



Ministry of Higher Education and Scientific Research
University of Diyala



***A Socio-Pragmatic Study of Selected Formulaic
Expressions in English And Arabic:
A Contrastive Study***

A Thesis

Submitted to the Council of the College of Education
for Human Sciences / University of Diyala in Partial
Fulfillment of the Requirements for the Degree of
Master of Arts in English Language and Linguistics

BY

FATIMAH ABDUL-GHANI IDREES

SUPERVISED BY

PROF.KHALIL ISMAIL RIJIA (Ph.D.)

2017 A.D.

1438 A.H.



وزارة التعليم العالي و البحث العلمي
جامعة ديالى



دراسة اجتماعية تداولية لتعابير مصاغة منتقاة في اللغتين العربية والانكليزية :دراسة تقابلية

رسالة

تقدمت بها الطالبة

فاطمة عبد الغني ادريس

الى مجلس كلية التربية للعلوم الانسانية

جامعة ديالى

لجزء من متطلبات نيل درجة الماجستير اداب في اللغة

الانكليزية و علم اللغة

بإشراف

الاستاذ الدكتور

خليل اسماعيل رجييه



"دَعَوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَآخِرُ

دَعَوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ "

صدق الله العلي العظيم

(يونس:10)

**In the Name of Allah, Most Gracious, Most
Merciful**

**Their prayer therein will be glory be to thee, o Allah and their
greeting therein will be peace and the conclusion of their prayer
will be praise be to Allah lord of the worlds (10).**

Allah always says the truth

(Yoonis: 10)

Ali (1989:109)

Supervisor's Certification

I certify that this thesis which is entitled (**A Socio-Pragmatic Study of Selected Formulaic Expressions in English and Arabic: A Contrastive Study**) written by **Fatimah Abdul Ghani Idrees** has been prepared under my supervision at the University of Diyala College of Education as a partial fulfillment of the requirements for the degree of master of Arts in English Language and Linguistics.

Signature:

Supervisor: *Prof. Khalil Ismail Rijia (PhD.)*

Date: / / 2017

In view of the available recommendations, I forward this thesis for debate by the Examining Committee.

Signature:

Name: *Asst. Prof. Ayad Hameed Mahmood (Ph.D.)*

Chairperson of the department of

Committee of Post-graduate Studies in Department of English

College of Education for Human Sciences,

University of Diyala.

Date: / / 2017

Scientific Expert's Report

I certify that I have read the thesis entitled (**A Socio-Pragmatic Study of Selected Formulaic Expressions in English and Arabic: A Contrastive Study**) written by **Fatimah Abdul Ghani** to the council of the College of Education for Human Sciences, University of Diyala, in partial fulfillment for requirements of the Degree of Master of Arts in English Language and Linguistics, and it is found scientifically adequate.

Scientific Expert's Signature:

Name: *Asst. Prof. Ahmed Kadoori Abed (Ph.D)*

Date: / /2017

Examining Committee's Certification

We certify that we have read this thesis entitled (**A Socio-Pragmatic Study of Selected Formulaic Expressions in English and Arabic: A Contrastive Study**) and as an examining committee, we examined the student **Fatimah Abdul Ghani** in its content and that in our opinion it is adequate for the degree of Master of Arts in English language and Linguistics.

Signature:

Name: *Asst.Prof. Ayad Hameed Mahmood (Ph.D)*

Chairman

Date: / / 2017

Signature:

Name: *Asst. Prof.Abbas Lutfi Hussein(Ph.D)*

Member

Date: / / 2017

Signature:

Name: *Asst. Prof. Sarab Kadir Muqair (Ph.D)*

Member

Date: / / 2017

Signature:

Name: *Prof. Khalil Ismail Rijia (PhD.)*

Member and Supervisor

Date: / / 2017

Approved by the Council of the College of Education for Human Sciences.

Signature:

Name: *Asst. Prof. Nsaif Jasim Mohammed Al-Khafaji (Ph.D)*

Dean of the College of Education for Human Sciences

Date: / / 2017

DEDICATION

To the one who took the sunshine away ... To the one who left my world senseless ... To the one who sacrifices his life for me and others to have a life... To my precious martyr... my brother ...I believe you are a live, looking at me from above and always say كيف حالك... I dedicate this work to you because without your sacrifice I couldn't have finished it ... اشكرک وجزاک الله خيرا... Hassan...

ACKNOWLEDGEMENTS

First and foremost, all praises and thanks be to Allah, the Almighty, for granting me the strength to accomplish this work.

I would like to express my deep gratitude to my supervisor, Dr. Khalil Ismail Rijia, for his guidance and patience during the writing of this thesis. I thank him for his invaluable suggestions and comments which enable me to complete this study. He spared neither time nor effort to help me.

Much indebtedness is to be mentioned to Dr.Nsaif Jasim Al-Khafagy the dean of the college of education for his help through my study, Dr. Ali Abdullah , Dr. Ayad Hameed, Dr. Amthal Mohammed, Dr. Arwaa Abdul-Rasoul and Dr. Ghazwan Adnan.

I am also deeply indebted to my parents, sisters and brothers for their constant prayers and endless support. "Words stand still when it comes to them"

My heartfelt thanks are extended to my husband for his help, care and patience .My little princess, Maryam and the two little heroes Mohammed and Mohaiman ,I am sorry for being busy for a long time and I will never forget your childish supplication to Allah when you say "Oh Allah, make my mother pass".

Thanks are also, due to my father and mother in law for their patience in the care of my children. Finally, I would like to thank all my friends from Leicester University who help me to get some information about English people.

Abstract

Users of English and Arabic languages, like users of other languages, utilize formulaic expressions in the process of communication. Wood (2002:3) defines formulaic expressions as "utterances which produced and recalled as a chunk, like a single lexical item, rather than being generated from individual items and rules". Accordingly, it aims at examining:

1. the verbal and non-verbal formulaic expressions of greeting and thanking in English and Arabic and whether these expressions are affected by contextual variables and the functions of using these expressions.
2. whether the users of these different languages employ similar or different strategies in performing the greeting and thanking acts ,and

In order to achieve the aims of the study, it is hypothesized that:

1. English and Arabic users follow different strategies in performing the greeting and thanking acts verbally or non-verbally.
2. Cultural values and contextual variables such as (social status, imposition and social distance) of both languages' users play an important role in the performance of greeting and thanking formulas verbally and non-verbally.
3. English people tend to use explicit, direct and simple expressions more than Arabic people who tend to use implicit and more complex expressions of greeting and thanking. For the purpose of investigating the hypotheses of the study, two English and Arabic movies have been chosen to elicit production data. The data of the present study are

analyzed in terms of adopted models developed for this purpose.

The main conclusions arrived at in this study are:

1. It has been found that English and Arabic people have generated relatively similar strategies in greeting and thanking acts with some exceptions and different amount of strategy use.
2. It has been found that in both languages, greeting and thanking as conventional formulas are highly situation constrained by contextual variants and cultural values, but age and sex did not register great significant effective.
3. In both languages, greetings and thanking expressions have been considered as the most important formulaic expressions to establish and maintain social bonds.

Table of Contents

Subject	Page
ACKNOWLEDGEMENTS	VI
ABSTRACT	VII
A LIST OF TABLES	XV
A LIST OF FIGURES	XVI
A LIST OF ABBREVIATIONS	XVI
CHAPTER ONE	1-4
1. Introduction	1
1.1. The problem	1
1.2. Aims of the study	2
1.3. Hypotheses of the study	2
1.4. Procedures of the study	3
1.5. limits of the study	3
1.6. Significance of the study	4
1.7. Data of the study	4
CHAPTER TWO	5-44
Review of Literature	5
2.1. Theoretical Background	5

2.1.1. Formulaic Expressions	9
2.1.2. Greeting and Thanking Expressions	14
2.1.2. 1.Greeting Expressions	15
2.1.2.2. Thanking Expressions	16
2.1.3. Non-Verbal communication	17
2.1.4. Strategies of Greeting and Thanking and The Adopted Model	20
2.1.4.1. Strategies of Greeting	21
2.1.4. 2.Strategies of Thanking	23
2.1.5. Contextual Variables and Social Factors	29
2.1. 6. Culture and Context	31
2.1.7. Greeting and Thanking Expressions in Speech acts theory	33
2.1.8. Greeting and Thanking Expressions in Politeness theory	37
2.1.9.Greeting and Thanking in Face theory	39
2.2. Previous studies	40
2.2.1. Saberi (2012)	40
2.2.2. Rababa`h (2012)	41
2.2.3. Ana and María (2014)	41
2.2.4. Negargar and Negargar (2014)	42
2.2.5. Zhiyuan and Zhang (2015)	42
CHAPTER THREE	45-93
Formulaic Expressions in English	45

3.1. Greeting Expressions	45
3.1.1. Definitions of Greeting	45
3.1.2. Types of Greeting	46
3.1.3. Functions of Greeting	51
3.1.4. Properties of Greeting	54
3.1.5. Non-verbal Greeting	59
3.2. Thanking Expressions	59
3.2.1. Definitions of Thanking	59
3.2.2. Types of Thanking	60
3.2.3. Functions of Thanking	63
3.2.4. Properties of Thanking	66
3.2.5. Non-verbal Thanking	69
3.3. The Analysis of The Formulaic Expressions of Greeting and Thanking	70
3.3.1. The Analysis of The Formulaic Expressions of Greeting	71
3.3.2. The Analysis of the Formulaic Expressions of Thanking	81
3.3.3. Results and Discussion	92
CHAPTER FOUR	94-132
Formulaic Expressions in Arabic	94
4.1. Greeting Expressions	97
4.1.1. Definitions of Greeting	97

4.1.2. Types of Greeting	98
4.1.3. Functions of Greeting	101
4.1.4. Properties of Greeting	103
4.1.5. Non-verbal Greeting	106
4.2. Thanking Expressions	108
4.2.1. Definitions of Thanking	108
4.2.2. Types of Thanking	109
4.2.3. Functions of Thanking	110
4.2.4. Properties of Thanking	113
4.2.5. Non-verbal Thanking	115
4.3. The Analysis of The Formulaic Expressions of Greeting and Thanking	116
4.3.1. The Analysis of The Formulaic Expressions of Greeting	117
4.3.2. The Analysis of the Formulaic Expressions of Thanking	125
4.3.3. Results and Discussion	131
CHAPTER FIVE	133-153
A Contrastive Analysis of Formulaic Expressions in English and Arabic	133
5.1. Contrastive Analysis	133
5.2. Contrastive Analysis of Greeting Expressions	133

5.2. 1. Contrasting the definition of Greeting Expressions in both English and Arabic	133
5.2.2. Contrasting the types of Greeting Expressions in both English and Arabic	135
5.2.3. Contrasting the functions of Greeting Expressions in both English and Arabic	138
5.2.4. Contrasting the properties of Greeting Expressions in both English and Arabic	140
5.2.5. Contrasting the Non-verbal Greeting Expressions in both English and Arabic	144
5.3. Contrastive Analysis of Thanking Expressions	146
5.3. 1. Contrasting the definition of Thanking Expressions in both English and Arabic	146
5.3.2. Contrasting the types of Thanking Expressions in both English and Arabic	147
5.3.3. Contrasting the functions of Thanking Expressions in both English and Arabic	148
5.3.4. Contrasting the Properties of Thanking Expressions in both English and Arabic	149
5.3.5. Contrasting the non-verbal Thanking Expressions in both English and Arabic	152
CHAPTER SIX	154-163

Conclusions, Recommendations and Suggestions	154
6.1. Conclusions	154
6.2. Recommendations	161
6.3. Suggestions	162
Bibliography	164
Abstract in Arabic	

A List of Tables

Table No.	Title	page
1	The Criteria for felicitousness act of Greeting and Thanking by Searle(1969:67)	34
2	The Adopted Model of The study	70
3	The Frequency and Percentage of the main Strategies of GEs in An American Girl Holiday Movie	80
4	The frequency and percentage of the sub-strategies of GEs in An American Girl Holiday Movie	80
5	The Frequency and Percentage of The Main Strategies of TEs in Samantha An American girl Holliday Movie	89
6	The Frequency and Percentage of The Sub- Strategies of TEs in Samantha An American girl Holliday	89
7	The Common GEs used by Arabic People .	99
8	The Frequency and Percentage of the Main Strategies of Arabic Greeting in The Miserable Movie.	123
9	The Frequency and Percentage of The Sub-Strategies of Arabic Greetings in The Miserable Movie	123
10	The Frequency and Percentage of the Main Strategies of Arabic Thanking in The Miserable Movie	128
11	The Frequency and Percentage of The Sub- Strategies of Arabic Thanking in The Miserable Movie.	129

A List of Figures

Table No.	Title	page
1	Leech's (1983:11) pragmatics classification	6
2	Parra (1999:52) Formulaic Language and other Lexical Forms	12
3	Positive/Negative Face with Reference to Thanking and Greeting	40

A List of Abbreviations

Abbreviated Forms	Full Forms
CA	Contrastive Analysis
FEs	Formulaic Expressions
GEs	Greeting Expressions
TEs	Thanking Expressions
e.g.	Examples

CHAPTER ONE

INTRODUCTION

1.1. The problem

Greeting and thanking are two of the most frequently occurring communicative politeness formulas in most languages and cultures and the very important issues in the field of sociolinguistics and pragmatics. People devote amount of time and effort to know how to use these expressions through the process of learning any language. In this regard, Ferguson (1976:138) and Youssouf, et al., (1976: 812) consider "the greeting conversational formula as a biological basis for the exchange of a set of linguistic and non-linguistic devices used for opening a conversation among people". Hornaby (1985:1043) shows that expressing thanking as "a positive feeling of thankfulness and positive reactions to express gratitude toward the others as a result of missions achieved in the past". Wierzbicka (1985:175) indicates the necessity of investigating the social knowledge and the strategies of speech acts expressions of certain language and comparing these strategies with those of other languages to be able to communicate with others by saying: *"to establish their universal features it seems necessary to investigate their typical realization patterns within many languages."*

Moreover, to answer the following questions:

1. What are the most common formulas used by the English and Arabic users? And do differences in contextual variables of English and Arabic affect their performance?
2. What are the pragmatic function of greeting and thanking expressions?

1.2. Aims of the study

The present study tries to investigate people's ability to express greeting and thanking in two different languages to shed light on the common principles and strategies used in these languages by finding out the similarities and differences between them. The study aims at examining:

1. the verbal and non-verbal formulaic expressions of greeting and thanking in English and Arabic .
2. the frequency of using these formulaic expressions and the tendency to use certain expressions in various occasions. ,
3. whether the users of these different languages employ similar or different strategies in performing the greeting and thanking acts and
4. the essential functions of greeting and thanking expressions in establishing and maintaining social relationships .

1.3. Hypotheses of the study

This study hypothesizes the following:

1. English and Arabic users follow different strategies of expressions in performing greeting and thanking acts verbally or non-verbally.
2. Cultural values and contextual variables of both languages play an important role in the peoples' performance of greeting and thanking formulas
3. Greeting and thanking are the most important types of formulaic expressions since they are used for expressing the speaker's feelings and emotions on various occasions in daily conversation to achieve certain functions.

4. People from both languages tend to use the most common expressions in greeting and thanking.
5. English people tend to use explicit, direct and simple expressions more than Arabic people who tend to use implicit and more complex expressions of greeting and thanking.

1.4. Procedures of the study

1. The study presents a theoretical background of formulaic expressions and some related concepts.
2. Two movies have been chosen to cover the common types of greeting and thanking expressions used by English and Arabic users to find out the frequency and the percentage of these expressions in each one. Movies are used to convey to a big extent the cultural norms and societal characteristics underlying each language.
3. Carrying out a contrastive study to show points of similarity and dissimilarity between English and Arabic in this area.
4. Analyzing the data in terms of adopted model developed statistically, tabulating and discussing the results. for this purpose. Kirdasi's model (2013) for greeting and Cheng's model (2005) for thanking. Actually, the purpose for this adoption is due to the common features stated in these two models.

1.5. Limits of the study

The current study is restricted only to the two formulaic expressions namely greeting and the thanking according to the importance

of these politeness formulas in human life and how they occupy the forefront of formulaic expressions.

1.6. Significance of the study

The present study is hoped to be valuable for the two aspects: theoretical and practical. From a theoretical point of view, the study will present pictures of the principles of the production of greeting and thanking with their types, properties and the degree to which these principles differ from one language/culture to another. It is worth noting that this study does not focus only on the verbal use of politeness formulas but also on the non-verbal expressions of these formulas. On the practical point of view, the study will provide a clear idea and benefit for the text - book designers to design materials which require mastering of the socio-pragmatic rules beside the grammatical rules to enable the learners to achieve successful communication .As well as the findings represent a motivation for Arabic researchers to devote part of their study area towards the formulaic expressions and speech acts expressions in Arabic language.

1.7. Data of the study

The data were collected from the literature available, from two movies. The data are carefully analyzed to identify the relevant strategies of greeting and thanking as well as paralinguistic and non-verbal features. The researcher prefers movies as a result of inability to observe the English exchange of greeting and thanking in real-life live contexts.

CHAPTER TWO

Review of Literature

2.1. Theoretical Background

The formulaic expressions hence fore (FEs) of greeting and thanking are the core of the current study, Austin (1962:40-42) describes these expressions as expressive speech acts through which people can express their feelings and perform an action more than just saying things. So, saying any utterance requires more than just knowing the grammatical structure and semantic meanings. Thomas (1983:92) indicates the fact that people need to have two types of competence; the linguistic competence and the pragmatic competence which covers the intended meaning of the interlocutors by paying a big attention to the role of the context and their effect on the interlocutor's choice of the appropriate expressions. Moreover, the speaker's message must be presented to be understood easily by the listener because people almost concentrate on what is said to distinguish what is meant and the listeners have to cooperate and interact with the speaker to analyze the message correctly.

Austin (ibid: 43) shows that speaker's utterance can be considered as an action which has an intended meaning and carries three kinds of acts; the 'locutionary act' which is the 'communicative function' of the utterance used by the speaker to send the intended meaning of the message and to establish what is called the 'illocutionary force' of an utterance is the speaker's intention in producing that utterance as a question, promise, threat, etc. Lastly, the 'perlocutionary act' is the effect of uttering the speech act on the hearer. So, it is very essential to begin with pragmatics. Since, pragmatics deals with the intended meaning of the speaker.

certain communicative purposes is governed by social conventions. McNamara and Roever(2006:30) and Nurddeen (2008:283) mention the fact that both of these components are "tightly connected, as a speaker's socio-pragmatic analysis of a situation is linguistically encoded through pragmalinguistic choices". So, it is important to provide clear description for each concept and define each one separately to provide a better understanding of what the interlocutors need to know in any communication to perform certain linguistic acts effectively and appropriately:

Crystal (2008:379) defines pragmalinguistics as "The study of the more linguistic end of pragmatics." That means the people's ability and knowledge to use the linguistic resources of a certain language to formulate communicative acts to achieve the pragmatic functions. In other words, it is the knowledge about the traditions meanings (e.g. the strategies for producing various speech acts) and traditions shapes (e.g. linguistic expressions achieving speech act strategies). Whereas, socio-pragmatics deals with the "socio-logical interface of pragmatics", Leech (1983: 10) describes it as the influence of social and contextual variables such as the degree of imposition, social status and social distance which is surrounding the interlocutor's ability to choice the appropriate linguistic expressions and to build correct interpretation. Harlow (1990: 329) and Kasper and Rover (2005:320) tackle the topic from the same angle; they conclude that there is a great relation between linguistic expressions and contextual values so, it is very essential to have the knowledge and the ability to modify the speech act expressions to be suitable for certain situations and due to the relationship between the interlocutors in each conversation. Kasper and

Rover (2005:317-319) demonstrate that socio-pragmatics covers the ability of the listeners to understand and interpret what constitutes appropriate linguistic behaviour in various situations with various constraints because the listener's inability to interpret the speaker's intention in any language leads to communication breakdown or pragmatic failure. Thomas (1983:94) mentions two kinds of pragmatic failure:

- Pragmalinguistic failure: the lack of language-knowledge "caused by differences in the linguistic encoding of pragmatic force". He summaries four reasons for that pragmatic failure in any communication, the choice of inappropriate expressions and strategies, the use of expressions which have different implications, the use of various expressions to convey the same information and producing an inappropriate response to a certain question.

- Socio-pragmatic failure: Thomas (ibid: 99) shows it results from a lack of culture's knowledge, norms, values and beliefs. Moreover, socio-pragmatic failure may be due to the interlocutors' violation of the politeness and cooperative principles. Heziran (2004) (cited in Lihuis and Jianbin 2010:43) thinks that failure can be described from the two sides of the interlocutors. On the first side, the speaker makes pragmatic failure, when s/he produces unsuitable statements and thinks that the hearer is able to comprehend the meaning of these statements, while, the hearer makes pragmatic failure by deducing the meaning of the speaker's utterance incorrectly. The focus of the current study is on the socio-pragmatic perspective of two important FEs. So, the next section will be devoted to shed the light on the FEs.

2.1.1. Formulaic Expressions

Every conversation consists of two elements; the informational knowledge (sentences) and FEs (phatic expressions) which have little information. FEs are the major part of the repertoire of any language and society, because each language has a lot of expressions which may vary from one society to another. Psycholinguistics shows that FEs are stored and retrieved as a 'chunk' in the mental lexicon. So, it is important here, to discover the origin of FEs. Ferguson (1976:139-141) believes that FEs are returned to minor word classes because as it is obvious, there are seven major word classes in English, and most words belong to at least one of these seven classes (verb, noun, determiner, adjective, adverb, preposition, conjunction). So, FEs belong to minor word classes and they do not fit the features of any of the seven major classes. Actually, people do not share the same FEs to express their language functions and each language has various sets of them. Halliday (1973:2-3) and Coulmas (1981: 70) indicate the fact that language does not include sentences and linguistic knowledge only; it also consists of many FEs. In general, people need a set of expressions which are employed to communicate with others in a suitable way to get successful communication by taking into account the strategies used for each situation to reflect their feelings, attitudes, etc. Davies (1987: 76) believes that the investigation of FEs should focus on these acts that are very restricted in daily social communication like how greet, invite, thank others, etc. Falk (1978:266), Peters (1983:2), Wardhaugh (1986:275), Schmidt (1993:22) and Watts (2003:67- 68) show that FEs are unstructured or only partially structured which have been reduced from fully grammatical structures, i.e., they have little or no internal syntactic

structures. These expressions will appear differently as those demands vary from society to another and also from time to time with the same speaker. They serve particular social purposes (phatic utterances) that do not really communicate anything and do not need a lot of time and effort to prepare. Peters (1983:2) adds that people acquire these expressions by encountering them in the speech of others. But, on the contrary, Widdowson (1995:60) Radford (1997: 124) and Cowie (2009:10) describe these expressions by saying that they are complete and complex patterns of speech and they are well-formed units even at the phonological aspect compared with the rest of the speech because people always repeat these expressions to convey certain information. Aijmer (1996: 22) concludes that FEs (the conversational expressions) appear and become 'routine formula' as a result of successful linguistic behaviour being repeated in the same situations and they become established patterns over time.

Aijmer (1996:27) categories FEs into three types :

1. The socio-interactional: such as greeting, thanking, requesting, offering, etc.
2. The discourse routines: some of these indicate an orientation to the content (e.g., frankly; in my opinion; between us)
3. The attitudinal routines: which express the speaker's attitudes or emotions (e.g. congratulation, apologies, etc.)

Hudson (1996:114) assumes that FEs are not automatic reflex like sneezing or spontaneous expressions of emotion like laughing; but on the contrary, they are acquired skills, efforts and ability to use the appropriate expressions for each occasion. It is obvious that speaking like any other

work requires physical and mental energy, sometimes people need time to think in producing the appropriate expressions to express their messages and speech may leave people feeling tired and worry about how to open conversation or what to say to impress others. Scientists focus on the fact that every action, movement or word is produced by complex programs found within the brain in an area called the subconscious. It is fruitful at this point to know that people have different degree of social interaction and some people are better than others in their speech. For instance, some people are good at intellectual debate and poor at phatic communion and vice versa. So to express greetings, farewell, thanks, apologies, congratulation, people need to use a wide range of FEs to perform various functions of language. In this study, the focus is only on those formulas which are used as part of daily conversation and considered as markers of politeness. Wray (2002:9) describes some functions of these expressions by saying "words or other elements linked together, which appear to be prefabricated: that is, stored and retrieved whole from memory at the time of use, rather than being subject to generation or analysis by the language grammar". Wray (2002:20) and Barrons (2003:7) describe the importance of these expressions by stating that people belonging to a particular speech community have preferred ways of saying things and preferred ways of organizing thoughts, these benefits show that language users can completely benefit from having a substantial repertoire of FEs in their active lexicon. These expressions allow speakers to produce more fluent speech and avoid pause or hesitations. They can provide the user with confidence that what he said is accurate language. Finally, learning these expressions leads to facilitate the process of learning any language, since

these expressions have a strong sense of social contract and perform specific functions.

Parra (1999:52) refers to FEs as an umbrella used to cover a lot of expressions.

