

A Contrastive Study of Gratitude Speech Act: A Case Study of Algerian and Jordanian Arabic

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Abstract—This study aims to investigate how Jordanian and Algerian Arabic speakers express gratitude and compare the differences and similarities in the gratitude speech act between the two varieties of Arabic. The study also aims to determine if there are variations in the strategies used by the participants based on their social status (equal, high, and low) and gender (male and female). The study involved 80 participants from two different universities in Algeria and Jordan, and the data was collected using Oral Discourse Completion Task. Cheng's (2005) framework was used to classify the strategies for expressing gratitude. The findings suggest that thanking and religious formulas are the most used strategies for expressing gratitude. Additionally, Jordanian females express more gratitude than Jordanian males, while Algerian females use more thanking than Algerian males. Furthermore, participants of equal status tend to express more thanking and joking, while those of low to high status tend to use more titles.

Index Terms—gratitude, speech acts, Algerian Arabic, Jordanian Arabic

I. INTRODUCTION

Learning to say thank you and express gratitude is among the fundamental tasks parents or caregivers teach their children. A child needs to learn how to express thanks, whenever receiving any kind of favor or simply being grateful for the gifts of life. Any gap to fulfill this task might lead to social exclusion. Hence, parents need to teach their children how and when to express the appropriate speech acts, to reach the appropriate development of communicative competence. Also, successful communication requires pragmatic competence alongside grammatical competence. Cutting (2002) mentioned that the ability to use the appropriate speech acts refers to the knowledge to communicate with others. Communication requires language use in harmony with society's cultural behavior to avoid communication breakdown. Hence, Culture and language need to be taken into consideration while expressing speech acts. Austin (1962) argues that when we say something, we automatically perform a speech act using words, and performing communicative actions in everyday interactions requires using the necessary words under appropriate circumstances. Austin (1962) and Searle (1969) argued that universal rules realize speech acts. However, Wierzbicka (1991) mentioned that every language has its specific way of performing a speech act. Zhao and Throssel (2011) claim that the ability to perform speech acts signifies the appropriate development of communicative competence. However, comprehension and production of speech acts vary from one language to another (Bardovi-Harlig & Griffin, 2005). According to Blum-Kulka and Olshtain (1986), expressing gratitude is a daily life routine of almost every individual. Failure to apply this speech act appropriately results in pragmatic failure, hindering communication. Jautz (2008) points out that gratitude expressions are used when a speaker is grateful for what the addressee has said or done. Also, Eisenstein and Bodman (1995) state that expressing gratitude can enhance the feeling of solidarity among interlocutors. Also, Jung (1994) points out that gratitude expressions may serve different functions, such as offering positive reinforcement, conversational openings, and stoppings. To this end, when performing a speech act, Culture, language, universal rules, and language-specific rules need to be taken into consideration to avoid communication breakdown.

Even though many studies have been conducted on the speech act of gratitude in Arabic, the speech act of gratitude is a relatively neglected area of research in the Algerian context. To the researcher's best knowledge, there is no literature on the speech act of gratitude in Algerian Arabic. Therefore, the present study aims to scrutinize the speech act of gratitude in Algerian and Jordanian Arabic. Accordingly, this study may fill this gap in the literature related to the speech act of gratitude in Algerian Arabic and the major differences and similarities in the expression of the speech act of gratitude among Algerian and Jordanian speakers of Arabic. In this vein, this study will be an invaluable asset for those who are interested in pragmatics in general, and linguistic, cultural, and societal differences in particular.

The study aims to answer the following research questions:

1. What are the gratitude strategies used by Algerian and Jordanian speakers of Arabic?

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2. What are the differences and similarities in the gratitude strategy used between Algerian and Jordanian speakers of Arabic?
3. Are there any differences in the use of strategies of gratitude due to gender?
4. Are there any significant differences in the use of strategies of gratitude due to social status (Equal-Equal, High-Low, and Low-High)?

II. LITERATURE REVIEW

Previous studies on the speech act of gratitude cross-culturally can be seen in the work of Apte (1974). This study is one of the earliest investigations of expressions of gratitude in which he investigated expressions of gratitude in American culture. He concluded that the Americans appreciated all kinds of favors, gifts, and compliments in many situations.

Coulmas (1981) reported that both thanking and apologizing in Japanese are linked to the notion of indebtedness through gratitude and regret, respectively. He noted that in Japanese culture, gifts, and favors focus on the trouble they have caused the benefactor rather than the aspects pleasing to the recipient. Thus, to thank somebody for a dinner invitation in Japanese culture, we should use an expression equivalent to "I have caused you too much trouble tonight".

