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**A Sociopragmatic Study of Radio Listeners'  
Interactions in Tlemcen FM Broadcasting**

*Thesis submitted to the Department of English in candidacy for the degree  
of Doctorate in Language Studies*

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## **DECLARATION OF ORIGINALITY**

I hereby declare that this Doctoral dissertation titled “A Sociopragmatic Study of Radio Listeners’ Interactions in Tlemcen FM Broadcasting” is the result of my personal research. The contained material has not previously been submitted or published, in whole or in part, to obtain any other degree or diploma from a university or other institution. I also attest that the present work is neither plagiarised nor written for me; rather, it is the outcome of my own investigation, except where otherwise cited out.

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*Ever and forever to:*

- ✓ *My soulmate, my dear husband Ghouti.*
- ✓ *My angels, the fountains of inspiration  
Hayaâ, Ithar, and Meweddah.*

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## Abstract

To understand language use based on the socio-cultural norms in interaction, this socio-pragmatic study investigates the characteristics of verbal interaction of Tlemcen speech community. The work aims to bring to light the communicative profile or the communicative ethos of Tlemcenians via Tlemcen radio phone-ins which distinguishes them from other speech communities. To achieve this purpose, a set of conversations between the host and listeners from two programmes, “ʔəlliqa:ʔ ʔəṭṭibbi:” (**Medical Meeting**) and “tkəllam w ftaḥ qalbak” (**Speak and Open your Heart**) were chosen. The conversations had been chosen on purpose as they rather reflect mundane ones even they are semi-institutional interactions. For that, interactional approach was adopted, which serves as the foundation for a variety of analytical methods, including conversational analysis, speech act, and politeness and face work. The adopted approach generally entails a thorough mixed methods dominated by qualitative analysis and supported by in-depth transcription of recorded authentic conversations. Results of corpus analysis revealed that the socio-cultural values and norms are extremely reflected in the phatic sequences on behalf of solidarity, sympathy and sociability. Moreover, Tlemcenians are, noticeably, characterized by both positive and negative politeness culture. Accordingly, the interactional ethos of Tlemcen speech community generally fluctuates between rather standoffish and direct on the one hand, and warm and easy-going on the other hand. Tlemcen speech community, utterly, follows the universal whole and local framework to conduct a conversation, but regarding to the relational and functional managements, it is highly culture-specific.

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## List of Acronyms

A:	Action or Act
AA:	Algerian Arabic
CA:	Conversation Analysis
D:	Social Distance
FFA:	Face Flattering Acts
FFR:	Face Flattering Reacts
FPP:	First Pair Part
FTA:	Face Threatening Acts
FTR:	Face Threatening Reacts
H:	Hearer
IE:	Insert Expansions
IFID:	Illocutionary Force Indicating Devices
IRE:	Initiation, Response, Evaluation
IS:	Interactional Sociolinguistics
MP:	Model Person
NFA:	Nominal Form of Address
P:	Power difference
Q-R:	Question- Response
Q-R-E:	Question- Response- Evaluation

R:	Ranking of seriousness
S:	Speaker
SPP:	Second Pair Part
TCU:	Turn Constructional Units
TD:	Tlemcen Dialect
TRP:	Transition Relevance Place
TSC:	Tlemcen Speech Community
UTD:	Urban Tlemcen Dialect
W:	Weight or seriousness of an FTA

## Phonetic Symbols

Arabic sound	Symbol	Example	Arabic sound	Symbol	Example
ء	[ʔ]	[rafiʔ] (Rafiq)	ض	[d]	[tfaɖɖal] (go ahead!)
			ع	[ʕ]	[smaʕttak] (I heard you)
ب	[b]	[ba:jna] (clear)	غ	[ɣ]	[ɣalla:ja] (coffee-pot)
ت	[t]	[tlɛmsa:n] (Tlemcen)	ف	[f]	[tɔffa:ha] (an apple)
ج	[ʒ] or [dʒ]	[ʒukran ʒazi:lan] (thank you very much!)	ق	[q]	[qri:b] (close)
ح	[ħ]	[ʃaħħa] (ok!)	ك	[k]	[ɛnʒawbak] (I'll answer you)
خ	[χ]	[χa:j] (my brother)	ل	[l]	[ɛlħamdulillə h] (thank God!)
د	[d]	[dajman] (always)	م	[m]	[mʕa:k] (with you)
ر	[r]	[ra:si] (my head)	ن	[n]	[nʃaʔʃi:k] (I ask you)
ز	[z]	[ɛzzaw(d)ʒa] (the wife)	ه	[h]	[huwa] (he)
س	[s]	[maʕa ɛssalama] (good bye!)	و	[w]	[wa:ɖaħ] (clear)
ش	[ʃ]	[muʃkil] (problem)	ي	[j]	[hadi hijja] (this is it)
ص	[ʃ]	[ʃbahɛlxi:r] (good morning)	ط	[t]	[ɛjt̪ti:r] (he flies)

Vowels	
Short	Long
a	a:ا
u	u:و
i	i:ي

### Transcription Conventions (adapted)

↑ word:	Marked up pitch.
↓ word:	Marked down pitch.
↑word↓ :	louder than the surrounding utterances.
wo::rd:	indicates prolonged vowel or consonant.
<b>word:</b>	indicates English translated utterances
<i>word:</i>	indicates utterances in French.
// :	The place of interrupting.
[ :	The start of overlapping.
= :	The beginning of the next turn with no gap
(---) :	unfinished utterance.
!!!! :	The utterance is not clear.
(02s) :	Time in seconds, between the end of word and the beginning of next.
((hhh)) :	laughter in conversation
<b>A.B :</b>	Amina Bouhadjer
<b>C(F) :</b>	Female caller.
<b>C(M) :</b>	Male caller.
<b>Dr :</b>	Doctor Rafiq Faredhab.

# **GENERAL INTRODUCTION**

Verbal interaction is an essential component of civilization and the way people live. It is an irreplaceable component of all cultures; it is a cognition that truly defines humans and contributes to their individuality. This medium of human communication allows each of them to break down the limits to his/her own particular existence. Human beings verbally interact to abstract the world within and around them. The ability to perceive that reality is exceptional enough, but the ability to abstract from it just a few crucial characteristics and express that abstraction to another individual through the means of language is even more extraordinary.

As social beings, people live in an interactive world where they are frequently in communication-and especially verbal interaction-situations. These social interactions take on a variety of forms, including face-to-face conversations in which the participants are in the same shared temporary circumstance and telephone conversations. These exchanges can take many different forms; ordinary and institutional interactions where the inequality of the participants might take place. Verbal interaction, in all its diversity, offers a rich field that could be explored from different perspectives and with various goals.

Therefore, interest in oral discourse has widened since the birth of conversational and discourse analysis. Other scientific fields have become increasingly interested in oral discourse such as psychology, ethnography, ethnography of communication, sociology and anthropology. The shift to the locutor with all his socio-cultural dimensions, the context of the utterances, and the notion of interaction in the linguistic study constituted an evolution in the analysis of language practices in their vital social environment. It is no longer a question of speculating around the language but of examining the way (how) it is used by the members of a given speech community (who uses it).

Indeed, by drawing support from various theoretical fields (interactional sociolinguistics, pragmatics, conversational analysis, discourse analysis, etc.), and while reconsidering the language according to the socio-cultural contexts of its use, it would have the major task of highlighting the functioning of the language in its

interactional and socio-cultural context. Because language is not made only for speaking but also for speaking to someone and about something; the presence of the other, in this case an interlocutor with whom sharing a cultural base (or not), is decisive. This is undoubtedly why in the ethnography of communication researchers must relate the utterance or exchange they are studying to its context.

In Algeria, verbal interaction analysis still remains in its early stages. This research is conducted as part of a serie of works that are starting to appear in Algeria. Therefore, the objective is the quest for the aspects of the Algerian communicative profile in certain settings.

This work will offer a description of the regularities that govern Tlemcenians' telephone conversations mediated by radio, and which distinguish them from other speech communities. The research, then, falls within the interdisciplinary field of verbal interactions analysis, or the analysis of talk-in-interaction. It, essentially, relates to interactional pragmatics where the interlocutors not only exchange utterances but act on each other through the speech acts conveyed by their utterances. This mutual exchanges do not draw their dynamism only from linguistic dimensions but also from socio-cultural dimensions in a given speech community.

There is a reciprocal influence between sociocultural structures and linguistic structures. It is, therefore, a question of examining the verbal behaviour of a given speech community in its social and interactional context. One of the objectives of this work will be the demonstration of some particularities regarding the rituals of interaction in the communicative mechanisms of Tlemcenians' participating in the broadcasts of the Algerian radio (Tlemcen radio FM) . For that the current study attempts to give an idea about the relationship between the language practices conveyed by the linguistic component and the cultural base in the broadest sense. Hence, throughout all the research phases, the main question "What are the peculiarities and mechanisms that govern Tlemcenians' talk in radio phone-ins?" will be answered.

Approaching the field of verbal interaction analysis in Tlemcen speech community has not been tackled. For that, verbal interactions of Tlemcenians are scrutinized to clarify the idea of how the members of a given speech community see themselves and how they want to be seen by others and if the former matches the latter. Besides, exploring if the universal frameworks of interactions are applicable to Tlemcen speech community is aimed; if not some attributes to the theoretical body of the studied field will be added.

Accordingly, two persons using the same language could behave differently. These behaviours depend not only on the language used but also on the socio-cultural norms manifested in the society people (interlocutors) belong to. For that, the study endeavours to describe the interactional quality of Tlemcen speech community along with the diverse regularities and peculiarities that administrate the course of conversations from a socio-pragmatic perspective through the analysis of authentic, spontaneous, recorded and in-depth transcribed exchanges. The research adopts several methods of analysis, namely: conversation analysis (Sacks et al., 1974), Face Work (Gofman, 1967; Brown & Livenson, 1987), Politeness (Brown & Levinson, 1987; Watts, 2003) and speech acts theory (Austin, 1962; Searl, 1969).

Within the framework of the main question “What are the peculiarities and mechanisms that govern Tlemcenians’ talk in radio phone-ins?”, a series of questions would be derived:

1. In what sequence of the conversation do interlocutors manifest their socio-cultural values?
2. What conversational strategies do interlocutors employ not to damage each other face?
3. Why do interlocutors code-switch between AA and French during radio phone-in conversations?

Thus, by preliminary observation the following hypotheses have been set:

1. The socio-cultural values are well manifested throughout the whole interactions mainly in the opening and closing sequences, despite the institutional nature of the conversations,
2. To engage in mutually intelligible, ordered, and smooth conversation, interlocutors should resort to certain politeness strategies and conversational maxims.
3. Interlocutors code-switch between AA and French during radio phone-in conversations to exhibit professional, socio-cultural belonging, and/or politeness strategy.

To answer the above questions and verify their related hypotheses, a reference corpus of two programmes of an interactive nature from Tlemcen radio is adopted. The first programme is about medical counselling where the caller's purpose is to ask the doctor about their or their relatives' health conditions; the second programme, yet, is devoted to psychological counselling, the host is a well known psychologist in Tlemcen who gives callers the floor to express themselves concerning a selected topic that interests various segments in the community. The focus was, accordingly, on the spontaneous, improvised and degree of interactivity aspects of the conversations. In this case, the research results would be more relevant; the matter that could help generalizing them to the whole society.

Furthermore, the study will adopt the interactional approach- which is basically qualitative, but in this investigation it will be supported by a quantitative approach to reach reliability and validity- of Kerbrat-Orrechioni (2002) which relies on real data that will be recorded, transcribed, and translated into English. Correlatively, this multidisciplinary approach through the analytical methods that was mentioned before will be used. Verbal interactions are simply specialised forms of social interaction. They are primarily ritualised. That is to say, they follow regulations that the analyst must emphasise. Its purpose, then, is to figure out the invisible rules that determine the behaviour of those who engage in a communicative process through verbal interactions. Moreover, it is not a question

of applying one or more ready-made theory (s) to a given corpus, but of subjecting it to a meticulous analysis by taking into account its situational specificities.

Indeed, the analysis part will dismantle the exchanges and the speaking turns to reconstitute them while examining the expressed speech acts and their effects trained on the faces and the territories of the interlocutors. Tackling different levels of analysis is, ultimately, for extracting the communicative profile that characterizes both the social group and individuals. It is the co-occurring changes at various levels of linguistic structure within one language and that refers to all aspects of a person's verbal behaviour which are popularly thought of as character or personality. Communicative profile is an interactional process that maintains thematic cohesion and signals how conversational contributions are intended.

This work is divided into four chapters, encompassed under two parts, the first part is reserved for theoretical and methodological framework and it includes two chapters. The second part devoted to the practical frame work consists of two chapters as well.

The first chapter is devoted to the presentation of almost all the approaches or disciplines that have a direct relation with the field of interactionism or symbolic interactionism. All these approaches meet on that the social construct is created via continual social interaction and only exists within a certain social environment; they, utterly, emphasise the influence of socio-cultural norms on the social interaction. Then, a funnel structure from the general to the specific is followed. The chapter, in addition, includes in-depth description of verbal interaction as an important part of social interaction along with radio phone-ins interactions which symbolize the case study. At the end of the chapter, the reader is given an eye-bird view of the concept of ethos the speech community quality of interaction that would be of paramount importance in the determination of the peculiarities which would distinguish Tlemcen speech community form the others.

The second chapter presents the theoretical data relevant to the understanding of the subject. The chapter will be dedicated to the exposition of the adopted approach and its relevant methods of analysis to give the reader a clarified representation of the way the investigation will be conducted. Moreover, the second section in this chapter, is allocated to a detailed explanation of the methodological steps followed to facilitate the achievement of the research targets.

The third chapter deals with the examination of certain quantitative and qualitative data. It aims to understand the rules, structures and meanings that create different sequences of conversations. This chapter focuses on understanding the social order of semi/institutional interactions, examining how conversations are structurally organized phenomena with underlying systems and how such talk in radio phone-in is translated into social actions. In other words, the chapter is devoted to the analysis of the regulation of the conversations and their sequential order, and the implemented socio-cultural norms of the speech community in the phatic sequences.

The fourth chapter analyses the politeness strategies throughout conversations, management of faces, code change, and interactional identities. Hence, this last chapter is allocated to the analysis of interlocutors' verbal behaviour that is governed by their interpersonal relations in the course of the interaction. The chapter will, also, embrace the strategies and the conversational maxims used by the interlocutors for successful free-conflict interaction, in addition to the integration of the extraction of the communicative profile of Tlemcen speech community which is the main objective behind this investigation.

**CHAPTER ONE:  
INTERACTIONISM AND  
VERBAL INTERACTION**

**1.1. Introduction**

Interaction and discursive actions are, by their nature, sociocultural, according to interactionism. The person always has the support of and negotiates with his talk-in-interaction partners and accessible cultural items. In this chapter, some theories and approaches that have played a great role in the evolution of interactionism as an interdisciplinary area of research are reviewed. Then, the object of the study, verbal interaction, which is the core of social interaction will be tackled.

**1.2. Interactionism Background**

The interactionism theoretical position in social psychology and microsociology views social behaviour, in general, as the result of an individual's interaction with his/her environment. In other words, it causes the social processes, the subjective meanings that the participants create to give meaning to the circumstances they find themselves in, to be integrated into the explanation of social behaviour. These processes include conflict, cooperation, and identity formation. These observable facts have been approached by different scholars and from different scientific angles.

**1.2.1. Symbolic Interactionism**

Symbolic interactionism, is one of the most prominent viewpoints in sociology, serving as a crucial theoretical basis for most of sociologists' research. The primary tenet of the interactionist viewpoint is that the meaning people acquire from and give to the world around them is a social construction formed through daily social interaction. This viewpoint focuses on how they use and interpret symbols to communicate with one another, how they construct and maintain a self that they portray to the world as well as a feeling of self within themselves, and how they create and maintain the reality that they believe to be true (Carter & Fuller, 2015). Interactionism viewpoint was adopted in language sciences by Sacks (1964).

**1.2.1.1. Fundamental tenets of Symbolic Interactionism**

Symbolic interactionism, is a sociological perspective that prioritizes micro action over macro action; and interpretivist approaches rather than positivist approaches. According to the sociological theory of symbolic interactionism, which sprang from practical considerations, people utilize their shared language to construct symbols and meanings that may be used for both intra- and interpersonal communication. Symbolic interactionism is a framework for constructing a theory that sees society as the product of daily life interactions of individuals. In another way, it is a method for better understanding how people interact to produce a symbolic world and, in turn, how that world influences their behaviour. It provides a framework for comprehending how recurrent human interactions sustain and shape society. Interactional interpretation contributes to the construction and redefinition of meaning. Interactions between people are influenced by how meaning is understood and interpreted in common (Mead, 1934).

George Herbert Mead, an American philosopher and psychologist<sup>1</sup>, was the first to conceptualize symbolic interactionism as a social theory in the 1920s. However, Herbert Blumer (1962) a fellow American sociologist, is the one who first used the term “symbolic interactionism.” The pragmatist philosophy of Mead, however, provided a solid foundation for the later designation and development of this approach. Mead's posthumously released book “Mind, Self, and Society” contains his theoretical contribution. In his essay, Mead theorized the distinction between “I” and “me,” making a significant contribution to sociology. He claimed, as a sociologist, that “I” refers to one's self as a living, thinking, and active member of society, while “me” refers to the body of information about how one's self is viewed by others as an object<sup>2</sup>.

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<sup>1</sup> He was interested in social psychology

<sup>2</sup> According to the general understanding and based on previous readings, the tricky relation between “I” and “me” could be simplified by the relation between the phoneme and its related allophones respectively. That is to say, that “I” is the self that represents the personal identity. Whereas, “me”(self-concept) is the social and cultural identity which is dynamic and variable depending on the context determinations, exactly as the allophones which are influenced by the surrounding sounds. But rarely the “I” could match the “me” because one of the variables that govern one’s behaviour is the psychological determinations which could not be stable.

In his work, Mead (1934) calls the emergence of the notion of "self", the real essence of the individual, and studies its relationship with the environment. According to him, the idea of self is not innate, but is formed and constructed gradually throughout life journey thanks to social experiences and interactions; its development is influenced by the interaction between the individual and his social environment. In other words, "self" takes shape and is built in and through social interaction, so that an individual isolated from society will have no "self".

Blumer was a student of Mead at the University of Chicago and later worked with him there, he defined symbolic interactionism precisely; Blumer first used the term "symbolic interaction" in 1937, drawing on Mead's theory. The book on this theoretical viewpoint, is named Symbolic Interactionism. It (Blumer, 1962) is centred on the techniques interlocutors employ to continuously construct and replicate experiences from one interaction to the next. For him, (Blumer, 1962, p. 179) symbolic interactionism was simply "the peculiar and distinctive character of interaction as it takes place between human beings". The reality of daily life, according to him, is not conceived as a set of coercive objective data that are imposed on the individual, but it would correspond to the "active relationship" that s/he maintains with data from the outside world (Bange, 1992, p. 20). This reality would come from the interpretation and the meaning that would be given to the lived experiences. Indeed, the knowledge inherited from parents and transmitted by teachers is subject to interpretation based on one's own experiences. So, s/he could conceive of the existence of a multitude of interpretative frameworks that would give rise to a multitude of "particular styles of existence." Bange (1992, p. 21). Therefore, this reality of everyday life arises from the conditions of social existence and offers the best conditions for realizing the aims to change the external world. A "pragmatic motive" (Bange, 1992, p. 21) governs the attitude by which people constitute the world of everyday life. It is a common inherited knowledge, which cannot be questioned in this framework and which creates, for each culture, a socially stabilized model.

These fundamental principles lead the symbolic interaction approach to the conclusion that reality is a social construct created via continual social interaction and only exists within a certain social environment. Symbolic interactionism helps to comprehend why individuals respond in particular ways. In addition to forecasting people's attitudes and behaviours, it also allows to evaluate how culture has affected a person throughout their life and what factors have genuinely influenced their worldview. Societal frameworks from both an objective and subjective perspective would be evaluated because of the primary place given to human experiences and the ongoing changes made to the meanings attached to them.

#### **1.2.1.2. Subjective Meanings**

Interactionism, a micro-action theory, is a sociological perspective that views society as a product of human interactions and meanings. It emphasizes the agency of humans and their ability to create their own meanings, acknowledging that small-scale interactions and social structures significantly influence human behaviour. By focusing on the arbitrary interpretations that individuals assign to things, occasions, and actions, symbolic interaction theory studies society. Because it is assumed that individuals act based on their beliefs rather than only what is objectively true, subjective meanings are given precedence (Carter & Fuller, p. 2015).

For instance, young people smoke cigarettes although all available scientific data indicates that doing so is dangerous. The definition of the situation that individuals produce contains the solution. Teens are aware of the dangers of tobacco use, but they also believe that smoking is cool, will keep them safe, and will help them stand out among their peers. Therefore, the facts about smoking's risks are superseded by its symbolic meaning.

Consequently, it is believed that society is socially produced by human perception. As a result of how people understand one another's actions, a social relationship is created. These interpretations are referred to as the "definition of the

situation." (Blumer, 1969; Carter & fuller, 2015). Additionally, the meanings people have established may shift as a result of their interactions with others.

This indicates that man is born into a meaningful environment and that he acquires object meanings via social interaction. A person does not need to negotiate the meanings of everything they come across, even when meanings are not innate to objects. Many meanings are acquired via learning; in other words, they predate the existence of any human being. However, interpersonal interaction also modifies and transforms the meanings of objects. This theory may be used to investigate and analyse social interactions that people take part in or witness in daily life conversations. It can help to understand how social interactions are influenced by social factors like race and gender, for instance.

### **1.2.1.3. Fundamental aspects of social experience and identities**

Through the symbolic interaction lens, several essential components of the social experience and identities, such as race and gender, may be interpreted. Both race and gender are social constructs that act based on what people perceive to be true; in other word, one's belief about others from their appearance(Blumer, 1969; Linell, 1998; Scollon & Scollon, 2001; Schiffrin et al., 2001; Tannen, 2003) . They have no biological basis whatsoever. Individuals make decisions about who to interact with, how to interact with, and how to interpret others' words and actions by using the socially created meanings of race and gender. The following example and its analysis, provided by Blumer (1969), will make the idea clearer.

*"Where are you from? Your English is perfect."*

*"San Diego. We speak English there."*

*"Oh, no. Where are you from?"*

First, Blumer points out that behaviour towards other people and objects depends on the meaning the person assigns to them. In this case, a white man meets a lady that he recognises as being of Asian descent. Her physical attributes, including the colour of her skin, hair, and face, act as a collection of symbols that

convey this information to others. The white man then appears to interpret her race as suggesting that she is an immigrant, which prompts him to inquire, “Where are you from?”

Next, Blumer would cite that those interpretations are the result of interpersonal communication. In light of this, it is clear that the man's perception of the woman's race is a result of social contact. Through a variety of social encounters, the presumption that Asian Americans are immigrants is socially formed. These include the predominantly white social circles and segregated neighbourhoods that white people live in, the exclusion of Asian American history from American history textbooks, the underrepresentation and inaccurate portrayal of Asian Americans in television and films, and the socioeconomic circumstances that force first-generation Asian American immigrants to work in establishments where they may be the only Asian Americans that the locals are aware of. These societal pressures and interactions are what lead to the presumption that an Asian American is an immigrant and so for African American people.

Finally, Blumer emphasises that knowing and creating meaning are continual interpretative processes during which the original meaning may stay the same, slightly alter, or drastically change. In many more exchanges, like that mentioned above, that take place every day; one is persuaded via contact that his initial understanding was incorrect. His perception of Asians may change in general as a result of social contact, which is a learning process that may change how a person sees others and the environment around him/her.

Sociologists argue that gender is only a social construct that is developed from daily life interactions with one another as part of the socialisation process. Through this process, people learn things like what to do, how to act, how to communicate, and even what areas are appropriate for them to enter. So, what people's conceptions imply may change as a result. In reality, the symbolic interaction approach postulates that everyone the interactant comes into contact with on a daily basis plays a part in either reinforcing or questioning and modifying the meaning of those conceptions that s/he currently holds.

It is obvious; therefore, that the three fundamental tenets of this approach outlined by Blumer (1969) recapitulate what was already discussed:

(1) People behave in accordance with the meanings they assign to objects;

(2) interaction takes place within a specific social and cultural context where physical and social objects (people), as well as situations, must be defined or categorised based on individual meanings;

(3) meanings emerge from interactions with other people and with society; and meanings are continuously created and recreated through interpreting processes during interaction with others.

#### **1.2.1.4. Limitation of the Approach**

Symbolic interactionism ignores the macro level of social interpretation, as symbolic interactionists risk missing the more important societal concerns. The approach is criticized for downplaying the impact of institutions and societal factors on interpersonal interactions.

Some symbolic interactionists, such as Goffman (1959), had pointed out the glaring flaws in the ground-breaking Mead's concept upon which modern symbolic interactionism is built, and this influenced modern symbolic interactionism to be more conducive to conceiving social-psychological concerns rather than sociological concerns. For instance, since they are too complex and turbulent to assess, the participants' unavoidably entailed emotional changes throughout the analysis of symbolic interactionism are frequently disregarded.

The psychological state of the participants will unavoidably be disrupted when they are chosen to take part in activities that are outside of their typical daily routine. This will result in the flow of random thoughts that are very likely to cause the participants to deviate from their usual behaviours. These psychological alterations may cause emotional swings in the individuals that show up in their responses, so producing biases similar to the ones stated above. This criticism exposed the disregard for participants' internal subjective processing of their

surroundings, which starts the faculties of reasoning and negotiation and is also reflected in modern symbolic interactionism (Goffman, 1959, 1974; Stryker, 1968; Stryker & Vryan, 2006).

Thus, prejudice may be understood from a symbolic interactionism perspective, taking into consideration how people build the social world, rather than being a simply psychological issue (Stryker, 1968; Scheff, 2014).

### **1.2.2. Ethnography of Communication**

To view communication<sup>3</sup> from an anthropological viewpoint, Hymes (1972) put the verbal and nonverbal language used in action at the centre of sociolinguistic analysis. In his ethnography of speaking, Hymes shares this viewpoint with Labov, emphasises the importance of variety in linguistic research and makes pragmatics the starting point for all linguistic aspects. Ethnography of communication is defined in the dictionary of linguistics and phonetics as:

The phrase **ethnography of communication** or **ethnography of speaking** has been applied by sociolinguists to the study of language in relation to the entire range of extralinguistic variables which identify the social basis of communication, the emphasis being on the description of linguistic interaction. The student of such matters is known as an 'ethnolinguist.

(Crystal, 2008, p. 174)

In this context, community and individual are in reciprocal codetermination once the sense and syntax of language do not cease to be defined independently of the speech acts that it presumes. (Deleuze and Guattari, 1981, p. 81).

#### **1.2.2.1. Study of language in a certain social and cultural context**

The connections between society and language may be found in the sociological writings of Durkheim (1938) in France, in the anthropology of Sapir (1921) in the United States, and in the works of Firth (1950) and Malinowski (1972[1923]) in Great Britain. The studies establishing a connection between a

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<sup>3</sup> Communication and interaction are used interchangeably in this research work.

language's structure and functions had designated the role of language in describing everyday actions as having a 'pragmatic function.'

Gumpers presents research paradigms in the collaborative ethnographic work on communication that is devoted to the interactional approach to language-based discourse (Gumpers & Hymes, 1972). It identifies some broad axes, including a typology of linguistic situations that combines empirical research on human verbal behaviour, issues related to linguistic diversity (such as bilingualism, multilingualism, diglossia, and bi- and multidialectalism), fieldwork, and comparative studies of human language use conducted as part of interdisciplinary studies. Another important question raised by Gumpers is on the application of regional dialect research methods to studies of language in contemporary urban environments, building on a new body of work in urban dialectology (Gumpers & Hymes, 1972, p.10-14).

The focus of Hymes' research is on collective language use, variety, and use in action. It is based on the observation and analysis of the connections between linguistic usage, the speech acts or the use of language as action, and social institutions. He sought and defended a socially constructed language (Hymes, 1973, p.20). His anthropological conception of language and communication leads him to prioritise field research as a means of direct observation of linguistic exchanges, which brings him closer to sociolinguistic methods.

Labov (1972), the leading American proponent of the sociolinguistic approach to language, focused on examining how linguistic and social factors interact through joint linguistic and societal observation. The urban dialectology study he conducted in the city of New York establishes a link between linguistic and grammatical elements of everyday linguistic diversity and social processes. Even yet, sociolinguists and anthropologists both place a different emphasis on the relationship between a community members' spoken language and their identity. In contrast to Labov's work, which suggests that the locutor's speech is more constrained by context, social parameters (such as age, gender, and socioeconomic

class), and group affiliations, Hymes' variationist theory<sup>4</sup> grants some freedom to the locutor who chooses, in a given situation, a style carrying a social meaning (linguistic phenomena are located, radically social, and personal). Regardless of their differences, the work of Hymes and Labov has led to the pragmatism of linguistics as an example of the implementation of linguistic conditions in a particular social field.

### **1.2.2.2. From Ethnography of Speaking to Ethnography of Communication**

According to Hymes, the use of language is governed by a set of rules: “Rules of speaking are the ways in which speakers associate particular modes of speaking, topics or message forms, with particular settings and activities” (Hymes, 1972, p. 36) (see the next section) , Hymes’ model of speaking will be more clarified. The term ‘communicative competence’ refers to what a speaker needs to know to communicate effectively in culturally significant contexts; it refers to a performative capacity (ability to perform). The essential idea is the appropriateness of verbal messages or utterances to their context.

While for linguistic theory in the former sense the ability to formalize sentences as grammatically acceptable is the central notion, for sociolinguistics as represented in the book, the central notion is the appropriateness of verbal messages in context or their acceptability in the broader sense.

(Gumpers & Hymes, 1972, p. vii).

By focusing on the speech event<sup>5</sup> or speech acts the analysis seeks to describe the strategies, values, and confounding factors that contribute to the social sense of speech acts within a particular cultural context. This communication skill is indissociable from certain attitudes, values, and motivations touching on language, to its characteristics, to its usages, and also indissociable from the skill and attitudes related to the relationship between the language and the other codes of conduct in communication (Hymes, 1973, p. 74).

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<sup>4</sup> : is a methodological and analytical approach to understanding the relationship between language and its context of use.

<sup>5</sup> : “the basic unit of analysis in verbal interaction” (Gumpers and Hymes, 1972, p. 16)

This idea of language contrasts with the legacy of structural linguistics, which is based on the separation of *langue/parole* by de Saussure, and competence/performance by Chomsky. In this context, generative grammar establishes an ideal speaker-listener required for the formation of its study object, which is constructed inside and via abstraction. This attitude is in contrast to an ethnographic or sociolinguistic viewpoint that is focused on empirically derived descriptions of language use in real-world contexts and situations. Chomsky offers rhetoric on these terms rather than a theory of language proficiency, performance, or creative language use (Hymes, 1973, p. 125-130).

It is not intended to challenge abstraction as a scientific practice, but rather to demonstrate how linguistics, insofar as it adheres to certain phonological, morphological, or syntactic constants, links the utterances to a meaning and the utterances to a subject, rates grammatical arrangement by reflecting external circumstances, and makes pragmatics a residue (Hymes, 1973, p. 95-109). Pragmatics doesn't just focus on external factors; instead, it emerges expression or utterances variables that are for the language much of internal reasons not to settle on itself (Hymes, 1973; Labov, 1972, 1977; Bakhtine, 1984).

Hymes (1973) includes “conversational competence”, “situational competence,” and “social, sociolinguistic, pragmatic, receptive, and productive competence”. However, the idea of ‘communicative competence’, which covers a person's abilities in several languages and takes into account nonverbal language, seems more applicable to him. Thus, the ethnography of speaking may evolve into ethnography of communication as the field of study expands.

### **1.2.2.3. Hymes’ SPEAKING Model**

The way individuals communicated was based on a variety of factors; Hymes is the one who coined the term "communicative competence." This concept

demonstrates how language and culture are intertwined and interdependent. This concept is a component of what is referred to as ethnography of communication.

Hymes' model of speaking (1972, p. 36), effectively, emphasises the fact that communication cannot be standardised. The entire concept of communication is malleable and will alter depending on a variety of factors. Acronym SPEAKING means:

**S: Scene and Setting**

Basically, this refers to the actual physical location where the communication or conversation takes place.

**P: Participants**

Participants are the interlocutors or interactants who are engaged in the conversation.

**E: Ends**

Ends refer to the objective of the spoken word or other spoken act. What motivates conversational interaction? Why is communication necessary? It's crucial to comprehend this since it will make the purpose of your communication much clearer. And it will strengthen your argument even further. What point are you trying to make? Are you attempting to convince somebody? Are you attempting to inform someone? Are you attempting to express regret to anyone? What's the point?

**A: Act sequence**

This refers to the speech acts and their presentation to the speaker. Apologising, inviting someone someplace, greetings, requests, affirmations, instructions, inquiries, etc. are all examples of different speech acts. Consider the act sequence in this way: Turn-taking and interruptions occur during interaction. Thus, it is necessary for speakers to alternate turns. So, for instance, if you're asking someone for something, you'll be asking and receiving back and forth before and after you

ask. The potential for overlapping and interruptions throughout the turn-taking processes is also taken into consideration by act sequence. How the conversation develops sequentially is another approach to consider act sequencing. How are speech acts performed? Do you say hello before making the request? Or do you immediately answer the query? What happens during the speaking event? Do you respect the conversational principles and regulations?

**K: Key**

This is related to how the speech or conversation is done. The interlocutors' intonation, prosody, and style all play a part in how they exchange information. It may be viewed as a combination of parts for communication.

**I: Instruments**

The term "instrumentalities" or "instruments" refers to the chosen mode of communication. Are you on the phone? Do you text message each other? Are you broadcasting a message in an office space, for example?

**N: Norms**

This is how the conversation is supposed to be conducted. This is significant because it requires that you comprehend the culture with which you are interacting. Knowing the language alone is insufficient. Additionally, language and culture are interwoven. They will always be great buddies. They are inseparable, too. Therefore, interlocutors must be aware of the standards for good conversation within a culture, a group, or a speech community. These standards are crucial because they serve as the social norms that guide communication. In order to interact with members of that group, inside that speech community, within that nation, within that culture, and so on, it is crucial that you accept these standards and uphold these norms. Even if you come from the same culture and speak the same language as native speakers, you may belong to separate speech communities. Therefore, to connect with someone from one speech community effectively, you

must be able to comprehend that speech community and the social rules that govern it; what is acceptable and what is not?

**G: Genre**

Different forms of communication may be referred to as genres. As an illustration, perhaps a joke, chatting, telling a story, or sharing memories. It may be a conversation. Additionally, these depend on the culture. Thus, language and culture's inherent interconnectedness comes up once more in this context. They cannot and should not be divided. That is the beauty of intercultural communication, as well as of communication in general.

Hymes' SPEAKING model is a terrific tool to help interlocutors converse in any social setting, as well as for navigating cross-sub/cultural conversations and enhancing their communicative proficiency in a particular language or code. They may approach every communication event or speaking act and improve their communication skills by utilising the SPEAKING framework.

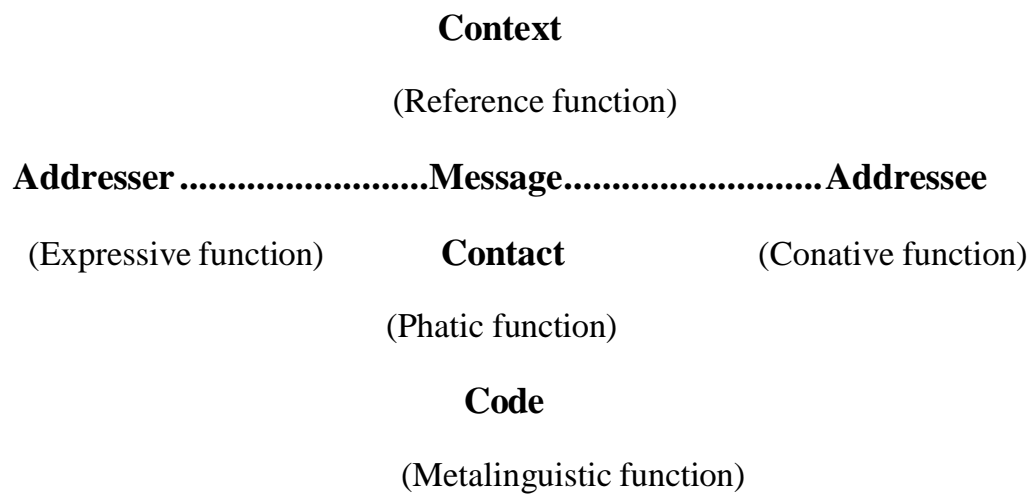
**1.2.2.4. Influential Models of Communication**

Much work in linguistics has addressed the issue of how linguistic communication works, building on the first model that marked the history of information and communication sciences, developed in the late 1940s by Claude Elwood Shannon, an American mathematical engineer responsible for studying the performance problems of telegraph lines. (Shannon, 1949).

Shannon's model envisages communication as a mechanical system of transmission of signals between a transmitter and a receiver. This does not take account of the content of the message, as its purpose is to determine how a message can be transmitted from a source to a target by minimizing distortions, despite interference, in order to ensure good communication. Other linguists such as Jakobson (1960) and Kerbrat-Orecchioni (1999-2009) take inspiration from this mechanical model and adapt it to linguistic communication.

### 1.2.2.4.1. Jakobson's scheme of human communication

Unquestionably, the goal of a communication model is to provide, as clearly as feasible, a theoretical framework for characterising, elucidating, and assessing communication processes. Jakobson(1960) transcends the boundaries of literary studies and linguistics. His goal was to study language in all of its forms; this investigation necessitates a succinct analysis of the constituent elements of every speech event and every verbal communication act.



#### 1.1. Diagram 1: Jakobson's communication model (Jakobson, 1960)

Each act of communication involves three elements: a linguistic code, interlocutors, and finally an external context. The six functions of language or communication as identified by Jakobson are each linked to one of these elements. The functions are as follows:

\* Expressive function: expresses the addresser's emotions; it consists of informing the addressee about the sender's personality or thoughts. This is somehow the message the addresser wants to pass on to the addressee.

\* Conative function: related to the addressee's motivation; it marks the desire of the addresser to act on the addressee, to influence him. Its role is to address the addressee, to establish a connection with him.

\* Phatic function: it is all about the establishment and maintenance of communication; it allows establishing and maintaining physical and psychological contact with the addressee. It is about making effective communication before the transmission of information. A typical example is the "Hello" of a telephone communication.

\* Reference function: This function of the message is centered on the context or referent. The referent of a communication can be, for example, all that surrounds interlocutors in the same context, or a culture, a country.

\* Metalinguistic function: the code itself becomes the object of the message; before exchanging information it may be important that the exchange first concerns the encoding used for the message. Thus, interlocutors verify that they use the same code. This function therefore consists of using a language to explain that same language or another language. It is sometimes called translation function. For example: - the adjective well-dressed is a compound adjective.

- *Das haus, das ich diesen Morgen gekauft habe*, it is German.

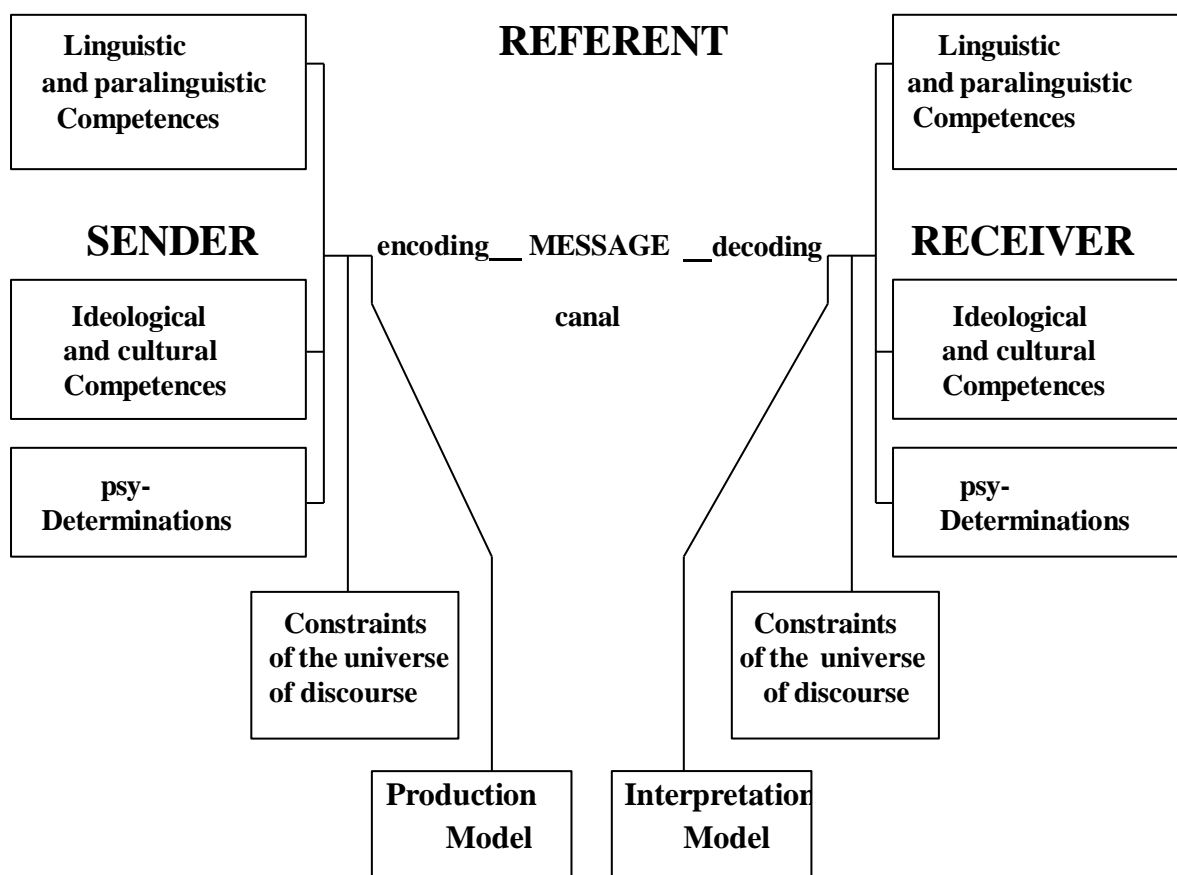
(The house that I have bought this morning.)

\* Poetic function: the form of the utterance becomes the essence of the message. This function refers to the form of the message to the extent that it has an expressive value of its own. It is therefore a matter of highlighting everything that constitutes the materiality of the signs, and the code. This feature makes the message an object of pleasure because it is beautiful. The level of language, the tone, and the height of the voice build the poetic function of an oral message, for example. These are all poetic processes such as alliteration, rhymes, etc.

Moreover, Jakobson (1960) considers that these functions do not exclude each other, but that they often overlap. He said explicitly that language is his research object, which limits the applicability of his study to the development of a more comprehensive communication model. Another issue with his work is that it makes no real attempt to describe or go into great detail about the six components that

make up his plan. However, Jakobson's model, which has gained prominence in its respective research disciplines, emphasises components that are essential for meaning conveyance.

**1.2.2.4.2. Reformulation of Jacobson’s model of communication**



**1.2. Diagram 2: Kerbrat-Orecchioni’s model of communication (1999/2009)**

Kerbrat-Orecchioni is one of the main critics of the communication scheme proposed by Jakobson. First, Kerbrat criticizes the notion of Jakobson's code, based on the idea that it is not true that the two participants in communication, even though they belong to the same speech community, speak exactly the same language. The idea argued by her is that communication is not based on a single code shared by the two participants in communication, but that each participant has its own idiolect, a particular way that each individual must speak a language, and that the two are compatible, but not identical. She also adds that having doubled the notion of code, they fit into the sphere of the addresser and the addressee. Each of

these two idiolects has two aspects: linguistic competence from the production point of view (addresser) and linguistic competence from the interpretation perspective (addressee). The notion of competence is nothing more than the sum of all the linguistic possibilities of a subject, i.e. everything that is capable of producing (addresser) and interpreting (addressee).

In addition to criticizing some aspects of the scheme, Kerbrat Orecchioni (1999, 2009) adds more notions. One of them is the universe of discourse. This refers to the limitations that speakers have in expressing themselves, since it is inaccurate to present the addresser as someone who freely chooses one or another lexical element, as if he would retrieve them in a repository of his linguistic attitudes. These limits depend on two fundamental factors: the specific conditions of communication and the thematic and rhetorical characteristics of speech. It also adds to the model the notions of non-linguistic skills, which it divides into two:

- Psychological and psychoanalytic determinations, which play an important role in encoding/decoding process.
- Cultural skills which are nothing more than the set of implicit knowledge they possess about the world; and ideological skills, the set of interpretation and evaluation systems of the reference universe, that maintain relationships with language skills and whose specificity contributes to accentuating the differences of the idiolect. At the end of the reformulation, the linguist adds the notion of Production Models and Interpretation Models; processes and general rules that are implemented when individuals approach interaction. These templates are common to all, since all people perform the same actions when sending/receiving messages.
  - Linguistic competence: Communication is achieved if the sender and the receiver share the same code, if both have knowledge of the language that allows them to produce their speech and decode it according to their understanding.
  - Paralinguistic competence: is related to gesture, posture, gaze, tone of voice, and everything that accompanies oral speech. Regarding the changes in the

voice, one can highlight the timbre, the intonation, the rhythm, and the emphasis placed on certain words. Laughter, crying, squeezing, coughing, or scratching the throat contribute to meaning; these are indicators of a speaker's attitude. For example, a sigh can express a state of anxiety, anguish, agitation, or boredom. Silence in a conversation can convey doubt, mistrust, and anger. In addition to the paralinguistic elements, there are also extralinguistic elements. The latter are characterized because they can be used independently from language, for example, the gestures that one uses to affirm or deny with his/her head. In the case of the presence of a written text, paralinguistics will be the exclamation and the question points, the suspensions, the guillemets and the typography.

- Kinesiology studies movements, postures, facial expressions and gestures that have a communicative value. The movements of the hands indicate the physical or mental state of the interlocutor. Applauding, saying goodbye and greeting are autonomous acts of communication.
- Proxemics concerns aspects related to physical contact or distance that the interlocutors maintain in different communication situations. It is governed by standards and each culture has its own standards.
- Ideological competence: The set of values that speakers attribute to people, ideas, facts or objects. This competence refers not only to one's own values, but also to the ability to understand the values of others. For example, urban tribes, and indigenous communities.
- Cultural competence: Understands the knowledge that people have of the world, whether through study or experience, that affects the way they interpret and produce messages. For example, a scientist does not share the same cultural competence with a painter or a musician, or with a person without an education.
- Psychological determinations: People's mood, emotional and emotional state can change the meaning of what they say or understand. Mental health influences the way messages are produced and interpreted.

- Constraints of the universe of discourse: These are conventions that individuals adopt socially and which indicate what kind of discourse is correct in each situation. Here, the social relationship between the interlocutors is considered, one can have a higher hierarchy than the other (teacher-student), they can be friends, relatives or strangers, which implies a more or less formal degree in the message and the specific situation in which the exchange occurs.

Orecchioni's (1999, 2009) modeling of verbal communication, has given a place to the other competences on which linguistic competence is embedded, and to the different factors that mediate the langue/parole relationship and allow the conversion of one into another undergo some positive adjustments. But it is still just a pattern – too schematic, and too static

### **1.2.3. From Ethnography of Communication to Interactional Sociolinguistics**

Gumperz is also widely recognized as the co-founder of the ethnography of communication as mentioned above; though sometimes his approach is termed Interactional Sociolinguistics (IS), but while “Hymes outlined the broad goals of sociolinguistics research, Gumperz concentrated on concrete evidence of sociolinguistic methodology in action” (Sarangi, 2011, p. 377). The two books by Gumperz, “Discourse Strategies” and “Language and Social Identity”, have been eagerly anticipated by a number of academics. They finally made their debut in 1982, ten years after they were first proposed, giving life to a theory that relied on the ethnography of communication, which served as a bridge between linguistics and anthropology.

These two books complement and contrast each other in how they present IS, with one wanting to be more theoretical and the other more empirical, even though, as it will be seen, the situation is more complex. The first is entirely attributable to Gumperz, but the second is a collective work that includes twelve case studies and was the result of teamwork that took place over a period of ten years at the University of California, Berkeley. The conductor of the latter is less obvious, but the same main methodological lines are there.

**1.2.3.1. Microsociological View**

Gumperz' "theory of verbal communication" aims to highlight the intricate interplay of linguistic, cultural, and interpersonal norms that govern social conversations. It is intended to demonstrate, by a detailed examination of communication strategies used in many societies, that the discursive choices made by participants have symbolic value beyond what the sociolinguistic correlationist, with its predetermined categories, can fully account for. In fact, every verbal engagement has its own dynamic, with the flow of the discussion and the interpretation that results being closely tied to the immediate setting in addition to the social context. Each participant there displays their individual preference for linguistic, cultural, and interpersonal norms. The concept of this "construction of social reality" popularised by ethnomethodologists and Goffman's "interpretive framework" are both recognised here: every interaction gives the message, verbal or otherwise, a meaning based on the interlocutor's sociocultural presuppositions, personal experiences, and values.

This interpersonal view has occasionally come under sharp criticism. According to Bourdieu (1982, p. 14) in "What Speaking Means," one must be careful not to forget that the exceptional relationships of communication that are linguistic exchanges are also symbolic relationships of power where the power relationships between the interlocutors are actualized. It states that every social structure is present in every interaction (and consequently in every discourse), accusing interactionists of forgetting this in their microsociological view of the world (Bourdieu, 1982, p. 61).

However, Gumperz frequently makes reference to Bourdieu and the idea of "symbolic capital" (1982, p. 5,123), and the two books make a remarkable contribution to highlighting the significant influence of speech in social life, particularly in urban societies. In fact, the ability to manage language and be aware of the rules that govern its use becomes crucial skills in interpersonal relationships. As Gumperz and Cook-Gumperz (1982) point out in the Introduction to Language, this is an important aspect of the social change that characterises industrial and

bureaucratic societies. This change is characterised by a need to understand an increasing number of communication rules as cultural diversity is highlighted and opportunities to encounter it increase.

### **1.2.3.2. Discursive strategies and the social identity**

The interactional sociolinguists devote their work to studying interpersonal relationships. The investigation in that field must be comparative since discursive strategies differ between societies and even within the same society. Thus, it is necessary to adopt universal models, like Grice's, to examine the discourse. In fact, every interlocutor possesses not just a linguistic repertoire whose operation is related to social norms, but also a vast array of discursive strategies that are far more sophisticated and subtle since they are closely related to each person's social identity.

Gumperz claims that it develops as a result of both global society and the networks and groups to which each member belongs. Particularly in settings of verbal engagement with a multiethnic character, the interlocutors' communication strategies and interpreting frameworks differ due to their respective presuppositions and unequal knowledge of some conversational indicators.

Gumperz's endeavour is characterised by two key concepts: theoretically, “conversational inference,” and analytically, “contextualization index.” The first describes the process by which every communication is subjected to an interpretation from the recipient that is related to the immediate and social environment. The second refers to “any linguistic feature that marks the presence of contextual assumptions” (Gumperz, 1982a, p. 131); an example of this would be a particular tone or sentence twist in conversation.

The idea of investigating the verbal message's surface structure in this way is not unique to any one school of thought. One finds it already articulated by Goffman (1981) and ethnomethodologists like Garfinkel, Sacks, and Schegloff, as well as by some proponents of speech act theory or linguistic pragmatics and sociolinguists like Labov (1977). However, it is up to Gumperz to provide a comprehensive methodological apparatus for the systematic study of little-known features of communication and their symbolic value.

### **1.2.3.3. Methods adopted in IS**

The concept of “**negotiation**” permeates all of Gumperz's works. In his view, a communicative situation consists of a series of hunt-and-peck exchanges between the participants, with each using the discursive tools at their disposal to encrypt their messages and decode those of the other participants. What are these tools, these “**indices**,” that are based on “contextualization conventions” even more subtle than linguistic and social standards? This could include the use of specific syntax or lexical turns, politeness formulas or other devices, prosodic or paralinguistic elements (pauses, laughter, etc.), conversational mechanisms (turn taking, conversational initiation, etc.), or abrupt changes in language, dialect, or style. All these phenomena are starting to converge because the recipient of the message is always being interrogated and will respond based on their own social identities and their relationships with the transmitter. If they don't share the same interactional code, confusion may result.

In fact, given the cultural specificity of contextualization indicators, some of which mark, for example, belonging to a well-defined group or network, it is necessary to prepare for communication “breakdowns” in general cross-cultural situations. Their examination does really allow for the discovery of some of the social rules governing communication. To avoid imposing on verbal data criteria based on the analyst's contextualization conventions, Gumperz (1982b) frequently

relies on the interpretation of the data provided by either the participants in the interaction or by carefully chosen judges such as individuals from the same ethnic group as the participant in question.

Gumperz (1982a) uses this method, which is typical of studies focused on the hidden meaning of speech, to bring his ethnographic communication experience to the comparative study of “ways of speaking.” He gives a good illustration of this where he discusses how the rhetoric of political discourse among African Americans and the discursive style of their sermons are similar. He shows (1982b) how to apply this methodology to various social interaction situations in urban societies. There are too many studies to list here, with interethnic communication as one of their key themes. Let's only call attention to the section by Heller (1982) about the “code switching”<sup>6</sup> of French and English in Montréal, which is the subject of particularly complicated “negotiations” at the moment.

Gumperz (1982b, p. 10) offers an impressive amount of data in the form of transcriptions, some of which are very detailed. The data range from brief summaries to the entire “discourse.” In most cases, these are raw data that have been collected in their natural environment; but, in certain instances, social actors have been asked to simulate specific communication situations about which they were already familiar. It is also believed that in order to fully comprehend communication situations that involve members of various sociocultural groups, one must first engage in participant observation, as this is the only way to truly understand a situation from the perspective of its participants.

Gumperz & Cook-Gumperz (1982, p. 234) conducted research on specific situations in industrial and urbanised societies in Great Britain where the social and ethnic diversity of participants may lead to “lacks of communication.” They do not,

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<sup>6</sup> The highly delicate topic of language use and language choice in Montreal, Canada, is the subject of Monica Heller's essay. It demonstrates how choosing whether to use French or English in conversation is frequently a decision that must be made by the participants, often in ways that can be extremely serious or very hilarious and are full of the possibility for misunderstanding. One of the elements influencing whether to choose French or English is the nuanced link between language preference and ethnicity.

however, pretend to be able to solve social issues by linguistic communication analysis alone, as is necessary. But it's important to remember that discrimination has a linguistic dimension, and that the interaction between individuals can strengthen distance, difference, and stereotypes, or alternatively reduce them, and that this is done through largely hidden processes that are meant to bring it to light.

When researching the symbolic function of language in social life, sociolinguists must do this; Gumperz has exemplified this by helping to lay the necessary foundations.

#### **1.2.4. Ethnometodolgy**

Since the 1960s, ethnomethodology has been a leading trend in American sociology, drawing a large community of academics and students to the work of Harold Garfinkel (1967), "Studies in Ethnomethodology". Ethnomethodology as a discipline stemming from sociology comes under the interactionism current. It forms a complex approach to delicate definition. More than it is an intricate theory, ethnomethodology is a research perspective, and a new intellectual posture since it seeks to analyse the social world as it is continually in the process of emerging, as an objective, ordered, intelligible and familiar reality. The approach has emerged as a reaction against "the dominant view of post- World War II sociology that the specifics of everyday world are too random and disorderly to support systematic analysis" (Heritage, 2008, p. 301).

The fact that ethnomethodology is used to analyse society's daily activities has led to the common misconception that the current constitutes microsociology. However, Garfinkel's project continues a long sociological tradition that centres on Durkheim's (1938) basic question of how societies are organised. His topics are far broader than the areas he proposes to study them in, including the following: how does society function? How do people in a society create the things they need to coordinate their actions without always having to refer to rules or standards? How can they understand one another and avoid having widely divergent impressions

and interpretations? How does society continue to exist? (Garfinkel, 1963, 1967; Garfinkel & Sacks, 1970).

Through these questions, it is clear that Garfinkel's research is focused on the very foundation of social life. However, the novelty of ethnomethodology is in the attention paid to members of a society's routine behaviours. In fact, the foundations of society are not theoretical or supra-social, which would imply that its members disregard the rules to which they adhere despite doing so. Instead, they are practical in nature and are fully present in conflictual and aggressive situations.

Garfinkel creates complex sociology using novel methods and a wide range of vocabulary based on these circumstances, which he is not afraid to disrupt to better bring to light the routine mechanisms that have been rendered ineffective.

#### **1.2.4.1. Ethnomethodology as a social approach**

Garfinkel coined the term “ethnomethodology” by drawing inspiration from terms then used in anthropology such as “ethnobotany,” “ethnomathematics,” and “ethnoscience” that were used to describe aspects of other societies' cultural lives that gathered a particular body of knowledge (Boden, D. & Zimmerman, 1991). Thus, ethnomethodology is the study of “ethnomethods,” or socially established knowledge and standards intended to organise everyday communal life. The term does not denote a new methodological approach to sociology. It relates to the strategies used by participants in a social environment. The term “member” is not anecdotal and is directly included in the theoretical and conceptual framework established by Garfinkel (2002). It emphasises belonging to a group, but it also emphasises the concept of a speech community. The concept of “common sense,” frequently used by Garfinkel to refer to anything that influences an action without being explicitly mentioned, only applies inside a community of members. Garfinkel (2002, p. 91) claims that:

Ethnomethodology gets reintroduced to me in a recurrent episode at the annual meetings of the American Sociological Association. I'm waiting for the Garfinkel 2002: 91) elevator. The doors open. I walk in. THE QUESTION is asked. “Garfinkel, what IS Ethnomethodology?” The elevator doors close.

We're on our way to the ninth floor. I'm only able to say, "Ethnomethodology is working out some very preposterous problems." The doors open.

The question reflected a mix of confusion and interest in what the term, and field, may actually be about. Garfinkel seems to take pleasure in keeping his addressees confused, and his target to explain to uninformed and unpersuaded about ethnomethodology has been reflected or shadowed in his long career.

#### **1.2.4.2. Conceptual framework of the approach**

The focus point selected in the social approach is where the uniqueness of the ethnomethodological approach lies. It is characterised by a distancing from concepts such as structure and a focus solely on the practical implementation of common actions, particularly within the context of routine actions by giving the most common daily activities the attention typically given to extraordinary events, ethnomethodological research seeks to treat these activities as social phenomena.

Garfinkel's approach (1967) is centered on challenging the distinction between social norms and how they are daily put into practice. According to Garfinkel, decisions made by members are inextricably linked to their participation in an action that, in ethnomethodology, frequently takes the form of a process involving both the use of practical means and the creation of a discourse that makes the action understandable and consistent with social expectations particular to the circumstances. Therefore, the decision does not appear as such, but rather inside a supporting act of justification.

Ethnomethodology places emphasis on the decision-making abilities of the participants or members who are able to justify their actions and adapt them to atypical circumstances as well as have a sense of the standards to which they must conform to act initially comprehensibly and then acceptably in the eyes of society.

**1.2.4.3. Concepts of Ethnomethodology**

The ethnomethodological approach gives a prominent place to the configuration of the activity in progress, recalling that different resources are used to carry out an activity. Goodwin also theorized the concept of “situated activity system” which he defines as “the range of phenomena involved in the systematic accomplishment of a specific activity within a relevant setting” (1997, p. 115). In addition, understanding the structuring of the exchange between members, and its components lies in “the relevance of that specific category system to the activity they are engaged in” (Goodwin, 1997, p. 134). Thus the meaning and relevance of what is said and done during interactions can only be grasped if they are circumscribed in the activity in progress. Among these ideas, the concepts of indexicality and reflexivity are crucial for understanding the approach of ethnomethodology .

**1.2.4.3.1. Indexicality**

According to Garfinkel (1967), members of a speech community always communicate and understand more than what is explicitly said (Yule, 2010, p. 144). Garfinkel is able to demonstrate the continual interconnection between acts and circumstances by bringing to light the general indexicality of situations, conversations and, consequently, the incompleteness inherent to everything spoken. The use of indexicality is ongoing and crucial to the application of the methods and the creation of their understandability.

Indexicality reverses the sociological perspective that has traditionally led researchers to try to address the indexical properties of discourse practices. This means that they try in vain to replace these indexical properties with expressions whose meaning is independent of constantly shifting contexts. According to ethnomethodology, indexicality is no longer a problem but rather a resource that members must use in order to create and maintain the shared understanding that enables their cooperative acts. This notion reminds that although a term has a trans-situational meaning, it also has a distinct meaning in any particular situation in

which it is used (examples of indexical expressions: "that", "I", "you") (Yule, 2010, p. 130). These indexical expressions take on their full meaning depending on the context in which they are emitted, only if they are indexed. Garfinkel and Sacks characterize indexical expressions as "utterances whose sense cannot be determined without reference to the person talking, the time and place of talk, or more generally the occasion of speech or its context" (1970, p. 348).

#### **1.2.4.3.2. Reflexivity**

The second key idea in ethnomethodology is "reflexivity," which refers to how participants engage in the description and construction of the social world as a whole. In contrast to indexicality, reflexivity may be seen right away. What Garfinkel asserts as "reflexivity" refers to the interpreting skills that each member demonstrates, particularly when they construct meaning from indexical material based on their own and their culture's knowledge. The idea of reflexivity highlights the cultural component of social order creation techniques. Reflexivity establishes a sense that supports action.

Without the action of reflexivity, the indexical components of the practical situation would continue to be meaningless. It is particularly evident in the numerous descriptions of the activity that the participants deliver to one another as they discuss or arrange it. Ethnomethodologists emphasise the performative aspect of language, which was inspired by Austin's work (1962) and is illustrated by one of the most well-known examples: "I declare you husband and wife." This phrase serves as both a description of the action and the action itself. Thus, the activities by which the members produce and manage the situations of their daily organised lives are identical to the procedures used to make these situations describable (Garfinkel, 1967, p. 51).

#### **1.2.4.4. Studied areas and methodologies: Social Experimentation**

In addition to its social order approach and conceptual apparatus, ethnomethodology is distinguished by its research methods. According to Garfinkel's precepts, the field tends to make interactions the focal point of its

investigations, whether they capture them by social experimentation, interviews, conversation analysis, or workplace settings observation (Psathas, 1995, p. ix).

One of the distinctive methodological aspects of Garfinkel's work is the use of social experiences, a method that is uncommon in sociology. These experiments, which aim to artificially create observational settings of social phenomena, are justified by the ethnomethodological approach. The majority of actions and speeches are adjusted collectively without the members having to explicitly consider them, resting on "common sense," if society is a practice that is "accomplished" by members at the heart of engagements in actions. These adjustments are difficult to notice by nature (Psathas, 1995, p. ix).

This is what makes it possible to remedy the accomplishment of experiences whose goal is to destabilise the routine processes that typically support communal activities. One of these experiences involves exposing students to fake orientation counsellors whose recommendations are manifestly incoherent, with their responses predetermined in advance regardless of the particular profile of their interlocutors (Garfinkel, 1967, p. 126). The experience sheds light on communal constructs of understanding by gathering the opinions and observations of the subjects and describing the tools they use to succeed in creating meaning despite the incoherence of the encounter.

Additionally, Garfinkel demonstrated the indexical qualities of common language by asking his students to fully express the meaning of some basic enunciations (Garfinkel, 1967, p. 84). Using common phrases like "Today Dana managed to put a penny in the parking metre without me having to touch it", students are asked to list the implicit information that is available, such as the situation and reasons why the speaker is in front of a parking metre, their knowledge of the parking meter's physical characteristics, the presence and age of the child, and any recent instances in which the child wasn't yet old enough.

When there is no experience of destabilisation, Garfinkel is interested in social conditions that naturally need, as well as with a special force, an adjustment work and a collaborative building of understanding.

Garfinkel has focused on interactions, which are essential to the social world since they are the primary means by which order is created. The social order was never seen as an immutable fact in Garfinkel's approach. It is created by the group's members as a result of their involvement in various social interactions. Its nature is, therefore, practical and not theoretical; it is altered by action. As a result, individuals are given a key role by ethnomethodology, which contrasts with the widespread assumption of passivity found in the sociology of social institutions. It is important to note that ethnomethodology intentionally restricts itself to the description of the strategies used by a society's members to create the circumstances for its social order and the conduct of its collective acts. However, the issue of power dynamics in encounters is almost entirely avoided by ethnomethodology, which also generally seeks to ignore inequality and is unattached to the meaning of interactions.

### **1.3. Verbal Interaction**

Interaction represents what happens between two interactants, at least, in an encounter; whether it is a concrete physical meeting or in a telephone exchange. Interaction is not an exchange of successive messages but the reciprocal influence that the interactants exert on each other. An individual, in his daily life, should, and this is vital, act, react and interact to achieve his interests. Social interaction, therefore, is essentially achieved through language in its interactional dimension, and most often verbally. This is what is called verbal interaction.

Here, the receiver<sup>7</sup> is an active agent since he participates in the interaction. Goffman (1959), from his side, defines verbal interaction as interpersonal communication. Verbal interaction, thus, is the mutual action of individuals brought together; it is the reciprocal exchange between two people in a particular situation of production. Verbal interaction, as an interdisciplinary field of research, has

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<sup>7</sup> Receiver, addressee, hearer, and listener are interchangeably used in this work.

become the object of systematic analysis over the past few decades at the crossroads of different disciplines. This systematic analysis will be the pathway in the current research, and it's called Verbal Interaction Analysis (Sacks et al., 1974; Bange, 1992; Bakeman & Gottman; 1997; Arminen, 2005; Antaki, 2011; Couper-Kuhlen & Selting, 2017; Kerbrat-Orecchioni, 1990, 1992, 1994.).

### **1.3.1. Notion of Interaction**

The notion of interaction, however, covers more or less restricted definitions depending on the attitude towards it. Goffman (1967), a linguist and sociologist who was one of the founders of interaction analysis, explains that: By interaction (i.e. face-to-face interaction), he roughly means the reciprocal influence that the interlocutors exert on their respective actions when they are in the immediate physical presence of each other. Interaction is, therefore, defined by the mechanism of coordination, hence the organization of the alternation of speakers, which constitutes the basis of conversational development.

Kerbrat-Orecchioni specifies, from her part, that to qualify a situation of interaction it is necessary and sufficient to have a group of interactants<sup>8</sup> who, in a modifiable but unbreakable spatio-temporal framework, speak of a modifiable but unbreakable object (1990, p. 216). In a broader sense, the term interaction includes any mutual, conflicting and/or cooperative action involving two or more actors or interactants. It is obvious, therefore, that an interactive system comprising at least four components: a set of units that interact with each other; a code or set of rules that structure both the orientation of these units and the interaction itself; an orderly system or process of interaction; finally an environment in which the system operates and with which systematic exchanges take place.

