufficient, because it is also a feature of entailments. Still, the five features are still taken up by many pragmaticians, and they are as follows:

1. Cancellability (defeasibility): Grice suggests that, since implicatures are not inherent in the linguistic item, and also since they depend on a set of premises, then it should be possible for an implicature to be cancelled everytime one premise is added or refuted.

2. Non-detachability: According to Grice, implicatures are not detachable from the semantic content of the utterance. i.e, since implicatures are not linked to the linguistic form carrying them, but to its semantic content, when a word in the utterance is replaced by its synonym, the implicature will remain intact.

3. Calculability: Traceability of the way the hearer had ended up opting for a specific implicature instead of many others is not whimsical, according to Grice, it is possible to "calculate" and give an account of this process based on what is said and the maxim in question.

4. Non-conventionality: Conversational implicatures, as opposed to conventional implicatures, do not carry a standard, conventional meaning, and when one variable changes (context for eg), the implicature changes accordingly.

5. Indeterminacy: again, since an implicature is not conventional, one expression could give rise to many implicatures.

1.5.2.2. *The Cooperative Principle and the Conversational Maxims*

Grice suggests that the accomplishment of any conversation relies on the extent to which interlocutors collaborate. He calls this the cooperative principle, and explains it in

terms of four underlying conversational maxims. Nevertheless, Grice does not "prescribe" the employment of these maxims, nor does he suggest them as a strategy to construct conversations, he simply implies that they could be used to analyze conversations, as they reveal purposes of which interlocutors were not previously aware of. In other words, when these maxims are infringed, either by opting out, violating, clashing or flouting them, an implicature arises.

Grice (1975) formulated his maxim as follows:

1. **The Maxim of Quality:** 1) Do not say what you believe to be false, and 2) Do not say that for which you lack adequate evidence.

2. **The Maxim of Quantity:** 1) Make your contribution as informative as required, 2) Do not make your contribution more informative than is required.

3. **The Maxim of Relevance:** Speakers' contributions should relate clearly to the purpose of the exchange.

4. **The Maxim of Manner:** 1) Avoid obscurity of expression, 2) Avoid ambiguity, 3) Be brief, and 4) Be orderly.

It must be kept in mind that while many studies assume the universality of Grice's maxims, many researchers evidence that they are not implemented nor interpreted in the same way across cultures. To state one example, Keenan (1976) reported that in the Malagasy society of Madagascar, the first sub-maxim of Quantity "be informative" is inappropriate, because the norms of interaction in this speech community requires speakers to provide less information than what is required.

1.5.3. The Politeness Principle

Among the major concepts of research areas in pragmatics, Politeness is probably the most attention grabbing, a large number of works on the topic were published in the last

decades, most of which conceptualized the principle as a strategic conflict-avoidance or as strategic construction of cooperative social interaction (Eelen, 2001; Watts, 2003).

In broad terms, politeness could be viewed as a socially appropriate behaviour which primary functions are, to control "potential aggression between interactional parties" (Brown and Levinson, 1987, p.1) on the one hand, and to avoid "disruption and maintain the social equilibrium and friendly relations" (Leech, 1983, p.66) on the other.

An interesting definition to the principle is provided by Richards et al. (1992), who refer to politeness as:

> [the way] languages express the social distance between speakers and their different role relationships; and how face-work, that is, the attempt to establish, maintain and save face during conversation, is carried out in a speech community (p.281)

Several other efforts were made to define the concept (Grice, 1975; Lackoff, 1977; Leech, 1983; Brown and Levinson, 1987 among others), providing thus different views on what politeness is and how face could be maintained indifferent contextual settings.

1.5.3.1. Lackoff's View

Lackoff's (1977) initial investigation on interaction and speakers' cooperation is one of the early works do draw the attention to the importance of politeness in communication. She suggests that people follow a certain set of rules when they interact with each other, something which prevents interaction from breaking down (cited in. Johnstone, 2008). Lackoff theorizes that politeness is another homologous maxim to Grice's cooperative maxims (which she assembled under the umbrella maxim of "be clear"). She proposes two additional sub-maxims for politeness, which aim at minimizing conflict in an interaction, and they are as follows:

1. Be clear (based on Grice's Cooperative Principle Maxims)

2. Be polite

    1. Formality: Don't impose/ don't stay aloof.

    2. Hesitancy: Give options.

    3. Equality: Act as though you were equal/Make others feel good.

Lackoff explains that even if many variables (such as context and relation between interlocutors) may affect the adoption of these maxims, in general terms, a balance should be created between the three of them. Nevertheless, her theory of politeness had been contested later (as almost all the politeness views) for considering the principle to be universal.

1.5.3.2. Leech's View

Leech (1983) defines politeness as "forms of behavior that establish and maintain comity" (p.131). He claims that it is "the ability of participants in a social setting to engage in interaction in an atmosphere of relative harmony" (Leech, 1983, p. 132)In his attempt to explain how politeness governs a conversational exchange, Leech (1983) formulated his principle in a form of maxims (other maxims, Agreement and Sympathy, were later proposed but were contested right away)

1. Tact maxim (in directives [impositives] and commissives): Minimize cost to other; [maximize benefit to other] ('this maxim was later described as the regulating maxim)

2. Generosity maxim: Minimize benefit to self; [maximize cost to self]

3. Approbation maxim: Minimize dispraise of other; maximize praise of other

4. Modesty maxim: Minimize praise of self; [maximize dispraise of self]

In addition to the universalist aspect of these maxims, the principal criticism to Leech's model is that it considers linguistic politeness from the point of view of speech act types, some of which appear to be inherently polite or impolite, but gives the researcher no clear

idea of how an individual participating in an interaction can possibly know the degree and type of politeness required for the performance of a speech act.

1.5.3.3. Brown and Levinson's View

Brown and Levinson's (1987) politeness theory is considered as "the most influential framework of politeness so far" (Watts, 2003, p.1) as most investigations into politeness since the work issued in 1987 are either derived, extensions or reactions to it.

The initial motive out of which this theory was developed is the creation of an explicit and cross-culturally valid model of politeness. Brown and Levinson (1987) qualify their model as "the embodiment of universally valid human social characteristics and principles of social reasoning" (Eelen, 2001, p.5). However, they later admitted that much cultural elaboration is expected at many levels of the theory.

According to Fraser (1990), Brown and Levinson's conception of politeness is a combination of Lackoff's politeness view (exposed earlier in the chapter) and Goffman's (1967) notion of face. It postulates that every individual has two types of face which reflect two different desires present in every interaction (cited in Johnstone, 2008): a positive face, which could roughly be explained as the desire to be appreciated and approved of during interaction, and a negative face, denoting individuals' desire for freedom of action and freedom from imposition.

Face must be continually monitored during a conversation because it can easily be "emotionally invested" (Goffman, 1967). In other words, face is vulnerable, and can be lost, maintained or enhanced in the course of interaction. Fraser (1990) also remarks that it is important to maintain, not only the hearer's face, but that of the speaker as well. Interlocutors, in this sense, must be able to "save face" when they are confronted with a "face-threatening act" (Johnstone, 2008). Fraser (1990) outlines the four potential face-threatening acts, proposed by Brown and Levinson, as follows:

1. Acts which threaten the addressee's negative face: such as ordering, requesting or warning.

2. Acts which threaten the addressee's positive face: such as criticizing and disagreeing.

3. Acts which threaten the addresser's negative face: such as (unwillingly).making a promise.

4. Acts which threaten the addresser's positive face: such as apologizing or making a confession.

Thus, Brown and Levinson, in their politeness theory, outline the following possible strategies that interlocutors can use to deal with these face threatening acts:

1. Bald On-record Politeness Strategy: which applies to instances where maintaining face is not a priority, i.e. when the familiarity degree is important or during situations of urgency.

2. Off-record Politeness Strategy: which is an implied, indirect strategy that requires the hearer to interpret what the speaker is saying, In other words, face is threatened, but in an indirect manner.

3. Positive Politeness Strategy: which is adopted in order to minimize the threat to the addressee's positive face. This can be done by attending to the audience's needs, avoiding disagreement, hedging or indirectness, using humor and optimism,… etc.

4. Negative Politeness Strategy: when an attempt is made to minimize threats to the addressee's negative face. This can be done by being indirect, using hedges or questions, minimizing imposition and apologizing.

1.5.3.4. Criticism of the Politeness Theory

Despite the fact that Brown and Levinson acknowledge the cross-cultural differences between the constituents of both positive and negative face, they agree with Lackoff in that the concept of face itself is universal (Johnstone, 2008), and it is this universality claim

which, again, seems to be the theory's main drawback, especially when recalling that data leading to this claims were only gathered from studies undertaken on just three languages (English, Tzeltal and Tamil). Brown and Levinson justify that the concept of face is based on rationality, which is an individualistic idea.   In fact, it is "over" individualistic as penned by Werkhofer (1992) who argues that :

> the Brown & Levinson account of politeness presents the speaker as a rational agent
>
> who at least during the generation of utterances is unconstrained by social
>
> considerations and is thus free to select egocentric, asocial and aggressive intentions
>
> (P.156)

Still, some critics advance that the concept of face, as individualistic as it may seem, might not be appropriate in some cultures in which the tendency is valuing group interests over individual wants. Moreover, several studies on some Asian, African and Islamic cultures (e.g. Matsumoto 1988, Nwoye, 1992; Ide 1993 and Watts, 2003) even contested the validity of the negative face, as an individual's freedom of action (in some societies) is only determined by their social status. Thus, the individualistic interpretation provided by the Brown and Levinson's theory is to be questioned.

Another opposed claim of the Brown and Levinson's theory is what Nwoye (1992) calls its "pessimistic view of social interaction" (Villki, 2004, p.326). He explains that according to the model of Brown and Levinson, "social interaction becomes an activity of continuous mutual monitoring of potential threats to the faces of the interactants" (p.311). Thus adopting this view would "rob social interaction of all elements of pleasure"(Nwoye, 1992, p.311).

One other issue with Brown and Levinson's model is the restriction of choices from which one can frame strategies to avoid the FTA. Watts (2003) argues that the decision-tree

system they (Brown and Levinson) suggest in their politeness model overlook possibilities of opting for more than one strategy at the same time.

All things considered, despite the extensive criticism towards some of the facets of the Brown and Levinson's view on politeness, only few alternative frameworks were suggested, and it still remains the most prolific politeness theory in language studies.

1.6. Pragmatic Competence and Instruction

Pragmatics, albeit a comparatively new comer in linguistic research, had led to a wide reconsideration of many old premises in applied linguistics and language acquisition, particularly those grounded on the exclusive centrality of communicative competence. Hence, the concept of pragmatic competence, denoting "knowledge of communicative action, how to carry it out and the ability to use language appropriately according to contextual factors" (Kasper, 1997) was extensively investigated, and questions such as: what place does pragmatic competence hold in different models of communicative competence, what does it take to be pragmatically competent, or how can we make inferences to teach and assess pragmatic competence, or even how can pragmatic competence promote FL learning in general…etc, attempted to illuminate not just the construct's conceptualization, but also eventual empirical methods to implement it in FLT settings.

1.6.1. Pragmatic Competence in the Different Models of Communicative Competence

Pragmatics competence is often referred to as the type of knowledge and skill which only native speakers possess, and which makes them successful communicators, it is "the ability to use language appropriately in a social context" (Taguchi, 2009, p.1).

Savignon (1991) views it as a component of communicative competence which enables the speaker to use language appropriately in different contextual settings, she defines it as:

Knowing about, and being able to use pragmatic principles and strategies, […] taking into account such complexities as social distance and indirectness, and therefore has to be located in a model of communicative ability. (Savignon, 1991)

In simpler terms, pragmatic competence is knowledge of what you do, when and to whom (Fraser, Rintell and Walters; 1981)

Leech and Thomas (1983) in their turn, suggest that pragmatic competence includes both a socio-pragmatic and a pragma-linguistic component. They explain that, in order for an individual to be pragmatically competent, they must know about the different social conditions governing language use, such as social distance and degree of imposition (Brown and Levinson, 1987), as well as about mutual rights and obligations, taboos, and conventional procedures (Thomas, 1983). The pragma-linguistic knowledge, however, means being informed about what Clark (1979) and Thomas (1983) term *the conventions of means* (the different strategies for the realization of the intended idea) and the *conventions of form* (the possible rage of linguistic items apt to express these intentions)

It should be noted, that being in possession of these two types of knowledge (pragma-linguistic and socio-pragmatic) is not sufficient, and does not make an individual pragmatically competent. What Leech and Thomas (1983) additionally stress is the ability to map the pragma-linguistic conventions on socio-pragmatic norms, and accordingly know what to say, when to say it, and to whom.

Another view on pragmatic competence is provided by Bachman and Palmer's (1996) account of communicative competence, in which pragmatic competence is viewed as a complementary structure to organizational knowledge. Pragmatic competence (knowledge, as Bachman and Palmer call it) in this model is branched into two area of knowledge: functional and sociolinguistic. Functional knowledge is based on the what Bachman (1990) previously terms "illocutionary competences", a set of skills required in order for the FL learner to

"interpret relationships between utterances or sentences and texts and the intention of language users" (Bachman and Palmer, 2010, p.46). These skills include: The ideational function (which stands for the ability of forming ideas), the Manipulative function (which views language as a tool to manipulate ideas and others), the Heuristic function (the ability of language to solve problems) and the function of using Cultural reference and figures of speech.

Based on the same model, the other aspect of the pragmatic knowledge is the sociolinguistic function, which encompasses the speaker's sensitivity to dialects and varieties of a given language, their sensitivity to registers and naturalness.

Pragmatic knowledge, in this regard, means mapping the different functions of language onto the appropriate socio-cultural settings, or as Cohen (2009) put it, it is the type of knowledge which helps us build or interpret discourse by relating utterances or sentences and texts to their contextual and cultural meanings.

1.6.2. Pragmatic Competence and FLT: What Type of Pedagogical Intervention?

The question over the nature of the possible acquisitional processes of pragmatic competence is a polemical one; while some researchers emphasize that the learner's awareness of the target pragmatic aspect is a necessity, and that explicit instruction is an inevitable ingredient of the teaching process, others maintain that it is only through a subconscious internalization of the pragmatic system that a foreign language learner benefits its development.

Numerous earlier studies (Thomas, 1983; Bardovi-Harlig and Hartford, 1993; Bouton, 1994; Kasper and Rose, 2002) evidenced that, unlike acquiring grammatical competence, becoming pragmatically competent in a foreign language cannot be achieved from mere exposure to the culture of that language, and, interestingly enough, learners who do not receive instruction in pragmatics are likely to acquire some negative linguistic habits which

may affect their eventual communicative processes with native speakers. Moreover, the exposure to the target culture without suitable instruction (or no instruction at all) is reported as not being adequate for form-function mapping and pertinent contextual variables which may not be salient enough to be noticed (Kasper and Schmidt, 1996), on the ground that opportunities for practising the pragmatic knowledge outside the classroom are often limited and the only source of FL knowledge is the formal institutional setting. As a consequence, implicit activities are not sufficient, neither for developing a native-like pragmatic competence, nor for developing an intercultural pragmatic competence (which is the research's central objective). Thus, instruction is necessary to raise the learner's awareness of pertinent form-function mappings.

In addition to the abovementioned studies, many others (Eslami- Rasekh, 2005; Rose, 2005) provide a solid argument for more emphasis on instruction for developing FL pragmatic competence. In fact, recent decades have witnessed a considerable increase in the number of studies shedding light on the efficiency of instruction on Second/foreign language pragmatics learning. This tendency helped elucidating three (large scale) questions: the first is whether or not it is possible to speak of instructional FL pragmatics, the second is about the efficiency of explicit as opposed to implicit instruction, and the third addresses the question of what are the possible effects of each approach.

Still, it should be mentioned that certain areas of FL pragmatics remain practically difficult for learners to attain, but theoretically, many researchers (Kasper and Rose, 2002; Rose, 2005; Jeon and Kaya, 2006) claim that explicit instruction may produce more effects than implicit instruction in bringing them to the FL classroom.

1.6.3. Implicit and Explicit Instruction: Definitions and Implications

A simple definition of the two approaches was provided by DeKeyser (2003), who comments that explicit instruction is the type of instruction which involves rule formulation,

and which primary objective is "to develop learners' meta-linguistic awareness of rules" (Nguyen, 2012, p.5). While implicit instruction, where rules formation are absent, is directed at "enabling learners to infer rules without awareness".(Ellis, 2008, p.17).

However, Jeon and Kaya (2006) suggest that it is also conceivable to approach the two instructional types not as opposed, but as a continuum. They illustrate with the instance of visual input enhancement, which technically is implicit as no attempt is usually made to direct the audience attention towards a specific aspect, but which also is explicit as input is manipulated so that those specific forms are noticed. Thus, according to them, the whole question of adopting "exclusively" one trend instead of the other is useless.

In this same view, (Nguyen, 2012). define explicit instruction as "a pedagogical approach that combines consciousness-raising, meta-pragmatic generalizations and explicit correction of forms and meanings which occur in output practice" (p.5), while Implicit instruction is conceptualized as "a provision of enriched input via input enhancement techniques and recasting of pragma-linguistic errors which arise out of meaning-focused communication" (Kasper and Roeve, 2005, p.318).

Ellis (2001, 2008), Long (1991), and Long and Robisnson (1998) refer instead to another conceptualization, which, according to Ellis (2001), in no more than a representation of the previously stated approaches in SLA: 1) Focus on forms, which stands for "the intentional learning of linguistic elements via meta-linguistic presentation" (Doughty and Williams, 1998, p.6) and 2) Focus on form, which is "the incidental learning of linguistic elements within a meaning-focused context" (Doughty and Williams, 1998, p.6).

Ellis (2008) further proposes four methodological options for the focus on forms instructional approach, and they are:

(1) input-based instruction: where input is manipulated "in a way that directs learners' attention to the target form;

(2) Explicit instruction involving consciousness-raising or/and meta-linguistic explanation;

(3) output-based instruction which enables learners to manipulate and create texts;

(4) Explicit corrective feedback, e.g. by means of meta-linguistic explanation or elicitation.

(p. 870–871)

Interestingly, Ellis (2008) suggests that all or some of the above mentioned characteristics could also form a basis for a focus on form approach in a way that:

(1) input-based instruction where input is manipulated in a way that causes attention to forms to take place incidentally;

(2) Implicit instruction (i.e. absence of rule explanation or instruction to attend to form);

(3) output-based instruction which enables learners to create texts;

(4) Implicit corrective feedback, e.g. by means of recasts or requests for clarification. (p. 879)

The main difference then, according to Ellis, is that focus on form approach is "unobtrusive, meaning it only minimally interrupts communication. It presents target forms in context, makes no use of meta-linguistic terminology and encourages free production of target forms" (Nguyen, 2012, p.7). In other words, unlike focus on forms, it does not "conspicuously" direct the attention of the learner to the target form, but only attracts them to it.

1.6.4. Effects of Focus on Form/Focus on Forms Instructional Approaches on FL Pragmatic Competence Development

Many studies reported the positive effects of focus on form instructional approach on the FL pragmatic development (Fukuya, 1988; Tateyama et al., 1997; House, 1996; Liddicoat and Crozet, 2001; Rose and Ng, 2001; Takahashi, 2001; Tateyama, 2001; Yoshimi, 2001;

Safont, 2003; Martinez-Flor, 2008; Takimoto, 2009; Hernandez). These studies differ qualitatively in the choice of the methodological options used for instruction (meta-pragmatic explanation, different input conditions with or without meta-pragmatic information...etc). Production options were also suggested widely (in these and other studies) because it was proved that the use of multiple instructional strategies leads to better results (Ellis, 2008).

However, assuming that explicit classroom instruction results in a more ostensible upgrading of the FL learner's pragmatic competence than implicit instruction should be approached with caution. Because compared to explicit pragmatic instruction, implicit instruction is "less adequately conceptualized" as put by Fukuya and Zhang, (2002) who view it as "a somewhat underdeveloped area, both conceptually and methodologically'' (p.2-3).

As a matter of fact, very few attempts were made to put into practice the focus on form tradition, and most of them (eg. Fukuya,1988; Jeon and Kaya, 2006;) presented less conclusive results (due to the limited data) than those studies exploring the role of explicit instruction.   Ellis (2008) explains that it is probably due to the more theoretical than pedagogical orientation of these researches, and he calls for a more rigorous designs, and more improved methodologies in future studies to bring this line of research closer to S/FLA tradition.

1.6.7. Some Explicit Instructional Strategies for Developing EFL Pragmatic Competence

Many Advocates of the explicit instructional approach to pragmatics suggested some strategies built on the idea of Cultural Schemata which, according to Yule (1996), are based on "background knowledge structures" (p.86) and will be culturally determined and developed by all foreign language learners.

Blum-Kulka (1991) for instance, proposes her *General Pragmatic Knowledge* model, which presents the FL learner with an organized schema incorporating the sum of the target

language linguistic forms required for the realization of a given pragmatic aspect. However, This Schema, she stresses, has to be governed by what she calls a *cultural filter* which determines appropriateness of the given pragmatic aspect and the degree of its acceptability in their L1 context.

Along the same line, Wierzbicka (1994) suggests the cultural scripts as an approach, a strategy and a technique which facilitates capturing the cultural characteristics underlying the use of a given language , and eventually deciding whether or not they are suitable in a given situation (more on cultural scripts will be debated in chapter four)

Müller (1981) also proposes a similar concept, an interpretive strategy which is a blend of assimilation and contrastive strategies. *Cultural Isomorphism*, as Müller calls it, provides the learner with a set of FL cultural and social practices, where he is expected to spot the difference between them and equivalent situations in his L1 culture. An evaluative practice emerges first, and gradually, the learner will develop the habit of using it n a spontaneous manner.

According to Müller (1981), our background knowledge and previous experience are used to sort out newly encountered situations and experiences as familiar or unfamiliar. Differently stated, our interpretation of the world is entirely built on our cultural background. It follows that the wider the cultural gap between L1 and FL, the more challenging the process of developing the FL pragmatic competence. The Explicit instructional strategy of cultural isomorphism has thus the role of assisting FL students situate the target language "communicative practices in their socio-cultural context and appreciate their meanings and functions within the L2 community" (Kasper, 1997, p.7).

1.7. Pragmatic Competence: Pedagogical Implementation

Due to the contextual nature of the pragmatic system, the objective of making learners achieve a certain proficiency in it necessitates a functional-contextual pedagogical framework, particularly when there is little or no mapping between the native and the target languages. Kasper (1997) suggests a taxonomy of activities which, according to some studies (need to insert some studies), proves very useful for promoting the pragmatic competence of the Foreign language learner. These activities can be illustrated as follows:
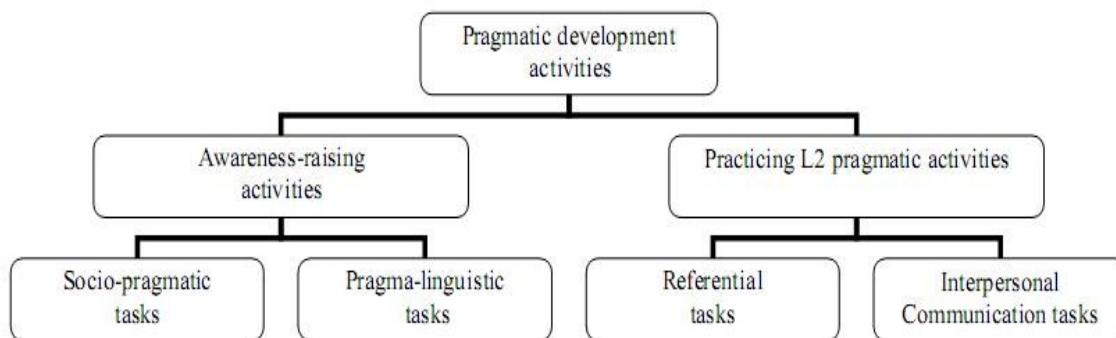
Pragmatic development activities

As the diagram displays, Kasper (1997) classifies pragmatic development activities into two categories

1.7.1. Awareness-Raising Activities: Which primarily involve tasks and assignments by which the FL learner gets access to an adequate amountof socio-pragmatic and pragma-linguistic information, with the aim of raising the learners' awareness to the peculiarities of the target culture.

Kasper (1997) suggests these activities to be chiefly based on observing chosen pragmatic features introduced via authentic sources, ranging from native speakers "classroom guests" (Bardovi-Harlig, et al., 1991) to videos of authentic interaction, feature films,

communication tasks (Rose, 1997), or any other source of authentic oral/written or interactional input.

According to the aspect under scrutiny, these awareness-raising tasks can be classifies into socio-pragmatic or pragma-linguistic tasks. The socio-pragmatic tasks are designed in such a way that learners find out the type of socio-cultural and contextual setting in which the given pragmatic feature would be qualified as "appropriate". These observations, according to Kasper (1997), vary from open observations (where learners detect by themselves the contextual variables) to structured observations (in which learners are asked to determine, for instance, the speaker-hearer degree of familiarity, degree of imposition,…etc or any other socio-pragmatic feature). The pragma-linguistic tasks, on the other hand, draw the attention of the learner to the strategies and linguistic tools used to accomplish a given pragmatic element.

By having their observations monitored, learners will eventually be able to make connections between the different linguistic forms, the pragmatic functions, and their socially and culturally accepted usage, thus guided to notice the information they need in order to develop their pragmatic competence in the target language.

1.7.2. Practicing L2/FL Pragmatic Activities: These activities particularly require a student-centred instructional setting. Nunan (1989) explains that some of these activities even necessitate small group interactions as learners take alternating discourse roles as speaker and hearer. Other tasks, on the other hand, simply engage learners in a variety of communicative actions speech events.

Practicing L2 pragmatic activities are further divided into two types of tasks: 1) The referential tasks, which have the primary goal of "expand[ing] students' vocabulary and develop[ing] their strategic competence" (Yule, in pres) as they incites them to refer to concepts for which they lack necessary FL words. And 2) the interpersonal communication

tasks, more concerned with learners' social interactions and include such tasks as opening and closing conversations, expressing emotive responses as in thanking and apologizing, or influencing the other person's course of action as in requesting, suggesting, inviting, and offering (Kasper, 1997)

Conclusion

Teaching the pragmatic system of a foreign language, plainly summed up, seeks to promote FL learners' ability to match utterances with appropriate contexts. In other words, albeit its notoriety of being the system of "secret rules of English" (Bardovi-Harlig, 1996), its not-so-secret implementation in the FL classroom proves very efficient in, not just in reinforcing the premise that unambiguous lessons and conscious activities could explicitly be carried out, but also that this type of instruction helps creating an autonomous leaner potentially able to use socially appropriate language for the situations that they encounter.

This chapter visited the main research foci and investigations which successfully lead to the yielding of the numerous approaches and strategies that demystified FL pragmatic competence development. Those aforementioned researches (and many others) helped clarifying the learning processes and the skills required to form a successful communicator and a pragmatically competent foreign language learner. However, it is imperative at this stage to explain the exact meaning of being pragmatically competent, and the right goals that instructional pragmatics should be directed to.

In fact, one of the widest misconceptions about this question is to found the pragmatic ability as a learning objective on a native speaker's model. As Siegal (1996) explains, "Second [or foreign] language learners do not merely model native speakers with a desire to emulate, but rather actively create both a new interlanguage and an accompanying identity in the learning process" (p.362) . Moreover, it would be interesting to recall that what Giles, Coupland and Coupland (1991) qualify as "successful communication" with members of the

target community has to entail an optimal instead of a total convergence, and that members of the target often consider the total convergence to their own pragmatic norms as intrusive.

Moreover, it would be reasonable to bring to mind that native speakers are no ideal communicators, and that even their pragmatic abilities cannot achieve a perfect state. Coupland and Giles (1991) explains that "language use and communication are [...] pervasively and even intrinsically flawed, partial, and problematic" (p.3), consequently, It would be unrealistic to place higher demands on the foreign language learner and expect them to be more proficient than native speakers themselves.

Finally, if researches reviewed in this chapter were able to provide ample evidence for pragmatic competence development, one should remember that the overall objective of developing it is not to achieve a native-like pragmatic competence (assuming that this latter is well defined!), but to be able to communicate effectively during intercultural encounters, Thus, presenting pragmatics in an intercultural frame is what will be presented in the two next chapters as a more suitable and reasonable objective for FL learners.

Chapter Two: The Conundrum of Interculture

Introduction

Culture is an integral part of language, and learning a language implies unavoidably learning its culture (Sapir, 1920; Hymes, 1964; Kaplan, 1966; Gumperz, 1972; Hall, 1976; to name only few). Meaning making and assimilation is shaped to a great extent by the cultural construct of a given language. It follows that when communication occurs between two (or more) linguistic systems, the respective cultures underpinning them are necessarily invoked, and speakers are consequently required to juggle multiple cultural vantage points simultaneously.

What seems to be a problem, however, is that culture itself is an elusive concept; and when addressing the duality language/culture, it is crucial to clarify which, among the many definitions of "culture", is the most relevant. Culture is multi-layered, and accounts resulting from its trans-disciplinary nature present very disparate assumptions on what is, and how it affects communication. Accordingly, it is an imperative building block for the conceptual presentation of Intercultural pragmatics to decide on which definition of Culture to embrace in order to maintain the link between it (culture), interculture and eventually, intercultural pragmatics.

The objective of the present chapter is to subtend the topic's-most-relevant definition to culture from the other- rather discrepant- ones, and assign it to an intercultural framework. Similarly, the chapter discusses the interplay of cultures during communication, shedding light on differences between cross cultural, Intracultural and intercultural approaches to communication. Intercultural Competence is finally framed into a theoretical then a pedagogical approach, to pave the way, eventually, to discussions of intercultural Pragmatics.

2.1. The Hypostasis of Culture in Language Studies

As already mentioned, defining culture is not an easy task, as there are "as many definitions to culture as there are fields of inquiry in human societies, groups, systems, behaviors

and activities" (Hinkel, 1999, p.1). However, the framework and objective of the present research imposes a strictly communicative, intercultural and EFL related definition. Hence, all other definitions will be discarded.

2.1.1. Cultures as a Nation's Defining Trait

Among the many views of Culture in language education, probably the most predominantly embraced, according to Pretceille (2003) and Holliday (2010) is the portrayal of culture as an attribute of cultural groupings, i.e. national or ethnic groups. (Cultural groupings, in this sense, may include also social, gender and age groupings).

This view presents culture as "tangible", monolithic, static and a finished product of a given nation, reducing it thus to a "recognizable, often stereo-typicalized, representations of national attributes" (Liddicoat and Scarino, 2013, p.18) . Yet, if this approach indicates where culture is found (as it is often circumscribed within geographic boundaries), it makes little reference to what culture is; apart from associating it with some characteristics and traits distinguishing the people associated to it, few attempts were made to define culture per se.

2.1.2. Culture as Artifacts, Values and Norms

As far as Intercultural Pragmatics and the present research in particular are concerned, culture is approached as a set of underlying values and shared preferences which enable people to communicate and to understand each other. One interesting definition is that it is "a system of shared beliefs, norms, values, customs, behaviors, and artifacts that the members of society use to cope with their world and with one another" (Bates and Plog, 1990, p.7). Otherwise stated, culture refers to the sum of artifacts created, shared and preserved by the members of the same speech community, and which serve as a standard structure that governs the way those members operate and interact. These artifacts include values, norms, beliefs, communication attitudes …etc.

In this tradition, one attention-grabbing definition is provided by Kluckhohn and Strodtbeck. Their 1961 *Value Oriented Theory* stipulates that, since the very objective of cross/inter cultural studies is to identify differences between individuals from different cultural backgrounds, it is crucial to look for "fundamental, slower changing concepts which might give more reliable behavioral prediction" (cited in Hills, 2002, p.3). This definition "equates culture with the concept of cultural value a person holds" (Hills, 2002), and which, as explained above, plays a significant role in deciding how people communicate. Still, Hills (2002) maintains that values should not be considered as absolute, since there are always variations stemming from such factors as cross-generational shifts, personal preferences and sub-cultural groups, and so viewing cultural values as abstractions would only constitute a stereotypical view of other cultures.

2.1.2.1. Delimiting Cultural Values and Norms in Intercultural Studies

The significance of values and cultural norms in any communicative process is a well documented fact (Teilanyo, 2010), but because both concepts are largely intertwined, there seems to be a general tendency to use them interchangeably. Henceforth, an attempt to define the terms is required.

Values are abstract notions representing principles (be it desired end-states or personal characteristics) which are held to be important for either an individual or a social group. Ishii and Klopf describe them as "the evaluative and judgmental facet of a culture's personal orientation system, helping its members determine what is right or wrong, good or bad, important or unimportant" (1987, p.1). Whereas norms are, as the name suggests, the sum of attitudes that are considered as normal and typical within the community. Gudykunst (2004) defines them as "guidelines of how we should or should not behave that have a basis in morality" (p.43).

Values are different from norms in that they represent a point of reference of what is judged as appropriate or not , while norms regulate the behavior of a given speech community (though not in an absolute way) by giving standard examples and patterns of how to act in specific situations. In simpler terms, norms support values, and values are manifested through norms.

It is worth taking into consideration that both concepts, values and norms, could be investigated at many levels, depending on the cultural aspect under investigation (social/ religious/ political/ moral …etc). Moreover, Teilanyo (2015) demonstrates that values with their accompanying norms have both a communal and individual dimension; i.e, there are individual values and norms as there are societal values and norms, though values that individual adopts are commonly derived from group values. Regarding the personal values, there is a distinction between intrinsic (naturally endowed) and extrinsic (acquired) values.

Furthermore, values and norms vary from one culture to another, as Ishii and Klopf (2014) explain: "the values which are of primary importance to citizens of a particular country may be of only secondary or tertiary importance to citizens of another country, a difference which can lead to problems in international communication"(p.44). This, in particular, is of paramount importance when investigating intercultural pragmatic issues, as it is crucial to find a core common ground between interlocutor to avoid misinterpretations and communication breakdowns.

2.1.3. Other Views on Culture

Since the concept of culture is central to many disciplines other than language studies, defining it is still hotly debated in spite of the sheer number of studies and researches conducted on it. Indeed, under the influence of many perspectives, it is even hard to settle on one clear categorization of the concept.

2.1.3.1.Culture as Subjective /Objective Phenomenon

Demarcating culture as a set of values and norms from other definition of culture leads inevitably to another similarly debated distinction which is equally significant for the present research, and which is that of subjective and objective viewpoints of culture.

First elaborated by Simmel (1966), the Objective Culture (also referred to as Visible/Upper Case/ Big C Culture) refers to the type of culture which encompasses the sum of tangible and physical objects produced by human activities (like arts, institutions...etc), and which have an independent existence from the daily lives of its users. It is "something that is accepted by the larger group such as music, literature, architecture, painting, philosophy, … etc." (Wintergerst and McVeigh, 2011, p.12). De La Garza qualified this type of culture as permanent: "those aspects that will never go away from one's culture" (2015, p.).

De La Garza (2015) contrasted upper c culture to another "ephemeral" type: "the stuff that may be here just for today and then go away". This Subjective Culture (or invisible/lower case/ small c culture) denotes the type of culture contained within the subjective, internal experience of individuals (e.g., values, beliefs, practices, and customs), should be, according to Triandis (2000), positioned at the center of Intercultural studies.

Interestingly enough, Peeters (2004), disagrees with this distinction, demonstrating that the difference between cultures is not at the level of their "visibility", because both (big C culture and small c culture) have visible and invisible parts (illustrated in Table one below).

Table 1:

The Intersection Between big C and small c Culture / Visible and Invisible Culture (Peeters, 2004)

	Big C **culture** Classic or grand themes	*Small c* **culture** Minor or common themes
Invisible culture "Bottom of the iceberg"	**Examples:** Core values, attitudes or beliefs, society's norms, legal foundations, assumptions, history, cognitive processes	**Examples:** Popular issues, opinions, viewpoints, preferences or tastes, certain knowledge (trivia, facts)
Visible culture "Tip of the iceberg"	**Examples:** Architecture, geography, classic literature, presidents or political figures, classical music	**Examples:** Gestures, body posture, use of space, clothing style, food, hobbies, music, artwork

In general terms, Peeters (2004) explains that, whether the culture is upper case or lower case, there are many of its aspects which remain invisible. Thus, for a successful intercultural communication, the FL learner is required to explore both of them.

2.1.3.2. Culture as a Dynamic Dialectical Phenomenon

In Pragmatic and intercultural studies, approaching the concept of culture is oftentimes considered as a result of uniting two well known opposing lines of thoughts: On the one hand, the idea of Gumperz (1982), Gumperz and Roberts (1991), Blommaert (1991), and Rampton (1995) which characterizes culture as a contingent and situationally emergent component of the intercultural context. This suggestion pertains to the individualistic / Intention-based/ cognitive/ philosophical line, and claims that culture in no ways imposes cultural or ethnic characteristics onto the communicative behavior.

The other view, on the other hand, is inscribed into the societal / context-based/ socio-cultural–interactional tradition, and describes culture as a relatively static phenomenon; therefore,

the cultural background of speakers influences to a great extent their communicative behavior (Knapp and Knapp-Potthoff, 1987).

Intercultural studies in general adopt an intermediate and dialectical approach to culture where the two approaches are reconciled in a synergetic way, and culture is presented as having both an a priori and emergent features. It views culture as an ad hoc phenomenon, i.e. co-constructed in actual situational contexts, but also as containing elements from the participants' pre-conceived cultural backgrounds.

2.2.The Interplay of Cultures: Cross-cultural, Intracultural, and Intercultural Perspectives

The debate of how two cultures interact during communication, be it permanently or temporarily, the way this interplay is investigated, and the extent to which it affects the communicative process calls for an attempt to make a distinction between three notions which are, inaccurately, used commutably: cross-cultural, intercultural and intracultural communication.

Identified by Gudykunst (2002) as being both segments of intergroup communication, intercultural and cross-cultural communication are two of the many approaches which incorporate the cultural variability into communication theories.

While attempting to delineate the cross-cultural from the intercultural standpoint, one cannot fail to recognize some common characteristics between them; it is even argued that the first is an essential phase in the refinement of the second. Otherwise stated, being fully aware of the cross-cultural communicative rules helps the language learner carry out an effective intercultural communicative act.

The SAGE encyclopedia of Intercultural competence defines cross-cultural communication as a discipline which "compares one culture with another among a pair of cultures (or a variety of cultures), often conducting analyses on the same attributes- in essence, doing comparisons of patterns" (2015, p.157). In other words, a cross-cultural investigation may

consider differences in a given aspect of communication between two (or more) cultures, in order to find ways to bridge this gap during intercultural communication. Thusly, cross-cultural communication focuses on comparing cultures, while intercultural communication focuses on interaction itself.

Intercultural communication, likewise , is defined as a the discipline which "focuses on patterns of interaction between people from different cultures as they engage in mutual meaning making, including the process of developing intercultural competence in bridging differences" (Bennett, 2015, p.157). At this level, it is important to recall that "intercultural communication is not only as an abnormal matter of colliding cultures and cultural gaps" (Blommaert, 1998, p.3), and this stigma of abnormalization as Blommaert (1998) explains, "is based on a gross hypostasis of 'culture' as the all-eclipsing contextual factor, and a massive overestimation of the degree and the nature of differences in speech styles"(p.3).

From a constructivist perspective, Nishizaka (1995) defines Interculturality as "a situationally emergent" phenomenon (p.15), which is not permanent, not fixed and far from being normative. Blum-Kulka et al. (2008) equally view Intercultural communication as "a contingent interactional accomplishment" (p.164). In other words, the speech patterns which emerge in the course of an intercultural encounter are proper to this specific context ad cannot be applied or transposed or generalized on other contexts.

From a socio-cognitive view, Intercultural communication is approached not just as an interactionally and socially constructed phenomenon during the communicative act, but also as a product of "definable cultural models and norms that represent the speech communities to which the interlocutors belong" (Kecskes, 2010). Put in other words, it is the blend of the separate prior experiences, cultural frames and values of both interlocutors, and the situationally developing features of the encounter co-constructed according to the requirements of the circumstances.

One interesting conception of interculturality, which is adopted for the most part throughout this research, is that it stands for "capacity" and or "awareness" instead of an actual performance. Barrett (2008) explains that:

The capacity to experience cultural otherness and to use this experience to reflect on matters which are normally taken for granted within one's own culture and environment. [. . .] in addition, interculturality involves using this heightened awareness of otherness to evaluate one's own everyday patterns of perception, thought, feeling and behaviour in order to develop greater self-knowledge and self-understanding. (p.1).

From a discursive perspective, Interculturality and intercultural discourse is regarded as a transformational rather than a transmissional process in which a dialectical dynamism is established between the diachronic change of cultural norms and models on the one hand, and the synchronic change in the individual speech production which represent those same cultural aspects. This is what creates the ever-changing nature of intercultural communication.

In order to maintain this dynamism at the discursive level, "a shared understanding or focus on particular elements of the communicative process between speaker(s) and listener(s) Intersubjectivity" needs to be developed (Rommetveit,1992, p.97). Intersubjectivity develops gradually in the course of interaction and induces participants to carefully use semantically transparent language in order to be as clear as they could. It is of paramount importance in the construction of common ground between interlocutors of different cultures, especially when considering the synchronic change of cultural representations and speech patterns which are formed during intercultural communication. (More on intersubjectivity will be developed in chapter three).

2.2.1. What makes Intercultural Communication Different from Intracultural Communication?

Unlike cross cultural communication, Intercultural communication and intracultural communication share the characteristic of being actual communication in action . Winch (1997) and Wittgenstein (2001) state that there is no difference between intracultural and intercultural communication when it comes to the mechanism of the communicative process: both are constituted on the spot by speakers who participate in a conversation.   However, since the first denotes "the type of communication that takes place between members of the same dominant culture, but with slightly different values" (Samovar and Porter, 2001, p.97), and the second "the communication between two or more distinct cultures" (Samovar and Porter, 2001, p.79) , or as Kramsch, (1998) asserts that "The term "Cross-cultural" or "Intercultural" describes the meeting between two cultures or two languages across the political boundaries of nation-states"   (p.234) while , intracultural refers to "the communication between people from different ethnic, social, gendered cultures within the boundaries of the same national language." (Kramsch, 1998). Kesckes (2014) stresses some "qualitative differences between crossing language boundaries and crossing dialects within a language" (p.103).

He illustrates that "language proficiency is an issue, for example, in intercultural communication while it is not in intracultural interaction" (Kesckes, 2014, p100). I.e. when intraculturally communicating, speakers do not cross language boundaries; they only rely on prior knowledge of the already privatized subcultures, but when venturing into another language (culture included), proficiency issues will emerge. Samovar and Porter (2001) went further when incriminating interculturality for being one of the major causes for communication breakdowns. They argue that a great deal of failure occurs because of the speakers' lack of prior knowledge of the cultural constructs of the target culture.

However, another line of thought refutes this claim (e.g., House 2003 ; Kecskes 2008), and stipulates that, on the contrary, it is thanks to the careful use of the "semantically transparent" language while interculturally communicating that a lot fewer misunderstandings occur. This could be explained by the fact that the insecurity experienced by speakers incites them, even unconsciously, to create a "culture constructed in cultural contact" (Koole and ten Thije, 1994, p.69), or interculture. A successful Intercultural communicative act, according to them, only occurs when "speakers from different cultural backgrounds try to establish a unique set of rules for interaction" (p.69) as a result to what they (Kool and Thije) called the communication insecurity.

As already stated, the differences between intercultural communication and intracultural communication are numerous, and were investigated by many language experts (Thomas, 1983; Hinnenkamp, 1995 ; Ting-Toomey,1999; Gudykunst and Mody, 2002 ; Nishizaka 1995). Firstly, the nature and content of both disciplines are not the same: While intraculturally communicating with each other, interlocutors retrieve their prior cultural knowledge, which is relatively definable to anyone belonging to that speech community. And since the issue of crossing language boundaries is not encountered here, there seems to be no need to "co-create" a situationally fitting code, and even if it is created, it will eventually enrich the already existing code, and probably be adopted permanently to become part of the language. Yet, what is created during intercultural interaction cannot be considered as an enrichment to any of the participants' cultural systems, and will disappear as soon as the conversation is over. It might enhance the communicative process but can hardly be said to contribute to any particular culture (Kesckes, 2013)

Another major difference between them is that intracultural communication, as opposed to intercultural communication, is dominated by some preferred ways of saying things (Wray

2002) and "preferred ways of organizing thoughts within a particular speech community" (Kecskes, 2007, p.19).

Preferred ways are generally reflected in the way members of a certain speech community lexicalize some thoughts, actions, phenomena or even items. And since lexicalization is a developmental process that relies on "group inclusiveness", or at least conventions and agreements among the speech community in question, we can't talk about it in the case of Intercultural pragmatics.

What happens instead during intercultural communication, is that these "preferred ways of speaking", "agreed lexicalizations", "group inclusiveness" or even "native-likeness" are formed on the spot, to fit the requirements of the communicative event taking place, and as demonstrated by Kesckes (2007), intercultural speakers almost never rely on real conventional patterns of speech like figurative and formulaic language. They rely instead on semantically transparent language to clarify their ideas to their interlocutors.

All the same, and despite the efforts which attempt to make distinctions between intercultural and intracultural communication, it is not "necessarily very clear where intracultural communication ends and intercultural communication begins if we look at their main characteristic features only" (Kesckes, 2014). Therefore, it is suggested (Winch 1997; Wittgenstein 2001) that, as far as the way the communicative process occurs is concerned, there are no differences between them, and that both concepts do not form a dichotomy, but two abstractions of the same continuum, as the more proficient the intercultural speaker is in the spoken language (lingua franca in most cases), the more the intercultural communicative act is equivalent to an intractultural communicative act.

2.2.2. Analysing the Cultural component during Intercultural Communication

Despite the general agreement that culture (as far as intercultural communication is concerned) denotes values and norms, Gumperz (1982) and Gumperz and Roberts (1991) recall that it shouldn't be used in the "old" sense which "is composed of values and norms and linearly related to forms of behaviour" (Kesckes, 2014, p.85). It is more or less an occurrence that is situational in nature, and as Blommaert (1998) explains, the set of conventional values and speech patterns which are deployed during intercultural communication are quite different from the (original) communicative repertoires of interlocutors.

Gumperz (1982) and Hymes (1996) suggested a two-fold agenda for the analysis and investigation of the cultural component during communication: firstly one must recognize and examine the critical role that context plays, and then secondly, assess the functions of the language varieties used during communication with regard to social distance and power relations between speakers involved. And as stressed by Kesckes (2014) , this scrutiny should not be confined at one level of communicative structuring, but should include , according to many studies , the grammatical level (Errington, 1998 ; Irvine and Gal, 2000), deixis (Hanks 1990 ; Haviland,1998), the different narrative styles (Hymes 1996; Blommaert 2000), and literacy (Collins and Blot, 2003 ; Blommaert 2003).

What should be retained from the results of the above stated researches (and others), is that the most important factor according to which speakers design their repertoires and communicative styles is "the contextual communicative needs" emerging during the course of communication. Equally important is the interplay of the cultures involved which affects, to great extent, the "culturally marked" aspects of the communicative behaviour.

It is important to mention, however, that it is very difficult to predict the strategy or the mechanisms according to which those speakers will create this co-constructed cultural aspect , as

Blommaert and Rampton (1995) claim, they vary according to the circumstances and purposes of communication.

Rampton (1995) in particular pointed out to "how crossing (cultures) varied in character according to the kind of event in which it was embedded" (1995, p.265) and how it "involved the active ongoing construction of a new inheritance from within multiracial interaction itself" (1995, p. 297).

All things considered, intercultural communication are intracultural communication are distinctly separate from each other, not at their complexity level, but because they are qualitatively different. Same thing for crossing boundaries which should be distinguished from crossing dialects.

2.3. Intercultural Competence

One of the most sought far-reaching objectives of any intercultural education is to empower learners to become self-directed intercultural speakers. From a pedagogical perspective, self-directed intercultural learning means, in simple terms, monitoring language learners to reflect on cultural differences, equipping them with the appropriate tools to succeed in intercultural communication, and prepare them to interact appropriately and effectively with those from other cultural backgrounds (Sinecrope et al., 2007). The set of skills and abilities which potentially develop out of this type of education is kwon as Intercultural competence.

