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A Comparative Socio-Pragmatic Study of thanking Patterns in English– Arabic Political Texts with Reference to Translation

A B S T R A C T

Thanking is a widely used phenomenon for attracting effectiveness and achieving various purposes depending on how and why it is said or written. It is deeply embedded in our language and no one of us ever gets through a day without using it. Actually, thanks refer to response with appreciation effects utilized as a means for issuing gratitude. However, gratitude is not the only motivation for thanking; thanks can have other sociopragmatic political purposes besides, depending on their type, object, condition, and strategy resembled; whereof, thanking meaning is lexically based on various types depending on the purpose employment. Additionally, thanks are intrinsically governed by social determinacies, in which pragmatic choice of thanking expressions is mainly qualified in relation to the influenced social power. Thereupon, miscommunicating the proper pragmatic thanking choice would mainly attribute negative social consequences. The present study aims at defining the socio- pragmatic impact of employing thanking expressions in political speeches based on the socio-cultural specificity of the two languages communities. To conduct such a study, a qualitative method via critical pragmatic analysis is adopted in which (6) texts with their rendition are represented to be the data of the study. The data are withdrawn from BBC news and Al-Jazeera. The conclusions of the study reveal the direct influence of social situations on creating thanking expression in both languages. Furthermore, most of pragmatic renditions of English thanking expressions into Arabic and Arabic thanking expression into English exhibit a case of strategy shift that attributes a case of pragmatic breakdown of the thanking purposes.

دراسة تداولية اجتماعية مقارنة لأنماط الشكر في النصوص السياسية الانكليزية

والعربية مع الاشارة الى الترجمة

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الخلاصة

يعتبر الشكر من أكثر الظواهر استخداما في جلب فاعلية في التواصل وانجاز العديد من الوظائف الاجتماعية ـ التأديبية اعتماداً على كيفية وسببية قوله او كتابته. يتجسد الشكر تواصلا بعمق في لغتنا الى حد لا يمر يوم أحدنا من غير استخدامه. ويعبر الشكر عن استجابة تعبير بشكلير بتأثيرات امتنانيه تستخدم كأداة للتعبير عن التقدير والاقرار بالامتنان او لجعل الاشخاص يشعرون بالارتياح. ولكن بالرغم من ذلك، فأن الامتنان ليس الدافع الوحيد لاستخدام الشكر. فقد يمكن أن يكون للشكر استخدامات تداولية اجتماعية الى جانب الشكر والامتنان اعتمادا طريقة تجسيد انواعه ووظائفه وشروطه واستراتيجياته، بناءً على ذلك فأن القصد من الشكر يرتكز دلاليا على عدة انواع وعدة وسائل والتي بدورها تعتمد على الغرض من موضوعه. بالإضافة ذلك تحُكم تعابير الشكر بالمحددات الاجتماعية. وبالمقابل يتأثر اختيار تعبير بشكل رئيسي بالقوى الاجتماعية . وفي هذا الشأن يؤدي سوء استخدام اختيار تعبير الشكر التداولي المناسب الى نتائج اجتماعية سلبية. ولهذا هدفت الدراسة الحالية الى تحديد التأثيرات التداولية الاجتماعية في تضمين تعابير الشكر بشكل مناسب في الخطابات السياسية استنادا على خصوصيتها الاجتماعية التداولية في مجتمعات اللغتين. ولأجراء هذه الدراسة تم استخدام المنهج النوعي من خلال النقد التداولي. ولذلك تم اختيار ٦ نصوص سياسية مع ترجماتها تم اختيارها من قنوات بي بي سي العربية والانكليزية والجزيرة الاخبارية. تمثلت النصوص بثلاثة نصوص انكليزية وثلاثة نصوص عربية. وكشفت الدراسة عن التأثير المباشر للسياق الاجتماعي في ايجاد تعبير الشكر المناسب في كلتا اللغتين. كما تشير اغلب الترجمات التداولية لترجمة النصوص الانكليزية الى العربية والعربية الى الانكليزية الى مسائل نقل طريقة الشكر والتي تنتج حالات خرق تداولي لأغراض الشكر المتضمنة ويمكن ان يعزى ذلك الى عدم التطابق الاجتماعي والثقافي والتداولي لكلتا اللغتين.

I.   INTRODUCTION

Language occupies the most important part of human acts; whereby, people effectively engage into one another in social communicative reciprocal reflections and some kinds of language social acts are attributively occur/ enacted interlaced with certain emotional feelings. Some language engagement reciprocal speech act is strongly related to thanking. Thanking is define as powerful responsive behavior along with positive psychological state of appreciation on the part of the responder towards the respondent based on the respondent's past deed of action. Whereby certain grateful expressions are intentionally employed. Hence, language is not merely colourless enacting act and ideas but to influence emotion. Therefore, thanking expressions come out to resemble language socio – pragmatic functions along with influencing emotion.

II) Previous Studies

Several studies have been carried out to examine the norms for various speech acts and responses to them in English and Arabic , such as compliment in Egyptian Arabic   (Nelson, El-Bakary, and Al-Batal, 1993) and refusal in Egyptian Arabic (Gayle, Al-Batal, and Elbakary 2001). However, none has been carried out to reveal the sociopolitical dimensions of the thanking expressions and how the pragmatic performance of thanking expressions influences social consequences. Hence, the current study set out to fill up this dimensions.

III) Theoretical Background :-
1.   Thanking in English Language:-
1.1.The Conceptualization of Thanking:-

Typologically thanking is submitted under the umbrella of expressive speech acts and occurring as a daily lives overblown behavioral act for expressing gratitude.