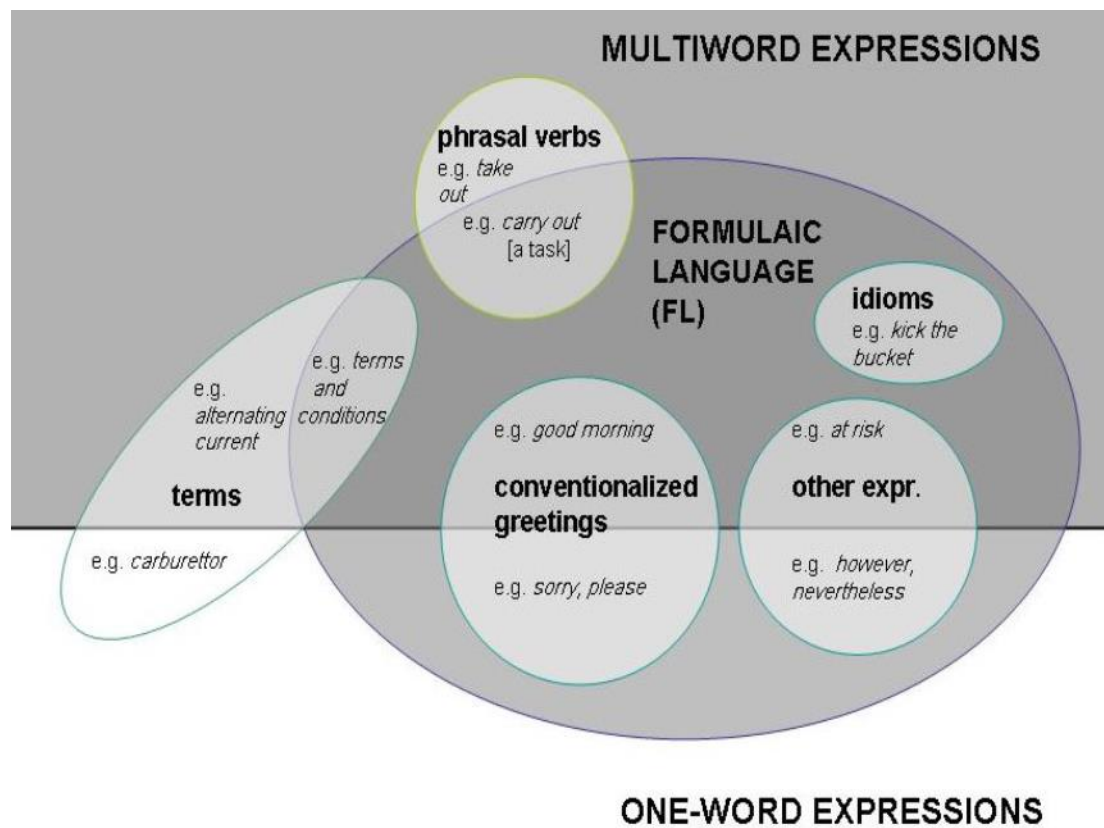


Figure2: Formulaic language and other lexical forms Parra (1999:52)

Wray (2002: 29) and Crystal (2008:360) show that it is important to have a clear idea about these expressions which serve particular social purposes by mention many concepts correlated with the term of FEs; therefore, it would be useful to collect these diverse names of FEs

1. **Collocations:** "The company words keep together" Firth (1972: 24)(light sleeper)

2. **Idioms:** Cowie(2009:10) defines an idiom as a collection or a combination of two or more words whose structure is definitely fixed and it is not easy to recognize the meaning from their individual words (Golden hand shake).
3. **Fossilized:** a term used in grammar and lexicology to refer to a type of construction which is no longer productive in a language (Staple).
4. **Phatic communion:** A term introduced by the anthropologist Malinowski (1923:302) to refer to a group of words or devices used to open a conversation and to establish or strengthen a social contact rather than to exchange information or ideas.
5. **Conventionalized forms:** They are a group of words which have an important role to facilitate choices and reduce the complexity of communicative exchanges. Also, they make communication more orderly because they are regular in nature. Yorio (1980:438) adds that these expressions used by the users of language as markers of politeness for such purposes as greeting, leave taking, apologizing ,etc. have an important role in maintaining and facilitating social relationships among people.
6. **Routine:** Ferguson (1976:137) defines the expression of routine as "little snippets of ritual", or politeness formulae which are prolifically employed in daily conversation. Moreover, these routines such as "**How do you do?**", "**I am sorry**", "**Hello**", etc., are associated with a specific function or standardized communication situation. The researcher adopts the term FEs in this study to emphasize the social-cultural aspect of these expressions. FEs are a resource

available to a speech community to realize social intercourse and communication.

Aitchison (2004:1-2) argues that human beings tend to live in groups and they have created expressions to do things, to facilitate communication and to talk about them. He refers to the fact that parents in various cultures spend time and energy in teaching their children how to use these expressions from an early age. It is believed that Hudson's definition (1996:114) is the most comprehensive, since FEs like the other types of speech requires linguistic and social knowledge to get successful communication. At the same time, these expressions are not arbitrary and they are requiring time and effort to reflect the degree of etiquette and politeness, they are highly governed by contextual factors and social rules. To be more specific, the focus of the current study is on greeting and thanking expressions henceforth (GEs and TEs) as the most important conversational routines used in every day conversation.

2.1.2. Greeting and Thanking Expressions

People need to know how to greet, open a conversation, ask about health, thank others for favours , make suggestions, etc. In general, speakers use certain devices and expressions to achieve successful conversations. Sacks and Schlegoff (1973:265-266) describe these expressions as the utterance pair or adjacency pair, i.e. two utterances connected and dependent on each other. They (ibid) put some criteria for an adjacency pair:

1. The two utterances should not be separated by other utterances.
2. The utterances need to be spoken by different speakers.

3. There is a relative ordering of parts within the pair (one comes before the other).
4. Discriminate relations exist. This roughly means that the first part of the pair to some degree limits and decides the choice of the second part.

Lakoff (1973: 297 – 298) shows that greeting and thanking in real conversations "disregard any other considerations of truthfulness, directness, brevity etc., since it is often the case that conversations aim at reaffirming and strengthening relationships, rather than imparting information". She adds that some formulas and in some cultures can be regarded as more important than others. Fillmore (1976:12) and Coulmas (1981: 72-73) indicate that there is an essential role for such routine formulae and expressions for daily social communication. They refer to the fact that people need some expressions as "conversational routines" to interact with others easily and appropriately. So, people need to know how to use these expressions in suitable time and place.

2.1.2. 1.Greeting Expressions

Goffman (1971:79) believes that greetings called "access rituals": "Greetings mark the transition to a condition of increased access".i.e., expressing greeting plays an essential social function to show pleasure at meeting someone in various languages and cultures. Aijmer (1996:29-30) defines greeting as an "acknowledgment of the relationship between two participants and an important act of interaction in every day conversation " through which people beings intentionally try to know each other, to get the other attention, to establish and strengthen a type of social relationship between interlocutors, to express positive attitudes towards others and to

show intimacy and solidarity among the members of each society. On the other hand, any failure in expressing greeting could create the idea of being rude and impolite. GEs are common expressions used as trigger to open and close a conversation, so it is so important to choose the appropriate expression for each occasion. Crystal (2006:267) makes a comparison between the rules of choosing the suitable GEs for each conversation and the game of chess because it can be thought that both of them share a beginning and ending point; also each participant has a turn. But with all respect to Crystal's view, choosing the appropriate expressions is different from the game in many aspects: first of all, GEs neither abstract thing nor traditional expressions like the game but they are concrete expressions with a sense in which the participants should contribute something to it and get something out of it through the voice and facial expressions. At the same time, GEs involve much more than an exchange of routine expressions, through which the greeter can get information about the greetees' feelings, state, health, etc. More information about greeting in English and Arabic can be seen in chapters three and four.

2.1.2.2. Thanking Expressions

Expressing thanking is an expressive polite act described by Coulmas (1981:69-71) "as an echo comes frequently as a result of someone's service, gift, compliment, greeting, offer, etc. ". Through which the thankers express their emotions and positive politeness behaviour toward the others to show respect, gratefulness and to build and maintain the social relationships. On the other hand, it enables the receiver to recognize the giver's purposes. Eisenstein and Bodman (1986:167-168) indicate that TEs are used frequently to serve a societal function in a wide

range of interpersonal and social relationships. Coulmas (ibid: 75) sheds the light on the vital role of constraints which determine the appropriate TEs such as culture, context, the degree of the interpersonal relations between the interlocutors and the size of the favour. The assessments of these social factors and what constitutes indebtedness vary cross-culturally; this means that the communication of thanking should be successfully achieved. To sum up it is very important to know not only what to say, but also how to perform that, where and when.

2.1.3. Non-Verbal communication

Allan and Pease (2004:18) argue that there are ways of communication other than using verbal expressions. Human can communicate with others through using body and sign language in which wordless messages are sent and received. Allan and Pease (ibid: 40) argue that non-verbal communication is a universal and significant form of communication, they assert that non-verbal communication is something universal because for instance, people show smile when they are happy whereas they seem frown when they are sad or angry. Chaika (1994:123-129) says "when we speak, our attention is focused on words rather than body language, but our judgment includes both". So, he focuses on the importance of non-verbal communication saying that sometimes and in certain situations body language is more important than the language itself for interlocutors to get the aim of the conversation and metaphorically he describes the body language as the bridge and through which one can cross to the safe side and avoid misunderstanding. Etuaho (2012:3) defines non-verbal communication as "a concept that is vitally

important when examining how people use different available resources to communicate with other people". Actually, people use a variety of non-verbal expressions in their daily interaction whether consciously or unconsciously. Crystal (2008:436) and Dynel (2011:423) define body language as the most fluent and important element of communication and can be used as an alternative to oral communication. Hence, without it the communication is colourless and not effective. Dynel adds some interesting percentages about the distribution of different ways of communication by showing that as much as 55% of communication is conveyed through body language such as eye contact, gestures and facial expressions. Lewis (2012:6) thinks that body language and gestures need to accompany with verbal expressions to give a clear meaning and tell the truth about a person's feelings and emotions. It is also essential to pay attention to other cues such as context and culture because what is perceived as positive in one culture may be viewed as negative or even obscene in another. So, there is a need to shed some light on the contexts and cultures through the exchange of FEs.

Chaika (1994:131-141) presents some types of non-verbal expressions to show that sometimes it is difficult to make a conversation using words only;

1. **Shaking hand:** Handshaking started long ago as a way of showing people that s/he wasn't carrying a weapon. Shaking the person's right hand is the usual method of greeting and thanking in the male domain until recent times to establish and cement relations with each other to show trust and welcome. English and Arabic people prefer to use hand shaking at the beginning and the end of a conversation.

2. **Kissing:** Kissing is another important form of non-verbal greeting which is always associated with hand shaking, hugs and smiling. Richmond and McCroskey (2004: 4) refer to different types of kissing as kissing the cheek, lips, and the hand kissing. English people pay little attention for kissing through greeting process and it is used only between people who have a close relationship in certain occasions, while Arabic people tend to exchange kissing to show intimacy and solidarity with various people and occasions.
3. **Both hands:** People use both hands to indicate greater honor. Andersen (2012:8) shows that people might hold the hand for an extended period, and then shake again one or more times.
4. **Touching:** It is the most important type of non-verbal forms which is used through the performance of greeting and thanking in different conversations to show the degree of intimacy, respect and solidarity. Moreover, touching is completely restricted by the contextual variants and social factors.
5. **Waves and raising hand:** they are universal gestures of greeting and thanking across a distance.
6. **Smile:** It is one of the most important facial expressions used as a way of communication in all cultures. so people always tend to show smile through their greeting and thanking exchange without necessarily having a feeling of joy just to interact with others.
7. **Eye contact:** Hamilton (2011: 126) indicates the fact that "eyes are the most expressive part of the face and have considerable effect on communication". Eye contact is the instrument by which the

interaction begins .The idea of looking at the speaker through speaking is a sign of respect and politeness.

8. **Hug:** It is considered universal behaviour for greeting or thanking others to show the degree of intimacy and solidarity. Arabic people tend to use a hug more than English people who tend to hug their friends and relatives through greeting when they have not seen each other for a long time or after holidays to express their feelings and emotions for others.

2.1.4. Strategies of Greeting and Thanking and The Adopted Model

This section presents the various strategies used in performing greeting and thanking in English and Arabic. In spite of, the universality of these acts, people tend to perform their acts in different ways. Ferguson (1976:129) says that greeting and thanking acts are universal phenomena in almost all societies but, "the nature and amount of variation is not predictable in any universal sense". Duranti (1997:65), Saeed (2009:231) and Al-Khateeb (2009:20) argue that it is difficult to generalize strategies for speech acts expressions, since the differences vary greatly across cultures, languages and situations. For instance, English people accept a compliment in different way from accepting the same compliment in Arabic. Thus, an English person might accept a compliment like "**Your shirt looks great on you**" by saying "**Thanks. It's my favorite shirt too**", while an Arabic person might say "**Oh. Thanks**". **It's because your eyes are nice**. The study will adopt Kirdasi's (2013) developed model for greeting and Cheng (2005) for thanking. Hence, the following adopted

models are modified to be suitable for English and Arabic cultures to get the data;

2.1.4.1. Strategies of Greeting

A strategy is a means through which people can achieve a particular function; it can be a verbal or a non-verbal expression. Greeting can be performed via various strategies (verbal, non-verbal and miscellaneous strategies). These strategies will be discussed below in some detail.

2.1.4.1.1. Verbal expressions

A. Initiation words

This sub-strategy is used to refer to a group of expressions which can be used initially to open a conversation and to express a bald or bare greeting terms with or without internal intensification. Actually, this sub-strategy seems the most common formulaic used in daily conversations. (e.g., **Hello, Hey, Good morning**, مرحبا، اسعدتم صباحا، السلام عليكم)

B. Declarative and Politeness strategies

This sub-strategy is used in the form of a statement to show politeness when greeting others (e.g. **I miss you، It is pleasure to see you طاب يومكم etc.**). These casual expressions are used for greeting friends or family members if they have not seen each other for a period of time, while (**Nice to meet you and تشرفت بمعرفتكم**) as famous statement greetings are also used with people who just know each other in a more formal situation.

C. Interrogative sentences

This sub-strategy is used to ask a question (e.g. **How are you doing?, How are you? (كيف الحال?)**). These forms are used in casual and

formal situations to greet almost anyone met before , by taking into consideration the contextual variants. These expressions can be considered as a trigger to open a conversation if the participants feel right by describing anything new or interesting

D. Occasion phrases

This sub-strategy refers to limited expressions of greeting which are used for special purposes in certain occasions by various people whether friends or strangers. (e.g. **Happy New Year, Happy Birthday**, رمضان كريم، (كل عام وانتم بخير).

2.1.4.1.2 Non-verbal expressions

English and Arabic people tend to use frequently the body language expressions of greeting like (handshaking, waving hand, cheek kissing, hug and facial expressions) alone or by combining them with the verbal strategies. Wharton (2009:1-2) refers to the fact that people always supports their speech by such devices to convey information about their emotions and feelings. Generally, these gestures have important values in the process of greeting exchange and sometimes people prefer to express their greeting by using non-verbal expressions only.

2.1.4.1.3. Miscellaneous strategies

Sometimes and in certain situations people try to use other types of strategies rather than what is mentioned in (2.1.4.1.1 and 2.1.4. 1.2.) above and there are sub-strategies like, Apologize, e.g. I am sorry to bother you at this time, I am sorry for interrupting you). Address terms and Endearment and kinship expressions, .e.g Miss. or Mrs. Sir, Mr. or Job titles. (ست، حجي،) (my life, my eyes, my dear, my brother) and other sub-strategies:

A. Farewells expressions

This sub-strategy refers to some greeting expressions used to end the meeting and close the conversation in a polite way by using (e.g. **Good night, happy dreams, see you later, etc.**)

B. Attention getter

This sub-strategy occurs before GEs as an external modification to the act. (e.g. **oh , excuse me ,etc.**)

C. Religious expressions

This sub-strategy occurs after GEs and it is used through greeting exchange by Arabic people more than English people on the form of wishing (حفظكم الله، الحمد لله على السلامة).

2.1.4. 2.Strategies of Thanking

Thanking can be performed via various strategies. The study will adopt Cheng's (2005) developed model of thanking. The strategies of communication appear in six main types;

2.1.4.2. 1.Expressing thanking

This strategy involves the explicit use of thanking formulas toward the others to save their positive face and enhance the other's negative face. There are four sub- strategies in this strategy;

A. Bare thanking

This sub- strategy involves a simple form of TEs and basic formulaic sequences used by the thankers to show their thanking. It is considered the least heartfelt in comparison with other strategies, (e.g. **thanks, thank you, شكرا**).

B. Stating the favour

This sub-strategy represents TEs with elaboration, through which the thanker tries to show the reason of thanking by adding the type of the favours made by the thankee as a matter of politeness. (e.g. **Thank you so much for your help,**)

C. Mentioning the imposition

This sub-strategy shows the thanker's desire to thank the other by showing the time and the efforts exerted in doing the favour to express deep thanking and mitigate the burden on the part of the benefactor (e.g. **Thank you for carrying those heavy things for me,** اقدر مساعدتك لي في اداء واجبي).

D. Thanking and intensifier

This sub-strategy shows the thanker's deep and great thanking to the benefactor's help, words, service etc. (e.g. **Thank you so much, thousands of thanks,** جزيل الشكر).

2.1.4.2. 2.Positive comment and complimenting

The present strategy covers many sub-strategies through which the thanker tries in a way or another to express his/her positive feelings and compliment toward the benefactor or toward the service itself. Consider the following sub-strategies

A. Complimenting the thankee

This sub-strategy shows the thanker's positive reaction toward the thankee him/herself (e.g. **That is really very kind of you,** سلمت يداك ايها الطيب)

B. Complimenting the favour

This sub-strategy refers to the thanker's positive feelings and appreciation toward the service itself. (e.g. **It's amazing**, رافع).

2.1.4.2. 3.Apology

This main strategy of thanking shows the implicit thanking through which the beneficiary expresses his /her apology with the feeling of guilt instead of expressing thanking after receiving a service. Actually, both of thanking and apology acts share the basic feature of indebtedness. It includes three sub-strategies:

A. Criticizing or blaming oneself

This sub-strategy shows the thanker's humbleness by blaming him/her self to mitigate the imposition caused through the achievement of the service. The thanker tends to threaten his/her own face to rescue and save the benefactor's face.(e.g. **You should not have spent this effort and time on me**, هذا كثير جدا).

B. Expressing embarrassment

This sub-strategy shows the thanker's feeling of embarrassment because s/he thinks that there is a lot of burden and extra effort on the part of the benefactor as a result of the service done by using embarrassment expressions. (e.g. **That is so embarrassing**, شكرا جزيلاً لقد اخرجتني).

C. Mentioning an inability to express thanking

Another sub-strategy used to show an inability to express thanking when the thanker feels that TEs are not enough to show his /her deep

gratefulness toward the service's giver (e.g. **I cannot express my deep gratefulness toward your service**, (لا اعرف كيف اعبر عن شكري))

2.1.4.2. 4.Expressing invocation

This strategy shows the thanker's supplication toward Allah to help, protect and bless the benefactor for his/her generosity and help. The thanker tends to use this strategy when s/he thinks that his/her thanks are not enough to express the thanking and Allah only can reward the benefactor. The thanker also tends to use this strategy to increase the sincerity of the thanking expressed, so he supplicates toward Allah to ask for the thankee's welfare and to show politeness. Al-Zubaidy (2011:119-120) shows that thanker's benediction can be found in two sub-strategies:

A. Explicit invocation

The thanker uses this sub-strategy when s/he wants to thank the thankee by using religious formula and the name of Allah directly to invoke divine power on the part of the benefactor's welfare. Ferguson (1976:28) indicates that FEs of blessings and wishes on suitable occasion are very common phenomenon in Arabic culture (" **بارك الله فيك** May Allah bless you").

B. Implicit invocation

Another sub-strategy refers to the thanker's implicit and indirect supplications to Allah through the process of thanking, and both of the thanker and the thankee believe that Allah is asked even if not mentioned directly. (يعطيك الصحة والسلامة, bless you) Laver(1981:303) indicates that "invocation expressions are addressed to the positive aspect of face in which use esteem for the other participant is implied."

2.1.4.2. 5.Non-verbal expressions

Bodily gestures like smile, hug, raising hand and hand shaking are very important strategies through which the thankers strengthen their verbal TEs to show the real sincerity of the thanker's emotions and feelings for instance, smile can express silent thanking. Katesi (1986:180) shows that the use of body language and signs to show thanking has significant communicative values whether they are used alone or with other verbal strategies

2.1.4.2. 6.Miscellaneous

This main strategy covers many sub-strategies used by the thanker to show his/her thanking:

A. Address terms

These expressions include titles, first names and surnames can be used after TEs as a post- modification for the thanking act to show respect and devote thanking toward the thankee that makes the thanking act more personal. Al-Zubaidi (2011:144) shows that address expressions can be used to show and identify the relationship between the participants more than identify the existence of the participants. (**e.g. Sir, John, professor, etc.**)

B. Attention getters

These expressions can be used as pre – modification to show the thanker's attitude whether positive like (**wow, oh my god**) or negative emotions like (**ok, aha, I see**) toward the thanking act to get the other's attention.

C. Endearment and kinship terms

These expressions are used by the thanker to show solidarity and intimacy, Endearment terms cover (nick and diminutives names, like **my life, my beloved**, عزيزي, ابا محمد) to increase positive politeness between the interlocutors. Kinship terms can be used to show two types of relationships: Denotationaly(used to reflect blood relations among relatives)and Connotationaly(used in a figurative sense ,i.e. terms of address rather than indicating blood relations)to show respect and harmony(خاله، اخي). Al-Zubaidi (2011:140-141).

D. Expressing indebtedness

This sub-strategy indicates the thanker's indebtedness toward the benefactor's act to show indebtedness felt and more sincere on the part of the thanker. The thanker explicitly or implicitly shows that s/he will never forget the service (e.g. **You are doing me a large favour**, لن انسى (فضلك)

E. Offer and greeting

Through these acts, the thanker can express his positive or negative thanking .The thanker may produce TEs when he accepts or refuses the offer (**no, thanks, I could not accept this, thanks, it's beautiful**,). With greeting, people tend to add some GEs with TEs to show politeness.(**thanks, have a nice day**, ابلغ عائلتك سلامي, جزيل الشكر، ابلغ عائلتك سلامي)

2.1.5. Contextual Variables and Social factors

In theory, people can say and write anything but in practice and real life people must follow a set of linguistic and social rules. Actually, it is difficult to use certain formula to all situations. Even a simple formula like 'Good morning' will reflect the speaker's and the hearer's statuses and their relationship to each other. Language cannot be easily separated from social and cultural influences, since any form of interaction is always affected by the social settings in which the interaction takes place, as well as by those who are participate in it. Hymes (1972: 278) refers to the fact that to communicate effectively with people from different cultures, people should follow some rules that determine pragmatic perspectives of interactants around which differences in understanding can occur are: Setting, Participants, Ends: outcomes and goals, Act sequence: message form and content, Key (register): formality, politeness, Instrumentalities: forms of speech, Norms (assumptions, expectations about the interaction norms) and Genre.

Brown and Levinson (1987:74) and Holmes (1995:340) mention three types of contextual factors which can influence peoples' conversation. They are (social distance, social status and the degree of the imposition). Holmes (ibid) adds that in every process of communication, the variety of language choices would reflect social dimensions of communication and it is not only as the indication of the difference of social status of participants, age and sex, but also as the indication of situation in which language is used, the reflection purpose, topic, manner and mood of language used. Therefore, these dimensions also may influence the linguistic choice of the participants. So, it is important to deal with these variants in details:

A. Social Distance

Social distance is one of the relevant factors affecting the pattern of communication. It represents the degree of familiarity between the interlocutors and plays an important role in performing the acts of greeting and thanking, since it deals with the degree of familiarity between the participants. It covers three levels: close, normal or familiar and distance. Holmes (1995: 343) describes the social distance as one of the most important element which affects the choice of the appropriate expression by saying that the degree of familiarity and intimacy between people would influence the way by which people interact. Holmes adds an example that when people greet family members or close friends, they tend to use less formal speech, and less number of greeting strategies; they can directly engage to a conversation without using long and formal openings.

B. Social Status

It represents the power of the speaker. People speak in a way that signals their status in a community. Holmes (1995: 345) describes social status as "the position or rank of a person or group, which involves the degree of power of the speaker within the society toward the hearer". Generally, social status can be shown in three levels: lower, equal and higher .The various ways in which people choose expressions can show whether the person addressed can be consider as a superior, a subordinate or an equal.

C. Degree of Imposition

It represents the degree of obligation of the speaker to perform the act. This type of variant refers to the degree of deep and the amount of time or efforts that have been made on the performance of the act whether it was big or small, the obligation and right to perform the act.

D. Sex

Sex is a social variable affecting one's speech .Hudson (1996:140) and Graddol and Swann (1989: 83) show that sex is a very important factor which influences the speakers' decision to make an appropriate use of language. It is commonly believed that women and men may be inclined to use different FEs in the same context. For instance, when speech occurs between two friends, though men use more informal and friendly expressions, women put more stress on their feelings and attitudes towards the speaker.

E. Age

Coates (2004:107) adds that there are other features which influence people's decision of choosing the suitable expressions more than sex like the speaker's age. Age is the dominant factor that determines who greets first and to an extent what type of GEs and TEs to use at a particular occasion. Age plays a vital role in the process of greeting and thanking exchange. In thanking, the way people thank the young is completely differ from the way of thanking the old.

2.1. 6. Culture and Context

Culture and context play a great role in development of diverse ways of communication. Lakoff (1973:300) shows the relation among language, context and culture by saying "It is futile to set linguistic behaviour apart from other forms of human behaviour in various contexts and cultures". Brown (2000:165) and Crystal (2006:267) express the relation among language, context and culture by referring to the fact that every language is a mirror of a certain culture and it is very difficult to

study language without context and culture and vice versa, since culture norms and context rules as very essential constraints on the speaker's ability to use the appropriate expressions to achieve successful conversation. Kearns (2000:255) and Al-Khateeb (2009:19-20) claim that it is difficult to generalize universal rules and strategies since languages have different culture-specific pragmatic features. Also, there are no universal rules and there are no laws oblige the speakers to follow any rules, through conversation, but people should be aware of these rules and obey them through speaking. Hence, the present study hypothesizes that culture norms and context have a vital role in the process of greeting and thanking exchange whether in verbal and non-verbal expressions. Barrons (2003:24) shows that different cultures reflect various speaking styles, and it is important to be familiar with these differences for those who are interesting in these cultures and for those who want to communicate with others more successfully. He (ibid) mentions some properties of culture:

1. It is a vague concept without specific definition.
2. It belongs to community and group rather than to a certain person.
3. It is referring to a set of beliefs and behavioural conventions shared by a group of people.
4. It can appear in verbal and non-verbal behaviour.

It seems crucially important to define the term context as the circumstances that determine the setting for an event, statement, or idea, and in terms of which it can be fully understood and assessed to shed the light on the vital role of context through the performance and interpretation of FEs verbally and non-verbally Crystal (2008:108) . The context's role exceeds people's ability to choose the appropriate expression to include the

way of interpreting the meaning of these utterances and the way the meaning will change and modify according to different genres and situations. Hence, it is fruitful to shed some light on the speech act theory in general and speech act of greeting and thanking in particular.

2.1. 7. Greeting and Thanking Expressions in Speech act theory

Austin (1962: 22) and Searle (1969: 16) define Speech act "as minimal units or conventionalized utterances of linguistic communication performed actions more than a merely say things about the world". They state that through speaking, people tend to perform actions more than just send and receive information and thoughts. Based on the assumption that language is a form of behaviour which is performed in accordance to certain linguistic rules proves Austin's claim (1962:65) that the utterance conveys three kinds of acts which is mention in (page 7).Searle (1969: 15) reclassifies and modifies Austin's taxonomy of speech acts into five types: They are assertives (suggesting, putting forward, swearing, boasting, and concluding), directives (asking, ordering, requesting, inviting, advising, begging), commissive (promising, planning, vowing, betting, opposing), expressive (thanking, apologizing, welcoming, deploring ,condole ,etc.) and declaratives (swearing). Searle (1979: 64-65) shows that greeting and thanking are categorized as expressive speech acts used by people to reflect the speaker's psychological attitude. He maintains that:

Greetings are a much simpler kind of speech act, but even here some of the distinctions apply. In the utterance of 'Hello' there is no propositional content and no sincerity condition. The preparatory condition is that the speaker must have just encountered the hearer, and the essential rule is that the utterance counts as a courteous indication of recognition of the hearer.

