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**A Comparative Study of Request Politeness Strategies in
Amazigh Communities: The Case of Kabyle and Chaoui
Speakers**

A Dissertation Submitted in Partial Fulfillment of the Requirements for a
Master's Degree in Linguistics

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Mai, 2025

Abstract

This study aims to explore the request and politeness strategies employed by native speakers of Kabyle and Chaoui across various interactional contexts, as well as the similarities and differences in their use. It also examines how social variables like gender, social distance, and power dynamics influence their request realization. To achieve the research objectives, a quantitative method was adopted, using an Oral Discourse Completion Test (ODCT) to collect data. It includes four situations of different social contexts, and was distributed to 40 participants, consisting of 20 Kabyle and 20 Chaoui speakers. The data were analyzed following Blum-Kulka et al. (1989) framework, while Brown and Levinson (1987) model was applied for the identification of politeness strategies. The findings indicated that Kabyle and Chaoui males opted for indirect strategies when requesting their male and female interlocutors, while Kabyle females preferred direct strategies in same-gender. Both strategies are employed in cross-gender interactions. Chaoui females used direct strategies with males and females. Both groups employed indirect strategies with higher/equal and direct with lower status individuals. Kabyle males favored positive politeness in cross-gender and negative in same-gender interactions. Kabyle females and Chaoui male and female participants chose positive politeness in both interactions. Both communities used negative politeness with higher/equal status, but Kabyle preferred positive, while Chaoui favored bald-on-record in high-low interaction. Moreover, the results revealed that social factors impact the use of these strategies, Kabyle and Chaoui speakers show politeness through religious expressions.

Key words: *Chaoui speakers, Kabyle speakers, Politeness strategies, Request strategies, Social variables.*

Acknowledgement

In the name of Allah, the Most Gracious and the Most Merciful. We would like to express our sincere thanks and appreciation to our supervisor, Dr. Zemmour Sabrina, for her valuable guidance, support, and patience throughout this year. Our gratitude also extends to the members of jury for accepting to evaluate our work. We are especially thankful to all the participants for their cooperation and contribution. Finally, we would like to thank everyone who supported and encouraged us in making this work a reality.

Dedication

This humble work is dedicated to:

My dear parents and beloved brothers, whose support and encouragement made this work possible.

And to all my friends and everyone who contributed to the completion of this dissertation.

Zohra

I dedicate this work to myself, for the time and effort I gave to complete this work.

To my parents, for their continuous support, care, and encouragement throughout my studies.

Imene

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List of Abbreviations and Symbols

CCSARP: A Cross-Cultural Study of Speech Act Realization Patterns.

CCP: Cross-Cultural pragmatics.

DCT: Discourse Completion Task.

F: Frequency.

FTA: Face Threatening Acts.

ODCT: Oral Discourse Completion Task.

PPSs: Positive Politeness Strategies.

SPSS: Statistical Package for Social Sciences.

SAT: Speech Act Theory.

SES: Socioeconomic status.

SSS: Subjective social status.

%: Percent.

Key Terminology

Chaoui (Tashawit): Chaoui is a dialect which is spoken in the Aurès Mountains, particularly in the southeastern part of Algeria. This region includes various parts, namely Batna, Souk Ahras, and Khenchela (Ait Habbouche, 2013).

Gender: Language can reflect gender differences by using terms, expressions, or linguistic structures that refer to men or women (Agata and Saifullah, 2022).

Kabyle (Taqbaylit): Kabyle is also one of the main varieties of the Berber language in Algeria. It is significant that, it is spoken by more individuals than any other Berber variety in the country. It is primarily spoken in north central Algeria, particularly in Kabylia, such as Tizi Ouzou the capital of Great Kabylia and Bejaia, the main city of Small Kabylia. Other urban areas where Kabyle is spoken includes Boumerdes, Bouira, and Bordj Bou Arreridj (Ait Habbouche, 2013).

Politeness: According to Yule (1996), politeness in interaction is described as the strategies used to demonstrate awareness of another person's social identity or self-image.

Request: According to Brown and Levinson (1987) request are considered as face threatening act (FTA) because they involve imposing the speaker's wishes on the hearer, which requires a certain level of cultural and linguistic competence from the individual making the request.

Speech act: According to Yule (1996), speech acts refer to actions performed through spoken words. This means that a speech act involves not just the utterance itself but also its intended meaning.

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General Introduction

The general introduction is the first section of the thesis that outlines the main aspects of the research. It encompasses the background of the study, the statement of the problem, significance of the study, research aims and objectives, the research questions, research methodology, and the organization of the study.

1. Background of the study

Algeria is a multilingual country where several languages and dialects coexist. The official language is Modern Standard Arabic, while Tamazight, a Berber language, is also recognized as a national and official language (Rouabah, 2022). Within the Tamazight language family, several varieties are spoken across different regions, including Kabyle, Chaoui, Mzab, and Tamasheq. According to Eberhard et al. (2025), Berber and its major varieties, such as Chaouia, Kabyle, Mzabi, and Touareg, are spoken within distinct Berber communities, with an estimated one-quarter of the Algerian population using one of these languages as their mother tongue.

The sociolinguistic landscape of Algeria has also been shaped by its colonial history. Algeria was colonized by France in 1830, and the French presence had a profound impact on the Algerian speech community on both a cultural and linguistic level (Adeer, 2024). The legacy of French colonialism is still evident today, particularly in language use among Berber-speaking communities such as the Kabyle and Chaoui. Many French lexical items have been integrated into everyday speech, influencing communication patterns and contributing to a dynamic multilingual environment.

In the field of pragmatics, communication is often examined through the lens of speech act theory. Austin (1962) introduced the concept of speech acts, which are communicative actions performed through language, including making statements, issuing commands, asking questions, and making requests. Among these, the act of requesting holds particular significance, as it involves a social exchange in which the speaker asks the hearer to perform or refrain from acting. As Ellis (1994) noted, requests are socially sensitive acts that frequently rely on the use of politeness strategies to maintain interpersonal harmony and avoid potential conflict.

Politeness, therefore, plays a crucial role in linguistic interactions. According to Watts (2003), politeness can be viewed as a pragmatic strategy guided by both universal principles and

culturally specific norms. Different speech communities may have distinct conventions governing how politeness is expressed, especially in the context of speech acts such as requests. Although a considerable body of research has explored the speech act of requesting across various languages and cultures, such as English and Arabic (Aubed, 2012), a comparative study on these phenomena within indigenous Berber languages remains scarce. In particular, little attention has been paid to how Kabyle and Chaoui speakers formulate requests and employ politeness strategies in everyday communication.

Consequently, the present study seeks to investigate and compare the request and politeness strategies used by Kabyle and Chaoui speakers. By examining how each group performs this speech act, the research aims to shed light on the underlying cultural and pragmatic norms that shape their use of language in social interaction.

2. Statement of the Problem

In the field of pragmatics, request-making and the use of politeness strategies are fundamental aspects of everyday communication. For interactions to be effective and socially appropriate, these strategies must be adapted to the context and shaped by the relationship between interlocutors. However, the way speakers formulate requests and express politeness can vary significantly depending on social variables such as gender, power relations, social distance involved. In Algeria's multilingual context, particularly within Berber-speaking communities such as the Kabyle and Chaoui, these pragmatic strategies may reflect distinct cultural norms and social expectations. While both groups share certain linguistic and cultural features, they may differ in how they navigate politeness and request-making in various social situations. Despite the sociolinguistic richness of these communities, limited research has been conducted on how speakers of Kabyle and Chaoui utilize request and politeness strategies in daily communication. Therefore, this study seeks to investigate the influence of key social variables on the use of request and politeness strategies among Kabyle and Chaoui speakers. By examining similarities and differences in their pragmatic behavior, the research aims to contribute to a deeper understanding of language use in multilingual and culturally diverse societies.

3. Significance of the Study

This study explores and compares the request and politeness strategies used by Kabyle and Chaoui speakers, two Berber-speaking communities in Algeria. By analyzing how each group formulates requests and expresses politeness, the research aims to provide a clearer

understanding of the cultural and linguistic factors that influence communication within these communities, with a focus on cultural breakdowns and miscommunication. The findings will offer valuable insights into how social interaction is shaped by speakers' cultural and linguistic backgrounds.

This study is significant for several reasons. First, it contributes to the fields of sociolinguistics and pragmatics by providing empirical data on two under-researched Berber varieties. Such data is essential for broadening the scope of pragmatic theory beyond widely studied languages. Second, the study may enhance scholars' awareness of how request strategies vary across cultures, offering a more nuanced understanding of speech acts within different linguistic communities. Finally, the findings can serve as a foundation for future research aiming to identify patterns of pragmatic behavior across Berber-speaking groups, thereby contributing to a more comprehensive view of the relationship between language, culture, and social interaction.

4. Aim of the study

The current study aims to examine how Kabyle and Chaoui male and female participants perform the speech act of requests. It also investigates whether social variables, namely gender, social distance, and power dynamics influence the way participants perform their requests and express politeness. In addition to these, it identifies the similarities and differences in the request and politeness strategies employed by both Chaoui and Kabyle male and female participants.

5. Research Questions

In order to achieve the aims of this comparative study and examine how request and politeness strategies are employed by Kabyle and Chaoui speakers, the following questions have been formulated. These questions are designed to explore the choice of strategy types used by Kabyle and Chaoui speakers when performing their requests in various social contexts.

This study seeks to answer the following questions:

1. What types of directness strategies are employed by Kabyle and Chaoui speakers in different social contexts?
2. What politeness strategies do Kabyle and Chaoui speakers use when making requests?
3. What are the similarities and differences between Kabyle and Chaoui speakers in their use of request strategies?

4. What are the similarities and differences between Kabyle and Chaoui speakers in their use of politeness strategies?
5. How do social variables, such as gender, social distance, and power dynamics influence the use of request and politeness strategies?

6. Research Methodology

To achieve the objectives of this study, a quantitative research approach was adopted. Data were collected using an Oral Discourse Completion Test (DCT) designed to elicit how participants perform request strategies and express politeness across four different social situations. The DCT was administered to 40 participants, consisting of 20 Kabyle and 20 Chaoui native speakers. Each group was equally divided by gender, with 10 males and 10 females in both the Kabyle and Chaoui samples. The data on request strategies were analyzed using the classification framework proposed by Blum-Kulka et al. (1989), as part of the Cross-Cultural Speech Act Realization Project (CCSARP). Additionally, the analysis of politeness strategies was conducted following Brown and Levinson's (1987) theory of politeness.

8. The Organization of the Study

The organization of the study is essential, as it guides readers in understanding the different sections of the dissertation and aids in following and grasping the overall research. Therefore, this research encompasses two chapters, including theoretical and practical parts. First, it starts with a general introduction to the theme of our study, which involves the statement of the problem, the significance of the study, the aims of the study, the research questions, the research methodology, and the organization of the study. This is followed by the first chapter, which includes a theoretical background that addresses both research variables in relation to previous empirical studies. The second chapter is organized into three main sections: the first section presents the practical side of this dissertation and describes the methodology used in the study. Then, the second section provides the key findings and the analysis of the data collected. In addition, the third section presents a discussion and interpretation of the main results in relation to previous studies in the literature. Finally, the general conclusion covers the implications and suggestions for further research.

Chapter One: Theoretical Background and Empirical Studies

1.1. Introduction

The chapter encompasses different theoretical aspects related to the request speech act and is divided into four parts. The first section is about pragmatics. The second section discusses politeness theory. The third section includes multilingualism in Algeria. The last section provides some previous studies related to the request speech act, which is the main focus of the study.

1.2. Section One: Multilingualism

Nowadays, multilingualism is a very common phenomenon all over the world. According to Lewis (2009), there are almost 7,000 languages in the world and about 200 independent countries. It is not only that there are more languages than countries, but the number of speakers of the different languages is unequally distributed. This means that speakers of smaller languages often need to speak more than one language in their daily communication. Biseth (2009) also defined it as the usage of two or more languages, referring to individuals or societies being able to speak in a variety of contexts. Similarly, multilingualism is a complex and dynamic phenomenon. It is more than just knowing several languages; it is also a unique ability with its special features (Cenoz, 2013). That is to say, it is the ability to use three or more languages either separately or with varying degrees of code-mixing.

Li (2008) defined a multilingual individual as anyone who is able to communicate in more than one language, being active (through speaking and writing) or passive (through listening and reading). The term can also refer to the use of more than two languages within a given society to interact and communicate with different people in real-life situations. Additionally, an individual who speaks more than three languages is known as a multilingual person. Furthermore, Aronin and Hufeisen (2009) defined multilingualism as the capacity of societies, institutions, groups, and individuals to engage regularly in space and time with more than one language in everyday life. Similarly, Bakhyt and Mendel (2019) stated that multilingualism is the ability of societies and individuals to use more than one language in their daily lives.

1.2.1. Multilingualism in Algeria

Algeria is situated in North Africa, where many languages are spoken across different communities and societies. Arabic became the first language known in Algeria after the Islamic conquests, which occurred in the eighth and eleventh centuries as Islam spread. Moreover,

someone who speaks the Algerian Arabic language is considered Arab. According to Goul (2013), Arabic is considered a standardized variety used in formal settings for written and spoken purposes. Additionally, Benyounes (2017) explained that Arabic is the official and primary language of Algeria, which is used in schools.

In Algeria, individuals are identified as Kabyle, Chaoui, Mzabi, Targui, Chelhi, or Chenoui (Amazigh), if they speak one of these Tamazight (Berber) dialects. According to Mazouni (1969), the term “Berber” is derived from the Greek. It means the first people who inhabited North Africa. That is to say, the term "Berber" was derived from the Greek word Barbarus which was used by the Romans to describe groups that were against assimilating into Roman civilization (Fedjkhi & Hamdi, 2020). In simple terms, the word ‘barbarous’ or Berber refers to “the people who are not fluent in Greek or do not belong to the Greek community. Benrabah (2014) stated that Tamazight refers to a group of Amazigh languages that include several regional varieties. These consist of Tamashek, spoken by the Tuareg in the southern region near the Niger border; Mزاب, used by the Mozabites; Shawia (locally called Tachawit), spoken by the Chaouis; and Kabyle (locally known as Takbaylit), used by the Kabylians.

In particular, the Berber language plays a crucial role in Algerian communities. Wolff (2025) classified Berber as part of the Afro-Asiatic language phylum. While it was traditionally regarded as a single language in earlier French linguistic studies, today it is recognized as a group of languages spoken by approximately 14 million people across North Africa—from Egypt’s Siwa Oasis to Mauritania—with the majority of speakers residing in Morocco.

According to Adeer (2024), Berber was officially recognized as Algeria’s second national language in 2002. Following this recognition, it was introduced into the education system for Berber communities in Kabylia and incorporated into both television and radio broadcasts. Significantly, in 2016, the Ministry of Education began assigning Berber language teachers to selected primary schools in Berber-speaking regions. Adeer also notes that Tamazight is now considered both a national and official language in the Algerian constitution, and it is taught not only in schools but also at the university level.

In addition to these, the Chaouias are the second-largest Berber group in Algeria. As Nedjai (2017) stated, the Chaoui are a native Berber people whose name originates from the Berber word that refers to the main god worshipped by the ancient Numidian people of North Africa. He also claimed that the noun Chaoui is derived from the word ‘Ich’, which refers to the Numidian god Amon, depicted with a human head and ram’s horns. In other words, the Chaoui

are a native Berber group whose name refers to the main god of the ancient Numidian people. According to Derkiani (2023), Chaoui speakers take immense pride in their cultural heritage, language, and origins, and they use their dialect whenever possible. Furthermore, Derkiani (2023) claimed that the noun Chaoui is derived from the word 'Ich', which refers to the Numidian god Amon, with a human head and ram's horns. Derkiani (2023) noted that the Chaoui dialect is part of the variation of the Amazigh language, originally spoken in North Africa. It is primarily used in Algeria, particularly in the Aures region, including Batna, Khenchela, Tébessa, and Oum El-Bouaghi. It is also spoken to a lesser extent in Biskra, Sétif, and Souk Ahras. The dialect varies by region in terms of vocabulary, pronunciation, and speech style, which means that the Chaoui dialect is not a fixed or standardized language; however, it adapts and changes across different regions. Consequently, it remains an important cultural and linguistic marker of the Chaoui people, who take pride in preserving their heritage.

Kabylie is situated in the northeast of Algeria, 50 km east of Algiers, and covers about 25,000 km². Taqbaylit is spoken in the Kabylie region of Northern Algeria. It is a Berber language that belongs to the Afroasiatic phylum. It includes several dialects, which are Western Kabyle spoken in the Wilaya of Tizi-Wezzu (Tizi-Ouzou), and Eastern Kabyle, spoken in the Wilaya of Bgayeth, (Béjaïa). According to Mettouchi (2017), Kabyle is considered the mother tongue of more than 80% of the inhabitants of the region. It is the language used at home and in daily life interactions. According to Belkadi (2014), a dialect of Taqbaylit Berber (Afroasiatic) is spoken in Tikicurt, a village in the mountainous region of Tizi Ouzou in northern Algeria. Similarly, Knežević and Bedar (2024) explained that Taqbaylith, also known as Kabyle, is a VSO language of the Berber language family (Afroasiatic Phylum)". That is to say, Taqbaylith follows an unmarked VSO word order Verb-Subject-Object. This means that in a simple sentence, the verb (action) comes first, followed by the subject (the doer of the action), and then the object (the receiver of the action).

1.3. Section Two: Pragmatics

The term Pragmatics was coined by the American psychologist and philosopher Charles Morris in the 1930s. It is a branch of linguistics that is concerned with three main areas of language, which are semantics, syntax, and pragmatics. According to Yule (1996, p. 3), "pragmatics is the study of meaning communicated by the speaker (or writer) and interpreted by a listener (or reader)." In other words, pragmatics refers to the intended meaning of the speaker, which goes beyond the literal interpretation of words and involves what the speaker

truly intends to convey. Similarly, Betti (2021) argued that pragmatics is the study of how context affects meaning and how a message may change depending on the situation. It entails understanding the speaker's identity, as well as the time and place in which the conversation occurs.

As Levinson (1983) stated, pragmatics is the study of language usage. That is to say, it investigates how language is related to the context in which it is used, often referred to as “language in use.” Similarly, Yule (1996) noted that pragmatics is concerned with four aspects of meaning: the study of speaker meaning, the study of contextual meaning, the study of the expression of relative distance, and the study of how more is communicated than what is explicitly said. In simple terms, pragmatics depends on factors such as the speaker’s intent, the time and place of communication (i.e., the context), and the relationship between the participants. In other words, pragmatics is concerned with how the meaning of what people say depends on time and place, and the person to whom they are speaking (Leech, 1983).

Moreover, Korta and Perry (2011) argued that pragmatics focuses on specific instances of communication, which are deliberate actions performed by the speakers at a particular time and place. Simply, pragmatics examines “utterances,” which are not simply sentences or phrases but specific actions produced by the speaker in real-life situations. Language is “made of action,” and social behavior is closely tied to the relevant social situation in which it is used (Malinowski, 1935). This means that language is produced through actions and is directly linked to the social context in which it is used. Additionally, pragmatics is “the study of the aspects of the meaning of the relationship situations” (Leech, 1983, p. 6). That is, the speech situation allows the speaker to use language in a given context to achieve a particular effect on the listener. Thus, speech is goal-directed, referring to the meaning that the speaker or the reader wants to communicate.

