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A Cross-Cultural Study Speech Act of Condolence in English and Arabic

A B S T R A C T

The present study investigates the speech act of condolence from a cross-cultural perspective that is used by Iraqi EFL learners, compared with Australian native speakers of English (ANSEs), as well as the effect of Iraqi Arabic. It is hypothesized that Iraqi EFL learners have no adequate pragmatic competence to offer condolence appropriately, they use different strategies for offering the speech act of condolence, transfer of L1 knowledge into L2 is the widely used strategy when using religious statements of condolence, and Iraqi EFL learners have a cultural gap about death and how to offer condolence in English culture. This study aims to investigate the pragmatic ability of the Iraqi EFL learners in offering their condolences in the English language in a proper way, and if they have enough pragmatic competence or not. Also, to uncover the reasons behind any pragmatic transfer or any use of interlanguage pragmatics. It aims at showing the cross-cultural factors that make the participants selecting differently from different strategies. A Discourse Completion Task (DCT) were distributed to three groups of participants Iraqi EFL learners, Australian Native Speakers of English (ANSEs), and Iraqi native speakers of Arabic (INSAs). The adopted model is a modified version of Elwood (2004). The analyzed data show that Iraqi EFL learners use strategies that carry a religious face more than other strategies. There is a cultural gap in death occasions and condolences. New strategies are found depending on the participants' responses. There is an evidence of pragmatic transfer, pragmatic failure and a huge use of interlanguage pragmatics.

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Introduction:

Pragmatics was defined as it is the study of the invisible meaning even if it is not written (Yule, 2010: 128).

Pragmatics is the general topic in this study which speech act is the targeted and the narrow topic. Searle (1969: 16) who assumes that "speech act is the basic or minimal unite of linguistic communication".

Austin (1962) when he says that we are not just mouthing words rather we are performing certain actions instead. Reiter (2000: 31) indicates the proposal of Austin of there are people who use their language to do a certain thing or to let others do something for them in return, and that is not just by uttering words rather using some words as a tool to perform certain actions. Speech act of condolence is classified within an expressive class according to the speech act theory. Expressives outlook which show a special sincerity condition about a kind of offers which is determined by the propositional content (Searle, 1969: 62-68).

The study of cross-cultural communication is a model on the inseparability of linguistic theory and application. Cross-cultural studies take its significance from its huge role in applied research papers and show social cooperative importance which is affected by many factors such as immigration, policies, media, social media, relations throughout the world. It is also important for what it reflects in a discourse rather in what it is in a sentence in a linguistic argumentation. It tries to show what is said by the speaker and how it is received by the listener is not shared because of their cultural difference (Tannen, 1984: 1).

Thomas (1982: 1) shows the term cross-cultural as a way of describing not just native and non-native interactions, but any communication between two people who, in any particular domain, do not share a common linguistic or cultural background.

Also, there is another issue related to cross-cultural pragmatics which is the pragmatic transfer. There are many factors that lead interlanguage pragmatics to be a heavyweight issue for learners and vice versa. One of these factors is the transfer that is made from the first language into the second language or from the source language to the target language (Ellis, 1997: 51).

Another issue to be discussed here is the interlanguage pragmatics which shows two faces that make us deal with two fields; interlanguage, on one hand, and pragmatics, on the other hand. This fusion between two disciplines denotes second language learners' (LL2) comprehension and linguistic form usage with a different context. Interlanguage pragmatics shows double visions that one views language use in specific context and in second language acquisition (Schauer, 2009: 15).

On the other hand, condolence is an expression of sympathy with another in grief (Collins Dictionary, 2018). Condolences have the phatic communication feature in the way they are used in our everyday

communication and that helps to show our sympathy towards others (Mwihake, 2004: 133-134).

The word condolence is used when there is an occasion for losing a beloved person. The word by itself is somehow old and not much used in meantime. Instead, now we use its synonyms more than the word 'condolence', they are "pity, compassion, commiseration, condolence, sympathy to mean the act or capacity for sharing the painful feelings another" (Condolence, 2017).

Death is one of the toughest occasions that may any person face in his life by either losing a close person to him or other close people face this feeling.

For that, English people in the western world may not be able to express their condolences and feelings by using the right words. They feel lost and hesitate to say any words and sometimes they keep silent and cannot create a suitable statement (Zunin and Zunin, 2003: 1).

The type of helping the family through condolences messages, and through consolations and hope in Jesus Christ. Condolences also help to strengthen the faith of the deceased family (Vianny, 2014:3).

Giving condolence in the right way is difficult, even for the native speaker, so what about the non-native speakers, who also have their own way to give condolences according to their cultural norms and traditions. A non-native speaker of a language needs the pragmatic competence of that language which helps him/her to use language effectively.

Though, it is possible to achieve native-like competence if they have an exposure to the real world and get a direct teaching for what, how and when to say a condolence statement, (i.e. its context) (Allami, 2012: 75). Any misuse of offering condolences in the appropriate way may cause a break in the relationships between the condoler and the bereavement family, who take it as an offensive or as a disrespectful act (Ellwood, 2004: 2).

Different researchers have made some research papers on the speech act of condolence, but little of them have made a cross-cultural study. It has a direct effect on the learners through applied linguistics and has a direct touch also to EFL teachers. Ellwood is the first who studied speech act of condolence as a cross-cultural study between Japanese and Americans. Also, Eslami-Rasekh (2011) studies the speech act of condolence in Persian and English. In Iraq a cross-cultural study is not to study at all for the speech act of condolence, so, it seems that it is important to have a cultural comparison between Iraqi EFL learners with native speakers of English.

Methodology:

Participants:

Participants in this study are from two countries; Iraq and Australia. The number of the participants is (40) Iraqi EFL learners and also participating as Native speakers of Arabic (INSAs).

Also, from Australia native speakers of English (ANSEs), are (40) participants who are from the University of Queensland from different specializations. Both Iraqi EFL learners and ANSEs are college students. Iraqi EFL learners are all college students from the Baghdad University, College of Arts, English department, 4th-year students. The reason for choosing 4th-year EFL students is to elicit only a higher level of proficiency in English.