Concerningly , thanking is usually an expression of gratitude along with the emotional feeling of pleasure to someone for doing some prior deed in the thanker's benefits. Hornby (1995:45) thanking is typically a profit expressed a sense of gratitude to someone's else for giving kindness, issuing help, presenting gift, or offering suggestion.

In its social doctrine, thanking is ultimately a powerful social expressive tool that is embedded so deeply in our language and society that non- of us, even those who pride themselves on being plainspoken, ever get through the day without using it. Accordingly, thanking is relatively broaden in social life relation; as Leech (1993:25) claims, to be strongly integrated with politeness evaluation, as it handy verbal tool for effecting level of politeness in conversation delivering between speakers.

In its pragmatic formulization, thanking is taxonomically a type of expressive speech act, its execution are retrospectively based on otherness previous speech actions. It is definitely assessed as positive with social act values (Searle 1975: 12)., its verbalization is executively addressed to an action by the benefactor or to some result of such an action; whereof, the hearer rather than the speaker subjects the events (Coulmas,1981: 74-75).

1.2. Socio – pragmatic Characteristics of Thanking :-

To show the main socio pragmatic characters of thanking,   evaluation for thanking sociolinguistic factor such the participants involved, social needs, societal beliefs, religions, polite attitude, besides other social variables in associations with metapragmatic standards of thanking performance, as: past beneficial baseline, amount of benefit, benefactor, beneficiary, need for thanking should be legitimately categorized for setting forth a genuine thanking factorization. Follow this, the following sociopragmatic characteristics are thereof configured:

1- *Politeness*:-thanking is closely attached with matters that require verbal politeness and essentially issued with a major pragmatic functions of strengthening social links and engendering warmth feelings among interlocutors in association with good manner (Bodman & Eisenstein, 1993: 1).

2- *Conviviality*:- thanking is terminologically convivial, that is they are designedly evoked with a target of establishing a harmony between speakers and hearers (Leech, 1983: 104).

3- *Universality*:- thanking is most frequently used speech acts in daily encounters in all languages and cultures. It is absolutely a universal pragmatic phenomenon and generic linguistic variable to an extent every world's language has its own social doctrine and conventional devices to carry out it on (Coulmas, 1981: 121).

4- **Retrospectivity**:- thanking is genetically post – events reaction which is positively evoked as an act due to the effect of some antecedent stimulus beneficial attributions brought about the ongoing action (Searle, 1969: 65).

1.3. Socio-pragmatic Taxonomy of thanking:-

Thanking is simultaneously activated under the term of the involved "object of thanking" which is subjected to a wide scale of variations, along which the expressions of thanking varied across different dimensions, thereupon, various types of thanking are relatively sprung; namely:-

1- **Commissive / afterward** :- is typically a potential post - event gratitude initiated by the benefactor for pre good favors or services. It systematically embedded afterwards promises, offers, and invitation Coulmas (1981: 74-75).

2- **Immaterial: -** is enunciation thanks revolved around immaterial goods such as desired, compliments, congratulations, information.

3- **Material: -** is a professed gratitude materially resulted from material goods as a gift or service.

4- **Requested: -** are thanks expressions resulting for some action from a prior request, wish or order by the beneficiary.

5- **Not requested: -** are thanks expressions attitudinally reasoned for some action initiated by the benefactor without any prior request from the beneficiary.

6- **Indebting**: - are thanks that emphatically imply indebtedness along with the expression of thanking.

7- **Not indebting**: - thanks that do not imply indebtedness. It is virtually materialized for phatic influence and polite evaluation (Okamoto& Robinson, 1997: 412).

1.4. Thanking Strategic Processes:-

The objects of thanking are embodying varied; thereof, the objects of gratitude vitally demand different strategies of thanking. In this sense, the expressions of thanking are diverse; besides, their choice is emphatically conditioned by many factors including : the relationship between the interlocutors, the characteristics of the hearer's action, particularly the weight of imposition of the action on the beneficiary, the amount of effort by benefactor, social demand by the action, social statue, religion, etc. (Okamoto& Robinson, 1997: 412). Accordingly, six thanking socio-pragmatic strategies are legitimately ventilated, namely:-

1-**explicit**: it is explicitly based upon the overt direct thanking formula " thank you". It can be used by any person at any time for any experience. It is the mostly common used form of thanking in social everyday practice (Wood Alex M, et.al.2010, p.45).

2-**stressing one's gratitude**: - it is strongly based on a high degree of intensive act of gratitude. It is revolved to be reinforced by stressing the speaker's wish. It mostly over explicitly negotiated by the per formative verb formula (I,

hereby/thank you for) or any other equalizer expression (Aston, 1995:5).

3- **Emotional**: is a thanking type strictly bounded upon expressing high degree of emotionality or gushing. It is evidently marked with interjections, literally expression of surprise, or some expressive discourse particles (Wood Alex M, et.al.2010, p.45).

4- **appreciative**:- is a thanking type emphatically induced upon enhancing appreciation along with grateful attitude; wherefore, appreciation is typically either directed to the addressee or to the act itself. It is occasionally negotiated in situations where the speaker / (thanker) excretes his gratefulness; as receptor of a usual favour, for the hearer as the benefactor of a favour. It can simply be realized by the expression " I am grateful".

5- **Acknowledging a major favor**: - is a thanking expression relatively an acknowledgment embedded; whereof, a debt of gratitude is emphatically acknowledged. It typically induced / deemed in situations afforded / handed the speaker / thanker with a major favor or made him a service, gift, kindness or other major. It can be objectively confined to certain situations as thanking one teacher academically or a family

7- Commissives: - it is thanking pattern confined for assuring a person for one future course of gratitude or for afterwards favour, invitation, or a promise.