Importantly, pragmatics involves phenomena including implicature, speech acts, relevance, and conversation. In the component view, pragmatics is defined as a branch of linguistic theory dealing with specific areas including deixis, implicature, presupposition, and speech acts (Cap, 2010). Moreover, pragmatics refers to the study of implicatures that is to say, the utterances or the actions that are communicated but not explicitly expressed (Jucker et al., 2012). In simple words, pragmatics refers to the efforts made by the listener to understand and interpret what the speaker is saying or uttering.

1.3.1. Pragmatic Competence

Betti (2021) claimed that pragmatic competence is the ability to understand the intended meaning of the speaker. According to Crystal (2008), “pragmatics is the study of language from the points of view of users, especially of the choices they make, the constraints they encounter in using language in social interaction, and the effect their use of language has on other participants in the act of communication” (p. 379). In addition, Taguchi (2009) defined pragmatic competence as the capacity to use language appropriately in different social contexts to achieve a successful conversation or communication event. It is also considered a key aspect of communicative competence, which is the primary goal in teaching and learning a foreign or second language (Challani & Hamittouch, 2025). Likewise, effective communication requires more than just mastering the grammar of a given language; it also involves understanding its pragmatic elements. Context plays a crucial role in pragmatics, influencing the choice of language forms used to communicate a particular function effectively.

Pragmatic competence refers to the ability to communicate effectively in various social situations or contexts, depending on contextual factors such as the social status of the participants, the intended purpose of the interaction, and the social norms or conventions of interactions (Canale, 1983). Therefore, effective communication requires not only linguistic knowledge, but also the ability to use this linguistic knowledge appropriately in a socio-cultural context. Moreover, pragmatic competence is defined by Koike (1989) as "the speaker's knowledge and use of rules of appropriateness and politeness, which dictate the way the speaker will understand and formulate speech acts" (p. 297).

1.3.2. Cross-cultural pragmatics

Pragmatics is a branch of linguistics that studies how people interact in different cultures. According to Yule (1996), cross-cultural pragmatics is the study of different assumptions among different communities concerning how meaning is constructed and created in various social contexts. Additionally, House and Kádár (2022) stated that cross-cultural pragmatics refers to the comparative study of the use of language by people in different languages and cultures.

Moreover, Kasper and Blum-Kulka (1993) defined cross-cultural pragmatics (CCP) as the study of linguistic acts by language users from different cultural backgrounds. In other words, it studies how people from various cultures and communities use language to perform social actions such as making requests, giving compliments, or apologizing. It also focuses on

understanding how cultural differences influence the way people express their ideas and beliefs. Likewise, cross-cultural pragmatics explores how the meaning of words and expressions changes depending on the context.

1.3.3. Speech Act Theory

Speech Act Theory was introduced first by the Oxford philosopher John Langshaw Austin (1962) in his book *How to Do Things with Words* and later developed by his prominent student John Searle in 1969. Speech act theory is a subfield of pragmatics that studies how language is not only used to convey meaning but also to perform actions. As Austin (1962) stated, speech act theory (SAT) is about saying something by doing something. Similarly, Yule (2006) defined speech acts as actions such as requesting, commanding, questioning, or informing. A speech act is also defined as an action performed by the speaker with an utterance. In short, uttering words can perform actions; words are not always neutral conveyors of information, but they can actively shape events, relationships, and social interactions.

As stated by Kain (2023), speech act theory posits that language carries meaning that is beyond the literal meaning of words. That is to say, the meaning of an utterance depends on the context in which it occurs. It also explains how speech acts can lead to actions or outcomes. In other words, Green (2021) asserted that speech act theory identifies actions performed by a speaker through his/her utterances, including speech acts such as promising, asserting, complimenting (corrected spelling), apologizing, convincing, and insulting.

According to Schmidt and Richards (1980), Speech Act Theory examines how language is used and functions. Speech acts are actions that people perform when they speak or communicate in a given interaction. Furthermore, Yule (2006) stated that a speech act is commonly described as performing (corrected spelling) actions through utterances; this means that utterances are not just words or grammatical structures, but they also perform acts.

“Performatives” are types of utterances introduced by the philosopher Austin in his famous book *How to Do Things with Words*. Mabaquiao (2018) stated that performatives are linguistic expressions that perform specific actions through the act of speaking. By uttering the performative expressions, the speaker is enacting or executing an act. In clear terms, they are actions produced by someone. Austin (1962) defined performatives as part of doing an action. They are statements that perform an act just by saying something and are not about being true or false, but about doing something.

Austin (1962), stated that a speaker produces three types of acts: locutionary, illocutionary, and perlocutionary:

a) Locutionary act: Mabaquiao (2018) defined the locutionary act as the basic act of uttering performatives. That is, it refers to the process of saying something. Similarly, Austin (1962) argued that the saying part of an utterance refers to the locutionary act which consists of the literal or propositional meaning expressed through the grammatical and lexical structures of the utterance.

b) Illocutionary act: refers to what is performed. As described by Gadja and Lebbouz (2022), an illocutionary act involves expressing an action using words. It is not only about conveying meaning, but doing an act. It is a speech act that is highly connected with the speaker's intention, where every utterance has a specific purpose or goal that the speaker is trying to achieve. Additionally, Austin (1962) explained that an illocutionary act includes performing actions through speech, such as informing, ordering, warning, or making commitments, all of which carry a specific impact. In other words, the illocutionary act is something performed via the communicative force of an utterance, which means the intended meaning of the speaker.

c) Perlocutionary act: refers to the impact of an utterance has on the listener. According to Austin (1962), a speech act is the effect or result we create through our words such as convincing, persuading, deterring, and even, surprising or misleading. It means the effect of the speaker on the listener to force him to do something.

According to Searle (1969), five categories of illocutionary acts are identified:

a) Declarations

A declarative speech act occurs when the speaker causes a change in the external situation simply by saying something (Searle, 1976). In simple words, when someone says certain things in the right situation, their words alone can make something happen. The speech is not just for sharing information, but it actually performs an action that changes something in reality. For example, when a minister says, I now pronounce you husband and wife (Yule, 1996).

b) Representatives

Representatives are types of speech acts that indicate what the speaker believes to be true or false (Yule, 1996). They include arguing, asserting, complaining, criticizing, informing, reporting, and suggesting. For example, no one makes a better cake than me (Azizah, 2015).

c) Expressives

Expressives are those kinds of speech acts that state what the speaker feels. They refer to the psychological state of the speaker and can be statements of pleasure, pain, like, dislike, joy and sorrow, including apologizing, congratulating, and thanking. For example, I apologize for my mistakes (Putri et al., 2020).

d) Directives

Directives are types of speech acts that speakers use to direct someone to do something. They express what the speaker wants, including commands, orders, requests, and suggestions. For example, just bring her to me! (Yardha & Ambalegin, 2022)

e) Commissives

Commissives are kinds of speech acts that speakers use to commit themselves to some future actions, they express the speaker's intentions, including promising, threatening, refusing, and vowing. For example, I bet his existence (Devi, 2020)

1.3.4. Request speech act

A request is considered to be a directive speech act. It is defined as “an attempt to get the hearer to do an act which a speaker wants the hearer to do, and which it is not obvious that the hearer will do in the normal course of events or of the hearer's own accord” (Searle, 1996, p. 66). According to Trosborg (1995), a request is an illocutionary act in which the speaker (requester) wants the listener (requestee) to execute a certain action that is beneficial to the speaker. The illocutionary acts include representatives, directives, expressives, commissives, and declarations.

In simple words, a request is also defined as “an imposition” produced by the speaker to direct the listener to perform an act which affects the hearer's intentional behavior (Trosborg, 1995). In particular, making a request is often influenced by three social factors, namely social power, social distance, and the degree of imposition (Brown & Levinson, 1987).

As claimed by Austin (1962) speech acts are actions performed by utterances, such as giving orders, making promises, complaining, requesting, and so on. When someone utters a word or a sentence, he/she performs an action in which the speaker asks the listener to react with verbal and non-verbal behavior.

Furthermore, Byon (2004) stated that the request speech act is a directive act that includes efforts produced by the speaker to get the hearer to perform something, particularly to achieve the speaker's goal. Making a request requires the cultural and linguistic knowledge of the speaker. Similarly, Bach and Harnish (1979) argued that a speech act is used to express the speaker's desire in such a way that the listener responds to the speaker's request.

1.3.5. Request Strategies

Requests are generally produced in the form of strategies. A speaker must use specific request strategies in order to reduce or eliminate the threat that the speaker poses to the listener (Achiba, 2003). Hence, requests are considered face-threatening acts (Brown & Levinson, 1987). A request strategy is also defined as the obligatory choice of the level of directness by which the request is realized (Blum-Kulka et al., 1989). In simple words, a request strategy is the way someone decides how direct or indirect to be when asking for something.

Therefore, depending on Austin's (1962) speech act theory, a request can be produced in either a direct or an indirect manner. Clark (1979) defined direct strategies as an illocutionary force that contains only one meaning, whereas indirect strategies involve more than one meaning. Blum-Kulka, et al. (1989) asserted that there are three major strategies in formulating a request: direct requests, conventional indirect requests, and non-conventional indirect requests.

a. The direct level

1. Mood derivable: Utterances in which the grammatical mood of the verb signals illocutionary force. For example, Leave me alone (Blum-Kulka et al., 1989, p.133).
2. Performatives: Utterances in which the illocutionary force is explicitly named. For example, I tell you to leave me alone (Blum-Kulka et al., 1989, p.133).
3. Hedged performatives: Utterances in which naming of the illocutionary force is modified by hedging expressions. For example, I would like to ask you to leave me alone (Blum-Kulka et al., 1989, p. 133).
4. Obligation statements: Utterances that state the obligation of the hearer to carry out the act. For example, you must switch off your phone now (Warchal, 2007).
5. Want statements: Utterances that state the speaker's desire that the hearer carries out the act. For example, I want you to move your car (Blum-Kulka et., p.133).

b. The conventionally indirect level:

6. Suggestory formulae: utterances that contain a suggestion or a proposal for the listener to do something. For example, how about cleaning up? (Blum-Kulka et al.,1989, p. 133).

7. Query-preparatory: utterances that include the preparatory conditions (willingness, ability, or the possibility of performing an act. For example, could you turn down your music? (Nugroho & Rekha, 2020).

c. non-conventionally indirect level: the request is made in the form of hints.

8. Strong hints: Utterances containing partial reference to an object or element needed for the implementation of the act. For example, the game is boring (Blum-Kulka et al.,1989, p. 133).

9. Mild hints: Utterances that do not refer to the request proper (or any of its elements) but are interpretable as requests by context. For example, we've been playing this game for over an hour now (Blum-Kulka et al.,1989, p. 133).

1.3.6. Cross-cultural Differences in Requests

Each society possesses its cultural norms and values, which differ from one another. Kecskes (2014) argued that cross-cultural studies mainly investigate how speech acts are performed in different cultures, with a focus on cultural breakdowns and miscommunication. In this way, a certain form of "politeness" in one culture may be seen as impolite or inappropriate in another language. Additionally, CCP investigates different features of language use in different cultures, including speech acts (such as requests), behavior, and language patterns. It also focuses on communicative differences based on cultures, situations, and interaction. Blum-Kulka et al. (1989) introduced a project named the Cross-Cultural Speech Act Realization Project (CCSARP), which is the fundamental framework for studying speech acts (requests) in pragmatics. In other words, cultural norms and values of a particular society or community can affect how members of that community perform speech act requests. Requests vary significantly across cultures due to differences in politeness norms, social hierarchy, and communication styles. That is to say, what is considered polite in one culture might be perceived as rude in another?

1.4. Section Three: Politeness Theory

Politeness theory was first introduced in 1978 and later developed in 1987 by Brown and Levinson. It is a foundational framework in pragmatics and sociolinguistics. According to

Brown and Levinson (1987), speech act performance is governed by universal principles of politeness. That is, when people communicate in a given social context or interaction, they must follow some specific rules governing a particular language in order to be polite, avoid misunderstandings, and achieve effective communication. Additionally, Goffman (1967) described politeness as the perception an individual projects to another, where they behave to create a certain image of themselves by avoiding certain actions or performing specific social rituals. Politeness serves to avoid conflicts, which may happen during conversations, by employing an indirect speech act. Leech (1983) mentioned, “it is possible to increase the degree of politeness by using more indirect illocutions . . . because they increase the degree of optionality, and because the more indirect the illocution is, the more diminished and tentative its force tends to be” (p. 131). Similarly, Lakoff (1973) stated that politeness is a type of behavior which was developed in societies to decrease friction in social interactions, whereas Sifianou (1992) defined politeness as a means to control and manage one’s emotional responses in order to prevent disagreements and confrontations. According to Thomas (1995), politeness is context-dependent; it consists of a linguistic form, the context in which the utterance occurs, and the relationship between the interlocutors.

As mentioned by Brown and Levinson’s (1978), individuals prefer to use indirect ways over direct ones in order to be polite, since being direct is considered a face-threatening act. In simple terms, people choose to use indirect speech acts rather than direct ones to behave politely in interaction, because direct strategies are regarded as face-threatening acts. Moreover, Atmawati et al. (2024) stated that the interpretation of indirect speech acts varies according to the context in which they are uttered. They usually imply a more formal speaker-listener relationship or are employed for a specific purpose. Thus, in order to reduce the threat and avoid the risk of losing face, it is preferable to use indirectness to ensure the smoothness of a given interaction. In contrast, direct speech acts are more likely to indicate a closer or more intimate relationship between the speaker and the hearer.

1.4.1. Politeness and Face Theory

Goffman (1967) introduced the concept of "face," which varies across cultures and social circumstances. In this context, politeness involves individuals demonstrating an awareness of others’ “face” wants. Face can be described as “a public self-image” or “a person’s social identity.” As Brown and Levinson (1987), "face" refers to the respect that an individual has for himself or herself and involves maintaining “self-esteem” in both public and private situations.

Face can be damaged, maintained, or improved, and it must constantly be attended to during interactions. Later, Goffman (1982) introduced two types of face, positive and negative, as fundamental aspects of social interaction.

As argued by Brown and Levinson (1987), positive face refers to an individual's desire to be accepted or approved by others. It may be threatened by expressions of disapproval, accusations, criticism, disagreement, or displays of violent emotions. In other words, face-threatening acts may threaten either the speaker's or the listener's face. In contrast, negative face refers to an individual's desire for autonomy and freedom from imposition. Brown and Levinson (1987) also suggested that when someone behaves in a way that threatens another's face or makes the other person uncomfortable, such as through direct criticism, we commit a "face-threatening act" (these are directed at the person we are talking to). To mitigate this threat, individuals often use strategies such as hedges or compliments, which are considered "face-saving acts." These strategies aim to maintain both the speaker's and the listener's face. Simply, a face-saving act is a strategy that an individual uses to minimize the effect of a face-threatening act.

1.4.2. Politeness Strategies

According to Brown and Levinson (1987), politeness strategies are developed to prevent individuals from feeling embarrassed or uncomfortable. These strategies are used to save the hearer's face when face-threatening acts (FTAs) are desired or necessary. In addition, politeness strategies are defined as methods used to avoid or minimize the face-threatening acts that a speaker may perform. Brown and Levinson (1987) categorized these strategies in order from most to least threatening as follows: bald-on-record, positive politeness, negative politeness, and off-record. Moreover, they argued that the degree of threat involved in the performance of a request speech act depends on three social factors: the level of imposition of the act itself, the social distance between the speaker and the hearer, and the relative power of the listener over the speaker.

Brown and Levinson (1987) proposed five main strategies of politeness:

a) Bald on record

The bald on-record strategy is one of the main politeness strategies outlined in Brown and Levinson's politeness theory. Yule (1996) defined it as a strategy that uses imperative forms or direct utterances such as orders. In this case, the speaker is asking directly for something,

without softening the command. This strategy involves communicating an act in a clear, direct, and unambiguous manner, without any attempts to minimize the impact of the face-threatening act (FTA). Brown and Levinson (1987) argued that the bald on record strategy is a direct way of saying something, without minimizing the imposition. They explained that bald on-record expresses the illocutionary force explicitly. Similarly, bald-on-record expressions are often used when the speaker has power over the hearer or in emergency situations. For example, Give me a pen (Yule, 1996).

b) Positive politeness:

Positive politeness demonstrates solidarity between the speaker and the hearer. According to Brown and Levinson (1987), positive politeness strategies (PPSs) aim to reduce the threat to the hearer's positive face by making them feel good, appreciated, or valued about themselves, their affairs, or their possessions. These strategies are often used among people who know each other well. In addition to avoiding conflicts, they typically include expressions of friendship, support, and compliments. As Jucker (2020) noted, positive politeness strategies enhance the positive face of the addressee, promoting respect and solidarity through examples of finding common ground, juxtaposing criticism and compliments, telling jokes, and using statements of friendship (such as the use of nicknames and slang between friends).

c) Negative politeness:

Negative politeness is considered a more formal, polite, indirect, and less direct strategy; it is the opposite of positive politeness. In negative politeness, the hearer's negative face is taken into consideration by the speaker, who makes the hearer feel comfortable (Leech, 1983). According to Brown and Levinson (1987) negative politeness involves using language and behaviors that aim to reduce the impact of requests or actions addressed to the addressee's negative face. That is, this strategy minimizes the particular imposition of the face threatening act. It is also a strategy that focuses on being respectful, formal, and formality oriented, for instance, when the speaker commits a face threatening act, he/she will reduce the effect of the FTA by using deference, hedges. For example, would you open the window, Mr. John? Here the speaker applies a hedge (would you please) to soften the utterances and minimize the threat caused by the speaker.

Another concern of negative politeness is avoidance-based, the speaker shows his/her respect and avoids making the hearer embarrassed or uncomfortable. This strategy is commonly used when there is a power imbalance between interlocutors. According to Marquez (2000),

“Negative politeness related to etiquette, avoidance of disturbing others, indirectness in making a request or imposing obligations, acknowledgment of one’s debt to others, showing deference, and overt emphasis on other relate power” (p.15).

Brown and Levinson (1987) defined some strategies of negative politeness as below:

a) Be conventionally indirect: Here the speaker is going to be indirect in his/her utterances. In this case, the speaker uses an understandable speech act to avoid misinterpretations. For example, I need a pen. In this example, the speaker is performing a request that is “give me a pen”, but he/she uses this statement: I need a pen.

b) Question hedge: It is used to modify the force of speech acts. For example, I guess that John is angry.

c) Minimize the imposition: It means to reduce the effect of face threatening act (FTA). For example, I could borrow your book for just a second. The use of “just a second” refers to the minimization of the imposition.

d) Off-record:

The Off-record strategy is considered the most indirect and polite form of communication. It involves performing the act in an implied or ambiguous manner, allowing the speaker to avoid direct imposition while still conveying the intended message. According to Rickheit and Strohner (2008), it is defined as “the polite strategy is simply to not to perform the act at all. But if the act is performed, then the most polite way is to do so with an off-record form” (p.212).

Brown and Levinson (1987), defined off-record as a communicative act in which the listener can interpret the speaker’s intended meaning in multiple ways, making it impossible for the listener to point to a single, clear communicative intention. They explained that such off-record utterances typically use indirect language, including different interpretations of the speaker’s intent. In other words, off-record is an indirect politeness strategy whereby the speaker produces utterances that can be interpreted in multiple ways and have various meanings, depending on the hearer’s ability to understand the speaker’s intended meaning. In addition, Brown and Levinson (1987) identified several subcategories of off-record strategies, giving hints, giving association clues, presupposing, and understating and overstating, using tautologies, using contradictions, being ironic, using metaphors, and using a rhetorical question.