De Pablos-Ortega (2013) explored thanking in British English and Peninsular Spanish from a pragmatic viewpoint by looking at specific independent variables such as the context and situation in which this speech act was performed and the relationship between the interlocutors who performed it. The study also included other variables, namely social power, distance, and the reasons for expressing gratitude. The findings from these analyses revealed some implications connected to the Spanish didactic materials. These do not widely or accurately reflect the socio-cultural reality of the Spanish language and its culture regarding the SA of thanking, as shown in the responses to the questionnaire provided by Spanish native speakers.

Yusef et al. (2015) conducted a study that explored the most frequently-used thanking strategies in Islami Kurdish language—adopting DCT. The analysis was based on Cheng's (2005) taxonomy of 8 strategies for expressing gratitude. The results revealed that 'thanking,' 'positive feeling,' and 'appreciation' were the most frequently used strategies among subjects under 30 years. Regarding the gender of participants, 'thanking,' 'positive feeling,' and 'appreciation' was the most frequently used strategies among the male subjects.

Al-Momani et al. (2017) conducted a study investigating intermediate Jordanian English foreign language (EFL) learners' gratitude speech act realization compared to that of native American English speakers. The study revealed that while Jordanian EFL learners and American English native speakers have access to the same gratitude strategies, both groups differed in the preference order of the strategies used and their frequency. Furthermore, the two groups showed different patterns in responding to contextual variables (i.e., social power and size of imposition), indicating that different cultural values govern the speech norms of each group.

Al Rousan (2018) examined the pragmatic perspective of thanking responses from native speakers of Jordanian Arabic. The data of this study was collected through natural observation of the participants in real-life situations by the researcher and two other volunteers. A total of 436 expressions were identified as thanking responses in the data, which were classified based on Chung's classification of thanking responses. The study revealed that acceptance is the most frequent type of thanking response, followed by denial. On the other hand, non-verbal gestures and no response were the least common types among the participants. Reciprocity was the fourth most frequent type, preceded by comments, occupying third place. Regarding the length of the thanking response, the study showed that the participants used simple and combined responses.

Dunaetz and Lanum (2021) examined to which extent the recipients appreciate various forms of gratitude expression. Results show that personal expressions of gratitude were more appreciated than public ones—higher levels of the Hexaco personality traits of conscientiousness. Moreover, emotionality increased the degree to which people appreciated being thanked. Lower honesty humility, e.g., narcissism, predicted a greater appreciation of receiving public expressions of gratitude, while higher honesty humility predicted a greater appreciation of receiving personal expressions of gratitude.

III. RESEARCH METHOD

A. Participants

The participants in this study were chosen based on availability, also known as convenience sampling, wherein the researcher selected participants who were available and accessible. This study involves eighty subjects from two universities: the University of Abdelhamid Ibn Badis in Mostaganem, Algeria, and the University of Jordan in Amman, Jordan. The Algerian sample comprises forty Arabic-speaking students (twenty males and twenty females) from the university above, and the Jordanian sample comprises forty Jordanian Arabic speakers (twenty males and twenty females) from the University of Jordan. Since convenience sampling was used, the study's age group was not an independent variable. All students in the sample had different specializations, although none specialized in Arabic and foreign languages. The researcher decided not to collect data from students studying Arabic and foreign languages because they know the gratitude strategies.

B. Research Design

The present study examines the gratitude expressions used by male and female native speakers of Algerian and Jordanian Arabic while expressing gratitude to speakers of equal, lower, and higher status. The independent variables include the native language of the subject (native speakers of Algerian Arabic vs. native speakers of Jordanian Arabic) and social status (stratified into equal-equal, lower-higher, and higher-lower). The dependent variable is the strategies of gratitude used.

C. Data Collection Instrument

The data for this study were elicited using an oral discourse completion test. Such a research instrument was used to ensure cross-cultural comparability. Oral Discourse Completion Tasks (ODCT) is a speech act data collection method. ODCT asks learners to vocalize what they would say in a particular situation. Historically, researchers have used different data collection instruments to measure pragmatic competence. Félix-Brasdefer (2007) claims that the data gathered from production instruments are divided into two major categories, the first being "natural discourse data," in which social interactions are observed in natural situations and recorded using audio or videotaped recordings. The second is "elicited data," in which researchers can manage the social and situational variables such as gender, age, power, and level of imposition. One standard method of data elicitation is Discourse Completion Tasks, which can consist of transcripts and written data, in which participants are asked to complete space of a short conversation involving a written situational description with relevant context-related information.