2.3.1. Different Models of Intercultural competence

Since Intercultural competence is acknowledged in many academic fields other than EFL and language studies, it became nuanced by many views from these research areas. Consequently, the varied goals of intercultural programs (international schools/ living and studying abroad/ international business…etc) rendered the task of determining the notion even more complicated. Many academics (Chen & Starosta, 1996; Byram, 1997; 2009; Byram &

Zarate, 1997; Ting-Toomey, 1999; Fantini, 2000; Moran, 2001; Deardorff, 2006, 2009; to name only few) suggested a number of models illustrating what skills, abilities, attitudes and types of knowledge a person must be in possession of to be qualified as interculturally competent.

Yet, the one point of convergence between these models is that there seems to be a general tendency to approach intercultural competence as a combination of behavioural, cognitive and affective phenomena that are expressed through internal and external outcomes (Deardorff, 2006), instead of the formerly adapted view which defines Intercultural competence solely as an individual ability related to effectiveness or appropriateness in interaction (Ruben,1976, p.).

2.3.1.1. Chen and Starosta's (1996) Model

In their triangular model which aims at promoting "interactants' ability to acknowledge, respect, tolerate, and integrate cultural differences to be qualified for enlightened global citizenship" (1996, p. 362), Chen and Starosta elaborated three dimensions of intercultural competence, each conceptualizing a given skill involved in the development of this competence: intercultural awareness (which is related to cognition) , intercultural sensitivity (referring to the affective component) and intercultural adroitness (which is manifested in behaviour).
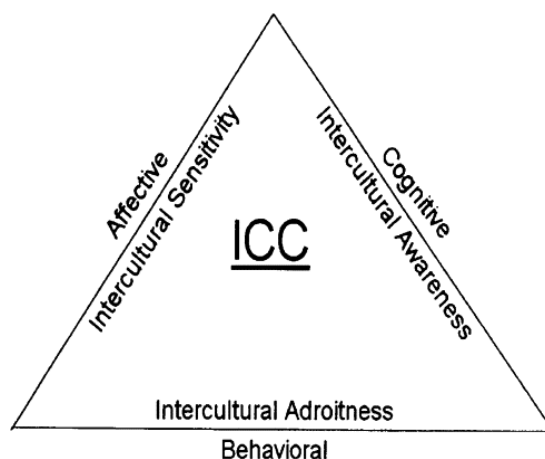
Figure n: 2 Chen and Starosta's (1996) Triangular Model

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Prior to this model, many researchers demonstrated the importance of the same three components in building a speaker's intercultural competence, but each time they stressed one aspect as being more important than the two others : Triandis (1977), Hanvey (1987), Bond (1988), and Kohls (1988) for example emphasized the importance of intercultural awareness; Bennett (1986), Gudykunst and Ting-Toomey (1988), Bhawuk and Brislin (1992) , and Pruegger and Rogers (1993) worked on intercultural sensitivity; and Hammer (1987), Ruben (1988), Martin and Hammer (1989), and Olebe and Koester (1989), for intercultural adroitness.

What is original about Chen and Starosta's model is that it combines the three components and views them as vital for a language speakers' intercultural competence. In other words, the modal explains that, in order for an individual to be an interculturally competent speaker, they must know about not only their own cultural conventions, but also their counterparts'. They are also required to demonstrate their acceptance to cultural differences, and acting appropriately during intercultural encounters.

2.3.1.2. Byram's Model of Intercultural Competence

No discussion of Intercultural competence goes without evoking Byram (1997)'s Model. Byram and Zarate (1997) enumerated a set *savoirs* which form an interculturally competent individual: *savoirs* (knowledge of self and other; of interaction; individual and societal); *savoir apprendre/faire* (skills to discover and/or interact); *savoir comprendre* (skills to interpret and relate); *savoir s'engager* (critical cultural awareness, political education); *savoir être* (attitudes: relativising self, valuing others).

They are further defined as following:

Table 2:

Byram's dimensions of IC (Alonso-Belmonte and Fernández-Agüero, 2013, p. 191)

Component		Definition
Knowledge (savoir)		Knowing the system of cultural references of social groups (their products and practices) in one's own culture and other cultures, and knowing about social and individual interactions.
Attitude (savoir être)		Having the affective capacity to overcome ethnocentrism and the cognitive capacity to establish and maintain a relationship between one's own culture and others.
Skills	Interpreting and relating (savoir comprendre)	The ability to interpret a document or event in other culture, explain it and relate it to one's own culture.
	Discovering and interacting (savoir apprendre/faire)	The ability to create an interpretative system of the meanings, beliefs and cultural practices that we get to know, coming from unknown cultures or not.
	Critical cultural awareness (savoir s'engager)	The ability to evaluate critically perspectives, practices and products of one's own culture and other cultures on the basis of explicit criteria.

Byram's model is based on the idea that the 'intercultural speaker' is but a mediator between different world views and two (or more) potentially incompatible interpretations. His role thus, is not just to communicate meanings, but as explained by Byram (1997), it should be about :

1. building relationships while speaking the foreign language of the other participant;

2. negotiating how to effectively communicate so that both individuals' communicative needs are addressed;

3. mediating conversations between those of diverse cultural backgrounds; and

4. Continuing to acquire communicative skills in foreign languages not yet studied.

Since uncertainty and ambivalence are typical phases in any intercultural encounter, Byram views that the 'savoir être' primary goal is to overcome it, and he sets as an objective of intercultural pedagogy to create an empathetic behaviour by training the intercultural speaker to put themselves into the Other's position. This same component entails an ability to deal with 'different stages of adaptation to and interaction with' other cultures and that these stages may include 'phases of acceptance and rejection' (Byram 1997).

As far as the learning process is concerned, Byram (1997) explains that "Learners enter the process from different points based on differing backgrounds, life experiences, and perspectives, and move at different speeds", and although acquiring all these above explained competencies takes place in a linear way, each experience becomes its own goal as "there is no predefined final goal for the students in the classroom" (Byram, 1997).
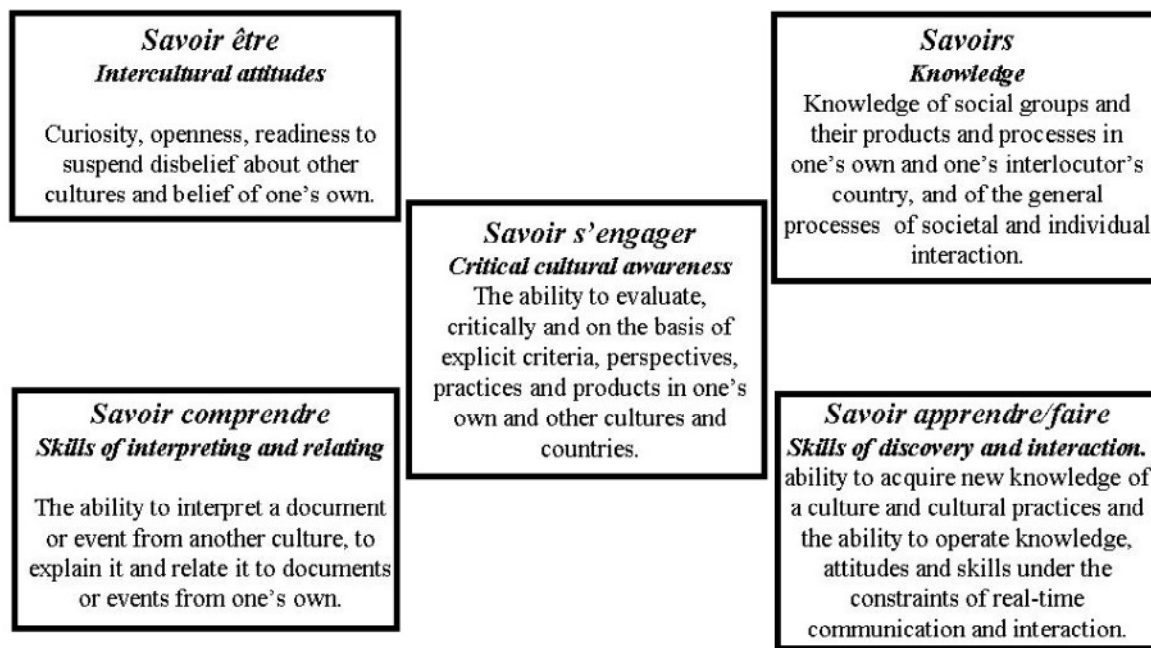
Figure 3: Byram's (1997) Model of Intercultural communicative competence (ICC)

It could be concluded that intercultural competence is not about being able to speak or understand the language of target culture; It is rather about knowledge, discovery and inquiry, attitudes and all the components outlined above, but moreover, it is about critical cultural awareness which is at the heart of intercultural competence and which , according to Byram (2009) emanates from the other components, and contributes to a great extent in their development.

2.3.1.3. Deardoff's Process Model

Like Byram, Deardorff in her 2006 *Process Model of Intercultural Competence* tries to outline what she views as constituents of intercultural competence, and demonstrates the importance of a continuous process toward developing it.

Deardorff's process oriented model (2006) is unique as it "is open, and allows individuals to enter at any point and move freely between categories, sometimes moving ahead, and at other

times returning to delve deeper into a concept previously encountered"(Moeller and Nugent, 2014, p.6). The graph below illustrates how an intercultural speaker exchanges positions between "attitudes, knowledge and comprehension, internal outcomes, and external outcomes related to intercultural interactions" (Deardorff, 2006).
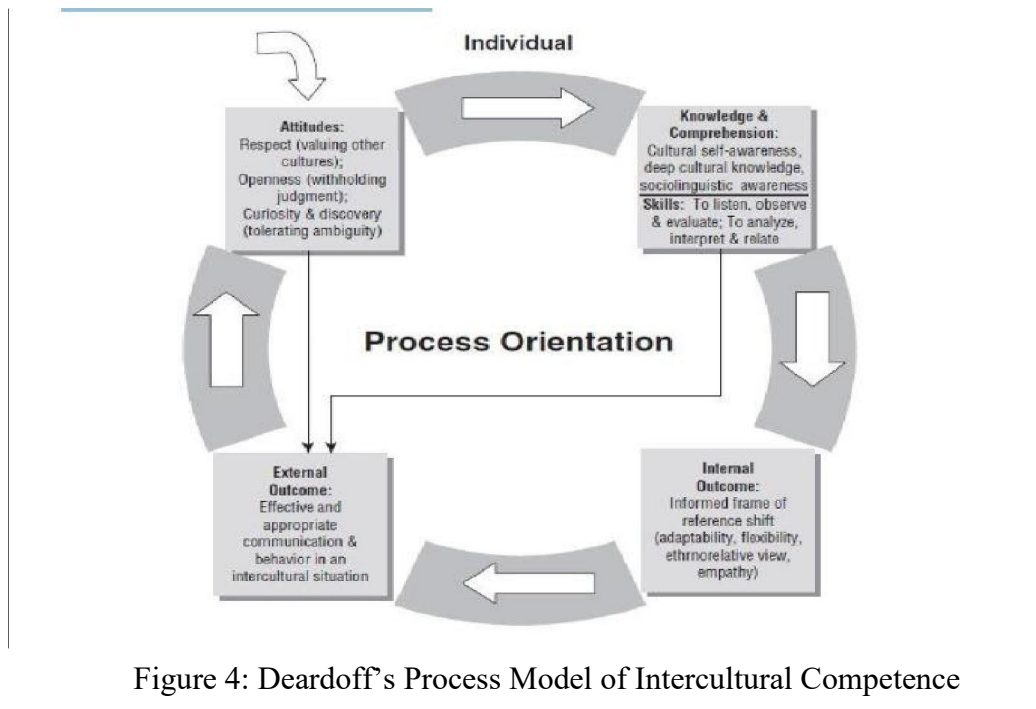
Figure 4: Deardoff's Process Model of Intercultural Competence

Deardorff's model highlights three key attitudes which are foundational to further development of skills and competencies needed for intercultural competence development, and these are: respect, openness, and curiosity and discovery. With regard to knowledge and comprehension, Deardorff explains that the type of knowledge that is necessary for intercultural competence entails knowing about one's culture and identity (cultural self-awareness) , knowing about other world views (cultural knowledge) and the sociolinguistic awareness, which suggests knowledge about the way the social construct affects language use (and vice versa). As for the skills addressed by Deardorff, they are primarily skills of processing knowledge. (Observing, interpreting, analyzing, relating, evaluating…etc).

Those attitudes and skills inevitably engender some internal outcomes (adaptability, flexibility, an ethnorelative perspective and empathy) by which intercultural speakers are able to see from Others' perspectives. The external outcomes, on the other hand, denote the actual demonstration of the intercultural competence through appropriate communication and behavior in intercultural situations.

The four components visualized through the above representation of Deardroff's *process model of intercultural competence* provide also a framework to further developing, and evaluating intercultural competence. It is important to recall that Deardroff, like many other researchers on intercultural competence, (Tervalon, & Murray-Garcia, 1998; Juarez, Marvel, Brezinski, Glazner, Towbin, & Lawton, 2006) focuses less on knowledge, and stress the development of attitudes and skills.

Table 3:

Summary of some major theories and factors that contribute to the development of intercultural competence

Gudykunst's (1993) Anxiety/ Uncertainty Management Model (UM)	Byram's (1997) Multidimensional Model of Intercultural Competence	Deardorff's (2006) Process Model of Intercultural Competence
Focuses on self-awareness as the key component in building bridges to other cultures	Addresses the attitudes, knowledge, and skills needed to interact successfully in intercultural situations	Creates a continuous process of working on attitudes, knowledge, internal outcomes, and external outcomes related to intercultural competence .

2.3.2. Intercultural Competence and the Process from Ethnocentrism to Ethnorelativism.

As the aforementioned models already demonstrated, concepts like self awareness, critical cultural awareness and transformational processes are very important in the developmental course of intercultural communication (Furstenberg, 2010; Green, 1997; Kramsch, 2004).

One interesting definition of intercultural competence is "the capacity to shift cognitive perspective and adapt behavior to the cultural context. It can only occur with a deep understanding of culture" (Hammer, 2009). Hammer later explains that what qualifies a person "with limited prior intercultural experience and knowledge" (2014, p.124) the most is their tendency to apply their own lens to the understanding and evaluation of another culture. It follows that an interculturally competent person, according to the same source, is one who displays an "ethnorelative" or "worldview" (as opposed to ethnocentric) behavior and adapts to different cultural perspectives.

According to many studies (Berry, 1980; Bourhis, Moiese, Perreault, and Senecal; Kim, 2001 and Ward, 2001) , the phase of transition from an ethnocentric to an ethnorelative state, or what is also termed "Internal transformation" (Kim, 2001, p. 234) is an important stage in the process of acquiring intercultural competence. And it could only be achieved in the case of "cultural self-awareness", when "the person is mindful of their own culture (subjective, more specifically), (Spencer, 2013, p. 3). This is important because research evidenced that "immersion in a culture without reflection limits the development of intercultural competence" (Spencer, 2013, p.3). He (Spencer, 2013) claims that the more an intercultural speaker is culturally aware, the better prepared they are to explore another culture as well as anticipate and search for cultural differences".

Cultural self awareness involves, in this sense, a recognition of culture's influence on one's life, and by extension, the life of others. It suggests also allowing people to compare and contrast

their own with another culture, in order to anticipate culture clashes and congruities (Su and Hong, 2012), Something which makes cultural self awareness a crucial step towards acquiring a communicative competence.

This developmental process from ethnocentrism to ethnorelativism is better illustrated in Bennett's 1993 DMIS (Developmental Model of Intercultural Sensitivity). Bennett (2004) explains that intercultural sensitivity relies entirely on shifting one's worldview "from avoiding cultural difference to seeking cultural difference" (p.63).

Gudykunst, on the other hand, explores the psychological side of this transformational process, and demonstrates in his 1993 AUM (Anxiety/Uncertainty Management Model) that managing anxiety in new cultural environments helps learners develop their intercultural competence (Gudykunst, 2005). He explains that the more anxiety level is elevated during intercultural encounters, the more they are predisposed to inaccurately interpret their interlocutor's messages. Likewise, Byram's (1997) Multidimensional Model of Intercultural Competence, asserts that the change of the language learner's attitude towards the target culture is the first factor one addresses in Intercultural competence.

2.3.3. Intercultural Competence and Third space

If there is one common characteristic between all the previously exposed models of intercultural communication, then it the shared goal of positioning the language learner between his home culture and the target one, a position that allows them to compare and contrast, but most importantly , mediate between them.

Technically speaking, this "process of positioning the self both inside and outside the discourse of others'" (Kramsch, 2011, p. 359) is what Kramsh (1993) terms "third stance", "thirdness" or also "third space", a space in which learners not only learn about the cultural

differences between their original and the target cultures, but also develop skills by which they can negotiate those cultural differences.

In cultural and political studies, third space is referred to "hybridity" , or "an ambivalent space in which third perspectives can grow in the margins of dominant ways of seeing" (Bhabha, 1994, p.37). it initially   emerged as a reaction to the discourse of domination by suggesting an occupation of "a space that is neither inside nor outside the history of Western domination but in a tangential relation to it" (Prakash, 1992, p.8).

Likewise, in language studies, Kramsch came up with the terms third stance to denote an "oppositional way of being" (2009, p.248). She explains that while learning a foreign language, the cultural construct should be approached as "a mode, not a place of belonging",   as "a move away from teaching, learning and research conceptualised through traditional dichotomies, and towards dynamic, emergent phenomena which disassemble binaries in culture" (Kramsch, 2009).

Thus, a third space pedagogy, according to Kostogriz (2002) is linked to a great extent to "development of intercultural competence and to the building of classroom communities of difference" (p.10), as it is all about equipping the foreign language student with the necessary means and skills to develop an awareness of ambivalences between cultures and "helping them find a way of living and learning with it" (Kostogriz ,2002, p.8).

2.4. Issues Related to Framing Intercultural Competence into the Language Classroom

Despite the substantial number of models which were, manifestly, successful in explaining what are the skills and behaviours involved in intercultural communication and how they interact, little is known about the way this competence is developed or how exactly, one becomes interculturally competent. One thing is certain, however, is that "intercultural competence does not develop spontaneously in most people, and it may not be acquired simply through exposure to and encounters with people with other cultural affiliations" (Huber and

Reynolds, 2014, p.16).   That is why, setting the intercultural objective in the Foreign language classroom has to be meticulously put into action, curricular should be carefully designed, and teachers' and learners' roles well defined.

Yet, it should be remarked that an inclusive implementation of intercultural pedagogy is quite challenging, first and foremost because of the contingent nature of interculturality itself. As penned by Blum-Kulka et al. (2008), interculturality is "a contingent interactional accomplishment from a discursive–constructivist perspective" (p.164), and consequently, the absence of a normatively fixed procedure (Nishizaka, 1995) renders the institutional process difficult to realize.

Equally puzzling is the variable of "feasibility"; integrating an alien culture into a language classroom where learners lack direct contact with the foreign country is not an easy task. Add to this the detail that, not all teachers received an intercultural training themselves, and that not all of them are very knowledgeable about the cultural norms and values native speakers adopt during communication.

Time is another demanding factor which makes the theoretical tenets of Intercultural learning very difficult to put into practice; identifying differences between cultures, developing those skills of interpreting and relating, the whole transformational process from an ethnocentric to ethnorelativist language learner can only be set as a long term objective.

Another equally challenging problem with the intercultural oriented pedagogy is teachers, and the roles they are expected to play in the language classroom. In agreement with Byram's (1997) Model of Intercultural Communicative Competence, foreign language teachers are expected to follow up learners throughout their transformational processes of becoming interculturally skilled, knowledgeable and competent. However simple this might read, this is not an easy task, especially when considering that, since one of the goals of intercultural teaching is

to "experience relationships of reciprocity" (Moeller and Nugent, 2014, p. 7), intercultural teachers should assist their learners in their engagement in analysing the other culture, and this requires an encyclopaedic-like knowledge about the target and their native culture. Byram (1997) speaks of exploring "the national identity of the home culture and the target culture in relation to history, geography, and social institutions" (p.8).

This is not to claim that foreign language teachers are asked to transmit detailed information about these cultures, but instead, Intercultural education assigns teachers the role of facilitators. And since culture is an "ever-changing force" (Byram et al., 2002), it is learners who take "ownership of their own learning" (Dhonau, 2014, p.5), and teachers help creating an environment of curiosity and inquiry by actively involving them in sharing knowledge, considering new values, and also in the discovery, analysis, and appraisal of what can be important data from differing worldviews based on common textual material. Byram et al.,(2002) explain that:

> By virtue of engaging learners in a dynamic process of inquiry, discovery, exploration, and interpretation, together with learners from another culture, such a project invariably favours a collective, constructivist approach to learning" (p. 56).

Altogether, and as opposed to traditional approaches to language teaching which emphasized the importance of the target language structures in order to gain a native-like communicative competence, the Intercultural model to education introduced a reciprocal relationship tradition in which both students and teachers consider aim at critically becoming aware of their own cultural identity, and find out what makes it different from other cultures. Instead of setting the native-like communicative competence as an ultimate goal for learning, an interculturally oriented pedagogy guides students "toward using language that structures new discoveries about the "other" and about themselves" (Byram, 1997).

Conclusion

This chapter is an attempt to revisit some of the commonly adopted definitions and classification of culture, paving the way to a more relevant discussion of interculturality, in which intercultural competence is introduced, and discussed. Special attention is paid to the interplay of cultural models and situation ally evolving features in the co-construction of intercultures. The chapter also shed light on the main differences between intercultural, intracultural and interlanguage communication. Intercultural competence then, which is at the heart of the intercultural pedagogy for FL teaching and learning is introduced, and its different suggested models are exposed, before leading the way to the pedagogical implementation of these models in the foreign language classroom.

Chapter Three: On Intercultural Pragmatics

Introduction

Given the widespread recognition of intercultural competence as an indispensible constituent of nowadays foreign language research, language experts judge it necessary to readjust some traditional theories taking into account criteria and features related to interculturality and bi/multilingualism instead of focusing plainly on learning the language as foreign. Part of this readjustment is redefining pragmatics in the newly determined intercultural dimension (Firth and Wagner, 1997; Liddicoat, 1997). As a positive outcome, Intercultural Pragmatics emerged as a multidisciplinary branch attempting at reconciling micro and macro perspectives on language, culture, and interaction.

The present chapter introduces Intercultural pragmatics. It sheds light on what makes it distinguished from standard (also referred to as mainstream/Gricean/ cooperaton-based/ traditional) pragmatic theories, focusing not only on its intercultural construct, but also on other communication prerequisites which were long under-represented in traditional pragmatics.

3.1. Defining Intercultural Pragmatics.

Intercultural Pragmatics, "a thriving new discipline that sets from the realization that communication across languages and cultures became the new challenge for pragmatic research in the 21st century" (Romero-trillo, 2016, p.5), is an interdisciplinary branch which was lately encompassed in intercultural, pragmatic, socio-cognitive and discourse studies. And despite of the meager number of studies conducted on the subject, it proved very promising in redressing many shortcomings of traditional pragmatics.

As its name suggests, Intercultural pragmatics emerged initially as an attempt to bridge the gap between Pragmatics and Intercultural issues. In other words, it tries to set straight some problems of a pragmatic order encountered during intercultural communication. And as L.Mey

(2004) explains, it sets itself the objective of "safeguarding the culture-as-culture while attending to the needs of the users" (p.24) during intercultural encounters.

Still, it would be erroneous to reduce the whole discipline to a mere fusion of Pragmatics and intercultural communication, for researchers confirm that it distinguishes itself from both disciplines, and set itself new foci and areas of investigation.

Peeters (2003) presents it (intercultural pragmatics) for instance, along with Intercultural semantics (sémantique transculturelle) and Intercultural axiology (axiologie transculturelle), as one of three possible pathways which deal with "intercultural communication at large". He defined it as:

> The contrastive or comparative study of communicative norms; its aim is to reach a better understanding of the cultural value or values that underpin them, to detect new (i.e., previously undetected) cultural values, and/or to find supporting key words (Peeters, 2003, p. 120).

Put another way, Peeters considers that what distinguishes intercultural pragmatics first and foremost is the prominence it gives to the differences between cultural values, particularly the "previously undetected" norms, aiming thus, at unveiling them in order to make the intercultural communicative act possible.

In the same line of thought, Moeschler (2004) describes the domain of intercultural pragmatics as "those facts implied by the use of language that do not require access to mutually manifest knowledge, but to specific contextual knowledge necessary for understanding the speaker's intention" (p.50). Otherwise stated, intercultural pragmatics differs from other neighboring areas in that it aims at investigating a specific kind of contextual knowledge, which is not necessarily pre-conceived by both interlocutors, and how the "retrieved" intended meanings are contextually altered for an eventual implementation.

One of the most referenced definitions to Intercultural pragmatics is the one provided by Kesckes, in which he stipulates that "Intercultural pragmatics is concerned with the way the language system is put to use in social encounters between human beings who have different first languages, communicate in a common language, and, usually, represent different cultures" (2004, 2010, 2013b).

"Different languages" and "different cultures" in this definition presuppose that interlocutors have a very limited knowledge about   each other's background, which also means that the interaction is missing a "shared background", something which induces both participants to improvise a co-constructed momentary common ground to ensure the communication. Thus, in the absence of the "communal", the focal point of intercultural pragmatics becomes the "individual" and his ability to match the stored pragmatic features with the requirements of the emerging situational context.

This is not to claim however,   that Intercultural Pragmatics depends entirely on the individual; one needs to know that it (Intercultural pragmatics) is underpinned by the socio-cognitive theory of learning, which explains meaning comprehension and construction in terms of a "triadic reciprocal causational model" (Bandura,   1988). In this model, the cognitive (individual) and the social circumstances operate as interacting determinants of the communicative behavior. Stated differently, the socio-cognitive view deems both the situational and the individual's prior experiences as active and important to varying degrees (depending on the stage of communication) throughout the course of the intercultural communication.

3.1.1. The Cultural vs. the Intercultural Components in Intercultural Pragmatics

The notion of culture recently became, as expressed by Higgins (1996) the object of fascination of many language researchers. Along with its derivational notions (cultural, intra and intercultural, cross cultural… etc), it is regarded as one of the most widely,   yet diversely used

concepts in language research (MacIntyre et al., 2010). The primary reason behind this diversity and, more importantly, difficulty to be explicitly discerned is that it does not have clear cut boundaries, and it is probably this hazy nature which grants it the ability to adjust to any field of research.

In this sense, Intercultural pragmatics adopted a definition to culture which corresponds to its requirements. Culture therefore is seen as:

1. A set of various socially constituted knowledge structures that members use in relevant situations (Kesckes, 2010).

2. "… a system of shared beliefs, norms, values, customs, behaviors, and artifacts that the members of society use to cope with their world and with one another" (Bates and Plog, 1980, p.6).

3. Culture is differently distributed and not similarly adopted by all the members of the same social group and, according to Durkheim (1982), not do all the members of the same speech community demonstrate the same feeling of identification towards their own culture.

It follows that, interculture refers (in a simplistic terms) to two cultures in interaction, yet it is very important to keep in mind that it is by no means a clash of cultures. As articulated by Blommaert (1998): "it is a mistake to consider intercultural communication only as a matter of colliding cultures and cultural gaps, as something that is abnormal" (p.3) . He maintains that only when we overrate the differences between cultures by adopting the conception of culture as "all-eclipsing contextual factor" (Blommaert, 1998, p.3) that we end up viewing interculture as an abnormal phenomenon.

3.1.2. "Interculture" in Intercultural Pragmatics.

As already stated, the socio-cognitive theory is concerned with the interplay of the social and cognitive constructs of communication in intercultural settings. What results from this interaction is the creation of an interculture, a "culture constructed in cultural contact" as cited by Koole and Ten Thije (1994, p.69). It is a created, yet not fixed, culture which meets the contextual requirements of the interaction, and where cultural norms brought into the communication by interlocutors fuse into the here and now of the interaction in a synergistic way.

This "interim rule system which has both relatively normative and emergent components" (Kecskes, 2010, p.14) does more than merely transmitting knowledge or communicating behavior, it engenders a discourse of an intercultural nature, where both knowledge and communicative behaviors are transformed.

It is important to mention though, that this approach (normative vs. emergent component) is not the only stance from which one can approach the intercultural pragmatic issues. The debate can also be approached from a multilingual perspective: Slobbin argues that having two interlocutors with two languages in their minds means "having two or more transmitters" (1996). He further explains that language in this case does not only channel ideas but offers several linguistic options. Therefore, language functions as both a restrictive device and an initiator which supports formulating thoughts. Jackobson (1959) formerly formulated the same idea in a concise maxim, stating that: "Languages differ essentially in what they (speakers) must convey and not in what they may convey"(p.236). In other quarters, it is the act of intentionally formulating thoughts to meet the expectations of the "other" which makes languages different, and some cognitive roles, such as intention and attention are what mark the difference between one cultural system and another.

3.1.3. The Difference Between Intercultural Pragmatics and Mainstream Pragmatics

The growing interest in understanding the mechanisms according to which intercultural pragmatics operates in real life contexts, and the need to implement its findings in Foreign language teaching settings urged researchers to juxtapose pragmatics theories with the requirements of intercultural oriented pedagogy. The results show that the new engendered field (intercultural pragmatics) is distinguished from main stream pragmatics in many different ways:

1. **It is more relevant to FLT contexts:** The fundamental pragmatic assumption upon which communication is based is the presence of commonalities, or common beliefs and conventions between speakers and hearers. It is this shared knowledge which, by and large, creates a collective salience on which cooperation-based pragmatics is built.

However, when this core-common ground is missing, as is mostly the case in intercultural communication, it needs to be created, even temporarily. Foreign language learners thereupon should be trained to function as "core common ground creators rather than just common ground seekers and activators". (Kesckes, 2014, p.2).

To sum up, Foreign language learners should be aware that the kind of language (pragmatic aspect, more specifically) that is used during intercultural communication is something that goes beyond the pre-existing cultural frames , and which they should create during the course of interaction .

2. **It is an intersubjective discipline:** Intersubjectivity is a notion pertaining to a variety of subject areas, including psychology, philosophy and communication. It is commonly used to refer the way individuals relate each one to the other. Used generally in opposition to the concept of Solipsism (which, roughly means that "the self is all that you know to exist") it implies that there must "exist a bridge between my self-acquaintance and my acquaintance of others" (Rochat and Passos-Ferriera, 2009, p.1). In other words, and as far as the socio-cognitive theory is

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concerned, Intersubjectivity denotes the "shared (or partially shared) divergences of meaning." (Kecskes, 2014, p. 7) which are individually conceived but communally shared by the members of a speech community, mainly due to what Correa-Chávez and Roberts (2012) termed a "joint cultural understanding and a history of shared endeavors".

Talamo and Pozzi (2011) explain further that any examination of intersubjectivity should be grounded in interaction. Correa-Chávez (2012) however added the precision that what Talamo and Pozzi called interaction means "the cultural patterns which undergird our communicative interactions" (p.52). In the same tradition, Tagushi and Rover (2016) assert that intersubjectivity is contingent and only achieved collaboratively during the process of common ground building, where both interlocutors' cultural backgrounds are at play. Hence, cultural patterns should be a necessary part of intersubjective analysis, and "any analysis of interaction failing to take cultural patterns of communication and interaction into account is inevitably incomplete" (Correa-Chávez, 2012, p.100).

The intersubjective nature of intercultural pragmatics lies in its dual inclination towards both the communal and the individual, where there is a slight "reliance on language created ad hoc by individuals in the course of interaction than on prefabricated language and preexisting frames" (Kesckes, 2014, p.2).

The utility of the intersubjective feature in Foreign language teaching is that it serves to eliminate the difference between two or more subjective perceptions and/or definitions of reality. This lies at the heart of Intercultural pragmatics, as it amply demonstrated that the origin of a great deal of intercultural communication-related issues is subjectivity or the solipsist behavior of interlocutors, in some extreme situations.

3. Its Bi/Multilingual Orientation: Most theories and issues of traditional (English) pragmatics are predominantly explained and discussed in an English-based and monolingual framework, with little reference to the pertinence of the theoryin question to multilingual settings. This, as explained by Kecskes (2014) is one major recurrent deficiency in pragmatic theories which pretermit culture-specific features suggesting that they are less important than the universal ones.

Traditional pragmatics presupposes that "rules of communication, ways of communication, communicative principles, and interpretation and production processes are basically universal" (Kesckes,2014, p.4) , a premise that is perceived only as partially accurate (the case of universal pragmatics) since language use is also governed by culture specific features , and speaking two languages (or more) affects the behavior and language use. Grosjean (1989) illustrated this when suggesting that the mechanisms according to which a bi/multilingual operates is more than a combination of the two separate mechanisms: "A bilingual is not two monolinguals in one body", Grosjean (1989) clarifies.

Bi/multilingualism is characterized therefore, by a distinctive synergism where not just the languages blend but also the underlying cultures and the cognitive systems processing them. Kecskes and Papp (2000) argue that even in the case of the same language, the monolingual and the bilingual speakers display different manifestations of language use. In agreement with this idea, Gumperz and Gumperz point to the differences between monolinguals and bi/multilingual speakers, although they partially disagree with Papp's claim, explaining that the difference does not lie in "what they do with language, but in how they do what they do" (2005).

In his attempt to provide an explanation to Bi and multilingualism, Jakobson (1959) clarifies that , since the language is just a tool, and since it is the cultural expectations and experiences what motivate the choice of available linguistic means, then every time the

contextual environment changes there is an effect on the selection of the tool. In the same line, Spradley and McCurdy (2010) theorize languages are so different to us, not because of "what they allow us to think but rather because of what they oblige us to think about"(p.51).

All in all, there is a general agreement that the pragmatic systems are not transposable, and knowing about the Pragmatic system of one language (the mother tongue) doesn't allows one to communicate accurately in an intercultural setting. This is why, Intercultural pragmatics proves more efficient than Pragmatic proper.

4. **Its Socio-Cognitive Rationalization:** As it was mentioned earlier, the new subfield of intercultural pragmatics offers an alternative way to think about Pragmatics. It is important to recall that it (intercultural pragmatics) originally came forth with the expectation to find an eventual compromise between the individualistic and the societal lines. Our communicative behavior, so it is argued reflects this double nature of interlocutors, and it would be difficult to entirely reject either of them.

Intercultural pragmatics vouches that, one of the most important characteristics of intercultural communication is that individuals not only shape the social condition but also are constrained by them. It is also characterized by the interplay of the personal and the societal traits, and this claim corresponds perfectly to the very foundation of the socio-cognitive theory.

The socio-cognitive approach considers interlocutors as social beings with individual minds. These interlocutors are looking for meaning enclosed in a sociocultural collectivity. SCA agrees with the principle of cooperation proposed by Grice, but it views that the speaker-hearer's rationality, as coined by Grice, is missing the "egocentric" attitude. In other words, humans are cooperative as social beings same as they are egocentric as individuals, and both egocentrism and cooperation appear in all phases of communication in different degrees (Keysar and Bly, 1995 ; Giora, 2003 ; Keysar, 2007)

Egocentrism, however, is not to be confounded with an "egotistic" behavior. The SCA defines it as an "attention bias that is the result of prior experience of individuals" (Kecskes, 2014, p.43). This means that during the process of construction and comprehension, both speakers and hearers activate and make reference to information that is the most salient.

For a sound intercultural communicative act, intercultural pragmatics suggests that all personal and societal aspects of the communication (illustrated in table 4) are related and each should lead to the other:

Table 4:

Relation between the Personal and Societal aspects of Communication

Individual Traits	Societal Traits
Prior experience	Actual situational experience
Salience	Relevance
Egocentrism	Cooperation
Attention	Intention

According to Kecskes (2010), "Prior experience results in salience which leads to egocentrism that drives attention. Intention is a cooperation-directed practice that is governed by relevance which (partly) depends on actual situational experience" (p.47) . Stated differently, the table above informs that throughout the communicative act, interlocutors reveal two characteristics: the societal and the individual. Depending on the actual situational context, Intercultural interlocutors cooperate by formulating their intention which is relevant to the same context. Simultaneously, their egocentrism decides for the most salient information to the comprehension and construction of utterances.

The sociocultural context here does not refer exclusively to actual situational context, but it composed of the latter (actual situational context), knowledge derived from interlocutors' prior experiences, the linguistic expressions they use, and the "current experience," in which those expressions create and convey meaning. And this sociocultural context is privatized individually by interlocutors.

Privatization, according to the socio-cognitive theory, is a dynamic process of meaning construction through which interlocutors blend their own prior experiences with the current situational context. The interlocutor "individualizes" the collective, and the two traits which make them up (prior and current) affect each other. This is conforming to the Durkheimian approach, which is based on the assumption that "cultural norms and models gain individual interpretation in concrete social actions and events" (Durkheim, 1982, p.49).

All things considered, the SCA blends the individual and the communal features on the one hand, and the existing and the emergent factors of the interactional context on the other.

5. **Its Discourse Segment Analysis Level (rather than Utterance Level):** Traditionally speaking, Pragmatics was always described as an utterance-based inquiry. However, research on intercultural pragmatics (e.g., House 2002 ; Kecskes 2007) tried to make a case for a discourse-based approach. They argue that, because of the limited language proficiency of intercultural speakers, their creativity is mainly revealed at the discourse level rather than it is on utterance level. Hence, analyzing intercultural pragmatics requires both a bottom-up (sequential utterance by utterance) and top-down (holistic discourse-segment) analyses.

While discussing the relationship between pragmatics and Discourse analysis, many scholars (e.g., Puig, 2003; Taboada and Mann, 2006; De Saussure, 2007) referred to narrow pragmatics Vs. wide pragmatics, which, as explained by Uebel (2011) are two scopes where:

The former concerning pragmatical rules for linguistic expressions, the latter concerning anything that involves speakers of scientific languages. While narrow pragmatics is part of linguistics, wide pragmatics embraces anything from methodology to the sociology of science (and beyond) (p.530).

Like discourse studies, dialogue studies also offer what is viewed as a "beyond utterance" analysis (e.g., Weigand 2000, 2010a, 2010b ; Cooren 2010). Pragmatic phenomena like ellipses and turn taking are elucidated through dialogue structures where the hierarchy of utterances needs to be constructed. In these cases, a dialogue analysis is required because it helps determining: "(1) how to infer each goal of an utterance within a dialogue, (2) how to make clear the relationships between goals within the dialogue" (Hitoshi and Yamaoka, 1990, p.2).

What is relevant to Intercultural pragmatics in these studies and analyses is that language is viewed as action that is always shared.

3.1.4. Intercultural, Cross Cultural and Interlanguage Pragmatics

In most of the literature dealing with pragmatics and Second/foreign language teaching, it is often remarked that the terms: intercultural, cross cultural and interlanguage pragmatics are used interchangeably. However, Kesckes (2004) stresses that his should not be the case, as many researchers (Kasper, Wierzbicka, Goddard, Blum-kulka and others) make numerous accounts about the dissimilarity between them, and call for clearing up the incongruity between these concepts before any investigation is launched.

Interlanguage pragmatics, to begin with, was long associated with research in Second/Foreign Language Acquisition. As boxer (2002) argues, it focuses on the language learner's appropriation and/or acquisition of pragmatic norms represented in the host language community. In other words, its primary focus is how pragmatic norms are produced and

comprehended by second language users, and how these users' pragmatic competence develops over time.

Cross cultural pragmatics, on the other hand, shares with interlanguage pragmatics its basic theoretical constructs, namely, the Gricean Maxims, the politeness theory and the "interlanguage hypothesis" (Selinker, 1972). Attempts were recently made to incorporate relevance theory (e.g., Escandell-Vidal 1996; Jary 1998) and conversation analysis (e.g., Kasper 2004; Markee 2000), which are initially subjects of inquiry in interlanguage pragmatics, into cross cultural pragmatics. It is worth mentioning here that, although there are differences between the two concepts, interlanguage pragmatics encompasses cross-cultural pragmatics: Cross-cultural pragmatics, according to Boxer (2002):

> takes the view that individuals from two societies or communities carry out their interactions (whether spoken or written) according to their own rules or norms, often resulting in a clash of expectations and, ultimately, misperceptions about the other group (p. 151).

The main inquiries in cross-cultural studies use a comparative approach to different cultural norms reflected in language use, such as speech act realizations in different cultures, and those differences causing pragmatic failure (Thomas, 1983; House, 2000; Spencer-Oatey, 2000).

What intercultural pragmatics is concerned with, however, differs significantly from subjects (and approaches) addressed in both interlanguage and cross-cultural pragmatics. The following section of chapter will further attempt at demonstrating its foci, aspects and levels of language study.

3.2. Intercultural Pragmatics and Levels of Analysis

Central to pragmatic studies is the distinction between *sentence* and *utterance*. In addition to their conceptual differences, they represent, along with the discourse level, three different

layers of meaning one needs to take into account for an ample analysis of the conversation (be it intracultural or intercultural) .

According to the Gricean pragmatics, sentences are those abstract entities which are divorced from the non-linguistic contexts they occur in. Which means also that sentence-meanings are fixed and do not change even when the non-linguistic context changes.

However, the socio-cognitive approach that supports intercultural pragmatics does not accept this line of thinking. It stipulates that there is no such a thing as a sentence symbolically representing one single meaning. Evans (2009) and Myers and Myers (1998) advance that meanings cannot be associated with a sentence or word, but can only symbolically represent an idea, and ideas, so it is argued, do not have intrinsic meanings. So sentences can mean different things depending on their context of use. For this reason, traditional pragmatic studies deal primarily with utterances rather than sentences.

The concept of "utterance" was also thoroughly investigated in the literature related to Pragmatics. It is agreed that the meaning sought or borne by the utterance could be found in the building elements of the context, the lexical units of the utterance itself or in the subsequent utterances produced in response. According to Leech (1969):

> The pragmatic analysis of language can be broadly understood to be the investigation into the aspect of meaning which is derived not from the formal properties of words and constructions, but from the way in which utterances are used how they relate to the context in which they are uttered (Leech, p. 290).

Still, it would be inaccurate to believe that the context alone gives enough information for proper interpretation of an utterance, especially in intercultural communication where contexts differ and, consequently, transmit different information. Rommetveit and Blakar (1978) suggest that only through "a complex interplay between various situation-specific factors and the

inherent meaning potentials of the linguistic units and constructions" (p.354) that one can attain a rational construal of a given utterance.

The view of beyond-the-utterance level analysis is therefore suggested if we want to make sure the message of interlocutors is understood.

3.2.1. Intercultural Pragmatics and Discourse Segments

As it was demonstrated earlier in the chapter, research in intercultural pragmatics (e.g., House 2002; Kecskes 2007) proves that, because of their limited language proficiency, interlocutors often find it difficult to form correct utterance during intercultural encounters. Interestingly enough, they tend to be more creative on the discourse level than on utterance level. It follows that an attempt to analyze their intentions during intercultural communications using the Gricean modular view (i.e. the pragma-semantic approach) may not lead to a substantial interpretation, while analyzing the utterances as part of a dialogic or discursive whole would be more propitious in explaining the complexities of the intercultural communicative process.

As far as utterance level of analysis is concerned, three different approaches are suggested:

3.2.1.1. *The Pragma-semantics Approach:* It is simply the strong version of pragmatics, sometimes referred to as "radical pragmatics" which is best illustrated in the Gricean pragmatics where referential logic and commitment to truth conditionality are the primary criteria for relevance. Pragma-semantics focuses on the theory of human language understanding, and as described by Saussure (2005), it assumes a "bottom-up" view where global-discursive-issues are explained by local semantic and pragmatic phenomena. The main interest of this trend is the construction of meaning by the hearer using cognitive or formal (computational) models. In other words, this approach calls for an utterance-by-utterance analysis.

3.2.1.2. *The Pragma-dialogue Approach:* represents a more holistic view of pragmatics and focuses on the dialogic nature of communication. Through a top-down processing, it analyzes the roles of speakers and hearers in the interaction.

Since the dialogic principle views a dialogue as a chain of actions and reactions, human being are also viewed as social individuals who, according to Cooren and Weigand (2010), do not just produce and understand utterances, but react to them. Weigand (2010) further described actions and reactions as functionally two different processes, not just because of their position in the sequence, but mainly because actions are initiative and reactions are responsive, and consequently they (reactions) reveal the level of understanding. And for a proper understanding of an utterance, both the communicative functions and agenda (what is sought to be achieved in the dialogue) are to be understood by both interlocutors.

3.2.1.3. *The pragma-discourse Approach*: is intended to offer a beyond-the-utterance scope and level of analysis. It investigates "the socially determined linguistic behavior" (Kecskes, 2012, p.9). The particularity of this approach is that, while pragmatics proper analyzes individual utterances in context, pragma-discourse focuses on an organized set of utterances. It argues that a discourse has its own properties which are not the property of any utterance nor the sum of utterances that compose it, instead it represents a "third space" (Evanoff, 2000), which is a qualitatively different and distinguished entity.

As far as intercultural pragmatics is concerned, Van Dijk (2008) evidences that in addition to the structural and propositional information, a great deal of additional information can be attached to a single utterance in context. Therefore, an adequate interpretation of what is communicated by interlocutors during intercultural communication requires not only a sequential utterance by utterance analysis but also a discourse segment analysis : "Single utterances are reflections of individual human cognition while span of utterances in the discourse-segment

reflect socio-cultural, environmental, background factors" (Kecskes, 2014, p.13), which perfectly fits the socio-cognitive paradigm of Intercultural pragmatics.

Moreover, an utterance in intercultural communication may be understood differently when analyzed separately than when it is analyzed within a discourse segment. As argued by Kecskes (2010), an utterance on its own is a reflection of an individual human cognition, whereas an utterance within a discourse or a dialogue (a span of utterances) represents the sociocultural factors. In alignment with the intersubjective principle accounted for earlier in the chapter, and since the goal of intercultural pragmatics is to bring these two factors together, a full analysis of what is communicated requires both an utterance by utterance and a span of utterances approach.

3.3. Third Space Culture and Discourse Pragmatics

Third space can broadly be defined as the zone of cultural hybridity created by the convergence of the mother culture and the target culture. Kramsch approaches it as a cultural position that mediates between the native and target lingua-cultures since it "was meant to capture the experience of the boundary between NS and NNS" (Kramsch, 1993, p. 239). Accordingly, it is viewed as a space which offers both the insider's and outsider's perspective to both interlocutors.

Barnlund (1970) asserts that third space culture is a transactional model of communication which objective is not simply to understand the difference between cultures but to create a "third culture" based on participants' respective cultures.

In agreement with these definitions, one could conjuncture that Intercultural pragmatics fits the third space perspective, because the transactional nature of intercultural pragmatics calls for more than just respecting or understanding cultural differences, but interlocutors should move towards creating a "third culture" where elements of the participants' original cultures are combined.

3.4. Hearer/ Speaker and Change of Roles from the Intercultural Pragmatics Perspective

In the Gricean paradigm of utterance analysis, the interpretation process analyses the two parties of communication (speaker and hearer) as static actors, ignoring the commutation that inevitably occurs in the course of communicative exchange. Kecskes (2010, 2011, 2013) asserts that the Gricean modular view that calls for "splitting the interpretation process into two phases: what is said and what is communicated" (Kesckes, 2014, p.13) is only hearer-centered, and not sufficient if we need to, for example, analyze the intention of the speaker, and know why he said what he said the way he said it. Therefore, there is a need to adopt a top-down analysis, which offers both a hearer and speaker perspectives.

The Pragma-dialogue analysis on the other hand eliminates the distinction of speaker/hearer, and claims that interlocutors play both roles; accordingly it is more fitting to the action /reaction paradigm of Intercultural pragmatic analysis (Weigand 2010a; Cooren 2010).

3.5. Some Issues Related to Intercultural Pragmatics

3.5.1. Intention , Attention and their Interaction

Two important concepts are stressed by the socio-cognitive theory: on the one hand, intention, which is monitored by the communicative need to cooperate. On the other,   attention, which is an egocentrism-dictated trait. Both terms are not new and were already treated by both cognitive and pragmatic research, but in isolated ways. What intercultural pragmatics brought anew is the mechanism through which they interact and lead to a more effective meaning production and comprehension.

Keysar and Henly (2002) explain that since successful communication entails the recognition that others' perspectives may differ from ones' own, then attention should be paid to others' intentions. By the same token, when intention is formed, the speakers needs the attention to formulate his utterance in a clear way (Kecskes and Zhang ,2009) .