Importantly, Brown and Levinson (1987) argued that the off-record strategy aims to take some impositions off the hearer. In this case, the speaker performs an act (request) that could be

decoded by the addressee in different ways. Moreover, the off-record strategy is often produced in the form of declarative sentences. For example, it is getting chilly in here. This statement could be interpreted as an indirect request to close the window or the door.

Brown and Levinson (1987) also classified some common strategies of Off-record:

a) Give hints: when the speaker says something that is not explicitly stated, relying to the listener to understand and interpret the hints used by the speaker, or to search for an interpretation of the possible meaning. For example, I haven't eaten all day. (I'm hungry).

b) Give association clues: It involves mentioning related concepts, ideas, and situations that are associated with the speaker's actual intent. For example, the baby just fell asleep. (The need for quiet).

1.4.3. Politeness in request

According to Leech (1983), "given the same propositional content, it is possible to increase the degree of politeness by using a more and more indirect kind of illocution. Indirect illocutions tend to be more polite (a) because they increase the degree of optionality, and (b) because the more indirect an illocution is, the more diminished and tentative its force tends to be" (p. 108). In other words, the level of politeness tends to increase with the degree of indirectness in communication. A more indirect request speech act is generally perceived as more polite. Besides, it allows the listeners to respond freely, making them feel less pressured. An indirect speech act aims to soften the force of the request or statement. That is to say, the more indirect an utterance is, the more polite it tends to be, as it respects the listener's freedom and decreases the level of imposition. In simple words, politeness in requests depends on sociocultural norms of the society in which they are made, as each culture has its own way of making requests.

1.5 Section Four: Empirical Studies

The literature review section explores various themes related to the speech act of requesting, with a focus on how social variables influence its performance. These variables include gender, social status, power dynamics, and the degree of imposition. Over the past several decades, the study of request speech acts has emerged as a significant area of interest in both pragmatics and sociolinguistics.

Numerous studies have investigated the request and politeness strategies used by diverse groups of speakers. These investigations have shed light on how individuals from different

backgrounds formulate and interpret requests in various social contexts. The research has consistently demonstrated that the choice of request and politeness strategies is not arbitrary but is heavily influenced by social and cultural factors.

1.5.1. The influence of social variables on speech act production (Politeness)

In the context of sociolinguistics and pragmatics, particularly in the study of the request speech act, social variables play a crucial role in the production of speech act requests. In addition, various cultural and social factors influence the way people communicate and interact in different social contexts, these factors include power dynamics, social distance, degree of imposition, age, gender, cultural background, education level, and socioeconomic status. Previous studies have been conducted on politeness and speech acts, and also on the influence of these social variables on the use of different politeness strategies by both genders' females and males as well as between friends and between students and teachers.

Mokhtar (2016) investigated the request strategies used by second language learners and the influence of social variables like social distance, power and dominance, and gender on the production of request strategies by English learners. The researcher collected data from 59 English Master 2 students, studying at the University of the United Kingdom. The participants majored in two proficiency levels; intermediate and advanced learners. The researcher used a discourse completion task consisting of 12 scenarios as an instrument to collect data, the data were analyzed qualitatively via an interpretative approach and quantitatively. The study was based on Hofstede's National Culture Dimensions, Blum-Kulka's Request Strategies, and Grice's Cooperative Maxims theories. The study aimed to compare speech act production patterns of L1 and L2 speakers, it includes interviews and focus groups. The results of the study showed that linguistic background, culture, level of education, and social variables like social status (power and dominance), and gender influenced the use of different request strategies, for instance, English native speakers used Conventionally Indirect strategies, Non- Conventionally Indirect strategies between colleagues, strangers, family and friends and also, they tend to use hearer-oriented perspective.

Additionally, El Hadj Said (2016) investigated the politeness strategies used in the speech act of requests among Algerian speakers based on Brown and Levinson theory (1987) and Blum-Kulka (1989). The researcher collected data from 60 participants (32 females and 28 males). Their age ranged from 35-50. The researcher used a discourse completion task consisting of five scenarios to identify the politeness request strategies used by Algerian

speakers in various situations. A quantitative method was employed. The study revealed that positive and direct strategies are used with the same gender (females or males), in contrast, indirect strategies are used between males and females. Older people tend to be more indirect when making requests to young people. In addition, the results showed that the bald record strategy is predominant between brothers, however positive and negative politeness are used between friends over indirect strategies.

Furthermore, Ghait and Kaouli (2020) examined the influence of social variables, such as social distance, power distance, and imposition, on the use of request strategies by EFL students. The researchers selected a group of 35 third-year EFL students from the Department of English at Batna 2 University. A written discourse completion test was used to evaluate students' performance in request strategies, and seven interviews were conducted to explore the factors that affected students' request production. The results revealed that third-year EFL students primarily used conventionally indirect request strategies but they faced challenges with pragmatic competence due to limited grammar, vocabulary, and a lack of socio-pragmatic knowledge. They mostly relied on the query preparatory strategy for requests and overused "please" which is influenced by cultural norms. Social factors like power and distance had minimal impact on their language choices, and students struggled with addressing teachers formally, highlighting gaps in their ability to make polite and appropriate requests.

Moreover, Esfahlan and Boroumand (2020) investigated the influence of gender and socioeconomic status on the choice of politeness strategies used by Iranian EFL students in both Persian and English in the speech act of request. The researcher collected data from 100 Iranian EFL students (male and female) at the Islamic Azad University of Dezful. The participants majored in three different academic disciplines; namely English language and literature, English translation studies, and English language teaching. Their age ranged from 19-27. The researcher used a discourse completion task consisting of 10 scenarios. The study was based on Brown and Levinson's theory. The researcher included a modified SES questionnaire based on the MacArthur SSS scale to determine participants' socioeconomic status. The results of the study showed that the bald on record strategy is used by both the first male high and the second male low groups, also all the politeness strategies are used more by females than males. In addition, the males tend to be more direct but females tend to use indirect strategies when making requests in their L1. The findings showed a significant relationship between the participants' gender and their use of politeness strategies in both L1 and L2 and no significant

relationship between the participants' socioeconomic status and their use of politeness strategies in L1 or L2.

Similarly, Mahdjoub and Saihi (2023) examined gender differences in the use of politeness strategies for requests and refusals, considering social power, rank of imposition, and social distance. The researchers collected data from 44 university students (22 males and 22 females) from Guelma. They used a written Discourse Completion Test (WDCT) consisting of four situations (two for requests and two for refusals). The results indicated that males predominantly used negative politeness when requesting to "close a window", while females exhibited a similar pattern. Both genders employed identity markers and softeners differently, depending on who they addressed. "When borrowing money", males favored negative politeness with family members and positive politeness with friends, whereas females did the opposite. Both genders used promises more frequently with friends. When refusing to lend money, both males and females predominantly used indirect refusals, with males using group identity markers and females using jokes. In the case of refusing invitations, both genders employed indirect refusals, with females more likely to directly refuse friends and use apologetic terms more often than males.

As well as Saadna and Mouas (2024) explored the influence of social variables like power dynamics, social distance, gender, and the imposition level on the use of request strategies by Algerian teachers and students in EFL classrooms. The researcher collected data from 115 Algerian teachers (10 males, 15 females) and Algerian students (20 males, 70 females) at the University of Batna. Their age ranged from 17 to 57. The researcher used a discourse completion task consisting of nine scenarios as an instrument to collect data. The study included surveys and questionnaires. The results of the study showed that the gender of the participants influenced the frequency of use of request strategies. The female participants, for instance, used conventionally indirect strategies, however, the males tended to use direct strategies of request. In addition, Algerian males prefer to use direct strategy than females in classroom discourse. Also, the researcher concluded that the social variables of power, social distance, and rate of imposition seem to impact the participants' choices.

1.5.2. The Impact of Directness Strategies on the Pragmatic Structure of Requests

Requests are a key part of communication and require a balance between being clear and polite. Directness strategies help shape this balance, influencing how people make requests while considering social norms and relationships. The way requests are structured depends on

these strategies, which can vary based on culture, social status, and the situation. Many studies have looked at how directness strategies affect the way requests are made, showing how language, politeness, and social factors work together.

Aribi (2012) examined the request behavior of Tunisian EFL learners, focusing on directness and the impact of social factors on politeness. Data were collected from 67 female Master students, aged 22 to 31, studying English at the Faculty of Letters and Humanities in Sfax, Tunisia. The researcher used a Discourse Completion Task (DCT) with six written situations based on the Blum-Kulka et al. (1989) framework. The findings indicated that Tunisian EFL learners preferred direct strategies, like mood derivable, in higher-ranking to lower-ranking situations, and indirect strategies, such as query preparatory, in equal-status interactions. These preferences reflected Tunisian cultural norms, where directness was used in unequal status relationships, while politeness was emphasized in equal-status scenarios.

Similarly, Khalfalla (2013) explored the politeness strategies used by Indonesian and Libyan Students at Diponegoro University in making requests. Data were collected from 8 EFL students (4 Libyan and 4 Indonesian) aged 19 to 22, using an oral discourse completion task, an mp3 Recorder, and Audacity software for analysis. The results showed that both groups favored query preparatory strategies and Indonesian students were more elaborate, while Libyan students used shorter forms. Both groups used conversational indirectness when addressing higher-ranking individuals, influenced by social distance and power dynamics. In closer relationships, such as with friends or younger siblings, students used more direct requests. Additionally, Indonesian students used more polite markers while Libyan students occasionally used direct requests.

Hill (2022) investigated the politeness and directness strategies used by South Indian English Speakers in Andhra Pradesh, focusing on social relationships with peers, parents, and employers. The study included 10 college students (5 males, 5 females) aged 19 to 21. Data were collected using a background questionnaire, role-play situations, debriefing questions, and interviews. The results indicated that South Indian youth used imperatives for both friends and superiors, adding expressives for superiors to show respect. They expressed more gratitude and directness than expected, using polite words like with friends and Formal politeness strategies with bosses. For apologies, participants were direct with friends but more careful with parents. In conflicts with superiors, they prioritized the needs of their boss or parent.

1.5.3. The influence of cultural background and linguistic proficiency level on the performance of request politeness strategies

Politeness in requests is shaped by cultural background and linguistic proficiency. Different cultures have varying norms of directness and formality, influencing how requests are made.

Atamna (2016) examined the politeness strategies of request speech acts used by advanced Algerian learners. The researcher collected data from the Algerian Master 2 students' emails while studying at the University of Constantine. Their age ranged from 24-27 years. The data included 80 emails classified into two periods (2012-2014) by categorizing them into requests for action and requests for information. It was analyzed both quantitatively and qualitatively. The study was based on CCSARP Blum Kulka. The results of the study showed that culture, sociopragmatic, and pragmalinguistic knowledge influenced the frequency of use of request politeness strategies, learners frequently used direct explicit strategies to express requests including mood derivable, performatives, hedged performatives, and want statement; obligation statement strategy never used by the participants, also they used indirect implicit strategies (conventional and non-conventional is rarely used). In addition, the findings of the study showed that most emails were action (hearer)-oriented perspective and others were information-oriented.

These studies highlight that cultural background, gender, linguistic proficiency, and social variables influence the choice of request strategies. Most of these studies have focused on each language community separately, additionally, research has been carried out on various Berber languages individually. However, no previous studies have been conducted specifically comparing Chaoui and Kabyle speakers in terms of request strategies, furthermore, previous research has not explored request usage in various social contexts or domains (e.g. family, work, education) for both Chaoui and Kabyle speakers. However, Researchers investigated the use of request strategies by females and males and how they differ from each other in the realization of speech act requests in terms of politeness and directness. To conclude, in our research, we attempt to compare the request strategies used by both Chaoui and Kabyle speakers in different social contexts. Moreover, we tend to explore how gender and other social variables influence the realization of speech act requests, focusing on politeness and directness.

1.6. Conclusion

The first chapter is divided into three main sections. Section one is about the theoretical background which includes three sub-sections. The first section deals with pragmatics which is the study of language use in various social contexts, focusing on the speaker's intended meaning. It investigates how context influences the listener's interpretation of request speech act. The second section consists of politeness. In general, politeness is a theory that examines how different societies have a unique way of making requests, either politely or impolitely, because a politeness strategy must be used while conveying a request. The third one is multilingualism. Multilingualism is a concept used to refer to the use of more than two languages in a given community. The study also provides a general overview about multilingualism in Algeria, detailing the diverse linguistic landscape including, Berber languages (Chaoui, Mzabet, Taqbaylit) spoken across different regions of Algeria. Section two is devoted to empirical studies, a literature review which presents a comprehensive literature review of previous research on the use of request speech act.

Chapter two: Research Methodology, Analysis and Interpretation, and Discussion of the Findings

2.1. Introduction

In the previous chapter, we presented a theoretical background related to the request speech act. This literature helped us understand some related concepts of the subject under investigation. The current study aims to compare the request and politeness strategies used by Kabyle and Chaoui native speakers. It examines how gender and other social variables such as social distance and power dynamics affect the way requests are realized. The focus is on the use of politeness and directness strategies. In this chapter, we provide answers to the research questions. We also explore the research methodology by analyzing the data and discussing the overall findings. The chapter is divided into three sections. The first section provides a detailed description of the methodology, including the research design, population and sample, and data collection tools. The second section includes the analysis and interpretation of the data. The third and last section presents discussion of the results.

2.2. Section One: Research Methodology

This section outlines the methodology employed in the present study. It describes the research design, population and sample, data collection tools, and the procedures followed to analyze the data. According to Birks and Mills (2011), methodology refers to the collection of guiding principles and concepts that shape the structure and design of a research study.

2.2.1. Methods and study design

Research design refers to the “procedures for collecting, analyzing, interpreting, and reporting data in research studies” (Creswell & Clark, 2007, p. 58). The present study is primarily descriptive, examining how Kabyle and Chaoui speakers perform the request speech act when interacting with same-gender, cross-gender, high-low, low-high, and equal-status interlocutors. Creswell (2014) explained that the purpose of the descriptive method is to find a detailed explanation of the research topic systematically. To achieve the aim, a quantitative method was chosen using a DCT as a research tool. The use of a quantitative method provides a statistical analysis of the research topic. Ghanad (2023) argued that quantitative research seeks to quantify data and draw general conclusions from a sample from multiple perspectives. It involves the collection, analysis, and interpretation of quantifiable data. Similarly, Kothari (2007) stated that quantitative research design refers to the methods and measurements that generate numerical or distinct values.

2.2.2. Population and Sample

The population of this study is composed of native speakers of Chaoui and Kabyle. The selected sample consists of 40 participants, including 20 native Kabyle speakers and 20 native Chaoui speakers, with each group equally divided by gender (10 males and 10 females). Their ages range from 20 to 50 years. These participants were selected from various regions of Algeria, including Béjaïa, Khenchla, Oum Bouaghi, and Batna. This study employed a random sampling technique to ensure that each member of the target population had an equal chance of being selected. Cohen et al. (2017) argued that simple random sampling requires the researcher to clearly identify the population from which the sample will be selected. According to Gay et al. (2012), random sampling is the process of selecting a sample in such a way that all individuals in the defined population have an equal and independent chance of being selected. The intent of simple random sampling is to choose individuals who are representative of the whole population. According to Field (2009), a sample is a systematically selected subset of a population that aims to accurately represent its characteristics, enabling researchers to draw valid conclusions about the whole population. Gender is taken into consideration in the analysis, alongside other variables, namely social distance, power dynamics.

2.2.3. Instrument of the study

The present study investigates the use of request and politeness strategies by male and female Chaoui and Kabyle speakers when interacting with both same-gender and cross-gender interlocutors. A Discourse Completion Task was used as a tool to collect data. It involved four natural situations reflecting different social statuses, and was provided to 20 Chaoui and 20 Kabyle speakers including 10 males and 10 females from each community.

A Discourse-Completion Task (DCT) is a technique used in linguistics and pragmatics to elicit specific speech acts, such as requests, apologies, or compliments. Additionally, a (DCT) involves a scripted dialogue based on different situations, each introduced by a brief prompt describing the setting and situation. According to Brown (2001), DCT is a type of questionnaire that can be conducted either orally or in written form. It presents different situations designed to elicit specific speech responses, and participants respond by engaging in a conversation.

In addition, Kasper and Dahl (1991, p. 221) defined the Written Discourse Completion Task as “written questionnaires including a number of brief situational descriptions followed by a short dialogue with an empty slot for the speech act under study.” On the other hand, Nurani (2009)

explained that in some oral DCT designs, participants receive written scenarios and respond verbally, allowing researchers to control the context while collecting more natural spoken data.

In this study, a Discourse Completion Task (DCT) was used as a data collection tool. It involves four situations in which 40 participants, both Chaoui and Kabyle, were required to perform the request speech act. The DCT instrument was used to examine the realization of the speech act of requesting by Chaoui and Kabyle speakers. These scenarios varied in terms of age, gender, and level of education. In simple terms, participants had to address both same-gender interlocutors (male-male, female-female) and cross-gender interlocutors (male-female, female-male). The scenarios also differed in terms of social status, where participants had to address someone of higher, equal, or lower status. The participants were asked to read each situation as many times as needed and respond by making requests. The scenarios covered various situations, including asking a salesperson to show a fitting room, requesting a friend to buy a bus ticket, asking a boss for permission to leave, and a boss asking an assistant to make a copy of a document. Additionally, the situations varied in terms of gender. That is, the first situation represents both same-gender and cross-gender interactions. They were also categorized according to different levels of social distance as follows: the second situation represents a low-high status interaction, the third situation represents for equal status, and the fourth situation reflects a high-low status interaction. Therefore, social status was also taken into consideration in this study. The scenarios were written in English and translated into Arabic for Chaoui speakers and into the Kabyle language for Kabyle speakers, as they were not familiar with English. This ensures that participants could fully comprehend the situations and respond clearly, and also make them in realistic, natural situations.

The data collected through Discourse Completion Test (DCT) were analyzed using Blum-Kulka et al. (1989) classification of request strategies as outlined in Cross Cultural Speech Act Realization project (CCSARP). The CCSARP framework categorized request strategies into three major levels: direct, conventionally-indirect, and non-conventionally indirect. Each level encompasses multiple strategy types. Direct requests include imperatives, performatives (both hedged and explicit), obligation, and want statement. Conventionally indirect requests consist of query preparatory and suggestory formulas. Non-conventionally indirect requests involve strong and mild hints. This study adopted the CCSARP coding framework and maintained its nine sub-strategies representing varying levels of directness. However, additional strategy types were incorporated based on Takahashi (1996), who proposed a more refined classification of the preparatory strategy and, dividing it into four types: query question, permission, mitigated

preparatory, and mitigated want. Additionally, this study follows the request strategies coding framework by Economidou-Kogetsidis (2011), employing only two direct strategies from the original model: direct question and need statement. Furthermore, the collected data were analyzed using Brown and Levinson's politeness theory (1987) which distinguishes three strategies: positive politeness, negative politeness, and bald on record. The analysis aimed to examine participants' responses, and compare the realization of request speech act across two distinct languages and cultural communities, namely Chaoui and Kabyle. Besides, the study investigated how these two languages and cultures use politeness, directness, and modifications in requests. In simple words, it examined the request strategies used by Chaoui and Kabyle speakers, aiming to compare their patterns and identify both similarities and differences. The data gathered through the DCT were analyzed quantitatively, using on tables including frequencies and percentages, where participants are asked to respond to each situation, reflecting natural request making strategies in real life situations.