DCT then is distributed to three groups of participants (two in the original sense). These groups are ANSEs, Iraqi EFL learners, and INSAs. Two DCT tests are filled by the same participants, the Iraqi EFL learners and INSAs who are the same. While NSEs, as it is said before, are represented by Australian native speakers. Iraqi EFL learners and INSAs are given two versions of DCT one in Arabic and the second in English. The English one then is compared with the English version of ANSEs DCT, while the Arabic one is compared with Iraqi EFL learners' DCT to check if there is any pragmatic transfer from Arabic to English. This kind of transfer will cause a pragmatic failure in doing the act of giving condolence.

Model Adopted

The collected data was designed based on Elwood's semantic formula (2004) with some modifications from (Eslami-Rasekh, 2011: 140). The crude data of analysis are the statements produced by the participants. The data were categorized and analyzed into fourteen strategies. These strategies are classified as follows and according to the statements that are used by the participants:

1. **'Acknowledgement of the death'** which contains interjections such as "oh", "Oo", "oh no", "oh sir", "oh my God".
2. **'Expression of sympathy'** like "I'm really sorry", "what a pity", "it is really a great loss", "that is really sad", in addition to "I am so sorry" which was the most frequent expressions used, therefore it represents the 'core' of speech act.
3. **'Offer of assistance'** which covers statements like "if there is anything, I can do please let me know", "if you need any help, I am with you".
4. **'Future-oriented remarks'** like "you should be strong enough", "God be your aid", "God will be with you". Also, there are expressions unique to a Muslim society which are categorized under "future-oriented remarks" too. Some of the response show praying to the bereaved family. others wish to be the last of their sadness. Some people wish to the bereaved family members to have a long life.
5. **'Expression of concern'** are questions about the status of the bereaved like "Where are you now?" or "Are you OK now?". Also, responses like "I am on my way", "I am coming to you", "I hope you are OK"... etc.

Eslami-Rasekh (2011) adds the following categories:

6. **‘Seeking absolution from God’** which consist of expressions such as " May she rest in peace", "May God bless him" or " May God bless her soul". There are other religious expressions that show the identity of the Muslims community. Some of the expressions cannot be transferred into English language and if we can translate it, it will lose its real used meaning. Some of these expressions ask God to let his/her soul rest in peace or ask for God's forgiveness for the deceased.

7. **‘Related questions’** contain some questions about the circumstances and how is that happening and what is the cause of death, like "How old was he?" "How did that happen?". Related questions show the real relationships and the real caring for the other in such hard situations such as "Are you OK now?" and "Why did not you tell me about that?".

8. **‘Religious-oriented sympathy’** contains some expressions like "We will all die", "She is a bird in paradise". These religious-oriented statements are used to help the bereaved family to find peace such as "He is in a better place now" and "They left us but they are happier now with their God".

Other strategies are discovered through participants' answers. These new answers are generated because of the type of questionnaire and the level of the participants. So, as a natural outcome, new statements add new strategies which are used by all participants with all DCT versions.

9. **‘Silence’** includes statements such as 'I cannot say anything in such situation', 'I will keep silent', and 'Silent' and 'Nothing'. Some of the questionnaire items are left blank without any answer which is considered silence when they asked about the reason for keeping it blank.

10. **‘Non-linguistic’** such as "I will hug him", "I will be shocked", "I will cry" ... etc. Non-linguistic behaviours represent some actions that are written by the participants to express the situations and how they deal with it.

11. **‘Quoted lines’** are lines quoted from holy books such as the Glorious Quran or Holy Bible, a line of poetry, or some proverbs. This strategy contains statements like:

"kulu man ealayha fan wayabqaa wajh rabik dhu aljalal wal'iikram"

"كل من عليها فان ويبقى وجه ربك ذو الجلال والاکرام"

This type of statements is taken exactly from Holy books and used as a religious expression suits for the occasion of death. It also raises from the bereaved family's belief in God's will and in fate and destiny.

12. **‘Suggestion for relief’**: Such as "Buy another dog", "You need to go back to your God", and "Take care of your Mom". These are a suggestion for relieving ideas.

13. **‘Denial or Not Knowing’**: this is like "I do not want to answer such questions", "I do not like this situation", or not knowing "I do not know what to say", "I do not know".

14. **'Praising Statements'**: this is used a lot especially by all groups in all versions of DCT. These statements are like "He was a good man", "It was a cute dog", "Those are courageous and great men", "He was my favorite teacher" ...etc.

Other categories were included, 'sharing similar experience', 'expression of surprise', and 'related comments'. These strategies are used for one or two times through all the participants' replies. So there are only 14 basic strategies that are counted for the statistical analysis of the analyzed data.

Results and Discussion:

The DCT in this study consists of 11 situations. Each situation is a unique one that differs from the other situations. Each one shows a cultural event that may occur to someone and it needs a reply. The reply to this event is analyzed according to semantic formula, which is adopted by Elwood (2004), Eslami-Rasekh (2011) and many others. This semantic formula is adopted and modified because of the appearance of new replies that cannot be fitted to any category of the original version of semantic formula by Elwood (2004). Also, the new answers cannot be suited to the adopted version of Eslami-Rasekh (2011) who added three other new strategies used by Iranian EFL learners. The new strategies are based on scientific rules and getting its names from the illocutionary verb that it shows.

The new strategies mostly came from Iraqi EFL learners' responses in this study. Iraqi EFL learners reflect on their own culture through their responses which highly reflect the religious influence of the Islamic culture. As it is mentioned before, it is stated as a duty for Muslim people to say their own condolences on death occasions. From that, the religious face in their responses has been dominantly noticed. So with these new added strategies to the original one can cover almost the responses of the participants, with some exception of course. All of these responses are analyzed pragmatically for the speech act of condolence.

Equalizing the conditions to all participant has the goal of this study. This study tries to focus only on the pragmatic competence that is used by Iraqi EFL learners and showing what the cross-cultural factors that may affect the ways of using the speech act of condolence are. The number of all participants are equal, ANSEs are (40), Iraqi EFL learners are (40), and INSAs are also (40) participants.

One of the statistical methods that are appropriate for this research is the t-test analysis. This study meets these three regulations for the t-test. The samples are normally distributed between Australian native speakers of English and Iraqi EFL learners as well as Iraqi Arabic speakers. All the results are analyzed through IBM SPSS statistics program version 25, in comparing means and through a paired t-test. SPSS statistics program will draw all the charts and the tables that show the statistical results for each semantic formula.