3.5.1.1.Intention

Before accounting for the concept of Intention as employed by the SCA , it is crucial to address one key distinction Searle (1983) made between *prior intentions*, which involve *intent* and are self-referential intentions (i.e. about the speakers' own behaviors) and *intentions in action*, which involve *intentionality* and denote situations where the speaker does something unplanned . This distinction serves initially to determine two types of behavior: intentions (acts influenced by prior intentions) and intentionality (intention in action or experience of acting):

All intentional actions have intention in action but not all intentional actions have prior intentions. I can do something intentionally without having formed a prior intention to do it, and I can have a prior intention to do something and yet not act on that intention. (Searle, 1983, p. 52–53)

This basically means that not all actions are influenced by prior intentions, and not all prior intentions influence action.

If this distinction is important, it is because it reinforces the claim that the communicative action, meaning making and meaning interpretation are conditioned by and directed towards the interlocutors' desires and the goals they set.   In searlean terms, "Intentionality is directedness, and intending to do something is just one kind of intentionality among others" (1983, p.3)

Intercultural pragmatics evenly acknowledges the centrality of intention, but extends it to emphasize its dynamism, the interplay between its generating and emergent natures; Haugh and Jaszczolt (2012) explains that Intention as not just a preplanned and private precursor to action, but a dynamically changing social phenomenon which organizes the communicative process.

Intention , in this sense, comprises two aspects: an a priori intention and an emergent intention . Both are present throughout the conversation but may alternatively take the lead: The

a piori nature may be dominant at the beginning of a conversation, while the emergent nature may come to the fore during the course of conversation.

Intercultural Pragmatics also stresses that both intention generation and intention interpretation rely on the shared socio-cultural background. As penned by Sperber and Wilson (2008), intercultural communication is a recognition process in which "the communicator produces a piece of evidence of their meaning – the ostensive stimulus – and the addressee infers those meanings from this piece of evidence and shared context" (p.5).

3.5.1.2.Attention

As already stated, complementary to the feature of intention is attention, a set of cognitive resources "available to interlocutors which make communication a conscious action" (Kecskes, 2014, p.51), and which contributes to the different stages of communication once intention is formed and expressed, and in the same way that communication is intention-directed, it is also an attention-oriented practice.

The attentional processing of communication (from hearer to speaker) is conducted in an egocentric fashion. Kesckes explains that "While cooperation is an intention- directed practice and measured by relevance, egocentrism is an attention-oriented trait and measured by salience".(Kesckes 2014, p.53).

Egocentrism, however, is not as pejorative as it may seem, it simply denotes the tendency of interlocutors to refer to the most salient information brought about by the situational context while producing or comprehending speech. In other words, the choice of the linguistic units is based on their salience for expressing the intentions of the speakersLikewise, the hearer will capture those salient units as a cooperative move. The more frequent and familiar the intention is, the less attentional resources are required by the speaker. The same goes for the hearer interpretation and the easiness with which he can respond.

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All in all, for a comprehensible and coherent communication, Intention directs attention to the most appropriate resources so that the intention can be realized.

3.5.2. Recipient Design , Intention and Salience

Many theories of communication (Grice, 1975, 1989; Levelt, 1989) acknowledge recipient design as an essential constituent of intentional forms of communication. Sacks et al. (1974) describe it as an adaptation of a communicative signal, such that it is tuned to the addressee. At this level, intention recognition is used as a process by which the receiver captures, processes and understands the intention of the speaker.   Subsequently, communication could be qualified as both recipient design and intention recognition.

Recipient design is generally associated with salience, as it explains how a speaker needs to chose the most relevant units for an accurate expression of the intended meaning. The perceptual salience, which is described by Giora (2003) and Kecskes (2006) as what is in our minds or what is motivated by prior experience, is a subconscious phenomenon, and may affect word selection, which is in its turn, referred to as the linguistic salience.

When "socioculturally loaded" linguistic items are subconsciously selected from a prior contextual repertoire, they may create a whole new context leading to a particular implicature, and this may result in some intercultural misunderstandings.

3.5.3. Prior Context and Actual Situational Context

Context and context dependency is a central issue in current linguistic research in general and pragmatics in particular. In its wider sense, the concept of context refers to those aspects of the communicative event, be it linguistic or extralinguistic, which may have an effect on the way meaning is interpreted.

According to Wittgenstein's (1921) context principle, an expression has meaning only in a proposition, and every variable can be conceived as a propositional variable. In the same

fashion, Frege (1980) offers an external perspective on context when he posits that a word has meaning only in the context of a sentence. This principle makes sense also in the case of context driven pragmatic processes where interpretation is not mandated solely by the linguistic environment but respond also to pragmatic considerations

Yet, when these propositional variables are not shared by interlocutors, in the case of intercultural communication, this definition of context may be problematic and not complete. House (2002), for example, hypothesized that nonnative speakers of a language rely much more on the literal meaning in interpreting or producing utterances, and it is the lexical units themselves which create the context.

This view, known as the "internalist perspective on context", further posits that our experience is formed out of a standard (prior recurring) context which is repeated and about which we have expectations about what will or not happen (Violi ,2000) . The repeated experience results in the production of situationally bound utterances which, according to Gumperz (1982) carry with them their own context. Kecskes (2014) estimates that:

> prior context based on prior experience may have a stronger effect on meaning construction and comprehension than actual situational context when processing utterance meaning (p. 129).

Culpeper (2009) agrees with this view as he explains that "prior, reoccurring context may cancel the selective role of actual situational context in L1 communication as well".

Once again, the dynamic nature of the sociocognitive view requires that we recognize both the intenalist and externalist perspectives of context. This type of reasoning approaches context from multiple perspectives:

1. The time factor: the fact that context is not formed only in the here and now of the conversation but over a period of time including the prior and current experiences.

2. The multitude of agents: context is not only formulated by two (or more) private or individual interlocutors, but the collective communities they come from are also called upon.

3. The variety of forms: context comprises both the linguistic and the situational features.

To illustrate more, Kesckes (2008) offers formalized this multi-disciplinary approach (figure One), shedding light on all the interacting features of context creation and comprehension.

According to figure one, it is the intention of the speaker (encoded in his chosen lexical units) which generates the private context. Once it is uttered in the actual situational context , and internalized in the private cognitive context of the hearer (his prior knowledge) ''inside'' the head of the hearer (prior knowledge), meaning is created.
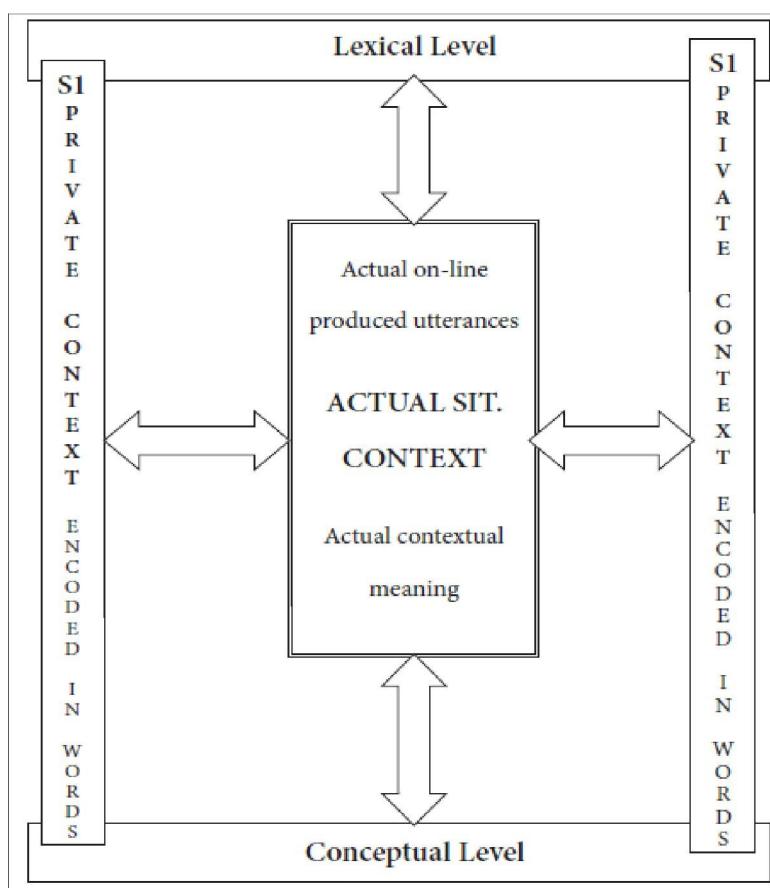
Figure 5: Understanding Context (Kesckes, 2008, p.389)

Unlike traditional pragmatics, Intercultural pragmatics ascertains that context is a complicated notion. It represents both the prior and the actual situational, and meaning processing is not just associated to the lexical items tied to the prior experience but also to the actual situational meaning generated and constrained by a given situation.

3.5.4. Formulaic Language

Formulaic language is also one of the topics which were widely investigated in Gricean pragmatics, because it goes beyond the modular view of what is said/what is communicated.

Formulaic language denotes those "preferred ways to say things" (Wray,   2002) by members of the same speech community. It refers to the wide range of "multiword collocations" with fixed semantic significance, including phrasal verbs, idiomatic expressions , situation-bound utterances…etc (Howarth 1998; Wray 1999, 2002, 2005; Kecskes 2000).

What is interesting about these all these strings of words is that they operate as a single semantic unit and convey a different meaning than the sum of meanings conveyed by its individual parts (Gairns and Redman, 1986)

Formulaic language, according to many models of communicative competence (eg. Hymes) is a vital component of any native speaker's pragmatic competence. It also constitutes a large portion of verbal behavior. The reason behind this is that they guarantee more effect with less processing efforts: they are initially ready-made, and their salience is accessible both in production and comprehension.

Coulmas (1981) consents with this view and further explains that native speakers of a language use very frequently the formulaic language because of its standardized, conventional and prefabricated aspect that ensures the organization of interpersonal encounters in a speech community. However, Kecskes claims that all these reserach findings (Coulmas, 1981; Fillmore, 1982; Pawley and Syder, 1983; Wray, 2002) reflect first language use, and that non-native

speakers prefer using "semantically transparent" language to formulaic language in intercultural encounters, to make sure they are understood. Berg (1993) asserts that, literal meaning, for non-native speakers, has priority, and inferred meaning usually coincides with literal meaning.

All things considered, formulaic language use is another issue raised by Intercultural pragmatics, because in the absence of a core common ground and shared cultural norms, Intercultural interlocutors prefer to leave it out to a more transparent language despite its importance for the fluidity of communication.

3.6. Developing an Intercultural Pragmatic Competence: What to Develop Exactly?

Despite the numerous attempts to provide an accurate definition to intercultural pragmatics, the discipline remains, at this point, comparatively hazy, as most of the definitions reviewed in this chapter describe it in theoretical terms. Because of the experimental nature of the current research, a more practical definition is needed, so that a convenient rating scale could be laid out.

One of the most tangible definitions advanced in the literature is the one suggested by Meier (2004), in which intercultural pragmatic competence is defined as not one , but a set of abilities encompassing :

> the ability to communicate effectively, negotiate desired meanings and identity, with
> those of different cultural backgrounds. This ability is facilitated by (at least) the
> following : awareness of cultural differences and the language culture connection, context
> sensitivity, an emic (insider's) perspective ,respect, tolerance of ambiguity, and
> communication skills or strategic competence (eg. reframing, withholding judgement,
> considering alternative explanations for unexpected linguistic behavior, managing
> conflict, dealing with different communication styles, checking comprehensions and
> perception) (p.325).

Otherwise rephrased, Meier (2004) asserts that developing intercultural pragmatics requires working on some "personal attributes which demand going beyond the boundaries of one's own worldview" (p.235) , and acquire some communication skills, which would eventually lead to the "construction of situation-dependent consensus" (Bloomaerte, 1991, p.23). What makes this definition distinct from other previously reviewed ones is that it represents the Intercultural pragmatic competence as a process oriented, and a less normative concept as it does not restrict its aim at learning some rules with would make sense of a particular target culture, but depicts it as an accumulation of skills which can be used in a wide range of communicative intercultural situations. Meier (1997) argues that "cultural assumptions and situational factors present a complexity that can never be adequately captured by a list of cultural rules or by a recipe for every , or even most possible constellations of contextual factors" (p.25).

Therefore, Intercultural pragmatics practically translates into negotiations of meaning and identities across cultures, where the overall objective is to "develop understanding and skills to achieve effective communication with any number of persons, "even from one culture, who are different from oneself in different ways" (Meier, 2003).

Conclusion

Intercultural pragmatics is the newly acknowledged field of language research which, simplistically put, studies the pragmatics if intercultural communication. It aims at investigating how language is used during intercultural encounters, where speakers need to co-construct the missing core common ground for a successful production and comprehension of language.

Intercultural pragmatics marks the a shift of emphasis from the exclusively communal to the socio-cognitive, as the social conventions previously conceived to fit the communicative needs of a particular speech community are re-shaped in response to the newly-emergent intercultural situation.

The main goal of this chapter is to explain what intercultural pragmatics is about. It sheds light on the major tenets of the discipline, trying to demonstrate that it is not plainly a simple fusion of Pragmatics and intercultural communication. Demarcating thus intercultural pragmatics from main stream pragmatics was set as a primary line of reasoning where concepts like culture, salience, relevance, attention, intention, egocentrism and intersubjectivity were delineated and revisited from both perspectives .

Other issues related to intercultural pragmatics analysis were reviewed, focusing on the different level of analysis it offers for the study of intercultural communication, in addition to accounting for   levels of analysis and the intercultural pragmatics preference for the discourse segments   the roles of Hearer and Speaker and the functions they perform during the communicative act.

Chapter Four: Cultural Scripts, a Theoretical Background

CHAPTER FOUR: CULTURAL SCRIPTS, A THEORETICAL BACKGROUND

Introduction

One of the far reaching objectives of the intercultural (as opposed to the cultural) philosophy in FLT is to familiarize learners, not just with the norms of interaction, but also with the peculiarities of the target culture. And by doing so, learners are induced to redefine their understanding of their own cultural identities and cultural diversity. Kramsch, Levy and Zarate (2008) assents as she explains that Interculture is all about "the circulation of values and identities across cultures" (p. 15). In other words, the intercultural orientation aims at redressing the misconception about culture from a readymade product (as explained previously in chapter one) to a dynamic framework in which people operate, make meanings and negotiate ideas and values (Scarino and Liddicoat, 2013).

As far as the pragmatic interface of language is concerned, one major misapprehended presumption that most FL practitioners have is that, being in direct contact with the target culture is the only source through which learners can have access to authentic cultural/pragmatics knowledge. All the same, empirical evidence confirms the opposite; Kearney (2010) for example asserts that an effective intercultural-pragmatic oriented instruction is capable of providing the foreign language learner with "the opportunity to understand the intercultural framework through which physically distant communities regulate their practices" (Kearney, 2010, p.232). Based on this, Ethnopragmatics, in its attempt to reshape the way cultural behaviours of different speech communities is accounted for, proposes the "cultural script" approach, a technique susceptible of giving more insights into the distinctive features about particular culture-related ways of speaking, as well as providing accounts as to the reasons behind the choice of those particular ways of speaking.

CHAPTER FOUR: CULTURAL SCRIPTS, A THEORETICAL BACKGROUND

The present chapter is dedicated to the theoretical foundation of the cultural script approach; it sheds light specifically on Ethnopragmatics, the filed which first engendered it, and the Natural Semantic Metalanguage approach, the language used in scripting cultures. Central to the cultural script theory's theoretical account is its sister theories, Shweder's (1984) *cultural frames* and Kitayama and Markus's (1992) *culturally shared ideas*. The chapter culminates in a critical overview of the theory, offering at the end some examples which will constitute a theoretical ground of the experimental phase of this research.

4.1. Ethnopragmatics: The Inception of the Cultural Script Theory

From a Gricean pragmatic perspective, human communication is viewed as quintessentially universalist. Cultural differences are thereupon described merely from an external angle, taking as a benchmark the culture of the investigator (most documented cases are from the Anglo-american culture). Moreover, universalist pragmatics implies that, any culture which does not fit into its own descriptive parameters is but a minor linguistic variation. As a reaction, a growing body of research interested in the cultural accounts of communicative behaviours of different speech communities called for redefining those descriptive parameters and adopting a more "internal" perspective in approaching pragmatics: "speech practices are best understood from a culture-internal perspective" (p.2), Goddard (2006) argues. Consequently, Goddard, Wierzbicka, Ameka, Harkins and Peeters (to name some) called for a more ethnopragmatic enquiry of language pragmatics, a viewpoint which stands in opposition to the culture-external universalist pragmatics. These researchers and others try to demonstrate that speech practices and values are better understood, and eventually more tolerated, if explicated from a culture-internal perspective.

4.1.1. Defining Ethnopragmatics

Ethnopragmatics, as an approach to language-in-use, is a surrogate discipline for cross-cultural pragmatics (already accounted for in the previous chapter), with the former being a more accurate designation to the branch because "it highlights the claim that there is an explanatory link between indigenous values and social models, on the one hand, and indigenous speech practices, on the other" (Goddard, 2014, p.66). Stated differently, Ethnopragmatics is built on the premise that referring to the local values of a people, their social categories, beliefs and other cultural constituents can clarify much about their ways of speaking. Wierzbicka (1997) expounds that there are some concepts, called cultural key words, which will not make sense unless explained in terms of the cultural background of their speakers.   It follows that the primary objective of Ethnopragmatics is to clearly express the internal attributes of a culture in terms of the "how and why" of the linguistic choices and behaviour of its people.

Ethnopragmatics also draws much from cultural psychology. Shweder (2004) asserts that people in different cultures speak differently because they think differently, feel differently, and relate differently to other people". Clyne equally clarifies   that: "cultural values constitute 'hidden' meanings underlying discourse structures" (1994, p.3), which means that discourse elements are directly drawn from the cultural values of the speaker's speech community, and this, precisely, is the reason why it is difficult to explicate or formulate another culture's key ethnopragmatic concepts .

At this point, it is worth explaining that, the "insider's perspective" that Ethnopragmatics calls for means, plainly, that instead of focusing on technical and academic concepts in learning a language, it is preferable to work through the local ways of speaking of the given speech community, but only with the proviso of choosing recognizable lexical and grammatical units which are accessible to the learner of the language.

However contradictory this might read, Ethnopragmatics offers a methodology for framing cultural attributes into words and grammatical constructions which are shared by (almost) all the languages, and which allow any outsider to the culture to have access to the insiders' perspective. This methodology is the cultural scripts written in the universal semantic primes and molecules, which is based on "decomposing cultural notions and capturing cultural norms in terms of simple meanings that appear to be shared between all languages" (Goddard and Ye, 2015, p.66).

4.1.2. Ethnopragmatics as a Reaction to Universalist Pragmatics

The concept of *conventional approaches to pragmatics* designates the Gricean and neo-Gricean pragmatics (Grice, 1975; Levinson, 2000), Brown and Levinson's (1978, 1987) politeness theory and the contrastive pragmatics' approach introduced by House, Kasper and Blum Kulka (1989-1993). These theories are dubbed Universalist because the models of pragmatic behaviour they are suggesting are viewed as being universally shared. Clearly, these theories tend to make generalizations and thus, underestimate the extent to which culture is capable of shaping the different speech practices.

Many researchers (Keenan, 1976; Sohn, 1983; Matsumoto, 1988; Ide, 1989; Clyne,1994 and Wierzbicka, 2003) qualified the universalist approaches to Pragmatics as being "anglocentric" for they fail to distinguish anglo-cultural norms from other cultures' norms . One very recurrent illustrative example is the Gricean conversational maxims which, according to critics, sound as an ideal pattern of behaviour for the Anglo-American culture than any other culture.

In the same line of thoughts, the problem with the contrastive pragmatic approach lies in its attempt to describe some languages and cultures in an ethnocentric tradition;using some English or American speech acts categorizations as apologies or compliments in some other

contexts is not equivalent and sometimes not even appropriate. The same goes for Brown and Levinson's politeness theory which is also flawed by terminological ethnocentrism, because politeness is clearly a culture dependant concept, and what is considered as polite in one culture may not necessarily be so in another culture.

All in all, the weaknesses of Universalist pragmatics can be listed in what Wierzbicka (2004) referred to as the Seven Deadly Sins of UP (Universalist Pragmatics), and which could be summarized as follows:

1. UP does not credit the cultural framing of speech practices.

2. It suggests an "outsider perspective" since it is generally formulated in alien concepts and terms to speakers of many cultures.

3. The generalization it offers doesn't allow many speech communities to identify with the different pragmatic phenomena.

4. UP does not provide ample explanations to many pragmatic phenomena, especially if these phenomena are not English-centered.

5. It does not have a precise terminology, and different meanings are accounted for differently depending on the cultural background.

6. It is Anglo-centric (for the most part).

7. Since it disregards the account of the culture underlying the language, it offers no description of the people concerned, nor the beliefs and values underlying their norms of interaction as manifested in their language.

4.1.3. Ethnopragmatics and Ethnocentrism

One of the major problems with the traditional pragmatic investigations to language and intercultural communication in general is the ethnocentric attitude some learners adopt, and by

which each interlocutor tries to assimilate the cultural behaviour of the other in terms of their own cultural conception.

As defined by Dong, Day, and Collaco (2008), Ethnocentrism is a phenomenon which emerges during most intergroup contexts, and implies that "one's own group is the centre of everything, and all other things are related to or dependent on it" (p.27). This suggests and explains the tendency of individuals to view other cultures as "alien" and examine them from their own cultural perspective.

This, however, is described by Neuliep & McCroskey (1997) as "an obstacle to intercultural communication competence" (p.389), Gudykunst equally pointed out that "one of the greatest stumbling blocks to understanding other people within or without particular culture is the tendency to judge others' behaviour by our own standards" (1984, p.83), and one way to overcome this block and succeed in negotiating meaning with a person from a different culture, according to Goddard (1998), is through some universal framework for understanding (referring to the NSM framework).

It is important to mention that Ethnocentrism is mediated by intercultural sensitivity and identity formation: Bennett and Bennett (2004) suggest that in the process of identity formation, an individual's ethnocentrism develops through many stage: while in the ethnocentric stage, the individual views his own culture as a reference point, and consciously or subconsciously, denies the differences or minimizes their importance. Whereas in the ethnorelative stage, a more "interculturally mature" stage in which the individual experiences his own culture in the context of another culture (Hammer, Bennett and Wiseman, 2003), the individual progresses to acceptance, adaptation and integration (Bennett, 2004).

In the same line of reasoning, Chen and Starosta (2000) assert that intercultural communication sensitivity is a prerequisite for intercultural communication competence and the more one's intercultural communication sensitivity increases, the less ethnocentric this person is.

From a pragmatic perspective, the problem of ethnocentrism seems to be even more serious, as speakers are not familiar with the culturally loaded lexical items and consequently, are unable to adequately translate the meaning. In these cases, it is suggested that speakers need to find a common code which can explicate "complex language-specific and culture-specific meanings in maximum detail and clarity, and without terminological ethnocentrism" (Goddard and Wierzbicka, 2007, p.117). In other words, one needs to "unpackage" the conceptual content of the conversation in terms which are both precise and non-ethnocentric.

4.1.4. Ethnopragmatics and the Natural Semantic Metalanguage Methodology

As stated earlier, Ethnopragmatics emerged as an attempt to offer a way to articulate the culture-specific discourse practices from an "insider's perspective", in a form that is intelligible to "outsiders" from other cultures. It suggests a methodology which has the potential of explaining even the most complex meanings in simple terms and without falling into the terminological ethnocentrism that most (not to say all) natural languages imply.

This proposed and empirically proved methodology is the Natural Semantic Metalanguage (NSM henceforth) approach. Originally designed by Anna Wierzbicka in the 1970's and applied on various contextual settings, the theory claims that all languages, regardless of their cultural differences, share a core of simple meanings which have concrete linguistic exponents (words or word-like), and are governed by a universal grammatical system (Wierzbicka, 1996; Goddard and Wierzbicka, 2002). Otherwise stated, the NSM approach is based on the premise that despite the differences between languages, one can isolate a number of vocabulary items (called the semantic primes) and universal grammatical patterns combining

them, which can constitute a mini-language used as a safe common-code for ethnopragmatics mainly because it is free from any ethnocentric bias.

4.1.4.1. The NSM and Core Vocabulary

The notion of core or basic vocabulary originates mainly in the idea that there are some simple meanings, but there are other "simpler" meanings, and these are very necessary for explaining more complex notions. This idea is very appealing to language educators and learners, as described by McCarthy (1990), who explains that "if we could isolate that vocabulary we could equip learners with a survival kit of core words that could be used in virtually any situation" (p.49).

Similar to this notion of basic vocabulary, what Widdowson (1983) calls procedural vocabulary emphasizes the role of simple words in making sense of more complex concepts. Widdowson (1983) defines the minimal procedural vocabulary as the simplest lexis of paraphrase and explanation; which means, it is a set or vocabulary of words which negotiates meanings of other words".

As reviewed by Carter and McCarthy (1988), two major studies were, to a great extent, able to provide a practical background for core vocabulary semantic primes: The first is C. K. Ogden and I. A. Richards' works on *Basic English*, which was derived from conceptual analysis and practical experience. And the second is Michael West's (1953) *General Service List*, one of the first attempts to have recourse to the technique of word frequency as an analytical tool.

However, both projects were later criticized for their failure to assure the universal trait to their metalanguage, and also for relying on "the native speaker's instinct" (Carter, 1987) to explain the polysemous nature of some words. These and other shortcomings were contested later, and the Nartural Semantic Metalanguage program came as a reaction with the primary intention of identifying the smallest set of basic concepts according to which all the other words

can be explicated. In other words, the main objective of the NSM project is to identify "the ultimate core vocabulary" through reductive paraphrase.

4.1.4.2. The Semantic Primes

Wirzbicka (2004) defines the semantic primes as "indefinable meanings which appear to ''surface'' as the meanings of words or word-like expressions in all languages". Sixty semantic primes were suggested so far, the table below (Table 5) illustrates the English exponents which can be expressed with the same exactitude in all languages.

Semantic primes, one needs to recall, have "an inherent universal grammar of combination" which could equally, as explained by D'Andrade (2001), "be transposed in all languages without distorting the original generated meaning" (p.246).

Table 5:

Semantic Primes (Goddard, 2002, p. 14)

Substantives:	I, YOU, SOMEONE/PERSON, SOMETHING/THING, PEOPLE, BODY
Relational substantives:	KIND, PART
Determiners:	THIS, THE SAME, OTHER/ELSE
Quantifiers:	ONE, TWO, SOME, ALL, MUCH/MANY
Evaluators:	GOOD, BAD
Descriptors:	BIG, SMALL
Mental/experiential predicates:	THINK, KNOW, WANT, FEEL, SEE, HEAR
Speech:	SAY, WORDS, TRUE
Actions, events, movement:	DO, HAPPEN, MOVE
Existence and possession:	THERE IS/EXIST, HAVE
Life and death:	LIVE, DIE
Time:	WHEN/TIME, NOW, BEFORE, AFTER, A LONG TIME, A SHORT TIME, FOR SOME TIME, MOMENT
Space:	WHERE/PLACE, HERE, ABOVE, BELOW, FAR, NEAR, SIDE, INSIDE, TOUCHING
Logical concepts:	NOT, MAYBE, CAN, BECAUSE, IF
Augmentor, intensifier:	VERY, MORE
Similarity:	LIKE (AS, HOW)

The table illustrates the English exponents, which , according to Goddard (2005), "can have other polysemic meanings which differ from language to language", as well as allolexes (combinatorial variants). Exponents also "can have different morphosyntactic properties (including word-class) in different languages" (p.21) (more semantic primes are amply exposed in appendix four "chart of NSM primes") .

4.1.4.3. Explicating Norms and Values Using the NSM Approach

Using the NSM approach to analyze cultural properties of a given community's speech behavior is not an easy task; it is reported that many NSM undertaken explications were subjected to several iterations, mainly because it is not a well known technique (at least for now) and because there is "no mechanical procedure for it" (Goddard, 2013, 251). All the same, Goddard asserts that two criteria can serve as a testing tool for the validity of an NSM explication:

1. Substitutability: This means that when the explication is put into its context of use, any native speaker would intuitively assimilate it along with its possible alternative meanings.

2. Well- formedness: explications have to be framed exclusively in semantic primes, molecules, and governed by the "transposable" grammatical system that the theory adopts. (Goddard, 2013).

As to the "how" of explicating semantic details and complex cultural concepts, the NSM approach suggests two levels of explications:

a. **Explicating Directly into Semantic Primes**

Some verbs, adjectives, emotions, states of beings or actions are already described in the general linguistic literature, what the NSM explication brings anew is giving those descriptions a "more articulated and nuanced account of the event structure" (Goddard, 2010, p.465). For example, when some other explicating techniques would focus on "agent X performs action A on

Patient Y", the NSM describes the same action whereby "agent X performs action A on Patient Y, with an effect entailing the cessation of a prior state which otherwise would have continued" (Wierzbicka, 2001) .

In the case of more complex explications (those depicting emotions for example), there might be the involvement of feelings linked with a characteristic or "prototypical cognitive scenario involving thoughts and wants" (Harkins and Wierzbicka, 2001). According to the same source, those scenarios serve as "reference situations" that can help identify the associated feeling to the emotion in question. As an example, the emotion of "*joy*" is associated with the cognitive scenario of "something very good is happening now". Equally, the feeling of "*remorse*", as described by Goddard (2010) is prototypically related to the thought of 'I did something bad'.

The most advantageous characteristic of the explication format as proposed by the NSM approach is that it allows modeling even the most subtle differences in meaning across languages. To illustrate, Goddard (2010) gives the example of what seems to be two synonyms of the adjective: *Unhappy /sad*. He marks the difference between them in the following way:

1. Being *unhappy* requires the experiencer to have certain real thoughts (while one can say *I feel sad, I don't know why*, it would be a little odd to say *I feel unhappy, I don't know why*).

2. *Unhappy* conveys a stronger negative evaluation, as implied by the fact that it is less readily combinable with minimizing qualifiers like *a little* or *slightly*.

3. *Unhappy* has a more personal character: One can be saddened by bad things that happened to other people, but if one is *unhappy*, it is because of bad things that happened to one personally.

4.   *Unhappy* does not suggest a resigned state of mind but rather focuses on some thwarted desires. The attitude is not exactly active, because one doesn't necessarily want anything to happen, but it is not passive either.

5.   *Unhappy* suggests a state extended in time. All these differences are modelled in the differences between the two explications.

(Goddard, 2010, P.466)

Thus, in addition to being ethnocentric free, using the semantic primes as a direct method for explication can be highly precise and accurate.

b.   Explicating using Semantic Molecules

In NSM research, when the concept is relatively simple (in cases of some emotions, values ... etc), it could be explicated directly in terms of Semantic primes. But there are some semantically complicated concepts, like some human activities and artifacts,   which can only be depicted through a multitude of stages using what is termed the intermediate-level Semantic molecules.

Goddard defines the Semantic Molecule as "a packet of semantic components which exists as the meaning of a lexical unit" (2010, p.467), which means that when a concept of a great semantic complexity needs to be explicated, a "conceptual chunking" in which many lexical units encapsulated in the meaning of the given concept, is used.

The Semantic Molecules are also distinct as "a well-defined set of non-primitive lexical meanings in a given language that function as intermediate-level units in the structure of complex meanings in that language" (Goddard, 2010). Concerning the English language, Wierzbicka and Goddard (2015) report as many as 250 molecules, drawn from the following categories (examples given are not exhaustive):

Table 6:

Examples of Semantic Molecules (Goddard, 2010, p.)

Semantic Molecule Category	Examples
Parts of the body	hands', 'mouth', 'legs'
Physical descriptors	'long', 'round', 'flat', 'hard', 'sharp', 'straight'
Physical activities	'eat', 'drink', 'sit
Physical acts	'kill', 'pick up', 'catch'
Expressive/communicative actions	'laugh', 'sing', 'write', 'read'
Ethnogeometrical terms	'edges', 'ends'
Life-form words	'animal', 'bird', 'fish', 'tree'
Natural environment	'the ground', 'the sky', 'the sun', 'water', 'fire', 'day', 'night'
Materials	'wood', 'stone', 'metal', 'glass', 'paper'
Mechanical parts	wheel', 'pipe', 'wire', 'engine', 'electricity', 'machine'
Basic social categories and kin roles	'men', 'women', 'children', 'mother', 'father'
Important cultural concepts	'money', 'book', 'color', 'number'

At this point, it is important to mention that the semantic molecules are used to explicate semantic primes themselves. In other words, one difference between molecules and primes is that the latter are common to all languages, and so easily transposed.   On the other hand, while the majority of semantic molecules are universal , some are highly language- specific, as it is the case for some basic social categories , such as 'men', 'women', and 'children' (Goddard, 2010, p.144), and "for the socio-biological concept 'mother', given its foundational status for kinship

semantics" (Wierzbicka, 1992). This is why research on NMS advocates "multiple levels of nesting" or "molecules within Molecules" for the easiness of describing more complex concepts.

As an example, the Korean semantic molecule "noin" which roughly means "respected old people", and the Chinese social category of "shu´re´n" which refers (more or less) to acquaintances, "people one knows personally".

4.1.5. Nuclear English/ NSM English, an Auxiliary International Language

English is already fulfilling the role of international/ global language, and it has long been suggested that it can be used a medium in intercultural encounters. However, from an ethnographic perspective, Wierzbicka (I will check the reference) claims that there is no such a thing as a "cultural neutral language", and English is not a "neutral value-free" code; neither is its vocabulary, construction, cultural and pragmatic norms, it carries as much cultural baggage as any other language. Moreover, the presence of many "Englishes" complicates the picture even more, because it is not clear which one is to be adopted as an international language, and how could it be used effectively and ethnocentric-freely when it is tied to some particular cultural norms.

Randolph Quirk (1981) discusses these and other issues and suggests what he terms "nuclear English", an auxiliary language which would be "stripped from its historical and cultural baggage", "easier and faster to learn than any variety of natural (full) English", and at the same time, it is perfectly "communicatively adequate" (Quirk, 1981).

Quirk here points to an English that he qualifies as "more free than the national Englishes", an English with no esthetic, emotional or literary aspect, with the empirical condition of having a common grammatical feature that is applicable to the other entire world Englishes.

In spite of the ambitious nature of the project initiated by Quirk and his plea for the pedagogical implementation of Nucleus English in EFL contexts, it would be misleading to claim

that it can serve as a practical language for international communication. Quirk's aspiration to adopting it by "Italian and Japanese company directors engaged in negotiating an agreement" (1981) is still hard to imagine for the simple reason that it only comprises just sixty-five or so words (at least for now).

What seems to be problematic about Nucleus English is that Quirk discarded "issues in the lexicon" (1981). A "culture-free calculus", Wierzbicka (2008) argues, "must be based on Universal human concepts (otherwise, it will be culture-bound, not culture-free)".

Even if the NSM English proved very efficient as a notation for clarifying the culture-specific norms and value encoded in the target language, it still can't be used as a "full" language for international communication. An international Auxiliary language according to Sapir (1931) is:

> a language which starts with a minimum of demands on the learning capacity of the normal individual and can do the maximum amount of work; which is to serve as a sort of logical touchstone to all national languages. […] It must, ideally, be as superior to any accepted language as the mathematical method of expressing quantities and relations between quantities is to the more lumbering methods of expressing these quantities and relations in verbal form (P.113).

Nevertheless, it could be argued that the primary drive behind the NSM approach in general has never been its application as communicative tool in intercultural setting. Yet, its use as a descriptive, comparative and pedagogical tool became highly praised, and since the semantic primes are the minimum procedural vocabulary, it is clear that they have major implications for teaching a foreign language, and it seems sufficiently obvious that language teachers and curriculum designers should include them in their syllabi. But more importantly, and as far as intercultural communication and culturally informed language teaching is concerned, semantic

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primes can offer many insights to culture related problems (Kramsch, 1993; Liddicoat and Crozet, 2000; Bianco, Liddicoat and Crozet, 1999).

4.2. Cultural Scripts, an Expansion to the NSM Theory

Studies on intercultural pragmatics and ethnopragmatics by and large assert that speakers of the same speech community have a set of common shared norms and rules of interaction which are culturally constructed. Yet, if these norms are conventionally accepted in one culture, they might not be so in another; and even the most basic labels such as politeness, autonomy, elderly,… etc may be used differently from one context to another. It follows that one challenging task of Foreign language pedagogy, is to state those values in a clear, verifiable, and more importantly, and non-ethnocentric tradition, so that speakers from different cultural background will assimilate their meaning similarly.

The NSM, as demonstrated earlier, offers such a solutions as it "formulates hypotheses about culture-specific norms of communication using the metalanguage of universal semantic primes" (Goddard, 2010). A cultural norm formulated in this way is referred to as a "cultural script" (Wierzbicka 2003; Goddard and Wierzbicka 1997).

4.2.1. Defining Cultural Scripts

Albeit of the scarce number of studies conducted on cultural scripts, and the very limited languages it covered (only 17 languages so far, including: English, Polish, Malay, Lao, Mandarin Chinese, Mbula, Spanish, Korean, and East Cree, and very selective studies on French, Italian, Russian, Amharic, Japanese, Ewe, Yankunytjatjara, and Hawaiian Creole English)(Goddard and Wierzbicka,1994-2002; Yoon, 2003; Maher, 2000; Stanwood,1999; Amberber, 2003; Junker 2003), the Cultural script approach proved to be a very useful and accessible technique to all speakers of a given language, regardless of their cultural background.

Cultural scripts can be defined as a universal framework to understand societies' ways of speaking. Goddard and Wierzbicka explain that, as a "technique for articulating cultural norms, values, and practices" (2004, p. 153), it is used for describing those patterns of behavior or speaking (previously, in chapter one, referred to as values and norms) in terms of "lexical universals, that is, universal human concepts lexicalized in all languages of the world" (Wierzbicka, 1994, p.2).

Considered as one of the major key techniques for ethnopragmatic description, the cultural script approach is built on the premise that it is possible to capture, identify and script the shared ways of thinking and speaking of a given speech community. It offers thus a framework within which ways of a society's tacit rules of conduct can be presented.

4.2.2. Historical Sketch of the Cultural Script Approach

Having been set originally as a cross-cultural technique for semantic analysis, the cultural scripts technique had the primary intention of making explicit the speech practices of different speech communities from the perspective of the speakers themselves. Accordingly; thanks to the cultural scripts technique, meanings of the relevant culturally important words could be explained in relation to local social categories and values. (Wierzbicka, 1997)

The theory of the Cultural Scripts came forth as an extension to Shweder's (1984) *cultural frames* and Kitayama and Markus's (1992) *culturally shared ideas*.

Shweder, in his account of what he calls normative cultural relativism, suggests a subset of cultural propositions which he calls "cultural frames", and which are meant to:

> make explicit the tacit rules which apply to the formative and active aspects of communication, discourses, transactions between people, and the action chains by which humans achieve their varied life goals (Hall, 1976, p.166).

The problem with this theory is that, according to Shewder (1984), there are no trans-cultural theories by which cultural frames can be validly explained or evaluated. Since they denote "subconscious cultural systems", cultural frames are arbitrary in the sense that they "fall beyond the sweep of logical and scientific evaluation" (Shewder, 1984, p.40). Shewder further asserts that "there are no standards worthy of universal respect dictating what to think or how to act", so that alternative frames are neither "better nor "worse", but simply "different".

Despite those differences, this theory shares with Kitayama and Markus' *culturally shared ideas* the common point of being based on the foundational assumption that every society has "a core idea" which is shared by all its members. According to Kitayama and Markus:

> The consensual nature of the core idea of a given culture results from the fact that everyday activities (including practices, customs, and social norms) constantly provide first -hand evidence for the core idea for a given society . As a result, the core idea rarely receives much skepticism from the members of the society and, thus, most often serves as premises (rather than conclusions) in inference or argument. The core idea of the society tends to be taken for granted and, as a consequence, attains a quality as "zero-order belief" (Bem 1972), "cultural frame" (Holland & Quinn1987), or "social representation" (Moscovici 1984).
>
> (1992, p. 28-29)

The same idea applies to the cultural script approach, but the latter is more specific than its predecessors in that it relies entirely on the highly restricted mini-language of the semantic primes. In addition to its accuracy and precision, the cultural scripts, when compared to the other theories, provide us with a portrayal of cultural attitudes from a neutral perspective, which is "intuitively self-explanatory while at the same time being rigorous and empirically verifiable" (Wierzbicka, 1994, p.3).

4.2.3. Some General Characteristics of the Cultural Scripts

Notions like politeness, directive and personal autonomy are culture bound, and reader/speaker may find difficulties understanding or translating them into other languages under other cultures' constrains. However, once these cultural values are framed in the vocabulary and grammar of the NSM, they can safely be transferred to other languages. To illustrate, Wierzbicka (1999) provides the following example for the Anglo cultural script of autonomy, a value which is central to the Anglo-culture, and which orchestrates much of their choices in politeness strategies and request-related speech acts.

1. Anglo-cultural script for personal autonomy:

   [A] people think like this:

   When a person is doing something

   it is good if this person can think about it like this:

   'I am doing this because I want to do it

   not because someone else wants me to do it'

   [B] people think like this:

   when I want someone to do something

   it is not good if I say something like this to this person:

   'I want you to do it

   I think that you will do it because of this'

   [C] people think like this:

   when I want someone to do something

   it can be good if I say something like this to this person:

   'maybe you will want to think about it

   maybe if you think about it you will want to do it'   (Wierzbicka 1999a, p.266)

As this detailed version of the example illustrates, a cultural script is not "normative" in the sense that it tells people what to say or how to act, but it describes the way native speakers think and communicates their expectations in order for the language learner to adjust his word choice to those expectations, Cultural scripts are not communicative rules but psychological rules (Wierzbicka, 1991). Moreover, what is interesting about the cultural script explication is that it is not confined to one pragmatic aspect (as it is the case of politeness strategies or conversational maxims), but it could be used as a background to all of them.

In general terms, and referring to the set of variants of the "personal autonomy" cultural script illustrated above, some general characteristics of cultural scripts could be enumerated as follows:

1. **Cultural Scripts are not Rules of Behaviour:** If cultural scripts are meant to capture background thinking models or speech practices of a particular culture, they are by no means designated to regulate or modify the behaviour of the language speaker. By the same token, since societies are heterogeneous; some members within the same speech community may not endorse these scripts exactly the same way as others. This is why the formula "people think like this" suggests that even those who will not identify with the behavior or the manifestation of the script, are at least familiar with it, and therefore "it forms part of the interpretative backdrop to discourse and social behaviour in a particular cultural context" (Goddard, 2009).

2. **Cultural Scripts are not all of the Same Order**: Some of the cultural scripts take simplified forms (like those presented in the example above), and some others can be very complex. They vary also in their generality level and can be interrelated in a many ways.

As far as the examples stated above is concerned, Script [A] is what could be described as ''master script'', and Scripts [B] and [C] are examples of minor scripts. As it will be elucidated later, the difference between both types is that, the master script, According to Hymes

(1962) "could be seen as stating a norm of interpretation" instead of being concerned with a speaking or interactional behaviour, because it captures "a prevailing cultural attitude which has widespread ramifications across a range of cultural domains and practices" (Wierzbicka and Goddard, 2004, p.157). Whereas minor scripts spell out more specific contextual and personal norms of interaction (further explanations are provided in the section of types of cultural scripts).

3. **Cultural Scripts have Different Framing Component**: Concerning the form of the cultural script, the introductory 'when/if' components denote the relevance to the social context. An integral aspect of the script is its composition of many framing components, such as the evaluative component (eg. "it is good/bad if" or any of its variants), perceptions of what people can or can't do ('I can say (think, do, etc). Some more complex scripts may contain some complex concepts directly related to a specific cultural and social interpretation, known as ''semantic molecules'' (already explained earlier in the chapter).

4. **Variations of the Same Script**: It is common knowledge that the different lived experiences of speech communities may engender different regional variation. It follows that, speakers of the same language may not necessarily share the same ethnographic behaviour, and so, cultural scripts could hardly apply to all the members of the same speech community. So, in a way, cultural scripts provide "a fine-grained cultural description", as penned by White (2009), for they allow us to recognize language variations as well.

5. **The cultural Script gives Considerable Importance to Linguistic Evidence** Since it aims first and foremost at describing the cultural characteristics of a given speech community's linguistic behaviour, it investigates semantic key words and other linguistic evidence which can be highly revealing of the cultural values and norms. Linguistic evidence, in this case, refers to a wide variety of ethnographic representations, including conversational routines, frequent collocations, commons sayings, formulaic speech, discourse particles, terms of address...etc .

All things considered, and despite what seems to be an "over-simplified" coding scheme, the cultural scripts is an "improved methodology of representation" (Goddard and Wierzbicka, 2004), and out of its tightly controlled and limited vocabulary and grammar, it is surprisingly highly flexible, and capable of capturing even the smallest nuances of cultural meanings.

4.2.4. Kinds of Scripts

Since 1994, many studies pertaining to a variety of cultures and contexts contributed to the development and refinement of the Cultural script approach, a large collection had been edited in the works of Goddard and Wierzbicka. Cultural scripts are classified according to their level of generality, they may also differ to the aspect they relate to, be it speaking, thinking, non-verbal or any other behavioural manifestation.

Because the levels of manifestation of a society's behavioral patterns vary, there exist many levels of scripting, So far, three different kinds of scripts are identified:

1. **The "Master Script":** Or what is arguably called a high-level script. It generally expresses a cultural preference of a speech community (eg: section [A] of the anglo-script of personal autonomy previously illustrated, a preferred politeness strategy, a general tendency towards a given behavior, like expressiveness…etc)

Example [D]: a master script of Russian culture, expressing a cultural endorsement of an "expressive" stance in speech and action (Wierzbicka, 2002, p.9)

> people think like this:
>
> it is good if a person wants other people to know what this person thinks
>
> it is good if a person wants other people to know what this person feels

Example [E]: A Master script of Spanish-Colombian culture of personal warmth

> People think like this:
>
> When I feel something good towards someone

It is good if this person knows that I feel like this

Because of this, it is good if I do some things when I am with this person

It is good if I say some things when I am with this person

As both examples make it obvious, what distinguishes those master scripts is that they capture "high level concerns" of related speech practices in their respective cultures. They are also generally associated with cultural key words (expressiveness and warmth)

It is also important to recall that, no matter how "master" a script can be, not all members of the same speech community would accept to endorse it; cultures are not heterogeneous, and personal choices also matter when formulating speech practices. But even in the case of "an unconventional" script, members of the same speech community won't fail to recognize it. This familiarity varies according to the extent to which the script is part of the interpretive background of the cultural context.

The general format of the master script is usually given shape by an evaluative component: 'it is good if…" or any of its variants. It could also be introduced by peoples' perception of what can/can't do : "I can say/think/do…" or any of its variants.

2. **The Lower-level/ Minor Cultural Script**:It is much more specific, in the sense that instead of pointing out to the general behavior of a speech community, itspecifies a given situation (Goddard, 2010) as it portrays relevant aspects of a given social context.   The form of lower-level scripts is distinguished from the high level/master scripts in thatthey are usually introduced by 'when'or 'if' components.

Script [B] and [C] in the already explained personal autonomy script, could be qualified as lower-level scripts, because, being part of the more general master script, they are linked to a very specific situation: they express the Anglo distaste for abrupt directives, reflected in many ways in the phraseology and discourse patterns of English (Wierzbicka, 1999).

It should be noted that ethnopragmatic behavior of people reflected in the choice of their cultural script is not solely dictated by the language they speak; speakers of the same language may not identify with the same scripts. Moreover, within the geographical distribution of the same language, there can be more than one marked regional variation. For example, The cultural scripts of "non-Anglo" English-speaking societies vary qualitatively from cultural scripts of English speakers. To illustrate more, if a society does not have an equivalent concept of "personal autonomy" in its culture, its members will use a different style of scripts than those used in the examples above. It goes the same for the "English speakers" of other varieties than the British English (American or Australian).