ODCTs are questionnaires containing oral descriptions of scenarios of natural situations to which respondents are asked to react orally. The researcher used an ODCT as a data collection tool for several reasons. One reason is that ODCTs provide some means of control over social and situational variables. Moreover, ODCTs allow researchers to collect a tremendous amount of data quickly (Martínez-Flor & Usó-Juan, 2011). Also, the ODCT allows the respondents to respond more authentically. This serves as an advantage for the researcher to observe speech acts of gratitude as they occur in the local dialect (Algerian vs. Jordanian Arabic). While using ODCT, the researcher can decide the setting and determine conditions, therefore intervening and controlling the interaction. This method allows a researcher to have a certain percentage of control over the interactions and variables. Markus (2009) argued that using an ODCT is essential in research on speech acts because of the diglossia nature of language. Diglossia is prominent in Arabic; thus, asking participants to write down what they usually perform is not logical since the written code of Arabic is not used in such daily encounters. The speech acts were performed orally in the local dialect to facilitate natural exchange and produce quality data.

The ODCT used in this study consisted of two versions: one was recorded in Algerian Arabic, to which native speakers of Algerian Arabic were requested to listen and respond by gratitude expression to the interlocutors, and the other version was recorded in Jordanian Arabic. The ODCT contained twelve scenarios that involved initiating and eliciting speech acts of gratitude, stratified into four scenarios for each eliciting speech act. The social status relationship between the interlocutors (determined based on the interlocutors' respective occupations) is one of the independent variables. For each eliciting speech act, there were four scenarios requiring gratitude to someone of equal status, four scenarios requiring gratitude to someone of a higher status, and four scenarios requiring gratitude to someone of a lower status. For this study, scripts of both Algerian Arabic and Jordanian Arabic ODCTs, as well as the corresponding audios, were prepared by the researcher. Notably, both versions were produced twice by the researcher, one to be used with male participants and another one to be used with female participants. Scenarios were written by the researcher based on her background in both Algerian Arabic (as a native speaker) and Jordanian Arabic as a resident in Jordan for over four years.

Lastly, to check the tool's validity, the Algerian Arabic ODCT scripts, and audio were reviewed by three native speakers of Algerian Arabic. Three professors reviewed the Jordanian Arabic ODCT scripts and audios in English linguistics, and three native speakers of Jordanian Arabic. The reviewers' feedback was considered when finalizing the ODCT scripts and audio.

D. Data Elicitation Procedure

To elicit data, the researcher used Oral Discourse Completion Task. Audio-taped stimulated scenarios were used, with the respondents listening to each scenario and reacting to it orally. To that end, the researcher sat with each subject individually and recorded his/her responses to the audio-taped scenarios.

E. Data Analysis

The data of the present study are analyzed quantitatively and qualitatively. The strategies for expressing gratitude will be classified using Cheng's (2005) framework. The results obtained from the statistical analysis (i.e., frequencies and percentages of the use of gratitude expressions by the participants) will be analyzed quantitatively. The use of strategies of expressing gratitude by both groups (Jordanians and Algerians) will be compared and contrasted to see the impact of social status (equal, low, and high) and gender (males and females) on the use of such strategies. The data will also be analyzed qualitatively by presenting each strategy, defining and exemplifying it from the collected data.

To analyze the data, the researcher separated the two sets of data, namely, (1) the gratitude strategies used by the native speakers of Algerian Arabic and (2) the gratitude strategies used by the native speakers of Jordanian Arabic. The

responses of each group of participants were transcribed and analyzed. The data collected from each group of participants were analyzed using semantic formulas. A semantic formula is "a word, phrase, or sentence that meets a particular semantic criterion or strategy. Any one or more of these can be used to perform the act in question" (Cohen, 1996, p. 265). The data were categorized based on Cheng's framework (2005).

IV. RESULTS AND DISCUSSION

Table 1 provides information about the Frequency and percentages of the gratitude Strategies according to gender among Algerian and Jordanian participants.

TABLE 1
FREQUENCIES AND PERCENTAGES OF THE GRATITUDE STRATEGIES ACCORDING TO GENDER AMONG ALGERIAN AND JORDANIAN PARTICIPANTS