Al-Zubaidi (2011:31) explains the expressive class saying that through expressive expressions, there is no real connection between the speaker's intention and the context, but the truth of the expressed proposition is presupposed .Greeting and thanking as performative expressions are neither true nor false and to perform these acts successfully, people need to follow Searle (1969:63-67) four criteria of 'felicitousness' .

Table 1: The Criteria for Felicitousness act of Greeting and Thanking by Searle (1969:67)

felicitous criteria	felicitous act of greeting	felicitous act of thanking
an essential criteria	an acknowledgment of the relationship between two individuals.	count as an expression of gratitude or appreciation
a preparatory criteria	the speaker and the situation of the act satisfy to its being performed successfully	someone believes the act benefits someone else.
a propositional criteria	act made by speaker	past act done by H(hearer)
a sincerity criteria	act is being performed seriously	S(speaker) feels grateful for Act

Searle (1969:67) wants to show that people can exchange these expressions by focusing on these four criteria: the essential criteria (to show the necessity of performing these acts to build social relations. The Preparatory rule (deals with the order of greeting and thanking process and how the first speaker greets and thanks the other, then the other sends an answer).The Propositional content rule (which covers the words used by the speaker to greet or thank someone) and finally, the sincerity rule (the speaker's feeling toward the listener) .

Searle (1969: 64-65) and Greere (2005:13) clarify greeting as "courteous indication of recognition, with the presupposition that the speaker has just encountered the hearer". They refer to GEs as a simple and marginally illocutionary acts, since these expressions neither have propositional contents, i.e., when one greets someone else, there is no mention for the verb greet itself (e.g., I want to greet you) nor exchange meanings and information. That means they are look at GEs just as 'phatic communication' used to fulfill social functions only. On the contrary, Hornby (1985:681-682) says the verb 'greet' and the noun 'greeting' have certain meaning; greet (v): "Somebody says something like 'hello' to somebody" and greeting (n): "Something that you say or do to greet somebody ". Baalbaki (2000:641) also clarifies the meaning of greeting in Arabic by saying that the verb 'greet'(or to salute) means (سلام وتحيةة) and its noun 'greeting' means (حياء, سلم على). Duranti (1997:66) tackles the topic from a different angle; he concludes that greetings are expressive speech acts through which people tend to express pleasures and reflect their psychological states when they meet each other in every day conversations.

Duranti (ibid) shows that greetings are illocutionary acts having meanings or propositional contents for achieving many social functions, for instance through greeting the interlocutors can identify the culture's norms of each other. To sum up, greeting and thanking have a meaning and Searle contradicts himself when he says that greeting and thanking have no meaning because he himself in (1969:16) says "speech acts are the basic or minimal units of linguistic communication". That means speech acts are the production of many of linguistic levels (phonetics, syntactic, morphology,

semantics and pragmatics) so, through the social exchanges of any speech acts there is a semantic and pragmatic meaning for any speech act.

It is not easy to identify the nature of these levels, since it is possible that sometimes people tend to say something to mean something else. Moreover, Eisenstein and Bodman (1993:65) and Al-Sulaimaan (2002:102) point out that thanking is an expressive speech act through which a speaker shows appreciation and gratitude for a prior favour made by the other to establish closer relationship. Linguists conclude that this definition can be used in various cultures to perform the same functions. Aijmer (1996:51) indicates that thanking act can violate the felicity conditions, sine thanking can perform many functions such as (accepting, or rejecting an offer, answering for compliments, greeting, etc.) more than just a device to express gratitude. Many linguists and scholars have presented different labels to the speech act of greeting and thanking; Austin (1962:159) behabitives; Searle (1979: 64-65) expressive; Bach and Harnish (1979:51) acknowledgements.

Aijmer (1996:24-25) argues that people can perform speech acts in general and greeting and thanking in particular explicitly or implicitly and verbally or non-verbally to achieve their functions in various context and situations. Aijmer adds that to recognize the reasons behind the ability of people to perform their acts via various ways, there is a need to understand and go beyond the illocutionary point of a certain speech act and recognize its affective value through politeness strategies. However, it is important to shed some light on politeness theory and its role in the performance of each speech act.

2.1.8. Greeting and Thanking Expressions in Politeness theory

Actually, people tend to establish certain relationship and follow Grice's maxim ("be polite") when they talk to each other. Austin (1962), Searle (1969) and Brown and Levinson (1987) show the necessity to cover each conversation with politeness principles.

Laver (1981:293) thinks that greeting and thanking have an essential role in many languages if they are performed correctly with suitable expressions, tone of voice and body language. In Brown and Levinson's (ibid) model of politeness, greeting is a linguistic routine concerned with politeness in social conversation to show courtesy and to save the other's positive face depending on the status of the participants and the social setting. However, Brown and Levinson have not focused their attention on greetings in their framework in detail.

On the other hand, Leech (1983:32) refers to the relation between the performance of the illocutionary speech acts and politeness theory by showing a construct of relative vs. absolute politeness. That relative politeness refers to politeness in a specific situation, while absolute politeness is inherent in certain actions. He claims that orders for instance are inherently impolite, while offers are inherently polite. While, Fraser (1990: 227) categorizes linguistic theories of politeness into four views, namely: social norm view, face saving view, conversational maxim view and conversational contract view. Then, he shows that the perception of politeness can be varying from one culture to another and there is no act can be inherently polite or impolite. For instance, in a British society, greeting and asking strangers questions about personal's state may be judged as impolite. In Arabic society setting such a question is treated as intrusive.

Other societies may be regarded as a polite way of establishing social relationship.

Yule (2006:106) , Spolsky (1998:19-20), Maricic (2005: 22) and Crystal (2006:373) describe politeness as a set of verbal and non-verbal strategies employed by the participants in everyday life conversation with all aspects of language: lexical, syntactic, pragmatic and social-cultural to mediate norms of social behaviour and to achieve certain functions such as (to facilitate conversation, to avoid conflict and to show respect, to establish and maintain solidarity and harmonies relations). Spolsky (ibid) adds that people need to use politeness strategies (etiquette, appropriate tones of voice and acceptable forms of Address) by using certain discourse formula like (please) to consider others feelings. It is believed that greeting and thanking are used as trigger and motivation to make a conversation. Therefore, being polite can be an attempt for the speaker to save their own face or the face of who he or she is talking to.

Trosborg (1995:30) indicates the idea that most of the speech acts like "are intrinsically polite and take the form of positive politeness seeking opportunities for comity". For instance, through the congratulation and greeting, the speaker shows awareness of the listener's face. Thus, it is better to identify the two aspects of politeness theory (positive and negative face).(see the next section) Trosborg (ibid:31) and Jibreen (2002:221) assume that the social function of each speech act must be similar to its illocutionary function to get successful and polite conversations ,since most speech acts are inherently polite ,but from a various perspective ,the current study can argue against their viewpoint that some speech acts have more than one function and sometimes there is no correspondence between the

social function and the illocutionary goal of speech act especially when it is used ironically. Also, Aijmer (1996:35) says there is no speech act which is inherently polite since through examination of any speech acts ,people must take into their consideration the role of context ,situation, the degree of relation between the participants and cultures ,because what is seen as polite in one culture may be impolite in another.

2.1.9 .Greeting and Thanking in Face theory

it is impossible to talk about politeness without referring to Brown and Levinson's theory of face (1987). Face means the public self-image of a person having a conversation with others. Yule (2006: 60-61) clarifies two concepts of face, a positive face means the desire to be accepted by others and the need to be an active and dependent member in the group, i.e. a desire for connection with others. While, negative face is a need to be independent and not to be impeded by others .i.e. a need to autonomy and independence. Brown and Levinson (1987: 24) argue that "some acts are intrinsically threatening to face and thus require softening ". They (ibid: 68) suppose that greeting and thanking are a face threatening act (FTA) "as a particular type of verbal or non-verbal performance that is contrary to the definitions of face". In other words, it is an act that is against the want of the speaker and/or hearer. According to that case, people try in a way or another to save each other's face, to be respected, to maintain a conversation, to have a close relationship with others and threaten the others' negative face. People generally communicate with each other in daily conversation to maintain smooth verbal communication and in any conversational act; various politeness strategies are used to maintain each

other's face. This, in turn, can give the participants a good feeling about the interaction. Last but not least, Scollon and Scollon (1993:160) believe that "there is no communication without face" and it is very necessary to choose the appropriate strategies to minimize any face threats.

The act

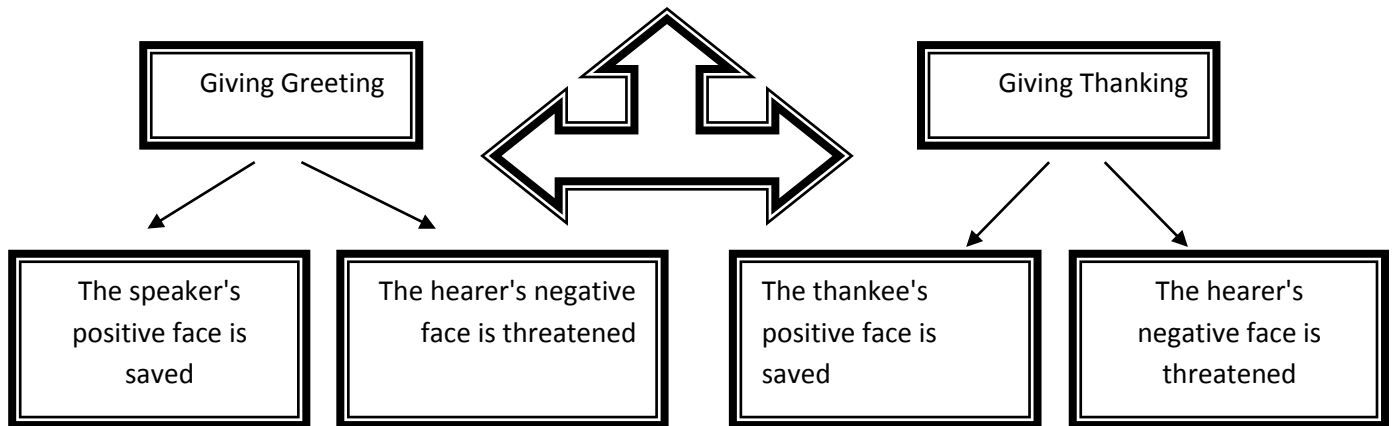


Figure 3: Positive/Negative Face with Reference to Thanking and Greeting

The figure above is a re-modification of Brown and Levinson's model of politeness in relation to greeting and thanking expressions.

2.2. Previous studies

2.2.1. Saberi (2012)

Saberi conducted a study entitled "Routine Politeness Formulae in Persian: A Socio-Lexical Analysis of Greetings, Leave taking, Apologizing, Thanking and Requesting". He describes these acts as a universal politeness phenomenon but they have culture specification. Data were collected from Persian soap operas and from role-plays with native speakers. The study reveals that the dynamics of interpersonal

polite behaviour among Persians, reflecting the following socio-cultural values prevalent in Iranian society: Its group-oriented nature, a tendency towards positive (solidarity) politeness, a propensity to exaggerate favours received from others giving precedence to others over oneself, a high premium on reciprocity in interpersonal communications, the importance of seniority in terms of age and social status and the dominance of the strategy of self-lowering and lastly, it is proved that Islamic teachings have significantly influenced the formation and use of certain politeness FEs.

2.2. 2. Rababa`h (2012)

Rababa`h conducted a study on the linguistic etiquette of greeting and leave –taking in Jordanian Arabic. This study investigates the sociolinguistic politeness of greeting used by Jordanian people in daily conversations. The study aims to examine the various greeting expressions used by Jordanians, who may differ from one to another in terms of age, and gender, use in casual and social environment, to establish the relationship between the interlocutors. The data were collected from different real conversational .The results show that the choice of suitable expressions depends completely on some socio-cultural, socio-religious rules and the interlocutors' age, sex

2.2. 3. Ana and María (2014)

Ana and María conducted a study under the title of "Transfer of Arabic formulaic courtesy expressions used by advanced Arab learners of Spanish" by analyzing compliment/compliment responses used by advanced Arab learners of Spanish with an advanced knowledge of English and French. In order to compare this speech act

with the native production, the researchers collected the data from three groups of participants: native speakers of Spanish, native speakers of Arabic and Lebanese learners of Spanish and by depending on a muted video. The research variable is origin, Gender and age variables are not included in this study. The study shows that In Spanish, explanations were used, whereas in Arabic the use of formulaic courtesy expressions was frequent. In the production of Lebanese learners of Spanish, pragmatic transfer of Arabic FEs and the influence of foreign languages (French and English) occur.

2.2.4. Negargar and Negargar (2014)

Negargar and Negargar conducted a study entitled "A Contrastive Study of Speech Acts of Gratitude in Two Persian and English Soap Operas with Regard to the Level of Formality, Structure and Frequency".

The study aims to explore the structure, formality level and the frequency of the gratitude speech acts in two Persian and English soap operas in a contrastive way in order to find out probable differences in this particular type of speech acts. The findings of this study reveal that both English and Persian data the highest percentage is for the sentence which means that in showing gratitude and gratefulness both Iranians and Americans preferred using longer stretches of utterances rather than individual words or phrases. The study also reveals that in both cultures people preferred using longer stretches of words to make them more understood.

2.2.5. Zhiyuan and Zhang (2015)

Zhiyuan and Zhang conducted a study entitled "Strategies Used by Chinese EFL Learners in Processing English Formulaic Expressions". This

cross-sectional study aims to investigate how the learners tend to process English formulaic expressions and how the first language culture and conceptual knowledge influences the use of those strategies also implications for teaching FEs in Chinese EFL classrooms are also discussed. Data were elicited through DCT and were evaluated based on seventy-two participants from American native speaker and English learners in a Chinese university. Results showed that over 60% of DCT replies were not native-like English, indicating that Chinese learners possess relatively low levels of English conceptual fluency.

This study indicated the weak connection of English linguistic proficiency and sociolinguistic competence in an EFL environment, as well as the reliance on the first language conventionalized conceptualization in processing English FEs, whereas ,The present study conducts a study entitled "A socio-pragmatic study of selected FEs in English and Arabic: A contrastive study". To conduct a socio-pragmatic analysis of two FEs namely greeting and thanking of Arabic users realization compared to that of English users .In addition to that the study tackles the problem of whether the greeting and thanking strategies are affected by social status, social distance, the imposition and the function of using these strategies in certain occasions. For the purpose of investigating the hypotheses of the study, two English and Arabic movies have been chosen to elicit production data. The data of the present study are analyzed in terms of adopted models developed for this purpose. The main conclusions arrived at in this study are that English and Arabic people have generated relatively similar strategies in greeting and thanking acts. Greeting and thanking as conventional formulas are highly situation

constrained by contextual variants and greetings and thanking expressions have been considered as the most important formulaic expressions to establish and maintain social bonds.

CHAPTER THREE

Formulaic Expressions in English

3.1. Greeting Expressions

The process of opening a conversation in everyday communication is the most commonly important act, since it influences the rest of the conversation, enables the interlocutors to evaluate each other and builds the first impression to decide in what way the interaction can be further developed. Kirdasi (2013:2) refers to the fact that people always begin their conversation by exchanging GEs. Therefore, it is very important to know how, where and when to perform greetings verbally and non-verbally on various occasions to make a kind of harmony and solidarity.

3.1.1. Definitions of Greeting

Greeting is a universal phenomenon and socially significant event performed in all languages by different forms and it is the first expression to be learnt in the first and second language. As mention previously, Austin (1962:120) asserts that greeting is one of the most frequent linguistic interactional routines and expressive speech act used for achieving certain communicative goals without propositional content because sometimes people tend to use these expressions just as a phatic communion without real intention. For instance, when an English speaker asks the other saying '**How are you?**' that does not necessarily mean s/he is really concerned much about the other's physical condition, but only to show politeness and open a conversation.

Laver (1981: 304) shows that the process of greeting exchange is highly conventionalized and follows patterns of verbal and non-verbal, so, it is far from being arbitrary, spontaneous, meaningless and a mechanical social behaviour. Laver (ibid) adds that the verbal expressions can occur in one of the following three forms

- a. Interjection forms (e.g. **"Hello, Hi", etc.**)
- b. Interrogative forms and inquiries about health (e.g. **"How do you do?, How are you?" etc.**)
- c. In affirmation forms (**Good morning, nice to meet you, etc.**)

Duranti (1997:80) describes GEs as a "courteous indication of recognition, with the presupposition that the speaker has just encountered the hearer". Actually, there is no absolute definition of greeting or certain formula that is possible to be used everywhere and anywhere. So, people need to take into consideration the situation, context and the type of the relationship between the interlocutors through choosing GEs.

3.1.2. Types of Greetings

Language always provides its users with alternative expressions and gives them the complete freedom to express their ideas and attitudes. This freedom includes the ability of choosing the appropriate expressions and arranging them in a suitable way. Scholars show that there is no specific number of GEs and these expressions are manifested differently to match the contextual variables. Sometimes people tend to expand through the process of greeting exchange; other time they tend to limit their expressions. Halliday (1973:60) classifies GEs into time-free (**Hi, How are you, nice to meet you, etc.**) and time-bound (**Good morning, Good night,**

etc.). Krivonos and Knapp (1975:116-118) on the other hand, find that the most frequent types of greeting are two: The verbal greeting and the non-verbal greeting. Also, greeting can be found in a third type which is a combination of both the verbal and non-verbal expressions. Goffman (1976:144) suggests the concept of 'attenuation rules' to investigate the variation of these expressions. He talks about the process of abbreviation and other kinds of reduction forms of 'passing greetings'. In fact, the abbreviation in these expressions can be found in speaking and writing. For example, some people tend to use "**Hi**" instead of the expression "**Hello**", **what's up?** , **how's it going**, instead of "**How are you?**" Goffman (ibid) adds that on the other hand, there is a process of elaboration through which the interlocutors expand through the greeting exchange and it is generally occurred in Arabic culture. Ferguson (1976: 141-144) gives a detailed explanation of the GEs which are used at various times of the day;

A. Morning expressions: The expression of '**Good morning**' is considered as one of the closed types and the most familiar among people in different situations whether in formal or informal situation, but it is restricted to the period from the first moment of the day till midday. It is said only one time in any conversation without repeating it. Sometimes people can use the morning expression of good morning in other times of the day to show the irony .For instance, it can be said to a person who comes home very late and it is used to show that someone is napping through conversation, or it is said to a student who asks a question which is asked and answered previously.

- B. Afternoon expressions:** This type of GEs shares the same importance of morning expressions. These expressions are used among people from the 1st o'clock p.m. until about 5th or 6th in the afternoon (sunset). It corresponds to '**Good afternoon**' in English. It is not very popular among people and it is mostly used in formal situation, radio and TV programs.
- C. Evening expressions: 'Good evening'.** It is not very popular among people and it is mostly used in radio and TV programs.
- D. Day expressions. 'Good day or have a nice day'** .These expressions can be used as a type of free time expressions, but sometimes this expression is restricted to certain situations and specific occasions. Ferguson (ibid) adds that this expression is almost used by the educated people and in TV.
- E. Night expressions. 'Good night and happy dreams'.** These expressions can be used as a type of close time expressions which is used to close a conversation and it can be used instead of '**Good bye**'.
- F. Seasonal greeting expressions or occasion's greeting.** This type is so important since it provides people with appropriate expressions to greet others and to show the intimacy with them whether to share them in their grief or joy time by encouraging them. (e.g. **Happy New Year and Happy birthday**).

Bodman, Carpenter, and Eisenstein (1995:101-102) and Hudson (1996:43) add two types of greeting:

- A. Propositional greetings.** Those have real sense and can be analyzed in terms of the message that people carry outside of the functions

they perform in the actual context of interaction. Emery(2000:201) shows the fact that the most important type of greeting is the (seeking information type) through which people try to get more information about each other, especially when they are friends and have close relationship to show solidarity with others in happy and sad events.

B. Non-propositional greetings: Those have no real sense outside their social functions and they are used just as phatic communion.

Wei1 (2010:59-60) adds some other types of greeting:

A. Zero-greeting: This type refers to a conversation without greeting exchange as in many short conversations with short intervals between family members, colleagues or friends when they meet on their way to school or work in a hurry and in the case of urgency. **A: We're late. B: Let's hurry.**

B. Negative greeting: This type usually occurs between people who do not know each other and GEs are directed towards the hearer's negative face, i.e., threatening the listener's negative face, like **'Excuse me, are you Doctor Tom?'**

C. Positive greeting: This type is directed towards the listener's positive face. It is used to appreciate the listener's presence, appearance, food, etc. For example :(**Hello, we are so happy that you attend our party).**

D. Off-record greeting (joking greetings): This type of greetings is used between close friends to enhance intimacy, solidarity or to create a humorous language environment. They are realized through teasing, irony or in seemingly impolite ways. For instance,

('a: Still alive? Or what wind brings you here? b:hahaha)'

Akindele (2007:5-14) adds other types to Weil's types of greeting;

- E. Normal greeting:** (temporal greetings) by depending on the time of day. It involves morning greeting, afternoon greeting, evening greeting, night greeting.
- F. Casual greeting:** This type involves '**hello brother**', '**hi dear**' plus '**How are you?**'. It differs from formal expressions and it usually occurs between close friends.
- G. Opening greeting (welcoming greeting):** People can start the conversation using some GEs which can be used at various time and locations(**it's pleasure to see you**)
- H. Close greetings:** This type of greeting covers a group of expressions use at certain time and occasions like '**good night**', which is limited to the night only.
- I. Leave- taking greeting (miscellany greeting):** This type of greeting is used to end the encounter by using polite expressions to show intimacy "**Bye, Stay well; Take care of yourself, see you, call me later, etc.**"

To sum up, it is essential to be familiar with the types of greeting as well as the ability to greet others and ask them about their life and their families to show the degree of the interest towards them. In this respect, Chinelo (2012:108) argues that someone may ask whether there are specific types of GEs in English or, how many ways do the users of English language know to greet each other?

People likely use the common GEs but there are certain expressions used between some people for special purposes and occasions. It is important to mention that there is a change in these GEs through the passage of time. For instance, in early English people prefer to use full grammatical structures or forms, like **'I want to greet you on your favour'** instead of **'How are you'?** And there is no use for such expressions like **'Hello'** and **'hi'**. At the same time, there are specific protocols people follow to greet others especially those from the high class, some forms like **'Your Majesty'**, **'Your Highness'**, etc., are added to GEs.

3.1.3. Functions of Greeting

People use greeting to achieve various communicative functions. Malinowski (1923:302-304) asserts the importance of GEs saying that the functions of greeting go far beyond phatic communion functions to cover other social and personal functions. Actually, people cannot dispense with greeting in their life. People always try to create ties of union, deployment of peace, to indicate that a person is not welcomed, to identify someone to others and to reduce uncertainty or threat. Firth (1972:27-29), Goody (1972: 57-58) and Krivonos and Knapp (1975:117-120) think that through greeting exchange people can perform many functions, they make the first impression of one another, show respect, warm attitude and consideration towards the hearer, minimize negative feelings, get the other's attention, save others positive face and greeting can be used as a way to seek information about other's states and their families. Goody (1972: 57-58) adds another functions saying that GEs have a central role through which one can characterize the type of the relationship between the interlocutors,

whether it is formal or informal, deep or shallow, friendly or unfriendly. Ferguson (1976: 140-141) shows "that the speech act of greeting can help us to reveal more cultural, personal and historical information about the person who utters it or about the nation which uses certain greeting forms". He adds that the GEs are very essential in daily social interaction to reduce or a void dispute and preserve peace and solidarity. Then, he proves that by making an experience on his colleagues to show the relationship whether it is still as it is or changes if he banded the use of GEs and TEs. The experiment is about a hypothetical situation, in which a person enters his workplace and at the door a colleague greets him with '**Hi**', '**How is it going?**', but he does not reply verbally; he simply smiles and passes by. Later on in the same day, another colleague offers him a cup of tea, but he simply smiles back and leaves the table without thanking or bidding the colleague farewell. What would be the result of this kind of behaviour in real life? Interestingly, Ferguson (1976: 140-141) performed this unusual experiment on his secretary for a short time. He withheld verbal replies to his secretary's greetings of '**Good morning**' for two days and behaved as per usual throughout the day. On the third day, there was a full tension. He got strange looks not only from the secretary but from several others and there was a definite air of what's the matter with him. He (ibid) adds "I abandoned the experiment on the third day because I was afraid of the explosion and possible lasting consequences". The sociolinguist Ferguson fails socially to communicate with others without using the verbal greeting in their interactions. The same experiment was made by the researcher but unintentionally. She greeted an old woman who was sitting near a house, but there were no replies for two days. In the third day, the researcher

decided to pass by without saying anything for the women. After that, the researcher discovers that the old woman was deaf and it was better to greet her non-verbally.

Wierzbicka (1991:132-133) analyses the GE '**How are you?**' to recognize the functions performed through greeting exchange. He (ibid) thinks that GEs are used as a phatic communion to open a conversation, to show solidarity and intimacy, to indicate the speaker's real or pretended interest in the addresser's well-being. Some GEs are similar to questions that oblige the addressee to make a response, to indicate a positive response when the speaker wishes that the addressee should be well, to indicate the speaker's optimistic expectation that the answer will be positive and at the same time betrays a reluctance to hear a negative one to suggest that a positive answer will be a pleasure to both interlocutors and hints that this shared pleasure will be conducive to social harmony between them.

Spolsky (1998:19) assumes the idea that to achieve verbal and non-verbal communication more smoothly, the participants should be represent the role of a good actor by uttering GEs with a wide range of emotional states and by developing certain rules of politeness because greeting is a mirror to show what the participants may expect of one another when they meet each other. As a matter of fact the process of collecting the functions of greeting is somehow difficult because they are related to the speaker's intended meaning in certain situations and some functions can be used to serve specific individuals for specific purposes.