Wierzbicka (1999) for example, demonstrated that American English, more than any other variety of English, encourages the display of "good feelings" (and thus omitting bad feelings) without necessarily genuinely feeling it. One reflection of this attitude is the American 'Smile Code' (Sokol, 1997) according to which, "you don't advertise your daily headaches; it's bad form; so you turn up the corners of the mouth – or at least try". In the same line, Wolfson (1983) notes that the American discourse is often filled with the constant presence of the word "great", whether as a modifier, or as a response article. The "positive feelings" attitude in American culture could be well depicted in the "verbal cheerfulness script" suggested by Wierzbicka (2009), which touches upon the area termed "communicative style".

[F] An Anglo-American cultural script for "cheerfulness" in verbal interactions:

people think like this

when I say something to other people,

it is good if these people think that I feel something good,

it is not good if these people think that I feel something bad

Understanding this master script will allow learners of the English language and interlocutors from a different cultural background to decipher any alien behaviour connected to the "good feelings" of their American interlocutors.

3. **The Belief Scripts:** One special case of cultural scripts is the "belief script" which represents ways of thinking underlying some aspects of communicative practices. Those scripts are introduced with the same component "people think like this" as the other scripts, but the content they express takes a statement-like rather than an evaluative form ('it is good/bad if…').

To state an example of a (more or less) widespread belief script, numerous studies report that many cultures include the message that "a person's deeds, whether good or bad, will be repaid in kind". Those studies point to Malay culture (Goddard, 2007), and Ewe culture (Ameka, 1987, 2002), and the scripts are as follow:

[G] A Malay cultural script on balasan "return in kind" for one's deeds

    people think like this:

    good things will happen to a person if this person does good things

    bad things will happen to a person if this person does bad things

[H] An Ewe cultural script on the efficacious role of supernatural beings

    people think like this:

    good things cannot happen to a person if beings of another kind don't do some things

As the two scripts make it clear, the difference lies in the interference of a "supernatural being", the Malay script leaves it open as to whether the "balasan" will come from other people, an event, or whether it will ever come in this life. But the Ewe script stresses that things cannot happen to people without the intervention of supernatural beings, such as God, or according to the beliefs of those people, other divinities or even the ancestral spirits.

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Also relevant to people's ways of speaking and communicating is "the social models", another class of "belief scripts" which represents characteristics of people and the kinds of relations between them. Yoon (2004) for example, proposed a social model for Korean culture in the following script:

[I] A Korean cultural script for a "vertical" model of society

people think like this:

some people are people above me, they are not people like me

other people are people not above me

some of these other people are people like me

some of these other people are people below me.

The script here captures one major distinction of speech style and honorification as used in the Korean culture. "Contaymal", which refers to polite and respectful language, is used with the "people above me" category, including elders, doctors and teachers. Whereas the plain "Panmal" Language is used with the rest of the community (Lee and Ramsey, 2000).

4.3.Cultural Scripts, Communicative Styles and Non-verbal Communication

A large section of the corpus on cultural scripts pertains to the communicative styles area and the different styles adopted in different languages and cultures. Wilson (1967), for instance, listed the major Malay values which include "showing consideration and concern, anticipating the other, and above all, being sensitive to the other person" (p.132). While investigating the same culture, Goddard (1997) argues that indeed, the communicative style of "weighing feelings" and "looking after people's feelings", is greatly emphasized in Malay Culture. Accordingly, he proposed (1997) a scripts which attempts to capture Malay's "caution in speech and action" attitude. Which goes:

[J] A Malay cultural script for verbal caution about others' feelings :

people think like this:

it is not good if when I say something to someone,

this person feels something bad because of it,

when I want to say something to someone,

it is good if I think about it for some time before I say it.

In a certain light, there is a similarity between this same script and the previously mentioned American cheerfulness script. What creates a different mode of communication is the "period of permeation" prior to speaking the Malay script in [J] describes.

And so, even if some attitudes in two different cultures seem to be similar, the difference in the communicative style is accurately captured in the respective cultural scripts

It should be added that Cultural scripts are not merely limited to "ways of speaking". The theory helps adding clarifications to some complex fields which formerly lacked methodological underpinning. An example which could be stated is comparative rhetoric, and the works of Wierzbicka (2004) on "dramatic hyperbole" in Biblical Hebrew, and in Arabic discourse.

To state an example of what could be qualified as "a more elaborated speech practice", Goddard (2004) worked on the rhetorical use of language, and more precisely, the concept of metaphor, which lacks a precise equivalent in most cultures. According to Goddard (2004b) and Wierzbicka (2002b, 2002c, 2004), albeit the conventional labels attributed to the different rhetorical distinctions like metaphor, simile, euphemism and the like, there seems to be no unitary indication of use in the different languages. One example that could be stated would be script [K], which "is linked with culture-specific goals of expressiveness, originality, and individuality" (Goddard, 2004). It represents an English metaphorical practice, in which a speaker "knowingly uses words which can express a meaning different to the intended meaning,

with a view to making the listener think about what is being said"(Goddard, 2009, p.11) ; i.e. to cognitively engage the listener.

[K] An Anglo cultural script about active metaphorising and related speech practices

    people think like this:

    sometimes when a person wants to say something about something,

    this person says it with some words, not with other words,

    because this person thinks like this:

    "I know that these words can say something else I want to say it with these words

    because if I say it like this, people will have to think about it .

    I want this"

    it can be good if a person can say things in this way

A cultural script is also a very effective strategy to articulate cultural differences in cognitive or emotional styles. To state one example, as opposed to the Anglo American culture (captured in script [L]), which is usually qualified by a "positive thinking" cognitive stance, the Chinese culture (associated with Buddhism and Confucianism, illustrated in script [M]) encourages a "middle way" attitude. (Wierzbicka, 1993):

[L] An Anglo-American cultural script for "positive thinking"

    people think like this:

    it is good if a person can often think that something good will happen

    it is good if a person can often feel something good because of this

[M] A Chinese cultural script for the philosophy of the "Middle Way"

    people think like this:

    when something very bad happens to a person, it is good if this person thinks like this:

"something good can happen to me afterwards because of this"

if a person thinks like this, this person will not feel something very bad

this is good when something very good happens to a person,

it is good if this person thinks like this: "something bad can happen to me afterwards because of this"

if a person thinks like this, this person will not feel something very good this is good

It should also be noted that since ethnopragmatics does not disregard entirely the nonlinguistic grounding of communicative behaviour, cultural scripts can also capture the different cultural functions of non verbal communication. Many scholars discussed the semantics and ethnopragmatics of gestures, body postures , proxemics, facial expressions… etc (Wierzbicka 1995), Hasada (1996), and Ye (2004b), to name only few) . Yet, the availability of corpora which makes language usage evident and accessible to ethnopragmaticians, in addition to the easiness of analysis of verbal as compared to non-verbal communication, rendered linguistic evidence a more preferred aspect to script, and this because of mainly three reasons:

1. The linguistic evidence is the evidence of usage (Goddard, 2009), and it is grounded in daily discourse practices, patterns and routines, thus, it provides more information about the way of using a language in a specific speech community.

2. Because linguistic usage is often not deliberately monitored, it could be qualified as unconscious. It follows that it serves as an "index of routine ways of thinking" (Boas, 1911; Whorf, 1956; Slobin, 1996, 2000).

3. Linguistic evidence has the ability to offer, in a more accurate way, the insider's perspective that cultural scripts and ethnopragmatics in general is built upon. Non-verbal evidence can engender misunderstandings that may result in an imprecision while scripting the value.

4.3.1. How to Formulate Cultural Scripts?

All researches undertaken on the cultural script theory evidence that Cultural scripts are framed "largely or entirely" in the natural semantic metalanguage. In this way, they offer us an insider perspective about particular way of speaking without having recourse to technical and language specific labels (respect, metaphor, ... etc). It is important to recall that the NSM doesn't only constitute of semantic primes, and that semantic molecules can also be used to depict more complex primes.

Script [N] for example, represent what Ameka and Breedveld described as an "areal cultural script" (2004), a variation of cultural scripts shared by many languages (West Africa, in the case of Ameka and Breedveld). The script below explains that, unless addressing a child (or someone thought of as a child), one cannot say the addressee's name. The symbol [M] stands for semantic molecules, and which cover both the words "child" and "name" :

[N] A West African cultural script for name avoidance in adult address

> people think like this:
>
> if I think about someone like this: "this person is not a child [M]"
>
> when I want to say something to this person,
>
> I can't say this person's name [M]

In similar cases where words like "men", "women", "children,", i.e. universal concepts which represent a "shared system of social categorization" (cf. Goddard and…) are used, the semantic prime itself is sufficient to denote the meaning. However, the example below (script O) shows how to formulate a more complicated value into a cultural script, using a semantic molecule (language-specific molecules which, so to recall, only relate to a given culture).

[O] A Korean cultural script for interacting with "noin"

> people think like this:
>
> when I am with some people, if these people are noin [M]

I have to think like this: "these people are not people like me, these people are people above me

because I am with these people now I cannot do some things,

I cannot say some things, I cannot say some words

if these people say to me: 'I want you to do something', I can't say to them: 'I don't want to do it'

if these people want me to do something, it will be good if I do it

it will be very bad if these people feel something bad because of me

This cultural script is a result of a study conducted by Yoon (2004), which demonstrates the attitudes of Koreans when they are with "noin" (a cultural key word which refers roughly to respected old people). Because "noin" is generally viewed as "above" them, Yoon (2004) described a clear caution by younger people not to defy the expressed wishes of old people.

Similarly, Ye (2004) shed light on the Chinese social distinction between "shúrén", which roughly means "an acquaintance, someone known personally" and shēngrén , "a stranger, a non-acquaintance" (reference) . The communicative practice captured in Script [P] provides evidence for more specific, and more involved routines , such as avoiding naming, greeting, responding …etc

[P] A Chinese cultural script for dǎ zhāohu routine with shúrén

people think like this:

when I see a shúrén [M],

if I have not seen this person for some time I have to say something like this to this person:

"I see you now because of this I know that you are doing something now I want to know

more about it"

if I say this, this person can think because of this that I feel something good towards this

person

if I don't say this, this person can think that I feel something bad towards this person

I don't have to say something like this to a person if this person is not a shúrén [M]

4.3.2. Who Can Formulate a Cultural Script?

Many researchers claim that all native speakers can easily, not only have access to the

cultural scripts of their speech communities, but also operate as consultants to clear up

differences between the norms of interaction between their own, and other cultures.

From a methodological point of view, Wierzbicka (2009) asserts that working (and re-

working) on cultural scripts depends entirely on native speakers, particularly those who already

experienced the confusion of intercultural communication. Native speakers can intuitively

understand and respond to those scripts. However, if native speakers can be directly involved in

the endeavor of scripting their own cultural norms, according to Wierzbicka (2009) ,this doesn't

go without a prior knowledge of how to do it. Guidance is very much needed especially when it

comes to mentoring them on how to express their idea with the highly restricted semantic

metalanguage. Keith Allan remarks that, despite the easiness of reading the natural semantic

matalanguage, "it can be difficult to write" (2010).

As far as accessibility is concerned, cultural scripts written in semantic primes are also

very advantageous as compared to other technical mode of description; Cultural scripts coalesce

directly with ordinary language and real-world situations , and the kind of guidance that

consultants require is far from being an exclusively esoteric academic instruction. (Goddard,

2004).

4.3.3. Cultural Scripts and Intercultural Communication

In addition to being a very efficient techniques of describing the ethno pragmatic attributes of a given culture (Goddard, 2006), cultural scripts are also reputable of their ability to provide an accurate explanation to some focal cultural words, something which helps in so many ways research on cross-cultural and intercultural communication.

Accordingly, it could be conjectured that cultural scripts could constitute a very effective approach for intercultural education, because , not only it offers a medium of description that has equivalents in all languages, which makes them easily understood by both cultural insiders and outsiders, but also it makes sense to the people concerned, i.e. intercultural interlocutors who , for the sake of a successful communicative act, expect to know the meaning of "some relevant culturally important words—words for local values, social categories, speech-acts, and so on" (Wierzbicka, 2003, p.313).

Achieving improved understanding of cultural scripts is a matter of utmost importance both at the interpersonal and intercultural (communicative) levels. According to Gas and Selinker (1983):

> when pragmatic norms are violated by L2 speakers, these speakers are often viewed as rude or uncooperative or …arrogant or insincere..Conversational features are subtle and not easily recognizable; hence, their basis is attributed not to the language of the speaker, but to the personality of the speaker (p.12).

Differently stated, the cultural scripts constitute a logic of thinking, and a cognitive rationale behind the adoption of such or such a linguistic behaviour which, once revealed to the Foreign language Learner, will facilitate intercultural communication.

4.4. Some Selected Cultural Scripts

4.4.1. Personal Autonomy and the Anglo English Request Strategies

It is often reported that in the literature dealing with the English pragmatic norms of interaction that, instead of expressing requests using bare imperatives, it is more appropriate to use what is called the "wh" imperatives, or the interrogative-directive requests.

Other suggestive formulas such as: you might like to, I would suggest, perhaps you could, have you thought of...etc) are also considered as suitable when performing the same speech act, i.e. requests. One needs just to recall that each formula conveys a different nuance of meaning, something which constitutes an important challenge for FL Learners.

Nevertheless, what these polite formulas have in common is that they allude to the other's "personal autonomy", i.e. their politeness lies specifically in their ability to express a certain regard towards the autonomy of the addressee, in the sense that they converge in communicating the "freedom of action" to the interactant.

4.4.1.1.Personal Autonomy in Intercultural Communication

One interesting thing about cultural values in general, and scripts in specific, is that they are hardly perceived (not to say completely unknown) by most "common" speakers of the language. What is more, is that these significantly complex conceptual concepts are not easily translated from one culture to another, and consequently, are liable to hinder intercultural communication.

In the case of the "personal autonomy" script, Wierzbicka (2004) explains that spelling out the cultural script itself in this conceptual format is not particularly helpful in intercultural communication, simply because what autonomy might refer to in one culture is not necessarily the same in another culture. What would be interesting instead is to "unpack" the bare- value into the simple, cross-cultural translatable units of semantic primitives. This is the only way to allow the basic insight behind it to be clarified. The following is the format of the cultural script of

personal autonomy as suggested by Wierzbicka (2006) and which the present research adopts in the treatment phase of the experiment:

[Q] Anglo- Cultural script for Personal Autonomy

[people think like this:]

when I do something it is good if I do it because I want to do it,

not because someone else wants me to do it . (Wierzbicka 2006, p.52)

Or, from the addressee's standpoint, the script reads:

[R] : [people think:]

when I do something I want to know:

"I do it because I want to do it , not because of anything else" . (Wierzbicka 1999a, p.266)

As previously explained in the chapter, the framing expression "many people think like this" sets out the content of the cultural script itself, or what is assumed to be a shared attitude of the speech community.

Despite the fact that the master script of personal autonomy is not solely about requesting, it constitutes a highly accepted rationale behind the anglo-request strategies. The principle is that, for the sake of allowing the addressee to preserve the highly valued feeling of personal autonomy, the addresser must imply that he does not expect him (the addressee) to immediately or automatically comply. what could be qualified as the "cultural logic" can be detailed in [S]

[S] Anglo-cultural Script for Avoiding Direct Requests:

Many people think like this:

At many times, when I want someone to do something, it is not good if I say something like this:

I want you to do something, I want you to do it because of this

If I say this, this someone can feel bad because of it.

(Wierzbicka, 2014, p. 95)

What is worth noting in the way the script is formulated is that the middle line which reads "I want you to do something, I think that you will do it because of this" corresponds exactly to the strategy of bare-imperatives, and since it does not represent literal words but "semantic content of the speaker's message", it could be avoided by having recourse to the other alternative strategies , namely the Interrogative-directive and Suggestive which may achieve the intended result, i.e. inducing the addressee to do something and preserving his personal autonomy.

These two strategies can be captured in [T] and [U], respectively.

[T] Anglo-English cultural script for making an interrogative request

Many people think like this:

At many times when I want someone to do something, It can be good if I say something like this:

Will you do something?

Maybe after I say this, you will do it, maybe you will not, I don't know.

[U]Anglo-cultural script for making a suggestive request

Many people think like this:

At many times, when I want someone to do something, it can be good if I say something like this:

It can be good if you do this, it can be good if you think about it.

All things considered, since the cultural script of personal autonomy is rather a way of thinking, it could be transcribed not just in one specific way, but in so many , all articulating the same value.

4.4.2. Expressive Positivity, Phatic Complimenting and the American compliment/ compliment response Strategies.

It is a well documented fact (Wierzbicka, 2008) that mostcultures set stringent rules against voicing negative comments about someone, except in cases or high familiarity degrees.

The cultural script against making negative personal remarks in Anglo English was suggested by Wierzbicka (2014) as follows:

[V] Anglo English cultural scripts against making "negative personal remarks"

  Many people think like this:

  If I don't know someone very well, it is bad if I say something bad about this someone's body to this someone.

  If I say this, this someone can feel something bad because of it.

What is also particular about the Anglo culture, is that not only negative remarks are prohibited, but positive remarks as well: they could be deemed "too personal", thus, impertinent, especially in the case of low familiarity degree.

  Script [W], which could be considered as [V] counterpart, captures this:

 [W] Anglo English cultural script for caution in making "positive personal remarks"

  Many people think like this:

  If I don't know someone well, it can be bad if I say something good about this someone's body to this someone.

  If I say this, this someone can feel something bad because of it.

The way the two scripts are phrased might seem identical, but it should be noted that while script [V] categorically assumes that "it is bad" to say something bad about someone else's body, script [W] suggests that "it can be bad". What   should also be remarked is that, in many

contexts, the appropriateness of personal compliments depends on the gender of the interlocutors; woman-women compliments are less offensive than man-man or man-woman remarks.

Another widely reported conversational value in Anglo English culture (as opposed to, for instance, Russian culture), is that persistent serious conversations are not highly valued (Goddard, 2009). Consequently, Anglo-speakers occasionally tend to make positive statements about positive subjects (not necessarily about the interlocutor) as an attempt to create a pleasant interaction (Wierzbicka , 2009) .

The script in [X] can illustrate this behaviour:

[X] An Anglo cultural script for "pleasant interaction"

Many people think like this:

At many times, when I am with someone for some time, it is good if I say something good to this someone about something during this time.

If I do this, this someone can feel good because of this during this time

At the same time, I can feel something good because of this.

Nevertheless, it is worth noting that there are differences between sub varieties of Anglo English in how speakers routinely manage good feelings. An American-English speaker for example places relatively higher priority on expressing good feelings, both good feelings in general, and good feelings towards one's addressee (Wierzbicka, 1999) , Moreover, the general value of American positivity extends to what Goddard (2012) calls "phatic complementing", and which translates into "the frequent use of seemingly effusive compliments" (Goddard, 2012, p.1046) such as: you're so smart, you look great, you are the most efficient person I've ever met ...etc.

Ehrenreich (2009) proposes two Scripts ([Y] and [Z]) which capture what he /she calls "expressive positivity" of American interactional style.

[Y] Anglo American cultural script favoring positive feelings and display of positive feelings

Many people think like this:

It is good if someone can feel something good at many times.

At many times when someone feels something good, it is good if other people can know it.

[Z] Anglo American cultural script for projecting good feelings during verbal interaction

Many people think like this:

At many times when I say something to someone else, it is good if this someone thinks that I feel something good at this time.

According to Lynne Murphy (2011), even if expressing positivity is an attribute to Anglo-culture in general, including many of its varieties, Phatic complementing is a typically amaerican value. A study she had undertaken on the differences between American and English positive complimenting practices reports that many British respondents find compliments such as those in to be "insincere" and "highly exaggerated", but from an American English perspective , the point of such compliments is to show "good feelings towards the interlocutor" , and "to create some sort of social connection", thus, it could be argued that such compliments cannot be entirely be 'insincere' as the feeling being expressed is genuinely felt.

Goddard (2012) accordingly, advance American English Cultural Script for "phatic complementing" to show good feelings towards the addressee script in [Z2].

[Z2] Anglo American cultural script for phatic complimenting

Many people think like this:

At many times when I am with someone else, if I feel something good towards this someone, it is good if this someone knows it.

This someone can know it if I say something good about this someone to this someone at this time.

All in all, the cultural scripts have the property of explaining the choice of the different pragmalinguistic strategies and the cultural values underlying them, thus, instead of being introduced to the different maps of pragmalinguistic or sociopragmatic settings, the language learner could just understand the value underpinning the choice, something which will save them plenty of time and energy .

4.5. Practical Implementations

When compared to the other technical modes of investigation and/or analysis utilized in ethnopragmatic research, the cultural scripts methodology is arguably, one of the most efficient translating and translatable techniques, as it can readily allow transposing, not just bare linguistic items, but cultural values and norms as well, into other languages without distorting their original essence.

Additionally, the way the scripts are formulated, i.e. using the NSM, permit their applicability in a variety of real life situations (especially those relevant to intercultural settings), as they potentially can "bridge some kind of cultural gap, with immigrants, language learners, in international negotiations" (Goddard and Wierzbicka, 2004, p.160).

What is equally appealing about the cultural scripts theory in general is that it not only explains the "cultural rule" itself, but also the reason underlying this "cultural rule". Differently put, cultural scripts inform interlocutors about what to say (according to the local cultural rules), and also about why they should be saying it. This would equip interlocutors with a certain degree

of autonomy when it comes to taking decisions about what pragma-linguistic elements to choose in given socio-pragmatic contexts, and what rules should be used and what should be suspended.

More importantly, from a research perspective, the cultural scripts methodology is advantageous as it lends itself both to the researcher's home language and culture, and to the target language and culture. In other words, in the same way that it offers insights into the target culture, it also helps them re-think the peculiarities of their own and reshape their cultural identities.

Conclusion

Cultural script as an ethnopragmatic tool of description can provide an ample description of the way people think and behave. It can also constitute a practical background for a culturally instructed EFL teaching, and eventually, an interculturally oriented pedagogy. Researchers like Goddard and Wierzbicka call for the generalization of the technique, not for the sole reasons stated above, but also as a strategy to "inhibits speakers of mainstream Anglo-American culture from putting pressure on others" (Goddard, , 2004p.18)   and incite them (English speakers) to take into account others' conversational strategies and norms.

Chapter Five: Intercultural Pragmatics: Methodological Considerations

Introduction

Intercultural Pragmatics, as previously explained, is initially built on co-constructing intercultures and conceiving a shared communication code between participants who, antecedently, had little or no shared cultural background at all. It follows that, the process of co-creating a new culture, as well as the endeavour of investigating it, requires a careful selection of research methodology. Indeed, a number of methodologies were specifically designed for culturally and interculturally oriented researches, and what specifically differentiates them from other traditional methods of investigation is that they (intercultural methods) do not merely set the cultural differences as their only focus of inquiry, but equally shed light on other major characteristics of the discourse which, as emphasized by Koole and ten Thije (2001), are of paramount importance in constituting intercultural messages.

The present chapter is an attempt to present intercultural pragmatics in its methodological frame. It seeks to bring in some indications necessary for carrying out research on intercultural pragmatic issues. It also tries to account for the most convenient methodologies designed or adopted for explaining intercultural phenomena, as well as the tools used for their implementation and analysis.

5.1.Considerations for Selecting the Research Data Analysis Tools

As already stated, opting for the appropriate research methodology for a cultural/ intercultural issue should not be just a matter of adapting classical methodologies to cultural/ intercultural contexts, because this might result in what Meeuwis and Sarangi (1994) call the "analytical stereotyping", which entails "playing too much upon cultural differences at the expense of other factors in accounting for (mis)communication phenomena" (p.409). However, if the intercultural communicative components are well defined prior to the analysis in terms of the socio-cultural attributes of the participants, the objective of the communicative

act itself and the contextual setting where it takes place, then it is very likely that any miscommunication is identified and subsequently explained on the basis of these data.

In the same line, Scollon and Scollon (1995) explain that the tricky thing about classical methods for investigating cultural and intercultural issues is their tendency to deem the cultural/intercultural constituent as "unconventional" and thus, more important. Consequently they end up giving little or no attention to the other aspects of the communicative act. Therefore, intercultural research should consider more accurate approaches which take into account, in addition to the cultural element, the discursive process itself and at least, three other foci that Kesckes (2014) presented as follows:

 1) The aspect of language under investigation, whether the focus of inquiry is the spoken, written or computer mediated means. Because aspects not only differ in the way they should be investigated, but also they are of paramount importance in determining the units of discourse which are to be analysed.

2) The Level of Discourse: Unlike mainstream pragmatics, investigating intercultural pragmatics requires more than utterance analysis. It was already argued in the third chapter that intercultural pragmatics is discourse-segment centred and not utterance centred. Differently stated, while universal pragmatics attempts to shed light on the accuracy of utterances in actual situational contexts, Intercultural pragmatics' main concern instead is the interactional process , as it attempts to analyse the different   elements which are part of the "discourse in progress".

Moreover, since "creativity of lingua franca speakers is detectable on the discourse level rather than utterance level" (Kesckes, 2014, p.220), investigating the accuracy of isolated utterances in intercultural setting would not be useful unless attached to the discourse segments they are part of. Only this combination will "invalidate" other problems such as the

low language proficiency and the lack of systematic coherence and the low level of creativity often associated with the non-native speaker of a given language.

3) Reconstructivity: One decisive factor to consider when choosing the research method is its "reconstructivity", i.e. its ability to recreate the communicative process.

As explained by Koole and ten Thije (2001), the phenomenon of reconstructing the intercultural discourse means that it should not be restricted to a bottom up process (i.e. from utterance to social structure) , neither to a top-down movement (from social structures to interpretation of utterances) . A reconstructive process follows a "hermeneutic interpretative strategy which is not unidirectional" (Kesckes, 2014, p.220) as it constantly moves from the "sequentially ordered utterance to discourse segment structure and back" (ten Thije, 2011).

5.1.1. Considering Discourse Coherence

Coherence, being an aspect of discourse, is also another issue which calls for attention as it is achieved and viewed differently in intercultural pragmatics studies.   Mainstream pragmatics approaches coherence as a "formal text- and product-oriented concept" (Kesckes, 2014, p.220) as it is determined only by the text and the meaning conveyed.   Coates (1995), who rebuts this universal pragmatics view, advances that naturally occurring conversations are often qualified as coherent without having recourse to any cohesive devices. He suggests that coherence involves both intra and extra- textual factors, and depends for the most part on its interpretability and acceptability in context.   This is where he agrees with the intercultural communicative viewpoint which considers coherence as an interactively negotiated process that is dependent on the context and interlocutors (Kesckes, 2014).

In fact, the intercultural tradition considers that the extra-textual factors play even a greater role than the intra-textual factors in ascribing meaning to utterances; Zienkowski (2011) even assumes that it is not the text that coheres, but interlocutors.

Along the same line of thought, the "default principle of coherence" (Bublitz and Lenk, 1999) which is said to underlie all human communication, affirms that speakers and hearers alike operate on the standard assumption of seeking coherence when it is missing, and trying to repair it when it is disturbed. Nevertheless, in intercultural settings where coherence disturbances are engendered more frequently, coherence is created and readjusted in socio-cognitive terms. That is to say, coherence in intercultural communication is achieved through the coordinated interplay of the personal and the social on the one hand, and the prior experience and the current situation on the other.

Since the analysis in intercultural pragmatics is discourse-segment oriented, coherence is accordingly viewed as a discourse-level phenomenon assured by the interaction of the code (the language), the speakers' message encoded in the linguistic code (sign), the hearer's interpretation, and the actual situational context. One pertinent example would be that of the numerous conversations full of mistakes, in which utterances are barely (syntactically) complete, and even occasionally irrelevant to previous utterances: an utterance-level analysis would view these conversations as incoherent, whereas a discourse segment level analysis would qualify them as perfectly coherent as long as the conversation in its whole makes sense and speakers understand each other.

5.1.2. Considering Contextualization Cues

An understanding, as well as an accurate investigation of what was previously qualified as the segmented and ungrammatical natur" of intercultural communication imposes an account of the Gumperzian concept of contextualization cues. It is important to comprehend how does the use (or misuse) of these cues affect the intercultural pragmatic aspect of the communication, and how do interlocutors, in cases of misuse, manage the interaction.

In fact, the channelling of interpretation between speaker and listener is ensured initially by the conventionalized co-occurrence between some pragmatic features of each utterance and the way it relates to what precedes or follows. For the most part, these features, which are referred to as contextualization cues, are rarely consciously produced or remarked; this is why their investigation should be at the contextual level.

In agreement with Goffman's (1981) idea of ritual requirements which suggests that "participants have certain anatomical, physiological and information-processing capacities", and also "ritual rules that govern interaction" (p.31) , Gumperz (1982) stipulates that prior to taking part in any encounter, participants usually need some advanced extra-textual knowledge about what is expected to be accomplished and how it is to be conveyed. This extra-textual knowledge, Gumperz remarks, by and large "comes in the form of intertextual links to prior text types or tokens" (1996, p.397).

Contextualization cues, thus, according to Gumperz (1996) denote all those linguistic or paralinguistic signalling mechanisms by which speakers indicate what they mean by a given utterance. Though Levinson (2003) ascertains that they are mainly paralinguistic in nature as they comprise such "non-propositional (affectual, rhetorical, or metalinguistic) content", and are "reliant on a large dose of inferencing" (Levinson, 2003, p.37).   Put differently, They include gestural, proxemic, paralinguistic and prosodic phenomena that accompany linguistic forms (Auer and Di Luzio, 1992), as well as other stylistic uses of language (such as code-switching), and which impose some interpretive frameworks and incite participants to construe meanings.

Although such cues carry information, their meanings are implicit, and are only conveyed as part of the interactive process. And since their signalling value depends on the participants' tacit awareness of their meaningfulness, misunderstanding may occur when a shared repertoire is missing.

5.1.2.1.Contextualization Cues and the Socio-Cognitive Theory

According to Levinson, the term "cue" itself denotes an encoded or conventional reminder, where the content of the memo is inferentially determined" (Levinson, 1997, p.27). Contextualization cues are, in this sense, a trigger to the inferential process.

Bakhtin (1981) also acquiesces with Levinson's view as he considers the contextualization cues as a set of conventions "invoking the memories of previously heard texts" (p.382), and using these recalls as a basis for possible interpretations. The same view is provided by Becker (1995) who claims that "When we speak or write, we take those imperfectly remembered prior texts and reshape them into new contexts" (p.15). Therefore, language is not only constructed on a single isolated speech event; It "results from a complex of relationships linking present, past (and sometimes future) discourse" (Tannen, 2007, p.9).

All things considered, contexts are not given; they are invoked, and it is through the contextualization cues that they are made relevant by the participants. Contextualization cues, in this respect, serve the purpose of determining the interpretive frames which will make the inferential understanding possible (Gumperz, 1982; Tannen, 1993). And it is for this reason that investigating contextualization cues in discourse requires a situated empirical analysis of naturally occurring discourse. And this is also why this type of investigations is methodologically grounded less on isolated utterances and more on the interactional aspect achieved through the discourse segments.

As far as intercultural communication and Intercultural pragmatics is concerned, probably the most interesting consideration about those contextualization cues, is that they depend generally on co-occurring expectations that speakers have, and which are rooted in their respective cultures and retrieved from their prior experienced interactions (in their mother tongues, it should be noted). Contextualization cues then, help interactants make

assumptions about an eventual course of the interaction,   as well as interpret meaning as the conversation takes place.

Interestingly enough, Levinson (1997) views that this, particularly, is the main problem with contextualization cues in intercultural communication: the fact that they are culture bound means that "they can only be learnt by rich exposure to a communicative tradition, a deep immersion in social networks" (Levinson, 1997, p.29).   He further explains that the message can carry with it or project the context (Levinson, 1997), i.e. contextualization cues are not only charged with cultural freight, they also have the objective of projecting the context in which meaning should be interpreted. It also means that the message and context are not, and should not be in opposition, noting that "message" covers both the content (the communication itself), and its socio-cultural property which can be triggered by the contextualization cues. Thus, if contextualization cues are missing or misused, the semantic content of the message can be directed to the wrong interpretation.

On the other hand, the socio-cognitive view (as opposed to the Gumperzian use of the term) does not approach contextualization cues as always culture-specific, as their use is sometimes determined by some personal experiences, which are not necessarily tied up to the collective use as dictated by the first language's cultural norms. And these cues, (always according to the socio-cognitive approach), are oftentimes improvised creations reacting to the actual context, i.e. the way their wordings are selected is based on their appropriateness of the situation.

Thus, it is this tendency toward sub-cultural differentiation in particular, which makes contextualization cues relevant to the socio-cognitive approach, and their analysis very important when investigating intercultural pragmatics.

5.2.Methods of Analysis in Intercultural Pragmatics Studies

When choosing a method of analysis for a given research, it is very vital to consider the nature of the issue, the research questions driving the research,   the objective sought and also some "practical concerns", such as the availability of resources and the feasibility of the research method in question.

Once more, because of the complex nature and the multidisciplinary orientation of intercultural pragmatics, it is not always easy to distil "a separate unit" of analysis, and so usually it is not one but a combination of methods which are applied. Moreover, these methods should be applied with caution, as it is very easy for intercultural researches to be led astray for the simple reason of taking the results of elicitation techniques (DCT's, role plays and directed conversations) for "naturally occurring conversations", because these technique can only engender unrealistic results, or at least limited so that no generalizations could be made .

As far as intercultural pragmatics is concerned, five types of investigational methodologies are consented, and proved satisfactory to a certain extent. These are: Corpus analysis, Computer-mediated communication analysis, Conversational Analysis, Discourse/Discourse-segment Analysis and Centering the discourse.

5.2.1. Corpus Analysis

Though a widely adopted method of analysis in linguistic studies, Corpus Analysis is relatively under-explored in intercultural pragmatics (Knight and Adolph, 2008).

The few works on pragmatics which had recourse to corpus data analysis (e.g., Romero-Trillo, 2008; Jucker et al., 2009; O' Keeffe et al., 2011) mainly focused on variations in language use, and some pragmatic markers. They successfully demonstrated how to apply some already implemented applied linguistics techniques on natural language processing.

For example, the research line compiled and published by Romero-Trillo in his *Pragmatics and Corpus linguistics* (2008-2017) and *Corpus Pragmatics* (2017) proves very promising for intercultural pragmatics research, as it is a selection of a set of investigations attempting to analyze non-native speakers' language use and which constitutes, in its whole, a suggested corpus that one could use a model either for cross cultural or intercultural pragmatics eventual studies.

Biber et al. (2007), on the other hand, made a hint at an eventual combination of Corpus Linguistics and Discourse Analysis as a data gathering/analysis:

Is it possible to merge the analytical goals and methods of corpus linguistics with those of discourse analysis that focuses on the structural organization of texts? Can a corpus be analyzed to identify the general patterns of discourse organization that are used to construct texts, and can individual texts be analyzed in terms of the general patterns that result from corpus analysis? (p.10)

Indeed, some studies try to answer these questions by implementing the combination of these two research perspectives. However, as Upton and Cohen (2009) concludes, "little is known about the general patterns of discourse organization across a large representative sample of texts from a genre". Thus, Bieber et al.'s (2007) prediction about how demanding it would be to merge both methodologies proves, at least for the time being, to be right.

Still, one suggestion to overcome this difficulty would be to accurately define the units of analysis in corpus-based discourse analysis.   Upton and Cohen (2009) explain that identifying the internal discourse segments (corresponding to distinct propositions, topics, or communicative functions) is the first step of an accurate analysis. Once defined, the targeted discourse segments will be the fundamental units for the analysis of the whole discourse.

To mention some examples of intercultural corpus-based researches, The Vienna-Oxford International Corpus of English (VOICE) is probably the most accessible data-base

which constitutes the largestcorpus for the study of lingua franca communication. VOICE offers an array of non-native speaking corpora performed in different contextual settings (personal, professional, or academic). The one trait distinguishing this project is that its participants are lingua-franca users instead of learners of a foreign language.

The GlobE Consortium, supported by the Academy of Finland (2010–2013) is equally an interesting initiative which synthesizes the findings of both the *English as a Lingua Franca project* (ELFA), and the project on *Vernacular Universals vs. Contact-Induced Language Change* (UniCont).

The project's primary aim is to clarify and provide a better understanding of the ongoing change of the English language as a global language by means of investigating and comparing the commonalities among its standards as and emergent varieties, as well as examining the main trends of their development.

All in all, a Corpus-based analysis of intercultural pragmatics seems promising, but not many studies were able to compile corpora which could be used for this end.

5.2.2. Computer Mediated Communication (and Computer-Mediated Intercultural Communication)

One of the fastest growing fields of research which undoubtedly serves as an important source of data gathering and analysis is computer-mediated communication (CMC henceforth), and which recently developed into computer-mediated intercultural communication (CMIC).

Computer Mediated Communication simply refers to all those instances where communication is carried out through discursive interaction via computers. The particular trait of CMC is the missing of "the actual situational factors" in the traditional sense (physical presence of interlocutors, the physical setting...etc). Hence, its analysis relies entirely on the way language is used.

According to Romiszowski and Mason (1996), the most commonly used CMC data gathering method were, to a recent date,the survey and evaluative case studies. However, since these two could only provide limited-scope perspectives, Discourse focus and Conversational Analysis were adopted by CMC and rapidly gained popularity, mainly because they encourage the analysis of the structuring of computer-mediated messages.   They were even more commonly applied in analysing Intercultural Communicative Mediated Communication, where discourse is defined as "interactive" and which features are claimed to be not fixed but emergent depending on varying contexts in which they take place.

Nevertheless, according to Ho (2004), the contribution of this approach remains mostly quantitative in nature, as its initial procedure is to tabulate and categorize lists of features identified, and which, it has to be noted, belong to one-at-a-time discursive mode.

This is where CMIC (computer-mediated intercultural communication) mends for the shortcomings of CMC: Firstly, Tele-collaborative projects, which stands for projects involving "the application of global computer networks to foreign (and second) language learning and teaching in institutionalized settings" (Belz, 2003, p.2), recently provided relatively considerable data (mostly qualitative in nature) for the analysis of intercultural communication. These types of projects are particularly useful as they offer the opportunity for researchers to observe non-native speakers' linguistic behaviour in a "naturalistic setting" which entails an array of different social discourse practices (e.g., Belz and Kinginger, 2002; Belz, 2005; and González-Lloret, 2008).

Although not widely implemented in the intercultural pragmatic research area yet, pragmaticians are very optimistic about the benefits of Computer-Mediated Intercultural Communication methodology on intercultural pragmatic research, especially when it comes to the awareness stage, because of its potential to bring culture both to learners and teachers who have limited experience with second language culture.

5.2.3. Conversational Analysis

Conversational analysis (CA), which (up to now) positively contributed in analyzing classroom talk (e.g., Mori, 2003; Markee and Kasper, 2004; Waring, 2011; Waring et al., 2012) and institutional talk (e.g., Bardovi-Harlig and Hartford, 2005; Félix-Brasdefer, 2008), was efficiently adopted in interlanguage and intercultural pragmatic research.

However, the problem with CA based research, according to Mazur (2004) is the constant attempt to reconcile the technical method of analysis (constant units of analysis and variables), and the socially constituted nature of the conversation (which is far from being "constant" and controllable). Add to this the challenges imposed by Intercultural Pragmatic research, it is therefore very important to shed light on the potentially emerging problems during investigations, namely, turn-taking and the cultural construct.

5.2.3.1. The Issue of Turn-taking in Intercultural Pragmatic Research

Conversation Analysis takes the word "conversation" as "any activity of interactive talk, regardless of its purpose" (Ten Have, 1999, p.4). As a discipline, it is credited to Harvey Sacks, Emanuel Schegloff and Gail Jefferson, who set up to create a discipline aiming to "investigate the norms and conventions that speakers use in interaction to establish communicative understandings" (Kesckes, 2014, p.224). Sacks, Schegloff, and Jefferson (1974) suggest three fundamental (and interrelated) phenomena which ensure the organization and continuity of a conversation:

(1) A conversation is governed by turn-taking,

(2) During a conversation, one speaker should speak at a time,

(3) A conversation is organized in a way that turns are taken with as little overlap between them as possible, i.e, speakers should coordinate their interactions as much as possible to avoid overlap.

However, this conception of turn-taking, and the way it is maintained is reshaped and viewed differently by intercultural pragmatics (and pragmatics in general), since the latter relies on utterance construction, and utterances are not the same as the full grammatical sentences organized by punctuations and easily detectable by interlocutors to start/stop speaking . It follows that notions such as the laps of time which is supposed to takes place between utterances, do not fit in. Otherwise stated, what the turn construction comprises in a given segment of conversation depends on interlocutors themselves. Maybe the one principle which governs CA based research in intercultural interaction is the "adjacency pair sequence", which refers to the fact that talk is organized in a serial order, i.e. by turns, and turns themselves are organized in a sequential manner in which interlocutors demonstrate their understanding of whose turn it is.

Thus, it is hard to come up with an accurate definition of turn-taking from an intercultural pragmatic perspective. Moreover, as it is the case with all the features of intercultural pragmatics, Sacks (1974) emphasizes that turn-taking rules only emerge and develop in the course of the interaction.

5.2.3.2.The Cultural Construct and The Socio-cognitive Theory

As already mentioned, since Intercultural Pragmatics proved to be relevant to CA, it tries to suggest other parameters according to which talk-in-interaction would be analysed as it proposes that the sequencing of action and organization of turns to be analysed "at the micro level of verbal and nonverbal acts" (Kesckes, 2014, 224).

The one particular issue about which Conversational Analysis does not concord with the theory underpinning intercultural pragmatics, i.e. the socio-cognitive theory, is the issue of culture: While the socio-cultural theory acknowledges that there are some definable pre-set cultural models reflecting the diverse values of the different speech communities, Conversational Analysis considers culture as a "sociologicalartefact" created on the spot.

Differently stated, culture, according to the general theory of CA is not treated as a "mechanism that drives action, but as an observable feature of it" (Kesckes, 2014, p.225). This view, supported by Schegloff (1999), equally suggests that culture can only be treated as an interactional event or feature of the conversation, and that it is hard to extract it (culture) from discursive contexts as an explanation.

By the same token, Mazur (2004) explains that, as far as Conversational Analysis is concerned, culture is simply treated as a mere empirical focus (according to its relevance to the subject matter of the conversation) and cannot be privileged as an overarching concern. Besides, Sacks, Schegloff and Jefferson (1974) even claim that the main interactional feature of conversations, i.e. turn taking, is not culture-bound.

All the same, other more recent studies on CA focusing on the analysis of conversational features between native and non-native speakers ascertain that cultural differences are observable features of conversations, and thus, they cannot be ignored (even in educational contexts , e.g., Markee, 2000; Taleghani-Nikazm 2002 ; Mori 2003 ; Waring et al. 2012). Mori (2003) explains that the importance of the cultural construct in intercultural conversations lies in the fact that they mark the attempts of the speaker to delineate "the self" from "the other", and so even if it does not entirely drive the conversational action, it influences to a great extent the way it is carried out.

5.2.4. Discourse Segment Analysis

As already discussed (in the third chapter), the pragma-discourse approach, which "looks beyond the utterance and pays special attention to socially determined linguistic behaviour" (Kecskes, 2012, p.8), assumes that analysing intercultural interactions necessitate both a sequential, bottom-up utterance by utterance analysis and a holistic top-down discourse-segment analysis.

This beyond-utterance analysis is relevant to intercultural pragmatics investigations as they both share the common sustaining assertion that language as action which is shared, and an interactively negotiated process which cannot be fully understood unless the "contribution of the other" is contextually analysed.

Furthermore, discourse segments analysis is viewed as complementary to Conversation Analysis. From this perspective, attempts were made to design a methodology for combining data of both methods. The discourse segmentation combined with CA ensures the bottom-up processing Intercultural pragmatics calls for, as the utterance-focused analysis of the discourse segment is achieved first, and then "the discourse unit types emerge from those patterns"(Kesckes, 2014, p.229), and analysing them as part of the conversation is then performed.

The very important point of divergence between the way discourse analysis and conversation analysis approach culture is that DA takes into consideration the socio-cultural context, while CA does not. In fact,   CA doesn't assent the idea that a common culture can shape the norms of social action.   In other words, its main objective is to "make visible" the "stock of knowledge" as a feature of the "natural attitude of everyday reasoning" (Ten Have, 2002) , and not some form of abstract or hidden shared cultural mechanism operating as normative for a given social action.

It is this combination of CA and DA that intercultural pragmatics encourages implementing for its investigation, and this is mainly because intercultural pragmatics investigation requires a micro as well as a macro level analysis, since, as already explained, mere utterance analysis does not reveal the socio-cultural patterns created during the encounter, something which is ensured by DA .

In a similar vein, Schegloff (1997) assumes that when the investigation is about the text and the context, one should consider analysing the text first (utterances) adopting a DA

methodology, and then look for other details of the topic-frame which will be provided thanks to CA methodology. Both steps constitute the discourse segment analysis, and this only can unveil important information about the way language is processes in intercultural interaction.

5.2.5. Centering Theory

One potentially successful methodology in researching intercultural pragmatics related issues is Grosz and Sidner's Centering Theory, which sheds light on the purpose of discourse, its coherence as well as its processing. According to Grosz and Sidner (1986), the theory is concerned with "how both global and local discourse structures have an influence on the expressions used to refer to entities that are in the participants' focus of attention" (Venditti, 2000). Similarly, Walker, Joshi and Prince (1998) describe it as "a model of the conversants' center of attention in discourse that is concerned with the relationship of attentional state, inferential complexity, and the form of referring expressions" (p.1). In other words, the centering theory takes into consideration the simultaneous interplay between, on the one hand, speakers and their intentions (i.e. purpose of discourse), and the attention of the participants on a second, and finally the discourse structure.

This approach to language analysis attempts to "integrate the meaning of an utterance into the meaning of the preceding discourse" (Walker, Joshi and Prince,1998, p.2) . it also considers ways to sort out the factors which might have an impact on the coherence of the whole discourse segment as perceived by the hearer.

The semantic entities pertaining to the discourse model of each utterance in the segment are referred to as "centers of attention" (hence the name "centering"). Up to now, events and propositional references have not been investigated in the theory. Therefore, centers usually refer to nominals.

The idea of adopting this discourse analysis methodology in intercultural pragmatic studies originates mainly in its compatibility with the main philosophy of the socio-cognitive

approach, as they both stipulate that there is a constant change in the mechanism of the interplay between attention and intention within discourse segments (thoroughly reviewed in chapter three). The centering theory, in this regard, aims at finding out how focus of attention, choice of referring expressions, and perceived coherence of utterances are related within the discourse segment. It equally helps clarifying how focus of attention has an effect on the production and comprehension of discourse, especially during intercultural interaction.

According to its pattern of analysis, centering theory asserts that there are three components/ levels of discourse:

a. The linguistic structure: which categorizes utterances into discourse segments.

b. The intentional structure: which determines discourse segments' purposes and how they are related.

c. The attentional state: a dynamic state which spots, at different points of the discourse, the salient objects, properties and relations, all known as "focus of attention".

The attentional state is further branched into:

1) The local level, which considers the changes of attention within discourse segments.

2) The global level, which depends on the intentional structure, it is concerned with "the relations between discourse segments and the ways in which attention shifts between them" (Grosz and Sidner, 1986).

Within this frame, Centering, being an processing action performed at the local level, is relevant to "the interaction between the form of linguistic expression and local discourse coherence" (Grosz, Joshi and Weinstein;1995). Otherwise stated, Centering makes a logical connection between local coherence, and the way attention changes within the discourse segment on the one hand, and the choice of referring expression on the other.

5.2.5.1. Centering Discourse Segments

The Centering Theory claims that discourse contains constituent segments, and each segment is represented as part of a given discourse model (one of "the largely unconscious theories we hold that help us make sense of texts and the world" (Gee, 1999), and centers , as previously explained, are those semantic entities that are part of the discourse model for each utterance in a discourse segment.

Centers , according to the centering theory, are grouped into three categories:

1. Forward-looking center list (Cfi): a list of entities mentioned in the utterance, ranked according to their salience (which is defined most often in terms of grammatical relations), and has to be established first.

2. Backward-looking center (Cbi): the highest-ranked entity from the previous utterance, and which is also present in the current utterance.