Whether the interlocutor is immediately physically present or not, the speaking activity necessarily implies an adaptation to its audience corresponding to the recipient design principle (Sacks et al., 1974; Kerbrat-Orecchioni, 1990, 1992, 1994, 1996; Schegloff, 1990, 2007). This concept implies the modification of

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<sup>8</sup> Interactants, interlocutors, participants, conversationalists, and actors are interchangeably used in this work.

communication behaviour to a specific addressee and involves constructing utterances in accordance with what other participants in the communicative interaction are aware of and believe, for instance, the broadcaster projectively takes into account the interpretation that he supposes that the listener will make of his remarks (Kerbrat-Orecchioni, 2005, p. 16; Schegloff, 2007; Garfinkel, 1967). In developing this notion of recipient design, Sacks, Schegloff and Jefferson refer to the multiple resources, visible in the turn of a speaker, which testify to a clear orientation towards co-participants/co-interactants. This process is part of the selection of lexical and thematic units, in the way of ordering the sequences, and also in the obligations and alternatives retained to open and close an interaction (Sacks et al., 1974, p. 727).

All of these interactional processes allow the interactants to ensure continuous coordination during the exchange by manifestly orienting themselves towards their partners, projecting a coordinated action on their part. These local procedures, despite being diversified and mobilised at many different levels of the interactional structure, all, generally, contribute to the process of organising the exchange. The principle of recipient design allows interactants to structure their linguistic resources in such a way as to create a common conversational focus of attention, mutually build and control the course of the interaction, guarantee the intelligibility of the elements that seem relevant to them and preserve the stability of the interactional link (Sacks et al., 1974; Kerbrat-Orecchioni, 1990; Schegloff, 1990).

Nevertheless, the co-participants do not necessarily occupy the same position in the interaction depending on whether it is a symmetrical interaction or an asymmetrical / complementary interaction (Linell, 1998, p. 221). In the first case, the participants in the interaction pose themselves equally. In the second, a difference between them is strongly marked; one of the participants occupies the high position and the other the low position. This difference in position in the complementary interaction can be imposed by the nature of the genre of discourse or be the subject of negotiations (Linell, 1998, p. 221). Asymmetric interaction is not necessarily unequal. Face work (Goffman, 1974) during the interaction may or

may not save face and that of the other participants. This notion of face introduced by Goffman (1974) is reinterpreted by Brown and Levinson (1978) who distinguish the negative face ("territory": body, goods, private space, intimate information, speech) from the positive face ("face": positive image that one strives to give of oneself)<sup>9</sup>.

During the interaction, four sides are then in play and are threatened by verbal and non-verbal acts. Brown and Levinson talk about Face Threatening Acts, including FTAs for the positive side of the speaker and that of the hearer and FTAs for the negative side of the speaker and that of the hearer. The speaker (locutor) must therefore make sure to spare or save the faces of his partner so as not to threaten his own. These considerations lead to subtle and constant negotiations in the interaction.

Kerbrat-Orecchioni adds that while many speech acts are indeed potentially threatening for the faces of the interlocutors, there are some which are rather rewarding for these same faces, such as compliments or congratulations, thanks or wishes (2005, p. 196). As such, Kerbrat-Orecchioni introduces into the theoretical model of Brown and Levinson the positive counterpart of the FTA: the Face Flattering Act (FFA). Any speech act can be an FTA, an FFA or a mixed act (Kerbrat-Orecchioni, 2005, p. 196). All these processes induce specific positions for interlocutors during the interaction which are negotiated in real time.

### **1.3.1.1. Participatory frame work of the exchange**

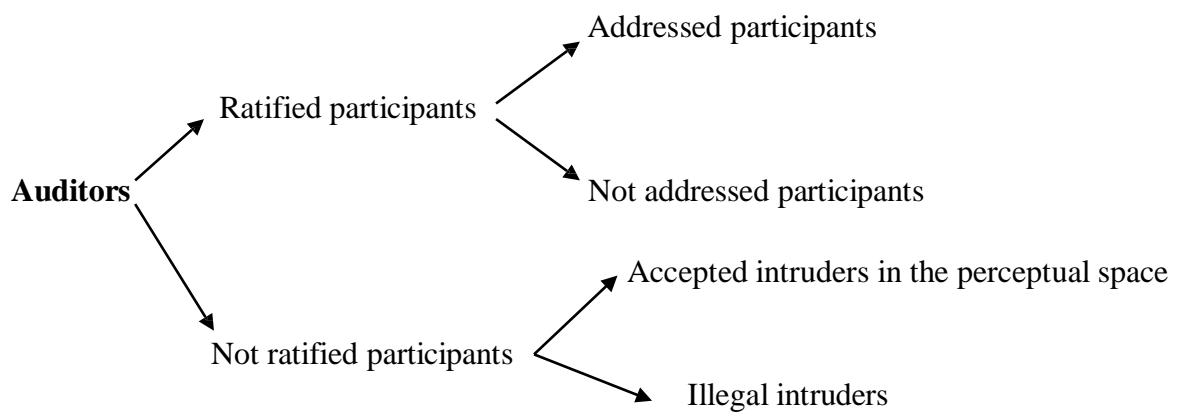
Goffman argues that “enunciation does not carve the world around the speaker into precisely two parts, recipients and non-recipients, but instead opens up a whole range of structurally differentiated possibilities, thus setting the participatory framework within which the speaker directs his or her production” (1981, p. 147). Concerning the speaker, Goffman (1956, 1974, 1981) distinguishes three levels:

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<sup>9</sup> All these concepts will be more clarified in the methodological part.

- The animator is the speaking machine, the individual who actively takes on the role of producing utterances.
- The author is the one who selects the feelings he wishes to express as well as the words to encode them.
- The manager represents the social role in which the individual acts.

This production format reveals that these different levels may not all be correlated with the same individual at the same time but on the contrary be linked to other individuals. This complexification of the traditional dyadic speaker-listener model is also revealed in the study of the participants in the exchange. Goffman therefore recalls above all that the participants in the exchange must not only be physically present but also in a state of open speech in the sense that they are under the obligation to maintain a certain absorption in what is said (1981, p. 140). He, then, distinguishes different positions within the auditors which can be summarized by the following diagram:



### 1.3. Diagram 3: Auditors' positions (Goffman,1981)

It is important to note that a ratified participant is an individual who is assigned official status as a participant in the exchange. Different elements, such as postures and gestures, in addition to linguistic clues, make it possible to regulate the participatory framework in which the ongoing interaction takes place. However, the

participatory framework is not static but dynamic and complex. All of the different status of participants can take the form of a continuum, making it complex to analyze the specific situation at a specific time (Kerbrat-Orecchioni, 2010, p. 339). The study of the participatory framework, nevertheless, makes it possible to understand the positions that the participants can take in the exchange.

The organization of the interaction structure between the participants is also governed by the naming choices of the interlocutors among themselves; what Kerbrat-Orecchioni (2010) theorizes under the term “nominal forms of address”. The latter plays an important role in the functioning of interactions, among other things to mark the interpersonal relationship and build the social space of the interaction: they are powerful markers in the interaction (Kerbrat-Orecchioni, 2010, p. 8). The nominal form of address (NFA) is a linguistic form explicitly designating the addressee (direct recipient or addressed recipient) (Kerbrat-Orecchioni, 2010, p. 9). In other word, NFAs function as terms of address in the sense that they mark a certain type of interpersonal relationship, which they can confirm and consolidate or even reconfigure (Kerbrat-Orecchioni, 2010, p. 356). They construct the contextual identities of the interactants by making certain of their salient facets.

Whatever its value, the NFA is semantically charged and makes it possible to express fine and diversified social and relational values. It is possible to distinguish seven forms of NFA: personal name (Jean), Mr/Mrs/Miss form, title (professor), trade/function name (waiter!), relational term (mom ), label (guys), affective term (darling) (Kerbrat-Orecchioni, 2010, p. 21-22). They can ensure an organizational, relational or intermediate function.

Thus, it will be possible to study the NFAs used by the interactants in the corpus to name themselves and their interlocutors. They may be more salient during openings and closings of the interactions. The latter indeed form primordial sequences in the definition of the identities of the interactants. The focus, thus, will be on the sequential organization of interactions in what follows.

**1.3.1.2. Sequential organization of the interaction**

It is possible to distinguish in verbal interactions, an overall frame work and a local frame work. The first refers, at a macro level, to the hierarchical units of interaction and the second refers to a micro level; that of turns taking.

**1.3.1.2.1. Macro-level construction**

The organization of the interaction can be conceived in terms of ranks. The interactional analysis in ranks then consists in defining the interaction as a structure made up of hierarchical units (sacks et al., 1974; Traverso, 1999; Hutchby, 2003,2006; Johnstone, 2008). It is possible to distinguish three ranks of dialogical units: the exchange, the sequence, and the interaction.

- The exchange corresponds to the smallest dialogical unit and represents the fundamental unit of the interaction. It consists of at least two interventions produced by different speakers. The intervention of the initial speaker (initiative intervention) constrains the intervention of the interlocutor (reactive intervention). However, exchanges essentially with a ternary structure are observable (question-answer-evaluation, offence-apology-acceptance, etc.); if this is not the case, it is a truncation. The syntactic arrangement of exchanges can be linear (coordinated exchange) or hierarchical (subordinate exchange); base FPP/SPP or inserted FPP/SPP respectively, as expressed by Schegloff (2007).
- The sequence, which is more complex to delimit, is made up of one or more interlinked exchanges at the thematic or pragmatic level, or even at both levels.
- Finally, the interaction, previously defined, constitutes the unit of higher rank and corresponds to all the interventions of the speakers from the opening to the closing of the interaction (Traverso, 1999, p. 37-38).

Within the interaction, the opening and the closing are the subjects of the speech community's rituals (Schegloff, 1968; Schegloff & Sacks, 1973; Brown & Levinson, 1987) and these two sequences surround the body of the interaction.

The opening necessarily includes the greetings of the interactants and can be the subject of other optional acts (manifestation of cordiality, expression of the pleasure experienced at this encounter, etc.). Greetings include confirming the appearance of participants in the upcoming interaction. Greetings is a unit of social interaction often observed when people come into one another's presence, which includes a distinctive exchange of gestures or utterances in which each person appears to signal to the other, directly and explicitly, that he has been seen (Psathas, 1995; Schiffrin et al, 2001).

The opening sequence plays a determining role in the overall interaction. It is during this sequence that the interactants make physical and psychological contact and a first but decisive definition of the interaction situation (Kerbrat-Orecchioni, 1996, p. 37). It is possible to distinguish a prior sequence to the opening: the pre-opening (Mondada, 2008) or pre-beginning (Schegloff, 1979). Mondada (2008) distinguishes four phases of pre-opening:

- The choice and identification of the other as the future partner for the upcoming interaction.
- The organization of convergence with the imminent interlocutor (look, posture);
- The construction of a common interactional space;
- The reconfiguration of the interactional space according to the upcoming activity.

The pre-opening forms a sequence during which participants lay out their expectations about the activities, categories and identities involved in the upcoming interaction and begin to align with them (Mondada, 2008). The body of the interaction follows the pre-opening and opening sequences. The body contains sequences of varying number and length. If the organization of the opening and the closing is more of a pragmatic nature, that of the body of the interaction is generally of a thematic nature with shifts from one theme to another (Traverso, 1996, p. 19).

The closure of the interaction, or the closing sequence, appears as a closure of the communication leading to the separation of the interactants. It is a matter of announcing and organizing the end of the encounter in a harmonious manner, in particular by means of exchanges with an euphoric function (positive evaluation of the meeting, excuse and justification for leaving, thanks, wishes, greetings and promises to see each other again,...) (Kerbrat-Orecchioni, 1999, p. 37). Just like the opening, the closing can be preceded by a preliminary sequence that paves the way to the closing sequence.

The pre-closing sequence allows, if the conversation is not restarted, to lead to the closing of the interaction. It is carried out by verbal indicators (conclusive such as finally, good, well I'm going to go) or postures and gestures (pretending to get up, etc.) (Traverso, 1996, p. 32). The pre-closing sequence seeks to answer the problem of closure: “how to organize the simultaneous arrival of the conversationalists at a point where one speaker's completion will not occasion another speaker's talk and that will not be heard as some speaker's silence” (Schegloff & Sacks, 1973, p. 295).

Indeed, the closure requires an arrangement insofar as the participants put an end to the interaction and thus to their immediate relationship. This rupture of the interactional link then induces a lengthening of the final sequence, the pre-closing being able to be repeated as many times as necessary until the final greetings in order to spare the faces of each of the interactants (Goffman, 1974, 1981; Traverso, 1999). Thus, opening and closing form particularly delicate moments of the interaction in that they involve a risk of threat for the faces of the participants, negative face when one enters into interaction, threat for the positive face of the partner when one puts a term to the exchange (Kerbrat-Orecchioni, 1994, p. 45). This is why during these sequences, the interactants use different strategies to save their and the others' face.

### 1.3.1.2.2. Micro-level construction

At a more local level, the interaction is also the subject of a specific structuring. Recalling that according to Sacks, Schegloff and Jefferson, the conversation is based on a structural organization made up of a succession of turn taking, “it has become obvious that, overwhelmingly, one party talks at a time, though speakers change, and though the size of turns and ordering of turns vary” (Sacks et al., 1974, p. 699). Following on from the original description by Sacks, Schegloff and Jefferson (1974), turn-taking is therefore not a fixed and a priori definable unit; on the contrary, it is both a practical and interactional accomplishment of the participants

This local level structuring is based on a clear rule; everyone speaks in turn. The interactants seek the minimization of silences and overlaps (Brown & Levinson, 1987; Traverso, 1999). On the one hand, the interlocutors avoid talking over each other, the overlap being a violation of conversational rules. The occurrence of an overlap forces one of the interlocutors to quickly interrupt. Indeed, “if two parties find themselves talking at the same time, one of them will stop prematurely, thus repairing the trouble” (Brown & Levinson, 1987, p. 701). On the other hand, the interlocutors avoid that any of them speaks. Inter-lap breaks should be as short as possible. Sacks et al. specify that “transitions (from one turn to the next) with no gap and no overlap are common. Together with transitions characterized by slight gap or slight overlap, they make up the vast majority of transitions.” (Brown & Levinson, 1987, p. 701).

In order to avoid situations of overlap and/or pause, there are basic techniques that are used to manage the construction of turns taking. The allocation of the turn to the next speaker and the coordination of the transfer are thus constructed. Indeed, “turn allocation techniques are obviously used. A current speaker may select a next speaker (as when he addresses a question to another party); or parties may self-select in starting to talk.” (Brown & Levinson, 1987, p. 701). In other words, it can be hetero-selection (selection by the current speaker) or self-selection (selection by the next speaker). Different types of units can be used to allow interlocutors to build

a turn taking. The turns taking are thus made up of flexible, dynamic units, produced and negotiable in real time, which are the “Turn Constructional Units” (TCU). The production and therefore the recognition of TCUs are based on a plurality of resources, often mobilized together: syntactic, phonetic, prosodic, pragmatic, gestural, visual, etc. However, they are not predetermined but recognizable by the interlocutors. These TCUs give rise to moments of potential speaking out: the “Transition Relevance Place” (TRP). Sacks et al. explain that the first possible completion of a first such unit constitutes an initial transition relevance place. Transfer of speakership is coordinated by reference to such transition-relevance places, which any unit-type instance will reach (Brown & Levinson, 1987, p. 703; Schegloff, 2007, p. 6).

Moreover, the turns taking follow one another coherently by means of adjacency pairs. An exchange is indeed usually made up of an adjacency pair, namely two contiguous utterances, produced by different speakers, functioning in such a way that the production of the first member of the pair exerts a constraint on the following turn (*ibid.*). There is a principle of dependence between the First Pair Part (FPP) and the Second Pair Part (SPP) that it anticipates (for example a question calls for an answer, a request calls for a realization or a refusal, a reproach calls for an excuse, etc.) (Schegloff, 1990, p. 59). Furthermore, a preference system constrains the nature of the SPP. The latter is said to be preferred if it is more common, simpler in structure and faster in production.

Eg:

A: Are you still coming?

B: Yes.

On the contrary, if the SPP is produced with difficulty, hesitation, and justification, it is then not preferred.

Eg:

A: Are you still coming?

B: Uh... well... in fact... I won't be able to because...

An adjacency pair can also act as preliminaries or pre-sequence (Schegloff, 1990; Schegloff, 2007) or “sequences initiated by turn-types built to be specifically preliminary to some other turn-type, whose subsequent occurrence is projected to occur contingent on the response which the interlocutor gives to the pre-sequence first pair part” (Schegloff, 1990, p. 60). The response obtained at the preliminary FPP then determines the output of the FPP of the next adjacency pair.

A: Are you tired?

B: No.

A: shall we go out?

B: Yes.

Preliminaries can induce negotiations, face-to-face talks, management of conversational themes, etc. they shape the rest of the interaction. For exchange clarification, the adjacency pair may also be subject to expansions: “pre-expansion before the FPP, insert expansion between the FPP and SPP, and post-expansion after the SPP” (Schegloff, 1990, p. 50). Within the Insert Expansions (IE), it is possible to distinguish the post-first dedicated to clarifying the FPP from the pre-second aimed at evaluating the alternative SPPs (Schegloff, 1990, p. 64). The production of adjacency pairs, therefore, appears to be subject to the constraints of the co-construction of turns by the interactants.

All of these conversational resources inform about the activity that the participants shape from the adjacency pair the overall structure of the interaction in order to define its content, form and the identities involved by means of an interactional approach based on the work initiated by Goffman, and by Sacks,

Schegloff and Jefferson and continued by Kerbrat-orecchioni and Traverso that will be relied on their approaches in this investigation.

### **1.3.2. Institutional Verbal Interactions**

For the study of participatory frameworks, institutional interactions are a particularly interesting form of natural setting since they exhibit some stability while still being the result of ongoing accomplishment. Although, institutional interaction has different characteristics that distinguishes it from the mundane one, Ordinary conversations can appear in practically any institutional interaction, and institutional talk can occur anywhere (Heritage, 2004).

#### **1.3.2.1. Local institutional context accomplishment**

Drew and Heritage (1992) published a collection of works on the organisation of talk-in-interaction in institutional contexts. These contexts ranged from workplace interviews conducted by employers to agreements between lawyers and representatives of the government (plea bargaining) (Drew, 1992, p. 470-520) to the production and reception of diagnostics during conferences (Heath, 1992, p. 235-268) . These empirical studies concentrate on the completion of a certain task that includes at least one participant who represents an institutional organisation, such as business, the legal system, or medicine.

These studies are based on audio recordings in order to investigate how participants' behaviour is interactively organised and sequentially ordered in such settings. The main goal is to explain how, when participants' institutional or professional identities are somehow made relevant to the work activities in which they are engaged, the institutional character of the interaction is not determined by a particular context, such as the employer's office, the audience room, or the medical cabinet, but rather is produced and made pertinent by the participants themselves (Drew & Heritage, 1992, p. 3)

Following the same paths of Sacks, Schegloff, and Jefferson (1974, p. 629), Drew and Heritage (1992, p. 4- 19) aim to develop a coherent and cumulative research perspective by publishing this collection of works on institutional interaction in contrast to ordinary conversation. They also authorise an empirical comparison work that explores the implications of the interactive organisation of different institutional contexts.

By focusing on the interactive, sequential, and local execution of action sequences, this approach emphasises the dual contextuality of interactive organisation, which is both a) shaped by the context and b) structurally renewing that same context.

The *term* "context" is here used to refer both to the immediately local configuration of preceding activity in which an utterance occurs, and also to the "larger" environment of activity within which that configuration is recognized to occur. This contextual aspect of utterances is significant both because speakers routinely draw upon it as a resource in designing their utterances and also because, correspondingly, hearers must also draw upon the local contexts of utterances in order to make adequate sense of what is said. Second, utterances and actions are *context renewing*. Since every current utterance will itself form the immediate context for some next action in a sequence, it will inevitably contribute to the contextual framework in terms of which the next action will be understood. In this sense, the interactional context is continually being developed with each successive action. Moreover each current action will, by the same token, function to renew (i.e. maintain, adjust, or alter) any broader or more generally prevailing sense of context which is the object of the participants' orientations and actions.

(Drew & Heritage, 1992, p. 18).

This dual articulation results in the relative stability of expectations to the actions to be completed at a given sequential moment (during an interview, for example, the interviewee is typically expected to respond to the interviewer's question), and this successful interactive process which helps the dual contextuality to take place in the overall organization. Additionally, the CA studies aim to take into account the participants' emic (cultural) viewpoint (Drew & Heritage, 1992, p. 20–21), demonstrating empirically how these individuals organise their interactions in response to a particular institutional situation that includes constraints and specific impacts on the participants' identities, tasks, activities, and issues.

The overarching objective of this perspective is to show how the participants built their behaviour throughout the conversation in order to gradually define and, as a result, jointly and cooperatively realise the occasion of their talk, along with their social actions within it, as having some distinctly institutional character.

### **1.3.2.2. Institutional contexts that are more or less formal**

While some early CA studies focused on institutional contexts with a high degree of formality, such as interactions in courtrooms (Atkinson & Drew, 1979), and news interviews (Greatbatch, 1988), others focused on institutional contexts that are less formal such as interactions between doctors and patients (Drew & Heritage, 1992; Heath, 1981), between hosts and callers in radio phone-in programmes (Drew & Heritage, 1992).

Through the first instance, institutional character is created and most strongly expressed through particular types of interactions. This is the case with specific turn-taking forms that are noticeably different from conventional conversational patterns (Drew & Heritage, 1992, p. 26).

In contrast, in an interview, the interviewer is the one who chooses the interviewee who will be required to respond to his or her questions and is the one who judges the appropriateness of her response (Greatbatch, 1988). This is because, unlike in an ordinary conversation, where everyone has an equal right to speak and the right to choose the topic of discussion. The interactive organisation of turn taking and turn allocation, as well as the way that sequences are enforced, all significantly contribute to the establishment of the unique institutional properties of these contexts and their distinction from mundane conversation.

The arrangement of turn-taking is therefore strongly constrained and defined by specific procedures, such as the IRE (Initiation/Response/Evaluation) device (Sacks et al., 1974; Drew & Heritage, 1992; Arminen, 2005; Antaki, 2011). Any potential deviation from these procedures is thus a violation of the regulation of the interaction, as is the case, for instance, when a student speaks out on their own

rather than raising their hand to be chosen by the teacher and is then called to order for their inappropriate behaviour.

The studies that focus on less formal, more everyday conversational settings reveal different trends. In less formal interactions, there is undoubtedly an asymmetrical distribution of actions. For example, during a consultation, the doctor asks questions, starts and completes the medical examination, and moves on to the diagnostic phase rather than the patient (Drew & Heritage, 1992, p. 27). However, this asymmetry isn't always the result of turn-taking patterns or methods for allocating turns that are different from those in a typical conversation. Instead, what creates an uneven distribution of activities is the participants' orientation towards a certain task and institutional roles that make up the event in question for what it is.

For example, during a consultation, participants may be directed to view the medical examination as a task that necessitates the patient's docile and silent cooperation in order for the doctor to carry out the examination in accordance with current clinical procedures (Heath, 1992), which calls for a silent and responsive patient rather than a talkative and information-seeker. Therefore, the participants' orientation towards the institutional task or the category-specific nature of their turn-taking is complex interpersonal practice (Drew & Heritage, 1992, p. 28), which has a systemic quality in terms of its structure. This has been demonstrated, for instance, by research on the consultation opening sequences (Heath, 1981); the solicitation and presentation of the problem to be addressed; and the questions and analytic responses (Heritage, 1997, 2005).

### **1.3.2.3. Characteristics of institutional interaction**

Institutional interaction is distinct from everyday conversation even though, as was already said, it incorporates many prosaic or everyday conversational practises. Drew and Heritage (1992) systematised the following six aspects of difference:

1. turn-taking organization
2. overall structural organization of the interaction
3. sequence organization

4. turn design
5. lexical or word choice
6. asymmetries of institutional interaction

Each of these major levels of organization will be briefly discussed and illustrated.

#### **1.3.2.3.1. Turn-taking Organization**

According to Sacks, Schegloff, and Jefferson (1974), all interactions require the usage of some sort of turn-taking organisation, and many different institutional interactions follow the same turn-taking structure as mundane conversation. Some, however, call for extremely deliberate and methodical adjustments to the ways in which people take turns speaking in conversations. Because they have the capacity to change the interlocutors' options for action and to recalibrate the perception of nearly every element of the activities that occur, these unique turn-taking systems can be crucial when analysing institutional interaction. For instance, unique turn-taking systems can dramatically influence the possibilities to commence activities, what the acts can be meant to signify, and how they will be understood.

In an ordinary conversation, conversers rarely plan out what they will say, what they will do, or what they will do next (Sacks et al., 1974). Conversations are unexpected in this way. In institutional interactions, however, themes, actions, and speakership order are all planned out in advance clearly and predictably. Special turn-taking methods that are systematically distinct from conversation are used in this type of organisation.

The institutional turn-taking organisations that are successful in the courts (Atkinson & Drew 1979), news interviews (Greatbatch 1988, Clayman & Heritage 2002), and schools (McHoul 1978, Mehan 1985) have all been the subjects of the most in-depth research. These illustrations indicate that specific turn-taking organisations frequently exist in large-scale formal settings with several prospective speakers and listeners. Specialised turn-taking procedures can be found in less formal and more intimate settings, though. Garcia (1991) has demonstrated that particular turn-taking techniques may be used in mediation to reduce participant

conflict. In non-Western countries, other organisations assign speakership based on age, status, or other factors (Duranti 1992). However, these systems have received less research yet, maybe because CA has generally concentrated on behaviour in industrialised countries, which may be less hierarchical than others in the globe.

Different turn-taking procedures may not always represent how an institution interacts. As was already said, the majority of institutional conversation does not exhibit any kind of specialised turn-taking procedures. However, the frames of activity, opportunity, and interpretation that develop inside them are fundamentally structured by specialised turn-taking systems. Because of this, establishing their presence, or lack thereof, and examining their characteristics is a crucial first step in the examination of institutional interaction.

#### **1.3.2.3.2. Overall structural organization of the interaction**

The attention is on the reality that most interactions have phases of activity that typically take place independently of the interaction's specific content with the overall structural organisation. Openings and closings sequences are simply pre-specified phases of action that are typically elements of practically every day conversation and have specific sets of practises associated with them (Schegloff 1968, 1986; Schegloff & Sacks 1973). On the whole, however, conversation comprises a very open, flexible, and diversified range of actions and practices that join and recombine in a variety of unforeseen ways depending on the participants' goals and preferences. As a result, once the interactants go outside the openings and closings in interaction, they are unable to discern any more pre-established phases of the overall structure.

Institutional conversations are quite different since they frequently require repeated phases of activity in their overall task. Institutional interactions are typically implemented through predetermined global structures. This overall organisation may be related to the completion of a specific task in the institutional setting. For example, the doctor tends to control the flow of the medical examination, and the diagnosis, limiting the time allotted for patient interventions in

order to gather the necessary data and have enough time to discuss various treatment options with the patient (Limberg, 2010; Heritage, 2005; Heath, 1981, 1992). The overall structure can also be dictated by the order of the day, as in the case of an introductory interdisciplinary clinic meeting that brings together medical professionals and the patient to discuss the planning of the discharge. It might also just be the result of professional practices (Heritage et al., 1988). Despite the possibility in some instances of highly standardised worldwide organisations, the CA insists that their local production must be handled and examined as an interactive and local product.

Not all types of institutional conversation exhibit the sophisticated internal structural organisation of talk. Only the opening and closing sequences are clearly structured, much like in regular conversation (Clayman 1989, 1991, Clayman and Heritage 2002). However, there are very significant variations from the regular conversation itself. The kind of highly focused, monotopic, task-oriented interactions that parties can use and rely on in their interactions with one another, including many types of bureaucratic and service interactions and interactions that involve requests for help of various kinds, tend to be found in standardised, repetitive phases of activity.

#### **1.3.2.3.3. Sequence Organization**

The heart of interaction is sequence organisation. The management of the tasks and activities essential to interaction is accomplished by sequence organisation. The major mechanism for the establishment, maintenance, and manipulation of more durable social and institutional identities and roles (woman, grandma, etc.) as well as local interactional identities and roles (storyteller, news deliverer, sympathiser), is sequence organisation. Both mundane and institutional conversations have a role in sequence organisation. This latter is the key phenomenon by which the institution is made and it is mentioned as “talked into being” by Heritage (1984, p. 290; 2010, p. 20).

Sequence organization deals with the arrangement of sequences (Drew & Heritage, 1992, p. 37). Participants in a conversation alter and adapt typical conversational sequences to handle tasks related to a certain institutional category (Drew & Heritage, 1992; Heritage, 2010). In the context of classroom interactions, for instance, the adjacency pair question-response (Q-R) (Sacks et al., 1974) is systematically transformed into a three-part sequence: following the student's response to the teacher's question (Q), the latter creates a third part that evaluates the student's response. Thus, the two-action (or turns) sequence Q-R is equivalent to the three-action (or turns) sequence Q-R-E. This change from a basic conversational structure allows the professor to demonstrate his expertise and affirm his role as an assessor, as well as the group of students for whom the professor's assessment serves as instruction, to understand how the response should be structured in order to be evaluated favourably. According to Heritage (1984, p. 280), the interactive sequence structure "is the instrument through which the activity is accomplished on any given occasion," producing the activity as an institutional or regular activity.

#### **1.3.2.3.4. Turn Design**

Because sequences are formed up of turns, it is impossible to fully analyse them without taking turn design into serious account. The design of turns and the acts they carry out are affected by institutional settings in some ways. However, it is important to start by keeping in mind that in many institutional interactions, a highly skilled institutional representative is speaking with a very much less skilled layman. Thus, via simple repetition, one may acquire a certain "knowhow" about interacting with others in general, and in particular, how to avoid conflict or confrontation.

The analysis of turn design focuses on two separate phenomena: (a) the choice of the act that a turn is intended to carry out (illocutionary act); and (b) the specifics of the linguistic structure that carries out that act (locutionary act). The choice of the act is a vital aspect of turn design; it should be completed within a turn taking. A choice is made between many methods of conveying something or carrying out the same activity while constructing a turn.

In addition to choosing one act over another, a speaker also chooses from a variety of options when saying something or carrying out a certain act. In order to create the desired effect (perlocutionary act), both the action and the production style must be chosen in the turn design. As a result of the fact that there are always a variety of different ways to state anything, a speaker's decision to utilise a specific phrasing will, in general, tend to be perceived as "motivated" and possibly chosen. A turn's design includes the syntactic, lexical, and other (like prosodic) decisions made by a speaker. Turn design can therefore interact with how organisational activities are carried out. (Drew & Heritage, 1992; Heritage & Clayman, 2010).

#### **1.3.2.3.5. Lexical or word choice**

Turn designs are put into practice using words that must be chosen. Lexical choice plays a key role in how speakers conjure and situate their discourse within the institutional framework. The usage of "lay" and "technical" vocabulary can clearly represent claims to specific knowledge and institutional identities, as seen by the numerous studies that have proven their prevalence in fields like law (Sacks, 1979) and medicine (Heath, 1981). In a broader sense, participants' orientation towards a particular context is always the reason why one descriptive term is used over another (Arminen, 2005). Thus, no participant's lexical choices in an institutional encounter are ever random (Drew & Heritage, 1992, p. 29).

For instance, the context during the interaction dramatically affects the interactants utterances; it indicates the participants' orientation towards certain institutional settings, in the trial before the judge, for example, involving different concerns than those of a talk amongst friends (Sacks, 1979). Additionally, the decision to use the plural pronoun "we" rather than the singular pronoun "I" (Sacks, 1992, p. 568-577) reflects the auto-attribution of the categories "representing an institution" and "ordinary participant," respectively. However, lexical choice has a much wider range of applications to institutional contexts than the usage of technical jargon. Almost universally, descriptive terms are context-sensitive.

Lexical choice and person reference are highly complicated components of institutional communication (Enfield & Stivers, 2007). Although they represent very abstract ideas, they are intimately connected to the interactional tasks that the participants are working on. As Schegloff (1972) shows, “recipient design” factors, what have to do with the specific conditions and participants in the interaction, have a significant influence on lexical formation. This holds in institutional environments just as much as it does in casual interaction. Therefore, analysing participants' vocabulary choices can provide a very clear insight into how they are oriented to the situations they seek to describe, the situations they are in, and the strategies for navigating those situations.

Ultimately, institutional interaction has levels of organisation that may be investigated. These layers fit together like puzzle pieces. The constructing of activities inside turns and turns design are both influenced by the words choices (lexical choice). The phases of interaction that make up its overall structural organisation are influenced by turn design, which also influences sequence organisation. The turn-taking mechanism that is in use within a certain sort of contact permeates all of these activities. The keys that may be used to unlock institutional data can also be seen as these organisational layers or orders.

#### **1.3.2.3.6. Asymmetries of institutional interaction**

Instead of referring to a specific organisational level, like lexical choice, turn design, sequential ordering of an activity, or global organisational structure, the last dimension refers to and affects all organisational levels simultaneously. This is the most important dimension because it allows to articulate the fundamental asymmetry of institutional interactions with regard to the participation concern. This articulation has not yet been the focus of a systemic and cross-disciplinary examination, despite not being absent from the CA ( Drew & Heritage, 1992).

Mundane conversation may sporadically display asymmetries. The imbalance, for instance, may be related to how the interactive sequence is structured between the speaker and the person s/he is addressing: when the speaker asks a question, the

hearer is obliged to respond, giving the speaker the authority to direct how the interactive sequence is structured, such as by asking for a response if the question warrants one. Instead of creating places in a hierarchy, the turn-taking that occurs in everyday conversation produces locally defined interpersonal roles that are not exclusive to any one participant but that change over time as the discussion progresses (Drew & Heritage, 1992, p. 48-49).

While institutional interactions are characterised by “role-structured, institutionalised, and omnirelevant asymmetries between participants in terms of such matters as differential distribution of knowledge, rights to knowledge, access to conversational resources, and participation in the interaction” (Drew & Heritage, 1992, p. 49), mundane interactions are not. The methodical way in which the interaction is conducted gives both professional and lay participants more opportunities to value their perspectives and exert control over how the conversation is set up and carried out. As a result, the asymmetry between professionals and laypeople would result in restrictions on their participation rights, unequal knowledge distribution between them, and restricted access to routine institutional processes.

The first aspect of the asymmetry that characterises institutional encounters results from the fact that question-and-answer sequences predominate in these last ones since the professional is often the one to pose the inquiry and the non-professional participant is expected to respond. Being acknowledged as the participants who have the right or privilege to ask questions, doctors, professors, interviewers, etc. acquire some control over how the interaction is conducted generally and the decision to choose some topics for discussion over others in particular. Without having to elaborate too much, a doctor may, for instance, fail to take into account specific details that the patient brought up in response to the previous inquiry (Drew & Heritage, 1992, p. 49-50). The patient may see the doctor as pursuing a secret purpose since the doctor controls not just the topic's

commencement but also its development during the contact (Drew & Heritage, 1992, p. 50).

The second aspect of asymmetry refers to the unequal distribution of knowledge and competence among participants who are both professionals and laypeople. So many disputes and misunderstandings between doctors and patients arise from the fact that, based on his or her training, doctors define the problem to be treated in a specific way (for example, by using medical terminology) and may disregard or be perceived as disregarding the experiences, observations, and information provided by patients (Drew & Heritage, 1992, p. 50).

A third dimension of the asymmetry is in the participants' unique focus on the issue at hand. This third dimension is tangentially related to this second dimension. The profane tends to perceive and understand the problem as a singular, extraordinary event that might have dramatic consequences for him, in contrast to the professional who tends to treat it as a normal part of his workday.

Although asymmetry between participants in institutional interactions is inherent to the operation of the institution itself manifested, for example, in institutional demands that professionals complete standard forms, adhere to established procedures and/or protocols, etc. it also has an interpersonal foundation (Drew & Heritage, 1992, p. 53).

This section exhibits an analytical interest in the organisation of participation in institutional contexts marked by a fundamental asymmetry between professionals engaged in the activity as such, with a position of expert and/or controlling access to the floor or the management of interaction, and patients, clients, or citizens engaged in the activity and dependent on the first group.

In this context, analyses explore the relationship between participation and social interaction structure, whether it be the ways in which speech is alternated, the

types of sequences that make up the activity in progress, the actions that carry out the goals of the meeting, consultation, or transaction, the rights and obligations acknowledged to participants, or the social interaction resources that are recognised as legitimate and understandable at all levels of the organisation.

### **1.3.3. Call-in Talk on Radio as Institutional Interaction**

In this section the attention is devoted to defining the discipline of broadcast talk studies, which is seen as an extension of language and social interaction study. Many scholars have investigated media interactions in general, including Hutchby (2003, 2006), Greatbatch (1988), Heritage (1995, 1997), Heritage and Greatbatch (1991), and Clayman (1988). The area that tends to include somewhat unscripted or spontaneous talk-in-interaction on radio, phone-ins, will be the focus of the study. In this context, the communicative characteristics of broadcast talk will be exposed.

#### **1.3.3.1. Communicative characteristics of broadcast talk**

Broadcast talk, more precisely phone-ins, has three defining characteristics: (i) it closely resembles the structures and patterns of everyday conversation; (ii) it should be regarded as an institutional form of discourse; and (iii) it is created with an audience listening in mind. First, the concepts of context and second, the comparative study of voice exchange systems created under conversation analysis both play a significant role in uncovering these traits.

Mundane face-to-face conversation is seen by CA to be the primary, if not the original, form of verbal interaction or talk-in-interaction, and it approaches recordings of naturally occurring talk with the intention of:

- (a) describing the structural organisations that shape its production and
- (b) explaining how interactants employ these organisations to participate in mutually understandable, ordered social interactions. As implied by the second of these two goals, CA's structuralism is restrained by an action orientation in which members of society are viewed as knowledgeable agents actively engaged in the intersubjective construction and maintenance of their shared social worlds (in this, it

adheres to the ethnomethodological line established by Garfinkel, 1967). This method produces a perspective of context that is exceptionally dynamic and effective on a number of interconnected levels. CA highlights the fact that for their producers, utterances exactly occur as actions positioned in a continuous context of social interaction rather than occurring as separate acts.

Actions are context-shaped in that they are understood, and produced to be understood, in relation to the context of prior utterances and understandings in which they are embedded and to which they contribute. They are context-renewing because every current action forms the immediate context for a next action and will thus tend to renew (i.e. maintain, alter or adjust) any more generally prevailing sense of context which is the object of the participants' orientations and actions. (Heritage & Greatbatch, 1991, p. 95)

Context is therefore viewed as “both the project and the product of the participants' own actions” (Drew & Heritage, 1992, p. 19). By looking at the ways that interactants organise their turns, they may exhibit for one another (and therefore for the analyst as well) their comprehension and perception of what is going on at any given time. This local production of contexts for action is viewed as analyzable.

An analysis of talk in institutional settings such as courts of law (Atkinson & Drew, 1979), classrooms (Mehan, 1985), medical consultations (Heath, 1992), and most importantly radio studios (Heritage et al., 1988; Clayman, 1988, 1992; Hutchby, 1998, 2003, 2006) is informed by this conception of context. Here, CA marks a clear break from theories that regard these settings as framework inside which interaction occurs and which are consequently seen as having a determining influence on the types of activities performed inside them.

The framework approach implicitly holds that anything that occurs within an institutional setting may be viewed as being connected to the restrictions on interaction imposed by the structural elements of the setting. CA maintains a principled avoidance of any such supposition, stating that the observably specialized character of institutional interaction must be regarded as actively constructed by interactants. The interactants' intersubjective orientations to the context-specific nature of their activities, initiatives, tactics, and processes, rather

than limitations imposed by the setting itself, are what lead to such specialised traits.

The ability to identify what is unique about broadcast talk and comprehend the active role interactants themselves played in establishing and maintaining the forms of talk that are characteristic of radio broadcasting depends on CA's approach to context as something that is oriented to and therefore reproduced in the course of talk-in-interaction. The conversation analytic perspective on institutional talk enables broadcast talk researchers to highlight the distinctive features of talk for an overhearing audience by adopting the comparative perspective in which ordinary conversation is used as a benchmark against which other forms of talk-in-interaction can be delineated. Following the theory of speech exchange systems first published in Sacks, Schegloff, and Jefferson (1974), conversation analysts have therefore concentrated on the use of specialised forms of turn-taking, which either involve the reduction or the systematic specialisation of the range of practices available in everyday conversation.

Both 'formal' and 'non-formal' types of institutional verbal interaction systems have been discovered in a variety of institutional talk forms (Drew & Heritage, 1992). According to Heritage and Greatbatch (1991, p. 95), formal systems are those in which “the institutional character of the interaction is embodied first and foremost in its form, most notably in turn-taking systems that depart substantially from the way in which turn-taking is managed in conversation.” There is no turn-type pre-allocation system in non-formal systems to limit the interaction possibilities available to speakers in various institutional roles.

### **1.3.3.2. Radio phone-ins as a non-formal institutional interaction**

Pre-allocated turn types that limit speakers' involvement in various institutional positions are not typical of non-formal systems. Therefore, in order to disclose interactants' orientations to context, it is needed to look at other parts of the conversation. This has been done, for example, by contrasting how one particular interactional engagement is carried out in a broadcast context with how the same

task is carried out in casual conversation. For instance, radio phone-ins, sometimes known as talk radio, are an interactive broadcast conversation format that is not strictly governed by turn-type distribution principles (Hutchby, 1991).

The opening sequence, or the initial few seconds of each broadcast conversation, is the most often structured part of calls to a talk radio show, just as in regular telephone conversation (Hopper, 1992). We can uncover evidence of systematic orientations to the phone-ins setting as represented in the specifics of conversation by comparing the opening sequences of calls to a talk radio show with the ones in regular telephone calls (Hutchby, 1999).

Interactants in telephone conversations typically cannot see one another. Therefore, individuals must only use verbal forms of identification and recognition in order to be certain of who they are communicating with (Schegloff, 1979). As a result, how callers construct their initial utterances will start to show how they classify themselves in relation to one another.

Talk on radio is characterised by highly specialised production and reception circumstances. In the words of Scannell (1991, p. 3), "the places from which broadcasting speaks and in which it is heard are completely separate from each other." The primary listeners for any segment of radio phone-ins are typically dispersed physically, geographically, and chronologically. Through the planning of turns and sequences of speaking, broadcast talkers, whether amateur or professional, actively mediate and distribute information. This is demonstrated via conversation analysis.

#### **1.3.4. Communicative Ethos**

Different approaches to analysis have emerged within the framework of pragmatic linguistics as a result of recent language research. They have demonstrated how linguistic conventions and practices that govern verbal conduct differ among cultures. The relationships inside a collective ethos are predictable. It is factual that the concept of ethos is more common and possibly more useful in cross-cultural comparative studies, but it seems that by examining the verbal

patterns of a particular society, one could identify a communicative profile that is comparable to other profiles from other societies. Researchers in verbal interaction aim to understand how culture influences certain communicative behaviours specific to a community or group of interlocutors. Verbal behaviours will be described as a starting point for understanding cultural facts and cultural variations.

#### **1.3.4.1. Culture and interpersonal interaction**

The relationship between language and culture, generally, is complicated because language functions as both a part of and a vehicle for culture; this idea encompasses all of the knowledge and beliefs, attitudes and customs, and ways of speaking and doing that are unique to a particular community. Depending on the aspects of the language one is interested in, cultural considerations are more or less unavoidable. Culture, according to Kerbrat-Orecchioni (2005, p. 126) may favour some choices over others, but it doesn't determine choices. The complexity and diversity of the interrelated explanatory factors (economic, social, religious...) then make it difficult to systematise them. Finally, a bidirectional relationship exists between the social context and the communicative behaviours; the socio-cultural situation shapes the communicative style, while the interactional behaviours shape the context and either continuously modify it or consolidate it. However, this relationship becomes unclear because it is mediated by the ideological values that govern language and communication in the speech community.

Since the appearance of the analysis of verbal interactions, studies on oral discourse have multiplied. Currently, it is not only linguistics that deals with discourse but also other disciplines such as ethnography, psychology, sociology and philosophy. Certainly, the methodologies and approaches to studies are different but the object of study has not changed; oral discourse remains a fertile field of study (Saussure, 1983). The interest, in this section, focuses on the notion of ethos in talk-in-interaction.

The way of speaking or conversing differs from one community or society to another and several parameters govern people's conversational style: linguistic, socio-cultural, geographical, etc. Since it appears that certain linguistic features reflect particular cultural norms and values regarding communication, it may be possible to use linguistic findings to, at least partially, recreate this cultural logic, or the communicative ethos unique to the given society. According to Goffman, "Every person, every group and every society has, it seems, a repertoire of its own." (1974, p. 16). Each society has so-called cultural norms and values that influence the verbal interaction of its members. Ethos by Goffman is called "self-presentation" or "identity management". In the ethnography of communication, the notion of ethos is used but in another original way. In this case, it designates the "communicative profile" or "interactional style" of a community or a society.

In this context, Brown & Levinson (1978, p. 248) defined the notion of ethos as follows:

'Ethos', in our sense, is a label for the quality of interaction characterizing groups, or social categories of persons, in a particular society. [...] In some societies ethos is generally warm, easy-going, friendly; in others it is stiff, formal, deferential; in others it is characterized by displays of self-importance, bragging and showing off [...]; in still others it is distant, hostile, suspicious.

For them ethos is a label for the quality of the interaction that differs from one speech community to another. The individual in general is controlled by socio-cultural norms, of belonging; individuals share the language but also the communicative norms. From her side, Kerbrat-Orecchioni (2005, p. 302) asserts that ethos finds its origins in the logos / ethos / pathos triad of Aristotle's Rhetoric. It refers to the moral qualities that a speaker displays and the way he behaves in his/her speech so that his/her speech is more effective and more convincing. It is a self-image and the communicative identity that s/he implicitly wants to show through his verbal behaviour. Ethos, therefore, is an amalgam of speaker identity (who I am and who I wish to be taken for) and perceived identity (who you believe I am and who you take me for). Interactionists use it to refer to the self-image projected by a speaker in and through his or her verbal interaction, but also as it is

filtered through the hearer's perceptions, expectations, and values, especially as constrained by social roles and genres: it is interpreted self-expression, the rhetorical and socio-psychological product of mutually influencing communicative behaviours and judgements. (Riley, 2007, p. 213).

Ethos designates the self-image that the speaker builds in his speech to contribute to the importance of his words, in another way, to influence his audience. This concept has recently been the subject of several studies in the three disciplines of the human sciences: communication, sociology and language sciences. It has been processed through several corpora and according to different methodologies.

#### **1.3.4.2. Collective Ethos**

The collective ethos is the subject of the current research. It appears to be quite obvious that observing verbal communication behaviours that primarily focus on language use could point the investigation in the direction of some unseen facets of the interlocutors' socio-cultural peculiarities in the analysis and discussion of the corpus.

According to Brown and Levinson (1987, p. 243), ethos refers to all of a culture's norms. Therefore, "Every observer in a foreign land knows that societies, or sub-cultures within societies, differ in terms of what might be called 'ethos', the affective quality of interaction characteristic of members of a society." They also discuss the "Cultural style of interaction," which relates to the idea of ethos. That is to say, for Brown & Levinson, as a cultural style of interaction, ethos is a set of norms specific to a culture, and they note that societies and sub-cultures differ in terms of ethos, the affective quality of interaction characteristic of members. They also add (Brown and Levinson, 1987, p. 243) that their application of this idea is based on Bateson's theory (1958), which encompasses all the emotional ingredients that give a culture its uniform emotional tone. They see this idea as the behavioural expression of Bateson's worldview; it does not encompass individualistic behaviour.

Therefore, ethos proposes two perspectives: a rhetoric individual perspective where an individual's abstract qualities are intentionally displayed and a pragmatic perspective where collective communicative profiles of social groups are

unconsciously displayed. Kerbrat-Orecchioni (2005, p. 303) argues that an individual's identity is rooted in the collective identity, which is only apparent through individual behaviours. A member of a society must conform to the sociocultural values of their society, even if considered a deviant case. She proposes three levels of identifying a society's identity: (a) A first level involving culturally relevant isolated facts that can indicate traces of ethos, e.g. terms of address, speech acts, etc., (b) A second level relating to common meaning markers. These markers can be studied in a comparative framework of two social groups, (c) a third level that concerns the set of constituent values of a given culture (2005, p.304).

According to Kerbrat-Orecchioni, at the second level, the question of the causes of differences in communicative behaviours in societies lies in the role of language and the socio-cultural context. Certain languages have lexical and morpho-syntactic forms that interlocutors use to compose their discourse. For example, in Egypt, the use of /ba:ʃa/, /bi:h/, /ʔafendi/, and /ha:nim/ reflects a certain social hierarchy. In France, 'Tu/Vous' is used to show a certain social stratification. In Algeria, 'Si/' is used to express respect for a male person rather than a social status or affiliation. Linguistic systems are the origin of the actualization, production, and preservation of certain social behaviours (kherbouche, 2017, p. 109-110).

Kerbrat-Orecchioni indicates that it is precisely at the third level that collective ethos is localized. However, it seems that in research in the field of verbal interactions, the three levels should be considered since the individual ethos is anchored in the collective and, vice versa, collective ethos can be accessed only through individual behaviours. That said, a simple individual trivial element that may seem "isolated" could be scientifically relevant and should therefore attract the researcher's curiosity because it can constitute a relevant component of the collective ethos. However, with regard to the humanities, it is not obvious that a generalization of the results is possible: reconstructing the ethos of a society seen in a homogeneous and coherent form does not seem so easy.

To recapitulate, Ethos refers to the affective quality of interaction in a society, which can vary greatly depending on the culture. In some societies, ethos is

generally warm and friendly, while in others it is stiff and formal. The theory of ethos provides a dyadic account of strategic interaction, allowing for generalizations about the overall stable characteristic of interaction in a society. The culture-specific dimensions of social relationships provide a link between specific acts and ethos. By examining the constancy and stability of social relationships, it is possible to generalize about the types of relationships that prevail (frequent, dominant, and marked elements) in a society and the types of politeness used by members, for instance. This theory provides a descriptive and explanatory framework for generalizations about dominant ethos. In the same track, this is one of the objectives of the current study.

#### **1.3.4.3. Sociability as a part of communicative identity**

The rise of broadcasting in the 20<sup>th</sup> Century seems to be associated with a rather different communicative ethos, one of sociability. Scannell puts it this way:

Sociability is the most fundamental characteristic of broadcasting's communicative ethos ... To describe the communicative manner and style of radio and television as conversational means ... It means orienting to the normative values of ordinary talk in which participants have equal status and equal discursive rights...The communicative task that broadcasters faced was to find forms of talk that spoke *to* listeners, modes of address which disclosed that listeners were taken into account in the form of the utterance itself...[R]adio and television's communicative style was first found in the development of friendlier forms of address, a more informal discursive style as markers of a general sociable intent that showed itself in most areas of programme output. (Scannell, 1996, p. 23-24)

According to Scannell, sociability is the interplay of persons in their personable self-presentations to enjoy one another's company without any other secret plans or self-seeking goals. It is, to a certain extent, symmetric because it may convey a setting in which both sides are comfortable with one another and any disagreements are put aside for the duration of this social interaction. He argues how the broadcasting medium is built on a communicative ethos and connects this idea of sociability to it. It is a platform of a social interaction that illustrates how information is conveyed matters more than the information included in the presentation itself. The material is presented in a conversational manner that fosters a natural interaction with the audience. People may listen for many reasons, such as

to unwind, feel less alone, or learn something, but in reality, it is only because they have nothing better to do. As a result, it brings pleasure because it is an enjoyable method for everyone to pass their leisure time. However, because it is widely accepted, it is also widely popular.

#### **1.4. Conclusion**

This chapter has exposed the disciplinary field where the current work is situated, and, even, the literature review of the object of study. Interpersonal verbal interaction is the exchange of information between two or more individuals. "God gave us the gift of communication so that we could get close to others" (Griffin, 1987, p. 10). There are, therefore, several theories on how people interact with one another, including Symbolic Interactionism and related perspectives. Some views focus on verbal and nonverbal cues, while others consider how communication may lead to deeper connections between people. Without realising it, individuals apply, in their daily life interactions, in one way or another those theories regularly. Thus, institutional verbal interaction analysis, more precisely radio phone-ins, is the gate through which Tlemcenian's communicative profile will be described by resorting to different methods of analysis and from different theoretical angles.

**CHAPTER TWO:  
METHODOLOGICAL  
FRAMEWORK AND  
RESEARCH DESIGN**

**2.1. Introduction**

The current work falls within the framework of interactionism, precisely in the field of the analysis of verbal interactions that adopts the interactional approach which in turn underlies a set of methods of analysis, namely conversational analysis, speech act theory, and politeness and face work theory. Each of these methods intervenes in a particular level of analysis to account for the verbal interaction in question. This contribution is an attempt to examine the communicative ethos of the Tlemcenians speech community using the participants' verbal conduct in verbal radio-phone-ins conversations. The investigation relies on Kerbrat-Orrechioni's methods (2002), as she confirms that certain linguistic facts reflect certain cultural values and communication norms, as this area of study is approached from a sociopragmatic perspective; it is possible to exploit linguistic findings to at least partially reconstruct this cultural logic, that is, the communicative ethos particular to the society in question. The purpose of this study is to describe and identify the communicative profile of the Tlemcenians speech community on a radio-phone.ins environment using authentic data. However, Ethnomethodology and symbolic interactionism both confirm that social interaction cannot be objectively described, as actions are reflexively tied to their context, with action, sense, and situation mutually elaborating in situ (Garfinkel, 1967, p. 3-4).

**2.2. The Interactional Approach**

The interactional approach reflects the shift from the communication paradigm to the action paradigm. One no longer communicates with another only to converse, but also to act, react, and interact.

This method is based on the functional language model and the theory of communicative competence, which is the ability of the individual to use the language automatically, with a linguistic sense by which this individual distinguishes between the different functions of the language in actual communication situations to accomplish particular tasks, deeds, and targets. Thus,

in order to analyse the corpus it will be useful to resort to different methods of the interactional approach. Yet, this latter has recapitulated all the methods that approached the analysis of verbal interaction and gathered them in one approach for facilitating the investigation in such a scientific field.

### 2.2.1. Conversation Analysis

Conversation analysis (CA) is a method of studying social interaction that experimentally investigates the processes which lead to mutual understanding between people (Sacks et al., 1974; Goodwin, 1981; Antaki, 2011). It emphasises both verbal and nonverbal behaviour, particularly in circumstances encountered in daily life. CA began as a sociological approach but has subsequently been used by other disciplines (Arminen, 2005). Although CA initially focused on mundane conversation (Sacks et al., 1974), its methodologies have since been modified to embrace more task- and institution-centered interactions, including those that take place in offices for doctors, courts, law enforcement, help lines, educational settings, and the media, and to emphasise multimodal and nonverbal interaction, such as gaze, body movement, and gesture (Mehan, 1985; Hopper, 1992; Hutchby, 2003, 2006; O'Neill, 2005; Heritage & Clayman, 2010). Therefore, CA has proven to be somewhat misleading, yet it has persisted as a name for a unique and effective method of interaction analysis.

The sociologists Sacks, Schegloff, and Jefferson were primarily responsible for the development of conversation analysis in the late 1960s and early 1970s. Sacks was influenced by the ethnomethodology of Harold Garfinkel and micro-sociology of Erving Goffman and his idea of what became known as the interaction order. With the emergence of subfields like interactional sociolinguistics and interactional linguistics, discourse analysis and discursive psychology, CA is now a well-established approach utilised in sociology, anthropology, linguistics, speech-communication, and psychology.

### 2.2.1.1. Methods

CA entails a thorough qualitative analysis of long stretches of interpersonal contact, frequently supported by an in-depth transcription (Psathas, 1995; Kerbrat-Orecchioni, 1990, 1992, 1994, 1996). While some studies concentrate on a single-case analysis, the majority of CA studies use a collection of cases, frequently drawn from many interactions with various persons. The method, which proceeds by investigating how one turn by a specific participant displays an understanding of the previous turn by another participant, is crucially based on the idea that interactions involve multiple participants who make sense of one another. This is commonly referred to as the next-turn proof procedure, even if the word “proof” should not be used literally (Hutchby & Wooffitt, 1998, p. 15; Arminen, 2005, p. 2). The focus of research questions is on participants’ orientation, or what characteristics (linguistic or otherwise: social, cultural..etc) prompt individuals to act in particular ways and shape the course of an interaction.

The data utilised in CA is in the form of conversations that have been video- or audio-recorded and are often taken from a video camera or other recording equipment in the location where the talk takes place (Psathas, 1995; Kerbrat-Orecchioni, 1990, 1992, 1994, 1996). These recordings can be made with or without the researchers' participation. The researchers create thorough transcriptions of the recordings using as much information as they can. The transcription frequently includes extra details concerning verbal and nonverbal interactions. A frequent transcription technique is “Jeffersonian transcription” or “*Jefferson Transcription System*” (Jefferson, 1984; Jenks, 2011; Jefferson, 2018).

While collaborating with Sacks, Jefferson created a transcribing system. A system of symbolic notations was developed to describe interaction details, providing researchers and readers with information on what and how people were verbally interacting. This system aims to preserve key features of talk, such as intonation, pauses, sound stretches, and emphasis. The development and use of these symbols were related to the interactional phenomena being studied, and as new topics are studied, additions have been made to the notation system. Most

researchers settled on transcription notations developed by Gail Jefferson over time (Psathas, 1994, p. 11-12). As is customary in scripts, speakers are introduced in this system with their names followed by a colon. It is not intended to be a rigid phonetic system like the International Phonetic Alphabet, but rather to utilise typographical and orthographic standards found elsewhere. Based on studies demonstrating that these qualities are important for the conversation in terms of action, turn-taking, and more, the transcription rules take into consideration overlapping speech, delays between speech, pitch, loudness, and pace. Typically, monospaced typeface is used in transcripts to make it easier to align overlapping symbols.

Following transcription, the scientists conduct inductive data-driven analysis with the goal of identifying recurrent patterns of interaction. Researchers develop regularities, rules, or models to characterise these patterns based on their investigation, augmenting, changing, or replacing their original assumptions (Goodwin & Heritage, 1990). Although this type of inductive analysis based on collections of data sets is crucial to the core work in CA, using statistical analysis in applications of CA to tackle issues in medicine and elsewhere has been more frequent in recent years.

### **2.2.1.2. Basic Structures**

In addition to offering a variety of ideas to characterise interactions, conversation analysis also gives a model that may be used to comprehend interactions. The main ideas and phenomena that have been found in the conversation analytical literature are discussed in the following part, which will also provide references to works that are primarily concerned with the topic. A conversation is seen as a series of turns of speech; mistakes or misunderstandings in speech are corrected, and turns may be distinguished by the time that passes between them or other linguistic characteristics.

### 2.2.1.2.1. Turn-taking organization

Turn-taking is intended to clarify that, in most conversations, one person talks at a time, and then another person can speak after (Sacks et al., 1974; Schenkein, 1978; Greatbatch, 1988; Haakana et al., 2016). This is different from continually speaking all at once. Turn construction units (TCUs) (sacks et al, 1974), which are predefined forms or units that listeners can count on and recognise, are used to create turns. Speakers and listeners can use this information to anticipate when one speaker will finish speaking so that others can speak, avoiding or minimising overlap and silence. Based on how the units change during the conversation, a listener will seek out the locations where they can begin speaking, or "transition relevant places" (TRPs). There are four ways to build or identify turn construction units, or forms of unit design (Liddicoat, 2007, p. 53-54):

- Grammatical methods, such as morpho-syntactic elements.
- Prosodic methods, such as shifts in pronunciation, pace, and pitch.
- Pragmatic methods: Turns carry out acts, and they can be pragmatically finished when listeners have listened and understood enough.
- Visual methods: Body movement, look, and gestures are often utilised to signal when a turn is over. For instance, as someone's turn is about to finish, they turn to face the next speaker.

Turn allocation is the process through which speakers choose who will speak next when their turn is over. The turn allocation rules are often formulated in two sections, the first underlies three components:

#### **The first section:**

- a. The selected speaker has the right and responsibility to speak next if the present speaker chooses them to do so (by name, eye contact, or other contextual factors of what is spoken) at the end of the current TCU.

- b. Other possible speakers have the right to self-select if the present speaker does not choose a successor (the first starter gets the chance).
- c. The present speaker may continue with another TCU if options “a” and “b” have not been used.

**The second section:** The choice mechanism applies once more at the end of that TCU.

Three different kinds of silence may be identified based on the turn-taking system:

- **Pause:** An interval of silence that occurs during a speaker's turn, or when a sentence is not fully completed.
- **Lapse:** A time of silence when no sequence or other organised activity is in progress: the current speaker stops talking, does not select the next speaker, and no one self selects. Even if they last only a few seconds, pauses are frequently accompanied by visual or other kinds of disengagement between speakers.
- **Gap:** A period of silence between turns, for example, when a question has been given and not yet responded.

Some turns might need to be prepared more thoroughly in order to be effective. Speakers who wish to take a lengthy turn, such as to tell a narrative or summarise significant news, must first ensure that no one else will interrupt them by requesting the audience's permission (a “go-ahead”). A pre-sequence is made up of the preamble and its accompanying go-ahead. The proper way to terminate a conversation is not by "just stopping," but rather by following a certain closing process.

The model also poses unanswered questions, such as how turn borders are detected and projected, and how gaze and body orientation affect turn-taking management. It also raises some questions for other academic fields. For instance, the turn-transition's split-second timing creates a cognitive bottleneck in which

potential speakers must prepare for their own contribution while also attending to incoming speech. This puts a significant strain on human processing power and could have an effect on language structure.

However, the original formulation in Sacks et al. (1974) is intended to turn-taking model only in informal and everyday conversation, not interaction in more specialised institutional environments like meetings, courtrooms, news interviews, or mediation hearings, which have unique turn-taking organisations that diverge in different ways from everyday conversation. In more recent research, turn-taking and institutional interactions have been examined.

#### **2.2.1.2.2. Sequence Organization**

Some turns during a conversation include restrictions on who can speak next and what can be said in response. This suggests that throughout a conversation, turns do not occur independently of one another but rather are grouped, coherently arranged, and have meaningful connections between them. This is what is referred to as sequence organisation.

Sequence organisation is founded on the assumption that talk is a type of social action and that this fact should be taken into account when structuring talk. Turns at talk are instances where the participants in a conversation engage in action via speak. The notion that certain activities make other actions relevant as follow-up actions, which are in turn perceived as being caused by the prior action, is known as the action relevance process; This relationship between actions is the basis of adjacency pairs (Schegloff and Sacks, 1973; Schegloff, 1990).

- **Adjacency pairs**

Talk often takes place in responding pairs; however, the pairs may be divided across a series of turns. Adjacency pairs create a pair type by dividing utterance types into first pair and second pair parts. Examples of adjacency pairs include

questions and answers, offers and acceptances or refusals, and compliments and responses (Schegloff & Sacks, 1973; Jefferson et al., 2018).

- **Sequence expansion**

Sequence expansion enables conversation composed of several adjacency pairs to be formed and regarded as carrying out the same fundamental action, with the different extra parts acting as participants in the fundamental activity (Liddicoat, 2007; Schegloff, 2007).

A basic sequence of a first pair part (FPP) and a second pair part (SPP), in which the core action is accomplished, is used to create sequence expansion. It might happen before the base FPP, in the interim between the base FPP and SPP, or after the basic SPP (Liddicoat, 2007, p. 106; Schegloff, 2007, p. 100).

- a) **A pre-expansion:** is an adjacency pair that may be thought of as coming before the main course of activity. An adjacency pair consisting of “Amina?” and “Yes?” is a common pre-expansion. It is general in that it does not add to any specific bases adjacency pair kinds, such as requests or suggestions. Other pre-sequence kinds also function to get the interlocutors ready for the next speech action. As preliminary to an announcement of some kind, you may say “Guess what!” or “What?” or “What are you doing?” or “Nothing” before extending an invitation or making a request.
- b) **Insert expansion:** inserting an adjacency pair between the FPP and SPP of the base adjacency pair. Insert expansions interfere with ongoing activity yet still pertain to it. Insert expansion gives a second speaker, the speaker who must create the SPP, the opportunity to do interactional tasks associated with the projected SPP.

Customer: I would like a turkey sandwich, please. (FPP base)

Server: White or wholegrain? (Insert FPP)

Customer: Wholegrain. (Insert SPP)

Server: Okay. (SPP base)

Example from the corpus:

F : bxi:t nʃaʔʃi:k ʃla *les bouffées de chaleur* (FPP base)

**I want to ask you about hot flashes.**

Dr : ʃha:l l'age ʃha:l ʔəssin (insert FPP)

**How old are you ?**

F : u:h rani fə 60 ans (insert SPP)

**Oh, I'm 60 years old.**

Dr : 60 ans très bien ma ka:n ħta muʃkil ʔəssuʔa:l waɖaħ, nʒawbak  
*madame* (SPP base)

**60 years, well there is no problem, clear question. I will answer you, madam.**

- c) **Post-expansion:** a turn or adjacency pair that follows the base adjacency pair but is still connected to it. The two categories are minimal and non-minimal. Since there is only one turn after the SPP base (thus the third) and no more talk is projected after their turn (hence the closing), little expansion is also known as sequence-closing third (Schegloff, 2007, p. 118). Oh, I see, okay, and other similar expressions are examples of sequence-closing third; as they occur in the 3<sup>rd</sup> position in the base pair and propose to end the sequence, but not necessarily in all situations (Schegloff & Sacks, 1973). Put differently, preferred SPPs typically result in the sequence coming to an end, whilst dispreferred SPPs frequently cause the process of exchanging to continue.

- **Preference organization**

In conversation, CA may show structural (practice-underwritten) preferences for particular types of acts (within sequences of actions) over others (Schenkein, 1978; schegloff, 2007). For instance, response actions that concur with or accept a first action's views typically go more quickly and directly than actions that reject or diverge from those positions (Atkinson & Heritage, 1984; Liddicoat, 2007). The

former is referred to as a preferred turn shape, which means the turn is created without delays, mitigation, or accounting. The latter is referred to as a dispreferred turn shape, which depicts a turn with opposing qualities (Schegloff, 2007). As a result, acceptance and agreement are given preference over their alternatives and are more likely to result in the sequence's outcome. Pre-sequences, another element of preference organisation, help to get this result (Schegloff, 2007).

