

**People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
University of Tlemcen**



**Faculty of Letters and Languages
Department of English
Section of English**

**The Importance of Teaching Culture in Building EFL
Students' Pragmatic Competence: Evidence from a
Telecollaboration between ECU (USA) and Tlemcen University
(Algeria).**

Dissertation submitted to the department of English as a partial fulfilment of the requirements for Master's degree in Didactics of Foreign Languages

Presented by

Sahraoui Hadjer.

Supervised by

Mouhadjer Noredine.

Board of Examiners

Prof. Kheladi Mohammed	Prof.	President
Prof. Mouhadjer Noredine	Prof.	Supervisor
Prof. Bouklikha Wassila	Prof.	Examiner

2023 - 2024

Dedication

With true love and deep respect, I dedicate this work to my parents, Mostepha and Zoubida, Thank you for your unwavering love, guiding me through life and always believing in my potential.

To my beloved siblings, Hanane, Latifa, Abdel Malik, Soumia and Walaâ. Thank you for your constant source of laughter, understanding and patience during countless stressful moments.

To my niece Asma and my little angels Mohammed, Mohammed Z, Imad and Hamza.

To my brothers in law RabeH and Abd Rahim.

To my friends who have been by my side though this journey Hanaà and Amina. Your friendship has been a source of strength and joy.

Acknowledgments

I would like to express my gratitude to my supervisor Prof. Mouhadjer Noreddine, whose guidance and patience were instrumental in the completion of this dissertation. Your insightful feedback has been invaluable throughout this study.

I wish to extend my warmest thanks to the board of examiners Dr. Kheladi Mohammed and Dr. Bouklikha Wassila who kindly agreed to examine, read and evaluate this work. I am truly fortunate to have benefited from the collective insights of an esteemed academic panel.

Special thanks to Dr. Zekri Wafaa for her help and suggestions. I am incredibly grateful for her dedication to her students.

My deep appreciation also goes to all the teachers who have taught me over the past five years at Tlemcen University, their devotion to teaching has undoubtedly contributed to my intellectual development. Additionally, huge thanks to my two classmates and their generosity in sharing references and sources.

Abstract

This study delved into the impact of pragmatic competence on English as a Foreign Language learner's communication, particularly exploring the role of cultural knowledge in overcoming pragmatic failure. Many English Language learners experience misunderstandings while interacting with natives of the English language that arise due to factors like limited cultural awareness. This investigation aimed to understand the reasons behind these failures and explore how integrating cultural teaching into Foreign Language Teaching could be a potential solution. The research employed a qualitative approach, in addition to conducting classroom observation and conversation analysis. Classroom observation captured the dialogue between the American participants and the Algerian participants, while conversation analysis focused on identifying pragmatic failures within the corpus. Thus, thematic analysis was then applied to the data to uncover patterns and causes of the failure. The research findings indicate a connection between cultural awareness and pragmatic competence. The non-native participants who had a deeper understanding of the target culture's social norms displayed an advanced ability in navigating the intercultural conversation. Conversely, instances of pragmatic failure were often linked to a lack of cultural knowledge. In conclusion, this work displays the essential role of integrating cultural elements into English Language Teaching to enhance student's pragmatic competence and educators can equip learners with the necessary tools to facilitate real-world interactions.

Table of contents

Table of Contents :

Dedication	I
Acknowledgments	II
Abstract	III
Table of contents	V
General Introduction	2
<i>Chapter one: Literature Review</i>	4
1.1 Introduction	5
1.2 Communication	5
1.3 Language, The Foundation of Human Interaction	6
1.4 The Interconnected Components of Language	6
1.4.1 Phonology	7
1.4.2 Morphology	7
1.4.3 Syntax	7
1.4.4 Semantics	8
1.4.5 Pragmatics	8
1.5 Pragmatic Competence	9
1.5.1 Pragmalinguistic competence	10
1.5.2 Sociopragmatic competence	10
1.6 Pragmatic Failure	11
1.6.1 Pragmalinguistic Failure	11
1.6.2 Socio-pragmatic Failure	12
1.7 Reasons of Pragmatic Failure	12

Table of contents

1.7.2 Linguistic proficiency.....	14
1.7.3 Negative Transfer	14
1.7.4 Failure To Observe Cultural Values	16
1.7.5 Culture-Specific Pragmatic Features	17
1.8 Culture and Intercultural Communication:	17
1.8.1 The definition of Culture	17
1.8.2 Intercultural Communication	18
1.9 Teaching Culture and Pragmatic Failure	19
1.10 Conclusion	20
<i>Chapter Two: Research Design, Data Analysis, Discussion and Recommendation .</i>	<i>22</i>
2.1 Introduction	23
2.2 Research Design.....	23
2.3 Reseach Sample and Setting	23
2.3.1 Participants' Profile	24
2.3.1.1 Profile of Carolina University participants.....	24
2.3.1.2 Profile of Tlemcen University participants	25
2.3.2 Research Setting	27
2.3.2.1 Online Classroom.....	27
2.4 Data Collection Procedures	28
2.4.1 Classroom Observation	28
2.4.2 Conversation Analysis	28
2.5 Data Analysis	30
2.5.1 The Inability to Express or Interpret Speaker's Meaning	30

Table of contents

2.5.2 Linguistic Proficiency	33
2.5.3 Negative Transfer	37
2.5.4 Failure to Observe Cultural Values.....	39
2.5.5 Cultural Specific Pragmatic Features	41
2.6 Discussion of The Findings	44
2.7 Suggestions and Recommendations	45
2.8 Limitations of the Study.....	46
2.9 Conclusion:	47
General Conclusion	48
Bibliography.....	51
Appendices	56

Liste of Tables

List of tables:

1.1 The communication process.....	6
1.2 Language five components.....	8
1.3 Leech's illustration of pragmatic's subcomponents.....	11
2.1 American student's profile.....	26
2.2 Algerian student's profile.....	28

Liste of Acronyms

List of Acronyms

ALP: Algerian participants

AMP: American participants

CA: Conversation Analysis

EFL: English as a Foreign Language

L1: First Language

General Introduction

General Introduction:

Language serves as the vital thread that keeps the human interaction going while exchanging thoughts, beliefs and ideas with other individuals. Yet, acquiring proficiency in a foreign language extends the mastery of vocabulary and grammar rules, it is combined with the ability to use language appropriately within a specific social context. This latter is pragmatic competence. In today's globalized world, effective intercultural communication has become salient for success in a multitude of fields including education, employment, travel and social interaction. Achieving this complex process requires navigating not only linguistic differences but also the wide range of cultural norms and anticipations that influence how language is used and interpreted. For non-native speakers of EFL, developing a high level of pragmatic competence becomes an essential aspect for reaching effective communication.

This research emphasizes the critical role of integrating culture instruction in EFL settings. It posits that a lack of awareness regarding cultural differences between the target culture and the learner's native culture can cause pragmatic failures during an Intercultural conversation with natives. In the Algerian context, the educational focus is often characterized by the implementation of traditional methods that prioritize lexicogrammatical approaches. The current investigation contends for the necessity of developing pragmatic competence among Algerian EFL learners by strategically exposing them to the cultural knowledge associated with the target language and fostering their understanding of cultural nuances. The primary aims of this research are:

- demonstrating the existence of pragmatic failure among EFL learners.
- analyzing the factors that lead non-native speakers to commit pragmatic failures.
- introducing the importance of cultural knowledge in avoiding such failures.

To reach the stated aims and purposes, the study developed the following research questions:

General Introduction

1-To what extent will there be a pragmatic failure in the intercultural interaction between the American and Algerian participants?

2- What are the primary factors contributing to this pragmatic failure?

3- How to overcome such failures?

The suggested hypotheses of these questions are as follows:

1- There might be a great to a certain extent of pragmatic failure in the interaction.

2- The reasons that led the non-natives to face pragmatic failures are the inability to interpret what is being said, mother tongue interference, the unawareness of cultural norms and culture-specific pragmatic features.

3- Integrating cultural teaching within language instruction in order to overcome pragmatic failures.

Thus, to address the research questions and test the validity of the proposed hypothesis, this study will employ a case study conducted in the English Department of Tlemcen University. Data collection procedures will include classroom observation and conversation analysis. The participants from Algeria were 14 and the ones from America were 16. CA will specifically focus on the identification of pragmatic failure instances within the intercultural interaction then followed by an in-depth analysis to determine the underlying causes that contribute to their occurrence.

As for the outline of this work, it is presented in two chapters. The first one is dedicated to reviewing the previous related literature. It focused on the theoretical aspects of the main concepts in this research such as language, pragmatics, pragmatic failure and culture. This review introduces a comprehensive foundation of scholarly perspectives. The second chapter provides the methodology framework used in the study, in other words the practical part. The second section outlines research instruments and data analysis and discusses the findings. This chapter attempts to answer research questions and verify the validity of initial hypotheses. In the end, it provides the limitations of this study and offers recommendations.

Chapter one

Literature Review

1.1 Introduction:

In English foreign language learning, effective communication transcends the basic transmission of grammatically accurate sentences. It requires a deeper knowledge of how language functions in social contexts, that is to say, pragmatic competence. This important ability allows speakers to handle those complexities of intercultural communication by modifying their language use to suit the situation, listener and the intended meaning. However, when there is a breakdown in the interaction that is termed there is pragmatic failure.

This chapter delves into the existing literature related to pragmatic competence, intercultural communication and pragmatic failure. In this comprehensive analysis of existing research, the first part aims to shed light on the core components that contribute to pragmatic competence. The second part explores the factors and reasons that lead to pragmatic failure and how teaching culture can serve as a tool in preventing it.

1.2 Communication:

The term communication is originally from the Latin word “communicare” which refers to share or to participate. Communication is the dynamic process through which individuals exchange information through a shared system of symbols and behavioral cues. Throughout this complex map of interaction, speakers construct and convey meaning that is specific to the social situation they find themselves in (Hasanat 2020). That is to say, there must be a common understanding of the message between the source and the receiver regarding the message being communicated. The process of communication is illustrated as follows:

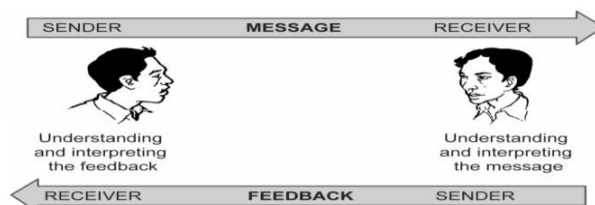


Figure 1.1: The communication process. Trudgill, P. (2000)

The figure above shows the cyclical nature of communication. The sender transmits a message with a particular intent, aiming for understanding by the receiver. The receiver then strives to decode the message and interpret its meaning. Subsequently, the receiver provides feedback, which the sender then interprets to gauge the success of communication.

1.3 Language, The foundation of Human Interaction:

Across the human experience, from the first utterances of an infant to the precise prose in a piece of literature, language is considered the core of human interaction. Thus, language is a well-organized system of sounds, not simply a collection of random sounds.

This linguistic behavior is a means of communication consisting of sounds, words, and symbols ruled by grammar. In this vein, one key character of language is its ability to produce an infinite number of finite-length sentences by manipulating finite sets of elements (Chomsky 1957). Moreover, language exceeds the mere conveyance of information; it functions as a multifaceted tool for expressing ideas, and emotions, disseminating knowledge and constructing shared understandings within the social world.