To sum up, the subject matter of analyzing the data that are collected from Iraqi and Australian participants shows different outcomes. There are many similarities and differences in the numbers of the tables that need to be clarified in detail for each situation, and one by one. In this way, a clear view of each situation is given about the cross-cultural pragmatic effects on speech act of condolence, and what the similarities and the differences indicate in each situation.

1- Acknowledgment of Death

The name of this strategy is first proposed by Elwood (2004) who notices participants' answers and how they use the strategies throughout all situations. This strategy takes some little attention from Australian native speakers of English. They use this strategy for only (6) times.

While Iraqi EFL learners use it for about (60) times in their English version and for (22) times in their Arabic version. This is also clear from the means that is appeared in the SPSS statistical program. Australian participants get a mean (M) and standard deviation (SD) for the strategy 'Acknowledgment of death' for only (M=0.55, SD=0.820) which is considered as too low as possible, Iraqi EFL learners got in using this strategy for a mean (M=5.45, SD=5.786) in their English version and for their Arabic version (M=2, SD=1.612).

These are standard means and standard deviations for all questions or situations that the first strategy elicits from the three groups.

Also, Iraqi EFL learners show a little pragmatic transfer in using this semantic formula. The p-value shows a clear assumption for the differences in the use between the replies of the two versions of DCT for Iraqi participants. The value is less than $p < 0.05$ which statistically means there is a significant difference between the two groups. The significant value between INSAs and Iraqi EFL learners is [$t(10) = 2.417, p = 0.036, p < 0.05$], see table (1). This is an indication of a little interlanguage pragmatic transfer from Arabic to English. The expressions that cause a positive interlanguage pragmatic transfer are such " ياالله ", " اووو ", " يا الله ", that is considered as equal to 'oh my God', 'Oo', 'oh' respectively. While only 4 Australian participants use 'oh' out of (40).

Iraqi ELF Learners are affected by their learning English language either British dialect or American dialect (from TV., games, movies, reading books, ...etc.), then their style of speaking appears in the replies of the Iraqi ELF Learners. They use the first semantic formula a lot even than Australian native speakers. There is a great difference between ANSEs and Iraqi EFL learners which is so clear through statistical results in paired t-test by SPSS statistical program. The significant value between ANSEs and Iraqi EFL learners is [$t(10) = -2.797, p = 0.019, p < 0.05$], see table (1). This value stands with H_a hypothesis, a statistical hypothesis, that says if [$p < 0.05$] then there is a great significant difference between the two groups.

		Paired Samples Test:			
		Paired Differences 95% Confidence Interval of the Difference Upper	T	df	Sig. (2-tailed)
Pair 1	AUS S1 - EFL S1	-.998-	-2.797-	10	.019
Pair 2	EFL S1 - IRQ S1	6.639	2.417	10	.036

Table (1) t-test results of 'Acknowledgment of Death'

2- Expression of Sympathy

Direct expressions of the speech act of condolence must carry the keywords which represent the heart of this speech act. These words are 'sorrow', 'sad', 'condolence', and 'sympathy'. These expressions are like "I am sorry", "It is so sad", "It is sympathetic", " it is a great sorrow " and "Accept/My Condolences for you in this sad occasion". Any other expressions which are mentioned before and that don't have any of these main words are considered as an indirect speech act of condolence. So this semantic formula has the two faces of directness and as the core of this model of analysis which makes it as the most important strategy in this model of analysis.

The mean value for the Australian participants is (M=18.45, SD=13.866) which shows a slight difference from the EFL group which has the mean (M=20, SD=8.485). The difference is clear when the comparison is made between the Iraqi EFL Learners and INSAs when the mean of the INSAs is (M=10.91, SD=6.041). It can be considered as a strong indication for the way of thinking by Iraqi participants who are near to their pragmatic competence from the natives who use the English version of DCT and far from ANSEs and Iraqi EFL learners in their Arabic version as the difference between Arabic and English. The p-value that is shown in t-test between Australian group and Iraqi EFL group is [$t(10) = -0.707$, $p=0.490$, $p > 0.05$] as it is clear in table (2). This number indicates that there is no a significant difference between the two groups, $p>0.05$. While the p-value between the Iraqi EFL learners and INSAs is $p<0.05$ which is exactly [$t(10) = 10.642$, $p=0.000$, $p < 0.05$]. This result is by itself shows how the big difference between the responses in Arabic and in English.

Cross-cultural effects can be seen in the expressions that follow the 'Expression of Sympathy' either by EFL learners or by ANSEs. All in all, the Iraqi EFL learners show that they have enough pragmatic competence to use this semantic formula in a correct way.

It is proposed that if we use the most important semantic formula properly then the illocutionary forces for the speech act of condolence will be transferred positively. This later will lead the perlocutionary forces to show the intended effect of the used speech act.

		Paired Samples Test			
		Paired Differences 95% Confidence Interval of the Difference Upper	t	df	Sig. (2-tailed)
Pair 1	AUS E S2 - EFL E S2	5.360	-.717-	10	.490
Pair 2	EFL E S2 - IRQ A S2	12.204	10.642	10	.000

Table (2) t-test results of 'Expression of Sympathy'

3- Offer of Assistance

This semantic formula is considered an indirect way of expressing the speech act of condolence. It is also considered as a polite expression that carries a positive face. Mostly the 'offer of assistance' expression is not used alone.

It is always led by other semantic formulas of the speech act of condolence.

In this study, it is preceded by either 'Expression of sympathy' or by 'Future-oriented remarks', for example, "You are a strong man, if you need any help, I'm here for you". It is mostly used as one complete sentence that consists of two or more expressions to offer the condolence.

The previous expression is a complex sentence which is an example of what is used by the participants of all participating groups.

Iraqi EFL learners, on the other hand, use this strategy for only (26) times and INSAs use it for only (15) time. This is a clear clue to the great difference in a number of the use between the EFL group and ANSEs group.