### **2.2.1.2.3. Repair and Correction**

Talk-in-interaction participants frequently deal with issues related to speaking, hearing, or interpreting the conversation. These are not always objective issues; speakers can intentionally attempt to correct seemingly flawless speech by making mistakes in grammar, word meaning, pronunciation, and other areas as determined by official normative standards or by local informal ones. Schegloff (2007) uses the term repair to refer to overt attempts to address trouble-sources or repairable, which are identified as separate within the current conversation.

Repair, yet, is a conversational technique that addresses persistent issues with speaking, hearing, and understanding by fixing a mistake made by the speaker or the hearer, i.e., the trouble source (Schegloff et al., 1977; Schegloff, 2007). The method interlocutors use to identify and fix issues with speaking, hearing, and comprehending is called conversational repair. Through repair, in social interaction participants demonstrate how they create and sustain mutual understanding and communication. The theoretical interface contends that repair offers are vital for facilitating research between various methods of examining human interaction in general, and in the current study in particular.

The study of repair is one method linguists, sociolinguists, and verbal interactionists have learnt about the production of speech. Fromkin's early, groundbreaking research (Jefferson, 2018; Drew et al., 2006) suggested that a range of speech defects, including neologisms, word replacements, blends, and

misarranged elements, showed that phonological, morphological, and syntactic principles are psychologically real and that speech production follows orderly stages. These investigations have also revealed that speakers are able to continually observe their speech, and if they identify a mistake, they can self-interrupt, delay, or utilise editing phrases before making the necessary corrections. This suggests that speakers have little to no overt access to their speech processes.

There are many ways to handle different problems in interaction, and repair organisation defines how partners in a conversation cope with issues with speaking, hearing, or comprehending (Schegloff et al., 1977; Schegloff, 2007). Repair segments are categorised according to who starts the repair (themselves or others), who fixes the issue (themselves or others), and how it proceeds within a turn or series of turns (Bergmann & Drew, 2018). In interpersonal relationships, the organisation of repair serves as a self-correcting process. By starting and preferring self repair, by the difficulty source's speaker, over other repair, the participants in the conversation try to address the problem. Regarding the difficulty source, self-repair initiations can be put in one of three places: a first turn, a transition space, or a third turn (Schegloff et al., 1977, Schegloff, 2007).

- **Self and other-repair**

Repairs can be categorised as self-initiated that made by a speaker without prompting or querying. Whereas, other-initiated is done in reaction to prompting or querying. On the other hand, self-repair or corrections are done by speakers themselves; and other-repair is made by their interlocutors. The process of addressing trouble in communication can be divided into phases, with the main distinction being between initiating a repair and completing it. This division of labor can be carried out by different parties, and the key to describing participants is contrasting the speaker of the trouble-source ( Schegloff, 2007, p. 101). Thus, there are four types of repair are mentioned by Schegloff (2007):

- Self-initiated self-repair: Initiated and carried out by the speaker of the trouble.
- Other-initiated self-repair: Carried out by the speaker but initiated by the recipient.
- Self-initiated other-repair: The speaker may encourage the recipient to repair the issue.
- Other-initiated other-repair: The recipient initiates and carries out the repair, similar to correction.

#### **2.2.1.2.4. Overlap and Interruption**

There are guidelines that participants must follow for the conversation to run well. The rule of speaker and listener's turn-taking is one of them. Taking turns during verbal interaction entails the speaker allowing the other speakers to respond or make comments on what they have said (Levinson, 2016). So, rule-following in verbal interaction, especially turn-taking system can be inconsistent with conduct that seems to transgress the rule. Speakers need to take turns speaking one at a time, as many instances of simultaneous conversation can occur in face-to-face or over the phone. For that, transcribing recorded naturally occurring talk can be challenging (Drew et al, 2006; Levinson, 2016).

It is crucial to listen carefully to two or more speakers, as this can reveal instances where participants may be considered breaking the rule or ignoring the rule. Participants may occasionally transgress the one at a time- rule, but they demonstrate their commitment to the rule and their orientation, claiming their transgression was inadvertent. This is particularly evident when one or both participants withdraw from the conversation, indicating their commitment to the rule (Schegloff et al., 1977; Drew et al, 2006; Jefferson et al., 2018).

Schegloff (2000) emphasized overlap in turn taking organization; he argued that overlaps are over-anticipation by the next speaker, who begins speaking at the end of the current speaker's turn. According to Hutchby and Wooffitt (1998), Overlapping talk indicates a speaker's failure to notice if the current speaker has

finished. Tannen's (1983) study on “When is Overlap Not an Interruption?” found that overlap can be a cooperative device in certain settings. In a Thanksgiving dinner, three participants used cooperative overlap, along with other features like expressive phonology, sharp shifts in amplitude and pitch, fast rate of speech, and frequent back-channel responses. This style creates a feeling of intensity and rapid pace, which some find great while others find frenetic and dominating. However, some participants find it offensive due to their unfamiliarity with this style.

Another case could be mentioned, that of the direct impact of linguistic structures on conversational behaviour. If overlap is a conversational rule in Mediterranean societies, this is by no means the case in Anglo-Saxon, Germanic or Scandinavian societies: In Germany, according to a study by Poyatos (1980, p. 227; cited by Kherbouche, 2017), avoidance of overlapping is an implicit norm. It is quite clear that any linguistic system affects the attitude towards the phenomenon of overlap: The ends of French sentences are a little bit informative, and therefore they are covered without the co-construction of the discourse being damaged, whereas the German leaves the verb at the end. For instance, the “Subject + Complement + Verb” construction, in the German language, is usually the rule in subordinate sentences. It follows, from the point of view of the communication, that a German sentence can only be understood if it is heard to the end. So in order to comment or respond you should be following the current speaker’s turn to the end.

The following examples adopted from Kherbouche (2017, 107) will illustrate French and German linguistic systems differences:

1)

*Das haus, das ich diesen Morgen gekauft habe.*

↓   ↓   ↓   ↓   ↓   ↓   ↓   ↓

La maison que je ce matin acheté ai.

**The house that I this morning bought have**

2)

<i>Ich</i>	<i>möcht</i>	<i>mit</i>	<i>ihnen</i>	<i>in</i>	<i>das</i>	<i>zimmer</i>	<i>einbißchin</i>	<i>quarchen.</i>
↓	↓	↓	↓	↓	↓	↓	↓	↓
Je	veux	avec	toi	dans	cette	pièce	un peu	discuter
<b>I</b>	<b>want</b>	<b>with</b>	<b>you</b>	<b>in</b>	<b>this</b>	<b>piece</b>	<b>a little</b>	<b>discuss</b>

The first example gives : “*La maison que j’ai achetée ce matin*”; “**The house that I have bought this morning**”; the second gives the following structures: “*Je veux discuter avec toi*”; “**I want to discuss with you**”. These sentences elements order show that the meaning of a statement is complete only after it is uttered in its entirety, and therefore the interlocutor must wait for the end of the message to begin his turn. S/he cannot therefore overlap and or interrupt his or her interlocutor. This is precisely why overlaps and interruptions in German are very rare. The syntactic linguistic structure of German, therefore, determines the verbal behaviour of the interlocutors.

Interruptions, on the other hand, generally, are seen as violations of conversational rules, where the next speaker begins speaking while the current speaker is still speaking, breaking the symmetry of the conversation model. They prevent the speakers from finishing their turn while gaining a turn, making them an ambiguous linguistic strategy for gaining dominance (Schegloff, 2000). Goldberg (1990), from her side, defines three types of conversational interruptions: relationally neutral, power interruption, and rapport interruption.

\* Relationally neutral interruptions aim to repair, repeat, or clarify something the speaker just said without exerting power or establishing rapport.

\* Power interruptions display social power and are seen as rude, hostile, disrespectful, or uncaring.

\* Rapport interruption is designed to display mutuality and conveys the impression that the interrupter understands and empathizes with the speaker.

Sociologists Zimmerman and West (1996) analyze power interruptions, emphasizing how socially dominant individuals exert their power through speech interruptions. They also examine how sex roles shape interruption patterns. Understanding why participants interrupt each other might be a motivation for sociolinguists or psychologists to investigate this issue.

Thus, it is obvious that language and cultural differences affect how individuals perceive overlaps and interruptions. Different cultural contexts may lead to different interpretations of interruptions, and certain languages and cultures are more tolerant of simultaneous conversation.

#### **2.2.1.2.5. Acts Formation**

A particular turn may carry out one (or more) particular acts during a conversation. The description of the procedures used to compose and place talk turns in order to realise one or more actions is the main focus of the study of the act ( Hutchby & wooffitt, 1988; Sidnell & Stivers, 2012 ). This might involve opening and closing sequences, evaluations, and complaints. The construction of those acts through language or other activity (the formation of action), as well as their understanding (the ascription of action to turns), are the main points of attention. The creation, maintenance, and negotiation of participants' knowledge, relationships, and positions on ongoing interactional projects are also included in the study of acts, as well as the intersubjectivity of interpersonal interactions (Lerner, 2004).

CA, to conclude this section, uses recordings to study spontaneously occurring conversations in a strongly empirical way, in contrast to linguistics' use of introspection. CA contends that talk-in-interaction may be studied solely through its records (audio for telephone, video for co-present interaction). Its methods and focus set it apart from discourse analysis.

- (i) Its emphasis is on social interaction processes rather than written texts.

- (ii) Its approach, which is in line with Garfinkel and Goffman's endeavours, is to identify the strategies and tools that the participants in an interaction utilise and rely on to generate interactional contributions and interpret the contributions of others.

CA is not intended for nor does it try to examine the creation of interaction from a position that is distinct from the participants' own thinking and knowledge about their surroundings and communication. Instead, the goal is to represent the tools and processes used to create such understandings.

### **2.2.2. Speech acts theory as a tool of verbal interaction analysis**

In a nutshell, the essential tenet of speech act theory is that speech is a type of action rather than a tool for world description. The idea forces to view interaction as the consequential and reciprocal action of participants upon one another, rather than just the simple transmission of information from a speaker to a hearer. This method is applicable to both the study of verbal interaction in all of its guises and, more importantly, to the comprehension of human interaction in general. For that, it quickly grew outside the purview of language philosophy.

Table 2.1. Austin's Speech Act Classification (1962, p. 152)

Speech Act	Description	Example (explicit performatives)
Verdictives	Verdictives are those capable of truth value (what Austin initially called constative sentences).	Estimate, date, assess, describe, value.
Exercitives	Exercitives relate to decisions in favour or against a course of action.	Appoint, demote, veto, command, warn, pardon.
Commissives	A commissive commits the speaker to a certain course of action.	Promise, guarantee, vow, pledge oneself, contract, covenant.
Behabitives	These are reactions to other people's behaviour; they express an attitude toward someone else's conduct.	Thank, apologize, deplore, congratulate, criticize, bless, curse, protest.
Expositives	Expositives are used to expound views and arguments.	Revise, understand, report, affirm, inform, deduce, conjecture, deny.

The fundamental concepts of speech act theory are that all utterances constitute the performance of an act and that the meaning of an utterance is separate from the function that it serves (what will be referred to as the force of an utterance) (Austin, 1962).

We see then that stating something is performing an act just as much as giving an order or giving a warning; and we see, on the other hand, that, when we give an order or a warning or a piece of advice, there is a question about how this is related to fact which is not perhaps so very different from the kind of question that arises when we discuss how a statement is related to fact. Well, this seems to mean that in its original form our distinction between the performative and the statement is considerably weakened, and indeed breaks down. (Austin, 1979, p.251)

In favour of a generic theory of speech acts, Austin rejects the constative/performative distinction, contending that all utterances, as real instances of linguistic behaviour, are the execution of an action. Utterances do not follow conversational turns or properly constructed grammatical sentences (Sacks et al., 1974). Instead, the speech act may be isolated in utterances as something distinct

from the content of the said phrase or sentence; Austin refers to this as the “force of the utterance”.

### 2.2.2.1. Austin’s types of speech acts

The speech act, which is supposed to be a vocally executed action, will now be the unit of interest for the theory. A theory of speech acts must clarify how exactly speaking anything may be considered to be doing something if the purpose of a speech act is for the speaker to do an action with the words they utter. Indeed, "doing something' is a very vague expression" (Austin 1962, p. 91). Austin claims that stating anything is equivalent to carrying out three different acts at once:

1. **Locutionary act:** Is when an utterance is spoken clearly and with context. The locutionary act may be divided into three parts: the phonetic act, the phatic act and the rhetic act. The phonetic act is the act of making specific noises, the phatic act is the act of making sounds that have meaning and reference, and the rhetic act is the act of making noises that are part of a particular language's lexicon and grammar. A phone, pheme, and rheme are always used in a speech act.
2. **Illocutionary act:** Is a behaviour carried out as a result of the power attached to a particular utterance as opposed to the performance of an act of saying something (Austin 1962, p. 99). Social norms that enable one to vocally perform easily recognisable actions are necessary for this degree of activity. By determining the meaning in which a particular speech is used, the illocutionary power of that utterance might be isolated. When describing it metapragmatically as a command, a request, a recommendation, a declaration, a promise, or a threat, it alludes to an utterance's illocutionary force. Thus, When used in the first person in present, some verbs, such as: order, request, and promise, provide an explicit performative “pure performatives” (Kerbrat-Orecchioni, 2001, p.10).
3. **Perlocutionary act:** Is when an utterance results in a consequence. The conventional force of an utterance does not directly achieve perlocutions,

in contrast to what happens at the illocutionary level. They can have unforeseen repercussions that are distinct from those of an illocutionary act and might be purposeful or inadvertent. Perlocutions can also happen at a higher level as the respondent's real response to the speech act. The phrase "the arguments you intervened with were very poor" may have the perlocutionary consequence of making the addressee unhappy and furious.

Illocution and perlocution are not easily distinguished from one another, and it is far from evident that the perlocutionary level can be completely regarded as a single level of action contained in a particular utterance (Austin 1962, p. 108-115). It could be useful to make a distinction between effects that are built into a particular speech act due to its illocutionary force and those that are not in order to recognise the difference. For instance, a felicitous command will generate an obligation on the recipient simply by virtue of its illocutionary force; nevertheless, how the recipient responds to the obligation (by obeying, objecting, doubting, taking offence at it, etc.) falls under the purview of perlocutions.

Although there has been considerable debate about the locutionary and perlocutionary levels of the speech act (Searle, 1969, 1973), the Austinian theory and its following developments are based on the illocutionary level. According to Austin, the production of effects is related to the illocutionary act in the following ways:

- (i) It is important to comprehend the utterance's force and content; "I cannot say to have warned an audience unless it hears what I say and takes what I say in a certain sense" (Austin 1962, p. 115).
- (ii) The illocutionary act must be taken effect.
- (iii) In many cases, the audience's shown assistance is necessary for the illocutionary act to take place. The necessary uptake includes an interlocutor's comprehension of the meaning and impact of a speech, but it may also call for a particular follow-up utterance that confirms the initial component.

Austin's theory is full of ideas and suggestions, some of which have not yet been addressed. Researchers are still debating how to properly distinguish between the three speech act levels, how to categorise speech acts, how to evaluate the function of force indicators, and how to apply the concepts of truth and falsity to speech acts.

### 2.2.2.2. Searle's speech acts theory

Though Austin's theory was greatly influenced by the work of Grice: "theory of speaker meaning" (1957), he did not pay attention to how the speaker's goals affect how speech acts are produced. Instead, Austin was primarily interested in how specific linguistic expressions, social conventions, the interlocutor's uptake, and the allocation of responsibility to the speaker are involved in carrying out verbally performed actions. He acknowledged that the appropriate inner state of the speaker may be fundamental for carrying out felicitous acts of a certain kind.

Grice's interpretation of meaning is criticised by Searle (1969) since it mostly relies on the speaker's intentions. Any utterance can have a specific meaning if the circumstances permit the appropriate intentions (Searle 1969, p. 45). Intentionality and the role of conventions in the formation of meaning are two ideas that Searle attempts to balance.

In the performance of an illocutionary act in the literal utterance of a sentence, the speaker intends to produce a certain effect by means of getting the hearer to recognize his intention to produce that effect; and furthermore, if he is using words literally, he intends this recognition to be achieved in virtue of the fact that the rules for using the expressions he utters associate the expression with the production of that effect. It is this *combination* of elements which we shall need to express in our analysis of the illocutionary act.

(Searle, 1969, p. 45)

The difficulty is to clarify exactly how the two, force and force indicators, are related, assuming that the illocutionary force is signalled by indicators of force (which Searle refers to as Illocutionary Force Indicating Devices or IFID). The force indicators are what make up the force, according to Searle. They don't

disclose it; they really make it. While Austin believed that felicity criteria had to be met for the speech act to be effective, Searle believed that felicity conditions were an essential part of the act itself. He separates the propositional indicator and the illocutionary force indicator, two components of the syntactic structure of the phrase (1969, p. 30).

In order to place the locutionary act at the level of enunciation (the “utterance act”), Searle rejects Austin’s threefold distinction within the locutionary level of the speech act (phonetic, phatic, and rhetic); as it is difficult to maintain a clear separation between the locutionary act and its component levels. Searle's theory radically departs from Austin's, despite the fact that several scholars have characterised Searle's work as primarily a systematisation of Austin's (Levinson 1983, p. 238). While Austin views the action as the necessarily interpersonal ascription of responsibility to the agent for the production of a particular illocutionary effect, Searle views speech acts as physical and psychological gestures of the speaker, leading him to the conclusion that the speech act coincides with the illocutionary act.

Searle's illocutionary act is divided to the illocutionary force and the propositional content. The truth conditions in the case of belief and obedience in the case of a promise are both determined by the propositional content. Searle then examines the factors necessary for illocutionary acts to be performed successfully.

A proposition is what is asserted in the act of asserting, what is stated in the act of stating [...] an assertion is a [...] commitment to the truth of a proposition The illocutionary force indicator shows how the proposition is to be taken, or to put it another way, what illocutionary force the utterance is to have; that is, what illocutionary act the speaker is performing in the utterance of the sentence.

(Searle, 1969, p. 29-30)

Most illocutionary acts have certain characteristics, while others are unique to particular types of acts. Austin's classification was based on a list of performative verbs, whereas Searle's was based on the felicity condition of illocutionary acts: all have a propositional content that specifies which propositional content the speaker has to express, preparatory conditions that are contextual but connected to the speaker's inner states (what he thinks, what he believes, etc.), sincerity conditions,

and the essential condition that specifies which kind of illocutionary act is being used, Searle concentrates on three primary standards for categorising speech acts: the purpose of the type of act (what he calls the illocutionary point), the direction of fit of the type of act (from words to world, or world to words) and the expressed psychological state of the speaker (Searle 1975).

**Table 2.2. Searle's Speech Act Classification , (Yule, 1996, p. 55)**

Speech Act	Illocutionary Point	Direction of Fit	Examples
Assertives	To commit the speaker to something being the case (truth value)	Make words fit the world	Assertions, statements, claims, hypothesis
Directives	Attempts by the speaker to get the hearer to do something	Make the world fits words	Commands, requests, invitations
Commissives	Commit the speaker to some future course of action	Make the world fits words	Promises, pledges, vows
Expressives	Express a psychological state	Make words fit the world	Congratulations, apologies, condolences
Declarations	These speech acts, create new states of affairs by representing them as being the case.	Words change the world	Baptisms, marrying, hiring/firing, terminating a contract

In either case, the interlocutor's comprehension of the force and propositional content of the act, as well as their awareness of the speaker's intentions, are necessary for the illocutionary impact. Searle's theory is flawed is that it causes the illocutionary impact of the act to coincide with the hearer's understanding of the speaker's intentions. Searle's theory concentrates on the sorts of intentions of the speaker rather than the precise illocutionary results of an act, establishing action as the psycho-physical gesture of the speaker.

The significance of intentionality According to Searle, meaning in language is an extension of basic pre-linguistic intentionality, which has a biological character like hunger and sexual desire and is a natural extension of non-linguistic biological faculties. Perceptions and beliefs are both examples of intentionality since they define the conditions for fulfilment and give rise to the ability to assess whether those requirements have been met (Searle, 2007, p. 21).

In fact, according to Searle, language is fundamentally a mental act performed by the speaker. Intentional states are what are conveyed through speech acts (Searle 2007: 28). In order to better understand how propositional content, conditions of satisfaction, psychological mode, and direction of fit contribute to the expression of intents; these factors are the main focus of the investigation. For instance, while wants have a world-to-mind direction of fit, beliefs attempt to represent how things are; therefore they have a mind-to-world direction of fit. Because the structure of mental states and the structure of intentional states are comparable, Searle (2002, p. 7) views the structure of the mind and the structure of speech acts as analogous. While acknowledging that sometimes individuals' utterances do not serve as the primary means of communicating their mental states, Searle stresses that even when people engage in speech acts that do not serve as the primary means of expressing feelings; they nonetheless communicate a mental state in the form of a sincerity condition.

### **2.2.2.3. Searle's direct and indirect speech acts**

According to Searle (1975, p. 59), a speaker's utterance meaning and the meaning of the expression or sentence frequently differ. This is especially clear when using sarcasm, metaphors, and implication. The three main sentence forms, declarative, imperative, and interrogative, and the forces that they normally correspond to, stating, ordering, and requesting, frequently do not match up, even in the most common situations. Consider the following example:

“I want you to do it” (Searle 1975, p. 59)

This is a statement with a declarative form but is actually a command. This happens rather frequently. For instance, the verbs “take a seat” and “come in” are examples of imperatives that are frequently used to invite people. It is possible to do another sort of illocutionary act using utterances that have the illocutionary force indicators for one kind. For the theory, which is predicated on the customary character of the illocutionary force and the availability of foreseeable indicators of force, this poses a severe challenge. The assumption that a speech has a literal force, which is associated by rule, and an indirect force, which is inferred by virtue of other information accessible to an interlocutor, is one technique to handle utterances whose force differs from what their force indicators imply. For the situation of directions based on his own felicity conditions, Searle provides an explanation. Let's think about the following sentence: “Can you pass the salt?” The favourable circumstances for such illocutionary conduct, given a Speaker S, a Hearer H, and an action A (passing the salt), are as follows:

Preparatory condition: H is able to perform A

Sincerity condition: S wants H to do A

Propositional content condition: S predicates a future act A of H

Essential condition: Counts as an attempt by S to get H to do A

(Searle, 1975, p. 71)

In fact, the speaker is asking the listener to pass the salt, but the request is disguised as an attempt to determine whether the interlocutor is able to carry out the deed. A prerequisite for asking for the salt to be passed is the hearer's capacity to do so. This does not, however, explain why only some requests are granted when the interlocutor is asked if s/he is able to carry out the desired action. Why is it that sometimes the speaker asks while making a request when the speaker must first have faith that the interlocutor can fulfil the request? The explanation could be found in the ritual of social interaction and politeness strategies, a component that is not included in the concept of illocutionary force (Brown & Levinson, 1987).

#### 2.2.2.4. Speech acts and the analysis of verbal interaction

Philosophers and linguists agree on a rationale for the potential use of speech act theory in discourse analysis; relying on speech acts do not occur in isolation during communication; rather, they are a part of larger verbal interaction types, such as discourses or conversation. In this line, Vanderveken (1994, p. 53) asserts :

speakers perform their illocutionary acts within entire conversations where they are most often in verbal interaction with other speakers who reply to them and perform in turn their own speech acts with the same collective intention to pursue with success a certain type of discourse. Thus, above all, the use of language is a social form of linguistic behavior. It consists, in general, of ordered sequences of utterances made by several speakers who tend by their verbal interactions to achieve common discursive goals such as *discussing a question, deciding together how to react* to a certain situation, *negotiating, consulting* or more simply *to exchange greetings* and talk for its own sake. For terminological convenience, I will call such ordered sequences of speech acts *conversations*.<sup>10</sup>

This argument's premise is that speech act sequences make up conversations. This is undoubtedly a credible theoretical assertion, but it is also met with a variety of challenges, primarily those made by Searle (1992) in his sceptical argument. These criticisms, which might be summarised as follows, mostly centre on the potential relationships between questions and responses in conversation.

First, the speech acts theory defines questions as requests for information, and as such, they impose representative acts as responses. But if the question being asked is a request for a promise, then the answer could contain another illocutionary point as a promise.

Second, when a question involves a modal auxiliary verb, the appropriate response is often a directive act rather than a representative one; consider the following exchange: can I ask a question?/Yes you can; no you cannot.

The third counter-example is provided by indirect responses, which, although being pragmatically suitable, do not adhere to syntactic rules; consider the following exchange: could you join us? / I'm so tired today.

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<sup>10</sup> Italics in orgine.

An even more uncomfortable argument to these three might be added: the solution is not a particular illocutionary force that could be examined using the seven components of illocutionary force (Searle & Vanderveken, 1985). Answer is a discursive qualifier that serves a practical purpose; it is not, however, the semantic definition of speech act types.

These criticisms clearly distinguish between the illocutionary act structure and the structure of the conversation. Illocutionary force is broken down into seven components according to speech act theory, or more specifically, illocutionary logic, all of which are essential for the performance of illocutionary acts successfully. According to Searle and Vanderveken (1985, 12–20), these components are: the illocutionary point, the degree of strength of the illocutionary point, the mode of achievement of the illocutionary point, the propositional content conditions of the illocutionary act, the preparatory conditions of the illocutionary act, the sincerity conditions of the illocutionary act, and finally the degree of strength of the sincerity conditions.

Assumptions concerning linguistic and interactive meanings, as well as the extent to which language plays a role in communicative goals, are where CA and speech act theory diverge. CA greatly favours communicative meaning for this domain. That is to say, in CA, interactive meaning is more significant than linguistic or grammatical meaning. In stark contrast, speech act theory identifies the painful role in creating and analysing utterances as linguistic processing of utterance. A successful and non-defective execution of an act is explained by a strong emphasis on language competence, or grammatical use (Schiffrin 1994, p. 410).

Every verbal interaction analysis method sees language as a social interaction. Similar to this, conversation analysts believe that social contact is where language use occurs; individuals' knowledge and understanding of interaction underlies their capacity for language use. Similar to this, the speech act theory emphasises the gestures language they make towards others (Schiffrin 1994, p. 414). By engaging

in interactive activities that draw on the sociocultural knowledge, language serves the linguistic function of transmitting meaning from the speaker to the hearer. These activities have a “shuttle effect,” whereby one person's intention affects another and a second person responds to the first in a way that is expected.

Both the CA and speech act theories make the same basic assumptions about cooperative and politeness principles. Participants must adhere to fundamental values that are expressed in a list of maxims, including Grice's maxims concerning cooperative principles; the maxims of quality, quantity, relevance, and manner (Cook, 1989, p. 29), and three politeness maxims proposed by Lakoff (1973): "Don't impose! Give choices! As well as make your recipient feel happy! In order to comprehend one another's words, people must adhere to these standards and maxims. Participants must also associate with the knowledge of the outside world that speech act theory represents for communication to be successful.

In other words, the hearer must properly reason and interpret the speaker's illocutionary meaning into pragmatic meaning. For instance, when one person says ‘Goodnight’ to another, the second speaker almost always responds ‘Goodnight.’ According to the cooperative principles, it is presumed that the participants' statements are brief, clear, and unambiguous, and it is definitely important that they take place in a genuine salutation setting. According to the speech act theory and politeness rules, the hearer does not imply that he must wish the first speaker good night; rather, his use of the word "goodnight" in this context is just a manner of saying goodbye. CA is often a full form of speech act.

Both conversation analysis and speech act theory perceive language as ‘social interaction,’ they have certain parallels in their nature and purposes to verbal interaction, and share the same presumptions about cooperative principles and politeness norms and strategies.

**2.2.3. Politeness and face work as a method to approach verbal interaction**

While it is generally acknowledged that politeness is a type of human behaviour governed by specific rationality principles, these rules do manage interpersonal interactions with the ultimate goal of getting things done.

Both communicative and non-communicative activities are examples of how politeness presents itself as a fundamental strategy for carrying out the associated means-end operations. In the latter situation, the polite actor merely serves as a helper by doing things like opening doors or guiding the blind across the street. A method that considers many levels of analysis is required for the study of civility in communicative engagement.

The idea of politeness, as defined by Brown and Levinson (1987), is focused on attempts to correct insults to a person's self-esteem or to successfully assert good societal ideals in social interactions (Haugh, 2015). Such self-esteem is discussed when discussing civility as a response to minimise or avoid face-threatening activities such as requests or insults (as in "save face" or "lose face"). Positive and negative faces, face threatening acts (FTAs), methods for performing FTAs, and variables influencing the choices of tactics are notable elements in the theory's framework; each is discussed below.

Depending on the subject of the study, politeness has been defined variously. There are some definitions are solely linguistic in character and others that are discursive. However, Leech (1983, p.19) gives a sententious definition of politeness, viewing it as "strategic conflict avoidance." Similar to this, Wang (2014, p. 27) says that being courteous involves "showing consideration for others." According to Watts (2003) and Eelen (2001), politeness and appropriateness have always gone hand in hand. Accordingly, the hearer or addressee is the one who determines if a certain action is polite or not based on his or her expectations and interpretations. In light of this, politeness has been conceptualised as a dynamic concept (post-modern ideas) and it is, generally, seen as a social practice (Haugh, 2015). Thus, politeness definition is a difficult endeavour that will never become

easier, as it is linked to a variety of dynamic elements, including interlocutors and their sociocultural and psychological states, language, and situations.

For many years, Brown and Levinson's politeness theory has dominated research on civility in a range of cultures. Although Brown and Levinson claimed that their model was globally applicable, other academics (Eelen, 2001; Mills, 2003; Watts, 2003) have disputed several parts of their theory, including how politeness should be understood and interpreted across cultures.

### **2.2.3.1. Positive and negative face**

The 19th century saw the translation of the Chinese idea of face into English (Hinze, 2012). Erving Goffman's theories of "face" and "facework" brought the notion of "face" into academia as a person's affirmative assertion of social values in socialising interaction (Goffman, 1967; Yule, 2010; Hinze, 2012). One's "face" is divided into two categories, positive and negative, in accordance with Brown & Levinson's premise in their politeness theory based on Goffman's "face." Brown and Levinson gave two definitions of positive face: "the want of every member that his wants be desirable to at least some others executors" (1987, p. 62) and "the positive consistent self-image or 'personality' (crucially including the desire that this self-image be appreciated and approved of) claimed by interactants" (Brown & Levinson, 1987, p. 61). Negative face was described as the basic claim to territories, personal preserves, rights to non-distraction, i.e., the freedom of action and freedom from imposition or the desire of every competent adult member that his actions be unimpeded by others. Negative face requirements include independence and autonomy, as opposed to positive face needs, which comprise a need for interpersonal connection (ibid.)

Brown (1990), then, defined positive face as the desire to be liked, appreciated, affirmed, and favourably linked, emphasising that ignoring someone would compromise positive face. She also noted that negative face might be interfered with by imposing on someone, characterising negative face as the desire to not be forced upon. Negative face alludes to one's lack of freedom to act, whilst

positive face refers to one's self-esteem. These two components of face are the fundamental desires in every social connection, and cooperation is required between participants in each social interaction to preserve each other's face. The use of positive and negative politeness, which pay attention to people's positive and negative face requirements, respectively, can help participants achieve that interactional target.

### **2.2.3.2. Face Threatening Acts**

Positive and negative face are said to be universal in human society according to Brown and Levinson (1987). It has been stated that the idea of face is the true universal element of their theory. A face-threatening act is one that, by acting against the needs and goals of the other, naturally harms the face of the addressee or the speaker (O’Keeffe et al., 2020). Face-threatening acts can be expressed verbally (using words or language), paraverbally (through the use of voice inflection, tone, etc.), or nonverbally (through the use of facial expression, etc.). Face-threatening acts are occasionally unavoidable depending on the terms of speech in social encounters (Goffman, 1967); utterances must be accompanied by at least one of the face-threatening acts. Additionally, it is conceivable for a single utterance to contain many acts. Brown & Levinson state that: “face is something that is emotionally invested, and that can be lost, maintained, or enhanced, and must be constantly attended to in interaction” Brown & Levinson (1987, p. 61). That is to say, the participants in a certain verbal interaction are required to cooperate in order to respect each other wants and needs.

#### **2.2.3.2.1. Negative face-threatening acts**

When someone does not avoid or does not want to prevent obstructing their interlocutor's freedom of movement, negative face is threatened. It forces one of the interlocutors to subordinate their will to the other and may harm either the speaker or the hearer. When one's negative face is threatened, his/her freedom of choice and action is restricted (Brown & Levinson, 1987, p. 70).

**Damage to the hearer**

The following are instances where the hearer's (the person being talked to) negative face is threatened (Brown & Levinson, 1987, p. 70).

\* There is pressure on the hearer to either perform or refrain from performing an act that validates or contradicts a future act of the hearer; such as: directives; requests, recommendations, and cautions.

\*An act that conveys the speaker's feelings about the recipient, his/her belongings, or both. For instance: praise, statements of enmity or adoration, or intense negative feelings directed at the hearer (such as hostility, rage, or mistrust).

\*An act that conveys the speaker's intention to have good impacts on the hearer in the future since rejection or acceptance might put the recipient under strain and cause debt, like offers and pledges.

**Damage to the speaker**

The speaker's (the person talking) negative face could be threatened under the following situations.

\*An act when the speaker humbles himself or accepts debt in order to maintain the hearer's face and make good and/or put things right for the hearer. Examples include giving thanks, acknowledging gratitude or an apology, making an excuse, accepting an offer, acting as if you were uninformed of the hearer's errors, and taking unfavourable action.

**2.2.3.2.2. Positive face-threatening acts**

When the speaker or listener disregards their interlocutor's sentiments, and desires, , positive face is threatened. The speaker or the hearer may potentially suffer harm as a result of positive face threatening acts. Positive face is challenged when someone is compelled to be separated from others so that their well-being is considered with less importance (Yule,2010; O'Keeffe et al., 2020).

**Damage to the hearer**

The following are instances where the hearer's positive face is threatened.

\*An act that conveys the speaker's disapproval of the hearer's positive face or a component of it.

1. The speaker is expressing disapproval of some aspect of the hearer's belongings, preferences, or character traits either directly or indirectly; such as: disapproval, criticism, mockery or scorn, reprimands and complaints, accusations, and insults.
2. The speaker conveys his/her displeasure, by asserting that the hearer is mistaken, unreasonable, or misguided, through disagreements and challenges.

\* An act that conveys the speaker's disregard for the addressee's positive face

1. The hearer might be embarrassed for the speaker or be afraid of him/her.
2. The speaker makes it clear that he does not share the hearer's beliefs or values; as s/he tries to be disrespectful or bringing up subjects that are improper overall the situation.
3. The speaker makes it clear that he is ready to neglect the hearer's emotional health. as examples for this case: bragging or disparaging.
4. The speaker raises the possibility that face-threatening act will occur, if s/he brings up a topic that is a delicate social issue. That includes, for example, discussions on politics, racism, and religion.
5. The speaker makes it clear that s/he doesn't care about the hearer's aspirations. The most common way that this is shown is by overtly uncooperative behaviour via non sequitur and interrupting.
6. An insulting or humiliating misidentification of the hearer is made by the speaker. This could happen unintentionally or on purpose. This usually refers to the inappropriate usage of phrases in addresses that are related to status, gender, or age. An illustration would be to refer to a young lady as "Mrs" rather than "Miss."

**Damage to the speaker**

\*The speaker's positive face is threatened in the following situations.

- A behaviour that suggests the speaker is in some way incorrect, has been insulted by his own dignity, or is unable to control him/herself. For example: apologising, accepting compliments, being unable to control one's physical or emotional self, self-humiliation, and confessions.

**2.2.3.2.3. Face Flattering Acts**

Politeness and face work strategies purpose is to polish excessively acerbic FTA in order to make them less painful for the interaction partners' sensitive faces, by using indirect linguistic formulation and a vast array of softeners or mitigators.

Kerbrat-Orecchioni (1992, 2005) has adopted the face-saving perspective principle, and also contributed to this field of research by bringing up the idea of FFA beside FTA. The majority of speech acts that one is forced to use in daily life (questions, orders or requests, criticism or rebukes, disagreement or rejection, etc.) have the potential to be Face Threatening Acts or FTAs which could jeopardise the successful completion of the interaction. Yet, there are also those FFA that are more beneficial, such as expressions of gratitude, adulation, and flatterings or compliments which Brown and Levinson refer to as an FTA for the recipient's negative face, despite the fact that they are first and foremost an act of flattery for the recipient's positive face.

Thus, any speech act may be described as an FFA, an FTA, or a combination of these two acts. Accordingly, two types of politeness can be distinguished on this basis: negative politeness, which entails refraining from producing an FTA or softening its realisation through some strategies (i.e., a way to say to the other, "I don't want anything bad for you"); and positive politeness, which entails carrying out some FFA, preferably reinforced (i.e., a way to say to the other, "I want something good for you"). Therefore, to preserve the "order of the interaction," as it is mentioned by Goffman (1983), whose work, of course, served as inspiration for Brown & Levinson's theory, politeness as it has been conceived can be defined as

the collection of procedures having as their purpose the enhancement of other people's faces (while not excessively threatening one's own faces).

The facts that such a model can account for are unknowable. For instance, the formulation of linguistic acts largely depends on the act's status in relation to the face system (along with, of course, several contextual factors). In general, it appears that in polite communication:

- (1) FTAs largely tend to be softened, especially by indirect speech act or formulations, whether they are unconventional or conventional.
- (2) FFAs, on the contrary, tend to be reinforced. For example, thanks is often upgraded “thank you very much”, while it is never downgraded “thanks a little”; that can be considered as pragmatically agrammatical, except precisely when it appears in an utterance with the value of request or reproach “You could tell me a small thank you!”.
- (3) As for “mixed” acts, such as the offer, it has been seen that they are willingly, softened, and reinforced; example: “But have a little coffee!”, utterance in which it is permissible to think that the reinforcers but and therefore carry on the FFA component of the speech act (manifestation of solicitude towards the recipient), while the softener a little focuses on its FTA component (the offer is also an “imperative” act), such an utterance can be paraphrased thus: “by offering you this coffee, I do not want to skimp on my generosity (politeness positive), but I also don't want to put undue pressure on you (negative politeness)”.

As a conclusion, the central notion in this matter is that of balance, which has two main aspects:

- (1) Ritual balance between the interactants (Goffman, 1974, p. 21, 38 - 42), the course of an interaction appearing in this perspective like an incessant and

subtle balancing act between FTA and FFA, as well as the shows the functioning of apologies and thanks comparatively.

– Apology: X commits an “offence” (FTA) towards Y; X must immediately “repair” it symbolically by producing an apology:

FTA of X → FFA<sup>11</sup> (compensatory) of X.

– Thanks: X produces a “gift” (FFA) to Y; Y must immediately produce a “counter-gift”, in the form of a thank you (symbolic remuneration, while possibly waiting for another more tangible form of remuneration): FFA of X → counter-FFA of Y (this is the “give-and-take” system, or “exchange good practices”).

- (2) The Balance Principle (Brown & Levinson, 1987, p. 36), which consists in proportioning reactive behaviour to initiating behaviour, that is to say to the “weight” of the FTA or FFA, this weight can only be measured in relation to the “communicative contract” that binds the partners of the interaction. The functioning of politeness cannot therefore be described independently of the context in which it occurs.

### 2.2.3.3. Politeness Strategies

When face-threatening acts are unavoidable or intended, politeness strategies are utilised to structure communications in order to safeguard the hearer's positive and negative face. Four basic categories of politeness strategies are outlined by Brown & Levinson (1987): bald on-record, negative politeness, positive politeness; all these three strategies are stemming from on-record strategy (direct), and off-record (indirect), as well as avoiding the use of face-threatening acts or not doing an FTA.

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<sup>11</sup> The FFA falls in such cases of negative politeness.

### 2.2.3.3.1. Bald on-record

Although bald on-record politeness can be used to try to lessen face-threatening acts indirectly, for as by delivering advice in a non-manipulative way, bald on-record strategy does not strive to minimise the threat to the hearer's face. This strategy is most frequently used in settings when the speaker and hearer have a close relationship, such as family or close friends, because doing so frequently shocks or humiliates the addressee. The bald on-record strategy may be used in a number of situations, as outlined by Brown and Levinson( 1987, p. 95), including:

- Cases where there is no minimization of FTAs
  - Desperation or urgency  
Eg: Be careful! / do not get close!
  - when effectiveness is required  
Eg: Hear me out/ be patient!
  - Task-oriented  
Eg: Give me more information.
  - There may not be much desire to protect or maintain someone's face.  
Eg: Keep in mind to clean the blinds!
  - Doing an FTA is in the interest of the hearer.  
Eg: You have your headlights on!
- Cases where the threat is indirectly or implicitly lessened
  - Welcomes  
Eg: Do enter/ come in
  - Offers  
Eg: I'll tidy up later, so leave it. Eat!

**2.2.3.3.2. Positive Politeness**

Positive politeness strategy aims to lessen the threat to the hearer's positive face. This strategy is employed in circumstances when the interlocutors are reasonably familiar with one another or if a person's positive face needs, or self-worth, must be satisfied in order to make the hearer feel good about his/herself, his/her hobbies, or belongings (Yule, 2010; O'Keeffe et al., 2020). Positive politeness strategy includes declarations of camaraderie, solidarity, praise, and the following examples from Brown and Levinson (1987) in addition to hedging and attempting to avoid conflict:

- Considering H's needs, goals, and interests

Eg: You appear dejected. Can I assist you?

- Utilise solidarity and in-group identifiers

Eg: Hey buddy, would you mind lending me \$3?

- Be positive

Eg: Not to worry. You'll be alright, I promise!

- Participate in the activity as a speaker (S) and a hearer (H).

Eg: I'm taking you swimming with me!

- Make promises or offers

Eg: I'll give extra explanation after you answer all my questions.

- Increased attention to H and his hobbies

Eg: Your intervention sounds great, good for you!

- Avoid conflict

Eg: It's actually rather lengthy; from a distance, it merely appears to be short.

- Tell jokes

Eg: Even longer than my uncle's hair is yours!

Even when the interlocutors are unfamiliar with one another, positive politeness strategy can still be used.

#### 2.2.3.3.3. Negative Politeness

Negative politeness strategy focuses on avoiding imposition on the hearer and is focused towards the hearer's negative face. The chance that the hearer may be threatened with an FTA is decreased by the speaker's endeavour to prevent imposition. In contrast to bald on record and positive politeness strategies, this strategy assumes that the speaker will be imposing on the hearer, and there is a larger risk for awkwardness or humiliation. Brown and Levinson (1987) provide the following examples:

- Be indirect

Eg: would you show me your diagnostic test?

- use of questions or hedging

Eg: maybe, she might have said that.

Eg: could you please wait a second?

- Be pessimistic

Eg: You couldn't possibly find a way to impart with me you feelings, could you?

Eg: So I guess getting some assistance is out of the question now?

- minimise the imposition

Eg: you are not too late, just a few minutes.

- Use obviating structures, like nominalizations, passives, or statements of general rules

Eg: I hope offence will not be taken.

Eg: visitors sign the ledger.

Eg: smoking will not be tolerated.

- Apologetic

Eg: I know it's a lot to ask, but can you clarify this for me?

- pronouns in the plural

Eg: we regret to inform you.

Asking for a favour or favour seeking is a typical example of negative politeness theory. It underlies three phases: The preparatory phase, the focal phase, and the final phase.

The preparatory phase: Is the time before the favour-seeking is when rigorous precautions are put in place to prevent loss of face for both participants. It frequently incorporates directional cues, such as 'You see,' or 'so,' and markers that can be utilised to define the context. The request is frequently softened, made less intimidating and less direct as the speaker opens with "I was wondering." Additionally, the speaker must minimise his own importance in the situation while maximise that of the addressee (downscaling compliments).

The focal phase: Is when the asker initiates his/her utterance by a kind of motivation or limitation, such as "I've tried everywhere but can't get one." Then tries to maximise the other's or askee's positive face, by saying for instance: "You're the only person I can turn to."

The final phase: The third and final stage is composed of anticipation-based thanks, promises, and compliments. For example: "I knew you would say yes, you're so kind!"

All these phases are done in an effort to avoid imposing on the askee. Negative politeness is concerned with moving towards a goal as smoothly and

sensitively as possible when interacting with others. The avoidance or minimization of an imposition is related to redressing or mitigating devices such as “Excuse me, sir, could you please close the window”; the more one’s believes s/he could be imposing, the more deferential s/he might be.

#### 2.2.3.3.4. Off-record (indirect strategy)

The indirect strategy, described by Brown and Levinson (1987), which employs indirect speech acts and eliminates the speaker's potential for being oppressive. In order for the speaker's intent to be understood by the hearer, the off-record strategy involves saying something vague or otherwise distinct from what the speaker actually means. The speaker might be praised for not imposing on the hearer or can provide the hearer the opportunity to be kind and helpful. In order to avoid doing an FTA, this strategy largely depends on pragmatics to convey the desired meaning while retaining the semantic meaning.

- Reducing threats to the hearer's freedom

Eg: S: Do you have a free time?

H: Yes I do, have a seat.

- Giving H a chance to demonstrate his/her good personality by being considerate of others

Eg: S: My back aches a lot.

H: oh! I'll bring a chair for you.

According to Grice (1975), all conversationalists are Model Person (MP) who are mainly concerned with the effective communication of messages. By claiming that MP will use the same politeness approach as any other would under the same conditions to try to mitigate face, Brown and Levinson (1987) apply this justification in their politeness theory. They demonstrate the variety of verbal politeness strategies that may be used to lessen face loss. Face-threatening acts having the potential to threaten one another, thus MP will want to avoid them or will employ particular strategies to lessen the threat. Overusing a given strategy can

sometimes have the reverse of the desired result since certain speakers consistently evaluate polite behaviour as unnecessary and offensive (Watts, 2003).

#### **2.2.3.4. Social Variables**

Distance between interlocutors, power disparity, and ranking of the seriousness of the face threat are three social factors that have an impact on the choice of politeness strategy and the seriousness of the face threatening acts.

##### **1. Social distance (symmetric relation)**

Social distance distinguishes close friends or relatives from strangers who may share your social position but are nonetheless distant from you. Depending on the social distance between the speaker and the hearer, many activities may be perceived as face-threatening or non-face threatening. When conversing with family members as opposed to strangers, conversers may employ less complicated strategies mostly they resort to direct strategies rather than the indirect ones.

##### **2. Power relations between participants (asymmetric relation)**

In a given setting, individuals tend to communicate differently to their social equals than to those whose status is higher or lower than theirs. For instance, if a teacher is working in her/his office and finds that some noisy and disruptive behaviour is occurring in the adjacent room, s/he will walk over there and warn the offending party(ies) to be quiet, but how s/he does it will vary depending on who s/he is. If they are students, s/he might employ the bald on-record strategy, stating, "Stop talking so loud!" to make sure there is no misunderstanding of what s/he is asking. If they are co-workers/colleagues, however, s/he might approach them on a common ground using the positive politeness technique or make an indirect request for them to cease chatting by saying, for example, "I'm working on a lecture and it is really hard to concentrate with all this noise." Additionally, if the department's high-ranking directors are present, s/he could choose to remain silent or apologise for interrupting them rather than use her/his face-threatening act.

### 3. Ranking of the seriousness or rank of imposition

Some restrictions are viewed as being more severe than others. Requests and other highly onerous actions necessitate additional remedies to lessen their heightened threat.

According to Scollon and Scollon (2001), the variables of power and distance in some communities may not only be based on organisational relationships but also on inequalities in gender, age, education, physical strength, skin colour, and kinship status. The use of one of the politeness strategies is conditioned by the above -mentioned social factors that determine the seriousness of an FTA (W<sub>x</sub>) as Brown & Levinson (1987, p. 76) state the following formula:

$$W_x = D(S,H) + P(H,S) + R_x$$

The politeness theory developed by Brown and Levinson is helpful in advising people on how to speak and act more politely as well as in the study of verbal interaction. This theory has encouraged researchers to do more studies aimed at understanding these concepts or identifying counterarguments to this style of thinking (sacks, 1984). Furthermore, it takes into account variables like language, identity, social power, distance, and culture that are important in verbal interaction process (sacks, 1984).

On the other hand, despite the fact that Brown and Levinson's theory is broadly applicable, certain flaws have been identified. Since its introduction into the field of linguistics and discourse analysis, the Brown and Levinson theory has undergone a great deal of revision (Eelen, 2001; Mills, 2003; Watts, 2003; Watts et al., 2005; Terkourafi, 2008). When compared to many non-Western cultures, where collective identification is prioritised above the individual, many sociologists criticise politeness theory for being mainly dependent on Western cultures where individuality is greatly valued (Bourdieu, 1990). Although different knowledge and values within a given community may account for some of this intracultural diversity, Brown and Levinson contend that their theory is applicable to all cultures.

Brown & Levinson strategies may be applied in many situations or simultaneously. Additionally, contrary to what the present theory says, a given speech act (of any politeness strategy) can affect both positive and negative face, and regardless of politeness strategies, a person's mood may influence how they choose to react to a circumstance. Despite these shortcomings, Brown & Levinson's politeness theory has been found unprecedented sight in the field of interactional sociolinguistics. For that it has been adopted to approach the object of study beside conversation analysis and speech acts theory.

## **2.2. Research Design**

Research is a systematic search for answering questions, solving problems, or gathering information in various fields. It involves defining, redefining, and solving problems, observing facts, formulating hypotheses, testing them through experiments, revising existing theories, and applying information. Before modern science, experimentation and scientific methods were mainly logical reasoning. Inductive and deductive methods have become essential parts of modern research. Social sciences employ different methodologies and approaches dealing with complex human behaviour.

Research makes it possible to add new information to the body of knowledge already in existence, advancing it for the benefit of the research field in general. Research is frequently seen as the foundation of scientific advancement since it contributes to advancement in practically every area of science. In its broadest sense, research aims to find answers and learn new things. Almost all branches of science employ research as their main method of advancing knowledge. Researchers work to, among other things, unravel the complexity of issues, identify the connection between seemingly unconnected occurrences, and eventually enhance the quality of life.

Despite the fact that research investigations are carried out in a wide range of scientific topics, the overarching objectives and distinguishing features of research are frequently the same across disciplines. For instance, research is widely

employed in all branches of science to describe things or occurrences, identify relationships between phenomena, or make predictions about the future. In summary, research may be used to describe, explain, and forecast, all of which are critical and useful contributions to the growth of the knowledge and the way people live. Scientific research in almost all disciplines of study contains key distinguishing traits, such as testing hypotheses, meticulous observation and measurement, methodical assessment of data, and reaching reliable findings, in addition to comparable general objectives.

A researcher should specify what should be assessed and how it should be measured for a given speech community in this sort of study. The research design must focus on the following areas: (1) what the study is about and why it is being undertaken; (2) designing the methods for data collection in the most efficient manner; (3) selection of the samples; processing and analysis of data after examinations; and (4) interpreting the results. The research design must be well-equipped for minimising bias and maximising the reliability. At the same time, it must be rigid and should not be too flexible (Sahu, 2013, p. 27).

### 2.3.1. Case Study Design (CSD)

Case study design is frequently seen as qualitative and naturalistic in ethnographic research<sup>12</sup> (Nunan, 1992). In reality, splitting all research into case study and experimental methodologies is standard. CSD may be making resurgence as a result of its association with qualitative research. Despite, or possibly because of its rising popularity, the usage of CSD is prone to misunderstanding since it is not precisely defined (Griffie, 2012). Case study is defined in the dictionary of research methodology and statistics in applied linguistics as follows:

One of the most common qualitative approaches to research [...] which aims to understand social phenomena within a single or small number of naturally occurring settings. Case study is the study of the particularity and complexity of a single **case**.

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<sup>12</sup> Ethnographic research focuses more on the analysis of recent occurrences involving people than it does of earlier ones. Writing about people is what the term ethnography means. Any investigation of a group of individuals with the purpose of outlining their sociocultural practises and patterns is referred to as ethnography. It entails gathering descriptive narrative data on a variety of factors that cannot be statistically recorded over a long period of time in a realistic situation (Thomas, 2021).

Cases are primarily people [...] or a community. In fact, almost anything can serve as a case as long as it constitutes a single entity with clearly defined boundaries. To study the selected cases, case study researchers usually combine a variety of data collection methods such as [...] and audio or video recording. Thus, the case study is not a specific technique but rather a method of collecting and organizing data so as to maximize understanding of the unitary character of the social being or object studied. (Tavakoli, 2012, p. 46)

Case study entails a close analysis of one or more individuals. The objective of the case study is to give a precise and thorough account of the case. Case study can increase the understanding of the range of human behaviour, which is their main advantage. The focus of the case-study technique is on individuality and characterising the person as completely as possible. Conclusions are based on a considerably more extensive and comprehensive collection of facts since the case study demands a significant quantity of information.

Generally, qualitative research explores the meaning of people's experiences, culture, and views on issues or cases, while quantitative research examines the relationship between variables. Both types of research collect data from various sources, such as interviews, documents, observations, and audiovisual materials. Qualitative methodology can change during the study, and other forms of data may be included. Quantitative research uses numbers to answer research questions, while qualitative research focuses on themes.

Qualitative research is inductive, allowing data to speak for itself without bias. The final report in qualitative research is typically narrative, with direct quotes from participants. In contrast, quantitative research is more rigid and consists of statistical reports. Both types of research have their strengths and weaknesses, and their methods and findings can be compared to gain a better understanding of the subject matter (Creswell & Plano, 2011).

In the current study, it has been tended from the beginning to adopt a qualitative research approach that fits the pointed field of study (verbal interaction analysis). However, when getting deeper in the phase of analysis the quantitative method was considered a necessary to bring into play for more reliable results.

**2.3.2. Setting**

The setting is a crucial aspect of research design, affecting the validity of results. It can range from laboratory settings to real-world environments like schools, homes, or communities. Researchers should consider factors like accessibility, representativeness, and feasibility when selecting a study setting. Accessibility refers to the ease of data collection, representativeness to the population of interest, and feasibility to the practicality of conducting the study. The setting should be appropriate for the research question. Algeria is a multilingual nation where several dialects and languages are spoken across the country including Algerian Arabic (AA), Modern Standard Arabic (MSA), Berber, in its different dialects, French and English. Algeria's multifaceted background gave rise to its current linguistic state that has triggered many researchers to investigate in.

**2.3.2.1. The sociolinguistic phenomena in Algeria**

Algeria is characterized by the existence of various languages, including Arabic, Berber, and French; the latter inherited from colonialism and perpetuated through education. Arabic and Berber are the official languages. As for Arabic, its standard form, MSA, is not used in everyday conversations. The different Algerian dialects are used in informal daily life situations. French, a colonial legacy, has a special status and is largely used by educated people for interactions. The coexistence of Arabic and French in the community has marked it as a bilingual society; the matter that results in a complex sociolinguistic phenomena such as borrowing, code-switching, and diglossia (Kherbache, 2017, p. 46).

The status of each language engenders different attitudes towards each variety among individuals who may adopt one or another and switch forth and back between them to express themselves. The association between the status of a given language or a language variety and people's attitudes towards that language or those varieties can be considered universal, though the strength of attitude may depend on the society in question and other factors.

The sociolinguistic situation in Algeria is complex due to the coexistence of Arabic, Berber, and French. Arabic in Algeria refers to three varieties: Classical Arabic (CA) “ʔal ʕarabija ʔal fuʕha”, Modern Standard Arabic (MSA), and Algerian Arabic (AA). MSA, the simplified version of CA, has been implemented since independence as the national and official language, while AA is the everyday spoken variety. Berber, originally spoken by early indigenous people of North Africa, is another linguistic component of the Algerian linguistic repertoire. The Kabyle variety is used in Greater Kabylia and Algiers, while the Shawiya is spoken in the Aures Mountains south of Constantine. Tamazight, believed to have existed around 5000 years ago, was not recognized as a national language until 2002 (Algerian constitution, Art:3) and as an official language since June 2016.

French, a competing language, was established during the colonialism era against the Arabic language and Algerian identity. This superimposed colonial language has become a jagged rivalry with Arabic even after the post-independence era. The Arabisation policy launched immediately after independence aimed to foster a national identity based on the Arabic language and Islam, which had been neglected by the French colonizer. However, the French language dominance has hindered this policy, making it the first foreign language in the country and playing a large role in the Algerians’ daily life conversations.

Bilingualism, as an outcome of language contact, is another sociolinguistic phenomenon in the Algerian society, operating at two levels: societal as a result of a long-lasting French occupation of the country since 1830 and individual due to the effect of social variables of Algerian individuals such as their regional, economic, and educational background. In many parts of Algeria, there are monolingual speakers, while in others there are bilingual. Arabic-French bilingualism is practiced by a majority of the population speaking AA as their mother tongue, while MSA-French bilingualism generally is confined to the elite who can master the two varieties. Berber-French bilingualism is practiced by a minority of the population whose mother tongue is Berber mixed with French in daily speech.

### **2.3.2.2. Tlemcen Speech Community**

Tlemcen, a North African town in Algeria, was once known as Agadir by the Berbers and was a significant cultural and economic centre in North Africa. It was ruled by the Berbers, Romans, and Islamic rulers from the 2nd century to the late 7th century. Tlemcen is known for its conservative attitudes and cultural features.

Tlemcen linguistic situation is characterized by different dialects that distinguish it from Algeria's other regions. On one hand, the city of Tlemcen is characterized by urban dialect; on the other hand, outskirts villages are marked by rural dialects. Urban and rural dialects are distinguished by phonological, morphological, and lexical factors, while non-Tlemcenian speakers can be identified by their language forms.

One of the most distinguished linguistic features in Tlemcen is the glottal stop [ʔ], which is one of the different realisations of the sound /q/ in addition to [g], [k], and [tʃ]; even though, [ʔ], [g], and [q] are more noticeable and observable than the other realisations. Dendane (2007) states that Tlemcen speech, particularly the use of the glottal stop [ʔ], is seen as an “effeminate” sign, with female speakers primarily using it. Men, particularly younger ones, feel ashamed when using it especially with out-group members; that is to say, the phonological and the other levels of analysis are governed by social contexts like age, gender, social class, and geographical distribution. Thus, [k] and [tʃ] have not been investigated in the present work as they are not found in the corpus.

At the morphological level, Tlemcen's speech lacks gender distinction in verb forms. What is known in the Arabic language and its different codes is that the morpheme [ti] is highly marked for the female addressee. For instance: [lʕabti] (**you've played**), [ʒri:ti] (**you've run**), [kli:ti] (**you've eaten**). Instead in Tlemcen city respectively: [lʕabt], [dʒri:t], [kli:t]. These terms or verbs are used to address both men and women.

Tlemcen's speech (urban dialect) contains numerous unique words and expressions at the lexical level that have been positively, neutrally, or negatively

marked this speech community from other speech communities. Examples of these words are:

- [ʔadʒi] (**come**), is addressed to both males and females. Its alternatives in rural speech communities are: [rwa:h] for males; and [rwaḥi] for females.
- [ʔatli] (**she told me**), is addressed to females. Its alternatives in rural speech communities are: [qatli] or [gatli].
- [ʔa:li] (**he told me**), is addressed to males. Its alternatives in rural speech communities are [qali] or [gali].
- [ʔʕud] (**have a seat or sit down**), is addressed to both males and females. Its alternatives in rural speech communities are [qʕud], [gʕud], [ʒammaʕ]<sup>13</sup> for males; and [əqquʕdi], [əgguʕdi], or [ʒʒamʕi].
- [nti:na] (**you**), is addressed to both males and females. Its alternatives in rural speech communities are [nta:ja] for males, and [əntijja].
- [wla:d ʒda:d] (**eggs**), its alternatives in rural speech communities are [əlbajd], [əlbajd], or [əlbi:d], this latter as a result of koineisation process.
- [ʔasəm] (**what?**), is addressed to both males and females. Its alternatives in rural speech communities are: [waʃfa], [waʃtta], or [wasəm] the latter as a result of the koineisation process.

Koineisation is the process of mixing linguistic subsystems, which are mutually intelligible or share the same genetically related superposed language, during increased interaction or integration among speakers. A koine is the stabilized composite variety resulting from this process, often reduced or simplified in early development compared to other varieties. Contact and change are key terms in the process of linguistic heterogeneity between two mutually intelligible dialects. Koineisation, a series of linguistic accommodation processes, typically begins with contact and ends with change, resulting in a routinized and permanent as a result of long-term contact ( Kherbach, 2017).

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<sup>13</sup> :the literal translation of the word is ‘gather’; which means gather your legs as our grandparents get used to sit on the floor, and the gathering the legs was the appropriate way to do so.

Studying language usage in various social contexts offers insights into language's function, community relationships, and how individuals communicate and express aspects of their social identity.

### **2.3.2.3. Presentation of the Algerian radio<sup>14</sup>**

The existence of Algerian Television Broadcasting (ATB) dates back to colonial times; it was only a regional station dependent on the French Television Broadcasting Office (FTBO). The Voice of Algeria, which the ATB took over in 1962, became in just a few months after its creation an effective instrument for mobilizing national public opinion. Today, the radio remains a medium for the Algerian citizen. It allows people to listen to programmes live or after they have been broadcast, in particular programmes devoted to current affairs, culture, the economy, sports or music. In addition, there is another type of radio that allows them to find the content of programmes online in the form of articles, chronicles and information files with audio extracts, reports and interactive services.

There are, on countrywide, different radio stations that vary between national and regional broadcasting channels in addition to some private stations. Channel 1 which is an Arabic-speaking station that broadcasts its programmes in Standard and Dialectal Arabic, and its various programmes are spread over the whole week 24/24. Channel 2, intended for the Berber community, presents recreational and cultural broadcasts (songs, poems, riddles, etc.) mostly Kabyle in Berber expression, in addition to other Tamazight dialects (chaoui, mozabite and tergui). Channel 3 is a French-speaking Algerian radio; its airwaves go beyond the national border areas in order to address an audience abroad. In addition to these three stations, there are regional stations that broadcast from a particular city. In Algeria currently, almost every town has its own radio station with a daily broadcast of its programmes 24/24. In recent years and with the opening of the media sector in Algeria, several private television stations and channels have emerged.

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<sup>14</sup> Wikipedia.

Tlemcen radio, the context of the current study, is one of the most important stations nationwide because it offers a varied set of programmes. The Radio Tlemcen studio, located in the former siege area of 'Bel-Air,' is one of the radiophonic studios established during French colonisation, and this was in 1948. Since Algeria gained its independence in 1962, Tlemcen Institute has been producing national television shows. These shows are now hosted by intellectuals (Moudjahidine) who were involved in the Algerian Revolution's secret radio station,. On October 7, 1992, the General Direction of Algerian Radio decided to create and establish Radio Locale Tlemcen, which would later become independent. On November 1st, 1993, a new schedule of nine to thirteen hours of programming was implemented. On October 7, 1994, the former Minister of Information, Mr. Mohamed Benamar ZERHOUNI, presided over the formal opening of the new Tlemcen Regional Radio station. Commencing on July 7, 1998, the emission volume will increase from 4 to 8 hours per day in accordance with the directives issued by the General Direction. On January 27, 2001, the Wali of Tlemcen decided to provide approval for the purchase of a 10-kW electromagnetic detector, which would be inaugurated in December of the same year. Starting on October 1, 2004, the emission volume will increase by nine hours each day, reaching twelve hours on January 20, 2005. Next, on October 28, 2006, the dissemination is 24 hours a day.

### **2.3.3. Presentation of the corpus**

The study focuses on phone-ins programmes. Two different radio interactive programmes from Tlemcen radio station have been chosen. These programmes are about 'medical counselling' and 'psychological counselling' and are broadcast on Saturday and Wednesday respectively. The first programme has been presented by Dr FARDHEB a general doctor and the second one by Mrs BOUHDJAR a psychologist. Forty-seven conversations were recorded from the first programme, and forty conversations from the second programme. The first programme has the particularity of offering the listeners the opportunity to ask questions about medical topics sometimes suggested by the doctor and othertimes are open and free to serve random and different caller's needs. As for the second

programme, it has the particularity of offering the listeners the freedom to express themselves on various topics related to psychology, interpersonal relations, and society. This type of setting is considered as an informal institutional talk-in-interaction as it combines aspects of casual conversation, i.e., spontaneous talk as well as aspects of institutional talk for being rule-governed.

Interaction as an interpersonal and social activity between participants requires the study of the situation in which the interaction takes place. According to Vion (2000, p. 105), the situation in which an exchange takes place is partially determined by prior and 'external' elements to the interaction. But, at the same time that this external determinism comes into play, the interaction is precisely the place where the situation is defined indefinitely.

#### **2.3.4. Data Collection**

Research is a vital process for humanity's betterment, involving the exploration of various sources of information to uncover unexposed truths. Information, whether qualitative or quantitative, is essential for achieving the research objectives. Data collection, a crucial part of research, is essential for achieving these objectives. The research design determines the type of information required, and data can be primary or secondary, depending on the sources of information.

##### **2.3.4.1. Data collection in sociopragmatic investigation**

Pragmatics intersects with other social sciences like linguistics, sociology, psychology, and anthropology. Pragmatics covers various strands, from sentence meaning study to meaning in interaction. Sociopragmatics is a branch of pragmatics, besides pragmalinguistics, that focuses on the socio-cultural norms that affect the social interaction. Data collection and analysis, for that, depend on the researcher's sociopragmatic perspective and the object of study, as it covers a variety of topics.

This work falls within sociopragmatics, which is the study of the underlying norms of speaker and hearer meaning as they are exhibited in the way that speech acts are realised (appropriate/inappropriate; direct/indirect), how conversations are structured, how politeness is shown, how the interlocutors' face is managed, and how sociopragmatic variety occurs. Additionally, the research examines various aspects of verbal interaction at different levels of analysis.

The analysis of interactions is based on an inductive method. Investigating how individuals use language in various sociocultural circumstances is the main goal of sociopragmatics research. The practice of observing daily-life linguistic behaviour dates back to Austin (1962), Searle (1969), and Grice (1975); where they rely on the recording of authentic data. The analysis, therefore, starts from the data by seeking to identify recurring interactional behaviours, in order to propose categorisations and formulate generalizations, the approach is resolutely descriptive. It is based on observation, recording and careful transcription of genuine interactions. It is not out of interest in language or some theoretical motive that it has been started with recorded conversations; but for the simple reason that it could be worked on them, and studied over and over again and that therefore others could examine what had been studied. It is during listening that certain elements would attract the attention. This depends on the intuition of the researcher to identify the redundant, significant and therefore relevant elements likely to be studied. For that, there are significant principles that should be gone through to validate and facilitate the in-hand investigation.