8- **Negative request (dismissive)**:- it is a strategy of thanking that refusal or rejection based whereof, the speaker verbally puts forwardly a thanking expression for rejecting considerations. It is practically implemented in conversations or situations that offer the speaker to some not needed future service. Such thanking for undesirable not needed deeds is interpreted as a request for not doing that thing (Aston, 1995, p. 8).

9- **Farewell:** - it is a type of thanking based in gratitude expression which functions as tool for closing the conversation. In more clarified term, closing the conversation, where the speakers end the conversation by expressing gratitude and this gratitude expression also functions as a farewell Aston, 1995:11).

10- **Assuring a person of one's future gratitude**:- It is a strategy of thanking usually used to make or get the others to do something that is saying " thank you" can admittedly assure somebody in advance of one's gratitude for future service, offer, promise, invitation, even though the truth of the propositional content cannot be presupposed (Aijmer, 1988: 11).

1.5. Contextual Conditions of thanking:-

1- Past following: - thanking expressions are conceptually negotiated as a reaction to previous action with an objective of resorting the balance in social relation between the speaker and the hearer (Perez, 2004, p., 91).

2- Positive deed:-Thanking expressions are determinately built upon pre positive preformed deed of actions that are virtually carried out by the hearer to attributively put in effect the speaker gratitude respectively (Haverkate, 1993: 160).

3- Social occasion: thanking expressions are intrinsically conditioned by

occasion that really requires gratitude for the thankee and satisfy social expectation to be valid. (Bach & Harnish, 1979, p. 52).

Searle (1975: 12) postulates four appropriateness felicity conditions for thanking, namely: Preparatory conditions in which thanking illocutionary point is conceptually formulated to express the psychological state of gratitude as decidedly specified in the sincerity condition about a state of affairs specified in the propositional content. Essential condition, By expressing thanking, a thanker expresses his appreciation to the thankee for performing a previous action the speaker benefited from (Eisenstein & Bodman, 1986). When a thanker utters an expression of thanking, he/she wants the thankee to realize that he/she is thankful to what the thankee has done (Jautz, 2008:145).

1.6. Socio - Pragmatic Functions of thanking :-

1- **Phatic**: - influences a good feeling upon the hearer or get him to feel good. For example "That is so nice of you", or answer for health enquire "Fine thanks". It is overly subsumed important social values; besides, it crucially invites / saves good relations with otherness.

2- **Balancing politeness**: - thanking is a social pragmatic tool intrinsically overarched as a strategic device whose most eminent function is to balance politeness relations between interlocutors and reestablishing societal polite evaluation reasonably (Coulmas, 1981:81).

3- **Stressing satisfaction**:- thanking is considerably the most valid devices for expressively impressing satisfaction and social expectation on the part of the thanker (beneficiary) towards what the thankee (benefactor) has do for and at being benefited (Mckay, Fanning & Paleg, 2006: 68).

4- **opening or closing of a conversation / changing topic**: apart from grateful expression, thanking is virtually used, in many languages societies, for opening or closing conversation; whence, thanking may conventionally be set forth as formula as any other language natural formula for opening – closing a conversation or invitation (Haverkate,1994: 96).

5- **Emphasizing obligation**: thanking is an inevitable technique for calling obligation. Whence, a person feels that s/he is very indebted to another person, since the gratefulness feelings obliged him to thank. However, a person may thank another person without being beneficed simply because the social situation requires such behavior; thereupon, he is morally obliged (Taavistsainen and Jucker 2010,p. 88)

6- **Complimenting**: - thanking is eminently a certain discourse technique that considerably influences response of compliment upon the thankee or thankee's action as indebtedness polite attitudinal reaction for some good past deeds (Searle, 1969: 78).

7- **Strengthening Social Bonds**:- thanking is ultimately is a pragmatic procedure relatively entwines social value that strongly assesses for strengthening relationships, emerging etiquette values, creating kindness

feeling, effecting solidarity, and admitting care. However, responding to favour or a service ineffectively or unthankfully would attributably damage the relationship between beneficiary and benefactor (Eisenstein & Bodman, 1986:33).

2. Thanking in Arabic Language:

2.1. The Socio- Pragmatic Conceptualization of Thanking in Arabic:-

Thanking is an appreciation teleological utilized for stressing thank giver's attitude based on past beneficial deed created by thank given (Hassan, 2004:73).

Thanking is intimately a language function that is pinpointed to bring feelings of thankfulness and appreciation in reciprocity to some beneficial service or favour in the part of the thanker (Morsi, 2017:8).

Thanking is a response of indebtedness relatively assumed by a responder as a reaction for some past valued act beneficed by a respondent (Fahima,2017:74).

2.2. Arabic Thanking Patterns:-

Matti(1999) specifics explicit and implicit thanks indebtedness into seven Iraqi thanking patterns:

1- Bold Thanking : ّ" شكراً " (thanks).
2- Offering thanks " أريد أن اشكرك " (I want to thank you).
3- Gratefulness thanking : ممنون " (I am grateful).
4- Hyperbolical / overdone indebtedness: " لن انسى فضلك أن شاء الله " (May Allah allow me to requite your favor)
5- Upgrading thanking: "اتعبناك معنا" (We've caused you much trouble)
6- Wishes:- "عاشت يدك" (more power to your elbow)
7- Blessing: " جازاك الله " (may Allah repay you)

2.3. Socio-Pragmatic Characteristics of Thanking:-

1- Convivial:- thanking is basically categorized as convivial speech act that basically influences politeness and good manners; besides it strongly satisfies social wants and keeps both the thanker's and thankee's faces (Fahima, 2017:71).

2- Subjectivity:- thanking is definitely a personal attitude that chiefly signifies sharing one's own gratitude along with happiness feelings as a reflexive valued response towards interpersonal support (Al –Ali,2010:22).