1.4 The Interconnected Components of Language:

The human capacity for language is a cornerstone of our ability to communicate, share knowledge, and construct meaning. This intricate system goes beyond mere words; it comprises a network of interrelated components. Understanding these core elements is essential for appreciating the complexity of language. The following sections delve into the fundamental building blocks of language, revealing how they interact to shape the human's ability to express and comprehend the world. These components of language are phonology, morphology, syntax, semantics and pragmatics.

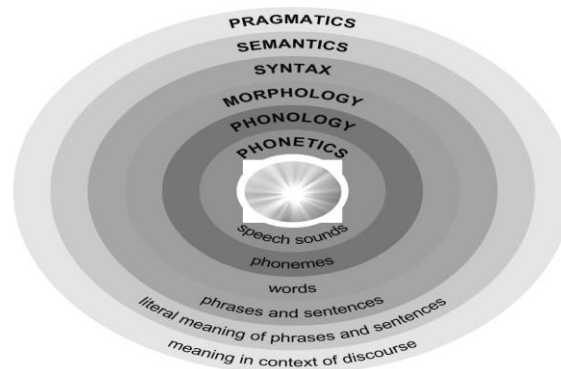


Figure 1.2 Language five components
 Nerissaryan5.weebly.com/thecomponentsoflanguage.html

1.4.1 Phonology:

Phonology represents the branch of linguistics that studies the organization of speech sounds within a specific language. It explores how these main units are patterned and how they are combined according to a certain rule of pronunciation. The smallest unit of sound that makes up language is named “phoneme”. For instance, “that” is a word that contains three phones: /ð/ /æt/ /θ/. In the contrast, the word ‘the’ is pronounced with just one phoneme /ð/.

1.4.2 Morphology

Moving to a more granular level of language analysis (components), there is morphology. This latter is the study of the fundamental units that carry a meaning. Morphemes include base words. In other words, a group of sounds that refers to an object, idea or action. For example, “hat”, “math” or “dog”, in addition to affixes such as "un-, re-", the plural “s” or “es”, and the past tense “ed”. The knowledge of the morphology of a language is essential to vocabulary improvement and language package.

1.4.3 Syntax:

Syntax is the study of word order and how sentences are formed while combining terms. This order is guided by grammar rules in a given language. That is to say, syntax

encompasses a range of elements, including word order (the sequence in which words appear in a sentence), phrase structure (how smaller units of words combine to form phrases) and overall sentence structure (how clauses and phrases are ordered to form a complete meaningful sentence). For instance:

_The child ate the apple.

_The apple was eaten by the child.

1.4.4 Semantics:

Semantics involves the realm of meaning within language. This field of study is concerned with how meaning is encoded in words and sentences and how speakers and listeners interpret these elements. Furthermore, semantics investigates the relationship between linguistic signs (words and symbols) and the concepts or ideas they represent. For example the following sentence:

_The cat is playing the piano.

This sentence is grammatically and syntactically correct however; semantically it is inappropriate and that goes to that, cats are not able to play the piano (this act is precisely human).

1.4 5 Pragmatics:

Research on pragmatics dates back to Ancient Greek and Rome, where the term “pragmatics” was discovered during the late 70s. The term “pragmatics” in both Latin and Greece means ‘practical’. Moreover, pragmatics is a department of linguistics and semiotics that investigates how humans use language to avoid ambiguity and explicit intent. However, it consists of the interpretation of acts that might be intended to be achieved as a way to reach a particular goal. Belief, intention and act are essential elements in pragmatics.

In the same content, Crystal (2008) suggests that pragmatics is the exploration of the standards governing the communicative use of language, in particular as faced in conversations - standards that can be studied as putative universals, or restrained to the study of a certain language. In other words, pragmatics study investigates the capacities of non-native speakers to produce utterances accordingly in certain contexts. As Yule pointed it out (2010, p.128):

In many ways, pragmatics is the study of “invisible” meaning, or how we recognize what is meant even when it is not actually said or written. In order for that to happen, speakers (or writers) must be able to depend on a lot of shared assumptions and expectations when they try to communicate. The investigation of those assumptions and expectations provides us with some insights into how more is always being communicated than is said. That is to say, that pragmatics highlights the correlation of language significance in the context. Nonetheless, pragmatics as well as context cannot be untangled since recognizing the circumstance is required in exploring pragmatics as well.

1.5 Pragmatic Competence:

Moving from the study of pragmatics to reaching pragmatic competence requires going beyond simply information conveyed meanings to using language efficiently throughout diverse social and communication contexts. Furthermore, pragmatic competence was introduced by the sociolinguist Thomas (1983, p.92) as “the ability to use language effectively in order to achieve a specific purpose and to understand a language in context”. Chomsky (1980) defines pragmatic competence as the ability to know the proper context and language use conventions to accomplish numerous goals. That is to say, this concept involves the knowledge and skills required to navigate through language as per the situation demands. However, Leech (1983) describes two areas of pragmatic competence speakers need to possess: sociopragmatic and pragmalinguistic competence.

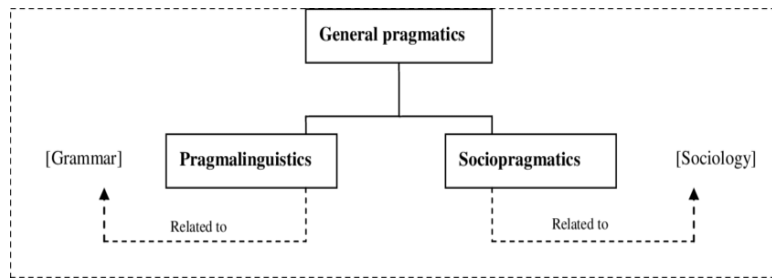


Figure 1.3: Leech’s illustration of pragmatic’s subcomponents. (Leech 1983, p.11)

1.5.1 Pragmalinguistic Competence:

Pragmalinguistics, unfortunately, has rarely been investigated in the literature, even though some studies such as House & Kasper (1981), Blum-Kulka & Olshtain (1984), House (1984), Blum-Kulka & Olshtain (1986), Takahashi (2005), House & Kasper (1987), and Bergman & Kasper (1993) investigated pragmalinguistics, they merely dealt with non-native speakers' use of mitigation devices and modifiers in performing target-like-form speech act.

Pragmalinguistic competence as Leech (1983, p.11) believes that “the more linguistic end of pragmatics”. That is to say, it is the linguistic scheme and knowledge needed to encode and decode a given utterance. Thus, pragmalinguistic competence is rather language-oriented and closely linked to grammatical knowledge. For instance, the understanding of using tenses, articles and propositions... etc. This necessitates the grasping and using diverse verbal tools, for example, speech acts and politeness strategies for steering through social interactions.

This competence lets individuals tailor their language according to varied scenarios and convey their intentions. Furthermore, it involves being aware of the impact of context on linguistic occurrences and knowing the ways to navigate words for creating particular impressions within the hearer's cognition- mind.

1.5.2 Sociopragmatic Competence:

Sociopragmatic competence refers to the skill of understanding how the context influences language usage and being able to use language appropriately in different social settings. In other words, it points to the capacity for employing linguistic tools at hand in a manner fitting the context, mindful of social and cultural factors that influence how language functions. It is about grasping the norms and regulations governing how one converses within specific community circumstances. Grundy (2014, p.208) explains that it is "... the study of the way in which pragmatics meaning reflects specific local conditions on language use".

In addition, it implies that the speaker knows how to vary speech act strategies according to the situation or social variables present in the act of communication. Furthermore, sociopragmatic competence bridges the gap between the study of language use in context (pragmatics) and the organization of social interaction. This link connects the investigation of language and meaning (pragmalinguistic) with the dynamic interplay of contextual factors.

1.6 Pragmatic Failure:

Pragmatic failure arises when the intended meaning behind a message is not effectively delivered or interpreted by the receiver. This breakdown can occur in various forms: pragmalinguistic failure and sociopragmatic failure.

1.6.1 Pragmalinguistic Failure

Pragmalinguistic failure is defined by Thomas (1983, p.99) as "a linguistic problem caused by differences in the linguistic encoding of pragmatics". This latter takes place when speakers rely on the norms of their first language and transfer them in intercultural communication in a second language when the norms are not the same (Kasper 1992). Thus, during pragmalinguistic failure, individuals might struggle to communicate their intended message due to misunderstanding of the message underlying pragmatic force.

Riely (1989, p.235) explains, "Consequently pragmatic failure occurs either due to a failure to identify or express meaning correctly at the end of a pragmalinguistic end".

Therefore, pragmalinguistic failure is linked to the language itself. This happens when words and phrases are translated from one language to another without considering their significance and pragmatic meaning.

1.6.2 Socio-pragmatic Failure

Sociopragmatic failure is the impotence of determining what expressions to use in particular situations and social factors. Kawate-Mierzejewska (2003, p.15) refers to sociopragmatic failure as "the social conditions placed on language use, which are different to influence or change". That is to say, while using a foreign language during a conversation; social conditions must be taken into consideration in order not to influence the intended meaning.

From another perspective, Riley (1989) refers to it as the application of an individual culture's social rule in communication when a different culture's social rules should be applied. In other words, sociopragmatic failure is the interference of one's social rules and that leads to a failure in the interaction between the speakers. In the recent research on pragmatic failure, Massikh (2023) believes that sociopragmatic failure is whenever speakers fail to choose what to say under certain social circumstances. Thus, sociocultural factors, such as differences between the home culture and the target culture can lead to negative cultural transfer strategies or a lack of knowledge of the target culture norms may contribute to sociolinguistic failure.

1.7 Reasons to Pragmatic Failure:

Pragmalinguistic failure may stem from two main sources: the inability to express or interpret the speaker's meaning, linguistic proficiency and negative transfer.

1.7.1 The Inability to Express or Interpret the Speaker's Meaning:

When individuals perform the act of speaking, this latter involves conveying two distinct types of meaning. The first level, speaker meaning (sense and reference), focuses on the literal meaning of the words used and their connection to the real world. The second level, also speaker meaning (force or values), deals with the speaker's intended communicative purpose, mostly referred to as illocutionary force. Successful communication depends on both the speaker's effectiveness while expressing these two levels and the listener accurately interpreting them. Pragmalinguistic failure can occur at either stage, speakers may fail to reach their desired outcome if their chosen words and sentence structure do not clearly convey the wanted message and illocutionary force. On the contrary, the addressee might misinterpret the speaker's message by misunderstanding the literal meaning. The following examples will show how non-native speakers face some situations that lead to pragmalinguistic failure (Juraidi 2018):

1_ The American teacher A wants to know if the Chinese student B really likes to drink black tea or green tea.

A: "What do you like to drink, black tea or green tea?"

B: "No problem, as you like".

2_ An American woman A comments on a Chinese woman's dress B.

A: "Your clothes are so beautiful!"

B: "It is just a common one bought in China".

In example (1), the American teacher's question was intended to hear the Chinese student's real choice, while the student did not understand the illocutionary force of the teacher and, therefore, replied to the question improperly. In example (2), the Chinese woman answered that way because of her Chinese habits. This interaction can lead the American to perceive herself as failing to meet the Chinese woman's standards of appropriation. To non-native, her intended meaning does not match with how the listener interpreted it.

1.7.2 Linguistic Proficiency:

Linguistic proficiency starts at beginner (limited language knowledge) to advanced (fluent). Some individuals might have a strong vocabulary whereas; they face struggles with grammar, or vice versa. It is self-evident that linguistic proficiency has a significant impact on pragmatic competence.