Thanking classification		Algerian males		Algerian females		Jordanian males		Jordanian females		Total	
		Freq.	Per.	Freq.	Per.	Freq.	Per.	Freq.	Per.	Freq.	Per.
1. Thanking	Using the word thank you	112	31%	75	21%	77	22%	92	26%	356	23%
	Thanking and stating a favor	7	4%	60	37%	47	29%	48	30%	162	11%
	Thanking and mentioning the imposition caused by the favor	2	5%	16	38%	9	21%	15	36%	42	3%
2. Appreciation	Using the word appreciate	0	0%	0	0%	12	71%	5	29%	17	1%
	Appreciation for stating favor	0	0%	0	0%	5	100%	0	0%	5	0%
3. Positive feeling	Showing a positive impression towards the hearer	0	0%	0	0%	29	71%	12	29%	41	3%
	By expressing a positive reaction to the object of the favor	0	0%	0	0%	13	87%	2	13%	15	1%
	By showing a positive reaction to the outcome of the favor	0	0%	0	0%	4	100%	0	0%	4	0%
4. Apologizing	Using sorry	1	3%	11	38%	5	17%	12	41%	29	2%
	Using apology words and stating the favor of the act	1	5%	9	47%	2	11%	7	37%	19	1%
	Expressing embracement	0	0%	6	50%	2	17%	4	33%	12	1%
	Using apology words and referencing the imposition by of favor	0	0%	3	38%	2	25%	3	38%	8	1%
	Self-blaming	0	0%	3	100%	0	0%	0	0%	3	0%
5. Recognition of imposition	Acknowledging the imposition	0	0%	0	0%	0	0%	0	0%	0	0%
6. Repayment	Offering or promising service or money	29	34%	55	64%	2	2%	0%	0%	86	6%
	Feeling indebted	0	0%	0	0%	0	0%	0%	0%	0	0%
	Promising future self-improvement	0	0%	3	0%	0	0%	0%	0%	3	0%
7. Alerts	Attention alters	3	17%	15	83%	0	0%	0%	0%	18	1%
	Tiles	9	5%	18	10%	75	42%	76	43%	178	12%
	Names	0	0%	0	0%	0	0%	0	0%	0	0%
	Endearment terms	16	8%	26	13%	71	37%	80	41%	193	13%
8. No gratitude	Thank goodness	1	50%	1	50%	0	0%	0	0%	2	0%
9. Wishing	Religious formulas	75	24%	80	26%	97	31%	57	18%	309	20%
10. Others	Here statement	0	0%	0	0%	0	0%	0%	0%	0	0%
	Small talk	0	0%	0	0%	0	0%	0%	0%	0	0%
	Leave-talking	0	0%	0	0%	0	0%	0%	0%	0	0%
	Joking	9	64%	5	36%	0	0%	0%	0%	14	1%
		265		386		452		413		1516	
		17%		25%		30%		27%		100%	

An examination of Table 1 shows that gratitude was expressed 865 times by the Jordanian population. Also, gratitude was expressed 452 times by Jordanian males. i.e., 52% of Jordanian males expressed gratitude, while gratitude was expressed 413 times by Jordanian females. 48% of Jordanian females express gratitude. In short Jordanian males use more gratitude expressions than Jordanian females. In some classifications, there was a noticeable difference between males and females in Jordan, Algeria, such as an apology. Also, in some classifications, such as wishing there was a similar expression of religious formulas and positive feelings did not appear in the Algerian population. Hence, there are many similarities and differences in expressing gratitude among Algerian and Jordanians.

The most distinctive finding in Table 1 is that thanking and wishing strategies recorded the highest number of occurrences (560,309) with a percentage of (37%, 20%), implying that the native speakers of Jordanian and Algerian Arabic used strategies of thanking and wishing when expressing gratitude to a favor. The table also shows that expressing gratitude using the word thank you strategies ranked a high number of occurrences among Algerian males 112 times, with a percentage of 31%. Also, religious formulas occur 97 times among Algerian males, with a percentage of 31%. Religious formulas are highly expressed among Algerian males. However, expressing appreciation, positive feeling, and others recorded the lowest frequency of occurrences, indicating that the participants were more likely to avoid expressing appreciation positive feeling, and others when expressing gratitude for a favor. The analysis also reveals that the participants could have used more strategies, namely, recognition of imposition and no gratitude. This indicates that the native speakers of Jordanian and Algerian Arabic do not express gratitude by expressing recognition of imposition, and no gratitude and prefer to use direct strategies such as direct thanking and wishing.

In short, Algerian males express more thanks e.g., (Merci sahabi, thank you my friend) and joking e.g. (3alama kol yom ndir retard haka bach tnaki dar, great I will always be late so you clean the house) than Algerian females and Jordanian males, females. Moreover, Algerian females express more attention alerts e.g. (w yaaa merci li khalesti 3lia, ohh thank you for paying) and promising future service or money e.g. (nkhlefhaiek ghdwa, I will repay you tomorrow) than Algerian males and Jordanian males, females. Jordanian males express more Appreciation e.g. (انا كثير ممنون لك, I really appreciate it), positive feeling and wishing e.g. (الله يحفضك, may God protect you) than Jordanian females Algerian males and females. Jordanian females express more Apologizing e.g. (كثير اسفة ع الازعاج برجعلك الكمبيوتر اول ما اخلص, I am so sorry for annoying you I will give you your computer as sooner as I finish) and alerts than Jordanian males and Algerian males and females. Table 2 provides information about the Frequency and percentages of the gratitude Strategies according to social status among Algerian and Jordanian participants.