3- Expressivity:- thanking is attitudinal expressive act ultimately communicates the thankee the thanker's psychological attitude towards certain state of affairs in terms what the thanker actually feels (Morsi, 2017: 8).

4- Exaggerative:- Based in grateful attitude, Arabic thanking intrinsically shows greater tendency in utilizing more exaggerated complicated manner in more variant indirect elaborated means for overemphasizing gratefulness attitudes (Ben-Ari (1987: 63).

2.4. Thanking Functions :-

Thanking is basically a responsive expression of admitting gratefulness and gratitude politely for a favour or a service. However, this is not always the case; thanking is decidedly convoluted with speakers' intentions and entirely dominated by the context which legitimates different thanking speech functions besides (Fahima, 2017:73).

In its responsive attitude for a benefit, thanking is mainly adopted for **addressing appreciation**, gratefulness, indebtedness, or complimenting on a service or a favour received (Morsi, 2010: 39).

Expressing thanking is basically hold a pragmatic convoluted social functional value that is crucial in establishing closer **social bonds** and **group belonging** between the thanking addresser and addressee; it has the effect of strongly enhancing positive rapport between interlocutors in communicative interaction. To put it in another way, successful communicating of thanking expressions appropriately is not merely a language function that is existed as a response to beneficial event. When expressed appropriately, the language function of expressing thanking emphatically engenders feelings of warmth and solidarity. Besides, knowing when and how to thank helps to get smoothly with others; and attributably result in acquiring socialization maintenance. On contrary, pragmatic failure to communicate thanking legitimately takes the risk on being regarded as being rude, and resulting in negative social consequences (El –Sayed, 1990: (Al- Zubaidy,2017: 151).

In its politeness evaluation, thanking is primarily considered as textbook examples of politeness. It is a conventional means for effecting **social politeness values** in utterances among different cultures. Expressing thanking is interactively negotiated as gratitude for satisfying both the speaker's and the hearer's face wants and maximizing esteems for otherness. Additively, it subserves as an objective for maintaining a polite and friendly social atmosphere (Al- Zubaidy,2017: 151).

In reflexive statue, thanking entirely serves important role for supporting **allegiance reciprocally**, that whence thanker admits his indebtedness, attributably negotiates his interpersonal allegiance for thankees who had supported him (Al-Ali, 2010:2).

2.5. Socio – Pragmatic Taxonomy of Thanking in Arabic:-

1- Benediction :- it is consolidatory comments that are addressed to the positive aspect of face in which thanking along with wish expressions is ancillary used to increase the sincerity of effectiveness of the expressed gratitude. It is principally based on the belief that no one cannot repay a person enough, and that Allah is able to reward the person best (Al- Zubaidy, 2017: 154) ; for examples:-

- الله يبارك جهودك. (May Allah bless your effort). Explicit benediction
- يحفظك. (Keep you safe). Implicit benediction

2- Apologetic :- it is a supportive thanking move of expression basically shared apology features that of indebtedness. Thereupon, thanking indebtedness of a benefit is closely resembles apology; where the beneficiary actually recognizes his / her indebtedness to his/ her benefactor implying apology. Such type of apologetic thanking is cover term for three strategies employed to express thanking indirectly including: expressing gratitude, self – denigration, expressing addressee appreciation (Farina and Suleiman, 2009:16) ; for example:-

- اسف اثقلنا عليك. (I'm sorry if I impose on you .) Expressing apology and self-denigration.

- محرج تماما منك لسؤالك. (Feel quite embarrassed to ask you) expressing addressee appreciation.

3- Reciprocative:- is a thanking type prominently materialized around implicit or explicit promises on the part of the thanker; whereby the thanker explicitly or implicitly promising the thankee of reciprocating the favour that s/he has introduced either by implying heartfelt lasting indebtedness or committing a promise for future repayment. Reciporicative thanking occur in more than one thanking strategy including expressing indebtedness (Al- Zubaidy, 2017: 154);as in:-

- انا مدين لك. (I owe you).

- اتمنى ان استطيع رد الجميل لك بالمقابل. (I wish I can make something in return).

4- Mitigatory :- is a thanking type relatively implies implicit mitigate on the part of the thanker; along which the thanker employs mitigate for the imposition incurred as recognition expression for expressing gratitude. Such thanking type is evolved in cases whence the thanker notices that the favour has cost the thankee much expenditure of time, effort, etc.(Al- Zubaidy, 2017: 154).

- أتعبناك. (I've really troubled you).

- ما كان يجب ان تشتري هكذا هدية كبيرة. (You shouldn't buy such big gift)

5- Complimenting :- it is a thanking type closely revolve around positive evaluation. It is implicitly put compliment to use; wherein, the thankee stresses his compliment explicitly as beneficiary of a service for expressing gratitude implicitly. Such thanking type is naturally circumscribed for evaluating either the benefactor or the act positively (Al- Zubaidy, 2017: 154);

- أنت ملاك. (You are an angle).

- حقاً هذا كثير جداً. (It's really too much).

6- Intimacy:- it is a thanking type actually adopted in informal cases. It typically serves as markers of politeness and socializations. To express intimacy thanking, thanker employs kinship terms and endearment terms as means for establishing friendly politeness or reaffirming a solidarity framework for interaction. For examples:-

- شكرا جزيلا دودي. (Thanks a lot dude) endearment terms.

- شكرا جزيلا أخي. (Thank you so much my brother) kinship term.

7- Blessing :- it is a thanking type where the thanker response to thankee's service or favour by employing blessing and invocation to express politeness and

respect as found out that older people more blessings in their responses to thanking resulting in lengthy responses to which younger people reply with the same length to the elderly (Morsi,2010:55).

