

The Phenomenon of Feedback in Arabic Discourse: Implications for Pragmatics and Cultural Understanding

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Summary:

Linguistic feedback, a subfield of cultural description, is the focus of this research. In a nutshell, feedback occurs when a speaker asks for a linguistic answer from a listener and the listener provides that response, which serves a significant purpose for the speaker. In a perfect world, when someone responds to what you say, it shows that you've comprehended what you said. But there's also a way for the recipient to indicate that they didn't hear or get the message.

On top of that, the receiver is free to do something else entirely, such as start a new discussion or just disregard the speaker's action. Noted in particular is the fact that the likelihood of success for both the speaker's performance and the receiver's reactions decreases when the former demands a response. When the receiver fails to respond appropriately, it becomes evident to the sender that there may be some issues that need to be addressed.

Because of this, the sender may take one of various actions, such as giving up on trying to acquire feedback, misinterpreting the answer, or considering the response. It is believed that difficulties in cross-cultural communication may be better understood if the value of feedback is more widely recognised. While non-verbal feedback acts are briefly covered, the current research primarily focuses on verbal feedback actions.

Iraqi-Arabic feedback expressions two types of turns: feedback and non-feedback. There are several types of feedback, including simple feedback (consisting of a single

word), complicated feedback (including both providing and receiving feedback), self-feedback, and nonfeedback turns.

The study examines seven dialects of Arabic speech and one mode of communication that illustrates feedback in Arabic speech. In addition to describing sociolinguistic changes for each person in discussion, this study also deals with sociolinguistic feedback. Tables and a few chosen examples will be used to illustrate these variances. Each social variety must contain an example that relates to the core theme, which is feedback. Theoretical assumptions about FB and related research are discussed, all of which pertain to the same language phenomenon—human response—and may have universal significance.

1. Introduction

Wiener (1948) was the first to use the term feedback to describe "a human communication in the transmission chain." And return of information in what we will now refer to as the feedback chain. Fries (1952) transformed the term feedback from a strictly scientific concept to a solely linguistic one (Marmorstein, 2016:62).

His discussion centred on feedback as an example of linguistic expression, which he termed "listener response." Based on this initial description of feedback as a separate linguistic phenomenon. Other authors, including Allwood (1976), have focused on describing and analysing feedback as a strictly linguistic manifestation (Fakhri, 2009:306).

Various classifications have been provided to characterise feedback and demonstrate the significance of this phenomenon of linguistics in human language contact. Feedback (FB from now on) can informally be characterised by the following definition: when an individual performs a linguistic activity, which requires a linguistic respond from a recipient, the given response possesses a specific meaning for the speaker (Henkin, 2019:56).

In an optimal situation, the listener's response shows the communicator that the content has been perceived and comprehended. However, the person who received the message can also indicate that he or she did not hear or comprehend what was said. The recipient may also disregard the speaker's action as well as initiate other actions or a new conversation (Bokus, 2022:392).

To investigate this topic, we analysed a collection of recordings of conversations between Iraqi Arabic speakers. We must note that our participants' utterances and responses were marginally impacted by their linguistic context (Habib, 2021:245).

Pragmatic analysis, which distinguishes between primary categories of discussion, was used to guide our examination of the data conversations. Analysis of meaning based on the six primary uses of feed-back. Conversational feedback phenomenon and the resulting sociolinguistic variety. There is also Allwood's (1988) categorizations and the coding system developed by Allwood and Ahlsén (1999).

2. Aim of the study

The primary purpose of this study is to provide fresh linguistic data and validate the findings of prior research on the issue. Furthermore, the aim is to provide novel insights on spoken Iraqi-Arabic and specifically focus on its communicative function. Thirdly, the objective is to minimise any potential misinterpretation or lack of clarity that may arise between individuals from the Arab world and other cultural backgrounds. In order to enhance comprehension amongst conversational participants.