3.1.4. Properties of Greeting

Each society has a specific language, customs and ways of acting to communicate. Also, every language has its particular social and linguistic properties which distinguish it from other languages. Firth (1972:1-3) describes the difficulties of putting a list of greeting properties since there are specific properties for each language and culture. So, it is very important to have a clear idea about the properties for the first language and target language to achieve successful communication. Sacks (1975:252-255) thinks that the most important property of greeting is that the act of greeting is without any information which is used just to open and close conversations. Greeting provides the participants with the opportunity to have the right to speak on. Sacks(ibid) describes the interlocutors through the exchange of these social routines saying that "people are either not believed to mean whatever they say during greeting or they are seen as lying". In addition to that, Sacks gives more details about this viewpoint of GEs and how people use these expressions without any "attraction of attention" sincerity condition. He (ibid) argues that people do not show their true feelings. Sacks (1975:252-255) describes the expression '**How are you?**' as it is sometimes used by people to ask others without interest and intention to know a real thing. Moreover, people almost convey a positive assessment (**Ok. Fine, Good**) without mentioning the real feeling at the time of greeting exchange. He (ibid) adds that GEs lack semantic content "zero referential value" and through greeting exchange; there is no new information conveyance. Sacks (1975:258) add other properties that GEs always occur at a certain time of the

meeting; i.e., at the beginning to open a conversation and at the end to close a conversation.

Ferguson (1976:138-139) alludes to some polite rules that should be followed through greeting. For instance, the single person should greet the group and it is kindly to follow GEs with the surname or with the forms like ("**Mr., Mrs**", etc.) . The employee is more polite to say "**Hello, Mr. Tom...**", while the employer can say: "**Hello, Jeen or Hi, Jeen**". Ferguson (1976:139-141) sheds the light also on the structure properties of GEs saying that some expressions are highly stereotyped and it is somehow stable, for instance, '**Good morning**'. He thinks that there is no suitable adjective for the word morning better than 'good', i.e. there is no way to substitute one word for the others. It is very similar to the expression '**Happy birthday**' or the word '**Merry**' with the item of '**Christmas**'.

Gumpers (1982:209) believes that the users of any language should recognize both the linguistic and the contextual knowledge. He refers to the fact that any communication process focuses on the language triangle (form, function and context) and he adds that one of the most important properties of greeting is that English greetings range from an informal '**Hi!**' through a neutral '**Hello and Good morning**' to a formal '**How do you do!**' It is common to add a second part of the greeting, a purely emphatic '**How are you!**' to which no reply is expected. Coulthard (1985:22) and Duranti (1997:67-71) indicate the fact that GRs differ from other FEs (proverbs, idioms, etc.) in some properties. Duranti adds six properties for identifying greetings across languages and speech communities:

A. Near boundary occurrence

Duranti (ibid) refers to the order of GEs in any conversation. He describes the image of any social communication or any meeting and how it begins with greetings reciprocals to open the conversation and close it, since some societies use the same expressions to begin and to finish the encounters and establishes a shared field of interaction.

B. Establishment of a shared perceptual field

Concerning the second property, Duranti (ibid) discusses the idea that "greetings either immediately follow or constitutive of the interactants' public recognition of each other's presence in the same perceptual field" .Actually it can be concluded that in some cases GEs occur after or very close to small conversations in which the participants have had an opportunity to know each other ,e.g., when someone introduces a person to another and present some information on each one to the other. In T.V. interviews, the interviewer presents a prelude on the guest then they exchange GEs to make a proper conversation or introduce the topic to the other.

C. Adjacency pair format

The utterance made by one (person A) creates an expectation of how the other (person B) will respond. Duranti (1997:67-71) adds that there is an essential need for the existence of at least two interlocutors or a group of people to exchange the appropriate GEs of good wishes or pleasantries in various times and locations. People can conclude the type of the relationship between the interlocutors from the responses .Also, when the

addresser begins to greet the other, he imagines himself presenting an invitation and he still wants to know the listener's response.

D. Relative predictability of form and content of greeting formulas

Despite their formulaic nature Duranti (ibid) feels that people cannot assume that greeting have no propositional value. He argues that they are not completely predicable. Duranti (ibid) claims that it is important to make a comparison between FEs especially greeting formulas and the other kinds of speech. One can conclude that GEs are not completely 'restricted form and restricted distribution' .For instance, on the contrary of Fregson (1976:139-141) idea about the structure of GEs, people can use many expressions with the word ' **Morning** ' instead of the word '**Good**' to express the morning greeting like '**Flower ,or Honey**' .

E. Implicit establishment of a spatiotemporal unit of interaction

The fifth property refers to the idea that there is a limitation to use some GEs in English. The participants should take into account the social factors. Rababa'h (2012:16) draws the attention to the social factors which govern the choice of appropriate GEs and collects them under the umbrella of context. There are many languages which take the time and the period of exchange of GEs into consideration. English people use a variety of time-bound greetings corresponding to the different times of the day and different festivals. A greeting marks the beginning of an interaction, how long this interaction continues. People who work together probably only greet each other at the beginning of the day while people who run into each other twice in a day in different circumstances may greet each other again. Akindele (2007:2-4) shows that one of the properties of greeting is that

there is a specific expression for each occasion and situation. For example, GEs of bereaved people are different from those used to express joy with a person in happy moments. Also, GEs can be used to open the door to use other speech acts like compliments, offering help, showing gratitude, invitation and introducing self. Most of these strategies appeared to be more appropriate in the context where someone is greeting a close friend, e.g., *'Hello my dear'. How are you? You look so beautiful today. Thanks for all the delicious food you made! I can't wait to taste! But you look busy. Do you need any help?*

F. Identification of the interlocutors as a distinct being worth recognizing

The process of greeting exchange is something that occurs automatically as a result of meeting two people or more to avoid threatening situations. The participants should be aware of the degree of the relationship between them in order to be able to use the suitable GEs. Greetings can be used to identify class and group membership. People are influenced by the context. For instance, people always avoid GEs on some occasions like between the family's members to open a conversation or in the meeting of strangers on a public place. A Stranger might ask someone about the time or place in hurry cases, e.g. **Excuse me, what's the time please? Or Excuse me, where is the school?** Spolsky (1998:20) agrees that greeting is almost an obligation for the two people who meet each other to identify the structure of social group. Jautz (2008:143) shows the fact that if such FEs are not used when expected, the person is seen as rude and impolite.

3.1.5. Non-Verbal Greeting

Non-verbal expressions come hand in hand with verbal expressions through greeting exchange. Actually, through non-verbal behaviour, people can colour their verbal picture. Rababa` h (2012:16) refers to the importance of using both the verbal expressions and the body language to show the degree of cordiality, solidarity, and respect towards others. For instance, the use of GE like '**Hello**' without using the hand or a little smile may reflect dispute or lack of intimacy, because the non-verbal movements have a great role more than the words to convey certain pragmatic and sociocultural aspects of meaning among interlocutors.

3.2. Thanking Expressions

3.2.1. Definition of Thanking

The concept of thanking can be defined in various ways to serve different functions and different uses. Expressing thanking has vital social functions in all languages and cultures. Apte (1974:84-85) and Norrick (1978:284) as the earliest researchers who dealt with the study of the importance of thanking phenomenon, define it " as the most formulaic and least heartfelt of expressive act" .The reason behind that is due to the fact that the formula '**Thank you**' is one of the first words taught to children in their first years. Searle (1979: 64-65) refers to thanking "as an expressive and factive speech act" i.e., it represents the state of affairs of the users and through this expressive function people can reflect their attitude of acknowledgement and recognition towards other people to build and strengthen the social relationships. The literal meaning of thanking is mentioned by (Hornby, 1985:1043) as "to express gratitude to someone for

something". Eisenstein and Bodman (1993:64), Trosborg (1995:15), Aijmer (1996:78), among others, state that thanking as a universal phenomenon is considered a stereotypical speech act since it is used by the thanker spontaneously every time s/he wants to express the feeling of gratefulness, appreciation, indebtedness, etc. toward the benefactor's service on previous action which was beneficial to him/her and since it is difficult to analysis them grammatically. So it is important to be familiar with thanking strategies, what to say, how and where. Kasper and Blum- Kulka (1993:60) and Cheng (2005:259) focus on the essential role of the social factors like in the process of expressing the appropriate TEs. They add that it is impolite to avoid showing thanking toward someone who offers a service or a gift and if TEs are not expressed correctly when they are expected, this might cause negative social relationships between the interlocutors. Jautz (2008: 142) points out that those TEs are used "when a speaker wants the addressee to know that s/he is grateful for what the addressee has said or done".

3.2.2. Types of Thanking

Thanking is a universal phenomenon of speech act which can be realized in various ways in different cultures. Norrick(1978:285) shows some types of thanking:

1. Expressing thanking before receiving the favour (thanks in advance) to be sure or to have the hope of getting the favour in the future and to make the thankee feels with the necessity of performing this action, i.e." by making him feel guilty if he does not perform the favour required".

2. Expressing thanking after receiving the favour , to express grateful and appreciation for receiving the favour and
3. Expressing thanking (ironically) to get the attention of the thankee that he is failed to perform the action or he is too late to perform the favour.

Coulmas (1981:75-77) was the pioneer who has a great interest in thanking studies. He shows eight important types of thanking:

1. Thanks ex ant (potential thanks): thanks before the event (e.g., for a promise, offer, etc.),
2. Thanks ex post (real thanks): thanks after the event (e.g., for an invitation (afterwards),
3. Material thanks: thanks for goods material we receive (e.g., gifts, services),
4. Immaterial thanks: thanks for immaterial goods we receive (e.g., compliments),
5. Requested thanks: thanks for some actions resulting from a request by the beneficiary,
6. Not requested thanks: thanks for some actions initiated by the benefactor,
7. Indebting thanks: thanks that imply indebtedness and
8. Not indebting thanks: thanks that do not imply indebtedness.

Coulmas (ibid) concludes the fact that these types are not comprehensive and not certainly a final rating, since the other criteria are thinkable. Each one of these kinds has its own and special responses. Aijmer (1996:67) and Jacobsson (2002:47) agree on the fact that the nature of the object of thanking is not the only factor determining the choice of

TEs, the type of the relationship among interlocutors has an equal importance. Also, the size of the favour determines the type of thanking. For instance, the type of appreciation for an action that leads to save somebody's life is quite different from that following somebody's action of passing the salt for another person through lunch.

Jung (1994:5) shows that there are other types of thanking 'physical or mental', 'direct or indirect' and 'potential or actual'. In general, people want to be appreciated, so say the suitable expressions and show that you really mean it by being honest rather than seeming as if you are just saying a routine formula. Aijmer (1996:44-48) describes thanking as having two types depending on the thanking object; the simple type which is (short and fixed), i.e., just one word or simply one phrase like ('**Thank you or Thanks**') and the elaborated type which was defined by Aijmer (1996:44-48) as a "combinations of different strategies ,like ('**e.g. thank you very much for your help**') which is the result of a number of grammatical processes (ellipsis, expansion and combination with other units)". Aijmer shows that elaborated thanking includes four forms:

1. Stating the favour or by adding one intensifier (**e.g. Thank you for your help**).
2. Adding two intensifiers (**e.g. Thank you very much indeed**).
3. Mentioning imposition caused by the favour (**e.g. Thank you for helping me collect the papers**).
4. Adding both intensifier(s) and the reason (**e.g. Thank you very much for showing us your home**). Actually, each of these forms of TEs can be combined with other forms and goes hand in hand to create an almost infinite number of TEs.

Pablos-Ortega (2010:155) presents the following types of thanking:

1. thanking for accepting or rejecting an offer or invitation,
2. thanking for receiving something goods (material or non-material),
3. thanking for services rendered, performed actions and fulfilling requests and
4. thanking in ritual expressions (answers to questions related to health or the state of things).

3.2.3. Functions of Thanking

In general, language performs many functions: the most important two functions are the affective and referential functions. Through the referential function of language, people can convey information, facts, and true things, whereas the affective function refers to the use of language to reflect the state of affairs of the participants and their social relationships.

Hyme (1972: 69), Rubin(1983:11),Eisenstein and Bodman(1993:66), Aijmer(1996:52), among others, show the fact that the phrase '**thank you**' has many functions in addition to the main function of expressing gratefulness for the other's favour. For instance, TEs can be used as an instrument which strengthens the social relationship among people in any society because thanking exchange has a magic power to create the feeling of happiness, a polite response to GEs, a response to compliments and good wishes, to achieve politeness, to show respect and intimacy between the participants, to get the other's attention, to end the turn of one of the participant through debates and to accept or refuse an invitation and offer. Hymes (ibid) adds that TEs may function as a formal instrument of discourse structure and he presents a way through which people can

distinguish the function of TEs saying for instance, when an expression '**thank you, or thanks**' is preceded by one of the following forms (right, alright, oh, OK, thank you / that's OK) that means it is used to close the conversation instead of saying ('**Good bye**').

Jung (1994:20-26) and Cheng (2005:3) show that some TEs can serve different functions according to different contextual variants, culture, situation, the type of the favour and the purpose for which these expressions are used:

1. Function of appreciating benefit: The most important function of thanking, which presents the benefit for the others in various ways. These benefits are:

A. Physical benefits including any type of gifts, or mental benefits including any type of services and help.

-Tom gave a doll to his daughter to celebrate her birthday.

Daughter: Oh, thank you very much, dad. It's so nice. (Physical benefits)

B. Potential benefits including any type of a promise, offer, or invitation not yet done, or actual benefits including a favor or invitation done.

John: Excuse me, Chuck. Could you give me a ride to library around 4 o'clock? Chuck: O.K., come to my room. at 4:00 .John: Thanks a lot. (Potential benefit)

C. Direct benefit including any type of advice and suggestion between the speaker and listener directly or indirect benefit including any type of advice and suggestion conveyed by a third person to the listener.

It is raining now. John is about to go without an umbrella. His roommate Tom, says It's raining, john: oh, thanks. (Direct benefit)

2. Function of conversational opening. This is also another important function of thanking, which involves opening, changing the topic of the conversation and stopping the talking of someone to close the communication.

A .Conversational opening: The talker uses the expressions of thanking as a tool to get the other's attention to inform them that he/she is ready to start conversation, as in the situation where high degree of formality is required in formal addresses, special lectures, conferences, T.V. talk shows, etc. In general, the formula "**Thank you**" is used in this situation which may reduce the tension between the participants. For instance, in a literature conference a presenter may say: "**Thank you for coming. Today, I'll present ...**"

B. Change or topic transition. In this function, the speaker uses the expressions "**Thanks or Thank you**" as a device to move from one topic to another .For example, in a news program, one announcer moves to another: **Bryan: Let's move now to weather forecast by Margaret Margaret: Thanks, Bryan. This morning....**

C. Stop an ongoing conversation: Two friends are talking to each other in the library. One of the two is going to go to class.

Jane: Oh my, I forgot to bring your material. I'll bring it tomorrow, or let....: Thanks, Jane. Please bring it tomorrow. I've got to go to class. See you.

3. Leave-taking and positive answer. TEs like "Thanks, Thank you" can be used as a device to substitute leave-taking expressions, like a conversation which occur at night, between two friends:

Tom: Good night and happy dreams. John: Thanks

4. Function of emotional dissatisfaction or discount. TEs may be used indirectly to express displeasure towards the other's attitude. For example, some students are talking about a writing process. *John: I think it's important to well develop the thesis statement. Actually, I am doing that in my writing. (Jokingly) How excellent I am...Layla: (Interrupting John) Thank you.*

Kimura (1994:287) shows that "the speaker, recognizing that s/he is the cause of some trouble for the addressee, attempts to redress the threat to the addressee's face by producing thanking". So, why should people present TEs? Cui (2012:753) answers this question by saying "expressing appreciation can be a happy experience for both the giver and receiver and can establish and maintain social relationship especially, if it is said in sincerity". So, if TEs are not uttered when expected, the benefactor may feel that s/he has lost face through the imposition.

3.2.4. Properties of Thanking

The most important property of thanking is that thanking mainly determined by socio-cultural values and norms governing each society. Norrick (1978:279) believes that the common property of thanking is that through thanking people can achieve successful communication so people have to perform thanking towards the benefactor whether the thanker feels

sincerity with thanking or not. Coulmas (1981:74) describes another property of thanking showing that thanking can reflect the degree of politeness, civility and courtesy of the thanker. Eisenstein and Bodman (1986: 180) claim that TEs are completely affected by the contextual variants and the type of the favour. This means that through expressing thanking and appreciation directly or indirectly, there is acknowledge of indebtedness to the benefactor. Hickey (1991: 14) argues that there is no need for using TEs for a favour which is originally a part of someone's job.

Aijmer (1996:34-38) mentions two other properties of TEs saying that TEs can be conveyed directly (explicitly) by mentioning the formulas of thanking like '**Thank you**' or indirectly (implicitly) by saying, for instance, '**That's kind of you, It's appreciated**'. Actually, people usually exchange TEs with direct thanks as the essential items, and there might be follow-ups of various implicit expressions. Aijmer (ibid) adds that the benefactor can recognize the degree of sincerity and the thanker's psychological state from the way of performing TEs, intonation and the non-verbal expressions used with .He also shows that the falling intonation is almost the signal of TEs when the size of the favour is described as minor. This means that with the major favour, there is a rising intonation. It is worth mentioning that rising and falling intonations in different situations and with the different functions of thanking may sound differently, for instance, a rise expressing surprise may sound a little different from a rise expressing polite interest or a way to close the conversation. Archer (2012:103) sheds the light on the different types of intonation saying:

Social rituals such as thanking and apologizing do not have fixed intonation contours: these depend on the context in which they occur. In the case of thank you a

falling tone conveys genuine gratitude, while a fall-rise or a rise is closer to an acknowledgment of receipt rather than an expression of gratitude.

Aijmer (1996:46) believes that thanking act can be distinguished from other expressive acts in some minor properties;

1. Intensification. It is the most common device to create and reinforce more polite TEs, For example ('**very much, indeed, a lot**, etc'.)

2. Compound thanks. This property refers to the thanker's ability to combine two or more different TEs together to show the degree of gratefulness toward the benefactor.

3. Terms of address. The thanker may tend to add some terms before or after TEs, like honorific titles, occupational titles, religious titles, endearment terms and their combinations to increase their intensity by showing status, deference and adding more affection.

4. Complete sentences .In this property, Aijmer shows that it is very important to utter a complete and grammatical sentences of thanking better than the ellipsis forms by saying' **thanks'** only and follow the following forms;

- (i) ({I/we}) thank you (intensifier) (vocative) (for {NP/V-ing})
- (ii) Thank you (intensifier) (vocative) (for {NP/V-ing}).

5. Exaggeration in showing thanking. This property refers to the necessity for exaggeration in expressing appreciation toward the benefactor

especially when the favour or the service is big to emphasize the depth of gratitude and deeply felt emotions.

6. Adjacency pair. This property refers to the fact that the process of thanking exchange consists of two parts: the action followed by a verbal or non-verbal re-action and there are at least two participants (the thanker and the thankee) who share the conversation. Indeed, thanking giving is like a 'trigger', i.e., thanking responses are just like the reaction toward the speaker and it is considered as automatic and routine behaviour. Matti (1999:27) and Watts (2003:60) present the idea that presenting thanking is obligatory, i.e., it is very important to perform thanking since the absence leads to break the social bonds between the interlocutors. Al-Zubaidi (2011:67) claims that the most important property of thanking in English cultures is that "TEs are used frequently and openly in a wide range of interpersonal relationships." Thus, an English speaker may well thank his wife for fetching a book, his young brother for closing a door, or his mother for preparing a cup of tea and so on. This is all due to the fact that in west cultures there is a focus on the necessity of using such formula in every situation from an early age.

3.2.5. Non-Verbal Thanking

Communication is the most important process for human being. The non-verbal communication is the most necessary sub-type, since, the process of thanking exchange is not restricted by uttering words only, but there is a role for bodily gestures and facial expressions during interaction. Cutting (2002:13) argues that thanking is "the action performed in saying something, It can be done through verbal and non-verbal communication."

English people always tend to use smile, eye contact and sometimes hug to show their gratefulness. This reflects the thanker's real emotions and attitudes towards the thankee .Katesi (1986:180-181) and Wharton (2009:1-3) focus on the essential role of non-verbal expressions to express successful verbal thanking and to distinguish the real TEs from the pretending by showing that people always make connection between their expressions and emotional experience .

3.3. The Analysis of The Formulaic Expressions of Greeting and Thanking

In this section, the adopted model of analysis for FEs of greeting and thanking is going to be applied to different examples derived from a movie. The aids of statistical tables, raw frequencies and percentages have been used to investigate the similarities and differences in the actors' performances of GEs and TEs in this movie. Movies are used to collect information about the way people in both languages perform greeting and thanking FEs. Although movies do not purely show the authentic features of a language and there is some pre-arrangement for scenarios. In greeting and thanking analysis, the researcher adopts the following models:

Table 2: The Adopted Model of The study

Kirdasi's Model for Greeting (2013)	Cheng's Model for Thanking(2005)
1.Verbal expressions	1.Expressing Thanking
2.Non-verbal expressions	2.Positive comment and complimenting

3.Miscellaneous	3.Apology
	4.Expressing invocation
	5.Non-verbal expressions
	6.Miscellaneous

3.3.1. The Analysis of The Formulaic Expressions of Greeting

-Samantha: An American Girl Holiday

This film was written by Susan S. Adler and Valerie Tripp 2004. It is about a young, wealthy girl whose name is Samantha. She has adventures with three poor orphan girls (Nellie and her two sisters). Samantha lives with her grandmother (Grand Mary) in a world of wealth and privilege on the Hudson River in New York State near Eddies' family (a tumultuous boy).

Scene 1:" nothing said". Samantha walks up smile and says that Nellie won't pay anything and that if Eddie doesn't stop causing trouble she'll tell his mother.

Interpretation . This scene has two interpretations on two levels: on the explicit level, there are no verbal GEs to open the conversation .On the implicit level, the real greeter is Samantha. She greets others non-verbally while, Eddie begins the conversation without GEs because he is an impolite boy and he thinks that his social status is higher than them also he is in emergency. So, there is no need to exchange greeting. This scene shows the

fact that it is impolite to open a conversation without greeting. Samantha wants to tell the girls the truth of Eddie and wants to be beneficial for the girls by introducing herself and welcoming Nellie and her sisters non-verbally with a smile and little bowing. Samantha shows that she is in sympathy with them. Samantha behaves very kindly and tells them not to pay attention to Eddie. To shed the light on the role of the contextual variants of this scene .It can be found that the social distance is distance (i.e. stranger), the social status is high and there is no significant role for the age and sex in choosing the appropriate expressions.

Scene 2: "Hello Samantha" where Grandmary is working on embroidery. Grandmary greets Samantha and hopes there is a good explanation for the hole in her stocking.

Interpretation .Samantha, after her departure of the girls, goes home to meet her grandmother. Grandmary greets Samantha with the strategy of **initiation word "Hello Samantha"** with a smile to show intimacy, interest and love toward her. Grandmary adds an endearment term (Samanthy) to show rapport and close relationship through greeting. Although Grandmary is bigger than Samantha but she begins the greeting to show the degree of intimacy, to open a conversation with Samantha and get more information. The role of the contextual variants of this scene show that the social distance is close (i.e. intimates), the social status is equal, there is a significant role for the age and there is no role for the sex in choosing the appropriate expressions.

Scene 3: "Hello Miss" Samantha goes out to see Nellie, who is hanging the wash to dry. Nellie greets her with "miss" and Samantha says there is no

need for the word 'miss'; Nellie says she'll get in trouble if she does not call it with this.

Interpretation .Samantha and Nellie meet each other again. Nellie greets Samantha by saying "**Hello Miss**" as a phatic communion and trigger to interact, to open a conversation and to establish a social relationship. She adds an address term **Miss**, although they were from the same age but to show respect and polite to identify her relationship with Samantha .Samantha asks her to stop saying 'Miss', but Nellie said that it is important to say that between the servants and the house owners to avoid falling in trouble since they are from different social status and because there is no close relation between them. Samantha tries to encourage Nellie to be educated. Therefore, Samantha and Nellie become fast friends. In this scene the social distance is familiar (i.e., acquaintances), the social status is low and there is no role for the age and sex in choosing the GEs.

Scene 4: "See you tomorrow Samantha, Good bye" An automobile horn sounds and Samantha excitedly says that it's my Uncle Gard back from Europe. She makes hasty goodbyes and runs back to her house

Interpretation .Samantha and Nellie exchange farewell expression to end the conversation. Nellie uses the farewell expression "**See you tomorrow Samantha**" as initiation expression without 'Miss' because they become very close friends and there is no need for the address terms between intimate friends. This scene shows that the social distance is familiar, the social status is low and there is no significant role for the age and sex through greeting exchange. Also, Samantha in the same situation ends the conversation with Mr. O'Malley saying "**Good bye Mr. O'Malley**" when

she hears the horn of her uncle's car. Samantha adds address terms when she greets Nellie's father to identify the existence of the other and to show respect and formality, since there is a social distance between them.

Scene 5: "I miss you so much uncle Gard" Samantha runs up for a hug. She greets her uncle Gard saying "I miss you so much uncle Gard".

Interpretation .Samantha and her uncle Gard have not seen each other for a long time; they exchange greeting verbally and non-verbally using a verbal expression in terms of declarative statement "**I miss you so much**" and non-verbally exchanging (hug) and smile to maintain the relationship and to show the degree of intimacy. Samantha adds an address term to show respect and identifying the relationship with her uncle. The social distance is close, the social status is equal and there is a role for the age and sex in this scene. Also, Samantha in the same situation seems not too enthusiastic or cooperative to see Cornelia (uncle's wife) saying just '**Hello**' as initiation word without any smile or any desire to open a conversation with her and shows that Cornelia is not welcomed .This reflect the essential role of non-verbal expressions through greeting.

Scene 6: "Hello mother" Grandmary greets Gard very warmly. Gardner introduces Cornelia and Grandmary tensely greets her, saying it's a pleasant surprise to see her.

Interpretation .Gardner and Cornelia meet Grandmary: Gardner uses verbal expression in terms of initiation words "**Hello mother**" and exchange hug. Gardner kisses his mother's hand as a matter of politeness and respect. He adds kinship term (denotationally) as miscellaneous

expressions to designate blood relations with his mother and to show the close relation. Cornelia exchanges verbal greeting with Grandmary to show that there is a distant relation between them and that make the situation more formal. Grandmary shows surprise to see Cornelia and she greets her using verbal expressions in terms of interrogative sentences "**How are you?**" as a phatic communion without (prepositional content) or real interest to know something about Cornelia and to avoid silent.

Scene 7: "Good bye" The wedding and ceremony goes off with no further problems. The two leave for their honey-moon.

Interpretation .Gardner and Cornelia exchange farewell expressions with the people then, Gardner says "**Good bye**" especially to Samantha as initiation word to end the conversation and kissing her hand as a matter of kindly and solidarity. The social distance is close, the social status is equal and there is no a role for the age and sex in this scene.

Scene 8: " I miss you so much". Samantha, Gard, and Cornelia are taking a tour of New York city and Samantha's voiceover relates this to Nellie in a letter

Interpretation .Samantha greets her friend Nellie using verbal expressions through declarative sentence "**I miss you so much**" to show her great interest towards her friend and to maintain social relationship. The social distance is familiar, the social status is equal and there is no role for the age and sex in this scene.

