

PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA
MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH



ABDELHAMID IBN BADIS UNIVERSITY – MOSTAGANEM

FACULTY OF FOREIGN LANGUAGES

DEPARTMENT OF ENGLISH

**Communication Failure in Intercultural Interactions between Algerian
Learners of Turkish and Native Turkish people**

A dissertation submitted in partial fulfilment of the requirements for the Master Degree
in “Linguistics”

Submitted by

Bencherif Ilhem

Board of Examiners:

Chairperson: Prof. Hamrelaine Souad

University of Mostaganem

Supervisor: Dr. Aoumeur Hayat

University of Mostaganem

Examiner: Ms. Kaidomar Latifa

University of Mostaganem

2021/2022

Dedications

I dedicate this work to my future self

“I hope you see this and be proud of your efforts”

To my family and my best friends

To all of my teachers who taught me and supported me

throughout all of the stages of my education

To everyone that ever believed in me.

Acknowledgments

I would like to express my sincere gratitude to my supervisor, Dr. Aoumeur Hayat, who provided me with her valuable guidance and has been extremely understanding, supportive, and helpful throughout this whole process.

All of my appreciation and thanks go to the members of the jury, Prof. Hamrelaine and Ms. Kaidomar, for taking the time to evaluate my work.

My ultimate and special thanks go to all of the participants, especially Mr. Işen who helped me get in touch with the Turkish participants.

Abstract

This dissertation aims at investigating the frequency of cross-cultural pragmatic failure in verbal communication between Algerian learners of Turkish and Turkish natives, as well as exploring the reasons behind such intercultural communicative breakdown. One objective for the study was to discover the relationship between pragmatic failure and the influence of dissimilar cultures on the process of cross-cultural confrontations. Another important objective was to inquire about the situations in which misunderstandings can be prevented and successful communication can be achieved. To this end, the study opted for a mixed-method approach to analyze the data gathered from a total sample of 27 participants, including both Algerian learners of Turkish and natives from Turkey. In addition to interviewing the participants who had already engaged in cross-cultural interactions, we used a questionnaire to obtain additional results. Another research tool was the case study of the online verbal conversations between Algerians and Turks. The findings suggest that cases of pragmatic failure are common between Algerian speakers of Turkish and native Turks. The results show an exclusive connection between these cases of misunderstanding and a lack of cultural background or knowledge of the target language. Other reasons, such as negative pragmatic transfer and certain social factors like gender and profession, all contributed to failure in communication. Moreover, the methods of learning the Turkish language used by Algerian speakers showed a direct effect on their development of communicative skills and cultural background. The study puts forward some suggestions for how to avoid this kind of pragmatic failure in cross-cultural verbal communication in the future.

Keywords: Cross-cultural communication, verbal communication, cultural aspects, pragmatic failure, misunderstandings in communication.

Table of contents

Dedications.....	i
Acknowledgments.....	ii
Abstract.....	iii
Table of content.....	iv
List of figures.....	vii
General introduction.....	1
Chapter One	
Literature review	
1.1. Introduction.....	6
1.2. Definition of communication.....	7
1.2.1. Verbal Communication Versus Non-Verbal communication.....	8
1.2.2. Effective Communication.....	8
1.3. Definition of Culture.....	9
1.3.1. Culturally influenced conversations.....	10
1.4. Cross-cultural communication.....	10
1.5. Pragmatic failure.....	11
1.5.1. The Contributing Cultural Factors of Pragmatic Failure.....	12
1.5.2. Theory of relevance and pragmatic transfer.....	13
1.6. Conclusion.....	14

Chapter Two

Methodology and Findings Reporting

2.1. Introduction	16
2.2. Research design.....	16
2.3. The sample	17
2.4. Data collection tools.....	18
2.4.1. Interlocutors’ interviews	18
2.4.2. Case Study.....	18
2.5.1. Description and Analysis of Interviews.	19
2.5.1.2. Part one: General information	19
2.5.1.3. Part two: Focused Questions	24
342.5.2 Case Study Analysis.....	26
2.6. Conclusion.....	27

Chapter Three

Findings and discussion

3.1. Introduction.	29
3.2. Discussion of Major Findings of the study	29
3.3.1. Participants Experience and Perception of Pragmatic Failure (Interpretation of Anecdotes).....	29
3.2.1.1. Instances of Socio-pragmatic Failure	30
3.2.1.2. Instances of Pragma-linguistic Failure	32
3.2.2. Discussion and Analysis of Observations Gathered from the Case Study	34
3.3. Pragmatic Transfer and Other Reasons for Pragmatic Failure.....	36
3.4.1. Recommendations for Overcoming Pragmatic Failure	37
3.4.2. Recommendations for Further Research.	38
3.5. Limitation of the study	39

3.6. Conclusion..... 39

General Conclusion. 41

Bibliography..... 46

List of Figures

Figure 1: Participant’s countries of origin in the interview.....	19
Figure 2: Algerians living in Turkey.....	20
Figure 3: Gender frequency.....	20
Figure 4: Frequency of gender among Algerian participants.....	21
Figure 5: Frequency of gender among Turkish participants	22
Figure 6: Age Frequency of the sample	23
Figure 7: Frequency of profession in the sample	24
Figure 8: Prevalence of Pragmatic failure (total sample).....	25
Figure9: Methods of learning Turkish for Algerian participants	25
Figure 10: Percentage of loan’s use in verbal Communication between Algerians and Turks...26	

General Introduction

Despite its various utilities language mainly evolved alongside the human need for communication. Starting from mothers communicating with their children, the term “mother tongue” is used by family members and independent small groups nationwide and worldwide. As a result, numerous other languages arose, each with its own culture and speech community. Besides the need to communicate, the more humans evolved scientifically, economically, and politically, the more crucial it became for them to transmit that knowledge across the globe. Moreover, this necessity for transmission and expression has managed to connect nations, as their varieties of languages and cultures came into close contact with each other (Lauring, 2008, pp.343-361). In fact, this global convergence among nations shaped a new form of communication best described by the term "cross-cultural communication."

Alternatively, technology also offers various means and tools that connect people around the world, such as social media, language learning apps, chatting and meeting apps, which have succeeded in providing people in general with a new virtual setting for fruitful and diverse confrontations (Abuarqoub, 2019). In particular, language learners were also given a chance to practice their skills through those tools. Namely, the language used in these cross-cultural confrontations can vary from a lingua franca, “English” to one of the speaker’s native languages. Therefore, the differences in how people use language, how they understand meaning, and how culture affects how well people can communicate with each other in cross-cultural interactions made it interesting to academics.

According to Thomas (1983, p. 92), to achieve successful intercommunication and reach a clear understanding of the meaning being inferred there should be a balance between linguistic competence and the pragmatic one. Additionally, Fang (2010) also shed light on the fact that acquiring knowledge of the target language’s culture is as equally important as learning about its grammar or vocabulary to avoid cases of pragmatic failure. This peculiarity and the distinguishing reality of language use and possible miscommunications found in a cross-cultural range is what sparked interest in initiating the current research.

To carry out this research, Deirdre Wilson and Dan Sperber's (1980) theory of meaning and relevance is used as a means for linguistic scrutiny. It is a cognitive approach that mostly provides a broader knowledge of the nature of understanding or interpreting utterances within a pragmatic framework. In this respect, relevance theory serves as a pragmatic tool for analyzing the complexity of the process of meaning comprehension. In proportion to that, a field like pragmatics that acknowledges the power of context-bound analysis in a cross-cultural setting is no exception and could possibly provide more and distinct data for the explanation of this phenomenon. Even though there have been previous investigations into language barriers in communication, including cross-cultural communication, few of which have regarded the pragmatic aspect of the issue. Instead, a great number of studies focused only on grammatical or semantic errors. Many of which indicated that the incapacity to convey or perceive meaning is related to the linguistic competence of the interlocutors. Though this is true, it does disregard another important factor, which is the effect of pragmatic principles that help assign meaning to utterances. Hence, the academic piece at hand attempts to discuss thoroughly the gap in this literature.

The current study aims to investigate the prevalence and nature of pragmatic failure in communication amongst new language learners while engaging with natives, in this case between Algerian learners of the Turkish language and native Turks. One of the main reasons that motivated the choice of this particular case is the seemingly similar linguistic and cultural aspects that these two nations share. Therefore, through the application of the relevance theory to the selected samples of speech, the research aims at uncovering the range of reasons causing this phenomenon. Overall, it puts forward the objective of discovering the relationship between pragmatic failure, or misunderstandings, and the influence of dissimilar cultures on the process of cross-cultural confrontations. Generally, for the purpose of achieving successful communication and establishing harmony in interaction.

The following research questions have been identified in order to achieve the aforementioned objectives:

1. How frequent is pragmatic failure among Algerian Turkish language learners and native Turks?

What causes pragmatic failure among Algerian Turkish language learners and native Turks?

2. Does the seeming similarity between both Arabic and Turkish languages and cultures make it difficult or easier to overcome such pragmatic failures?
3. Who is more likely to prevent misunderstandings: those who study at home or those who rely on qualified tutors and specialized schools?
4. Do specific cultural influences (social class, gender, occupation, sexual orientation, and so on) contribute to the failure to deliver or interpret the intended meanings?

A set of hypotheses has been developed to answer the above listed questions:

1. Cases of pragmatic failure would be frequent, mainly due to “the pragmatic transfer” a common mistake where the speaker or the hearer transfers the utterances into their native language, causing the meaning to get lost in translation.
2. Certain loans and religious terms that are shared by both the Turkish and Arabic languages might help learners to understand the pragmatic force behind the speaker’s utterances. However, it can also be the very reason that causes a breakdown in communication since not all loans are used the same way in different speech communities.
3. At-home Algerian learners of Turkish language often have the option to study everyday Turkish via popular TV series and movies in Algeria, as opposed to those who seek professional teachers or schools. Instead of providing learners with hidden cultural and social components of language, tutoring focuses on comprehending and delivering precise grammar and language.
4. It is possible that cultural influences can contribute to the pragmatic failure.