- First principle: the need to base the analysis on authentic data

In order to know how things go in the interactions, the only reliable way is to record exchanges taking place between real people in real situations, and then transcribe them in the most possible faithful way, the corpus being constituted both by the recording (which must constantly be come back) and by its transcription, an essential artefact in order to be able to proceed conveniently to analysis.

It is obviously not forbidden to resort, as a complement, to other types of data, and in particular to others' studies on verbal interactions which can provide indications relatively precise and therefore valuable on certain types of phenomena (forms of address, formulation of speech acts, functioning of rituals and politeness, conduct certain conversational activities and regularities); that in terms of comparison and the influence of sociocultural differentiation from different previous studies and investigations.

- Second principle: that it is necessary to take into account as much as possible the totality of the semiotic material as well as all relevant elements of the context; an example of the role that paraverbal accompaniment (vocal and prosodic in this case study as it is intended to study telephone conversations) which is accessible to the analyst only if s/he has an audio recording of the actual verbal material produced in the interaction. But it will be completely here depended on the notion of context that is the cornerstone of the sociopragmatic perspective.
- The importance of the context in sociopragmatic investigation: Context in CA is a complicated issue because there are many different aspects of an interaction that analysts understand to be elements of its context: the way a single utterance is organised sequentially, the larger interaction's surroundings such as ordinary or institutional setting, the identities and sociological categories that are assigned to participants on a moment-by-moment basis, and others are all potentially relevant to the interactants as well as thus, to the analyst.

In the field of sociopragmatics, the idea of context has proven crucial. Linguistic, anthropological, sociological, and other approaches to the study of language and social interaction all include specifics about how the analyst defines the context in which language is formed. The significance of the term is highlighted by Duranti & Goodwin(1992), who cite the following fields: anthropological and ethnographic studies of language use (Malinowski, 1972; Gumperz and Hymes, 1972; and Hymes, 1972, 1974); quantitative and variationist sociolinguistics (Labov, 1972); and pragmatics (Morris 1938;

Levinson 1983; and Leech 1983). Several frameworks for doing socially-oriented discourse analysis can be added to this list, such as discursive psychology, conversation analysis, and critical discourse analysis.

#### **2.3.4.2. Recordings and transcriptions of data**

Qualitative research is a form of scientific study that focuses on exploration. It aims to comprehend and explain social interactions and human behaviour by diving into the “why” and “how” of decision-making processes, rather than just “what,” “where,” and “when.” This approach focuses on gaining a thorough knowledge of the field investigated and/or the case studied, rather than providing a superficial description of a wide sample of a population. It gives insight into the topic or aids in the development of concepts or hypotheses for future quantitative study.

Qualitative research is commonly used to better understand people's attitudes, behaviours, value systems, culture, and lifestyles. Researchers use an in-depth and flexible approach to data collection, which includes observations, interviews, conversations, and the examination of written records and materials. The immersive method of qualitative research, which frequently necessitates researchers to connect fully with their subject matter, is one of its fundamental features. This might entail devoting a significant amount of time to the analysis of interlocutors' conversations. Careful analysis of the data obtained is necessary to guarantee the validity and precision of the study in question. This is the point at which transcribing becomes a paramount step in such kind of research.

In qualitative research, transcription is the process of transcribing spoken data from talks or conversations into written form. For researchers, transcribing audio data is a crucial step since it enables a more thorough data analysis. It also guarantees accurate preservation of the data for later use. It is essential to comprehend qualitative research as an adopted method of research since it offers a means of obtaining a comprehensive insight of human behaviour, attitudes, and patterns. An important part of this procedure is transcription, which guarantees the dependability and correctness of the data gathered. It enables researchers to distil

the most important information from the gathered data and makes a more thorough and in-depth examination possible. Thus, in the pursuit of scientific knowledge, qualitative investigation and transcribing are crucial components.

Recording the data, on the other hand, is the initial step in the transcribing process. This usually happens when a researcher captures verbal interactions or exchanges between interlocutors. After going through a thorough listening process with these recordings, the transcriber transforms the spoken words into text. In addition to the words, the transcriber has to pay close attention to the interactants' tone, pauses, inflections, and non-verbal cues, since these might provide important details about their views and attitudes.

In this investigation, eighty-seven conversations; and eighty-seven opening and closing sequences have been recorded and phonetically<sup>15</sup> transcribed (see Appendix 1 and 2). In addition, different excerpts from the body sequences have been transcribed that are necessary for the analysis as they display the peculiarities of verbal interaction of the community in question.

Verbal interaction analysis has very particular transcript notation to keep track of all the utterances, intonation, pauses, verbal fillers (you know, well.) and encourager (umh). This makes transcription time-consuming and tedious. "PRAAT"<sup>16</sup> was used to help to make the audio conversation clearer. But it has been tended to use the traditional method or at least fluctuating between the two.

### **2.3.4.3. Ethical Considerations**

Researchers must adhere to ethical norms in their scientific pursuits, believing that the results reported are true and original. The scientific community must promote ethical values, such as record keeping, openness, and peer review. However, some researchers withhold information or falsify findings for credit or to secure promotions. Fraud and wilful misconduct impede the research field progress

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<sup>15</sup> This method is typically employed in linguistic studies where speech sounds, tone, and pronunciation are just as important as spoken words.

<sup>16</sup> Is a free software programme used in phonetics to analyse speech. It was created by Paul Boersma and David Weenink of the University of Amsterdam ; they are still working on it. It is accessible on most platforms.

and must be condemned by the scientific community and the public; addressing various issues is crucial for research ethics (Thomas, 2021).

For that, and before starting any move in this work, a consent to choose any of the programmes to be under the investigation had been obtained from the director of the radio of Tlemcen. He provided us with a set of interactive programmes on CD. The director agreed on the way the research will be conducted and the applied methods. However, for the interlocutors they publically interact and it is thought that they are fully aware that their interactions are overly exposed being in no way private, and they are subject to analysis, description, and interpretation.

Eighty-five conversations from two programmes have been carefully chosen that to a certain extent reflect daily life conversations; and have even been previously analysed. Then, they have been recorded relying on the director's consent. Afterwards, the opening and closing sequences were transcribed by adapting a phonetic transcription model in a way that fits the corpus and objectives of the analysis. It should be certified that all the transcriptions, either used in the body of this study or displayed in the appendices, have been transcribed word –by–word.

### **2.3.5. Validity and reliability in qualitative research.**

A well-designed research plan offers numerous benefits, including clear objectives, increased validity and reliability, improved data collection, better data analysis, improved communication, and efficient use of resources. It minimizes bias, controls extraneous variables, ensures systematic data collection, and provides meaningful insights. A well-designed research plan is crucial for successful research, ensuring practicality and effective use of resources (Kumar, 2011,2019; Griffee, 2012; Sahu, 2013, Thomas, 2021).

The concept of validity and reliability is a key difference between quantitative and qualitative research. In qualitative research, these concepts are more important as they demonstrate the instrument's ability to achieve its intended results and maintain consistency in its findings. However, the use of flexible and evolving

methods and procedures in qualitative research makes standardization of research tools and processes challenging. As a newcomer to research, it's unclear how these concepts can be applied in qualitative research without standardized and structured methods and procedures. This raises questions about how to determine the instrument's ability to measure expectations and consistency when data collection questions are neither fixed nor structured (Kumar,2011, p. 171).

Guba and Lincoln (1994, 1998) proposed a constructivism paradigm in qualitative research, which focuses on trustworthiness and authenticity. They identified four criteria for judging the quality of an inquiry: credibility, transferability, dependability, and confirmability. These criteria reflect validity (internal and external), reliability and objectivity in quantitative research. Trustworthiness in qualitative studies is determined by these four indicators, which are closely related to the concepts of validity and reliability. This framework helps in defining and establishing validity and reliability in qualitative research.

- Credibility in qualitative research is a subjective question that relies on individual judgments. It is similar to questions about internal validity in quantitative research. It can be promoted through triangulation, which involves using multiple sources of information to establish patterns. Maintaining credibility involves member checking, where informants verify their interpretations after the fact, considering power stances and peer debriefing. Trust in researchers is crucial for credibility, and prolonged engagement in the research context is desirable. Researchers should practice reflexive self-analysis, question their own findings, and provide bracketed comments on opinions. In this investigation, the phase of member checking is rather impossible as the interlocutors are radio telephone callers from all regions of Tlemcen.
- Transferability: Guba & Lincoln (1994-1998) emphasize the importance of transferability in qualitative research. While qualitative research does not aim for replicability, researchers believe that patterns and descriptions from one context can be applied to another. This is similar to quantitative research,

which seeks to expand understanding by transferring findings from one context to another. Transfer is possible when a thick description provides a rich portrayal of circumstances for application to others' situations. The transfer of knowledge from one study must be researched for its applicability to a new context.

- **Dependability:** Guba & Lincoln(1994-1998) stress how crucial dependability is to qualitative research. Researchers who engage in procedures like bracketing, peer review, and debriefing actively foster trust in the events as they happen. Before the study is made public, peer debriefing offers insider insight and feedback, confirming the researcher's interpretations. Separating data into observations and interpretations is known as bracketing, and it reflects the reflexive analysis and the bracketing that results from it. Because it is a component of the research act, researcher bias should not be owned and ignored by researchers. Researchers' values and passions are necessary for qualitative research, but it also keeps an eye on how these things affect the researchers. An accepted dissertation and/or research article must include reflexive auditing, which is a hallmark of post-positive research<sup>17</sup> and describes the researcher's involvement in the research process.
- **Confirmability,** or the pursuit of the closest possible objective reality to qualitative research, is the fourth criterion of trustworthiness. Research needs to be grounded in some objective reality in order to be audited. Qualitative researchers who believe in and strive for objectivity concentrate on concepts like correctness and precision in their research practice and the collaboration of other researchers. Therefore, confirmability has a limited and specific application in qualitative research.

### 2.3. Conclusion

The second chapter in this research was devoted to the approach adopted (besides its different underlying methods) for analysing the authentic data.

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<sup>17</sup> This type of research contends that the opinions and even personal identities of the researchers affect their observations and, thus, their conclusions.

Although this approach underlies the methodology that should be followed in such a field of investigation *per se*, a description and explanation of all the research steps and their relevance and application were provided. This chapter is considered a step that paves the way for the practical part in order to be more organized and framed to answer the research questions and set, ultimately, the objectives of the investigation.

**CHAPTER THREE:**  
**PRACTICAL AND FUNCTIONAL**  
**LEVELS OF ANALYSIS OF**  
**TLEMCENIANS' TALK IN**  
**RADIO PHONE-INS**

### **3.1. Introduction**

As earlier mentioned, the basic principle in such research is to rely on the qualitative methodology, with support of quantitative of course, that studies talk-in-interaction, specifically the sequential order of talk. It aims to understand the hidden rules, structures, and meanings that create these sequences in conversations. It focuses on understanding social order levels in every day and institutional conversations, examining how conversations are structurally organized phenomena with underlying systems; and how such talk in radio phone-in is translated into social actions. The analysis of the regulation of the conversations and their sequential order, the implemented socio-cultural norms of the speech community are going to be the sections of this chapter.

### **3.2. Conversations Regulation and Sequential Organisation**

Every interaction is a set of sequences that constitute verbal exchanges, produced collectively in a certain context. The researcher through this section will investigate the surface of the conversations. That is to say, I will analyse the practical units of these types of interaction, by unravelling the rules that govern them and allowing the management of turn taking as well as their internal consistency, from CA perspective .

#### **3.2.1. Opening Sequences**

Telephonic opening sequences have been broken down to four adjacency pairs (summons/response; Identification/recognition; “a greeting” adjacency pair; and a “a how are you?” adjacency pair) and it has been argued that they are universal and applied whatever the culture is. Furthermore, the current analysis is going to expose some exchange types which have been found in the corpus. For that, it is an important step to analyse the corpus from that point of view in order to display this salient part of Tlemcenians' communicative profile.

**Chapter Three      Practical and Functional Levels of Analysis of Tlemcenians' Talk**  
**In Radio Phone-Ins**

**3.2.1.1. The programme of: “Medical Meeting”**

**The first example:**

<p><b>Date of the programme: 03/04/2021</b> <b>The first conversation</b> <b>The topic: Diabetes and fasting</b></p>
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1. **Dr:**            ʔalo:  
**Hello!**
2. **C(F):**        ʔalo: əssala:m wəʕli:kum  
**Hello may the peace of God be upon you!**
3. **Dr:**            wə ʕli:kum əssalam wə raḥmatu əllah ʕbaḥəlxɪ:r  
**And may the peace and mercy of God be upon you! Good morning!**
4. **C(F):**        kirak *docteur* laba :s=  
**How are you doctor, are you OK ?**
5. **Dr:**            =əlḥamdulilləh w ntu:ma la:bas  
**Thank God and you are you OK?**
6. **C(F):**        ʕa::va lḥamdulilləh  
**It's OK, thank God!**
7. **Dr:**            ḥa:mdulilləh  
**Thank God!**

In this kind of institutional setting the opening of the conversation skips the pair of summons as the calls; first, pass through the calls reception service, then to be transferred to the doctor or host. So, all the calls begin with the response pair and it does not matter whoever initiates the opening (the caller or the host).

**Eg:**

1. **Dr:**            ʔalo:  
**Hello!**

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For the second adjacency pair in the first example, line (2) & (3) is “a greeting” adjacency pair rather than “identification and recognition” adjacency pair as the classification of Schegloff shows.

**Eg:**

2. C(F):           ʔalo: əssala:m wəʕli:kum

**Hello may the peace of God be upon you!**

3. Dr:             wə ʕli:kum əssalam wə raḥmatu əllah ʕbaḥəlxi:r

**And may the peace and mercy of God be upon you! Good morning!**

And what is clearly noticeable in this extract is that in line (2) there are two moves or interventions.

“ʔalo:” is a confirmation from the caller that she is in contact with the doctor; such behaviour is context/setting-dependent. Whereas, “əssala:m wəʕli:kum” is FPP greeting adjacency pair, and the required SPP is “wə ʕli:kum əssalam wə raḥmatu əllah ʕbaḥəlxi:r”.

**Comparing to this second example:**

**Date of the programme: 25/092021**

**The third conversation**

**The topic: General medical orientations**

1. Dr:             ʔalo: ʕbaḥəlxi:r

**Hello, good morning!**

2. C(F):          ↑ʔalo:

**Hello!**

3. Dr:             ʔalo: ʕbaḥəlxi:r

**Hello, good morning!**

4. C(F):          (01s)ʔalo: ʕbaḥəlxi:r *docteur*

**Hello, good morning doctor!**

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**In Radio Phone-Ins**

In this example, when the call was transferred to the doctor immediately initiated by the SPP of summon/ response adjacency pair, in addition to the FPP of “a greeting” adjacency pair. However the caller was not ready to be in contact with the callee, so she initiated by “Hello!” as FPP of the adjacency. These call troubles often happen in this kind of setting. (1) and (2) turns display these difficulties.

It could be considered that (3) and (4) turns are the first turns; that is to say, there is a lack of collaboration and smooth interaction as an outcome of the call trouble. Starting from these turns things would be fixed. So as in the previous example, there is no explicit “identification/recognition” adjacency pair; in this kind of programmes the callee, of course, is known to the callers whose their identity as patients, or calling on behalf of other patients works and fulfils the objective for which the programme is broadcast.

Moreover (3) contains two moves: a SPP of summon/response and a FPP of “a greeting” adjacency pair. But in line (4) the caller responded by / ʔalo:/ **“Hello!” as a token of connection.** This move displays “yes I am here with you and hearing you”, it is a sort of collaboration with the callee. The second move of (4) is a SPP of “a greeting” adjacency pair.

Depending on the corpus the initiating turns that constitute two moves ( SPP of “summons/response” + FPP of “a greeting” adjacency pair) are 85,10% (40 conversations out of 47); and the initiating turns that just contain one move ( SPP summons/response) are 10,63% (5 conversations out of 47). In addition, some openings has no explicit “summon/ response” adjacency pair at all, 4.25% (2 conversations out of 47). The following examples 3and 4 clarify respectively these types:

**The third example**

**Date of the programme: 25/092021**

**The eighth conversation**

**The topic: General medical orientations**

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**In Radio Phone-Ins**

1. C(M):      ↑ʔalo:  
**Hello!**
2. Dr:      ʔalo: ʃbaħəlɣi:r (echo sound,01s) ↑ʔalo:  
**Hello, good morning, hello!**

**The fourth example:**

<p><b>Date of the programme: 08/01/2022</b> <b>The sixth conversation</b> <b>The topic: General medical orientations</b></p>
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1. C(F):      ʃbaħəlɣi:r *docteur*  
**Good morning doctor!**
2. Dr:      ʃbaħəlɣi:r əɣti  
**Good morning sister!**

In this latter extract, the opening sequence starts by “a greeting” adjacency pair with the complete, seemingly, exclusion of “summon/response”. However, this sort of behaviour is quiet acceptable as FPP greeting plays both at the same time, the response and the greeting (this point will be more clarified in the analysis from a speech act perspective).

Using the quantitative method, “Identification /recognition” adjacency pairs are not, explicitly, found in all the opening sequences of the programme. The nature of this programme, which is concerned with the health condition of the callers, does not need names and/or identities in order to offer them medical information or help them to know what they have. Even though, “identification/recognition” adjacency pair is quiet important in any ordinary or institutional telephonic conversation, in this setting is quiet acceptable to be skipped but virtually is there.

The last adjacency pair that should be in the opening sequences is “a how are you?” adjacency pair which was found with a rate of 72,34% (34 conversations out

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of 47) in the conversations openings; the conversations that do not constitute this adjacency pair are 13 conversations (27,65%) with three of them have just the FPP of the adjacency pair but it can be expressed differently:

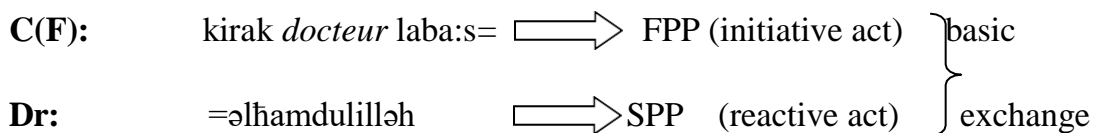
**From the first example:**

4. **C(F):**            kirak *docteur* laba :s=  
**How are you doctor, are you OK?**
5. **Dr:**              =əlḥamdulilləh w ntu:ma la:bas  
**Thank God and you are you OK?**
6. **C(F):**            ça::va ḥamdulilləh  
**It's OK, thank God!**
7. **Dr:**              ḥa:mdulilləh  
**Thank God!**

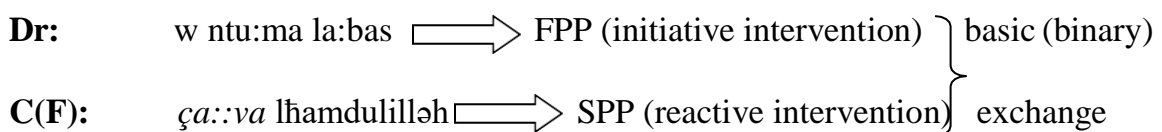
The turn (4) contains two moves (FPP of “a how are you?”) that have the same meaning; it is a question that calls for an answer to complete the adjacency pair; the adjacency pair system exerts this constraint.

The turn (5) contains the answer (SPP of “how are you?”), in addition to a second move that could be FPP of the second “how are you?” adjacency pair. The above exchange can be divided as follows:

- The first “a how are you?” adjacency pair:



- The second “a how are you?” adjacency pair



**Or:**

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<b>Dr:</b>	w ntu:ma lə↓bas	⇒	(initiative intervention)	} ternary
<b>C(F):</b>	ça::va lhamdulilləh	⇒	(reactive intervention)	
<b>Dr:</b>	ħa:mdulilləh	⇒	(evaluative intervention)	} exchange

This ternary structure is made up of three interventions. This ternary is highly noticeable in Tlemcen speech community. These three interventions, culturally speaking, are necessary to be uttered in this order structure. Thus, the first intervention initiates the exchange, the second one is a reaction constrained by the initiative one. The third intervention is an evaluation of the second intervention. That is to say, the utterance or the existence of each next intervention is constrained by the previous one. Therefore, the constrained system of adjacency pair is applicable when there are ternary exchanges or more. The socio-cultural norms and rituals govern these specific structures.

**The fifth example:**

**Date of the programme:03/04/2021**

**The fifth conversation**

**The topic: Diabetes and fasting**

1. **C(F):**           ϕwafarkum [mabru:ka inʃaʔallah

**Blessed days God willing**

2. **Dr:**               [kɪ ʃbaħtu: laba:s llah jbarək fi əjjamək

**How are you, OK? God bless your days!**

The above extract is constructed from two turns-taking; it could be treated as follows:

<b>C(F):</b>	ϕwafarkum [mabru:ka inʃaʔallah	⇒	FPP1	} crossed
<b>Dr:</b>	{ ki ʃbaħtu: laba:s	⇒	FPP2	
<b>Dr:</b>	{ llah jbarək fi əjjamək	⇒	SPP1	} exchange
<b>C(F):</b>	{ Ø	⇒	SPP2	

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The above exchange is made up of four interventions and two adjacency pairs (FPP1/SPP1) and (FPP2/SPP2)

FPP1: initiative blessing expression

SPP1: reactive blessing expression

FPP2: initiative “a how are you?”

SPP2: the reactive intervention is truncated.

So, this extract exposes different types of exchange “crossed exchange” where the interventions or the sub-exchanges are crossed in order. In addition, back to the matter of analysis, the “how are you?” adjacency pair is truncated. The caller in this case (SPP2) violates the adjacency pair system, where the existence of the SPP is constrained by the FPP.

It has been found that all the opening sequences are made up of 72,34% “a how are you?” adjacency pair (34 conversations out of 47).

The opening sequence is, to a certain extent, delicate unit in the conversation. It, significantly, manifests the socio-cultural norms of the speech community. For that, three sub-sequences are applied in the corpus (“summon/response”: 100%; “a greeting”: 100%; and “a how are you?” adjacency pair:72,34%). However, “identification/recognition” is explicitly 100% not applied. That does not mean that in the telephonic conversations as Tlemcen speech community individuals do not use “identification/recognition”, but its existence is context depending; in the programme “Medical meeting”, the doctor is known to the callers but their names are not necessary for the programme, unlike the variable of age and gender which are easily recognized when the call starts.

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**3.2.1.2. The programme of: “Speak and Open your Heart”**

**The first example:**

**The date of the programme: 19/07/2021**

**The third conversation**

**The topic: “Tolerance”**

1. **A.B:**                   ʔalo:=  
**Hello! =**
2. **C(F):**                   =ʔalo: masa:ʔ' əlxɪ:r  
**=hello, good evening!**
3. **A.B:**                   masa:::ʔ' ənnu:r  
**Good evening!**
4. **C(F):**                   ↑kiraki ʔamina  
**How are you Amina?**
5. **A.B:**                   la:bas' əlħamdulilla:h  
**It's OK, thank God!**
6. **C(F):**                   raki ↑mli:ħa  
**Are you good? /Are you Ok?**
7. **A.B:**                   la:bas ʃku:n mʃa:na  
**It's OK, who's with us?**
8. **C(F):**                   mʃa:k rafi:qa mən bab' əlʃassa  
**With you Rafika from Bab Elassa.**

The first turn, contains one intervention, represents SPP of “Summon/ response”, and the cause is the same previous programme analysis (the trouble of reception).

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For (2) and (3) display “greeting” adjacency pair even though (2) contains two moves: “ʔalo:” and “masa:ʔ əlxɪ:r”. The first move is just a confirmation that the caller is in connection with the host (hereafter A.B). the second move is considered as FPP of greeting. Whereas, (3) is SPP of greeting clarifies a linear exchange.

(2) C(F):	=ʔalo: masa:ʔ əlxɪ:r	⇒	FPP	} binary exchange
(3) A.B:	masa::ʔ ənnu:r	⇒	SPP	

Comparing to the next example:

1. A.B:           ʔalo:=  
  
                          **Hello!:=**

Unlike what was mentioned above, and depending on the corpus the initiating turns that constitute two moves (SPP of summons/response and FPP of greeting adjacency pair) are 28,95%; and the initiating turns that just contain one move (SPP summons/response) are 71,05%. This result confirms that in this programme the order and the independence of the sub-sequences are not flouted even though its violation is acceptable and appropriate.

In turns (4), (5), (6) and (7), “how are you?” is displayed, but it was repeated to the point of violating the maxim of quantity. Depending on the corpus “how are you?” adjacency pair is found in 22 conversations opening (55%).

4. C(F):	↑kiraki ʔamina	⇒	FPP	} the first “how are you?” adjacency pair
5. A.B:	la:bas' əlhəmdulilla :h	⇒	SPP	
6. C(F):	raki ↑mli:ħa	⇒	FPP	} the second “how are you?” adjacency pair
7. A.B:	la:bas ʃku:n mʃa:na	⇒	SPP	

In turns (7) and (8), unlike the previous programme, “identification/ recognition” is clearly and explicitly displayed (90%; 36 conversations out of 40).

7. A.B:           la:bas ʃku:n mʃa:na  
8. C(F):           mʃa:k rafi:qa mən bab' əlʃassa

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In Schegloff's classification, "identification/ recognition" sub-sequence or exchange comes before "a greeting" and "a how are you?" ones. Yet, in the corpus this step is completely skipped in the first programme "Medical Meeting" and declassified in this programme. Even the opening break downs of Schegloff could be considered universal, its classification is context and culture-dependent.

**Date of the programme:**19/07/2021  
**The first conversation**  
**The topic:** "Tolerance"

1. **A.B:**                      kifa:ʃ əlʔahwa:l' əʃʃihijja nta:ʕək' əlʔuxʔ rahma ↑rəjjaht  
ʃwijja  
**How is your health condition, are you OK?**
2. **C(F):**                      huwa maza:l manqadʃ nəharku bəʃʃah' əlhamdulləh  
**Still can't move it, but thank God!**

The following table recapitulates the four adjacency pairs of the two programmes:

**Table.3.1: Adjacency pairs of the opening sequences**

<b>Programmes</b>	<b>Medical Meeting</b>	<b>Speak and Open your Heart</b>
<b>"Summon/response"</b>	100%	100%
<b>"A greeting"</b>	100%	100%
<b>"A how are you?"</b>	72,34%	57,89%
<b>"Identification/recognition"</b>	00%	90%

Once the call is fulfilled, the first adjacency pair "summon/response" will be achieved. In those interactive programmes, the listeners' calls are the core stone of their creation. For that, the "summon/response" adjacency pair is 100% applied in the two programmes even though its application is context-cultural-dependent. The "a greeting" adjacency pair is one of the steps that is universally applied and

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culturally formulated. For that the caller and the callee cannot move on without saluting each other.

The table above shows that “a how are you?” adjacency pair is, differently, rated in the two programmes. That is to say, “a how are you?” in the corpus to a certain extent fits Schegloff’s theoretical model but it is performed differently depending on the settings. The same explanation for the “identification/recognition”; the two hosts are public figures who are well recognized by the callers and that is not the same case for callers toward the hosts. So, the nature and objectives of the programme are the variables that determine the importance of this phase in the opening sequences.

The opening is when the participants are introduced to one another either face-to-face or telephonic conversation. Tlemcenians are fully aware, supported by this case of study, of the importance of “a greetings” (as it could be both a response and greeting at same time), “a how are you?”, and “identification/recognition” which are typically required. Thus, their formulas are conversational routines, and the choice of their forms should reflect the nature of the established interaction (see the Appendix 1)

#### **3.2.2. Body Sequences**

This stage of analysis will be allocated to body sequence; where the turn taking system, and the different types of exchanges which are processed by the corpus interlocutors will be explored.

##### **3.2.2.1. The programme of: “Medical Meeting**

In this medical programme, as it is concerned with health conditions of the callers, the body sequences are, generally, about two sections: the first one is designated to the caller to give a summary of his/her health condition or to ask the doctor about something in the medical field . Then, a set of questions asked by the doctor responded by the callers. This section facilitates for the doctor to advise, guide, orient, and sometimes diagnose the callers health condition; and help the



**\* The second sub-exchange**

**C(F):**      waf qa:dra tku:n korona əlʔaʕra:d nta:ʕha xi: əh  $\implies$  FPP } binary  
                  xi: ʔisha:l maka:nf zaʕma ʔaʕra:d sxa:na wəlla  
**Dr:**           hmh  $\implies$  SPP } exchange

**\* The third sub-exchange**

**C(F):**      dʔi:q fə ttanafus wəlla laxaf ʕandi əlʕa:ʔila taqri:ban  $\implies$  FPP } binary  
                  ka:mal ra:hum blaɖjjari  
**Dr:**        nʒawbak makan hta muʕkil suʔal waʒi:h (02)nʒawbak  $\implies$  SPP } exchange

Though the above exchange seems to constitute just two turns (line1 and 4) made up of two interventions, practically it made up of three sub-exchanges. However, it could be analysed differently by applying the model of Traverso.

**complementary** { **a. C(F):**      bxi:t nsaqsi:k  
                           **b.** waf qa:dra tku:n korona əlʔaʕra:d nta:ʕha xi: əh  
    xi: ʔisha:l maka:nf zaʕma ʔaʕra:d sxa:na wəlla  
    dʔi:q fə ttanafus wəlla laxaf ʕandi əlʕa:ʔila  
    taqri:ban ka:mal ra:hum blaɖjjari  
                           **b'. Dr:** nʒawbak makan hta muʕkil suʔal waʒi:h  
**exchange** { **a'. Dr:**      (02)nʒawbak

The first analysis of the exchange takes the continuers (hehnh/hmh) as independent turns which apply the situation of stimulus/response. Thus, the caller interventions stimulate the callee to encourage her to continue what she wants to achieve through her turn-taking. Concerning the continuers, they are generally considered as empty turns; their function is just to build up collaboration between the interlocutors (it will be more clarified in the section of the analysis of functional units). In the current analysis it is tended to treat them as a part of the regulation of the conversation.



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8. C(F) :      ləʔ chəʔ *champignon* ədditah ləʔbi :b w galu:li *champignon*

**No, fu..fungi, I took him to the doctor and they said to me  
fungi.**

The analysis of this extract will be as follows:

Superficially, there are 8 turns-taking. Two clear adjacency pairs type of “question /answer” could be extracted.

1)

<b>1. Dr:</b>	↑fajan Şba:ŕu nta:ŕ jadi:h=	⇒ FPP	}	question response
<b>2. C(F):</b>	=ʔi:h [Şba:ŕu nta:ŕ jadi:h=	⇒ SPP		

2)

<b>6. Dr:</b>	<i>sur c'est un[ champignon</i> ↓ <i>champignon</i>	⇒ FPP	}	question response
	↑ <i>champignon wəlla eczéma=</i>			
<b>8. C(F) :</b>	ləʔ chəʔ <i>champignon</i> ədditah ləʔbi :b	⇒ SPP		
	w galu:li <i>champignon</i>			

As far as the other turns are concerned, it is difficult, to a certain extent, to pick up delimited exchanges or adjacency pairs especially when there is an overlap or interruption. It makes the task of transcription more tricky; and it is time-consuming for meticulous analysis. So, the violation of turn-taking organization starts from (line.3), where the doctor overlapped the caller when she was answering his question. Then he interrupted her (line.4) the time she wanted to confirm her answer (line.5). As the interactive activity went so fast, the doctor started asking his second question and the caller was still inquiring what he has just said.

**4. Dr:**      ʔiə::h une mycose=

**7.C(F) :**      ↑ʔa ::h

Overlapping and interruption affect the trajectory of the interaction and subvert the turn-taking organization. These kinds of behaviours and practices violate the constitutive features of the whole regulation more than the notion of politeness.

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The “Medical Meeting” programme, as above mentioned, generally, includes two sections: introductory section devoted to the callers and section of questions where the interactivity is manifested.

**3.2.2.2. The programme of: “Speak and Open your Heart”**

“ Speak and Open your Heart” is an interactive radio programme, presented by a psychologist who gives the opportunity to the callers to express freely themselves regarding to a particular topic, chosen by the psychologist relying on the callers’ requests in the previous sessions. For that, and unlike “Medical Meeting” programme, the degree of interactivity in the body sequence of interactions is less than what is found in the opening and closing sequences. The body sequence is characterized by elongated turns-taking permeated by empty turns or continuers.

**Date of the programme: 19/07/2021**

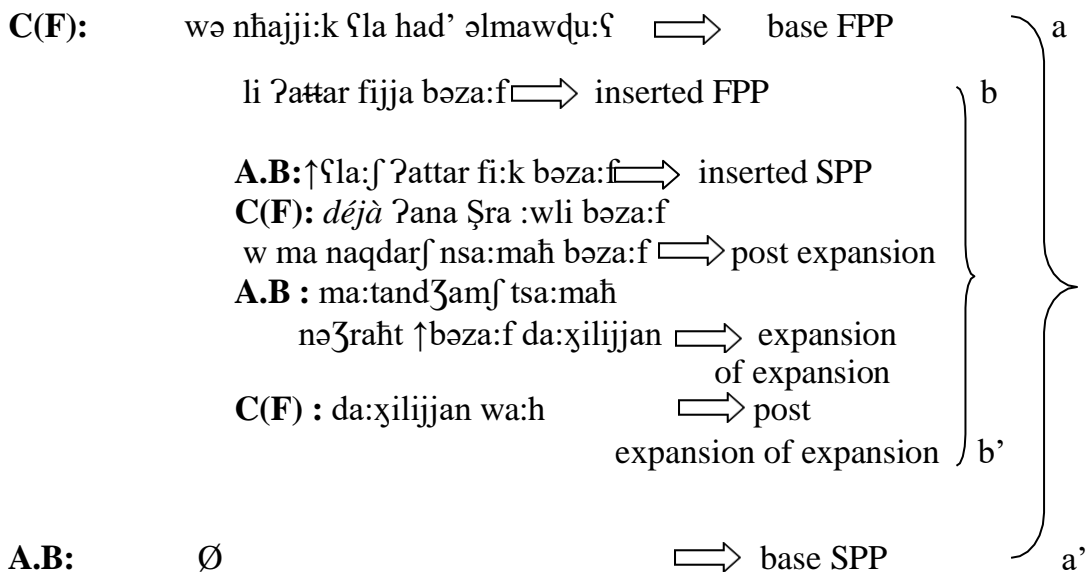
**The second conversation**

**The topic: Tolerance**

1. **C(F):**                    wə nħajji:k ʃla had' əlmawdu:ʃ li ʔattar fijja bəza:f  
**And I salute you for this topic that affected me a lot.**
2. **A.B:**                    ↑ʃla:f ʔattar fi:k bəza:f  
**Why it affected you a lot?**
3. **C(F):**                    déjà ʔana ʃra :wli bəza:f w ma naqdarʃ nsa:maħ bəza:f  
**It has already happened to me a lot, and I can't totally tolerate**
4. **A.B:**                    ma:tandʒamʃ tsa:maħ nəʒraħt ↑bəza:f da:xilijjan  
**You can't tolerate? You've been a lot innerly hurt?**
5. **C(F):**                    da:xilijjan wa:h  
**Innerly, yes!**

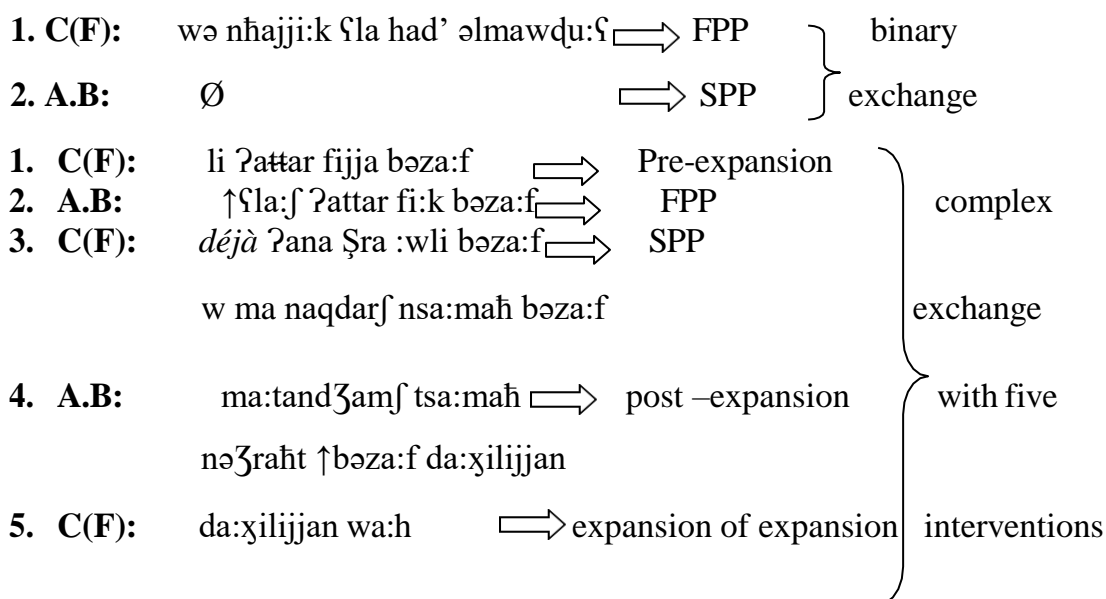
The above transcribed extract show a smooth flow of turns- taking, where the two interlocutors respect the order of speaking without overlapping and/or interrupting each other. Thus the extract could be unravelled as follows:

**1): First analysis**



This example encompasses two exchanges: (bb') is inserted in (aa') they are subordinate exchanges. **aa'** is a truncated exchange since there is no base SPP for the base FPP. Then there is the inserted exchange **bb'** includes inserted (FPP/SPP) and post expansion (responsive) , expansion of expansion, and post expansion of expansion. All these expansions are the outcome of dispreference system that allows the negotiation to be enlenghtened.

**2): The second analysis**



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This is another analysis depending on the number of interventions that by this shown order gets to the end of the exchange with complete meaning. This way of analysis has been adopted by Schegloff (2007). And the first analysis has been adopted by Traverso (1999). The matter that makes this field of research flexible each investigator has his own point of view. It not the purpose here to judge the different perspectives of the analysis; rather the ultimate objective is describing the interlocutors' engagement in the course of interaction for achieving the interactive process target.

Through the observation of the recording data, the body sequences of the conversations of "Speak and Open your Heart" gives a low degree of interactivity relying on the nature of the programme. But this does not prevent the existence of some sequences that are interspersed with question/response section; and the example mentioned above is one of them.

#### **3.2.3. Closing Sequences**

Closing phase is the terminal exchange that drives the interaction to its end. It is characterized by different sub-sequences that orderly work to close the interaction with an appropriate way. Closing sequence, at least, includes two sub-sequences mainly pre-closing and closing sequences. The former should contain certain words or phrases function as pre-closing markers depending on the context. The latter is the actual good-byes or other equivalent forms which have to be appropriate to the specific context of the interaction. So, via the analysis of the corpus, there is a tendency to explore if these sub-sequences are definitely applicable or not. If not, then, what are the peculiarities that distinguish the selected closings from the universal form as it has been argued by SSJ<sup>19</sup>.

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<sup>19</sup> SSJ : Sacks, Schegloff, and Jefferson.

**3.2.3.1. The programme of “Medical Meeting”**

**The example:**

**The date of the programme:03/04/2021**

**The first conversation**

**The topic: Diabetes and fasting**

1. **Dr:**                əs Şaħa duk nʒawbu:k d[uk nʒawbu:k *madame*  
**Ok, we'll answer you! we'll answer you madam!**
2. **C(F):**    [ʔəjja Şaħa  
**Ok then!**
3. **Dr:**                əllah jaʕti:k ʔəŞŞaħa [ʕla həd əssuuʔal  
**May God bless you with good health for this question!**
4. **C(F):**    [əllah jaʕti:k əŞŞaħa rabi jʕawnak  
**May God bless you with good health!  
May God help you!**
5. **Dr:**                ʔəlʕafw maʕa [əssalama  
**You're welcome, good-bye!**
6. **C(F):**    [Şaħa  
**Ok!**

What is clearly noticeable in this extract or sequence is that the closing sequence includes three sub sequences: pre-closing marked in (line 1) by “Şaħa duk nʒawbu:k”(Ok, we'll answer you!). The second phase devoted to blessing and thank you expressions (line3,4). The last one is the actual closing (line5, 6). The following table will show the different structures of the corpus closing sequences:

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**Table.3.2. Closing sequences categories “Medical Meeting”**

<b>structure</b>	<b>Pre-closing+ blessings+ actual closing</b>	<b>Pre-closing+ actual closing</b>	<b>Closing +blessings</b>	<b>No closing sequence</b>
<b>frequency</b>	<b>72,34%</b>	<b>23,40%</b>	<b>02,12%</b>	<b>02,12%</b>
<b>Number of occurrences</b>	<b>34</b>	<b>11</b>	<b>1</b>	<b>1</b>

As a speech community Tlemcenians are governed by the religious culture which obviously is well manifested in their verbal behaviours especially when they open or end a conversation. This has been proven by the high frequencies of the blessings category in the conversations. Furthermore, even the second structure is permeated by blessing expressions that play the role of pre-closing and closing at the same time. See the next example:

**The date of the programme: 03/04/2021**  
**The seventh conversation**  
**The topic: Diabetes and fasting**

1. **C(F):** jaʃti:k əʃʃaħa  
**May God bless you with good health!**
2. **Dr:** llaħ jssahal w llaħ jʃafi nʃaʔallah  
**May God help and heal!**
3. **C(F):** tʃomo bəʃʃaħa [rabi jʃawankum  
**Fasting with health, God help you!**
4. **Dr:** [tʃomo bəʃʃaħa inʃaʔallah  
**Fasting with health, God willing!**
5. **C(F):** jssalmək ʃaħi:t

**May God protect you, thank you!**

So in this example the pre-closing initiated by blessing (line1) and it is Tlemcenians' cultural alternative to say "thank you". And the actual closing begins in (line3). It displays the speaker desire to end the interaction in appropriate way depending on the context (the month of Ramadan is around the corner).

### **3.2.3.2. The programme of "Speak and Open your Heart"**

When you skim the transcription of the closing sequences of "Speak and Open your Heart" programme you will discern that it is characterized and much distinct with blessings, wishes and prayers formulas for the recordings were taken in Corona, fires that broke out in the east of Algeria, and Eid periods.

**The date of the programme: 02/08/2021**

**The third conversation**

**The topic: Good deeds**

1. **A.B:**                    jaʕti:k əʕʕaħa fukran  
**May God bless you with good health, thank you!**
2. **C(F):**                    nʕa:llah rabi jarfad ʕli:na had əlwaba:ʔ  
**God willing, may God lift this epidemic from us!**
3. **A.B:**                    ʔami:n ja rabi ʔami[::n  
**Amen oh my Lord, amen!**
4. **C(F):**                    [əllah jəħafqɔk baraka əllahu fi:k [rabi  
jʕa:wnak nʕa:llah=  
**May God protect you, may God bless you,  
may God help you. God willing!**
5. **A.B:**                    əʕʕaħa si:ha:m fukran                    [jaʕti:k  
**May God bless  
you with good health Siham, thank you!**
6. **A.B:**                    =merci beaucoup jaʕti:k əʕʕaħa

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**Thank you so much, may God bless you with good health!**

Approximately all the closings are initiated by a sort of gratitude that branded Tlemcen speech community. It is strategy to pave the way for smooth endings of the conversations. This step is a pre-closing used in 30 conversations out of 40 with the frequency of 75%. In (line1), the expression of gratitude “jaʕti:k əʕʕaħa ʕukran” is the pre-closing of the sequence. Lines 2, 3 show the integration of prayers as an evidence of sympathy with others in that crucial time. Then the category of blessings the cultural fossilized verbal behaviour. Then the last category is the actual closing displayed through a set of alternatives of “good-bye” as “thank you!” in this example.

**Example: pre-closing+ closing structure:**

**The date of the programme: 02/08/2021**  
**The second conversation**  
**The topic: Good deeds**

1. **A.B:**                    jaʕti:k' əʕʕaħa' [əlʔax əlkari:m ʕukran baraka' əllahu fi:k  
**God bless you with good health, dear brother. Thank you,  
may God bless you!**
2. **C(M):**                    [ʔəllah jaʕti:k' əʕʕaħa ʔusta:da  
**May God bless you with good health  
professor!**
3. **A.B:**                    maʕa' əssalama ʕukran  
**Goodbye, thanks!**
4. **C(M):**                    baraka əllahu fi:k ʕukran  
**May God bless you, thanks!**

The above closing includes two categories: pre-closing, displayed in two first turns (line1, 2). And the closing in the two last turns(line3,4). The following table will display the categories found in the corpus:

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**Table 3.3. Closing sequences categories “Speak and Open your Heart”**

<b>Structure</b>	<b>Pre-closing +closing</b>	<b>Pre-closing +blessing+closing</b>	<b>closing</b>	<b>Pre-closing +new topic +closing</b>	<b>No closing sequence</b>
<b>Frequen- cies</b>	<b>45%</b>	<b>27,5%</b>	<b>22,5%</b>	<b>2,5%</b>	<b>2,5%</b>
<b>Number of occurre- nces</b>	<b>18</b>	<b>11</b>	<b>9</b>	<b>1</b>	<b>1</b>

The table outlines that the category of “pre-closing+ closing” is highly occurred comparing with the second and the third categories. But, what is targeted from the reader to bear in mind is that “pre-closing+ closing” and “closing” are alternated by blessing and gratitude phrases; and blessing in this case fluctuated between pre-closing and closing. That confirms the existence of the blessing category either independently or integrated in the other categories. Concerning the fourth category is a kind of violation to the regulation of the institutional conversation and to the conversational maxims; since this behaviour is, to a certain extent, not allowed. The last category is an outcome of radio call-ins trouble.

Through the analysis of the practical unites, the researcher tended to give the reader an overview of the way Tlemcenians construct their talk-in-interaction (radio call-ins). So, the overall framework of the interactions follows the universal model (opening, body, and closing). The sequential framework is to a certain extent context and culture-dependent.

### **3.3. Socio-Cultural Reflection in radio phone-ins**

During a conversation, a given turn may carry out one or more specific acts. The main focus in this section is the analysis of the function of those speech acts performed in the ongoing conversations.

#### **3.3.1. Opening Sequences**

The general function of the opening sequences, generally, is interlocutors' intention to start a conversation as a step that precedes and paves the way for the body sequences. Opening sequences are broken down, as it was mentioned before, to four sub-sequences. In this section of analysis, the focus is on the function of different speech acts performed in those sub-sequences.

##### **3.3.1.1. Summon/Response**

###### **3.3.1.1.1. The programme of: "Medical Meeting"**

###### **Example 1:**

**Dr:**      ?alo:  $\implies$  SPP $\implies$  reactive act to the supposed initial act (summon)

**Hello!**

The speaker's turn is the SPP as a response to the summon. It is made up of one speech act, which seems to be a declarative one; it carries one illocutionary act with response force.

###### **Example 2:**

**Dr:**      ?alo: Şbaħəlxi:r(3s) ↑?a[lo:

**Hello, Good morning! Hello!**

- The first “?alo: Şbaħəlxi:r”: is a speech act carries two illocutionary acts: 1) with response force; 2) with greeting force.

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- The second “↑ʔalo:”: Directive speech act carries two illocutionary acts with (1) confirmed response force; (2) question force, if the caller still on line with the host and hearing him.

The SPPs, of summon/response of the conversations of “Medical Meeting” programme, are fluctuated between these two mentioned example and those will be listed below:

- **1/Dr:** ʔalo: Şbaħəlxi:r
- **2/Dr:** ʔalo: (02s)Şbaħəlxi:r
- **3/Dr:** ʔalo: (01s)Şbaħəlxi:r (02s)↑ʔalo: ↓ʔalo:
  - The first turn is made up of one speech act carries two illocutionary acts: 1) with response force; 2) with greeting force.
  - The second turn is made up of two speech acts clarified by the interval time (02s): 1) speech act carries one illocutionary act with response force; 2) speech act carries one illocutionary act with greeting force.
  - The third turn is made up of three speech acts: 1) speech act carries one illocutionary act with response force; 2) speech act carries one illocutionary act with greeting force; 3) speech act “↑ʔalo: ↓ʔalo:” carries three illocutionary acts: 1) with confirmed response force; 2) with question force; 3) with invitation force (the host invites the caller to start talking to him).

The perlocutionary act is the influence of the illocutionary act (force) on the hearer, it ought to be resulted by the immediate response by the hearer otherwise the other locutionary acts carrying different illocutionary acts for conversation establishment sake.

**3.3.1.1.2. The programme of: “Speak and Open your Heart”**

The same paths of analysis which were allocated to the previous programme will be followed in “Speak and Open you Heart”.

**Example 1:**

**A.B:**            ʔalo: ⇨ SPP (reactive move) to the supposed initiative move (the summon)

**Hello!**

The psychologist's intervention is the SPP as a response to the summon. It is made up of one speech act, which seems to be a declarative one; it carries one illocutionary act with response force.

**Example 2:**

**A.B:**            ʔalo: (04s) ↑ʔalo: masaʔ əlxɪ:r ʔantum ʕala ʔamwaʒ ʔida:ʕat tilimsa:n (03s) hiʒʒat tkkaləm [wə ftaħ qalbək

**Hello, hello? Good evening. You are on the waves of radio Tlemcen, the emission of speak and open your heart.**

The psychologist's turn-taking encompasses three speech acts:

1. "ʔalo:": this speech act carries one illocutionary act with response force. It is the SPP of the FPP (summon)
2. "↑ʔalo: masaʔ əlxɪ:r ʔantum ʕala ʔamwaʒ ʔida:ʕat tilimsa:n": it carries the global illocutionary act with question force; asking about the presence of the caller if s/he still on line. And subordinate illocutionary act with invitation force; inviting the caller to start talking to the callee.

**Example 3:**

**A.B:**            ʔalo:: (05s) ʔalo::

**Hello, hello!**

The turn, in this example, made up of one repeated speech act the carries one illocutionary act with response force; it is the SPP of the summon. It is repeated after 5s to give the caller time to be in connection with the callee.

**Example 4:**

**A.B:**            ↓ʔalo:(04s) ↓ʔa[lo:

**Hello, hello!**

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In this example, the speech act uttered by the psychologist carries two illocutionary acts: 1) with response force; 2) with collaborative force, the host committed herself for waiting the caller to speak.

**Example 5:**

**A.B:**            ↓<sup>20</sup>ʔalo:(02) ʔalo: masa:ʔ əlxɪ:r

**Hello, hello, good evening!**

The turn is made up of two speech acts: the first one has the same explanation as the previous example.

The second speech act “ʔalo: masa:ʔ əlxɪ:r” carries two illocutionary acts: 1) with greeting force; 2) with invitation force; to direct the caller to be in connection with him.

**Example 6:**

**A.B:**            ↓ʔalo: (03) ʔalo:: masa:ʔ əlxɪ:r (06) ↑ʔalo:

**Hello! Hello, good evening! Hello!**

This last example is about a turn which contains three speech acts: the two speech acts have the same explanation as the previous example. Whereas, the third one is a speech act carries one illocutionary act with question force.

**3.3.1.2. “A greeting” adjacency pair**

Greetings are seen, in the corpus, as serving the phatic function for establishing interactions.

**3.3.1.2.1. The programme of: “Medical Meeting”**

**The date of programme: 03/04/2021**

**The conversation**

**The topic: Diabetes and fasting**

<sup>20</sup> ↑ʔalo, generally it expresses the following wording (question): where are you? Or are you still here with us?

↓ʔalo, generally, expresses the following wording: go ahead we are waiting for you.

This explanation depends on the intensive listening of the recordings and the social convention as I belong to Tlemcen speech community.

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1. C(F):            əssala:m wəʕli:kum  
**Hello, may the peace of God be upon you!**
2. Dr:              wə ʕli:kum əssalam wə rahmatu ʔəllah Şbahəlxi:r  
**And may the peace and mercy of God be upon you! Good morning!**

This exchange is made up of two turns-taking that display a part of the opening sequence (“a greeting” adjacency pair). The function of the whole exchange is greeting but it should be analysed and unraveled from speech act perspective.

1. C(F):            əssala:m wəʕli:kum
2. Dr:              wə ʕli:kum əssalam wə rahmatu ʔəllah Şbahəlxi:r

First this exchange is a symmetric exchange as the two interventions or pairs (FPP and SPP) are of the same nature greeting-greeting with approximately the same realisation or wording.

The FPP is made up of one speech act carries one illocutionary act with greeting force. The SPP is made up of one speech act carries one illocutionary act with greeting force. This kind of greeting is typical for Muslims people it extremely reflects the identity of Muslims speech community in general and Tlemcen speech community in particular. This does not prevent this latter speech community for using other formulas of greeting. Note the following examples:

A):

**The date of the programme: 03/04/2021**

**The eighth conversation**

**The topic: Diabetes and fasting**

1. Dr:              Şbahəlxi:r  
**Good morning!**
2. C(F):            əssalam wəʕli:kum *docteur*  
**May the peace be upon you, doctor!**

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3. **Dr:**                      wəʕli:kum əssalam wə rahmatu əllah wa laʕalaha taku:n ʔəʕxir  
   mukalama

**And the peace and mercy of God be upon you! And it might be the last call!**

Example A, the host initiates the greeting exchange with the universal form “good morning”. This latter is used by people to greet each other in the morning before midday all over the world. Whereas, the caller responds to him with Islamic greeting; it is still a symmetric exchange even the realisation of greeting is different. Thus, the host finds himself obliged to greet the caller for a second time by Islamic greeting following the verse 86 from Surah of an –Nisaà .

**B):**

**The date of the programme: 25/09/2021**

**The ninth conversation**

**The topic: General medical orientation**

1. **Dr:**                      Şbahəlxı:r

**Good morning!**

2. **C(F):**                    Şabañ əlful w əlward w əljasmi:n wa kul ma:howa zami:l Şla  
   əddoctu:r

**good morning full with happiness and everything that is beautiful for the doctor.**

Example B, the exchange display another realisation of greeting, which is to a certain extent marks the reduction of distance between the caller and the collee. The second turn or pair shows a culture –specific manifestation of greeting.

**C):**

**The date of the programme: 15/01/2021**

**The tenth conversation**

**The topic: General medical orientations**

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1. **Dr:**           Şbaḥəlxi:r  
**good morning!**
2. **C(F):**       Şbaḥəlxi:r əssalam wə ʕli:kum doctu:r=  
**Good morning, peace be upon you!**
3. **Dr:**           =wə ʕli:kum əssala:m wa raḥmatu əllah  
**Peace and mercy of God be upon you!**

Example C, the greeting exchange includes two greeting exchange that could be divided as follows:

**Dr:**       Şbaḥəlxi:r  $\implies$  FPP (initiative greeting1) } binary greeting exchange  
**C(F):**   Şbaḥəlxi:r  $\implies$  SPP (reactive greeting1) }

And,

**C(F):**   əssalam wə ʕli:kum doctu:r=                    $\implies$  FPP (initiative greeting2)  
**Dr:**       =wə ʕli:kum əssala:m wa raḥmatu əllah  $\implies$  SPP (reactive greeting2)

So, the whole greeting exchange is divided to two symmetric greeting exchanges. The first one is initiated by the host and reacted by the caller with the same realisation of the greeting form “good morning”. The second is initiated by the caller and reacted by the host with different wording by resorting to the strategy of belongingness<sup>21</sup>. The table bellow gives an idea about the different realisations of greeting exchange that are found in the corpus concerning the conversations of “Medical Meeting” programme.

**Table.3.4. Different realisations of greeting adjacency pair**

Adjacency pair	Good morning/ good morning	Good morning/islamic greeting	Islamic greeting/islamic greeting	Good morning/good morning+islamic greeting/islamic greeting
frequencies	78,72%	14,89%	04,25%	02,12
Number of occurrences	37	7	2	1

<sup>21</sup> The concept will be more explained and clarified as a politeness strategy for smooth and successful interaction.

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There are 37 conversations out of 47, where the universal form of greeting is used by the interlocutors via binary symmetric exchanges. It is clear from the data gathered that the host initiates all the calls by the universal form of greeting; on the other hand the callers can respond by the same or another form. Responding by Islamic form of greeting is found in 7 conversations out of 47. And responding by the same universal form and adding the Islamic one by the caller is found in just one conversation. But there are two conversations where the greeting exchange initiated by the Islamic greetings where is it initiated by the caller not the host.

**3.3.1.2.2. The programme of “Speak and Open your Heart”**

In “Speak and Open your Heart” programme, unlike the programme of “Medical Meeting”, there are various realisations of greeting that have been selected and they are presented in the following examples. Generally, the global function of the chosen adjacency pairs is greeting, but through different examples some illocutionary acts that have double illocutionary force will be found.

**Example 1:**

**The date of the programme: 19/07/2021**

**The first conversation**

**The topic: “Tolerance”**

1. C(F): masa:ʔ' əlxɪ:r ʔammu:nti (FPP, initiative move)

**Good evening Amina!**

2. A.B: masa:ʔ' ənnu:r (SPP, reactive move)

**Good evening**

The example is a binary symmetric exchange (greeting /greeting) made up of two speech acts :1) as an initiative move carries one illocutionary act with greeting force; 2) as a reactive move carries one illocutionary act with greeting force.

**Example 2:**

**The date of the programme: 19/07/2021**

**The fourth conversation**

**The topic: "Tolerance"**

1. C(M):            ʔəssalam wəʕli:kum

**Peace be upon you!**

2. A.B:            wəʕli:kum' əssalam wə rahmatu' əllah taʕa:la wa baraka:tuh

**Peace and God's mercy and blessings be upon you!**

The second example presents another realisation of greeting, which is the Islamic greeting. It is a binary symmetric exchange made up of two speech acts: the first carries one illocutionary act with greeting force; the second carries one illocutionary acts with greeting force.

**Example 3:**

**The date of the programme: 19/07/2021**

**The fifth conversation**

**The topic: "Tolerance"**

1. A.B:            masa:ʔ' əlxɪ:r  $\implies$  FPP (greeting)

**Good evening!**

2. C(F):            nha:rək mabru:k  $\implies$  SPP (wishes)

**Blessed day for you!**

The third example presents a different exchange. It is an intermediate kind between symmetric and complementary binary exchange made up of two expressive speech acts: 1) carries one illocutionary act with greeting force; 2) carries one illocutionary act with wish force.

Where an act of greeting is responded by an act of wish, these are basically different acts. But depending on the context, they are more or less used

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interchangeably. For that this kind of exchange is intermediate between symmetric and complementary.

**Example 4:**

**The date of the programme: 02/08/2021**  
**The second conversation**  
**The topic: “Good deeds”**

1. **C(M):**           ʔalo: [ʔalo: əssala:m wə ʕli:kum=  
                          **Hello, hello, peace be upon you=**
2. **A.B:**               [masa:ʔ əlxɪ:r  
                          **Good evening!**
3. **A.B:**               =’əssalam wa raḥmatu’ əllah taʕa:la wa barakatuh  
                          **peace, mercy and blessings of God almighty!**

Line 1 displays the caller’s turn. The caller responds to the callee’s SPP of “summon/response” by his first intervention or move ʔalo: [ʔalo:. Then he moves to the greeting speech act, the same time the callee’s greeting intervention as a result of overlap. For that the exchange will be divided as follows:

- |  |   |                        |
|--|---|------------------------|
| <b>a.C(M):</b> ʔalo: [ʔalo: (FPP1)<br><b>a’.A.B:</b> [masa:ʔ əlxɪ:r (SPP1)   | } | complementary exchange |
| <b>b.C(M):</b> əssala:m wə ʕli:kum= (FPP2)<br><b>b’A.B:</b> =’əssalam wa raḥmatu’ əllah (SPP2)<br>taʕa:la wa barakatuh | } | symmetric exchange     |

**aa’** exchange is made up of two speech acts: 1) carries one illocutionary act with response force; 2) carries one illocutionary act with greeting force.

**bb’** exchange is made up of two speech acts one is initiative and the second is reactive each act carries one illocutionary act with greeting force.

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What is noticeable in this example, it has been noticed in the “Medical Meeting” programme, that when the greeting FPP is uttered in Islamic form the SPP must be the better version of Islamic greeting. The host tended in a’ the time of overlapping to initiate the greeting adjacency by her well known form of greeting “masa:ʔ əlxɪ:r”, while the caller was continuing his turn initiating, as he expected, the greeting adjacency pair. Afterward, the callee got back and responded to the caller’s Islamic greeting.

“Speak and Open your Heart”, to a certain extent, less formal than “Medical Meeting”. For that, the realisations of greeting forms are very varied; the table below gives the reader an idea about them.

Table 3.5. Different realisations of greeting adjacency pair “ Speak and Open your Heart”

<b>Adjacency pair</b>	<b>Good evening/ masa:ʔ ənnu:r</b>	<b>Good evening/ good evening</b>	<b>Good evening/ Islamic greeting</b>	<b>Islamic greeting/ Islamic greeting</b>	<b>masa:ʔənnu:r/ good evening</b>	<b>masa:ʔ ənnu:r/ masa:ʔ ənnu:r</b>	<b>others</b>
<b>Frequencies</b>	<b>27,5%</b>	<b>12,5%</b>	<b>12,5%</b>	<b>12,5</b>	<b>05</b>	<b>2,5</b>	<b>27,5%</b>
<b>Number of occurrences</b>	<b>11</b>	<b>05</b>	<b>05</b>	<b>05</b>	<b>02</b>	<b>01</b>	<b>11</b>

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“masa:ʔ ənnu:r” has been transcribed , in the transcription phase, as “masa:ʔ əlxɪ:r” (**Good evening!**), and that what has been found in many translation resources, the matter that does not transfer the socio-cultural influence on this kind of behaviour. So, though the two forms carries the same illocutionary force, the locutionary acts are different but this difference is an outcome of the socio-cultural norms; more precisely the Islamic principle “when you are greeted with a greeting, greet in return with one better than it or at least return it in a like manner”.

For that, the version “masa:ʔ ənnu:r” has been kept to distinguish the different realisations of good evening. Following the mentioned Islamic principle, in 11 conversations “good evening/ masa:ʔ ənnu:r” adjacency pair has been found, and 11 other conversations other greeting adjacency pair has been found the principle is reflected in as well (see Appendix 1).

The host in this programme used to initiate the greeting exchange with the universal form of greeting “masa:ʔ əlxɪ:r” (**Good evening!**), but when the exchange is initiated by the caller who uses the Islamic form the host find herself, if it is allowed to be said that, obliged to respond with the same form (greeting of people of Paradise).

**3.3.1.3. “A how are you?” adjacency pair**

**3.3.1.3.1. The programme of “Medical Meeting”**

**The first example:**

**The date of the programme: 03/04/2021**

**The second conversation**

**The topic: Diabetes and fasting**

1. C(F):            ki Şbahtu: la:bas  
**How are you, ok?**
2. Dr :            əlḥamdulilləh w ntu:ma la:bas



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act with response force; the third carries one illocutionary act with evaluative force.

- The second ternary exchange is made up of three speech acts: the first carries one illocutionary act with question force; the second carries one illocutionary act with response force; the third carries one illocutionary act with evaluative force.

The global function of the exchange is about “a how are you?” inquiry. In the gathered data, the structures of “a how are you?” exchanges slightly differ even their function are the same; see the following example:

**The second example:**

**The date of the programme: 25/09/2021**

**The first conversation**

**The topic: General medical orientations**

**Dr:**            ki Šbahtu:

**How are you?**

**C(F):**         doctu:r lħamdulləh ŕli::k

**Thank God that you are fine doctor!**

**Dr:**            llah jəħafđđak barak əllahu w fi:k

**May God protect you, may God bless you!**

This exchange is extracted from the programme broadcast on 25/09/2021, the time when the Corona Virus was over –spread in the world; meanwhile the doctor was affected, and many “a how are you?” exchanges were about his health condition. This extract is one of them.

**Dr:**            ki Šbahtu: ( FPP, initiative move)    } truncated exchange  
**C(F):**         Ø            (SPP, no reaction)                    }

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**C(F):**      doctur lhamdulləh ʕli:k (FPP, initiative move)      } binary  
**Dr:**        llah jəhəfdək barak↓ əllahu w fi:k (SPP, reactive move) } exchange

The above exchange is divided to two sub-exchanges: the first is a truncated exchange made up of one speech act carries one illocutionary act with question force as an initiative move that calls for a response but without any reaction from the caller as she is eager to express her happiness toward the doctor recovery, this paves the way for the second sub-exchange. The latter is made up of two expressive speech acts: the first carries one illocutionary act with sympathy force; the second carries one illocutionary act with gratitude force.

Therefore, the propositional content (locutionary act) goes in accordance with the felicity conditions. That is to say that the structure of the speech acts is governed by the surrounding factors of the context. The inquiry phase in the openings is a habitual behaviour Tlemcenians used to, generally, manifest it in their conversations. But it could be particular if there is something specific to ask for relying on the social variables: power, distance, and rank of imposition.

The corpus of this research concerning “Medical Meeting” programme is characterised by more than one type or category of exchanges. The table below determines these types and their number of occurrences.

**Table 3.6. Types of inquiry exchanges initiated by the caller**

<b>Exchange</b>	<b>Truncated</b>	<b>Binary</b>	<b>Ternary</b>	<b>quaternary</b>
<b>Number of occurrences</b>	<b>02</b>	<b>13</b>	<b>11</b>	<b>1</b>

**Table 3.7. types of inquiry exchanges initiated by the callee (Dr)**

<b>Exchange</b>	<b>Truncated</b>	<b>Binary</b>	<b>Ternary</b>
<b>Number of occurrences</b>	<b>12</b>	<b>13</b>	<b>8</b>

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The dominant types are the binary and ternary exchange when it is initiated by the caller; and fluctuated between the three types when it is initiated by the callee. However, these results are justified since the interlocutors are stuck between the institutional nature of the interactions, which one of its main characteristics is time-constrained, and the socio-cultural values applied in the third triplet as a kind of evaluative, clear and noticeable in Tlemcen speech community via altered forms (thanks, blessings, prayers); and what is remarkably used is “lḥamdulləḥ” (**thank God!**).

In some other cases, as an outcome of overlap or thematic-shift, truncated type where SPP is skipped overly noticed. On the extreme side a complex type that could be mentioned to as Quaternary is resorted to. Though throughout the corpus its number of occurrence is low, during the observation and analysis of daily life conversations in this speech community this type is quite noticeable.