Scene 9: "Good morning class" .The next time at school, miss Stevens greets the girls and announces that the school is having a speaking contest on some topics.

Interpretation .The teacher enters the class and greets the girls verbally using initiation word and close expression "**Good morning**" and the girls reply using the same expression as a morning GE, which used in formal and informal situations .This formula is used to draw the other's attention and as a trigger to open a conversation with the others. The social distance is familiar, the social status is high and there is no role for the age and sex through the process of greeting.

Scene 10: "I am very pleased to meet you Samantha" Mrs. Vandergeld walks over and says she is glad to have met Samantha and asks her if she wants to vote. Nervously, Samantha says no. Cornelia says that she won't have to then as it is the right to vote they are fighting for. Ok. 'Good night'

Interpretation .Cornelia's friend Mrs. Vandergeld comes to Cornelia's house and greets Samantha using polite expression "**I am very pleased to meet you Samantha**". As a polite formula, it is used to greet someone whom we meet for the first time to show the degree of happiness to meet him/her, to establish social relationships and to keep the door of conversation open. Mrs. Vandergeld adds the name of Samantha to show the degree of intimacy and to identify the degree of the relationship between them. Mrs. Vandergeld tries to close the conversation using the farewell expression '**Good night**' which is used instead of 'good bye'. The greeter used 'Good night' to wish something good happens and happy dreams for the greeted person .The social distance is distance, the social

status is power and there is a role for the age and sex in this scene. Mrs. Vandergeld at the same situation exchanges cheek kissing with Cornelia as a courtesy or prestige used among women who has close social distance and equal status. Both of these expressions represent positive aspect of the greeter's face.

Scene 11: "Hello my angel". Samantha is practicing her speech when Gardner walks in and greets her saying 'hello my angel'.

Interpretation .Gardner enters the house in the evening and greets Samantha using verbal expression in term of the initiation word '**Hello**' and he adds the endearment term (my angel) to show intimacy and harmony with Samantha. He says "**Hello my angel**" and hugs her instead of '**Good evening**'. Then he asks about her day in school using interrogative sentence "**How is the school today?**" to show his really interest to know everything happening to her and to seek some information .She thanks him to show that thanking can be used as a response of greeting. Gardner also greets his wife using endearment terms to show intimacy and strong emotional bond between them saying "**Hello sweetheart**" and exchange cheek kiss. These expressions cannot be used freely with any person and at any time to show the role of social distance through greeting. The social distance is close, the social status is equal and there is a role for the age and sex in choosing GEs.

Scene 12: "Nice to meet you" Samantha and Cornelia go to Cold Rock House; Cornelia introduces herself as having arraigned a meeting with Mrs. Frouchy. Mrs. Frouchy comes to meet them, saying Nice to meet you

Interpretation .Cornelia and Samantha went to the orphanage to see Nellie and her sisters. Nellie and her little sisters are sent to a dismal orphanage after their father's death. Cornelia greets the headmaster using the polite expression "**Nice to meet you**". She uses this polite expression as a phatic communion using in formal situation to show the degree of respect. The social distance is distance, the social status is equal and there is no role for the age and sex in this scene. At the same time, Samantha greets Jenny and Bridget non-verbally. She waves and smiles in order to pretend that she does not know any one of them and to avoid problems because the headmaster of the dismal orphanage prevents visiting and meeting for the orphan girls, but Cornelia pretends that she wants to see the girls in order to bring clothes and food for them .At the end Samantha meets Nellie and greets her through interrogative expression "**Are you alright?**" to get information about Nellie's health and state.

Scene 13:"Good day". Mrs. Frouchy disagrees, saying that her matron said she was at the orphanage a short while ago and she says that if she finds out Samantha is involved, she'll report her. Gertrude politely requests Mrs. Frouchy leave.

Interpretation .Cornelia's servant (Gertrude) wants to close the conversation with the headmaster of the orphanage and to show that her presence is unacceptable, when she came to Samanth's house to tell them that Samantha has stolen the girls and the money. Gertrude becomes very angry and asks Mrs. Frouchy to go out using the polite expression "Good day". In this formula, the servant's expression has two interpretations. On the explicit level, she seems polite and wishes a good day for the headmaster, whereas on the implicit level, the servant wants to close the

conversation and dismiss the headmaster instead of saying good bye. The social distance is distance, the social status is low and there is no role for the age and sex in this scene.

Scene 14: "Very nice to see you again Admiral". Samantha makes her way to Gard and Cornelia who have Grandmary with them as a surprise; Admiral Beemis is with her and compliments her.

Interpretation .Samantha meets her grandmother's husband, Admiral Beemis in the school's day. She uses the verbal polite expression "**Very nice to see you again Admiral**" smiling and bowing. This expression is used to express pleasure when meeting someone to show the degree of happiness and respect to meet him. Samantha adds an address term to show respect and identify the relationship. The social distance is familiar, the social status is low and there is a role for the age and sex in this scene.

Scene 15: "Excuse me". Miss Stevens walks over and excuse them saying that Samantha did not give the proper speech and she has been disqualified.

Interpretation .The school's teacher comes to see Samantha and her family. She tends to use the expression '**Excuse me**' as an expression of greeting to get the others' attention instead of direct greeting by using one of common GEs .She used this expression just to open a conversation and to get the right to speak. The social distance is distance, the social status is equal and there is no great role for the age and sex in this scene.

Scene 16: "Merry Christmas". Samantha and Nellie are in bed together that night and Nellie wonders where she and her sisters will be next year. The two make a wish and goes to sleep.

Interpretation .Samantha wakes up in the Christmas day morning and greets others using the verbal occasion phrases **"Merry Christmas"** instead of saying **"Good morning"** .The formula Merry Christmas is used only once a year as GE. Samantha says "Merry Christmas" to Bridget then the family exchange the expression with hug and smile as a way to wish happy and good day for all. The social distance is close, the social status is equal and there is no role for the age and sex in this scene.

Table 3: The Frequency and Percentage of The Main Strategies of GEs in An American Girl Holiday Movie.

Strategy type	English people	
	Frequency	Percentage
Verbal expressions	28	35.8%
Non- Verbal expressions	30	38.4%
Miscellaneous	20	25.6%
Total	78	100%

Table 4: The Frequency and Percentage of The Sub-Strategies of GEs in An American Girl Holiday Movie.

Sub-Strategy type	Frequency	Percentage	Examples	Functions
a. Initiation words	9	11.5%	Good morning	To open the conversation

Verbal expressions	b. Declarative and Politeness strategies	8	10.2%	I miss you, good day,	To maintain social relationship
	c. Interrogative sentences	3	3.8%	How are you?	To seek information
	d. Occasion phrases,	8	10.2%	'Merry Christmas'	To maintain social relation
Total		28	35.8%		
Non-verbal expressions	a. smile and bowing	15	19.2%		To show respect and deep welcoming
	b. hand shaking or Both hand	0	0%		To show formal situation
	c. waving	5	6.4%		To greet and farewell the others
	d. hug , cheek kissing and hand kissing	10	12.82%		To show close relationship and respect
Total		30	38.46%		
Miscellaneous	a. apologizing	0	0	Sorry for bothering you	To show respect
	b. address terms,	6	7.69%	Mr. , sir.	To show respect
	c. endearment ,kinship terms	4	5.12%	My love, my brother	To show intimacy and harmony
	d. farewells expressions	9	11. %	See you later, good night	To close the conversation
	e. attention getter	1	1.2%	Excuse me ,please	To get the other attention
	f. religious expressions	0	0%		
Total		20	25. %		

3.3.2. The Analysis of The Formulaic Expressions of Thanking

Scene 1: "Thanks you miss" Samantha walks up and says that Nellie won't pay anything and that if Eddie doesn't stop causing trouble she'll tell his mother. Eddie runs off. Nellie thanks Samantha.

Interpretation. Nellie expresses her thanking toward Samantha's help using the strategy of 'bare thanking' saying '**Thanks you miss**' with a smile, because Samantha protects her from Eddie's attack and to open a conversation with Samantha. Samantha tries to establish a social relationship with the girls and especially with Nellie because she was as old as Samantha. Nellie tends to use this formula of thanking to refer to the mechanical use of this routinized expression in daily conversation towards any favour. Nellie adds an address term 'Miss' to show respect, polite and to identify the relationship between them. This scene shows that the social distance is not close, the social status is low and the degree of imposition is high because Samantha devoted great effort to help the girls and there is no significant role for the age and sex through this scene.

Scene 2: "Thank you Jessy" That evening, as Samantha is working on a sampler and Grandmary on her work, Jessie brings in a package.

Interpretation. The grandmother expresses her thanks toward a servant using the strategy of 'bare thanking' .She says "**Thank you Jessy**" for the favour that she told her about the arriving of the package. Grandmary adds the name as a way to show solidarity and to identify the type of the relationship between them. Grandmary always thanks the servants for doing any service whether it is big or small. The social distance is familiar, the social status is high, the degree of imposition is low and there is no role for the age and sex in this scene.

Scene 3: "Thank you Samantha, you are kind with the girls" Mr. O'Malley comes over coughing and asks if they're done with the rug. Mr. O'Malley thanks Samantha for her kindness towards his girls

Interpretation .O'Malley expresses his thanks using the strategy of positive comment and complimenting the thankee saying "**Thank you Samantha**", you are kind with the girls .He uses this expression to show a positive feeling and acknowledging the imposition toward Samantha. O'Malley thanks Samantha since she treats his girl kindly and with respect. O'Malley adds the name after TEs to show respect and to identify the type of the relationship between them. The social distance is distance, the social status is low, the degree of imposition is high and there is no role for the age and sex in this scene.

Scene 4: "**Wow, it's beautiful**" Grandmother says it's lovely and Gard says he has an even bigger surprise for her.

Interpretation. This situation occurs at the grandmother's house. Grandmother expresses her thanks using two strategies with a smile, the first one is the attention getters expression 'wow' as a pre-modified thanking act which is associated with a high degree of emotionality. Then, she uses positive comment and complimenting strategy to show great admiration and positive reaction toward the gift itself. The second is the non-verbal expression toward Gardner's present .The social distance is close, social status is equal and Grandmother, here, highlights the object of the service to mitigate the imposition caused by the service on Gardner

Scene 5: "Oh thank you so much". Samantha takes her mother's veil and offers to Cornelia to wear. Cornelia says she can't, but Grandmary insists and Cornelia says 'Oh thank you so much'.

Interpretation .Cornelia expresses her thanks toward both Samantha and her grandmother using two strategies explicitly; she uses the attention getters expression 'Oh' to show a positive reaction to the benefactor . She also uses positive comment and complimenting strategy of 'Complimenting the thanking act', saying that the bride's veil is very beautiful. On the implicit level, she uses apology strategy in terms of expressing self- denigration' by blaming herself and claiming that she does not deserve to wear the bride's veil of Samantha's mother. Cornelia threatens her face to save Samantha's face when Samantha brings the bride's veil of her mother and gives it to Cornelia. Cornelia also, tends to use thanking as a response to offer. The social distance is familiar with equal status and high imposition.

Scene 6: "That it was very generous Samantha". Gardner further says that it was very generous of Samantha to lend her mother's veil to Cornelia, and Samantha says she did it for him; he says he knows

Interpretation .Gardner expresses his deep gratitude towards Samantha's generosity, because she gives the bride's veil of her mother to Cornelia. He uses two strategies; explicitly he uses a beautiful comment and complimenting strategy by complimenting the thankee to show his 'compliment and positive reaction toward Samantha. On the implicit level he indicates 'indebtedness' for Samantha's beneficial acts to show

hyperbolic gratitude. Gardner reminds Samantha of his unforgotten favour and highlights its value.

Scene 7: "Thank you so much for your time and effort". Mrs. Frouchy comes back in, saying the girls must rest now. Cornelia asks if Samantha is ready; then they represent their thanking.

Interpretation. Cornelia and Samantha show their thanks using the thanking strategy by stating the imposition and adding intensifier toward the headmaster of the dismal orphanage because the latter gives the permission to Cornelia and Samantha to see Nellie and the orphan girls. Cornelia says **"Thank you so much for your time and effort"**. Cornelia expresses her thanks to show the imposition caused by the service and to mitigate the burden on the part of the headmaster. Cornelia, also, adds intensifier to show her deep thanks. The social distance is distance, the social status is equal, the degree of imposition is high and there is no role for the age and sex in this scene.

Scene 8:"Thank you for your help" Samantha takes a large basket to the back of the classroom. Emma asks her what it's for. Samantha says old coats or anything for the orphanage and that they need to help. Emma says she has old things to give and will bring them.

Interpretation .Samantha expresses her thanks toward one of the school's girl, when she promises Samantha to bring some clothes to send them to the dismal orphanage. Samantha shows her thanks in advance (before receiving the favour), i.e. potential thanks. However, the girl may bring the clothes or not. Samantha's thanks will encourage the girl to do her promise. Samantha

uses thanks strategy by using '**thanking and stating the favour**' to specify the type of the service done by the thankee. The social distance is distance, the social status is equal, the degree of imposition is high and there is no role for the age and sex in this scene.

Scene 9: "How can I thank you Samantha" The girls began to eat and Samantha points out the pajamas she's laid out for them. When Nellie asks how to thank her, Samantha says that it's just what friends do.

Interpretation .Nellie expresses her material thanks (after receiving the favour) by using some strategies. One of these strategies is the positive comment and complimenting 'complimenting the thanking act' to show positive reaction toward the favours. Nellie could not be able to express her thanks toward Samantha when she rescues the girls from being far away from each other and hides them at home. Samantha loves Nellie and her sisters too much and tries to be beside them and make them see each other again; she prepared food, clothes and everything they need. Nellie says '**How can I thank you Samantha**' and both shake hands to maintain social relationship. Samantha shows that there is no need for thanking, since they are close friends and it is her duty to help friends. The social distance is close, the social status is equal, the degree of imposition is high and there is no role for the age and sex.

Scene 10: "Oh, thank you" Samantha says she would leave Grandmary alone and Gardner says that this won't happen as she is marrying Admiral Beemis. Samantha agrees to live with them and present her thanking.

Interpretation .Samantha expresses her thanks using the attention getter "Oh" with smile and hug toward Cornelia and Gardner for their help on the explicit level. On the implicit level she uses apology strategy in term of apologizing words and stating the favour by showing that she is sorry for bothering them to mitigate the face-threatening effect of the imposition caused to them. They love Samantha very much and they try to help her despite of her fault (she brings Nellie and her orphan girls to the house secretly).

Scene 11: "Thank you for your kindness". Nellie presents her thanking and says that they do a lot of things they shouldn't do before going upstairs.

Interpretation .Nellie expresses her thanks and gratitude on two levels; on the explicit level, she uses positive comment and complimenting strategy in by complimenting the thankee, saying "Thank you for your kindness" to indicate positive reaction toward Cornelia and Gardner's kindness .On the implicit level, Nellie expresses her thanks using apology strategy in terms of expressing embarrassment toward Cornelia and Gardner for helping. Nellie shows her thanks and expresses embarrassment that she causes much burden on the part of Cornelia and Gardner. This scene shows that the social distance is familiar, the social status is low, the degree of imposition is high and there is no role for the age and sex in this scene.

Scene 12: "No, thank you" Mrs. Vandergeld agrees and says that because of that wish, Mrs. Frouchy is being replaced.

Interpretation .The owner of the orphanage (Mrs. Vandergeld) refuses the offers of the headmaster of the orphanage when she asks her whether she likes a cup of tea .She replies "No thank you" to show her angry because the orphan's girls are treated badly. The owner of the dismal orphanage expresses her thanks using 'bare thanking' just as a formula to refuse an offer. The social distance is familiar, the social status is high, the degree of imposition is low and there is no role for the age and sex in this scene.

Scene 13: "Wow thank you" Gardner and Cornelia, however, do need three sisters for Samantha and says he is willing to adopt the three girls and asks if this is okay with them

Interpretation .Nellie and her sisters express their thanks using the attention getter expression "Wow" with smile to get the other's attention and to show their deep gratitude toward Samantha's uncle and his wife when they eventually adopt the three little orphans and they promise the girls to live together at their house as sisters. The social distance is familiar, the social status is equal, the degree of imposition is high and there is no role for the age and sex in this scene.

Scene 14: "Thank you my sister". Afterwards, Nellie thanks Samantha and go on a sled ride back home. Nellie asks if they are dreaming and Samantha says that if she is, she doesn't want to wake up.

Interpretation .Nellie expresses her deep thanks toward Samantha for everything she does saying "Thank you my sister" with smile and hug. Nellie adds the kinship expression 'my sister' connotationally to maintain

and enrich their social relationship and denotatively to designate blood relations among relatives since they formally become sisters.

Table 5: The Frequency and Percentage of The Main Strategies of TEs in Samantha An American girl Holliday Movie

No.	Type of strategy	English people	
		Frequency	Percentage
1	Expressing Thanking	18	35.2%
2	Positive comment and complimenting,	6	11.7%
3	Apology	3	5.8%
4	Expressing invocation	0	0%
5	Non-verbal expressions	10	19.6%
6	Miscellaneous	14	27.4%
Total		51	100%

Table 6: The Frequency and Percentage of The Sub- Strategies of TEs in Samantha An American girl Holliday Movie

Strategy type	English people		Examples	functions
	Frequency	Percentage		
a .bare thanking	14	27.4%	Thank you	To show

Expressing Thanking					thanking
	b. stating the favor	1	1.9%	Thank you for your help	to specify the type of the service done by the thankee
	c. mentioning the imposition.	1	1.9%	Thank you so much for your time and effort	to show the imposition caused by the service
	d. thanking and intensifier	2	3.92%	Thank you so much	to show deep thanking.
Total		18	35.2%		
4. Positive comment and complimenting	a. complementing the thankee	3	5.8%	That's very kind of you	To show positive reaction toward the thankee
	b. complementing the thanking act	3	5.8%	It is very nice	To show positive reaction toward the favour
Total		6	11.7%		
Apology	criticizing or blaming oneself	1	1.9 %	You should not have spent time and effort on me.	to mitigate the imposition caused by favour done
	expressing embarrassment	1	1.9 %	It is so embarrassing	To show embarrassment for causing a lot of burden on the part of the thankee
	mention an inability to express thanking	1	1.9 %	It's so embarrassing	to mitigate the face-threatening effect on the thankee
Total		3	5.8%		

Expressing invocation	a. explicit invocation	0	0. %		To invoke divine power directly on the part of the benefactor's welfare
	b. implicit invocation	0	0. %		
Total		0	0. %		
Non-verbal expressions	a. smile and hug	9	17.6 %		to show the real sincerity of the thanker's emotions and feelings
	b. raising hand or put the hand on the chest.	0	00. %		To show respect
	c. hand shaking, both hand	1	1.9 %		To maintain social bonds
Total		10	19.0%		
Miscellaneous	a. address terms	5	9.8%	Mr.Sir	To show respect
	b. Attention getters	6	11.7%	Wow ,oh	To get the other attention and to show admiration
	c. Endearment ,kinship terms	1	1.9 %	My sister, my heart	To show intimacy
	d. expressing indebtedness	1	1.9 %	You are doing a large favour	To show hyperbolic gratitude
	f. offers and greeting	1	1.9 %	Yes, please, no thanks	To accept or refuse an offer and to show politeness.
Total		14	27.4%		

3.3.3. Results and Discussion

This section is devoted to show the results of the greeting and thanking strategies used by English speakers. An analysis of English greeting shows (see table 3) three strategies of greeting frequency were mainly employed by the actors of the movie to have the highest rate of frequency in some scenes. The non-verbal strategy accounts for the highest number of strategies among the other categories since it gets (38.4%). One of the cardinal reasons is due to the essential role of non-verbal strategy, whose duty puts on them the responsibility of presenting and colouring the verbal expressions. Very near in percentage to the previous one is the verbal strategy as the table shows .It related to the intention to get more information. Initiation words, declarative, politeness strategies and interrogative sentences have (35.8%).These strategies represent the starting point in making the listener initiate, continue speaking and conveying information. The third strategy indicates that (25.6%) from the strategies are attributed to the need of certain expressions. To give more details, the verbal strategy comprises four categories. One of them covers the fixed and phatic expressions (initiation words) with respect to declarative and politeness strategies, they get very close rate (11.5%). In the observation data, English speakers showed more ability to open the conversation and use variety of greeting strategies.

According to thanking formula, "expressing thanking" strategy occurred most frequently accounting for (35.2%) of the whole expressions. The second strategy with the highest number of responses was "Miscellaneous" composing (27.4%) of expressions. The third strategy with

respect to frequency was "Non-verbal expressions" which accounted for (19.6%) of the strategies. "Positive comment and complimenting" was the fourth most frequently used strategy for English people composing (11.7%) of the strategies. The fifth strategy was apology that accounted for (5.8%). "Expressing invocation" with the frequency of 0% was the least frequently used strategy among the other six ones in this study.

English greeting and thanking system almost lacks "religious expressions." Based on these results, each strategy does not carry equal weight. The strategy that carries the most weight is thanking strategy. Therefore, it can be concluded that the general tendency of English speakers is to use the direct, simple and explicit strategies more than other strategies. Since they do believe in the statement that says 'the more you talk, the more you make mistakes', and to avoid making mistakes, which may lead to pragmatic failure afterwards, they prefer to make it short and simple.

CHAPTER FOUR

Formulaic Expressions in Arabic

Abdul-Jawad (2000:217) refers to the fact that human being as a social creature tends to communicate with others to fulfill his/her social needs. So, s/he should be able to communicate successfully by using various means of communication. However, people have to develop politeness rules to reduce friction and maintain smooth verbal and non-verbal communication. Al-Azzawi (2011:113) shows the fact that to use any language successfully; it is not enough to master the grammatical rules as a mark of communicative competence .So, there is an essential need for the basic social rules and conversational routines. Actually, these routines include the FEs of how to (greet, thank, invite, etc.) and how to use these functions of languages in suitable occasions. Spolsky (1998:20) and Al-Qahtani (2009:56-58) emphasize that Arabic language and its lexicon are full of thousands of these expressions which form a unique feature of the Arabic language. They (ibid) describe these FEs as a part of global linguistic phenomena which have a non -compositional, or partly compositional meaning and can do many things via words to facilitate the social communication. Al-Qahtani (ibid) argues that the FEs of Arabic fall under the broad of "initiating of speech" which cannot be described as true or false, since they are used as phatic communion to open a conversation.

Al- Qahtani (ibid: 60-61) mentions some properties of these expressions:

1. They can be described as fixed expressions which have a meaning different from the meaning of their parts .They can perform many functions without elaboration.
2. They have a special and fixed order so it is difficult to change the order of these expressions to get the same meaning. They are very useful through learning new language.
3. It is difficult to translate these expressions literally from one language to another.

So, it is so essential to investigate these expressions in Arabic language. They occur under various concepts like:

(التعابير الاصطلاحية، المسكوكات اللغوية أو التعابير المسكوكة، المتلازمات اللغوية، والعبارات التقليدية، الكليشه، عبارات التواصل الاجتماعي)

Al-Khalifa (2007:11) shows that there is plethora of studies about Arabic language but their focus is on the aspects concerning the structure of language, functions, and properties. He criticizes the focus of Arabic linguists and researchers on shallow aspects of the language (rigid branches) and wonders about the reasons behind neglecting the vital branch of linguistics which investigates the social functions of language and the effect of contextual variants on the process of performing these acts in real situation. He calls it (علم الفعليات) (pragmatics).

Al-Jawad and Feisal (2013:49-50) claim that Arabic linguists and researchers focus on الوظيفة المعرفية ("The cognitive function").

The cognitive function describes the language as a device used to convey the facts and real things only, while there is little attention toward

الوظيفة الدافعية ("The motive function")

The "motive function" deals with language as a means of interaction, to

convey feelings, emotions and perform various functions. Actually, there is a need to focus on the branches which have a purely social function and a strong role in the process of increasing the social relationships between people .Actually, knowing the grammatical rules are important, but it is better to know how to be able to employ such rules in social communication. So, this chapter is devoted to investigate:

1. the most commonly expressions used by Arabic people through greeting and thanking exchange, their definitions, functions, types and properties ,
2. the effect of culture, social factors and contextual variants on the way of choosing the suitable formulas,
3. the effect of Islamic rules on using these formulas, as Arabic societies are completely affected by Islamic culture and religious expressions and
4. Whether Arabic GEs and TEs include all of the defining properties of English expressions or not.

Al-Ali (2010: 5-7) argues that Arab society has developed a set of conditions that should be followed through greeting and thanking exchange;

1. necessity on the part of the speaker,
2. obligation on the part of the addressee to response,
3. temporal action which should be fulfilled at the expected time and
4. Frequency which means that it is directed to someone to response in better than the first expressions. So it is important to shed more light on GEs and TEs.

4.1. Greeting Expressions

4.1.1. Definitions of Greeting

Greeting exchange is a universal feature of human interaction which occurs among people on various occasions and situations. So it is nice to be prepared to be greeted and greet others back at any situation. Abdel-Jawad (2000:220) indicates that Arabic people encourage their children from an early age to use the socio-religious GEs like, "peace be upon you" (السلام عليكم) because they are affected by Islamic culture.

AL-Nasser (1993:16-19) and Al-Khaza'li (2009:28) refer to these politeness formula as expressions through which people can perform various actions more just as phatic communion. For instance, greeting as illocutionary speech act is used to perform more than just as a tool of opening conversation. Actually, people can collect and seek information on each other through greeting exchange. Al-Nasser (ibid) asserts that these FEs in general and GEs in particular are limited changes in morphological and the differences in structure and phonology are unintelligible. For this reason, Arabs find no difficulty in communicating with each other. Al-Nasser (ibid) follows the development of some expressions across the passage of time like, for instance, the common formula of morning greeting depending on some recorded poetry of the pre-Islamic period to find there are little changes in the performance of these expressions ;

انعمت صباحا ("good morning"), انعمت مساء, ("Good evening")

Islam imposes a complete new formula of greeting:

(السلام عليكم) "peace be upon you". This expression can be used at any time and on all occasions in formal and informal situations: There are other forms of greeting like;

اسعد الله صباحكم او صباح الخير (**Good morning**)

اسعد الله مساءكم او مساء الخير (**Good evening**)

مرحبا (**Hello**)

Baalbaki (2000:641) defines greeting as "a routine of politeness formula which occurs at the marginal phases of any encounters requires skills provided and work to develop social effectiveness, social mechanisms and optimization". Jibreen (2010:1) mentions the fact that despite the importance of greeting in each society, there is no generalizable definition for this important phenomenon in Arabic .She describes the speech act of 'greeting' as the most important type of the expressive speech acts through which people can recognize the speaker's psychological state in various situations.