3. Preferred center (Cpi): It is the first member in the (Cfi) list.

Along with these different kinds of discourse segments, the centering theory suggests types of transitional state of the centers , which marks the way backwards looking centers are related to other centers belonging to the previous/next utterance(s), and also the relationship of the Cbi and Cpi of each utterance in the pair. Transition, in this sense, captures topic shifts in the conversation, whether or not a new topic is introduced, or if it is just a continuum of the previous one,

Four transition states are evoked by the theory:

1. **CONTINUE**: occurs when the Cbi and Cpi of the current utterance are the same. And also when the Cbi of the current utterance is the same as the Cbi-1 (Cbiof the previous utterance).

2. **RETAIN**: If the Cbi = Cbi-1 , but not necessarily = Cpi.

3. **SMOOTH-SHIFT**: when Cbi ≠ Cbi-1 , but Cbi= Cpi.

4. **ROUGH-SHIFT**: when Cbi ≠ Cbi-1, and also Cbi ≠ Cpi.

Thus, the utility of those transitions lies in their ability to account for the progress and link in the discourse segment. They are also able to provide evidence about how coherence is achieved: a text that maintains the same centers is perceived as more coherent (this is where this "general" version of the theory is less pertinent to the pragmatic field than its sister theory, the meta-informative centering theory, because from a pragmatic and intercultural pragmatic perspective, utterances may be linked and still do not require the presence of all the centers).

Table 7:

Transition Types.(Taboada and Zabala (2008, p.70)

	Cbi = Cbi-1 Or Cbi-1 = ⌀	Cbi ≠ Cbi-1
Cbi = Cpi	CONTINUE	SMOOTH-SHIFT
Cbi ≠ Cpi	RETAIN	ROUGH-SHIFT

Further to these transitional types, the Centering theory also puts forward a set of rules according to which Discourse segments could be analyzed. The most famous are the Pronoun Rule (Rule1), and the Preference Rule (Rule2).

1. The Pronoun Rule: as the name suggests, Rule1 captures the preference for pronouns in cases of continuing the same topic of discourse. It is summed up in the following formula:

"For each Ui in a discourse segment D consisting of utterances U1, ..., Um, if some element of Cf (Ui-1, D) is realized as a pronoun in Ui, then so is Cb (Ui, D)".

This rule indicates that topics from previous utterances in the Discourse segment do not require to be signalled by more "explicit" constructs than pronouns. And the "the most salient entity must be realized by the least marked referring expression".

2. The Preference Rule: In the centering paradigm, the ranking: CONTINUE > RETAIN > SMOOTH SHIFT > ROUGH SHIFT is referred to as Rule 2, and it simply means that CONTINUE is preferred to RETAIN, and RETAIN to SHIFTS.

These two rules, combined together, help identifying the most salient components of the discourse, hence the centers of attention, their shift, and the way they are expressed throughout the discourse segments, and also the link between the different utterances and coherence .

5.2.5.2. Variations of the Centering Theory

As the use of the Centering theory became widely applied to different areas of language investigation, it underwent a few reassessments, and many variations of the theory emerged, diverging mainly in the methods used for the segmentation of utterances, and accordingly, in the way results should be interpreted.

a. Grosz, Joshi and Weinstein (1995)

The 1986 original conception of the centering theory suggested that utterances are the basic units of analysis, and a set of utterances, having the same underlying intention constitutes a discourse segment. It follows that when segments are not (necessarily) syntactically definable, they could be determined thanks to their common underlying intention. They display both a local coherence (which embeds the constituting utterances of each segment), and a global coherence (which connects them with the other segments in the discourse).

b. Kameyama (1998)

Kameyama's segmentation method stems mainly from her concern about the recurrent "intra-sentential anaphora" issue. In her analysis of Discourse, she suggested dividing complex sentences into clauses, and called them "center-updating units". She further

proposed the following steps on how to "segment" a discourse (where 'segment' means 'separate into a new utterance'):

1.   Segment all coordinated clauses (finite or non-finite).

2.   Segment all finite subordinated clauses, in the order in which they appear.

3.   Do not segment non-finite subordinated clauses.

4.   Do not segment clausal complements (noun clauses) and relative clauses. (Kameyama, 1998).

Which makes Kameyama's suggested unit of analysis the finite clause, as opposed to the non-finite clauses which can only be considered as a unit when being part of a coordinate structure.

In the same way, Passonneau (1998) advances that the syntactic clause unit is "roughly any tensed clause that was not a verb argument, not a restrictive relative clause, and not one of a small set of formulaic clauses that I refer to as interjection clauses" (Passonneau, 1998, p.334). Similarly, the finite clause is proposed as a unit for centering by Hurewitz (1998) who equated the finite clause with the utterance when analysing excerpts from different written and spoken corpora.

c.   *Włodarczyk and Włodarczyk Meta-Informative Centering Theory*

Similar to the Centering theory, the Meta-Informative Centering (MIC) theory atetsts that no investigation of discourse is possible unless centers of attention are identified (at least one), which makes the process of centering more of a structuring procedure, not just at the level of the utterance, but also at the level of discourse.

This French version of Grosz and sidner's theory is defined as "an   alternative framework based on the concepts of centre of attention (CA), meta-information and the meta-informative status of information" (Włodarczyk, 2013, p.26). Therefore, the MIC they is more concerned about the meta-informative level of the Utterance/discourse segment.

c.1. Information and Meta-information

Because of the non-linear nature of meaning-assigning to language (Martinez Insua, 2011), the MIC theory judges that the meta-informative level is very important for "the achievement of the ordering of non-linear mental representations as texts" (Wlodarczyk & Wlodarczyk, 2013, p.1).

In this theory, the word "meta-information" is judiciously used to denote the pragmatic status of utterances; i.e. the different forms that could be chosen to convey "information" according to the context in which it is uttered. This is to delineate it form the informative level which, in its turn, refers to the semantic content of utterances. It follows that, although meta-information is embedded in the utterance, its description requires its consideration within the full discourse segment, relating it thus, to its preceding and following utterances (as coherence and cohesion are of paramount importance in giving shape to the given discourse).

Central to the meta-informative centering is the way speakers introduce new elements into their discourse, hence the concepts of Old/ new meta-informative status. Ultimately, Wlodarczyk & Wlodarczyk (2011) explain that the old informative status stands for the process of "centering" itself, i.e. the selection of one entity among the rest, and the new informative status is termed "predicating" , which means any information communicated about the "global center" of the discourse , i.e. its topic. Differently stated, Thus, predication is the act producing some linguistic expressions in which some distinguished segments are highlighted as *centres of attention* (Wlodarczyk & Wlodarczyk, 2011).

c.2. The Relevance of the MIC Theory to the Socio-Cognitive Approach

One of the culturally oriented premises of intercultural pragmatics is the assumptions that prior to engaging in intercultural encounters, interlocutors are equipped with ready-made

schemata of expressions, and these schemata are retrieved based on their correspondence with the current situation which is also already conceptualized in their minds.

Nevertheless, subsequent to selecting the corresponding schema of a given expression, the desired "chunk of information as represented in their mind is considerably limited" (Włodarczyk, 2013) , and so speakers may have recourse to transforming the schema so that it corresponds to their attentional purpose (such as altering word order or voice)

At a more complex level of language, i.e. the pragmatic dimension, the ADSs (attention driven saliences, which are centers of mental representations, are determined (and retrieved) separately and independently of semantic roles and situations. Consequently, subjects and objects are not viewed as mere "formal syntactic positions" but as ADPs (attention driven phrases), in the sense that they entail not just the pragmatic motivation of the speaker, but also the available linguistic resource expressing the global and local centered attention.

It is true that Sperber and Wilson's principle of pragmatic relevance (1986) claims that communication relies more on "inferences about speakers' intentions and representations than on the decoding of linguistic expressions" (ref), still, one cannot entirely leave out the syntactic and semantic aspects.

c.3. The relation between information and meta-information and the different levels representation

According to the Meta-informative centering theory, Utterances comprise many layers of different order, and each order is represented differently; the first layer of information (which stands for semantic content) wherein no hierarchical relationship is revealed between the agents (participants of the situation) is represented by a model of schema (also called the logical form). This informative content of utterances is enriched by the meta-informative indicators which point to speakers' centers of attention.

The utterance information layers are further illustrated in the following table:

Table 8 :

The Three Layers of Linguistic Information

Informative Layer (0 order)	Typical Semantic Unit: Schemata
Meta-informative Layer (1st Order)	Linguistic units uttered in a context: 1. Simple utterances 2. Extended utterances
Cognitive Layer (2nd Order)	Organized set of utterances (discourse segment): text or dialogue.

This table gives also an account of the typology of utterances in relation to the number of centers present in them. Centers, it should be recalled, are "those components of the semantic situation which are singled out by a pragmatic, meta-informative operation establishing a hierarchy between them" (Wlodarczyk, 2014, p.8). Signalling the centers is achieved in many ways, among them is the linear order of syntactic constituents, where the global center of attention is generally at the beginning of the utterance, and the other(s) is (are) local.

As far as TOPIC and FOCUS are concerned, utterances (as illustrated in the table above), are classified into simple and extended utterances: Simple utterances have their SUBJECT and OBJECT as centers, whereas the extended utterance may accept, in addition to these two centers, the TOPIC and FOCUS. This is at the level of utterances, but at the level of texts and discourse, centers of attention are referred to as GENERAL or PARTICULAR THEMES. The table below illustrates this.

This is not the only distinction between simple and extended utterances, they also differ in the fact that simple utterances are either entirely old (given) or new. In other words, their SUBJECT and PREDICATE refer to the same information, whereas extended utterances comprise both types of information: the center, and what is communicated about it. And

originally, this is where the term "extended" comes from: it is as if an extended "new chunk"

of information is added to the given one.

Table 9:

Pivots of Discourse

Type of expression	Center of Attention	
	Global	local
Simple utterance	Subject	Object
Extended utterance	Topic	Focus
Text/ Dialogue	General theme	Particular theme

A third level of complexity of discourse (in addition to the simple and the complex

utterance) is the Text or Dialogue, and in which centers of attention are referred to as

GENERAL or PARTICULAR THEMES.

5.3. The Meta-Informative Cenetring Theory and Intercultural Pragmatics

Among the aforementioned variations of the centering theory, Intercultural pragmatics

(and pragmatics in general) has a preference for the Meta-Informative Centering Theory

(MIC) as a tool of analysis, as it is more relevant to the analysis of discourse segments

(already explained in the previous item) especially when it comes to accounting for its

coherence.

Moreover, the cultural component, which is central to intercultural pragmatics

investigations and which is somehow overlooked by Grosz's original centering theory, is

attended to in the meta-informative paradigm, in the sense that the interpretation of the

different linguistic messages is explained as an act of building "a mental representation of the

situation spoken about", an act which requires the establishment of a mapping between the

linguistic form and its content, using some formalised representation of meaning

(Włodarczyk, 2013).

Other models of the centerig theory were later suggested, for example the Miltsakaki (2002) variation which argues that accounting for coherence is more important that explaining anaphora issues in discourse. It also takes the sentence as the basic discourse unit for centering.

Suri and McCoy (1994) rather different approach, RAFT/RAPR (Revised Algorithms for Focus Tracking and Revised Algorithms for Pronoun Resolution) also suggests another set of rules to segmentation which could be applied while centering discourse as they specifically address complex sentences.

Conclusion

This chapter constitute an indispensible roadmap for the field work of this research. It presented some key methodological considerations important for investigating any intercultural pragmatic phenomena. It demonstrated that it is not always suitable to transpose classical methodologies on the current field of research and simply pretend that it is the intercultural components which makes the difference. The chapter addressed the set methodologies specifically designed for intercultural pragmatic issues, stressing thus the characteristics which make them relevant to scope and objectives of the current research.

Chapter Six: Research Design and Methodology

Introduction

As it was antecedently reviewed in chapter three, Intercultural pragmatics is continuously gaining more substantial ground, given that it not only offers an account of the communicative, context-dependant and cooperation-based perspective to language use, but also covers the "untidy, trial-and-error nature of communication" (Kesckes, 2012, p.1). In this respect, and in the light of the aforementioned attributes of the discipline, any intercultural pragmatic research has to take into consideration its four-fold nature, i.e. its bi/multilingual orientation, its socio-cognitive basis, its intercultural setting, and discourse segment analysis.

The present chapter sketches the course outlined and followed for the implementation of the conjectured hypothesis which sets the whole investigation off: that cultural scripts could be used as an effective means to enhance the intercultural pragmatic competence of foreign language learners; in addition to restating of the aims of the research, the chapter discusses the overall design (including approach, methods an data gathering and analysis tools) of the research, offering each time what is hoped to be, a solid argumentation for the choice of each.

6.1. Restatement of the Research Aims

Since the present investigation is built on the premise that raising the awareness of EFL learners to the importance of cultural scripts enables them to communicate effectively (from a pragmatic perspective) in intercultural contexts, it sets itself the following set of aims:

1. To shed light on the cultural logic behind some interactional routines adopted in the Algerian culture (specifically in the Aures region, encompassing Batna and Khenchela). In other words, through the ethnopragmatic interview, the study aims to present an in-depth account of the status quo of (some of) the values and norms of interaction reflected in the Aurassian pragmatic behaviour, and to probe the possible correspondences between them and

the selected cultural scripts- namely Personal Autonomy and Phatic complementing- manifest in the Anglo and American (corresponding) speech acts.

2. To suggest a cultural script pattern to those values and pragmatic features inferred from the ethnopragmatic investigation.

3. To compare and contrast the suggested cultural scripts with their counterparts from the Anglo-American culture.

4. To review the population under investigation's current intercultural pragmatic competence level by exploring their awareness of the socio-cultural and "interactional" requirements in the realization of the selected speech acts.

5. To raise the awareness of the informants to the importance of the cultural scripts, hence, cultural logic underpinning communication.

6. To promote consciousness about the importance of the third space culture, in which EFL learners are urged to seek a common ground as an alternative to adopting the competence model of the target community speakers.

7. To examine the usefulness of the cultural scripts approach in developing FL learners' intercultural pragmatic competence.

All in all, in addition to trying to familiarize the Algerian EFL community with the cultural scripts approach, this research tries to experiment ways to implementing this analytical framework for the development of the intercultural pragmatic competence of the learners.

6.2. Research Design

Based on the above stated aims, the completion of this research suggests a two-step spiral process:

1. An inspectional phase : Wherein the ethnopragmatic situation of the population under investigation is examined via a descriptive study, with the intention to evaluate both the

similarities and differences between their linguistic behaviour and their Anglo-American counterparts, and also to suggest what could be considered as a script (two scripts precisely) to this linguistic behaviour.

2.   An experimental phase: Which squares with the assumption that integrating the cultural scripts approach in EFL contexts can help develop the learners' intercultural pragmatic competence.

Accordingly, this research is carried out through two complementary phases: an ethnopragmatic investigation and an experiment.

6.3. The Approach

Research in EFL is commonly classified into qualitative or quantitative, and the question of which of these approaches to adopt is of crucial significance to the course of realization of the research. While most researchers claim that understanding the epistemological foundations of each type is helpful to a great extent in determining the most appropriate approach, Hughes (2010) particularly points out to six factors which need to be taken into consideration when choosing the most appropriate approach for any research, and which are:

1. The research questions triggering the investigation, and the direction (whether width or depth) they suggest.

2. Whether the objective of the research is to quantify data and convert them into numerals, or to in-depth analyze the phenomenon under investigation.

3. The way other researches indited in the related literature previously tackled the same (or similar) topic(s).

4. Issues related to the practicality of the subject under investigation (access to data, possibility of implementation and ability to manipulate tools of analysis, time...etc)

5. The approach chosen is also supposed to better permit gaining more knowledge on the

subject.

6. Personal preferences and the profile of the researcher.

But also, this does not exclude considering the main characteristics, defining traits and "offers" of each approach, and which could be summarised as follows:

6.3.1. The Quantitative (or Fixed) Approach: As the name suggests, it is the approach which best suits studies requiring data to be quantified and analyzed in numeric forms (Best and Kahn,1998). Blaxter, Hughes and Tight (1996) equally speak of an approach for rather large scale data which call for some statistical processing.

According to Given (2008), the quantitative approach denotes the systematic empirical investigation of social phenomena by means of mathematical and statistical techniques. In accordance with this, data collected using this type of investigation is frequently presented in the form of scores and percentages. Under this approach, experiments, questionnaires and other tests are used as data collection methods.

Quantitative research has many prerequisites, some of which are itemized by Burns (2000) as follows:

1) The controllability of extraneous variables in order to isolate the cause/effect relationship.

2) Operational definitions at the outset of the research to, again, eliminate all eventual confusions in meanings and ambiguities.

3) Since the main purpose of quantitative research is to allow the generalization of the results, replication, then, should be one of the assets of any associated investigation, that is, the same result must be found if the study is repeated.

The quantitative approach is, however, not without limitations: the failure to account for respondents' unique ability to interpret or explain some experiences, and the risk of too much insisting on quantification to the extent of considering it an end in itself, are two of its

major disadvantages.

6.3.2. The Qualitative (or flexible) Approach: This paradigm of inquiry allows researchers to examine human behaviour with the intention of achieving "depth" rather than "breadth" (Blaxter, Hughes and Tight, 1996). It is viewed as an inductive process which allows for a more thorough exploration of small samples, and less generalizable yet, illuminating results.

Qualitative research is more prolific for the exploration of new complex topics. Thus, it is more applicable for addressing 'why' questions to explain and understand issues, or 'how' questions that describe process or behaviour (Hennink, Hutter and Bailey, 2011). The most commonly used qualitative research methods include case studies, action and ethnographic researches, which use some typical data collecting strategies such as observations and interviews.

The insider's perspective to the issue under investigation is probably one of the strengths of the qualitative approach, and the human aspect of the research is, in general, a quality that distinguishes it (the approach) from quantitative analyses. However, it is this same characteristic which could become a major criticism, as it is liable of engendering less objective results. This is the reason why it is frequent to contest conventional standards of reliability and validity in qualitative researches.

6.3.3. The Approach of the Present Research

According to Best and Khan (1998), the qualitative and quantitative approaches are not necessarily exclusive, and it is possible for a single investigation to use them both. It is even claimed by Punch (1998) that "a reasonable decision in any study might be to combine the two approaches" (p.244).

Besides, since the logic of triangulation according to which sociolinguistic (including cultural and intercultural) research operates, is intended as a methodological frame, the present research uses a mixed approach, wherein both approaches are combined in a way that

allows for the findings from the first phase (the qualitative in this case) to be checked against the findings of the quantitative study (the second phase of this investigation).

In this respect, the present research adopts a mixed approach: qualitative in the sense that it sheds light on the "insider's perspective" in the ethnopragmatic investigation, and equally quantitative because, in addition to the attempt to tightly control the variables, it aims at converting a social linguistic reality to numerical representation.

6.4. Research Methods

Same as the approach, the choice of the method is also determined by many factors, such as the nature of the issue,   the objective to be attained and the kind of data required, to name only few.

As to the present research, and since the whole investigation could be viewed as a combination of two interrelated sub- investigations, two research methods are used: while making an ethnopragmatic survey of the population's cultural norms reflected in their speech calls for a descriptive design (via an interview which is conducted with seven "experimented" intercultural interlocutors originated in the region operating as informants), trying to prove the existence of a relation between the research's two variables necessitates an experimental design .

The nature of these two research methods, the data collection tools and instruments used in each, their defining traits and more importantly, the reasons why they are chosen among the range of other possible research methods, is explained in details in the following:

6.4.1. The Ethno-pragmatic Method

The ethnopragmatic method could roughly be described as an ethnographic research particularly concerned with pragmatics. The overall aim of ethnographic methods, as explained by Heigham and Croker (2009), is to describe and interpret the shared patterns and cultural norms of given ethnic group through either observations or interviews (or both).

Thusly, it is concerned with the ethnography of a language classroom, or a specific school, or other language learning context (Dörnyei and Taguchi, 2010; Harklau, 2005).

The Ethnopragmatic method, more specifically, is defined by Goddard (2009) as a "quest to identify and articulate explanatory insider perspectives on speech practices, by identifying and articulating the semantic content of culture-specific concepts and attitudes" (p.29) . Goddard (2009) further explains that this method requires an accurate set of tools which can avoid ethnocentrism and ensure a maximum resolution of meaning.

Choosing an ethnopragmatic method should correspond to the objective of unveiling the "whys" and "hows" of some given linguistic behaviours, this is why it pays particular attention to linguistic evidence. Differently stated, it sheds light on the different ways and patterns adopted by a speech community such as lexico-grammatical constructions, routines and interactional structures. These observable speech patterns, when analyzed closely, will serve as an indicator of the culturally shared ways of thinking of the same speech community. This could be achieved either by accounting for a corresponding corpus, or discussing it with cultural insiders themselves.

6.4.1.1. The Interview

As far as the qualitative research paradigms are concerned, two data gathering tools are unanimously reported as the most pertinent when it comes to providing explanations and interpretations to the issues being investigated: observations and interviews.

 In the current research, the interview is opted for because, as described by Cohen et al (2007) it is "a valuable method for exploring the construction and negotiation of meanings in a natural setting" (p.29), and this is what cultural scripts are about. Correspondingly, Kvale (1996) describes it (the interview) a powerful data gathering tool which offers a greater depth for the analysis of informants' views, which is one of the central aims of this section of investigation.

Of the four frequently suggested types of interviews (the structured, unstructured, semi-structured, and focus-groups), this research favoured the semi-structured interview, as it is more flexible than the structured version, yet, as compared to unstructured interviews, it permits "the interviewer to keep the interview within the parameters traced out by the aim of the study" (Berg, 2007, p.39). Furthermore, according to Rubin and Rubin (2005), the semi-structured interview "allows depth to be achieved by providing the opportunity on the part of the interviewer to probe and expand the interviewee's responses" (p.88), and this also, was one of the concerns of this research, this is why, interviewees were given the freedom to answer, while a checklist was been kept close to ensure the coverage of the most important and searched areas of the research.

6.4.1.2. The Aims of the Interview

The descriptive section of this research is designed to bring more insight into one of the most underrepresented aspects of the native culture (i.e. of the region of the Aures) , and which is the cultural logic of interactions, and the way this culture is manifested in the realization of a set of speech acts, namely requests and compliment response. By drawing on some instances of communication breakdowns experienced by the informants, the interview aims at:

1. Inquiring into the cultural schemas which are immanent to Algerian ways of speaking, and how they are internalized in the different speech patterns constituting the Algerian pragmatic system.

2. Shedding light on the degree of awareness of the Algerian native speakers to this cultural logic, and the extent to which they employ it to analyse and construe meaning.

By identifying this cultural logic, the interview attempts at suggesting an articulated form of this logic in a cultural script format, expressing requests and compliment response in the Algerian speech practices.

6.4.1.3. Designing the Questions of the Interview

A set of considerations were kept in mind while designing the questions: minimum demographic and personal questions (to avoid giving the impression of infringing the personal space of the interviewee), short and simple questions, and also what is hoped to be, a natural-flowing course of questions. This is to comply with what Dornyei (2007) qualifies as a good qualitative interview, which, he estimates, has two key features: "(a) it flows naturally, and (b) it is rich in detail" (p.140). Besides, Barbour and Schostak (2005) stress the importance of the short questions and their simple wording, they remark that "the shorter the interviewer's questions and the longer the subject's answers, the better an interview is" (p.43). Thus, it was made sure that the interviewees will be given a chance to bring up comments whenever they wish.

6.4.1.4. Validity and Reliability of the Interview

Questions of validity and reliability of any method or instrument is a decisive indicator for the success of the research in general. Dornyei (2007) explains that validity and reliability of instruments can be perceived as a guarantee of the accuracy of the study results.

The validity of the present interview (both internal and external validity) is maintained by the attempt to control and reduce the set of the following factors which, according to Cohen et. Al (2007) are capable of maximizing biases:

1. The attitude, views and prospects of the interviewer;

2. A tendency for interviewer to see the interviewee on his/her own merits;

3. A tendency for interviewers to seek answers to support their preconceived notions;

4. Misperceptions on the part of the interviewer with regard to what the interviewee is saying;

5. A misunderstanding on the part of the interviewee with regard to what is being asked .
   (p. 150).

Reliability, however, is not exactly "le point fort" of interviews, as it is not evident that the same results will be yielded if the study is repeated in other-than-the current research circumstances. Brewerton and Millward (2001) explain that interviews are frequently qualified as unreliable because of their openness to many types of bias. The same view is maintained by Creswell (2009) who even went further claiming that as far as interviews are concerned, "no study reports actual reliability data" (p.153).

Nevertheless, Alshanqueeti (2014) suggests a set of techniques which would help assuring minimum reliability of interviews, such as conducting a pilot interview (which was the case in the present research), and avoiding leading questions.

6.4.1.5. The Interview Informants

As assumed by Goddard and Wierzbicka (2004), all native speakers, especially those who "already experienced the confusion of intercultural communication" (p.160),can help clarifying interactional differences between their own culture, and others.

The consultants invited for this research thus, are natives of Batna, which constitutes the speech community under investigation (only one informant originates in Khenchela, which is assumed to have the same cultural components of Batna), and so are assumed to be capable of offering what was already termed as "the insider's perspective". All of them have a fairly long experience in language studies (Masters Degree minimum, in language studies/ translation), therefore, are very comfortable using the language itself along with its technical words and concepts. More importantly, all the informants already dealt with American and/or English natives (two of them are currently living in England, one working at the US embassy in Algiers, another having spent an entire year in the US for a Fulbright program, one worked as a translator in foreign company in KSA and UAE, and two others currently work at a petroleum company in Hassi Messaoud (the Algerian south)), something which entitles them to act as informants for both cultures.

6.4.1.6. The course of the Interview

In order to determine the feasibility and usefulness of the interview as a research instrument, as well as to "refine" the interview content, a piloting session was first scheduled with two informants (separately) before carrying it out.

Prior to conducting the interview, operational definitions to concepts employed as investigated were imparted (culture, interculture, norms of interaction...etc).   Also, following Gillham (2000) recommendations, the interviewees were informed about the research project and the aim of the interview, the reasons for which they were selected as informants and the estimated duration of the session. They were also asked for permission to record the whole session.

Following Spradley's (1979) format of an ethnographic interview, a set of questions were designed to gain insight on possible link or disjunctions between cultural values and intercultural pragmatic competence. The interview comprises a section for personal questions to evaluate (and confirm) the aptitude of interviewees to inform about native and target cultural logics. Another section attempts at estimating the informants' awareness level of cultural differences as articulated in some speech routines. And a last section is dedicated to more specific routines, namely, the speech act of requests and compliment response.   These sections, altogether, encompass grand tour, example, experience, direct and hypothetical-interaction, and structural questions.

It should also be noted that the course of each interview is different from the others, and that the pattern of questions deviates (more or less) from the annexed interview. This is because the questions asked, and their order is suggested according to the responses that were provided by each informant.

6.4.2. The Experimental Method

As already stated, the conjecture being hypothesised in this research is that the integration of the cultural scripts approach in the EFL classroom will result in a more proficient manifestation of intercultural pragmatics. Hence, since the primary objective here is to investigate a possible causal relationship between two variables (Cultural scripts and intercultural pragmatics), an experimental design is suggested. Moreover, Because of its tendency to be the most "controlling" of all the research methodologies as far as the extraneous variables are concerned, the experimental method seems to be the most appropriate for the present research.

6.4.2.1.Description of the Variables

The main study, which is expanded upon the smaller scale pilot study, aims at investigating the effect of Cultural scripts if adopted as an instructional tool in developing Intercultural pragmatic ability of the learners. This line of thought, it should be detailed, suggests that the two variables constituting the pillars of the research are: Cultural scripts, as an independent variable, and Intercultural pragmatics, as an overall conceptual dependent variable which, in order to facilitate the scaling process, is further circumscribed into four observable sub-competencies, namely the participants' ethno-centric free linguistic behaviour, their pragma-linguistic fluency, their socio-pragmatic sensitivity and finally their ability to negotiate meanings.

6.4.2.2.Population and Sampling Frame

Due to the conspicuous scarcity of studies dealing with intercultural pragmatics, little is known about the stage of foreign language learning in which the learner develops their intercultural pragmatic competence. However, there seems to be a general consensus to opt for higher proficiency level FL learners (Scarcella, 1983; Schimidt, 1983; Bardovi-Harlig and Dörnyei, 1998; Matsumura, 2003; Schauer, 2006; Taguchi, 2011). These studies, and many

others, assert that the acquisition of linguistic competence generally precedes the acquisition of the socio-cultural rules needed to decide which form to map onto which function and in which context. In other words, pragmatic competence, as well as intercultural competence, presupposes linguistic competence.

Moreover, the third-space culture, which is key in intercultural pragmatics, is constructed on juxtaposing and contrasting the "us" and "them", something which requires a minimum level of proficiency to accomplish.

More importantly, completing written DCT is a relatively difficult task and requires also that participants understand the situations at hand. According to Feng Xiao (2012) "higher proficiency participants may have more pragma-linguistic knowledge and be more sensitive to linguistic forms and their pragmatic functions" (p.570). For all these reasons, Master students, assuming that they have a higher linguistic proficiency level than license students, were chosen, and other "lower" levels were discarded.

a. *Sampling Technique and Sample Size*

Deciding upon the sampling technique and the size of what could be qualified as a representative sample is another critical move in any research design, and should be cautiously undertaken.

In order to ensure the external validity of the research, and for the results to be generalized to other than that of the experimental setting, and to be able to make inferences about the population of the experiment, a simple random sampling technique is adopted.

In this process of the randomized selection, all participants were randomly selected from the class M1 (option: language and culture), and then were (again) randomly allocated to either the experimental or control groups, so that potential differences should be reduced, and eventual extraneous variables could be mostly overlooked.

Once more, since generalization is a central aim for the true experimental study, very stringent rules for estimating sample size are respected.

The population under investigation comprises 120 students. With the often accepted margin of error of 10% , a sought confidence level of 90%, and a response distribution estimated at 50% , the following formula is applied :

$$n = \quad \frac{\quad}{\quad} \quad (z)^2 \quad \text{(Ary, Jacobs and Sorensen, 2010)}$$

With:

- Ø n as the sample size

- Ø E as the desired margin of error, i.e. 5%

- Ø pq as the hypothesized population proportion (response distribution in decimals, i.e. 0.5)

- Ø z score of the desired confidence level as extracted from the following standard table:

The desired confidence level	Z-score
80%	1.28
85%	1.44
90%	1.65
95%	2.58

The given numbers are thus applied as follows:

$$n = \quad \frac{\frac{1}{10}}{(0.5 \times 0.5)} \quad (1.65)^2$$

$$n = \quad \frac{1}{0.2} \quad \times 2.72$$

$$n = 25 \times 2.72$$

$$n = 68$$

Thus, the number 68 is assumed to be large enough to represent the whole population, and therefore, to allow later generalizations. These 68 students, as explained above, were assigned randomly into two groups, containing 34 students each, and once more, on a random basis, one of them is dubbed "experimental", and the other "control" group.

6.4.2.3. The course of the Experiment

The experiment, which ran its course over six weeks, was set off with the administration of the Discourse Completion Task to the 68 students constituting the experimental and control groups altogether. The answers of this first DCT were coded, analyzed and set aside as results of the pre-test. Ideally, a standardization phase would have ensured the similarity of the two groups levels, but then it was assumed that this phase was unnecessary since both groups were already having the same courses, same lessons ensured by the same teachers for the whole semester.

It should also be recalled that the two groups were randomly divided, and assigning one group as a control and the other as the experimental was also done on a random basis.

The treatment phase then was launched by the end of the pre-test session. Each group has had the same four lessons about speech acts, politeness, intercultural communication and competence, and intercultural speech acts respectively (detailed information about the lessons is provided in chapter 7). The only difference between the way lessons were presented is that the experimental group benefitted more from an in-depth focus on the importance of scripts in marking the difference in the actual realization of all those pragmatic aspects, on their "socio-cognitive" platform, and the logic behind the difference in speech acts and politeness strategies.

By the end of this phase, the same DCT was administered for a second time to both groups. Answers were then coded, charted, and compared with the pre-test results. The course of the experiment is best depicted in Figure 6.
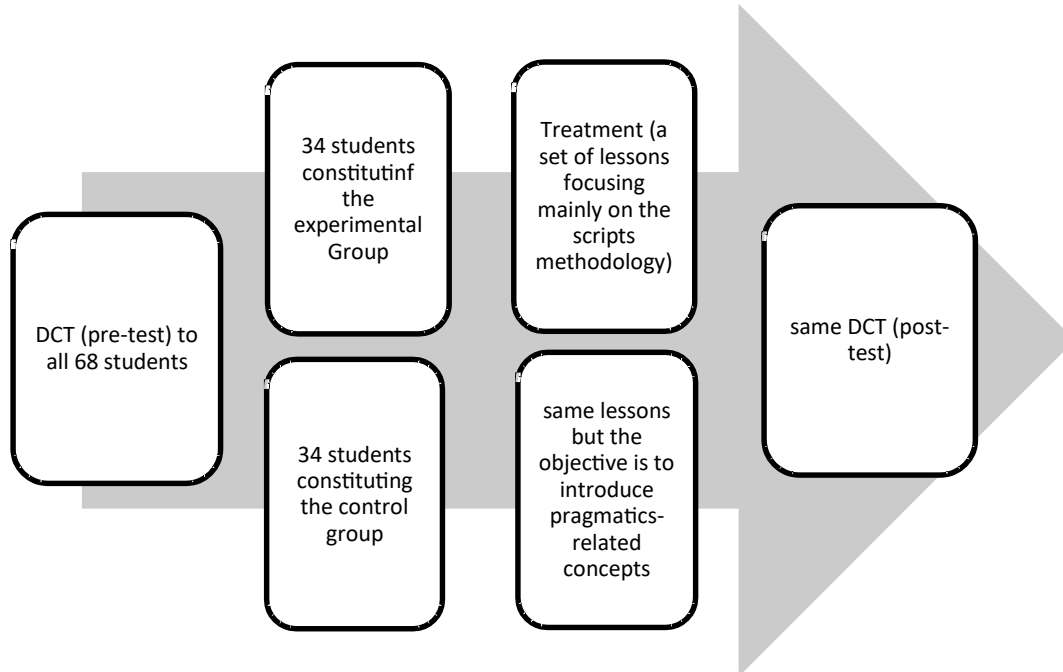
Figure 6: Diagram Illustrating the Experimental Design and Procedure

a. *Validity, Reliability and Ethical Considerations*

Once again, since the validity of the experimental section is crucial for the success of the whole study, both facets of validity are taken into account: the internal validity on the one hand (which, once ensured, would be an adequate substantiation that the independent variable is the cause of change in the dependent one) is attended to by the attempt to control all factors and components (number of participants, number of sessions, timing of each session,...etc) and keep them constant and equal for both groups. It was also made sure that, apart from the independent variable, all the other aspects of the treatment were kept identical so that all eventual measurable differences eventually found in the results could be attributed to the independent variable. In other words, factors such as gender and age which may differ among

test subjects, are not taken into consideration in the research results, and thus should not be of any influence.

As to the external validity, which is more concerned with the "generalizability" of the research beyond the confines of the experimental setting, it was ensured chiefly by the representation percentage of the sample (56.66% of the whole population). The random selection of this same sample is another positive asset for the external validity affirmation.

Other threats of validity are also taken into consideration, especially those related to possible change of participants' behaviours. However, as far as the Hawthorne effect is concerned, it cannot be claimed that it was entirely controlled since the experimenter herself is the researcher, and a double-blind study (at least from the side of the experimenter) was impracticable to carry out.

Nevertheless, there was an attempt to reduce the John Henry effect (the tendency of the control group members to perceive themselves as disadvantageous) by keeping the distinction between the control and experimental group unrevealed. Differently put, technically both groups received the same treatment, but with a placebo effect for the control group (by referring to the cultural scripts methodology without making a direct link between it and its hypothesised ability to foster some aspects of intercultural competence in general, nor explaining its ability in forming an identity awareness kit, which would help spotting differences in cultural linguistic behaviour).

The Pygmalion effect was also taken into account, and was escaped by scheduling the experiment as just an annexed practical course to the population's original regular British Civilization and Culture course (they were informed that it is a separate study so that they wouldn't change their behaviour to meet the expectations of the teacher). Moreover, students were informed that their performance in the DCT will be scored, but independently from the

module scoring. Another move was the anonymous participation (they were asked to fill in the DCT using pseudo which will only serve for coding purposes).

Nevertheless, this research remains human in nature, and in spite of all those attempts, the interwoven and complex nature of the investigation made it hard to entirely control these and other behavioural variables.

6.4.2.4. The Research Instrument: the Discourse Completion Task

Among the numerous measurement instruments, the Discourse Completion Test/Task is reported as the most appropriate for eliciting the pragmatic (and intercultural pragmatic) routines adopted by speakers of a language.

Designed originally by Blum-Kulka (1982), a Discourse Completion Test (DCT henceforth) is a testing instrument constructed in the form of unfinished dialogues containing missing turns. Participants are asked to fill in these turns based on given information about the situation (the social context, the nature of relationship between the speakers, the degree of imposition... etc)

It is true that the DCT (specifically the written DCT) received a great deal of criticism, especially regarding its "unrealistic" outcomes; nevertheless, it is still widely adopted as an effective instrument in evoking culture-bound linguistic behaviours.

As far as the current study is concerned, the DCT was designed to elicit two speech acts, (requests and complementing/complement response). These two speech acts are specifically chosen as they are also expressing politeness, and both are socio-cognitively dictated by two widely documented cultural scripts typical to the Anglo/American culture, and which are the cultural script of personal autonomy and phatic complementing (positivity), respectively.

a.Description of the DCT

As already mentioned, the DCT was sectioned into two different parts, each concerned with the evocation of one particular speech act. All situations are meticulously selected because of their verisimilitude. Differently put, they are likely to happen to any EFL student studying abroad. The diversity of social contexts is particularly attended to since they (social contexts) determine the strength of speech act and determine the use of politeness strategies (Brown & Levinson ,1987; Terkourafi, 2005). Accordingly, the diversity of the social contexts proposed in the ten scenarios presupposes the diversity in terms of frequency, directness, formality level, distance, power and rank of imposition. In what follows, a detailed description of the situations and the rationale behind including them in the test is provided:

a. **The First Situation (**at a restaurant), formulated as follows: "You are in a restaurant (in England), and before making an order, you would like to see the menu. What do you say to the waiter?" This situation is suggested as an instance of a "permission request" articulated in an informal and relatively frequent costumer-waiter setting.

b. **The Second Situation** (at a clothes shop), which reads: "You are in a clothes shop (in England) and find something you like and you want to buy it. But when the shop assistant tells you the price, you think it is quite expensive. What would you say to him/her". This could be qualified as a "business-like" situation, thus more formal, and less frequent than the previous situation. Moreover, the type of request described and expected here is of a different sort as it is called a "negotiation request".

c. **The Third Situation** (at a party): Worded "You are at a party (in England). You want to go back to the campus because you have an exam the next morning. Your English friend is driving home in the same direction. What would you say to him?" scripts a casual and friendly request, as the Speaker and the Hearer are of equal power and lower distance. In

other words, this is an informal favor asking situation which involves a low degree of imposition.

d. The Fourth Situation (to the train station): This scenario reads: "In England, you are walking to the train station, but you are afraid you are going to miss your train. Your decide asking someone in the street for directions. There is one man walking next to you. What would you say to him?". This describes a rather formal request, as it is performed between complete strangers. However, the frequency is rather high as it is a very common situation.

e. The Fifth Situation (with the teacher): Is illustrated as "You are studying at a university (In England), and you have failed the exam of Philosophy for the second time. It is not that you don't know the answers, but you have difficulties answering them in English. You know you would do much better if the test was in Arabic. What would you say to your teacher?". This is a teacher student interactional situation, and so the speaker is of lower power and higher distance, and the favor asking request is of higher imposition than the previous situation. However, the setting is not as formal as it might seem.

f. The Sixth Situation: which reads:"You are studying in America, and you win the First Award at a very prestigious writing competition. The Dean of your University compliments you by saying: You have done an impressive work! The whole university is proud of you". This first situation which targets compliment response is different from the previous ones as there is a shift of setting (America instead of England, where all the previous imaginary scenarios are situated) for the simple reason that it is the American way of complimenting and responding to compliments which will be contrasted with the Algerian way. This situation is issued by a complimenter of high social status to recipient of low status. Accordingly, it depicts a compliment response flowing from Low to High status.

g. The Seventh Situation: Always in an American Intercultural setting, this situation describes "You are a teacher (in America), and you have been helping a student preparing for

a contest. After having succeeded, this student compliments you by saying: I wouldn't have been able to make it without your precious help". Clearly, the expected compliment response flows from Low to High status, as opposed to the previous situation.

h. The Eighth Situation: "You invite a couple of (American) friends for dinner. One of them, who has enjoyed the meal, compliments your cooking skills by saying: it was very delicious, I did not you know you were such a great cook!". In this case, the interaction takes place between individuals of the same (and close) social status in a casual setting. Thus, there is a horizontal flow of both the compliment and the compliment response.

i. The Ninth Situation: in which "Your cousin, who has always lived in America, compliments you after having been nominated for a highly prestigious scientific position by saying: we are all proud of your excellence; you have honoured our family name", the close relationship represented here is that of "relatives", a type of relation which is assumed to be differently viewed by both cultures.

j. The Tenth Situation: "You are on the bus, and all the seats are taken. An old woman gets in, and you're the only one who volunteer to give her your seat. She compliments you saying: you're such a sweetheart, that's very kind of you". Here, compliment response occurs between individuals of a fairly "distant" social distance, as it depicts a situation between complete strangers.

b.*Coding, Scoring and the Rating Scale Used.*

In addition to the first phase of coding, in which the traditional coding schemes which would inscribe both speech acts (explained and detailed later in the chapter) are adopted at different stages of the experiment (pre-test and post-test), a second phase of rating, which aims at evaluating some observable aspects of intercultural pragmatics, is designed referring to Meyer's (2004) selected operational definition of intercultural pragmatics, and which was suggested also in chapter four.

Once again, the rationale behind choosing this particular definition, as opposed to the other "theoretical" definition, is that it offers a more practical and tangible depiction of the concept, highlighting thus a set of observable skills, which constitute in their whole, intercultural pragmatic competence.

b.1. The Rating Scale

Defining the rating scale in clear terms is, therefore, a very important step to minimize the possibility of divergent interpretations. According to Davies et al. (1999), a rating scale is a framework that serves as a "scale for the description of language proficiency consisting of a series of constructed levels against which a language learner's performance is judged" (p.53).

Moreover, when it is a question of assessing the development of intangible notions, which is the case of the intercultural pragmatic ability, it is imperative to relate them to their observable manifestations which can be treated as concrete and eventually assessed. Thus, based on the aforementioned "practical and pragmatic" definition of intercultural pragmatics (Meier's definition), a Five Point Behavioural-Anchored Rating Scale is suggested, in which four sub-abilities are defined and appointed as indicators to the overall development of intercultural pragmatics. These observable indicators are:

1. An ethnocentric-free linguistic behaviour: many researchers (Kassing, 1997; Lin, Rancer, and Lim; 2003, for example) report an inverse relationship between ethnocentrism and intercultural communicative ability in general, specifically, what Kassing (1997) terms IWTC (Intercultural Willingness to Communicate) and intercultural communication apprehension. According to these (and other studies), when the ethnocentric tendency of the intercultural speaker prevails, their intercultural ability decreases (Justen, 2009). Based on that, it was assumed that an ethnocentric free behaviour is a valid indicator to a participant's intercultural pragmatic competence level.

2.   The pragma-linguistic fluency: In pragmatic research, as in intercultural pragmatics, the degree to which an intercultural speaker controls and manipulates the different features associated with their knowledge of the variety of expressive resources of the language is an important indicator of this speaker's pragmatic competence. In view of that, being intercultural-pragmatically competent presupposes a fairly acceptable comprehension and production of the "linguistic encodings of pragmatic force" (Liu, 2004, p. 16).

3.   The socio-pragmatic sensitivity: Similar to the the pragmalinguistic competence, the sociopragmatic aspects of language also needs to be mastered across situations and cultures. In intercultural pragmatics particularly, sensitivity to the socio-cultural norms and conventions of both cultures can ensure a culture-related perception of the most appropriate linguistic behaviour, for this reason, the socio-pragmatic sensitivity of the research participants is suggested as one behavioural scale.

4.   The negotiation of meaning: meaning, in this sense, is approached as a component of "the cultural identity" and an effective intercultural communication means. For the most part, meaning negotiation means being able to construe the desired meaning with the "other" while withholding possible judgement, and considering further explanations of unexpected linguistic behaviours (usually associated with the "self" in order to manage eventual conflicts and reach what Meier (2012) terms a "situation-dependent consensus".

Meaning negotiation also entails a set of strategic moves such as reframing and constantly checking perceptions and understanding on one's messages. All these observable behaviours are taken into account in the analysis of the DCT (in all the stages of the research).

6.4.2.5. The Coding Scheme Used

Designing a coding scheme is one of the major challenges of this research. The working definition applied as a basis for these codes was suggested with regard to the behavioural manifestations of each speech act. Basically, the categories, dimensions and sub-

categories appointed for the coding were designed in correspondence to the basic theoretical attributes of the chosen speech acts, to ensure their validity.

a. The Coding Scheme for the Requests :

Before accounting for the coding scheme used for the quantification of the results, it seems important to explain first the reason why, among the many speech acts debated in the literature, the speech act of requesting is chosen.

The speech act of requesting is by far one of the most investigated pragmatic behaviors both in intra and intercultural settings (Alcon and Martínez-Flor, 2005). This could be attributed to their unique trait of being "one of the most face-threatening speech acts" (Brown and Levinson, 1987), because every time a speaker makes a request, they jeopardize the hearer's negative face by infringing their freedom of action. As a redressive move, speakers often chose to resort to one (or more) of the many mitigation strategies and devices proposed by the Griciean politeness principle to favor a positive response to the request.

However, since requesting strategies, like most cases of culture-bound linguistic behavior, are deeply rooted in the culture of the speaker, the face- threat increases during intercultural encounters, as both the pragma-linguistic and socio-pragmatic elements are alien to the non native speaker. Consequently, and in line with the overall premise this research is based on, it was conjectured that the underlying cultural script is also different to the FL learner.

As to the segmentation, as well as the units of analysis constituting the coding scheme espoused by this research, an altered variant of the request taxonomy put forth by Blum-Kulka, House, and Kasper (1989) in the CCSAR Project is suggested. This coding scheme breaks the request into three constituents, and which are: the alerter, the head-act and the supportive move, all encompassing some modifiers and strategies which determine the scale of directness in the following way:

Table 10:

Alerter Modifiers to Core Request (CCSARP) (Blum-Kulka, p.18)

Alerters	Address Terms	Title/ Role
		Name / Surname/nickname
		Endearment Term
		Pronoun
	Attention Getter	

Table 11:

Core (Head act) Strategies Used in Making Requests (Blum-Kulka, p.18)

Type	Strategy	Definition
Direct Strategies	Mood derivable	The grammatical mood of the verb indicates the illocutionary act.
	Performative	The illocutionary act is explicitly named.
	Hedged performative	The naming of the illocutionary act is modified by hedges
	Obligation statement	The obligation of the hearer to carry out the act is stated.
	Want statement	The speaker states his/her desire that the hearer carries out the act.
Conventionally Indirect Strategies	Suggestory formulae	A suggestion is made to carry out the act.
	Query preparatory	A reference to ability or willingness is made using a modal verb.
Nonconventionally Indirect Strategies	Strong hints	Partial reference to object needed for completing the act.
	Mild hints	No reference to the object of the act is made. But it is interpreted as a request by context.

Table12:

Supportive Moves (Blum-Kulka, p.287)

Supportive move	Definition
Preparator	A phrase preparing the hearer for the request by checking his/her availability or asking his/her permission
Getting a precommitment	An attempt to get the hearer's commitment
Grounder	Giving reasons, explanations or justifications that either precede or follow for a request
Disarmer	Avoiding any potential refusal
Promise of reward	Announcing a reward due on fulfillment of the request
Imposition minimizer	Reducing the imposition of a request

Along with the core request, the CCSAR also suggest a set of modifying linguistic devices, such as upgrader and downgrader modifiers. However, and because of the rating scale that is used in this research (the Five-anchored behavioral rating scale), they are overlooked.