Iraqi participants tend to use it more in English to behave as native speakers but they fail this time. The gap between Iraqi EFL learners and ANSEs is so huge and that what is proved by SPSS statistical program t-test results. The results of t-test speak that the mean of ANSEs show a great number if it is compared with Iraqi EFL learners mean result. The mean value of ANSEs is (M=13.82, SD= 12.663) while the mean of Iraqi EFL learners is only (M=2.36, SD=3.585), and for INSAs is only (M=1.36, SD=2.656). This is too obvious that there is a huge difference. It is also proved by the p-value sig (2-tailed) which should be lower than $p < 0.05$

between ANSEs group and Iraqi EFL learners. The p-value is [$t(10) = 3.276$, $p=0.008$, $p < 0.05$] as it is clear in table (3).

This statistically represents a big statistical difference between the two compared groups.

		Paired Samples Test			
		Paired Differences 95% Confidence Interval of the Difference Upper	t	df	Sig. (2-tailed)
Pair 1	AUS S3 - EFL S3	19.245	3.276	10	.008
Pair 2	EFL S3 - IRQ S3	1.901	2.472	10	.033

Table (3) t-test results of 'Offer of Assistance'

4- Future-oriented Remarks

This is the fourth semantic formula in this model of analysis for speech act of condolence. It deals with future events mainly circulated for the bereaved family.

It is like wishing the best for all or for one member of the bereaved family.

Some of the used expressions have a religious sense. These utterances are like "May God bless you", "We all pray for you", and "I hope from God to be your last sorrow". These expressions are mainly used by Iraqi EFL learners, and reflect their cultural traditions for expressing a speech act of condolence.

The effect of Islam is so clear and the way they form this expression as if they were translating from Arabic into English. The Arabic expressions (i.e. Arabic DCT) consist of expressions like the expressions in the English version of DCT of Iraqi EFL learners. The Arabic expressions and their counterpart in English are like "يجعلها خاتمة الاحزان" which is used as "I hope to be your last sorrow", "الله يمدكم بالصبر" which is translated in English as "May God give you the patience", and "الله يعينك" which is "May God help you".

These expressions are offering condolences in a polite way, they pragmatically show a goodwill for the bereaved family, and helps them with prayers in such difficult times.

By taking one-tailed value from sig (2-tailed) of a t-test of ANSEs and Iraqi EFL learners is (0.06) the one-tailed will be (0.03) and by this the $p < 0.05$ will stand with H_a hypothesis which state that there is a great significant difference between the two. The p-value will be as [$t(10) = -2.123$, $p = 0.03$ one-tailed, $p < 0.05$]. The second paired t-test is between Iraqi EFL learners and INSAs the $p < 0.05 = \text{sig 2-tailed}$ is (0.028), which

indicates that there is also a great substantial difference between them, [$t(10) = -2.563$, $p = 0.028$, $p < 0.05$], see the table (4).

Precisely, there is a great significance difference between ANSEs and Iraqi EFL learners, on the other hand, there is also a great significance between Iraqi EFL learners and INSAs.

As it is mentioned before, Iraqi EFL learners use more religious expressions than the ANSEs do. This cultural difference comes from the effect of Islamic culture on the Iraqi culture by shaping so many details in it. The Islamic trend in the responses of INSAs is clear. They use different religious utterances mentioning "Allah" in many occasions in their responses to various situations. This is because talking about death and what is the afterlife idea is strongly bound to religion.

Any subject about death, funeral, giving condolences or even talking about what is after death, the subject is not taboo and religiously recommended.

Iraqi EFL learners use less of the strategy four or use expressions that are from the culture of the target language. If Iraqi EFL learners want to be native-like speakers of English, they need to think less religious or less to use of the pragmatic competence of the L1 and think in a pragmatic competence of the L2 language. Also, they need to think about the politeness rules of the culture in the use of their expressions as well as of the perlocutionary effect of the speech act of condolence they use. Also, they need to be careful in establishing their statements in a way not to use the interlanguage pragmatic competence excessively which may lead to a pragmatic failure that puts the utterer in a difficult situation.

Paired Samples Test						
Paired Differences 95% Confidence Interval of the Difference Upper				t	df	Sig. (2-tailed)
Pair 1	AUS S4 - EFL S4	.175		-2.123-	10	.060
Pair 2	EFL S4 - IRQ S4	-.522-		-2.563-	10	.028

Table (4) t-test results of 'Future-Oriented Remarks'

5- Expressions of Concern

Expression of concern is the fifth semantic formula in this model of analysis. This semantic formula consists of interrogative sentences that asking about the status of a member of the bereaved family. Sometimes, such statements formula indicates a type of concern for a health of the member (s) of the bereaved family to show intimacy. Expressions with this

semantic formula are like; "How are you now?", "Where are you? I'm coming for you.", "How do you feel now?", "Are you all right?", and "Are you O.K.?". Also, some statements are like "I'm here for you" and "I'm coming for you."

A significant difference between the ANSEs and Iraqi EFL learners is found by means values and t-test significant value. The mean value for ANSEs is ($M=5.09$, $SD=6.640$), and for Iraqi EFL learners is ($M=1.73$, $SD=2.005$). The p-value for (significant 2-tailed) between ANSEs and Iraqi EFL learners is [$t(10) = 1.666$, $p=0.127$, $p>0.05$]. The p-value is for 2-tailed, but if we calculate the value for one-tailed is about ($p=0.06$) which is still higher than (0.05) which is the minimum value for a great significant value, see table (5). But it can be said that there is somehow a difference which is not significant statically.

The statistical results show there is no significant difference between Iraqi EFL learners and INSAs through means. The mean value of Iraqi EFL learners as mentioned before is ($M=1.73$, $SD=2.005$), while for INSAs is ($M=0.892$, $SD=3.790$). The p-value for the t-test between the two groups is [$t(10) = -0.139$, $p=0.892$, $p>0.05$], see table (5). This value indicates that there is no significant difference between the two. Rather, it indicates with this higher value there is a strong evidence of a pragmatic transfer. This higher value shows that there is a great similarity between the responses of the two groups.

Finally, Iraqi EFL learners are similar in the form of the expression to ANSEs as if they are native-like in their use of this semantic formula. The only difference is in the amount of the use of this strategy. Also, the same thing is applicable if we have any kind of comparison between INSAs and ANSEs. Though there are similar cross-cultural factors for shaping an 'Expression of concern', there is a slight difference in the interest to use it by Iraqi participants.