2.6. Thanking strategic Procedures in Arabic:-

Strategies of thanking are the ways words and expressions of gratitude are legitimately culled. They essentially differ in terms of object of thanking, degree of indebtedness, amount of benefit, etc.; besides choosing appropriate thanking strategy is relatively conditioned by variance social determinants as participants, social setting, topic of discussion, function of the interaction, social distance, status scale, and formality; thereupon, eight Arabic strategic processes, on the basis of directness, indirectness and emotionality are correspondingly legitimized; these are:-

1- Explicit :- it is a thank strategy directly based. It is intrinsically employed in informal situations along the use of incomplete expressions of gratitude such as : 'شكراً' (thank you) 'تعيش'(Allah's grant you long life') (Fahima,2017:69).

2- Expressing Gratitude:-   is a thanking strategic process that is directly based. It is built around grateful appreciation; as in : "ممنون" (I am grateful) (Fahima,2017:67).

3- Expressing Addressee's Appreciation:- is thanking technique indirectly based and rules governed; whereof, the speaker (beneficiary) evidently negotiated his appreciative feelings and gratefulness for the hearer (benefactor) for receiving a hearer's favour, thanking expressions relatedly involved in this strategy are: هذا من لطفك (that's kind of you) or بارك الله فيك (Allah bless you) (Fahima,2017:73).

4- Expressing Act Appreciation :- it is a thanking procedure that is indirectly bounded whereby the act itself rather than act doer is being appreciated. Thereon, gratefulness expressions along with appreciative feelings in the part of the speaker(beneficiary) for receiving a favour are being elicited. Expressions employed in this type as : "رائع" (It is a lovely), عظيم (that is great), عمل جيد (good job).

5- Acknowledging a Debt of Gratitude:- it is a direct and non – emotional thanking strategy. It is objectively handled as responsive attitude in cases where the beneficiary of a favour feels indebted and has to express his gratitude as response; as in : كثر الله خيرك (May Allah abound your benefit) (Fahima,2017:72).

6- Stressing One's Gratitude:- is a direct and emotional thanking strategy; in which thanking performative verb "اشكر" is being considerably employed; whereby a speaker's (thanker's) wish or obligation to express his/ her gratefulness is being significantly stated; as in: "يجب أن أشكرك" (I must thank you) أحب أن "أشكرك" (I would like to thank you) "نجازيك في الفرح أن شاء الله" (I'll return it back in happiness if Allah wills) (Fahima,2017:73).

7- Expressing Emotion:- it is a thanking strategy increasingly emotionality built. It is attitudinally devised by means of grateful expressions along surprise emotions or some strong emotional feelings for example: "أه شكراً" (Oh, thank you),"يعطيك " الصحة)May Allah grants you good health)(Fahima,2017:74).

8- Self-denigration:- it is an indirect thanking strategic process. It is typically signified on non – emotional basis. It is assumedly materialized by commenting on one's own role by suppressing one's own importance. It is reliantly codified in relation to other strategies for conceptualizing its role; for example: " كان إهمال مني"(it was careless of me), "انا عاق" (I am an ingrate)" and " انا دائما هكذا انتظر لآخر لحظة واواجه مشكلة" I'm always like that. I wait till the last moment then I find problems" (Fahima,2017:74).

3. *Data Analysis:-*

The data is composed of six political differentiated situations which vary in terms of thankfulness. Therefore, this data has allowed us to investigate not only the similarities and differences in the realization patterns of expressions of gratitude between English and Arabic, but also the effect of pragmatic factors on the social formalization of the realization of those patterns; besides; the effects of social conventions on the pragmatic choice of these patterns selections.

a) English Data:-

Text (1):- SL Text (1) First thing I want to say two words that American Muslims don't hear enough. *Thank you, thank you for* serving your community, *thank you for* lifting beloved for neighbors. *Thank you for keeping* us as strong and united as one American Family. *We are grateful for* that.

Context: American President Barack Obama in a Presidency speech for American Muslims after the bad scandal which had attributed to Islam as consequences of ISLS bad deeds. He professedly certify in this speech that Muslims are not terrorists; conversely they are only whom harmed by ISLS terrorism, besides Islam is not a religion for terrorism, adding No haven religions allow killing innocents.

TL Text : أولا اريد ان اقول كلمتين لا يسمعها المسلمون الامريكان كثيراً . شكرا، شكراً لكم لأنكم تخدمون بلدكم وشكرا لأنكم تتركون السعادة لجيرانكم، وشكرا لكم لأنكم تحافظون على بقائنا اقوياء و موحدين كعائلة واحدة. ممتنين لذلك.

Socio- Pragmatic Analysis:-

In presidency speech, the present text is optimally codified / as thanking expressions for attitudinally admitting American Muslims' appreciation. It is procedurally formulated as an explicit thanking type with a direct overt expression **"thank you"** along with repetitive redundancy reestablishment of the expression**" thank you"** for conforming sociopolitical stressing. It is markedly directed from the superior social power in the community resampled by the American president Barack Obama towards the lowest social class represented by the American Muslims people, in a political setting, who are intensively got inferiorly harmed due to a series of scandals that attributes to Islam as consequences of ISLS bad deeds that negatively influence the political situations of Islam and Muslim everywhere. The pragmatic thanking formula of president

Obama's is plausibly shaped / configured as thanking expression with appreciative statue for the American Muslim people for serving their community, lifting neighborhood happiness, and keeping America safe and united. However, thanking expression in the political situation of president Barack Obama's speech is not designedly configured in gratefulness indebtedness lexicalization; but it is addressed according to political contextual statue as a supportive <u>Mitigatory</u> move based thanking formalization relatively optimized for socially mitigating Muslims who are wrongly attributes to terrorism. Thence, along which, he deliberately employs thanking expressions as means for providing sociopolitical support for Muslims duly that thanking has potency social power; besides, the metapragmatic presence of thanking for imposing social mitigation consequences is effectively met as compared to other pragmatic choices that can be employed for the purpose. Additively, thanking expression is politically branched out as a requested thanking attitude with a cover term message for getting furtherance American Muslims support in preserving America as strong and united. Henceforth, a polite combination of Arabic mitigating thanking type and English requested thanking are simultaneously conjointly withdrawn for reinforcing thanking object resultantly in an overlapped case of migratory – requested thanking.