All These units of analysis are, as already explained, culture-bound and consequently, they hypothetically constitute a source of "mismatch" between the two cultures, hence, impact the intercultural pragmatic competence of the participants during the conversation.

b. The Coding Scheme for the Compliment Response

Similarly, compliments (and compliment responses) are also interesting in the sense that they are culture bound speech acts as practices associated with giving and receiving compliments vary from one culture to another. This, consequently, usually results in cross-cultural miscommunication.

Compliments are defined by Herbert (1986) as a type of speech acts which is used for the negotiation of solidarity with the intention to make the addressee feel good. In the same perspective, Homles (1986, 1995) describes them as speech acts which:

explicitly or implicitly attribute credit to someone other than the speaker . Usually the person addressed, for some good (possession, characteristic, skill...etc) which is positively valued by the speaker and the hearer (p.117).

It follows that, what is termed as a "compliment response" is the tendency of the recipient to acknowledge the kindness and offer of solidarity in the compliment (Herbert,1986).

This "interactional nature" of compliments and compliment response is what created the "dilemma" of choosing the appropriate response strategy , as theorized by Pomerantz's (1978). Differently explained, Pomerantz points out to respondents who may find themselves in a perplex situation as they can either be accused of conceit if they accept the compliment,

or, in case they reject it, of rudeness. The safest strategy, say Pomerantz (1978), Manes (1983), Herbert and Straight (1989) and Herbert (1990) is the "thank you" as a half way between acceptance without an overt agreement.

From a cross/intercultural perspective, however, the linguistic behaviour associated with giving or receiving compliments varies significantly from one culture to another: cultures not only differ in the strategies used for the accomplishment of this speech act, but also in the frequency of complimenting (and responding), the underlying values supporting it, and the socio-pragmatic factors (status relationship, gender, ..) deciding for the most appropriate strategy. (Chang,1988; Holmes,1988; Wolfson,1989; Gajaseni, 1994)

Moreover, similar to the speech act of requesting, compliment giving/receiving is highly connected to the politeness phenomenon, and which is itself different from one culture to another. For example, Chen (1983) illustrates that the Chinese culture, which favours modesty and what he calls "oversensitivity to self-praise", conventionally rejects compliments. Whereas Americans, more qualified as phatic (Goddard, 1998), are thought to be more frequent complimenters than many speakers of the other English varieties and other languages (Nelson et al.,1993).

Pomerantz developed a taxonomy of potential responses, suggesting three types she named: acceptance, rejection and self-praise avoidance .Other subsequent taxonomies of compliment responses were suggested as well, such as Holmes (1988a) trichotomy of acceptance, rejection and deflection, and Nelson's al. (1996) four-types scheme of acceptance, mitigation, rejection, and no answer.

As for the present research, the coding scheme is been based on Herbert's (1990) taxonomy which is an improved version of Pomerantz's taxonomy, to which he adds other categories, as illustrated in the following table:

Table 13:

Herbert's (1990) Taxonomy of Compliments Responses

	Response Type	Example
AGREEMENT		

I	**Acceptances**
	    A. Appreciation Token
	    B. Comment acceptance
	    C. Praise Upgrade
		Thanks, Thank you, smile...etc
		Thanks, it's my favourite too.
		Really brings out the blue in my eyes, doesn't it?

II	**Comment History**	I bought it for the trip to Arizona.

III	**Transfers**
	    A. Reassignment
	    B. Return
		My brother gave it to me.
		So is yours.

NON AGREEMENT		
I	**Scale Down**	It's really quite old
II	**Question**	Don't you really think so?

III	**Non Acceptances**
	    A. Disagreement
	    B. Qualifications
		I hate it!
		It's alright, but Len's is nicer

IV	**No Acknowledgement**	[Silence]
OTHER INTERPRETATIONS		
I	**Request**	You want to borrow this one too?

All things considered, The speech act of compliment response is opted for based on prior observations, backed by the findings of the ethnopragmatic survey, which testify that the value of flattering in general (complementing more specifically) is not very positively viewed in the culture under-investigation (the Aurassian culture), and the general tendency for responding is to "timidly" decline the compliment, a response which analysis could also be very revelatory of the politeness strategies of the same culture.

One last reason for which this speech act is chosen, is that it represents another level of complexity, hence, of analysis. As previously discussed in chapter five, analysis intercultural pragmatics requires a discourse segment analysis, and the analysis of the

response should pair with the compliment encompassed in the description of the suggested scenarios themselves.

Conclusion

The complex lineament of intercultural pragmatics' research, interlaced with one of the most unexplored methodologies of culture depiction, i.e. cultural scripts, imposes an equally multifaceted research scheme which includes in scope both institutional and non-institutional settings. This chapter was an attempt to introduce the design and methodology adopted in this investigation, and to highlight the aims, objectives and goals set. It equally tried to rationalize the choice of the approaches, methods and techniques applied to attain these aims. The course of the execution of these patterns, the data obtained, and the discussions of the findings will be amply discussed in the next chapter.

Introduction

Based on the premise that inquiring into any intercultural phenomenon needs to be grounded on evidence from both the mother-tongue-related-culture and the target culture, and because of the conspicuous lack of an adequate corpus and the very scarce number of studies researching Algerian cultural scripts, there seems to be a need to construe first this linguistic evidence (at least the one paralleling the Anglo/American scripts used for the experiment), a task which, as already explained in the previous chapter, is achieved through an the analysis and interpretation of and ethnopragmatic interview conducted on natives who had a constant contact with the Anglo/American culture for a considerable time.

Moreover, with the intention to accomplish a triangulated scheme for the whole investigation, the second phase of the research, which is concerned with fostering EFL learners' intercultural pragmatics, relies partly on data obtained from the first phase of the research, i.e. the interview, namely the cultural scripts coded from the informants' answers to the interview questions. In other words, the material used for the treatmehtctures makes reference to the designed cultural scripts, and juxtaposes them to their Anglo/ American counterparts which are retrieved from the related literature. By doing so, it is hoped that the research would offer a more thorough understanding of the issues under investigation.

The aim of the present chapter is two-fold: First, it seeks initially to find out how informants perceive the difference in the realization of the speech acts of requests and compliment response in the two cultural contexts (Algerian and Anglo/American), and how this difference could be attributed to differences in cultural scripts. Second, it is hoped, through the task question asked at the end of the interview, that this cultural logic could be explicated in terms of its underlying schema. Eventually, the scripts suggested were adopted as a benchmark for the compare-and-contrast strategy of the true experiment which aims at developing the intercultural pragmatic level of EFL learners.

7.1.Phase One: The Ethnopragmatic Interview

As it was indicated, this research opts - in the first instance- for a qualitative method whereby the status quo of the ethnopragmatic landscape, as reflected in the verbalization of two speech acts of the Algerian culture (specifically the Aurassian culture), is looked into. Since such a task requires the mastery of a specific semantic methodology which would offer an accessible meaning to both natives and foreigners alike while avoiding terminological ethnocentrism, The Natural Semantic Metalanguage principle is explained to the informants before asking them to suggest scripts to the cultural norms investigated.

It should be noted however, that in the course of the interviews, different hypothetical cultural scripts were discussed, and the finally adopted version is constructed upon the most relevant and recurrent aspects of the descriptions provided by the interviewees.

7.1.1. Description of the Interview

In addition to eliciting information, the questions, as it is commonly agreed in ethnographic interviews, permit "developing rapport" with informants (Fox and Edwards, 2008) as they were designed and asked in a way to make the interviewees feel at ease and encourage them to talk extensively. Another effective move taken into account is having minimized (and completely avoided when possible) the use of the technical terminology, in addition to explaining unfamiliar jargon whenever needed. Moreover, and in order to give the informants the freedom to manipulate meanings, a number of clarifying structural questions were suggested throughout the interview (especially as far as the scripts are concerned).

The questions of the interview (see appendix two) are grouped into four sections, moving gradually from background information questions (though not too personal in nature, since their objective is just to confirm the compatibility of the informants' profiles to the requirements of the research) to more technical and "task" related questions.

Although the most intended technique was to vary the question types as much as possible, most of the questions, as Spradley (1979) advises, are descriptive in nature, as this type of questions is considered a more "effective means of framing the research"(Spradley, 1979, p.73) . Furthermore, the questions were not all asked in the detailed way indicated in the appendix (see appendix 2): It was mainly the grand-tour format which was clearly articulated, and the sub questions were only added every time an interviewee misses one element.

7.1.2. The Interview Informants

The respondents, as explained in the previous chapter, were chosen principally because they are assumed to "have had direct personal experience of intercultural cross-talk and confusion" (Goddard and Wierzbicka, 2004, p.160), something which entitles them, according to Wierzbicka and Goddard (2004) to inform about the ethnographic configurations of both cultures (native and target). Extensively described, they are presumed to meet what Spradley (1979) calls "the minimal requirements for a good (ethnographic) informant" (p.54), in the sense that:

1. They are familiar with the culture under investigation, and, as far as the present research is concerned, are also well informed about the target culture, hence, are believed to be able to offer both the Emic and Etic perspectives.

Familiarity with a culture, it must be noted, roughly means the ability to say things without thinking; i.e. that language use informed by the socio-cultural norms became automatic with time (Spradley, 1979) .

2. The respondents have direct and current experience of the cultural scene, as their workplaces (or living) offer them a constant and direct contact with people from the other culture.

3. The informants had sufficient time to be interviewed (1hour to 1h30).

4. Spradley (1979) insists that the informants should not have already "analysed" their culture in the same particular way in line with the researcher's perception. It is true that all the informants of the current interview (except for informant 7) have a background in language studies, and have already sensed the differences between both cultures, but they certify not having particularly heard of cultural scripts, nor specifically linked the differences in language to a purported "underpinning logic of language use".

7.1.2.1. Representativeness of the Informants

One issue of paramount importance is to guarantee that the number of respondents is adequate for highlighting the aspects needed out of this interview. In effect, ten names were originally suggested, but then a set of parameters came at play, especially the practical ones (such as time and availability of the respondents) which ended up reducing the number to seven. Still, it could be argued that since the purpose of the interview is to try to find out commonalities rather than personal differences and traits of uniqueness, even such a small number would be sufficient.

All things considered, and according to Baker and Rosalind (2012), every interview case is unique, and sampling interviewees usually does not obey to any sampling requirements. Accordingly, the informants were invited to take part in the survey, and their meeting were scheduled based on their availability. As part of the analysis and interpretation of data, below is a detailed and annotated transcription of their responses to the questions. For privacy measures, they are referred to as (Informant.1), (Informant.2), (Informant.3), (Informant.4), (Informant.5), (Informant.6) and (Informant.7).

7.1.3. Data Processing and Interpretation: A General Inductive Analysis

In addition to phenomenology (van Manen, 1990), narrative analysis (Leiblich, 1998), discourse analysis (Potter and Wetherell, 1994) and Grounded Theory (Strauss & Corbin, 1998), One of the most generic and commonly adopted conducts for analysing interviews is

the General Inductive Approach, which best fits "much qualitative data analyses" (Bryman and Burgess, 1994; Dey, 1993), and whose primary objective is to allow findings and results to emerge from the most frequent themes found in the respondents' answers, such as the case of the present ethnographic investigation.

The General inductive analysis, in broad terms, denotes the process whereby a detailed reading of "raw data", which usually contain significant (but invisible), unplanned or unanticipated elements, is used to derive concepts or models "through interpretations made from the raw data by an evaluator or researcher" (Thomas, 2006, p.238).

A thorough and adequate inductive data analysis necessitates a set of steps which aim eventually at developing a "theory" (Straus and Corbin, 1998) (or, in the current case, two confirmed scripts of the two culture-bound linguistic behaviours under scrutiny). Such an objective, as explained by Straus and Corbin (1998), requires that "the researcher begins with an area of study and allows the theory to emerge from the data" (p. 12). Differently put, this bottom-up process allows concepts and notions to emerge from the interviewees' answers by making specific annotations out of them, identifying recurrent patterns in these interviews, making broader generalizations, and finally making tentative hypotheses which will ultimately be confirmed.

7.1.3.1. Step One: Recording, Transcribing and Synthesising Answers

Transcribing the recorded interview is a very crucial step in the analysis as it gathers data, allows retrieving the most relevant information from the interviews and facilitates their manipulation and processing. This phase of analysis was summarized and grouped into sets of questions corresponding to the suggested sections of the interview (see appendix 2), in the following way:

a. **The First and Second Set of Questions**: Containing "questions about familiarity with the native and target cultures", this section was mainly designed to confirm the interviewees'

profiles' conformity with the research's pre-envisioned requirements, and also to gain knowledge into the mother and target cultural scenes with which they are (hypothetically) familiar.

To the first sections, all informants answered by validating their familiarity with both cultures: Informant.1 , who spent more than twenty four years in his hometown, Batna, moved to Algiers where he continued his post graduate studies, then was recruited in the American Embassy where he has been working in the Press and Information Service. Although he would qualify himself as "not a very sociable person", Informant.1 affirms having the insider's perspective, as he is able to make use of language according to the social and cultural standards of the region of Batna.

Informants.2 and 3 are also natives of the region of Batna (so are their parents, they confirm) and they grew up, lived till their mid 20's (25 and 27 respectively) and graduated from the university of Batna. Both assert being "very sociable" people and having a wide network of friends and acquaintances. These two informants currently live and work in the UK.

Informant 4, currently a university teacher, benefitted from a ten months Fulbright fellowship to the University of Pennsylvania, and this program allowed him to get in a close touch with the American culture. He also is a native of Batna, where he has spent almost his entire life, except for three years of post-graduate studies in Tizi Ouzou, and the (almost) one year spent in the USA.

As to Informant.5, a self-proclaimed "Chawi" (the local culture of the the Aurassian Region) and "a person with ethnocentric tendencies", spent the last five years between his hometown, Batna, and Hassi-Messaoud (the south of Algeria) where he works for a multi-national oil company (Halliburton Energy Service). He described himself as a very sociable person and open to new opportunities to meet and talk to people of different ethnicities and

cultural backgrounds. Cultures, cultural and racial varieties are, as he claims, a passion that he tries to feed by travelling, not only inside the Algerian territory but also to other countries whenever he has the chance to do so.

Informant.6, who is a translation Master's student from Khenchela, but who previously worked for many years in different multi-national companies in Algeria, KSA and UAE, is the only interviewee who is not specifically from Batna, but since Khenchela, his hometown, is also part of the Aures Region and shares with Batna the same cultural heritage and linguistic attributes, he was invited to take part in the study. Respondent.6 is somehow different from the other respondents as he insisted on "using the Arabic language" during the interview, and although his proficiency, qualifications, and job nature certify that his level of English is very advanced, he justified this choice as "not being very comfortable using English outside the work place".

Informant.7, a full time professor at the department of Electronical engineering who spent more than fifteen years in the UK where he graduated, post graduated and worked in many research centres, asserted that he was very lucky to find himself surrounded by other countrymen with whom he had the privilege to practice his "Algerianism", as he put it. Preserving one's own cultural identity, according to him, is not easy at all when living in a foreign country, "especially when you are barely eighteen". He explained that, as many Algerian youngsters, he was seduced first by the British culture, and while adapting to the social and cultural requirements of this host country, he was not aware of what he was losing, it is only with time and age, that he got a "glimpse" of what he was going through, "as luck would have it, it was not too late!", he confessed. It follows that he sees himself as both an informant of the local culture, of his home country (where he spent 18 years before leaving to England, and in which he is currently living), and of the host-country, England, in which he studied, got married and lived for more than 15 years.

1. ***The Third set of Questions****:* Which queries the degree of awareness about the socio-cultural linguistic differences these informants have developed. (1. How would you describe the way Americans / British people make requests as compared to the Algerian culture, and 2) How would you describe the way Americans / British people respond to complimenting, as compared to the Algerian culture?). This section of the interview comprises mainly descriptive items set off with a grand tour question, which evokes possible instances of "clumsy" misuse of language while they were still novice intercultural interactants. This type of Grand tour question is essential at the beginning of interviews as it is relatively easy, and offers a degree of freedom to the informants as they are given the chance to "produce a verbal description of significant features of their cultural scene" (Spradley, 1979, p.87), thus, allowing the informants to extend their answers beyond the sequential aspect of the interview.

All of the respondents (except for informant.7) affirmed that the communication breakdowns they experienced were mainly of a pragmatic nature. Moreover, they all claimed having found themselves in awkward situations more often than "they expected!", with the exception of Informant.1, who asserted that it is relatively different in his context, as they are required to deal with diplomats and, consequently, usually briefed about what to do and say (and what not) before any encounter. Hence, these awkward moments are usually anticipated and controlled beforehand.

As for the other informants, they provided numerous examples of their experiences as novice intercultural interactants: Informant.2 for example, expressed his uneasiness with the religious-related linguistic behaviours, and reported that he first used to display a somehow "aggressive resistivity", which has now evolved into a more tolerant meaning negotiation reaction.   Whereas informant.3 stressed her early discomfort with what she called the "over-politeness" of the British people, as they overuse "the magic word" (i.e. "please", as her daughter reports from school), "even if they are the ones offering help", she says. And it took

her time to get used to using it with the same frequency. Informant.4, also recounted what he calls a "politically incorrect" incident, which has to do with what he thought of as complimenting his female students (and which ended up being taken as an inappropriate "sexist" utterance), and one other, which is an occurrence in which he experienced a misunderstanding caused by differences in politeness strategies (a small-talk initiation statement which was interpreted as an off-record request). While informant.5 recounted his "compatibility" with his early-times co-workers as they were mainly Italians, before having to deal with Irish, British and Americans. According to him, this prevented him from "going rogue", and it served as a "buffer" between the two cultures (Algerian and western culture in general). Informant.6 focused more on different perceptions of degree of imposition and the distribution of ranks between the "western" and Arabic culture, which he found striking, and to which, till the present time, he could not adapt.

Informant.7. however, being the youngest to have experienced this cultural clash (he was only 18 when he left to England), hence, the least equipped (linguistically and culturally) for such a kind of ventures, recalled his bewilderment "at all levels" when he first got to England, and affirmed that the incidences of miscommunication were so numerous that he can't even remember them. What he remembered with certainty is that they were, not just of a cultural, but also of a linguistic order.

Central to this section is the question about the informants' "reaction" to these difficulties (Your typical reaction when these breakdowns occurs, is to try to understand , and eventually clarify the differences in culture which result in these misunderstandings, or just feel judged and "judge-back"?). This is a typical grand tour question which, in addition to its property of offering "almost unlimited opportunities for investigating smaller aspects of experience" (Spradley, 1979, p.88), aims at revealing the intercultural tendency each informant has, and the degree of awareness they developed over time. Informant.1 for

example, immediately replied that, once more, because of the nature of his job, and the sensitive diplomatic settings he works in, he is required to adopt an inquisitive and explanative attitude whenever meaning making is not clear. Informant.2 clarified that it "depends on the situation"; he made a distinction   between socially required norms of interaction the target society imposes, a facet of the culture-bound linguistic behaviour that he sees "no harm converging to", as opposed to "deeper values" reflected in speech, and which define him as a Muslim resident of the U.K., and consequently, are a "red line" not the cross. Informants.3 and 5, on the other hand, claimed that they definitely see no problem converging to the cultural values imposed by the British society (British and American people, for informant 5), as they both agreed on qualifying them positively as more "considerate" and more concerned with creating social-bounds of their interlocutor than delivering the message itself. As to Informant.4, he said that he has the tendency to adopt a "compare and contrast" reasoning when encountering an unfamiliar situation, and, interestingly enough, he "retrospectively" now sees no utility of the Algerian social norms. He explains that he found "more logic" in what his American friends do and say, and more importantly, in how they are saying it, than the "illogical logic" of Algerian culture-bound linguistic behaviour. Informant .6, contrariwise, affirmed that generally he firmly establishes clear-cut boundaries with people from other cultures: "why is it always "us" who should take the blame for any misunderstanding, and why is it always "us" who should mend for that?" he questioned. He said that he developed the habit of inciting the "other" to explain "his part" in the same way that he is expected to explain his. Whereas Informant.7 replied by saying that, at the beginning, when he "had no clue" about the issues related to the cultural aspect of language, he blindly copied all kinds of behaviour (linguistic included), seeking an approval. But recently, he developed a sort of "pridefulness and self-worth", which he manifests by "going

back to his roots", and providing a rationalization of his behaviour (linguistic or not) anytime a misunderstanding occurs.

    c. ***The Fourth and Fifth set of Questions:*** which is considered as the research's most pertinent section of the interview, is concerned with shedding light on the logic behind formulating the speech acts of requesting and compliment response. This aim is gradually achieved through inducing respondents, always via mini grand-tour questions, to compare and contrast the way Algerian speakers articulate the previously mentioned speech acts with the Anglo/American ways, with regard to social distance, insistence, frequency, and other variants which are left unprescribed.

    One vignette was used quite recurrently by all informants when describing the way British/Americans (especially British people) make requests as compared to the local culture way is "more polite", "and with all interactants, regardless their age, gender, social status or ethnicity". However, participant.6 who attributed this "somehow shallow first impression" to the "inherent differences between the languages themselves", explained that the Arab culture, and the language by extension, is a culture of "doing" rather than "saying", and that politeness in general in this culture is expressed by an attitude more than it is with words . Moreover, he argued that some constructions used when performing requests in Arabic are "inherently" polite, and do not require the word "please" to make them sound so. Finally, he pointed to the differences between the positive and negative politeness strategies which are at the heart of those differences (of course, he did not use the technical naming of the strategies, but he provided a couple of examples to illustrate them).

    For the rest of informants, they unanimously indicated that the reason why they deem the Anglo/Americans as more polite is the "frequency" of politeness formulas "even in the same request", as further described by Informant.3. The same comment was remarked by Informant.7 who spoke of "many "shreds" of politeness in one statement", pointing thus to

the inclusion of politeness markers in the different segments of the requests (alerters, head-acts and supportive moves). Similarly, Informant.2, who qualified the British way of formulating requests as "very soft, loaded with warmth and very hard to decline", explained that he visited different places in England before settling in London, and he was particularly struck by the many "softening" strategies used in the North , the alerter "love" is one of the most "surprisingly" frequent ones, he claimed. What is more astounding (at least, so he thought at first) is that it usually does not obey to any social-distance or familiarity-degree rule. As to Informant.4, whose experience was "perception-changing", in his own terms, spoke about how this consideration to the other party is maintained regardless of their age, gender, or status (a remark which conforms to the personal autonomy script central to this research). He reported some examples from university and campus where requests (rather than orders) are articulated from professors and faculty members to students while, as compared to his "college days" in Algeria, most teachers and professors allow themselves to boldly formulate "dry orders" when addressing their students.

Informant 6, though acquiesces with the frequency of the British/American demonstration of politeness in their request, explained that he was rather "sceptical" about this type of politeness; unlike the others' claims about "creating social bonds", Informant.6 imparted his conviction that "nothing is done innocently", and that the manifestation of politeness was overly displayed because "they want something from you", this is how he "exposed" the western philosophy. Still, he did not completely refute the fact that his Anglo/American co-worker use more polite requests than the Algerian (and Arab) colleagues, and more often.

Concerning compliments and compliment responses, once again, all informants supported the idea that Algerian speakers are less frequent complimenters than Americans, (however, the difference doesn't seem to be that conspicuous in the case of British speakers).

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It follows, that compliment responses are equally less frequent, and less varied as compared to the many strategies displayed by Americans when responding to compliments. Still, some of the respondents remarked that it is better not to generalize, as the tendency to responding positively is a subject of debate: Informant.1, for example, noted that one needs to be cautious in complementing the other gender, unless the degree of familiarity allows that. He gave the example of the oversensitivity of female complimentees over physical traits which could be viewed as inappropriate, something which is liable to engender a very negative (not to say "aggressively rebuking") compliment responses. The two other informants (2 and 3) who are more familiar with the British culture, however, said that there is no great difference between the Algerian logic behind compliment responses and the British one, and they both agreed on the qualification of the British people as "as discrete and as humble as most non-western cultures".

The other American-culture informed respondents, namely informants.4 and 5 however, evidenced that Americans, in general, are "more accepting to compliments" than Algerian speakers, and their responses are very assertive and accrediting to the compliment. Informant.4 explained that this behaviour is owed to one American defining trait, "that of being very comfortable praising and talking about themselves", so the natural reaction when receiving a compliment is "felicitously accepting the praise". Informant.5, similarly, made plain that the shyness and discomfort with which a local of the Aures region usually "timidly" reacts to a compliment could be explained as a form of "escaping", or even "declining" as a consequence of their uneasiness with commendation situations. He even remarked that any other reaction would be dubbed "cocky" in the social terms of the region.

Informants.6 and.7, who both agreed with the others' perceptions, stressed the idea that responding to compliments is nothing but a "reflexion of the politeness prototype of a given culture". Informant.7 further recalled a series of incidents which happened to him with

one of his American teachers, and which would have resulted in a great misunderstanding, had he not ended by resolving to explain to this teacher that his constant "clumsy and cold" reactions should not be interpreted as rudeness or uneasiness with the complimenter himself but with the whole "complimenting situation". He further clarified that rejecting compliments in the Algerian culture is a demonstration of a positively viewed humble behaviour.

Probably the most important question in this last section is the Task-related grand tour question (If you were to suggest a similar cultural script to your native-culture's way of thinking, what would it be?) , a clear request to the respondents to try to design a script which could aid the explication of the norms associated with requesting and compliment-responding. This question is also of paramount importance in the interview procedure, as it would ensure the validity of the previously answered questions in case the designed script would match the properties of the linguistic behaviour already depicted. It is also important as it helps converting the chunks of ideas and information detailed above into specific schemes. Differently stated, it serves as a double-check for the coding suggested in the next phase.

This was also the most difficult question for the interviewees as it took them a long time to reply (some even took it as a home-assignment, which was only returned days, --even weeks for some- after the interview took place). One facilitating measure to ensure the task would be carried out properly is to explain the NSM methodology, stressing its ability to depict a given social behaviour. The NSM theory was also illustrated with some examples taken from chapter four. Still, only five respondents out of the seven suggested scripts in the following way:

Informant One:

[1]Cultural Script for Requesting

People think like this:

When I want something from someone

And it is the job of this someone to do this something

It is ok if I don't ask him politely.

[2]Cultural Script for Responding to Compliments

People think like this:

When someone says something good about me to me

Even if I agree with this someone

It will be good if I express my disagreement with this someone.

Informant Two:

[3]Cultural Script for Requesting

If I want something from someone

And this someone is a close relative or friend

It is fine if I do not say the word please.

[4]Cultural Script for Responding to Compliments

When someone compliments me

It is better if I say that it is not right, or say simply thank you

It is not good if I say something positive about myself

Informant Three:

[5]Cultural Script for Requesting

When someone asks someone else to do something

And this someone else is lower in position

He can order instead of making a polite request.

[6]Cultural Script for Responding to Compliments

In the Algerian culture,

When people compliment you and you agree or say another positive thing about yourself

This could be viewed as rude.

Informant Four:

[7]Cultural Script for Requesting

If you want something from someone

Make sure this person can do it

Otherwise you will have to insist

[8]Cultural Script for Responding to Compliments

It is fine if you compliment back or return the compliment to the sender

It is also ok if you say thank you

It is also ok if you disagree

But it is not seen as ok if you consent

Informant Five:

[9]Cultural Script for Requesting

When you ask someone politely to do something

It is common that you say something positive to him (prayer or thank)

Instead of used the word "please".

[10]Cultural Script for Responding to Compliments

When you receive a compliment from someone higher in rank

You can't say something positive to him as well

It is not good

It is only good when the positive response goes to someone lower in rank.

It is worth noting though, that these suggested scripts do not explicate a pattern of logic supporting the linguistic behaviours in question, but the behaviours themselves, i.e. the speech acts.

7.1.3.2.Step Two: Developing a Coding Scheme and Pattern

The second step suggested as part of the General Inductive Procedure for the analysis of the interviews is coding, i.e. developing a pattern of analysis which would facilitate the systematic interpretation of data.

One key move in the coding of the chunks of data previously transcribed is to determine the most relevant units of analysis. This is achieved through decomposing the responses into smaller items and sorting the most pertinent and recurrent information out. Otherwise put, the conceptualization of patterns into themes (as described by Jain and Ogden (1999)), or coding, goes through two complementary stages:

1. The open coding stage: where broader themes are conceived out of an accurate and summarised description of each text-segment.

2. The close coding stage, or "coding the codes" which is set by the objective of considering a lesser and more manageable number of overarching codes grouping the open codes, as explained Jain and Ogden (1999), is achieved through listing the similar and recurrent codes identified in the previous stage of coding (the open coding phase).

According to Marshall (1999), when no more new themes emerge, this testifies that major themes were already identified. Those final codes should be exhaustive, and also reflect the purpose of the research.

Accordingly, the open coding patterns extracted from the interview are grouped into two sets, each corresponding to the described way Algerian speakers supposedly adopt in the realization of one of the speech acts under investigation. It is vital to mention here, that this description is either depicted by describing the speech act per se, or by contrasting it to its Anglo/American equivalent, since most of the questions were worded in a way to call forth "differences" rather than similarities. Thus, the general consensus about the traits

characterizing the verbalization of both speech acts (from the Algarian stand-point) is detailed in the following tables:

Table 14:

Interviewees' Observations Concerning the Characteristics of the Algerian Speech Act of Requesting

Requesting	Answers of the respondents
With regard to the politeness strategy	Usually "bold on record", or positive politeness strategies.
With regard to social distance and status differences	Social distance determines the way the request is delivered: distinctions were reported between "similar, lower and upper ranks" interactions which, according to some respondents, engender either "orders" and "polite requests".
With regard to the degree of familiarity	Some respondents made a reference to acts less formal and allowing oneself to drop the "please" (i.e, be less polite) with people we are close or relatives.
With regard to the degree of imposition	According to some respondents, when the "thing to be done" does not imply a favour in the sense that it is "the usual job" of the requestee, it is ok if the request sounds bold, threatening and less considerate to the face of the requestee.
With regard to the wording of the request	A general remark was made that the most common formulas of requests include a positive strategy, where something positive is said to the requestee (usually an Islamo-arabic prayer for safety or reward "rebbi yahfdhek" or "rebbi yjazik")

Table 15:

Interviewees' Observations Concerning the Characteristics of the Algerian Speech Act of Compliment Response

Compliment Response	Answers of the Respondents
With regard to frequency	Not very frequent (simply because complimenting is not very frequent itself)
With regard to social distance and status differences	Gender differences and social status is an important defining variable.
With regard to the strategies adopted	Not very varied: Very few strategies ranging from disagreeing, escaping and declining the compliment. BUT ALMOST NEVER consenting or adding something positive about oneself (unless in funny and intimate settings). The strategies are reported as less assertive than the American responses strategies
With regard to the wording of the response	Usually thanking the addresser (the complimenter), either using a simple "thank you" or the "religiously/socially conceived thanking form (which takes the form of a prayer)

Based on this open coding phase, the second closed coding course of action, which, as already explained, should result in fewer, and more manipulable specific themes, unfolds into a set of categories. Those categories, according to Marshall (1999), should entail at least the major and sub themes.   Other categories such as the ordinary, unexpected and the hard-to-classify themes could be extracted as well.

Since the major aim of this interview is to come up with (at least) two master scripts, rather than a broad theory, the closed coding phase applied here is combined with a NSM-assisted data coding, in which the functional (instead of the syntactic) units of the scripts are determined. The rationale behind adopting such a rather complex combination is the premise that utterances (or discourse segments) vary (sometimes considerably) from one informant to another depending on their "linguistic" preferences, and therefore, it could be misleading if the syntactic choices are exclusively taken as valid, since they hardly entirely match the functional models set forth by more theoretical conceptions.

Hence, the closed codes are grouped in terms of their functions, and explained independently in terms of one speech act at a time, in the following way:

a.   Coding The Speech Act of Request Responses

a.1. The Major and Sub-themes: Social ranking, distance, degree of familiarity and imposition, are pillar components in determining the pragma-linguistic requesting item and its components, mainly regarding to the politeness strategy.

This could be transcribed in NSM terms as follows:

[11] [people think like this]

If I want someone to do something for me

And this someone is lower in rank than me

It is not bad if I say to this someone do it (**cultural script for disparity in deference "with regard to rank"**[1])

*a.2. The Ordinary (expected) Themes***:** there is a wide difference between the British requesting strategies and the population under investigation (the Aurassian sub-culture).

a.3. The Unexpected Themes: being polite while requesting depends on whether or not the requestee is expected to perform the action. In other words, if the requested task is already part of the usual tasks that he does, so the request could be substituted with an order!

Applying the NSM, this unexpected theme could be explicated as follows:

[12][people think like this]

If I want someone to do something for me

And this someone's job is to do this sort of things

It is ok if I say to this someone "do it" (**cultural script for disparity in deference "with regard to favours"**$_2$**)**

a.4. The Hard-to Classify Themes: none in this case.

b. *Coding The Speech Act of Compliment Responses*

b.1. The Major and Sub-themes: compliment responding is less assertive, more escaping and timid, and if answered positively, it would be qualified as rude.

Once again, in the NSM transcribed terminology, this would read:

[13][people think like this]

When someone says something good about me in my presence

It is not bad to say to him it is not true.

If I say to this someone that the good thing about me is right

This will be bad   (**cultural script for humility**)

Or:

[14][people think like this]

When someone says something good about me in my presence

It is good if I just say thank you (**cultural script for humility**)

b.2. The Ordinary (Expected) Themes: again, that there are differences between Algerian and American norms of compliment responses, but not between Algerian and British cultures.

b.3. The Unexpected Themes: none.

b.4. The Hard to Classify Themes: none.

It should also be noted that, as far as the conception of cultural scripts is concerned, the major, sub themes and unexpected themes are the most helpful in designing and distinguishing the master scripts, and the others will be of help in suggesting minor scripts.

7.1.3.3.Step Three: Juxtaposing the Informants' Suggested Scripts with the NSM -Assisted

Coded Scripts

In this phase of the processing, the set of tentative scripts proposed by the interview respondents are positioned against the "distilled" scripts obtained from the coding procedure.

What is important to highlight though, is that both groups of scripts are somehow different in the sense that the interview informants have only proposed some scripts depicting the way the speech act itself is realized, i.e. the speech act "in action", while the coding of data obtained from the rest of interview questions resulted in "the logic behind the speech acts' realization". Differently put, this step is an attempt to place the "how" and the "why" of the speech acts under investigation side by side, thus, to attest for the validity of interview.

In this respect, the scripts revealing the way requests are verbalized converge in one functional theme, that of the "unequal distribution of personal autonomy", to use it in contrast with its parallel Anglo-American script, or, as it henceforth be named **"the script of disparity in deference".** Otherwise explained, the major functional theme is that it (requesting) does not pay equal tribute to all interlocutors, and that social status, and more importantly, the degree of favour expected from the requested deed, is what defines the politeness level of the

request. However, the manifestation of respect and politeness could be sensed in the hint about the rewarding the requestee may be granted.

Thus, the final script suggested in this section of the study, that of **disparity in deference**, would read:

[15] [people think like that]:

When I want someone to do something for me

And this person is of a lower rank than me,

Or it is this someone's job to do this sort of things

It is ok if I say to this person "do it"

The inclusion of the "prayer for rewarding" would have been more complete if not the thorny task of the translatability of "God", and other religious related expressions in more general terms, which contradicts the very philosophy of "transposing cultural loaded words" advocated by the NSM, this is why, this aspect of the script was left out.

As to the two groups of scripts dealing with compliment response, they also have common points, which is the meek and discrete rejection of the compliment, because **humility**, which is one characteristic of the non-western cultures, is more attended to than the acceptance of the compliment itself. Hence, the suggested **cultural script of humility** would read:

[16] [people think like this]:

When someone says something good about me to me

And I think that this someone is right about it

It is not very good if I say you are right about it

It is better if I say that it is not right .

All in all, this step of the analysis culminates in two confirmed scripts, accounting, respectively, for the two investigated speech acts: 1. The speech act of disparity in deference while requesting, and 2. The speech act of humility while compliment responding.

7.1.3.4. Step Four: Checking the Internal Consistency of the Interview, and double-checking the Validity of the Interview Findings against Theoretical Claims

As a last move to check the validity of the suggested scripts, the internal consistency of the interview was tested by juxtaposing findings of both groups of scripts, and then interpreting them while considering the extent to which they might match previous results and findings from earlier studies.

All in all, the functional units constituting both groups of scripts (disparity and humility for requesting and compliment responses, respectively) were evenly evoked by most respondents, either in their task question answers or deduced through the coding of the rest of the interview questions, despite some minor possible divergences in the minor scripts (scripts 3, 7 and 9).

These same functional units extracted from this interview could be grounded in the documented non-western cultural values and norms. Politeness, as already debated in the previous chapters (one and three), differs from one culture to another. Consequently, it is verbalized in speech acts in varied ways, differing whether in terms of the strategies adopted, the wordings or even the taxonomic parts of the act, no matter how important these parts are.

As to the differences brought out by this interview, the two speech acts (requests and compliment-response) and their underpinning cultural scripts, were proved to be very different in the two cultures (Anglo/American and Algerian).

Having been subject to numerous pragmatic and cross-cultural pragmatic investigations (Wolfson, 1983, Holmes,1988; Chang, 1988; Chen 1993; Yang 1987; Yoon, 1991; Lewandowska-Tom asczyk, 1989, to name only few), the speech act of compliment

response, to begin with, is usually defined in terms of some influential factors which decide on the way it is carried out: social distance between interlocutors(Wolfson,1989) and the gender factor (Holmes , 1988 and Herbert, 1990) are the most debated.

As previously highlighted in the precedent chapter, Compliment/compliment response is distinguished from other speech acts by its interactive nature. The act was even dubbed as a "Dilemma of compliment response" by Pomerantz (1978), who refers to the respondent's perplexity of choosing between accepting the compliment (thus, "praising themselves"), and rejecting it (thus, threatening the face of the complimenter). (Pomerantz, 1978). In both cases, the compliment-responder is liable of being held as conceited and vain (in the case of positive acceptance), or rude (in the case of rejection). All the same, the culture and the interactional norms of the society in question impose the rule of conduct, hence, the judgement which accompanies it. The safest way out of this dilemma among native speakers of English, as suggested by Manes (1983), Herbert and Straight (1989) and Herbert (1990), is to respond with a simple "Thank you", which suggests an acceptance of the compliment without explicitly agreeing or disagreeing with its content.

Confirmed also by the several cross-cultural studies on the compliment response act as performed by Americans as compared to the speakers of the other varieties of the English language, Americans are presumed to be the most positive accepters of compliments (Herbert ,1988; Nelson et al. 1993; Herbert and Straight, 1989) . These studies, and others, equally report that the strategy opted for while responding is highly influenced by the "status relationship between the complimenter and the complimentee" (Wolfson, 1989). Wolfson (1989) additionally demonstrates that when interlocutors have the same social status or rank, responses are usually declined in a subtle "avoid self-praise" way. On the other hand, when the degree of familiarity is high, or the compliment flows from high to low status interlocutors, the most adopted response is the secure "thank you" strategy (Wolfson, 1989).

Differently put, compliments are more often accepted when they are initiated by "higher status complimenters than from equal status" (Gajaseni, 1994).

In the same line of thoughts, Holmes (1988) remarks that lower status to higher status flowing compliments are more rare in the American culture, because of the fear of being accused of flattery, especially from the complimentee himself. Whereas the opposite (high to low), is more positively viewed as it is interpreted as a sign of encouragement and boosting confidence.

As to the gender issue, Holmes (1988), in his attempt to justify why this status problem is not encountered when the women holds a higher social position than man, explains that women are usually perceived as less intimidating and more receptive (Holmes, 1988). In other words, women take compliments as "means of establishing and strengthening social bonds" (p.446) while "men doubt their effectiveness as positive politeness devices; they even see them as face-threatening acts" (Holmes, 1988, p.451). This positive attitude toward compliments, could have one plausible explanation, not just for the high female involvement in complimenting, but also in positively receiving compliments. Another possible explanation is the subordinate social hierarchical role women occupy, which implies that women receive compliments more positively than men do because, regardless of the situation, it is always the superior providing solidarity to a lower (Holmes,1988).

On the other hand, some other aforementioned studies conducted on Eastern and Arabic cultures demonstrate that rejecting the compliment in those societies is commonly perceived as a more polite response than accepting it. To illustrate, Chang (1988) reports that a positively perceived compliment response "rejection" strategy in China is to tend to "downgrade oneself", and credit someone else's efforts instead, especially when the compliment flows from higher to lower status.

This is the same attitude which is revealed through the analysis of the present interview: that the rejection of compliments in the Algerian culture (in general, and Aurassian specifically) is, according to the suggested cultural scripts, is the most appropriate response to adopt. The scripts (the modesty script specifically) also advance the argument that, part of being polite in the indicated culture, implies exhibiting a self-effacif and non-boastful behaviour (whether verbally or otherwise). For this reason, declining the compliment and self-denigration is perceived as the most appropriate strategy to adopt.

Concerning the second speech act (requests), many cross-cultural and intercultural studies attempted to explain the reason why this particular script is distinguished in its realization from one culture to another. This speech act specifically received probably more attention than other acts, as it is very sensitive since it is potentially capable of clearly illustrating the politeness pattern of a given culture.

In the western cannon of request related research, one common cultural value is constantly brought out as fundamental to explaining the reason why westerners are viewed as "more polite" than other cultures, and which is the script of personal autonomy.

Despite the fact that personal autonomy, as a cultural value, is not exclusively manifested in the speech act of requests, it is agreed as a key component in its verbalization. The principle of the script, as explained by Goddard (2009) is that, in order to for the requestee to preserve the highly valued feeling of personal autonomy, and to have the impression of being completely immune from arbitrary exercise of any authority on the part of the requester, this latter (the requester) must imply that he does not expect him (the requestee) to immediately or automatically comply.

Personal autonomy could be implemented simply by having recourse to the many alternative strategies (the Interrogative-directive and Suggestive more particularly) which are

entitled to achieve the intended result (having the request fulfilled) while inducing the addressee that it is up to them to decide.

With regard to the Eastern, African and Arabic cultures, it is reported that bare imperatives are more acceptable if used in combination with certain lexical items to mitigate the face-threatening act (which very often take the form of a prayer, such as "may God protect you", "may God reward you" ...etc) (Dendene, 2017).

Terms of address, internal modifiers and religious expressions are also reported for being very frequent softeners while requesting. And as explained by Nazzal (2010), the efficiency of these strategies in fulfilling the pragmatic function lies in their ability to "remind" the addressee of the shared cultural and religious affiliation, supposed that "collectivity" is more pertinent in characterizing these cultures than "individuality" is.

7.1.4. Findings of the Interview

Through a semi-structured ethnopragmatic interview, this first section of the fieldwork investigation attempted to explore the difference between the Algerian and Anglo/American way of realizing the speech acts of requesting and compliment responses. This exploration was driven by the intention to prove that intercultural pragmatic breakdowns stem mainly from the intercultural speakers' unawareness about the scripts underpinning the actual verbalization of the speech acts. By the same token, the cultural schemas which characterize the performance of these speech acts were decoded from the interviewees' answers, then articulated and explicated using the simple, cross-translatable semantic primes advocated by the principle of the NSM approach. As a result, at least one master script was identified for each speech act.

The systematic reading and rigorous coding of the interview transcripts, along with their comparison with adjacent referenced studies' findings, allowed two major scripts to emerge: that of **disparity in deference** (script [15]) which explains the uneven regard paid to

the interactants during requests, and the schema of **humility** (script [16]), which justifies the decline of compliments by Algerian compliment respondents.

These cultural scripts as identified and discussed in this section of the chapter, provide not only an important socio-cognitive foundation for (some) Algerian pragmatic behaviours, but also give insight to other-than-Algerians on how to interpret and evaluate interactions, thus, avoid any intercultural misconception and facilitate intercultural communication.

The next fraction of the chapter suggests an experimental design where the two identified scripts are introduced to an experimental group, then compared with their analogous Anglo/ American scripts, and then the pre-test results are finally analyzed in contrast to those of the control group in order to test the hypothesis suggested by this research.

7.2. Phase Two: The Experiment

In addition to its attempt to ethnopragmatically investigate the cultural scripts accounting for requests' and compliment responses' realization by the population under investigation, one of the focal objectives of this research is to check the applicability of the cultural scripts methodology as an instructional strategy for developing Intercultural pragmatic competence. The Hypothetical premise of the investigation is, so to recall, if cultural scripts were properly implemented as an explicit classroom instructional tool in the different EFL curricula, then the intercultural pragmatic ability of learners would qualitatively improve.

On that account, testing a possible relation between two variables, namely the cultural scripts methodology and Intercultural pragmatics, imposes an experimental framework wherein the pre-test and post-test scores of an experimental and a control group are compared in order to detect any potential variation, something which will attest the impact of the independent on the dependent variable .

7. 2.1. Experimental Design, Methodology and Procedure

In order to avoid the analytical stereotyping which Meeuwis and Sarangi (1994) describe as "playing too much upon cultural differences at the expense of other factors in accounting for (mis)communication phenomena", the intercultural pragmatic components were accurately identified and well determined prior to the objectification of the experiment. Meier (2004), as mentioned earlier in Chapter three, suggests a set of skills whose development ensures the intercultural pragmatic ability improvement of the FL learner.

To reference only the skills selected for the scoring in this experiment, Myer (2004) suggests:

> awareness of cultural differences and the language culture connection, context sensitivity, an emic (insider's) perspective, respect, tolerance of ambiguity, and communication skills or strategic competence (eg. reframing, withholding judgement, considering alternative explanations for unexpected linguistic behaviour, managing conflict, dealing with different communication styles, checking comprehensions and perception). (p.325)

With Meyer's challenging conception in mind, an experiment was conceived, conducted, tested and analysed as indicated in what follows.

7.2.1.1. Piloting the Study

Prior to the principal research study, it should be mentioned that a small scale pilot study focusing on only one speech act (hence, only one cultural script), was conducted on a smaller population (15 students, representing 18.75 % of the total number of Master's 1 students of the department of English studies, university of Khenchela). Through a pre-test post-test one group experimental study, a DCT (see appendix one), comprising five varying situations, was administered prior and subsequent to a cultural-script informed treatment, with the aim of testing differences in terms of frequency, directness, formality level, distance,

power and rank of imposition.   The data were codified according to Blum-Kulka (1989) CCSAR taxonomy (see appendix 2), focusing for the most part on core strategies.

The pilot study went through three complementary stages: a pre-test, an intervention and a post-test. The obtained data were organized in the following table:

Table 16:

Requests'Componenents Distributed Across scenarios in Leraners' Responses (Pre-test and Post-test (Pilot Ptudy))

Situation / Strategy	At the Restaurant		At the Clothes Shop		At the party		To the Train Station		With the Teacher	
Alerter Used	Pre-test	Post-test	Pre-test	Post-test	Pre-test	Post-test	Pre-test	Post-test	Pre-test	Post-test
Address Terms	8	10	15	15	15	15	12	15	15	15
Attention Getters	4	15	5	5	15	15	10	15	/	4
Head Act										
Direct Strategies	10	3	/	/	7	2	/	/	/	/
Conventionally Indirect	5	12	8	10	3	10	8	15	12	15
Non-Conventionally Indirect	/	/	5	5	5	3	4	/	3	/
Supportive move	2	15	12	5	6	10	5	15	15	15

The thorough interpretation of the scores displayed on Table 15 reveals that the pre-test responses are mostly inconsistent with the English value of Personal Autonomy (Scripts [A], [B] and [C], chapter four): from the point of view of this pilot-study informants, the value of autonomy is not as absolute and impartially distributed in the Algerian culture as it seems to be in the English one, and depends largely on the rank and the addresser/addressee relation.

Adopting the NSM methodology, data are converted into the following scripts:

[people think like this:]

If I want person to do something for me

And this person is of an equal/lower rank than me

It is fine if I say to this person "do it"

Or:

[people think like this:]

If I want someone to do something

And this person is of an equal/lower rank than me

It is fine if I say to this person more than once to do it

The second phase of the pilot investigation, which was concerned with introducing the concept of cultural scripts, i.e. the "collective logic behind the choice of the pragma-linguistic items for the realization of different speech acts" (in a broad way, this is how students who took part in the study ended up conceiving the concept), comprised a set of teaching sessions, where concepts related to cultural scripts, intercultural pragmatics, NSM were discussed. These lessons also included numerous descriptive examples, focusing mainly on comparing and contrasting some of the Anglo/American scripts retrieved from the literature.