		Paired Samples Test			
		Paired Differences 95% Confidence Interval of the Difference Upper	t	Df	Sig. (2-tailed)
Pair 1	AUS E S5 - EFL E S5	7.863	1.666	10	.127
Pair 2	EFL E S5 - IRQ A S5	1.364	-.139-	10	.892

Table (5) t-test results of 'Expression of Concern'

6- Seeking Absolution from God

This semantic formula contains expressions like "Rest in peace" or in its abbreviated version "R.I.P.", "May God bless him/his soul" and "May God forgive him". Also, there are special expressions that are related to Muslims and Islam in general which have no equivalent most of the time in the counterpart culture. INSAs use this strategy a lot which makes it the highest strategy used by INSAs among other strategies.

Statistical tests made by SPSS also prove the same hypotheses that there is a great difference. The mean values shown in table (11) for the ANSEs is (M=6.82, SD=8.518), the mean value for Iraqi EFL learner is (M=15, SD=7.470) and the mean value for INSAs is (M=15.45, SD=6.977). The significant (2-tailed) value of the paired t-test between ANSEs and Iraqi EFL learners is [$t(10) = -2.052$, $p=0.03$ one-tailed, $p < 0.05$] and the value of sig. 2-tailed is ($p=0.067$), by that the p-value $p < 0.05$ that stand against H_0 . Also, the p-value between Iraqi EFL learners and INSAs shows that there is no significant difference between the two groups because their values are so near to each other. see table (6).

The most used expression is "Rest in peace" by ANSEs and Iraqi EFL learners. ANSEs group use usually two expressions "May his soul find comfort in the Lord" and "R.I.P." as in the abbreviation form. Iraqi EFL learners make a vibration, in a way, they use expressions such "may God bless him/ his soul", and "rest in peace" heavily.

There is also another expression which shows a good evidence of interlanguage pragmatic transfer of the pragmatic failure. This is because there is no equivalent expression in the counterpart culture.

There are also some responses from Iraqi EFL learners that show a pragmatic failure such as "May God patience/mercy you", and "God rest his soul".

These statements can reflect the way of thinking and the pragmatic competence they have. The negative effects of interlanguage pragmatic are so clear. Also, some participants have not used this semantic formula for even one time in all situations.

This semantic formula shows the cross-cultural gap between the participants where the first is mainly religious (the Iraqi culture) and the other is not (the Australian culture).

The cultural knowledge of EFL learners leads them to use the religious semantic formulas whereas the ANSEs cultural knowledge leads them to use the most common semantic formula and keeps as much away as possible from the religious statements.

The learners will try to show some aspects of the target culture when they are using the target language. It happens in this study but they fall into a pragmatic failure trap.

They will be understood in an unhappier way because of the negative interlanguage pragmatic transfer. INSAs are brought up religiously.

Their life is affected by Islam even if they don't go deeper in religion.

They will gain from the culture they live in many religious teachings, and for these reasons, religion can be found in many of their linguistic usages in everyday speech.

Paired Samples Test						
Paired Differences 95% Confidence Interval of the Difference Upper				t	df	Sig. (2-tailed)
Pair 1	AUS S6 - EFL S6	.704		-2.052-	10	.067
Pair 2	EFL S6 - IRQ S6	1.899		-.430-	10	.676

Table (6) t-test results of 'Seeking Absolution from God'

7- Related Questions

As the name suggests, related questions are concerned with the occasion of death.

This type of questions can strengthen intimacy and the relationship between community members. This semantic formula contains expressions which are mainly interrogative, such as "How did that happen?", "When did that happen?", and "What happened?".

All these questions are related to the death occasion of the beloved person and about death ceremonies.

SPSS program and through t-test results of the means and the significant value (p-value) of all groups are in table (7).

The significant value that is tested between the ANSEs and Iraqi EFL learners shows that there is no significant difference between the two groups. The $p > 0.05$ which stand with H_0 hypotheses and significant value is $[t(10) = -1.614, p = 0.138, p > 0.05]$ which is too high, and show there is no such important difference to count on it. The means also shows that ANSEs has got ($M=0.00, SD=0.00$) which is nothing, while Iraqi EFL learners get ($M=1.36, SD=2.803$). This shows that they are too near even with this slight difference in mean value.

This indicates that ANSEs neglect such semantic formula in a way they never pay any attention to such a strategy. Also, Iraqi EFL learners pay no much attention to perform the speech act of condolence. Even though there is a tiny use by Iraqi EFL learners due to the cultural difference. It is a socially innate habit to ask about what is happening in any difficulty that exists in Iraqi culture.

Moreover, the t-test results show there are no significant differences between Iraqi EFL learners and INSA. The mean of INSA is ($M=1.55, SD=1.968$) and for Iraqi EFL learners is ($M=1.36$). The p-value between them is $[t(10) = -1.614, p=0.742, p > 0.05]$ as shown in table (7).

There is also so little unimportant evidence of pragmatic failure and interlanguage pragmatic transfer. Two or three participants use the colloquial Iraqi Arabic in the Arabic version like "شلون؟ شصار؟", which can be translated as 'How is he?', though it is a simple question, sometimes it is not welcomed.

With this semantic formula, many of the Iraqi EFL learners try to act like native speakers even with this small difference. Statistics show there is no such a big difference though they are near to each other. Iraqi EFL learners, in this semantic formula, act too much near to have a pragmatic competence like that of the natives. The truth in this semantic formula has no importance in both cultures, the Iraqi culture and the Australian one.

Paired Samples Test

			Paired Differences 95% Confidence Interval of the Difference Upper	T	Df	Sig. (2-tailed)
Pair 1	AUS S7 - EFL S7		.519	-1.614-	10	.138
Pair 2	EFL S7 - IRQ S7		1.013	-.339-	10	.742

Table (7) t-test results of 'Related Questions'

8- Religious-Oriented Remarks:

This semantic formula is highly used by Iraqi participants either as EFL learners or as INSAs. The highest frequency is with INSAs who use it repeatedly for about (101) times which is the second highest strategy for INSAs.