Translational Discussion:-

Comparing the current English political text with its one Arabic rendition evidently reveals that the explicit pragmatic thanking strategy **"thank you", " thank you for serving your community", thank you for lifting beloved for neighbors", and "Thank you for keeping us as strong and united"** which are embedded for attitudinally overemphasizing American President's Barack Obama's intent and providing social supportive evaluation for American Muslim people is literally rewarded into شكراً, شكراً لكم، شكرا Arabic. Whereby, the same English explicit strategic thanking method is repeatedly converted with explicit Arabic thanking formula whereby the object pronoun **"you"** which is put forwardly to resemble acknowledgment of addressees' major favour is ignored from translation resultantly attribute a case of pragmatic gap and incorrect social set. However, such English strategy of thanking would not have the same attribution in Arabic language culture. To validate, English thanking in Arabic language, one should exchange the English explicit thanking strategy into Arabic stressing one's gratitude strategy to translate them into ، شكرا لكم ، شكراً لكم شكراًand لكم in all cases. As for the acknowledgement of fever expression with first person pronoun **"We are grateful for that"** is turned into Arabic implicit construction" ممتنين " whereby English acknowledgement of fever expression is wrongly turned into Arabic expressing gratitude. As for the introductory expressions " **First thing I want to say two words that American Muslims don't hear enough**" which is politeness tool for opening conversation is translated directly into over explicit impolite expression. To provide pragmatic gab filling, one may rearrange the above translation in another way:-

- **بداية أود أن** أقول كلمتين لا يسمعها المسلمون الامريكان **الا قليلا** . **شكرا لكم، شكراً لكم لأنكم** تخدمون بلدكم **وشكرا لكم لأنكم** تتركون السعادة لجيرانكم، **وشكرا لكم لأنكم** تحافظون على بقائنا اقوياء و موحدين كعائلة واحدة. **نحن ممتنين لذلك.**

Text(2):-

SL text :- Because of you, by almost every measure, America is better and stronger place that it was. But protecting our way of life that is not just the job of our military.

Context:- president Barack Obama in a speech for White House and addressed to American fellow citizens, acknowledging black American role, stressing on unity and calling Americans for improving race relations among American societies. He implies that democracy has always been hard, because race remains a potent and decisive force in America. He highlights that black guys represent a large and a large share of America's workforce and trying very real struggle for justice while white guys have got advantages.

TL Text -: بسببكم وبكل المقاييس امريكا مكان افضل و أقوى على ما كانت عليه ولكن عملنا العسكري ليس فقط حمايتنا في الحياة.

Socio- Pragmatic Analysis:-

In the above text president Barack Obama obviously initializes his political speech with the expression " **Because of you''** which is purely designed as thanking marker that falls out naturally as an acknowledgement of a major favour addressed towards black American people. It is implicitly negotiated for stressing black Americans' appreciation. Such acknowledgement thanking expression; due to metapragmatic and sociopolitical interlaces, can be held multifariously. Firstly) It comes out naturally, in its pragmatic dimension, to serve as supportive compliment for black people role in making America better that it was. Secondly, it relatively embedded in implicit migratory –apologetic move wherein, president Barack Obama subjectively aims for attaining a message for apologetically mitigating black American who constitutes the majority of American force and obtain nothing in return However, Such supportive complimentary overlapped migratory –apologetic move would influence the text with social polite coloring concerning the political situation in America and the World towards blacks nowadays.. apologetic move; thereupon thanking is put out to use as powerful tool for evoking sociopolitical balance, social bonding towards blacks, effect socialization and optimizing polite request for granting   black people with respectful social atmosphere.

Translational Discussion:-

A close inspection to the text with its rendering, directly exposes that implicit acknowledgment of thanking expression " ***Because of you''*** which is significantly set forth for professedly stressing the black people's major role in making America better and stronger than it was, is rendered into Arabic " بسببكم" in which the propositional content meaning is faithfully retrieved / traced. Thereupon, a case of pragmatic failure is resultantly attributed as the Arabic version seems to be free from any acknowledgement expression; besides, the

expression "بسببكم" breaches socio – pragmatic influence as it would be perceived, according to Arabic sociopolitical norms, as accusation instead of thanking and the expression with be ironically considered for devaluating one's importance. To solve such problem, one may test Arabic thanking strategy of expressing addressee appreciation into: ولكن. عليه كانت مما وأقوى افضل امريكا المقاييس وبكل **بفضلكم** حماية اسلوبنا في الحياة ليس من واجب علمنا العسكري فقط.

Text (3)
SL Text : thanks to you, it's got about 18 million cracks in it."
Context:- Senator Hillary Clinton in a speech for Washington ended her campaign to become the first female U.S. president. She thanked her supporters saying that she is fully proud in achieving victory for shattering highest, hardest glass ceiling of people questions as how a women can serve as commander U.S. chief. She reminds them with the progress that they achieve together when people everywhere ask a question whether women could really serves as commander U.S. chief. Saying to them that although we weren't able to shatter that highest, hardest glass ceiling of people questions and rejections to candidate a women for U.S. presidency. But, we achieve victory in making 18 million to cracks in the celling of rejecting her as U.S. president. So it will be proudness from now on that it will be unremarkable for a woman to win primary state victories

TL Text :   بفضلكم حوالي ١٨ مليون صدع في ذلك السقف.