4.1.2. Types of Greeting

Actually, there are a lot of GEs in Arabic language. People usually tend to develop these expressions to fulfill their social needs. For instance, nowadays people and especially those who are in contact with the social media, they try to find many new GEs for certain purposes, time and occasions. This includes prototypical verbal expressions, lexical greeting utterances and body behavioural greeting actions. Every person needs to be active in establishing and maintaining social relationships. So, there is a need to acquire the qualifications, tools and methods which enable the users

to interact with others. Al-Sammel (2002:648-649) emphasizes the fact that there are many types of GEs in Arabic and he puts them under the name of "Time-of-day greetings" to cover GEs which are used according to the time of the day and the type of the relationship among the participants. Al-Sammel (ibid) summarizes these expressions first as the following:

1. Greeting with the word (peace): In this type of greeting, people tend to use the expression السلام عليكم ("Peace be upon you"). This GE has socio-religious significance to all Muslims. It is the most polite and the most commonly used GE on any social occasion.

2. Greeting without the word (peace): This type of greeting involves the meaning of greeting but there is no real use for the word (peace) .The common GEs are listed in the following table:

Table 7: The Common Greeting Expressions Used by Arabic People

مرحبا	Hello	It is less formal and less courteous than "السلام عليكم"
حياك الله ،اهلا وسهلا	Welcome	It is used to greet the guests , it is not restricted to specific time, or specific people
اسعد الله صباحكم ،صباح الخير	Good morning	it is restricted to specific time of the day from the first hours of the day until midday. It can be used in formal and informal situations.

اسعد الله مساؤوكم، مساء الخير	Good evening	It is used as GE from midday until about five or six P.m. It corresponds to 'good afternoon' in English.
عيدكم مبارك، عيد ميلاد سعيد، البقاء لله، الحمد لله على السلامه إنا لله وإنا إليه راجعون	May Eid of all be blessed , Happy birthday Survival to Allah, praise to Allah for your safety, Surely, we have to return to Him	Some expressions can be used for certain occasions .Actually there are special celebrations which require certain FEs
طاب يومكم ،طابت ليلتك،مع السلامه	Good day, good night	These are polite expressions used at certain time for greeting.

The researcher collects some types of GEs by showing that greeting can be divided into six forms:

1. Speedy and short greeting; this type shows the GEs occur between two people who have no time to talk or in an emergency cases. So, they just greet each other in a few words (e.g. مرحبا).
2. The long greeting with questions ; this type occurs between two people who have close relation and have no see each other for a long time to warm up the relationship. It includes mixed GEs and talks (e.g. مرحبا، كيف الحال ان شاء الله بخير).
3. The solidarity greeting with comments or compliments; a type of greeting occurs between people who know each other well. Sometimes, they may use non -verbal gesture and ignore a greeting itself. (e.g. تبدو رائعا اليوم.) with a hug.

4. The working greeting; this typically happens between people who have non-social relationship since, they have limited time, they show respect and consideration by starting their business right away (e.g. اقدر مجيئكم واهتمامكم بالمشروع) with smile and then talking about business.
5. The introductory greeting; It relates to people who meet for the first time. Its primary function is to allow the participants to find a connection. The opening is not always a greeting but probably a comment.
6. The re-greeting; It involves acknowledging someone you have greeted earlier and see many times during the day. It also encompasses non-verbal gesture or a few quick words.

4.1.3. Functions of Greeting

Greeting is one of the FEs used to establish and strengthen social bonds to affirm solidarity and intimacy. Actually, greeting is the essential politeness component of any interaction which is surrounded by contextual variants. Hence, People usually tend to behave and talk politely in order to reflect the respect and politeness .Greeting is generally important in Arabic culture since they have religious sanction and it is a duty among people. Greeting has a vital part of social reality to raise the greeter's social status and enters joy, peace for both the speaker and the listener more than just as a routine question. So the capacity to use politeness formulae appropriately is an important function of people's social and linguistic competence.

Al-Tirmidhi (1878:490) mentions the importance of greeting functions by mentioning some Hadiths of the Prophet Mohammad (Peace be upon him)

قال النبي محمد (صلى الله عليه واله وسلم) "لا تدخلو الجنة حتى تؤمنوا، ولا تؤمنوا حتى تحابوا،
ألا أدلكم على شيء إذا فعلتموه تحاببتم؟ أفشوا السلام بينكم "

The prophet Mohammed (Peace be upon him) said: You will not enter Paradise until you believe, do not believe until you love each other, Shall I tell something if you do it, you will love one another? Spread peace among you.

Jibreen (2010:2) considers "Arabic greeting as religious ritual should not be therefore left it or avoided it". Greeting is an expressive speech act with a social function which is produced by the work of all linguistic aspects because language is a network of interrelated elements .Actually, speech acts are the basic unit of linguistic communication and these linguistic levels go hand in hand, i.e. each element depends on the other and cannot work in isolation (they are complementary). Jibreen (ibid:12) adds that greeting is the outcome of the pragmatic concern of this act taking into consideration the explicit use of the performative verb or its implicit use. Jibreen adds that people use GEs to get some information from their partners via three stages:

1. In the first stage, there is an exchange of greetings between the participants to open a conversation and establish a social relationship;
2. The second stage deals with the process of getting more personal information by asking about health, wellbeing and happiness.
3. In the third stage, there are information elicitations.

Moreover, through greeting exchange people can show different levels of politeness and can be preceded or followed by terms of address to show more respect, affection and to get other attention. Mohammad

(2012:62) identifies the essential function of greeting in the development of speech fluency. He (ibid) emphasizes the importance of using GEs before speaking to open a conversation and because greeting is better than speech. It is narrated that the prophet Mohammed (peace be upon him) orders not to answer whoever asks a question before greeting.

"ففي الرواية عن رسول الله قال " من بدأ بالكلام قبل السلام فلا تجيبوه"

To sum up, the most comprehensive functions of greeting are to spread love, peace, polite, to strengthen solidarity with the others, to show that s/he knows the social etiquette and to avoid the public criticisms.

4.1.4. Properties of Greeting

Greeting is the best work and the reason for forgiveness to get paradise. It is a way for getting the blessing .Greeting in Arabic means peace (السلام) and peace is one of Allah's names which is mentioned in fifty verses in the Glorious Quran. Allah orders believers to disseminate peace and greeting. Consider the following Quranic verse:

(ان الله وملائكته يصلون على النبي يا أيها الذين آمنوا صلوا عليه وسلموا تسليما) (Allah and His angels send blessings to the Prophet: O ye who believe it arrived and handed recognition).Hall (1966: 131-163) refers to the important property of greeting in Arabic which is the distance between the interlocutors through greeting exchange and people should be very close to each other through greeting to show intimacy, solidarity and to increase the relationship among them. Goffman (1976:144-145) suggests the concept of 'attenuation rules' to investigate the variation of GEs. He talks about the process of abbreviation and other kind of reduction forms of 'passing greetings' .In fact, the abbreviation which a famous property of greeting can

be found in speech and writing and especially in informal situations, for example, instead of saying;(السلام عليكم), (peace be upon you) it can be said (salam). Nowadays and especially the young people try to change this expression completely by saying 'Hello'. Goffman adds that there is a process of elaboration besides this process and this generally occurs in Arabic language more than in English like the Islamic expression and its response " (Peace be upon you and the mercy and blessing of Allah).

El-Hassan (1991: 35) refers to the fact that as a matter of politeness, Arabic people always tend to follow their expressions of greeting by terms of address and proper nouns and it is very necessary to take into account the role of social factors, context and the level of intimacy between the participants before choosing the appropriate terms. For instance, if the relation between the participants is formal, some social titles can be used as (Doctor, Professor, Mr., etc.). Other titles can be used to greet the old people as (uncle, aunt, pilgrim, etc.) as a matter of respect.

Hassan (2006:343) shows the fact that Arabic deferential behaviour is completely affected by a culturally bound term called 'mujamilih'; it is described "as the active, ritualized realization of differential perceptions of superiority and inferiority in interaction". This term is corresponded to the English expressions (politeness, compliments, courtesy, civility, etc.). Hassan adds three conditions should be taken into accounts through greeting exchange for politeness purposes;

1. Perception of social ethic (i.e. the habits and traditions, for instance, when a boy greets a girl from his family or relatives in a public place, he does not mention her name),
2. Perception of individual ethic, for instance, when a male greets a stranger female he does not mention some expression which is used among males.
3. perception of specific area of activity (i.e. one might use expressions usually stated from lower to higher status, in this case honorific expressions like the use of plural forms instead of singular ones are preferred.

Emery (2000:200-201) mentions that greeting is a social and politeness etiquette, which has the property of obligatory, i.e., that each adult should greet the other individuals whether who knows or not .He adds that Arabic people follow some socio-religious rules for initiating greetings in general, for example, the younger should greet the older, the smaller group should greet the larger one, the walking person should greet the sitting person and the horseman should greet those on foot. Generally, people usually exchange greeting with each person in the whole group even if there is only one individual in the group who is known to him. In addition, the most important property of Arabic greeting is the attention in the addresser's well-being and the optimistic expectation that the answer will be positive and at the same time betrays a reluctance to hear a negative one. Emery (2000:200-201) adds that greeting can be optional when there is a case of previous conflict or tense relationship among the people. Greeting consists of stages: People begin to ask each other about how they are, or how it is going to reflect the potential rules of etiquette, and after a little

conversation, they finally tend to end the conversation by shaking hands or hug and send greetings to the absent people.

4.1.5. Non-verbal Greeting

Non-verbal greeting has a vital role and very equivalent to the verbal channel in Arabic language. El-Hassan (1991:35) ,Abu-Zaid (2006:1-2) and Emery (2000:204) refer to the importance of using both the verbal and non-verbal greetings to show the degree of cordiality , solidarity, and respect toward others since, any GE like,' welcome' without a smile may reflect hostility or lack of intimacy between the interlocutors . Non-verbal expressions have a great role more than the words to convey certain pragmatic and sociocultural aspects of meaning. Abu-Zaid (ibid) adds that if someone is walking along the road and passes a group of people, it is not enough to greet them verbally and there is a need to shake hands with every one and sometimes there is a need to hug them or exchange kissing if the situation requires that: Emery (2000: 201) argues that GEs are important acts which are usually verbalized but could be non-verbalized. Rababa`h(2012:17) refers to the essential role of non-verbal greeting in Arabic society and shows that there are some important customs followed by Arabic people, for example Arabic people prefer to shake hands, smile and put the hand on the chest after shaking the hand to reflect the degree of respect and solidarity through the process of greeting exchange. Also, Muslims avoid greeting exchange with women especially with strangers.

Non-verbal greeting forms are more complex than verbal ones and it is very important to be familiar with the culture norms and customs because what seems entirely natural in one culture may be a strange behaviour in

another .For instance, the movement of bowing is very famous in Japan to show respect whereas bowing is not an appropriate way of greeting in Arabic culture because bowing is one of the special movement devoted to Allah only. Actually, every nonverbal greeting form has a specific meaning which affects the human interaction. For example, rapping of nose or eye-gazing may have different interpretations either admiration or hostility, i.e., gazing means hostility when the speaker has bad feelings towards the addressee. To sum up, the common non-verbal greetings behaviours in Arabic are;

1. Shaking hands

Arabic people use handshaking very frequently in their greetings. These acts are considered as a sign of solidarity and consideration. Greeting has a social meaning which refers to the use of language so as to establish and regulate social relations. Women shake hands less frequently than men. Arabic people regard greeting incomplete unless accompanied by shaking of hands as mentioned by the Prophet Mohammed (peace be upon him) عن ابن مسعود، عن النبي قال: "من تمام التحية الاخذ باليد". Narrated Ibn Masood in Al-Tirmidhi (1878:505) that the Prophet said, "to have ultimate greeting is to shake hands"

2. Hug and kissing

The act of hugging and kissing in Arabic culture is very essential to show the degree of intimacy. Women prefer hug and kissing especially among friends and relatives.

3. Smiling and eye contact

In most Arabic countries, smiling and eye contact are highly expected through greeting, especially between people from the same sex. In other cultures, like in Japan, it is considered impolite to look at someone straight in the eye, especially superiors and older people.

4.2. Thanking Expressions

4.2.1. Definitions of Thanking

Arabic people consider thanking act as a moral duty in the sense that it is very necessary to be thankful to Allah and people to establish and maintain correct behaviour in relation to Allah .The prophetic Hadith comes to support the necessity of presenting thanking toward the benefactor: The Prophet Mohammed (peace be upon him) says "من لا يشكر الناس لا يشكر الله" "who does not thank people does not thank Allah". Actually, thanking has an important and essential place in Arabic culture in general and Islam in particular. El-Sayed (1989:100) and Al-Khalifa (2007:227) claim that Arabic people try to behave politely, modestly and humbly particularly with people who present services, Al-Munjed (2009:7) defines thanking literally as :

"Acknowledgement for kindness and publishment" الاعتراف بالاحسان ونشره"

Al-Khateeb (2009:6) refers to thanking act as one of the speech acts which is used to express solidarity among the interlocutors to maintain and supports the social harmony. It is obvious that there is a wide variety of TEs within one culture in terms of their roles, usage, and the degree of effect of context and social roles on the participants in various situations .Actually,

the participant's mood and their psychological state play an essential role in the process of choosing the appropriate TEs at the moment of receiving a service.

4.2.2. Types of Thanking

Everyone wants to be appreciated after presenting any action whether it is a help, a service, a gift, etc. So, the thanker must show his/her thanking towards the benefactor and the thanker should mean that i.e. sincere in his thanking, rather than being pretending, because the degree of gratefulness toward the benefactor will be completely reflected through the way of saying it. Ibn al- Qayyim cited in Yoosevand (2014:47) shows the fact that the most important type of thanking is that express gratefulness and appreciation toward the benefactor.

Morsi (2010: 52) shows that Arabic people can express their thanking in various ways since they have many politeness formulas, but they are not free in the process of choosing their expressions because they are restricted by many social and contextual factors. The following are the most common types of thanking in Arabic culture:

1. Simple thanking : This type shows the explicit expressions of thanking by saying (شكرا) only or the implicit thanking by using the religious expressions especially when the service is small and there is no need for elaboration by using the following expressions; شكرا، سلمت يداك، بارك الله فيك (Thanks, Long live your hand, May Allah bless you)
2. Compound thanking: By adding intensifier and using more than one expression to show deep gratefulness .Mostly Arabic people tend to

- add wishing and blessing expressions (الف شكر، الله يعطيك العافية);
 thousand thanks, May Allah grant your health .
3. Thanking before receiving the service: When the thanker expresses his/her thanking before receiving the service as a device to remind the thankee (جزيل الشكر مقدما) (Thanking in advance)
 4. Thanking as a response: To answer greeting, invitation, compliment, offer, etc. Thanking here is used as an independent response to express thanking and pleasure for the thankee's action.
 5. Thanks on the form of promise to return the favour: Promise is a moral and religious vocative statement employed by the thanker to assure his/her thankee that s/he will not forget what is done by the benefactor. At the same time, the thanker shows his/her deep gratefulness. (لن انسى فضلك ماحييت. I will not forget that all my life).

4.2.3. Functions of Thanking

Thanking is a comprehensive speech act which has a strange magic and wonderful effect. It can be used to achieve success , healing and plenty of functions such as expression gratefulness, appreciation of benefit, opening a conversation, closing a conversation, establish and maintain social bonds, to show respect, to save the other positive face and threat the negative face. El-Sayed (1989:112) and Al-Azzawi (2011:112) claim that thanking as politeness etiquette and expressive speech act plays a vital role in every social interaction to perform various functions if it is used successfully when the illocutionary aim of this act performs the same social function. So, any failure to express thanking, may lead to the negative intense relationship between the participants. The impact of Islamic culture on the users of Arabic lead to make TEs have many social functions in

building solidarity and intimacy among the interlocutors in daily conversations. Jibreen (2002: 227) refers to the fact that thanking is a universal act and each culture uses different TEs for achieving the famous function of thanking that is expressing gratefulness toward the benefactor by using various expressions . There are other important functions that can be achieved by using these expressions:

- 1- Thanking exchange increase feelings of individual happiness (e.g. اشكرک ياطيب).
- 2- Thanking leads to positive change in life. Thanking helps people to have more positive emotions, good experiences and build strong relationships.
- 3- It is interesting to know that thanking can be of benefit for the thankee and enhance his/her self confidence that s /he is able to help others.

Zarabozo (2009:56-57) and Al- Khawalede(2014:226) believe that thanking exchange is generally desirable and beneficial for both the thanker and the thankee .They add that Arabic people have the tendency to use a wider variety of expressions to express their thanks toward the benefactor .They tend to use TEs every day, since this act has various functions. TEs increase happiness, physical energy, optimism, empathy levels and encourage the benefactor to do it again. Zarabozo (ibid) refer to the most important function of thanking process that Islam is not a religion in which one purifies one's own soul and ignores or does not help others as well along the path of purification. On the contrary, Islam stresses the proper relationship among different individuals of society by ordering or encouraging what is good while prohibiting or preventing

that which is evil. Al-Kaheel (2012:4-10) thinks that successful people use the same techniques (the "power of thanks giving") to succeed and achieve what they want easily. So, he mentions some functions;

1. **Thanks giving is an easy way to succeed.** He shows that the reason behind his success is return to repeatedly thanking toward Allah for all small , great and he begins his morning with the words "thank Allah"
2. **Thanks giving is an easy way to create.** Thanking leads to strong feeling, happiness, reduce depression inside you and motivation to do more good deeds. At the same time, the person who does not thank others feels that others will not thank him for any work he does, so he loses the desire and the motivation to achieve anything.
3. **Thanks giving for treating everyday problems.** Emmon and McCullough (2004:23) show the fact that thanking can give you the ability to help and resolve problems. He also, adds that "when you usually practice thankfulness, you give a strong boost to your brain to do more useful work, since the brain is designed to compare, imitate, trust others and trust them".
4. **Thanks giving saves from the lost.** Al-Kaheel (2012:4-10) proves this speech saying that avoid thanking leads to disbelief since Allah in the Glorious Qur'an has made two ways for man: thanksgiving and disbelief. "We have guided him either through thanksgiving or from disbelief."

4.2.4. Properties of Thanking

Thanking as a common politeness strategy has an essential value in Arabic societies. In general, Islamic values are the cover of Arabic thanking properties and the name of Allah is almost used with all TEs explicitly or implicitly. Ferguson (1976:208) indicates the fact that blessing and wishing are the most important properties of Arabic thanking used in every day conversation, through which the thanker invokes divine power on the thanked person and the thanker expresses praise to Allah for his attributes.

El-Sayed (1989:101) shows that Arabic people tend to follow the style of elaboration in the process of thanking exchange especially in formal situations and when the favour received from superior person to establish a close relationship. They indicate that Arabs are usually well-known for their generosity. Therefore, it is expected that when an Arabic people receive thanks for a service, they attribute thanking toward Allah's satisfaction and insist on presenting thanking to Allah. Aijmer (1996:38) points out that Arabic TEs can be accompanied with intensifiers especially when the benefactor deserves more than just a simple "thank you" to reflect the deep gratefulness and appreciation. In Arabic there are many types of intensifiers. The most common intensifiers are the following:

1. Numbers; الف شكر (Thousand thanks).
2. Adding some parts of the body (اشكرك اعيوني, Thanks my eyes).
3. Adding address terms, endearment terms, kinship terms (جزيل الشكر) , thanks so much doctor; اشكرك ابا محمد, thanks the father of Mohammad; اشكرك اخي, thanks my brother).

4. Adding the name of Allah like (thank you so much and Allah keeps you safe) (جزيل الشكر وحفظكم الله)

Zarabozo (2009:20) and Al-Zubaidi (2011:66-67) mention another important property that thanking is an attribute of divinity due to the idea that thanking is a moral feature mentioned in many places in the Glorious Qur'an and Prophetic Hadith. Thanking is one of Allah's name (الشكور) means (Al-Thankful). This word and its various cognates such as (شكر) occur seventy-five times in the Qur'an.

وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ (البقرة:158)

"And if any one obeys his own impulse to good- be sure that Allah is He Who thankful and aware".

Al-Qinai (2010:9) and Morsi (2010:52) believe that TEs are completely affected by social and contextual factors. The vital role of these factors is the age, so Arabic old people always tends to use TEs which carry "religious meaning" and the name of Allah ,while these expressions are rarely used by the young people. Jaradat (2014: 67) asserts that "Allah expressions have permeated all aspects of a Muslim's life, and that they have been spread to be used of Arabic speakers of all creeds" .Concerning the relation between the participants, there is a great effect for it. For instance, the shorter TEs are used when the interlocutors are close friends or from the same family, while lengthier forms of TEs are used among people who have a big distance. Sometimes, if an Arabic man receives a small favour from his wife, he tends to believe that it is her duty and he usually avoids saying 'Thank you'. It is worth mentioning, that it is so essential in

Arabic culture to present thanking as soon as possible after receiving the service because the expression can be overused and lose its value over time.

Another property of thanking act is that TEs are like greeting, offer, invitation and other types of speech of acts that each one of them occurs in adjacency pairs which need a response .Actually, there is no nicer than presenting thanking and appreciation toward those who help us, i.e. any type of help should always be rewarded. Nydell (2006:27) and Zorobo (2009:58) suggest that helping others is very necessary because if people were individualistic and concerned with their own selves without presenting any help to others, this will be disastrous for society .Arabic culture is described as" debt-culture" .In other words Arabic people consider thanking and responses to thanking as a mark of politeness . Thus knowing how to use TEs with confidence after receiving any favour establishes and strengthens the social relationship and failing to express gratefulness is unacceptable. Al- Khawaldeh (2014:233) points out that thanking is a matter of common decency and manners taught at home and school from an early age. Breaking this convention is a sign of rudeness, lack of basic manners, potentially leading to bad feelings and it breaks the rule: "عامل الناس كما تحب أن يعاملوك" Deal with others as you want them to treat with you"

4.2.5. Non-verbal Thanking

Non-verbal behaviours go hand in hand with the verbal expressions to express thanking. Thanking can be expressed whether verbally, non-verbally or by a combination of both .Actually, some people believe that verbal expressions are simpler than non-verbal behaviours. Body language can be considered an extra devices utilized to express thanking besides

verbal expressions to achieve more politeness and sincerity thanking between the thanker and the thankee . Arabic people always prefer to put their hand on their head or chest when they thank others. Sometimes they use hand shaking and hug to express their deep gratefulness. Rabayaa (2010:1) shows the essential role of non-verbal behaviours saying that human communication does not stop at the borders of verbal words, but goes beyond that to include body language and facial expressions. In fact, these non-verbal behaviours help to convey the true feelings of thanks towards others. Abu-Ayyash (2005:119) argues that the impact of the word in the dialogue equals 7%, and the tone of the voice has an impact which equals 38%, while the proportion of the impact of movements and signals equals 55%.

4.3. The Analysis of The Formulaic Expressions of Greeting and Thanking

In this section, the adopted model mention previously in chapter three for the analysis of FEs of greeting and thanking in Arabic is going to be applied to different examples derived from the Miserable movie. The aids of the statistical tables, raw frequencies and percentages have been used to investigate via observation the similarities and differences in the actors' performances of greeting and thanking act in certain movies. The adopted model of analysis is developed to be appropriate for Arabic culture.

The Miserable (1978) film is about a poor man who imprisoned because of stealing a loaf of bread. He escapes afterwards and has a fortune and become rich, but that does not protect him from the contempt of people. The film is directed by Atef Salem and written by Victor Hugo

4.3.1. The Analysis of The Formulaic Expressions of Greeting

Scene 1: "Good evening" مساء الخير Abdul Ghaffar "

اخيرا تحرر حامد عن طريق اطلاق السراح المشروط بعد ان امضى 19 عاما في السجن. بعد خروجه رفض أصحاب الفنادق استقباله لديهم لانه مجرما سابق. نام على قارعة الطريق. فايقضه شيخ الجامع (Abdul Ghaffar) سلم عليه واستضافه في بيته.

Interpretation. The following situation takes place at the evening in the house when Abdul Ghaffar (the old good man) enters his house in the evening with Hamid (the prisoner man) and greets his girl saying "Good evening". He uses this expression since it is evening and it is very important in Arabic societies to greet other when coming to the house to show intimacy and maintain the social relationships. Hamid did not utter any GEs because he was afraid and angry from the bad treatment of people around him. The social distance is familiar, the social status is high and there is no role for the age and sex in this scene.

Scene 2: Abdul Ghaffar "طابت ليلتك" "Good night"

يستضيف (الشيخ عبد الغفار) حامد في بيته ويطعمه ويؤيه وفي الليل يجهز لحامد غرفة لينام فيها

Interpretation. This scene takes place at night in the old man's house when the old man wants to close the conversation with Hamid and let him sleep because he is very tired. He uses this expression to hope good and happy dreams towards Hamed. The social distance is distance, the social status is high and there is no role for the age and sex in this scene.

Scene 3: Fardos "صباح الخير عمي الشيخ" "Good morning my uncle old man"

في صباح اليوم الثاني ، قامت (فردوس) بتحضير الطعام لهما و ايقظت الشيخ اولا

Interpretation. This scene happens in the morning in the old man's house, when Fardos comes to wake up the old man and greets him saying "**Good morning my uncle old man**" to open a conversation with him and to ask him whether he wants breakfast or not. She adds kinship term as the most honorifics expression in Arabic (my uncle) to express intimacy, respect and to designate blood relations among relatives (denotatively).

Scene 4: The soldier "صباح الخير عمي الشيخ" "Good morning my uncle old man". حامد سرق الادوات الفضية اثناء الليل و تم القبض عليه لكن الشيخ يتظاهر بأنه هو من أعطى تلك الفضيات طوعا. تقبل الشرطي هذا التبرير وانصرف

Interpretation. This scene happens in the morning in the old man's house, when the soldier comes and knocks at the door to greet the old man saying "**Good morning my uncle old man**" and raising his hand to open a conversation. He expresses his apology for bothering them. The soldier tells them that he catches a thief. The soldier adds the kinship expression 'my uncle' (connotationally). Connotationally means that the honorific expression is not used in the real sense because the old man is not the real uncle to the soldier, but it is used to show respect, positive politeness and to maintain and strengthen the social conversation. Then he adds the word (الشيخ) to give more respect. After a small discussion, the soldier leaves saying "**السلام عليكم**" (**peace be upon you**) as an expression to farewell and a wish to leave others in safe and peace. This expression shows that some people tend to use the same expression in beginning and ending of the conversation. The social distance is distance, the social status is equal, the

degree of imposition is high and there is no role for the age and sex in this scene.