TABLE 2
FREQUENCIES AND PERCENTAGES OF THE GRATITUDE STRATEGIES ACCORDING TO SOCIAL STATUS AMONG ALGERIAN AND JORDANIAN PARTICIPANTS

Thanking classification according to status in Algeria and Jordan		Equal to Equal				High to Low				Low to High				Total	
		Algerian		Jordan		Algeria		Jordan		Algeria		Jordan		Freq	Per.
		Freq	Per.	Freq	Per.	Freq	Per.	Freq	Per.	Freq	Per.	Freq	Per.		
1. Thanking	Using the word thank you	40	11%	74	21%	58	16%	58	16%	89	25%	40	11%	359	100%
	Thanking and stating a favor	32	9%	12	3%	21	6%	5	1%	14	4%	33	9%	117	33%
	Thanking and mentioning the imposition caused by the favor	9	3%	2	1%	5	1%	6	2%	4	1%	16	4%	42	12%
2. Appreciation	Using the word appreciate	0	0%	0	0%	0	0%	0	0%	0	0%	17	5%	17	5%
	Appreciation for stating favor	0	0%	1	0%	0	0%	3	1%	0	0%	1	0%	5	1%
3. Positive feeling	Showing a positive impression towards the hearer	0	0%	3	1%	0	0%	5	1%	0	0%	21	6%	29	8%
	By expressing a positive reaction to the object of the favor	0	0%	2	1%	0	0%	2	1%	0	0%	11	3%	15	4%
	By showing a positive reaction to the outcome of the favor	0	0%	0	0%	0	0%	0	0%	0	0%	4	1%	4	1%
4. Apologizing	Using sorry	7	2%	3	1%	3	1%	5	1%	2	1%	9	3%	29	8%
	Using apology words and stating the favor of the act	7	2%	1	0%	2	1%	0	0%	1	0%	8	2%	19	5%
	Expressing embracement	4	1%	0	0%	1	0%	0	0%	1	0%	0	0%	6	2%
	Using apology words and referencing imposition by the favor	3	1%	0	0%	0	0%	0	0%	0	0%	0	0%	3	1%
	Self-blaming	2	1%	0	0%	1	0%	0	0%	0	0%	0	0%	3	1%
5. Recognition of imposition	Acknowledging the imposition	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%
6. repayment	Offering or promising service or money	50	14%	0	0%	30	8%	4	1%	4	1%	0	0%	88	25%
	Feeling indebted	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%
	Promising future self-improvement	1	0%	0	0%	0	0%	0	0%	2	1%	0	0%	3	1%
7. Alerts	Attention alters	16	4%	0	0%	0	0%	0	0%	2	1%	0	0%	18	5%
	Tiles	0	0%	0	0%	0	0%	2	1%	27	8%	149	42%	178	50%
	Names	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%
	Endearment terms	42	12%	131	36%	0	0%	2	1%	0	0%	0	0%	175	49%
8. No gratitude	Thank goodness	1	0%	0	0%	1	0%	0	0%	0	0%	0	0%	2	1%
9. Wishing	Religious formulas	60	17%	23	6%	20	6%	55	15%	75	21%	76	21%	349	86%
10. Others	Here statement	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%
	Small talk	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%
	Leave-talking	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%
	Joking	9	3%	0	0%	5	1%	0	0%	0	0%	0	0%	14	4%
		283		252		147		147		221		385		1435	
		20%		18%		10%		10%		15%		27%		100%	

Table 2 revealed that gratitude was expressed 1435 times by the Jordanian and Algerian populations; also, gratitude was expressed 252 times by Jordanians; 18% and 283 by Algerians, 20% from equal to equal.

In comparison, gratitude was expressed 147 times by Jordanians, 10% and 147 by Algerians, 10% from high to low. Also, gratitude was expressed 385 times by Jordanians, 27% and 221 by Algerians, 15% from low to high. Hence, social status impacts gratitude expression. As previously mentioned from data analyzed earlier, low to high social status tend to express gratitude more than people from high to low and equal to equal status.

Low to high highly express titles e.g. (شكرا دكتور, thank you Dr), expressing gratitude using titles is highly used among low to high status due to the theory of power. i.e., people of low status cannot exceed a certain line because they are not in a position of power. religious formulas e.g. (الله يخليك عيلتك, may God keep your family). Also, people from equal-to-equal status tend to express joking e.g. (kol yom mewli nensa porte monie bach tkhaless 3lia, I will daily forget my wallet so you pay for me). Expressing humor among equal-to-equal status is commonly used due to the level of intimacy among friends, while joking did not appear among people from high to low and low to high.