Socio- Pragmatic Analysis:-

In this text, thanking expression is markedly nominated by means of the explicit thanking expression " **thanks to you"**; whereby senator Hillary Clinton ends her political speech in arousing thanking to American people's favour for nominating her as the first women to U.S. presidency. In her thanking, she focuses her acknowledgement on their major role in shattering previous conventions of peoples' question towards whether women could really serves as commander U.S. chief. It comes out with two categories of thanking simultaneously as both expression of gratitude and expressing addressees' appreciation. As hearers involved / in the part of the hearers; two types of supportive socio- pragmatic moves are attributably brought out via this thanking expression; namely: complimenting and migratory; whereby a positive evaluation of American peoples' act in breaching out previous question is being highly complimented / stressed. Relationally, a mitigate influence is being implicitly evolved for mitigating American people who got incurred the candidacy consequences which cause them expenditure costs in efforts, money and targets. Hence, a compliment overlapped migratory thanking is being politically derived for setting societal based pragmatic needs. In its social statue, thereupon, some sociopolitical attributes are being resultantly served / supported whereby, thanking expression is politely put to use as a tool for closing political speech (ending campaign); besides a social obligatory exigency is being imposed

for exercising obligatory thanking. To put in another way, the sociopolitical situation puts Hillary Clinton to feel that she is obliged to direct thanking; just because such expression is socio-politically required in such occasion.

Translational Discussion:-

In regard to subject of translation, it can be apparently noticed that Arabic implicit thanking expression **"بفضلكم"** is markedly employed as an equivalent rendition for the English real explicit thanking formula " ***thanks to you"***; whereby the English explicit thanking expression of appreciation type is turned into Arabic implicit acknowledgement of appreciating one major favour accordingly. Whereof, a case of strategy deviational transference from expressing gratitude to acknowledging appreciative addressees' favor is induced / resulted. However, such case of strategy deviation attributes a case of pragmatic gain due to that the object of thanking in the original text is negotiated for assuredly stressing otherness Americans peoples' favour. Actually, such pragmatic gain based strategy deviation is imputing to the divergences in sociopolitical requirements and socio- cultural norms between the two languages which influence their pragmatic choices.

b)Arabic Data:-

SL Text (1):-   أعرب عن شكري الجزيل لتركيا ورئيسها رجب طيب اردوغان لعقد قمة منظمة التعاون الإسلامي لبحث قرار الرئيس الامريكي نقل السفارة الى القدس.

Context:- The Palestinian Democracy bloc's spokesperson Fawzi Barhoom issues thanking for Turkey and its president for undertaking holding cooperation summit for discussing transferring Israeli's embassy from Tel Aviv to Jerusalem

TL Text:-   I express my heartfelt thanks to Turkey and its President Rajab Tayyip Erdogan for holding the organization of Islamic summit to discuss the U.S. president's decision to move the embassy to Jerusalem.

Socio- Pragmatic Analysis:-

In the present text thanking expression is put forward by the expression " **أعرب عن شكري الجزيل**". It is evidently an explicit thanking type, it is prominently objectified in relation to the given contextual baseline as two-folded thanking expression for more than one thanking objectives, firstly stressing one's gratitude (stressing Barhoom's grateful attitude and appreciative emotion for Turkey and its president Rajab Tayyip Erdogan. Secondly acknowledging and stressing Turkey and its president Erdogan's major favor in undertaking holding Islamic organization Summit for discussing transferring embassy to Jerusalem. One behalf of the addressee, two types of thanking supportive consequences are reactively put in effects; namely: benediction and complimenting. Whereby, an intensive attitude of sincere gratitude is being revolved effectively to increase towards Turkey and its president ; besides, a complimenting statue via positive assessment for Turkey and its president is explicitly materialized. For its socio – pragmatic statues, such beneficiating- complimenting thanking would have its social outcomes. Hence, It significantly serves as verbal tool for ideating social politeness duty towards Turkey and its president as minimum social repay of a

favour. However, the political atmosphere demands declaring such thanking text; whence, it is initialized as an obligatory behavioral attitude of Palestinian for attaining sociopolitical balance and strengthening political relations with Turkey and reinforces sociopolitical bonding.

Translational Discussion:-

Considering the rendition of Arabic thanking expression, it is markedly shown that the Arabic explicit thanking formula أعرب عن شكري الجزيل لتركيا ورئيسها رجب طيب اردوغان is significantly involved in the English expression " **I express my heartfelt thanks to Turkey and its President Rajab Tayyip Erdogan**". In which the explicit expressive speech act verb " **express**" is determinately opted along with the emotional attitudinal statement "**my heartfelt thanks''** with which an expressing of psychological attitude is relatively stated. Thereof, an emotional based psychological feeling is extremely signified along with exaggerated and redundant extension ; whereby the original SL text non emotional explicit thanking type of acknowledging gratitude is being exchanged into an emotional thanking of expressing psychological state. However, by no means such thanking type would not met SL text thanking; whereof, it typically caused a case of unsuccessful pragmatic deviation and strategy shifts which would intrinsically affect cases of sociopolitical breaches. Thereupon, thanking is socially goes out from its socio- pragmatic function of appreciating ones' major role to express heart feelings. Besides, the use of the expression *''I express my heartfelt thanks''* is impolitely and illegitimately to be culled in such political context. To put such text in valid statue, the following translation may be suggested :-

- **I want to express my much thanking for Turkey and its president Rajab Tayyip Erdogan for…..**

Text (2) :- انه ليسرني في هذه المناسبة الكريمة أن اشكر سيادتكم على مد ودعم وتمتين أواصر الحب والصداقة مع شعبكم المكسيكي لتحقيق المزيد من الانجازات على كافة الصعد التنموية من عمليات تهريب مخدرات ودعارة وهجرة غير قانونية التي افاضت كل المواقع التي تديرها.