The present dissertation comprises three chapters. The first chapter details the theoretical part of the research subject, that is, the nature of pragmatic failure in cross-cultural communication between Algerians who are learning the Turkish language and the Turkish natives. It includes explaining certain concepts, naming, communication, cross-cultural communication, pragmatic failure, cultural influences, and pragmatic transfer. Then it explains the theory used to follow through with the investigation. It finally concludes by explaining the tie between those components.

The second chapter is devoted to the research methodology. It covers both data gathering methods, which include interviews, and observations of online (verbal) interaction between participants. The chapter's last part is dedicated to reporting results. The third chapter is concerned with discussing the results obtained from the previous chapter. It is necessary to help verify the validity of the aforementioned hypotheses. Furthermore, it concludes with some suggestions to avoid cases of pragmatic failure.

CHAPTER ONE:

Literature Review

1.1. Introduction

The current chapter presents an overview of the different literature related to pragmatic-failure in cross-cultural communication, mostly, with regard to verbal miscommunication between language learners and natives. It starts by providing definitions of the terms, communication, cross-cultural communication, effective communication, pragmatic failure, and cultural influences. Then, it discusses the pragmatic relevance theory to provide a closer view on the subject of miscommunication between cultures. Lastly, it provides a conclusion for the previous points and their relations and contributions to forming a better understanding of the nature of this issue.

1.2. Definition of Communication

According to Etymonline, the word communication originates from the old French ‘communicacion’, which has its roots in the Latin word ‘communicatio,’ related to the word ‘communis’. Accordingly, Weekley. E, (1967) states “The root of the word ‘communication’ in Latin is ‘communicare’, which means, to share or to make common.” Henceforth, this refers to the act or instance of imparting, conveying or transmitting a meaning from one person to another

As reported by Merriam-Webster dictionary, communication is “a process of exchanging information between individuals through a common system of symbols, signs, or behaviors.” Understanding the concept of communication has been the center of several scholarly literature, many of which sought to identify and explain the term. For instance, Rothwell, (2001) defines communication as “a transactional process of sharing meaning with others.” In addition to that, (Barker, 2010, P.1) believes that communication can be regarded as “the act of transmitting and receiving information.” Davis, (1967) also cited that “communication is the process of passing and understanding the information from one person to another.” This ultimately emphasizes the importance of understanding the information being shared as part of communicating with others. In this regard, Lunenburg, (2010) asserts that, unless there is a common understanding of the message being transferred or the information being exchanged, there is no communication. In other words, true communication evokes a response or understanding in the mind of the hearer.

To explain further the process of communication, Lunenburg, (2010) indicates that there are two main elements, the sender and the receiver. The former has a meaning, an idea, a concept, etc., which he intends to convey, whereas the latter is the person to whom the message is sent to. He describes the message as being “the outcome of encoding” that takes several forms. The message is later transferred through various mediums, including face-to-face confrontations, phone calls, e-mail, or any written form. Ultimately, it is decoded into meaningful information.

1.2.1. Verbal Communication Versus Non-Verbal communication

As mentioned above, communication takes several forms, mainly verbal or non-verbal. According to Manusov, (2016), “Non-verbal codes are, by definition, all of those other than language that can also be communicative”. Manusov continues to argue that the value of non-verbal codes, including postures, gazes, eye contact, and other cues, is important to the process of encoding and decoding messages in interaction. In this context, Khan, (2021) stated that “non-verbal code has a significant role in human interactions; it not only elaborates but certainly clarifies the verbal message.” For instance, humans make assumptions based on verbal declarations from each other, yet those assumptions can only lead to speculation, unless they are followed by non-verbal gestures to prove them right or wrong. (Khan, 2021, p.81)

Strictly, in non-verbal communication, the message is both transmitted and decoded through non-verbal gestures, such as, body posture, facial expressions, signaling, and even clothing (Lunenburg, 2010 & Manusov, 2016). On the other hand, Krauss, (2001) states that verbal communication provides people with a variety of unlimited meaningful constructions that are best used in a collective activity. Moreover, Purnell, (2018) adds that “Verbal communication involves preferred language and dialects, contextual use of the language, preferred greetings, voice, volume, and tone, health literacy, and the need for interpretation and translation.” Notably, there are a decent number of studies that support the integration of verbal and non-verbal communication in interactions.

1.2.2. Effective Communication

Initially, effective communication guarantees harmony, establishes a connection between interlocutors, and most importantly, it creates a solid ground for reaching mutual intelligibility. It is important to achieve it in all fields, for example, in companies, within health care institutions and systems, administrations, and even in cross-cultural (native-non-native) interactions to provide and benefit from shared interactions. In order for that to happen, interlocutors must give feedback to each other, having in mind the perspective of the hearer when delivering the message.

According to Lunenburg, (2010), "The elements in the communication process determine the quality of communication. A problem in any one of these elements can reduce communication effectiveness (Keyton, 2011). The "elements" of communication explained in the previously mentioned points include the sender, the receiver, and the understanding of the message. Eventually, these are not the only reasons that can determine the failure or success of communication; other external factors contribute to such an issue.

1.3. Definition of Culture

According to Livescience, the origins of the term "culture" are derived from the same French term, which in turn originated from the Latin word "colore". (Tucker, 1931), stated that the Latin word "cultura" is derived from the infinitive "colore", which translates to the meaning of "to till" or "to cultivate." That means to grow the land or to tend to it. Thus, the use of the term "culture" is related to cultivation and growth.

Though the etymology of the word is clear and undebatable, its definition, on the other hand, is quite controversial according to some anthropologists. For instance, (Tylor, 1891) regards culture as "the complex whole which includes knowledge, belief, art, law, morals, customs, and any other capabilities." While (Kroeber & Parsons, 1985) described culture as "the transmitted and created content and patterns of values, ideas, and other symbolic-meaningful systems as factors in the shaping of human behavior," On the other hand, Schwartz (2011) argues that culture does not determine 'values'. (Jahoda, 1984) believes that the common belief that culture includes, causes or influences behavior is quite fallacious. However, some anthropologists managed to provide simple and supported definitions for the term (Hofstede, 2011). For instance, they stated the following: "Culture is shared mental software, the collective programming of the mind that distinguishes the members of one group or category of people from another." Moreover, the definition of the term "culture" often falls under the notion of shared and customary social norms or traits that are specific to each group.

1.3.1. Culturally-Influenced conversations

Several studies, especially in different fields like cultural linguistics and sociolinguistics, to mention a few, have discussed the synchronous relationship between language and culture. One idea that explains the correlation between "culture" and "language" is that of Stepanov (2001). He believes that real life experiences come from emotions, likes and dislikes, etc. Along with conceptualized concepts, they are derived from and subject to many cultural inferences, which are later verbalized into interaction. Similarly, in her study Hwa-Froelich (2004), proved that "children acquire communication skills within a socially and culturally influenced context." The previous studies align with Kramcsh's (1998) view on the way in which culture influences language. He believes that the constructions people use in verbal communication reflect their cultural reality, manners, and attitudes. Conversely, he also believes that language embodies their real life experiences, emotions, and actualities. Most importantly, he argues that in a context-bound encounter, language is considered a part of culture and is often considered as part of a person's identity as a member of any social group.

Moreover, a study that covered the impact of culture on English language learning in the Arab world conducted by Abdul-Kawi (2019) reports cases where some learners, despite having sufficient linguistic competence, were not able to avoid misunderstandings due to the lack of their cultural background about the target language and its practical use. Furthermore, Geng, (2010) argues that the differences in culture, such as values, beliefs, and morals, bring about differences in language.

Lastly, (Samor & Porter & Jain, 1981) stated that culture is necessary for communication because it determines not only the topics of discussion being communicated, but also who can talk to whom and the manner in which communication proceeds.

1.4. Cross-cultural Communication

As cited in the Cambridge dictionary, the term "cross-cultural" explicitly means "involving two or more different countries or cultures." Accordingly, Fries, (2003) stated, "Cross-cultural applies to something that covers more than one culture." In another definition, cross-culturalism is described by Ya (2008) as a cultural exchange between different cultures, and in the process of this

reaching across boundaries, an individual goes through quantitative and qualitative changes by interacting with culturally acceptable ideas, attitudes, and actions of other cultures.

On this basis, the quote mentioned above clearly revolves around the idea of diversity or variation between cultures. I.e. differences in cultural heritage, traditions, habits, norms, etc., all of which are concepts that have been rooted in every culture. An example of a cross-cultural situation would be "an international conference about preserving the planet."

Subsequently, in some cases when native and non-native interact, one or both of the interlocutors might face certain difficulties in understanding the meaning of the sentence for reasons such as grammatical errors, incorrect vocabulary, or spelling mistakes. This lack of linguistic competence is often regarded as the reason for the breakdown in communication, though it is not always the case. Another possible reason would be "pragmatic error" (Nodoushan, 2006), or lack of pragmatic competence, which is necessary for achieving effective communication (Thomas, 1983).

1.5. Pragmatic failure

Pragmatic failure is a term used to refer to the issue of misunderstandings or failures of communication. According to Miller (1974), "... a far more important source of difficulty in communication is that we so often fail to understand a speaker's intention." Initially, the term was coined by Thomas (1983) in his book where he asserted Miler's words and described the term "pragmatic failure" as 'the inability to understand' what is meant by what is said'. He also used the term to talk about misunderstandings between people from different cultures, shedding light on a different reason why this happens.