Scene 5: Hassan "السلام عليكم" "Peace be upon you"

مرت الأعوام، ويصبح (حامد) – مستخدماً اسم (حسن) – مالكاً ثرياً لمصنع ويتم تعيينه عمدة للمدينة وفي احد الايام يتم طراد احدى العاملات فتضطر العاملة (فضيلة) للعمل في مهن وضيعة . فتتعرض (فضيلة) للمضايقة من أحدهم فتزد عليه بضربه و يحكم عليها بالسجن ستة أشهر. يتدخل العمدة و يتمكن من إنقاذها

Interpretation .This scene happens at night in the police station, when Hassan enters the officer's room and greets him saying the Islamic expression "السلام عليكم" (Peace be upon you) as an expression used in formal and informal situations at any time. Hassan uses this FEs here to get the officer's attention and to know the reason behind his call to the police station. Then the police officer introduces himself and they exchange a polite expression "سعيد بلقائك" (its pleasure to meet you) and exchange hand shaking as an important non-verbal behaviour through greeting. The social distance is distance, the social status is equal

Scene 6: Hassan says "مرحبا سيد ابراهيم" "Welcome Mr. Ibraheem"

(حسن) يتمشى في طرق المدينة شاهد رجلاً محصوراً تحت عجلات عربية، فيقرر أن ينقذه بنفسه. مفتش شرطة (ابراهيم) لاحظ ذلك فتبادلا التحية وأخذ يشك بالعمدة بعد أن شاهد قوته في رفع العربية فقد كان يعرف شخصاً واحداً لديه تلك القوة قبل ذلك بسنوات

Interpretation. The situation occurs in the street when Hassan is trying to help a man who is falling under a cart. Then Hassan meets the police officer and greets him saying "Welcome Mr. Ibraheem" as a phatic communion used to greet others without any intention. Actually Hassan does not want to open a conversation because he is in a hurry to save the injured man. Hassan adds an address term to show respect and formal situation.

Scene 7: Hassan says "كيف حالك اليوم؟" "How are you today?"

بعد ان ينقذ (فضيله) من السجن و ليس لديها مكسب آخر لتوفر لقمة العيش لأبنتها فيعمل جاهدا على تعويضها ويطعها في المستشفى الخاص به وياتي الى زيارتها يوميا يشعر (حسن) بالمسؤولية لأنها طردت من مصنعه

Interpretation This scene takes place at the hospital between Hassan and Fadhela. Hassan comes to see the sick women and greet her using verbal expression of the interrogative statement saying "**How are you today?**" as interrogative statement to ask about her health, he really wants to know whether she becomes better or not.

Scene 8: Hassan says "مرحبا" "Welcome" فيما بعد يصادف أن يتهم رجل بالسرقة ولما كان هذا الرجل كثير الشبه (بحامد) فقد وجهت له تهمة السرقة على أنه هو (حامد) أما مفتش الشرطة فقد كان من أكثر المتحمسين لإلصاق التهمة بذلك الرجل وجاء الى حسن في بيته ليخبره بانه سوف يذهب ويشهد أمام المحكمة فهو كان ضمن ضباط السجن آنذاك

Interpretation. This scene takes place at Hassan's house when Hassan greets the police officer using the verbal expression "**Welcome**" as an initiated GE which is used by the host to greet the guest. Hassan's welcome was not deep because the relationship between him and the officer was not good.

Scene 9: Hassan says "من فضلك ابراهيم باشا" "Excuse me sir"

جاء (ابراهيم) الى بيت حسن وكشف عن حقيقة المجرم السابق

Interpretation .This situation takes place at Hassan's house, when the police officer (Ibraheem) enters the house and begins to talk about Hamed. Hassan says "**Excuse me sir**" to end the conversation instead of saying

Goodbye. Hassan uses this expression because it is an emergency case and people can let greeting in this case. Hassan adds address terms (باشا) to show respect and the formal relationship between them.

Scene 10: Salah says "كيف حالك اخي" "How are you my brothers?"

مفتش الشرطة كان من أكثر المتحمسين لإلصاق التهمة بذلك الرجل البريء وشهد أمام المحكمة بأنه هو(حامد) بنفسه ولم يكن هناك أحد يشك بصحة شهادته وشهد معه اثنان كانوا مع حامد في السجن

Interpretation .This scene takes place at the court when Salah (one of the witness) thinks that the prisoner is his friend. They do not see each other for a long time, so he greets him saying "**How are you my brother?**" with deep emotions and real intention as an interrogative expression used for greeting to ask the others about their health and life. The witness adds the term (brother) as a kinship term used connotationally to show the close relation between them, to **express intimacy** and to enrich social interaction through greeting exchange.

Scene 11: The Judge says "مع السلامة" "Good bye"

كان الشاهد يطيل في الكلام فحاول القاضي انهاء المحادثة بتوديعه

Interpretation . This situation happens at the court when the Judge wants to close the conversation with the witness to avoid the long babbling of the witness and to end the meeting. The Judge uses this expression as a phatic communion to end the conversation only without real intention to wish peace and safe toward the witness because the witness is a prisoner and as a matter of fact, people always tend to be cruel with prisoners.

Scene 12: Hammed says "Excuse me sir" من فضلك سيدي

سلم (حسن) أو (حامد) نفسه للمحكمة بعد صراع طويل مع الذات وتأنيب ضمير كي ينقذ ذلك الرجل البريء وكشف عن حقيقة نفسه مما عرضه لعقوبة السجن من جديد

Interpretation: This scene takes place at the court, when Hassan enters and says "Excuse me sir" as a polite expression used to get the other's attention. He tends to use it here to open the conversation and get the right to speak. Hassan adds an address term to show that the relationship between them is formal. This term of address as a post modification might come before or after the act.

Scene 13: Hassan says "Peace be upon you" السلام عليكم

خلال نقله من مكان إلى آخر مع مجموعة من المحكومين استطاع الفرار والاختفاء من جديد ثم ذهب لاختذ (الطفلة) ابنة (فضيلة) من عائلة (عامر) وكرس حياته لإسعادها

Interpretation This situation occurs at night at Amir's house. Hassan enters their house and greets them using the Islamic expression to draw their attention and to open a conversation with them.

Scene 14: Kamal says "How are you my grandfather" كيف حالك جدي؟

كمال الحفيد الوحيد لآحد أثرياء باريس وكان من الشباب اللذين شاركوا في ثورة يونيو

Interpretation .This situation occurs at the rich man's house (Kamal's grandfather) when he enters the house and greets his grandfather saying "How are you my grandfather?" just as FE to open a conversation and he adds a kinship term which is used denotatively to designate blood relations between them.

Scene 15: The officer replies saying "Good bye, Good bye".

Interpretation .This situation occurs at the police station .when the officer tries to close the conversation with Kamal using an initiation formula used to end the meeting.

Table 8: The Frequency and Percentage of The Main Strategies of Arabic Greeting in The Miserable Movie.

Strategy type.	Arabic people	
	Frequency	Percentage
Verbal expressions	13	28.8%
Non- Verbal expressions	7	15.5%
Miscellaneous	25	55%
Total	45	100%

Table 9: The Frequency and Percentage of The Sub-Strategies of Arabic Greeting in The Miserable Movie

Sub-Strategy type		Frequency	Percentage	Examples	Functions
Verbal expressions	a. Initiation words	8	17.7%	السلام عليكم welcome	To open the conversation
	b. Declarative and Politeness strategies	2	4.4%	I miss you, good day,	To maintain social relationship
	c. Interrogative sentences	3	6.6%	How are you?	To seek information
	d. Occasion phrases,	0	0%	Happy birth day	To maintain social relation
Total		13	28.8%		

Non-verbal expressions	a. smile	3	6.6%	A little smile	To show respect and deep welcoming
	b. hand shaking or Both hand	2	4.4%		To show formal situation
	c. waving	0	0		To greet and farewell the others
	d. hug , cheek kissing and hand kissing	2	4.4%		To show close relationship and respect
Total		7	15.3%		
Miscellaneous	a. apologize	2	4.4%	Sorry to bother you	
	b. addressee terms,	8	17.7%	Mr. ,miss. old man	To show respect
	c. endearment ,kinship terms	4	8.8%	My uncle, my brother,	To show intimacy and harmony
	d. farewells expressions	4	8.8%	See you later, thank you	To close the conversation
	e. attention getter	2	4.4%	Excuse me ,please	To get the other attention
	f. religious expressions	5	11.1%	May Allah protect you	To show blessings and wishes on appropriate occasions
Total		25	55%		

4.3.2. The Analysis of The Formulaic Expressions of Thanking

Scene 1: The soldier says "الله يكثر خيرك وانا اسف على ازعاجك" "May Allah increase your bounty" "I am sorry for bothering you"

عندما قبض الشرطي على السارق وجاء به الى دار الشيخ. تظاهر (الشيخ) بأنه هو من أعطى الأواني الفضية له فتقبل الشرطي ذلك التبرير وانصرف معذراً .

Interpretation. The soldier expresses his thanks towards the old man's invitation to have breakfast with him .The soldier tends to use a combination of more than one strategy to show his gratefulness instead of saying 'thank you' by expressing benediction as a FE used to show wishes on appropriate occasion. The soldier invokes divine power on the old man .The soldier also uses the apologizing' strategies to indicate that he causes the old man a lot of imposition for taking the old man's time and to mitigate the face threatening effect of the imposition caused to the old man.

Scene 2: Hamed says "انا لا استحق هذا.هذا كثير جدا" "I do not deserve that" "This is too much for me"

بعدها رحل الشرطي ندم حامد على فعلته وادرك انه لا يستحق ما فعله الشيخ فقال له الشيخ بأن حياته قد وهبت لله وأن عليه أن يساعد الاخرين لذلك طلب من حامد ان يستخدم المال الذي يعادل قيمة تلك الفضيات ليجعل من نفسه رجلاً صالحاً

Interpretation .This situation occurs in the old man's house, when the old man rescues Hamed from the soldier's hands. Hamed expresses his thanks indirectly using the strategy of apologizing through criticizing and blaming himself. Hamed was embarrassed. He threatens his face to save the old man's face.

Scene 3: Hammed says "سامحني انا خجلان منك" "Forgive me I feel a shamed of you". عبر حامد عن مدى شكره وامتنانه تجاه معروف الشيخ

Interpretation .This situation happens in the old man's house. Hammed expresses his thanks for the old man's present indirectly saying 'forgive me ' in the form of embarrassment expression .Hammed thinks that he is in a critical situation and he has caused the old man a lot of burden. Hammed uses this expression of thanking as a way to show his deep gratefulness and to close the conversation to leave the house. Hammed also kisses the old man's hand as a sign of respect and gratefulness.

Scene 4: Ibrahim says "شكرا" "thank you"

عندما سمع مفتش الشرطة (ابراهيم) عن امر اعتقال المجرم حامد او شبيهه فقد كان من أكثر المتحمسين لإلصاق التهمة بذلك الرجل وجاء لزيارة حسن ليخبره انه سوف يذهب للدلاء بشهادته أمام المحكمة

Interpretation .This situation happens at Hassan's house when the officer comes to see Hassan. Ibrahim says "**thank you**" for Hassan's offer to have a seat with little smile. Ibrahim employs this bald thanking without internal intensification. Ibrahim's thanks indicate the routine and mechanical use of this formula in every day conversation. It seems that it is the least sincere and heartfelt in comparison with others.

Scene 5: The woman says "الله يحفظك ويطيل بعمرك" "May Allah preserve you and long their life time"

بعدما كشف حسن عن حقيقة نفسه، عرضه لعقوبة السجن من جديد وقد اعتبرته المحكمة صاحب سوابق فعاد الى منزله مسرعا لآخذ بعض الاشياء والمغادرة

Interpretation. This situation occurs at Hassan's house when the girl expresses her thanks indirectly using explicit benediction with smile to show her wishes and blessing toward Hassan for giving her some money .She invokes divine power of Allah for the help and protection of Hassan and she expresses praise to Allah for Hassan's attributes and wants good things happen to him because he is a very helpful man. Actually these expressions are highly used in Arabic daily conversation to show gratefulness toward the benefactor.

Scene 6: Nadia says "الله انه جميل جدا، الله يحفظك" "Allah, it is very nice, May Allah preserves you"

فذهب حسن إلى باريس واستأجر بيت و معه الطفلة ابنة فضيلة حيث وعد امها بان يعتني بطفلتها
فقاما بالعديد من الاعمال الخيرية ومساعدة الفقراء

Interpretation .This situation occurs at Hassan's house when he and his daughter help a poor girl. Nadia (a poor girl) expresses her thanks toward the daughter's present using three strategies of thanking .The first is the attention getter by saying the word 'Allah' as a pre-modified the thanking expression. Nadia uses this to show her admiration and surprise with deep emotion toward the present but she refuses to take the dress. The second strategy is complimenting the thanking act by saying 'it is very nice' to show positive reaction and appreciation toward the present itself to mitigate the imposition caused by the process of bringing the present on the part of the benefactor. The third one is that she uses the benediction strategy by saying "**May Allah preserves you**" to show wishes, blessings and good hope toward the rich girl. Nadia makes a direct reference to Allah in her

appeals to Allah to keep the rich girl safe. Nadia also expresses her thanks non-verbally by kissing the girl on her cheek.

Scene 7: Kamal says "شكرا سيدي" "Thank you Sir"

اضطر كمال لمغادرة بيت جده و واستأجر غرفة مجاورة لغرفة الرجل الشرير الذي كانت فضيلة قد تركت ابنتها معه فسمع كمال بالصدفة ان هذا الرجل الشرير يخطط لقتل حسن فذهب ليخبر الشرطة

Interpretation .This situation occurs at the police station when the policeman offers Kamal a glass of water. Kamal refuses the offer using a bare direct expression saying just "Thank you Sir" as a mechanical and routine formula used toward the others' favour .After a small conversation Kamal leaves the policeman saying again "Thank you Sir" as a way to close the conversation .This TE is used as a farewell expression instead of saying "Good bye".

Table 10: The Frequency and Percentage of The Main Strategies of Arabic Thanking in The Miserable Movie

No.	Type of strategy	Arabic people	
		Frequency	Percentage
1	Expressing Thanking	11	18.6%
2	Positive comment and complimenting,	4	6.7%
3	Apology	6	10.16%
4	Expressing invocation	7	11.8%
5	Non-verbal expressions	13	22.3%
6	Miscellaneous	18	30.5%

	Total	59	100%
--	-------	----	------

Table 11: The Frequency and Percentage of The Sub- Strategies of Arabic Thanking in The Miserable Movie

Strategy type		Arabic people			
		Frequency	Percentage	Examples	functions
Expressing Thanking	a .bare thanking	8	13.5%	Thank you	To show thanking
	b. stating the favor	2	3.3%	Thank you for your help	to specify the type of the service done by the thankee
	c. mentioning the imposition.	1 0	1.6% 0	Thank you so much for your time and effort	to show the imposition caused by the service
	d. thanking and intensifier	0	0	Thank you so much	to show deep thanking.
Total		11	18.6%		
Positive comment and complimenting	a. complementing the thankee	2	3.3%	That's very kind of you	To show positive reaction toward the thankee
	b. complementing the thanking act	2	3.3%	It is amazing	To show positive reaction toward the favour
Total		4	6.7%		

Apology	Expressing apology	2	3.3%	I am sorry for bothering you	To mitigate the face-threatening effect of the imposition caused to the thankee
	embarrassment	2	3.3%	I am so embarrassed	To show embarrassment for causing a lot of burden on the part of the thankee
	criticizing or blaming oneself	2	3.3%	I do not deserve that	to mitigate the imposition caused by favour done
Total		6	10.16 %		
Expressing invocation	a. explicit benediction	6	10.1 %	"May Allah bless you"	To ask Allah for the benefactor's welfare
	b. implicit benediction	1	1.6%	"May satisfy with you"	The thanker express invocations implicitly to show that Allah is there even if not mentioned
Total		7	11.8%		
Non-verbal expressions	a. smile and hug	9	15.2%		To show intimacy
	b. kissing hand	3	5.08%		To show respect
	c. hand shaking, both hand	1	1.6%		To maintain social bonds
Total		13	22.3%		

Miscellaneous	a. address terms	5	8.4%	Mr. Sir	To show respect and polite
	b. Attention getters	6	10.16%	Wow ,oh ,Allah	To draw the other's attention
	c. Endearment ,kinship terms	1	1.6%	My sister, my heart	To show intimacy
	d. expressing indebtedness	1	1.6%	You are doing a large favour	To show hyper-bolical gratitude
	f. offers.	5	8.4%	Yes, please, no thanks	To accept or refuse an offer
Total		18	30.5%		

4.3. 3. Results and Discussion

The main findings to be discussed in this section include greeting strategies and thanking strategies. Greeting strategies cover (verbal greeting strategies, non-verbal and miscellaneous). Additionally, under the main categories, there are some subcategories which include: number of strategies, use of strategies, contextual variables and religious occasions. The results (in table 8) show that the majority of their GEs fall under the miscellaneous strategy with (55%) of the total expressions. Using oral speech was the most predominant among all greeting strategies performed (28.8%). The verbal expressions are the most common strategy to convey greetings in Arabic.

In the observation data, most Arabic participants use less number of strategies and stick to the routine greeting formula. The conversational

routine appeared when participants used initiation or opening words and terms of address. These two strategies represent the use of conversational routine in performing the daily greetings. Concerning the results of expressing thanking, it was revealed that thanking was regarded as the favourite strategy by Arabic speakers. The interlocutor's choice of different thanking strategies is influenced by specific situational conditions and the type of benefit.

In the present study (table 10) shows that "miscellaneous" covers (30.5%) of the data, followed by "Non-verbal expressions" (22.3%) then "expressing thanking" (18.6%) of the data. In addition, the results of the current study showed that Arabic people tend to use implicit thanking strategies more than other speakers. Besides that, expressing invocation is the fourth most frequently used strategy for Arabic speakers. In the case of Apology strategy it is used widely to cover (10.16%) whereas, positive comment and complimenting are the less frequent used strategies by Arabic speakers. Generally, Arabic people use different strategies depending on the type of the benefit to express thanking. Furthermore, they combine two or more strategies to express their thanking toward the benefactor.

CHAPTER FIVE

A Contrastive Analysis of Formulaic Expressions in English and Arabic

5.1. Contrastive Analysis

Contrastive Analysis (henceforth CA) is generally defined as "the systematic comparison of two or more languages, with the aim of describing their similarities and differences" Johansson (2008:9). It is clear that speakers of different languages and cultures exhibit different verbal and non-verbal behaviours in their social interactions. This chapter links the greeting and thanking in English to those in Arabic, by highlighting where they meet and where they diverge. It also tries to find what in Arabic is equivalent to the FEs in English although GEs and TEs are universal phenomenon, but there are some differences between English and Arabic peoples' performance for these expressions, either verbally or non-verbally according to different background, since English civilization and traditions are completely distinct from civilizations and traditions of Arabic.

5.2. Contrastive Analysis of Greeting Expressions

5.2.1. Contrasting the definition of Greeting Expressions in both English and Arabic

There is no generalizable definition of greeting act; therefore, there is no systematic way for deciding what qualifies as 'greetings' in a particular speech community. Nevertheless, linguists and researchers have felt at ease identifying greetings in different languages, cultures and providing

definitions about what greeting exchange do for people and how to perform this act. Greetings in various cultures can be considered as a matter of etiquettes and politeness. English as well as Arabic people believe that greeting is a universal phenomenon and a social significant event which is performed in all languages by different forms and it is the first term to be learned in the first and second language. Greeting might be described as a tool to open a conversation and to ask them about their state, life and family. English linguists describe greeting as a type of the expressive speech acts which reflect the psychological states of the speakers specified in the propositional contents in which social bonds are established and maintained by a mere exchange of expressions.

It is worth mentioning that through greeting exchange, people may find themselves tend to express pleasure many times daily when meeting in several different occasions. Arabic linguists define greeting act as a social bond to enhance the relation among the members of a particular society and the prerequisites in any social relations and interactions.

Greeting, in Arabic as well as in English, cannot be regarded as merely a usage of certain expressions but it is a social ritual which is governed by the contextual variants. It is important to know that greeting has no value unless the interlocutors have a degree of etiquette. In Arabic culture, it is very difficult to turn one's face away from the greeter or leave one's hand for hands shake and make silence in response to the greeter's expressions. English as well as Arabic people agree that greeting exchange is greater in some conditions; for instance, when the interlocutors meet each other face to face, when they have time and not in a hurry state, when there

is a good relation between the interlocutors, when they have a good mood, etc.

In English, greeting exchange is considered as a matter of politeness, courtesy and it is performed to achieve social functions. When an English speaker asks the other saying "**How are you?**" that does not necessarily mean s/he is really concerned much about the speaker's physical condition. Whereas, Arabic people consider greeting act as a duty which people should perform to get the satisfaction of Allah since greeting is one of the most important social mores which is unique in Islam.

It is important to mention here that in English there is no explicit use for the word (greeting) itself through the process of greeting. But in Arabic, there is a mention for the expression (greeting) since it means 'peace' and the word peace is a part of the Arabic GE (السلام عليكم). Moreover, greeting in Arabic can be found in two terms (تحية) (greeting and peace).

In English as well as in Arabic, people perform greeting through three stages; interjection forms ("Hello, Good morning", etc.), Interrogative forms ("Inquiries about health and state") ("How do you do?" Or "How are you?") and leave- taking greeting (bye, stay well; take care of yourself, see you).

5.2.2. Contrasting the types of Greeting Expressions in both English and Arabic.

Greeting is one of the most significant social phenomena used around the world .Greeting follows a predictable pattern based on the greeting word used or the greeting question asked. There are lots of different types of greetings used in various situations depending on the culture of the

interlocutors and contextual variants. For instance, more formal terms of address are used in more formal settings or when there is a difference between the interlocutors in age.

English language has many classifications for greeting act. , There are verbal, non-verbal and a combination of both. Other classifications can cover free time, time close greeting, propositional greetings, the non-propositional greetings, seeking information, zero-greetings, negative greetings, positive greetings, normal greetings, casual greetings, opening greetings, close greetings, leave- taking greetings, commiseration and festivals greetings ,etc.

Arabic classification shows that people from different communities greet each other differently. Many social norms are derived from Islamic traditions which have great influence on the process of greeting. Arabs have comparatively their own unique and distinctive way to greet their own people by using two ways; greeting by uttering the word (السلام)like(سلام) 'Peace be upon you' and greeting without mentioning the word (سلام)like(صباح الخير، مساء الخير، مرحبا)like(**good morning ,good evening ,hello**).

English people prefer to use some linguistic expressions for formal situations like "**Hello, Good morning**", etc., and other expressions for informal situation like 'Hi'. Arabic people on the other hand, tend to use the linguistic expression (السلام عليكم) 'Peace be upon you' as the standard greeting for formal and informal situations. Also there is a big use for the expressions (مرحبا، صباح الخير).

Arabic people mention other types of greeting depending on the type of responses .Fixed greetings in which most of the response can be predicted, e.g., one says (وعليكم السلام) as a response to someone says:

(السلام عليكم) (Peace be upon you) and alternative greetings (in which responses may vary from person to person and according to situation and the type of the relationship .like for instance by saying (اهلا وسهلا، حياكم الله) as response for (السلام عليكم).

English speakers have no fixed expressions that can be used at various situations (formal and informal), whereas Arabic speakers tend to use the standard GEs of Islam (السلام عليكم) more than other greeting forms. Furthermore, Arabic people try to make their children use this formula whereas other greeting formulas are learned in later stages of life. Arabic people tend to use the most common greeting term (مرحبا) (hello/ welcome) and it is similar to the Islamic GEs of (السلام عليكم) (Peace be upon you) which can be used at any time and on any social occasion whether formal or informal.

English culture pays little attention to contextual variables through the process of choosing the appropriate type of greeting. Most of English young people whether males or females tend to use the informal type of GEs regardless to whom they are talking, while adults prefer to use formal greetings. Generally, English people prefer to use the simple and direct type of GEs. On the other hand, in Arabic culture, there is a great influence for contextual variables, age and sex factors in the process of choosing the appropriate type of GEs. This causes linguistic variation in social conversations. For instance, some old people may use GEs which differ

from those used by young people. "الله يساعذك، الله يعطيك العافية" ('May Allah help you, and 'May Allah' grant you health) when there is no need for handshaking. It is worth mentioning that old people tend to use long and complex expressions, since they have more experience and broader communicative competence than young people. Generally, Arabic people tend to use elaboration in greetings exchange especially with close friends. Arabic young people also tend to use informal type of GEs. The younger females, especially the educated ones, tend to use foreign expressions associated with high status groups such as **"Hi and Hello"**. They tend to switch to formal greetings when talking to an elder or when they are in formal situation, i.e., they tend to use some terms of addressing in formal situation, (الانسء السء، الءكءور، السءءء) and in informal situations (ءا شءءء، ءا عم، ءا ءاله ءاله).

English people prefer to use a routine formula in verbal greeting for coming and farewells like **"Hello, and Good bye"**. Most of Arabic participants tend to add religious formulae such as (ءء ءمان الله، رءء ءءفظكم) (Good bye, May Allah keeps you safe') and sometimes they use religious formulae alone especially in farewells such as: "لا اله الا الله" (There is no God except Allah) or (السلام ءلكم)

5.2.3. Contrasting the functions of Greeting Expressions in both English and Arabic

Languages do not only differ in general linguistic aspects but also in the rules of speaking and the way they perform the functions of these expressions. Greetings are embedded in our daily life through which people can perform many functions in English and Arabic. Actually, most languages across the world share the basic functions of greeting formulae as

a phatic communion, which is used to open the conversation, to establish and maintain a social and personal relationship , recognizing the other person as a social entity and to save the other's positive face. There are other functions that can be achieved in these two languages.

English people offer GEs for being socially acceptable, since these expressions are important politeness marks to show that they are social and polite people. Arabic people perform GEs to achieve the duty, to get the satisfaction of Allah, to get the attention of others and to avoid threatening others because starting a conversation without greeting exchange might be considered as a threat to the others especially among those who do not know each other.

English and Arabic people believe that greeting is completely used to enhance the hearer's positive face and maintain the intimacy and solidarity between the interlocutors. For this reason they insist on the essential role of giving greeting depending on the status of the participants and the social setting.

English culture in general shows the degree of respect to others through greeting .English people tend to use as much as possible the same expressions with all people. Arabic people, on the other hand tend to choose various expressions due to the situation.

English people prefer to greet those whom they know only, or the people whom they want to make a contact with, whereas, Arabic people are traditionally expected to greet everyone they meet anywhere whether they know or not, unless they were in a hurry or in an emergency case.

Nowadays, this custom has changed especially in the big cities where people tend to greet the person they know only.

English people tend to use direct expressions like "**How are you?**" on certain occasions when they want to know the real state of the others, while Arabic people always tend to add some religious expressions after asking about other's saying (كيف الحال، ان شاء الله بخير) "**How are you?**" **I hope you are fine, if Allah will** to show the speaker's optimistic expectation. The answer will be positive and at the same time betrays a reluctance to hear a negative one. Moreover, Arabic people indicate that GEs are used as a question that obliges the addressee to make a verbal response to get more information and to build the first impression.