**3.3.1.3.2. The programme of “Speak and Open your Heart”**

**The first example:**

**The date of the programme: 02/08/2021**

**The third conversation**

**The topic: “Good Deeds”**

**C(F):**            kiri:k ↑çə va

**How are you doing, it's all right?**

**A.B:**            laba:s əlḥamdulləḥ

**It's ok, thank God!**

“A how are you?” exchange seems to be made up of two interventions as the previous like-examples; that from interactive view point. But, pragmatically – dependent it could be analysed or divided as follows (possibilities of analysis):

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**A)**

<b>C(F):</b>	kiri:k	⇒	FPP1(question)	}	binary
<b>Dr:</b>	laba:s	⇒	SPP1 (response)	}	exchange

<b>C(F):</b>	↑ <i>ça va</i>	⇒	FPP2 (question)	}	binary
<b>Dr:</b>	əlḥamdulləh	⇒	SPP(response)	}	exchange

**B)**

<b>C(F):</b>	kiri:k	⇒	FPP1	}	a	}	A    crossed	
<b>C(F):</b>	↑ <i>ça va</i>	⇒	FPP2	}	b			
<b>Dr:</b>	laba:s	⇒	SPP1	}	a'			
<b>Dr:</b>	əlḥamdulləh	⇒	SPP2	}	b'			
						}		B exchange

**C)**

<b>C(F):</b>	kiri:k	⇒	FPP1	}	a	}	A    inserted	
<b>C(F):</b>	↑ <i>ça va</i>	⇒	FPP2	}	b			
<b>Dr:</b>	laba:s	⇒	SPP2	}	b'			
<b>Dr:</b>	əlḥamdulləh	⇒	SPP1	}	a'			
						}		B    exchange

So, from speech act perspective, *kiri:k*, *ça va*, *laba:s*, and *əlḥamdulləh* are considered independent speech acts as they carry different locutionary acts. For that the analysis and division of the ultimate exchange in A is rather logically ordered. However, it could be structured the way in B, in this it is suggested that the addressee follows the speaker order of interventions and responds to them respectively; the crossed exchange is a type of superficially analysed and structured an exchange adopted from Kerbrat-Orecchioni. The last structure “C” is an inserted exchange where **bb'** is inserted in **aa'**. So it is possible that the addressee prefers to respond to the second intervention than goes back to responds to the first one.

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In an ongoing interaction, things analysed differently. Thus, the exchange of the example will be treated as follows:

**C(F):**      kiri:k ↑ça va  $\implies$  FPP (initiative move) } “a how are you?”  
**A.B:**      laba:s əlħamdulləh  $\implies$  SPP(reactive move) } adjacency pair

The first turn **C(F)** is made up of one speech act carries one illocutionary act with question force(FPP). The second turn A.B is made up of one speech act carries one illocutionary act with response force. For instance if “kiri:k” is dropped from the first turn and “laba:s” from the second turn as well, it would be no difference in the function of the exchange.

**The second example:**

**The date of the programme: 16/08/2021**  
**The second conversation**  
**The topic: “Positive Change”**

**C(F):**      ki:f əlħa:l ħabu:ba  
**How are you doing my dear?**  
**A.B:**      laba:s əlħamdulillah wə ntu:man bxi:r  
**It's OK, thank God! and you, are you good?**  
**C(F):**      ʔi:wa lħamdullah

The exchange is made up of three turns, and it includes two “a how are you?” adjacency pair. The first is initiated by the caller, and the second by the callee.

**C(F):**      ki:f əlħa:l ħabu:ba (1<sup>st</sup> initiative move) } 1<sup>st</sup> “a how are you?”  
**A.B:**      laba:s əlħamdulillah(1<sup>st</sup> reactive move) } adjacency pair  
**A.B:**      wə ntu:man bxi:r (2<sup>nd</sup> initiative move) } 2<sup>nd</sup> “a how are you?”  
**C(F):**      ʔi:wa lħamdullah(2<sup>nd</sup> reactive move) } adjacency pair

The initiative moves carry one illocutionary act with question force; the reactive moves carry one illocutionary act with response force.

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**The third example:**

**The date of the programme: 13/092021**  
**The third conversation**  
**The topic: "Narcissistic Personality"**

1. **C(F):**              kirakum laba:s  
                               **How are you, OK?**
  
2. **A.B:**                laba:s əlḥamdulillah  
                               **It's Ok, thank God!**
  
3. **C(F):**                əlḥamdulillah

The extract is about a ternary exchange, where each triplet calls for the next one and this latter is constrained by the previous one. Otherwise the exchange would be considered truncated.

<b>C(F):</b>	kirakum laba:s	⇒ initiative triplet	}	ternary	
<b>A.B:</b>	laba:s əlḥamdulillah	⇒ reactive triplet		}	exchange
<b>C(F):</b>	əlḥamdulillah	⇒ evaluative triplet			

The first triplet is a speech act carries one illocutionary act with question force; the second triplet is a speech act carries one illocutionary act with response force; the third triplet is a speech act with evaluative force.

As far as the methodological balance is concerned, the table below show the dominant types of exchange found in the corpus of "Speak and Open your Heart"

**Table 3.8. Types of inquiry exchanges initiated by the caller**

Exchange	Truncated	Binary	Ternary
Number of occurrence	03	15	6

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**Table 3.9. Types of inquiry exchanges initiated by the callee (A.B)**

<b>Exchange</b>	<b>Truncated</b>	<b>Binary</b>	<b>Ternary</b>
<b>Number of occurrences</b>	<b>01</b>	<b>00</b>	<b>05</b>

In “Medical Meeting” programme, 27 exchanges of “a how are you?” has been found, initiated by the callers dominated by binary and ternary exchanges. Then, 33 exchanges of “a how are you?” initiated by the callee fluctuated between truncated, binary, and ternary exchanges. The matter that have not found in “Speak and Open your Heart” programme. The above tables display the different types of exchanges that was found in the corpus, 24 “a how are you?” exchanges dominated by binary exchanges; those exchanges are initiated by the caller. Yet, concerning the exchanges initiated by the callee just 06 have been found: one is a truncated exchange, five are ternary exchanges.

It seems that most of “a how are you?” exchanges are initiated by the callers, and they are characterized by their binarity. The nature of this programme affects how the interaction would be governed or regulated. The host gets much time to introduce the selected topic to be discussed, then moves to the radio listeners’ calls. So the main objective is the comments of the callers’ attitudes and points of view toward the chosen topic. For that, almost all the binary exchanges (question/response), initiated by the callers, are followed by the host’s utterance “ʃku:n mʃa:na”(who is with us?) as an indicator to the next sub -sequence or identification/recognition adjacency pair. Concerning the five ternary exchanges, all of them are addressed to known callers who regularly used to call her and participate in the programme. In this case the power and distance variables are reduced and rights and obligations are rather imposed on both sides.

**3.3.1.4. Identification/Recognition**

**3.3.1.4.1. The programme of “Speak and Open your Heart”**

**The first example:**

**The date of the programme: 19/07/2021**

**The third conversation**

**The topic: “Tolerance”**

**1. A.B:**            ʃku:n mʃa:na

**who's with us?**

**2. C(F):**            mʃa:k rafi:qa mən bab' əlʃassa

**With you Rafika from Bab Elassa.**

The extract is a complimentary exchange functions as a step of identification and recognition in the opening sequences. The exchange is made up of one adjacency pair:

<b>1. A.B:</b>	ʃku:n mʃa:na	⇒	FPP, question	} complimentary binary exchange
<b>2. C(F):</b>	mʃa:k rafi:qa mən bab' əlʃassa	⇒	SPP, response	

The initiative move in this extract is a speech act carries one illocutionary act with question force. The reactive move is a speech act carries one illocutionary act with response force.

**The second example:**

**The date of the programme: 02/082021**

**The second conversation**

**The topic: “Good Deeds”**

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1. **A.B:** [ʿəllah jssalmak  
ʃku:n mʃa:na

**May God bless**

**you, who is with us?**

2. **C(M):** bouʃwa:r sidi muhamad [mutaʃawiʃ fi had [əlməʒa:l

**BOUSSOUAR Sidi Mohammed, volunteer in this field.**

3. **A.B:** [ʔahlan bi:k

**You're welcome!**

4. **A.B:** [ʔahlan bi:k' əlʔax  
bouʃwa:r=

**You're welcome**

**brother BOUSSOUAR!**

5. **C(M):** =ʿəllah jssalmak ʃti

**God bless you, sister!**

To clarify the extract for the reader, it will be restructured as follows:

1. <b>A.B:</b>	ʃku:n mʃa:na (FPP) $\implies$ question	}	complementary
2. <b>C(M):</b>	bouʃwa:r sidi muhamad (SPP) $\implies$ response		exchange
3. <b>A.B:</b>	ʔahlan bi:k (base FPP)	}	a
4. <b>C(M):</b>	mutaʃawiʃ fi had [əlməʒa:l (inserted FPP)		b
5. <b>A.B:</b>	ʔahlan bi:k' əlʔax bouʃwa:r= (inserted SPP)		b'
6. <b>C(M):</b>	=ʿəllah jssalmak ʃti (base SPP)	a'	

The extract encompasses two exchanges: 3 complementary exchanges (lines:1, 2), (line: 3,6), (line: 4,5), and inserted or subordinate exchanges (bb' inserted in aa').

The complementary exchange (lines: 1,2) made up of two speech acts: 1) carries one illocutionary act with question force; 2) carries one illocutionary act with response force. The host is well known by her welcome wording that follows the identification/recognition sub-sequence (in 14 conversations out of 40). The welcoming exchange is a repetitive exchange in this programme corpus. It is found,

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also, in 28 conversations as a third sub –sequence in the openings after greeting step.

Thus, it is possible to add to Schegloff's opening adjacency pairs “**welcoming**” adjacency pair. This opening sub-sequence is culture-specific. Generally it follows “a greeting” and/or “identification/recognition” adjacency pairs.

**3.3.2. Body Sequences**

**3.3.2.1. Pre-question Frame**

Pre-questions that found just after the sub-sequences of the openings, generally, function as a transition device to move from the first interactional sequence to the next one, the body sequence.

**3.3.2.1.1. The programme of “Medical Meeting”**

**The first example:**

**The date of the programme:03/04/02021**  
**The second conversation**  
**The topic: Diabetes and Fasting**

1. **C(F):**            fu: *docteur* xədi nəssaʔlak ha lʔasʔila bəʃʃaħ xa:riʒa ʃan  
uhhh//

**Thank God look doctor I'm going to ask you some questions but are out of uhhh)**

2. **Dr:**            //lll fu:f yla kan hagda xi suʔ:l manhum llah jxali:k xi suʔa:l  
waħad

**Nnn look if this is the case just one of them, may God bless you just one question**

3. **C(F):**            ʃaħħa

**Ok!**

4. **Dr:**            ↑*oui*

**Yes?**

The function of the above exchange is a pre-question as an initiation to sub-questions about the caller's health. It is initiated by the caller because she is interested to receive advice and orientations from the doctor. However, in this extract the caller going off topic. The topic of the programme is devoted to Diabetes and Fasting and the callers required respecting and asking questions related to the topic.

The pre-question belongs to "term of addressee + pre-question" category as it will be clarified in the table below. The exchange is made up of two exchanges coordinate exchange (1.4) and subordinate exchange (2.3) relying on Traverso structure; and it is an inserted exchange (2.3) inserted in (1.4) depending on K. Orecchioni.

In line 1, the turn is made up of one speech act carries one illocutionary act with question force. Line 4, the turn made up of one speech act carries one illocutionary act with response force.

In line 2, the turn is made up of one speech act carries one illocutionary act with request force. Line 3, the turn is made up of one speech act carries one illocutionary act with acceptance force.

**The second example:**

**The date of the programme:03/04/2021**

**The seventh conversation**

**The topic: Diabetes and Fasting**

1. **C(M):**           ʃu: llaħ jərđi ʕli:k ħabi:t nsaqsi//

**Look, God bless you! I would like to ask**

2. **Dr:**   //ʔumh

**Umh**



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“what a question?”. In line 3 there is one speech act carries one illocutionary act with encouragement force.

**Table 3.10. Types of pre-question (Medical Meeting)**

<b>Types</b>	<b>Blessing+pre-question</b>	<b>Direct pre-question</b>	<b>TofA<sup>23</sup>+pre-question</b>	<b>TofA+blessing+pre-question</b>	<b>Blessing +TofA+pre-question</b>	<b>No pre-question</b>
<b>Number of occurrences</b>	<b>09</b>	<b>10</b>	<b>11</b>	<b>06</b>	<b>07</b>	<b>4</b>

All the pre-questions are initiated by the callers as their targets are to ask questions about health conditions. Depending on the results displayed in the table, blessings and terms of addressee are repeated in three types: by occurrences of 22 for blessing forms, and 24 for terms of addressee. That means blessing and terms of addressee play the role of softeners as an inquiry, pragmatically, considered as an FTA.

**3.3.2.1.2. The programme of “Speak and Open your Heart”**

**The first example:**

<p><b>The date of the programme: 19/07/2021</b></p> <p><b>The first conversation</b></p> <p><b>The topic: “Tolerance”</b></p>
---

**A.B:** ↑ʔa:ssam tqu:llana//

**What do you tell us?**

**C(F):** //əlmuhim əlħabu:ba nta:ʕna tatkalam ʕla əttasa:muħ//

**The important is that our darling speaks about tolerance**

---

<sup>23</sup> : T of A : Terms of Addressee

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**A.B:** // naʕam

**Yes.**

The exchange is initiated by the callee who asking a question that plays the role of a transition device from the opening sequence to the body sequence, but it was interrupted before it fully asked. The caller has already a preconceived idea about the topic. So, she jumped right to give her opinion or what she has to say about tolerance.

**The second example:**

**The date of the programme: 02/08/2021**  
**The third conversation**  
**The topic: “Good Deeds”**

**A.B:** ↑lʔuxʔ si:ha:m ʕra:lak mawqif ʔiʕa:bi hassak bæssaʕa:da fi hja:tak

**Sister Siham, have you ever had a positive situation that made you feel happy in your life?**

**C(F):** ((hhh)) ʔi::h əlħamdullah

**Laughing! Yes thank God!**

The exchange of the pre-question frame is initiated by the callee asks the caller to give her one of her good deeds that made her happy. It is an alternative realisation of the question “what can you say about the topic depending on your own experience?”

**Table 3.11. Types of pre-question (Speak and Open your Heart)**

<b>Types</b>	<b>What/ give us?</b>	<b>Go ahead</b>	<b>No pre-question</b>
<b>Number of occurrences</b>	<b>06</b>	<b>18</b>	<b>11</b>

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Unlike the programme of “Medical Meeting”, the pre-questions are initiated by the callee. All the pre-questions are alternatives of the question “what is your attitude towards the selected topic?” In other word, what can you say about it depending on your own experience? This allows the caller to express his/her opinions and attitudes towards the selected topic which can be interspersed with sub-questions from the callee to get what she intended to extract from the intervention of the caller.

So, the callee asks her callers to tell her what they can say about the topic and/ or ask them to give her an event concerning the topic. The table above presents those direct questions with 06 occurrences. The phrase “go ahead!” alternates the mentioned questions because the preceded section is an introduction of the topic and what is required from the caller to participate with. Thus, the callee just gives the opportunity to the callers to respond with 18 occurrences. Whereas, there are 11 conversations where the pre -question is skipped because the callers have already an idea about the topic and what they are required to participate with. For that they jump right in their attitudes and/or points of view.

Moreover, there are few pre-questions that initiated by the callers with 03 occurrences.

**3.3.2.2. Question/ Response**

**3.3.2.2.1. The programme of “Medical Meeting”**

**The date of the programme: 16/10/2021**

**The first conversation(the body sequence)**

**The topic: General Medical Orientations**

**1.Dr:**      ʃha:l ʃha:l əlwazn əllah jxali:k əlwazn

**What is the weight may God bless you? Weight?**

**2.C(F):**    ʔa::h

**What?**

**3.Dr:** əlwazn (03s)↑əlwazn ↓əlwazn

**The weight, the weight the weight?**

**4.C(F):** masmaʃtakʃ

**I have not heard you!**

**5.Dr:** əlwazn *le poid*s əlmiza:n

**The weight, the weight the weight?**

**6.C(F):** ʔu::h əlwazna::h ma :naḥki :lakʃ

**Oh! The weight I could not tell you.**

**7.Dr:** əlla ʔi: ḥki:li maʃli:ʃ bi:na:tna ḥta waḥad ma: jasmaʃna

**No just tell me it's all right between us no one will hear us.**

**8.C(F):** ((hhh)) kanat ʃandi 114

**Laughing! I had 114.**

The main question/ response in this extract is presented in line 1 and line 8. From line 2 to line 7 presents a negotiation between the participants. Thus, the exchange (2 → 7) is inserted in the exchange (1,8).

<b>1.Dr:</b> ʃha:l ʃha:l əlwazn əllah jʔali:k əlwazn (initiative)	} complementary } exchange
<b>2.C(F):</b> ((hhh)) kanat ʃandi 114 (reactive)	

The initiative move is the base FPP functions as question, and the reactive move is the base SPP functions as a response.

The exchange (2→7) could be analysed as follow:

**2.C(F):** ʔa::h

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**3.Dr:** əlwazn (03s)↑əlwazn ↓əlwazn

In line 2 the move is an inserted FPP as a question. In line 3 the move plays the role of an inserted SPP functions as response to the inserted FPP(reactive move), and as a question calling for an answer. In other word, the turn in line 3 is made up of one speech act carries two illocutionary acts:1) with response force;2) with question force. This analysis gives the following structure:

**2.C(F):** ʔa::h      ⇒initiative

**3.Dr:** əlwazn (03s)↑əlwazn ↓əlwazn      ⇒reactive

**4.C(F):** masmaʕtakf      ⇒evaluative

Considering the illocutionary act with response force, the analysis gives rise to the above ternary exchange. Whereas, illocutionary act with question force, the exchange will be as follow:

**2.C(F):** ʔa::h      ⇒initiative

**3.Dr:** əlwazn (03s)↑əlwazn ↓əlwazn      ⇒reactive

**4.C(F):**      Ø      ⇒truncated

So, even the caller's intervention in line 4 (either evaluative or truncated) calls for the callee intervention that is made up of one speech act carries one illocutionary act with repeated question force realised differently (line 5).

**5.Dr:** ↑əlwazn *le poids* əlmiza:n

**6.C(F):** ʔu::h əlwazna::h ma :naħki :lakf

**7.Dr:** əlla xi: ħki:li maʕli:f bi:na:tna ħta waħad ma: jasmaʕna

**8.C(F):** ((hhh)) kanat ʕandi 114

It seems that the caller from the beginning tried to avoid answering the weight question, and that is confirmed in line 6 after the callee's insistence.

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If the exchange (5→ 8) is taken independently from the preceding turns it could be analysed as follow:

- 5.Dr:     ↑əlwazn *le poid*s əlmiza:n
- 6.C(F):   ʔu::h əlwazna::h ma :nahki :lakf
- 7.Dr:     əlla vi: hki:li mafli:f bi:na:tna hta waħad ma: jasmafna
- 8.C(F):   ((hhh)) kanat fandi 114
- 

This analysis presents an inserted exchange where bb' is inserted in aa'. This structure frequently is resulted from disprefer answer that lead to enlengthen the exchange. The preferable is to answer directly the callee's question. However, the caller's inserted interventions are justified (see chapter four).

**3.3.2.2.2. The programme of “Speak and Open your Heart”**

**The first example:**

**The date of the programme:02/08/2021**

**The first conversation (the body sequence)**

**The topic: “ Good Deeds”**

1.A.B:     Şahħa əlhədʒa fti:na vi: mawqif vi mawqif Şra:lak fi hja:tak

**Ok pilgrim, give us just a situation, just a situation that happened to you in your life.**

2.C(F):   mawqif fi hja:ti ʔana liŞra:li wa:had ma: Şra:lahf zaƒma ↑ʔa:ssam ʒra:w  
bijja wə la ʔana ʒri:t bənna:s

**A situation in my life, what happened to never happened to anyone.  
So, they do good deeds for me or I do for them?**

3.A.B:     la la nti:na qumt bi mawqif ʔiʒa:bi

**No, no you did a good deeds.**

**4.C(F):**    la ʔandi baza:f ʃha :l qadni nahki

**No I have had a lot, how much can I tell!**

**5.A.B :**    ʃti:ni ʃvi: wa:hadʃ vi: wa:had farhhak fi hja:tak

**Give me just one, just one made you happy in your life.**

In line 1 “*ʃahha əlhəʒa*” is an indicator for drawing the caller’s attention to the question. However, after four turns there is no answer to the asked question<sup>24</sup> even it will be answered in the caller’s turns that follow but that violates the quantity maxim. In addition, in line 2 there is a violation of the relevance maxim (that will be more explained in the fourth chapter). This violation is one of the outcomes of the dispreferred answers.

**The second example:**

**The date of the programme :30/08/2021**

**The first conversation(the body sequence)**

**The topic: “Engagement and Marriage”**

**1.A.B:**    ʃkifa:ʃ ka:nat əttaʒriba nta:ʃak ʃtandʒam tahki:na

**How was your experience? Could you tell us?**

**2. C(F):**    taʒri:bti ka:nat fa:ʃila ((hhhh)) əlʔuxt ʔami:na

**My experience was failed (laughing) sister Amina.**

**3.A.B:**    *Est -ce que ha:d əʃʃi matʒalaq bəlʔinsa:n li ʃraftu: est -ce que*

*Ka:nat l’amour à veugle ʃthabu baza:f au point mafəftʃ əlʃuju:b*

---

<sup>24</sup> : it could be perceived by the reader that is a request rather than a question, but this category is called “whimperatives” which means an intermediate act between question and request . It is an additive structure in which the two acts are rather in a coalescence relation. However in this work we keep using the term question.

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*est-ce que ka:n le problème c'était le temps əlwaqt*

**Is that related to the person you knew? Was it a blind love? You love him so much to the point you did not see the flaws. Was the problem the time?**

**4.C(F) :**     $\uparrow$ əlla: $\downarrow$  ka:n ʕanna: əlwaqt ʔami:na ʔana tssaraʕt

**No, we had time Amina, I rushed.**

The illocutionary force of an utterance in a large discursive process (an ongoing conversation) is resulted from a global reinterpretation constructed by the discursive activity. Thus, the illocutionary force in this case should be deduced as it has an interactive function which is not supposed to be derived from the function of the isolated speech act. In other word, concerning the isolated speech acts, their illocutionary force should be calculated from their function in the interaction governed by initiative/reactive system and the interactional context.

**The analysis of the example:**

**1.A.B:**     $\uparrow$ kifa:ʃ ka:nat əttaʒriba nta:ʕak  $\uparrow$ tandʒam taḥki:na

**2. C(F):**    taʒri:bti ka:nat fa:ʃila ((hhhh)) əlʔuxʔ ʔami:na

In line 1 the initiative move is taken by the callee; it is made up of two speech acts each one carries one illocutionary act with question force. The first question was answered; the second one is a FPP of a truncated exchange. So, it will restructured as follow:

<b>A.B:</b>	$\uparrow$ kifa:ʃ ka:nat əttaʒriba nta:ʕak (FPP1)	}	a	
<b>A.B:</b>	b { $\uparrow$ tandʒam taḥki:na (FPP2)		}	a'
<b>C(F):</b>	taʒri:bti ka:nat fa:ʃila ((hhhh)) əlʔuxʔ ʔami:na (SPP1)			
<b>C(F):</b>	b' { $\emptyset$ (SPP2)			

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The analysis presents crossed exchanges: aa' is a complementary exchange; bb' is a truncated exchange.

However, SPP1 gave rise to different sub-questions. The caller's response by looking to the next turn, play the role of a reactive move constrained by FPP1, and an initiative move for the following questions in line 3.

**3.A.B:**      *Est -ce que* ha:d əʃfi matʃalaq bəlʔinsa:n li ʃraftu: *est -ce que*

*Ka:nat l'amour à veugle* ↑tħabu baza:f *au point* maʃaftʃ əlʃuju:b

*est-ce que* ka:n *le problème c'était le temps* əlwaqt

**4.C(F) :**      ↓əlla:↓ ka:n ʃanna: əlwaqt ʔami:na ʔana tssaraʃt

This exchange is made up of two turns:

The first turn is made up of three speech acts each one carries one illocutionary act with question force. In this extract there are three questions and just one response. So, it will be three exchanges:

<b>A.B:</b>	<i>Est -ce que</i> ha:d əʃfi matʃalaq bəlʔinsa:n li ʃraftu:(FPP1)	}	<b>a</b>
<b>A.B:</b>	<i>est -ce que</i> Ka:nat <i>l'amour à veugle</i> ↑tħabu (FPP2)	}	<b>b</b>
	baza:f <i>au point</i> maʃaftʃ əlʃuju:b		
<b>A.B :</b>	<b>c</b> { <i>est-ce que</i> ka:n <i>le problème c'était le temps</i> əlwaqt (FPP3)	}	<b>a'</b>
<b>C(F):</b>	<b>Ø</b> (SPP1)		
<b>C(F):</b>	<b>Ø</b> (SPP2)		
<b>C(F):</b>	<b>c'</b> ↓əlla:↓ ka:n ʃanna: əlwaqt ʔami:na ʔana tssaraʃt (SPP3)		

The caller responded just on the last question, what she could follow. Returning back to the recording of the conversation, the answers of the two first questions are not set up in the caller's turns that follow; both the callee and caller get over them.

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This behaviour often happens in an ongoing verbal interactive process. Long turns and many interventions lessen the characteristic of interactivity in the conversation.

**3.3.3. Closing Sequences**

**3.3.3.1. Pre-closings**

Each closing sequence of the conversation is determined by some indicators that one of the interlocutors tends to terminate the interaction and at the same time gives the addressee the opportunity to add something else or s/he is also ready to the end. It is considered as a transition device from the body sequence to the actual closing.

**3.3.3.1.1. The programme of “Medical Meeting”**

**The first example:**

**The date of the programme:03/04/2021**

**The first conversation**

**The topic: Diabetes and fasting**

**Dr:**                    əs ʃaħa duk nʒawbu:k d[uk nʒawbu:k *madame*

**Ok, we'll answer you! we'll answer you madam!**

**C(F):**                    [ʔijja ʃaħa

**Ok then!**

One of the universal indicators of pre-closings is “Ok!” it reflects the speaker's intention and desire to end the conversation. In this exchange the host expresses his desire to terminate the conversation after he got all the information needed to orient the caller. From her side, the caller has nothing to add and she is also ready to terminate the call.

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**The date of the programme:03/04/2021**  
**The third conversation**  
**The topic: Diabetes and fasting**

**Dr:**            *c'est bon waḍaḥ əssuʔal*

**well! The question is clear.**

**C(F):**          *jaʕti:k əʕʕaḥa*

**May God bless you with good health!**

“Well” is another universal indicator of pre-closings. It is frequently used in Tlemcen speech community.

**The date of the programme:25/09/2021**  
**The second conversation**  
**The topic: General medical orientation**

**C(F):**          *ʕaḥi:t*

**Thank you!**

**Dr:**            *llah jaʕti:k əʕʕaḥa*

**May God bless you with good health!**

“Thank you” is generally categorized as an actual closing. In Tlemcen speech community it is used as pre-closing and actual closing depending on the context and the reaction of the addressee. In this example, it is used as a pre-closing since it is followed by the actual closing. This verbal behaviour is culture-specific distinguishes this speech community from others. “ʕaḥi:t/ llah jaʕti:k əʕʕaḥa” is an adjacency pair that differentiates the Algerian speech community in general and Tlemcen speech community in particular from other speech communities. The FPP

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calls for the SPP, and the SPP is constrained by the FPP, otherwise the exchange would be considered a truncated exchange.

Pre-closings indicators as a transition device are marked in just one turn, one move, and one speech act uttered by one of the interlocutors who wants to terminate the conversation. The table below is about the pre-closing indicators.

**Table 3.12. Pre-closing indicators “Medical Meeting”**

Indicators	Ok!	Well!	Culture-specific indicators
Number of occurrences	23	08	15

The table outlines that pre-closings are dominated by the universal indicator “Ok!”. Then, the culture- specific indicators through different realisations: Thanks, blessing expressions as signs of gratitude, and the in plain sight wording “nɣawbak makan hita muɣkil”( **I’ll answer you , there is no problem**) depending on the specificity and objective of the programme. Afterwards, the use of “well”; the host resorted to the French version in all his pre-closings indicated by “well”.

**3.3.3.1.2. The programme of “Speak and Open your Heart”**

**The first example:**

<p><b>The date of the programme: 19/07/2021</b></p> <p><b>The second conversation</b></p> <p><b>The topic: “Tolerance”</b></p>
--

**C(F):**            rabi jħajji:k [wə rabi jwafqak

**May God salute [and grant you success**

**A.B:**                            [jaɣti:k əɕɕaħa



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**The third example:**

**The date of the programme: 23/08/2021**

**The first conversation**

**The topic: "Patience"**

**A.B:**            *ça y est* ↓ʔami:na↓

**Ok Amina!**

**C(F):**            əllah jaʔti:k əʃʃaħa ɣti ʔami:na

**The fourth example :**

**The date of the programme: 13/09/2021**

**The fourth conversation**

**The topic: "Narcissistic Personality"**

**C(F):**            ʔijja ʃaħa fukran Baraka əllahu w fi:k

**Well, Ok! Thank you, may God bless you!**

**A.B:**            fi:k baraka maʃa əssalama

**May God bless you too! Good-bye!**

It is apparent in the third and fourth examples that the indicators are the universal ones of per-closing; in the third example the indicator is realized by French language "*ça y est*", in the fourth example they are realized by AA "*ʔijja ʃaħa*". "Ok!" and "well!" Have very low frequencies comparing to the culture-specific indicators. However, in the fourth example, even though the pre-closing is initiated by well and ok indicators, it was not without blessing touch. The table below represents the indicators and their number of occurrences.

**Table 3.13. Pre-closing indicators “Speak and Open your Heart”**

Indicators	Ok!	Well!	Culture-specific indicators
Number of occurrences	03	01	27

The table represents the socio-cultural manifestation in the closing sequence. As it was mentioned before, it is hard to frame the closing underlying sub-sequences since they encompass a huge number of blessing expressions that reflect to a large extent the Islamic culture of Tlemcen speech community.

It has been said that this programme gives the callers the opportunity to share their point of view for the selected topic, for that all the pre-closings initiated by the callee are forms of thanks or their cultural alternatives. But when they are initiated by the callers they are about prayers and blessing forms addressed to the callee; and also they function as a kind of gratitude for the opportunity of participation.

### **3.3.3.2. Good-bye adjacency pair**

Sometimes in the closing sequence the interlocutors jump directly to the actual closing without going through the pre-closing step. The tables (3.2; and 3.3) respectively present 1 occurrence in “Medical Meeting” and 9 occurrences in “Speak and Open your Heart”. But what it cannot be expected is a conversation without termination; otherwise it would be a violation of the whole frame work of the conversation.

In the corpus of this work the actual closing is realized by the well known wording “good-bye” or its contextual alternatives.



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**The second example:**

**The date of the programme: 03/04/2021**  
**The fifth conversation**  
**The topic: Diabetes and fasting**

- C(F):**      əllah jaʔti:k əʃʃaħa bæsslama  
**May God bless you with good health, good-bye!**
- Dr:**        maʔa əssalama *c'est gentile* bæsslama  
**Good-bye, it's nice of you, good-bye!**

This extract could be restricted as follows:

- |              |                               |   |    |
|--------------|-------------------------------|---|----|
| <b>C(F):</b> | əllah jaʔti:k əʃʃaħa          | } | a  |
| <b>C(F):</b> | bæsslama                      | } | b  |
| <b>Dr:</b>   | maʔa əssalama                 | } | b' |
| <b>Dr :</b>  | <i>c'est gentile</i> bæsslama | } | a' |

**aa'** is a complimentary exchange ; different realizations comparing the FPP and SPP. **bb'** is a symmetric exchange includes the same realization; it is inserted in **aa'**. The whole exchange is an actual closing of the sequence.

**3.3.3.2.2. The programme of “Speak and Open your Heart”**

**The first example:**

**The date of the programme:19/07/2021**  
**The first conversation**  
**The topic: “Tolerance”**

- A.B:**        [‘əllah jʔafi:k’ əlʔuxʔ raħma ʃukran ʃukran tʃajəd bæʃʃaħa [wə’ lhna  
wə’ llah jʔa:fi:k=



**The second example:**

**The date of the programme: 02/08/2021**

**The second conversation**

**The topic: "Good Deeds"**

- |  |   |              |
|--|---|--------------|
| <p>1. <b>A.B:</b>            maḡa' əssalama ʃukran (FPP; initiative)</p> <p><b>Goodbye, thanks!</b></p>              | } | intermediate |
| <p>2. <b>C(M):</b>            baraka əllahu fi:k ʃukran ( SPP;reactive)</p> <p><b>May God bless you, thanks!</b></p> | } | exchange     |

This exchange is extracted from (pre-closing+closing) type. It represents the actual good-bye made up of two turns; initiated by the callee and reacted by the caller. It is an intermediate exchange; FPP and SPP are differently realized (locutionary acts are different), but depending on the context and more precisely the social convention of a given speech community they are considered more or less equivalent and interchangeable.

The initiative intervention is a speech act carries two illocutionary acts:1) with good-bye or ending force; 2) with gratitude force. The reactive intervention is a speech act carries three illocutionary acts: 1) with blessing force; 2) with gratitude force; and 3) with ending force.

### **3.4. Conclusion**

The third chapter was devoted to the analysis and description of the practical and functional unites as levels of analysis adopted by the interactional approach. The approved methods in this kind of research have been used in this study. Usually, adopting the interactional approach and its different methods of analysis means we subject the verbal behaviour (the speech act) to the three levels of analysis at the same time. However, in the current investigation we have attempted to analyse the verbal interaction according to each level separately to clearly display its borders, and clarify to the reader what each level of analysis focuses on. For that,

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the following chapter will includes the third level of analysis which is the relational unites, and this level cannot be fruitfully analysed without going back and relying on the preceding ones.

**CHAPTER FOUR:**  
**PECULIARITIES OF**  
**TLEMCENIANS' TALK IN**  
**RADIO PHONE-INS**

### **4.1. Introduction**

The analysis of the relational unites is that kind of analysis of the interlocutors' verbal behaviour that is governed by their interpersonal relations in the course of the interaction. Thus, the strategies used by the interlocutors for successful free-conflict interaction are going to be the sections of this chapter. In addition, the last and not least section in this chapter is the extraction of the communicative profile of Tlemcen speech community which is the main objective behind this modest investigation; and will be the results of the corpus interpretation.

### **4.2. Interlocutors' Strategies for Ordered, Smooth and Free-Conflict Conversations**

Any type of conversation affects, alters, or maintains the relationship between the interlocutors in addition to conveying content and achieving objectives. The natural talk is where social identities and interpersonal relationships emerge and are formed. It will include revealing not only the established relationships among the conversational frame but also those that develop among the interlocutors. This is the level of managing various kinds of relationships, ritual constraints, and face-work and politeness strategies. The goal is to look at the rules that govern how an interpersonal relationship is constructed, whether it is close or distant, equal or hierarchical, consensual or conflictual.

#### **4.2.1. Terms of Addressee**

Generic names and terms of address like (sister, brother, dear) have a similar function of claiming in -group- solidarity. Such forms are used to soften the FTA and confirm and/or establish different kinds of relationships. Through the pre-analysing phase of data, a great usage of those relational markers was noticed.

Though it is a process of analysing verbal behaviour in institutional setting or at least semi-institutional setting where the social variable P should be play a noticeable role as it tied to institutional-relevant identities (doctor/patient; host/caller), the profile of symmetric conversations, to a certain extent, is exposed where the variable of P is rather reduced.

**4.2.1.1. The programme of “Medical Meeting”**

**The first example:**

**The date of the programme: 03/04/2021**

**The third conversation**

**The topic: Diabetes and Fasting**

1. C(F):            ʔalo: Şbahənnu:r *docteur*  
**Hello, good morning doctor!**
2. Dr:               maşa əssalama hazar  
**Good-bye Hazar!**

The first line is extracted from the opening sequence, and the second line is extracted from the closing sequence. So the caller addresses the callee by his title where she employs an unequal position. She manifests distance and respect towards the callee. The latter, on the other hand, addresses her by her proper name manifesting sociability and reducing the inequality.

**The second example:**

**The date of the programme: 03/04/2021**

**The fourth conversation; the closing sequence**

**The topic: Diabetes and fasting**

**\*/ Extract 1:**

- C(F):            hadi hija xuja<sup>25</sup> w maşandi hata muşkil [lhamdulləh Şhi::ha  
**This is it brother! And I've no problem, thanks God, healthy.**
- Dr:               [maşli:f əlhədʒa Şaha=  
**It's OK, pilgrim! Ok!**

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<sup>25</sup> xuja/ əlhədʒa↔FTA(+)

**\*/ Extract 2 :**

**Dr:** makan ħta muƣkil nƣawbu:k

**There is no problem, we'll answer you!**

**C(F):** bəslama ƣuja

**Good-bye brother!**

In the preceding example (the first example), though Hazar is a regular caller which means that she has a progressive relation with the callee, she resorted to the title as a term of address. However, in the second example, the caller directly resorted to the relational term “ƣuja” (**brother**) instead of doctor. This behaviour is inappropriately perceived especially when it is initiated by the caller. In addition, the callers addressed the doctor by “ƣuja” (**brother**), and the doctor addressed her by “əlhədƣa” (**pilgrim**) this term is used to address old people as a kind of respect. But when it is used as a reactive term of address to the initiative “ƣuja” (**brother**), it could be considered as an FTA towards the caller's positive face.

When the caller initiates the interaction by a relational or familial term of address in an institutional setting will be negatively marked. For that, it can be presumed that the callee's positive face was threatened; and as a strategy to protect his own face he also did an FTA towards the caller's positive face by addressing her “əlhədƣa” in return, this is the first interpretation. Then, from the caller's voice, the callee can guess the caller's age.

**The third example:**

**The date of the programme: 16/10/2021**

**The eighth conversation: the opening sequence**

**The topic: General medical orientations**

**C(F):** ↑ʔida:ʕat tləmsa::n

**Tlemcen Radio?**

**Dr:** ↓ʕala ↑əlmubaƣir əxti

**On live sister!**

**C(F):** ↑*docteur* (she jumps directly to the topic of the day)

**Doctor!**

In the above example the relational term of address is initiated by the doctor reducing the social variable “P”; he poses himself in an equal relation with the caller not a hierarchical one. This behaviour is, generally, positively perceived. It shows the doctor’s humility. On the other side, the caller addressed him by the appropriate context-term of address ↑*docteur*.

**Table. 4.1. Nominal forms of address (NFA) used by the callee**

<b>NFA</b>	personal name	Madam/Sir form	Titles	Relational terms	Affective terms
Number of occurrences	01	20	00	16	00

The host resorts to Madam/Sir terms of address with 20 occurrences function as polite linguistic behaviour manifesting respect towards the callers. Conventionally, it is the appropriate way to address someone who is considered stranger; that is to say the distance variable is high (D+). In addition, in 16 conversations out of 47 the host uses the relational terms such as: əxti (**sister**), lʔax/ xa:j (**brother**), əlhədʒa (**pilgrim**). Those terms function as indicators of in – group solidarity by reducing “P” from the callee’s side. However, there are 6 occurrences where the host address the caller by relational term then shift to Madam/Sir form; this does not mean that he reduces “P” then he increases it. going back to the transcribed corpus, in all these practices the host initiates by the relational terms in the openings as a kind of welcoming the callers, then in the course of the conversation he shifts to Madam/Sir keeping the same equality without violating respect; that is to say, that the interactional identities are under reconstruction through the interaction course.

**Table. 4.2. Nominal forms of address (NFA) used by the callers**

<b>NFA</b>	<b>personal name</b>	<b>Sir form</b>	<b>Titles (Doctor)</b>	<b>Relational terms</b>	<b>Affective terms</b>
<b>Number of occurrences</b>	<b>00</b>	<b>00</b>	<b>37</b>	<b>05</b>	<b>01</b>

Depending on the results displayed in the table, generally, the callers resort the context –relevant term of address “doctor” with occurrences of 37 out of 47. 4 occurrences from 37 are accompanied by the doctor’s personal name (Doctor Rafiq), and one occurrence out of 37 is accompanied by the doctor’s family name (Doctor FAREDHAB). On the other hand, the callers sometimes resort to the relational term such as brother (ɣu:ja, ɣa:j). Then, one occurrence out of 47, where the caller resorts to the affective term.

So, depending on these results, the callers resort to the appropriate term of address that match the setting. But, sometimes, they use the relational terms that could be positively received when they were considered as a reactive moves to the initiative moves of the callee using the relational term such as əxti, ɣa:j. However, this behaviour could be negatively received when it was initiated by the caller and especially when it is initiated by woman. Finally, the noticeable affective term is used by an old woman who seems that she is a regular caller and allows herself to address the callee that way; see the following extracts.

**The date of the programme: 08/01/2022**  
**The second conversation (the opening)**  
**The topic: General Medical Orientations**

**\*/ Extract 1:**

**C(F):**           Şbaḥəlxi:r wə rbəḥ ʕla ləwliɖa:t ləmlaḥ

**Good morning with success for the kind sons!**

**\*/Extract 2:**

**C(F):**           kiri:k jə ʔfajəl ədhab

**How are you “gold buttons”<sup>26</sup>?**

#### **4.2.1.2. The programme of “Speak and Open your Heart”**

**The first example**

**The date of the programme: 19/07/2021**

**The first conversation (the opening)**

**The topic: “Tolerance”**

**C(F):**           ʔalo: masa:ʔ' əlxɪ:r ʔammu:nti

**Hello, good evening Amina!**

**A.B:**           masa:ʔ' ənnu:r ʔahlan wa saḥlan ʔuxt raḥma

**Good evening, welcome sister Rahma!**

**C(F):**           ↑ki:f' əlḥa:l ḥabu:bti

**How are you darling?**

**Rahma**, relying on the collected data, is a regular caller and her relation was getting progressed with the host through many participations. She addresses the host with a diminutive and endearment form of address, “ʔammu:nti” diminutivizing the personal term “**Amina**”, and “ḥabu:bti” diminutivizing the affective term “ḥbi:bti” (**my dear/love/darling**). These terms are highly marked as they do not correspond to the setting. The host, on the other hand, addresses her with a relational term realized by MSA plus her first name as kind of respect.

**The second example:**

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<sup>26</sup> :Idiomatic expression as a kind of complement.

**The date of the programme: 02/08/2021**

**The first conversation (the opening)**

**The topic: "Good Deeds"**

**\*/ Extract 1:**

**C(F):**           ʔalo:' əssala:m banti ʔamina

**Hello my daughter Amina!**

**\*/ Extract 2:**

**A.B:**           jaħafɖɖak ʔəlħa:dʒa wə jɕawal ɕumrak

**God bless you pilgrim, and lengthen your age!**

From these two extracts, the use of in-group forms from the caller and the callee as well are overly observable. This behaviour indicates that the interlocutors consider the relative "P" to be small even it functions a kind of respect. The caller is an old woman known by her active participation she has got a special status by all the radio staff, as she involves in several programmes that what had been observed in the pre-collecting data phase (unstructured observation).

**The third example:**

**The date of the programme: 02/08/2021**

**The second conversation(the opening)**

**The topic: "Good Deeds"**

**\*/ Extract 1:**

**C(M):**           ʔusta:da' əllah jɕa:wnak wə baraka' əllahu fi:k [maɕa:ʔ' əllah

**Professor, may God help you and bless you, God bless!**

**\*/ Extract 2:**

**A.B:**           ʔahlan bi:k' əlʔax bouʂwa:r=  
**You're welcome brother BOUSSOUAR!**

**C(M):**        =ʔəllah jssalmak ʔti  
**God bless you, sister!**

In the first extract the caller initiate his form of address by a title “ʔusta:da” (**Professor**), that does not indicate that he considers the relative “P” to be high, but it is an appropriate linguistic behaviour points out the respect and corresponds the setting. Through the course of the conversation, interlocutors identities reconstructed where the caller addressed the callee by a relational term as reactive to the form she addressed him by. The callee addressed the caller by “əlʔax bouʂwa:r” (**brother BOUSSOUAR**): relational term plus the family name establishing a mutual respect. Thus, the caller reacts with in-group form “ʔti”(sister).

**Table. 4.3. Nominal forms of address (NFA) used by the callee**

<b>NFA</b>	personal name	sir /madam form	Titles	Relational terms	Affective terms
Number of occurrences	08	00	00	36	00

The callee, as it is displayed in the table, often resorts to the relational terms of address with an occurrence of 36 out of 40. But, those relational terms are divided as follows:

- **Relational term:** 04 (the term used in all these occurrences is: “əlhədʒa” (**pilgrim**)).

- **Relational term+ first name:** 20 occurrences, such as: “əlʔuxt raħma” (**sister Rahma**), “əlʔuxt rafiqa” (**sister Rafika**), “əlʔax hajtam” (**brother Haytham**).
- **“Dear + relational term” form:** 11 occurrences, such as: “əlʔuxt əlkari:ma” (**dear sister**), “əlʔax əlkari:m” (**dear brother**).
- **“Relational term+ family name”:** one occurrence “əlʔax bouṢwa:r” (**brother BOUSSOUAR**)

It is obvious that the host used to address the callers “**Relational term+ first name**” form. Then in some cases she shifts to “**Dear + relational term**” form in same conversation; that indicates that the host considers the relative “P” to be small. However, though the relational term is an in-group indicator, it manifests a mutual respect, and almost decreases the social variable “D”.

Regarding the last form “**Relational term+ family name**”, the caller is a man and the callee is a woman, in Arab culture, generally, men have power, in verbal interaction, over women especially when they are strangers. The caller is considered a stranger as his first participation in the programme and he tries to formally identify himself imposing a formal institutional identity that would be led, to a certain extent, to unequal and asymmetric conversation.

Concerning the personal names there are 08 occurrences fluctuated between proper names such as Nacira, Rafika, Amina; or alias (pseudonyms) such as: “ʔum ʕabdərraza:q” ( **Abderrazak’s mother**), “ʔum ʕifa:ʔ” (**chifaa’s mother**). These address forms are generally used after “identification /recognition” sequence as a repetition of the caller’s name before welcoming him/her; and/or when the callee tries to attract the caller’s intention (see the following examples).

**Eg 1:**

**A.B:** la:bas ʃku:n mʕa:na

**It’s OK, who’s with us?**

**C(F):** mʕa:k rafi:qa mən bab’ əlʕassa

**With you Rafika from Bab Elassa.**

**A.B:** rafi::qa ?ahlan wa sahlan

**Rafika, welcome**

**Eg 2:**

**A.B:** ↑?ami:na ?ami:na nti:na ↓Şabu:ra ſwija↓

**Amina, Amina are you a little patient?**

In addition to those two categories of NFA, one occurrence of “dear listener” form has been found where the caller hesitated to announce her name. She preferred to be addressed by listener. So the host accept her choice and addressed her by “dear listener”. There is an almost similar situation when the caller is a man participated in a sensitive topic and he did refuse to announce his name which led the host to address him by “dear brother”.

This result, even though it is not frequently happened in the corpus, leads to conclude that the sequence of identification /recognition initiated by the question “who is with us?” is to a certain extent an FTA towards the callers’ negative face. So, in this kind of programmes, it is preferable to pass over this sequence or at least left it to the caller’s desire whether s/he wants to identify her/himself or not.

Unlike “Medical Meeting” programme where the callers often resort to the title as a form of address, in “Speak and Open your Heart” programme the callers resort to different forms of address. The following table presents these forms:

**Table. 4.4. Nominal forms of address (NFA) used by the callers**

<b>NFA</b>	personal name	madam form	Titles	Relational terms	Affective terms
------------	------------------	---------------	--------	---------------------	--------------------

Number of occurrences	10	01	04	15	05
-----------------------	----	----	----	----	----

What distinguishes these results is that the callers resort to the personal name of the host and relational terms more than the other forms of address. That is to say that the host as a psychologist has a way to make people feel at ease by establishing a ground of trust, sociability and closeness. For that, the callers address her by in-group terms. So, there are 10 occurrences of “personal name” form generally used by regular participants. Then, 15 occurrences of “relational terms” form which is divided as follows:

- **Relational terms:** 03 occurrences, the term “banti” (**my daughter**) is used by the same old woman (**pilgrim**).
- **Relational terms+ the first name:** 12 occurrences: one occurrence is realized by the pilgrim which is “banti ?amina” (**my daughter Amina**), and the other occurrences are fluctuated between “xti ?amina” or əl?uxt ?amina”, they are two realizations of (**sister Amina**).

On the other hand, one occurrence of “madam form” which is used by a female caller who firstly addressed the host by her personal name (**Amina**), and then she shifted to “madam form”, afterward to the personal name; the matter that could put any analyst in a state of confusion, whether it is a hierarchical or equal case, or the caller’s misuse of NFA.

The callers, furthermore, resort to title form of address by 04 occurrences, three of them are used by male callers one of them is a regular caller; that means that in the culture of the speech community in question, the relation between men and women is to a certain extent restricted, and differently they verbally treat each other comparing with same-gender- interaction. In addition, other callers used the affective form of address such as “?amu::na”, “ħabu:ba” which are diminutivization of the personal name (**Amina**) and the affective term “ħbi:ba” (**darling**) respectively; by this process the personal name turn into affective form of address.

Besides to those two affective forms of address there is another one “əlhlūwa” (sweety). Obviously, these forms are used by regular callers and those who called for the first time but they are regular listeners and they constructed special identities towards the host.

#### **4.2.2. Politeness strategies and conversational maxims**

Certain acts concealing an intrinsic threat, the interlocutors in the course of interactions resort to some strategies to lessen this threat. And certain acts are more flattering than threatening, the interlocutors resort to enforce them for smooth, successful, and free -conflict conversations.

##### **4.2.2.1. The programme of “Medical Meeting”**

###### **a) FTAs towards the callee’s positive face**

###### **\* The first example**

**Date of the programme: 25/09/2021**

**The third conversation (the opening sequence)**

**The topic: General Medical Orientations**

**C(F):** mʃa:k mustamiʃ...h...bvi:t nssaqsi:[k

**With you the listenə..h..I want to ask you**

**Dr:** [ʔuhmh

**Uhmh!**

What clearly noticeable in this exchange that the caller began to introduce herself then she refrained. In telephone calls, generally, the caller identifies him/herself to the callee if he does not recognize him/her. However, in this case, the caller considers that announcing her name via radio is an FTA towards her negative and positive face for that she desisted.

So this kind of act, socio-pragmatically, threatens the positive face of the callee. In this sort of programmes the caller’s name is not required as they are dedicated to medical orientations where the age and gender are, to a certain extent,

necessitated for good orientations; but it would be negatively perceived when the caller starts to introduce him/herself and suddenly stops.

Unlike the above, the seriousness or weight of the FTA (Wx) is low towards the callee's positive face, because conventionally Tlemcenians are aware or at least, discreetly, they accept that mentioning the woman's name publicly is an FTA towards her positive and negative face.

**\*The second example:**

**The date of the programme:03/04/2021**

**The fourth conversation**

**The topic: Diabetes and Fasting**

**The first extract: (opening sequence)**

**C(F):** laba:s jə xu:ja jə xu:ja baxja nsaqsi:k

**It's OK brother! Brother I would like to ask you?**

**Dr:** ʔumh

**Umh!**

It is supposed that the investigation is about an institutional setting where the interlocutors address each other with titles. However, in this excerpt the caller address the callee with relational term of address. This behaviour is negatively marked since it is initiated by the caller instead of the callee who is deduced to have a degree of power towards the caller and the right to construct and/or reconstruct their interactional identities in the course of the conversation. Thus, addressing the doctor with relational term is considered as an FTA towards his positive face.

**The second extract: (the closing sequence)**

**C(F):** hadi hija xu:ja w maʕandi hata muʃkil [lħamdulləh ʃhi::ħa

**This is it brother! And I've no problem, thanks God, healthy.**

**Dr:** [maʕli:f əlhədʒa ʃaħa=

**It's OK, pilgrim! Ok!**

In telephone conversations, unlike face-to-face conversations, the callee cannot confirm the age of the caller, especially if s/he does not know him/her. But s/he can roughly estimate his/her age based on his/her voice. In this excerpt, even the caller addressed by the relational term “*χuja*” (**brother**) which is used among people who are approximately of the same age; the callee, as a reaction, addressed the caller with the relational term “*əlħadʒa*” (pilgrim) that is, conventionally, used to address old people. Therefore, the callee’s behaviour is considered as an FTA towards the caller’s positive face. So the callee’s reaction rather validates that his positive face was threatened by the relational term “*χuja*” (**brother**), and he resorted to “*əlħadʒa*” (**pilgrim**) to save his face as face threatening react (FTR).

**b) FTAs towards the caller’s positive face**

\* **The first example:**

**The date of the programme: 03/04/2021**

**The second conversation (the opening sequence)**

**The topic: Diabetes and Fasting**

**C(F):**            *lħamdulləh fu: docteur rədi nəssaʔlak ħa lʔasʔila bəʃʃəħ xɑ:riʒɑ*  
*ʕan ʔuhhh//*

**Thank God, look doctor I’m going to ask you some questions but  
are out of uhhh**

**Dr:**                //lll fu:f yla kan ħagda xi suʔ:l manhum llah jxali:k xi suʔa:l  
*wahad*

**Nnn look if this is the case just one of them, may God bless  
you just one question.**

The engagement in verbal interactions is governed by a set of rights and obligations otherwise the participants violate the conversational maxims of quality, quantity, relevance and manner. In this excerpt, the caller violates the relevance maxim as she knows that the topic of that day programme is devoted to “Diabetes

and Fasting”, and in spite of that she wanted to ask some questions out of the topic. This behaviour is considered, initially, as an FTA towards her positive face. In addition, she threatened the callee’s and the other callers’ territory. For that, the callee’s refusal to ask all her questions is an FTA towards her positive face. And to mitigate the weight of the FTA, the callee resort to positive politeness strategy: “llah jxali:k xi su?a:l waḥad” (**May God bless you just one question**). Moreover, the caller’s behaviour threatened the negative face of the callee which will be analysed in the section of FTAs towards the callee’s negative face.

**\*The second example:**

**The date of the programme: 25/09/2021**

**The fifth conversation(opening sequence)**

**The topic: General Medical Orientations**

**The first extract :**

**C(F):** w hna farḥani:n bi:k *vraiment tʔəssafna pour votre maladie et=*

**And we are happy for you, really we’re sorry for your illness and**

**Dr:** =uh *ben ça a touché tout le monde*

**Well ! it touched everyone**

In this excerpt and even in all the opening sequence<sup>27</sup>, there is an exaggeration from the caller’s part where she violates the maxim of quantity. So, her positive face is threatened by herself first and then by the callee’s reaction: **Well ! it touched everyone.**

The programme broadcast in the time of dangerous spread of Corona Virus, and the callee (the doctor) was affected and then he recovered. This programme was the first after his recovering. Therefore, he was receiving calls of solidarity and sympathy regarding his health condition and expressions of joy at his recovery.

<sup>27</sup> : see the transcription of the opening sequence, (Appendix 2)

However, sometimes the callers exaggerate to the point of annoying the callee and in this way of behaviour they violate the concept of appropriateness as it is, contextually, negatively received.

**The second extract:**

**Dr:** =madame llaħ jxali:k ttafi lpost wəlla naʔʔaʃlo wella baʃad ʃla lpost  
(01s) maʃli:↓kf

**Madam! If you don't mind, please turn off the radio, or turn the volume down, or move away from it.**

In this second extract, the callee resorts to positive politeness strategy to mitigate the weightiness of the FTA. The negative face of the callee was threatened by the caller's inappropriate behaviour, for that he tried to save it by threatening the positive face of the caller asking her to turn off the radio. But in order to lessen that kind of threatening he manifested the positive politeness.

**\*The third example:**

**The date of the programme: 15/01/2022**

**The third conversation(body sequence)**

**The topic: General Medical Orientations**

1. **C(F):** *donc ↑est ce que kif kif wəla maʃi kif kif ʔəh//*

**So, is it that the same or not, ah?**

2. **Dr :**

jxali:k bədqabʔ=

// əʃti:ni la question ↑əllah

**Give the question, may**

**God bless you, exact!**

3. **C(F) :** =↑ʔa ::h=

**A ::h ?**

4. **Dr :** bədqabʔ bədqabʔ ↑əssuʔa:l ma: huwa

**Exact, exact, what is the question ?**

The imperative mode, “əʃti:ni la question” (**give me the question**), used by the callee in this context is considered as an FTA towards the caller's positive face. In line 2, the callee tried to redress the seriousness of the FTA by the redressive

expression “əllah jxali:k bədqabɥ” (**may God bless you, exact!**). However, in line 4, the callee resort to bald on record strategy that is manifested without minimizing actions.

The callee's FTA is a reaction to the caller's violation of the quantity and manner maxims, as she did not give specific information in a clear and ordered manner, and her utterances are ambiguous. Thus, sometimes the callee is forced to resort to bald on record strategy to move forward in the conversation and meet the caller's exact needs.

**\*The fourth example:**

**The date of the programme : 15/01/2022**

**The ninth conversation(the body sequence)**

**The topic: General Medical orientations**

**C(F) :** ʔijja rah galbi mzajjar ʔlijja ma : ʔraftha jla malhasasija wə la haʒa wahd əxra

**So, I have heartache, I do not know if it is from an Allergy or something else.**

**Dr :** ʔəmm ri:k ri:k dʒawabt ʔla nafsak ma ni:f ʔa:raf hta ʔana jla hasasija wi la haʒa əxra

**Umm, you are answering yourself. I also do not know if it is an allergy or something else.**

In this example, the callee's behaviour or reaction seems unjustified regarding the whole conversation. Looking at the previous example the callee's reaction is triggered by the caller's violation of the conversational maxims and even threatening the callee's and other caller's negative face. But, as far as this example is concerned, the caller explained her condition in the way she deemed appropriate to deliver the information. Hence, the callee's reaction would be interpreted by studying the psychological side of the interlocutors which is not the case in this research, because socio-cultural norms or constraints, sometimes, are not sufficient

for reliable interpretations; that what Goffman (1967) confirmed when he states that the interpersonal relationships could not be investigated far from the psychological side of the interlocutors.

**c) FTAs towards the callee's negative face**

**\* The first example:**

**The date of the programme:03/04/2021**

**The second conversation(opening sequence)**

**The topic: Diabetes and Fasting**

**C(F):** lħamdulləh ju: *docteur* xədi nəssaʔlak ħa lʔasʔila bəʃʃəħ xəʔriʒa  
ʃan ʔuhhh//

**Thank God look doctor I'm going to ask you some questions but  
are out of uhhh)**

**Dr:** //lll ju:f yla kan ħagda xi suʔ:l manhum llah jxali:k xi suʔa:l  
waħad

**Nnn look if this is the case just one of them, may God bless  
you just one question.**

This example has been analysed in the section of "FTAs towards the caller's positive face", and the same example can be included in this section. So, by asking the doctor a question out of the topic, which is supposed predetermined, the caller threatens the negative face of the doctor by violating his territory of freedom from imposition.

Before moving on, however, it should be mentioned that when the caller violated the maxim of relevance, she threatened her positive face. Then she stimulated the callee to threaten her positive face (appreciation of her self-image), and her negative face (her territory of freedom of action); the reaction that could be interpreted as an attempt to save his face. In addition, the doctor resort to positive

and negative politeness strategy to lessen the FTA by the softener or mitigator “llah jxali:k” (God bless you: Please!).

**\*The second example:**

**The date of the programme: 25/09/2021**

**The fifth conversation(opening sequence)**

**The topic: General Medical Orientations**

**Dr:** =*madame* llah jxali:k ttafi lpost wəlla na?ʔaʃlo wəlla baʃad ʃla lpost  
(01s) maʃli:kʃ

**Madam! If you don't mind, please turn off the radio, or turn the volum down, or move away from it.**

As a reaction to the echo which makes the conversation not clear, the callee threatens the positive and the negative face of the caller. However, to lessen the seriousness of the FTA, he resorts to positive and negative politeness strategy by the expression: “*madame* llah jxali:k ; maʃli:↓kʃ” (**Madam! If you don't mind, please..**).

**\*The third example:**

**The date of the programme: 08/01/2022**

**The second conversation(opening sequence)**

**The topic: General Medical Orientations**

**C(F):** lijjah əbba ʔuh du:ʔ nti:na əddawina wə hada wə rabi ʃaʃi:k hada wə ʃaʃi:k də lsijjan əlhlu ka:ʃ xi:r məddhab

**Why dear? Uh now, you cure us and you're gifted by this sweet tongue. So, is there better than the gold?**

**Dr:** əlhamdulilləh əlhamdulilləh əlhədʒa

In this example<sup>28</sup>, the caller, remarkably, exaggerates in complementing the doctor to the point of going beyond appropriateness and politeness. So, she violates the maxim of quantity and the callee's mental and time territories. The caller before threatening the callee's negative face, she threatened her positive face by provoking the callee to threaten her.

After the call, the host asked the listeners not to dwell in the opening sequence, but rather to get straight to the point or to the reason of the call. So, he said “əllah jxali:kum hadu:k ?al mukadima:t ma nɣawdulhumʃ, naddaxlu fi ʃami:m əl mawdu:ɣ, wə samhu:li ɣala kuli ha:l” (**my God protect you(please!), do not repeat those introductions, but let us get to the heart of the matter, and excuse me please!**)

In the two next calls it is perceptible that the callers after the greeting adjacency pair jumped to the point(see the transcription of the opening sequence of the third and fourth conversations); and that pleased the callee, and of course the other callers who were waiting to intervene.

**\*The fourth example:**

**The date of the programme: 15/01/2022**

**The sixth conversation(opening sequence)**

**The topic: General Medical Orientations**

**Dr:**            ʃbaħəlxɪ:r əxti (echo sound) llah jxali:k na?ʔaʃ ləlpəst wəlla ttafi:h  
ka:məl llah jxali:k *parce que* raħna nassamɣu kaməl *le retour*, *trés bien* llah jaɣti:k əʃʃaħa, *oui madame*

**Good morning sister! Please, could you turn the volume down or turn the radio off, because we are hearing the whole echo, well, may God bless you with good health! Yes, madam?**

<sup>28</sup> : To get a clearer idea about the exaggeration, it is better to refer to the whole transcription of the opening sequence (Appendix2).

The analysis of this example is almost the same as the second example, what differs is that the seriousness of the FTA is more mitigated than of the second example. That means, the callee was not limited to resorting to the softener “*llah jxali:k*” (**may God bless you!**), rather he justified his request “*parce que raħna nassamfu kaməl le retour*” (**because we are hearing the whole echo.**)

**d) FTAs towards the caller's negative face**

**\*The first example:**

**The date of the programme: 25/09/2021**  
**The fourth conversation ( the body sequence)**  
**The topic: General Medical Orientations**

**The first extract:**

1. C(F): ʔana dart ʕamalijja ʕla ʕadri=  
**I had a surgery on my chest.**
2. Dr: =hmh ↑ʔijwa  
**Hmh, then?**
3. C(F): hadi ʕami::n  
**Two years ago.**
4. Dr: hmh  
**Hmh!**

**The second extract:**

1. Dr: ↑ʔal ʕamalijja nta:ʕ əttadj  
**A breast surgery?**
2. C(F): wa:h da:rli walsi:s beʕʕaħ xraʕli salama:t ma[fi:h wa:lu zaʕma  
**Yes, I had a Ganglion but it was benign.**
3. Dr: [hmh əsmahli  
↑nəħħa:wla:k əlwalsi:s ↓əsmahli madame↓ nəħħa:wla:k əlwalsi:s wə la  
nəħħ:wla:k əttadj

**Hmh, excuse me, did they remove the Ganglion? Excuse me madam, did they remove the Ganglion or the breast?**

4. C(F): la nəħħa:w əlwalsi:s

**No, they remove the Ganglion.**

The example has been chosen because it displays an FTA towards the caller's negative face. In the studied speech community, customly, there are some sensitive topics that the interlocutors avoid to be involved in especially women. In the first extract the caller, timidly, said chest instead of breast (line1). However, the doctor explicitly asked her using the proper term (the breast). The caller violated the maxim of manner, she was not clear the reason why the doctor threatened her negative face by forcing her to answer. He resorted to the negative politeness to redress the FTA starting by the mitigator "əsmahli madame" (**Excuse me madam**).

The caller was supposed to answer in the second extract, line2 as follows:

(Yes, a breast surgery and they remove a Ganglion), this is a preferred answer that would reduce the exchange expansion. For that, it can be said that the caller threatened the negative face by violating his time territory; and as a reaction, he threatened her positive face by raising his voice "↑əsmahli madame↓. In addition to that, the caller's positive face was threatened in the first extract, line 2: hmh, ↑ʔi:wa (**hmh, then?**). This was unjustified behaviour from the callee; it could be interpreted as a kind of disrespect and it is negatively marked.

**\*The second example**

**The date of the programme:25/09/2021**

**The sixth conversation(the body sequence)**

**The topic: General Medical Orientations**

**Dr:** *d'accord, ↑madame nŞaʔŞi:k ↑est ce que Şandak ha:du les aphtes Şala mustawa əlʔaŞda :ʔ əttanasuljja maltaħt est ce que jŞi:wak les aphtes//*

**Ok, madam could I ask you? Do you have genital ulcers, from below, do you get ulcers?//**

**C(F):** la↑ maʕandi:ʃ la la //↓la la

**no I don't have, no no.**

The sensitiveness of the question is an FTA towards the addressee' face; generally it threatens both the positive and negative face of the hearer. However, the doctor is fully aware that such a question is an FTA especially if it addresses to a woman; for that he tried to redress the weightiness of the FTA by preparing the caller for the question “↑*madame* nʕaʔʕi:k” (**madam could I ask you**). Thus, in an attempt to save her face she damaged the positive face of the callee by interrupting him and denying that she has genital ulcers.

**\*The third example:**

**The date of the programme:16/10/2021**

**The first conversation (the body sequence)**

**The topic: General Medical Meeting**

**1. Dr:** əlwazn *le poids* əlmiza:n

**The weight, the weight the weight?**

**2. C(F):** ʔu::h əlwazna::h ma :nahki :lakʃ

**Oh! The weight I could not tell you.**

**3. Dr:** əlla xi: hki:li maʕli:ʃ bi:na:tna hta waħad ma: jasmaʕna

**No just tell me it's all right between us no one will hear us.**

**4. C(F):** ((hhh)) kanat ʕandi 114

**Laughing! I had 114.**

This example is extracted from the example that was analysed in the “question/response” section (first example). In addition to what was explored there, the caller’s face has been threatened in both positive and negative face. The nature of questions, generally, is an FTA towards the addressee’s negative face, especially, when they do not like to answer as the rank of imposition is quite high and damages at the same time their positive face. It is known that such kind of questions, as in the two previous examples, is an FTA especially when they are addressed to a woman. However, the interactional identities “doctor/patient” redresses the weight of the FTA unlike other settings.