Moreover, Thomas (1983) does not regard the failure of communication in cross-cultural interactions as a lack of linguistic competence alone, but rather a lack of pragmatic inference. He believes that grammatical errors are easily spotted by interlocutors and, by no means, can cause any huge breakdown or misunderstanding. Whereas, pragmatic failure can be hard to detect and it often causes misunderstandings. For example, if a person says, "she come yesterday," it will be clear to the speaker that "come" in fact means 'came.' However, if you take the same sentence, the speaker probably will not understand who the personal pronoun "she" refers to, especially when taken out of context. Hence, they will fail to understand the speaker's intention. Furthermore, he

distinguishes two main types of pragmatic failure, which are 'Sociopragmatic failure' and 'Pragmalinguistic failure." The former is restricted to a failure to respect socially conditioned linguistic behaviors. According to Weirzbika, (1999, p. 69), most societies do not share similar linguistic behaviors, communication styles, and values. However, they must be identified, understood, and respected. For instance, in many communities and cultures, it is considered disrespectful to inquire about a person's wealth, weight, or age. As for the Pragmalinguistic failure, it refers to the inability to understand the pragmatic force assigned to utterances by the speaker. The clearest examples of that would be proverbs, irony, and metaphors, all of which are different from one culture to another and require socio-pragmatic knowledge to understand. However, most speakers tend to talk about their own culture as a way to try to understand it. This leads to a direct translation of their own culture into the target language, which misses the real meaning (Al-Furaji, 2017).

1.5.1. The Contributing Cultural Factors of Pragmatic Failure

According to scholarly literature, a number of studies have been conducted to examine the cross-cultural failure in communication. A key study examining the causes of misunderstandings in cross-cultural communication is that of Tannen (1985), in which she explains and illustrates with examples that the "notion of "cross-cultural" encompasses more than just speakers of different languages or from different countries; it includes speakers from the same country of different classes, region, age, and even gender" (p. 203). Shen (2013) explores the contributing factors of pragmatic failure in China's ELT classrooms. The study demonstrates an interplay of factors such as teacher-centered teaching, lack of authentic input, and teaching English without considering the cultural differences. Podhovník (2010) conducted a study to examine communication and cross-cultural pragmatic failure in meetings and negotiations. In a recent study, Stukan (2018) analyzed examples of pragmatic failure in Ukrainian as compared to Mexican Spanish using the cooperative principle, the politeness principle, and the concept of face as a guideline.

On the other hand, Gleason (1961) points out the correlative affect that language and culture have on each other, saying "language is not only the product of culture but also the symbol of culture," which asserts the importance of taking into consideration the cultural habits, norms, and traditions being communicated in cross-cultural situations. Likewise, Tannen (2006, P.347) explains that when people from different cultures speak to each other, they are affected by their cultural influences, such as their social class, gender, sexual orientation, and profession, etc. These

factors influence their choice of wording, style, intonation pattern, and other linguistic habits, which in turn reflect and communicate the speaker's personality, identity, and intention when interacting. For example, gender role expression is different from one culture to another and is usually influenced by certain cultural and social norms. In some cultures, men exercise control through communication, whereas women seek to establish connection through communication of feelings and emotions (Neculaesei, 2015). Furthermore, factors like these can possibly contribute to failures in communication within intercultural interaction.

1.5.2. Theory of Relevance and Pragmatic Transfer

According to Thomas (1983), there is a clear gap or difference between the sentence's meaning and the speaker's meaning. In order to achieve a correct perception of what the speaker is communicating, the hearer must be able to understand the "pragmatic force" assigned to the utterance by the speaker. In this regard, Deirdre and Sperbre's (1995) theory of relevance explains how speakers make sense of the meaning by referring to their own knowledge and context and forming assumptions in an attempt to determine the motivation that lies behind the interlocutor's utterances. In other words, speakers understand each other mainly through implying this inferential principle. In addition to this, the theory clarifies that this is a fixed principle of how people think, and that it often leads to misunderstandings and failures in the real world.

Similarly, a common mistake made by language learners, called pragmatic transfer, relies on an inferential principle when attempting to interpret the meaning. Simply put, language learners are often found referring back and forth to their own culture when conveying or perceiving a message in a target language. In the end, the principles we have talked about have their roots in pragmatic failure, which usually happens when people from different cultures interact.

Giving the importance of attaining harmony and reaching effective communication in cross-cultural interactions, any interlocutor must avoid pragmatic failure, mainly through a better understanding of the pragmatic principles and their importance in understanding meaning as well as learning about the culture of the target language that contains and influences language use. Moreover, the theory asserts the importance of optimizing relevance to solve such problem. This is mostly done by agreeing with the possible assumptions without saying so out loud and looking for the closest and most compatible meaning in the context of the conversation.

1.6. Conclusion

This chapter has described the problem of cross-cultural miscommunication and stated related literary works with regard to the nature and causes of such an issue. It also provided detailed definitions of important terms that fall under the investigation concerning this matter, such as communication, culture, cross-cultural, pragmatic failure, etc. Moreover, it offered some explanations based on previous scholarly literature about the reasons behind the problem, including pragmatic failure, cultural influences, and pragmatic transfer under a pragmatic framework, which adopted the theory of relevance as a linguistic tool of investigation. In the next chapter, we will present the instruments, procedure, population and other related elements.

Chapter Two:

Methodology and Findings Reporting

2.1. Introduction

The previous chapter introduced the theoretical framework of the research, which comprises an overview of previous literature about the nature and possible reasons behind pragmatic failure in cross-cultural communication. This section of the research is devoted to practical fieldwork. On this basis, the chapter will include an account of the methodology in use and an explanation of the way in which data were collected in carrying out the search. It, will introduce other important elements such as the research design, the target population, data collection instruments, and lastly, data reporting.

2.2. Research Design

The present research is an attempt to study the issue of pragmatic failure in cross-cultural communication. Overall, it is an explanatory study that seeks to investigate the "prevalence of pragmatic failure" in "verbal" communication between Algerians learning Turkish and Turkish natives. Most importantly, it seeks to identify the various reasons behind such an failure. The reason why this particular case was chosen is to discover whether the problem of misunderstandings or pragmatic failure is common among the two cultures or nations (Algerian learners and Turkish natives). The contact between Algeria and The Ottoman Empire throughout history led to the transfer of numerous Arabic loans and religious terms that exist within the Arabic language to the Turkish one, which contributes to how they appear to be similar to each other when in fact it is not the case.

With regard to this matter, the investigation seeks to analyze the use of these loans and common terms and determine if they hinder or help the course of communication between the interlocutors. This research also examines the spread of the Turkish language in Algerian society, where many people became fond of it and learned it due to the popularity of their TV shows and movies. Likewise, there are countless private schools and trained online tutors who provide Turkish language courses, and many Algerians seem to be interested in those as well. Hence, the question seeks to prevail whether TV shows actually help provide a real-life pragmatic context and

familiarize learners with Turkish culture, which in turn helps them learn and communicate better with natives, or whether learning Turkish according to a schooling program does it better. Lastly, the fourth question is aimed at exploring if there's any relation between cultural influences, such as gender, profession, and pragmatic failure or misunderstandings. In concordance with these objectives and given the nature of the questions at hand, this research adopts a mixed method approach, which opts for both quantitative and qualitative methods. However, the focus throughout the research is on the degree of commonness of cases of pragmatic failure and the reasons behind them.

This research is abided by a descriptive method in order to explain and analyze the collected data. Eventually, research on this matter was initiated for two main reasons. First, we noticed a lack of scientific investigations into the causes and effects of pragmatic failure in cases where languages and cultures are apparently similar to one another. For example, many studies have looked into why it is hard for English and Chinese speakers to talk to each other. Since the two languages are so different, this is to be expected, but it is not the case with languages that seem similar or do share some similarities. Second, we tried to figure out what went wrong and how to fix it when people from different cultures and languages do not understand each other.

2.3. The Sample

The target population of the research involves Algerian learners of the Turkish language and Turkish natives. The sample of this study was selected from different parts of Algeria and Turkey, including only the number of individuals that were of interest to the research. When it came to Algerians, the learners must have had at least basic or intermediate knowledge of the Turkish language. They have had to learn it through either means (through TV shows and movies, or through schools). As for the Turkish population, they only had to speak and understand English since it could be used as a shared second language in the interaction. These criteria were very important when sampling so as to gather correct data that would help deduce the necessary generalizations. The research uses the online platform of "WhatsApp" as a foregrounding setting for the investigation and to connect the two different populations. Moreover, the choice of this platform was made because almost all participants were familiar with its way of use and it provided a peaceful environment that contained fewer distractions than any other online platform.

On the other hand, the selection of samples was very random and was not specific to a certain area in either country. Lastly, the sample contained a total of 27 people. Ten of them were Turkish, while the rest were Algerian learners of the Turkish language or Algerians living in Turkey.

2.4. Data Collection Tools

During the process of preparing for the collection of data, two primary instruments were adopted to meet the requirements of the research. These instruments include interviewing Algerians or Turkish people who have already engaged in interaction with each other in the past, for the purpose of learning about their anecdotes concerning misunderstandings and their experience in interaction. The second instrument is a questionnaire. Both of these instruments were used to meet the requirements of the research. In addition, there is a case study in which we watch the verbal online conversation that takes place between people from Algeria and Turkey.

2.4.1. Interlocutors' Interviews

This research instrument is best suited for gathering both quantitative and qualitative information. Basically, all 27 participants from both nations were interviewed; however, 11 of them were interviewed after integrating into an interaction with each other (this will be explained later). The interview consists of two parts. The first one includes inquiring about the interviewee's background information, such as age, profession, and so on, for Algerian participants (how they started learning Turkish). Also, whether or not they have been through a situation where they felt misunderstood or if they themselves misunderstood something when interacting with the other person. In the second part of the interview, the participants were asked for a detailed explanation of their anecdotes.

2.4.2. Case Study

This case study was initiated to of gather in-depth information about the reasons behind cases of pragmatic failure in communication between Algerians and Turkish people. It entailed observing conversations between random Turkish natives and Algerian learners of the Turkish language. To this end, WhatsApp groups were created with the name "project talk," and each individual project had a number that was used to refer to it in the chat. A total of 11 conversations were observed with no time or topic limitation. However, most interactions lasted no more than 4 days because interlocutors excused themselves to end the

interaction due to lack of time and differences in timing between the countries. Ultimately, the study aimed at investigating the course of interaction between members of the two nations to reflect what happens in real-life confrontations bound by a real one-on-one context of use.