This proficiency directly influences the speaker's ability to interact effectively, both orally and written while communicating with natives. As Muir (2011) believes that, the lack of linguistic proficiency can lead non-natives to struggle in real-life situations and causes a barrier to successful communication. In other words, restricted vocabulary limits the choice of words available to express thoughts and ideas precisely. For instance, a non-native who wants to ask for directions during the time being a tourist. However, he/she lacks the vocabulary to formulate a polite request in order to ask for guidance. Thus, his/ her limited proficiency forces her/him to resort to simpler, potentially blunt expressions that may sound rude or disrespectful.

Tourist: “Hey, can you tell me where the big building with the arts?”

Informant: “Sorry, I’m not sure what you mean”.

This example demonstrates how the limited vocabulary of the tourist leads to pragmatic failure. The informant could not interpret what the tourist was asking for which goes to the missing preposition and the informal phrasing.

1.7.3 Negative Transfer:

The terms transfer and cross-linguistic influence have been used to describe native language influence, and there has been plenty of research on transfer in the second language acquisition framework (see e.g. Gass and Selinker 1983, Kellerman and Sharwood Smith 1986, Faerch and Kasper 1987, Odlin 1989, Dechert and Raupach 1989). Negative transfer is the improper application of speech act techniques from one language to another or the transfer of utterances from the native language to the desired

language that are semantically or syntactically similar however, due to having 'interpretive bias', resulting in conveying a different pragmatic force intention the target language (Thomas 1983). Kasper (1992, p. 209) offers the following definition:

Therefore 'negative transfer' shall designate the process whereby the illocutionary terms transfer and cross-linguistic influence have been used to describe native language influence, and or force or politeness value assigned to particular linguistic material in L1 influences learners' perception and production of form-function mappings in L2.

Moreover, psycholinguistic researchers Kess and Hope (1981) believe that when it comes to understanding ambiguity there is 'a bias' when most individuals tend to perceive one meaning prominently. For instance, it is commonly observed that native speakers tend to attribute certain pragmatic forces to certain utterances.

Tarja (1992 as cited in Tarja 1996) explains when Finnish speakers were communicating in English among themselves; made frequent use of modal verbs in past tense forms. It was argued that this error might be linked to the influence of the mother tongue since native speakers of Finland often use the conditional mood as a down toning strategy. This later is expressed by following the verb stem by the affix -isi-, and its closest formal equivalent in English is modal verbs in the past tense form.

For instance, within example 07, speaker F1 utilizing "I would say" in a casual conversation may intentionally add a level of formality to his statement that was not originally intended. (Marja 1996):

(Topic: university studies)

N2: "wha-what is the most interesting class that you've-"

F1: "would say that it's e- European international relations"

It is quite common for non-native speakers of Finland to utilize conditional forms in conversations to soften the force of their statements. This tendency likely stems from

their reliance on modification patterns from their mother tongue, which explains the frequent use of models (would) in such context. However, there is no doubt that there are other sources of pragmalinguistic failure that were not mentioned. In the same vein, Thomas (1983) states:

It is not possible, for example, to say whether 'pragmatic overgeneralization stems from 'teaching-induced error' or pragmalinguistic transfer. Pragmatic overgeneralization is particularly likely to occur where a narrow range of structures in the mother tongue has a wider range of possible 'translations' in the target language.

1.7.4 Failure to Observe Cultural Values:

The intercultural diversity across batons sets the path for inevitable differences in how language is perceived and used accordingly. The variations appear from the unique social condition, including cultural norms, values and religious beliefs, which mold each culture's expectations for language use. Pragmatic failure occurs when the non-native fails to acknowledge these cultural values, leading to misinterpretations of what compounds appreciate linguistic behavior. Juraidi (2018. p, 34) states that “pragmatic failure occurs when social conditions on language in use are different and the utterer or the interpreter fails to observe the cultural values”. For instance, (A) is an American manager working in South Korea; he wants to invite his team including (B) who is originally Korean.

(A): ”Hey, how about we all grab dinner after work? It would be a great chance to unwind and know each other more”.

(B): “Um, thank you for the invitation, but I would not like to impose”.

Speaker (A) comes from a culture where socializing with colleagues is common, while (B) is from a background that respects hierarchies, thus, it feels inappropriate to

socialize with a superior outside of work and it might be considered as overstepping boundaries.

1.7.5 Culture-specific Pragmatic Features:

While linguistic proficiency is a cornerstone of effective communication, achieving mutual understanding requires more than vocabulary. Cultural differences play a critical role in shaping how messages are delivered and interpreted. The improper formulation of speech acts leads to pragmatic failure. For instance, the act of agreement differs for each culture and each language thus, a minor change in its form can cause unintended consequences.

On the other side, there is encountering culture-specific terms. This later arises when non-native individuals are unaware of terms specific to a particular culture. For example, an EFL student encounters the phrase "potluck" in a classroom discussion about social gatherings. The individual might be familiar with both terms "pot" and "luck" however, while being combined, the cultural concept behind them could be entirely new. Therefore, achieving effective intercultural communication requires a scrupulous examination of culture-specific characteristics. These aspects encompass speech act formulation and the unawareness of terms and phrases related to that culture.

1.8 Culture and Intercultural Communication:

Culture is the invisible shared code guiding interaction, that influences how individuals perceive and send the intended meaning during conversations. Intercultural communication emerges from this foundation, focusing on the exchange between diverse cultures.

1.8.1 The Definition of Culture:

Through time, culture gained different definitions with multiple senses and usages by different scholars, which means it is quite impossible to provide a final definition of

this term. In other words, the difficulties in comprehending the concept of culture largely arise from the various interpretations and usages, which became more prevalent during the nineteenth century. The term 'culture' originates from the Latin word "cultus", signifying 'care, and from the French word "colere", denoting 'to till' as in "till the ground" (Berger 2000). Thus, it is something created by the intervention of humans. In the same content, Spencer-oatey (2008, p.3) defines culture as:

A fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioral conventions that are shared by a group of people, and that influence (but do not determine) each member's behavior and his/her interpretations of the 'meaning' of other people's behavior.

This definition suggests that culture encompasses facets of existence including internal and external characteristics such, as mindset, perspectives and behaviors, within a specific community ultimately shaping and identifying that group. On another side, Mouhadjer (2009, p.27) suggests that "culture has been used to describe the way a group of people works". This implies not only the shared method but also the shared values that underpin the method. In other words, the concept of culture has been central to understanding the social dynamic of groups.

Additionally, Yule (2010, p.267) believes that "we use the term culture to refer to all the ideas and assumptions about the nature of things and people that we learn when we become members of social groups".

1.8.2 Intercultural Communication:

The term intercultural usually refers to "the meeting of two cultures or two languages across the political boundaries of nation-states" (Kramsch 1998, p.81). That is to say, the meeting of two cultures or two languages across the political boundaries of nation- states. Intercultural communication can transcend the mere exchange of messages, overcoming linguistic and cultural obstacles. It represents a dynamic process

of forming shared meaning, taking into account the diverse cultural backgrounds, social structures and lived experiences of individuals (Russell, 2009).

To put it another way, effective engagement with this realm hinges on recognizing the multifaceted interplay of values, beliefs and social cues that direct communication style. Thus, a simple gesture, such as a thumbs-up, can carry various connotations depending on the cultural context. In addition, humor can be a culturally specific landmine; what is acceptable in one culture might be inappropriate in another. According to Samovar et al. (2015), successful intercultural communication relies on the five following criteria:

- 1 -The uniqueness of each individual: recognizing the special experiences, perspectives and values.
- 2 -The hazards of overgeneralizing: making assumptions about individuals based on cultural backgrounds.
- 3 -The need to be objective: recognizing potential biases and frequently seeking to understand other's perspectives.
- 4 -The necessity for a compromise: adopting a new approach and compromising while still advocating for one's perspective.
- 5 -The myth of believing that communication is a cure-all: understanding the limitation of communication.

1.9 Teaching Culture and Pragmatic Failure:

In the context of EFL, fostering cultural understanding plays a crucial role in preventing pragmatic failure. The importance of teaching culture stems from the link between language and culture. Thus, achieving true proficiency requires a nuanced understanding of the cultural context that shapes language use.

In other words, culture bridges the gap between grammatical accuracy and culturally inappropriate interactions. He (2019) argues that through exposure to cultural elements with language teaching, learners achieve a richer understanding of the target language by connecting grammar and real-world usage, fostering cultural sensitivity and enhancing their overall intercultural communication awareness. That is to say, cultural teaching, within the context of foreign language teaching, focuses on transmitting knowledge about communication styles and social norms inherent to another culture. In the same vein, Rintell (1979, as cited in Thomas 1989), observes that once the learner is exposed to the target culture s/he rapidly begins to acquire pragmatic competence.

Furthermore, integrating cultural instruction fosters cultural sensitivity that is to say; learners are introduced to the norms, values and beliefs associated with the target culture. On the other hand, teaching culture illuminates nonverbal communication, which is a critical aspect of pragmatic competence. This aids in understanding the significance of gestures, facial expressions and body language.

For example, an EFL student is unfamiliar with the concept of personal space, if an individual stands too close to the receiver during a conversation that will be perceived as rude. By equipping EFL students with cultural knowledge and awareness they can navigate through cultural barriers and prevent pragmatic failure, they develop essential intercultural communication competence and avoid misunderstandings while interacting with native speakers of the English language.

1.10 Conclusion:

This chapter has established the significant role of pragmatic competence in reaching successful intercultural communication. It also explored the concept of pragmatic competence and the factors that lead to pragmatic failure, highlighting the potential for misunderstandings arising from cultural differences. The literature review has revealed a clear association between effective culture teaching and its positive impact on mitigating pragmatic failure in EEL settings.

Chapter Two
Research Design,
Data Analysis, Discussion
and Recommendation

2.1 Introduction:

This chapter is devoted to the practical section of the investigation. The researcher will discuss the research design adopted in this study. In addition to a description of data collection tools. The researcher will attempt to confirm or refute the hypotheses suggested before to the experiment by designing research that focuses on the positive impact of teaching culture to EFL students on pragmatic competence at Tlemcen University and a collaboration with East Carolina University (USA).

2.2 Research Design:

This study aims to address a critical gap in our understanding of how EFL student's cultural knowledge affects their experience while encountering pragmatic failure. To achieve this objective, a meticulously designed research plan has been implemented. This plan incorporates carefully selected methods, a robust sampling strategy, and well-suited data collection tools - all chosen to effectively investigate the phenomenon of pragmatic failure within the EFL population.

Research design is the conceptual framework with which investigation is conducted; it contains the layout used in data collection, data analysis methods, and data evaluation (Kothari 2004).

This work investigates how EFL students can avoid pragmatic failure by knowing the target culture. The cause of selecting this topic is to illuminate that culture to EFL learners can reduce the chances of facing pragmatic failure; either pragmalinguistic failure or sociopragmatic failure. Hence, an investigation study was made while utilizing classroom observation focusing on the interaction between the natives and non-natives and conversation analysis thus thematic analysis in order to collect realistic and accurate data.

2.3 Research Sample and Setting:

Selecting a suitable sample is an important step in research, as it directly affects the validity of the collected data and ultimately, the success of the entire investigation. The population can be defined as the whole group of individuals to which the research findings aim to generalize, thus, the sample is a smaller subset of this larger population. In order to ensure the quality of data, the sample should contain the following criteria: (a) homogeneity, (b) representativeness and (c) generalizability.

2.3.1 Participant's Profile:

The researcher dealt with (16) native speakers from America (Carolina University) and (14) non-native speakers from Algeria (Tlemcen University). In this study, the participants were limited thus; the sample was small in number. Considering the specific research questions, this sample was chosen to provide in-depth insights into the pragmatic failure. In addition, their educational level and knowledge of the language will maintain an ongoing engaging dialogue.