Greeting has received little attention in English culture, whereas Arabic people consider greeting an important act that shows a good moment for both interlocutors to establish solidarity, intimacy and non-threatening contact and rapport.

5.2.4. Contrasting the properties of Greeting Expressions in both English and Arabic

English and Arabic languages have certain social and linguistic properties which distinguish them from other languages' properties. For instance, the way people greet each other may vary from one person to another and the same person from a situation to another depending on the time of the day, occasion, kind of people and the type of their relation. English people think the most important property of greeting is that greeting act is a routine formula without any information, which is used just to open and close conversations; also, greeting provides the participants with the opportunity to have the right to speak on. Arabic people, on the

other hand, pay great attention toward greeting and consider it as a way to establish and maintain social bonds; at the same time, it is a tool to know more information about others.

English people tend to avoid greeting exchange in some cases like, for instance, when the conversation occurs between strangers and the speaker who begins the conversation must demonstrate in his first utterance why he is opening the conversation, whereas no such role is evident in the Arabic interaction system. Arabic people regard greeting as a ritualized and important behaviour which is performed among all people. Also, greeting may occur between Arabic people even if there is no specific topic to talk about.

English and Arabic people describe the greeting exchange as a "protocol of encounter" phenomenon far from being arbitrary, spontaneous, and meaningless. The process should occur between at least two persons who exchange greeting by following certain stages which occur consequently and each person inquires about the other's welfare at a certain time and a certain situation. For instance, people cannot utter "**how are you?**" for each other before saying "**Good morning or Hello**".

Moreover, Arabic people tend to use the abbreviated forms in informal situations. In Arabic, "سلام" is used instead of "سلام عليكم" and the elaborated forms generally occur in the responses for greeting (وعليكم السلام (ورحمة الله وبركاته). Most of English speakers do not continue talking and have the tendency of abbreviations, while in Arabic there is a violation of the cooperative principle and it is expanded in using greeting strategies.

In English, there is no significant role for sex variation in using linguistic forms for greeting, whereas Arabic people show a great difference in greeting exchange between males and females.

Males prefer using more informal expressions and tend to limitation through the process of greeting exchange in comparison to females. Women mostly prefer to use formal expressions and expansion in their greeting exchange.

English people believe in the idea that some people tend to use GEs just as phatic communion to ask the other about their state, health etc. without exactly interest and intention to know something. Such as greeting is semantically "empty" and has no propositional content. On the other hand, Arabic people, almost convey positive assessment (**Ok.,fine, good**) as an answer without mentioning the real feeling at the time of greeting exchange.

Greeting, in English is optional and has fewer rules than those in Arabic, whereas, in Arabic it is obligatory and people should follow certain rules to perform the greeting act e.g., the single should greet the group, the young should greet the old and the walking person should greet the sitting one.

In English, there is no or little use for names and titles ,whereas Arabic people tend to use various title expressions in the process of greeting depending on the type of the relationship between the interlocutors. For instance, adults are respectfully addressed as the mother of (ام) or the father of (ابو) their eldest son/daughter. Sometimes as a sign of great respect people tend to use some Islamic expressions like (حجّي) (pilgrim) for men or

(حجيه) for women. Also, it is possible to use 'aunt' or 'uncle,' 'my brother or my sister', even if they are strangers.

What is more interesting about Arabic people is their maintenance of politeness using certain general honorific titles like (Sir),the surname and Job titles like (doctor or prof.) Also, there is a use for some titles used with the military personnel or religious people like (جنابكم، حضرتك).

English people tend to greet those of the other sex. There is no significant role for age of the greeted person .They usually introduce the young person to a woman and introduce the woman to the man to start greeting exchange, whereas, Arabic people strictly follow the religious norms in greeting. Almost when accompanied by an Arabic family one does not expect that the Arabic man will introduce his wife. Arabic people follow some rules through greeting. A person should utter GEs when he meets a stranger or a friend, younger people should greet the elder people and those of lower status must greet others of the upper status, first and the single person should greet the group. Needless to say that it is very important to stand close to the addressee as much as possible through greeting to show more respect.

English people end their meeting using some phrase of leave-taking, like (**Good bye, See you, etc.**) But Arabic people prefer to use religious expressions like /الله يحفظكم/ "**May Allah protect you**", (الله معاكم) "Allah with you). English tend to use less formal, simple, direct and short expressions to emphasize closeness between the interlocutors. This can be considered as kind of intimacy strategies. By contrast, Arabic people have the tendency to use more formal expressions, less direct, more polite, potentially less clear, longer, more complex structures and a greater effort in their daily

conversations ,i.e., face-saving act strategies are more commonly preferred. This is based on the cultural conventions and shared values of the community.

Recently, English people tend to pay little attention and be less worried about politeness matters. Their definition of a polite behavior might be something different. They prefer to use first names by showing solidarity through the greeting exchange. On the other hand, Arabic people pay great attention to some aspects like social distance, non-encroachment communication, social status and applying hedging.

5.2.5. Contrasting the Non-verbal expressions of Greeting in both English and Arabic

Every society has its own particular customs and ways of performing each act. The use of body language, paralinguistics and gestures with verbal expressions through the process of greeting exchange shows extra politeness and respect. English people exchange greeting non-verbally by using various behaviours, they tend to shake hands, hug and kiss even with the opposite sex. English people, whether males or females, consider shaking hands as a sign of courtesy and friendship and the refusal to shake hands may be considered a personal insult which embarrasses both the greeter and the greeted person. Kissing on the cheek is not so common custom among English people .They tend sometimes to hug without kissing with others through greeting with intimate friends. In English, making eye contact is very important through greeting and can be considered as a sign of affection and intimacy.

Generally, it can be observed that in Arabic culture, hand shaking is the most common non-verbal greeting on formal and informal occasions.

Arabic people consider the process of shaking hand customary and very necessary as a way to make a good first impression through greeting exchange between men. Shaking hands between women is less frequently used unless one is an especially honored guest. Arabic people tend to use both of the hands in greeting. Arabic non-verbal greeting is more governed by religious norms. For instance, touching people of the opposite sex is prohibited and will violate the religious norms. Arabic people in public warmly greet each other by exchanging hugging and kissing on both cheeks when they meet intimate friends. For family members hugging is a common Arabic traditional custom which is performed between close friends and family members especially among women. Lastly as a sign of respect Arabic people also tend to downward gaze through greeting someone especially in formal situations.

English people use hand kissing for certain people only in formal situations on certain occasions as a matter of courtesy and politeness. Generally, Arabs appreciate kissing the hands of the elder people and parents as it shows the degree of respect.

Arabs tend to stand through greeting and may be accompanied by placing the palm of the right hand on the chest immediately after shaking hands with another man in order to show respect, but no such actions through greeting exchange is there in the English culture.

English people usually tend to shake hands only the first time they meet someone. Whereas Arabs usually shake hands when they meet and when they leave. English and Arabic people may express greeting by waving their hands when there is a crowd of people and when the greeter is

far away from the greeted person. However, this non- verbal action should be accompanied with a smile.

5.3. Contrastive Analysis of Thanking Expressions

5.3.1. Contrasting the definition of Thanking Expressions in both English and Arabic

People from various cultures devote a great attention to the process of thanking exchange and use various expressions to show their thanks, since thanking is ubiquitous in our social life. Actually, expressing thanking is a universal phenomenon and it can be considered a stereotypical speech act since it is used by the thanker spontaneously every time s/he wants to express feeling of gratefulness, appreciation, indebtedness, etc. for the benefactor's service on previous action which was beneficial to the thanker

English people consider the act of thanking one of the expressive speech acts. It is used as a reward to any type of help in every occasion to express the beneficiary's pleasure and gratitude as a positive politeness. English people define the concept of thanking as a positive feeling of thankfulness and positive reactions to express gratitude to others as a result of missions achieved in the past. English participants express their viewpoints on thanking by saying that people are not obliged to give the help for others and there is no need to express thanking toward someone's duty.

English people describe the importance of thanking as the most formulaic and least heartfelt of expressive act and the reason behind its importance is due to the fact that the word (thank you) one of the first words taught to children in their first years. Arabic culture, on the other

hand, refers to the fact that it is important to help others and show gratitude to those who help you.

English people consider thanking exchange as a matter of politeness which is widely used to thank others for both material and immaterial goods (e.g. gifts, services, compliments, congratulations, etc.). Arabic people consider thanking as one of the speech acts which is used to express solidarity among the interlocutors to maintain and support the social harmony. Thanking in Arabic is a duty performed after receiving any service to get the satisfaction of Allah, as mentioned in the prophetic Hadith "(مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ)" "Those who do not thank humans do not thank Allah".

5.3.2. Contrasting the types of Thanking Expressions in both English and Arabic

In English, the act of thanking is classified, with regard to features into some types: potential thanks (thanks before the event) and real thanks (thanks after the event), material thanks and immaterial thanks, requested thanks and not requested thanks, indebteding thanks and not indebteding thanks. English people use one or two strategies with simple and direct expressions. In Arabic, thanking is classified into: Simple thanking, compound thanking ,thanking before receiving the service ,thanking after receiving the service, thanking to show gratitude and appreciation, thanking as responses to greeting, invitation, to compliment, offer, thanks on the form of promise to return the favour and religious thanking on the form of supplication. Most of Arabic people tend to combine different strategies in thanking process.

In English and Arabic, the type and nature of thanking determine the length of the TEs. For instance, thanking for an action that leads to save

somebody's life is quite different from the thanking for somebody's action like holding the door open behind him/her for another person to pass through. Also, there is a role for the type of the relationship between the thanker and the thankee.

English people always tend to say "**thank you**" for every service, even if it is a small service with the families' members and close friends, whereas Arabic people are completely affected by contextual variants and social factors in choosing the appropriate type of thanking .For instance, close friends tend to use short expressions while lengthier forms are used with whom there is a greater distance. Most of English people prefer to avoid using titles and names in TEs when both of the thanker and the thankee are in the same conversation, the same situation and they know each other. On the other hand, Arabic people prefer to use names and titles especially in formal situations. In addition to that, most Arabic people tend to use repetition, blessings and religious formulas to show their gratitude.

5.3.3. Contrasting the functions of Thanking Expressions in both English and Arabic

Many Arabic scholars conclude that there is a similarity between the functions of thanking in English and Arabic because thanking is a universal act which can be performed in various forms to a achieve certain goals. These functions can be performed in various languages and cultures, but there are differences in the degree of the use of these expressions. Hence, failure to express thanking when it is expected may lead to a negative intense and negative social consequence for interlocutors' relationships, leading to irritation, resentment and annoyance.

English people use the phrase '**thank you**' to perform many functions in addition to the main function of expressing gratefulness and appreciation for the other's favour. Thanking exchange has a magic power to create the feeling of happiness between the interlocutors, achieve politeness, end the conversation, show respect and intimacy between the participants, get the other's attention, end the turn of one of the participants through debates, accept or refuse an invitation and offer and it is a means for irony and sarcasm. In Arabic, thanking is used as politeness etiquette and a way to appreciate others for what they have done. There are other important functions of thanking: thanking increases the feelings of individual happiness, leads to a positive change in life and builds strong relationships. The thanked person might choose to address the thanker's positive face by stating how s/he is valued and liked as a person, or by expressing how the provision of the benefit has triggered positive feelings in him/her by saving "the thanker's positive face". Also thanking is used to threaten the thankee's negative face.

English people rarely use body terms, endearment terms and kinship terms, whereas most of Arabic thankers show respect, intimacy and harmony with the thankee. Actually, In Arabic, emphasis on respect is the focus point of polite people when they prefer to address their friends, acquaintances and strangers .They use terms like brother , sister, aunt, uncle, etc.

5.3.4. Contrasting the properties of thanking Expressions in both English and Arabic

The most important property is that thanking is mainly determined by socio-cultural values and norms which govern each society. People believe

that there is a clear difference between a person and another in their emotions of expressing thanking and from one situation to another depending on the type and the size of the service and the kind of the relationship between the thanker and the thankee. In both English and Arabic language, people tend to use a boosted thanking like "thank you very much" whereas there is no use for a mitigated thanking or seems odd like, "thank you a little".

In English, the most important property of thanking is that thanking is a matter of politeness, civility and courtesy. People have to perform thanking toward the benefactor whether the thanker is sincere with thanking or not to get successful communication.

English people perform thanking in two ways explicit and implicit. Explicit means a direct expression of thanks used for both minor and major favours (e.g., "**thank you**") and implicit means an indirect expression of thanks (e.g., '**that's kind of you**', '**that's nice of You**'). In English culture there is a focus on the necessity of the use of thanking formula in every situation and for every benefactor. TEs are used frequently and openly in a wide range of interpersonal relationships. Thus, an English speaker may thank his wife or daughter for bringing a book, his young brother for closing a door, or his mother for preparing food, etc. In Arabic, there is no need for TEs on such small or trivial services among the family circle or close friends.

TEs in English as well as in Arabic on the lexical level are limited and can be modified in different ways such as (thank, appreciate, etc) in Arabic such as (شكرا), whereas on the lexico-semantic level, there are many

forms of expressions in the speaker's repertoire such as (nice, good) in Arabic (تقدير امتنان).

English people consider thanking exchange as a matter of politeness and social convention. English culture is "a non-debt-culture". On the other hand, it is important to notice that Arabic culture is described as "a debt-culture". Most people express their thanks and gratitude to show the trouble they have caused to the benefactor rather than the aspects which are pleasing to the recipient.

English people prefer to use a relative fixed stock of TEs to show their gratefulness and appreciation with all people because they treat people equally in terms of linguistic politeness, whereas, Arabic people have many TEs, since they are more sensitive to the social status and the person's age.

English tend to accompany their TEs with intensifiers as the most common device to create more polite formula. Arabic intensifiers are widely used to reinforce TEs and show more respect and gratitude toward the benefactor.

English and Arabic people can express their thanks and gratefulness to others without considering the factive condition as a necessity factor for thanking, since the thanking act is performed whether the thanker feels sincere with thanking or not and sometimes people tend to use the formula '**thank you**' ironically.

It is worth mentioning that English people prefer to use simple and direct expressions for various favours, whereas, Arabic people tend to show their exaggeration in TEs and appreciation toward the benefactor

English people try to make attachment between the size of the favour and the type of the relationship between the interlocutors and the length of

the TEs. In other words, using the shorter thanking statements can show a big social distance between the beneficiary and the benefactor and vice versa. Moreover, most of Arabic participants tend to use various strategies to express their gratitude in formal and informal situations for little or great service. The overall distribution of thanking strategies for Arabic participants shows their tendency to use thanking strategies followed by other strategies through which the thanker expresses his/her gratitude and which is appreciated by using prayers and blessings and the name of Allah whether directly or indirectly to show their faithful thanks, such as religious expressions in the form of supplication to establish and maintain a relationship, like (جزاك الله خيرا) (May Allah give you wellness). English and Arabic people, agree on the fact that leaving others without thanking is a sign of rudeness and impoliteness.

5.3.5. Contrasting the non-verbal Thanking Expressions in both English and Arabic

Actually, people tend to colour and flavor their verbal speech with a variety of non-verbal expressions which help to convey their internal state and the real feelings and emotions. The use of body movement and paralinguistic expressions to convey kinesics or sign thanks and appreciation are common and may be a universal phenomenon. English and Arabic cultures tend to accompany their verbal expressions with non-verbal behaviour to show the deep gratitude and respect towards the others.

English people always tend to use smile as silent thanks and the most common facial expression which can be used alone or with verbal

expressions to show thanking. Arabic people tend to use hand -shaking and smile to show thanking.

English and Arabic people believe that the choice of the appropriate body movements or paralinguistic expressions are completely influenced by the type of the occasion and the degree of the relationship between the interlocutors. For instance, thanking someone who helps you at the sorrow time is completely different from the non-verbal expressions which are used at thanking someone at a happy time. There is more use for honorific titles, the surname and a job title in both English and Arabic culture especially when the individual addressed is of a higher rank and has no close relation with the addresser.

Through the results of the analysis of the movies, it is recognized that English people tend to use an equal number of verbal and non-verbal expressions through greeting exchange, while Arabic people prefer to use verbal expressions more than non-verbal expressions through greeting. In thanking, English people prefer to use explicit thanking with little use for non-verbal expressions, whereas Arabic people tend to use implicit TEs with great use for non-verbal behaviours to show their deep gratitude and appreciation.

CHAPTER SIX

CONCLUSIONS, RECOMMENDATIONS, AND SUGGESTIONS

6.1. Conclusions

The attempt made in this study to compare Greeting and thanking acts in English and Arabic has revealed the following points: It is clear that users of different languages exhibit different verbal and non-verbal behaviour in their communication.

A. Areas of Similarities

The study reveals that the FEs of greeting and thanking in the two languages are similar in the following areas:

1. In English and Arabic, GEs and TEs have been considered as the most important FEs and the earliest routines which the English and Arabic speaking children are taught. They are practiced as clichés that are memorized without recognizing or changing their grammatical structures or real functions.

2. In both English and Arabic, these FEs of greeting and thanking are used more than the other acts in daily conversations. Actually, although there is plethora of GEs and TEs, but people tend to stick to the same and specific routine expressions.

3. In the two languages, a repetition of any expression could give different meanings in different cultures and situations, since the mental sets of the participants from different cultures have a great effect on their choice of the appropriate expressions. For instance, saying 'Thank you' in a certain

context and a certain situation might be used to show that the one who produces this expression has received service and that he is grateful for the giver's help. On the other hand, the same formula in the same situation might be used differently; it can express an offense showing that the thanker does not need the benefactor's help i.e. 'rejection of an offer'.

4. The influence of contextual variants is revealed to be similar in both languages. Greeting and thanking as conventional formulas are highly situational constrained in the process of performing these expressions.

5. In both English and Arabic, people devote great attention to the role of non-verbal communication in the process of greeting and thanking exchange and the body language expressions are combined with the verbal expressions to perform greeting and thanking actions. Sometimes, body language expressions can achieve greeting and thanking alone without verbal expressions.

6. Generally, in both languages English and Arabic, age factor seems to play an important role in choosing the appropriate expressions; old people always tend to give great attention toward greeting and thanking actions and they spend a lot of time to these acts, by using various strategies more than young people who mostly do not pay attention toward these acts and tend to perform these expressions quickly. Younger speakers tend to use fewer formulas and less complex patterns than those used by the old people.

7. Greeting and thanking are revealed to be similar in both languages that they are expressive acts which can be performed verbally or nonverbally, directly or indirectly, explicitly or implicitly to achieve the common function of establishing and keeping personal and social

relationships between the interlocutors; also to save the others' positive face.

8. The study shows that English and Arabic people violate the conversation maxims through the process of greeting and thanking exchange. In Arabic both of the interlocutors tend to expand and amplify in greeting and thanking exchange more than English.

9. Through the observation of greeting and thanking exchange between interlocutors, in both English and Arabic, and especially in Arabic society, many people have miscommunication and produced some expressions in situations where other and more expanded expressions are expected to occur and vice versa.

10. In both English and Arabic, there is a considerable variation in GEs and TEs across social groups within the same society, from one person to the other, and even in the behaviour of the same individual from one situation to another. But, this phenomenon is more productive in Arabic than its English counterpart.

11. The degree of the relationship between the interlocutors and the size of the service in the two languages has a vital role in the process of selecting the appropriate TEs.

12. The use of greeting and thanking as politeness routine is a universal phenomenon performed by English and Arabic but the differences among people in their achievements for these acts have been attributed to the cultural and ideological diversity of the two systems. So, being unaware of such differences between the interlocutors' cultures is likely to lead to misunderstanding and communicative breakdowns

13. In both English and Arabic, people share the main strategies of greeting and thanking, but they differ in their performance for the sub-strategies. English people prefer the direct, simple and short expressions in their performance for GEs and TEs, whereas most of Arabic participants tend to use complex expressions by combining more than one strategy .Also, they tend to follow their GEs and TEs by religious terms in term of prayer and blessings using statements which carry the name of Allah.

14. In both English and Arabic, it has been noticed that there are no significant differences between males and females in their performance of GEs and TEs. In Arabic, however, females may tend to use more number of strategies and prefer to use body-expressions to show intimacy and strengthen the social communication in order to dilute threats to an interlocutor's face larger than those of English. Moreover, some Arabic females tend to make mixing between English and Arabic phatic expressions as a signal of high class and prestige, e.g., some Arabic young females tend to use 'Hello' to greet the others.

15. Both English and Arabic people believe in the idea that some people tend to use GEs as a matter of politeness and to show the speaker's desire to save the hearer's positive face without exactly interest and intention to know something. Moreover, people almost convey appositive assessments like (ok. fine, good) as an answer without mentioning the real feeling at the time of greeting exchange.

16. In both English and Arabic, people tend to follow a certain range and rules to perform greeting and thanking acts. For instance, GEs are used

at the beginning of the conversation and start by initiation expressions followed by interrogative expressions.

17. Both of English and Arabic people suggest that greeting and thanking exchange is greater in some conditions; when the interlocutors are meeting face to face, when they have time and not in a hurry or emergency state, when there is a good relation between the interlocutors ,when they have a good mood, etc. For instance, people who help others and cooperative are more likely greet and thank others during the day. And of course, there are exceptions for each situation.

18. In both English and Arabic, people tend to add some terms as endearment terms and kinship terms through greeting and thanking exchange to show intimacy and solidarity, but Arabic people tend to use these terms more than English people.

Through the results of the analysis of the movies .It is concluded that both English and Arabic are similar in:

1. Both of English and Arabic people perform greeting and thanking acts to achieve certain functions such as (opening and closing an interaction, reduce indebtedness and to establish and keep a relationship between the interlocutors and to save the others' positive face, etc.)

3. Both of English and Arabic believe that through these acts people can recognize and collect only the shallow information and what the speaker wants to convey through GEs and TEs, but it is difficult to collect the hidden information and the intended meaning behind certain expressions.

4. Both of English and Arabic people tend to avoid greeting and thanking exchange when they have no time or when there is an emergency.

5. Both English and Arabic people usually prefer to use the terms of addressee in greeting and thanking, whether absolute or relational, for certain social purposes to show respect and deference, or to show intimacy and solidarity.

B. Areas of Differences

The study reveals that both of English and Arabic are completely different in the following areas:

1. Most of English people follow the simple and explicit expressions of communication in formal and informal situations, also they deal with others equally (i.e. There is no great role for social distance). On the other hand, Arabic conversational style is complex and implicit. Arabic people pay high attention to the social status and the degree of the relationship between the interlocutors through their greeting and thanking exchange.

2. There are significant differences between English and Arabic speakers in dealing with the socio-pragmatic knowledge in term of contextual variables. In thanking, most of Arabic participants seem to be more grateful, feel embarrassed for what they cause for the benefactor from a high degree of imposition and tend to express benediction. No such phenomenon is observed in English.

3. In English, the process of greeting and thanking exchange is a matter of politeness and curtsy. Whereas, in Arabic people consider these acts as duty that people should perform to get the satisfaction of Allah.

4. In Arabic, people tend to spend a lot of time on greetings and thanking expressions (المجاملات) especially in informal situations between friends and relatives whereas most of English speakers are not willing to continue the talk and have the tendency of abbreviations.

5. Arabic culture is described as" a debt-culture" more than English culture which considers the process of thanking exchange as a matter of politeness and social convention and English culture is classified as" a non-debt-culture".

6. In most Arabic countries, there is no need to produce TEs for small favours like passing the salt across the table, opening the door, etc. especially, among close friends or inside the house among family members, while English people always tend to say 'thank you ' for every service, even it is so small or trivial with the family members and close friends.

7. English people prefer to use a relative fixed stock of GEs and TEs to show their gratefulness and appreciation, whereas Arabic people have many expressions of thanking.

8. There is a clear difference between English and Arabic cultures in the matter of stating the terms of address. Actually in most of "the collectivist societies", people prefer to avoid using titles and names through their speech since both of the speaker and the hearer in the same conversation and they know each other, whereas Arabic people prefer to use names especially in formal situations.

9. English people express their viewpoints on thanking saying that people are not obliged to give help for others and there is no need to express thanking toward someone's duty. While, in Arabic culture, it is important to help others and show gratitude to those who help you .The Glorious Quran and Prophetic Hadith tradition show the importance of helping others.

(خير الناس من نفع الناس) (The best people who are beneficial for others)

Through the results of the analysis of the movies .It is concluded that English and Arabic are different in:

1. Arabic people usually prefer to use religious expressions and express benediction through greeting and thanking processes, whereas no use for such expressions in English.

2. English people tend to present thanks toward every person who has done a service for them, whereas there is no such use by Arabic people.

6.2. Recommendations

On the basis of the conclusions arrived at in the current study, the following recommendations have been drawn to be beneficial for those who are specialized in pedagogical aspects and for researchers who deal with similar topics.

1. Text book designers, teachers and even students must not deal with speech acts expressions in general and GEs and TEs in particular as FEs which can be taught or learned as a rigged phenomenon and separable of cultural context, but it is essential to use these expressions in a classroom drills and enrich the classroom input with real-world materials to practice these expressions as in real context.

2. The conclusions of this study can benefit those who are responsible for preparing the curricula especially in Arabic societies to design a subject under the title of (Etiquette of the language and culture) through which students learn how to, greet, thank and invite each other from an early age. That is considered as a trigger and helper to understand the norms and the rules of politeness within the target culture. In addition to that, teachers need to take pragmatic training lessons by making visits to the native countries.

3. In an academic community, Arabic researchers should pay great attention to make a shift from the researches which deal with language from syntax and morphological aspects to those which deal with language as a social phenomenon, through which sentences are used in the production of communicative acts to convey the intended meaning in different situations, by developing "communicative competence" more than "grammatical competence".

6.3. Suggestions

The following ideas are suggested for further studies:

1. A Further study can be carried out by deep investigation of other FEs such as idioms, proverbs, fixed phrases and riddles.

2. This study could be replicated to investigate the vital role of these two formulas in other fields such as SMS messages, e-mails, chats and face book comments.

3. A further research is also required to use other phenomena such as congratulation giving with their responses, condolences giving with their responses.

4. Although the present study has investigated the verbal and non-verbal production of GEs and TEs, future researchers can tackle the non-verbal production of these two formulas in details.

5. Researchers can investigate the formulas of greeting and thanking by using various data collection methods such as natural observation, interview with different levels of samples.

6. Future research should investigate the differences and similarities among native speakers of the same language through their performance of greeting and thanking to know the role of sex, level of study, and situation

on people's ability to choose the appropriate expressions. Since, most studies on inter-language pragmatics have focused on the differences and similarities in speech acts and their realization patterns in two different languages.

7. A similar study can be done to investigate the responses of GEs and TEs to determine the extent to which the contextual variants effect on the process of choosing the appropriate responses.