Regardless that those sorts of questions are required in such setting to meet the objectives of the interaction, the doctor or the callee resorts to positive and negative politeness strategy to mitigate the seriousness of the FTA in line 3.

**e) FFAs**

Linguistic Face Flattering Acts are those acts of valuation and estimation that take the addressees’ self-image and personal territories into consideration. They are, indeed, linguistic politeness strategy interlocutors resort to show cooperation, sympathy, and support in the course of the conversation.

**\*The first example:**

**The date of the programme:03/04/2021**  
**The third conversation (the opening sequence)**  
**The topic: Diabetes and Fasting.**

1. C(F): (!!!!) rabi jřawankum nřallah  
!!!! may God help you!
2. Dr: ĥuma::ldik jařři:k əřřaħa

**(May God) have mercy on your parents, (may God) give you health!**

3. C(F):           llah jəħafɖɖak

**May God protect you!**

Getting back to the whole transcription of the opening sequence “Appendix 2”, the intervention of the caller is an initiative move or pair. In the section of the functional unit analysis, Tlemcenians are accustomed to such acts (**may God help you!, may God protect you!**) are blessing expressions which could function as alternative reacts to thanks and/or actual closing. However, in this context (line1), it is a reinforced FFA “rabi jɣawankum ɲfallah” (**may God help you! God willing!**) delivered by the caller showing her sympathy with the callee and all the radio staff. The callee, from his part in line 2, expressed his positive interaction by a reinforced counter-FFA “ħuma::ldik jaɣti:k əɣɣaħa” (**May God) have mercy on your parents, (may God) give you health!**). This practice is called “give-and-take” system, or “exchange good practices”.

Trying to analyse this excerpt differently, in line 2, the turn could be made up of one reinforced counter-FFA<sup>29</sup> as it could be made up of two speech acts “ħuma::ldik” as a simple and appropriate counter-FFA (SPP), and “jaɣti:k əɣɣaħa” as an initiative move (FPP2) with illocutionary force of gratitude. Line 3, is made up of one speech act “llah jəħafɖɖak”; it is a reactive move (SPP2) with illocutionary force of counter-gratitude. This latter exchange is a binary, symmetric exchange.

**\*The second example:**

**The date of the programme:03/04/2021**

**The fifth conversation (the opening sequence)**

**The topic: Diabetes and Fasting.**

1. C(F):           ɣwafarkum mabru:ka ənfaʔallah (FPP)

<sup>29</sup> : “ħuma::ldik” is an FFA; “jaɣti:k əɣɣaħa” is an FFA reinforcement.

**Blessed days God willing**

2. Dr: llaħ jbarək fi əjjamək (SPP)

**God bless your days!**

The example is a complementary exchange. In line 1, the turn is made up of one FFA that carries one illocutionary act with the force of wish. However, in line 2, the turn is made up of one counter-FFA carries one speech act with two illocutionary forces: 1) gratitude (response) and 2) counter-wish.

**\*The third example:**

**The date of the programme: 03/04/2021**

**The eighth conversation (the opening sequence)**

**The topic: Diabetes and Fasting.**

1. C(F): tʃomo bəʃʃaħa [rabi jʃawankum

**Fasting with health, God help you!**

2. Dr: [tʃomo bəʃʃaħa ənfəʔallah

**Fasting with health, God willing!**

**counter-FFA**



**reinforcement**

3. C(F): jssalmək ʃaħi:t

**May God protect you, thank you!**

Since the programme was broadcast just days before Ramadan, the interlocutors exchanged expressions of congratulations and wishes. These kinds of acts fall under the category of FFAs. In line 1, the turn is made up of two FFAs:

1): “tʃomo bəʃʃaħa” (**Fasting with health**); it is an initiative act (FPP) that calls for SPP displayed in line 2 “tʃomo bəʃʃaħa ənfəʔallah” (**Fasting with health, God willing!**). This act is a reinforced counter-FFA; so, FPP2 and SPP2 are a symmetric binary exchange that demonstrates mutual solidarity.

2) “rabi jʃawankum” (**God help you!**); it is an initiative act that call for SPP which does not displayed. This exchange is truncated as the callee is supposed to respond, but he did not, with the counter-FFA “ħuma::ldik” (**May God) have mercy on your parents**), the conventional response in Tlemcen speech community.

Furthermore, in line 2, the speech act “tʃomo bəʃʃaħa inʃaʔallah” is considered a SPP1 for the previous act “tʃomo bəʃʃaħa” (FPP1); and FPP2 for the following speech act in line 3 “jssalmək ʃaħi:t” (SPP2).

**\*The fourth example:**

**The date of the programme:25/09/2021**

**The third conversation (the opening sequence)**

**The topic: General Medical Orientations**

1. C(F): əlhəmdullə ʃla slamtək (FPP)

**Thank God for your safety!**

2. Dr: llaħ jssalmək(0.5s) llaħ jəħafdqak(0.5s) baraka əllahu w fi:k (SPP)

**God bless you! God protect you! God bless you!**

This excerpt is a complementary exchange made of two turns. The first turn is made up of one FFA in form of sympathy and solidarity with the callee. The second turn is made up of one speech act with different realisations of thank you as a counter-FFA.

**\*The fifth example:**

**The date of the programme:15/01/2022**

**The seventh conversation (the closing sequence)**

**The topic: General Medical Orientations**

1. C(F): wana ʃandi sinquante six ans (FPP)



**a) FTAs towards the callee's positive face**

**\*The first example:**

**The date of the programme :23/08/2021**

**The second conversation(closing sequence)**

**The topic: Patience**

1. **A.B:** =ri tasmaɣ fija[ *donc* nqulu:lha llah jfa:fi:k wə lhamdullah ɣla əssala:ma//

**She is listening to me? So, we tell her may God heal you, and thank God for safety!**

2. **C(F):** [(hhhhh) ji::h  
**(laughing) yes!**

3. **C(F):** //Şaha bəsslama=  
**// Ok! Good –bye!**

4. **A.B:** = jaɣti:k əŞŞaha [*justement* ba:ɣ ma nɽawalɣ ɣli:k

**May God bless you with good health!Justly in order not to waste your time.**

5. **C(F):** [bəssla:ma Şahi::t

**Good-bye, thank you!**

In the above excerpt, getting back to the transcription of the closing sequence, the caller had asked the callee to give her mother a solution. Afterward, she interrupted her (line 3) where the callee was still speaking. For that, the callee tried to save her positive face (line 4) by giving an excuse for the caller's behaviour "*justement* ba:ɣ ma nɽawalɣ ɣli:k" (**Justly in order not to waste your time**).

However, the caller's behaviour is quiet illogical. Thus, another interpretation might be provided which could be rather reasonable. The caller and her mother, each of them was at her home. The caller explained to the callee her mother's state. Then, she asked the callee to give her mother a piece of advice because she was listening. But meanwhile, the caller wanted to close her intervention to let the callee expresses herself freely via the radio. Moreover, the reaction of the callee in line 4 shows that callee had threatened her positive face and the caller's negative face at

the same time. As a result, and in order to manage this misunderstanding and lessen the weight of the FTAs, the callee to negative politeness “jaʃti:k əʃʃaħa” to save the caller’s negative face, and positive politeness “*justement* ba:f ma nṭawalj ʃli:k” to save her positive face.

**\*The second example:**

**The date of the programme: 13/09/2021**

**The seventh conversation(the opening sequence)**

**The topic: Narcissistic Personality**

1. **A.B:**           naʃam tfaɖɖal ʃku:n mʃa:na  
**Yes, go ahead, who’s with us?**
2. **C(M):**       ənʃa:m u :::h *en va dire just quelqu’un qui ne peut pas dire son prénom d’accord*  
**Yes, we’ll say just someone who can’t reveal his name, OK?**
3. **A.B:**           ʔuhmh maʃli:f *en respecte*  
**Uhhm, don’t mind we respect!**

Even these sub-sections (a, b, c, d...) are predetermined, when it comes to the analysis, things are getting out of control. FTAs towards the callee’s positive face are supposed to be analysed, but deep analysis reveals other categories as what was seen in the previous example. That confirms that whoever does the FTA, and whatever the FTA is, both interlocutors would be affected and different politeness strategies would be involved rather than the one mentioned in the title; this is due to marked FTAs for which the example has been selected, and then the unmarked FTAs are discovered through in-depth analysis.

Back to the example, it is clearly noticeable that the callee’s positive face was threatened (line 2). However, the caller’s FTA is rather an FTR as an attempt to save his negative face from the FTA addressed by the callee in line1. In such public programmes, anonymity is required. Yet, “Speak and Open your Heart” is a programme delivered by a psychologist who used to ask about the callers’ names as

some of them are regular participants and cases which have been being treated by her. For that, the weightiness of FTA is, more or less, reduced.

But, in this day -sensitive topic the degree of rank of imposition is increased for some callers. Thus, asking for the name of the participant is considered as an FTA towards his negative face and his want to be free from imposition. His react, the refusal to answering the callee's question, on the other hand, is regarded as an FTA towards the positive face of the callee. That would be managed by the caller by giving the reason behind his refusal "*en va dire just quelqu'un qui ne peut pas dire son prénom d'accord*" (**we'll say just someone who can't reveal his name, OK!**). Nevertheless, the reason is unjustified, following the whole conversation would reveal why. From her side, the callee in attempt save her face and the one of the caller, she resorted to the agreement strategy "*maʕli:ʃ en respecte*" (**don't mind, we respect**) to redress the seriousness of the FTA.

**b) FTAs towards the caller's positive face**

**\*The first example:**

**The date of the programme :19/07/2021**

**The third conversation(opening sequence)**

**The topic: "Tolerance"**

1. **A.B:** la:bas ʃku:n mʕa:na

**It's OK, who's with us?**

2. **C(F):** mʕa:k rafi:qa mən bab' əlʕassa

**With you Rafika from Bab Elassa.**

3. **A.B:** rafi::qa ʔahlan wa sahlān *la voix nta:ʕak tbadlat ʕlija hhhh*

laba:s

**Rafika, welcome, I've not recognized your voice**

**((laughing)), how's it going?**

Unlike the previous example (second example, section. a), in this excerpt, the question (**who's with us?**) threatens the caller's positive face instead of her negative face. The caller is one of the regular, loyal participants of the programme, who is highly expecting to be known by the host; and when her expectation is not met, his positive face is threatened in line1 "ʃku:n mʃa:na" (**who's with us?**). In addition, at the same time, the callee's question damages the caller's negative face for violating her freedom of action and oblige her to answer a question that should not have been asked.

So, in order to manage her FTA, the callee resorts to giving reason and explanation why she did not know her from the start "rafi::qa ʔahlan wa sahlān *la voix* nta:ʃak tbadlat ʃlija" (**Rafika, welcome, I've not recognized your voice**). Therefore, the callee tried to mitigate the FTA by positive and negative politeness strategies.

**\*The second example:**

**The date of the programme: 13/09/2021**  
**The second conversation(the closing sequence)**  
**The topic: Narcissistic Personality**

1. **A.B:** rabi nʃallah əlʔuxt ʔum sa:mija[rabi nʃallah jaʃti :k əʃʃaħa [wə natmanaw nʃallah natmanaw ba:ʃ nʃali:w ʃwija waqt lənna:s jataʃlu: bi:na[jaʃti:k əʃʃaħa ʃla had əlmiʃa:l//

**God willing Soumia's mother, may God bless you with good health! And we hope, God willing, we hope... In order to let some time for others to call us- may God bless you with good health for this example!**

2. **C(F):** [ʃukran

**Thank you!**

3. **C(F):** [əʃaħa

**OK!**

4. **C(F):** [ ni:ʃa:n ni:ʃa:n wa :h

**Indeed, indeed! Yes!**

5. C(F) :

// əssamhi:li əssamhi:li

fukran

**Forgive me, forgive me****thank you !**

6. A.B:

jaʕti:k əʕʕaħa [jaʕti:k əʕʕaħa ʕla had əlmiħa:l wə jaʕni miħa:l  
 haj jaʕti:k əʕʕaħa əlʔux̣t əlkari :ma ʕla kul ənnaʕa:ʔiħ nta :ʕak  
 wəllah naʕa :ʔiħ qajjima wənħabu :k da :jman mʕa:na fə  
 ʔida :ʕat tilimsa:n sla:mna li :k wə na :s wahra:n

**May God bless you with good health, may God bless you with good health for this example! It's a concrete one. May God bless you with good health dear sister for all your advice; I swear valuable advice, and we like you to be always with us via radio Tlemcen. Our greetings to you and the people of Oran.**

In line 1, there is an FTA addressed from the callee towards the caller's positive face, "ba:ʃ nχali:w ʃwiħa waqt lənna:s jataʕlu: bi:na" (**In order to let some time for others to call us**), because it was taken too long time in the body sequence and that violates the regularities of the institutional conversation that should be or supposed to be constrained by predefined time. Thus, for claiming a common ground with, and satisfying the callee's desire to close the interaction, the caller resorts to an agreement strategy in line 4 "ni:ʕa:n ni:ʕa:n wa :h" (**indeed, indeed, yes!**); this speech act is politeness strategy to satisfy both the positive (the callee's desire to be right) and negative face of the callee (freedom from imposition by taking much time).

In line 5, the caller continued decreasing his rights and increasing the callee's rights by threatening his positive and negative face through apologizing and by damaging his freedom of action respectively. However, and as a reaction to what has been addressed from her, and the caller' apologizing, the callee in line 6 exaggerates in the way she managed and redressed the FTA by thanking her many times realised in blessing forms, and over valuating the caller's participation.

### c) FTAs towards the callee's negative face

#### \*The first example:

**Date of the programme: 19/07/2021**

**The second conversation (the body sequence)**

**The topic: “ Tolerance”**

1. C(F): əlhəʒa li ʔən ən.. naʔlabha mannak ʔannak tʃa:wni:ni baza:f

**The thing I ask you of is that you help me a lot.**

2. A.B: nʃa:wna:k rani hna ma ka:n hta muʃkil

**I'll help you, I'm here there is no problem.**

The strategy used by the caller in line 1 is bold on record strategy without any kind of redressive support. She used a direct speech act with imperative tense by which she threatened the positive and negative face; as she damaged the callee's self-esteem and violated her freedom from imposition respectively. However, back to the conversation, the caller suffers from a psychological condition and seeks help from the psychologist (the callee). For that, the callee immediately noticed her need and committed herself to help her (line 2).

In this context, the caller's psychological determination is taken into consideration by the callee. For that, the caller's undeliberate FTA is redressed. Moreover, because of her tendency to help the caller, the callee threatened her negative face by violating her freedom of action. So, the psychologist found herself obliged to help the caller and scheduled an appointment after the programme to call her and make her at ease. Though the callee's behaviour threatens her negative face, it satisfies the caller's positive face. In terms of rights and obligations, the caller as a patient has the right to be helped and the callee as a psychologist is obliged to help her, the matter that makes the weightiness of negative FTA in its lowest degree.

**\*The second example:**

**Date of the programme: 23/08/2021**

**The second conversation (the closing sequence)**

**The topic: Patience**

1. C(F):           ʔa:mi:n ʃahi::t rani ha:ba taʃti ::ha xi hal raha tasmaʃ fi:k  
**Amen! Thank you. I would like you to give her a solution, she is listening to you.**
2. A.B:           ri tasmaʃ ʔa::h ri tasmaʃ ↓fija:↓  
**She is listening, ah she is listening to me.**

Generally, requests are classified among FTAs towards the negative face of the addressee. Thus, in line 1 the caller threatened the negative face of the callee when she asked her to give a solution to her mother; it was an unexpected request which was imposed on the callee and damaged her freedom of action and freedom from imposition. However, in order to lessen the seriousness of the FTA, the caller resorted to a negative politeness strategy by accompanying the direct speech act with the softener “I would like”. Moreover, and to make it more redressed, the caller adds that the patient (her mother) is listening to the programme indicating that she is waiting for a solution.

**\*The third example:**

**The date of the programme: 13/09/2021**

**The fifth conversation (the body sequence)**

**The topic: Narcissistic Personality**

1. C(F):           man faɖlak jla ka:n mumkin ʔamina baʃd əlhiʃa jla ka:n  
                      ʃandak ʃwija waqt nahdar mʃa:k banti  
**Please, if it is possible and you have time Amina, after the programme I'll talk to you my daughter.**
2. A.B:           baʃd əlhiʃa maka:n hta muʃkil [əttaʃal əlxat nahdar mʃa:k  
                      əlxat ədda:xili  
**After the programme, there is no problem. Call, I'll talk to you via internal line.**

In this example another FTA towards the callee's negative face; but, what is without a doubt noticeable is that the management of the FTA to be lessened is manifested in a satisfying way for saving the callee's face.

- **FTA: After the programme I'll talk to you.**
- Mitigators:
  - **Please!**
  - **If it is possible.**
  - **If you have time Amina.**
  - **My daughter!**

In order to save the callee's face, the caller violated the Maxim of quantity. But this behaviour could be more justified if the topic would be discussed is known. On the other hand, the callee, via her reaction, was committed to accepting the caller's request. Analytically, it is the callee's FTA towards herself; even so, it is reduced and lessened by relying on the interactional identities of the interlocutors that had led to a low degree of the social variables.

**d) FTAs towards the caller's negative face**

**\*The first example**

**Date of the programme: 19/07/2021**

**The second conversation (body sequence)**

**The topic: "Tolerance"**

1. **A.B:** //↑ʃu:f ʔəəh taʃraf ki:ʃ naʃamlu ma: baʃd əlhiʃʃa inʃa:ʔa əllah əttaʃal fi nafs əlxat nʃa:llah ʔana natkalam mʃa:k (02) ha:gda [ba:ʃnʃali:k à l'aise, ça y est?

**Look! Euh you know how we do, after the programme God willing, call in the same line god willing I'll talk to you, ok, to make you feel comfortable, ok?**

2. **C(F):** [nʃa:llah

**God willing!**

Getting back to the conversation, the caller obviously has a severe psychological state, and it seems to tend to be the callee's patient. For that, in line 1, the callee threatened her negative face by interrupting her turn taking, and disregarding the caller's freedom of action. At first glance, the callee's behaviour would be received as an inappropriate act since she interrupted someone who desperately needs her. But, the callee's intention is to make the caller feel at ease when she is speaking about her personal psychological state, and to save her positive face as well, avoiding being publically exposed.

**\*The second example :**

**The date of the programme:02/08/2021**

**The first conversation (the body sequence)**

**The topic: “ Good Deeds”**

**1.A.B:**      Şahha əlhədʒa ʃti:na vi: mawqif vi mawqif ʃra:lak fi hja:tak

**Ok pilgrim, give us just a situation, just a situation that happened to you in your life.**

**2.C(F):**      mawqif fi hja:ti ?ana liʃra:li wa:had ma: ʃra:lahf zaʃma ↑?a:ssam ʒra:w  
bijja wə la ?ana ʒri:t bənna:s

**A situation in my life, what happened to me never happened to anyone. So, they do good deeds for me or I do for them?**

**3.A.B:**      la la nti:na qumt bi mawqif ?iʒa:bi

**No, no you did a good deed.**

**4.C(F):**      la ?andi baza:f ʃha:l qadni nahki<sup>30</sup>

**No, I have had a lot, how much I can tell!**

---

<sup>30</sup> : As we belong to Islamic culture, our religious denies one's pride and self-esteem. For that, the caller linguistic behaviour could be, to a certain extent, negatively perceived.

**5.A.B :**    ʕti:ni ↓xi: wa:ħad↓ xi: wa:ħad farħħak fi ħja:tak

**Give me just one, just one that made you happy in your life.**

**6.C(F):**    ↑wahad fərrahni fə ħja:ti

**One made me happy in my life?**

**7.A.B:**    hmh

**Hmh! (Yes!)**

This example was analysed in chapter three in terms of “question/response”. In this section, it will be analysed from the relational perspective. Firstly, the first turn (line 1) in this excerpt is carrying out a negative FTA from the callee towards the caller by asking her about one of her good deeds in life. Thus, in order to manage this FTA and mitigate its weightiness, the callee resorts to the relational in-group term of address. Because one of the functions of the in-group term of address is politeness strategy. Moreover, what reduces the FTA even more is that the callee asked about good deeds not bad ones.

The caller, in return, violates the quantitative, manner, and relevance maxims (lines 2, 4). This behaviour is considered as dispreferred answer which lengthens the conversation and threatens the negative face of the callee by pushing her to ask the same questions again and again in different realisations (lines 1, 3, and 5) and the question is still unanswered.

**e) FFAs**

**\*The first example:**

<p><b>The date of the programme: 19/07/2021</b></p> <p><b>The first conversation(the opening sequence)</b></p> <p><b>The topic: Tolerance</b></p>
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1. C(F): w rabi jəhfəddəna(-----)<sup>31</sup> kajən hama:mat' əssala:m wə nti hama:mat' əlʔama:n (02)

**May my Lord protect for us, there is a dove of peace and you're a dove of safety.**

2. A.B: jəŋti:k' əŋŋəha' əlʔuxʔ rahma' əllah jfa:fi:k wə jxali:k da:jmən ha:gda da:jmən nəhabu:k ʔəhh//

**God bless you sister Rahma, may God heal you and keep you always as that and forever, we love you ehh//**

3. C(F): //ʔəlʒawhara nta:ŋna' əttami:na ka:mɫa məkmu:la rabi jəhfəddək mə lfi:n[wə jbaŋad ŋli:k ləbla wə' ʃaja:ni [wə jaʒŋalək fi kul xəʔwa salama=

**Our precious jewel, may God protect you from the evil eye, keep you far from the evils and devils, and make you safety in every step!**

4. A.B: [‘əllah jəhfəddək' əllah jəhfəddək  
**May God protect you!**

The example presents an exaggerated way of complimenting someone's characteristics; this would be, pragmatically, the first impression. It violates the conversational maxim of quantity and the concept of appropriateness. However, interactionally, the interlocutors' identities have been being reconstructed through the regular participation of the caller. For that, the caller practice is rather acceptable, and that is confirmed via the reaction of the callee.

Accordingly, in line 1, the caller does an FFA (initiative act) towards the callee, carrying an illocutionary force of compliment “wə nti hama:mat' əlʔama:n” (**and you're a dove of safety**). As a reaction, the callee does a reinforced counter-FFA (line 2): “jəŋti:k' əŋŋəha” is the FFA, “əlʔuxʔ rahma.... nəhabu:k ʔəhh” is the reinforcement form.

In line 3, the caller was going on doing the FFA by the reinforcement that was truncated in line 1. Because the caller paused for 02 seconds, the callee thought that the caller finished her turn. For that the caller continued her intervention in line 3.

<sup>31</sup> : Unfinished sentence.

Then the callee intervened by FFR or counter- FFA in line 4 with an illocutionary force of gratitude.

**\*The second example:**

**The date of the programme: 19/07/2021**

**The fifth conversation(the opening sequence)**

**The topic: Tolerance**

1. **C(M):**           Şaħa ři:dkum bha:d' əlmuna:saba [Şaħa ři:dkum (FPP)

**Happy Eid, on this occasion, happy Eid!**

2. **A.B:**           řukran       (SPP)

**Thanks!**

Similar to the programme of “Medical Meeting”, this programme is, also, broadcast on some religious and national occasions where people share congratulations and wishes expressions. This kind of verbal practice strengthens interpersonal relationships because they are linguistic politeness strategies used by interactants to manifest sociability and solidarity.

So, in the above example, the caller does an FFA towards the callee as an initiative act line1, speech act with illocutionary force of wishes. The caller's behaviour triggered the callee to do the counter-FFA in form of gratitude.

**\*The third example:**

**The date of the programme: 02/08/2021**

**The second conversation(the opening sequence)**

**The topic: Good Deeds**



3. A.B: =ʔamina:t na:s mla:h

**Everyone who's named Amina is a good person.**

4. C(F): jahafɔɔak

**May God protect you!**

The FFA, in this example, was done by the callee in line 3. Both the caller's and the callee's name is Amina announced by the caller in line 1 "nti amina w ʔana ʔamina=" (**you're Amina and so am I**). The callee when she does the FFA, she tries to satisfy the caller's wants to construct sociability and decrease the variable D. in line 4, the caller responds by doing a stereotypical counter-FFA in Tlemcen speech community to show her gratitude in form of blessing.

#### 4.2.3. Overlaps and Interruptions

Interruptions and overlaps have generally been seen as markers of personal and relationship qualities such as power and dominance exerted by the interrupter or overlapper. However, these practices disturb the order and structure of turn-taking and are often perceived as unpleasant, disrespectful, indicating apathy and aggression. That is to say, interruptions and overlaps are turn taking violation and FTAs in themselves. Through the analysis of the data it might be explored whether they are power and dominance indicators, or they are indicators of solidarity and cooperation.

##### 4.2.3.1. The programme of "Medical Meeting"

###### 4.2.3.1.1. Overlaps

**\*The first example:**

**The date of the programme:03/04/2021**

**The first conversation(the closing sequence)**

**The topic: Diabetes and Fasting.**

1. Dr: əs ʂaħa duk nʒawbu:k d[uk nʒawbu:k *madame*

**Ok, we'll answer you! we'll answer you, madam!**

2. C(F): [ʔəjja ʃaħa

**Ok then!**

In the above example, the overlap happened at the point when the speaker (the callee) seems to be finished his turn. The caller intervention is triggered by the callee's FPP which systematically calls for SPP. Moreover, "Ok, we'll answer you!" is a complete meaningful sentence that is not supposed to be followed by other sentence. For that, the caller intervened as she thought that the caller finish his turn.

So, this type of overlap is called "terminal overlap" occurs when the caller appears to begin speaking after the callee has finished their turn. The overlap is expected to be the callee's self-liquidation to giving the caller the right to intervene. This self-liquidating capability eliminates the requirement for specialised procedures for managing overlap.

**\*The second example:**

**The date of the programme:03/04/2021**

**The eighth conversation(the closing sequence)**

**The topic: Diabetes and Fasting.**

C(F): tʃomo bəʃʃaħa [rabi jʃawankum

**Fasting with health, God help you!**

Dr: [tʃomo bəʃʃaħa inʃaʔallah

**Fasting with health, God willing!**

When it comes to initiative expressions of wishes and congratulations, the overlap would be justified and not a problematic practice. This kind of behaviour is considered appropriate, because those expressions should be, chordally not serially, responded to; it is not acceptable that the addressee waits till the speaker finish his turn, especially if it was long, to responding with a counter-wish and/or congratulation, or a compensation with gratitude force.





1. C(F): lħamdulləh fu: *docteur* rədi nəssaʔlak ħa lʔasʔila bəʔʂʂaħ  
 ʃa:riʒa ʃan uhhh//

**Thank God look Doctor I'm going to ask you some questions but are out of uhhh)**

2. Dr: //lll fu:f yla kan hagda xi suʔ:l manhum llah  
 jxali:k xi suʔa:l waħad

**Nnn look if this is the case just one of them, may God bless you just one question.**

The caller, in the excerpt, line1, violates the relevance maxim; she was quietly aware that the emission in that day had been devoted to diabetes and fasting, and yet she wanted to ask questions off topic. By this, contextually, inappropriate behaviour she had threatened the callee's negative face (freedom from imposition). For that, the callee via an FTR, where he violated her turn at the point he had recognized that she has a tendency for going on asking those questions.

Thus, the callee's behaviour is a relationally neutral interruption that aims to lessen the caller's FTA, and save his negative face as well, of many questions to one question off -topic. As a reaction, the callee's behaviour is appropriately received since it is constrained by the setting regulations, as well as without exerting power and/ or dominance.

**\*The second example:**

**The date of the programme:25/09/2021**

**The sixth conversation(the body sequence)**

**The topic: General Medical Orientations**

1. Dr: *d'accord, ↑madame nʂaʔʂi:k ↑est ce que ʃandak ha:du les  
 aphtes ʃala mustawa əlʔaʃdɑ:ʔ əttanasuljja maltaħt est ce que  
 jʒi:wak les aphtes//*

**Ok, madam could I ask you, do you have genital ulcers, from below? Do you get ulcers//**

2. C(F): //↑la la la↑ maʕandi:ʃ la la

//no no, no I don't have, no no.

The caller, in the above example, had not expected the callee's question; this due to the lack of experience in the field of health and the relationship of some signs to the the caller's case. This kind of interruption could be categorized as a relational neutral interruption because it does not exert neither cooperative nor competitive activity; rather it aims to clarify a point in form of answer.

\*The third example:

**The date of the programme: 15/01/2022**

**The tenth conversation (the body sequence)**

**The topic: General Medical Orientations**

1. C(F): ħta ɣaddamtu lijaɣdam fi:ha ma jaqdarʃ//

**Even when he's at work he can't//**

2. Dr: //smahli madame ↑est ce que  
ʕandu les signes nta :ʃ l'infection urinaire

**//Excuse me madam, does he  
have signs of a urinary infection?**

It seems that this excerpt displays a **kind of** power interruption, without dominance intention, for the programme objectives requirements. The interrupter violates the interruptee's turn and breaks the symmetry of the conversation model. The interrupter's behaviour is, **to certain extent**, unjustified because in line 1, the caller was answering the callee's previous question. Thus, "**to certain extent**" is used as the caller had, somewhat, violated the quantitative maxim which triggered the callee to interrupting her turn and threatening her positive face that was managed with positive politeness "*smahli madame*" (**Excuse me madam**). For that, the callee's power did not manifested with its high degree, the matter which allows to categorizing his behaviour as relational neutral interruption.

## 4.2.3.2. The programme of “Speak and Open your Heart”

## 4.2.3.2.1. Overlaps

\*The first example:

**The date of the programme: 23/08/2021**

**The first conversation (the opening sequence)**

**The topic: Patience**

1. C(F): kiri:k əxti ʔami:na [ri:k ʔa:ja

**How are you sister Amina, are you good?**

2. A.B: [laba:s əlħamdulillah wə ntu:ma:n bxi:r

**It's Ok! Thank God! And you, good?**

The example displays a terminal overlap activity; the callee immediately responds to “a how are you” FPP, bearing in mind that the caller finished her turn. So there is no intention of overlapping or violating the turn-taking system.

\*The second example:

**The date of the programme: 02/08/2021**

**The first conversation (the closing sequence)**

**The topic: Good Deeds**

1. C(F): w rabi jahafddak wə jʔawnak ja ʔamina ja [banti wə'llah jarħam' əlʔum nta:ʔak [bqa ʔla xi:r [banti' əllah jahafddak

**And may my lord protect you, and help you my daughter Amina, and may God have mercy on your mother! Good bye my daughter, God bless you!**

2. A.B: əlħa:dʒa [‘əllah jahafddak’

**May God bless you, pilgrim!**

3. A.B: [ʔami:n ja rabi jarħamhum ʔaʒmaʕi:n

**Amen, oh my Lord, have mercy on all of them!**

**4. A.B:** [‘əllah jɛawal ɣumrak’ əlhɑ:dʒɑ  
ʃukran

**May God lengthen your age pilgrim, thank you!**

In line 1, the caller tended to pre-closing the conversation, and she indicated that by blessing expressions: “rabi jaħafɖɖak wə jɣawnak ja ʔamina”(FPP1), “llah jarħam’ əlʔum nta:ɣak” (SPP2); the acts (FPPs) that call for immediate reacts (SPPs). Then, the callee respectively reacts: “əllah jaħafɖɖak’ əlhɑ:dʒɑ” (SPP1), “ʔami:n ja rabi jarħamhum ʔaʒmaɣi:n” (SPP2). Thus, the first exchange (FPP1;SPP1) is a binary symmetric exchange; the second one (FPP2;SPP2) is binary complementary exchange. That is to say they are kind of adjacency pairs wher the second pair is triggered by the first one.

Afterward, the caller inserted the actual closing “bqa ɣla ɣi:r banti” accompanied by blessing expression “əllah jaħafɖɖak” that carries two illocutionary forces: actual blessing and an alternative form of gratitude. The callee’s overlap was done just after the caller’s actual closing, where the callee thought that caller finished her turn. For that, it is a terminal overlap justified by the actual closing.

**\*The third example:**

**The date of the programme:13/09/2021**

**The first conversation(the body sequence)**

**The topic: Narcissistic Personality**

**C(F):** ʔana bvi:t naɣti :k qiɣɣa nta:ɣ ʔinsa:na [ɣa:fat mɣa zawʒ narʒisi [wa lakin kta:ɣfat ha:d ənnarʒisijja baɣd sanawa:t[ɣu:f hadi hija insa:na hija ʔiɛa:r fi muʔasasa[ɣa:fat ħirma:n ɣa:ɛifi wa ħirma:n ɣa:ʔili fi ɛufu:latiha

**I wanted to give the story of a person who lived with narcissism years later. Look, she is .., and she experienced emotional and family deprivation in her childhood....**

**A.B:** [ʔəhəmh

Uhemh

A.B: [ʔəhəmh

Uhemh

A.B: [ʔəhəmh

Uhemh

A.B: [ʔəhəmh

Uhemh

The caller in her participation wanted to narrate someone's story related to the topic, so it was obvious that the turn would take much time. For that, the callee should use attentiveness devices to show his collaboration and that she is paying attention to what is being said. In this case, those encouragement indicators are more a politeness strategy than a violation of the caller's turn. Yet, in long intervention or turn, they are utterly required rather than being just permitted.

#### 4.2.3.2.2. Interruptions

\*The first example:

**The date of the programme: 23/08/2021**

**The second conversation (the closing sequence)**

**The topic: Patience**

1. A.B: =↑ri tasmaʕ fijja[*donc* nqulu:lha llaħ jfa:fi:k wə lħamdullah ʕla əssala:ma//

**She is listening to me? So, we tell her may God heal you, and thank God for safety!**

2. C(F): [(h h h h h) ji::h  
(laughing) yes!

3. C(F): //ʕaħa bæsslama=  
**Ok! Good –bye!**

The callee in the excerpt was overlapped (line 2), and interrupted (line 3) by the caller. The example was analysed in the FTA's section, towards the callee's positive face (first example), and as another attempt of analysis it could be asserted:

However, the caller's behaviour is quiet illogic. Thus, another interpretation can be afforded which could be rather reasonable. The caller and her mother, each of them was at her home. The caller explained to the callee her mother's state, then she asked the callee to give her mother a piece of advice because she was listening, but meanwhile, the caller wanted to close her intervention to let the callee expresses herself freely via the radio. Moreover, the reaction of the callee in line 4 shows that callee had threatened her positive face and the caller's negative face at the same time. As a result, and in order to manage this misunderstanding and lessen the weight of the FTAs, the callee to negative politeness "jaʕti:k əʕʕaħa" to save the caller's negative face, and positive politeness "justement ba:ʕ ma nɔawalʕ ʕli:k" to save her positive face.

Bearing the above analysis in mind, the caller's kind of interruption, thus, could be categorized as a rapport or cooperative interruption. It did not aim to exert power or dominance because these indicators if they would be exerted would be exerted by the callee not by the caller depending on the semi/institutional setting. Then concerning the overlap which was done in line 2, was mandated not permissible because it aims to minimal response "yes" that must be answered immediately after the question to facilitate the process of turn continuation.

**\*The second example:**

**The date of the programme:30/08/2021**  
**The second conversation(the closing sequence)**  
**The topic: Engagement and Marriage**

1. **C(M):** wa saraq u saʕa:dat əlʔinsa:n wa hijja fiʕlan ʔaxla ma: ʕindah//  
**And they stole human's happiness and it is indeed the most precious thing he has**

2. A.B: // hadi  
 hijja əlhəʒa əlxalja(02) wka:n jaʕarfu ənna:s bəli lahna w  
 əssaʕa:da hijja əʕʕah...<sup>32</sup>  
**That's  
 it, the most precious thing(02), if people know that happiness  
 and contentment are the basis....**
3. C(F): hadi hijja ʔusta:da ↑nkammalak lahkaja  
**That's it professor, ↑I complet the story for you**
4. A.B: tfaɖɖal  
**Go ahead!**
5. C(M): jzi:d faɖlak<sup>33</sup>  
**(Cultural alternative of thank you)**

The example shows a cooperative interruption category or type. This latter was addressed by the callee in line 2 it aims to manifest agreement with the caller participation. It did not, indeed, exert power, dominance, or competitive characteristics. As far as the definition of interruption is concerned, it would be justified to present the caller reaction (**↑I complet the story for you**) which confirms that interruption occurs when the interrupter gaining talking floor and the interruptee remains still talking or in the middle of his/her turn taking.

**\*The third example:**

**The date of the programme:16/08/2021**

**The fifth conversation(the body sequence)**

<sup>32</sup>..... indicates that the intervention has not ended yet but its transcription would not be useful for this case of analysis.

<sup>33</sup> : It is a stereotype answer to "go ahead".

## The topic: Positive Change

1. C(F): ha:d əlʔahda:ʔ li raħna nʃufu:ha hijja fəlhəqi:qa ɖa:hira ʔari:ba ʃla muʒtamaʃa:tna əlʃarabijja wa əlʔisla:mijja[hada ma fi:hʃ ʃak wkan nʒu naʃarfu əlʔasba:b ʔa:di nʃi:bu əlʔasba:b kaʔi:ra//

**These events that we have seen are, in fact, a strange phenomenon in our Arab and Islamic societies. If we want to know the reasons, we will find many//**

2. A.B: [ʔəhəmh

**Uhemh**

3. A.B: //kaʔi:ra ʃli:ha ʔana  
ballaʃt əlba:b nta:ʃ əlʔasba:b wə nta:ʃ ənna:s wa əttafa:ʃi:l

**//many, therefore, I  
have closed the door of reasons, people, and details.**

The programme was broadcast in the period following the setting of fire in the eastern Algerian region, as well as the unlawful burning of the young man Djamel. For that, the callee had rejected every attempt by callers to talk about the group that committed this crime; that will justify the interruption category displayed in this example.

Accordingly, the interruption, in this example is displayed in line 3. The callee interrupted the caller declaring her agreement to what was presented by the caller, adding clarification of her position regarding stating the reasons. Thus, the presented interruption could be categorized either cooperative interruption or relational neutral interruption. The former would be justified by the agreement, and the latter by the clarification which seems to be the actual function of the interruption paved by the agreement.

In both programmes, generally, overlaps and interruptions are, merely indicators of cooperation rather than power, dominance, and competitive activities or practices.

#### **4.2.4. Code-switching**

Tlemcen speech community is a multilingual/multidialectal society. CS is one of the outcomes of this phenomenon. CS un/conscious manifestation may serve interlocutors in the course of conversation to meet their interactional objectives, express their identities, negotiate their social relations, and/or save their mutual face via manifesting accommodation and affiliation. To identify and define the local contextual purpose of conversational CS, a close investigation of brief spoken interactions is required, as it cannot be understood intuitively or through macro-sociological categories. Thus, the following section is all about looking at the different functions of CS found in the corpus.

##### **4.2.4.1. The programme of “Medical Meeting”**

**\*The first example:**

**The date of the programme: 15/01/2022**

**The fifth conversation(the opening sequence)**

**The topic: General Medical Orientations**

1. **Dr:**            ↑ʔalo: *oui* Şbaħəlxi:r↑ (3s) *oui* Şbaħəlxi:r  
**Hello! Yes, good morning! Yes, good morning!**
2. **C(F):**        ʔalo: *vous m'entendez*  
**Hello! Are you hearing me?**
3. **Dr:**            *trés bien cinq sur cinq*  
**Very good, five out of five!**
4. **C(F):**        llah jxali:k *j'ai eu le corona=*  
**May God bless you! I've had the corona**

The excerpt presents two functions of CS. In line 1 the callee uses the minimal stereotype response of the call “ʔalo: *oui*” (hello, yes!), the universal concept with different code realisations. He realized it in French; this act is unmarked behaviour. Algerian people, particularly Tlemcenians, are accustomed to answering phone calls

this way, and this is one of the remnants of French colonialism. Unfortunately, it has succeeded, whether we like it or not, in distorting the Arab identity to the point if one's answer by "naɣam" (yes in MSA) would be a marked behaviour if not negatively marked.

Then, in the same line, the callee switch to AA the preferred tongue and/ or required, because the programme is addressed for all segments of society, educated and uneducated, to greet the caller "Şbaḥəlɣi:r" (**good morning!**).

In line 3, it is extremely clear that the caller, who is 80-years-old, expresses her identity through the language used; she uttered a complete sentence In French, the linguistic behaviour that emphasizes her French culture. In line 3, the callee was brought about to switch to French by the FPP of question/response. The callee's act (CS) is a strategy to save his positive face associated with belongingness or affiliation, and it reflects the callee's accommodation with the caller preferred language. Afterward, in line 4, the caller resorts to intra-sentential CS, where she initiates the sentence in AA, then switches to French, apparently, her preferred code.

Tlemcenians are, generally, accustomed to soften their requests by blessing expressions to save the addressee's face; the caller in this example (line4) resorts to one of these expressions "llah jɣali:k" (**may God bless you!**) which is utterly culture-specific behaviour. Although the caller wants to speak in French, when it comes to blessing expressions she finds herself unconsciously driven to use AA, the case where the original identity overwhelms the foreign identity, to meet her ultimate objective.

**\*The second example:**

**The date of the programme: 25/09/2021**

**The seventh conversation(the closing sequence)**



**The date of the programme: 19/07/2021**

**The sixth conversation(body sequence)**

**The topic: "Tolerance"**

**Extract 1:**

1. **A.B:**      ʃu:f hiʒa hiʒa nsa:mhu ʔami...n lɔza:la nta:ʃi haza:r ja:k mʃa:ja=  
**Look, we tolerate Ami::n... , my sweety Hazar aren't you with me?**
2. **C(F):**      =oui=  
**Yes.**
3. **A.B:**      =↑haza:r mm ba:ʃ ma: nsamhu:ʃ *on ne peut pas on ne peut pas le faire c'est à dire* nsa:mhu hna məssalmi:n nsa:mhu rabi wə jsa:maħ maʃi ʃada əlʃabd ↓lakin↓ ʃla:ʃ ma nansawʃ maʃi ma nansa:wʃ nagaʃdu ha:gdi:n ʃla hada:k əlʔinsa:n *non* ma: nansa:wʃ xi ba:ʃ natʃalmu baʃd əlʔumu:r laɣa:ʔar əddanja tʃalamna mawaqif fə lhaja:t jʃalmu:na

**Hazar! We do not tolerate, we cannot. That is to say, we tolerate as we are Muslims, we tolerate. My Lord forgive how not the servant. But, why we do not forget, it is not that we remain hateful towards that person, no! We do not forget.**

Depending on the corpus and different activities posted on A.B's facebook, the callee's personal linguistic style is characterized by the use of AA (UTD) and French language. Although she is required to resort to AA as she addresses all segments of society, sometimes, unconsciously, she switches to French especially where her involvement is a kind of reaction (SPP) to confirm her belongingness.

In this extract, the callee (line 3) code switches between AA and French in the same intervention (intra-sentential code switching). She expresses her cultural identity and she does not compensate for lack of language proficiency. In her intervention the callee starts with AA to connect to the preceding turn, then, unconsciously, she switches to French. As a self repair act she gets back to the required code to give clarification to what has been said.

**Extract 2:**

1. C(F):      ənnasja:n ʔəh *on ne peut pas dire* nansa:w *mais* ntnasa:w  
**Forgetting uh we cannot say we forget but we try.**
2. A.B :      ↑natnasa :w↓oui ma: ma: nɣali :wʃ da:k əlhugd lɔaxal  
**We try! Yes we do not leave hatred inside.**
3. C(F) :      ma: nɣali :wʃ voilà  
**We do not leave, that's it.**

The second extract displays the adoption of of different codes (AA and French) by participants to express their differing language preferences and/or competencies throughout larger negotiation sequence. It consists of a series of two switches: in line 1, the callerer adjusts to the callee's language (the first extract, line 3), and in line 2, the callee returns to the preferred and/or required tongue which was interspersed with a word from the other code "Oui" (yes), reflecting her identity. In attempt to collaborate and manifest agreement with the callee' point of view, the caller resort to tag-switching (collaborative sentence), in line 3.

**\*The second example:**

**The date of the programme: 19/07/2021**

**The sixth conversation(body sequence)**

**The topic: "Tolerance"**

1. A.B:      ma tafqadj əlʔamal  
**You must not lose hope.**
2. C(F):      ↑ʔasam  
**Pardon!**
3. A.B:      *il faut pas perdre l'espoire* ma tafqadj əlʔamal=  
**You should not lose hope.**
4. C(F) :      =ji:h ji:h *bien sur*  
**Yes, yes of course!**
5. A.B:      ↑*est ce que* tʃallamt man ha:d əttaʒriba əssilbijja *pa 'ce que*

natʃalmu

**have you learned from this negative experience, because we learn?**

6. C(F) : *oui bien sure*  
**Yes, of course!**

Getting back to the conversation, especially the body sequence, the callee switches from AA to French with occurrences of 12 out of 18 turns where the callee uses all the types of code switching (inter-sentential, intra-sentential, and tag code switching), but the conversation was dominated by intra-sentential one. Here, in this excerpt two exchanges have been chosen where the caller tries to accommodate with the callee (exchange 1: line 3; line 4/ exchange 2: line 5; line 6). So, the caller in line 4 and 6 was brought about switching in order to save her positive face via belongingness manifestation.

**\*The third example:**

**The date of the programme:13/09/2021**

**The seventh conversation(the body sequence)**

**The topic: Narcissistic Personality**

**The first extract :**

1. C(M) : *et sa (a)terminé par un divorce[d'accord*

**And it ended in divorce.**

2. A.B : *[↑c'était difficile c'était difficile*

**It was hard, it was hard?**

3. C(M) : *c'était:::t difficil à un point inimaginaire*

**It wa:::::s unimaginably difficult.**

It was clear, from the first glance that the caller has a difficulty in expressing himself in Arabic. For that, throughout the conversation the callee tries to

accommodate with him and emphasises her affiliation to save her positive face as it is lucid in the example<sup>34</sup>.

**The second extract:**

1. **C(M):** *excuse moi de ne peut pas pouvoir parler en Arab*  
**Excuse me for not being able to speak in Arabic!**
2. **A.B :** *maʕli :ʃ tkallam w ʔana j'explique*  
**It's alright, speak and I'll explain.**

In his intervention, the caller seeks to use AA, which clearly hinders the flow of his thoughts and the smooth expression of himself. So, he (in line1) appropriately admitted his linguistic incompetence concerning AA reflecting his linguistic identity which justifies his use of French. The callee, then accepts his excuse by threatening her negative face (freedom of action) to translate and explain for the listeners what he is going to say. But as far as her personal style is concerned, the callee still intra-sentential switches in her turn (line 2).

### **4.3. Communicative Ethos of Tlemcen Speech Community**

The ultimate objective of this humble investigation is the description of the communicative profile of Tlemcen speech community via the analysed and interpreted data. That means, digging out the collective ethos from individuals ethos. Collective ethos can only be understood through individuals' behaviour.

#### **4.3.1. Conversational and sequential framework**

##### **4.3.1.1. Opening Sequences**

As one of the characteristics of radio phone-ins, all the calls begin with the response pair and it does not matter whoever initiates the opening (the caller or the host), and generally accompanied by the FPP greeting which is supposed to be after

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<sup>34</sup> : see the example, of the same conversation, selected in the section of FTA's towards the callee's positive face.

“identification/recognition”. However, in the “Medical Meeting” programme, there is no explicit “identification/recognition” adjacency pair; in this kind of programmes the callee, of course, is known to the callers who their identity as patients, or calling on behalf of other patients works and fulfils the objective for which the programme is broadcast. The nature of this programme, which is concerned by health condition of the callers, does not need names and/or identities in order to offer them medical information or help them to know what they have. Even though, “identification/recognition” adjacency pair is quite important in any ordinary or institutional telephonic conversation, in this setting is quite acceptable to be skipped but virtually is there.

However, in the second chosen programme “Speak and Open your Heart”, the adjacency pair of “identification/recognition” is explicitly displayed, but declassified to the last sub-sequence. That is to say, the opening break downs of Schegloff could be considered universal, but its classification is context and culture-dependent.

#### **4.3.1.2. Body Sequence**

Because the “Medical Meeting” is concerned with callers' health conditions, the body sequences are typically divided into two sections: the first is for the caller to provide a synopsis of his or her health condition or to ask the doctor about something in the medical field. The doctor then posed a series of questions, which the callers responded to. This section makes it easier for the doctor to advise, guide, orient, and sometimes diagnose the caller's health condition; and it also helps the caller grasp as much information as possible in order to be convinced by the doctor's advice, guidance, orientation, and diagnosis; because this type of programme takes time to explain after completing a set of calls.

According to the recording data, however, the body sequences of the conversations in "Speak and Open your Heart" provide a low level of interactivity, depending on the nature of the programme. But, this does not preclude the

occurrence of some sequences interspersed with the “question/response” adjacency pairs.

The body sequence, in both programmes, is characterised, to a certain extent, by different overlapping and interruption functions that affect the trajectory of the interaction and subvert the turn-taking organization. These kinds of behaviours and practices, generally, violate the constitutive features of the whole regulation more than the notion of politeness as it will be seen in the interpretation of interlocutors' conversational strategies.

#### **4.3.1.3. Closing Sequence**

The closing phase is the terminal exchange that brings the interaction to a finish. It is distinguished by many sub-sequences that work in order to close the contact in an appropriate manner. At the very least, the closing sequence has two sub-sequences, namely the pre-closing and closing sequences. The former should include specific words or phrases that, depending on the context, serve as pre-closing indicators. The latter are the real good-byes or other equivalent forms that must be adapted to the specific setting of the engagement.

As a speech community, Tlemcenians are governed by the religious culture, which is clearly evident in their verbal practice, particularly in the opening and closing sequences of a conversation. This is evidenced by the high frequency of the blessings category in Tlemcenians' interactions. When you read the transcription of the closing and even opening sequences of the chosen programmes, you will notice that it is characterised and distinguished by blessings, wishes, and prayers formulas which emphasize the concept of solidarity and sympathy; this in addition to the universal sub-sequences (pre-closing and actual closing).

Based on several investigations in the field, there are more other categories that underlie closings sequences such as starting a new topic, and a recapitulation of what have been said, generally, in the whole interaction. In this case, radio call-ins, things work differently; that is to say the institutional interactions (or semi-institutional) are time-constrained and thematically predetermined. For that, the

existence of such categories would be considered as a flouting of the conversational principles. The blessing category, yet, is of a paramount importance for peculiarizing Tlemcen speech community. This category reflects lucidly the proud of the religious culture. As a result, the interaction framework of Tlemcen speech community, in the main, is based on the universal model (opening, body, and closing). The sequential framework is partially context- and culture- dependent.

### **4.3.2. Socio-cultural reflection on linguistic functions**

#### **4.3.2.1. Repercussions of Islamic culture on verbal interaction**

Tlemcenians should as Islamic speech community respond to the Islamic form of greeting or any form of greeting with one better than it according to what God almighty say in Surah of an-Nisaà verse 86: “And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed God is ever, over all things, an Accountant.” Thus, religious culture urges people to spread peace to those who they know and don't know; for that FPP of greeting adjacency pair is almost always with SPP of summons/ response adjacency pair.

Islamic greetings are noticeable in the openings, it is a form of greeting and it commits the speaker not to harm the addressee in any way. That is to say, the Islamic greeting gives the addressee a kind of safety. But this concept is no longer realized in Islamic communities daily life; it has become just an accustomed behaviour, and as any kind of greeting form. And so for “how are you” exchange where people tend to include it in the opening sequences regardless the response. This behaviour, culturally, shows sympathy and sociability. However, sometimes people exaggerate to the point threatening the addressee' positive and negative face and violating the conversational maxim of quantity. So, the two chosen programmes are limited-time programmes where the interlocutors should respect the conversational maxims.

Moreover, in Tlemcen speech community, similar to other Islamic speech communities, whatever the state of the addressee, generally s/he responds with the

model form “*alhamdulillah*”(Thank God!), especially if there is a degree of distance between the interlocutors. This is another Islamic principle Muslims resort to that they do not complain; because complaining to someone except God is abasement. So, Successful participation in a conversation depends on common expectations about how meaning will be signalled, and what the expressive and conversational cues are.

#### **4.3.2.2. Host's Personal Style**

Even though the programmes were chosen based on their semi –institutional characteristics, there are some differences at the personal level especially when it comes to the hosts. Even though they share the same socio-cultural norms and belong to the same speech community, they differ in how they manage their programmes in terms of personal style.

Different factors impose on them some kind of rights and obligations, such as the variable of power, though it has not been manifested with a high degree. And the variable of distance which is reduced in some relationships (between the callee and caller) thanks to the regular calls and connection that established a sort of sociability and reconstruct the institutional identities.

Women and men can have very different values, ideas about communication, and communicative styles when they speak, even if they come from the same generation, same country, same region, or possibly even the same family. These differences may also be based on in different interactions. It frequently happens that a woman finds it easier to communicate with and understand another woman than she does with a male who is extremely close to her. In addition, relying on the data gathered, specially, that of “Speak and Open your Heart” programme reflects a new opening structure that includes another sub-sequence to those of Schegloff's work, which is culture-specific. This latter is “welcoming” sub-sequence or adjacency pair.

#### **4.3.2.3. Blessing Formulas**

Tlemcen speech community is highly characterized by forms of blessings and prayers that alternate different forms of gratitude and compliments especially when it comes to the last sequence of conversations. One of the reasons behind studying social interactions of the minorities, generally, is: How do the members of these communities see themselves and how do they want to be seen by the others? In the current case and through the corpus of the investigation, Tlemcen speech community is distinguished by manifesting, to a large extent, the Islamic culture. Then, it has the tendency to be received as a community which adhere to the principles of religion in treating others; since these principles do not conflict with civilization and the progress of humanity.

On the contrary, true Islamic culture is an embodiment of morals that are the basis for the development of societies, because if the Arab regimes want to care about the nation's progress they must first care about the individuals' progress. Thus, it is extremely important to be proud of belonging to this religion and reflecting its principles in people's daily actions and behaviours. Otherwise it would be not gain the respect of others, especially when individuals strip themselves of their culture and follow that of others.

### **4.3.3. Interlocutors' management to conduct a successful conversation**

#### **4.3.3.1. Terms of Address**

Terms of address are context-dependent and more restricted in institutional and semi-institutional settings, but what is noticeable from the results is that the interlocutors generally resort to in-group terms of address; on one hand, because of the less formality of the chosen setting aiming to be more close to the mundane conversations. On the other hand, it is up to the hosts how they used to manage their interactions with the callers and how they react to their acts. That is to say via their individual ethos or personal style it can be dug out what is acceptable and

appropriate and what is not. Generally, the asymmetric use of terms of address often indicates power differential, but in the investigated speech community the address forms are more linguistic politeness strategy and solidarity indicators. From an Islamic-culture perspective these verbal behaviours are obligatory than desirable according to what the prophet, may God's prayers and peace be upon him, said: "ʔanzilu ənna:sa mna:zilahum"(**Treat people according to their ranks**).

#### 4.3.3.2. Politeness Strategies

It is certain and required when the interlocutor, in the course of the conversation, exposes to an FTA whether towards his/her positive face and/or negative face, to resort to one or more of the conversational strategies that lessen that threat for saving his/her face, especially when the speaker does not manage his FTA with redressive behaviour. Therefore, it is important to note that in each culture, the weightiness of an FTA is determined by the social variables: P, D, and R. In any interpersonal relationship those variables are predefined. However, through the course of verbal interactions, identities could be reconstructed and the degree of the social variables would be changed.

Bearing these points in mind, it is obvious, therefore, that rights and obligations could be redistributed throughout the conversations and what was inappropriate becomes appropriate and vice versa. That is to say, when it comes to the interpersonal level, the interlocutors' actions, reactions, and interactions become dynamic and unexpected.

The key point here is that what generally distinguishes Tlemcen speech community is the polite management of speech acts, which conventionally considered marked or unmarked FTAs, by resorting to the mitigators for mutual face saving. That is to say, the FTA, whether it is a deliberate or an undeliberate act, would be reacted to by a deliberate FTR, especially when the FTA does not be lessened. But, generally, the FTR is lessened and minimized for mutual face saving.

Those FTAs are the marked (unexpected) ones in addition to the unmarked (expected) ones those of questions that threaten positive and negative face of the Addressee but they are managed by positive and negative politeness.

I would like to bring up, to this field of research, the two concepts:

1. FTR: is a counter-FTA. It is, generally, obvious that FTAs might be intentional or unintentional (that from the classicals' point of view which relied on the speaker's intention). However, from the modern point of view that relied on the speaker's intention and the hearer's interpretation, FTRs are, certainly, intentional acts whether the FTA was intended or not.
2. FFR: is a counter-FFA. FFA's could be divided to two types:
  - a) Softeners: which are all kind of expression or act that accompanies FTAs; I, here, allow to myself, call them dependent acts.
  - b) Actual FFAs: which are the initiative flattering acts, which are, freely and without any kind of stimulating, initiated by the speaker as an expression of his/her like, support, and encouragement to the addressee, as well as his/her solidarity and sympathy with him/her. This type of FFAs is independent act.

So, this last type (b), socio-culturally, calls for a reaction from the addressee (FFR). Thus FFAs could be received negatively by the addressee, since it might threaten his/her negative face (freedom of action, and/or freedom from imposition).

It is apparent that the interlocutors resort to positive and negative politeness in order to mutually redress each other face damage. Therefore, and following Brown & Levinson "politeness culture" concept, **Tlemcen speech community is negative and positive politeness culture**; since its members are particularly sensitive to negative face, and attentive towards positive face needs. Thus, Tlemcenians' politeness strategies are based on solidarity, sympathy, cooperation, and valuing the independence at the same time; because positive and negative politeness realisations aim to reduce social distance and validate hierarchical status

if it exist respectively, while maintaining the social and interactional identities, and they are commonly utilised by speakers to control their interactions. Therefore, Tlemcenians, in the main, use direct speech acts managed by positive and negative politeness strategies to avoid unnecessary prolixity and obscurity in their interactions.

The functioning of politeness cannot therefore be described independently of the context in which it occurs. In the programme of “Medical Meeting”, the FFAs are generally kinds of wishes and expressions of congratulation on the occasion of Ramadan, forms of mutual solidarity and sympathy since it is a programme of medical orientations where the doctor sympathizes and stands in solidarity with the callers; as well as the sympathy of the callers with the callee when he was affected by Corona-Virus, and compliments that to a certain extent express admiration and /or approval of the addressee’s acts, and confirm and maintain solidarity.

It might be pointed out, just in passing, that doing and/or managing FTAs is ruled by the social variables: P, D, and R. However, doing and/ or managing FFAs is not. Initiative, independent face flattering acts generally does not require compensation. As human beings, interlocutors should be kind to each other regardless their status, the degree of closeness, and/or the matter that connects them. Therefore, this does not contradict what was previously mentioned about “Treat people according to their ranks”; to be nice to everybody is required. However, kindness has different realisations that should be fit the context. For instance when someone talks to a child, s/he adopts a style different from the one s/he adopts with an elderly man; and the same goes when s/he talks to an educated person and an uneducated one. The speaker or interlocutors in general should be wise how and what s/he addresses the hearer.

#### **4.3.3.3. Overlaps and Interruptions**

Overlaps are the result of the addressee’s over-anticipation; in the investigated corpus three types of simultaneous talk that represent cooperation rather than competition have been found. These types are mandated (chordal or choral),

permissible (encouragement indicators), and justified (terminal overlap). The two first types are more politeness and face saving strategies than power and dominance indicators. Concerning the third type (terminal overlap), it could be considered as an FTA addressed by the overlapper towards his positive face because s/he overlapped the speaker thinking that s/he had finished his turn.

Both terminal overlap and interruption transgress the TRP. The former takes a small space as the previous speaker is about to finish his/her turn. Whereas, the latter takes a long space as the interrupter cuts the speaker's intervention in the middle of his/her turn and this kind is rather problematic, if there is no strong reason behind the aforementioned behaviour, on both relational and structural levels.

The dominant interruption types in the corpus are cooperative or rapport and relational neutral interruptions. These kinds of interruptions exert cooperation between interlocutors rather than power, dominance, because the selected programmes do not involve controversy over certain topics, or broadcast conflicting opinions regarding a specific incident. Rather, they are programmes for benefit and self-expression on a topic of interest to the listeners. For that, Overlapping and interruptions in interactions disrupt turn-taking organizations, violating the regulation's constitutive features more than politeness concept.

#### **4.3.3.4. Code-switching**

Code-switching is the technique of employing different linguistic systems to express changes in context during conversation. Mental representations of these codes cannot be directly observed. But, rather, it must be observed by deeply observing the interlocutors' linguistic behaviour and determining the significance of language forms as code based on their impact on interaction. Relying on data analysis, CS has been considered as a practice of persons in specific speech context or event. As a result, it cannot specify language alternation functions or the specific type of codes before interaction. Codes develop from contact and become meaningful when interaction participants treat them as such.

CS functions can be limited to: 1) the locutor's expression of identity, 2) the locutor's (addresser) accommodation or affiliation with the interlocutor (addressee). The callees in the two chosen programmes are accustomed unmarkedly to switch (intra-sentential and tag code switching) between AA and French and it is an indicator to their personal style or cultural identity even though they are ultimately required to use AA to largely meet the listeners needs. However when it comes to marked CS, interlocutors are motivated by the reasons behind this interactional behaviour.

It is obvious, therefore, that Tlemcenians are bilingual people to various extents and with varying competency. The prevalence of CS in the Tlemcen speech community varies and is influenced by several social, linguistic, and psychological factors. That is, the manner in which speakers switch from one language to another remains subjective to specific social factors that may influence CS. CS is a unique product that varies based on context, addressees, attitudes, and motivations throughout an interaction.

#### **4.3.3.5. Tlemcenians' communicative profile**

The collective ethos can only be understood through individuals' behaviour. The conversational and sequential framework of the Tlemcen speech community is based on the universal model (opening, body, and closing) and is partially context and culture-dependent. Islamic culture is, noticeably, translated by the interlocutors throughout the phatic sequences. That is to say, the community's religious culture is evident in its verbal practices, with the blessing category, prayers, different forms of gratitude and compliments being highly prevalent, reflecting interlocutors' pride of their culture. Tlemcen speech community focuses on politeness strategies, which involve managing interactions (FTAs) to save one's face. These strategies are based on solidarity, sympathy, cooperation, and valuing independence. Consequently, Tlemcen community is a negative and positive politeness culture, as its members are sensitive to negative faces and attentive towards positive faces. In view of that, Tlemcen speech community emphasizes the importance of politeness strategies to conduct any kind of verbal interaction that it's label of quality (the communicative

ethos or the communicative profile) is generally fluctuated between rather standoffish and direct on one hand, and warm and easy-going on the other hand.

#### **4.4. Conclusion**

This chapter was supposed to be included in the previous chapter. From the beginning of the research, it was decided that the study would consist of only three chapters. But the third chapter was twice as long as the previous two chapters (theoretical framework, and methodological framework). Thus, it was decided to divide the practical framework into two chapters to ensure methodological balance.

Therefore, the fourth chapter was about the analysis of the extent to which all acts are FTAs, and the particular kinds of acts that are FTAs or FFA in Tlemcen culture, by focusing on the general level and the cultural composition of weightiness of the FTA, the different indicators of FFA reinforcement, and how the interlocutors manage those acts to successfully conduct a conversation. Therefore, the analysis and understanding of these socio-pragmatic practices also plays a crucial role in understanding the interactional ethos of the studied speech community.

# **GENERAL CONCLUSION**

Verbal behaviours are determined not only by the systemic data (the language or languages used), but also, and more importantly, by the ritual data derived from the sociocultural data. Generally speaking, the interactional component supersedes the transactional component. To smooth the progress of a successful conversation, interlocutors must take into account both systemic and cultural constraints. The objective of the current study has been to highlight the different peculiarities and mechanisms that distinguish Tlemcen speech community from other speech communities. It has been tended to shed light on the way Tlemcenians interact with each other to meet their interactional or conversational targets.

From a socio-pragmatic perspective, interlocutors should have the ability to understand and produce socio-pragmatic meaning by the means of pragmalinguistic conventions. Using speech acts to convey meaning exists in all cultures, but the way particular acts are carried out differs from one culture to another. Throughout the investigation in the field of verbal interaction analysis, a tendency has been had to bring new insights. It is, then, obvious that the way in which interlocutors of any speech community choose to formulate an utterance has been found to be influenced, to a certain extent, by its sociocultural norms. So, in order to explore the peculiarities and mechanisms that govern Tlemcenians' talk in radio phone-ins, the following questions have been asked.

- Q1:** In what sequence of the conversation do the interlocutors manifest their socio-cultural values?
- Q2:** What conversational strategies do the interlocutors employ not to damage each other face?
- Q3:** Why do interlocutors code-switch between AA and French during radio phone-in-conversations?

Three related hypotheses have been set by the use of an unstructured preliminary observation.

- H1:** The socio-cultural values are well manifested throughout the whole interactions mainly in the opening and closing sequences, despite the institutional nature of the conversations.
- H2:** To engage in mutually intelligible, ordered, and smooth conversation, interlocutors should resort to certain politeness strategies and conversational maxims.
- H3:** Interlocutors code-switch between AA and French during radio phone-in-conversations to exhibit professional, socio-cultural belonging, and/or politeness strategy.

For meeting the various objectives behind choosing this kind of research, this investigation started by exposing in chapter one almost all the theories which have, generally, an immense connection with the concept of interactionism, and that have, particularly, a great emphasis on the sociocultural influences on verbal interaction. Then, we moved to genuinely describe the notion of verbal interaction in general. Afterwards, following a funnel methodology the institutional type was extracted from that general concept which was followed by an in depth report of call-in talk on radio as non-formal institutional interaction the area that had been seen as an extension of language and social interaction study. And to match what it has been tended to be reached in the end of this journey, the last part of the first chapter has devoted to mention the communicative ethos and its origins along with its sub-types collective and individual interactional ethos.

Moreover, and to be systematically guided, it has been offered, in chapter two, an appropriate methodology that has fitted the subject and the objectives of the study; a dominated interactional qualitative approach has conducted the work with a quantitative support when it was necessary to confirm the concepts of reliability and validity. Next, chapters three and four are customised to the corpus analysis in terms of practical, functional, and relational levels by using a range of methods of analysis which have led to unambiguous interpretation.

Results set aside Tlemcen speech community with all its particular interactional characteristics. As far as the research questions and their related hypotheses are concerned, the focus has been on the language practices and activities contextualized by sociocultural norms adopted by the studied speech community in an interactive setting. It is apparent that Tlemcen speech community, as most of the Arabic speech communities, belongs to Islamic culture which has a huge influence on its members' behaviour in general and verbal behaviour in particular.