3. Literature review

There are two distinct forms of spoken feedback , namely main feedback and secondary feedback. According to Allwood (1988:256), there are two sorts of fundamental and secondary distinctions, which he suggests may be more of a question of degree rather than principle. Initial or Primary Feedback The first form of FB word is monosyllabic, which means there is no ambiguity about the function of

the word (Lahlali, 2020:156). This type of word is often communicated via the use of shorter words, some of which are usually referred to as "interjections." primary FB is:

1. [na ʒ am] نعم 'yes'

The secondary feedback may be described as the majority of the meaning of this expression comes from words that may also serve as other "parts of speech," such as nouns, verbs, adjectives, and adverbs. According to Allwood et al. (1991), the following elements may be utilised to convey secondary FB: " FB word, interjection, pronoun, conjunction, complementizer, determiner, auxiliary and preposition, proper name " (Al-Jarf, 2023:48).

2. For example of secondary FB is: [aki:d] أكيد 'surely' .

3.1 Definitions of Feedback

Allwood (1993:159) to describe the linguistic processes that facilitate the fulfilment of fundamental communication needs coined the term "Linguistic FB". It includes the ability to maintain ongoing contact, engage in mutual perception, and achieve mutual comprehension (Allwood, 1993: 116). The word 'feedback' was taken by Allwood . According to the works of Allwood (1988a, b, c) as well as Allwood et al (1991), there exist linguistic processes that facilitate the transmission of information pertaining to four fundamental communicative functions (Uchida, 2023:128).

These functions are integral to direct face-to-face contact among individuals. The aforementioned functions are:

1. Determining the willingness and capacity of the interlocutor to sustain the conversation.
2. Perception refers to the extent to which the interlocutor demonstrates a willingness and ability to comprehend the conveyed information.
3. Comprehending (assessing the interlocutor's capacity and willingness to comprehend the conveyed message).

4. Attitudinal responses refer to the interlocutor's willingness and ability to react and effectively respond to the message, particularly in terms of acceptance or rejection (Jendeya, 2023:7).

3.2 Types of FB and How They Present

The analysis of FeedBack mentioned in the preceding list is relevant to the solution to this issue. Let us elaborate on this response by listing the many ways in which FB might be present in our discourse:

- a) as an isolated word, such as "no," which may come at the beginning, in the middle, or at the end of a statement or utterance.
- b) as a whole sentence (or complex FeedBack, as we refer to it in the current research), where all FeedBack elements of multiple words may appear as either a full sentence or a phrase (Lahlali, 2020:119). There are two levels of specificity within the expansive FeedBack:
 - I. The type one, which covers FB units consisting of six categories of phrase:
 - 1-idiomatic phrase= 'by all means'.
 - 2- . repetition of simple FB units= 'do you see?' 'Yes I see'.
 - 3- deictic or anaphoric linking= 'it is'
 - 4-reduplication= 'yes yes'.
 - 5-modal phrase= 'I do not think so'.
 - 6- other single word/phrase= 'there is' (Marmorstein, 2016:65).
 - II. The type two : which consists of seven categories, thus covering various configurations of the preceding six:
 - 1- straightforward FB unit multiplied by reduplication equals 'yes, no, no'.
 - 2-simple FB unit plus simple FB unit equals "yes, okay."
 - 3-simple FB unit plus deictic or anaphoric linking = "no, I do not."
 - 4-straightforward FB unit + other single word/phrase = 'no, there isn't'.
 - 5-straightforward FB units plus an idiomatic expression equals "thank you very much."
 - No, I don't believe that to be the case.
 - 6- simple FB unit plus repetition of simple FB unit = 'do you see?' "yes, I see, yes" (Habib, 2021:247).

3.3 Characteristics of the Iraqi Arabic Feedback

I will back up my claim by noting some specifics about Iraqi Arabic FB. It should be noted that these features and observations do not account for every FB activity heard or seen in everyday Iraqi Arabic speech. However, I have done my best to introduce some of the most common forms of FB in Iraqi Arabic. For this, I referred to the work "Arabic Feedback" (Fakhri, 2009:309).