To sum up, this section outlines the research methods and design, the population and sample, the instrument of the study, and data analysis procedures. In this study, a quantitative method was used. The sample was randomly selected and consists of 40 participants, equally divided into 20 Kabyle and 20 Chaoui speakers, including 10 males and 10 females for each group. Additionally, a Discourse Completion Test was used for data collection. This section also describes the analytical frameworks which are the Cross-Cultural Speech Act Realization Project (CCSARP) proposed by Blum-Kulka et al. (1989) for examining request strategies, and Brown and Levinson's (1987) theory for identifying politeness strategies.

2.3. Section Two: Analysis and Interpretation

This section is regarded as an essential part of the research. According to Dibikulu (2020) Data analysis is the process of transforming the collected data into meaningful facts and ideas, either quantitatively or qualitatively. It involves studying the organized information to identify inherent facts or meanings, breaking down complex information into simpler parts, and reorganizing them for interpretation. The section presents the main findings, focusing on the types of request and politeness strategies used by both Kabyle and Chaoui participants (males and females). These requests were analyzed in terms of directness, following Blum-Kulka et al. (1989) Cross-Cultural Speech Act Realization Project (CCSARP), as well as in terms of politeness, based on Brown and Levinson's (1987) theory. The data collected through the Oral Discourse Completion Task (ODCT) were analyzed quantitatively using the Statistical Package

for the Social Sciences (SPSS) to generate numerical data, including frequencies and percentages.

2.3.1. Analysis and Interpretation of the DCT

This section presents a quantitative analysis of the data obtained from the Discourse Completion Task (DCT). The data were categorized based on the typology of request strategies proposed by Blum-Kulka et al. (1989)'s Cross-Cultural Speech Act Realization Project (CCSARP). The framework was supplemented with additional strategies adapted from Economidou-Kogetsidis (2011), which align with the CCSARP typology. Additional strategy types were incorporated based on Takahashi (1996), who proposed a more refined classification of the preparatory strategy. On the other hand, the data were analyzed according to Brown and Levinson (1987) in terms of politeness.

Part One: Personal information

Table 01: Participant's community

Community	F	%
Kabyle	20	50%
Chaoui	20	50%
Total	40	100%

Table 01 presents the community distribution of the participants in this study. The sample is equally divided into two main ethnic groups: 20 Kabyle, accounting for 50% of the overall sample, and 20 Chaoui, representing 50% of the whole sample. In total, 40 Chaoui and Kabyle participants, representing 100% of the total population.

Table 02: Participants' Age

Personal information		Kabyle and Chaoui participants	
		F	%
Age	From 20-30	16	40%
	From 30-40	6	15%
	From 40-50	18	45%
Total		40	100%

Table 2 outlines the age distribution of the Kabyle and Chaoui participants, whose ages range from 20 to 50 years old. The participants are categorized into three distinct age groups. The first group consists of individuals aged between 20 and 30, representing 40% of the total number of participants. The second group include those aged 30 to 40 years old, constituting 15% of the total sample. Finally, the third group includes individuals aged 40 to 50, accounting for 45% of the overall sample. Participants from both communities were selected to investigate the various request strategies they use in different communicative contexts.

Table 03: participants' gender

Gender	Kabyle and Chaoui participants	
	F	%
Male	20	50%
Female	20	50%
Total	40	100%

Table 03 presents the gender distribution of Kabyle speakers who originated from Béjaïa, and Chaoui participants who are from various regions of Algeria, including Khenchla, Oum Bouaghi, and Batna. The total sample consists of 40 respondents representing 100% of the total population. The sample is equally divided into two groups (20 Kabyle and 20 Chaoui participants), and each group is subdivided into 10 males and 10 females for both communities. This equal distribution in sampling ensures that both Kabyle and Chaoui groups represent 100% of the total population. Gender is maintained. The number of females equals the number of males within each group. The purpose behind this equal division is to compare between the two

communities. Moreover, examining gender differences is essential in any investigation, as it helps identify the strategies employed by both males and females.

Table 04: Participants' Level of education

Level of education	Kabyle and Chaoui participants	
	F	%
Baccalaureate	14	35%
Bachelor	8	20%
Master	10	25%
PHD	8	20%
Total	40	100%

Table 04 presents the level of education of Kabyle and Chaoui participants; they are categorized equally into four educational levels. For both groups, fourteen individuals in each community hold a baccalaureate Diploma accounting for 35% of the total sample. Additionally, eight participants possess a Bachelor's degree representing 20% of the total sample. Furthermore, ten respondents have obtained a Master degree, comprising 25% of the overall sample. Finally, eight participants are PHD holders accounting for 20% of the total sample. The equal division allows comparison between the two communities regarding their educational backgrounds.

Part two: The request Strategies Used by the Participants

This part presents and examines the request strategies used by Kabyle and Chaoui participants when addressing same-gender and cross-gender interlocutors. The situation is described in terms of gender, the first situation is about shopping and finding a beautiful T-shirt that you like, but you are unsure about the size and want to try it on. To do so, you need to ask a store employee where the fitting room is located. The way you make this request may vary depending on whether the salesperson is a man or a woman.

Table 05: Request Strategies Used by Same-gender (male-to-male) in situation 1

Level of directness	Types of Strategies	Kabyle		Chaoui	
		F	%	F	%
Direct request strategies	Mood derivable	3	30%	0	0%
	Direct question	1	10%	2	16.68%
	Want statement	0	0%	1	8.33%
	Need statement	0	0%	1	8.33%
Total		4	40%%	4	33.34%
Conventional Indirect request strategies	Query preparatory	5	50%	8	66.66%
	Permission	1	10%	0	0%
Total		6	60%	8	66.66%
Total of the Request Strategies		10	100%	12	100%

Table 05 reveals the request strategies employed by male participants when requesting their male interlocutors. The results show that male Kabyle participants preferred the use of conventionally indirect strategies, with the highest frequency (6 occurrences), accounting for 60% of the total strategies used. Whereas direct strategies were the least used by male Kabyle participants, with only four cases, representing 40%. Similarly, male Chaoui participants demonstrated a preference for conventionally indirect strategies over direct ones when addressing their male interlocutors. The significant outcomes indicate that male Kabyle speakers primarily used query preparatory strategy, for example

Maelic aytawit g wanda ad qisey?

/maʒliʃ ajtawit g wanda ad qisey/

(Is it possible to take me to the fitting room?)

which occurred five times, representing 50% of all sub-strategies employed. This was followed by permission, for example

Mælic ad qisey a jeune homme?

/mæzliʃ ad qisey a ʒənm/

(Can I try on, young man?)

with only one case accounting for 10%. Concerning other direct sub-strategies, mood derivable, for example

Aytwerit anda ad qisey

/ajtwerit anda ad qisey/

(Show me where I can try on)

which registered three cases, accounting for 30%. Then, a direct question, for example

Ma tesəim une cabine d'essayage ?

/Ma tesɜim un kabin desejaʒ/

(Do you have a fitting room?)

which was used once, accounting for 10% of the total strategies used. In this example, the use of the French term '*une cabine d'essayage*' by male participants shows how French colonial influence led many Algerians, especially Kabyles from Béjaïa, to adopt French words in their daily speech. On the other hand, Chaoui male participants predominantly employed conventionally indirect request strategies, with eight occurrences representing 66.66% of all strategies used. The most frequently used strategy was query preparatory, for example

Mælic aytesnehtet amkan mani baqa ysey

/mæzliʃ ajtəsnahtət amkan mani baqa jsəy/

(Is it possible to show me the fitting room?)

Which also appeared in eight cases, accounting for 66.66%. Followed by direct question, for example

Ila mani atsaiy ney ulac.

/ila mani atsaiy ney ɔlaf/

(Is there a place to try it on or not?)

which was used twice, representing 16.68% of the total strategies used. Additionally, both need statement, for example

Xesey aytesneetet berk

/xesey ajtesneetət bərək/

(I just need you to show me)

and want statement for example

Agma ucaya adqisey tağbibt u mani adqisey

/agma ʊfaja adqisey tadʒbibt ʊ mani adqisey/

(Brother, I want to try on the T-shirt and where I can try on)

were used once, accounting for 8.33%. In conclusion, both Kabyle and Chaoui communities showed a preference for conventionally indirect request strategies, especially when interacting with individuals of same gender. In other words, indirect forms were often used to reduce the impact of face-threatening acts. Similarly, Chaoui male participants tended to use these indirect strategies more frequently than Kabyle male participants. However, both communities used direct request strategies with equal frequency of four cases. Regarding the use of query preparatory strategy, it seeks the freedom for the listener to accept or refuse the request without any imposition or feeling pressured. Kabyle male participants also used the mood derivable strategy to be more direct, clear and unambiguous. On the other hand, Chaoui participants preferred the use of direct question sub-strategy as a polite form to make a request. Finally, the single use of a permission-based strategy by a Kabyle male participant reflects an additional level of respect and deference, as it allows the listener to maintain control over their responses.

Table 06: Request Strategies used by Cross-gender (male-to-female) in situation 1

Level of directness		Kabyle		Chaoui	
		F	%	F	%
Direct request strategies	Mood derivable	3	27.27 %	1	8.33%
	Direct question	0	0%	1	8.33%
	Want statement	0	0%	1	8.33%
	Need statement	0	0%	1	8.33%
Total		3	27.27 %	4	33.33 %
Conventional Indirect request strategies	Query preparatory	7	63.63 %	8	66.67 %
	Permission	1	9.10%	0	0%
Total		8	72.73 %	8	66.67 %
Total of the request strategies		11	100%	12	100%

Table 6 presents the request strategies employed by male participants when addressing their female interlocutors. The results indicate that conventionally indirect request strategies were the most frequently used, occurring eight times, accounting for 72.73% among Kabyle participants and 66.67% among Chaoui participants. In contrast, for Kabyle speakers, direct request strategies were recorded three times, representing 27.27%, and four times for Chaoui speakers, accounting for 33.33%. These findings highlight a clear male preference for conventionally indirect strategies over direct ones when making requests to females for both communities. Among the sub-strategies, for Kabyle, the most frequently used was the query preparatory for, example

Ma maelic aytswerit g wanda itbedilen lqec?

/Ma maelif ajtswarit g wanda itbədilen lqef/

(Is it possible to show me where we can try clothes?)

occurring seven times, accounting for 63.63% of all strategies used. This was followed by permission, for example

Mazlic asqisey ma tebyit?

/mazlif asqisəy ma təbyit/

(Can I try on if you want?)

with only one case representing 9.10%. Then, mood derivable strategy, for example

Awletma aytwerit anda atqisey

/awlətmə ajtwarit anda atqisey/

(Sister, show me where I can try on)

which registered three cases, representing 27.27%. Similarly, for Chaoui participants, the most frequently employed strategy was query preparatory, for example

Mazlic aytesnahtet mani tbadal adqisey triku-ynin?

/mazlif ajtəsnahtət mani tbadal adqisey triku jni:n/

(Could you show me where I can try on this T-shirt?)

which was recorded (8 occurrences), representing 66.67% of their total sub-strategies used. Additionally, they used also mood derivable, for example

Atawiy atsaiy

atawiy atsajiy/

(I take it to try it on)

direct question, for example

Mani gala amkan uqaysey ad qisey triku?

/Mani gala amkan uqaysəy ad qisəy triku/

(Where is a place to try on this T-shirt?)

need statement, for example

Xeseɣ aytesneɣtet berk

/Xeseɣ ajtəsnəɣtet berk/

(I just need you to show me)

and want statement, for example

Awletma ucayad adqiseɣ taɣbibt u mani adqiseɣ?

/awlətmə ufajad adqiseɣ tadɣbibt u mani adqiseɣ/

(Brother, I want to try on the T-shirt. Where can I try on?)

with only one case recorded, accounting for 8.33% of the total sub-strategies used. These findings suggest that both Kabyle and Chaoui male participants predominantly relied on the query preparatory strategy to make their requests in a respectful and non-imposing manner. This strategy was favored due to its politeness and indirectness. To conclude, both Kabyle and Chaoui communities used conventionally indirect request strategies when requesting individuals of cross gender with equal frequency (8 occurrences). Indirect strategies help speakers to maintain politeness and reduce face-threatening acts. Whereas, male Chaoui participants opted for direct strategies than male Kabyle participants to ensure effectiveness and avoid miscommunication, and misunderstandings.

Table 07: Request Strategies Used by cross-gender (female-to-male) in situation 1

Level of directness		Kabyle		Chaoui	
		F	%	F	%
Direct request strategies	Mood derivable	1	10%	3	27.27%
	Hedged performative	0	0%	1	9.09%
	Direct question	4	40%	4	36.36%
	Need statement	0	0%	1	9.09%
Total		5	50%	9	81.8%
Conventionally Indirect request strategies	Query preparatory	5	50%	2	18.18%
Total		5	50%	2	18.18%
Total of The Request Strategies		10	100%	11%	100%

For Kabyle, the most significant result in table 7 revealed that both direct and conventionally indirect request strategies received an equal frequency score of five cases, accounting for 50% of all strategies used. This equivalence suggested that female Kabyle participants used both strategies with equal prevalence within a given context. This demonstrates that the female participants preferred to use both direct and indirect strategies when requesting their male interlocutors. Concerning the female participants use of sub-types of request strategies, direct question, for example

tesɛim anda ara anqis?

/tesɛim andara anqis/

(do you have a fitting room?)

registered four cases accounting for 40% of all sub-strategies used, followed by mood derivable, for example

Tweritiyid taxxamt anda sqasayen?

/twəritijid taxxamt anda sqasayen/

(Show me where the fitting room is?)

recorded one case accounting for 10%. This indicates that the female participants preferred to perform their request using the indirect sub-strategy query preparatory, for example

S'il vous plait mǝzlic aytwerited anda ad qisey?

/sil vu pli mǝzliʃ ajtwərited anda ad qisey? /

(Could you show me the fitting, please?)

when asking for requests from their male interlocutors. Female participants opted for a sub-strategy, which is query preparatory, to explore whether the hearer's males are willing to perform the request or not in order to be polite and show respect to the interlocutor, since asking to do something gives him the choice to accept or refuse without imposing on him. Compared to Chaoui participants, the findings showed that both direct and conventionally indirect strategies were not used equally. Direct request strategies registered the highest frequency (9 occurrences), accounting for 81.8%. Additionally, Females Chaoui used direct question as the most frequent sub-strategy, for example

Mani itqiyasen?

/mani itqijasen/

(Where is the fitting room?)

which recorded four cases representing 36.36% of all the strategies used, followed by mood derivable, for example

Awletma sneztaya trikuwaya mani ahqajsey

/awlətmǝ snəztajǝ trikuwajǝ mani ahqajsəy /

(Sister, show me the fitting room)

with three cases accounting for 27.27%. Then, hedged performative, for example

Agma byiy akseqsiy mani yela amukan ni bac adqisey l qamis aja

/agma byiy aksəqsiy mani jela amukan ni baʃ adqisey l qamis aja/

(Brother, I would like to ask you where the fitting room is to try on this T-shirt)

and need statement sub-strategy, for example

Xesey adjarbay taǧbibt aja

xesey addǧarbay tadǧbibt aja/

(I need to try on this T-shirt)

with only one case, representing 9.09%. Moreover, Females Chaoui participants preferred the use of more direct strategies over the indirect ones. Concerning the conventionally indirect strategies, query preparatory, for example

Awma maēlic aytesndēeday mani taplast bac adbadley triku-aya?

/awma maēliǧ ajtesndēedaj mani taplast baǧ adbadley trikwaja/

(Brother, could you show me the fitting room to try this T-shirt?)

which is the least used sub-strategy by females Chaoui which registered two occurrences accounting for 18.18%. To conclude, the most frequently observed result is that Chaoui participants tended to use more direct request strategies compared to Kabyle participants who opted for both direct and conventionally indirect request strategies when interacting with male interlocutors.

Table 08: Request Strategies used by Same-gender (female-to-female) in situation 1

Level of directness		Kabyle		Chaoui	
		F	%	F	%
Direct request strategies	Mood derivable	1	9.09%	3	27.27%
	Hedged performative	0	0%	1	9.09%
	Direct question	5	45.45%	4	36.36%
Total		6	54.54%	8	72.73%
Conventional Indirect request strategies	Query preparatory	5	45.45%	3	27.27%
Total		5	45.46%	3	27.27%
Total of The Request Strategies		11	100%	11	100%

In table 08, the major findings illustrate that direct strategies used by Kabyle females registered the highest frequency of six cases, accounting for 54.54% of all strategies employed, as compared to Chaoui participants, the direct strategies also recorded the highest frequency (8 occurrences), representing 72.73% of all the Strategies used. This indicates that both Kabyle and Chaoui females tend to be more direct when asking for requests from their female interlocutors. In this case, Kabyle female participants used sub-strategies direct question, for example

madame, anda zemrey ad qisey.

/madame anda zemrey asqisey/

(madam, where can I try it on?)

which registered five cases representing 45.45%, followed by mood derivable, for example

Glaznayam tweritiyid kan la cabine ad sqisey

/glaznajam twəritijid kan la kabin asqisey/

(Show me the fitting room, please)

which recorded only one case, accounting for 9.09% of all sub-strategies used, whereas conventionally indirect strategies registered only five cases, accounting for 45.46% of all strategies used, for example

Mademoiselle, sixfim mælic aytwerit la cabine d'esseyage?

/madmoʒal sixfim mæliʃ ajtwərit lakabin disijaʒ/

(Miss, could you show me the fitting room, please?)

Similarly, female Chaoui participants preferred the use of more direct strategies than conventionally indirect strategies when addressing their female interlocutors. Concerning the use of direct sub-strategies, direct question, for example

Awletma manida amukan tqayasan?

/awlətmə manida amukan tqayasan/

(Sister, where is the fitting room?)

recorded the highest frequency (4 occurrences), representing 36.36% of all sub-strategies used, followed by mood derivable for example

Awletma nəstaj amkan mani ad ɛərtey uruʃ-ynu?

/awlətmə nəstaj amkan mani ad ɛərtey uruʃ jnu/

(Sister, show me the fitting room?)

which recorded three cases, accounting for 27.27% of the whole sub-strategies used. After that, hedged performative for example

Awletma byiy akemseqsiy mani yella amukani bac adqisey alqamis-aya

/awlətmə byiy akemseqsiy mani jella amukani baʃ adqisey alqamis aja/

(Sister, I would like to ask you where the fitting room is to try on this T-shirt)

with only one case representing 9.09%. By contrast, conventionally indirect strategies were the least used which recorded the lowest frequency (3 occurrences); accounting for 27.27% used by females Chaoui when requesting their female interlocutors. This revealed that female Chaoui were likely to use the sub-strategy, query preparatory, for example

Awletma mazlic aytesnd3eday mani taplast bac adbadley triku aya?

/awlɔtma mazliʃ ajtəsndɔdaj mani taplast baʃ adbadləy triku aja/

(Sister, could you show where the fitting room to try on this T-shirt is?)

with only three cases, accounting for 27.27%. Overall, both Kabyle and Chaoui communities favored the use of direct strategies over the conventionally indirect strategies when interacting with their female interlocutors.

Table 09: Request Strategies Used in Situation 2

The second situation is about being an employee in a workplace. Suddenly, you start feeling sick during the workday. Then, you realize that your condition prevents you from completing your tasks so, you decide to ask for permission from your boss to leave early and take the afternoon off. This interaction reflects a low-to-high social status relationship, as you are addressing a superior.