2.5.1. Description and Analysis of Interviews

The interviews were directed at both Algerians and Turkish speakers, who were selected randomly to inquire about their experience with cross-cultural communication. Some Turkish volunteers were interviewed by Algerians living in Turkey who also volunteered to help gather data. However, these interviews were administered by the researcher as well. On an important note, the questions asked were divided into two sections, the first concerning obtaining background information about the interviewees. As for the second section, it was dedicated to investigating their interaction with each other. Interviewees were sorted out according to their nationality and were both asked about their age, gender, and type of profession, and whether they were financially and socially stable or not. Finally, there were other questions reserved for Algerian learners of the Turkish language only.

2.5.1.2. Part one: General information

The learners were a total of 27, among them 10 Turkish natives as demonstrated in the following table:

Nationality	Frequency	Percent	Valid Percent	Cumulative Percent
Algerian	17	62.963	62.963	100.000
Turkish	10	33.333	33.333	96.296
Missing	0	0.000		
Total	27	100.000		

Figure 1: Participants' Countries of Origin in the Interview.

Three of these Algerians are now living in Turkey, while a fourth has been visiting Turkey for a long period. This shows that a wide range of conflict scenarios amongst individuals from different backgrounds and in different settings was examined as part of the study.

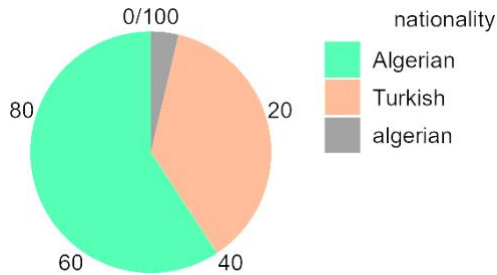


Figure 2: Algerians living in Turkey.

The second question was on the gender of the participants, which included a total of 18 (66 %) women and 9 (33 %) men.

Gender	Frequency	Percent	Valid Percent	Cumulative Percent
Female	18	66.667	66.667	66.667
Male	9	33.333	33.333	100.000
Missing	0	0.000		
Total	27	100.000		

Figure3: Gender frequency.

Among the total number of Algerian participants, there were 15 (88%) Algerian females and 2 (11%) Algerian males. This helps in discovering whether there is a rapport between gender and the learning of the Turkish language. The number of females is greater than that of males.

Gender Frequency Percent Valid Percent Cumulative Percent

Female	15	88.235	88.235	88.235
Male	2	11.765	11.765	100.000
Missing	0	0.000		
Total	17	100.000		

Figure 4: Frequency of gender among Algerian participants.

As for the Turkish participants, there was a total of 30% female and 70% male. The obtained findings could possibly affect or change the course of the results of the study. It can explain the link between the desire to learn the Turkish language for Algerians as well as the commonness of interaction between the genders of both Algerians and Turks.

Gender	Frequency	Percent	Valid Percent	Cumulative Percent
female	3	30.000	30.000	30.000
male	7	70.000	70.000	100.000
Missing	0	0.000		
Total	10	100.000		

Figure 5: Frequency of gender among Turkish participants.

Age	Frequency	Percent	Valid Percent	Cumulative Percent
19	7	25.926	25.926	25.926
20	3	11.111	11.111	37.037
21	3	11.111	11.111	48.148
22	6	22.222	22.222	70.370
24	2	7.407	7.407	77.778
25	2	7.407	7.407	85.185
27	1	3.704	3.704	88.889
28	1	3.704	3.704	92.593
31	1	3.704	3.704	96.296
45	1	3.704	3.704	100.000
Missing	0	0.000		
Total	27	100.000		

Figure 6: Age frequency of the sample.

The third question was about the age of the participants. The highest age range was for people aged 19 to 22. If this had anything to do with the different ages of the people involved, it might explain why people often cannot get along with each other.

The fourth question was meant to inquire about the participant's social background, whether they are educated, and what kind of profession they are practicing. The results comprised the following:

Profession	Frequency	Percent Valid	Percent	Cumulative Percent
business/trade	2	7.407	7.407	7.407
coffee shop manager	1	3.704	3.704	11.111
Full- time job	1	3.704	3.704	14.815
Full- time job	1	3.704	3.704	18.519
part -time job	1	3.704	3.704	22.222
Part- time job	1	3.704	3.704	25.926
Student	18	66.667	66.667	92.593
waiter part- time job	2	7.407	7.407	100.000
Missing	0	0.000		
Total	27	100.000		

Figure 7: Frequency of Professions in the sample

Students comprised the highest ranking, varying from both the Algerian and Turkish samples of people, with 66%. While the rest ranged from part-time jobs to full-time jobs in several industries, including business and catering, food services, etc. There might be a correlation between pragmatic failure and the professions of those affected.

2.5.1.3. Part two: Focused Questions

In the second section of the interviews, participants were asked about their experiences communicating with members of the other society, as well as whether they had fallen victim to misunderstandings or were unable to understand or explain certain ideas for reasons other than a lack of linguistic competence or grammatical errors. There was a mixture of close-ended and open-ended questions.

First, they were asked if they had ever failed to communicate effectively before. The finding implied around 70% of them did, while 29% did not. This question was very important to the study

because it helped find out how often Algerians who speak Turkish fail to understand what the other persons mean.

	Valid	Missing	Percent	Std. Deviation	Minimum	Maximum
participants	27	0	100.000	7.937	1.000	27.000
Failure	19	8	70.370	7033		
no failure	8	19	29.629	2696		

Figure 8: prevalence of pragmatic failure (total sample).

Secondly, a question was directed to the Algerian participants only to discover their method of learning Turkish. The answer to this question may prove how common this method is and its effect on pragmatic failure in communication between these two cultures. As shown in the chart, TV shows are the most commonly used method to learn the Turkish language for Algerian learners, with a percentage of 55%.

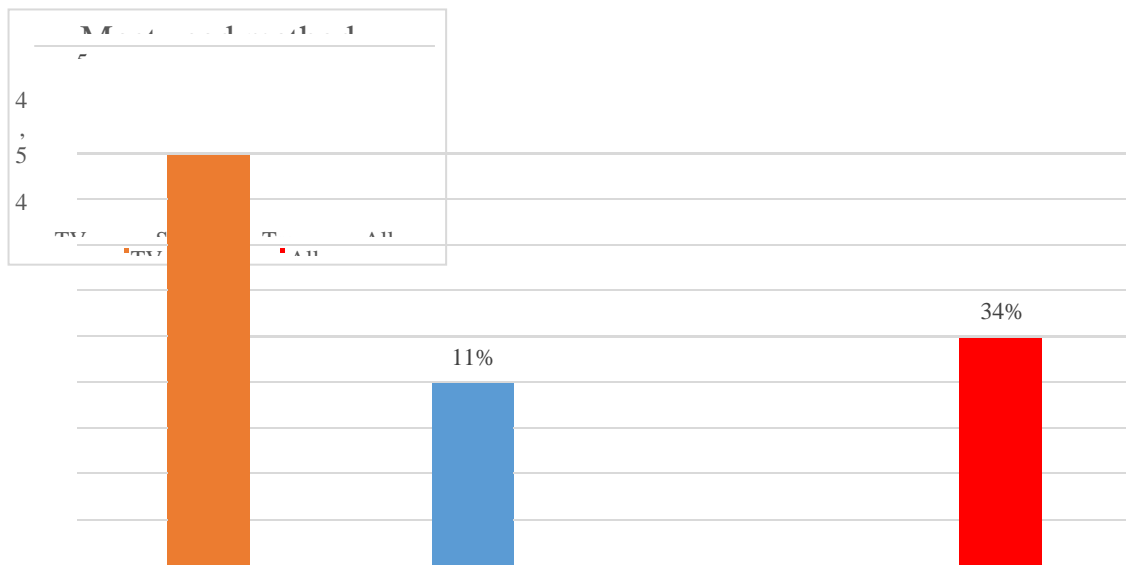


Figure 9: Methods of Learning Turkish Language for Algerian Participants

Lastly, the final question was directed to participants from both Algeria and Turkey to inquire about the importance of loans and religious terms and their effect on the course of communication, whether they helped interlocutors understand context more or not. According to the findings, 23 of the 27 participants found that loans helped them understand and are frequently used similarly in both Algerian and Turkish culture.

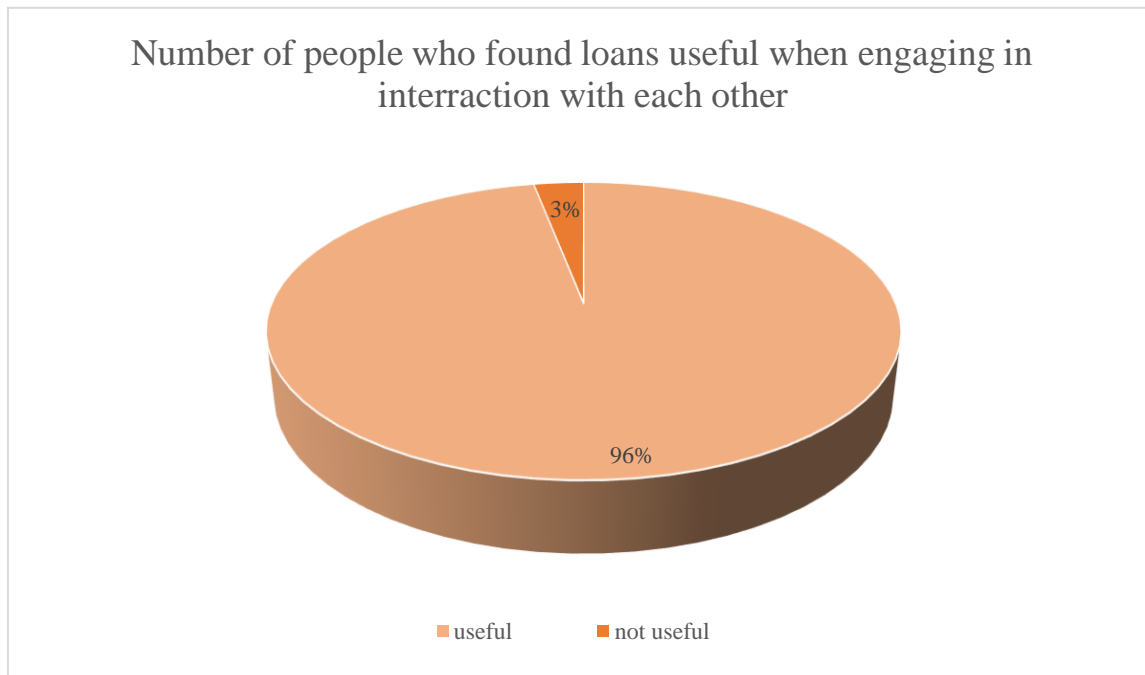


Figure 10: Percentage of loan's utility in verbal communication between Algerian and Turks.