Iraqi EFL learners use this strategy (87) times frequently. While ANSEs use it frequently for (15) times only like any other religious strategies who tend to use it less than other strategies.

Paired t-test that made by SPSS statistical program shows results that stand with H_a hypothesis. These results show a great significant difference between the groups. The p-value that appears between the ANSEs and Iraqi EFL learners is (0.04) that $p < 0.05$ which shows that there is a great difference between the two, see table (8).

This is attributed to the differences in the cross-cultural factors. The linguistic features of Iraqi speech community, in general, are religious. Giving condolences to other, talking about death and funerals have some religious sides by itself in the Iraqi community.

The most used expressions by ANSEs are "He is now an angel in the heaven", and "He is in the heaven now".

The last example is the same expression that is used mostly by Iraqi EFL learners. They employ an expression a lot that expresses the Islamic

tendency for the last situation in the DCT about the Memorial Day, " They are now with martyrs" which also means in heaven. There are other expressions used frequently by Iraqi EFL learners such as "She is now in a safe place", "we will all die", and " it is our destiny". INSA's, on the other hand, use the Arabic expression "البقاء لله" that can be literally translated as "Immortality is only for God".

It is worth mentioning that the p-value from the paired t-test between the INSA and Iraqi EFL learners shows that there is a great significant value as ($p=0.009$) as for the Iraqi EFL learners ($M=4.27$, $SD=4.125$) and for INSA's ($M=9.18$, $SD=5.671$) that [$t(10) = 2.348$, $p=0.009$, $p<0.05$]. This result shows that Iraqi EFL learners work as a chainring that links between the two cultures.

They bind the two languages with it all cultural features in their mind and processing everything within, then their interlanguage pragmatic and their pragmatic competence works to express such statements.

Paired Samples Test

		Paired Differences 95% Confidence Interval of the Difference Upper	t	Df	Sig. (2-tailed)
Pair 1	AUS S8 - EFL S8	-.148-	-2.348-	10	.041
Pair 2	EFL S8 - IRQ S8	-1.504-	-3.212-	10	.009

Table (8) t-test results of 'Religious-Oriented Remarks'

9- Silence

It is a nonlinguistic strategy that is added separately from the non-linguistic semantic formula because of its importance. It is not included in Elwood's (2004) model of analysis.

This semantic formula shows a great importance with this new DCT. Some of the situations take a great amount of this strategy that is used heavily especially with EFL learners.

For this semantic formula, there are two types of silence, the first one which is written in the test as keeping silent, and the other one is keeping the response of the participant as a blank answer for the situation. The first type is called in this study as the 'written silence', while the other type is called 'blank silence'.

The written silence is intentionally written semantic formula by the participants. The participants write "I will keep silent", " I will say nothing", and "nothing to say, I will keep silent".

These examples are written by both ANSEs and Iraqi EFL learners. Even some of the participants use only one word "silent".

The 'blank silence' is unintentionally not written. This judge is made when asking some of Iraqi EFL learners about the reason behind leaving the situation without an answer.

They answer that they unintentionally left it blank but they want to express their silent.

They don't know how to report it so they left it blank

There is a great significant difference between the ANSEs and Iraqi ELF Learners that the means for ANSEs ($M = 1.09$, $SD = 3.618$), and for Iraqi ELF Learners ($M = 3.73$, $SD = 6.589$) the significant value is [$t(10) = -2.731$, $p = 0.021$, $p < 0.05$].

This indicates the great difference between the two groups. The other paired t-test between Iraqi ELF Learners and INSAs have the means for INSAs ($M = 3.82$, $SD = 6.661$), and the [$t(10) = -0.232$, $p = 0.821$, $p > 0.05$], see table (9).

Statistical results indicate that there is a great significant difference between the ANSEs and Iraqi ELF Learners, while there is no significant difference between Iraqi ELF Learners and INSAs in the silence semantic formula. ANSEs use this semantic formula in this situation for (10) times out of (12), Iraqi EFL Learners use it for about (23) out of (41) times and INSAs use it frequently for about (23) out of (42).

These are only for the situation 10. This is a strong evidence that silence is the best response to this situation.

Paired Samples Test

		Paired Differences 95% Confidence Interval of the Difference Upper	t	Df	Sig. (2-tailed)
Pair 1	AUS S9 - EFL S9	-.485-	-2.731-	10	.021
Pair 2	EFL S9 - IRQ S9	.783	-.232-	10	.821

Table (9) t-test results of 'Silence'

10- Non-Linguistic Actions

This new semantic formula is for expressing the hidden way for the non-verbal action that follows the speech act of condolence.

Expressing the non-linguistic actions is by the expressing the stimulation of the actions happened as a response to certain stimuli connected to death occasions.

These expressions are like "I will cry with my family", "I will be very sad and I will cry", "I will stand with them and hug them", and "I will shout and cry". Even though it is written but these expressions are just a pathway to depict how the action will be done.

Statistics analysis and paired t-test display the mean values of the participating groups in this study.

The mean value and standard deviation of the ANSEs are ($M=2.45$, $SD= 6.654$) which is higher than the Iraqi EFL learners who have a mean value ($M=1.27$, $SD=1. 679$). The third participating group is INSAs who have ($M=0.73$, $SD= 1.489$). The p-value appeared through t-test shows that there is no significant difference between the two ANSEs and Iraqi EFL learners. The *t-test* value between the two as, [$t(10) = 0.761$, $p=0.465$, $p>0.05$], which represents H_0 hypothesis. While the difference is clear between Iraqi EFL learners and INSAs through what statistics proves by the p-value between the two. The significant value of difference is, [$t(10) = 2.631$, $p= 0.025$, $p<0.05$]. This value refers to great significant differences between the two groups of participants in their answers for this strategy in a way INSAs use this semantic formula lesser than the Iraqi EFL learners, see table (10).

ANSEs are interested in this semantic formula as it expresses one's feeling and emotions. It is used to show intimacy and sympathy towards others. 'Non-linguistic actions' helps to strengthen the relationships between community members and to build a homogenous one.