Level of directness		Kabyle		Chaoui	
		F	%	F	%
Direct request strategies	Mood derivable	1	5%	2	10%
	Hedged performative	1	5%	0	0%
	Need statement	0	0%	6	30%
Total		2	10%	8	40%
Conventional Indirect request strategies	Query preparatory	10	50%	6	30%
	Permission	8	40%	5	25%
	Mitigated want	0	0%	1	5%
Total		18	90%	13	60%
Total of the request strategies		20	100%	20	100%

The results presented in table 09 indicate that, for Kabyle participants, the most prominent observation is the prevalence of conventionally indirect strategies, which appeared

eighteen times, representing 90% of the total strategies employed .In contrast direct strategies were notably less frequent with only two cases ,accounting for 10%.This indicates a clear preference among both males and females for conventionally indirect request strategies when addressing someone of high status or superior .In terms of specific sub-strategies, query preparatory, for example

Maɜlic ayejet ad weliɣ asayi zik?

/maɜliʃ ajteɟet ad weliɣ asaji zik /

(Is it possible to let me leave early today?)

which registered the most frequently used with ten cases representing 50% of all sub-strategies used. This was followed by permission, for example

Maɜlic adargaɣ zik?

/maɜliʃ adargaɣ zik/

(May I leave early?)

with eight cases, which accounted for 40%. Other direct sub-strategies used by both males and females when requesting their boss including hedged performative, for example

Madame glaɜnayam byiɣ akemseqsiɣ mayella zemreɣ adawiɣ l'apreɜ miɟi d repos

/madam glaɜnajam byiɣ akemseqsiɣ majella zemreɣ adawiɣ la pri mi ɟi d rɔpɔ/

(Madame, I would like to ask you if I take this afternoon off, please)

and mood derivable for example

Aqlin helkey mlih ad fyey

/aqlin helkey mlih ad fyəɣ /

(I'm very sick, I leave)

which accounted for one case, representing 5%. Regarding Chaoui participants, the main results show that conventionally indirect strategies also registered the highest frequency (13 occurrences), accounting for 60%. However, direct strategies were less frequently used with only eight cases representing 40%. This demonstrates that both males and females prefer the

use of conventionally indirect strategies over the direct ones. Concerning the use of indirect sub-strategies, query preparatory, for example

Mayela mazlic aytsyet lurđ adarjay seg uxadim?

/majella mazlif ajtsjet lurđ adarjay seg uxadim/

(Is it possible to grant me permission to leave?)

which recorded six cases, accounting for 30%, followed by permission, for example

Samhiji a chef maha ayteğet adruheğ ?

/Samhiji a ğaf maha aytədzet adruheğ/

(Excuse me, boss, is it okay to let me leave?)

which registered five accounting for 25%. Then, mitigated want, for example

Lokan atili d l mzia ayteğat taecwit-aya atawiğ d repos

/Lukan atili d l mziya aytədzet taefwit aja atawiğ d rəpo/

(It would be nice if you could let me take the afternoon off)

with only one case recorded, representing 5% of all the strategies used.

The preference of the use of relatively conventionally indirect request strategies by Kabyle and Chaoui participants when addressing someone of higher status, this shows politeness and respect. Besides, indirect forms help speakers to soften their requests and avoid being too direct or demanding. This is particularly relevant in the context of hierarchical relationships, where maintaining social harmony and showing respect toward superiors, the frequent use of polite and indirect language demonstrates the participants' awareness of social roles and their desire to communicate appropriately in formal settings. In simple words, the repetitious use of honorifics reflects the consciousness of participants regarding social roles and the wish to speak correctly in overall interaction.

Table 10: Request Strategies Used in situation 3

In the third situation, you are walking outside with your friend, when you decide to take the bus home. Suddenly, you realize that you have forgotten your wallet and cannot pay for the bus ticket, so you need to ask your friend to pay for your bus ticket. The way you make this

request may differ depending on the level of social closeness between you and your friend, even though you both share equal social status.

Level of directness		Kabyle		Chaoui	
		F	%	F	%
Direct request strategies	Mood derivable	6	30%	7	38.89%
Total		6	30%	7	38.89%
Conventional Indirect request strategies	Query preparatory	14	70%	10	55.56%
	Mitigated wants	0	0%	1	5.55%
Total		14	70%	11	61.11%
Total of the request strategies		20	100%	18	100%

Table 10 presents the request strategies employed when a friend asks his friend to pay for the bus ticket. For Kabyle participants, the most commonly used were conventionally indirect request strategies, which appeared in fourteen out of twenty cases, accounting for 70%. However, direct strategies were the least used (6 occurrences), accounting for 30%. These findings suggest a general preference for indirectness even within the context of close and equal relationships. Among Kabyle speakers, the query preparatory strategy, for example

Zemret aytxelset afurgu?

/zəmret ajtxəlsət afurgu/

(Can you pay for my bus ticket?)

which is the most frequently employed, appearing fourteen times, accounting for 70% of all strategies used. This was followed by mood derivable strategy, for example

Xeles Kan kemmi

/xeles kan kemmi/

(Pay for the bus ticket)

which appeared six times, representing 30%. Similarly, for Chaoui participants also showed a preference for conventionally indirect strategies which registered eleven cases, accounting for 61.11%, whereas, direct strategies were usually used with seven cases, representing 38.89%. Regarding the sub-strategies, query preparatory, for example

Mayala maëlic aytsetket fella taplast di l-bus?

/majella maëlif ajtselket fëlla taplast di lbus/

(Is it possible to pay for my bus ticket?)

which was used ten times, accounting for 55.56% of their total strategies used. This was followed by mitigated want strategy, for example

Atamdukalt-ynu tay d l mziya atsetket fella amukan.

/atamdokalt jno taj d lemziya atxelset fëlla amukan/

(It would be nice if you pay for my bus ticket)

was used only once, constituting 5.55% of all the strategies employed. Other direct sub-strategies, mood derivable for example

Selek amkan-ik d umkan-ynu

/selek amkan ik dumkanjnu/

(Pay for both of us)

which registered the highest frequency (7 occurrences), accounting for 38.89%. These findings highlight that the query preparatory strategy was the most favored by both the Chaoui and Kabyle communities. The use of this strategy reflects an effort to maintain politeness and reduce imposition, while the mood derivable strategy conveys requests in a clear and direct manner. Finally, the mitigated want strategy which was rarely used indicates a desire to maintain respect.

In conclusion, both Kabyle and Chaoui speakers preferred the use of conventionally indirect request strategies, especially the query preparatory type, when asking a friend to pay for a bus ticket. This preference indicates that speakers from both speech communities consider politeness and minimizing the imposition on the hearer as important elements, even in close relationships. While direct strategies, such as mood derivable, were also used, they were less

frequent. However, Chaoui participants rarely employed the mitigated want sub-strategy. Overall, the findings highlight that indirectness is a key feature of making requests in both Kabyle and Chaoui cultures.

Table 11: Request Strategies used in situation 4

In the fourth situation, you are a manager at an office. You have an important document and you need to ask your assistant to make a copy of it before the end of the day. The way you make this request may vary depending on the person you are addressing, especially since he or she is of lower status in the workplace.

Level of directness		Kabyle		Chaoui	
		F	%	F	%
Direct request strategies	Mood derivable	12	42.86%	12	52.18%
	Obligation statement	1	3.57%	2	8.70%
	need statement	11	39.29%	0	0%
	Want statement	0	0%	6	26.08%
Total		24	85.72%	20	86.96%
Conventional Indirect request strategies	Query preparatory	4	14.28%	3	13.04%
Total		4	14.28%	3	13.04%
Total of the Request Strategies		28	100%	23	100%

Table 11 presents the request strategies employed in a high–low power situation, in which a superior asks his/her assistant to make a copy. For Kabyle participants, the findings revealed that direct request strategies were most commonly used (24 occurrences), accounting for 85.72%. In contrast, conventionally indirect strategies were less frequent used, with only four cases, representing 14.28%. This suggests that Kabyle speakers tend to rely on direct

strategies when addressing lower-status individuals, such as an assistant. Among the sub-strategies, mood derivable, for example

Madame əalayəd kn photocopie i dossier-ayi uhwağeyt kan, i tmedit-ayi

/madam əalayəd kn fətkəpi i dössiji aji uhwadzəyt kan, i tmədiθ aji/

(Madame, make a copy for this document, I need it this afternoon)

which is the most frequently used sub-strategy, recorded twelve cases, accounting for 42.86% of all strategies employed. The second most common direct sub-strategy was need statement, for example

Yerhem waldik a mademoiselle uhwajey les photocopie de ce dossier-là

/jerham waldik a madmuzəl uhwadzəy li fətkəpi de se dəsji lla/

(God bless your parent miss; I need copies for this document before the afternoon)

which registered 11 occurrences, representing 39.29%. Then, the least used sub-strategy was obligation statement, for example

Mademoiselle, səiy yiwen dossier important obligé aytealet photocopie felas

/madmuzəl səiy jiwen dəsji ampərtə əblidzi ajtəalet futukupi fəllas/

(Miss, I have a really important document, you have to make a copy of it)

which recorded one case, representing 3.57% of all the sub-strategies used. Others sub-strategies, query preparatory for example

Maelic ayetxedmet photocopie i le dossier ayi mayela utacyilet ara?

/məliʃ ajtxedmet fətkəpi i lə dössji majəlla utafyilet ara/

(Is it possible for you to make a copy for this document, if you are not busy?)

which registered four cases, accounting for 14.28%. Similarly, Chaoui participants also showed a strong preference for direct strategies, which recorded twenty cases accounting for 86.96 %. In contrast, conventionally indirect strategies were employed only three times, representing 13.04% of the whole strategies used. Concerning the sub-strategy, mood derivable, for example

Ax xedmiyid photocopie le dossier-ayi htajiyt luq

/ax xemijid fətkəpi lə dössji aji htajiyt luq/

(Take and make copy of this document, I need it now)

which recorded the highest frequency (12 occurrences), accounting for 52.18%, followed by want statement for example

Uεanayni photocopie f l milaf-aya

/uεanajnai fɔtɔkɔpi f l milaf aja/

(I want copy for this document)

which recorded six cases, representing 26.08%. Other sub-strategies, query preparatory strategy, for example

Mælic aytealet nesx i can l milaf htajiyt ass-a

mæliʃ ajtealet nesx i jan l milaf htadziyt assa/

(Is it possible to make a copy for this document? I need it today)

which was used three times, accounting for 13.04% out of all strategies employed. Lastly, obligation statement, for example

Ilaq astxedmet le copie qbal rebea unas

/ilaq astxedmet l kɔpi qbal rebea unas/

(You have to make a copy before 16h30 p.m)

which is used only with two cases accounting for 8.70% out of 100%. In both Kabyle and Chaoui communities, the dominant use of direct request strategies in high–low status interactions. This directness often reflects authority and power dynamics when addressing someone of high status.

The findings show a clear preference for direct request strategies in high–low power situations by both Kabyle and Chaoui participants for example, when a superior addresses an assistant. The high prevalence of mood derivable and need statement sub-strategies in high-low situation, that is, one that would be consistent with a hierarchical place in the social order where the dominant has the right to directly order things. In other words, this preference suggests that in both communities, directness is socially acceptable and even expected when the speaker holds a position of power, as it reinforces the speaker's authority. In contrast, conventionally indirect strategies were used less frequently, likely because they soften the force of the request

in contexts. The use of these strategies express clarity, control, and assertiveness. Thus, the choice of direct strategies in both groups appears to be guided by social norms related to power distance, where directness serves to maintain efficiency and reinforce status differences in formal or workplace settings.

Part three: The politeness strategies used by the participants

Table 12: politeness strategies used by same-gender (male- to-male) in situation 1

Politeness strategies	Kabyle		Chaoui	
	F	%	F	%
Bald on record	4	36.37%	2	18.18%
Positive Politeness	2	18.18%	5	45.45%
Negative politeness	5	45.45%	4	36.36%
Total	11	100%	11	100%

Table 12 presents the politeness strategies used by Kabyle and Chaoui males in situation 1 when requesting their male interlocutors. The data show that Kabyle participants used negative politeness, for example

Glaenaya rebi maelic aytekseted atriku-ayi atqisey?

/glaenaja rebi maelif ajtekseted atriku aji atqisey/

(For the sake of God, is it possible to take this shirt out to try it on?)

Which recorded the highest frequency of five cases, accounting for 45.45% of the total strategies used. This was followed by bald on record, strategy for example

Aytwarit anda atqisey

/ajtwarit anda atqisey/

(Show me where I can try on)

recorded four cases, representing 36.37%. Then, positive politeness, for example

Al familia, maelic ayetwerit l'arriére boutique anda adqasey?

/alfamilja maelif ajetwerit larjar butik anda adqasey/

(Buddy, could you show me the fitting room to try on?)

which registered two cases accounting for 18.18% of all the strategies used. In contrast, Chaoui male speakers used positive politeness, five times for example

agma mani adafay amkan n uqis xese y aytesneetet berk

/ajuma mani adafay aukam uqis xese y ajtesneetet berk/

(Brother, where can I find the fitting room? I just need you to show me)

as the most frequent strategy registered five cases, accounting for 45.45%, followed by negative politeness, for example

Samhiyi ayma neetaya mani adqisey triku?

/samhiyi ajma neetaja mani adqisey triku/

(Excuse me brother, show me where I can try on the T-shirt?)

registered four cases, accounting for 36.36%. Then bald on record strategy, for example

Mani gala amkan uqaysey ad qisey triku?

/Mani gala amkan uqajsey ad qisey triku/

(Is there a place to try the T-shirt?)

was used only two times, representing 18.18% of all the strategies employed. To conclude, Kabyle speakers preferred to use negative politeness over bald on record and positive politeness strategies when requesting a male interlocutor, which shows how they focus on being clear and respectful. In addition to this, the use of bald on record allows them to speak directly, save time and avoid misunderstanding. As well, the use of positive politeness, often involving friendly nicknames such as '*agma*' which means '*brother*' or '*bro*', '*al-familja*' which means '*buddy*', and also the use of religious terms like '*Glaenaya rebi*' translated into English as '*For the sake of God*' serves to reduce the social distance and create solidarity. Besides, positive politeness

suggests that they focus on building a connection with each other. While the use of negative politeness, including hedging expressions like ‘*Maelic*’ which means ‘*Is it possible*’ or ‘*could*’, and bald on record, indicates that speakers are comfortable or maybe show respect in some cases. Compared to Chaoui speakers, they prioritize warmth and friendliness.

Table 13: politeness strategies used by cross-gender (male-to-female) in situation 1

Politeness strategies	Kabyle		Chaoui	
	F	%	F	%
Bald on record	2	16.67%	2	18.18%
Positive politeness	6	50%	5	45.45%
Negative politeness	4	33.33%	4	36.36%
Total	12	100%	11	100%

Table 13 demonstrates the politeness strategies used by Kabyle and Chaoui speaker when requesting a female interlocutor. The results showed that Kabyle males used positive politeness as the highest frequency, for example

Yerhem waldik aweltma mayela zemrey ad qisey ariku-ayi?

/jerhem waldik awletma majella zemrey ad qisey ariku aji/

(God bless your parent sister, can I try on this T-shirt?)

which registered six cases out of twelve, accounting for 50%. Followed by negative politeness, for example

Maelic aytswarit g wanda itbedilen lqec?

/maɜliɕ ajtswarit g wanda itbədilen lqej/

(Is it possible to show me where can we try clothes?)

which recorded four cases accounting for 33.33% of all the strategies used. Then, bald on record, for example

Anda asqisey atri ku- ayi?

/anda asqisey atri ku aji/

(Where can I try on this T-shirt?)

which is the least used strategy registered only two cases, representing 16.67% of the all strategies used. Similarly, Chaoui speakers favored using positive politeness, for example

Awletma mani adafay amkan n uqis xese y aytesneetet berk

/awletma mani adafay amkan n uqis xese y ajtəsnəetet bərk/

(Brother, where can I find the fitting room? I just need you to show me)

which recorded five cases out of eleven, accounting for 45.45%. After that, they used negative politeness, for example

Maelic aytesnehtet amkan mani baqa ysey atri ku-ayi?

/məzliʃ ajtesnehtet amkan Mani baqa jsey atri ku aji/

(Is it possible to show me where I can try on this T-shirt?)

which registered four cases, representing 36.36%. Finally, bald on record, for example

Atawiy atsaiy

/Atawiy atsaiy/

(I will take to try it on.)

which was used only with two cases, accounting for 18.18%, when males requested from their female interlocutors. In conclusion, Kabyle participants favored positive politeness including the use of nicknames like '*aweltma*', translated into 'sister' in English and also the use of '*yerhem waldik*', a Kabyle expression translated into '*God bless your parents*' which is typically used as a form of blessing, expression of goodwill, or solidarity especially when asking for a favor or responding to someone's help. Similarly, Chaoui participants used positive politeness to be more friendly and polite at the same time by also using the nickname '*aweltma*' means 'sister' in English. Additionally, negative politeness, including hedging expressions like

‘maelic’, similar to *‘is it possible’* *‘could’* in English. Because of their cultural value of formality and distance with women they don’t know, to avoid disrespect. Moreover, Chaoui male participants employed the negative politeness with the use of hedging expressions like *‘maelic’* which is translated into *‘is it possible’* which is the literal translation of the word *‘maelic’* or *‘could’* similar in English. This strategy shows deference and respect for the hearer’s autonomy, minimizes imposition by making the request sound hypothetical or optional and avoids sounding too direct or forceful. Lastly, bald on record was used equally by both Chaoui and Kabyle communities by using direct questions and imperatives *‘Atawiy atsaiy’*, similar to *‘I will take it to try on’*. This strategy is used by both communities to be direct, clear, and unambiguous without softening the impact of the message, it is considered as less polite strategy.

Table 14 Politeness strategies used by cross-gender (female-to male) in situation 1

Politeness strategies	Kabyle		Chaoui	
	F	%	F	%
Bald on record	4	26.67%	2	18.18%
Positive politeness	6	40%	7	63.64%
Negative politeness	5	33.33%	2	18.18%
Total	15	100%	11	100%

Table 14 presents the politeness strategies used by both female Kabyle and Chaoui participants when addressing their male interlocutors. The main findings of this analysis demonstrated that Kabyle female participants demonstrated a preference for positive politeness, for example

Ama aeziz mayela wicqa ayetsaenet anda ara ad qisey?

/amma eziz majella wijqa ajtsaenot anda adqisey/

(My dearest son is it possible to show me where can I try?)

with the highest frequency (6 occurrences) which accounted for 40%, followed by negative politeness, for example

Jeune homme, ma mælic aytswerit la cabine anda ad sqisey ?)

/ʒənɔm ma mæliʃ ajtswerit la kabin anda ad sqisey/

(Young man, is it possible to show me the fitting room?)

which recorded five cases, representing 33.33% of all the strategies used. After that, bald on record, for example

tweritiyid taxxamt anda sqisayen

/tweritiyid taxxamt anda sqisajen/

(Show me the fitting room)

which was employed four times accounting for 26.67%. Additionally, Chaoui females showed a strong preference for positive politeness, for example

Awma mayela aytesndæet adeg n lq-is?

/awma majella ajtesndæet adeg n lqis/

(Brother, is it possible to show me the fitting room?)

which registered the highest frequency (7 occurrences), accounting for 63.64% of the total strategies used. While both negative politeness, for example

(Awma mælic aytesndedaj mani taplast bac adbadley triku-aya?)