2.3.1.1 Profile of Carolina University participants:

The study concerns university students. The participants were 16 American learners. The reason behind selecting native speakers of the English language is that pragmatic failure occurs only in an interaction between natives and non-natives due to the differences between the two cultures. The American participants tend to assume a greater shared understanding than might occur. Thus, they are not known for their tolerance of diversity, and they often have a more insular nature. This can result in difficulties in intercultural communication with non-natives from different cultural backgrounds. Furthermore, they value a linear and time-focused approach. Punctuality is necessary; being late to a meeting or a date is considered insulting, hence, they often exhibit individualistic tendencies and independent work. Moreover, they are a future-oriented society. ECU students believe they can understand and shape the future through their actions. In addition, they often interact on an equal social with superiors and subordinates.

The following table summarizes the number, group, name, sex major and year of university concerning the American participants:

<i>Student#</i>	<i>Group</i>	<i>Name</i>	<i>Sex</i>	<i>Age</i>	<i>Major</i>	<i>Year</i>
1	1	Leo	Female	22	Biology	1st
2	1	Ryan	Female	23	Communication	3rd
3	1	Kayla	Female	19	Geology	1st
4	1	Misean	Male	20	Biology	2nd
5	1	Brielle	Female	21	Communication	2nd
6	1	Chris	Male	22	Communication	2nd
7	1	Monika	Female	19	Business	1st
8	2	Wes	Male	20	Geology	1st
9	2	Lauren	Female	19	Politics	1st
10	2	Natasha	Female	20	Biology	2nd
11	2	Dianna	Female	21	Biology	2nd
12	2	Mollisa	Female	22	Geology	3rd
13	2	Mary	Female	20	Communication	1st
14	2	Stacy	Female	22	Biology	2nd
15	1	Ben	Male	21	Communication	1st
16	2	Jonathan	Male	22	Geology	2nd

Table 2.1 American student's profile.

2.3.1.2 Profile of Tlemcen University participants:

The participants from Tlemcen University were 14. The Algerians tend to share their honest opinion in an offensive manner. Thus, the interaction with the American participants will lead to pragmatic failure due to the difference in styles of communication. Additionally, whenever the Algerian participants might perceive native's directness as overly candid or disrespectful. Moreover, learners' cultural backgrounds that emphasize shared knowledge and understanding, may lead them to consider detailed explanations patronizing. Accordingly, they anticipate less explicit communication and rely on more implicit meaning and indirect interactions. For the Algerian participants, time is considered as abundant. Being held on wait all day, told by the administration to return the next day or rescheduled meetings would not be perceived as disrespectful. Thus, their relationships are trust-based. Algerian learners prioritize group loyalty and anticipate individuals to function within groups. Furthermore, they lean on established traditions and practices. Accordingly, this latter is built on the respect of hierarchy. Within this value, bypassing a superior is seen as a sign of disrespect and insubordination.

The following table summarizes the number, group, name, sex major and year of university concerning the Algerian participants:

<i>Student#</i>	<i>Group</i>	<i>Name</i>	<i>Sex</i>	<i>Age</i>	<i>Major</i>	<i>Year</i>
1	1	Wafaâ	Female	21	English	3rd
2	1	Amina	Female	23	English	4th
3	1	Souad	Female	20	English	3rd
4	1	Meryem	Female	19	English	3rd
5	1	Hilel	Male	24	English	4th
6	1	Razzia	Female	30	English	3rd
7	1	Sana	Female	19	English	3rd

8	2	Amel	Female	20	English	3rd
9	2	Soufiane	Male	23	English	4th
10	2	Amira	Female	19	English	2nd
11	2	Nassima	Female	19	English	2nd
12	2	Kamilla	Female	19	English	2nd
13	2	Soumia	Female	20	English	2nd
14	2	Souhila	Female	21	English	2nd

Table 2.2: Algerian student's profile.

2.3.2 Research Settings:

The selection of a research setting is a decision that forms the foundation of an insightful study. Research setting consists of the physical, social or cultural environments within which data is collected. The current study was conducted at the University of Tlemcen in the Department of English.

2.3.2.1 Online Classroom:

The concept of the classroom is no longer restricted to physical walls. With the development of technology, online classrooms emerged fostering a paradigm shift in the educational landscape. An online classroom transcends the limitations of the traditional classroom, it aids as a virtual learning environment that encourages teaching and learning practices entirely over the Internet. This latter facilitates remote learning and teaching, allowing instructors and learners to engage in intercultural educational activities.

In this investigation, to ensure an efficient online classroom environment, the classroom was equipped with high-speed internet exceeding a guaranteed minimum of 256 kbps. A video recording camera was installed in order to facilitate real-time

interaction. The technological infrastructure consisted of two computers: one connected to the internet and a projector, another one dedicated only to backchannel communication between the participants. Moreover, 07 student computers were co-located in-class activities and real-time peer-to-peer communication via chat. The participants interacted 14 to 16 weeks per semester. Class meetings were twice weekly for 70 minutes, with students divided into smaller groups of 07 for more focused interaction. The first link was January 24th, 2008 at 1:00 PM GMT and the second was February 6th, 2008 at 1:00 PM GMT.

2.4 Data Collection Procedures:

The tools utilized to gather the needed data are named data collection instruments. Accordingly, the quality of research depends on the effectiveness of the selected instruments. A well-designed instrument provides the researcher with valid and reliable data. In this study, the used tools are classroom observation and conversation analysis.

2.4.1 Classroom Observation:

When utilizing classroom observation, the researcher is equipped with valuable data to investigate and gain deeper insights into the phenomenon of pragmatic failure. Ankit (2023) believes that observation refers to the systematic examination of subjects of a research situation. It involves actively observing and recording the wanted behavior on display. Online classroom observation is the process of evaluating and gathering data in an online environment in order to record and then analyze student's engagements and interactions.

Moreover, it is the most suitable data collection instrument taking into consideration the topic of this research and that the participants will be in natural surroundings, thus their behavior and communication will be more realistic. The observation used in this research is a structured naturalistic one. The recorded data was translated into transcripts where the pragmatic failure will be spotted.

2.4.2 Conversation Analysis:

Beneath the surface of intercultural communication lies a complex world of cultural norms, and constructed structure-governing interaction. Conversation analysis (CA) emerges as a suitable research instrument for this field. Historically, CA has its roots in the foundational research of Harvey Sacks (1992). Sack's analysis of a corpus of already recorded calls to the Los Angeles Suicide Prevention Center created the foundation for this research field. Mazeland (2019) explains that CA investigates the systematic practices and organizational structures employed in the spoken language during communication, conceptualizing these as forms of purposeful social actions.

Researchers in this field are not simply interested in what is said, but rather how it is said and the social order that controls this process. In other words, this research tool revolves around the structural organization of spoken interaction within small-group settings. Thus, data collection emphasizes capturing the full structure of spoken communication, containing not just the spoken words, but also frequent pauses, silence and nonverbal cues like laughter or sighs. These details might seem minor; however, they hold valuable insights into the coherence of conversation and what message the participants are trying to deliver. After data collection, investigators develop a comprehensive transcription of the conversation. Delving deeper into the practical application of CA, the following section presents the essential transcript symbols and their interpretations:

Transcription Symbols

- [Point of overlap onset
- = No gap between lines (latching utterances). When the same speaker continues on the next line, latching signs are not used.
- , Comma indicates a gap between utterances, which is too short to time, more like a very short pause.
- ? Rising intonation not necessarily a question

- . Full stop, stopping fall in tone, not necessarily end of sentence
- (...) Indicates a fading away which is unintelligible
- (•◡•) Laughter, especially when All (•◡•)
- () Inability to hear what was said
- (Word) Dubious hearings or speaker identification
- (()) Transcribers descriptions rather than or in addition to transcriptions
- * Indicates that identity of speaker(s) is uncertain
- Vertical dots in left hand margin indicate that intervening turns at talk have been omitted.

2.5 Data Analysis:

The rise of globalization requires effective intercultural communication. However, achieving this can be impeded by pragmatic failure; where the intended meaning is not successfully conveyed or interpreted. This data analysis by conducting CA, investigates interaction between participants from the United States (natives) and Algeria (non-native speakers), shedding the light on the identification and categorization of such pragmatic failure. The reason behind each situation of failure is linked with the previously mentioned causes, including limitation in both expressing and interpreting the intended meaning, lack of linguistic proficiency, the influence of mother tongue on communication style (negative transfer), disregard of the cultural values, and the unawareness of cultural specific pragmatic features.

2.5.1 The Inability to Express or Interpret the Speaker's Meaning:

One of the reasons that leads to pragmatic failure in the intercultural interaction between the American participants and the Algerian ones is the inability to express or

interpret the speaker's meaning. Non-native speakers seem to struggle in order to effectively articulate a message or understand native's meaning. In the following illustrations, this inability will be clear during the communication.

Situation 01:

AMP#2: I study an hour a night

...what about you, how many hours do you study per night or per week?

ALP#2: In fact, I study all eh the whole of the days in the week except the Thursday and Friday

... and we have in the morning and in the afternoon.

AMP#2: wow.

In the proceeding interaction, the participant liked to elicit information about studying hours as how many hours the other spends per day while revising, completing homework or working on projects. However, the non-native misinterpreted the meaning of the verb "study" and the answer was focused on study sessions throughout the week. Consequently, AMP#'s surprised response (wow) indicates the pragmatic failure, suggesting the perception of ALP#2's study habits exceeds the native's expectations.

Situation 02:

ALP#3: sport, do you like sport?

AMP#3: eh basketball

ALP#3: = me too, I like football.

AMP#3: like football?

The exchange between ALP#3 and AMP#3 reveals another pragmatic failure. AMP#3 directly expresses their interest in basketball. However, ALP#3 replies “Me too, I like football”, which introduces a mismatch in expectations. In other words, the seemingly enthusiastic agreement (me too) followed by the Introduction of a dissimilar sport (football and basketball) caused a moment of confusion for the native, which is noticeable in their surprised question (like football?).

Situation 03:

AMP#3: ...what did she say?

...what do you like to do for fun?

ALP#3: = yes, what d..do you suggest

ECU#3: like..eh [reading, or sport] ()

The example displays a potential pragmatic failure in interpreting the native's intent. AMP#3's question aimed to elicit information about preferred leisure activities (such as hobbies...). However, ALP#3's interpretation seems to have deviated from the intended meaning. Their answer shows an understanding of the inquiry as a request for suggestions to do while being on the link to pass time (what do you suggest?). This failure indicates the non-native's inability to interpret the speaker's meaning thus, the response was not suitable.

Situation 04:

ALP#11: I'm Nassima

... from this experience do you want to visit Algeria

AMP#13: yeah

... I definitely would except, I don't have enough money to go over th(hhhh)ere right now so

...eh would it be dangerous if an American came over to Algeria?

()

ALP#9: at any time whatever you want

This excerpt demonstrates a pragmatic failure attributable to ALP#9. The native speaker expressed enthusiasm about visiting Algeria, and proceeded with a question regarding safety in this country (eh would it be dangerous if an American came over to Algeria?). Nonetheless, ALP#9's answer (at any time whatever you want) solely addresses the first part of the utterance of the native expressing excitement, neglecting the safety inquiry. This omission creates a miscommunication as the native speaker might misinterpret the meaning, potentially inferring a perception of danger in Algeria.