2.5.2. Case Study

Besides the interview, a case study was initiated as the main tool or instrument for investigation that helps obtain a detailed observation, image, or idea about the nature of interaction and pragmatic failure between Algerian learners of Turkish and Turkish natives. The study, or the data gathering, started at the beginning of the academic year 2021–2022. It lasted for more than three months in the hopes of attaining the necessary data. This case study involved observing the online verbal interaction of a group of 11 participants, 2 of whom were Turkish males and Turkish females. The rest included 1 Algerian male and 9 Algerian females. Each Algerian member talked with a Turkish volunteer for 3–4 days.

The case study focused on observing the level of understanding between the interlocutors and if they had any trouble expressing or understanding the meaning being shared. Also, it involved observing whether or not there was any pragmatic failure and if it was affected by factors such as gender, profession, age, or any other reason. Moreover, it included observing if the interlocutors used any pragmatic transfer as they tried to communicate meaning. Furthermore, it was devoted to examining whether or not the Arabic loans that exist within the Turkish language help either or both speakers to understand the pragmatic context of the message being transferred or not. For example, if the terms in use have similar meanings in both languages, then both interlocutors can use them to better understand the speech. On the other hand, the observation focused on the various methods used by Algerians to learn Turkish and whether they have a relationship or effect on the success or failure of communication between them and Turkish natives. Last but not least, the observation took into account grammatical mistakes, whether they were being caught or not, and whether they had any effect on pragmatic failure.

2.6. Conclusion

This chapter presented a description of the methodology that was utilized, including the research design, the sample of population involved in the fulfilment of the research examination in the examination of the research problem, and data collection, which was accomplished primarily through the use of two main instruments: interviews and a case study. In the end, it provided an analysis of the information that was acquired. From this point forward, the next chapter will include an interpretation of the results as well as a full discussion of them.

Chapter Three:

Findings and Discussion

3.1. Introduction

In the previous chapter, the data was analyzed, and the results were presented in the form of tables and graphs. In this chapter, the findings from interviews and case studies are discussed. A qualitative analysis of the data will be carried out, at which time the controlling variables, fundamental characteristics, and other factors that contribute to the study topic will be determined. After that, there will be a full discussion and interpretation of the results, as well as a look at how they relate to previously published literature and research. This will help figure out if the new data agrees or disagrees with the research hypotheses and give a clear answer to the research questions.

3.2. Discussion of Major Findings of the Study

Twenty-seven participants, including seventeen Algerian learners of Turkish and ten Turkish natives, agreed to be interviewed. People from both nations shared their experiences of interacting and communicating with one another. Eleven others from the same total number of participants also participated in a case study and agreed to engage in interaction with one another. The purpose of this study was to investigate the success or failure of communication between these two polars and to investigate the variety of factors that may contribute to the control of failure in cross-cultural interactions. Based on the findings obtained and presented in chapter two, this discussion is broken up into five sections.

3.2.1. Participants Experience and Perception of Pragmatic Failure (Interpretation of Anecdotes)

It is widely accepted that in cross-cultural communication, interlocutors are more likely to experience instances of misunderstandings or pragmatic failure (see chapter one). However, the reasons behind such an issue are not fully determined or clear-cut (Xu, 2011). The findings run counter to the conventional expressed view that misunderstandings were quite common between Algerian learners of Turkish and native Turks. This study also found that cultural differences are the main reason behind pragmatic failure in communication between them. On the other hand, other aspects, such as pragmatic transfer, had little effect in causing misunderstandings in comparison with cultural differences.

The review of previous studies related to cross-cultural pragmatic failure in chapter 1 highlighted two main types or categories of pragmatic failure. First, socio-pragmatic failure, which

is the misunderstanding that results from not respecting the social conditions placed on language use, Then, pragma-linguistic failure that is related to the inability to understand the different uses of an utterance When analyzing the anecdotes and answers gathered from the interviews, certain patterns of pragmatic failure were identified, most of which fell under either one of the two categories of Socio-pragmatic failure or pragma-linguistic failure.

3.2.1.1. Instances of Socio-pragmatic Failure

Misunderstandings between partners in relationships were identified as one of the topics that emerged from the research. For instance, one Algerian woman who took part in the study and is now a student of English in Algiers remarked that she has always been interested in acquiring other languages through watching TV series, including English. After that, she made the decision to do the task once again while using both German and Turkish. Because of the way in which Turkish culture was portrayed on Turkish television, she developed a deep and abiding fascination with the language and culture of Turkey. In addition, the participant shared with us the tale of how she met a Turkish guy via social media, built a love connection with him, and ultimately led to his making an engagement proposal to the participant's family. Her account suggests that they seldom had any misunderstandings as a result of the fact that both parties were willing to make an effort to comprehend and appreciate the many aspects of the other's culture. However, at one point in time, while they were making preparations for their wedding, he proposed that she shouldn't have to wait until after the wedding to travel to Turkey, and that instead, they should be able to live together after their engagement party. This was his idea. She claims that she was tremendously insulted since it went against the conventions of her culture and because she knew that her parents would not approve of such a notion. She believes that this is why she felt terribly offended. On the other side, her fiancé said that it is acceptable in their culture and that he did not see any issues with it. He did not find it problematic in any way. Nevertheless, he soon offered an apology, and the confusion that had been caused was cleared up. The breakdown of verbal communication between persons of various cultural origins is often a symptom of the influence that variations in culture have on situations like the one we are now discussing. This result is generally consistent with those discovered by researchers, such as that of (Frame, 2004 as cited in Tien, 2013). According to him, intercultural and multilingual couples from different countries initially enjoy exploring and learning about each other's cultures and languages; however, once they begin to form their own

family, these differences quickly turn into disagreements. He made this assertion based on the fact that intercultural and multilingual couples from different countries come from different countries.

In addition to this, other cases of misunderstanding emerged especially at work places. Another Algerian female volunteer who took part in the study, aged 28 years old, narrated her story. She claims that she learned Turkish via various programmes and episodes that she saw on television, and that eventually she made the decision to go to Turkey, where she now works and lives with her family and her two brothers. It was neither simple nor challenging for her to have conversations with individuals from Turkey. She had a sense of warmth and acceptance, particularly from the female coworkers and neighbours in her new neighbourhood. However, she had been the victim of a major misunderstanding in which one of her coworkers had acted in an improper manner toward her. In addition, she recalls that one day when they were working together, he moved near to her and made a motion with his hand to indicate to his 'backside,' and then he farted in front of her while laughing as a joke. She says that it was meant to be funny. Despite the degree of intimacy that one person may have with another, she believes that this behaviour is unacceptable in her society and that it should never be done. Because she was experiencing a great deal of unease, she decided to discuss the issue with her boss. Nevertheless, it was humiliating for her to explain the issue to her boss since, according to the cultural norms of her country, the words themselves are considered to be rather demeaning. She made an effort to convey it orally but at the same time avoiding speaking the phrases that were unsuitable. She decided that instead of directly stating it, she would suggest it by her actions. She tells her boss that her teammate did something improper when they were storing the goods in the back, and that she tried to show him what he did by pointing her hand instead of expressing the words out loud. In addition, she claims that she described the behaviour of her colleague toward her by using the term "uygunsuz," which literally translates to "inappropriate" or "inconvenient." She adds that she used this phrase to characterise the behaviour of her colleague. However, she was able to demonstrate her boss what her colleague did by using gestures, despite the fact that she was quite embarrassed and stumbling over her words. In addition to this, taking into consideration the fact that she is a female and her employee is a guy. Her boss jumped to the conclusion that it was "taciz," which is the Turkish form for "harassment," and that she was too embarrassed or scared to disclose what had happened. It's possible that the

manager would not have jumped to such a conclusion and rushed to the woman's defense as fast if the person who filed the complaint was a guy.

This is mostly due to the widespread perception that women lack the ability to voice their anger or fear when it comes to males. On the surface, this would seem to imply that gender may be a major component in provoking cross-cultural misconceptions in addition to the cultural differences that are already there. These results are congruent with those of earlier studies conducted by Kinney and her colleagues (Kinney & Donzella, 2001), in which they corroborate the generally held assumption that women are more likely to suppress their anger during confrontation than men are. Additionally, the manner in which women and men are seen differently by society in times of violent conflict.

Another point of discussion in this case would be the correlation between verbal and non-verbal communication. As pointed out in chapter 1, verbal communication is usually followed by non-verbal gestures as an attempt to further explain and ensure the correct delivery of the message. This anecdote shows evidence that sometimes non-verbal explanations can worsen cases of misunderstandings.