/awma mæliʃ ajtesndedaj mani taplast baʃ adbadley triku aja/

(Brother, could you show me the fitting room to try on this T-shirt?)

and bald on record, for example

Neetaya Mani ad εabray triku way

/neetaja mani ad εabray triku way/

(Show me where I can try on this T-shirt)

strategies were employed equally which registered the lowest frequency (2 occurrences) representing 18.18%. These findings indicate that both groups favored positive politeness; this

preference was seen more evident among Chaoui females. However, Kabyle females utilized negative politeness and bald on record strategies more frequently than Chaoui females, suggesting potential cultural or linguistic differences in approach to politeness when addressing male interlocutors. Furthermore, while both groups favored positive politeness, Chaoui females demonstrated a higher frequency of this strategy compared to the Kabyle group. Kabyle participants often employed endearing terms such as ‘*ama eziz*’, translated into English ‘my dearest son’, whereas, Chaoui females used nicknames like ‘*awma*’, a positive politeness marker aimed at softening impositions and preserving the hearer's face. In contrast, Kabyle female utilized a wider range of strategies. They more frequently employed negative politeness, characterized by the use of hedging expressions like ‘*mayela wicqa*’, ‘*mayala*’, the literal translation of ‘*is it possible*’ and similar to ‘*could*’ in English, which serve to minimize impositions. This variation suggests that Kabyle females tended to be more polite, potentially indicating a greater concern for maintaining social distance or respecting the autonomy of male interlocutors. Finally, bald on record strategy includes using imperatives like ‘*neetaya*’ means ‘show me’, the request is expressed in a direct way and less polite manner.

Table 15: Politeness strategies used by Same-gender (female-to-female) in situation 1

Politeness strategies	Kabyle		Chaoui	
	F	%	F	%
Bald on record	1	9.09%	2	16.67%
Positive politeness	6	54.55%	8	66.66%
Negative politeness	4	36.36%	2	16.67%
Total	11	100%	12	100%

Table 15 shows the politeness strategies used by both female Kabyle and Chaoui participants when addressing their female interlocutors. The most frequent results revealed that Kabyle female participants preferred the use of positive politeness, for example

Ataqciɛt mayela mæliɛ ayetsænet amkan anda ad qisey?

/ataqɣiɛt majella mæliɛ ajetsænet amkan anda ad qisey/

(Girl, is it possible to show me the place where can I try on?)

as the highest frequency registered six cases, accounting for 54.55% of all the strategies used, followed by negative politeness for example

Ma mælic aytwerit anda ad qisey?

/ma mæliʃ ajtwərit anda ad qisey /

(Is it possible to show me where can I try on?)

which recorded four cases, representing 36.36%. Then, bald on record, for example

Andalat la cabine d'esseyage ?

/andalat la kabin dissijaʒ/

(Where is the fitting room?)

which was the least used strategy, accounted for 9.09% with only one case. Similarly, Chaoui female participants opted for positive politeness, for example

Awetma mayla aytesndæet adeg n lq-is?

/awetma majella ajtesndæet adeg n lqis/

(Sister, is it possible to show me the fitting room?)

which registered eight cases out of twelve, accounting for 66.66% of all the strategies employed. Following, negative politeness for example

Awltema mælic aytesndæadaj mani taplast bac adbadley triku-aya)

/awletma mæliʃ ajtesndæadaj mani taplast baʃ adbadley triko aja/

(Sister, is it possible to show me where I try on this T-shirt?)

And bald on record for example

neetaya mani ad εabray triku way

/neetaja mani ad εabray triko waj/

(Show me where can I try on this T-shirt?)

These politeness strategies were used equally which registered two cases representing 17.67% of all strategies employed. In conclusion, Kabyle female participants preferred the use of

positive politeness strategy employing the nickname ‘*ataqcict*’ to make listeners feel comfortable; it also seeks to minimize the threat to the hearer’s positive face. As well, they are used to make the hearer feel good and comfortable about himself. Whereas, they were likely to use negative politeness strategy to support the hearer’s autonomy and freedom of action and not to be forced or pressed upon, and to communicate the speaker’s wants that do not override the receiver’s will. This strategy involves the use of hedging expressions such as ‘*Ma mælic*’, translated into ‘*could*’. Likewise, the least used strategy was with only one case in which a Kabyle female tended to use a direct question ‘*andalat la cabine d’essayage?*’ to express the request directly. Similarly, Chaoui female participants favored the use of positive politeness strategies, including nicknames ‘*aweltma*’ and also, and they utilized both Bald on record and negative politeness equally, involving hedging expressions like ‘*mælic*’ similar to could in English. Finally, Bald on record is to say something clearly and directly without softening the utterances, including the use of imperatives such as ‘*neetaya*’, which means ‘*show me*’. Both groups demonstrated various approaches to politeness, with Kabyle women focusing more on making others feel good and showing respect, while Chaoui women balanced directness with consideration in their communication.

Table 16: politeness strategies used in situation 2

Politeness strategies	Kabyle		Chaoui	
	F	%	F	%
Bald on record	1	3.57%	6	27.27%
Negative politeness	17	60.72%	12	54.55%
Positive politeness	10	35.71%	4	18.18%
Total	28	100%	22	100%

In table 16, For Kabyle, the most significant results showed that negative politeness strategy registered the highest frequency (17 occurrences), accounting for 60.72% of all strategies used. This indicates that Kabyle participants both males and females preferred to use negative politeness strategy when addressing their boss, for example

Semhiyi, tamedit-ayi est-ce-que tzemret aytsamhet utasey ara ?

/semhiyi tamediθ aji askə tzemret ajtsamhət utasəy ara/

(Sorry, would you allow me not to come this afternoon?)

followed by positive politeness for example

Almudir ma mælic ayetsamhət tamedit-ayi utasəy ara?)

/almudir ma mæliʃ ajetsamhət tamediθ aji utasəy ara/

(Sir, would you allow me not to come this afternoon?)

which recorded ten cases, representing 35.71%. Then, Bald on record for example

Aqlin halkey mlih ad fyey

/aqlin halkey mlih ad fyəy/

(I am very sick I leave)

the least used strategy which was the least used with only one case, accounting for 3.57%.

Similarly, Chaoui participants favored the use of negative politeness, for example

Maqadrey adawiy azgen wass adartaḥay zyes?

/maqadrey adawiy azgen wass adartaḥay zyes/

(Can I take the half day off to relax?)

which recorded the highest frequency (12 occurrences), accounting for 54.55%, then followed by bald on record for example

Xesey adaryay zik ass-a ma adnejmay

/xesey adarjay zik assa ma adnejməy/

(I need to leave early today if I can)

which recorded six cases, representing 27.27% of the total strategies. Then, positive politeness for example

Lokan atili d l mziya ayteḡet taecwit-aya atawiy d repos

/lukan atili d l mzija ajtedzət taɛfwit aja atawiy d rɔpɔ/

(It would be nice if you let me leave early)

which was the least used with four cases, accounting for 18.18%. This revealed that Chaoui participants, both males and females, were more likely to use negative politeness when asking for requests from high-status individuals or their superiors. To conclude, for Kabyle participants, regarding the use of positive politeness in which Kabyle employed formal honorifics like '*almudir*' which is similar to '*boss*' in English in order to show respect and to maintain social distance between the speaker and the addressee (boss). Moreover, concerning the use of negative politeness strategy, which involves the use of apologizing terms like '*semhiyi*' similar to '*sorry*' in English language, the word '*semhiyi*' tends to minimize the imposition and save the hearer's face. The last and least used politeness strategies, bald on record. Here, the speaker performs the request in a clear, unambiguous manner, including the use of terms like '*ad fyey*' which demonstrates that the request is performed directly without being polite. In similar, Chaoui participants opted for negative politeness, following bald on record by using the word '*xesity*' means '*I need*'. Then positive politeness by using the phrase '*Lokan atili d l mziya*' which builds solidarity, implying a social closeness or emotional connection between the speaker and the listener. Finally, Chaoui participants used negative politeness by requesting their boss by permitting them to leave '*Maqadrey*' similar to '*can I*' in English. This shows respect by asking for permission from your boss to leave early.

Table 17: Politeness strategies used in situation 3

In the third situation, you are walking outside with your friend, when you decide to take the bus home. Suddenly, you realize that you have forgotten your wallet and cannot pay for the bus ticket, so you need to ask your friend to pay for your bus ticket. The way you make this request may differ depending on the level of social closeness between you and your friend, even though you both share equal social status.

Politeness strategies	Kabyle		Chaoui	
	F	%	F	%
Bald on record	5	20.84%	4	16.67%
Positive politeness	7	29.16%	8	33.33%
Negative politeness	12	50%	12	50%
Total	24	100%	24	100%

Table 17 presents the politeness strategies used by Kabyle and Chaoui speakers when requesting their friends. The results revealed that Kabyle and Chaoui speakers used negative politeness rather than other strategies, with an equal frequency (12 occurrences), accounting for 50% For Kabyle participants, concerning the use of negative politeness strategy for example

Mælic ayetxelset lkar ass-ayi?

/mæliʃ ajetxəlset lkar assaji/

(Is it possible to pay for my bus ticket?)

the negative politeness strategy registered the highest frequency (12 occurrences) for both communities, accounting for 50% of the whole strategies used. Then, positive politeness for example

Akɛayac rebi xeles kan le bus-ayi.

/Akɛajac rebi xles kan le bus aji/

(May God bless you with a long life, pay for my bus ticket)

Which registered seven cases, representing 29.16 %. Followed by bald on record strategy for example

Xeles kan kemmi.

/xələs kan kemmi/

(You pay)

which registered five occurrences representing 20.84% of the total strategies used. Similarly, Chaoui participants commonly employed negative politeness

Mayala atqadret atselket amukan-ynu?

/Majəlla atqadrət atsəlket amukan jnu/

(Can you pay for my bus ticket?)

This strategy registered twelve cases out of twenty-four representing 50% of the total strategies. Followed by positive politeness

Atamdukalt-ynu tay d l mziya atselket fella amukan

/Atamdukalt jnu taj d l mziya atsəlket fella amukan/

(It would be nice if you pay for my bus ticket)

which recorded eight cases, accounting for 33.33%. Finally, bald on record

reṭlay

/rəṭləj/

(Lend me)

was registered four times accounting for 16.67% of all the strategies used. To sum up, both Kabyle and Chaoui speakers preferred the use of negative politeness when requesting their interlocutors to show respect and avoid being rude or pushy. Similarly, they also favored the use of positive politeness over bald on record strategy while addressing their friends, indicating that they preferred being friendly with their friends rather than formal. For instance, using expressions such as '*maɛlic*' the literal translation of '*is it possible*' similar to '*could*' in English, it reflects their preference for indirectness. In addition, Kabyle speakers used a positive politeness strategy which involves the use of respectful and culturally significant terms such as '*Akɛayac Rebi*' which means '*May God protect you*' in English language which creates a sense of connection and reflects the values of Kabyle culture and the nature of a Kabyle person. Bald-on-record strategy was the least used among Kabyle speakers including the use of imperatives '*xeles*' suggesting that they might only use direct language with close friends under specific circumstances. In similar, Chaoui speakers favored both positive and negative politeness over bald on record strategy. They used nicknames such as '*Atamdukalt-ynu*' which means '*my*

friend’, to make her friend feel comfortable and to perform her request warmly and inclusively. Negative politeness was highest used strategy in order to maintain respect and avoid imposing on their friends, ‘*Mayala atqadret*’ means ‘*could*’ in English. In addition to this, Chaoui speakers also employed a bald-on-record strategy when addressing their friends, using imperatives such as ‘*reṭlay*’ meaning ‘*lend me*’, indicating a cultural preference for friendliness and openness rather than formality or social distance.

Table 18: Politeness strategies used in situation 4

Politeness strategies	Kabyle		Chaoui	
	F	%	F	%
Bald on record	6	30%	13	61.90%
Positive politeness	8	40%	5	23.81%
Negative politeness	6	30%	3	14.29%
Total	20	100%	21	100%

Table 18 demonstrates the politeness strategies used by Kabyle and Chaoui participants when addressing a lower status person. The findings indicated that Kabyle speakers tended to employ positive politeness rather than negative politeness or bald on record strategies, for example

Yerḥem waldik a mademoiselle uḥwajey les photocopie de ce dossier la avant cette après-midi

/yerḥem waldik a madmuzəl uḥwazey læ fətnokɔpi də sə dɔssji la avan sət apri midi/

(Miss, God bless your parent, I need copies for this document before the afternoon)

this strategy registered the highest frequency of eight occurrences, accounting for 40% of the total strategies used, followed by Negative politeness for example

S’il vous plait, mælic aytealet une copie i document-ayi uhwajeyt i wass-ayi ?

/S il vɔ pli, mælic aytealet un cɔpi i dɔcumɔ ayi uḥwazəy i wass aji/

(Is it possible to make copy for this document for today, please?)

and bald on record for example

ɛaliyid photocopie i le dossier-ayi i tmedit-ayi uhwajeyt urgent

/ɛaliyid fɔtɔkɔpi i l dɔsji aji i tmedit aji tuḥwajeyt uɣu/

(Make a copy for this document, I need it for this afternoon)

which were used with an equal frequency of six occurrences, accounting for 30% of the strategies employed. On the other hand, Chaoui participants who used bald on record strategy when addressing a lower person status for example

Igaya photocopie i le milaf aya

/igaja fɔtɔkɔpi i lə milaf aja/

(Make a copy for this document)

which registered the highest frequency (13 occurrences), representing 61.90%. Then, positive politeness for example

Aweltma akmiḥfad rebi sawayid ultmas n twarqin-aya

/awletma akmiḥfad rebi sawajid ultmas n twarqin aja/

(Sister, may God protect you, make a copy of this paper)

which recorded five cases, accounting for 23.81% of the strategies used. Finally, negative politeness

Maelic aytealet nesx i can l milaf ḥtajiyt ass-a?

/maɛliʃ ajtɛalət nesx i l milaf ḥtadziyt/

(Is it possible to make a copy for this document?)

which was the least used strategy with only three cases, representing 14.29% of the total strategies employed. To conclude, Kabyle speakers preferred using both positive politeness strategy in high -low situation to show respect, keep interactions more respectful and maintain social distance between the two participants. Concerning the use of positive politeness strategy, Kabyle participants employed a religious Kabyle expression '*yerḥem waldik*' that literally means in English '*God bless your parents*'. A very respectful and polite way of saying thank

you or please, depending on the context. Other strategy which is negative politeness, Kabyle's employed hedging expressions '*maelic*' similar to '*is it possible*' or '*could*' in English language. Then, Kabyle participants opted also for bald on record by using the direct phrase '*tuhwajey photocopie i l milaf-ayini*' means '*I need copy for this document*'. Here, the speaker requested his/her assistant in direct, clear way. In contrast, Chaoui speakers preferred the use of bald on record strategy to express directness and clarity by using imperatives '*Igaya photocopie*' means '*make a copy*'. In simple words, Chaoui participants were likely to be less polite than Kabyle ones, followed by positive politeness by using nicknames like '*Aweltma*', translated into '*sister*' in English language and also '*akmihfad rebi*', it is a Chaoui phrase which is considered as very warm, respectful, and affectionate expression in order to show care and kindness. At the end, Chaoui participants used negative politeness with less frequency by employing hedging expressions like '*maelic*' to minimize the imposition and save the listener's face.

2.3.1.1. Comparing the Request and Politeness Strategies in Same Gender, cross-gender, low-high, equal, high-low interactions Between Kabyle and Chaoui Participants

This section compares the request and politeness strategies used by Kabyle and Chaoui speakers, focusing on gender and social variables. First, we attempt to compare Kabyle male and female participants. Then, Chaoui male and female participants across all situations, including same-gender and cross-gender interactions, as well as status-based contexts such as high-to-low, equal, and low-to-high status relationships.

The study reveals both similarities and differences between the two communities. Kabyle and Chaoui males preferred conventionally indirect strategies in both same-gender and cross-gender interactions. However, female participants showed more variation. Kabyle females used both direct and conventionally indirect strategies with cross-gender interlocutors, whereas they favored direct strategies in same-gender situations. In contrast, Chaoui females employed direct strategies across both same-gender and cross-gender interactions. Regarding social status, both communities demonstrated similar patterns. When addressing higher-status or equal-status individuals, both Kabyle and Chaoui participants opted for conventionally indirect strategies. In contrary, when interacting with lower-status individuals, both groups preferred direct request strategies. These findings highlight the complex interplay of gender and social status in shaping communication strategies within these communities, revealing both shared patterns and distinct cultural nuances in their approach to requests.

In addition, this analysis explores the politeness strategies employed by Kabyle and Chaoui speakers, revealing both similarities and differences based on gender and social status. Kabyle males demonstrated a varied pattern, using negative politeness in same-gender interactions but shifting to positive politeness with female interlocutors. In contrast, Kabyle females employed positive politeness across all gender interactions. Both Chaoui male and female participants favored positive politeness regardless of the interlocutor's gender. When addressing higher-status or equal-status individuals, both Kabyle and Chaoui groups similarly employed negative politeness strategies. However, a notable difference emerged in interactions with lower-status individuals: Kabyle participants opted for positive politeness, while Chaoui participants utilized the more direct bald-on-record strategy. These findings highlight the complex interplay of cultural norms, gender differences, and social hierarchies in shaping politeness strategies within these Berber-speaking communities, offering insights into the nuanced ways in which social factors influence linguistic behavior.

This section compares the request and politeness strategies used in different social context. The findings demonstrates that both Chaoui and Kabyle male speakers use similar request and politeness strategies in certain contexts, particularly when addressing same-gender, cross-gender, higher or equal-status individuals. However, Kabyle females varied and differ in terms of gender and social hierarchy. The use of direct and bald on record strategies towards lower-status interlocutors and the shift between the positive and negative also reflect the effect of cultural expectations, gender, and social status. These findings contributed to a deeper understanding of how social variables affect communication in these Berber-speaking communities.

2.4. Section Three: Discussion

This section presents a concise overview of the primary findings from our analysis of the recordings. It summarizes and discusses the main results by examining the reasons behind the use of specific strategies. This section also addresses the three research questions. Another part of the current study is designated to compare these findings with previous literature review to highlight the similarities and differences between our results and those of earlier studies. Finally, we provide examples of some religious expressions and specific lexical items used by Kabyle and Chaoui speakers in their interaction to explore the reasons behind their use.

2.4.1. Discussing the Major Results

Regarding the request strategies, the main findings revealed that Kabyle and Chaoui male participants used conventionally indirect strategies when interacting with both genders. According to Al-Marrani and Sazalie (2010), even when the speaker does not hold power over the hearer, a considerable degree of social distance may still be present. This dynamic encourages the use of indirect expressions or the softening of direct ones in order to show respect, facilitate the request process, and promote smooth in polite conversational interaction.

Similarly, Kabyle female speakers employed both direct and conventionally indirect strategies in cross-gender interactions but shifted to direct strategies when addressing same-gender interlocutors. In contrast, Chaoui female participants used direct strategies when requesting their male and female interlocutors. Wu (2022) explained that the speaker makes a request clearly and explicitly, communicating his/her intention straightforwardly so that the listener can easily recognize the illocutionary force. That is to say, the speaker typically avoids using softening elements or modifiers and states the request clearly. This directness helps to reduce the chances of misunderstanding and also enhances efficiency in communication, especially in professional contexts. Similarly, when addressing individuals of lower status, Kabyle and Chaoui participants tended to use direct strategies. Mekboul and Mostari (2017) explained that this directness signifies friendliness, mutual trust, and aligns with cultural expectations when the speaker occupies a higher social position. Therefore, it is evident that male speakers in Algerian society often employ a high degree of directness without fear of losing face, as such behavior is considered contextually appropriate. Additionally, Kabyle and Chaoui participants utilized conventionally indirect strategies when addressing individuals of equal status. The use of such strategies tends to minimize the imposition; the speaker should normally use more indirect request strategies to sound more polite and preserve the face of the hearer (Chen, 2017).