				Paired Samples Test			
				Paired Differences 95% Confidence Interval of the Difference	T	Df	Sig. (2-tailed)
Pair 1	AUS	S10	- EFL	4.644	.761	10	.465
		S10					
Pair 2	EFL	S10	- IRQ	1.007	2.631	10	.025
		S10					

Table (15) t-test results of 'Non-linguistic Actions'

11- Quoted lines

Quoted lines are a new found semantic formula that is added by this study to the original model of analysis by Elwood (2004) for the speech act of condolence.

This strategy contains very important lines quoted from holy books, literary texts (stories, plays, poem), movies, and proverbs. These quoted lines are used as condolence expressions.

Expressions that are considered within this semantic formula are like "death is inevitable for all people" which is a wisdom and a religious statement. "Death always takes good people", which is a proverb used in the Iraqi community. Also, some verses are used in the Glorious Quran that

show a suitable religious condolence statement and is used by Muslims. These Quranic verses are mainly used by INSAs and such as:

كُلُّ مَنْ عَلَيْهَا فَانٍ الرَّحْمَنُ: (٢٦)

Everyone upon the earth will perish, (Quran, 2016)

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ الْعَنْكَبُوتُ: (٥٧)

Every soul will taste death. Then to Us will you be returned. (ibid)

The statistical table shows the t-test results and the means of all participating groups. The mean value for the ANSEs is ($M=0.00$, $SD=0.00$) and for Iraqi EFL learners the value ($M=0.45$, $SD=0.688$) the significant value for 2 tailed is, [$t(10) = -2.193$, $p=0.053$, $p<0.05$], this shows that there is a great difference between ANSEs and Iraqi EFL learners. It is because ANSEs have not used it for even one time. ANSEs do not quote from any holy book or saying or proverbs. On the other hand, INSAs have used it higher than other groups and this is obvious from the p-value which indicates a great significant difference between the two. The mean value of INSAs ($M= 4.73$, $SD= 2.796$) the significant value between Iraqi EFL learners and INSAs is, [$t(10) = -5.203$, $p= 0.000$, $p<0.05$], see table (11).

It is clear that it is a cultural and traditional behaviour to say some words "quoted" from the holy book of Islam (Glorious Quran) or proverbs about death. They use so many holy verses that are quoted from the Glorious Quran such as the previously mentioned examples and many other expressions. There are also some expressions that are quoted proverbs such as "خسارة الوالد اكبر خسارة", which is literally translated into "The loss of a father is a great loss". Another statement which is "لا كلمات", which is also literally translated into "Words are not enough" but some of Iraqi EFL learners translate it in a more professional way as "Words cannot heal".

It is noticed that INSAs do not use this semantic formula with situation (6) which is about the death of an animal, see table (4). So, for the quoted lines by INSAs are mainly Quranic verses, more than what Iraqi EFL learners do. This makes a great difference between the two groups. ANSEs do not use it at all and that what makes a great difference between them and Iraqi EFL learners.

Paired Samples Test

Paired Differences			
95% Confidence Interval of the Difference			
Upper	t	Df	Sig. (2-tailed)

Pair 1	AUS S11 - EFL S11	.007	-2.193-	10	.053
Pair 2	EFL S11 - IRQ S11	-2.443-	-5.203-	10	.000

Table (11) t-test results of 'Quoted Lines'

12- Suggestions for Relief

From its name, this strategy shows that the speech act of suggestion for works benefits the speech act of condolence. It helps by giving a suggestion expression as a condolence statement and as a suggestion for relief. The suggested statements can find a solution or relief for the bereaved family. This semantic formula has statements like: "We wish you back soon", "You were a good owner", and "You can help him by making his dream comes true".

The statistical test shows also equality between Iraqi EFL learners and INSAs. Starting with means values of ANSEs which have ($M=2.18$, $SD=3.459$), the mean value for Iraqi EFL learners who have ($M=1.55$, $SD=3.380$), and for INSAs who have ($M=1.55$, $SD=2.876$).

The significant value through a t-test between the groups shows that there are no significant differences between them. The p-value between ANSEs and Iraqi EFL learners is, [$t(10)=978$, $p=0.35$, $p>0.05$], see table (12). The second pair of the t-test shows also there is no significant difference but also it indicates that the results are only a copy between them, [$t(10)=0$, $p=1$, $p>0.05$]. When the t-value shows a (0) value and the p-value is (1) this means that there is nothing important to notice between the two groups. A strong translation from one language to another is seen, see table (12).

The expressions that are repeated by many Iraqi EFL learners are like "Go buy another *one/dog*", "It is ok, it is only a dog" and "Don't care, it is only a dog". It is a strong mark of a pragmatic failure. If any of these expressions are uttered in the western cultures, it is considered as impolite and rude responses to the death of an animal and it disturbs the person who loses his best friend. Suitability to say any speech act has some cultural rules that differ from other cultures.

What is considered as suitable in one culture is not in another one. These cross-cultural borders separate between what is acceptable in one culture and what is not.

The expression like "Don't worry you can buy a better one than the first" which is made by one of the Iraqi EFL learners, it is a common expression in the Iraqi culture but not in the Australian one.

Even though the statistical test shows that there is no significant difference between the groups in the language of numbers, but the experimental test shows that the cultural difference is huge and so significant in this semantic formula. The cross-cultural factors play an important role in such occasions. These factors lead Iraqi EFL learners to

fall into the trap of pragmatic failure although they are in an advanced level of learning. If these expressions are used in an English-speaking country, they will face many problems and be accused to be rude and impolite.

The solution is to develop the pragmatic competence of the foreign language in order to help him/her in such situations.

				Paired Samples Test			
				Paired Differences 95% Confidence Interval of the Difference Upper	t	Df	Sig. (2-tailed)
Pair 1	AUS	S12	- EFL	2.086	.978	10	.351
	S12						
Pair 2	EFL	S12	- IRQ	.901	.000	10	1.000
	S12						

Table (12) t-test results of 'Suggestions for Relief'

13- Denial and Not Knowing

Denial can be considered as an intentional way of not responding to a situation, while 'not Knowing' is an unintentional way of not responding to the situation.

The participant intentionally has no will or dislikes to respond to a situation especially when the situation puts the participant in the circumstance of father's death. Some of the participants from all groups denied responding to situation (10).

ANSEs concentrate on (the 2nd, the 3rd, and the 4th) situations. The 2nd situation is for the death of a father of your friend. The 3rd is for a young daughter's death, and the 4th is for a 10 years' neighbor's son.