2.5.2 Linguistic Proficiency:

The other significant factor contributing to intercultural communication, according to the interaction between the participants is the lack of linguistic proficiency. Limited fluency and grammatical accuracy can affect a speaker's ability to convey effectively their intended meaning. Consequently, messages might be unclear or sound inappropriately formal or informal according to the context of the situation. Moreover, lack of vocabulary can limit the ability to express specific details or restrict communication. In the following examples, this limitation will be observed while communicating.

Situation 01:

AMP#11: ok my question is what is the popular major at your college?

...and why do you think it's popular?

ALP#1: popular major?

AMP#1: or what's the course study that a lot of college kids like to study?

ALP#1: can you just specify a little

...because we are specialized in studying English as a foreign language

* : English

AMP#1: no she said specify, specify

... in college do most students study like biology or science, some study like history or business

... What do most kids study?

The provided situation exemplifies pragmatic failure arising from limited vocabulary in intercultural communication. AMP#3 initiates the interaction by inquiring about "the famous major" at Tlemcen University. However, the non-native appears to misunderstand the meaning of the term. In an attempt to rephrase the question using a more familiar word, the native employs the term "course study". Unfortunately, ALP#3 again demonstrates the difficulty in identifying the intended meaning, stating, 'Can you just specify a little'. This repeated failure to understand the question underscores the limitation of vocabulary.

Situation 02:

AMP#13: where do you live while attending school?

ALP#13: I live in the campus.

... do you hear me?

AMP#13: you mean you live on campus?

This exchange demonstrates a pragmatic failure. AMP#13 inquires about ALP#13's student residence while attending school. However, ALP#13's response is not correct, likely due to the misuse of the preposition (I live in the campus) and a different cultural

understanding of "campus". From the non-native's perspective, "campus" refers to the entire college grounds, whereas ALP#13's "campus" signifies the dorms.

Situation 03:

ALP#5: I think Ikon is the best singer

AMP#1: I'm sorry, can you say

...what?

... who did you say?

This example illustrates a pragmatic failure appearing from a lack of phonetic knowledge of the target language. The interaction between participants was about their favorite American singer. The pragmatic failure occurs when the non-native speaker responds with "Ikon" when originally the singer's name is "Akon". This answer led the native to confusion and their reply reflects a lack of understanding 'what? who did you say?'.

Situation 04:

AMP#8: actually next year I'm living off-campus because I do not like the dorms, at all

ALP#8: I'm too, I don't like the dorms

AMP#8: What did she say?

AMP#13: she doesn't li (hhh) ke the dorms

AMP#8: girl's dorms are very nice

()

ALP#8: would you mind repeating that, please?

... you're speaking so quickly.

AMP#8: I said I don't like the dorms this year

... so next year I'm gonna live off-campus... in a house.

ALP#8: why you don't ((like the dorms))?

AMP#8: eh,em not enough privacy, ehh not very nice, not very big so I'm struggling to get my own place

ALP#8: I think you can learn plenty of things from cam[pus

AMP#8: [yes

ALP#8: ehh, for example the responsibility

... you depend on yourself

AMP#8: can you repeat?

ALP#8: I have said that you can learn plenty of things from campus

for example you depend on yourself, I mean the responsibility, have you got me?

AMP#8: I can't

...you are talking too fast, can you repeat slowly?

ALP#8: I mean responsibility

AMP#8: yeah that's what I'm hoping for

...I hope I can just count on myself to get it do[ne.

[Yes.

The excerpt highlights a failure arising from selective repetition in the dialogue. The speaker ALP#8 attempts to clarify their previous statement about the choice between dorm and apartment living. However, ALP#8 repeated the term "responsibility" which led the native to misinterpret the meaning. The intended message was about the responsibility that comes with living in the dorms; nonetheless, the inappropriate repetition of the concept alone caused the natives a perplexity in which housing options were being discussed.

Situation 05:

ECU#13: but, but name an artist who is in Algeria that is very popular

... I wanna listen to some Algerian dance, hehehehe

TUA#6: what did you say?

ECU#13: an artist

This situation exemplifies a pragmatic failure due to linguistic inability from the Algerian side. The native speaker used "name" within the context of Algerian singers, seeking an example "a name of a random singer to listen to". Nevertheless, ALP#6's lack of linguistic proficiency led them to ask for a paraphrasing of the question 'what did you say?'.

2.5.3 Negative Transfer:

Another reason contributing to pragmatic failure from the Interaction between the American and Algerian participants is negative transfer. This latter occurs when speakers unconsciously apply their native language's communication patterns and grammar rules in the target language. In other words, the interference of the mother tongue during interactions leads to pragmatic failure. In the following illustrations, this transfer will be clearly noticeable.

Situation 01:

ALP#3: ok, I wanted to know about your experience in the primary school

AMP#4: about what?

AMP Group: (primary school)

This example illustrates a pragmatic failure attributable to a negative transfer from the participant's L1 to the target language. The non-native used the term “primary school” in their question. The used term stems from a direct translation from Arabic. Thus, AMP#4 is unfamiliar with that concept since they refer to it as "elementary school".

Situation 02:

ALP#13: do you pass the baccalaureate exam in order to enter the college?

do you have the baccalaureate exam?

before, before entering the exam

ALP#8: =the college

ALP#13:=ehh the college.

AMP#12: oh yes we have exams

This illustration demonstrates a pragmatic failure arising from negative transfer in the intercultural interaction between participants. ALP#13 introduced a concept related to the Algerian educational system (baccalaureate exam). This concept refers to the final high school examination before being accepted into the university. Nonetheless, the native's response (oh yes we have exams) suggests a lack of familiarity with this term.

Situation 03:

ALP#8: good luck

well I think you have asked me about veil and I explained why I put and the Muslim girls put veil

so what do you think?

AMP#8: what do I think about your

the veil?

ALP#8: yes

AMP#8: is that what you're asking?]

The provided example illustrates a potential pragmatic failure due to negative transfer. ALP#8 used the term "veil", assuming it has a direct equivalence to the Arabic word "hijab" which is a head covering worn by Muslim women. However, for the native "veil" typically refers to the white cloth worn by brides during wedding ceremonies. This interaction underscores the limitation of negative transfer and direct translation.

2.5.4 Failure to Observe Cultural Values:

Failure to observe cultural values is considered one of the main reasons contributing to encountering pragmatic failure from the corpus of the Intercultural communication between the American and Algerian participants. This latter occurs when individuals are not aware of or do not adhere to cultural differences. Each culture has its perceptions regarding what type of linguistic behavior is permitted or what is not. Non-native speakers are unable to notice these differences thus they commit sociopragmatic mistakes.

Situation 01:

AMP#3: [so if someone

...eh if someone was close to you, was secretive about being eh, homosexual

...eh would that change your view about them?

ALP#1: (...) and I have pity of him of course

... but I'm not going to change my behavior with him

... the relationship will stay as it is

AMP#3: pity, ohh:: (low voice)

This example reveals a pragmatic failure caused by cultural disparity in attitudes towards homosexuality. The native speaker asked for ALP#1's perspective on gay people as friends. The non-native responded, "I have pity of him", which is perceived as inappropriate by AMP#3, as evidenced by their surprised reply "pity, ohh". In Algerian culture, homosexuality is a less visible topic and potentially carries a stigma, leading ALP#1 to express sympathy. Conversely, American culture generally views sexual orientation as a right, and expressing pity towards an individual for their sexual identity is considered inappropriate.

Situation 02:

AMP#13: do you have anything you want to talk about

ALP#12: .. about your excessive freedom

AMP#13: ehh, what do you think is excessive freedom? Like what an example of that?

This illustration demonstrates a pragmatic failure while discussing the topic of freedom in each culture (Algerian and American). The non-native speaker's description of American freedom as "excessive" was interpreted by AMP#13 as judgmental or disrespectful. ALP#12's unawareness of the cultural norms of the target culture led the participant to express their view directly, inadvertently offending to the native participant.

Situation 03:

AMP#4: ok

... do you have a job?

... do you work?

ALP#1: no, not yet

AMP#4: I have to have a job, hehehe, I deliver pizzas.

The dialogue displays a pragmatic misunderstanding arising from cultural differences concerning student employment. AMP#4 requires ALP#1's part-time work status while attending university. The non-native replied with “no, not yet”, seemingly unaware of the intended question. This confusion stems from the varying cultural norms associated with student work. In American culture, during teenage years or alongside academic pursuits, part-time employment is a widespread phenomenon common among learners; serving as a means of financial self-sufficiency. However, Algerian cultural norms prioritize academic focus graduation, with full-time occupation starting thereafter. This latter led the non-native to misinterpret the meaning.

2.5.5 Cultural Specific Pragmatic Features:

According to the Intercultural conversation between the participants, culture-specific pragmatic features are considered one of the major causes that led to show signs of low pragmatic competence. Culture-specific pragmatic features consist of the unwritten rules that direct which terms or expressions are most likely used in a certain social situation. In other words, the participants fail to notice the culturally ingrained norms and expectations that govern how language functions effectively within a particular context.

Situation 01:

AMP#3: yes my mum, my sister, me and my dog

... My closest family

... eh, I respect my mum I don't go against her most of the time on purpose

... We are very close; we can talk about anything and come to her for everything

... We are like best friends and that's to me what my family is.

ALP#3: =so where is your father?

AMP#3: my parents were divorced when I was younger, so I visit him may be

ALP#3: ()

AMP#3: no, no I still love him very much

... eh but I don't see him as often as I would like.

This illustration provides a clear pragmatic failure resulting from cultural differences in communication etiquette in a family discussion. AMP#3 introduced their family members "yes my mom, my sister, me and my dog". Nevertheless, the non-native inquired directly about the whereabouts of the father "so where is your father?". This straightforward question was perceived by the native as excessively personal and even intrusive "eh but I don't see him as often as I would like", especially when asked by someone who is not a close friend. This misunderstanding demonstrates a failure to navigate through Intercultural communication by avoiding sensitive topics.

Situation 02:

ALP#8: I'm too, I don't like the dorms

AMP#8: What did she say?

AMP#13: she doesn't li(hhh)ke the dorms

This excerpt provides a pragmatic failure related to an imprecise formulation of a speech act, particularly agreeing. ALP#8 attempts to convey both agreement with the

interlocutor and a personal dislike for dorms. However, the phrased reply “I’m too, I don’t like the dorms”, is formed in an incorrectly. This lack of clarity led the native to request a repetition of what the non-native said, “What did she say?”.

Situation 03:

ALP#14: do you live in the campus?

AMP#14: I used to, not any more

ALP#14: do you live in the campus?

AMP#14: no, I live in an apartment, in a house

This illustration exemplifies a pragmatic failure arising from the misinterpretation of illocutionary force. ALP#14 provided a direct inquiry about AMP#’s residential location while attending college “do you live in the campus?”. Based on the syntactic structure of the question, the non-native presumed a binary (Yes or No) response. Nonetheless, AMP#14 deviated from this expectation by answering, “I used to, not anymore”. Consequently, the non-native’s repetition of the question for a second time “do you live in campus?” reflects their confusion.

Situation 04:

AMP#5: ehh, have you heard of stepping

ALP#8: ehh, what?

AMP Group: (•_•)

The topic being discussed in the example is dancing, a pragmatic failure that occurred on the part of the non-native. The native speaker initiated an interaction about dance by asking about ALP#8’s familiarity with ‘step dancing’, ‘have you heard of stepping?’. Nevertheless, the non-native responded “ehh, what?” which demonstrates a

lack of understanding regarding the specific dance style referred to by AMP#5. This failure stems from non-native's limited knowledge about cultural elements.