This treatment phase was clotured with the administration of the same DCT (see appendix one).

Comparing results of the data gathering tool from both phases (pretest and posttest), it is remarked that the negative politeness strategies reflected in the query preparatory and hedged performatives were used less than they were in the pre-test, and more often than the bare imperative tone of the want statements or mood derivable requests. Moreover, negotiating requests were effectively used as persuasive techniques instead of the strategy of insisting adopted (often) in the pre-test scenarios. In other words, after having been exposed to the Anglo-script of Personal Autonomy, the study respondents exhibited a rather considerable shift, from an ethnocentric behavior, to a more interculturally oriented speech act realization.

All in all, the overall results of the pre-test post-test pilot study were very encouraging in that they validated the premise stipulating that one way of training EFL learners to map the

different pragma-linguistic items onto the appropriate socio-pragmatic settings is to present them (EFL learners) with a pattern of thought (i.e. a selected cultural script) that would raise their awareness as to how a NS expects them to behave, and thus enable them to intercultutrally communicate more effectively.

However, since the objective of piloting, first and foremost, is not only to familiarize the researcher with ways of manipulating the data gathering tools and methodology, but also to detect possible shortcomings which potentially may benefit the procedure of the main experiment, it is important to admit a number of limitations identified in the course of this phase of the study, and which could be summarized as follows:

1. The small participants sample size renders any claim of generalization a delicate task; It is true that the sample is representative (as far as the population under investigation is concerned) as it represents almost 20 % of the total number; still, some findings were too tight that the final readings seemed to hardly reflect the population at large. It follows that, in order to increase the validity of the principal study's results, a larger sample will be drawn from the population under investigation.

2.   The pilot study was mainly confined to one cultural script, and one speech act. Once again, concerns about the generalisability of the results suggest enlarging the scope to uncover at least, a second speech act (that of compliment response).

3. One of the weakest points of the pilot study is the absence of solid grounded linguistic evidence upon which the counter script of personal autonomy was conceived. Even though the script was technically inferred from a systematic reading of the respondents' tasks, it could be qualified as "frail" since no other than the deductive methodology was utilized to validate it. For this reason, it is suggested for the main experiment's scripts to be deduced through a triangulated methodology, namely an ethnopragmatic interview, a task question and a Discourse Completion Task.

7.2.1.2. Main Experiment

As previously noted, this section of the field work is consecrated to examining the implication of the cultural scripts methodology and techniques in the process of developing the intercultural pragmatic ability of advanced EFL learners. In what follows, a description of the research methodology, design and procedure adopted to attain this aim is detailed.

7.2.2. Restating the Aim of the Experiment

In addition to being an attempt to apply the cultural scripts analytical framework on the selected Algerian cultural value underpinning the choice of requests and compliment responses strategies, this section of the research is directed towards two objectives:

1. To examine the usefulness of the cultural scripts approach in promoting FL learners' intercultural pragmatic competence (with special focus on Intercultural requests and compliment responses).

2. Through the true experimental investigation, the study not only attempts at demonstrating cultural differences between the Algerian and Anglo/American culture, but also at raising learners' awareness to the importance of the third space culture, in which they are urged to find a common ground instead of converging entirely to the target culture.

In other words, the overall aim of this experiment is to find out the impact of the inclusion of the cultural scripts methodology on learners' intercultural pragmatics, and to suggest possible ways to practically implement it in different EFL curricula.

In order to fulfil this line of action, and answer its corresponding research questions, and most importantly, confirm or reject the formulated hypothesis at the beginning of the study, participants are exposed to a set of designed lessons targeting specifically culture-related notions such as pragmatics, speech acts (with special focus on the two speech acts under investigation), intercultural pragmatics, cultural scripts and the Natural Semantic

metalanguage approach. Participants' mastery and abilities are tested prior and subsequent to these lessons using the same DCT.

7.2.3. Duration of the Experiment

What was originally planned as an eight-sessions' experiment was later reduced to six due to some unpredictable pedagogical and administrative impediments. Distributed irregularly throughout four weeks, each session lasted about one hour and a half to two hours, testing sessions not included.

Those sessions were scheduled as part of the British Civilisation and Culture teaching unit, the researcher was other than the teacher herself, but the treatment-related lessons, activities and required explanations were ensured at the end of the core lesson by the researcher. Participants were informed beforehand that this is an extra activity, and that testing scores would not be taken into account in the final scoring of the unit (to reduce the Pygmalion effect).

It is also important to mention that no standardization phase was planned, for the simple reason that it was judged unnecessary: it was assumed that, since both the control and experimental groups were assembled in the same division since the beginning of the semester (and academic year as a whole), and that they were taking the same courses together (same time, same place, with the same teachers), no extraneous variables needs to be neutralized, and no other than the independent variable would make the difference and affect the researches' results.

7.2.4. Participants

Master's students, who are comparatively (still with reservation) assumed to be more advanced learners of EFL, were judged to be the most appropriate population for the present study, because of many reasons: first, being native speakers of Algerian Arabic who "already experienced the confusion of intercultural communication" entitles them, according to

Wierzbicka (2006) to operate as consultants in order to clear up differences between the norms of interaction between their own, and other cultures.

Moreover, being "assumingly" higher proficiency level participants, suggests that they are more knowledgeable about the pragma-linguistic differences between their mother tongue and the target language, thus "sensitive to linguistic forms and their pragmatic functions" (Feng Xiao, 2012, p.163).

More importantly, completing written discourse completion tasks could be fairly demanding, and a much more complicated task than merely performing speech acts in real life situations. Labben (2016) for example, suggests a set of prerequisites an informant has to "be equipped with" in order to be able to fill in a DCT adequately. These abilities vary from "Read [ing] and understand[ing] the situation description in terms of grammar, vocabulary items and syntactic structure used to describe the speech act situation" (Labben, 2016, p.73), to being sensitive to the different contextual factors which would alter the perception/ the production of the speech act . Finally, Labben (2016) points to the importance of being able to report the chosen response through writing in an accurate and appropriate way.

All things considered, performing a speech act through a DCT requires an understanding of the cultural inferences as well as the mastery of a range of vocabulary items involved in the realization of the speech act. Therefore, Master's students were selected for this inquiry, and lower levels (i.e. licence students) were discarded.

7.2.5. Data Gathering Tool

Because it primarily aims at "comparing how members of a number of cultural communities and speakers of different languages handled the same task of speech-act production" (leech, 2014, 252), the DCT is arguably the most adopted data gathering tool in pragmatic, interlanguage pragmatic and intercultural pragmatic research.

As to the DCT designed for this research (see appendix 1), it comprises two sections, each targeting one speech act (the first five situations elicit the realization of requests, and the second five elicit compliment responses). It is important to recall that the first five situations are the same used in the piloting phase of the research, and they constitute a modified version of some of the situations suggested in Blum-Kulka's (1986) Cross Cultural Speech Act Realization Project (CCSARP).

Prior to asking respondents to fill in the scenarios scripts, they were asked about their age and gender. However, it is important to note that these two variables are not particularly significant in the process of coding and inferring the scripts, but are judged important in defining the cultural values dictated by the social distance between interlocutors.

7.2.6. The course of the Experiment

7.2.6.1. The Pre-test Phase

After having suggested and designed the scale of assessment, the pre-test DCT (see appendix one) was was distributed among both the experimental and the control groups. For the first coding stage, data were gathered, sorted out and inscribed in the following tables (16, 17, 18 and 19), each accounting for data reflecting a single speech act.

a. First Coding Stage Results of the Pre-test

Table 17:

The Experimental Group Requests (Pre-test Results)

Situation / The strategy	At the Restaurant	At the Clothes Shop	At the party	To the Train Station	With the Teacher
Alerter Used					
Address Terms	27	34	34	31	34
Attention Getters	23	24	34	29	/
Head Act					
Direct Strategies	29	/	26	/	/
Conventionally Indirect	24	27	22	27	31
Non-Conventionally Indirect	/	24	24	23	22
Supportive move	21	31	25	24	34

Table 18:

The Control Group Requests (Pre-test Results)

Situation / The strategy	At the Restaurant	At the Clothes Shop	At the party	To the Train Station	With the Teacher
Alerter Used					
Address Terms	25	32	34	34	34
Attention Getters	28	25	34	29	/
Head Act					
Direct Strategies	29	/	22	/	/
Conventionally Indirect	24	27	25	26	34
Non-Conventionally Indirect	/	28	28	28	22
Supportive move	25	34	28	24	24

Table 19:

The Experimental Group Compliment Response (Pre-test results)

Situation / The strategy	With the Dean	with your student	With friends	With a relative	With a stranger
Agreement					
Acceptance	3	22	4	23	5
Comment History	/	5	4	4	/
Transfers	4	3	8	2	/
Non-Agreement					
Scale down	22	2	6	2	20
Non-acceptance	5	/	4	1	/
questions				/	3
No acknowledgement	/	/	2	/	4
Other interpretations (request)	2	2	6	/	5

Table 20:

The Control Group Compliment-responses (Pre-test Results)

Situation The strategy	With the Dean	with your student	With friends	With a relative	With a stranger
Agreement					
Acceptance	6	10	10	12	7
Comment History	/	5	11	10	/
Transfers	8	4	5	/	/
Non-Agreement					
Scale down	20	12	4	/	22
Non-acceptance questions	/	/	/	8	/
No acknowledgement	/	/	/	/	4
Other interpretations (request)	/	4	5	4	1

a. ***Reading and Description of the Pre-test Results***

In general terms, no significant differences are observed between the performances of both groups, either in the case of requests, or responding to compliments.

a.1. ***Requests***

1. To the first situation ("You are in a restaurant (in England), and before making an order, you would like to see the menu. What do you say to the waiter?"), the great majority of participants, whether in the control or in the experimental group, employed Alerter in their responses, with the address terms *madam, miss, sir, young man* and *waiter* predominantly used. In addition to that, some Attention getters such as: *excuse me, hey, hola!, here*! ..etc were occasionally inserted either as the only Alerter or together with an address term.

As to the preferred strategies, the direct ones (particularly hedged performatives) were more frequently used than others. The core head act was mainly expressed by such expressions as: *I would like to ask for the menu, I'd like to have the menu*…etc. some participants opted for mood derivable requests (e.g. *bring the menu here!, The menu over here*!...etc), and others had recourse to the query preparatory conventionally indirect strategy

(e.g. *is it possible that you give me the menu, would you mind bringing the menu, can I have the menu, may I have the menu,....*etc) .

Interestingly enough, the supportive moves were mostly ignored, and the very few who employed it used the promise of reward strategy (*may God reward you, God bless you, God protect you, may God preserve you*).

All in all, the responses in general terms look more like commands than requests, and it is remarked that little to no attempts was made to avoid the hint of imposing on the other (the waiter).

2. In the second situation ("You are in a clothes shop (in England) and find something you like and you want to buy it. But when the shop assistant tells you the price, you think it is quite expensive. What would you say to him/her"), similarly, most respondents opted for a positive politeness strategy, which was backed with an extensive use of address terms and small talk, allegedly able to function as a redressive move for further negotiation. As to the taxonomy of the request itself, suggestory formulas were largely used for the core head act as a conventionally indirect strategy (e.g. *how about a little help? What if you give it to me for X pounds? Is it possible to lower the price a bit?, what if I take it for X pounds*?...etc). The non-conventionally indirect strategy was used several times, varying from strong hints (*It is too expensive!, don't you think that it is a bit expensive?, I could get it for half its price elsewhere, Ah! too expensive!*). Some of the respondents though opted out and chose not to do the FTA (Face Threatening Act).

Equally interesting is the choice of the supportive moves: expressions like: *come on, what do you say? Or just say yes, Come on, you can't do this to me. ..*etc*,* are very typical to what Rihbany (1910) calls the attributes of "Oriental Speech" (the adjective "oriental" here is used beyond its geo-political boundaries, and it denotes the "non-occidental"), and which

he particularly exposes the "unendurable habit of insisting" as an attempt to exert "undue" influence when asking a favor.

3. The Third Situation, which scripts a rather casual request (You are at a party (in England). You want to go back to the campus because you have an exam the next morning. Your English friend is driving home in the same direction. What would you say to him?"), was predominantly expressed with a combined alerter comprising both attention getters and endearment terms (e.g. *hey mate!, hey buddy!, hey pal*!). The most commonly used head act core strategy is the direct one (e.g. *I would like to ask you for a ride home*) and want statements (e.g. I *need you to take me home,* or, *wait a sec, I am coming with you*). Both strong and mild hints were used (e.g. *I need a lift, it will be very late if I go on feet*) as nonconventional indirect strategies, and other respondents answered using a conventionally indirect strategy (e.g. *would/could/ you take me with you?*)

Concerning the supportive moves, most of them are grounders (e.g. *I have an exam tomorrow and I am sure I won't make it early if I go on feet*) and appreciation (e.g. *I owe you one, I will be grateful, I appreciate*) .

A possible explanation to the answers and strategies chosen here is that the "affectation" of being polite is viewed as unnecessary when performing a request to a close acquaintance .It must be recalled that the situation represents an informal and an enough regular case of requesting.

4. One interesting remark about the fourth situation ("In England, you are walking to the train station, but you are afraid you are going to miss your train. Your decide asking someone in the street for directions. There is one man walking next to you. What would you say to him?") is that the type of Headers used by the respondents is a something between attention getters and small talk, mostly it is in the form of greeting combined with the term of Address "sir". This could be explained by the fact that this politeness notion stems

from the Islamic principle of Assalam, a behavior to be adopted at the onset of every encounter.

Concerning the core head act, there was a general preference for the query preparatory strategy and mild hints. Interestingly, the supportive moves were not largely used: only few cases for grounder use, and other few promises of reward.

This train station situation also, chosen mainly for the variable of asking a stranger, uncovered another attitude, typical to eastern and Islamic cultures, that of gender differences: some of the female respondents chose not to perform the request at all, when asked why during the discussion, they explained that they would "prefer asking other women" if they were lost, and that approaching a male stranger is somehow inappropriate.

5.	The fifth situation ("You are studying at a university (In England), and you have failed the exam of Philosophy for the second time. It is not that you don't know the answers, but you have difficulties answering them in English. You know you would do much better if the test was in Arabic. What would you say to your teacher?"),	though depicting a rather informal request, brought out a very polite attitude, and very long requests were formulated encompassing more than one strategy in each: along with the address term *professor,* Attention getters were largely used (almost all the cases), and almost all the requests comprised more than one supportive move, varying from grounders, preparators, getting a precommitment, promise of reward, and disarmers, placed either before or after the core of the request. Hedged performatives and query preparatory are also two commonly chosen strategies.

a. 2. The Compliment-responses

6.	In the sixth situation, where the complimenter is of a higher rank than the complimenteee, hence suggesting a compliment response flow from L (low) to H (high) ("You are studying in America, and you win the First Award at a very prestigious writing

competition. The Dean of your University compliments you by saying: You have done an impressive work! The whole university is proud of you"), almost all the participants opted for an non-agreement strategy, ranging from scaling down the compliment (*eg. It's really not that wonderful, I'm not sure that I deserve such an honour, I really don't know what to say, but I think that it is more than what I deserve...etc*), to   non-acceptance (*it is ok, but I think that others deserve this success too*). Other strategies widely used are the returns (*I couldn't have made it without your support, well thank you for being supportive, you're the one to thank, sir, you have always been a true inspiration! I had the best teacher, you know*!) , appreciation tokens (*thank you so much, I really appreciate it, your support means a lot to me, you're the one to be thanked sir*!) , and   comment acceptance (*thanks! I'm really happy that I made you proud!).* Only three responses were praise upgrade (*I'm really happy, I worked hard for it and it really paid off, You can't imagine how hard I worked for this project!, and I'm happy that I realized something I have always wanted!)* .

7.   Situation seven, which portrays a teacher being complimented by his pupil thus, compliment response flowing from H to L ("You are a teacher (in America), and you have been helping a student preparing for a contest. After having succeeded, this student compliments you by saying: I wouldn't have been able to make it without your precious help"), revealed a rather unexpected predominant reaction, which is that of the widely used agreement strategies (appreciation tokens, comment acceptance, praise upgrade, comment history, re-assignment and returns). If this is an indicator of something, then it is that   rank differences and status play an important role in the choice of the strategy.

8.   The eighth situation ("You invite a couple of (American) friends for dinner. One of them, who has enjoyed the meal, compliments your cooking skills by saying: it was very delicious, I did not you know you were such a great cook!"),   where the flow is horizontal, again, showed a general tendency to opt for non-agreement strategies, mostly

qualifications (*you should taste my mother's*) or scaling down (*it is nothing compared to the other recipes my mother used to prepare for us*). Another response strategy which was widely adopted is the interpretation of the compliment as being a request (*would you like me to give you the recipe*? *I can give you the recipe if you wish!*) , re-assignment (*I have inherited it from my grandmother*, or, *my mother does it 100 times better*!) or simply appreciation tokens, (*thank you! That is very kind of you, so sweet of you to say that!*). Some responses also took the form of questions (*really? Did you like it? Isn't it a bit salty?*). However, there were very few disagreements (*na! You're just being kind! I'm a terrible cook! No it's not! You're just complimenting me!*).

All things considered, the general tendency in responding to this compliment was the acceptance of the compliment, but in a rather mild and timid way. A possible explanation would be that the horizontal flow of the compliment, the "cosy" atmosphere (dinner with friends) and the nature of the relationship between interactants themselves took off the constraints usually imposed by intercultural communication and induced the participants to attend to the face of their intercatants (thus, accepting the compliment) rather than preserving their "timid" nature.

9. Situation nine ("Your cousin, who has always lived in America, compliments you after having been nominated for a highly prestigious scientific position by saying: we are all proud of your excellence; you have honoured our family name"), portrays a complimenter, who is an American, as being also a relative to the respondent, something which, in addition the expected horizontal flow of the compliment response, suggests a spontaneous behaviour based on the similarity of the cultural background. Most of the answers were formulated adopting one of the acceptance strategies: predominantly, praise upgrade (*I know, right?, I'm the best! , What do you want me to tell you? I did it!*) , many comment history answers (*I am happy I have won, I worked very hard for that moment!, it is a family thing!, my father will be*

very proud!), and , interestingly, few appreciation tokens were formulated (*thanks!, thank you*).

What is interesting in the responses provided for this situation is that, contrarily to what was expected, the common value shared by the complimenter and the respondent, i.e. that of humility, was not manifested in the answers of the participants: non-acceptance strategies, rejections and even appreciation tokens were meagrely employed compared to the acceptance strategies. However, a possible explanation could be that modesty, which also entails the unwillingness to reveal real feelings and express oneself sincerely, is demonstrated here in a "ludicrous" way, as what seems to be an acceptance of compliment is but a subtle articulation of the respondent's uneasiness with the compliment.

10. The last situation, in which the compliment/compliment response speech act is performed by complete strangers (**"**You are on the bus, and all the seats are taken. An old woman gets in, and you're the only one who volunteer to give her your seat. She compliments you saying: you're such a sweetheart, that's very kind of you")*,*reveals the respondents' preference for non agreement strategies, scale downs for the most part (eg: *oh it's nothing, I did nothing, it's the least I can do*), and also "timid" acceptance strategies, mostly the appreciation tokens, by simply thanking the complimenter.

The absence of the other strategies could be attributed to the "wide" distance between interactants, at all levels, which might have hindered any attempt to socialize by commenting history or returning the compliment, something which would, once again, reinforce the value of humility and timidity as perceived by the respondents.

It is clear from the above analysis that, in most cases, consideration is paid more to the differences in rank than to cultural (or intercultural) requirements. Although most responses display a rather accepted linguistic competence, they majoritarily show an unawareness of the norms of interactions of the target culture: while social ranks and distance seem to be the only

socio-cultural factor determining the strategy to adopt, and the value of humility, which is negatively viewed in compliment responses by westerners as it is qualified as a rude rejection of the compliment, is manifest in all their responses.

b. Second Coding Stage of the Pre-test Data

The second coding stage, however, was regulated according to the five anchored behavioural scale already explained, and which opts for four observable and tangible behaviors, hypothetically, indicating the ability of the participant in intercultural pragmatics.

Tables 20 and 21 report a detailed description of the rating procedure, the criteria and elements of rating and the final grade attributed to each participant:

Table 21:

Experimental Group DCT Description Grid for the Pre-test

n.s	Ethnocentric-free linguistic behaviour						Pragma-linguistic Fluency						Socio-pragmatic sensitivity						Negotiation of meaning						G /20
	0	1	2	3	4	5	0	1	2	3	4	5	0	1	2	3	4	5	0	1	2	3	4	5	
1				X								X		X						X					10
2			X						X						X						X				08
3		X								X					X					X					07
4			X						X					X						X					08
5						X					X						X					X			17
6			X							X					X						X				10
7		X								X				X						X					06
8			X						X						X					X					07
9				X							X			X							X				12
10			X								X				X					X					11
11				X							X					X				X					13
12		X									X				X					X					10
13				X								X			X						X				13
14				X							X				X						X				12
15		X							X					X						X					07
16			X								X				X					X					11
17		X									X			X							X				10
18			X									X			X					X					12
19		X									X				X						X				11
20		X									X			X						X					09
21				X						X				X						X					10
22				X								X			X						X				14
23				X							X					X								X	7
24					X							X		X							X				14
25		X									X			X						X					09
26				X							X			X							X				12
27		X									X					X				X					11
28		X								X				X						X					08
29			X							X				X							X				12
30				X							X		X							X					10
31					X							X		X							X				14
32		X									X			X						X					09
33		X							X					X							X				07
34				X							X					X				X					13
T	101						126						86						51						364
A	2.97						3.70						2.52						1.50						10.7

Table 22:

Control Group DCT Description Grid for the Pre-test

n.s	Ethnocentric-free linguistic behaviour						Pragma-linguistic Fluency						Socio-pragmatic sensitivity						Negociation of meaning						G / 20
	0	1	2	3	4	5	0	1	2	3	4	5	0	1	2	3	4	5	0	1	2	3	4	5	
1			X						X						X					X					07
2			X								X				X							X			11
3			X									X				X					X				14
4			X									X			X					X					10
5			X								X				X					X					08
6		X									X				X							X			11
7				X								X				X					X				14
8			X									X			X						X				11
9				X								X		X						X					10
10			X						X						X					X					07
11		X							X						X					X					06
12			X								X				X					X					10
13				X								X			X					X					12
14				X							X				X					X					10
15			X								X				X					X					09
16			X									X			X					X					11
17		X									X			X						X					08
18				X							X					X								X	7
19				X					X					X						X					07
20				X							X					X				X					13
21				X						X					X					X					09
22				X							X					X				X					12
23				X							X					X							X		16
24				X								X			X					X					10
25				X							X					X					X				13
26				X							X					X				X					12
27		X								X					X						X				08
28		X							X						X						X				08
29			X								X					X				X					11
30			X						X							X				X					11
31			X							X					X					X					09
32				X								X				X					X				14
33				X								X				X					X				14
34			X								X				X					X					10
T	96						128						85						54						363
A	2.82						3.76						2.50						1.58						10.66

Table 23:

Comparing the Pre-test Results of Both Groups

The variable	Control Group		Experimental Group	
	Score	Level	Score	Level
Ethno-centric free linguistic behaviour	2.82	= 0	2.97	= 0
Pragma-linguistic fluency	3.76	= 0	3.70	= 0
Socio-pragmatic sensitivity	2.50	= 0	2.52	= 0
Negotiation of meaning	1.58	= 0	1.50	= 0
Average	10.66	= 0	10.70	= 0

b. *Analysis and Interpretation of Data*

The results obtained from the comparison between the experimental and control group (in the pre-test phase) attest, first and foremost, for the validity of the free sampling, as there is a relative similarity between the performance average of the two groups (10.66 for the control group and 10.70 for the experimental group).

One of the most compelling remarks while comparing the distribution of the suggested sub-competencies, is that the linguistic aspect of the speech acts realization, i.e. the pragma-linguistic fluency of the respondents, is the least problematic aspect of their intercultural pragmatics: throughout the DCT answers, participants displayed a full range of vocabulary by which they were able to express the speech acts in a fairly acceptable way. However, it is their ability to negotiate meanings which was almost totally absent during the realization of both speech acts (in the pre-test phase). This might be attributed to the fact that the native-like competence might be perceived as the ideal model to converge to, and so they see no use of explaining their own cultural linguistic components and the reason why they are (linguistically) acting as such (they might even be unaware of this, it may be assumed).

For this reason, a treatment phase, which comprises a set of lessons aiming initially at raising the participants' awareness to the differences between cultures, and the intercultural aspect of language, was carried out for about six sessions.

7.2.6.2. The Treatment Phase

As explained earlier in the chapter (as well as in chapter 6), both groups' lessons were designed in (almost) the same way, comprising (almost) the same element, and presented (exactly) in the same way. The only difference lies in the amount of attention paid to the cultural scripts methodology, the socio-cognitive aspect of intercultural communication, and the NSMetalanguage. Of course, for a placebo effect, these same concepts were also explained to the control group, but they were not given more consideration than the other elements of the lessons. However, the experimental group benefitted from an ampler explanation, and the persistent reference made to these three concepts, in addition to formulating almost all the examples using the NSM, made cultural scripts at the heart of these designed lessons (again, only for the experimental group).

In this respect, and among the numerous instructional models suggested for teaching content and thinking skills, the lessons used in the treatment phase were designed according to Ausubel's (1963) Lecture-Discussion Model, as the course itself (Civilization and culture), and the level of students (Master's) require a rather teacher-centred approach to teaching.

The rationale behind opting for such a teaching model is that, the Lecture-Discussion model puts the learners in a rather passive role and allows minimum interaction, something which would facilitate the presentation and explanation of rather complex notions such as pragmatics, interculture and cultural scripts. In the lecture discussion model, according to Eggen and Kauchak (2012), the overall objective is to assist learners in acquiring and the understanding of "organized bodies of language". In addition to that, the comprehension, as

well as the development of the required skills is ensured by discussions and questions, a technique central to the lecture-discussion model for teaching content units.

a. Designing the Lessons

In what follows, the 4 lesson plans presented to both groups are juxtaposed. What is worth considering is the special focus on the treatment element (in the experimental group lesson-plan sheet), paralleled with the placebo element (the control group lesson-plan sheet).

1. Lesson one : Speech Acts

Control Group lesson plan sheet	Experimental Group lesson plan sheet
1. **The topic identified**: Speech acts	1.**The topic identified**: speech acts
2. **The learning Objectives**: introduce the speech act theory from a universal perspective.	2. **The learning objectives**: introduce the speech acts from a socio-cognitive perspective.
3. **Structure content**: a. **Austin's Works**: the speech act theory. b. **The speech act taxonomy**: (locutionary, illocutionary and perlocutionary acts) c. **Searl's categories**: (representatives, directives, commissives, expressive and declarations) d. **Felicity conditions.**	3. **Structure content:** a. **Austin's Works**: the speech act theory. b. **The speech act taxonomy**: (locutionary, illocutionary and perlocutionary acts) c. **Searl's categories**: (representatives, directives, commissives, expressive and declarations) d. **Felicity conditions.**
4. **Lesson implementation:** a. **review and presentation of the focus**: universal pragmatics. b. **comprehension monitoring** : examples and illustrations about the theory from real-life talk. c. **Integration**: relating the examples to the theory and an indepth explanation of the related concepts and items. d. **review and closure**: an activity to reinforce the understanding of the lesson.	5. **Lesson implementation:** a. **review and presentation of the focus**: speech acts as processed in the mind of individuals (a subtle introduction to the scripts) b. **comprehension monitoring** : examples and illustrations of the cultural scripts underpinning the realization of the speech acts (taken from chapter four) c. **Integration**: relating the examples to the theory and an indepth explanation of the related concepts and items, with reference to cultural scripts. d. **review and closure**: an activity to reinforce the understanding of the lesson.

2. Lesson two : the Politeness Principle

Control Group lesson plan sheet	Experimental Group lesson plan sheet

1. **The topic identified**: the politeness principle.
2. **The learning Objectives**: introduce the politeness principle from a universal perspective.
3. **Structure content**:
  a. **Lackoff's works**.
  b. **Leech Maxims :** (tact, generosity, approbation and modesty)
  c. **Brown an Levinson work**: (the concept of face, politeness strategies)
4. **Lesson implementation:**
  a. **review and presentation of the focus**: politeness as a universal principle .
  b. **comprehension monitoring** : examples and illustrations of the different politeness strategies
  c. **Integration**: relating the examples to the theory and an indepth explanation of the related concepts and items.
  d. **review and closure**: an activity to reinforce the understanding of the lesson.
	1.**The topic identified**: the politeness principle.
	2. **The learning objectives**: introduce the politeness principle from a socio-cognitive perspective.
	3. **Structure content:**
	  a. **Lackoff's works**.
	  b. **Leech Maxims :** (tact, generosity, approbation and modesty)
	  a. **Brown an Levinson work**: (the concept of face, politeness strategies, and some scripts associated with them)
	4. **Lesson implementation:**
	  a. **review and presentation of the focus**: politeness as cultural schema cognitively defined.
	  b. **comprehension monitoring** : examples and illustrations of some cultural scripts behind the realization of some politeness strategies (extracted from chapter four)
	  c. **Integration**: relating the examples to the theory and an indepth explanation of the related concepts and items**.**
	  d. **review and closure**: an activity to reinforce the understanding of the lesson.

3. Lesson three: Intercultural Communication and Intercultural pragmatics

Control Group lesson plan sheet	Experimental Group lesson plan sheet

1. **The topic identified**: culture, pragmatics and interculturality.
2. **The learning Objectives**: introduce pragmatics differences between cultures and their impact on intercultural pragmatics.
3. **Structure content**:
  a. **Pragmatics, language and culture.**
  b. **Kramsch, interculturality and third space culture.**
  c. **Byram and intercultural communication**.
  d. **Kesckes and intercultural pragmatics**.
4. **Lesson implementation:**
  a. **review and presentation of the focus**: cross cultural differences and intercultural strategies to assure mutual understanding.
  b. **comprehension monitoring** : examples and illustrations retrieved from the related literature.
  c. **Integration**: presenting a criticism to the universalist theories of pragmatics, and relating the above presented examples to the different concepts and theories, in addition to providing an in-depth explanation to the related concepts and items.
  d. **review and closure**: criticism and reviewing concepts covered.
	1. **The topic identified**: Culture, pragmatics and interculturality.
	2. **The learning objectives**: introduce the cultural scripts in cultures and the way they could impact intercultural communication.
	3. Structure content:
	  a. **pragmatics, language and culture**.
	  b. **Kramsch, interculturality and third space culture.**
	  e. **Byram and intercultural communication**.
	  f. **Kesckes and intercultural pragmatics**.
	  g. **The socio-cognitive theory as a theoretical background of intercultural pragmatics.**
	  h. **Cultural scripts as a tool to avoid cross-cultural differences and to facilitate intercultural communication**
	4. **Lesson implementation:**
	  a. **review and presentation of the focus**: cultural scripts as and intercultural strategy to assure mutual understanding.
	  b. **comprehension monitoring** : examples of scripts and illustrations retrieved from the related literature (chapter four).
	  c. **Integration**: presenting a criticism to the universalist theories of pragmatics, and relating the above presented examples to the different concepts and theories, in addition to providing an in-depth explanation to the related concepts and items, with a special focus on cultural scripts.
	  d. **review and closure**: criticism and reviewing concepts covered.

4. Lesson Four: Intercultural speech acts.

Control Group lesson plan sheet	Experimental Group lesson plan sheet

1. **The topic identified**: speech acts and interculturality.
2. **The learning Objectives**: introduce speech act differences between cultures and their impact on intercultural communication.
3. **Structure content**:
a. **Speech acts across cultures (special focus on the speech act of requesting and compliment responses).**
4. **Lesson implementation:**
  a. **review and presentation of the focus**: cross cultural differences and intercultural strategies to assure mutual understanding.
  b. **comprehension monitoring** : examples and illustrations retrieved from the related literature.
  c. **Integration**: presenting a criticism to the universalist views of speech acts (with special reference to requests and compliment responses), and relating the above presented examples to the different concepts and theories, in addition to providing an in-depth explanation to the related concepts and items.
  d. **review and closure**: criticism and reviewing concepts covered.
	1. **The topic identified**: speech acts and interculturality.
	2. **The learning objectives**: introduce the cultural scripts in cultures and the way they could impact intercultural speech acts' realization.
	3. **Structure content:**
	  a. **Speech acts, and the cultural scripts underpinning them across cultures (special focus on the speech act of requesting and compliment responses).**
	4. **Lesson implementation:**
	  a. **review and presentation of the focus**: cross cultural differences and intercultural strategies to assure mutual understanding.
	  b. **comprehension monitoring** : examples of cultural scripts (mainly personal autonomy and phatic complimenting retrieved from the literature, and the scripts of "humility" and "disparity in deference" deduced from the analysis of the interview data)
	  c. **Integration**: presenting a criticism to the universalist views of speech acts (with special reference to requests and compliment responses), and relating the above presented examples to the different concepts and theories, mainly the cultuaral script theory , in addition to providing an in-depth explanation to the related concepts and items.
	  d. **review and closure**: criticism and reviewing concepts covered.

As it should be remarked, the cultural script variable (and all its attributes and related concepts, such as the cultural schemata, the socio-cognitive theory, and the NSM theory) is what distinguishes the two groups' defining elements of lessons. Differently put, the objectives, course and trajectories of the lessons were conducted similarly, only with the

second (experimental group) always benefitting from an extra conceptual layer, that of cultural scripts. Moreover, it should be noted that, specifically in lesson four, the two cultural scripts which constitute the "gist" of results extracted from the ethnopragmatic interview's analysis were inserted as an instructional element: they were discussed with students and juxtaposed with the Anglo/American scripts of autonomy and phatic complimenting.

7.2.6.3. The Post-Test Phase

By the end of the series of lessons, the same DCT (see appendix 1) was, again, submitted to students of both groups. Results were reported in the following tables.

Table 24:

The Experimental Group Requests (Post-test Results)

Situation / The strategy	At the Restaurant	At the Clothes Shop	At the party	To the Train Station	With the Teacher
Alerter Used					
Address Terms	30	34	34	15	34
Attention Getters	32	24	34	34	12
Head Act					
Direct Strategies	10	/	18	/	/
Conventionally Indirect	24	30	30	34	34
Non-Conventionally Indirect	/	24	20	/	2
Supportive move	21	10	30	34	34

Table 25:

Control Group Requests (Post-test Results)

Situation / The strategy	At the Restaurant	At the Clothes Shop	At the party	To the Train Station	With the Teacher
Alerter Used					
Address Terms	22	32	34	34	34
Attention Getters	28	20	34	29	/
Head Act					
Direct Strategies	10	6	22	/	/
Conventionally Indirect	24	27	25	26	34
Non-Conventionally Indirect	/	22	28	28	22
Supportive move	25	34	28	24	24

Table 26:

The Experimental Group Compliment-response (Post-test Results)

Situation The strategy	With the Dean	with your student	With friends	With a relative	With a stranger
Agreement					
Acceptance	30	22	25	23	26
Comment History	10	5	20	4	5
Transfers	8	14	3	10	/
Non-Agreement					
Scale down	9	2	2	2	8
Non-acceptance questions	/	/	/	1	/
No acknowledgement	/	/	/	/	/
Other interpretations (request)	/	2	10	/	2

Table 27:

The Control Group Compliment Response (Post-test Results)

Situation The strategy	With the Dean	with your student	With friends	With a relative	With a stranger
Agreement					
Acceptance	6	10	10	12	7
Comment History	/	5	11	10	/
Transfers	8	4	5	/	/
Non-Agreement					
Scale down	20	12	4	/	22
Non-acceptance questions	/	/	/	8	/
No acknowledgement	/	/	/	/	4
Other interpretations (request)	/	4	5	4	1

a. *First Coding Stage of the Post-test Results: Reading and Interpretation*

In their performance of the two speech acts, no significant changes were observed for

the majority of the control group participants. A general remark is that they still seem to

transfer the pragmalinguistic items they are familiar with, (in their original culture), and map

them onto the different socio-pragmatic settings the different situations of the DCT suggest. As to the experimental group, important improvements were remarked in their responses.

Concerning the different variants of the speech act of requesting depicted in the first section of the DCT, many changes in the answers were observed: for the first situation for example, which represents a permission request, Gordon and Ervin-Tripp (1984) report that the use of modal auxiliaries (in all their forms and tenses) is typical to the English culture. From an intercultural perspective, it could be noted that the modal auxiliaries go in line with the personal autonomy script, since they implicitly suggest questioning about the predisposition of addressee to execute the request. The explanation of the cultural script in question induced respondents of the experimental group to opt for more indirect strategies and less for imperative requests verbalized through mood derivables and want statements. Similarly, other striking improvements were observed at the level of Alerters (less directive attitudes by using more polite markers) and supportive moves, which included more appreciation tokens than the pre-test phase.

Accounting for the other variant exposed in situation two, i.e. negotiation request, Rihbany (1910) reports that oriental speakers (which, given the similarity of underlying culture, could be applied to Algerian speakers) usually resort to what they perceive as persuasive techniques (such as begging, insisting or bargaining) in order to induce the requestee to comply with their request, but from an English-culture perspective, these strategies are judged as inappropriate, as they jeopardize, not only the hearer's positive face, but also their own personal autonomy. To illustrate, respondents in the second situation used more disarmers (e.g. *I know that you only work here but…, I am aware that it the original brand but, …),* imposition minimizes (e.g. *could you possibly… , … if it is not too much asked*), and getting a pre-commitment expressions (e.g. *could you do me a favor ?*) , all that, along with the extensive use of the politeness marker *please* .

In situations of equal ranks, low distance or low imposition requests (as in situation three), the general tendency was to downgrade the request by using modifiers such as affective appeals (e.g. *you are the only one who could help with this*), sweeteners (e.g. *you're my savior, you know?, you're a true pal!*..etc), and politeness markers (e.g. *… if it's is not too much asked, if I am not bothering you, I don't want to impose anything, if you have nothing else to do*…etc). It could be argued that informing respondents' about the cultural script of personal autonomy raised their awareness to the reciprocity involved in favor asking. i.e., as explained Goldschmidt (1988), English speakers are conscious about the imposing nature of favor asking, therefore feel obliged to return the favors to show (at least) appreciation, even when their interlocutors are of equal or lower status.

What is observed in the fifth situation corresponds to what leech (2014) remarks, that: "students coming from countries where a high degree of vertical distance exists between senior academics and students generally are surprised by the prevailing culture of British universities where it is very common to address teachers by their (even abbreviated) first name" (p.106). It should be recalled that in the pre-test, the title professor was used extensively as a more honorific than just an academic title, no significant changes occurs in the post-test DCT results, since the personal autonomy value was already implied in the pre-test.

Concerning the compliment response situations, what was strikingly noticed in this phase of the research is that, after having received a cultural-scripts' based instruction, respondents from the experimental group exhibited more inclination towards the adoption of the different acceptance strategies and a less rejecting attitude: participants understood that the value underpinning the choice of compliment response strategies, that of phatic complimenting, is incarnated in a different conception of politeness, which is "being polite means being less rejecting", less face-threatening and thus, displaying more acceptance to the

compliments. Moreover, comments history, which was analyzed as a negotiation strategy itself, increased in almost all the situations responses, even in cases of L-H flow of wide social distance (the situation of complete strangers), and most of these comments make reference to the original culture the respondents come from, as an attempt to explain differences , hence, negotiate meanings.

b. Second Coding Stage of the Post-test Results

Once again, data retrieved from the analysis of post-test DCT were coded for a second time, using the same five anchored behavioural scale suggested above. Below is a detailed description of sub-skills and the scorings achieved by the participants from both groups.

Table 28:

Experimental Group DCT Description Grid for the Post-test

n.s	Ethnocentric-free linguistic behaviour						Pragma-linguistic Fluency						Socio-pragmatic sensitivity						Negotiation of meaning						G /20
	0	1	2	3	4	5	0	1	2	3	4	5	0	1	2	3	4	5	0	1	2	3	4	5	
1				X								X		X								X			12
2					X							X					X						X		16
3				X					X							X						X			11
4				X						X						X							X		16
5					X				X								X					X			13
6						X				X								X				X			17
7				X						X					X						X				10
8				X						X							X				X				12
9					X				X							X						X			12
10				X							X						X				X				13
11				X							X					X						X			14
12				X								X				X				X					13
13				X							X					X						X			13
14				X							X						X				X				14
15				X							X					X						X			13
16				X								X					X				X				15
17		X										X					X				X				13
18				X							X					X					X				13
19			X						X								X					X			13
20			X								X					X					X				12
21		X									X				X						X				10
22				X								X				X						X			15
23			X								X					X					X				12
24				X							X						X						X		16
25						X			X							X						X			14
26				X								X				X					X				15
27						X				X							X						X		17
28						X						X		X							X				14
29				X							X						X						X		16
30				X								X				X					X				14
31						X						X					X						X		18
32				X							X					X						X			14
33			X								X						X					X			14
34				X					X								X				X				12
T	124						133						113						92						
A	3.64						3.91						3.32						2.70						13.57

Table 29:

Control Group DCT Description Grid for the Post-test

n.s	Ethnocentric-free linguistic behaviour						Pragma-linguistic Fluency						Socio-pragmatic sensitivity						Negociation of meaning						G / 20
	0	1	2	3	4	5	0	1	2	3	4	5	0	1	2	3	4	5	0	1	2	3	4	5	
1		X							X							X				X					08
2				X								X					X				X				15
3			X									X					X			X					12
4			X								X					X				X					09
5		X									X						X					X			12
6				X								X					X				X				14
7			X									X				X					X				12
8				X								X				X						X			14
9			X						X								X					X			11
10					X				X						X					X					09
11				X							X					X					X				12
12					X							X			X					X					12
13					X						X				X						X				12
14				X						X						X					X				11
15				X								X			X					X					11
16		X									X				X						X				10
17					X						X						X							X	7
18				X					X						X						X				09
19					X						X						X					X			14
20			X							X					X						X				10
21			X							X					X					X					09
22				X							X					X				X					12
23				X							X						X						X		16
24			X									X			X					X					10
25						X					X					X					X				14
26		X								X					X						X				08
27			X								X					X						X			12
28			X							X						X					X				10
29			X						X						X						X				08
30				X							X					X				X					11
31				X					X							X				X					09
32				X						X					X							X			11
33					X							X				X					X				14
34				X							X				X						X				11
T	104						126						109						68						
A	3.05						3.70						2.20						2.00						10.95

Table 30:

Comparing the Results of the Two Phases (Pre-test and Post-test)

The variable	Control Group		Experimental Group	
	Score (in the post-test)	Difference in scores between the two phases	Score (in the post-test)	Difference in scores between the two phases
Ethno-centric free linguistic behaviour	3.05	+ 0.23	3.64	+0.67
Pragma-linguistic fluency	3.70	- 0.06	3.91	+ 0.21
Socio-pragmatic sensitivity	2.20	- 0.30	3.32	+ 0.79
Negotiation of meaning	2.00	+ 0.42	2.70	+ 1.20
Average	10.95	+ 0.29	13.57	+ 2.87

The table's results could be further illustrated in the following histogram:
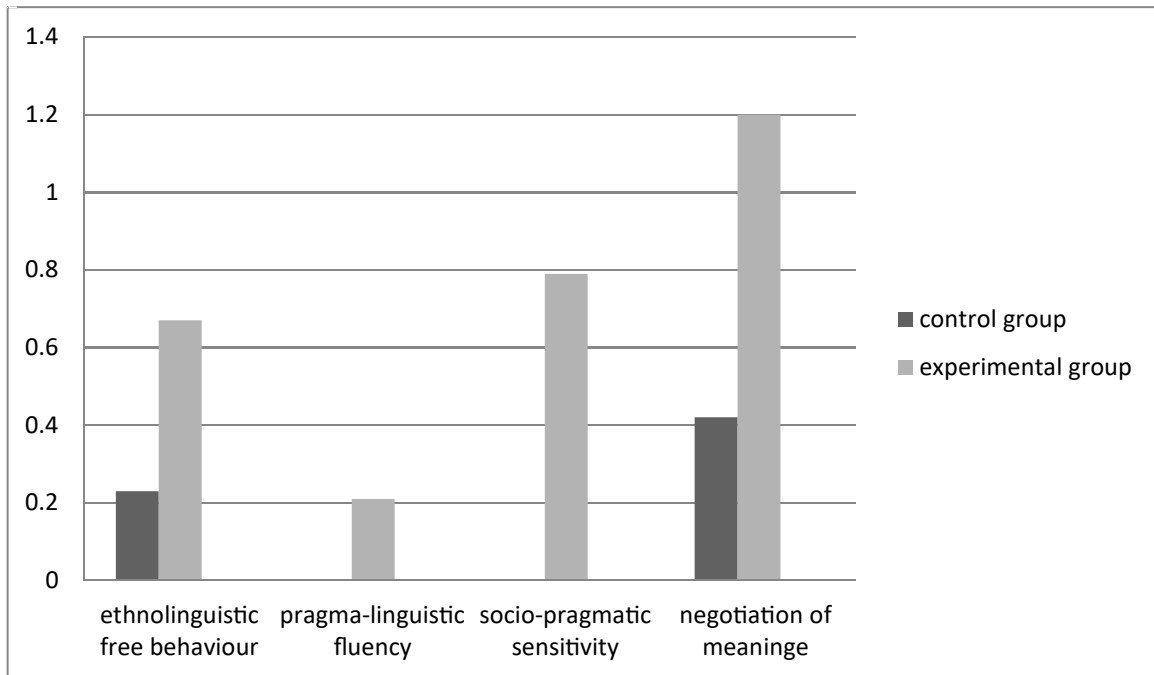
Figure 7: Difference in Scores Between the Two Phases of the DCT

c. Analysis and Interpretation of Second Coding Stage Results

As already explained, the two values highlighted, accounted for and suggested as means of contrast between both cultures (Personal Autonomy and Phatic complimenting) are,

by all accounts, two the most documented cultural scripts of Anglo/American culture, and they are practically manifest in all types of requests and compliment responses, respectively.

Clearly, the pre-test results are by and large inconsistent with the value of Anglo script of *personal autonomy*: from the point of view of Algerians, the value of deference, which is reflected in the Anglo script of autonomy, is distributed unequally depending on the rank, status and addresser/addressee relation. Situations like 1, 2, and 3 show no consideration to the other's autonomy, and requests took the form of a command. If these linguistic behaviors are totally acceptable in the Algerian speech community (the population under investigation more precisely), ordering someone to do something (scenario 1, 3), putting a pressure on someone by insisting (scenario2) is unacceptable, and is usually seen as culturally inappropriate in an English social interaction.

In the post-test however, the negative politeness strategies reflected in the query preparatory and hedged performatives were used more often, the same goes for the Interrogative utterances which were effectively used as meaning negotiation techniques in a way to acknowledge the addressee's *personal autonomy*.

Similarly, the timidity displayed in the pre-test responses of the second speech act-related situations, gave way to a more "imposing behavior", something which reflects the will of respondents to comply more with the cultural script of phatic complimenting, and, by extension, to the requirements of politeness the "other" is expecting.

Altogether, the most compelling evidence of the development of the subjects' intercultural pragmatic ability is the drastic change they exhibited in their ability to negotiate meanings; something which validate the claim that the link between the suggested scripts and intercultural pragmatic competence is not merely "in the sphere of action but also in the sphere of thought" (Wierzbicka, Goddard; 1994). In other words, comparing results between the pre-test and post-test phases attests for the usefulness and efficacy of the cultural script

methodology to present EFL learners with a pattern of thought (i.e. a selected cultural script) which would raise their awareness to how a native speaker of English expects them to behave, something which enables them to intercultutrally communicate more effectively.

7.2.7. The Statistical Analysis of the Experiment Results

According to the practical results, the descriptive data, and the graphical representations of the score changes, it is obvious that the two groups demonstrated a different level of progress of their intercultural pragmatic ability. In order to confirm this observation, the t-test scoring is applied in what follows.

7.2.7.1. The t-test

The t-test is the guarantee of the validity of any experiment based on comparison between two samples. It is a parametric statistical tool used to determine whether a significant difference exists between the means of two distributions or the mean of one distribution and a target value, and tests the null hypothesis that the two samples are drawn from populations with the same mean.