3.2.1.2. Instances of Pragma-linguistic Failure

Workplaces did not only encompass cases of socio-cultural pragmatic failure but also some pragma-linguistic ones. A 19-year-old participant, who is one of the few Algerian men interested in learning Turkish through series and TV shows, was asked about his interactions with Turkish natives at work. He says that he had an opportunity to play for a football team for youngsters in Turkey, and he learned the language mainly through watching series and through taking classes there. He continues to explain that he rarely had trouble communicating with people. However, he noticed something that was strange for him to understand in the language as a beginner. According to him, as he woke up late one time and went to see his teammates in the morning, one of them asked him if he had breakfast, saying " Kahvaltı yaptın mı?" The term in use, 'yaptın', confused him since it comes from the stem 'yap', which translates to 'make' or 'do'. The participant thought he was being asked whether he prepared breakfast or not, but in fact, the word has another use or meaning, which is 'to have'. He was being asked if he had or had eaten breakfast. He continued by

saying that the term used to mean "prepare" is actually 'hazırlamak', which is easily understood because it is an Arabic loan word. The strange thing about this semantic structure is the fact that it is only used to describe the action of having breakfast. For example, they do not use the same structure for lunch or dinner. Instead, they use the word "yedin", which translates to "eaten" or "ate", as in "akşam yemeğini yedin mi?" Thus, the cause of pragmatic failure in this case would be attributed to the semantic non-equivalent structure of the Turkish and Arabic languages. This is similar to Davis's study (1987), where he illustrated with examples from different cultures and languages such as "Hebrew", "Moroccan Darja," and English that some fixed structures do not have the exact equivalent in a different language, which makes meaning forming and understanding vague for some interlocutors.

Another female participant, who had no previous interaction with Turkish natives before, stated something similar to the aforementioned case. She said that when she first started learning Turkish through taking courses only, it was very difficult for her to understand what was being said. Therefore, she always looked for Arabic loan words to try and understand more of the context of the speech or at least the broader meaning of the sentence. However, one time, as she was writing a paragraph for her activity, she used a famous term "sohbet" to mean friendship, when in fact the word has no direct relationship to friendship. Instead, it refers to the action of 'conversing' or more commonly, 'chatting'. This is a form of ambiguity on a word level and is due to the learner's lack of background information about different uses of loan terms in the target language. Primarily because loans are culturally and socially conceived, and their original meaning may differ. This interpretation is asserted in several previous studies, including that of Thomas (1983), where he proceeds to explain how lexical devices can change and function differently according to different languages. Similarly, Richards and Sukwiwat (1993) provided evidence and examples of inappropriate use of certain words in the Japanese language and how they are perceived differently in English, causing ambiguity and failure to understand meaning between Japanese learners of English and English native speakers.

Disputes or misunderstandings between couples persist and occur at the pragmatic-linguistic level as well. The couple that was referred to earlier, experienced another case of pragmatic failure, but this time it appeared to be a failure of attribution. The Algerian female explained that once her fiancé came to Algeria with his family, she used the term "takilicz" to ask him to hang out with

her in the city. She said he did not appreciate her using the term because it has more of a negative connotation to it, as in 'fooling around', and that she should use 'birlikte gezelim' or 'birlikte dolaşalm', which is somewhere near 'hanging out' yet more suitable according to him. Initially, both structures are equivalent to each other, yet they function differently. The first structure, 'takilicaz', is semantically equivalent to 'hanging out', yet in some cases it shows less seriousness and more casualty. Which is why it was best to be replaced by other words instead, such as the previously mentioned ones. The difficulty in assigning the correct pragmatic force to the utterance in concordance with the actual context is what leads to such a failure. In other words, the problem is caused by the speaker's unfamiliarity with the variety of uses and his main thinking that there's only one equivalent for that utterance. A study showed a near account for this result, which is that of Luo and Gao (2011), where they illustrated with examples that one of the reasons why English speakers fail to speak Chinese is the incorrect or negative transfer that results from the student's unfamiliarity with the different connotations of certain Chinese words.

3.2.2. Discussion and Analysis of Observations Gathered from the Case Study

One of the main points obtained when observing naturally-occurring interactions between Algerian learners of Turkish and Turkish natives is the presence of tension between females and males in interactions. Mostly, there were two cases where either the male or the female felt uncomfortable talking to the other party. One was where the Turkish male, aged 24 years old, was discussing with a 21-year-old Algerian female participant whether or not she had visited Turkey before. She replied that she was thinking of coming soon. He furthered the conversation by suggesting she travel with her female friends when she does. What he did not know is that it is not common for girls in Algerian culture to travel alone or in friend groups to a whole other country, and certainly not at a young age where they are still studying. She explained that it would not be possible for her, but she is considering coming with her family instead. For her, it was understandable. He doesn't know the culture or norms of her society, and suggesting something like that is not wrong in this case. Later on in the conversation, he used the 'winking face emoji' a couple of times. Which was somewhat confusing since Algerians use the emoji for its literal expression, while in fact, some Turkish people use it to express or show agreement towards something. The girl felt as if it was a little inconvenient, but she later learned that it was a cultural aspect of Turkish interaction, explaining that it's just how they use it. In contrast to that, in another

case, it was the male that felt uncomfortable when talking to the girl. He expressed to the researcher in private that he feels like she is trying to approach him, asking him about his personal Instagram account and even asking to see pictures of him. He was informed that it could be just out of curiosity. When the male was asked what kind of job he has, we saw an effect of profession on the course of the conversation. He explained that he is a waiter in a coffee shop. Though the girl did not ask for any further explanation, the male felt the need to express that the job pays well, contrary to common opinion, and that he has more chances of getting promoted as a shop manager mainly because he noticed a sort of withdrawal from the conversation on the girl's part, but that could also be related to differences in speech patterns. The Turkish male was over-speaking and over-expressing things often, unlike the Algerian participants, who were using short, clear sentences. Most misunderstandings were classified as cases of socio-pragmatic failure.

On the other hand, there was one very successful case between a 19 years old Algerian female and the same male. The girl had excellent language skills, which she had acquired from several sources, including watching TV programmes, participating in classes, going on trips, and most significantly, engaging in conversation with native speakers of the language. In this particular case, there were minor linguistic mistakes, yet they were easy to identify, and the interlocutor was still able to understand what was being said. There was a sort of flexibility, were she managed to throw jokes and open topics while making reference to the Turkish culture, using Turkish cultural metaphors and comparisons.

Most male-to-male conversations were also successful. However, there was one particular case where the Turkish participant asked the Algerian one about the area he was living in. Knowing that both of them happened to live in the same city, he answered, "Bağcılar". This place in Istanbul is well known for being an epicentre of criminal activities in that city. The Turkish participant couldn't help but respond to the statement, exclaiming in amazement, "Uu pek iyi yer sayılmaz," which translates to "oh, it's not considered much of a good place." His comment was followed by another question for the Algerian participant, who ignored the comment and only answered the question that followed. When he was later asked how he felt about the comment, he replied that, he did not appreciate it, that is why he ignored it, and that he is not used to hearing or making such comments, as it is offensive to criticize the place someone lives in according to their culture. I thought that was not the intention of the other part, who later explained that he was trying to be

informative in a nice way, because the area is actually quite dangerous to live in, especially for non-natives.

Furthermore, female-to-female conversation lasted longer and was more enriching for both participants. Primarily because girls found common ground to discuss, such as television shows, food, and other culturally relevant topics. These findings provide evidence of the fact that a well-established knowledge of cultural backgrounds can optimize the success of cross-cultural interactions. Many studies proved the exact point, including that of Nouichi, (2015), which asserted that developing cultural knowledge is in fact useful to second language learning and developing learners' communicative competence.

3.3. Pragmatic Transfer and Other Reasons for Pragmatic Failure

When interviewing the participants and observing their interaction, other reasons for pragmatic failure emerged that were responsible for interrupting the course of communication between the participants. For instance, most Turkish males and females who contributed to the case study showed excessive use of pragmatic transfer, especially when speaking in English. One example of that was noticed when the Turkish male answered an Algerian female participant who had expressed her intention of visiting Turkey, saying “when are you going to be our guest?” In Turkish, it is said "ne zaman misafirimiz olacaksın." What he actually meant was, "When are you going to visit us?" However, he referred to his L1 when expressing the statement. Similarly, one Algerian male participant, aged 25, who has a degree in English and makes a living in Istanbul by translating English to Turkish and Arabic, stated that he had witnessed numerous cases of pragmatic transfer, often where meaning was completely lost in translation, and that he always struggled to understand what they said when they said it in English rather than their native language. This suggests evidence that negative pragmatic transfer is one important reason for pragmatic failure in cross- cultural interactions. It falls in line with several famous studies that proved the exact point, including that of Beebe, takahashi, and Weltz (1990), where they related several cases of pragmatic failure among Japanese learners of English in the language of refusals to negative pragmatic transfer.

Besides pragmatic transfer, the study unveiled other factors related to the issue of cross-cultural pragmatic failure in the case of Algerians and Turkish verbal interactions. One factor is the several loans and religious terms that exist within the Turkish language that were borrowed

from Arabic. As indicated earlier in this chapter, some cases of interaction actually found those terms and loans useful when understanding and interpreting meaning. However, others complained that these loans did not always mean the same in the target language as they did in their native language. Another factor is the manner in which Algerian students learned the Turkish language. Many of the participants stated that their main method of learning was by watching subtitled Turkish TV shows. While others tried different methods, such as taking courses, another category used several methods, including traveling, taking courses, watching TV shows, listening to Turkish music, and conversing with natives. Contrary to the main assumption of this study, the category of people who learned Turkish through TV shows did not manage to avoid pragmatic failure. Unlike the last category, participants who managed to travel and have real life and daily encounters with Turkish natives showed success in avoiding pragmatic failure to a certain extent. Thus, the method of learning is important in developing the necessary cultural background that helps in avoiding instances of misunderstanding. Ultimately, another claim was asserted by responses from interviewees, most of whom were Turkish participants to the main research question. Two participants integrated into multilingual work places asserted that cases of misunderstanding were rare and mainly existed due to a lack of linguistic competence, which is why they either hired people with similar linguistic backgrounds or relied on professional translators. Their statements appear to support the common view that lack of linguistic competence is directly related to failure in developing or lack of communicative skills (see chapter 1).