Based on Cheng's (2005) classification of gratitude strategies, the current study analyzed the strategies used by the native speakers of Jordanian and Arabic to express gratitude to favor from different social status and gender interlocutors. The quantitative analysis answered the first research question: What are the gratitude strategies used by Algerian and Jordanian speakers of Arabic? As well as the second research question is: What are the differences and similarities in gratitude strategy use between Algerian and Jordanian speakers of Arabic?

Also, the third research question: Are there any differences in the use of strategies of gratitude due to gender? In addition to the fourth research question: Are there any significant differences in the use of strategies of gratitude due to social status (Equal-Equal, High-Low, and Low-High)? About the native speakers of Algerian and Jordanian Arabic. Generally, their most frequently used strategies when expressing gratitude to favor from all status and gender interlocutors were thanking, religious formulas, and alerts. This frequent use of these strategies implies that the Algerian and Jordanian Arabic speakers prefer the direct expression of gratitude through simply using the word thank you. The findings of the current study are in line with Adini (2015) who found that thanking was the most preferred strategy applied by ELT learners. Also, the apology was highly expressed. In this current study thanking is highly expressed among both Algerian and Jordanian participants, while an apology is expressed only by Algerian participants. Moreover, Kustini (2016) found that thanking, alerts (i.e., title) and positive feelings were the most preferred thanking strategies used by Indonesian EFL learners. The main purpose of this study is to explore some characteristics of the speech act of gratitude among native speakers of Algerian and Jordanian Arabic. As has been shown, probably the most relevant difference between Algerian and Jordanian speakers concerning the production of expressions of gratitude has to do with the use of apology and title strategies. This is an aspect directly related to the pragmatics of a language, that is to say, the use of that language in particular contexts. This might lead to one final conclusion; Algerian and Jordanian speakers of Arabic perceive favor and express gratitude differently. Although both share many common strategies of gratitude, they still do not match in several aspects. This difference in the findings may be due to linguistic as well as cultural differences.

A. *Gratitude Strategies Used by Algerian and Jordanian Speakers of Arabic*

Based on data collected from scenarios by ODCCT, the researcher found that Jordanian speakers of Arabic tend to use more gratitude than Algerian speakers of Arabic.

(a). *Similarities in Gratitude Strategy Used Between Algerian and Jordanian Speakers of Arabic*

The findings of the second question showed several similarities as well as differences between the use of gratitude expressions among Jordanian and Algerian speakers. The major similarities were the usage of religious formulas such as ربي يحفظك (God protect you). We can explain this with the common religious background of Algeria and Jordan.

(b). *The Differences in Gratitude Strategy Used Between Algerian and Jordanian Speakers of Arabic*

The findings of the second question showed several differences in the expression of gratitude between Jordanian and Algerian native speakers. As previously mentioned, Jordanians used more gratitude expressions than Algerians. Jordanians are more expressive than Algerians when it comes to expressing gratitude and seeks to express their gratitude in more than one way.

B. *Discussion of the Findings on the Third Question. Gratitude Classification According to Gender*

(a). *Gratitude Expression Due to Gender Among Jordanian Males and Females*

The findings of the fourth question showed that Jordanian females express more thanks than Jordanian males. Also, Jordanian males express more appreciation than Jordanian females. Furthermore, Jordanian males express more positive impressions than Jordanian females. Moreover, Jordanian females express more apologies than Jordanian males. We can explain this with language differences between males and females since females tend to express being sorry more than males due to their nature. Also, no recognition of names among both Jordanian males and females. While Jordanian females express more titles than Jordanian males. Also, Jordanian males express more religious formulas than Jordanian females. On close analysis, we can say that both Jordanian males and females express gratitude but differ in the gratitude classifications. In other words, in some classifications, females tend to be more expressive, like an apology

or using the words sorry and vice versa. It is important to highlight those Jordanian and Algerian speakers of Arabic in their responses to scenarios they expressed more than one gratitude expression.

(b). Gratitude Expression Due to Gender Among Algerian Males and Females

The findings of the third question showed that, Algerian males express more thanks than Algerian females. Also, Algerian females express more apologies than Algerian males. At the same time, Algerian females express more Offering or promising service or money than Algerian males. Moreover, Algerian females express more attention alters, titles, and Endearment terms than Algerian males. Algerian females express more religious formulas than Algerian males. Given the above, Algerian females express gratitude more than Algerian males; hence Algerian females are more expressive when compared to Algerian males.