The application of the t-test allows us to check the accuracy of hypotheses and assumptions, and to prove that the independent variable indeed has got an effect on the dependent variable.

a. Rationale for Applying the Independent-samples t-test

Of the two *t*-test variations (matched samples and independent samples), this research opted for an independent samples t-test since it primarily aims at assessing whether the difference between the two independent samples' means is significant. In other words, it seeks to compare performances between the experimental and control conditions, and eventually (in case the difference is significant) at refuting the null hypothesis and confirming the alternative hypothesis, something which would attest that the treatment applied on the experimental group is what makes the difference in the post-test results.

It should be remarked that the modifier "independent" denotes that "different" groups are tested under "different" conditions, as opposed to "matched" samples where the subjects of the study participate equally in both conditions of the experiment (Hole, 2009).

b. *Calculating the Independent-Sample t-test*

As a starting point, it should be recalled that the null hypothesis for the independent-samples t-test (   ) states that: Condition1 population mean μ_1) is identical to Condition2 population mean (μ_2), i.e.,   : $\mu_1 = \mu_2$, or else,   : $\mu_1 - \mu_2 = 0$. It follows that its alternative two-tailed hypothesis (*H₁)* reads: *H*₁: $\mu_1 \neq \mu_2$, or also, H₁: $\mu_1 - \mu_2 \neq 0$.

In order to decide whether the difference between the means of the two sets of sampled observations ($\bar{x}_1 - \bar{x}_2$) is significant, the sampling distribution of the difference between pairs of means is first obtained by: drawing the first mean (x $_1$) of a sample of size (n₁) from the whole first population with mean (μ_1), and, by the same token, a second mean ($\bar{x}_2$) of the second sample size (n₂) out of the second population with the mean (μ_2) .

An important initially revealing (albeit not sufficient) indicator of the alternative hypothesis could be the positioning of the difference between the means of the two sets of sampled observations, i.e. ($\bar{x}_1 - \bar{x}_2$) vis a vis the sampling distribution of the difference between pairs of means. Differently put, when plotted on a diagram, if (x $_1$ $- \bar{x}_2$) is located at the "extreme of the sampling distribution of the difference between pairs of means (posttest-pretest) then it could be anticipated that the difference between the means is significant (thus, H0 is refuted" (Russo, 2003, p.152).

To illustrate, the case of the present experiment result reports that:

∑ The sampling distribution of the difference between first pair of means (experimental group) = 2.87 (see Table 29)

∑ The sampling distribution of the difference between second pair of means (control group) is 0.29 (see Table 29).

$$\sum \ (\overline{x_1} - \overline{x_2}) = 2.62$$

means distribution
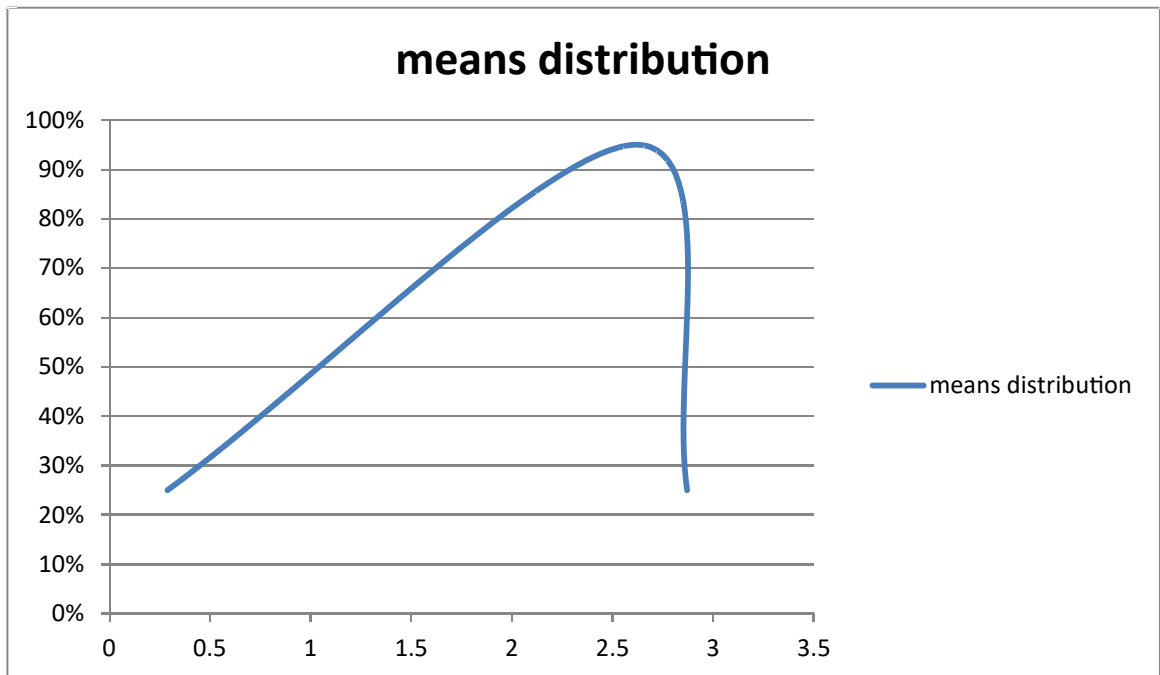
Obviously, the value $((\overline{x_1} - \overline{x_2})$ is situated at the edge of the diagram, and so the difference is anticipated to be significant.

$\sum$ Defining $\alpha = 0.05$.

$\sum$ Calculating the standard error: which is the standard deviation of the sampling distribution of means. It is calculated according to the following formula:

$$\sigma_{\overline{1}\,\overline{2}} \quad = \quad \sqrt{\frac{\sigma_1^2}{n_1} + \frac{\sigma_2^2}{n_2}}$$

With n_1, n_2 representing the sample sizes, and σ_1, σ_2 as the variances of the normally distributed observations in both populations.

c. *Calculating the Degree of Freedom*

To construct the sampling distribution of differences between pairs of means we need to repeatedly take random samples from two independent populations with the same mean. Thus, the mean of the sampling distribution of the difference between pairs of means is zero. It can be demonstrated that the shape of this distribution is normal with its variance,

$$\sigma^2_{\bar{x}_1-\bar{x}_2}, \text{ being: } \sigma^2_{\bar{x}_1-\bar{x}_2} = \sigma^2_{\bar{x}_1} + \sigma^2_{\bar{x}_2}$$

Where:

$\sum \sigma^2_{\bar{x}_1}$ is the variance of the distribution of the means of all possible samples of a given size drawn from the population with mean $= \mu_1$, and

$\sum \sigma^2_{\bar{x}_2}$ is the variance of the distribution of the means of all possible samples of a given size drawn from the population with mean $= \mu_2$.

According to the Central Limit Theorem, (which states that: for a population of values with mean μ and variance σ^2, the sampling distribution of the mean will have a mean equal to μ, (i.e., $\mu_{\bar{x}} = \mu$), variance denoted as $\sigma^2_{\bar{x}} = \frac{\sigma^2}{n}$, and standard error as $\sigma_{\bar{x}} = \frac{\sigma}{\sqrt{n}}$ where n is the sample size.) that: $\sigma^2_{\bar{x}} = \frac{\sigma^2}{n}$ where n is the sample size, thus :

$$\sigma^2_{\bar{x}_1-\bar{x}_2} = \sigma^2_{\bar{x}_1} + \sigma^2_{\bar{x}_2} = \frac{\sigma_1^2}{n_1} + \frac{\sigma_2^2}{n_2}$$

Where σ_1^2 and σ_2^2 are the variances of the normally distributed observations in the populations with means equal to μ_1 and μ_2, respectively; n_1 and n_2 are the sizes of the samples of people drawn from populations 1 and 2, respectively.

However, since populations' variances are "rarely known" (Russo, 2003), sample data could be used instead, and an estimate of the standard error of the difference between the means could be obtained by substituting S_1^2 and S_2^2 for σ_1^2 and σ_2^2 in the previously stated formula. Therefore, $\sigma_{\bar{x}_1}\sigma_{\bar{x}_2}$, which denotes the estimated standard error of the difference between pairs of means, is calculated as follows:

$$SE_{\bar{x}_1 \bar{x}_2} = \sqrt{\frac{S_1^2}{n_1} + \frac{S_2^2}{n_2}}$$

Or, using the pooled variance estimate,(S^2), which equals to :

$$2 = \frac{1 \ x_{(1)} \qquad 2^2 \ x_{(2)}}{(1)(2)} = \frac{1 \ x_{(1)} \qquad 2^2 \ x_{(2)}}{12}$$

We get:

$$\overline{\sigma_{12}} = \overline{\frac{2}{1} + \frac{2}{2}} = \overline{2 \ x \quad \frac{1}{1} + \frac{1}{2}}$$

Correspondingly, the formula according to which the t-test is calculated is :

$$t = \frac{(1 \quad \overline{\sigma_2})(\mu \quad \mu)}{\frac{1}{1} \quad \frac{2^2}{2}} = \frac{(1 \quad \overline{2})}{\frac{1}{1} \quad \frac{2^2}{2}}$$

or, (using the pooled variance estimate) , the t-value reads:

$$t = \frac{(\overline{\sigma}_1 \quad \overline{2})}{\overline{\sigma_{12}}} = \frac{(\overline{\sigma}_1 \quad \overline{2})}{2 \ x \quad \frac{1}{1} \quad \frac{1}{2}}$$

The degrees of freedom for the independent-samples *t*-test is determined according to:

df = $(n_1 - 1) + (n_2 - 1) = n_1 + n_2 - 2$.

It should be indicated that the second version of the t formula (referring to the pooled variance estimate) is more advised when n_1 and n_2 are not identical, but in general terms, it "provides a more accurate estimate of the population variance and of the standard error" (Russo, 2003).

d. *Application of the Independent-samples t-test*

Our experiments' reported results (see tables 29) describe two sets of marks obtained in the post-tests of two independent samples of 34 participants each. The first experimental sample includes participants who benefitted from the suggested treatment (cultural scripts), while second control group received lessons "flatly and traditionally" designed as previously indicated in the lesson sheets (see lesson plan sheets).

Based on the primary distribution of marks, (shown in Table 29), it could be suggested that experimental group post-test results distribution marks are higher than the control group. However, in order to substantiate this claim, the inferential statistics procedure is carried out according to the following steps:

$\sum$ Before calculating $t = \dfrac{(\bar{x}_1 - \bar{x}_2)}{s_{\bar{x}_{12}}} = \dfrac{(\bar{x}_1 - \bar{x}_2)}{\sqrt{s^2 \, x \, \frac{1}{1} - \frac{1}{2}}}$, the various individual quantities

composing it are first determined:

$\sum$ The first quantity is the difference between the two sample means: $(\bar{x}_1 - \bar{x}_2)$

$(\bar{x}_1 - \bar{x}_2) = 13.57 - 10.95 = 2.62$

$\sum$ The second quantity is the pool variance estimate (s^2)

$$s^2 = \frac{s_1 \, x(_1) \quad s_2^2 \, x(_2)}{(_1)(_2)} = \frac{s_1 \, x(_1) \quad s_2^2 \, x(_2)}{_{12}}$$

$$= \frac{s^2 x(\quad) \quad s^2 x\,(\,)}{} = \frac{(\quad x \quad) \ (x)}{}$$

$$= \frac{}{} = 1156.$$

$\sum$ The third quantity is the standard error of the sample mean $(s_{\bar{x}} \ \bar{x})$

$$s_{\bar{x}_{12}} = \sqrt{\frac{s^2}{_1} + \frac{s^2}{_2}} = \sqrt{s^2 \, x \, \frac{1}{_1} + \frac{1}{_2}}$$

$$= \sqrt{1156 \, x(\frac{1}{} + \frac{1}{})}$$

$$= \sqrt{1156 \, x \, 0.000841}$$

$$= \sqrt{0.972}$$

$$= 0.98$$

Thus, the t-value is obtained as :

$$t = \frac{(\bar{x} \quad \bar{x})}{s_{\bar{x}} \ \bar{x}} = \frac{\cdot}{\cdot} = 2.67$$

With a degree of freedom (df) = n1 + n2 − 2 = 34 + 34 - 2 = 66, a Confidence interval

(Ci) of 0.95, and level of significance (α) = 0.05 (two tails) and thus $c = t_\alpha = 1.99$ (see the t

table in the Appendix), it is concluded that :

$\sum$ $(\bar{x}_1 - \bar{x}_2) \pm c \, x \, s_{(\bar{x}_{12})} = 2.62 \pm 1.99 \, x \ 0.98 = 2.62 \pm 1.95$, which means that the

95% confidence limits for $(\mu 1 - \mu 2)$ are 0.67 and 4.57. Alternatively put:

CI0.95 = 0.67 ≤ (μ1 − μ2) ≤ 4.57.

As it is obviously indicated, this interval does not include the value of (μ1 − μ2) = 0. (the null hypothesis), thus, the means of the experimental group and those of the control group are not equal. This meant that we accepted the alternative hypothesis stating that our samples were not drawn from the same population.

The following table provides the data required for the calculation of the independent-samples *t*-test along with information allowing interpretation of the results:

Table 31:

Summary of Data Required for the t-test Calculation

	Experimental group $n_1 = 34$	Control group $n_2 = 34$
Mean	2.87	0.29
Standard error	0.98	
Pooled variance estimate	$2 = \dfrac{1 \; X(\;_1\;) \;\; 2^2 X(\;_2\;)}{(\;_1\;)\;(\;_2\;)} =$	
t-value	$t = \dfrac{(\bar{x}_1 \;\; \bar{x}_2)}{\bar{x}_1 \;\; \bar{x}_2} = \dfrac{\cdot}{\cdot} = 2.67$	
The degree of freedom	$df = n1 + n2 - 2 = 34 + 34 - 2 = 66$	
Critical Value of t(66)	±1.99	
95% confidence interval	$(\bar{x}_1 - \bar{x}_2) \pm c \; x$ $(\bar{x}_1 \;\; \bar{x}_2) = . \quad \pm .$ x 0.98 = 2.62 ± 1.95	
Confidence interval (0.95)	$0.71 \le \mu_1 - \mu_2 \le 4.61$	

According to the t-table (appendix of t distribution n:5), for a two tailed test at 0.05 level of significance and a degree of freedom of 66, the corresponding critical value for this distribution is ± 1.99.

The calculated t-value is then checked against the student's *t*-distribution with df=66. To probate whether there a significant difference between the mean exam marks obtained by the two groups of students, the calculated value of *t* is compared with the critical value of the *t*-distribution with $df = n1 + n2 - 2 = 34 + 34-2 = 66$. (±1.99, according to the t-table illustrated in appendix. 5 , for a two-tailed test at the 0.05 level of significance). And since the calculated *t* lies outside this range of values, this indicates that the mean DCT mark of the

experimental group was more importantly higher than the mean DCT mark obtained by the control group. This means, statistically, that   (the null hypothesis) is rejected and   (the alternative hypothesis) is proved.

7.3.   Pedagogical Implications

The present research section primarily attempted to provide evidence for the possibility of adapting the cultural scripts methodology (which so far, was only restricted to ethnopragmatic investigations) to more pedagogical ends, and to employ it as an explicit instructional tool in order to enhance EFL learners' intercultural pragmatic skills.

Such a claim is supported by the premise that one of the primal requirements of a successful intercultural communication is that speakers' (and by extension language learners') preconceived expectations about the appropriate behaviours and their social/contextual meanings should match the actual rules of conduct validated by the target-language community. In a sense, cultural scripts could serve as a means to report (in an ethnocentric free manner) a given language's social and contextual meanings, so that language learners (and speakers in general) would reasonably (and optimally) adjust their own cultural linguistic behaviour to these expectations.

When applied outside the exclusive sphere of EFL teaching, this same premise could also instigate translators and translator students to familiarise more with the distinctive patterns of thoughts espoused by members of a given culture, through the NSM and cultural scripts methodology, and to practically have recourse to them when translating from one language to another, as they can allocate a more accurate semantic explication to the different components of the target culture.

Intercultural training programs (for business or travelling purposes) could also benefit from the rigorous description of the values and norms of interaction offered by the cultural scripts methodology. Therefore, orienting intercultural trainees in the NSM and cultural

scripts' tradition would help them, not only in understanding the target community's rules and standards, but also in explicating their owns, in order to realize a sound and mutually comprehensible intercultural communicative act.

All in all, this research tried to demonstrate the extents to which cultural scripts can surpass many other traditional methodologies in underlying assumption behind the choice of a given pragmalinguistic function. And since this methodology is arguably able to determine (and help interpret) the different cultural norms encoded in the conventional linguistic behaviour of a given speech community, it (along with the NSMetalanguage) would constitute a valuable teaching material in all institutional settings where intercultural communication is set as an objective.

Conclusion

Developing Intercultural pragmatic competence is by no means a form of optimal convergence to the different socio-cultural norms of interaction imposed by the "Other" culture, it is rather a conversation between two cultures where both the shared cultural common ground (constructed on the spot) and the respective cultures of the interactants come into play with an equal share of importance. It is also, among other things, the act of acquiring a set of skills which, though relatively well defined "theoretically" - are hard to implement if not assisted by the suitable kind of instruction.

Although this experiment does not pretend to generalize its findings outside the population investigated, it was demonstrated, through the two complementary stages field work, that cultural scripts, indeed, are one of the strategies which fall into the category of "suitable kind of instruction" which allow EFL learners to develop some sub-competencies (namely the ethnocentric-free linguistic behaviour, the pragma-linguistic mastery and the socio-pragmatic sensitivity, and most importantly, the ability to negotiate meaning) which presumably indicate the development of Intrercultural competence as a whole.

Through a triangulated scheme investigation, two cultural scripts validated by the systematic coding of data obtained from an ethnopragmatic interview were used as basis of designing the treatment lectures presented to the experimental group (as opposed to the control group which only benefitted from a placebo treatment). The description and analysis of data, treated qualitatively, quantitatively and statistically, resulted in the refutation of the null hypothesis and the maintaining of the alternative hypothesis, thus, reinforcing the claim already "observed" in the different phases of the experiment, and which confirms that Cultural scripts are an effective strategy to develop the intercultural pragmatic competence of FL learners.

General

Conclusion

Notwithstanding the highly commendable impact universal pragmatics had on modern linguistics and philosophy of language, and regardless of the its auspicious ground-breaking standpoint of tolerating the rather loose contextually-dependent forms of communication instead of the stiff adherence to grammar and syntax rules, it (universal pragmatics) nevertheless proved incapable of keeping up with the intercultural tendencies of investigating and teaching foreign languages. In other words, the "universalist" predilection of pragmatics proper seems to be incompatible with the interculturally oriented new pedagogies of FLT, where the cultural attributes distinguishing languages (which used to be approached as a handicap to the communicative process) are what should be singled out the most, in order to preserve the cultural identities of the interactants. As a direct consequence of this shift of paradigms, intercultural pragmatics has been suggested as an attempt to explore the intersection of the two cultures being represented during intercultural encounters, while maintaining the pragmatic layer of language analysis or teaching.

The present thesis, which is inscribed in the intercultural pragmatic tradition of EFL research, aims at demonstrating the importance of investigating the ad hoc pragmatic system which is co-constructed during intercultural encounters, assuming that it is different from any other language's pragmatic system. It is equally an attempt to make a convincing case for the effectiveness of the cultural script methodology in helping learners develop their intercultural pragmatic proficiency, hence become interculturally competent interactants.

At a smaller scale, the research has made an attempt to test the accuracy of the conjectured hypothesis - that cultural scripts can enhance the intercultural pragmatic competence of FL learners- with special reference to two speech acts: request and compliment responses.

The whole idea of investigating the issue of intercultural pragmatic ability originates in the observed increasingly spreading phenomenon of newer generations of Algerian EFL

learners mistakenly setting the native-like pragmatic model as an objective, according to which they tend to mould their own pragmatic system (and the related value system and cultural platform accordingly). This unawareness has resulted in a rather unmindful form of cultural betrayal where these EFL learners not just speak and act, but oddly enough,   reason the way a native English/American would have in similar situations.

Moreover, and at an institutional level, it was observed that, albeit theoretically acknowledged, developing intercultural competence in general and intercultural pragmatics in particular in the different syllabi of EFL higher education is hardly objectified. Thus, there seemed to be a need to suggest, at least, a theoretical framework which could eventually be adopted as a starting point for an intercultural pragmatic oriented pedagogy.

Based on that, the choice of the topic was driven by the belief that the implementation of the accurate type of instruction directed towards reinforcing EFL lerners' intercultural pragmatic competence may redress the aforementioned misconceptions by demonstrating that intercultural communication means, before anything else, constructing a common ground rather than emulating or complying with the expectations of the other.

What distinguishes this research project from other neighbouring investigations on the pragmatics of FLT (specifically in the Algerian EFL context) is its intercultural orientation: it is worth noting that pragmatic research has recently become the centre of attention of many Algerian EFL researchers, and one has to acknowledge the contribution these previously conducted researches have had in bringing the present research to an end, but little is mentioned about the teaching of pragmatics with an intercultural objective, or else the implementation of intercultural pragmatic theories in the different EFL curricula.   The same remark goes for the notion of cultural scripts, which is relatively new and barely investigated in the EFL sphere of Algerian research.

More importantly, this project suggests a possible correlation between the two variables, noting that cultural scripts, even at a larger scale, have mostly been used as an ethnopragmatic data gathering tool, but very rarely as an instructional tool for explicating the cultural values and norms deciding for the choice of the socio-pragmatic strategies, before introducing them to the FL learner.

In order to design what could be qualified as a fully grounded theoretical framework, as well as a well to devise a firmly evidenced practical plan, many concepts were judged necessary to be explored and revisited. Accordingly, five theoretical chapters have been suggested, each expanding one of the central axes making up the research.

The concept of mainstream pragmatics, to begin with, as contrasted to intercultural pragmatics, was addressed in the first chapter of the thesis with the intention of highlighting its scope, interface and core areas of investigation.

The chapter constitutes at its outset a brief historical sketch about the emergence and development of the pragmatic philosophy, and the process through which it evolved to finally find itself a room in the linguistic realm. It was also judged necessary to delineate the concept from its adjacent disciplines, and explain the interplay it entertains with them, namely language structure, and semantics. The pragmatic lines of research, and the different views which have always governed the way pragmatic issues are investigated (the perspective and the component views) have also been deemed important for the discussion in order to explain the different perspectives research on pragmatics usually adopts, and ultimately make a case for the current research's adopted line. This discussion was followed by enumerating the different sub-areas which constitute the scope of pragmatics, always approached from a universalist stand point. These include the Speech Act Theory, the Conversational Implicature, the Cooperative Principle and the Conversational Maxims, and finally the Politeness Theory , all accompanied with an extensive presentation of the main critical views

towards them. This was followed by a shift to the concept of pragmatic competence, and the way it has been defined and represented in the different models of communicative competence.

Central to this first chapter was the discussion of the issue of instruction, specifically the dispute about the most efficient type of instruction (explicit or implicit) in fostering EFL learners' pragmatic ability. Reviewing the related literature revealed that, though the implicit type of instruction has some advocates, there is a much more compelling evidence about the efficiency of the explicit type of instruction. Based on this discussion, it was decided that it is the latter which should be opted for in order to put forth a potential ground for its pedagogical implementation in the foreign language classroom.

As far as the concept of interculture is concerned, chapter two has tried to review some of its most referenced definitions, starting first by what was preferred to be called "the hypostasis of culture", pointing thus to the tricky endeavour of trying to isolate culture's essential meaning (in the sense of being most relevant to the FL domain and the present research as well) from other discrepant ones. The chapter also gave consideration to the different forms of interplay between cultures during communication, explaining the difference between the cross cultural, Intra-cultural and intercultural perspectives.

Intercultural Competence is at last presented into a theoretical, then a pedagogical framework. At the heart of the discussion of Intercultural competence lays the notion of Hybridity (Third Space or Thirdness), or what Kramsh (2011) describes as: "the process of positioning the self inside and outside the discourse of others" (p.359). Reviewing definitions and implementations of this concept was deemed of paramount importance to the overall layout of the chapter, as it stands partly for an account of the very objective of adopting the intercultural position in EFL teaching/learning, and partly for providing a solid argumentation for the sub-competencies suggested for as a scale in the experiment.

What was also judged as important for the presentation of interculturality is discussing some of the issues related to integrating its principles in the FL classroom: difficulties such as feasibility, time necessary for developing it and teacher's prerequisites were all considered, before leading ultimately the way to the research's dependent variable, i.e. intercultural pragmatics.

With regard to intercultural pragmatics, chapter three focused initially on what makes it distinguished from universalist pragmatics, highlighting thus not only on its intercultural construct, but also other communication basics which have long been discarded by traditional theories of pragmatics.

The chapter has been carefully sectioned in a progressive fashion as it was assumed that the concept of intercultural pragmatics is unfamiliar, and needs more than just a brief presentation. It was first made sure that the false conception about intercultural pragmatics, claiming that it is a mere fusion of intercultural communication and pragmatics, was redressed, and then differences between intercultural pragmatics and pragmatics proper have been brought up. Relations between its personal and communal components, as well as levels of analysis were designated. Most importantly, the review of the related literature was directed towards trying to provide an answer to a very important question, and which is "what do learners exactly develop when developing intercultural pragmatics". Indeed, the answers compiled converged all in a set of competencies to be developed, and which were in turn utilized for the practical part of the research.

With reference to the independent variable, the cultural scripts (not just presented as an approach, but also as a method and a strategy)was put into focus; Firstly, ethnopragmatics, the filed which originally engendered cultural scripts,   was historically overviewed, shedding light on the different   underlying theories which marked its evolution. Of all the suggested definitions and aims of ethnopragmatics, the selected line of thought has portrayed it as an

attempt to offer a way to articulate the culture-specific discourse practices from an "insider's perspective", in a form that is intelligible to "outsiders" from other cultures.

Then a large faction of the chapter was dedicated to the Natural Semantic Metalanguage approach, which is the language used in scripting cultures. What is interesting to recall here is that the idea of NSM stemmed from the claim that in spite of differences between languages, one can isolate a number of vocabulary items (called the semantic primes) and universal grammatical patterns combining them, which can constitute a mini-language used as a safe common-code for an ethnocentric-free communication.

Cultural scripts, in this vein, was suggested as a methodology potentially able to provide an explanation of even the most complex meanings in simple terms and without falling into the terminological ethnocentrism that most (not to say all) natural languages imply. As a tool of communication, it could be approached as a universal framework which makes understood societies' tacit rules of conduct and ways of speaking.

As to the effectiveness of cultural scripts in intercultural communication, and the possible ways of implementing it in the EFL classroom, it is important to mention that not much has been indicated in the literature. Consequently, since this particular question was deemed at the heart of the whole investigation, correlations have been made between the attributes of both concepts, and points of convergence have been sorted out in order to lay out a solid ground for the experiment.

The fifth chapter, which is an overview of the main concerns and issues liable to pop-up during intercultural pragmatics research (from a purely methodological perspective), offers a set of corresponding guidelines on how to overcome these obstacles. It also constituted an in-depth account of the different methodologies which have been designed specifically for culturally and interculturally oriented researches, as well as the tools suggested for their

analyses, shedding light at the same time on what specifically differentiates them from other traditional adopted methodologies for explaining intercultural phenomena.

The main methods which have been reviewed in this chapter are Corpus analysis, Computer Mediated Intercultural Communication, Conversational Analysis, Centering Theory and finally Discourse Segment Analysis. Out of all these methodologies, it was initially judged that the most compatible to the present research is the discourse segment analysis and conversation analysis coupled with the centering theory. However, the two latter were discarded as "the conversational element" during data gathering was not adroitly exploited, therefore, any attempt to center the elements of speech would have been useless.

The sixth chapter, on the other hand, constituted a brief practical account of the work at hand, it sketched the course outlined and followed for the implementation of the designed research: in addition to providing a rationale for each preferred methodology, strategy or tool, the steps followed are amply explained. The population, sample and sampling techniques selected for both sections of the research have also been justified, as well as the reason why particularly the two speech acts of requests and compliment response have been opted for.

What should be retained from this same chapter is that the completion of the research imposed two complementary stages: an ethnopragmatic survey which would clear up the differences between the way the two speech acts are verbalised in both cultures, and which would constitute an instructional tool for the second stage. Second, an experimental phase which would validate the conjectured hypothesis set at the beginning of the whole research.

Accordingly, it was made evident that a mixed approach (qualitative and quantitative) is to be adopted, instrumentalized through two interrelated research methods: an ethnopragmatic survey and an experiment. As to the data gathering tools, an interview was conducted first with seven informants viewed as being "experimented intercultural

interlocutors", and a Discourse Completion Test was administered to the 68 students constituting the experimental and control groups altogether.

Chapter seven, the last and the most exhaustive of all the chapters, offers a thorough analysis of data obtained during the field investigation : First, the interview was analyzed adopting a general inductive approach, whereby detailed concepts and models were retrieved from the systematic reading of informants' answers by making specific annotations out of them.

This bottom-up analysis was achieved through a set of steps, namely: 1) the recording, transcription and synthesis of Answers,   2) the development of a coding scheme and pattern which itself went through two complementary stages (the open coding stage and the close coding stage), 3) the juxtaposition of the Informants' suggested scripts with the NSM - Assisted Coded Scripts.

At the end of this coding process, the analysis has culminated in two confirmed scripts, accounting, respectively, for the two investigated speech acts: 1) The speech act of disparity in deference while requesting, and which would read:

[people think like that]:

When I want someone to do something for me

And this person is of a lower rank than me,

Or it is this someone's job to do this sort of things

It is ok if I say to this person "do it"

And 2) the cultural script of humility while responding to compliments, which is suggested as:

[people think like this]:

When someone says something good about me to me

And I think that this someone is right about it

It is not very good if I It is not very good if I say you are right about it

It is better if I say that it is not right .

A final step imposed by the general inductive approach in analysing data, the internal consistency of the interview has been tested by juxtaposing findings of both groups of scripts, and then interpreting them while considering the extent to which they might match previous results and findings from earlier studies.

As to the second phase of the research, it was primarily motivated, so to recall, by the conjecture that adopting the cultural scripts methodology as an instructional tool in the EFL classroom would help increase the awareness of learners as to the socio-cognitive mechanisms underlying the choice of their intercultural pragma-linguistic items.

In order to confirm (or reject) this hypothesis, a six sessions' experiment was carried out on sixty eight master students distributed among two groups. These participants were exposed to a set of lessons dealing loosely with cultural issues such as Pragmatics, Speech acts, Intercultural communication finally the cultural scripts and the NSM (with a higher degree of focus for the experimental group). Data reflecting the participants' performances were gathered using a discourse completion task administered prior, and subsequent to their exposure to the lessons designed.

The DCT comprised two sections, each eliciting the realization of one speech act (requesting or compliment response). The diversity of social contexts in the scenarios was particularly attended to in order to ensure the diversity in terms of frequency, directness, formality level, distance, power and rank of imposition.

The reading, coding and analysis of the data reported little to no noticeable changes in the majority of the control group participants' behaviours. However, remarkable improvements have been revealed in the experimental group's tests in general, certifying thus the efficiency of the chosen type of instruction they have been exposed to. The most

compelling evidence of their intercultural pragmatic level amelioration is the drastic change they have exhibited in their aptitude to negotiate meanings; something which validates the claim that the link between the suggested scripts and intercultural pragmatic competence is not merely "in the sphere of action but also in the sphere of thought" (Wierzbicka, Goddard; 1994).

If these differences in the results (pretest Vs. posttest, and experimental Vs. control groups) attest for something, then it is the effectiveness of the cultural script methodology to present EFL learners with a pattern of thought (i.e. a selected cultural script) which would enable them to intercultutrally communicate more properly.

At the end of these fundamental analyses, it was esteemed convenient to back the previously summarised interpretations with a more statistical examination of the experiment's different phases' results. The t-test scoring was therefore applied and calculations have revealed a t-value situated outside of a range of students' t-distributions, which indicates that the mean exam mark of the experimental group was more significant than the mean exam mark obtained by the control group. In statistical terms, this is interpreted as a rejection of the null hypothesis and a confirmation of the alternative hypothesis.

All in all, this seventh and last chapter stands for a substantiation of the many claims addressed in the five first chapters, mainly that developing Intercultural pragmatic competence is not a form of optimal convergence to the different socio-cultural norms of interaction imposed by the culture of the language being learnt, but a set of competencies and skills which would allow the EFL learner to construct a shared cultural common ground, and which necessitates, to a great degree, an assisted instruction.

The chapter also has demonstrated that the cultural scripts methodology can help the learner develop some skills (namely the ethnocentric-free linguistic behaviour, a certain pragma-linguistic mastery, a socio-pragmatic sensitivity, and most importantly, the ability to

negotiate meaning) presumably indicating the development of Intrercultural competence as a whole.

Recommendations for Further Research

Accommodating the cultural scripts theory to the intercultural pragmatics research, and the particular methodology associated to it can also imply a set of potentially appealing research perspectives to be further explored:

1.   First and foremost, given the breadth of the scope of the Algerian culture, and the diversity of its sub-cultures, there seems to be a need to investigate the different patterns of thoughts and cultural norms governing the speech realization mechanisms of these sub-cultures. This would not only document the ethnopragmatic make-up of the Algerian cultural landscape, but also raise the awareness of language researchers and practitioners alike to the importance the ethnopragmatic attributes of the language hold in forging the cultural identity of FL speakers and learners.

2.   As far as the Algerian EFL research is concerned, a considerable number of investigations covering the different areas of Gricean pragmatics have been conducted, especially those dealing with the different speech acts. However, little systematic attention has been paid to intercultural pragmatics, in spite of the general consensus upon the indispensability of adopting the intercultural philosophy in EFL teaching. Therefore, this research constitutes a call for shedding more light on the intercultural-pragmatic oriented pedagogy, and to suggest, elaborate or implement other strategies and methods for investigating and promoting it for Algerian EFL learners.

All things considered, considering the significance of the distinctiveness of the cultural traits sustaining the thoughts and speech mechanisms of the target community (as well as one's own community) is indispensable for intercultural communicative competence in

general, and the adoption of cultural scripts in this line of sight merits further consideration

and more explorations in the future.

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Appendices

<div align="center">**Appendix One: Discourse Completion Test**</div>

1. Name of the respondent**: only used for coding purposes (**you could use a pseudo (that you should remember and use for the next tasks):

2. Gender of the respondent: ……

3. Age of the respondent:……..

4. What would you say in each of the following situation?

   a. You are in a restaurant (in England), and before making an order, you would like to see the menu. What do you say to the waiter?

   b. You are in a clothes shop (in England) and find something you like and you want to buy it. But when the shop assistant tells you the price, you think it is quite expensive. What would you say to him/her?

   c. You are at a party (in England). You want to go back to the campus because you have an exam the next morning. Your English friend is driving home in the same direction. What would you say to him?

   d. In England, you are walking to the train station, but you are afraid you are going to miss your train. Your decide asking someone in the street for directions. There is one man walking next to you. What would you say to him?

   e. You are studying at a university (In England), and you have failed the exam of Philosophy for the second time. It is not that you don't know the answers, but you have difficulties answering them in English. You know you would do much better if the test was in Arabic. What would you say to your teacher?

   f. You are studying in America, and you win the First Award at a very prestigious writing competition. The Dean of your University compliments you by saying: You have done an impressive work! The whole university is proud of you.

   g. You are a teacher (in America), and you have been helping a student preparing for a contest. After having succeeded, this student compliments you by saying: I wouldn't have been able to make it without your precious help.

   h. You invite a couple of (American) friend for dinner. One of them, who has enjoyed the meal, compliments your cooking skills by saying: it was very delicious, I did not you know you were such a great cook!

   i. Your cousin, who has always lived in America, compliments you after having been nominated for a highly prestigious scientific position by saying: we are all proud of your excellence; you have honoured our family name.

   j. You are on the bus, and all the seats are taken. An old woman gets in, and you're the only one who volunteer to give her your seat. She compliments you saying: you're such a sweetheart, that's very kind of you.

Reference (Adapted version of situations 1,2,3,4 and 5)

1. CCSARP. (1989). The CCSARP Coding Manual. In Cross-cultural pragmatics: Requests and apologies, S. Blum-Kulka, J. House, & G. Kasper (eds.), New Jersey: Ablex.

Appendix Two: The Ethnopragmatic Interview Questions

I.   Background questions
1.   Questions about Familiarity with the Native Culture
   a.   How long have you been living in Batna?
   b.   Are you originated in this region?
   c.   How about your parents ?(the background)
   d.   Are you a social person (social network, friends...)

2.   Questions about Familiarity with the target culture
   a. How long have you been in a constant and close contact with the English culture? (not just exposure, but in interactional terms)
   b. Does this contact make you more comfortable with the use of the language? (social norms of interaction, culture-bound constructions)

II.   On awareness of similarities and differences between the two cultures/intercultural competence
1.   Now that you are more familiar and more comfortable with the different communicative strategies of native speakers of English (British or American, depending on the informant's work place/ living place) , would you think about your beginning as an intercultural interactant, and tell me about some difficulties you must have encountered when communicating with them?
2.   Do you attribute these difficulties more to lexical deficit of the unfamiliarity with the social norms of interaction?
3.   Could you describe an incident of the sort?
4.   Your typical reaction when these breakdowns occurs, is to try to understand , and eventually clarify the differences in culture which result in these misunderstandings, or just feel judged and "judge-back"?
5.   Did this reaction particularly affect your ability as an intercultural speaker? (stick to your social norms or copy the other culture's paradigm).

III.   On speech acts of requesting and compliment response
1.   How would you describe the way Americans / British people make requests as compared to the Algerian culture?
2.   How would you describe the way Americans / British people respond to complimenting, as compared to the Algerian culture?
3.   I'd like you to take a look at this "transcript" of a common way of thinking (we'll call it cultural logic) of Americans/British when requesting/ responding to compliments, and tell me where do you think? (handing them the cultural script of autonomy and phatic complimenting, as transcribed in appendix 3)
4.   Do you think that Algerians could identify with this cultural logic?
5.   Did it ever occur to you that this is this cultural logic and way of thinking which is behind the difference linguistic behaviour of people?
6.   If you were to suggest a similar cultural script to your native-culture's way of thinking, what would it be?

Appendix Three :

The Anglo/American Scripts used in the Treatment Phase (of the Experiment) and the Ethnopragmatic Interview

1. **The American - script of "Phatic complimenting" (adopted in compliments/ compliment-responses)**

[Many people think like this]:

At many times when I am with someone else, if I feel something good towards this someone, it is good if this someone knows it.

This someone can know it if I say something good about this someone to this someone at this time.

2. **The Anglo-script of "Personal Autonomy" (adopted in requests)**

[Many people think like this]

When I do something, It is good if I do it because I want to do it

Not because someone else wants me to do it

Semantic primes are the vocabulary of the Natural Semantic Metalanguage. The chart displays the English w
More complex combinations are also possible. In some languages, two primes e.g. FEEL and HEAR, SOMETHING
or more exponents (allolexes), e.g. English *other* and *else*. Sometimes a combination of two or more primes,

I~ME	YOU	SOMEONE
I want to do/know/say something I want this, I don't want this I don't know something bad can happen to me someone like me	I want you to do/know/say something something bad can happen to you you are someone like me	this someone, the same someone, someone else, this other someone

SOMETHING ~THING	BODY	PEOPLE
this something~thing, the same something~thing, something else~another something something big, something small something of one kind	someone's body, people's bodies part of someone's body a body of one kind, bodies of two kinds something bad happens inside someone's body someone feels something in the body	these people, many people, some people, few people many people think like this: … people can say … people of one kind

KIND	PART	WORDS
this kind, the same kind, another kind, this other kind something/someone of one kind people of one/two/many kinds	part of someone's body this part, the same part, another part this other part this something has two/many parts	many words, other words, one word words of one kind say something with (not with) words, say something in other words say these words these words say something

THIS	THE SAME	OTHER~ELSE
this someone (something), these people, this kind, this part at this time, in this place because of this it is like this: …	the same someone, the same thing, the same part, the same kind at the same time, in the same place someone says/does/thinks/knows/ wants/feels the same	someone else, something else, at another time, somewhere else other parts, other kinds this other part, this other kind, this other someone, this other thing

ONE	TWO	MUCH~MANY
one someone, one thing, one part, one kind in one place, at one time one of these things/people something of one kind one more thing	two things, two parts, two kinds two of these things/people two more things	many people, many things, many parts, many kinds at many times, in many places much of this something (e.g. water) much/many more

ALL	SOME	LITTLE~FEW
all people, all things, all parts, all kinds at all times, in all places all of this something (e.g. water)	some people, some things, some parts, some kinds at some times, in some places some of these things/people some of this something (e.g. water)	few people, few things a little of this something (e.g. water)

WHEN~TIME	NOW	MOMENT
(at) this time, (at) the same time, at another time, at this other time, at some times, at many times at the time when …	something is happening here now when I say this now, ...	it happens in one moment a moment before, a moment after at this moment [?]

(FOR) SOME TIME	A LONG TIME	A SHORT TIME
some time before, some time after it happens like this for some time someone does this for some time [during this time = at this time, for some time]	a long time before, a long time after a very long time for a long time (= for some time, a long time)	a short time before, a short time after a very short time for a short time (= for some time, a short time)

BEFORE	AFTER	
before this, some time before, a short time before, a long time before	after this, some time after, a short time after, a long time after	

WANT	DON'T WANT
I want this someone wants something someone wants to do/know/say something someone wants someone else to do/ know/say something someone wants something to happen I want it very much	I don't want this someone doesn't want this someone doesn't want to do someone doesn't want some to happen

DO	SAY
someone does something (to someone else) someone does something with something else/part of the body someone does something with someone else someone does something good (for someone else)/bad (to someone else	I say: … someone says something (g (to someone) someone says something (g (about someone/something someone says something lik someone says something wit someone says a word to som

SEE	HEAR
someone sees someone/something (in a place) people can/can't see well in this place someone/people can/can't see this something	someone hears something people can feel something ba they hear this word

HAPPEN	BE (SOMEWHE
something happens something happens to someone something happens to something something happens somewhere (in a place)	someone is somewhere (in something is somewhere (in someone is with someone e

THERE IS	BE (SOMEONE/SOM
there is something in this place there is someone in this place there are two/many kinds of …	this someone is someone li this is something of one kin this is something big/small I know who this someone is

MOVE	TOUCH
someone moves (in this place) something moves in this place parts of this someone's body move as this someone wants	something touches somethi (somewhere) something touches part of s body someone/people can/can't t something

WHERE~PLACE ~SOMEWHERE	HERE
(in) this place, (in) the same place, somewhere else, (in) this other place in some places, in many places in the place where …	something is happening here

ABOVE	BELOW
above this place far above this place someone above other people	below this place far below this place

NEAR	FAR
near this place near someone	far from this place

t table   The table below gives the critical values of *t* for various significance levels (one tail or two tails). The null hypothesis is rejected if the obtained *t* score is larger than the critical one for the appropriate number of degrees of freedom. Degrees of freedom are displayed in the first column on the left hand side

df	p = 0.05 (one tail) p = 0.10 (two tails)	p = 0.025 (one tail) p = 0.05 (two tails)	p = 0.0125 (one tail) p = 0.025 (two tails)	p = 0.005 (one tail) p = 0.01 (two tails)
1	6.31	12.71	25.45	63.66
2	2.92	4.30	6.21	9.92
3	2.35	3.18	4.18	5.84
4	2.13	2.78	3.50	4.60
5	2.02	2.57	3.16	4.03
6	1.94	2.45	2.97	3.71
7	1.89	2.36	2.84	3.50
8	1.86	2.31	2.75	3.36
9	1.83	2.26	2.69	3.25
10	1.81	2.23	2.63	3.17
11	1.80	2.20	2.59	3.11
12	1.78	2.18	2.56	3.05
13	1.77	2.16	2.53	3.01
14	1.76	2.14	2.51	2.98
15	1.75	2.13	2.49	2.95
16	1.75	2.12	2.47	2.92
17	1.74	2.11	2.46	2.90
18	1.73	2.10	2.45	2.88
19	1.73	2.09	2.43	2.86
20	1.72	2.09	2.42	2.85
21	1.72	2.08	2.41	2.83
22	1.72	2.07	2.41	2.82
23	1.71	2.07	2.40	2.81
24	1.71	2.06	2.39	2.80
25	1.71	2.06	2.38	2.79
26	1.71	2.06	2.38	2.78
27	1.70	2.05	2.37	2.77
28	1.70	2.05	2.37	2.76
29	1.70	2.05	2.36	2.76
30	1.70	2.04	2.36	2.75
31	1.70	2.04	2.36	2.74
33	1.69	2.03	2.35	2.73
35	1.69	2.03	2.34	2.72
37	1.69	2.03	2.34	2.72
40	1.68	2.02	2.33	2.70
45	1.68	2.01	2.32	2.69
50	1.68	2.01	2.31	2.68
55	1.67	2.00	2.30	2.67
60	1.67	2.00	2.30	2.66
65	1.67	2.00	2.29	2.65
70	1.67	1.99	2.29	2.65
75	1.67	1.99	2.29	2.64
80	1.66	1.99	2.28	2.64
85	1.66	1.99	2.28	2.63
90	1.66	1.99	2.28	2.63
95	1.66	1.99	2.28	2.63
100	1.66	1.98	2.28	2.63
120	1.66	1.98	2.27	2.62
140	1.66	1.98	2.27	2.61
160	1.65	1.97	2.26	2.61
180	1.65	1.97	2.26	2.60
200	1.65	1.97	2.26	2.60
300	1.65	1.97	2.25	2.59
1000	1.65	1.96	2.24	2.58

Note: The values entered in this table were computed by the author.

ملخص

يرتكز مجال الدلالية بين الثقافات أساسا على دراسة النشاط اللغوي بين الأفراد الذين ينتمون إلى مرجعيات ثقافية مختلفة ويتكلمون اللغة ذاتها. وقد حاول العديد من الباحثين في مجال اللغات الأجنبية مؤخرا إيجاد بعض السبل لتطبيق هذاالمفهوم في المناهج التربوية للغةالأجنبية. ومع غياب الدراسات طويلة الأمد، فإن قليلا ما يعرف عن الطرق الأنجع التي يمكن بها للمتعلمين ترقية كفاءتهم البراغماتية بين الثقافات في المنشآت التعليمية. وقد أكد بعض الباحثين أمثال ويرزبيكا وغودارد وأميكا على ضرورة و توظيف تقنية النصوص الثقافية، وهي منهاج لـ 'توضيح المعاييرالثقافية والقيم والممارسات' (ويرزبيكا وغودارد، 2007) بغية تحقيق هذا الهدف.

وقد تبين من خلال نتائج اختبار إتمام الخطاب الذيُأجري على ثمان وستين ماستر1 من قسم اللغة الإنجليزية بجامعة باتنة2 أنه بإمكان التعليم القائم على تقنية النصوص الثقافية تعزيز استراتيجيات الطلب و الرد على الاطراء بين الثقافات لمجتمع البحث نوعيا، وبالتالي توفير أسس عملية لتطوير مناهج تربوية تداولية بين الثقافات.

الكلمات المفتاحية:

الكفاءة التداولية الثقافية ،النصوص الثقافية ،اختبارإتمام الخطاب،طلبة الماستر (جامعة باتنة 2).

RESUME

La présente étude a pour objectif d'examiner l'efficacité des scriptes culturels comme stratégie d'apprentissage pour développer la compétence pragmatique interculturelle des apprenants d'Anglais. Deux groupes de répondants ont participé à la recherche : dans un premier lieu, sept locuteurs natifs Algériens (qui sont/étaient en contact direct avec la culture Anglaise/ Américaine) ont fait l'objet d'une entrevue semi-structurée. Les données recueillies auprès de ce groupe ont servi de bases de données reflétant respectivement les normes de la L1 et de la langue cible. Dans un second lieu, les réponses obtenues du DCT (Discourse Completion Task) distribué à 68 étudiants de Master1 (option LC) sont analysées à l'aide de deux schémas de codage en deux phases différente (avant et après intervention pédagogique). Les résultats ont démontré que la stratégie des scriptes culturels est effectivement bénéfique pour le développement de la compétence pragmatique interculturelle des apprenants d'Anglais .

Mots Clés : Compétence Pragmatique interculturelle, scriptes culturels, Discourse Completion Task, Etudiants de Master 1 (université Batna2).