Lastly, it is important to consider the fact that most of these cases did not result in massive misunderstandings, yet they did raise certain ambiguity and difficulty in understanding the correct and intended meaning of the utterances. A study conducted by Cruz (2013) asserted that most cases of pragmatic failure result in funny anecdotal misunderstandings and lack any serious effects on overall cross-cultural interactions. Whilst others cause ‘puzzlement’ or other minor consequences.

3.4.1. Recommendations for Overcoming Pragmatic Failure

Any instance of pragmatic failure whether it has minor or major consequences, it most certainly hinders communication between interlocutors, which in turn affects the harmony of their interactions. Hence, this study suggests some possible recommendations to overcome or avoid cases of misunderstandings based on the analysis of the findings and the discussion above. As

shown in the aforementioned discussion, the most successful cases of communication between Algerian learners of the Turkish language and native Turks were among those who used different methods of learning, which included interaction and gaining familiarity with the target culture. Besides, the main reason for pragmatic failure in this case is related to the interlocutor's lack of cultural knowledge and background of each other's countries and languages. In this respect, the best way to achieve successful communication and avoid pragmatic failure would be through developing the learner's cultural and communicative competences, mainly through participating in organized "language stays". Where a student would be able to develop their linguistic competence as well as their cultural knowledge. Integrating a bi-cultural approach to second language learning would also be extremely effective. When observing interaction between interlocutors, it was clear that those failures were not being openly discussed and often overlooked, which showed a lack of feedback between interlocutors. Though some matters can be easily discussed and solved openly through polite communication, it is preferable for both hearers and speakers to develop a communicative principle of relevance and learn to optimize their references according to the context of communication and not what fits their expectations (Sperber and Wilson, 1995, p. 260). In other words, to spot inferences and assign them the correct and relative meaning. Lastly, learning a language in a way that takes into account both cultures would be very helpful for people who want to communicate better with native speakers.

3.4.2. Recommendations for Further Research

Future research into the status of the Turkish language in Algeria might usefully focus in particular on exploring more reasons for pragmatic failure in other contexts. It is also relevant to investigate the current methods of learning Turkish and the importance of the implications of pragmatic competence in Turkish teaching programmes in Algerian language schools. More work will need to be done to test the effectiveness of travel and day-to-day interaction in overcoming pragmatic failure and developing more cultural knowledge of the target language, as well as test methods and possible communicative strategies as solutions to avoid cases of pragmatic failure. Another area of investigation should involve the role of optimizing hearing skills in interpreting speech in order to overcome pragmatic failure. In the end, any quantitative attempt to find out how

common and popular it is for Algerian men and women to learn Turkish would also be a very important step for further research.

3.5. Limitation of the study

I should stress that my study has been primarily concerned with investigating the nature of pragmatic failure in verbal communication in relation to the case of learning the Turkish language for Algerian speakers. It has concentrated on exploring and providing a detailed description of the possible range of reasons that contributed to cases of misunderstandings between both Turkish natives and Algerian speakers of the Turkish language. Thus, I should make it clear that I have deliberately disregarded the level of proficiency of participants, and mostly that of Algerian speakers of Turkish. It is worth noting that several studies point out its irrelevance to pragmatic failure. Ahmad-Yusuf (2018), for instance, pointed out that some pragma-linguistic errors are made by both intermediate and advanced learners.

Moreover, the findings of my study are restricted to relevant matters which have great influence on verbal communication for both Algerian and Turkish speakers such as gender, profession, methods of language learning and attitudes toward communication. Most importantly, the study placed focus on the various similarities between cultures, especially the shared loans and words, because of the direct relations between them and the misunderstandings caused by such encounters. Lastly, when collecting data, I faced trouble in gathering more Algerian male and Turkish female participants. Therefore, the conclusions made are based on gender frequencies from the sample provided only.

3.6. Conclusion

This chapter presented a detailed discussion of the major findings of both the interviews and case study. Through a qualitative analysis of the data, we attempted to address the problem of pragmatic failure in cross-cultural communication. The chapter concluded with some advice to minimize pragmatic failure.

General Conclusion

The aim of the present research was to examine the frequency of pragmatic failure in communication between Algerian learners of the Turkish language and native Turkish people, as well as to explore the reasons behind such an issue. This study has shown that cases of pragmatic failure between Algerians and Turkish people are common and mostly caused by a lack of knowledge of the cultural differences between the two groups. However, some cases did involve negative pragmatic transfer as the main cause of misunderstandings. Moreover, despite certain linguistic similarities between both Arabic and Turkish, cases of pragmatic failure continued to occur. This study has also demonstrated that social factors, mainly, gender and profession, have a great influence on the failure of interaction between participants. One of the more significant findings to emerge from this study is that neither those who learned Turkish through watching TV shows, nor those who learned it through schooling were able to avoid misunderstandings when interacting with Turkish natives. Instead, Algerians who used several methods when learning Turkish and had already travelled and engaged in interaction with natives were the ones who achieved successful communication.

Taken together, these results suggest that shared religious practices, history, or any loans or terms are not enough to avoid misunderstanding and that cultural practices vary deeply and beyond these shared features. Thus, without any proper and precise knowledge of the culture encompassing the linguistic system of the target language, it would be hard to avoid such failures. These findings have significant implications for the understanding of how certain methods of language learning are able to bring about change to the outcome of cross-cultural interaction. For instance, when using a pragmatic approach to any language learning or at least exposing learners to real-day-to-day interaction with natives will help them develop a much more flexible understanding of different cultural practices and linguistic behaviors of those natives. Ultimately, it also shed light on the idea of how considering social factors, such as gender and profession, when interacting with other cultures contributes to achieving successful and harmonious interactions.

This work contributes to existing knowledge of the importance of understanding the cultural aspects influencing language in cross-cultural interaction by providing illustrations from real-life experiences and anecdotes as well as observations of interaction between interlocutors. In this case,

illustrations from encounters between Algerian learners of Turkish and native Turks are used. The findings from this study make several contributions to the current literature. First, cases of misunderstandings are common between Algerian learners of the Turkish language and Turks. Second, lack of pragmatic inference, knowledge of the culture of the target language, negative pragmatic transfer, and social factors such as gender and profession are all reasons as to why pragmatic failure arose in this case. Lastly, optimizing relevance is of great importance for overcoming cases of misunderstandings.

The inability to recruit more Algerian male and Turkish female volunteers is the study's biggest weakness. As a result, the findings reached were solely based on gender frequencies from the sample presented. The language proficiency of participants, particularly Algerian Turkish speakers, was deemed unimportant. As a result, the results of this research were limited to important characteristics that had a significant impact on verbal communication in both Algerian and Turkish speakers, such as gender, occupation, language acquisition techniques, and communication attitudes. The research focused on the different commonalities across cultures, particularly shared loans and terms.

Future study on the status of the Turkish language in Algeria might benefit from examining other factors for pragmatic failure in different settings. It is also important to study current ways of learning Turkish and the significance of pragmatic competence implications in Turkish teaching programmes in Algerian language schools. Further research may examine the efficacy of travel and day-to-day contact in overcoming pragmatic failure and obtaining greater cultural knowledge of the target language, and may test methodologies and potential communication strategies as remedies to pragmatic failure.

This would be a fruitful area for further work in a cross-cultural context, such as investigating the effectiveness of language learning methods in developing more cultural knowledge of the target language, as well as avoiding failures in communication in cross-cultural encounters. Moreover, several questions still remain unanswered, such as: how popular is the Turkish language in Algeria? What status does it hold in this country? Are men and women equally interested in learning the language? In a broader sense, research is also needed to test the solutions that have been suggested for situations like this one.

Bibliography

- Abuarqoub, I. A. (2019). Language barriers to effective communication. *Utopía Y Praxis Latinoamericana*, 24(1), 64-77.
- Abdulkawi, M. (2019, Apr. 15). The Impact of Culture on English Language Learning in Arab World. researchgate.net.
https://www.researchgate.net/publication/332427296_The_impact_of_culture_on_English_language_learning_in_Arab_world
- Ahmad-Yusuf, N.H. I. (2018, Feb. 1). Causes of Pragmalinguistic Errors in University EFL Learners' Writings. *Journal of Applied Linguistics and Language Research*.
<http://www.jallr.com/>
- Angelica-Nicoleta, N. (2015, Jan. 1). Culture and Gender Role Differences. Fundația Română pentru Inteligența Afacerii, Editorial Department.
- Barker, J. (2010). Barker et al. 2010 LS. Available at
https://www.academia.edu/4987550/Barker_et_al._2010_LS
- Beebe, L., Takahashi, T., & Uliss-Weltz, R. (1990).
“Pragmatic Transfer in ESL Refusals.” In Robin Scarcella, Elaine Andersen, and Stephen Krashen (eds.), *Developing Communicative Competence in a Second Language*. Cambridge, MA: Newbury House.
- Cruz, M.P. (2013). Understanding and Overcoming Pragmatic Failure in Intercultural Communication: From Focus on Speakers to Focus on Hearers. *International Review of Applied Linguistics in Language Teaching*, 51, 23-54.
https://personal.us.es/mpadillacruz/uploads/Papers/13%20-%20Pragmatic_Failure_IRAL_final.pdf
- Definition of COMMUNICATION. Merriam Webster. <https://www.merriam-webster.com/dictionary/communication>
- Etymological Dictionary of Modern English. (1921, Jun. 4). OUP Academic.
<https://doi.org/10.1093/nq%2Fs12-viii.164.459b>
- Fries, S. (2003,). Cultural, Multicultural, Cross-Cultural, Intercultural: A Moderator's Proposal. tesol-france.org. https://www.tesol-france.org/uploaded_files/files/TESOL%20Vol%2010%202003%20C1.pdf