Context:- President of Arabic BBC Hussam Al –Sukari addresses Mexican president Anrika Binina a political message as response for Mexican president's condemnation of Egyptian army police forces after the incident of killing a number of Mexican tourists.

TL Text:- It is my pleasure, on this occasion, to thank you for extending, supporting, and strengthening the bonds of love and friendship with your Mexican people to achieve more accomplishments at all levels of development including drug smuggling, prostitution and illegal immigration that flooded all the sites managed by you.

Socio- Pragmatic Analysis:-

The thanking expression in the above text is figured out via the explicit thanking formula "انه ليسرني في هذه المناسبة الكريمة أن اشكر سيادتكم على"; which has special performative treatment. Such thanking expression superficially carries

out thanking pattern characteristics any may be formally taken as two-folded thanking expression of expressing BBC president's gratitude and acknowledging Mexican president's major favour. However, the contextual basis of this thanking expression is that of condemnation for killing Mexican tourists. Nevertheless, such thanking pattern is not designedly assumed as a thanking expression with a grateful attitude. Instead, it is conversely conceptualized, and along with contextual influence and the incongruous lexicalization of text concepts as " هجرة غير قانونية" and ,"دعارة ", "تهريب مخدرات" ,"اشكر" ,"يسرني" the thanking pattern in this text is intently culled as a cover term expression for adapting the execution of irony expression for insulting the Mexican. Whereupon, thanking expression is negatively embedded in insult influence. In its socio – cultural domain, the thanking pattern in this text is deliberately assumed as implicit polite tool for insulting Mexican president; since, it is unacceptable according to sociopolitical doctrines to insult the opposite directly. However, such ironic insulting based thanking has a more powerful insulting impact upon the addressee than its direct insulting counterpart. Since, thanking is optimized as socio-pragmatic tool for saving the addresser's and addressee's faces in insulting political situations.

Translational Discussion:-

As for the rendition statue of the thanking pattern under the analysis, it obviously seems that the English thanking version *"It is my pleasure, on this occasion, to thank you for"* is presented to reproduce the thanking expression in the text. Whereof, the same propositional content literal meaning is faithfully indicating. Although it seems that the English expression is rewarding of the Arabic version, in some extent it can reflect some situational effects if it would be uttered in with falling- raising intonation. Semantic reproduction is intensively required in such occasion for keeping the ironic coloring consequence of insulting as it is stated in the original SL text.

SL Text (3):- نشكر رئيس الحكومة على عودته الى ضميره واعترافه أن هذه التعيينات كانت ستجري على اساس المحاصصة فتراجع عنها.

TL Text :- We thank the Prime Minister for his returning back to his conscious and for his recognition that these appointments will made on the basis of quotas and his retraction for them.

Context: Political supervisors in Lebanon's ministry Council thank the Lebanon's Government President Hassan Thiayb for cancelling the financial and Banking appointments for his recognition that these appointments made in injustice basis.

Socio- Pragmatic Analysis:-

The thanking expression in the current text is embodied in the thanking pattern " نشكر رئيس الحكومة على" which is designedly negotiated as positive responsive attitude towards cancelling and retracting injustice appointments. It is issued as explicit thanking pattern for professedly setting out the political supervisors' gratefulness. Actually two thanking expressive objects are jointly incarnated in formulating the thanking intent; whereby the political supervisors

express their appreciative gratefulness for Lebanon's president Hassan Thiayb for cancelling injustice quotas appointment. In turn, they attributively stress his major role and favour. Thereupon, the thanking patterns comes out naturally with a complimenting statue for positively evaluating the thankee Lebanon's president Hassan Thiayb, besides, a reciprocate implementation is being relatively attached in reacting gratefully towards the Lebanon's president decision. Additionally, such political thanking acknowledgement has sociopramatic positive influence in reinforcing the Lebanon people's confidence towards the president and the government.

Translational Discussion:-

Concerning the subject of rendition, it is evidently revealed that the English equivalent thanking pattern " ***We thank the Prime Minister for his***" for the Arabic thanking expressing gratitude and acknowledging favour " نشكر رئيس الحكومة على" in which the text is literally rewarded by means of semantic reproduction of the text propositional content. In fact, there is a semantic correlation between the translated form and the context. Accordingly, this rendition legitimately set both the expressive and social baselines of the thanking pattern under the discussion.

Conclusions:-

The study is concluded with the following results:-

1- Thanking is a powerful apologetic, complementing, migratory, promising, and ironic tool and less of its use is put out for expressing gratefulness function in political language.

2- Thanking type choice is being substantially governed by the socio – political and socio cultural determinacies. In turn, socio – cultural and sociopolitical consequences are determined by the metapragmatic representation.

3- Most of the thanking political patterns are evidently materialized with polite obligatory statues; that is the thanker feels that he needs to thank the thankees just because the political situation requires such type of behavior.

4- Most of English thanking patterns are admittedly realize their equivalents in Arabic by means of other strategy, procedures and types which may be attribute to socio- cultural discrepancies.

5- English thanking expressions are marked by certain characteristics, patterns, functions, and strategy which are different from those of Arabic thanking that misleadingly attribute pragmatic gap, pragmatic deviation, or even pragmatic failure in translation.

6- Adopting target language thanking characteristics, functions, strategy, and types is intrinsically safer for reaching appropriate translation.

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