Concerning the politeness strategies, Kabyle male participants tended to use negative politeness when requesting their male interlocutors, whereas they favored positive politeness in cross gender interaction. In contrast, Chaoui male and female participants used positive politeness, regardless of the interlocutor's gender. This pattern is also seen among Kabyle female speakers. As noted in Mekboul and Mostari's (2017) study, when the speaker lacks power but exists a high degree of social distance from the hearer, the preference for both positive and negative politeness strategies is often accompanied by softener words which serve to express respect, and maintain conversational harmony. Moreover, both Kabyle and Chaoui

speakers employed negative politeness strategies when addressing individuals of higher status. According to Belarbi and Toumi (2021), such strategies aim to maintain the negative face of socially distant interlocutors in order to avoid threatening them. In this context, speakers tend to avoid direct requests, as they fear the potential refusal that could threaten their negative face by acknowledging their lack of authority over the hearer. In simple words, they demonstrate respect for the hearer's autonomy, particularly when the rank of imposition is perceived as high or medium. Furthermore, negative politeness strategies were also employed by Kabyle and Chaoui interlocutors when addressing individuals of equal status. As Han (2013) suggested, people often view friendships as relatively distant relationships, even among close friends; there is a tendency to respect one another's freedom of choice by avoiding imposition, thereby showing a preference for negative politeness. Belarbi and Toumi (2021) also stated that, despite holding a position of power and being socially distant from the requestee, speakers tend to adopt negative politeness strategies when making demanding requests in order to respect the requestee's negative face. In addition to these, Kabyle speakers used positive politeness strategies when addressing individuals of lower status. According to Ambalegin and Sijabat (2020), positive politeness is frequently employed to maintain face, which involves constructing a favorable self-image and fostering solidarity through friendly and respectful interaction in relation to social norms. However, Chaoui speakers employed bald on-record strategies when addressing their assistant. As Brown and Levinson (1987) stated, the primary function of bald on-record strategy is to express the intended face-threatening act (FTA) clearly and directly, without attempting to mitigate the impact on the hearer's social image.

The results of this study revealed that there are similarities and differences in the request strategies used by Kabyle and Chaoui communities. Overall, they tended to be more similar than different in their performance of the speech act of request. However, Kabyle female participants differed in their use of these strategies compared to Chaoui participants. This difference is mainly seen in the fact that Kabyle females opted for both direct and indirect strategies when interacting with their male interlocutors, but preferred using direct strategies when addressing same-gender individuals. In contrast, Chaoui female participants chose direct strategies when requesting their male and female interlocutors. The study determines that Kabyle females were influenced by the gender of their interlocutors when making requests. The findings also showed that both Kabyle and Chaoui participants were likely to be similar than different in their use of request strategies when addressing their boss. Both groups opted for conventionally indirect strategies. However, Chaoui participants showed a greater tendency to

use direct strategies compared to Kabyle participants. Furthermore, both groups demonstrated similar preferences when making requests to their friends, favoring indirect strategies over direct ones. Likewise, when addressing individuals of high or low status, both Kabyle and Chaoui speakers tended to prefer direct strategies over indirect ones.

The results of this study revealed that there are both similarities and differences in the politeness strategies employed by Kabyle and Chaoui participants, Kabyle and Chaoui male participants, when addressing cross gender individuals tended to be more similar than different in their use of these strategies; both groups favored positive politeness. However, a key difference emerged in same-gender interactions; Kabyle males preferred negative politeness, while Chaoui males favored positive politeness. In contrast, both Kabyle and Chaoui female participants shared a strong preference for positive politeness in both same-gender and cross-gender interactions, highlighting a clear similarity between the two communities. Nonetheless, there was a slight variation in their use of other strategies. Kabyle females used negative politeness more frequently than bald on record, while Chaoui females utilized both strategies equally. Regarding interactions based on relative social status (low-high and equal), both Kabyle and Chaoui participants were generally similar in their use of politeness strategies, favoring negative politeness. However, a notable difference appeared in high-low status interactions. Kabyle participants preferred positive politeness over bald on record and negative politeness, which were used equally. In contrast, Chaoui participants tended to be more direct, favoring the bald on record strategy.

Moreover, the findings indicated that the interlocutor's gender influences the type of request strategies chosen by Kabyle female participants. Kabyle females tended to use both conventionally indirect and direct strategies equally when interacting with cross-gender interlocutors. However, in same-gender interaction, they preferred using only direct strategies. These results suggest that gender plays a significant role in shaping how request strategies are realized among Kabyle female speakers. In contrast, Chaoui female participants chose direct strategies when making requests to both same-gender and cross-gender individuals. For both Kabyle and Chaoui male participants, conventionally indirect strategies were preferred in both interactions. This suggests that gender did not influence the choice of request strategies among Chaoui and Kabyle male participants.

Regarding politeness strategies, gender appears to influence the choice of request strategy among Kabyle male participants, who tended to use negative politeness when

addressing same-gender interlocutors. Meanwhile, both Chaoui male and female participants preferred positive politeness in same-gender and cross-gender interactions. Similarly, Kabyle female participants favored positive politeness when requesting their male and female interlocutors. Hence, gender did not influence the realization of politeness strategies among Chaoui males and females, nor among Kabyle female participants.

Additionally, the findings revealed that the use of request and politeness strategies is determined by two key factors including power relations and social distance. These social variables play a significant role in shaping how Kabyle and Chaoui participants formulate their requests and express politeness. Both groups were likely to use direct strategies when one person held more power than the other. Conversely, the use of conventionally indirect strategies when addressing someone of higher and equal status suggests that the requester has less power or that both individuals share an equal relationship. In such cases, these strategies are chosen to preserve the listener's negative face. Regarding the politeness strategies, both groups favored negative politeness when requesting their managers and their friends. However, Kabyle participants opted for positive politeness when addressing their assistant, whereas Chaoui speakers preferred to use a bald-on-record strategy.

2.4.2. Comparing the main findings with empirical studies

This section compares our research findings with those of previous studies, highlighting both similarities and differences. It discusses the main results by analyzing the request and politeness strategies performed by Kabyle and Chaoui participants based on recordings of the two groups. The study identifies the different types of requests and politeness strategies employed by both communities.

The primary results showed that both Kabyle and Chaoui male participants preferred the use of conventionally indirect strategies when making requests to same-gender and cross-gender individuals, as noted in El Hadj Said (2016) study which investigated the politeness strategies used in the speech act of request among Algerian speakers based on Brown and Levinson theory (1987) and Blum-Kulka et al., (1989). The findings of this study indicated that indirect strategies are used between males and females, while direct strategies are employed with same gender interlocutors (either males or females). In contrast, Kabyle female participants tended to use both direct and indirect strategies when addressing cross-gender individuals and preferred direct strategies when interacting with same-gender interlocutors. On the other hand, Chaoui female participants favored direct strategies in both same-gender and

cross-gender interactions, as described in the same study, which also found that direct strategies are used in same-gender interaction among females. Additionally, the study by Saadna and Mouas (2024), which explored the request strategies employed by Algerian teachers and students in the EFL classroom, reported that female participants tended to use conventional indirect strategies, whereas, male speakers preferred direct request strategies. Moreover, the main findings of our study suggest that Kabyle female participants were likely to use positive politeness strategies. Similarly, both Chaoui male and female participants favored positive politeness in same-gender interactions. These results support El Hadj Said (2016) that positive politeness strategies are commonly used in same-gender interactions, whether among males or males).

Another key finding from our analysis of the participants recordings is that both Kabyle and Chaoui participants preferred to use conventionally indirect strategies when addressing their boss, as reported in Khalfalla (2013) study, which explored the politeness strategies used by Indonesian and Libyan Students at Diponegoro University in making requests. The findings of that research revealed that conventionally indirect request strategies were typically used when addressing higher-ranking individuals, influenced by factors such as social distance, power dynamics. Similarly, both groups opted for conventionally indirect strategies when interacting with their friends, as mentioned in Aribi (2012) study, which noted that indirect strategies, such as query preparatory forms are commonly used in interactions between individuals of equal status. In contrast, Khalafallah (2013) study also found that in closer relationships, such as those between friends, students were more likely to use direct request strategies. On the other hand, our results showed that both communities employed direct strategies when addressing their assistants. This finding is supported by Aribi (2012), who observed that Tunisian EFL learners preferred direct strategies, such as mood derivable forms in interactions from higher to lower-ranking individuals.

Moreover, the finding revealed that Chaoui participants tended to be less polite than Kabyle participants. This is because they frequently opted for bald on record strategies which are considered less polite than positive or negative politeness strategies. In contrast, Kabyle participants displayed a higher degree of politeness, favoring positive politeness strategies. They also used both bald on record and negative politeness equally when addressing individuals of lower status, as described in Hill (2022) study which investigated the politeness and directness strategies used by South Indian English Speakers in Andhra Pradesh, focusing on social relationships with peers, parents, and Employers. This study found that bald on record

someone of lower status in formal contexts. Similarly, Esfahlan and Boroumand (2020) study, which investigated the influence of gender and socioeconomic status on the choice of politeness strategies used by Iranian EFL students in both Persian and English in the speech act request. The results of this study revealed that bald on record strategies were used by both high and low-status male participants. Our findings also suggest that Kabyle and Chaoui speakers favored the use of negative politeness, as reported in El Hadj Said (2016) study, which argued that negative and positive politeness are employed in interactions between friends.

Additionally, the gender of the interlocutor influenced the type of request strategies used by the participants. Kabyle female participants utilized both direct and conventionally indirect strategies when requesting their male interlocutors, but were more likely to use direct strategies when interacting with their female interlocutors. These results support Saadna and Mouas (2024) findings, which concluded that gender influences the frequency and choice of request strategies. As well as in Mokhtar (2016) study, who noted that gender plays a role in the selection of request strategies.

Another significant finding is the impact of social variables on the choice of request strategies. Both Kabyle Chaoui and participants tended to use direct strategies when addressing someone of lower status such as assistants, but preferred conventionally indirect strategies when requesting their friends or boss, as noted in Saadna and Mouas (2024) study, which stated that social variables like power dynamics, social distance significantly influence the choice of request strategies. Similarly, Mokhtar (2016) argued these variables play a crucial role in shaping how requests are formulated. However, Ghait and Khaoui (2020) study, which examined the influence of social variables, such as social power distance and imposition, on the use of request strategies by EFL students. The key finding in this study is that social factors like power and distance had minimal impact on their language choice.

Overall, the comparative analysis of our findings with previous empirical studies reveals both similarities and differences in the use of request and politeness strategies among Kabyle and Chaoui speakers. While both groups showed a preference for conventionally indirect strategies in hierarchical and formal contexts, gender and social variables such as power and social distance significantly influenced their linguistic choices. Kabyle participants, particularly females, demonstrated a stronger tendency toward positive politeness, whereas Chaoui speakers more frequently employed direct and bald-on-record strategies, indicating lower levels of politeness. These results support and deepen previous research, highlighting the

nuanced interplay of cultural, gender, and contextual factors in shaping request strategies across Algerian speech communities.

2.4.3. Exploring the reasons behind the use of religious expressions and specific lexical terms

Among Kabyle and Chaoui speakers, the use of religious expressions and culturally specific lexical terms is strongly tied to identity, tradition, and everyday communication. These expressions often reflect Islamic influence, social values, and a strong sense of cultural continuity. This section briefly examines the reasons behind their use, including conveying respect, blessings, reinforcing cultural heritage, and maintaining social harmony.

Kabyle and Chaoui participants demonstrated an understanding of politeness through their use of honorifics, softening phrases, and religious expressions. For instance, French honorifics such as *'Madame'*, *'mademoiselle'* translated as *'madam'* *'miss'*, and, *'chef'*, *'almudir'* meaning *'manager'*, *'boss'* in English language were frequently employed to express respect and politeness, especially when addressing individuals of higher social status or strangers. As noted in Kádár and Mills (2011) study, who argued that honorifics serve various functions, including expressing respect, creating social distance, and conveying formality, dignity, elegance, and politeness. Additionally, these forms contribute to the aesthetic quality of speech and reflect the speaker's communicative style. Participants also used the French phrase *'s'il vous plait'*, equivalent to *'please'* or *'excuse me'* in English. It is commonly used in formal settings, especially to gain attention or initiate events. This borrowing from French illustrates the influence of multilingualism in Algerian societies and reflects how both Kabyle and Chaoui speakers strategically adapt linguistic resources to suit different social contexts. In particular, French is viewed, particularly by women, as a prestigious language that signifies modernity and social progress (Belhadj-Tahar, 2023).

Furthermore, Kabyle male speakers employed expressions such as *'ma tebyit'* translated into *'if you want'* in English, which aim to minimize the imposition and give the hearer the autonomy to accept or reject the request. Their use of conditional phrasing reflects a strategy of negative politeness, as it reduces pressure on the listener. Similarly, Mekboul and Mostari (2017) observed that in male-female interactions, speakers employed negative politeness strategies through expressions like *'mumkin'*, *'tqadri'*, and *'ida habiti'* meaning *'if you want'* *'to be able to'* in English, which have equivalent meanings in Kabyle. These expressions not only soften the tone of requests but also convey deference in interactions characterized by social

distance. older Kabyle females also employed culturally specific forms of address such as '*amaziz*' meaning '*my dearest son*', which functions both as an expression of affection and as strategies to maintain a respectful and familial tone. These forms reflect traditional Kabyle values and reinforce social solidarity. El Hadj Said (2018) also noted that when addressing younger individuals, speakers often used positive politeness strategies through affectionate address terms such as '*waldi*' and '*banti*' similar to '*my son*' and '*my daughter*' in English language, which soften the force of their requests and promote a sense of closeness.

Additionally, religious expressions played a significant role in mitigating requests. These modifications are specific to Arab and Islamic cultures and involve the use of formulaic religious expressions. Kabyle and Chaoui male speakers frequently used phrases like '*akizayec rebi*' meaning '*God bless you with a long life*' and '*akmiḥfed rebi*' '*God protect you*'. These expressions express goodwill, respect, and solidarity. they show the strong influence of religion on communicative behavior, serve to convey sincerity, reinforce social relationships, and adhere to culturally appropriate norms of politeness. Alaoui (2011) highlighted similar expressions, such as '*Allah ykhalik*' or '*Allah yzaychek*', meaning '*may God protect you*' or '*grant you a long life*' in English, they are respectful phrases, which are used to mitigate imposition and enhance politeness, and wishing the hearer a long life. These phrases share the same function as those used by Kabyle speakers. Similarly, Older Kabyle males often used '*yerhem waldik*' which means '*god bless your parent*', a phrase mostly observed among older generations, as noted by El Hadj Said (2018). Additionally, Belhadj-Tahar (2023) further emphasized that Algerian speakers frequently use softening and religious expressions such as '*allah jəxallik*', s '*May Allah keep you*' and '*allah jəḥafḍək*' meaning '*May Allah protect you*'. These expressions help reduce the face-threatening nature of speech acts and express warmth, affection, and closeness.

Moreover, Kabyle participants employed apologetic terms like '*semḥiyi*' when addressing their boss, meaning '*excuse me* ', '*sorry*', or '*forgive me*'. This expression is a form of negative politeness, often used to apologize, get someone's attention, or show respect and politeness in daily interactions. According to Dahmani and Al Khalaf (2024), the use of such expressions may be due to the authority and power held by managers, which can significantly affect employees' futures. In Algerian culture, negative politeness is typically conveyed through phrases like '*smahli*' '*excuse me*', used to maintain social distance and demonstrate respect when addressing superiors or strangers.

Additionally, terms such as '*sexfik*', '*sexfim*', and '*glaznayam*' meaning '*please*' in English are used to soften requests and foster respectful interaction. Both Kabyle and Chaoui used kinship terms like '*Aweltma*' '*sister*' and '*agma*' '*brother*', '*awma*' to address same -gender and cross-gender individuals. According to Hadj Said (2018), such terms express familiarity, solidarity, and harmony among peers and reflect friendly relationships. Belhadj-Tahar (2023) also noted that these address terms, including '*waldi*' '*my son*', '*young man*', '*banti*', '*daughter*', they are commonly used by women, even in the absence of actual kinship, to express affection, closeness, and solidarity.

In summary, the use of religious expressions, culturally specific lexical items, and honorifics by Kabyle and Chaoui speakers is essential for expressing respect, politeness kindness, and maintaining social relationships. These linguistic choices reflect Islamic values, traditional norms, and the influence of multilingualism particularly from French and Arabic which enables to navigate various social contexts with appropriateness and politeness.

After analyzing the participants' recordings, this chapter addresses the study's main research questions. First, it explored the types of requests and politeness strategies, along with the reasons behind their use. Second, it examined the similarities and differences in how Kabyle and Chaoui speakers' express politeness and make requests. It highlighted the role of gender and social factors in shaping these strategies. Furthermore, a comparison with the theoretical framework revealed notable differences in how requests and politeness strategies are realized in different contexts. Finally, the use of religious expressions emerged as a key element in expressing respect and maintaining politeness in everyday interaction. These findings underline the importance of cultural and social context in shaping language use.

2.5. Conclusion

The second chapter is divided into three main sections. The first section is about methods and study design, population and sample, and instrument of the study. The second section includes the analysis and interpretation of the findings. The third section discusses the major results of our study including comparing the main findings of our research with empirical studies and also exploring the reasons behind the use of religious expressions and specific lexical terms. This chapter is based on analyzing the participants recordings of the discourse completion test (DCT). The data were analyzed following Blum Kulka et al. (1989) in the realization of request strategies, as well as Brown and Levinson theory in terms of politeness strategies. It was found that conventionally indirect strategies mostly realized by means of query

preparatory, mitigated want, and permission and directness is performed by means of mood derivable, direct question, hedged performative, obligation, want, and need statements. In terms of politeness strategies, it was revealed that there is a great tendency toward negative and positive politeness. However, bald on record strategy is the least used only in high-low interactions by both communities. This depends on the relationships between the participants.

General Conclusion

The last chapter of this study addresses the research findings, the limitations, and the implications that were encountered during the investigation. In addition, this chapter provides recommendations and suggestions for future studies with similar aims and objectives that may help future researchers to have a clear understanding of the topic and to build upon the insights gained from this research.

The present study explored the request and politeness strategies used by native Kabyle and Chaoui speakers in Algeria. It aims to investigate the types of request and politeness strategies chosen by the two communities, highlighting both similarities and differences in their usage. Additionally, the study examined the influence of social factors namely gender, social distance, power dynamics, and the level of imposition on the realization of these strategies. A quantitative method was adopted, using an oral discourse completion test (ODCT) to collect data on how participants perform request speech acts and express politeness. The sample of the study was composed of 40 participants, equally divided into 20 Kabyle and 20 Chaoui speakers (10 males and 10 females for each group).

The findings indicated that Kabyle and Chaoui males opted for indirect strategies when requesting their male and female interlocutors, Kabyle females preferred direct strategies in same-gender interactions, and both strategies in cross-gender interactions. Similarly, Chaoui females were likely to use direct strategies when interacting with their male and female interlocutors. Both groups employed indirect strategies in higher or equal status interactions, and direct strategies in lower status interactions. Kabyle males favored positive politeness with cross-gender interactions and negative politeness with same-gender; Chaoui participants chose positive politeness in both interactions. Both groups used negative politeness with higher or equal status, but Kabyle preferred the positive strategy, while Chaoui favored bald on record in high-to-low status interactions.