- Froelish, H., & Cannen, D. (2004). *Three Aspects of Cultural Influence on Communication: PRO-ED, Inc., 8700 Shoal Creek Boulevard, Austin, Texas 78757-6897.*
<https://eric.ed.gov/?id=EJ693983>
- Fang, J. (2010, December). *A Study on Pragmatic Failure in Cross-Cultural Communication.* ed.gov. <https://files.eric.ed.gov/fulltext/ED514800.pdf>
- Fahima, N. I. (2014, Jun. 30). *Cross – Cultural Pragmatic Failure.* ASJP.
<https://www.asjp.cerist.dz/en/article/90096>
- GAO Performance and Accountability Report, (2003, Jan. 31). USGAO.
<https://www.gao.gov/products/gao-03-305sp>
- Geng, X. (2010,). *Cultural Differences Influence on Language.* Ccssnet.Org. Available PDF
<https://www.bing.com/ck/a?!&&p=643060ba85e6c1126ba6d92a96cf57380f3b3a5905446cd7833d537314cfcd17JmltdHM9MTY1NTk5Nzk1NCZpZ3VpZD1iNjE5NDU1NC04ZmY5LTQwZGltOTA3ZS1jOWZmMzg2YWw1YzYmaW5zaWQ9NTEyNw&ptn=3&fclid=c55a647c-f308-11ec-ae09-f83b87631873&u=a1aHR0cHM6Ly93d3cuY2NzZW5ldC5vcmcvam91cm5hbC9pbmRleC5waHAvcvZL2FydGljbGUvZG93bmxvYWQvODQ1Ni82Mjk5Lw&ntb=1>
- Gleason, HA. (1961). *An Introduction to Descriptive Linguistics.* Revised Edition. Holt, Rinehart and Winston, Inc. New York. <https://eric.ed.gov/?id=ED023330>
- Hofstede, G. (2011). *Dimensionalizing Cultures: The Hofstede Model in Context.* Online Readings in Psychology and Culture, 2(1). <https://doi.org/10.9707/2307-0919.1014>
- Jahoda, G. (1984). *Do We Need a Concept of Culture?* *Journal of Cross-Cultural Psychology*, 15(2), 139–151. <https://doi.org/10.1177/0022002184015002003>
- Khan, Z. (2021). *Investigating the Effects of Impairment in Non-Verbal Communication on Neuropsychiatric Symptoms and Quality of Life of People Living with Dementia.* <https://alz-journals.onlinelibrary.wiley.com/doi/10.1002/trc2.12172>
- Krauss, R. (2001, Dec. 31). *The Psychology of Verbal Communication.* *International Encyclopedia of the Social & Behavioral Sciences.*
<http://www.columbia.edu/~rmk7/PDF/IESBS.pdf>
- Keyton, Joann, J. (2011, Nov. 5). *“Communication and Organizational Culture: A Key to Understanding Work Experiences,”* 2 Edition. Sage Publishing Inc., New York.

- Krorber, L., & Parnson, T. (1985). THE CONCEPTS OF CULTURE AND OF SOCIAL SYSTEM. Scribd. <https://fr.scribd.com/document/337949056/Kroeber-Parsons>
- Kramsch, C. J. (1998). *Language and Culture*. Oxford: Oxford University Press.
- Kenny, T., Smith, B. A., & Donzella, B. (2001, Feb. 1). *The Influence of Sex, Gender, Self-Discrepancies, and Self-Awareness on Anger and Verbal Aggressiveness among U.S. College Students*. Pubmed.Com. Available at <https://doi.org/10.1080/00224540109600550>
- Lunenburg, F. C. (2010). *Communication: the Process, Barriers, and Improving Effectiveness*. Studocu.com. <https://www.studocu.com/my/document/universiti-teknologi-mara/diploma-in-information-management/lunenburg-fred-c-communication-schooling-v1-n1-2010/26444520>
- Lauring, J. (2008). Rethinking Social Identity Theory in International Encounters: Language Use as a Negotiated Object for Identity Making. *International Journal of Cross Cultural Management*, 8(3), 343–361. <https://doi.org/10.1177/1470595808096673>
<https://produccioncientificaluz.org/index.php/utopia/article/view/30060>
- Larry, P. (2018, Jan. 1). *Cross Cultural Communication: Verbal and Non-Verbal Communication, Interpretation and Translation*. Springer Link. Available at https://link.springer.com/chapter/10.1007/978-3-319-69332-3_14
- Manusov, V. (2016, Jan. 6). *Nonverbal Communication*. Google Books. https://books.google.dz/books/about/Nonverbal_Communication.html?id=JqVYCwAAQBAJ&redir_esc=y
- Mohammad, A., & Nodushan, S. (2006). *Language Teaching: State of the Art.. ed.gov*. <https://eric.ed.gov/?id=ED495672>
- Miller, M. J., Berhmer, B., & Hammond, K. R. (1970). COMMUNICATION AND CONFLICT REDUCTION A CROSS-CULTURAL STUDY. doi.org. <https://doi.org/10.1080/00207597008246656>
- Norwood, N.J. Ablex, 1984. Pp. xix + 188. - Ronald Wardhaugh, *How conversation works*. Oxford: Basil Blackwell, 1985. Pp. vii + 230. | *Language in Society* | Cambridge Core. Cambridge Core. <https://doi.org/10.1017/S0047404500011830>

- PARSONS, T. (1972). CULTURE AND SOCIAL SYSTEM REVISITED. *Social Science Quarterly*, 53(2), 253–266. <http://www.jstor.org/stable/42858956>
- Podhovník, E. (2010). The Contributing Factors of Pragmatic Failure in China's ELT Classrooms. <https://doi.org/10.2478/v10015-010-0006-5>
- Rothwell, J. D. (2001). In the Company of Others an Introduction to Communication.
- Richards, J.C., & Sukwiat, M. (1983). Language Transfer and Conversational Competence. *Applied Linguistics*, 4, 113-125.
- Sperbre, D., & Wilson, D. (1980). *Relevance Communication and Cognition*. Jstor.org. <https://www.jstor.org/stable/2026886>
- Stepanov, A. (2001, Feb). Late Adjunction and Minimalist Phrase Structure. doi.org. <https://doi.org/10.1111/1467-9612.00038>
- Samover, L., Porter, R. E., & Jain, N. (1981). Understanding Intercultural Communication. Google Books. https://books.google.dz/books/about/Understanding_Intercultural_Communicatio.html?id=Y32pQgAACAAJ&redir_esc=y
- Shen, Q. (2013, May 8). The Contributing Factors of Pragmatic Failure in China's ELT Classrooms. doi.org. <http://dx.doi.org/10.5539/elt.v6n6p132>
- Stukan, D. (2018, Aug 15). Sociopragmatic Failure: Struggling with Cross-Cultural Differences in Communication. Center for Open Access in Science.
- Thomas, J. (1983) Cross-Cultural Pragmatic Failure. *Applied Linguistics*, 4, 91-112. <https://doi.org/10.1093/applin/4.2.91>
- Tracy, K. Discourse - Deborah Tannen, Conversational style: Analyzing talk among friends.
- Tannen, D. (2006, Nov. 8). The-Roots-of- Debate in Education and in the Hope of Dialogue. https://econpapers.repec.org/article/cmjjournal/y_3a2015_3ai_3a7_3ap_3a31-35.htm
- Tien, N.C. (2013). Communication and relationships of intercultural/multilingual couples: Cultural and language differences.

- Tucker, V. (Ed.). (1997). *Cultural Perspectives on Development* (1st ed.). Routledge.
<https://doi.org/10.4324/9781315831633>
- Tylor, E. B. (1881). *Anthropology*. New York: Appleton.
https://openlibrary.org/books/OL16703337M/Primitive_culture
- T1 - Schwartz, S. H. (2011). Values: Individual and cultural. In F. J. R. van de Vijver (Eds.), A. Chasiotis, & S. M. Breugelmans, *Fundamental questions in cross-cultural psychology* (pp. 463-493). Cambridge: Cambridge University Press.
https://www.researchgate.net/publication/272175956_Schwartz_S_H_2011_Values_Individual_and_cultural_In_F_J_R_van_de_Vijver_Eds_A_Chasiotis_S_M_Breugelmans_Fundamental_questions_in_cross-cultural_psychology_pp_463-493_Cambridge_Cambridge_University_Press
- Verschuren, J. (1984). Linguistics and Cross-cultural Communication. *Language in Society*, 13(4), 489–509. <http://www.jstor.org/stable/4167574>
- Weekley, E. (1967). *An etymological dictionary of modern English*.
<https://doi.org/10.1093/nq%2Fs12-viii.164.459b>
- Wierzbicka, A. J. (1999, Jan. 2). *Understanding Cultures Through Their Key Words*. Academia. Available at <http://dx.doi.org/10.1080/00437956.2000.11432505>
<https://digscholarship.unco.edu/cgi/viewcontent.cgi?httpsredir=1&article=1263&context=dissertations>
- Ya, Y. (2008,). Nature, function, and role of culture: Multiculturalism, cross-culturalism, interculturalism,-transculturalism, massculture, popular culture, subaltern culture, media culture, consumer culture. Academia.

Appendix One

Interview Questions

General information:

Nationality: Gender: Age: Occupation:

- For Turkish participants:

- 1) Have you ever engaged in interaction with an Algerian person before?
- 2) what kind of languages were used in your interactions? Was it Turkish, English or both?
- 3) Have you ever felt like there has been a misunderstanding from any parts?
- 4) does this misunderstanding has anything to do with the linguistic competence of the speaker?
- 5) did the speaker ever say anything that sounds socially unacceptable to you without them knowing or vice versa?
- 6) what do you think might have caused such misunderstandings?

- For Algerian Participants

- 1) Have you ever engaged in interaction with a Turkish person before ?
- 2) was there any trouble of miscommunication when interacting with them ?
- 3) what kind of method you used to learn Turkish?
- 4) do you believe that there are any differences between the two cultures? If yes what are they ?
- 5) did these differences hinder your interaction in anyway possible? If yes please explain more your experience.

Appendix Two

Case study about Communication Failure in Intercultural Interactions between Algerian Learners of Turkish and Native Turkish people

Number of Participants:

Number of Groups (chatrooms):

Case Study Report

Occurrence of Misunderstandings (pragmatic failure) in interaction		
Cultural influences (as a reason)		
Negative Pragmatic transfer		

Other possible reasons		
------------------------	--	--