Situation 05:

AMP#5: first you have to graduate high school with a diploma or a certificate

and then you have to take a test called the SAT

and then you have to fill all those papers

did you get all that?

ALP#8: no, I'm afraid I didn't catch that, could you repeat?

This example illustrates a pragmatic failure during the Intercultural interaction concerning high school graduation procedures. The native speaker explained the graduation process, mentioning the term SAT which refers to the Scholastic Assessment Test, as an essential step. Nonetheless, ALP#8 responded "...I'm afraid I didn't catch that..." indicating a comprehension gap due to alienation of this cultural element related to the educational system. This scenario provides a miscommunication in Intercultural conversation arising from a no prior knowledge regarding culturally bound practices and associated terminology.

2.6 Discussion of the Findings:

At the outset of this investigation, the following research questions were sought to address the analysis: 1- To what extent will there be pragmatic failures in the online Intercultural interaction between the native participants from America and the non-natives from Algeria? 2- What are the primary factors contributing to this failure? 3- How to overcome such failures in an intercultural communication?

The research started with an online classroom observation designed to capture the communication dynamics between participants. This data collection phase focused on the interaction itself. Subsequently, to address the first question, CN was employed.

The current study identified a substantial number of pragmatic failures attributable to the non-native participants. Twenty (20) instances of miscommunication were pinpointed; these findings provide a potential initial insight into the first research question, suggesting a potential for limitation in pragmatic competence. Thus, there was a high frequency of pragmatic failures.

Through the examination of the intercultural conversation between the participants and the failures in each situation, the non-native speakers encountered several challenges. One key difficulty was communication breakdown due to the inability to interpret the message of the sender. The second challenge was limited linguistic competence in the target language. Furthermore, a difficulty stemmed from cross-linguistic interference of the mother tongue. Subsequently, intercultural dissonance and finally, culturally embedded communication cues. Thus answering the second research question, the main causes that led to failures in the intercultural interaction are the inability to express or interpret the speaker's meaning (04 situations), linguistic proficiency (05 situations), negative transfer (03 situations), failure to observe cultural values (03 situations) and culture-specific pragmatic features (05 situations).

2.7 Suggestions and Recommendations:

Informed by the findings of this investigation, the following section provides recommendations aimed at fostering the pragmatic difficulties faced by non-native speakers when engaging in intercultural communication with native speakers of the target language.

The inherent connection of language and culture requires the integration of cultural knowledge within foreign language teaching. This emphasis is further demonstrated by the findings of this research, which are the observed instances of pragmatic failure

among non-native speakers during the intercultural communication. These communication breakdowns are directly linked to their lack of familiarity with the target culture's social norms and expectations in addition to a limited linguistic competence.

In the Department of the English Language of Tlemcen University, one course named 'Civilization' aims to present the students with the cultural aspects associated with English. This subject matter primarily focuses on the historical development of American and British cultures. While the inclusion of historical context can provide learners with valuable background knowledge, involving nowadays context, for instance, colloquial language, music, culinary traditions, costumes, holidays...etc., helps learners to develop an awareness of cultural differences in order to build an effective communication style while interacting with natives. Thus, providing EFL learners with a course, especially for culture teaching will help them instruct a high level of pragmatic competence.

2.8 Limitations of the Study:

This study acknowledges several limitations that may influence the generalizability of its findings. Firstly, the planned intercultural interaction utilizing Global Virtual Classroom (GVC) proved infeasible as a consequence of a lack of necessary materials and resources accessibility. These unforeseen circumstances prevented the creation of a controlled environment for intercultural interaction between native participants, a factor that could have offered valuable data on pragmatic competence in authentic settings.

Secondly, this research design incorporated five Discourse Completion Tests (DCTs). Nevertheless, upon piloting these tests, it revealed that they did not provide the desired outcomes and depth of data for a comprehensive analysis since pragmatic failures occur while interacting with natives of the target language.

Additionally, the time of the study has been a contributing element. Designing the test items took a long period, unfortunately, to be evident that they were not the suitable instrument. Given these constraints, the investigation ultimately relied on the analysis of an existing online corpus available in a doctorate thesis, which contains an interaction between American and Algerian participants.

Despite these limitations, the present study provides a valuable foundation for further research in this area. The findings offer insights into the pragmatic difficulties encountered by non-native speakers in intercultural communication and highlight the need for further studies to address the limitations provided here.

2.9 Conclusion:

This chapter explored research design, data collection procedures and data analysis in order to answer the research questions initially presented. As well as, the limitations encountered during the study and suggestions for further research. In the end, the analysis of conversational intercultural interaction revealed that the non-native participants displayed an average pragmatic competence however; they experienced several pragmatic failures while communicating with the American participants. One of the key factors of these failures is a lack of prior exposure to the target culture within social settings. Thus, the limited cultural knowledge led EFL learners to deviate from forming appropriate communication strategies.

General Conclusion

General Conclusion:

The pursuit of native-like proficiency is the central goal every EFL learner looks to achieve. The primary concern of this work was to determine the reasons for pragmatic failure faced while interacting with natives of the English language, in addition to strategies to overcome these miscommunication instances. Beyond analysis of participant's pragmatic level, the study aimed to present cultural knowledge and its importance in preventing confusion and misinterpretation of the intended meaning.

The research was meticulously structured into two chapters. The first one is directed to an overview of the related literature. This section defined pragmatic competence and its failure with references to its causes and ways to navigate such miscommunication. The subsequent chapter tackled the practical part, in which it introduced data collection instruments, data analysis and findings discussion.

As for the results, the first hypothesis of this research anticipated that EFL learners would face frequent pragmatic failures in the intercultural dialogue. This expectation was confirmed as the analysis revealed that students faced 20 miscommunication situations thus their level of pragmatic competence was categorized as average. The second hypothesis claimed that the participants commit failures due to their inability to deliver the intended meaning or interpret it, negative transfer, lack of linguistic proficiency, the unawareness of cultural norms and the inability to determine cultural-specific pragmatic features. It was proved that indeed the reasons were clear while analyzing the conversation, which provided robust evidence. For the final hypothesis, it posited that cultural teaching is the solution for pragmatic failures in the intercultural communication. This hypothesis was confirmed due to nearly half of the observed failures being derived from cultural differences and \ or the unawareness of cultural norms.

This study's findings revealed that EFL learners, despite exhibiting an average level of pragmatic competence, nevertheless encountered certain pragmatic failures while

General Conclusion

communicating with the American participants. The main underlying reason was the unawareness of cultural differences. By demonstrating the disjuncture between cultural awareness and preventing pragmatic failures, this research contributes significantly to the development of effective EFL teaching methods and ways to build a high level of pragmatic competence by equipping students with the required tools and knowledge to navigate social interactions.

While this research has explored the significant role of cultural awareness in decreasing miscommunication situations and improving pragmatic competence, it is essential to acknowledge its limitations. The unequipped (GVC) with the needed materials led the researcher to design five different Discourse Completion Tests (DCTs) in order to measure EFL student's pragmatic competence. However, it was pilot-due to that the test items were not as in a real-world interaction, thus the data were not significant and valid. Given these circumstances and time aspects, the focus shifted towards conducting a conversation analysis of an existing corpus. Therefore, this study needs further improvement while conducting an experimental study for this phenomenon.

Bibliography

Bibliography

Bibliography

- Anti, k. & Sharma, A (2023). Observation Method: A Review Study. *Library Philosophy and Practice (e-journal)*, 7(15), 1. <http://digitalcammons.unl.edu/libphilprac/7820>.
- Berger, A.A. (2000). The Meaning of Culture: Culture: Its Many Meanings. *M/C Journal*, 3(2). <https://doi.org/10.5204/much.1833>.
- Candlin, C.N. (1979). *The status of pedagogical grammars* in C. Brumfit and K. Johnson (eds). *The Communicative Approach to Language Teaching*. Oxford: Oxford University Press.
- Chomsky, N (1980). Rule and representations. *Cambridge University Press*, 3(1). <https://www.cambridge.org/core/journals/behavioral-and-brain-sciences/article/abs/rules-andrepresentations/BB96E4E09C461EFC230F72A9D7BDF603#>
- Clyne, M. (1981). Culture and Discourse Structure. *Journal of Pragmatics*, 5(1), 61-66. [https://doi.org/10.1016/0378-2166\(81\)90047-3](https://doi.org/10.1016/0378-2166(81)90047-3).
- Crystal, D. (2008). *A Dictionary of Linguistics and Phonetics*. Oxford: Blackwell Publishing.
- Evrin-Tripp, S. (1976). 'Is it Sybil there?' The structure of American English directives. *Language in society*, 5, 25-66.
- Grundy, P. (2014). Pragmatics for Language Educators: A Sociolinguistic Perspective. *ELT Journal*, 68(2), 208-211. <http://doi.org/10.1093/et/ccu005>.
- Hafsi, H. (2019). English for Science and Technology (EST) Learner's Pragmatic Failure: Its Causes and Solutions. *Makalid*, 16(15). www.asjp.cerist.dz.

Bibliography

- Hasanat, H. (2020). *Definitions of communication*. <https://www.reserachgate.net/publication/346031905>.
- He, B. (2019). Culture and Pragmatic Competence Development. *Advances in Social Sciences, Education and Humanities Research*, 319, 250-252. <https://www.atlantis-press-com>.
- Juraidi, A. (2018). The Relevance of Pragmalinguistic Failure to Language Teaching. *Journal of Language and Literature*, 4(2), 28-36. <https://journal.universitاسbumigora.ac.id/index.php/humanitatis/article/view/440>.
- Kothari, C.R. (2004). *Research Methodology: Methods & Techniques*. India (New Delhi): New Age International Publisher.
- Kasper, G. (1979). Communication Strategies: Modality reduction. *Interlanguage studies Bulletin-Utrecht*, 4(2), 266-283.
- Kasper, G. (1981). *Teaching-induced aspects of interlanguage learning*. Paper read at ATLA, Lund, Sweden, August 9-14, 1981
- Kasper, G. (1992). Pragmatic transfer. *Interlanguage Studies Bulletin*, 8(3), 203-231. <https://doi.org.10.1177/026765839200800303>.
- Kasper, G. (2001). Classroom Research on Interlanguage Pragmatics. In Rose k, Kasper G. (Eds), *Pragmatics in Language Teaching* 33-60. Cambridge University Press.
- Kawate-Mierzejewska, M. (2003). What is the relevance of sociopragmatic failure to language teaching?. *The Language Teachers*, 27(5), 15-17. <https:jalt-publication.org>
- Kess, J.G. & Hope, R.A (1981). *Ambiguity in psycholinguistics*. Amsterdam: John Benjamins.
- Kramsch, C. (1998). *Language and Culture*. New York: Oxford University Press.