(c). Gratitude Classification According to Gender Among Algerian and Jordanian Speakers of Arabic

The third major finding was that the Algerian males' express thanks more than the other three groups. The results of this study revealed no Positive feelings in the Algerian population. Accordingly, Algerian and Jordanian females express their apologies and use the word sorry more than Jordanian males and Algerian males. The Algerian population offers repayment more than the Jordanian population. Also, there was no recognition of attention alters among both Jordanian males and females, moreover, Algerian females use more attention alters than Algerian males, while there was no recognition of any attention alters within the Jordanian population. Accordingly, Jordanian males and females use more titles than Algerian males and females this goes back to cross-cultural differences. Also, Jordanian males and females use more Endearment terms than Algerian males and females. Furthermore, Jordanian males express more religious formulas than Algerian males, and Algerian females use more religious formulas than Jordanian females. Also, Algerian use humor more than Jordan.

These findings suggest that, in general, gender does have an impact on gratitude expression. This study has shown that Algerian and Jordanian males and females differ in their expressions of gratitude. In addition to differences related to gender, this study has also shown differences related to cultural differences. For example, in the Jordanian population, there was no recognition of joking or repayment, while it was strongly present within the Algerian responses.

(d). Differences in the Expression of Gratitude Due to Gender

To answer the third question in this study: Are there differences in the expression of gratitude due to gender. The answer is yes, there are many differences in the expression of gratitude, and both genders express gratitude differently. As mentioned above, females express more apologies, while males express more thanks. Furthermore, females tend to give more details, while males are direct to the point. The significant finding to emerge from this study is that females express more gratitude than males. To illustrate, Simon and Nath (2004) argued that men and women differ in emotional expression; women rely more on emotions than logic. Kashdan et al. (2009) conducted three studies on gender differences in gratitude. The first study's results found that women see the expression of gratitude as less costly, complex, and challenging. The results of the second study found that when it comes to receiving a gift, women feel more grateful and pleasant, while men feel more burdened. The results of this study revealed that the expression of gratitude is moderated by gender. Gratitude for women is closely related to autonomy, and relatedness gratitude is related to emotional expression for women, but this is not the case for men. This relationship was negative for men. Also, there was a strong relationship between women's well-being and gratitude. Furthermore, based on the previously mentioned results, which show that females express more gratitude than males, females are more likely to benefit from it because it improves their well-being.

C. Gratitude Expression According to Social Status in the Jordanian Context

The findings of the fourth question showed that thanking is highly expressed among people with the same status or equal to equal while it is least expressed among people from low to high. Also, expressing gratitude by Appreciation for stating a favor is highly expressed among people from high to low and equally expressed among equal to equal and low-to-high.

Showing a positive impression towards the hearer is highly expressed among people from low to high status. In contrast, it is least expressed among people from equal to equal. Moreover, using sorry, are highly expressed among people from low to high status while least expressed among people from equal to equal. In short, expressing gratitude by apologizing for words and stating favor of the act is highly expressed among people with low to high.

In contrast, it was not expressed among people from high to low. In addition, titles are highly expressed among people from low to high status while least expressed among people from equal to equal. In contrast, endearment terms were not expressed among low to high-status people. Furthermore, religious formulas are highly expressed among people from low to high religious formulas, while are least expressed among people from equal to equal. In conclusion, the results of this study revealed that gratitude was expressed more by low to high social status compared to high to low and equal to equal in the Jordanian context.

(a). Gratitude Expression According to Social Status in the Algerian Context

The findings of the fourth question showed that thanking is highly expressed among people from low to high status while it is least expressed among people from equal to equal. Using sorry is highly expressed among people from equal-to-equal status while is least expressed among people from low to high. Also, offering or promising service or money is highly expressed among people from equal-to-equal status while is least expressed among people from low to high. Moreover, Attention alerts are highly expressed among people from equal status while not expressed among people from high to low. Furthermore, religious formulas are highly expressed among people from low to high religious formulas while is least expressed among people from equal to equal. Also, joking is highly expressed among people from low to high joking while is least expressed among people from equal to equal. Hence joking is highly expressed among people from equal status and not among people from low to high. In conclusion, the results of this study revealed that gratitude was expressed from low to high, more than high to low and equal to equal in the Algerian context.

(b). Gratitude Expression According to Social Status in the Algerian and Jordanian Context

The findings of the fourth question also showed that thanking is highly expressed among people from low to high, while it is equally expressed among people from low to high and equal to equal. Using sorry is highly expressed among people from low to high status while is least expressed among people from high to low. also, expressing an Offering, or promising service or money is highly expressed by people from equal to equal and least expressed by people from low to high.

Moreover, Attention alters is highly expressed among people from equal status while is not expressed among people from high to low. Titles are highly expressed among people from low to high status. In contrast, it is not expressed among people from equal to equal and high to low.

In addition, endearment terms are highly expressed among people from equal to equal. In comparison, endearment terms were not expressed among people from low to high status. Religious formulas are highly expressed by people from low to high religious formulas are least expressed among people from high to low. Joking is highly expressed among people from low to high joking while is least expressed among people from equal to equal. Hence joking is highly expressed among people from equal status and not among people from low to high.