The findings revealed that Kabyle and Chaoui male participants were generally similar in their use of request strategies. While Kabyle and Chaoui female participants showed differences especially in same-gender and cross-gender interactions. Both communities exhibited similar request patterns across different social statuses. In terms of politeness strategies, both Kabyle and Chaoui male participants differed in their use of these strategies, whereas females were more alike, they were also similar when addressing higher or equal status individuals, but differences appeared when addressing lower-status individuals.

The findings also showed that gender significantly influences how Kabyle and Chaoui participants perform requests and express politeness. Kabyle females preferred to use both direct and indirect strategies when requesting their male interlocutors and direct ones in same-gender interaction. However, Chaoui females favored direct strategies in same-gender and cross-gender interactions. In terms of politeness, gender also appears to influence the choice of request strategy among Kabyle males who tended to use negative politeness with same-gender and positive politeness with cross-gender individuals. In addition to these, other social factors like social distance between the participants, power dynamics, and the level of imposition also have an effect on the use of request and politeness strategies. Both communities opted for conventionally indirect strategies in high-low and equal-status interactions, but when addressing someone of lower status, they favored direct strategies over indirect ones because the speaker has power over the other person, while both Chaoui and Kabyle preferred negative politeness in low-high status interaction. In terms of politeness, Kabyle speakers used positive politeness, whereas Chaoui speakers often employed the bald-on-record strategy in low-high interaction.

In short, gender and other social factors significantly influence their strategy use. The current study shows that the request and politeness strategies differ and vary across cultures and situations. Both communities demonstrated a preference for direct and indirect strategies depending on the social context. Indirect strategies are used to mitigate the imposition of requests, and they are generally perceived as more polite strategies. On the other hand, direct strategies are generally seen as less polite than indirect ones, as they are produced without any softening of the imposition.

3.1. Limitations of the study

Based on the analysis of the collected data, it is concluded that the current study has answered the research question. This part aims to provide some limitations of this study. In this research, various difficulties often emerged, preventing the researchers from achieving the goals they originally aimed to accomplish. Therefore, the first limitation of our study was the lack of sources related to the Kabyle and Chaoui Berber communities. There were very few books available in the University of Béjaïa library, and only a small number of articles and studies have explored these two Berber languages. The second limitation was that we could not access certain studies, articles, and books because they were not freely available. Additionally, the last limitation was the use of the oral discourse completion task (DCT) to collect data. Some

participants, especially Chaoui women, refused to record their voices, possibly due to personal concerns or discomfort.

3.2. Suggestions for Further Research (For learners and teachers)

Based on the findings of this study and previous studies on the request speech act, further investigation is needed to explore additional aspects related to the speech act under study. The current recommendations are provided for researchers interested in examining the same topic in future studies. Therefore, we recommend replicating this study to examine generational differences in the use of request and politeness strategies among Kabyle and Chaoui speakers, focusing on how younger and older generations differ in their realization of the request speech act, with the aim of gaining further insights into the performance of requests within these communities. Moreover, future studies should take into account certain social variables, such as age and the educational level of the interlocutors, which were not considered in the present research. In particular, it is important to examine how formal education influences the linguistic choices of different generations when making requests, whether individuals with higher levels of education tend to use more formal or indirect strategies compared to those with lower levels, and how these patterns differ between younger and older speakers of both Chaoui and Kabyle communities.

3.3. Conclusion

This study investigated the usage of request and politeness strategies by Kabyle and Chaoui speakers, discovering that social variables including social distance, power relations, and the degree of imposition as well as gender, significantly influence linguistic choices. Both Kabyle and Chaoui male participants shared similarities, while female participants differed in strategy usage in same-gender and cross-gender interactions. Both groups preferred indirect strategies in higher/equal status relationships and direct ones in lower-status relationships. Moreover, politeness strategies varied by status and gender, with Kabyle speakers using positive and negative politeness and Chaoui speakers using bald-on-record strategies. Social factors play a large role in shaping communication. The research also encountered limitations, such as resource shortages and reluctance from participants. Future studies must investigate generational and educational factors affecting these strategies to gain greater insights.

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Appendices

Appendix 01

DCT in English

Dear respondents,

The present study aims at examining how Chaoui and Kabyle Algerian speakers make requests in different situations. The purpose of this research is to analyze the request and politeness strategies used by Kabyle and Chaoui speakers and the linguistic choices they make. You are kindly asked to respond to each scenario given to you. Please answer as naturally and honestly as possible. Your responses will remain anonymous and will be used only for research purposes. Thank you in advance for your collaboration.

The researchers

Scenarios

1) While shopping for clothes, you find a beautiful T-shirt you like. You are unsure about the size and want to try it on. You need to ask the store employee where the fitting rooms are located. How do you make this request?

- If the salesperson is a man:

You:

- If the salesperson is a woman:

You:

2) You are an employee at a company. During your workday, you start feeling sick and you realize that you will not be able to complete your task for the day. You need to ask your boss for permission to leave early and take the afternoon off due to your illness. How would you make this request?

You:

3) While walking with your friend outside, you decide to take the bus home, but you forgot your wallet, you need to ask your friend to pay a bus ticket for you. How do you ask your friend?

You:

4) You are a manager at an office. You need to ask your assistant to make copies of an important document before the end of the day. How do you make this request?

You:

Thank you for your cooperation

Appendix02

DCT in standard Arabic

عزيزي المشارك،

تهدف هذه الدراسة إلى فحص كيفية صياغة الطلبات لدى المتحدثون الشاويين والامازيغ الجزائريين في مواقف تواصلية دالة ومختلفة. والغرض منها هو تحليل استراتيجيات التواصل (الطلب) المستخدمة عند الشاويين والامازيغ والخيارات اللغوية المتحدثة من قبلهم. لذلك يرجى منكم الاستجابة لكل سيناريو بشكل طبيعي وصادق قدر المستطاع .

الباحثون

1) عندما كنت تتسوق باحثًا عن ملابس صادفت قميصًا جميلًا لكنك لم تكن متأكدًا من المقاس و أردت تجربته، فاستفسرت من البائع عن مكان القياس. فكيف تطلب ذلك؟

ان كان البائع رجلا:

انت:

ان كان البائع امرأة:

انت:

2) انت عامل في شركة شعرت بالمرض أثناء العمل و أدركت عدم قدرتك على الاستمرار في العمل. احتجت طلب الأذن من مديرك للخروج باكرا واعتبار الفترة المسائية عطلة مرضية. كيف لك ان تطلب ذلك؟

3) بينما كنت تمشي مع صديقك في الخارج، قررت استقلال الحافلة، لكنك كنت قد نسيت محفظتك في المنزل، فاحتجت ان تطلب من صديقك دفع ثمن تذكرة مكانك. كيف تطلب ذلك؟

4) انت مدير في شركة احتجت من مساعدتك نسخ ملف مهم قبل نهاية اليوم كيف تطلب ذلك؟

شكرا على تعاونكم

Appendix 03

DCT in Tamazighth language

Deg tezrawt n yimal kkten amk ad afen tifat yef amek ad silyen tasnilest i watan i wid yetmeslayen tacawit akked teqbylit n izayriyen i wakkeni ad tesmersen deg tmeslayt-nsen n yall-as nely deg tudert-nsen s umata.

Isswi n tezrawt-a tasleḍt n inagrawen n wayen yesran wid yetmeslayen taqbaylit akked tcawit akked ifranen utlayanen i yzemren ad ten-semrsen deg tudert-nsen.

yettwaḥtem fla-wen ad terem tirririt yef usinaryu-agi i wen-d-fkan, d txilet-nwen efkem-d tirririt i seḥan akked yesfan s telqy.

1) Mi telliḍ tetthawiseḍ deg thuna yiwen n iselsa yecbeḥ atas maca ur taɛlimeḍ ma yela lqis-is ad ah-d-yekfu ney ala dya tebyiḍ ad tid-tqqiseḍ tebyiḍ ad tsutreḍ yer umezzenzi yef umkan anda ara tqiseḍ.

Amek ara tid-sutreḍ anect-agi

Ma yella imzzenzi dargaz

kečč:

Ma yella imzzenzi tameṭṭut

kečč:

2) kečč daxeddami deg termist dya mi telliḍ txedmeḍ teshuseḍ d akken tuḍneḍ dya ur tezmireḍ ara ad tkemmeleḍ deg uxeddimi-ik tebyiḍ ad tsutreḍ syur unemlal-ik iwaken ad tefyeḍ zik wa ad tawiḍ tameddit-nni d lweqt n ustaefu-inek acku tuḍneḍ.

Amek ara tid-sutreḍ amek ara tefkeḍ asteqsi?

3) Mi telliḍ ttetteduḍ akk d umeddakel-ik deg berra, tebyiḍ ad tawiḍ ney ad trekbeḍ taywalt n ussenmuddu maca teshiḍ taḥawact-ik n isurḍiyen deg uxxam, tebyiḍ ad tsutreḍ I wummdakkel-ik ad akk-ixles.

Amek ara tid-sutreḍ anct-agi

4) kečč danemlal n termist n umaris tebyiḍ ad tsutreḍ lemɛiwna s umaɛwan-ik iwaken ad tesyilt yiwen n usdaw yesɛa azal nezeh uqbel ad ifak wass.

Amek ara ad tsutreḍ yef wayen itesriḍ

Tannemmirt

Appendix 04

DCT translated and corrected by experts (English version)

Discourse Completion Test:

Validated
Dr. Aziri

Dear respondent,

The present study aims at examining how Chaoui and Kabyle Algerian speakers make request in different situations. The purpose of this research is to analyze the request strategies used by Kabyle and Chaoui speakers and the linguistic choices they make. You are kindly asked to respond to each scenario given to you. Please answer as naturally and honestly as possible. Your responses will remain anonymous and will be used only for research purposes. Thank you in advance for your collaboration.

The researchers

Scenarios

1) While shopping for clothes, you find a beautiful skirt you like. You're unsure about the size and want to try it on. You need to ask the store employee where the fitting rooms ^{are} located. How do you make this request?

- If the salesperson is a man:

You:

- If the salesperson is a woman:

You:

2) ~~You are at the post office and need to fill out a check for a specific amount of money. you wish to receive. However, you are unsure how to write it correctly.~~ How would you ask the public writer to write it for you?

-If the public writer is a man:

You:

-If the public writer is a woman:

You:

3) You are an employee at a company. During your workday, you start feeling sick, ~~unwell~~ and you realize that you will not be able to complete your ~~work~~ ^{tasks/work} for the day. You need to ask your Boss for permission to leave early and take the afternoon off due to your illness. How would you make this request?

You:

4) ~~You are walking with your friend outside, you have an emergency call, you need to take the bus to an important appointment, but you don't have enough money for the ticket, you need to ask your friend to purchase a bus ticket for you.~~ How do you ask your friend?

You:

5) You are a manager at an office. You need to ask your assistant to make copies of an important document before the end of the day. How do you make this request?

Appendix 05

DCT translated and corrected by experts (Arabic version)

عزيزي المشارك
تهدف هذه الدراسة الى فحص كيفية مياغة الطلبات لدى المتحدثين
الشرايين والامارين في الجرائين في مواقف تواصلية دالة ومختلفة
والغرض منها هو تحليل استراتيجيات التواصل (الطلب) المستخدمة عند
الشرايين والامارين والخيارات اللغوية المستخدمة من قبلهم.
لذلك يرجى منكم المساعدة لكل سياريو بشكل لطيف ومباشر قدر
المستطاع.

1- عندما كنت تتسوق باحثاً عن ملابس، ماذا كنت تفعلها جميعاً لكنت
لم تكن متأكد من المقاس وارتدت جربته، فاستفسرت من
البائع عن مكان المقاس، فكيف طلبت / طلبت ذلك؟
ان كان البائع رجلاً.

انت

لن كانت البائعة امرأة.

انت

- 2- انت عامل في شركة شعرت بالعجز أثناء العمل وأمرت عدم قدرتك
على الاستمرار في العمل. اخرجت طلب الإذن من مديرك للخروج ماكر
والخذ اعتبار الفترة المسائية عطلة مرسية. فكيف لك ان تطلب ذلك؟
3- بينما كنت تمشي مع صديقك في الخارج، قررت استئجار الحافلة، لكنك
كنت قد نسيت معرفتك في المنزل، فخرجت ان تطلب من صديقك
دفع ثمن التذكرة مكانك. فكيف تطلب ذلك؟
4- انت مدير في شركة اخرجت من مساعدك نسخ ملف منهم قبل نهاية
اليوم فكيف تطلب ذلك؟

أقيني سعاد

AGnew

Appendix 06

DCT translated and corrected by experts (Tamazight version)

Deg tezraut n yimat kkaton amek ad afen tifrati
yef amek ad silfen tasnilest i watan i uid yettmeslayen
taccuit akked d teqbaylit n izayriyen i wakken ad tsmersen
deg tmeslayt-nen n yal-ass meɣ deg tudert-nen s umata
iswi n tezraut-a d taslelt n inagrawen n wayen yesran
uid yettmeslayen taqbaylit akked d tcauit akked d iframen
utlayanen i yezmren ad ten-sersen deg tudert-nen.

Yettuaktem fell-awen ad terrem tivririt yef usinargu-agi
i wen-d-fkan, d tsilet-nwen efkem-d tivririt i sehan
akked yesfan s telqy.

1 - Mi tellid tetthuisseɣ deg thuma tufid yiwun n isels a yecbeɣ
atas maca ur teɛlimeɣ ara ma yella tqis-is ad ah-d-yekfu meɣ
ala dya tebyid ad tid-tqqiseɣ, tebyid ad tsutred yer amezgenzi
yef umkan anda ara tqiseɣ.

Amek ara tid-sutred anect-agi

- Ma yella amezgenzi d argaz

kečč:

- Ma yella amezgenzi d tamettut

kečč:

2) Kečč d aseddām deg termist dya mi tellid tseɛmed teshuseɣ
d ahken tudmed dya ur tezmireɣ ara ad tkemmed deg useddim-ik
tebyid ad tsutred asuref sɣur unemhal-ik i wakken
ad tefɣed zik ma ad tamid tamedit-mi d lweqt n ustafu-ineɣ

acku tudned.

Amek ara tid-sutred, kammek ara tefked asteqsi?

3) Mi tellid tettebbud akk d umeddakkel-ik deg beva, tebyid ad tawid meq ad terkbed taywalt m usenmuddu maca teshid tahawact-ik m isurdigen deg usscam, tebyid ad tsutred i umeddakkel-ik ad ak-isles.

-Amek ara tid-sutred auct-agi?

4) kecc d anemhal m termist m umaris tebyid ad tsutred lmeiuna s umaewan-ik iwakken ad tesxlt yimen m usdaru yeska azal nezeh uqbel ad ifak wass.

Amek ara ad tsutred yef wayen i tesrid

Tanemmurt



Résumé

Cette étude examine les types de demandes ainsi que les stratégies de politesse utilisées par les locuteurs natifs kabyles et chaouis, hommes et femmes, dans différents types d'interactions : entre personnes du même genre, de genres différents, entre statuts égaux, inférieurs et supérieurs. Elle s'intéresse aussi aux similarités et différences dans leur usage, ainsi qu'à l'influence de variables sociales comme le genre, le statut, les rapports de pouvoir et le degré d'imposition sur la formulation des demandes. Pour atteindre ces objectifs, une méthode quantitative a été adoptée. Un test de complétion de discours oral (ODCT) a permis de recueillir les données à partir de quatre situations sociales distinctes. L'enquête a été menée auprès de 40 participants : 20 locuteurs kabyles et 20 locuteurs chaouis. L'analyse des données s'est appuyée sur le cadre de Blum-Kulka et al. (1989) pour les stratégies de requête, et sur le modèle de Brown & Levinson (1987) pour les stratégies de politesse. Les résultats révèlent que les hommes kabyles et chaouis privilégient des stratégies indirectes, qu'ils s'adressent à des interlocuteurs masculins ou féminins. Les femmes kabyles utilisent plutôt des formes directes dans les échanges entre femmes, et combinent les deux approches dans les interactions inter-genres. Les femmes Chaouies, quant à elles, ont recours à des stratégies directes quelle que soit la situation. Dans les interactions avec des personnes de statut supérieur ou égal, les deux groupes optent pour des stratégies indirectes, tandis qu'ils adoptent des formes directes face à des interlocuteurs de statut inférieur. Les hommes kabyles préfèrent une politesse positive dans les échanges inter-genres et négative dans ceux du même genre. Les femmes Kabyles, ainsi que les Chaouis hommes et femmes participants favorisent une politesse positive dans les deux cas. Les participants chaouis choisissent une politesse positive dans les deux cas. Face à des interlocuteurs de statut égal ou supérieur, les deux groupes ont recours à la politesse négative ; toutefois, dans les situations de statut élevé vers inférieur, les Kabyles favorisent la politesse positive tandis que les Chaouis optent pour une stratégie directe sans détour (bald-on-record). Enfin, les résultats mettent en lumière l'impact des facteurs sociaux sur le choix des stratégies, et soulignent que les locuteurs kabyles et chaouis manifestent aussi leur politesse à travers l'usage d'expressions religieuses.

Mots-clés : Locuteurs Chaouis, Locuteurs Kabyles, Stratégies de politesse, Stratégie de demande, Variables sociales.

ملخص

تهدف هذه الدراسة إلى اكتشاف أنواع الطلب وإستراتيجيات الأدب المستخدمة من طرف المتحدثين الاصليين ذكورا وإناثا للغتين القبائلية والشاوية في تفاعلات بين الجنس ذاته او بين الجنسين ومن الوضعية الاجتماعية مثل: النوع الاجتماعي، الوضعية الاجتماعية وديناميكية السلطة ودرجة الإلحاح في تحقيق الطلب وتحقيقا لأهداف البحث التي تم اعتماد منهج كمي باستخدام اختبار إتمام الخطاب الشفوي (ODCT) لجمع البيانات متضمنا أربع حالات في سياقات اجتماعية مختلفة. وزع على أربعين مشاركا عشرون منهم ناطقين بالقبائلية وعشرون بالشاوية. تم تحليل البيانات وفق إطار "بلوم كولكا" وآخرين (1989) بينما أطبق نموذج "براون وليفنسون" (1987) لتحديد إستراتيجيات الأدب. أظهرت النتائج أن تفضيل الذكور القبائل والشاوية الاستراتيجية غير المباشرة عند تقديم الطلبات للذكور والإناث على حد سواء. بينما فضلت الإناث القبائليات الأسلوب المباشر في التفاعل مع نفس الجنس واستخدمت كلا الاستراتيجيتين في التفاعلات مع الذكور. أما الإناث الشاويات قد استخدمن الاستراتيجية المباشرة مع الذكور والإناث. استخدمت المجموعتان الاستراتيجيات غير المباشرة مع بيت هم في وضعية أعلى او متساوية والمباشرة مع من هن في وضعية أدنى، فضل الذكور القبائل اسلوب الأدب الإيجابي في التفاعلات بين الجنسين. بينما فضلت الإناث القبائليات والمشاركين الشاويين الأدب الإيجابي في كلا النوعين من التفاعلات. اعتمدت المجموعتان على الأدب السلبي مع من هم في وضعية أعلى او متساوية لكن القبائل فضلوا الأدب الإيجابي في حين فضل الشاويين اسلوب البوح المباشر في التفاعل من الأعلى إلى الأدنى. كما كشف النتائج أن العوامل الاجتماعية تؤثر في استخدام هذه الاستراتيجيات وان متحدثي القبائلية والشاوية يظهران الأدب من خلال استخدام تعابير دينية.

الكلمات المفتاحية: المتحدثون الشاويين، المتحدثون القبائل، استراتيجيات الادب، استراتيجيات الطلب، المتغيرات الاجتماعية.