Bibliography

- Leech, G.N. (1983). *Principles of Pragmatics*. University of California: Longman linguistic library.
- Mazeland, H. (2019), *Conversation Analysis*. [doi:10.1016/BO-08-044854-2/00314-X](https://doi.org/10.1016/BO-08-044854-2/00314-X)
- Mouhadjer, N. (2009). *The effect of cross-cultural communication through virtual classroom on EFL learner's pragmatic competence development: The case of East Carolina University [USA] and Tlemcen University [Algeria]*. Doctorate thesis. University of Tlemcen Abou Bekr Belkaïd. <http://www.thesis.algeria.com>
- Messikh, D. (2023). Sociopragmatic competence and pragmalinguistic failures in cross-cultural communication. *Akofena*, 3(008), 341. [doi:10.48734/akofena.n008v3.30.2023](https://doi.org/10.48734/akofena.n008v3.30.2023).
- Nikula, T. (1992). *Lexical certainty modifiers in non-native and native discourse*. An unpublished licentiate thesis. University of Iyväskylä.
- Nikula, T. (1996). *Pragmatic Force Modifiers: A Study in Interlanguage Pragmatics*. Scientific Publishing: University of Iyväskylä.
- Rintell, E. (1979). *Getting your speech act together: The pragmatic ability of Second Language Learners*. U.S Department of Education. <https://eric.ed.gov>.
- Riely, P. (1989). *Well don't blame me! On the interpretation of pragmatic errors*. In Oleksy, W. (ed), *Contrastive pragmatics* (pp. 231-249). Amsterdam: John Benjamins.
- Roever, C. (2009). *Teaching and testing pragmatics*. In Long H. & Doughty J. (eds). *The handbook of language teaching*. Oxford: Wiley-Blackwell Publishing, 560-577.
- Russell, A. (2009). *An introduction to intercultural communication*. Michigan 1. <http://www.press.umich.edu/titleDetailDesc.do?I'd=302593>.
- Rutherford, W. (1980). Aspects of pedagogical grammar. *Applied Linguistics*, 1, 60-73.

Bibliography

- Samovar, L.A. et.al. (2015). *Communication between cultures* (14th ed). Boston: Cengage Learning.
- Spencer-oatey, H. (2008). *Culturally Speaking: Culture, Communication and Politeness Theory* (2nd ed). New York: Continuum International Publishing Group.
- Thomas, J. (1983). Cross-cultural pragmatic failure. *Applied Linguistics*, 4, 91-112.
- Trudgill, P. (1983). *Sociolinguistics* (4th ed). London: Penguin.
- Yule, G. (2010). *The Study of Language*. Cambridge: Cambridge University Press.

Appendices

Appendix One

The First Link

(January 24th, 2008 at 1:00PM GTM)

FIRST GROUP

ALP#3: hi.

AMP#3: hi, my name is [Kayla and my partner

ALP#3: [hi Kayla].

hi, welcome, how are you?

AMP#3: good, how are you doing?

ALP#3: =fine, and you?

ALP#3: I, I'm happy to see you:

AMP#3: nnnice to see you too.

(•_•) (AT

* : pick a question.

AMP#3: what shall I say, eh.

AMP#3: = what do you like to do for fun?

ALP#3: this is just ()

Kayla ...do you hear me?

* : yeah

ALP#3: what do you suggest?

AMP#3: what did she say?

Appendices

what do you like to do for fun

ALP#3: = yes, what d...do you suggest

AMP#3: like..eh [reading, or sport] ()

ALP#3: sport, do you like sport?

AMP#3: eh basketball

ALP#3: = me too, I like football.

AMP#3: like football?

.

.

()

ALP#3: Ok Kayla, are you still practicing basketball?

AMP#3: ehhh, I like to play with my friends

.

.

AMP#3: I play for fun.

ALP#3: just for pleasure.

AMP#3: yes.

.

.

ALP#2: good morning,

Appendices

AMP#2: good morning

ALP#2: how are you Rayan?

AMP#2: I'm good how are you?

ALP#2: fine thx

AMP#2: where do you live while in college?

ALP#2: can you repeat please?

AML#2: where do you live while in college?

ALP#2: I live in the town that contains the college,

...so I'm obliged to live in the campus,

...do you understand me?

()

AMP#2: I socialize with friends

... and... do class work

and... participate in activities

and... I go to parties with other college students

ALP#2: what about your hobbies?

AMP#2: ehhh I want to read

and...eh... what else I want to do

I want to do laundry, I love laundry hehehehe

Ehh my friend over here says he loves long lying at the beach

Appendices

ALP#2: so do you, do you live far from the beach?

AMP#2: I study an hour a night

what about you, how many hours do you study per night or per week?

ALP#2: In fact, I study all eh the whole of the days in the week except the Thursday and Friday

and we have in the morning and in the afternoon.

AMP#2: wow

that's a lot, that's good

someone else has a question

ALP#1: Leo?

AMP#1: hello

ALP#1: how are you?

AMP#1: good, you?

ALP#1: fine thanks

AMP#1: ok my question is what is the popular major at your college?

and why do you think it's popular?

ALP#1: popular major?

AMP#1: or what's the course study that a lot of college kids like to study?

ALP#1: can you just specify a little

because we are specialized in studying English as a foreign language

Appendices

* : English

AMP#1: no she said specify, specify

... in college do most students study like biology or science, some study like history or business

what do most kids study?

ALP#1: we have a lot of courses

we have translation, language studies, sociology, biology, laws, medicine

()

AMP#4: I'm number one

ALP#1: hi Jonathan

AMP#4: you got a question for me or you want me to start?

ALP#1: If you want to start, it's a pleasure to listen to you

AMP#4: ok does, (who's that name)

ALP Group: Wafa

AMP#4: hey Wafa

ALP#1: hi

AMP#4: do you have any; did your college give you a spring break like go on a trip first spring break?

ALP#1: no, we have spring break () but to pay for it

AMP#4: this is the same here

we have to pay for our vacations, also

Appendices

ALP#1: can I see you Jonathan, coz I'm not seeing you

AMP#4: can you see me now?

ALP#1: sorry

yeah

It's a little bit hard to have a vacation just on your own here in Algeria and to pay for it but for example I can go to see members of my family far from home so I can call it vacation. Just when you change a little bit a routine or your environment, we can call it a vacation here

ALP#1: ok

AMP#4: ok

do you have a job?

do you work?

ALP#1: no, not yet

AMP#4: I have to have a job, hehehe, I deliver pizzas.

TUA#1: goo::d

.. so a pizza man

AMP#4: yeah, do you have pizza men?

do you guys?

Do you people eat pizza in Algeria?

(•◡•) AT

ALP#1: yes sure

Appendices

what do u think of us?

AMP#4: couscous would be awesome, hehe

I have another question for you Wafa

ALP#1: yes

AMP#4: What in college what's your grading scheme like?

what do you have to get to give like an A

what's the grading like in your college?

ALP#1: we have marks

from 0 to 20, so if you get 15.. it's the best mark

... 15 16 17 it's the best

AMP#4: ok

ALP#3: hi hi hi Jonathan

AMP#4: hi

ALP#3: I'm soudad. Do you hear me... do you hear me?

AMP#4: yeah I hear you

ALP#3: ok, I wanted to know about your experience in the primary school

AMP#4: about what?

ALP Group: (primary school)

AMP#4: ok

Appendices

Kindergarten to the fifth grade little kid's school, primary school, and then we got the middle school through 6 grade to eighth grade

.. and after the 8 grade we got the high school for 4 years and then some people go to college and some people go to military and some people start working

ALP#3: please Jonathan ()

AMP#4: ok

in primary school we have 5 grades, we start in the kindergarten and we go up to the 5th grade

ALP#3: then

AMP#4: ()

in primary school we learn basic things

ALP#3: yeah basic matters

AMP#4: yeah you learn basic math, how to add and subtract, multiply, you learn how to write

ALP#3: matters

I said basic matters

AMP#4: yeah basic things you learn to do other things

SECOND GROUP

ALP#13: hi I'm your partner soumia

AMP#13: hi

ALP#13: hi

Appendices

... how are you?

AMP#13: so we have some ((questions about attending)) school

ALP#13: please repeat slowly

AMP#13: where do you live while attending school?

ALP#13: I live in the campus.

... do you hear me?

AMP#13: you mean you live on campus?

ALP#13: yes, because my house is far from the university

()

AMP#13: alright.

how do you like the dorms?

ALP#13: ehh isn't good because you are far from your family

I miss my family

AMP#13: oh same here

ALP#13: so () same partners in the same...

AMP#13: yea::h

the dorm here are very messy though

ALP#8: hi

hi marry I'm number [8

AMP#13: [hi

Appendices

ALP#8: I'm the partner of Hopkins Wes

... do you hear me ?

AMP#8: yes I do

we are trying to get the camera so that you can see me

ALP#8: I cannot see you

AMP#8: hi

ALP#8: hi, how are you?

AMP#8: I'm doing good, how are you?

ALP#8: fine

()

ALP#8: could you speak slowly?

AMP#8: yeah

this year school supports athletics or sports teams, does your college have organized teams?

ALP#8: yes I have, eh I'm, I'm parti, I'm a participant in a team in the campus

AMP#8: =what sport do you play?

ALP#8: could you say that again?

()

AMP#8: on the campus?

Appendices

ALP#8: yes

just with my friends.

AMP#8: do you have any questions for me Amel?

ALP#8: yes ()

AMP#8: Actually, next year I'm living off-campus because I do not like the dorms, at all

ALP#8: I'm too, I don't like the dorms

AMP#8: What did she say?

AMP#13: she doesn't li(hhh)ke the dorms

AMP#8: Girl's dorms are very nice

()

ALP#8: would you mind repeating that, please?

you're speaking so quickly.

AMP#8: I said I don't like the dorms this year

so next year I'm gonna live off-campus.. in a house.

ALP#8: why you don't ((like the dorms))?

AMP#8: eh,em not enough privacy, ehh not very nice, not very big so I'm struggling to get my own place

ALP#8: I think you can learn plenty of things from cam [pus

AMP#8: [yes

ALP#8: ehh, for example the responsibility

Appendices

... you depend on yourself

AMP#8: can you repeat?

ALP#8: I have said that you can learn plenty of things from campus

for example you depend on yourself, I mean the responsibility, have you got me?

AMP#8: I can't

you're talking too fast, can you repeat slowly?

ALP#8: I mean responsibility

AMP#8: yeah that's what I'm hoping for

I hope I can just count on myself to get it do[ne.

ALP#8: [yes

do you miss your family?

AMP#8: I do, but at the same time I like to get away of them a little while

but yes I miss my family

... I'm pretty far away from so...from my home and college

AMP#10: just wondering if a lot of students go to college.

is it popu[lar

ALP#10: [hello Natasha

hello, how are you?

()

Appendices

.

.

AMP#12: do you have a question for me?

ALP#12: where do you live in campus orrr you stay at home?

AMP#12: I live on campus because I live far from here

()

ALP#13: do you pass the baccalaureate exam in order to enter the college?

do you have the baccalaureate exam?

before, before entering the exam

ALP#8: =the college

ALP#13:=ehh the college.

AMP#12: oh yes we have exams

ALP#13: before the college?

AMP#12: yes

ALP#13: because.. before we enter the college.. we pass the baccalaureate exam

AMP#12: ehhh no we don't have that

what we have is the SAT

... well it was nice talking to you let me pass it on to Lorain

have a good day

ALP#9: hi Lorain.

Appendices

AMP#9: hi.

ALP#9: how are you?

AMP#9: what's your favorite thing about college?

ALP#9: can you repeat please

()

ALP#9: I told you, I'm fond of reading books and revising with my friends in the library

AMP#9: can you repeat that please?

ALP#9: I told you that, I'm fond of reading books

AMP#9: ok, you like reading books ?

ALP#9: yeah

AMP#9: do you have any questions for us?

ALP#9: yeah

do you live in the campus?

AMP#9: yeah I live in a dorm

AMP Group: (•◡•)

* : everyone lives in the dorm.

AMP#9: pretty much every body lives in the dorm

ALP#9: do you have any difficulties; do you face any difficulties in the campus?

AMP#9: eh, emm

Appendices

we actually have to be careful at night walking around.. in the campus

ALP#9: It's very dangerous I think?