In conclusion, social status impacts gratitude expression. As previously mentioned from data analyzed earlier, we can say that low to high social status tend to express gratitude more than people from high to low and equal to equal status.

(c). Differences in the Use of Gratitude Strategies Due to Social Status

To answer the fourth question in this thesis: Are there any significant differences in the use of gratitude strategies due to social status (Equal-Equal, High-Low, and Low-High)?

The answer is yes; there are differences in the use of gratitude strategies due to social status. As mentioned above, low to high social status express more gratitude than high to low and equal to equal. The major to emerge from this study is that low to high gratitude was expressed 606 times, 294 times from high to low, and 535 times from equal to equal. Hence, low to high highly express gratitude compared to other groups. The commonly used gratitude strategies were endearment terms, titles, and thanks. To illustrate, the position of power plays a crucial role in language usage and expression. Anicich (2022) mentioned that people with less power tend to express gratitude more than those with more power or higher social status. These results are due to the possibility that people with lower social status tend to express more gratitude because they are likely to receive more favors. Anicich (2022), in his study, tried to understand why people with higher status express less gratitude than people with a lower status. Interestingly, the researcher found that people with higher status, Due to their position, feel more entitled to favors; hence, they express less gratitude. However, people with lower social status tend to express more gratitude to strengthen their relationships with people with a higher status.

V. CONCLUSION

The present study aimed to investigate the strategies used by Algerian and Jordanian Arabic speakers, to express gratitude. The study also aimed to examine the effect of social status and gender on the participants' use of gratitude strategies. Finally, it attempted to explore the similarities and/or differences in the gratitude strategies used by the two groups of participants. The major findings of this study revealed that there were significant differences between males and females in Algerian and Jordan in their expression of gratitude; both groups express gratitude but differ in the classifications of gratitude speech act. The results revealed that Jordanian speakers of Arabic tend to express more gratitude than Algerian speakers. Also, there were several similarities and differences between the use of gratitude expressions among Jordanian and Algerian speakers. The use of religious formulas was one of the most striking similarities. Moreover, "thanks" or "thank you," religious formulas, titles, and endearment terms are highly expressed by Jordanian males and females. On the other hand, attention-getters, apologies, religious formulas, and thanks were highly expressed among Algerian males and females. A classification of gratitude according to gender revealed that thanks were highly expressed by Algerian males, followed by Jordanian females, Jordanian males, and Algerian males. Hence, thanking words is highly ranked among Algerian males. Also, apologies were expressed by Algerian and Jordanian females. Females tend to use the word "sorry" more than males.

Moreover, Algerian males and females offer or promise service or money, while this classification is not present among Jordanians. In contrast, endearment terms were highly expressed by Jordanian males and females and barely expressed by Algerian speakers. This might be explained due to the cultural differences between Jordan and Algeria. Furthermore, Jordanian males express more religious formulas than Algerian males, and Algerian females use more religious formulas than Jordanian females. On the other hand, gratitude strategies according to social status revealed differences in the use of gratitude strategies due to social status. People with equal-to-equal status were extremely grateful. Also, sorry is highly expressed among people from low to high status, while it is least expressed among people from high to low. Moreover, endearment terms were not expressed among low- to high-status people—low- to high-status people expressed more gratitude than other groups. The commonly used gratitude strategies were endearment terms, titles, and thanks. In short, there was a significant variation in the expression of some of the speech acts of gratitude such as thanking, joking, appreciation, religious formulas, titles, and endearment terms. According to the researcher, this might be linked to gender differences since males and females express and receive gratitude differently. Also, social status since people from different social status express gratitude in various ways based on the social level of the recipient. Moreover, Jordan and Algeria do not share the same cultural and linguistic background.

VI. RECOMMENDATIONS

The present study examined the expression of gratitude strategies as realized by the native speakers of Algerian and Jordanian Arabic. In this regard, the research provides some recommendations, as follows:

1. The current study investigated the gratitude speech act in a specific region of Algeria, Mostaganem, a seaside town in the northwest of Algeria. Since the dialects, as well as the social aspects in Algeria, differ from one town to another; future research may examine the gratitude speech act as performed in other regions in Algerian, such as the south.
2. As for cross-cultural studies, it would be interesting to conduct a contrastive study on gratitude strategies between Algerian Spoken Arabic or Jordanian-spoken Arabic and another language as performed by its native speakers. (e.g., French, English). To examine the similarities and differences found in two different languages and cultures to realize the speech act of gratitude.
3. This study did not examine the effect of some variables (i.e., age) on the participants' use of gratitude strategies. Thus, it would be interesting for further research to consider the effect of these variables on the realization of the gratitude speech act.

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