Most of the responses that are considered within this semantic formula are expressions of not knowing used by ANSEs.

On the other hand, Iraqi EFL learners used mostly expressions of denial.

Statistics show that there are no significant differences between the ANSEs and Iraqi EFL learners. The means for the two groups is; for ANSEs ($M= 1.73$, $SD= 3.165$) and Iraqi EFL learners is ($M= 1.096$, $SD= 1.758$). The p-value for the two groups is [$t(10) = 0.527$, $p=0.610$, $p>0.05$]. This statistical value shows that there is no significant difference between the two. While the mean value for INSAs is ($M= 0.64$, $SD= 1.206$) and the p-value between INSAs and Iraqi EFL learners is [$t(10) = 1.082$, $p=0.138$, $p > 0.05$]. This value shows somehow a little similarity between the two with slight differences, see table (13).

Pragmatic failure is noticed here by Iraqi EFL learners when they use impolite and not suitable expressions.

These expressions are like "I don't know what to say but they are an idiot to fight for such country", and "I can't say anything rather they fight for the wrong country" for the situation (11). For the situation (10), there is also a pragmatic failure such as "I hate this situation", and "I don't need to say anything, God saves my father".

		Paired Samples Test			
		Paired Differences 95% Confidence Interval of the Difference Upper	t	Df	Sig. (2-tailed)
Pair 1	AUS E S13 - EFL E S13	3.328	.527	10	.610
Pair 2	EFL E S13 - IRQ A S13	1.082	1.614	10	.138

Table (18) t-test results of 'Denial and not knowing'

14- Praising Statements

The last semantic formula is 'Praising statements'. It is a new added semantic formula by this study to the original model of Elwood (2004) to analyze the speech act of condolence. These statements are used to praise people and have a positive value toward others.

With death occasions and as indirect speech act of condolence, it is used to remember the good qualities of the deceased. Expressions that are used to remember the good times that one spent with the deceased also go under this semantic formula.

Such statements show the goodwill of the speaker and somehow as a relief statement for the bereaved family.

Praising the deceased shows a different collection of statement that shows one goal. Praising statements founded through the responses of the participants are like, "He was a *beautiful/kind* man", "I love him", " she was polite and nice", and "He was an amazing man".

They are highly used by ANSEs which is a feature of the homogeneous community. These expressions are mainly employed in situation (7) in DCT questionnaire about a Facebook post for a death of a favorite teacher, and situation (11) in DCT talking about a Memorial Day for the soldiers who sacrifice for their country.

T-test results show the mean values for all groups where ANSEs have ($M=10.55$, $SD=11.648$) which is higher than the INSAs who's mean value is ($M=5.36$, $SD=8.488$).

The p-value indicates that there is a great significant difference between ANSEs and Iraqi EFL learners, [$t(10) = 2.834$, $p=0.018$, $p<0.05$], see table (14). The p-value of the second paired groups between the Iraqi EFL learners and INSAs where the significant (2-tailed) even if one tail is calculated, the value will be higher than ($p>0.05$), the value is [$t(10) = -1.554$, $p=0.151$, $p>0.05$]. see table (14).

There are some pragmatic failures made by Iraqi EFL learners. They intentionally use rude and sarcastic sentences. Most of these statements are for the last situation like; "they are an idiot to fight for their country", "I hate my country". Also, there are statements for the situation (7) about a Facebook post like "I don't have a favorite teacher" and "I hate all my teachers".

These statements are not accepted at all in all cultures and never go with the speech act of condolence.

		Paired Samples Test			
		Paired Differences 95% Confidence Interval of the Difference	t	Df	Sig. (2-tailed)
Pair 1	AUS S14 - EFL S14	11.366	2.834	10	.018
Pair 2	EFL S14 - IRQ S14	.513	-1.554	10	.151

Table (14) t-test results of 'Praising statements'

Conclusion

Generally speaking, Iraqi EFL learners use the speech act of condolence in different ways from the ANSEs (Australian Native Speakers of English) in most semantic formulas. A moderate use between being simply showing sympathy as a basic tool for offering a condolence, and being religious in their expressions is adopted by Iraqi EFL learners.

It is concluded that Iraqi EFL learners are not pragmatically competent enough to produce the speech act of condolence as native speakers of English do. Even the statistical results show that there is no significant difference in some semantic formulas, but still, there are some differences in sentence form and expression of the speech act of condolence.

Iraqi participants do transfer some of the strategies for offering condolences from their L1 into L2 depending on their interlanguage pragmatic. Iraqi EFL learners depend on their interlanguage pragmatic on many occasions and that is too obvious in their responses.

Most of the Iraqi EFL learners do not have a good cross-cultural pragmatic knowledge about death, death ceremonies, and how to offer condolence. The concept of death in Christian communities is different from the Islamic communities. These differences should be learned by EFL learners in order to build a good pragmatic competence on the concept of death and condolences in Christianity and in the western communities.

The cultural identity of Iraqi participants is reflected in the responses in different situations by showing so many religious expressions as a speech act of condolence.

It is a feature of the Iraqi speaking community to use religious expressions on death occasions when offering condolences.

Australian participants tend to use the most common expressions for offering a condolence statement. 'Expression of sympathy' is the most used semantic formula that is the core of the speech act of condolence. It seems that a careful use of religious expressions is a feature of the ANSEs.

There are new expressions that are found in the responses of the participants and do not match with any model of analysis in the previous studies on speech act of condolence. 'Praising Statements', 'Silence', 'Non-Linguistic Actions', and 'Quoted Lines' are the new semantic formulas. The participants are encouraged to use new strategies in new situations. The most situations that urge the participants to use new expressions are the situation of the terrorist attack and the situation of the death of your father.

The cross-cultural differences between Iraqi culture and Australian culture are too clear in the death of dog Situation. Iraqi EFL learners and INSAs show some expressions that are not accepted by any western culture.

Iraqi EFL learners' expressions on this situation are either mocking on being sad on the death of an animal or suggestions for not taking care of such death occasions. The equality of the value of the death of an animal and the death of human being does not exist in the Iraqi EFL learners' responses while it exists in the ANSEs' responses.

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