AMP#9: we have to be careful walking around at night

... because it can be dangerous ((people drink alcohol))

ALP#9: in the campus?

()

AMP#14: do have any question?

ALP#14: =yes Stacy

do you live in the campus?

AMP#14: I used to not any more

ALP#14: do you live in the campus?

AMP#14: no I live in an apartment, in a house

()

ALP#8: ok I have a question

what are the stages you go through to enter the college?

AMP#5: first you have to graduate high school with a diploma or a certificate

and then you have to take a test called the SAT

and then you have to fill all those papers

did you get all that?

ALP#8: no, I'm afraid I didn't catch that, could you repeat?

Appendices

AMP#5: you have to graduate high school, with a diploma or a certificate

and then you have to take a test called the SAT

((What about you?))

ALP#8: well in order to go to the college you must first have your baccalaureate exam

and it's the key to allow you to enter to the university

...ok Ben I have another question.

AMP#5: ok go ahead

ALP#8: what kind of extra activities do you practice outside the school?

ALP#8: shall I repeat?

AMP#5: eh...hehehe

I'm on dance thing

I practice dances

AMP Group: (•_•)

AMP#5: stop it all

ALP#8: Ben, Ben please do you hear me?

AMP#5: yeah I hear you

ALP#8: what kind of dance do you practice?

ehh, Breakdance or capoeira or

AMP#5: ehh, have you heard of stepping

ALP#8: ehh, what?

Appendices

AMP Group: (•◡•)

()

ALP#8: my brother practice also this

AMP#5: is your brother good?

ALP#8: what, could you repeat?

AMP#5: is your brother a good dancer?

ALP#8: yes, yes, of course

AMP#5: hehehehe that's good enough

ok I'm gonna pass the microphone to somebody else

ALP#8: ok, thank you Ben.

AMP#11: I'm number eleven

ALP#11: hello Dana how are you, I'm Nassima Dana!

AMP#11: yes number 11

ALP#11: yes hello, how are you?

I'm Nassima

AMP#11: how are you Nassima?

ALP#11: how are you?

AMP#11: I have a few questions for you

ALP#11: yeah

AMP#11: about how many hours do you spend doing a home work?

Appendices

ALP#11: it depending from 5 still ()

AMP#11: is that daily?

every day you study 9 to 10 hours?

ALP#11: can you repeat your question?

AMP#11: every day do you spend studying 9 or 10 hours?

()

AMP#11: this is my first year

ehh, it is hard

our teachers are hard

I have a lot of home work

and I study about 2 hours a day sometimes

ALP#11: good luck in your studies

AMP#11: did you get that?

ALP#11: what?

AMP#11: did u get that?

()

AMP Group: bye

ALP Group: bye

Appendix Two

Last Link

First Group

(February 6th, 2008 at 1:00 PM

GTM)

()

ALP#3: ok, what do you suggest as a topic for today?

AMP#3: it's an open discussion

so we can talk about anything

we can talk about anything you would like to.

ALP#3: ok, I have a question for you

AMP#3: sure

ALP#3: how do you consider the notion of family in the American society?

how do you consider, the notion of

do you hear me?

AMP#3: yes my mum, my sister, me and my dog

my closest family

ehh, I respect my mum I don't go against her most of the time on purpose

we are very close, we can talk about anything and come to her for everything

we are like best friends and that's to me what my family is.

ALP#3: =so where is your father?

AMP#3: my parents were divorced when I was younger, so I visit him may be

Appendices

ALP#3: ()

AMP#3: no, no I still love him very much

eh but I don't see him as often as I would like.

ALP#3: Personally, my family is the most important thing in my life

and

do you hear me?

AMP#3: no, I lost it

could you repeat that?

ALP#3: yeah

personally my family is an important thing in my life

and it's just composed of 8 persons, 4 brothers and 4 sisters

and we share the same house and we are all educated persons

eh, em I'm the youngest one, and I like my mother so much

to be successful in my life, I consider family as the basic development in our society

without the family

because a person needs the help of the others

don't you think?

AMP#3: yes, but I think

If you think about it, there is society

Appendices

what your saying is family is the basis of everything and did you think , as American

where everything is family ()

ALP#3: it is, also another thing,

family is like the mirror of the society

do you hear me?

AMP#2: eh yes its Rayan

ALP#3: hello Rayan

AMP#2: I wanted to say how if in your society the family is the basic

...I feel that in America it is the individual

in America we started individualism when we start to consider more the person and

how to

... I don't know to achieve goals more for yourself , we care about each other more than the family.

AMP Group: you don't like your family

AMP #2: no, I love my family but to me

I am

ALP#3: () is very important in the American society

so the family helps you in the establishment of yourself

but I'm not agree with you

Appendices

since when you was, were born you were in the family

AMP#2: yes.

ALP#3: so family is the basic

so give me your opinion

AMP#2: eh, eh, well ok

what target concerned age we start becoming more independent

()

ALP#6: hi everybody

ALP#6: up to now we have spoken more about serious things

what do you think about speaking about something ra, rather funny

such as music or movies or

AMP#1: ok I have a question about music actually

ALP#6: ok

AMP#1: do you listen to any music from the United States?

and if so who do you listen to?

ALP#6: yes of course, we know American music through TV

hehehe they are (pointing to her group) speaking about, Akon, Beyoncé, Chakira

AMP#1: Beyoncé and Chakira

ALP#5: I think Ikon is the best singer

AMP#1: I'm sorry, can you say

Appendices

what?

who did you say?

ALP#5: I said that the best singer, American singer is Akon

AMP#1: oh! I think you're mistaken snoop dog is pretty much the king or [rap

ALP#5: [why?

.

.

AMP#1: do you have fun questions for us?

ALP#5: marry

AMP#13: yes

ALP#5: do you listen to Arabic music?

AMP#13: no, never heard of any Arabic artist

I, I don't understand Arabic so if I listen to it will be just a bunch of nonsense

AMP Group: (•◡•)

AMP#13: but, but name an artist who is in Algeria that is very popular

... I wanna listen to some Algerian dance, hehehehe

ALP#6: what did you say?

AMP#13: an artist

ALP#1: it's not obligatory to be an Algerian just an Arab one

I have a web site may be

Appendices

... it will be helpful for you

AMP#4: eh hey

this is Jonathan, I have a question for you

. () people in your society

ALP#1: sorry?

AMP#4: what are your views on gays individuals in your society?

ALP#1: please Jonathan?

AMP#4: how do you feel about men having other men partners in physical relationships?

and women having other women in physical relationship such as homosexuals?

. Do you think it exists in your society?

.

.

ALP#1: so I'm going to answer your question

well it exists but very secretly and discretely

and for me I think that it's an unnatural relationship

I find it weird and bizarre

and I'm always asking myself how [people

AMP#3: [what happens to eh

ALP#1: and I'm always asking myself how [people

Appendices

AMP#3: [so if someone

eh if someone was close to you, was secretive about being eh, homosexual

eh would that change your view about them?

Group discussion

ALP#1: () and I have pity of him of course

but I'm not going to change my behavior with him

the relationship will stay as it is

AMP#3: pity, ohh:: (low voice)

()

ALP#1: yes go ahead

AMP#1: ok

this one is about friends

how do you pick your friends and what characteristics are important for you to have

friendship?

ALP#7: well relation, eh friendship is eh

ALP#1: based

ALP#7: is based eh on trust, honesty, respect, love

so between friends there must be those characteristics

Appendices

what about you?

AMP#1: it's a big issue and friendship is to be able to confide in someone to talk to them about feelings

so I feel trust is a big deal and also respect coz you must respect people

and in a friendship if you don't respect someone then how you're gonna understand

how they feel, right?

ALP#1: of course

AMP#1: so I feel the same way as you

I think a lot of us feel trust is the big one and love, of course.

.

.

AMP#2: we are going to switch and well now be on the computers, and well finish our chat

AMP#1: it's nice talking to you

ALP#5: bye

SECOND GROUP

ALP#8: hello everybody there

()

ALP#11: yes I have a question

because this is the last time, what do you notice about us?

what do you think about us?

ALP Group: in what terms, culture, religion?

ALL#11: in general

AMP#12: ah!!

for me it has been good

I learned a lot because I, before I actually knew nothing, so this has been a great

experience

I like you all.

ALP#8: hello everybody

AMP#5: hey Yasmine

ALP#12: hello

... and what have you learnt about us, with us

ALP Group: from us

ALP#12: from us.

Appendices

ALP Group: (•◡•)

AMP#5: () at every step of your life which is very impressive

ALP#12: ((family)) what does it mean to you?

AML#5: family to me is that comfort zone

I will always have there's my mother and my sister and my father, those people you can always depend on ... for whatever.

ALP#12: what I have noticed about the western societies that your, you are considering the

individual more than the family itself

I think we as Arabic we are considering

ALP Group: Arabs

ALP#12: as Arabs we are considering the family as a whole, you know,

we live in families even if we are above 18 while you since the 18 you quit the family, you leave and you construct your own life

I think it's a matter of dividing the society because I think that we must consider the family as a whole, as a group

it's for the preservation of the society, and for the sake of the individual.

AMP#5: eh, well not everybody quits the family

have that were individualistic is the fact that what we do at 18 we do like to grab a () on our own lives

it's not everybody, some people do yes forget their family but a lot of people do, just

Appendices

like the one need education, buy themselves, become their own people then possibly go back to their family

yeah and they might go and make their own family

and even if I'm far from my family I'm still very close to them.

ALP#8: hello I'm number 8

hello Wes

are you there Wes?

AMP#8: hi

ALP#8: have I answered your question?

AMP#8: what did you say?

ALP#8: have I answered your question your last question?

AMP#8: eh, yes

I got it

I got it right before we left.

.

.

ALP#8: ok Wes, what are your ambitions?

AMP#8: as right now, complete college, get my education first and then work toward my future

()

and start my own family, and support my own family.

Appendices

ALP#8: good luck

well I think you have asked me about veil and I explained why I put and the Muslim

girls put veil

so what do you think?

AMP#8: what do I think about your

the veil?

ALP#8: yes

AMP#8: is that what you're asking?]

AMP#8: ()

ALP#9: hello

I'm Soufian number 9

* : hello

ALP#9: Marry

I wanna ask you a question

* : go ahead

ALP#9: how do you live the experience with us?

()

ALP#9: have you been familiarized with us?

AMP#13: Can you repeat that?

Appendices

ALP#12: how did you find the experience with us?

Was it useful for you?

AMP#13: yes

the experience was very useful for all of us I think

we all learnt something new that did not know before

and it was a lot of fun getting to know people from the other side of the world

that was very interesting

how about you, what do you think about us?

ALP#9: it was a useful experience with you.

AMP#13: do you have anything you want to talk about

ALP#12: .. about your excessive freedom

AMP#13: ehh, what do you think is excessive freedom? Like what an example of that?

ALP#12: about your life in general

AMP#8: how we would prefer to live. You think we have excessive freedom and at the same time we look at you and think

you have restricted freedom

so it works both ways, and I think we both kind in love with our righteous because we are born into it

and that's the way we were raised in our culture.

ALP#12: these are the positive sides

what do you think about the negative sides of your freedom, your society?

Appendices

is there negative or positive sides?

AMP#13: is there too much freedom in our society?

ALP#12: yes

AMP#13: I think that like the little freedoms that our government gave us I do not think that there's too much of that ()

we don't have to ask our parents for permission

we , a lot of people do not let their parents know that they are dating people,

and I think that was the most important part because it's so different