In addition, the perceptible effects of French culture, which has forcibly integrated in the Algerian culture and become a part of its members' identity, because it had been inherited from colonialism period which had lasted approximately 130 years; where the colonist had keenly sought to blow the Arab Islamic identity and instill instead his identity and culture. For that, it is required to accept this hybrid identity, if it is allowed to say that, which has been traceable manifested in Algerians', in general, and Tlemcenians', in particular, behaviour with variable degrees depending on the belongingness proximity. Put differently, distinguished sociocultural norms inevitably lead to distinguished interactional ethos and verbal behaviour and that what would be explored through answering the questions and attesting the hypotheses.

As far as the first question is concerned, the sociocultural values are well marked in the phatic sequences (opening and closing sequences). The Islamic culture is vastly echoed in the opening and closing sequences of the corpus by the use of different realizations of the blessing expressions that contextually alternate forms of gratitude, pre/actual closing. In addition to the Islamic greeting which is infinitely respected and valued by the interlocutors to the point that if one of the interlocutors addressed the addressee by the accustomed form of greeting "good morning/good afternoon", and this latter responds by the Islamic greeting, the addresser would find him/herself required if not obliged to reutter his/her greeting in the Islamic way. This verbal behaviour affirms the addressee's respect for this type of greeting.

Accordingly, the use of the blessing forms is unmarked behaviour from our point of view as they are culture-specific, but the overuse and exaggeration of those conducts would be marked and received whether positively or negatively by the others depending on the context, and could be inappropriate practices which might violate the conversational maxim of quantity.

As above mentioned, the phatic sequences are characterized by the manifestation of the Islamic culture in almost all their sub-sequences regardless the proximity of belongingness of the interlocutors as those forms of gratitude and greeting are to a certain extent sacred and undoubtedly valued by the members of Tlemcen speech community. Whereas, when it comes to the body sequence the personal identity would be reflected by the interlocutors. That is to say, the interlocutors might resort or get back to their preference style which distinguishes them from the others.

Concerning the second question which was about the various strategies the interlocutors resort to in order not to threaten their mutual face, it has been tangible that Tlemcenians generally use terms of address especially in-group terms to indicate politeness and solidarity even though a semi-institutional setting has been investigated. Beside the vast use of in-group terms of address, interlocutors also resort to positive and negative politeness strategies to save their mutual positive and negative face respectively. Thus, indeed, Tlemcen speech community is one of the positive and negative cultures, because its members are especially aware of the needs for positive face and insightful to negative face.

Positive and negative politeness realisations aim to maintain social and interactional identities while validating asymmetric status if it has been imposed, correspondingly, and are frequently employed by speakers to control their interactions. Tlemcenians' politeness strategies are, therefore, based on solidarity, sympathy, cooperation, and valuing independence at the same time. As a result, Tlemcenians generally avoid needless prolixity and obscurity in their interactions by using direct speech acts controlled by positive and negative politeness strategies. It could be noted that, interlocutors usually employ direct speech acts in terms of

questions and/or requests rather than indirect speech acts, which have been characterized by different scholars (Brown & Levinson, 1987; Kerbrat-Orecchioni, 2005) as polite behaviours, because in the context of the corpus questions and requests are considered the callers' rights on one hand and an obligation for the callee to answer to achieve the purpose for which the programmes are broadcast. However, in a different setting and when someone (the addresser) has not the right to ask about something s/he could resort to indirect speech acts to save his/her face and the addressee's.

Ultimately, regarding the codes switching functions, the results have revealed that the interlocutors of the corpus alternate between AA and French to express their identity if they are the first initiators, or to accommodate with addressees if they are the reactors. However, the degree of accommodation depends on the interlocutor's linguistic competence in that code. Several social, linguistic, and psychological factors influence the prevalence of CS in Tlemcen speech community. In other words, the way interlocutors alternate between languages is still dependent on certain social contexts that could affect the function of CS. CS is a special kind of product that could be adjusted during a conversation according to the addressees, circumstances, attitudes, and motivations.

This study has examined the distinctive features and peculiarities of Tlemcen speech community through radio phone-in-conversations. The study suggests that this kind of interactions exhibit discursive features of both mundane and institutional interactions. The hosts of the chosen programmes can be seen as a conversation monitor or co-participant, with varying degrees of deviation from conversational and institutional norms. That is to say, radio phone-in-conversations can combine spontaneous and purposeful talk, non-institutional and institutional roles, non-controlled and host-controlled talk, interlocutor-oriented, message-oriented, and multiple audience-oriented talk.

Institutional and ordinary conversations (daily-life conversations) share the pursuit of interactional goals, but are intended to achieve specific institutional goals. In semi-institutional interactions, talk or verbal exchange aim to accomplish

socializing and orientational functions, addressing all the segments of the society under study. Institutional constraints underpin talk-framing patterns, such as predetermined topic schedules, conventionalized beginnings and closings. As institutional events, radio phone-ins display an asymmetrical role distribution, with the host self-assuming roles and participants taking on assigned roles. However the nature of the chosen programmes, in fact, reflects to a certain extent daily life conversations that what has encouraged the process of generalization, with reservation, the reached results for the whole community.

Investigating the field of verbal interaction analysis is such an easier said than done task, especially when the researcher had no in-depth and clear knowledge about all points that should be tackled to give the work its due. It has been reached the point that the topic is so vast needs to be approached from different angles. Moreover, it includes various sub-topics which are preferable treated separately and in its own. Throughout the research paths, many interchangeable terms with different signifieds but the same signifier were confronted. In addition to confusing concepts such as “I” and “me”; personal, social, and cultural identity, these latter are interchangeably used by some scholars. But the reason for this matter can be traced to the qualitative approach adopted in this kind of research field where the intuition and subjectivity of the scholars and researchers exceedingly reflected in their works.

The aim is to study Tlemcenian’s communicative profile through verbal interaction analysis, a topic of interest and scientific necessity for language specialists. Interdisciplinarity in language sciences is important, as it requires a study in its natural scientific context, including ethnographic, sociological, anthropological, communicative, and cultural aspects. A linguistic component should not be considered isolated from its background. The current research in this area is on a specific speech community in Algeria, it is hoped that it would be expanded to better describe the Algerian communicative profile as a whole by analyzing available scientific data. The topic could be studied with more varied and developed corpuses, both quantitatively and qualitatively, and with more diverse

research questions to understand the constants and variables of Algerian verbal behaviour. Standoffish and direct on the one hand, and warm and easy-going on the other hand is the label quality of the Tlemcenians' interactional ethos. It would be interesting to investigate other speech communities in Algeria to bring to light their communicative ethos.

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# **APPENDICES**

## APPENDIX 1:

### Different Realizations

#### a) Greeting:

- Şbahəlxi:r
- Şbahənnu:r
- masa:ʔ' əlxı:r
- masa::ʔ' ənnu:r
- əssala↑m wəfli:kum
- wə ʕli:kum əssalam wə rahmatu əllah Şbahəlxi:r
- nha:rək mabru:k

#### b) “How are you?”

- ki:f' əlhɑ:l
- kifa:ʃ' əlʔahwa:l
- kajfa əlhɑ:l
- kiraki
- kiri:k
- ʔa:ʃ' əxba:rək
- bixi:r

#### c) Terms of addressee

- xa:j/xu:ja/ lʔax: **my brother**
- xti/əxti/ʔuxt : **my sister**
- əlʔuxt əlkari:ma: **dear sister**
- əlʔax əlkari:m: **dear brother**
- ʔammu:nti: diminutivizing the personal term “**Amina**”
- həbu:bti: diminutivizing the affective term “**hbi:bti**” (**my dear/love/darling**)

- əlhluwa: **sweety**
- banti: **my daughter**
- ʔum ʃifa:ʔ: **chifaa's mother**
- ləwlida:t ləmlaḥ: **kind sons**
- ʔfajəl ədhab: **gold buttons**
- əlhadʒa: **pilgrim**
- *docteur/ doctu:r*: **Doctor**
- ʔusta:da: **Professor**
- *madame/sajjidati* : **madam**
- sajjidi: **sir**

#### d) Blessings

- əllah jaʃti:k ʔəʃʃaḥa: **May God bless you with good health!**
- rabi jʃawnak: **May God help you!**
- llah jəḥafdqak: **May God protect you!**
- llah jʃafi: **May God heal!**
- əllah jxali :k: **May God bless you!**
- llah jbarək fi əjjamək: **God bless your days!**
- llah jərqi ʃli:k: **May God be pleased with you!**
- llah jssahal: **May God make it easy!**
- llah jssalmək: **May God protect you!/may God bless you!**
- barak əllahu w fi:k: **May God bless you!**
- llah jdu:m hna:k: **May God blessyou!**
- llah jʔawwal fi: ʃomrak: **May God prolong your life!**
- jarḥam waldik: **Mercy on your parents!**
- llah jʒazi:k: **May God reward you!**
- tba::rk əllah : **Blessed be God !**

**e) Wishes**

- Şaħa ramḡankum: **Good Ramadan!**
- tŞomo bəŞŞaħa: **Fasting with health!**
- Ÿwafarkum mabru:ka infaʔallah: **Blessed days God willing!**
- nha:rak saŸi:d: **Have a good day!**
- *bon journée*: **Have a nice day!**

**f) Islamic culture-specific formulas in code switching**

- *ça va merci əlħamdulləh très bien merci*
- *llah jxali:k j'ai eu le corona*
- *merci wəŸlikum əssalm*
- *llah jaŸti :k əŞŞaħa j'y vous répend il n'y a pas de problème*



**Ok then!**

**Dr:** əllah jaŋti:k ʔəŞŞaħa [ʔla həd əssuʔal

**May God bless you with good health for this question!**

**C(F):** [əllah jaŋti:k əŞŞaħa rabi jŋawnak

**May God bless you with good health! May**

**God help you!**

**Dr:** ʔəlŋafw maʔa [əssalama

**You're welcome, good-bye!**

**C(F):** [Şaħħa

**Ok!**

## 2\* The Second Conversation

- The Opening Sequence

**Dr:** ʔalo: Şbaħəlxi:r(3s) ʔa[lo:

**Hello! Good morning, hello!**

**C(F):** [Şbaħəlxi::r

**Good morning!**

**Dr:** ʔalo: *oui* Şbaħəlxi:↓r

**Hello! Yes good morning!**

**C(F):** Şbaħəlxi:r ki Şbaħtu: laba:s

**Good morning! How are you, ok?**

**Dr :** əlħamdulilləh w ntu:ma la:bas

**Thank God and are you okay?**

**C(F):** la:bas lħamdulilləh [*docteur* ↑*ça va*

**It's okay ! thank God docteur are you okay ?**

**Dr:** [lħa :mdulilləh oui *ça va* lħamdulləh

**Thank God yes I'm ok thank God !**

**C(F):** lħamdulləh ju: *docteur* xədi nəssaʔlak ha lʔasʔila bəŞŞaħ xə:riʔa  
ʔan uhħh//

**Thank God look doctor I'm going to ask you some questions but are out of uhhh)**

**Dr:** //Ill ju:f yla kan hagda xi suʔa:l manhum llah jxali:k xi suʔa:l waħad

**Nnn look if this is the case just one of them, may God bless you just one question**

**C(F):** Şaħha

**Ok!**

**Dr:** ↑oui

**Yes?**

- **The Closing Sequence**

**C(F):** sma[ʕtni

**Have you heard me?**

**Dr:** [d'accord [sŞaħa nʒawbuk [makan ħta muʃkil fi ʕuʒala makan ħtta muʃkil

**Ok! Ok we'll answer you! There is no problem - in a hurry - there is no problem.**

**C(F):** [Şaji

**Alright!**

**C(F):** Şaħa

**Ok!**

### **3\* The Third Conversation**

- **The Opening Sequence**

**Dr:** ʔalo: Şbaħəlxi:r

**Hello! Good morning!**

**C(F):** ʔalo: Şbaħənnu:r *docteur*

**Hello! Good morning doctor!**

**Dr:** ki [Şbaħtu: la:bas

**How are you, OK?**

C(F): [(!!!!) rabi jʕawankum nʕallah

**!!!! may God help you!**

Dr: huma::ldik jaʕti:k əʕʕaħa

**(May God) have mercy on your parents, (may God ) give you health!**

C(F): llah jəħafdqak

**May God protect you!**

Dr: ʔuhmh

**uhmh**

- **The Closing Sequence**

Dr: *c'est bon waqah əssuʔal*

**well! The question is clear.**

C(F): jaʕti:k əʕʕaħa

**May God bless you with good health!**

Dr: maʕa əssalama hazar [w llah jʕafi

**Good-bye Hazar, and may God heal!**

C(F): [jaʕti:k əʕʕaħa [*bon courage merci*

**May God bless you with good health! Good**

**luck, thank you!**

Dr: [bəslama ʕaħi:t =

**Good-bye, thank you!**

C(F): =ʕaħa ramqankum tʕomo bəʕʕaħa

**Good Ramadan! Fasting with health!**

Dr: llah jəħafdqak maʕa əssalama hazar

**May God protect you! Good-bye Hazar!**

#### **4\* The Fourth Conversation**

- **The opening sequence**

Dr: ʔalo: ʕbaħəlxi:r

**Hello! Good morning!**

C(F): Şbahəlxi:r wə rbaħ

**Good morning with success!**

Dr: ki Şbaħtu: la:bas

**How are you, is it OK?**

C(F): laba:s jə xu:ja jə xu:ja baxja nsaqsi:k

**It's OK brother! Brother I would like to ask you?**

Dr: ʔumh

**Umh!**

- **The Closing Sequence**

Dr: Şaħa nʒawbuk

**Ok! We'll answer you!**

C(F): hadi hija xu:ja<sup>35</sup> w maʕandi ħata muʃkil [lħamdulləħ Şhi::ħa

**This is it brother! And I've no problem, thanks God, healthy.**

Dr: [maʕli:f əlhədʒa Şaħa=

**It's OK, pilgrim! Ok!**

C(F): =maʕandi la sumna la walu

**I have no obesity or anything.**

Dr: makan ħta muʃkil nʒawbu:k

**There is no problem, we'll answer you!**

C(F): bəslama xu:ja

**Good-bye brother!**

Dr: maʕa əssalama

**Good-bye!**

## 5\* The Fifth Conversation

- **The opening sequence**

Dr: ʔalo: Şbahəlxi:r (2s) ʔalo: ʔalo:

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<sup>35</sup> xu:ja/ əlhədʒa ↔ FTA(+)

**Hello! Good morning! Hello hello!**

C(F): ʔalo: Şbahəlxɪ:r [*docteur rafiʔ*]

**Hello! Good morning doctor Rafik!**

Dr: [oui Şbahəlxɪ:r]

**Yes? Good morning!**

C(F): ʔwafarkum [mabru:ka inʃaʔallah]

**Blessed days God willing!**

Dr: [ki Şbahtu: laba:s llah jbarək fi əjjamək]

**How are you, OK? God bless your days!**

C(F): əllah jxali :k *docteur rafiʔ* rah ʔandi[...]

**May God bless you, Doctor Rafik I have**

Dr: [ʔumh  
Umh!]

- **The Closing Sequence**

Dr: ok

**Ok!**

C(F): əllah jaʔti:k əŞŞaħa [tʃomo bəŞŞaħa nʃaʔallah]

**May God bless you with good health! Fasting with health, God willing!**

Dr: [maʔli:ʃ əllah jʃafi]

**It's okay, God heals!**

C(F): əllah jaʔti:k əŞŞaħa bəsslama

**May God bless you with good health, good-bye!**

Dr: maʔa əssalama *c'est gentile* bəsslama

**Good-bye, it's nice of you, good-bye!**

## 6\* The Sixth Conversation

- **The Opening Sequence**

**Dr:** ʔalo: Şbaħəlxi:r (3s) ʔalo: ʔalo:

**Hello! Good morning! Hello, hello!**

**C(F):** ʔalo: Şbaħəlxi:r ja doctu:r

**Hello! Good morning doctor!**

**Dr:** ki Şbaħtu: [ləbas

**How are you? Ok?**

**C(F):** [laba:s [↑ɾaja

**It's OK! Good!**

**Dr:** [ħamdulilləh w ntu:ma:n bɣir

**Thank God! And you, are you fine?**

**C(F):** ħamdulləh ju :f ʔana

**Thank God ! Look, I**

**Dr:** ʔumh

**Umh!**

- **The Closing Sequence**

**C(F):** bəŞŞaħa nfaʔallah jə rabi// əjja bəsslama nha:rkum mabru:k [(!!!!) tŞomo

**!!! Fasting with health, God willing, my Lord!**

**Dr:** trəs bien ləlʒami:ʕ nfallah

**Well, for all God willing!**

**C(F):** bəsslama jʕajfak

**Good-bye, God bless you!**

## 7\* The Seventh Conversation

- **The Opening Sequence**

**Dr:** ʔalo: Şbaħəlxi:r (7s) ʔalo: Şbaħəlxi:r

**Hello! Good morning! Allo! Good morning!**

**C(M):** (echo sound)



C(F): ʔalo: əssalam wəʔli:kum *docteur*

**Hello! May the peace be upon you!**

Dr: wəʔli:kum əssalam wə raḥmatu əllah wa laʔalaha taku:n ʔa:xir mukalama

**And the peace and mercy of God be upon you! And it might be the last call!**

C(F): w ʔana ʔawwal mukalama w ʔa:xir mukalama

**The first call was mine, and the last either!**

Dr: misku əlxita:m inʔaʔallah [*oui madame*]

**Blessed ending! Yes madam!**

C(F): ʔawal əlhiʂa [jssalmak *docteur* ʔana litaʂalt bi:k fə

**May God protect you! I'm who called in the beginning of the programme.**

Dr: ʔuhh

**Uhh!**

- **The Closing Sequence**

C(F): jaʔti:k əʂʂaḥa

**May God bless you with good health!**

Dr: llah jssahal w llah jʔafi nʔaʔallah

**May God make it easy and may god heal!**

C(F): tʂomo bəʂʂaḥa [rabi jʔawankum]

**Fasting with health, God help you!**

Dr: [ tʂomo bəʂʂaḥa inʔaʔallah

**Fasting with health, God willing!**

C(F): jssalmək ʂaḥi:t

**May God protect you, thank you!**



We got used to you, you were coming and when you were not always I was always always .. the day I heard you in the radio I was happy and I said thank God for your recovery n your return!)

Dr: əŞŞaħa [llah jaŕti:k

May God

bless you with good health!

Dr: =llah jaŕti:k əŞŞaħa barak əllahu w fi:k=

May God bless you with good health! May God bless you!

C(F): =hadi hija ana xi ħabi:t xi n...n?u:lək li rijj[ah̄t wali:təlna↑ rabi jṭawwal fi ŕomrak[w natmanaw əſſifa? lka↑məl li rahum ba?ji:n mra:d

That's it, I've just wanted to tell you for your recovery n you've got back for us, may God prolong your life n I wish recovery to all who are still sick.

Dr: hadihi [ʔuhmh..nəfukrak ŕla

Uhmh, thank you for

this

Dr: [ʔuhmh nəfukrak ŕla ha:d əttaħija

Uhmh, thank you for this greeting!

- The Closing Sequence

The call was cut before the conversation ends.

## 2\* The Second Conversation

- The Opening Sequence

Dr: ʔalo: Şbaħəlxi:r

Hello, good morning!

C(F): [ʔalo: Şbaħəlxi:r *docteur rafi?*

Hello, good morning doctor Rafiq!

Dr: Şbaħəlxi:r

Good morning!

C(F): ki Şbaħt[(01s) rāja

**How are you, good?**

**Dr:** [ça va l̥h̥amdulill̥əh(01s) ntu:ma l̥əbas

**It's okay, thank God! And are you okay?**

**C(F):** n̥əhamdu rabi w n̥əfakru:h

**We thank God!**

- **The Closing Sequence**

**C(F):** Şahi:t

**Thank you!**

**Dr:** l̥lah jaʃti:k əŞŞaha

**May God bless you with good health!**

**C(F):** l̥lah jdu:m hna[::k

**God bless you!**

**Dr:** [l̥lah j̥əhaf̥d̥d̥ak baraka əllahu fik

**God protect you, God bless you!**

### **3\* The Third Conversation**

- **The Opening Sequence**

**Dr:** ʔalo: Şbaḥəl̥xi:r

**Hello, good morning!**

**C(F):** ↑ʔalo:

**Hello!**

**Dr:** ʔalo: Şbaḥəl̥xi:r

**Hello, good morning!**

**C(F):** (01s)ʔalo: Şbaḥəl̥xi:r *docteur*

**Hello, good morning doctor!**

**Dr:** ki Şbaḥtu::

**How are you?**

**C(F):** l̥əbas [ɾaja l̥h̥amdull̥əh

**It's okay! Good , thank God!**

**Dr:** [ʃbaħtu laba[:s

**Are you okay?**

**C(F):** [əlħamdullə ʒla slamtək

**Thank God for your safety!**

**Dr:** ɪlah jssalmək(0.5s) ɪlah jəħafɖɖək(0.5s) baraka əllahu w fi:k

**God bless you! God protect you! God bless you!**

**C(F):** mʒa:k mustamiʒ...h...bvi:t nssaqsi:[k

**With you the listenə..h..I want to ask you**

**Dr:** [ʔuhmh

**Uhmh!**

- **The Closing Sequence**

**Dr:** nʒawbak makan ħta muʒkil suʔal waʒi:h (02)nʒawbak

**I'll answer you, there is no problem. Good and valid question, I'll answer you.**

**C(F):** ʒukran

**Thank you!**

**Dr:** suʔal fi maħħalih

**A valid question!**

**C(F):** ʒukran

**Thank you!**

**Dr:** ɪlah jəħafɖɖək baraka əllahu fik

**God protect you, God bless you!**

#### **4\* The Fourth Conversation**

- **The Opening Sequence**

**Dr:** ʔalo: [ʃbaħəlxi:r

**Hello good morning!**

**C(F):** [ʔal...

**He ..!**

**Dr:** ʔalo: ʔalo

**Hello! Hello!**

**C(F):** ʔalo: ʃbaħəlxɪ:r *docteur*

**Hello, good morning doctor!**

**Dr:** ʃbaħəlxɪ:r ə(h)χti (0.5s) ki ʃbaħtu:

**Good morning sister! How are you?**

**C(F):** ləbas ↑ra[ja

**Are you okay? Are you good?**

**Dr:** [ labɑ:s əlħamdulilləh (0.5s) llah jəħafɖɖək

**It's okay! Thank God! May God protect you!**

- **The Closing Sequence**

**Dr:** makan ħta muʃkil nʒawbak w əllah jʃafi

**There is no problem, I'll answer you, and God heal!**

**C(F):** ħumaldik [ʃaħi:t

**May God have mercy on your parents! Thank you!**

**Dr:** [maʃa [əssalama

**Goodbye!**

**C(F):** [ʃukran

**Thank you!**

**Dr:** waldina waldik maʃa əssalama

**My parents and yours! Goodbye!**

## 5\* The Fifth Conversation

- **The Opening Sequence**

**Dr:** ↓ʔalo: ʃbaħəlxɪ:r

**Hello, good morning!**

**C(F):** (0.2s)↑ʔalo:( echo sound)

- Hello!**
- Dr:** ʔalo: ʃba:ħəlxi:r
- Hello, good morning!**
- C(F):** (02s) (echo sound)
- Dr:** lla::h jxali:k fu:f//
- May God bless you! Look!**
- C(F):** //↓ʔalo: ʃbaħəlxi:r=
- Hello, good morning!**
- Dr:** =*madame* llaħ jxali:k tʔafi lpost wəlla naʔʔaʃlo wella baʃad ʃla lpost  
(01s) maʃli:↓kf
- Madam! If you don't mind, please turn off the radio, or turn the volume down, or move away from it.**
- C(F):** ↓ʔalo:
- Hello!**
- Dr:** ʔalo: llaħ jxali:k tt c'est bon oui ʃbaħəlxi:r *madame*
- Hello please! It's good, yes good morning!**
- C(F):** ʔ :uh ʃbaħəlxi:r *docteur*
- U:h, good morning doctor!**
- Dr:** ki ʃbaħtu:
- How are you?**
- C(F):** ↑*ça va vous allez bien*
- It's okay! Are you doing well?**
- Dr:** ↓*ça va merci əlħamdulləh très bien merci*
- It's okay! Thank you! Thank God! Very well thank you!**
- C(F):** *moi je vous ai appelé* baʃ nʔu:lak llaħ jʃafi:k[w w fraħna bi:k *parce que vous êtes notre docteur préféré*=
- I called to tell you, may God heal you! We were happy for you because you are our favorite doctor**
- Dr:** [uhmh
- Uhmh !**

Dr: =ʔəlfafw

**It's all right!**

C(F): w hna farħani:n bi:k *vraiment tʔəssafna pour votre maladie et=*

**And we are happy for you, really we're sorry for your illness and**

Dr: =uh *ben ça a touché tout le monde*

**Well ! it touched everyone**

C(F): w ʃʃi diʃra:lək=

**And what happened to you**

Dr: llaħ jaʃti:k əʃʃaħa

**May God bless you with good health!**

C(F): *c'est-à-dire ʔu :h ħa :ʒa mə le corp nta:ʃna naʔʃat=*

**That is to say something from our body is lacking**

Dr: =ʔuhm

**Uhm !**

C(F): *vraiment on a uh=*

**We really have uh**

Dr: =əlfafw əlfafw à *ce point* hmhm

**It's all right! It's all right! At that point hmhm!**

C(F): w twasi:na ʃli:k [wəh.. nʃaʔəllah rabi jʔawwal fi: ʃomrak w jħali:k  
li:na et uh=

**We were hurt for you, may God prolong your life! and keep you  
for us!And uh=**

Dr: [ʔuhmh

**Uhmh !**

Dr : = hmh

**Hmh+ sigh**

- **The Closing Sequence**

C(F): llaħ jaʃti:k əʃʃaħa llaħ jaʃti:k əʃʃaħa *docteur vraiment je suis très  
contente de vous*

**May Allah bless you with good health ! Doctor, I'm really very happy for you!**

**Dr:** Baraka əllahu fik llah jəhhafɖak Baraka əllahu fik

**God bless you! God protect you! God bless you!**

## 6\* The Sixth Conversation

- The Opening Sentence

**C(F):** ʔalo:

**Hello !**

**Dr:** ʔalo: *oui* Şbaħəlxi:r

**Hello! Yes good morning!**

**C(F):** wa:h əssalam wəfli:kum *docteur*

**Yes, may the peace of God be upon you!**

**Dr:** wəfli:kum əssalam wə raħmatu [əllah

**May the peace and mercy of God be upon you too!**

**C(F):** [kira:kum [laba:s ʔaja

**How are you? Okay, good?**

**Dr:** [ça va ləbas əlħamdulilləh

**Good! Thank god!**

**C(F):** əlħamdulləh fīla əsla↑mətkum

**Thank God for your safety!**

**Dr:** llah jssalmək llah jəhafɖak

**May God bless you! May God protect you!**

- The Closing Sequence

**Dr:** Şaħa duk nʔawbak *madame* ʔumh duk nʔawbak

**Ok, I'll answer you madam, umh I'll answer you!**

**C(F):** baraka llahu fik *docteur*[fukran llah jʔawankum

**God bless you, doctor! Thank you, God help you!**

**Dr:** [mafli:f maqli:f əlʔafw əlʔafw jarħama:ldik  
mafa əssalama *madame*

**It's okay, it's okay. It's all right, it's all right! Mercy on your parents! Goodbye madam!**

### 7\* The Seventh Conversation

- The Opening Sequence

**Dr:** ʔalo: ʃbaħəlxi:r

**Hello, Good morning!**

**C(F):** ʔalo: əssalam wəfli:kum

**Hello! may the peace of God be upon you!**

**Dr:** wəfli:kum əssalam wə rahmatu əllah(0.5s) ʃbaħəlxi:r əxti

**May the peace and mercy of God be upon you too! Good morning sister!**

**C(F):** ʔuh ʔuh *juste pour vous dire qu'on est très content* li rijjaħt w weli:t ləlʔidaʃa

**Uh uh just to tell you that we are very happy as you recovered and are back on the radio.**

**Dr:** baraka əllahu w fi:k

**God bless you!**

- The Closing Sequence

**Dr:** llah jaʃti:k əʃʃaħa llah jaʃti:k əʃʃaħa *madame*

**May God bless you with good health, may God bless you with good health madam!**

**C(F):** *merci beaucoup* ʔuh [allez (3s) *bon kima gaʔl rétablissement* [nʃʃallah əssalam wəfli:kum

**Thank you! Uh as said, get well soon! Peace be upon you!**

**Dr:** [c'est très c'est très gentille à vous

**It's nice of you!**

**Dr:** wəfli:kum əssalm [merci

**Thank**

**you and peace be upon you!**

### 8\* The Eighth Conversation



**Dr:** maʕli:f llaħ jʕafi:ha llaħ jʕafi:ha

**It's okay, may God heal her!**

**C(M):** baraka ɛllahu fik [əssalam wəʕlikum

**God bless you! Peace be upon you!**

**Dr:** [maʕa əssalama lʔax wəʕlikum əssalam

**Goodbye brother! And peace be upon you!**

## 9\* The Ninth Conversation

- The Opening Sequence

**Dr:** ʔalo: ʕbaħəlxɪ:r

**Hello, good morning!**

**C(F):** ʔalo: ʕabaħ əlful w əlward w əljasmi:n wa kul ma:howa zami:l ʕla əddoctu:r uh uh ʕawda məjmu:na

**Hello, good morning full with happiness and everything that is beautiful for the doctor. auspicious return!**

**Dr:** ʔəlʕafw (0.5s) ʔəlʕafw<sup>36</sup> baraka ɛllahu w fi:k sajjidati

**Thank you, thank you, may God bless you madam!**

**C(F):** rabi jəħafdqak(01s) ana ʕajaʔlək ʕi bəʕ nqu:lak.....

**My Lord protect you! I've just called to tell you....**

- The Closing Sequence

**C(F):** ʔana əssajida raħma mə lɔazawat

**I'm Mrs Rahma from Ghazaouet.**

**Dr:** marħba bi:k sajjidati [əlfɑ:dqɪla

**Welcome dear madam!**

**C(F):** [ rabi jəħafdqak llaħ jʕafik wəllah ma ʕajat baj nəsʔal ʕla suʔa:l rani nʕajaʔ [farħa bəlʕawda ntaʕək w rabi naʕaʔk wəllah jəʕfi ʕmi:ʕ mordaʔ[na wə ʕukran

<sup>36</sup> The term here expresses gratitude.

**My Lord protect you, God heal you. I swear, I didn't call for a question; I'm calling because I'm happy to be back and to be safe. May God heal all the patients and thank you!**

**Dr:** [Baraka əllahu fik Baraka əllahu fik

**God bless you, God bless you!**

**Dr:** [ʔami:n ʔami:n llaħ jəħafɖɖak ʒami:ʃ əlmuslimi:n infaʔallah Baraka əllahu fik *madame* jaʃti:k əʃʃaħa

**Amen, amen! God protect you! and may god heal all the Muslims! God bless you madam!**

### 10\* The Tenth Conversation

- The opening sequence

**Dr:** ʔalo: ʃbaħəlxi:r (03s) ʔalo:

**Hello! Good morning! Hello!**

**C(F):** ʔalo: əssalam wəʃli:kum

**Hello! May the peace of God be upon you!**

**Dr:** wəʃli:kum əssalam wə rahmatu əllah

**May the peace and mercy of God be upon you too!**

**C(F):** əllah jəħafɖɖak *docteur* ʔana rani xi baɣja nsaqsi:k.....

**May God protect you doctor! I just would like to ask....**

- The Closing Sequence

**Dr:** ʔah təltəjam ʃaħa nʒawbak makan hta muʃkil sahla əddaʃwa

**Ah, three days, ok. I'll answer you, there is no problem. It's easy.**

**C(F):** llaħ jəħafɖɖak

**God protect you!**

**Dr:** maʃli:ʃ *madame* maʃli:ʃ

**It's okay madam, it's okay!**

**C(F):** huma:ldik

**Mercy on your parents!**

**Dr:** maʃa əssalama

**Goodbye!**

**11\* The Eleventh Conversation**

• **The Opening Sequences**

**C(F):** əssalam wəʕli:kum *docteur*

**May the peace of God be upon you doctor!**

**Dr:** wəʕli:kum əssalam wə [raħmatu əllah

**May the peace and mercy of God be upon you too!**

**C(F):** [əlhəmdulilləh ʕla əssalama

**Thank God for your safety!**

**Dr:** əllah jssalmək *madame* baraka [əllahu w fi:k

**May God bless you madam! God bless you!**

**C(F):** [ʕawda ʔiləjna inʕa:ʔ əllah məjmu:n  
w tku:n bəssaħa w əlʕafja ʕli:k w ʕlə lʕajla nta:ʕak w ʕla ummat  
muħammad əlmuslima

**Auspicious comeback with good health and recovery for you, your family, and the Islamic nation as well!**

**Dr:** ʕlə lʕami:ʕ nʕa::llah (0.5s) baraka əllahu w fi:k *madame*

**For all God willing! May God bless you madam!**

**C(F):** *docteur* ʕandi ħa suʕa:l [natarħu :lak ʕla əzzawʒ nta:ʕi=

**Doctor! I have a question to ask you about my husband**

**Dr:** [ʔi:h

**Yes!**

**Dr:** =hmh

**Hmh!**

• **The Closing Sequence**

**Dr:** *très bien très bien* ʕaħa əssuʔa:l ↑wa:qah↓ duk nʒawbak *madame*

**Well, well okay. The question is clear. I'll answer you madam!**

C(F): Şahi:t baraka əllahu fik

**Thank you, God bless you!**

Dr: wə llah jʃafi:h maʃa əssalama [maʃa əssalama

**May God heal him! Goodbye, goodbye!**

C(F): [Şahi:t

**Thank you!**

## 12\* The Twelfth Conversation

- The Opening Sequence

C(F): ʔalo:

**Hello!**

Dr: ʔalo: Şbaḥəlxi:r

**Hello, good morning!**

C(F): ʔalo: əssalam wəʃli:kum

**Hello! May the peace of God be upon you!**

Dr: wəʃli:kum əssalam wə raḥmatu əllah

**May the peace and mercy of God be upon you too!**

C(F): əlḥamdulləh ʃla əssllama

**Thank God for your safety!**

Dr: əllah jssalmək *madame* baraka əllahu w fi:k

**May God bless you madam! God bless you!**

C(F): əllah jxali:k ʔana....

**May God bless you! I'm....**

- The Closing Sequence

Dr: hagda madame

**Ok madam!**

C(F): ʔəjja Şaḥa

**Ok!**

**Dr:**            ʔəlʕafw [llah jʕafi

**It's all right, God heals!**

**C(F):**            [əssalam wəʕlkum

**Peace be upon you!**

**Dr:**            wəʕlikum əssalam wa raḥmatu əllah

**Peace and God's mercy be upon you!**

**Opening and Closing Sequences From Medical Meeting Programme**  
**Presented by: Dr. FAREDHAB**  
**Date: 16/10/2021**  
**The topic: General medical orientations**

### 1\* The First Conversation

- The Opening Sequence

**Dr:**                 ʔalo: [ʃbaħəkxi:r

**Hello, good morning!**

**C(F):**                 [↑ʔalo:(01s) ʔalo: əssala↑m

**Hello! Hello! peace!**

**Dr:**                 wəʃli:kum əssalam wə rahmatu əllah(01s) ʃbaħəlxi:r

**May the peace and mercy of God be upon you, good morning!**

**C(F):**                 kira:k xu:ja(01s) [laba::s

**How are you brother? Are you okay?**

**Dr:**                                 [əlħamdulilləh w ntu:ma laba:s(01s) ʃbaħtu: ra↑ja

**Thank God! and you are you okay? Are you good?**

**C(F):**                 lħamdulləh

**Thank God!**

**Dr:**                 əlħamdulləh

**Thank God!**

**C(F):**                 ʔana bxi:t xi nsaqsi:k ʃla....

**I've just wanted to ask you about...**

- The Closing Sequence

**Dr:**                 ʃaħa duk nʒawbak əssuʔal ↑wa:qəħ

**Okay, I'll answer you. the question is clear!**

**C(F):**                 llah jəħafdqak [baraka əllahu fik=

**May God protect you! God bless you!**

**Dr:** [duk nhawal ʔanəni

**I'll try to**

**Dr:** = makan hta muʃkil makan hta muʃkil əlʃafw

**There is no problem, there is no problem. It's all right!**

**C(F):** llaḥ jəħafɖɖak

**May God protect you!**

**Dr:** maʃli:ʃ ʔami:n ʔami:n llaḥ jʃafi

**It's okay, amen amen. God heals!**

## 2\* The Second Conversation

- The Opening Sequence

**Dr:** ʔalo: ʃbaħəkxi:r

**Hello, good morning!**

**C(F):** ʔalo: ʃbaħəlxi:r *docteur* rafiʔ

**Hello, good morningdoctor Rafik!**

**Dr:** ki ʃbahti::

**How are you?**

**C(F):** nəhamdu rabi w nəʃakru:h(01s) ʃbaħəlxi:r lʔəx smaʃi:l hətta howa jaʃti:h əʃʃaħa

**We thank God! Good morning brother Ismail, may God gives him health!**

**Dr:** (!!!!) səllamna ʃla ləħba↑b

**(!!!!) my greetings to the beloved ones !**

**C(F):** llaḥ jəħafɖɖak w ʃaħi:t

**May God protect you and thank you!**

**Dr:** uhmh

**Uhmh!**

**C(F):** llaḥ jxali:k *docteur* rafiʔ....



C(F): əlhāmdulilləh

**Thank God!**

C(F): ↑docteur b̄yi:t nəssaʔlək....

**Doctor !I've wanted to ask you.....**

Dr: ʔuhmh

**Uhmh!**

- **The Closing Sequence**

Dr: nʒawbak [makan h̄ta muʃkil

**I'll answer you, there is no problem!**

C(F): [llah jəhafd̄d̄ak doctu:r nha:rak safi:d nʃallah

**God protect you, doctor! Have a good day!**

Dr: llah jba↑rək fi əjjamak maʃa əssalama

**God bless your days, goodbye!**

#### 4\* The Fourth Conversation

- **The Opening Sequence**

Dr: ʔalo: ʃbaħəlxi:r

**Hello, good morning!**

C(F): ↑ʔalo oui ʃbaħəlxi:r *docteur*

**Hello! yes, good morning!**

Dr: ki ʃbahtu:

**How are you?**

C(F): kirakum ↑raja

**How are you? Are you good?**

Dr: əlhāmdulilləh (01s) labas [lhamdulləh

**Thank God! It's okay! Thank God!**

C(F): [llah jxali:k ħabi:t ri nʃaʔʃi:k ħə suʔa:l

**May God bless you, I would like to ask you a question!**

Dr: ʔuhmh

**Uhmh!**

- **The Closing Sequence**

Dr: *Şaħa il n'y a pas de problème*

**Okay, there is no problem!**

C(F): *llah jəħħafɖak baraka əllahu fik*

**God protect you! God bless you!**

Dr: *ok mafli:ʃ əssuʔal wa:ʔdaħ trəs bien*

**Ok, it's okay. The question is clear, well!**

## 5\* The Fifth Conversation

- **The Opening Sequence**

Dr: ʔalo: Şbaħəlxi:r(03s) [↓ʔalo:

**Hello, good morning! Hello!**

C(F): [ʔalo: Şabaħəlxi:r *docteur*

**Hello, good morning doctor!**

Dr: *ki Şbaħtu:*

**How are you?**

C(F): (02s) *laba:s mrijjah*

**Are you okay? Have you recovered?**

Dr: *əllħamdulilləh(01s) w ntu :ma la:bas*

**Thank God! And you, are you okay?**

C(F): (03s) *əllħamdulləh [ya:: rabi li rijjaħt*

**Thank God as you've recovered!**

Dr: [əllħamdu:lilləh(01s) *oui xti*

**Thank God! Yes sister!**

C(F): *ħabi:t nŞaʔŞi:k.....*

I've wanted to ask you....

- **The Closing Sequence**

**Dr:** sabfa wə xamsi:n fa:m *il n'y a pas de problème* Şaha nZawbak

**Fifty-seven years! There is no problem, ok I'll answer you!**

**C(F):** rabi jşawnak

**May God helps you!**

**Dr:** jarham waldik maşa əssalama

**Mercy on your parents! Goodbye!**

**C(F):** əjja maşa əssalama

**So, goodbye!**

**Dr:** maşa əssalama

**Goodbye!**

## 6\* The Sixth Conversation

- **The Opening Sequence**

**Dr:** ?alo: Şbaħəlxi:r

**Hello, good morning!**

**C(F):** ↑?alo: Şbaħəlxi:r *docteur*

**Hello, good morning doctor!**

**Dr:** ki ↓Şbahtu:

**How are you?**

**C(F):** kiri:k *docteur* rəja

**How are you doctor? Are you good?**

**Dr:** ləbas lhamdulilləh w ntu:man rəja

**It's okay! Thank God! And you, are you good?**

**C(F):** ça:: *va əlhamdulləh*

**It's okay! Thank God!**

Dr:           ħa:mdulləh(01s) umh

**Thank God! Umh!**

C(F):       docteur ħabi:t nŞa?Şi:k *pour le vaccin ntəŷ corona*

**Doctor ! I've wanted to ask about Corona Virus Vaccination?**

Dr:           ʔumh

**Umh!**

- **The Closing Sequence**

Dr:           ok uhħh nʒawbak makan ħta muʃkil

**Ok, uhħh I'll answer you. There is no problem!**

C(F):       llah jŷawnak

**May God helps you!**

Dr:           maŷa əssalama jarħam waldik

**Goodbye, mercy on your parents!**

## 7\* The Seventh Conversation

- **The Opening Sequences**

Dr:           ʔalo: Şbaħəlxi:r

**Hello, good morning!**

C(F):       ↑ʔalo: *docteur*

**Hello doctor!**

Dr:           ↓ʔalo: *oui* Şbaħəlxi:r

**Hello! Yes, good morning!**

C(F):       ʔalo: Şbaħəlxi:r *docteur* ki Şbaħt

**Hello, good morning doctor! How are you?**

Dr:           əlħamdulilləh w ntu:ma la:bas

**Thank God! And you, are you okay?**

C(F):       la:bas bxi:r

**It's okay! fine!**

**Dr:** ↑əlħamdulilləh(01s) trés bien [lħamdulilləh

**Thank God! Very good! Thank God!**

**C(F):** [əlħamdulləh(02s) llaħ jxali:k ħabi:t  
nʃaʔʃi:k wəhd əssuʔal

**Thank God! May God bless you,  
I would like to ask a question?**

**Dr:** ʔuhmh

**Uhmh!**

- **The Closing Sequence**

**Dr:** ʔumh *donc* ħabi:t təfham(2s) ħabi:t təfham *il n'y a pas de problème*

**Umh, so you want to understand? You want to understand?  
There is no problem!**

**C(F):** ji:h *bien sûr* ħabi:t nəfham

**Yes, of course, I want to understand.**

**Dr:** « hhhh » *il n'y a pas de problème* [duk duk təfham wə nfahmak

**« laughs! », there is no problem. You'll understand and I'll make  
you understand.**

**C(F):** əʃʃaħa [« hhhh » *merci docteur* jaʃti:k

**« laughs », thank you doctor.**

**Bless you with good health !**

**Dr:** maʃli:f ʔana wə ja:k

**It's okay! Me and you!**

**C(F):** baraka əllahu fik fukran

**God bless you, thank you!**

**Dr:** ʔəlʃafw maʃa əssalama

**You're welcome, good-bye!**

## 8\* The Eighth Conversation

- **The Opening Sequences**

- Dr:**           ʔalo: Şbaħəlxɪ:r  
**Hello, good morning!**
- C(F):**         ʔalo: əssala:m wəʕli:kum  
**Hello! may the peace be upon you!**
- Dr:**           wəʕli:kum əssalam wə raħmatu əllah  
**May the peace and mercy of God be upon you!**
- C(F):**         ↑ʔida:ʕat tləmsa::n  
**Tlemcen Radio?**
- Dr:**           ↓ʕala ↑əlmubaʕir əxti  
**On live sister!**
- C(F):**         ↑*docteur* (she jumps directly to the topic of the day)  
**Doctor!**

- **The Closing Sequence**

- Dr:**           ʔumh ʔumh Şaħa makan ħta muʕkil nʒawbak  
**Umh umh ok, there is no problem. I'll answer you!**
- C(F):**         d'accord Şaħi:t  
**Ok, thank you!**
- Dr:**           maʕli:ʕ əxti maʕli:ʕ nʒawbak  
**It's ok sister, it's ok. I'll answer you!**

## 9\* The Ninth Conversation

- **The Opening Sequences**

- Dr:**           ʔalo: Şbaħəlxɪ:r ʔalo: ʔalo:  
**Hello, good morning! Hello! Hello!**
- C(F):**         ʔalo:  
**Hello!**
- Dr:**           ʔalo: Şbaħəlxɪ:r

**Hello, good morning!**

C(F): ?alo: oui Şabaḥəlxi:r docteur

**Hello! Yes, good morning doctor!**

Dr: ki Şbahtu

**How are you?**

C(F): ki Şbaht ↑raja

**How are you? Are you good?**

Dr: laba:s lḥamdilləh

**It's okay! Thank God!**

C(F): ça va la:bas lḥamdilləh (2s) docteur vi ḥabi:t nŞaqŞi:k

**It's okay! Thank God doctor! I've just wanted to ask you?**

- **The Closing Sequence**

Dr: ok duk nŞawbak *il n'y a pas de problème*

**Ok, I'll answer you. There is no problem!**

C(F): ?əjja Şaḥi:t docteur

**So, thank you doctor!**

Dr: maşa əssalama maşa əssalama

**Goodbye goodbye!**

## 10\* The Tenth Conversation

- **The Opening Sequence**

Dr: ?alo: [Şbaḥəlxi:r ?alo: ?alo:

**Hello, good morning! Hello! Hello!**

C(F): [?alo:(3s) ?alo: Şbaḥəlxi:r ?idafat tləmsa:n

**Hello! Hello, good morning! Tlemcen Radio?**

Dr: ↑sa:la əlmubaʃir əxti Şbaḥəlxi:r

**On live sister! Good morning!**

- C(F):           Şbaḥəlxi:r əni mfa *docteur* farədhəb  
**Good morning! Am I with doctor Faredhab?**
- Dr:               *en person oui əxti*  
**In person ! yes sister !**
- C(F):           « hhhh » *d'accord kirak docteur laba:s* [↑xaja  
**« laughs », ok ! How are you doctor? Are you okay? Are you good?**
- Dr:               *[ça va əlḥamdulilləh ntuma*  
*laba:s*  
**It's okay! Thank God! And**  
**you, are you okay?**
- C(F):           *əlḥamdulilləh docteur llah jxali:k bvi:t nsaqsi:k*  
**Thank God! Doctor! May god bless you, I would like to ask you?**
- Dr:               ʔumh  
**Umh!**
- **The Closing Sequence**
- Dr:               ʔumh Şaḥa *il n'y a pas de problème il n'y a pas de problème*  
**Umh ok, there is no problem there is no problem!**
- C(F):           *llah jəḥafqdaq docteur baraka əllahu fik*  
**God protect you doctor! God bless you!**
- Dr:               maʕli:f əlʕafw laah jʕafi  
**It's okay, pardons! God heals!**
- C(F):           nharak mabru:k  
**Have a blessed day!**
- Dr:               llah jba:rək fi əjjamak maʕa əssalama  
**God bless your days! Goodbye!**

**Opening and Closing Sequences From Medical Meeting Programme**  
**Presented by: Dr. FAREDHAB**  
**Date: 08/01/2022**  
**The topic: General medical orientations**

## 1\* The First Conversation

- The Opening Sequence

**Dr:**           ʔalo: Şbaħəlxi:r (2s) ʔalo: ʔalo:

**Hello, good morning! Hello::! Hello!**

**C(F):**       ↓ʔalo:

**Hello!**

**Dr:**           *oui* ʔalo: Şbaħəlxi:r

**Yes. Hello, good morning!**

**C(F):**       Şbaħəlxi:r *docteur*

**Good morning doctor!**

**Dr:**           ki Şbaħtu laba:s

**How are you? Are you okay?**

**C(F):**       ki ri:kum *ça va* laba:s

**How are you? Are you good? Are you okay?**

**Dr:**           *ça::va* əlħamdulilləh laba:s

**It's okay, thank God! It's okay!**

**C(F):**       əlħamdulləh fu: *docteur.....*

**Thank God! Look doctor...**

- The Closing Sequence

**Dr:**           Şaħħa nti:na ma↑ məjjaztʃ ana nməjjaz fi bla:stak *il n'y a pas de*  
*problème* w duk naʃti:k kaməl əlʔiħtimala:t kaməl *les possibilités*  
*madame*=

**Ok, you didn't pay attention! I'll do on your behalf. There is no problem! And I'll give you all the possibilities madam.**

**C(F):**       =*merci docteur* llah jəħafdqak [llah jəħafdqak

**Thank tou doctor, God protect you God protect you!**

**Dr:** *[il n'y a pas de problème, il n'y a pas de problème=*

**There is no problem, there is no problem !**

**C(F):** =Şahi:t [llah jɣawnak [llah jəħafɖɖak

**Thank you! God help you! God protect you!**

**Dr:** [Şaha labəs ɣli:ha

**Okay, It's ok for her!**

**Dr:** [Şaha maɣa əssalama jarħam waldik

**Okay, goodbye! Mercy be on your parents!**

## 2\* The Second Conversation

- The Opening Sequence

**Dr:** ʔalo: Şbahəlxɪ:r (2s) ʔalo:

**Hello, good morning! Hello !**

**C(F):** Şbahəlxɪ:r wə rbəħ ɣla ləwlida:t ləmlah

**Good morning with success for the kind sons!**

**Dr:** Şbahəlxɪ:r

**Good morning!**

**C(F):** jŞŞabaħkum wə jrəbbaħkum bə daɣwət əlxir fəmrɑ:ħkum

**(idiomatic expression of blessing prayers; wishing for the addressee all the best.)**

**Dr:** ʔami:n ja rabi

**Amen, my Lord!**

**C(F):** kaməl wli:dati nta:ɣ ʔidaɣat tləmsa:n wə ka:məl əlmustamiɣi:n

**For all my sons who work in radio of Tlemcen and all the Muslims**

**Dr:** llah jaɣti:k əŞŞaha əlhadʒa

**May Allah bless you with good health, pilgrim!**

- C(F): kiri:k jə ʔfajəl ədhab  
**How are you “gold button”<sup>37</sup>?**
- Dr: əlḥamdulləh (1s) əlḥamdulləh  
**Thank God! Thank God!**
- C(F): ʔi:wa matdhakʃ ʔfajəl [ədhab  
**So, don’t laugh gold button!**
- Dr: la əlḥamdulilləh əlḥamdulilləh ʕala kuli ḥa:l  
**No, thank God for every thing!**
- C(F): lijjah əbba ʔuh du:ʔ nti:na əddawina wə hada wə rabi ʕaʔi:k hada wə ʕaʔi:k də lsijjan əlhlu ka:ʃ xi:r məddhab  
**Why dear? Uh now, you cure us and you’re gifted by this sweet tongue. So, is there better than the gold?**
- Dr: əlḥamdulilləh əlḥamdulilləh əlḥadʒa  
**Thank God! Thank God, madam!**
- C(F): ↑ʔi:wa (01s)llah jḥḥali lkla:m wəjahdəm ədqala:m wə daʕwat əlxɪ:r wə ləlʔuda:m  
**So, may God sweeten the speech, destroy the unjust, and good prayers and on!**
- Dr: ləlʒami:ʕ inʃaʔallah ləlʒami:ʕ  
**For all, God willing! For all!**
- C(F): ʔijja nʕaʔʕi wəldi ma nʔṭawalʃ ʕla ənnas...  
**Now, I’m going to ask my son in order not to waste the time of the others!**

- **The Closing Sequence**

- Dr: trés bien nʒawbak *il n’y a pas de problème* əlḥadʒa [*il n’y a pas de problème*]  
**Well, I’ll answer you! There is no problem pilgrim, there is no problem.**

<sup>37</sup> :Idiomatic expression as a kind of complement.

C(F): [ləh la jaʕti:kum  
wə nha:rkum muba:rak [wə kul ʕa:m wə ntu:ma bxi:r [llah jarfad  
ʕli:na ha:d əlbala:ʔ [nha:rkum muba:rak

**May God gets the problems far from you! have a blessed day**

Dr: [llah jbarak fi əjjamak

**May God bless your days!**

Dr: [maʕa əssalama

**Goodbye!**

Dr: [ʔami :n

**Amen!**

C(F): bʔa:aw ʕla xi:r=

**Goodbye!**

Dr: =maʕa əssalama

**Goodbye !**

### 3\* The Third Conversation

- The Opening Sequence

Dr: ʔalo: ʕbaħəlxi:r

**Hello, good morning!**

C(M): ↑ʔalo: ↓ʕbaħəlxi:r

**Hello, good morning!**

Dr: ki ʕbaħtu ʕa:j

**How are you brother?**

C(M): ki ʕbaħtu laba:s [əʕʕaħa mli:ħa

**How are you? Are you okay? Your health?**

Dr: [labə↓s əlħamdulilləh ʕa:j əlħamdulilləh

**It's okay, thank God brother! Thank God!**

C(M): uh *docteur* ʕandi suʔa:l//

**Uh doctor! I've a question?**

**Dr:** //oui oui tfadqal tfadqal

**Yes yes, go ahead go ahead!**

- **The Closing Sequence**

**Dr:** Şaħa duk nfahmak *il n'y a pas de problème il n'y a pas de problème*

**Ok, I'll answer you. There is no problem, there is no problem !**

**C(M):** madabi:k

**Please!**

**Dr:** əlfafw maʕli:f sajjidi əlfafw

**You're welcome, it's okay sir. You're welcome!**

#### 4\* The Fourth Conversation

- **The Opening Sequence**

**Dr:** ʔalo: Şbaħəlxɪ:r

**Hello, good morning!**

**C(F):** ʔalo:: oui Şbaħəlxɪ:r

**Hello! Yes, good morning!**

**Dr:** ki Şbaħtu laba:s

**How are you? Are you okay?**

**C(F):** Şbaħəlxɪ:r *docteur* ki Şbaħt laba:s

**Good morning doctor! How are you? Are you okay?**

**Dr:** *ça va əlħamdulilləh əlħamdulilləh*

**It's okay! Thank God, thank God!**

**C(F):** əlħamdulləh fu llah jxali:k *docteur* bvi:t nsaqsi:k

**Thank God! Look, may God bless you doctor! I wanted asking you?**

- **The Closing Sequence**

**Dr:** *trés bien nŞawbak madame*



## 6\* The Sixth Conversation

- The Opening Sequence

C(F): Şbañəlxı:r *docteur*

**Good morning doctor!**

Dr: Şbañəlxı:r əxti

**Good morning sister!**

C(F): İlah jxali:k docteur ju ba :f naxtaŞar ƒli:k İla:h jxali:k

**May God bless you doctor! Look to summarize may God bless you**

- The closing sequence

Dr: makan hta muƒkil duk [nʒawbak madame

**There is no problem, I'll answer you madam!**

C(F): [İlah jxali:k *docteur* [merci beaucoup Şahi:t

**May God bless you doctor! Thank you so much!**

Dr: ʔəlfafw ʔəlfafw maƒli:ƒ

**You're welcome, you're welcome ! It's okay, you're welcome !**



**It's okay, it's okay!**

C(F): =ʃukran

**Thank you!**

Dr: maʃa əssalama llah jʃafi

**Goodbye! God heals!**

## 2\* The Second Conversation

- The Opening Sequence

C(F): ↑ʔalo:

**Hello!**

Dr: ↑ʔalo: oui ʃbaħəlxi:r

**Hello, yes good morning!**

C(F): ʃbaħəlxi:r doctu:r

**Good morning doctor!**

Dr: ↑ki ʃbaħtu

**How are you?**

C(F): nha:rak mabru:k

**Have a blessed day!**

Dr: llah jba:rak fi əjjamak

**May God bless your days!**

C(F): llah jxali:k ʃandi suʔa:l

**May God bless you! I've a question!**

- The Closing Sequence

Dr: ʔumh ʃaħa ↓wa::dāh↓ [wa:dāh waḏāh əssuʔa:l

**Umh! Ok, the question is clear!**

C(F): [ʃukran

**Thank you!**

Dr: maʃli:ʃ əlʃafw llah jʃa:fi maʃa əssalama

**It's ok, you're welcome! God heals, goodbye!**

### 3\* The Third Conversation

- The Opening Sequence

Dr: ʔalo: Şbaħəlxi:r

**Hello, good morning!**

C(F): ʔalo: Şbaħəlxi:r *docteur*

**Hello, good morning doctor!**

Dr: ↑ki Şbaħtu

**How are you?**

C(F): ↑ki Şbaħtu laba:s

**How are you? Are you okay?**

Dr: ça va ləbas əlħamdulilləh

**It's okay! Thank God!**

C(F): əlħamdulləh [ʃu : llah jxali:k *docteur*

**Thank God! Look may God bless doctor!**

Dr: [ʔumh

**Umh!**

#### The Closing Sequence

Dr: *tré::::s bien ok Şaħa madame* [duk nʒawbak [maʃli:ʃ

**Well! Ok madam, I'll answer you. it's okay!**

C(F): [Şahi:t

**Thank you!**

C(F): [llah jəħafqɔqak *merci*  
[bon journée

**May God bless you,**

**thank you! Have a nice day!**

Dr : [maʃli:ʃ *également* bæsslama llah jʃa:fi=

**It's okay, you too! Goodbye, God heals!**

C(F): =bæsslama

**Goodbye!**

**Dr:** maʕa əssalama

**Goodbye!**

#### 4\* The Fourth Conversation

- **The Opening Sequence**

**Dr:** ʔalo: ʕbaħəlxɪ:r(2s) ʔalo: ʔalo:

**Hello, good morning! Hello! Hello!**

**C(F):** ↑ʔalo:

**Hello!**

**Dr:** *oui* ʕbaħəlxɪ:r(3s) *oui* ʕbaħəlxɪ:r hna nassamʕu

**Yes, good morning! Yes, good morning! We're hearing you!**

**C(F):** ↑ʔalo: ʕbaħəlxɪ:r

**Hello, good morning!**

**Dr:** ʕbaħəlxɪ:r əxti

**Good morning sister!**

**C(F):** ʕbaħəlxɪ:r *docteur* ʕbaħt ↑ɾaja

**Good morning doctor! Are you okay?**

**Dr:** ləbas əlħamdulilləh əlħamdulilləh↓(3s) rani [mʕa:k

**It's okay! Thank God! Thank God! I'm with you!**

**C(F):** [əlħamdulilləh

**Thank God!**

**Dr:** ʔumh

**Umh!**

- **The Closing Sequence**

**Dr:** ʕħa:l əssin madame ʕħa:l

**How old are you madam?**

C(F): nasamʃu əlʒawa:b mʃa↑(-)<sup>38</sup>

**We'll listen to the answer with...**

Dr: ↑əssin↑ ʃħa:l li:k mən ʃa:m

**The age! How old are you?**

C(F): ʃukran llaħ jʃa:wnak

**Thank you, may God help you!**

Dr: ↑*madame*↑ ʃħa:l li:k mən ʃa:m masamʃatna:ʃ bəʃʃaħ nħa:wal  
nʒawabha

**Madam! How old are you? she didn't hear us, but I'll try to answer her.**

## 5\* The Fifth Conversation

- The Opening Sequence

Dr: ʔalo: ʃbaħəlxi:r

**Hello, good morning!**

C(F): ↑ʔalo:

**Hello!**

Dr: *oui* ʃbaħəlxi:r

**Yes, good morning!**

C(F): ↑ʔalo:

**Hello!**

Dr: ↑ʔalo: *oui* ʃbaħəlxi:r↑ (3s) *oui* ʃbaħəlxi:r

**Hello! Yes, good morning! Yes, good morning!**

C(F): ʔalo: *vous m'entendez*

**Hello! Are you hearing me?**

Dr: *trés bien cinq sur cinq*

**Very good, five out of five!**

C(F): llaħ jxali:k *j'ai eu le corona=*

<sup>38</sup> Sentence elements are truncated. the caller is sure that the callee got what she want to say.

**May God bless you! I've had the corona**

**Dr:** =ʔumh

**Umh!**

- **The Closing Sequence**

**Dr:** ʔuhmh *trés bien très bien*=

**Uhmh ! well, well !**

**C(F):** =*alors c'est tout apart ça*↑=

**So, that's all! Apart from that**

**Dr:** *apart ça tout va bien*

**Apart from that, everything's fine!**

**C(F):** *voilà exactement*

**That's exactly !**

**Dr:** *llah jaʃti :k əʃʃaħa j'y vous répend il n'y a pas de problème*

**May God bless you with a good health ! I'll answer you, there is no problem!**

**C(F):** *merci beaucoup [et bon journée*

**Thank you very much ! have a nice day !**

**Dr:** *[il n'y a pas de quoi à vous aussi bəsslama au revoir*

**Don't mention it ! For you too, goodbye!**

## 6\* The Sixth Conversation

- **The Opening Sequence**

**Dr:** ʔalo: ʃbaħəlxi:r

**Hello, good morning!**

**C(F):** ʔalo: ʃbaħəlxi:r

**Hello, good morning!**

**Dr:** ʃbaħəlxi:r əxti (echo sound) *llah jxali:k naʔʔaʃ ləpost wəlla ʧtafi:h ka:məl llah jxali:k parce que raħna nassamʃu kaməl le retour, très bien llah jaʃti:k əʃʃaħa, oui madame*

**Good morning sister! Please, could you turn the volum down or turn the radio off, because we are hearing the whole echo, well, may Allah bless you with good health! Yes, madam?**

**C(F):** docteur llah jxali:k rani ħaba vi nŞa?Şi:k=

**Doctor, may God bless you! I would like just to ask you**

**Dr:** =ʔumh

**Umh!**

- **The Closing Sequence**

**Dr:** Şaħa nʒawbak makan hta muʃkil

**OK! I'll answer you, there is no problem!**

**C(F):** Şaha

**Ok!**

**Dr:** nʒawbak makan hta muʃkil

**I'll answer you, there is no problem!**

## 7\* The Seventh Conversation

- **The Opening Sequence**

**Dr:** ʔalo: Şbaħəlxi:r (3s) ↓ʔalo: ↑ʔalo: ʔalo: Şbaħəlxi:r (5s)ʔalo: Şbaħəlxi:r

**Hello, good morning! Hello hello! Hello, good morning! Hello, good morning!**

**C(F):** Şbaħəlxi:r wə rbbah

**Good morning!**

**Dr:** ↑ki Şbaħtu:

**How are you?**

**C(F):** Şbaħtu ↑raja

**Are you good?**

**Dr:** labas əlħamdulilləh

**It's okay, thank God!**

**C(F):** naħamdu əllah w naʃakruh [llah jəħafɖɖak

**We thank God, may God protect you!**

**Dr:** [oui xti oui xti=

**Yes sister, yes sister?**

**C(F):** =xa:j llaħ jəħafdqak ?ana ʕandi.....

**Brother, may God protect you, I've....**

- **The Closing Sequence**

**C(F):** wana ʕandi sinquante six ans

**And I'm fifty six.**

**Dr:** †tba::rk əllaħ *il n'y a pas de problème madame* duk nʒawbak=

**Blessed be God ! There is no problem, I'll answer you .**

**C(F):** =llaħ jəħafdqak [ə xa:j xi ju:f kifa:f wəllaħ taʕmal əddwa w kulʕi [w ma trijaħf wəllaħ əlʕaɟi :m jla ərras jaɟdam

**May God bless you, please brother! I've got the drug but without any result. I swear I'm getting mad.**

**Dr:** [maʕli:f

**It's okay !**

**Dr:** hata muʕkil nʒawbak nʒawbak [makan

**no problem, I'll answer you.**

**There is**

**C(F):** jəħafdqak [baraka əllaħu fi:k

**May God bless you!**

**Dr:** [labəs ʕli:k llaħ jʕafi [maʕa əssalama

**It's okay, God heals! Goodbye!**

**C(F):** [ʕaħi:t

**Thank you!**

## 8\* The Eighth Conversation

- **The Opening Sequence**

**Dr:** ?alo: ʕbaħəlxi:r=

**Hello, good morning!**

C(F): =ʔalo: Şbaħəlxi:r *docteur* rafiʔ

**Hello, good morning doctor Rafiq!**

Dr: ki Şbaħtu:=

**How are you?**

C(F): ki Şbaħtu: [naħamdu rabi

**How are you? We thank God!**

Dr: [la:bas əlħamdulillah=

**It's okay, thank God !**

C(F): =naħamdu rabi

**We thank God !**

Dr: əlwafijja ləlʔidaʕa wə ləlħiŞŞa [llah jaʕti:k əŞŞaħa

**The loyal to the radio and the emission, may God bless you with good health!**

C(F): [llah jəħafdqak Şaħi: t

**May God protect you, thank you!**

Dr: oui xti oui

**Yes sister, yes?**

C(F): llah jəħafdqak *docteur* rafiʔ hadu :k.....

**May God protect you doctor Rafiq, those.....**

- **The Closing Sequence**

Dr: ↑ha:da makan [↑ha:da makan [((hhh))

**That's all, that's all! (laughing!)**

C(F): [↑hada makan

**That's all!**

C(F): [↑hada makan

**That's all!**

Dr: suʔa:l sa:həl *il n'y a pas de problème*

**Easy question, there is no problem !**

C(F): ləh la jxəti:k [Şahi:t

**May God bless you, thank you !**

Dr: [maʕli:f labas ʕli:k *il n'y a pas de problème =*

**It's okay, there is no problem !**

C(F): =əjja bəsslama [jaʕti:k əŞŞaħa nha:rak mabru:k

**So, good bye! Bless you with good health, have a blessed day!**

Dr: [maʕa əssalama llaħ jba:rak fi:k

**Good bye, may God bless you!**

## 9\* The Ninth Conversation

### • The Opening Sequence

Dr: ʔalo: Şbaħəlxi:r ↑ʔalo:

**Hello, good morning! Hello!**

C(F): Şbaħəlxi:r ʕli:kum

**Good morning!**

Dr: oui Şbaħəlxi:r əxti

**Yes, good morning sister!**

C(F): Şbaħəlxi:r doctu :r kira:k

**Good morning doctor, how are you?**

Dr: ki Şbaħtu laba:s

**How are you, okay?**

C(F): labas xa:ja

**It's okay, good!**

Dr: lħamdulillah əlħamdulillah oui əxti

**Thank God! thank God, yes sister!**

C(F): ʕu:f doctu:r llaħ jəħafɖɖak ʔana ʕandi.....

**Look doctor, may God protect you! I've....**

Dr: ʔumh

Umh!

- The Closing Sequence

**Dr:** *d'a:ccord* Şaħa nʒawbak nħa:wəl nʒawbak *madame* baj nṭamʔnək  
makan ħta muʃkil llah jʃafi (02s) maʃa əssalama

**Ok! I'll answer you, I'll try to answer you madam! There is no problem! May God heal you, good bye!**

### 10\* The Tenth Conversation

- The Opening Sequence

**Dr:** ʔalo: Şbaħəlxi:r

**Hello, good morning!**

**C(F):** Şbaħəlxi:r əssalam wə ʃli:kum doctu:r=

**Good morning, peace be upon you!**

**Dr:** =wə ʃli:kum əssalaʔm wa raħmatu əllah

**Peace and mercy of God be upon you!**

**C(F):** kirakum laba :s=

**How are you, okay?**

**Dr:** =laba:s əlħamdulillah

**It's okay, thank God!**

**C(F):** əlħamdulillah doctu:r ʃandi wlijjad.....

**Thank God, doctor I've a son.....**

**Dr:** ʔumh

**Umh**

- The Closing Sequence

**Dr:** ʔumh Şaħa nħa:wəl nʒawbak *madame* makan ħta muʃkil

**Uhmh, ok I'll try to answer you madam! There is no problem!**

**C(F):** doctu:r jfarħak ja tʒawabni twaʒahni zaʃma nŞaħni=

**Doctor, God bless you, either answer or orient or advise me!**

**Dr:** =ha:::da howa əlħadaf nta:ʃ əlħiŞa [nwadʒah nfaham nanŞaħ makan ħta muʃkil=

**This is the target of the emission; orient, explain, and advise.  
There is no problem!**

C(F): [llah jaʕti:k əʕʕaħa  
**May Allah bless you with good health!**

C(F): =baraka əllahu [w fi:k  
**May God bless you!**

Dr: [llah jʕafi *madame*=  
**May God heal you madam!**

C(F): =əllahuma ʔami:n ʕukran Baraka əllahu fi:k  
**Amen! Thanks, may God bless you!**

Dr: ʔəlʕafw *madame* maʕa əssalama  
**You're welcome madam, goodbye!**

## 11\* The Eleventh Conversation

- The Opening Sequence

Dr: ʔalo: ʕbaħəlxi:r  
**Hello, good morning!**

C(F): ↑ʔalo: ʕbaħəlxi:r doctu:r  
**Hello, good morning doctor!**

Dr: ki ʕbaħtu:  
**How are you?**

C(F): labas əlħamduləħ  
**It's okay, thank God!**

Dr: əlħamduləħ *oui* əxti  
**Thank God, yes my sister!**

- The Closing Sequence

C(F): w mani:ʕ ʕa:rfa doctu:r ʕand mən natwadʕah=  
**And I don't know doctor to whom I'll go!**

**Dr:** = nwaʒhak [makan hta muʃkil

**I'll orient you, there is no problem!**

**C(F):** [wə əlʔalam ↑ma rah jʒi

**And where the pain comes from?**

**Dr:** makan hta muʃkil *madame* [nʒawbak

**There is no problem madam, I'll answer you!**

**C(F):** [ʃukran llaħ jəħafdqak

**Thanks, may God protect you!**

**Dr:** ʔəlfafw

**You're welcome!**

APPENDIX 3

**Opening and Closing Sequences From Amina BOUHADJER's Programme**

**Date: 19/07/2021 :**

**The programme's topic: "Tolerance"**

**1\* The First Conversation**

• **The opening sequence**

**A.B:**           ʔalo:

**Hello!**

**C(F):**           ʔalo: masa:ʔ' əlxɪ:r ʔammu:nti

**Hello, good evening Amina!**

**A.B:**           masa:ʔ' ənnu:r ʔahlan wa sahlən ʔuxɪt rəhma

**Good evening, welcome sister Rahma!**

**C(F):**           ↑ki:f' əlhɑ:l həbu:btɪ

**How are you darling?**

**A.B:**           la:bas ʔəlhɑmdulilləh wə ntu:ma bxi::r

**It's OK, thank God, and you?**

**C(F):**           wəllah//

**I swear//**

**A.B:**           // ↑rəjjaht fwijja(2s) kifa:f' əlʔəhwa:l' əʔʂihijja nta:ʕək

**are you OK, how is your health condition?**

**C(F):**           ↑nəʕam

**Pardon?**

**A.B:**           ↓kifa:f' ↓ əlʔəhwa:l' əʔʂihijja nta:ʕək' əlʔuxɪt rəhma ↑rəjjaht fwijja

**How is your health condition, are you OK?**

**C(F):**           huwa maza:l manqadʃ nħarku bəʔʂəh' əlhɑmdulləh

**Still can't move it, but thank God!**



**and guide us, and bring us this Eid with  
confort, mercy and a speedy recovery for all the sick and the  
entire nation!**

**A.B:** [nʃallah ja rabi

[God willing, my

**Lord!**

**A.B:** [‘allah jʃafi:k’ əlʔuxt rahma ʃukran ʃukran tʃajəd bəʃʃaha [wə’ lhna  
wə’ llah jʃa:fi:k=

[ May God heal  
**you sister Rahma, thank you, may your Eid be blessed with  
contentement!**

**C(F):** [ʔila’

əlliqa:ʔ habi:bti

[Goodbye

**darling!**

**C(F):** =ʔami:n

=Amen!

## 2\* The Second Conversation

- The opening sequence

**A.B:** ʔalo: (04s) ↑ʔalo: masaʔ əlxɪ:r ʔantum ʃala ʔamwaʒ ʔida:ʃat  
tilimsa:n (03s) hiʃʃat tkkaləm [wə ftaħ qalbək

**Hello, hello? Goodevening. You are on the waves of radio  
Tlemcen, the emission of speak and open your heart.**

**C(F):** [ʔuh ʔalo:=

**Uh, hello!**

**A.B:** =ʔahlan wa sahlan naʃam

=welcome, yes?

**C(F):** ʔuh... ʔuh

**Uh...uh**

**A.B:** naʃam tʃadqal ʔuxti’ əlkarima rana nassamʃu fi:k

**Yes, go ahead dear sister, we are hearing you!**

**C(F):** ʔuh nəhji:k’ əlʔuxt ʔamina=

**Uh, I salute you sister Amina.**

**A.B:** fukran li:k

**Thank you!**

- **The closing sequence**

**C(F):** rabi jhajji:k [wə rabi jwafqak [tʃajdu bəʃʃaħa=

**May God salute [and grant you success, [happy Eid!**

**A.B:** [jaʃti:k əʃʃaħa

**[May God give you health!**

**A.B:** [tʃajdu bəʃʃaħa

**[Happy Eid!**

**A.B:** =fukran (02s) fukran' əlʔuxt

**Thanks (02s), thanks sister!**

**C(F):** ʔəllah jla:qi:na fə saʃa nta:ʃ' əlxɪ:r

**May God meet us at a good hour!**

**A.B:** ʔami:n ja rabi fukran' əlʔuxt' əlkari:ma

**Amen, my Lord. Thanks dear sister!**

### **3\* The Third Conversation**

- **The opening sequence**

**A.B:** ʔalo:=

**Hello! =**

**C(F):** =ʔalo: masa:ʔ' əlxɪ:r

**=hello, good evening!**

**A.B:** masa::ʔ' ənnu:r

**Good evening!**

**C(F):** ↑kiraki ʔamina

**How are you Amina?**

**A.B:** la:bas' əlħamdulilla :h

**It's OK, thank God!**

**C(F):** raki ↑mli:ħa

**Are you good? /Are you Ok?**

**A.B:** la:bas fku:n mħa:na

**It's OK, who's with us?**

**C(F):** mħa:k rafi:qa mən bab' əlħassa

**With you Rafika from Bab Elassa.**

**A.B:** ↑rafi::qa↓ ʔahlan wa saħlan *la voix* nta:ħak tbadlat ħlija((hhhh))  
laba:s

**Rafika, welcome, I've not recognized your voice ((laughing)),  
how's it going?**

**C(F):** ħa ::va' əlħamdulləh=

**It's good, thank God!**

**A.B:** əlħamdulilləh tfađđal' əlʔux̣t rafiqa

**Thank God, go ahead sister Rafika.**

- **The closing sequence**

(the call was cut before closing the conversation)

#### **4\* The Fourth Conversation**

- **The opening sequence**

**A.B:** ↑ʔalo:

**Hello!**

**C(M):** ʔəssalam wəfli:kum

**Peace be upon you!**

**A.B:** wəfli:kum' əssalam wə raħmatu' əllah taħa:la wa baraka:[tuh

**Peace and God's mercy and blessings be upon you!**

**C(M):** əllahu ʔawqa:takum [təjjaba'

**God bless your time!**

**A.B:** ʔahlan wa saħlan fukran' [əlʔax̣ həjtəm

**Welcome, brother Haytham!**

**C(M):** [masa :ʔ ənnaqa:ʔ wa masa:ʔ əttasa:muħ  
infa:ʔ əllah=

**An evening of purity and an evening of tolerance, Godwilling!**

**A.B:** =nfa :llah ja: rabi ʕa:mmatan ʕla kul' ənna:s wə ʕla kul' əlʔumma'  
əlʔisla:mija tfaɖdal' əlʔax hajtam

**God willing, my Lord, general to all people and the entire Islamic nation, go ahead brother Haytham!**

- **The closing sequence**

**A.B:** jaʕti:k' əʕʕaħa' əlʔax hajtam [ʕukran ʕla' əlkala:m əttajib

**May God give you health brother Haytham, thanks for the kind words!**

**C(M):** [ʕaħa ʕi:dkum bha:d' əlmuna:saba  
[ʕaħa ʕi:dkum

**Happy Eid, on this occasion, happy Eid!**

**A.B:** [ʕukran  
**Thanks!**

**C(M):** taqabbal' əllahu minna: [wa minkum [wa ɤafara' əllahu lana wa lakum

**May God accept from us and you, and may God forgive us and you!**

**A.B:** [bəʕʕaħa wə' lhna

**With health and bless!**

**A.B:** [ʕukran li:k=

**Thank you!**

**C(M):** =wə' llah jafraqna bla dnu:b infa:ʔallah

**May God separate us without sin, God willing!**

**A.B:** ʔami:n ja rabi ʔaʕmaʕi:n

**Amen, my Lord. All of us!**

## 5\* The Fifth Conversation

- The opening sequence

A.B: ↓ʔalo:

**Hello!**

C(F): ʔalo:: ʔamina' əxti

**Hello, sister Amina?**

A.B: masa:ʔ' əɣi:r ʔahlan wa sahlān

**Good evening, welcome!**

C(F): nha:rək mabru:k [ʔamina əxti

**Blessed day for you, [sister Amina!**

A.B: [ʔallah jssalmak ʃku:n mʃaja

**May God bless you, who is with me?**

C(F): ʔamina mʃa:k

**Amina with you.**

A.B: ʔamina(01s) tfaɖɖal' əlʔuxt ʔamina

**Amina! Go ahead sister Amina!**

- The closing sequence

C(F): ɪlah jaʒʒal rabi jarfəd ʃli:na ha:d' əlwaba:ʔ wə nʃajdu nʃa:llah  
bəʃʃaha[ lʃa:m' əlma:ʒi nku:nu ɣi:r mən ha:d' əlʃa:m[əxti ʔamina  
ləh la jaɣabnak [baraka' əllahu w fi:k wə tʃajdu bəʃʃaha[ʔamina əxti

**May God keep this pandemic away from us to celebrate this Eid  
in good conditions, [next year we'll be better than this year.[sister  
Amina, may God do not make you in troubles,[God bless you,  
happy Eid [sister Amina!**

A.B: [nʃa:llah ja rabi

**God willing, my Lord!**

A.B: ja rabi

[nʃa:llah



**God protect you, Mrs Amina!**

**A.B:** =ʔuhmh marħba bi:k tfadqal

**Uhmh, welcome , go ahead!**

**C(F):** ʔallah jahafdqak

**May God protect you!**

- **The Closing Sequence**

**A.B:** jaſti:k' əſſaħa ſukran' əlʔuxt [haza:r

**God heals you, thank you sister Hazar!**

**C(F):** [jxʁali:k ʔamina ſi:dak mabru:k  
[thala:j fi ra:sak [llah jahafdqak

**God bless you Amina, happy Eid,  
take care, may God protect you!**

**A.B:** [*merci* ſukran

**Thank you!**

**A.B:** [jssalmak ſukran

**God bless you, thank you!**



**May God bless you,  
pilgrim!**

**A.B:** [ʔami:n ja rabi jarħamhum ʔaʒmaʕi:n  
**Amen, oh my Lord, have mercy on all of them!**

**A.B:** [‘əllah jʔawal ʕumrak’ əlħa:dʒa ʃukran  
**May God lengthen your age pilgrim,  
thank you!**

## 2\* The Second Conversation

- The opening sequence

**A.B:** ↓ʔalo:(04s) ↓ʔa[lo:  
**Hello, hello!**

**C(M):** [ʔalo: [ʔalo: əssala:m wə ʕli:kum=  
**Hello, hello, peace be upon you=**

**A.B:** [masa:ʔ əlxɪ:r  
**Good evening!**

**A.B:** =ʔəssalam wa raħmatu’ əllah taʕa:la wa barakatuh  
**peace, mercy and blessings of God almighty!**

**C(M):** ʔusta:da’ əllah jʕa:wnak wə baraka’ əllahu fi:k [maʕa:ʔ’ əllah  
**Professor, may God help you and bless you, God bless!**

**A.B:** mʕa:na [‘əllah jssalmak ʃku:n  
**May God bless you,  
who is with us?**

**C(M):** bouʕwa:r sidi muhamad [mutaʔawiʕ fi had [əlməʒa:l  
**BOUSSOUAR Sidi Mohammed, volunteer in this field.**

**A.B:** [ʔahlan bi:k  
**You’re welcome!**

**A.B:** [ʔahlan bi:k' əlʔax  
bouʃwa:r=

**You're welcome**

**brother BOUSSOUAR!**

**C(M):** ='əllah jssalmak xti

**God bless you , sister!**

- **The Closing Sequence**

**A.B:** jaʃti:k' əʃʃaħa' [əlʔax əlkari:m fukran baraka' əllahu fi:k

**God bless you with good health, dear brother. Thank you, may God bless you!**

**C(M):** [ʔəllah jaʃti:k' əʃʃaħa ʔusta:da

**May God bless you with good health professor!**

**A.B:** maʃa' əssalama fukran

**Goodbye, thanks!**

**C(M):** baraka əllahu fi:k fukran

**May God bless you, thanks!**

### **3\* The Third Conversation**

- **The Opening Sequence**

**A.B:** ↓ʔalo:

**Hello!**

**C(F):** ʔalo(01) ʔalo:::

**Hello, hello!**

**A.B:** ʔalo: masa:ʔ' əlxir

**Hello, good evening!**

**C(F):** marħaba::

**Hey!**

**A.B:** ʔahlan wa saħlan

**Welcome!**

C(F): kiri:k ʒa :: va

**How are you doing, it's all right?**

A.B: laba:s əlhəmdulləh fku:n ↑mʕana

**It's OK, thank God! Who is with us?**

C(F): mʕa:k si:ha:m

**With you Siham.**

A.B: si:ha:m ʔux̣t si:ha:m ʔahlan bi:k marḥba bi:k

**Sister Siham, you're welcome !**

C(F): ri:k mli :ha [mri:jha fwi:ja=

**Are you OK, comfortable?**

A.B: [la:bas əlhəmdulləh

**It's OK, thank God !**

A.B : =la::bas nahəmdulləh

**It's OK, we thank God !**

C(F): əlhəmdulləh ja:: rabi

**Thank God ! oh my Lord !**

• **The Closing Sequence**

A.B: jaʕti:k əʕʕaha fukran

**May God bless you with good health, thank you!**

C(F): nʕa:llah rabi jarfad ʕli:na had əlwaba:ʔ

**God willing, may God lift this epidemic from us!**

A.B: ʔami:n ja rabi ʔami[::n

**Amen oh my Lord, amen!**

C(F): [əllah jəhəfɔdɔk baraka əllahu fi:k [rabi jʕa:wnak  
nʕa:llah=

**May God protect you, may God bless you, may  
God help you. God willing!**

A.B: si:ha:m fukran [jaʕti:k əʕʕaha

May God bless

you with good health Siham, thank you!

A.B: =*merci beaucoup* jaʕti:k əʕʕaħa

Thank you so much, may God bless you with good health!

#### 4\* The Fourth Conversation

- The Opening Sequence

A.B: ʔalo:(04s) ↓ʔalo:

**Hello, hello!**

C(F): ↑ʔalo: *oui*

**Hello, yes?**

A.B: masa:ʔ ənnu:r naʕam

**Good evening, yes?**

C(F): mas:ʔ əlxɪ:r ʔamina

**Good evening Amina!**

A.B: ʔahlan bi:k lʔux̣t rafiqa marra ʔux̣ra

**Welcome sister Rafika once again.**

- The Closing Sequence

A.B: əlʔux̣t rafiqa ʃukran li:k ʃukran ʕala ʔihtima:mak wə muʃa:raktət fə  
lhiʕʕa [maʕa əssalama

**Sister Rafika thank you, thank for your attention and participation in the programme. Good-bye!**

C(F): [ʕaħi:ti ʔamina llah jəħafdqak

**Thank you Amina, may God protect you!**

#### 5\* The Fifth Conversation

- The Opening Sequence

A.B: ↓ʔalo:

**Hello!**

C(F): ?alo: ?alo: ?amina

**Hello, hello Amina!**

A.B: na?am masa:ʔ əlxɪ:r

**Yes, good evening!**

C(F): masa:ʔ əlxɪ:r[ nti amina w ?ana ?amina=

**Good evening, you're Amina and so am I.**

A.B: [laba::s

**Is it OK?**

A.B: =?amina:t na:s mla:ħ

**Everyone who's named Amina is a good person.**

C(F): jaħafdqak ?ana ha:gda ʕla ba:lək tmani:t ba:ʃ nahdar mʕa:.....:k

**May God protect you; I'm like that, you know, I wished to talk with you!**

A.B: marħba bi:k ?ahlan wa saħlan

**You're welcome!**

C(F): llaħ jssalmak

**May God protect you!**

- **The Closing Sequence**

A.B: jaʕti:k əʕʕaħa [wə llaħ jarħamlək əmmi:mtək w kul əlʕumaha:t=

**May God bless you with good health! May God have mercy on your mother and all mothers!**

C(F): [nʔu:lak ħa:ʒa rabi howa li jʒa:zi hada maka:n

**I tell you something, it is my Lord who rewards, that's all.**

C(F): =hə::h=

**Huh?**

AB: =qutlak jaʕti:k əʕʕaħa [wə llaħ jarħamlək əmmi:mtək w ka:mal əlʕumaha:t insha:llaħ jaʕti:k əʕʕaħa [ʕukran li:k əlʔux̣t amina wə rabi insha:llaħ jffarħak

**I've said: may God bless you with a good health and May God have mercy on your mother and all mothers God willing! May God bless you with good health, thank you sister Amina and may my lord make you happy, God willing!**

**C(F):** [ħna wə jja:k Şahi:ti

**Us and you, thank you!**

**C(F):** [əllah jəħafdqak

**May God protect you!**

**AB:** fukran li:k əlʔuxt ʔami:na w rabi əjfarħak

**Thank you sister Amina and may my Lord make you happy!**

## 6\* The Sixth Conversation

- The Opening Sequence

**A.B:** ↓ʔalo:

**Hello!**

**C(F):** ↑ʔalo: masa:ʔ əlxɪ:r

**Hello, good evening!**

**A.B:** masa:ʔ ənnu:r

**Good evening!**

**C(F):** ↑ʔalo:::

**Hello!**

**A.B:** naʕam masa:ʔ əlxɪ:r əlʔuxt əlkari:ma fku:n mʕa:na

**Yes, good evening dear sister! Who's with us?**

**C(F):** masa:↑ʔ əlxɪ:r mʕa:k ʔum ʕabdərraza:q min tilimsa:n

**Good evening, with you Abderrazk's mother from Tlemcen.**

**A.B:** ʔahlan bbi:k ʔum ʕabdərraza:q tfadqal

**Welcome Abderrazak's mother, go a head!**

- The Closing Sequence

**A.B:** jaʃti:k əʃʃaħa əlʔux̣t əlkari:ma [wə llaħ jx̣ali:lak ʃabdərɾaza:q wə llaħ jx̣ali:lak wli:datək [w ənna:s li tħħabhum wə ʃza:z ʃli:k

**May God bless you with good health dear sister! May God keep for you Abderrazak and may God keep for all your children**

**C(F):** [baraka əllahu fi:k

**May God bless you!**

**C(F):** [ʔa:mi:n wə ħta ntijja jfarħak bə bnijja:tək ʃukran=

**Amen! And you too, may God make you happy with your daughters!**

**A.B:** =jssalmak ʃukran maʃa əssalama

**May God protect you! Thank you, good-bye!**

**C(F):** nʃa:llaħ wə nʃa:llaħ rani qri:ba nbaʃrak nʃa:llaħ əjla ʒa:t bant nʃabraħ

**God willing, soon I'll give good news. God willing, if I have a girl I'll tell you.**

**A.B:** nʃa::llaħ ja: rabi buʃra:ki x̣ajr nʃa:llaħ [wə tʃaraħna wə tʃaraħ [ka:mal ənna:s li jħabu:k

**God willing, oh my Lord! Good luck, God willing! And make us happy and all who love you.**

**C(F):** [nʃa:llaħ

**God willing!**

**C(F):** [ʔa:mi:n

**Amen!**

**Opening and Closing Sequences From Amina BOUHADJER's Programme**

**Date: 16/08/2021**

**The programme's topic: "Positive Change "**

**1\* The First Conversation**

• **The Opening Sequence**

**A.B:** ↓ʔalo:(02) ʔalo: masa:ʔ əlxɪ:r

**Hello, hello, good evening!**

**C(F):** masa::ʔ əlward w əlful w əlja:smi::n ʕala ʕusfu:rat əlʔam::n  
ʔamu::na wa ʔa:qam əlʔidaʕa

**Evening of roses and Jasmine(good evening)! bird of safety Amina and the radio staff.**

**A.B:** ʔahlan bi:k əlʔuxɪt rahma marhba bi:k

**Welcome sister Rahma, welcome!**

**C(F):** ki:f əlhɑ:l hɑbu:ba

**How are you doing my dear?**

**A.B:** laba:s əlhamdulillah wə ntu:man bxi:r

**It's OK, thank God! and you, are you good?**

**C(F):** ʔi:wa lhamdullah [mʕa du:k əlmaʕa:jab li ʕraw mʕa ʔana hɑsasa  
zəjada ʕla əlluzu:m ʔalʕatli əssxana↑[ mrat=

**Eventhough, thank God! With those problems that happened as I'm so sensible, I had fever, Igot sick.**

**A.B:** [əlhɑmdulla:h

**Thank God!**

**A.B:** [umhəh

**Umheh!**

**A.B:** =laba::s ʕli:k laba:s ʕli:k

**It's Ok for you, it's OK for you!**

• **The Closing Sequence**

**C(F):** wə nqu:lak ʔumsija saʕi:da[!!!!!!!!!!!!!!][wa ʃukran=

**And I tell you, happy evening!!!!!!!!!!and thank you!**

**A.B:** [jaħafɖɖak wə jɔawwal ʃumrak

**May God protect you and prolong your life!**

**AB:** əlʔuxɔt rahma [ʃukran ʃukran jaʕti:k əʃʂaħa

**Thank you, thank you!  
May God bless you with good health sister Rahma!**

**A.B:** =ʃukran li:k ʕla əlʔitiʂa:l wə əllah jəʃafi:k

**Thank you for the call, and may God heal you!**

**2\* The Second Conversation**

• **The Opening Sequence**

**A.B:** ↓ʔalo: (03) ʔalo:: masa:ʔ əlxɪ:r (06) ↑ʔalo:

**Hello! Hello, good evening! Hello!**

**C(F):** ʔalo:

**Hello!**

**A.B:** ↑ʔalo: masa:ʔ ənnu:r ʔahlan

**Hello! Good evening! Welcome!**

**C(F):** əssala:m ↑ça va [raki bxi :r [raaja=

**Peace (Hi!) how's it going? Are you good,OK?**

**A.B:** [laba:s

**It's OK!**

**A.B :** [ʔalhamdulillah

**Thank God!**

**A.B :** labas↑ ʃku:n mʕana

**It's OK! Who's with us?**

**C(F):** ʔuxɔt mustamiʕa

**A listening sister.**

**A.B:** ʔahlan bi:k əlʔux̣t əlkari:ma tfaɖɖal

**Welcome dear sister! Go ahead!**

**C(F):** nħabbak fi ʔuh fi əllah

**I love you for uh for God's sake!<sup>40</sup>**

**A.B:** wəllah ħta ʔana nħabkum fukran li:k

**I swear! I too love you! Thank you!**

• **The Closing Sequence**

**C(F):** wə ħasbija əllah wa niʕma əlwaki:l

**And God suffices me and is the best disposer of affairs!**

**A.B:** ədʕi:w əllah w ədʕi:w əllah wə traħmu: ʕla fuhadaʔna w' ənrraħmu:  
ʕla hada:k əʃfa:b [əllah jərħmah wə jwəssaʕ ʕli:h wə jʕabar əʕa:ʔila  
nta:ʕu wə nʕallah rabi ra:h waqaf mʕa:na ma [nħafu:ʃ

**Pray for God, pray for God and have mercy on our martyrs, and that young man, may God have mercy on him! And may God comfort his family. God willing, my Lord stands by us, not be afraid!**

**C(F):** [əllah jərħmu

**May God have mercy on him!**

**C(F):** ha:d əddanja ʕla ɣi:r= [əllah jahdi:na wə jɣaraʕna mən

**May God guide us and bring us out fine from this world!**

**A.B:** =ʔami:n ja rab ʔami:n [ʕukran laki

**Amen my Lord, Amen! Thank you!**

**C(F):** [ wə lħamdullah=

**And thank God!**

**A.B:** =əllah jahafɖɖak fukran ʕla əlmuʕaraka [nta:ʕak maʕa əssala:ma

<sup>40</sup> An expression used by Muslims to spread love for God's satisfaction sake.

**May God protect you! Thank you for your participation, good-bye!**

**C(F):** [w əssalam wə ʕli:kum

**And peace be upon you!**

### 3\* The Third Conversation

- The Opening Sequence

**A.B:** ↓ʔalo: (03)ʔalo:: masa:ʔ əlxɪ:r (02) ↓ʔalo: ʔantum ʕala ʔamwa:ʒ  
ʔida:ʕat tilimsa:n hiʕat tkallam wə ftaḥqalbak (03) ↓ʔalo: (01) ↓ʔa:lo:

**Hello! Hello, good evening! Hello, you are on the waves of Radio Tlemcen; programme of “Speak and Open your Heart”. Hello, hello!**

**C(F):** ʔa:lo: əssala:m wa ʕli:kum

**Hello, peace be upon you!**

**A.B:** ʔahlan wa saḥlan əssala:m wa raḥmatu əllah taʕa:la wa barakatuh  
əlhɑ:dʒɑ

**Welcome, peace, mercy and blessing be upon you pilgrim<sup>41</sup>!**

**C(F):** ki:ra:kum banti wə kira:ha ka:mal ʔummat si :dna mohamad əllah  
jatfi ʕli:na ha:d ənni:ra:n//

**How are you my daughter, and how is the nation of our prophet muhamed? May God extinguish this fire.**

**A.B:** //ʔami::n ja rab ʔami:n

**Amen, my Lord! Amen!**

**C(F):** wə jbaʕʕad ʕli:na ʕri:g əʕfi:ʕa:n//

**And keep us away from the path of Satan!**

**A.B:** //ʔami:n ja rab

**Amen, my Lord!**

**C(F):** ja rabi talʕaf bi:na wə bħa:lna wə ləh la tħa:fi:na bʕfar fʕa:lna=

**Oh my Lord, be kind to us and our conditions and do not punish us with our evil deeds!**

<sup>41</sup> Pilgrim is always addressed to old people as a kind of respect.

**A.B:** =ʔami:n ja rabi hadi əlhɑ:ʒa li naʔalbu:ha

**Amen, my Lord! This is the matter that we pray for.**

- **The Closing Sequence**

**C(F):** wa bqa:j ʕla xi:r mi:ma

**And good-bye mom<sup>42</sup> !**

**A.B:** jaʕʕi :k əʕʕaħa əlhɑ:dʒa əllah jʔawal fi ʕumrak [wə ʕukran ʕala  
əlkala :m əʔʔajib nta :ʕak

**May God bless you with good health pilgrim! May God prolong  
your life, and thank you for your kind words!**

**C(F):** [jssalmak

**you! May God protect**

#### 4\* The Fourth Conversation

- **The Opening Sequence**

**A.B:** ʔalo::

**Hello!**

**C(F):** ʔalo: amina əssala:m

**Hello Amina, peace<sup>43</sup> (Hi)!**

**A.B:** əssala:m wa raħmatu əllah taʕa:la wa barakatuh ʔahlan wa saħlan

**Peace, mercy and blessing of God (be upon you)! Welcome!**

**C(F):** mʕa:k ʔu::h mustamiʕa

**With you u::h a listener.**

**A.B:** ʔahlan bi:k əlmustamiʕa əlkari:ma tfaɖɖal

**Welcome dear listener! Go ahead!**

<sup>42</sup> Mom here means my daughter: both of them are figurative; they express friendly and emotional relationship, this indicates that the speaker consider the relative “D” to be small (closeness is high).

<sup>43</sup> Peace is an abbreviation of the greeting statement : peace be upon you !However, ʕalajkum əssala:m wa raħmatu əllah taʕa:la wa barakatuh ( **peace, mercy and blessing of God be upon you!**) is the full version of Islamic greeting.

- **The Closing Sequence**

**A.B:** jaʕti:k əʕʕaħa [ ʕla ətawaʕul maʕana maʕa əssala:ma

**May God bless with good health for contacting us! Good-bye!**

**C(F):** [ʕaħa

**Ok!**

**5\* The Fifth Conversation**

- **The Opening Sequence**

**A.B:** ʔalo::

**Hello!**

**C(F):** ʔa:lo::: taħija mm masa:ʔ əlxajr əlʔuxt amina

**Hello, greeting from..Good evening sister Amina!**

**A.B:** ʔahlan wa↑ saħlan jba:li rani nʕʕam ri:ħat wahra:n=

**Welcome! I think I smell the scent of Oran.**

**C(F):** =ʔum sumija min wahra:n

**Soumia's mother from Oran.**

**A.B:** rani nʕʕam ri:ħat [wahrən ((hhhhh))

**I'm smelling the scent of Oran (laughing)**

**C(F):** [biħi:r=

**Good?**

**A.B:** =laba:s [əlħamdulillah

**It's OK? thank God!**

**C(F):** [ki:f əlʔaħwa:l [ki:f ra:ki

**How are you?**

**A.B:** [laba:s wə ntu:man bħi:r

**It's Ok! and you, good?**

**C(F):** əlħamdulla:h

**Thank God!**

**A.B:** ħamdullah

**Thank God!**

• **The Closing Sequence**

**A.B:** (interrupting the caller as she took much time) jaʕti:k əʕʕaħa ʔum sumia//

**(Interrupting the caller as she took much time). May God bless you with good health!**

**C(F):** //ʃukran [ʃukran wəllah naʃakru:k baza:f ʕla had [əlmawqu:ʕ

**Thank you! Indeed we thank you so much for this topic!**

**A.B:** [ʃukran

**Thank you!**

**A.B:** [əlla:h jaʕti:k  
əʕʕaħa ʕla ʔitiʕa:lak wa əhtima:mak [kala:mak qajim wa ʃukran ʕla ənnaʕa:ʔiħ

**May God bless you with good health for your call, attention, and valuable talk! And thank you for the advice**

**C(F):** [ʕahi:ti ʃukran=

**Thank you, thank you!**

**A.B:** = ʃukran

**Thank you!**

**C(F):** ʕahi::ti ʕaħa

**Thank you! Ok!**

**6\* The Sixth Conversation**

• **The Opening Sequence**

**A.B:** ʔalo:: masa:ʔ əlxɪ:r

**Hello, good evening!**

**C(M):** ↑ʔalo

**Hello!**

**A.B:** ?alo: masa:? əlxɪ:r

**Hello, good evening!**

**C(M):** ?alo: masa:? ənnu:r ?uxti amina

**Hello, good evening sister Amina!**

**A.B:** ?ahlan wa sahlan ʃku:n mʃa:na

**Welcome, who's with us?**

**C(M):** ?ahmad min tipa:za

**Ahmed from Tipaza.**

**A.B:** ?ahmad min tipa:za ?ahlan bi:k əl?ax əlkari:m tfadqal

**Ahmed from Tipaza welcome dear brother! Go ahead!**

**C(M):** muqi:m hnaja fi wilajat tilimsa:n

**Residing here in Tlemcen.**

**A.B:** ?ihi::h ?ahlan bi:k tfadqal

**Ah so, you're welcome, go ahead!**

- **The Closing Sequence**

**A.B:** jaʃti:k əʃʃaħa ?axi əlkari:m ʃla kul əl?umu:r li tqadmu:ha ħta ntu:ma  
lilwaṭan jaʃti:kum əʃʃaħa ʃukran

**May God bless you with good health dear brother for all what you are offering to the country, may God bless you with good health!**

**C(M):** *merci ʃaħa*

**Thank you! Ok!**

**A.B:** jaʃti:k əʃʃaħa rabi jaħafdqak wa ʃukran ʃla əlmufa:raka fi əlbarna:mʒ

**May God bless you with good health, may my Lord protect you, and thank you for your participation in the programme!**

## 7\* The Seventh Conversation

- **The Opening Sequence**

**A.B:** ?alo::

**Hello!**



**A.B:**           ʔalo: masa:ʔ əlxɪ:r

**Hello, good evening!**

**C(F):**           masa:ʔ ənnu:r

**Good evening!**

**A.B:**           ʔahlan wa sahlan ʃku:n mʃa:na

**Welcome! Who's with us?**

**C(F):**           faʃi:ma əzzuhra mə znata

**Fatima Ezzohra from Zenata<sup>44</sup>.**

**A.B:**           ʔahlan bi:k əlʔuxt faʃi:ma əzzuhra tfaɖɖal

**You're welcome sister Fatima Ezzohra! Go ahead!**

**C(F):**           əllah jssalmak

**May God protect you!**

- **The Closing Sequence**

**A.B:**           jaʃi:k əʃʃaħa ʃla əlmufa:raka wa əlʔitiʃa:l ʃukran li:k əlʔuxt  
əlkari:ma mə znata

**May God bless you with good health for your participation and call! Thank you dear sister from Zenata!**

## **9\* The Ninth Conversation**

- **The Opening Sequence**

**A.B:**           ʔalo:

**Hello!**

**C(F):**           ʔalo: psalxi:r əlʔuxt amina

**Hello, good evening sister Amina!**

**A.B:**           masa:ʔ ənnu:r ʔahlan wa sahlan

**Good evening! Welcome!**

**C(F):**           psalxi:r ʃli:k wə ʃla ga:ʃ ʃuma:l əlʔida:ʃa

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<sup>44</sup> Is a region located in Tlemcen.

**Good evening for you and all the staff of the radio!**

**A.B:** ʔahlan bi:k əlʔux̣ṭ ami:na mani:f̣ ʔa:ḷṭa

**You're welcome sister Amina, am I not wrong?**

**C(F):** ʔla əlʔux̣ṭ ṃfa:ḳ naʕi:ra

**No sister, with you Nacera.**

**A.B:** naʕi:ra naʕi :ra ʔahlan bi:k əlʔux̣ṭ naʕi:ra

**Nacera, Nacera, you're welcome sister Nacera!**

- **The Closing Sequence**

**A.B:** jaʕti:ḳ əʕʕaħa fukran

**May God bless you!**

**C(F):** əllah jassatrak

**May God protect you!**





## 2\* The Second Conversation

- The Opening Sequence

A.B:           ʔalo::

**Hello!**

C(F):           ʔalo:

**Hello!**

A.B:           ʔalo::: masa:ʔ əlxɪ:r

**Hello! Good evening!**

C(F):           ʔalo: masa:ʔ ənnu:r=

**Hello, good evening!**

A.B             =ʔahlan bi :k

**You're welcome!**

C(F):           laba:s[bxɪ:r

**Is it OK, good?**

A.B:             [laba:s əlħamdullah ʃku:n mʃa:na

**It's Ok, thank God! Who's with us?**

C(F):           əlħamdullah mʃa:k fati:ħa mə tlamsa:n

**Thank God! With you Fatiha from Tlemcen.**

A.B:           ʔahlan bi:k əlʔuxɪt fati:ħa

**You're welcome sister Fatiha!**

C(F):           ʔuh jii:h ʃu: doktu:ra rani ħaba nʃaʔʃi:k...

**U::h yes, look doctor I would like to ask you!**

- The Closing Sequence

A.B:           wə nʃa:llah ma: jku:n ʔi: əlxɪ:r wə llah jʃa:fi:ha ja: rabi

**And God willing, it will be fine. And may God heal her, my Lord!**

C(F):           ʔa:mi:n ʃaħi::t rani ħa:ba taʃti ::ha ʔi ħal raha tasmaʃ fi:k

**Amen! Thank you. I would like you to give her a solution, she is listening to you.**

**A.B:** ri tasmaʕ ʔa::h ri tasmaʕ ↓fijja:↓//

**She is listening; ʔah she is listening to me.**

**C(F):** //raha tasmaʕ ʔana rani fə da:ri wə hijə raha f  
da:rha[ wə raha tasmaʕ fi:k=

**She is listening, I'm at home and she is at home and listening to you.**

**A.B:** [ri f da:rha

**She is at home?**

**A.B:** =↑ri tasmaʕ fijja[*donc* nqulu:lha llah jfa:fi:k wə lhamdullah ʕla  
əssala:ma//

**She is listening to me? So, we tell her may God heal you, and thank God for safety!**

**C(F):** [((hhhhh)) ji::h

**(laughing) yes!**

**C(F):** //Şaħa bəsslama=

**Ok! Good –bye!**

**A.B:** =jaʕti::k əŞŞaħa [*justement* ba:f ma nʔawalʕ ʕli:k

**May God bless you with good health!Justly in order not to waste your time**

**C(F):** [bəssla:ma Şaħi::t

**Good-bye, thank you !**

### 3\* The Third Conversation

- The Opening Sequence

**A.B:** ʔalo::

**Hello!**

**C(F):** echo sound

**Echo sound**

A.B: ?alo: masa:ʔ əlxɪ:r

**Hello, good evening!**

C(F): masa:ʔ ənnu:r

**Good evening !**

A.B: ?ahlan wa sahlān

**Welcome!**

C(F): !!!!!!!!!!!!!!!

**The call is not clear**

A.B: ?ahlan əlʔux̣t rafi:qa rana nasamʕu:k

**Welcome sister Rafika, we are listening to you.**

C(F): directly to the topic

- **The Closing Sequence**

A.B: *ça y est* ka:f ha :ʒa əttaʃal baʕd əlhiʃa wə natkalam mʕa:k ma ka:n ħta muʃkil *ça y est* xali:k ʃabu:ra kima li naʕarfuk dajman qwija

**OK, if there is any thing, call after the programme and I'll talk with you, ther is no problem. OK? Be patient as we usually know you strong.**

C(F): əlħamdulillah man baʕd nahadru:

**Thank God! We'll talk afterward.**

A.B: ʃukran ħabi:bti ʃukran ʕla əlʔitiʃa:l wa əlmuʃa:raka.

**Thank you darling! Thank you for your call and participation!**

#### 4\* The Fourth Conversation

- **The Opening Sequence**

A.B: ?alo::

**Hello!**

C(F): ?alo: masa:ʔ əlxɪ:r

**Hello, good evening!**

**A.B:** masa:ʔ ənnu:r

**Good evening!**

**C(F):** kajfa əlħa:l ami:na

**How are you Amina?**

**A.B:** ʔahlan wa sahlān əlħam[dulillah

**Welcome! Thank God!**

**C(F):** [raki mli:ħa ħabu:ba=

**Are you good darling?**

**A.B:** = laba:s əlħamdulillah=

**It's OK, thank God!**

**C(F):** əlħamdulillah əllah jaħafdqak ʕla ha:d əlħiʕa

**Thank God! May God protect you for this programme!**

**A.B:** əllah jaħfaqkum əʕla əlʔihtima:m tfaqli

**May God protect you for your attention! Go ahead!**

**C(F):** mʕa:k əssajida ʔum hind min madi:at ərramfi

**With you Mrs Hind's mother from Ramchi<sup>46</sup>.**

**A.B:** ʔahlan bi:k əlʔuxt əlkari:ma

**You're welcome dear sister!**

**C(F):** (crying)

**(crying)**

**A.B:** tfaqqal tfaqqal tkallam wə ka:n ħta tabki ʕla əlmuba:ʕir rana nasamʕu:k

**Go ahead, go ahead. Speak even if you cry on live. We are listening to you.**

- **The Closing Sequence**

**A.B:** jaʕti:k əʕʕaħa ʕukran ʕala əlmuʕa:raka=

**May God bless you with good health! Thank you for your participation!**

<sup>46</sup> A region in Tlemcen, it is 20km away from the city of Tlemcen.

**C(F):** =Şahi:ti baraka əllahuwfi:k  
**Thank you! May God bless you!**

**A.B:** əllah jaşti:k əŞŞaha  
**May God bless you with good health!**

## 5\* The Fifth Conversation

- The Opening Sequence

**A.B:** ↓ʔalo::  
**Hello!**

**C(F):** ʔalo: masa:ʔ əlxı:r ʔamu:na [nfa:llah masa:ʔ əlxı:r masa:ʔ əttafa:ʔul  
masa:ʔ rabi jarfaş ʔli:na ha:d əlxama:ma [ja: rabi fi ʔaqrabwaqt  
**Hello, good evening my Amina! God willing, good evening, an evening of optimism, an evening in which my lord may lift this cloud over us as soon as possible!**

**A.B:** [masa:ʔ ənnu:r  
**Good evening!**

**A.B:** bi:k əlʔuxt rahma [ʔami:n ja: rab ʔami:n ʔahlan  
**Amen, my Lord amen!**  
**You're welcome sister Rahma!**

- The Closing Sequence

**A.B:** jahafdqak jahafdqak hita nti:na əlʔuxt rahma wə jʔawal şumrak  
nfa:llah ja rabi  
**May God protect you, may God protect you too sister Rahma and prolong your life! God willing, my Lord!**

**C(F):** wə rabi jʔawal şumrak ntija wə jxali:k li:na  
**And may my Lord prolong your life and and protect you for us!**

**A.B:** jahafdqak wə jnawrak əlʔuxt rahma şukran  
**May God protect you and enlighten you sister Rahma! Thank you!**

## 6\* The Sixth Conversation

- The Opening Sequence

A.B: ʔalo::h masa:ʔ əlxɪ:r

**Hello, good evening!**

C(F): ʔalo: masa:ʔ əlxɪ:r əlʔuxɪ ʔami:na

**Hello, good evening sister Amina!**

A.B: masa:ʔ ənnu:r ʔahlan wa sahlən

**Good evening, welcome!**

C(F): kira:ki laba:s[ra:kiɾa:ja

**How are you, is it Ok? Are you good?**

A.B: [laba:s əlħamdulillah[ ʃku:n mʃa:na=

**It's Ok, thank God! Who's with us?**

C(F): [əlħamdulillah ʔum ja:sir mʃa:k

**Thank God! Yassir's mother  
with you.**

A.B: ʔahlan bi:k ʔum ja:sir

**You're welcome Yassir's mother!**

C(F): ʔana li kunt mri:da bəlkuvi:d wə golti:li ʒabtlək rabi ki trajhi ta:ʃli  
bija

**I'm who was ill with corona virus; and you told me, for the God  
sake, to call you when I get recovered.**

A.B: əlħamdullah ja: rabi w ↑rajjaht

**Thank God, my Lord! And have you recovered?**

C(F): jaħmad ra:jak wə jʃazzak rani ɾa:ja əlħamdullah=

**May God bless you! I'm good, thank God!**

A.B: = əlħamdullah

**Thank God!**

- The Closing Sequence

- A.B:** jaʕti:k əʕʕaħa əlʔux̣t əlkari:ma[ wə ʃukran ʕla əlmufa:raka faraħtni  
baza:f wə rabi jdawam ra:ħtak ja: rabi=  
**May God bless you with good health dear sister! And thank you  
for the participation! You've made so happy, may God keep you  
comfortable, my Lord!**
- C(F):** [ ʕaħi:ti Baraka əllahuwfi:k  
**Thank you, may God bless you!**
- C(F):** =nʕa:llah ja rabi  
**God willing, my Lord!**
- A.B:** jaʕti:k əʕʕaħa maʕa əssala:ma=  
**May God bless you with good health! Good-bye!**
- C(F):** =li:la mabru:ka ʕaħi:ti maʕa əssala :ma  
**Good night ! Thank you, good-bye !**

## 7\* The Seventh Conversation

- The Opening Sequence

- A.B:** ʔalo::  
**Hello!**
- C(F):** ↑ʔalo: ʔami:na masa:ʔ ənnu :r  
**Hello, Amina good evening!**
- A.B:** masa:ʔ ənnu:r ʔahlan [wa saħlan  
Good evening, welcome!
- C(F):** [kiri:k ja ɣti ↑ra :ja[əʕʕaħa bɣi :r  
**How are you sister? Are you good, health is  
fine?**
- A.B :** mʕa:na=  
[ la:bas əlħamdullah ʃku :n  
**It's Ok, thank God!**
- Who's with us?**
- C(F) :** =mʕa:k nu:ria hadra:ʃ mnə tlamsa:n

With you Nouria HADRACHE from Tlemcen.

**A.B:** nu:riaʔahlan bi:k [əlʔuxʔ əlkari:ma tfaɖɖal

**Nouria, you're welcome dear sister. Go ahead!**

**C(F):** [ʔahlan bi :k əllah jssalmak

**You are welcome! May God protect you!**

- The Closing Sequence

**A.B:** jaʕti:k əʕʕaħa fukran ʕla əlmufa:raka nta:ʕak [w əlkala:m ətʔajib  
əlʔiʕa:bi

**May God bless you with good health for your participation and your kind and positive words!**

**C(F):** [əllah jaʕʕal rabi jʕafilha  
bnijatha wə jku:n mʕa:ha wə jaʕti:ha nʕa:llah əʕʕaħa wə nʕa:llah rabi  
jʔʔawi ʔima:nha [hada ma: naʔalbu:lha

**May God heal her daughters and stand with her, and may, God willing, bless her with good health! And God willing, may strengthen her faith! This is what we pray for her!**

**A.B:** [ʔami:nʃ ja rabiʃ ʔami:n fukran=

**Amen, my Lord! Amen, thank you!**

**C(F):** =li:la mabru:ka

**Good night!**

**Opening and Closing Sequences From Amina BOUHADJER's Programme**  
**Date: 30/08/2021**  
**The programme's topic: "Engagement and Marriage"**

## 1\* The First Conversation

- **The Opening Sequence**

**A.B:**           ʔalo::

**Hello!**

**C(F):**           masa:ʔuki sukar wa ʔasal əʔuxt ʔami:na

**Your evening sugar and honey sister Amina!**

**A.B:**           ʔahlan wa sahlən əʔuxt əlkari:ma ʔukran=

**Welcome dear sister, thank you!**

**C(F):**           ↑kiraki

**How are you?**

**A.B:**           laba:s əʔħamdullah ʔku:n mʔa:na

**It's Ok, thank God! who's with us?**

**C(F):**           mʔa:k ʔum ʔifa:ʔ

**With you chifaa<sup>47</sup>'s mother.**

**A.B:**           ʔum ʔifa:ʔ əʔllah ʔja:fi ka:mal əʔmurqə nʔa:llah↑ ja rabi w//

**Chifaa's mother, may God heal all the patients. God willing, my Lord!**

**C(F):**           //nʔa:llah ja rabi

**my Lord!**

**God willing,**

**A.B:**           wə ʔaʔti:hum əʔʔaħa w əʔa:fiʔa ↓ʔum ʔifa:ʔ↓ tfaɖɖal

**And may God bless you with good health and wellness! Chifaa's mother, go ahead!**

- **The Closing Sequence**

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<sup>47</sup> Chifaa is a proper name that means heal.

**C(F):** əllah jxali:k li:na əlʔuxʔ ʔami:na

**May God protect you for us sister Amina!**

**A.B:** jaʕʕi:kum əʕʕaħa wə jxali:kum lija bla bi:kum əlhiʕa ma ka:nʕ xa:ʕ  
ʔana wə ntu:ma

**May God bless you with good health, and protect you for me!  
Without you programme would not exist. It needs you and me.**

## 2\* The Second Conversation

### • The Opening Sequence

**A.B:** ʔalo: ↑masa:ʔ əlxir

**Hello, good evening!**

**C(M):** əssalamu ʕalajkum

**Peace be upon you!**

**A.B:** ʔahlan wa sahlān

**Welcome!**

**C(M):** ʔasʕadakum əllah kama tabħaʔu:na ʕla ʔidxa:l əssaʕa:da fi nufusi əlkul

**May God make you happy as you seek to bring happiness to  
everyone's soul!**

**A.B:** natmanaw əssaʕa:da ləlkul əlʔax hajtam

**We wish everyone happiness brother Haytham!**

### • The Closing Sequence

**A.B:** jaʕʕi:k əʕʕaħa əlʔax hajtam

**May God bless you with good health brother Haytaham!**

**C(M):** wə ntu:ma əllah jasʕadkum

**And you, may God make you happy!**

**A.B:** jaʕʕi:k əʕʕaħa əlʔax hajtam ʕukran ʔaxi əlkari:m ʕala ha:d//

**May God bless you with good health brother Haytham! Thank  
you dear brother for this..**

**C(M):** //ʔastawdiʔuki  
 ɛllah ɛladi la taɖi:ʔu wada:ʔiʔuh wə ngu:lak ku:ni biɖajr ɛlʔusta:da  
 ʔami:na

**I entrust you  
 to God, whose desposits are notlost! And I tell you be fine  
 professor Amina.**

**A.B:** jaʔti:k ɛʔʂaħa ʔaxi ɛlkari:m ʔukran ʔla ha:d ɛlʔibra w ɛlkala:m  
 ɛlqajjim

**May God bless you with good health dear brother! Thank you for  
 thesevaluable words!**

### 3\* The Third Conversation

- The Opening Sequence

**A.B:** ʔalo: masa:ʔ ɛlɖajr

**Hello, good evening!**

**C(F):** ʔalo::: ɛssala:m banti:

**Hello, peace (Hi) my daughter!**

**A.B:** ʔahlan wa saħlan ɛlhadʒa

**Welcome pilgrim!**

**C(F):** kira:ku:::m

**How are you?**

**A.B:** laba:s ɛlħamdulla:h

**It's OK, thank God!**

**C(F):** ɛssala:m ʔla ʔumat si:dna muħamad ka:ffa ɛkbi:r wə ʂxi:r wəli ʔma  
 wəli bʂi:r wəli ga:ʔad ʔla ɛlħʂi:r wəli fi hʒar ɛmmah ʂxi:r

**Peace be upon the entire nation of our prophet Mohammed, old  
 and young, blind and seeing, and who is sitting on the mat and the  
 little who is on his mother's lap.**

**A.B:** ɛllah jaʔti:k ɛʂʂaħa ʔla ha:d lakla:m ɛlhadʒa

**May God bless you with good health for these words pilgrim!**

**C(F):** ʔa::h ɛllah jʔali:na laʔla:m wə jahdam ɛɖɖala:m wə jbaʔad ʔli:na  
 wla:d laħra:m

**Ah may God raise the flag for us<sup>48</sup>, and destroy the oppressor, and get bastards<sup>49</sup> away from us!**

• **The Closing Sequence**

**A.B:** jaʕti:k əʕʕaħa

**May God bless you with good health!**

**C(F):** əllah jaħafɖɖak ja ʔami:na wə jarħam lami:ma li ʕa:btak[ wə jarħam ka:mal ʔummat sidna muħamad əssamħu:li ja laħba:b=

**May God protect you Amina, have mercy on your mother, and ave mercy on the entire nation of Prophet Mohammed! And forgive me darlings.**

**A.B:** wəjarħam ka:mal əlʔumaha:t [ʔa:mi:n]

**Amen, and**

**have mercy on all the mothers!**

**A.B:** jaʕti:k əʕʕaħa wə jttawal ʕumrak [əlhədʕa ʕukran

**May God bless you with good health and prolong your life! Pilgrim, thank you!**

**C(F):** [ʔa:mi:n jssalmak

**Amen, May god protect you!**

**4\* The Fourth Conversation**

• **The Opening Sequence**

**A.B:** ʔalo::

**Hello!**

**C(F):** ʔalo: masa:ʔ əlxajr ʔami:na

**Hello, good evening Amina!**

**A.B:** masa:ʔ əlxir ʔahlan wa saħlan

**Good evening, welcome!**

**C(F):** wə bi:k ahla: ħabi:t nfa :rak mʕa:k fə lmawɖu:ʕ

<sup>48</sup> It's an idiomatic expression that means: may God grant us victory !

<sup>49</sup> This term is used to describe bad persons.

**You're welcome! I would like to participate in the topic.**

**A.B:** tfadqal tfadqal əl?uxt əlkari:ma

**Go ahead, go ahead dear sister!**

**C(F):** jzi:d faqlak

**Thank you!**

- **The Closing Sequence**

**A.B:** fukran fla əl?itiŞa:l wə əttawa:Şul ja: rabi nfa:llah jarzaqha bəddarija  
əŞa:liha

**Thank you for the call and the communication, may God, God willing, bless you with good offspring!**

**Opening and Closing Sequences From Amina BOUHADJER's Programme**  
**Date: 13/09/2021**  
**The programme's topic: "Narcissistic Personality"**

## 1\* The First Conversation

- The Opening Sequence

**A.B:**           ʔalo::

**Hello!**

**C(F):**           ʔalo::

**Hello!**

**A.B:**           ʔalo:: masa:ʔ əlxɪ:r

**Hello, good evening!**

**C(F):**           masa:ʔ əlward w əlful w əlja:smi:n wə kul ma: huwa ʒami:l

**Good evening, and an evening of every thing that is beautiful!**

**A.B:**           ʔahlan bi:k əlʔuxt rahma

**Welcome sister Rahma!**

**C(F):**           wəllah jla vi ʃammi:t ərri:ħa wə zdamt

**I swear! I've just smelled the scent, and I call.**

**A.B:**           əllah jaħafdqak ʔahlan bi:k marħba bi:k

**May God protect you! you're welcome!**

**C(F):**           ki:f əlħa:l ki:f əlʔahwa:l

**How are you doing?**

**A.B:**           laba:s əlħamdulillah

**It's OK, thank God!**

**C(F):**           maftu:ħ ʒala ʔu:l wəla fi:h futuħa:t ʔuxra

**Is it open all the way, or has it other openings?**

**A.B:**           rahna natkalmu əlju:m ʒla əffaxʃija ənnaʒisijja natkalmu ʒla əlʔazwa:ʒ li jʒa:niw mina əffaxʃija ənnaʒisijja

To day we are talking about narcissistic personality, talking about spouses who are suffering from that kind personality.

- **The Closing Sequence**

C(F): nqu:lak ʔumsija safi:da[!!!!!!

**I tell you, have a nice evening!**

A.B: [jaʃti:k əssaħa əlʔuxt rahma wə ʃukran ʃla  
əlmufa:raka

**May God bless you with good health, and  
thank you for the participation!**

## 2\* The Second Conversation

- **The Opening Sequence**

A.B: ʔalo::

**Hello!**

C(F): ʔalo: taħija ʃaʃira əlʔuxt ʔami:na[ masa:ʔ əlxɪ:r=

**Hello, fragrant greeting sister Amina! Good evening!**

A.B: [ʔahlan bi:k

**You're welcome!**

A.B: =ʔahlan bi:k əlʔuxt əlkari:ma[ rani nʃam ri:ħat wahran=

**You're welcome dear sister! I'm smelling the scent of Oran.**

C(F): [ ki:f əlʔahwa:l

**How are you doing?**

C(F): ʔum sumaja min wahra:n

**Soumia's mother from Oran.**

A.B: ↑wahranʔahlan bi:k ʔum sumaja

**Oran, you're welcome Soumia's mother!**

C(F): ki:f ra:ki [wəllah nɑfakru:k bəza:f [ʕla ha:d əlmawdu:ʕ wəllah mawdu:ʕmuhim ʒidan

**How are you? I swear, we thank you for this topic. It's an interesting topic.**

A.B: [ labɑ:s

**It's OK!**

A.B: [jɑhɑfɖɖɑk əllah jɑhɑfɖɖɑk

**May God protect you!**

### The Closing sequence

A.B: rabi nʃallah əlʔuxɔt ʔum samija[rabi nʃallah jaʕti :k əʕʕaħa [wə natmanaw nʃallah natmanaw ba:ʃ nɣali:w ʃwija waqt lənna:s jataʕlu: bi:na[jaʕti:k əʕʕaħa ʕla had əlmiʔa:l//

**God willing Soumia's mother, may God bless you with good health! And we hope, God willing, we hope- in order to let some time for others to call us- may God bless you with good health for this example!**

C(F): [ʃukran

**Thank you!**

C(F): [əʕaħa

**OK!**

C(F): [ ni:ʃa:n ni:ʃa:n wa :h

**Indeed, indeed! Yes!**

C(F) : // əssamħi :li əssamħi :li ʃukran

**Forgive me, forgive me thank you !**

A.B: jaʕti:k əʕʕaħa [jaʕti:k əʕʕaħa ʕla had əlmiʔa:l wə jaʕni miʔa:l ħaj jaʕti:k əʕʕaħa əlʔuxɔt əlkari :ma ʕla kul ənnaʕa:ʔiħ nta :ʕak wəllah naʕa :ʔiħ qajjima wənħabu :k da :jman mʕa:na fə ʔida :ʕat tilimsa:n sla:mna li :k wə na :s wahra:n

**May God bless you with good health, may God bless you with good health for this example! It's a concrete one. MAY God bless you with good health dear sister for all your advice; I swear valuable advice, and we like to be always with us via radio Tlemcen. Our greetings to you and people of Oran.**

C(F): [əʕaħa

Ok!

### 3\* The Third Conversation

- The Opening Sequence

A.B:           ↑ʔalo:

**Hello!**

C(F):           əssala:m *oui* ʔami:na

**Peace (Hi!), yes Amina !**

A.B:           ʔalo : ʔahlan [wa sahlān

**Hello, welcome!**

C(F):                               [↑bχi:r ʕlikum

**Are you good?**

A.B:           laba:s əssala:m wa raḥmatu əllah [wa barakatuh

**It's OK! peace and mercy and blessing of God be upon you!**

C(F):   [kirakum laba:s

**How are you, OK?**

A.B:           laba:s əlḥamdulillah

**It's Ok, thank God!**

C(F):           əlḥamdulillah u:::h

**Thank God!u::h**

A.B:           tfaḍli

**Go ahead!**

- The Closing Sequence

A.B:           jaʕti:k əʕʕaḥa əlʔuḡt rafi:qa fukran ʕla əlʔitiʕa:l [wa əlmufa:raka wa əlʔihtima:m jaʕti:k əʕʕaḥa

**May God bless you with good health sister Rafika! Thank you for the call, participation and attention! May God bless you with good health!**

C(F): [ʃukran  
**Thank you!**

#### 4\* The Fourth Conversation

- The Opening Sequence

A.B: ʔalo:  
**Hello!**

C(F): ʔalo:: əssala:m wə ʃlikum  
**Hello, peace be upon you!**

A.B: əssala:m wa raḥmatu əllah taʃa:la wa barakatuh  
**Peace, mercy and blessings of God be upon you!**

C(F): ʃa va ↑ʔami:na  
**How is going, Amina ?**

A.B: laba:s əlḥamdullah [ʃku:n mʃa:na=  
**It's OK, thank God! Who's with us?**

C(F): [əlḥamdullah  
**Thank God!**

C(F): mustamiʃa min tɫamsa:n  
**Listener from Tlemcen.**

A.B: ʔahlan bi:k əlʔuxt əlkari:ma tfaɖɖal  
**You're welcome dear sister, go ahead!**

- The Closing Sequence

A.B: ʃukran li:k ʃla əlmʃa:raka w əlʔihtima:m  
**Thank you for the participation and attention!**

C(F): əllah jaḥafɖɖak ʃaḥi:t  
**May God protect you, thank you!**



**A.B:** ((hhhhh)) wəllah//

**(laughing) I swear<sup>50</sup>**

**C(F):** //nkkamlu bəllah wə ʕla əllah w ənnija əŞŞa:fija

**We end with God and upon God and with pure intention.**

**A.B:** natwwaklu ʕla əllah bəŞah wəllah fu:f əlʔitiŞa:la:t ka:mal mla:h  
wəka:mal nahtaramhum bəŞah əlhədʒa bixi hna nhubu:k da:jman  
mʕa:na da:jman mʕa:na fəl//

**We trust in God but I swear, look, all the calls are good and I respect them. However, pilgrim BRIXI we all like to be always with us, always in..**

**C(F):** //əllah jssalmak

**May God protect you!**

- **The Closing Sequence**

**A.B:** əllah jahdi kul wa:had

**May God guide every one!**

**C(F):** hadi hija əllah jahdi kul mu:man wə jarham li ʒa:btak

**That's it, may God guide every believer, and have mercy on your mother!**

**A.B:** ʔa:mi:n ri:k traḥamli ʕla mi:mti da:jman jaʕti:k əŞŞaha əlha:dʒa

[ʃukran

**Amen, you are always praying for my mother. May God bless you with good health pilgrim. Thank you!**

**C(F):** [bəsla:ma

**Good-bye!**

## 7\* The Seventh Conversation

- **The Opening Sequence**

<sup>50</sup> Literally this term is an oath, but the meaning is as the speaker says that's it.

**A.B:** ʔalo: (0.2) ʔalo: ʔahlan wa sahlān ʔalo: (0.1) ʔalo: ʔitiʂa:l ʔaxi:r  
 ↑ʔalo: ʔantum ʕala ʔamwa:ʒ ʔiɖa:ʕat tilimsa:n hiʂat [tkkalam wə ftah  
 qalbak

**Hello, hello! Welcome, hello, hello! Last call, hello! You are on the waves of Radio Tlemcen, programme “Speak and Open your Heart”**

**C(M):** [ʔalo:  
**Hello!**

**A.B:** ↑ʔalo:  
**Hello!**

**C(M):** ↑ʔalo: *oui* [əssalam wə ʕlikum=  
**Hello, yes! Peace be upon you!**

**A.B:** [ʔahlan wa sahlān  
**Welcome!**

**A.B:** =wa ʕalajkuḥ əssala:m wa raḥmatu əllah taʕa:la wa barakatuh  
**And peace, mercy and blessings of God be upon you!**

**C(M):** *c'est bien* əlʔusta:da bouhdʒar  
**It's good, professor BOUHDJAR?**

**A.B:** naʕam tfaɖɖal ʒku:n mʕa:na  
**Yes, go ahead, who's with us?**

**C(M):** ənʕa:m ʔu ::h *en va dire just quelqu'un qui ne peut pas dire son prénom d'accord*  
**Yes, we'll say just someone who can't reveal his name, OK!**

**A.B:** uhmh maʕli:ʃ *en respecte*  
**Uhmh, don't mind we respect !**

**C(M):** ↑*d'accord*↓ *dés que le thème nta:ʕ əlju:m est très intéressant əʃʒaxʂija ənnarʒisija* [je voulais apporter mon témoignage [par rapport à ça=  
**So, as far as the topic of today “narcissistic personality” is interesting, I wanted to give my testimony regarding this**

**A.B:** [uhmh

uhmh

A.B:

[*allez-y*

**Go ahead !**

A.B:

=uhmh *allez-y*

**Uhmh, go ahead !**

- **The Closing Sequence**

A.B:

jaʃti:k əʃʃaħa ʔaxi əlkari:m ʃukran ʃla le t moignage nta:ʃak=

**May God bless you with good health dear brother! Thank you for your testimony!**

C(M):

=baraka əllahu fik ʔusta:da li:latkum mabru:ka

**May God bless you professor! Good night!**

A.B:

ʃukran maʃa əssala:ma

**Thank you, good –bye!**

## الملخص:

نتناول في هذا البحث تحليل التفاعلات اللفظية من منظور إجتماعي -تداولي. الهدف الرئيسي من هذه الدراسة هو اكتشاف و وصف مختلف الخصائص التي تميز السلوك اللفظي عند المجتمع التلمساني عبر المحادثات الهاتفية الاذاعية. من اجل هذا الغرض، انتهجنا مقاربة تفاعلية لتحليل مدونتنا المتمثلة في مجموعة من المحادثات الأصيلة، المسجلة، المنسوخة، و المترجمة الى اللغة الانجليزية، و التي أخذت من برنا مجين اذاعيين معروفين. بعد تحليل المحادثات، كشفت النتائج على ان الملمح التواصلية او التفاعلية عند المجتمع التلمساني عموما يتذبذب بين ملمح متحفظ و مباشر من جهة وبين دافئ و سهل من جهة أخرى.

**Summary:** This research is a sociopragmatic perspective through which we have approached the field of verbal interaction analysis. The ultimate aim of the current study is to explore and describe the different peculiarities that characterize the verbal behaviour of Tlemcen speech community via radio phone-ins conversations. For this objective, an interactional approach has been adopted to analyse our corpus represented by many authentic, recorded, transcribed, and translated to English conversations, selected from two well known broadcast programmes. After the analysis of conversations, the results has revealed that the interactional ethos of Tlemcen speech community is is generally fluctuated between rather standoffish and direct on the one hand, and warm and easy- going on the other hand.

**Résumé:** Cette recherche est une perspective sociopragmatique à travers laquelle nous avons abordé le domaine de l'analyse des interactions verbales. L'objectif ultime de la présente étude est d'explorer et de décrire les différentes particularités qui caractérisent le comportement verbal de la communauté linguistique de Tlemcen via les conversations téléphoniques radio. Pour cet objectif, une approche interactionnelle a été adoptée pour analyser notre corpus représenté par de nombreuses conversations authentiques, enregistrées, transcrites et traduites en anglais, sélectionnées parmi deux programmes diffusés bien connus. Après l'analyse des conversations, les résultats ont révélé que l'éthos interactionnel de la communauté linguistique de Tlemcen oscille généralement entre plutôt distant et direct d'une part, et chaleureux et décontracté d'autre part.