1. Short FB (primary), such as [mm, aʔ], is used almost exclusively by itself. The usage of a single word with many lexical meanings, such as [aki:d] (which means "certainly") or [tamaam] (which means "perfect"), is also rather prevalent in everyday language, as far as I can tell. Concerning secondary FB, rather than the primary units such as [na:am], [ee] 'yes', [laa] 'no', [mm] 'mm', [maaSi], [ok] 'ok', etc., Iraqi Arabic makes use of "sometimes adverbial" response such as [biddabt], [madbuwt] 'exact(ly)', [sahi:h] 'right', [akiid] 'surely', [miS sahi:h] 'not right', [mumkin] 'could be,' etc (Abu-Krooz, 2021:638).

2. Unlike Swedish, Iraqi FB is not heavily reliant on monosyllabic phrases like "[jo jo] ('yes yes'), [oh oh] ('yes yes')", "[yaw] ('no'), [yaHa]" (a surprise reaction), etc. It's important to note that unlike Arabic, Swedish has a large number of monosyllabic forms for expressing a variety of FB behaviours, making it a good candidate for comparison with Arabic (Habib, 2021:248).

3. Possible takeaway for further study of this kind of FB analytics We still haven't been able to locate any hard data on how often the Swedish monophone FB is used. Jones and riksin (1999) did not provide numbers for monophonemic FB, although their participants did engage in a significant number of these activities (Hussein, 2020:3329).

I have noticed that there are less words with a single phoneme in Iraqi FB than there are in standard Iraqi Arabic. When compared to Arabic FB, which makes extensive use of single-phoneme expressions like [a:], [m:], [:] [ha], etc., Swedish FB is more

straightforward. In Arabic, however, a single sound might serve as FB, and this is frequently followed by a whole sentence. For example :

3. A: [tiidʒ wiyana] 'would you come with us?'

B: [ee age wiyacom] 'yes I will come'

4. The use of Iraqi FB often occurs within the context of an ongoing discourse as shown in the example below :

4. A: [huwwa Mishaa?] 'did he go?'

B: [men...laa huwwa Mishaa....] 'who- no, he left?... '

5. A: [saHiiH ?] 'right?'

B: [shino ? ..ana mitʒakkid...] 'what-ah, I am sure... '

However, in other scenarios, when the abbreviation "FB" is used initially, it is often accompanied with explanatory statements, such as [naʒam li/annu Maadri..] 'what? Because I don't know 'Indeed, the presence of certain factors in this context suggests that there is a valid reason for such a conclusion (Al-Jarf, 2023:352).

5. In the context of Iraqi speakers, when they are confident in their comprehension of received information, they may employ repetition of a single word or the use of two words with synonymous meanings to express agreement, acceptance, and similar sentiments. For instance, examples include the repetition of "naʒam naʒam" to signify affirmation, the combination of "naʒam" and "saHi:H" to convey agreement, and the pairing of "saHi:H" and "aki::d" to express certainty (Fakhri, 2009:312).

4. Data Collection

The data utilised were obtained between January 1st and January 30th, 2022. In the first & second conversations, the researcher was mostly a listener. This was because he believed that if he sought to control or influence the talks, they would lose part of their significance. Therefore, the most essential thing was to allow the speakers

speak freely, while the researcher's major role was to prepare and arrange the recordings ahead of time.

Overall, the recordings provided a wealth of information. However, a few issues may be identified, such as some individuals' unwillingness to talk openly. Some participants glanced at the researcher as though they needed his permission to speak or change the subject.

The following table is an effort at summarising and supplementing the information provided above by highlighting the most salient features of each tape with respect to its context and its participants. We found that including this information will help the reader identify the social class of participants and will also support the selected data of our research because similar research/es were done, however other than regarding FB in Arabic, necessary the same sorts of information; and because I discuss a topic related to Sociolinguistics.

Each recording includes a detailed description of the setting in which it was made as well as demographic information about the people involved, including their gender, age, country of origin, religion, level of education, profession, salary, number of children, marital status, and current emotional state (whether they were feeling "normal" or "stressed" at the time of the recording).

A brief discussion on the socioeconomic level of the participants will provide light on the extent to which the data may be generalised and how the findings could alter if an entirely new set of subjects is employed. This seems like a very tough subject to tackle, given that the situation being dealt with is hypothetical.

I was aware of the challenges I would confront when I opted to produce the recordings for this subject. The effectiveness of any recorded discussion depends on criteria such as social class and average income, which often offer a better image of the social class of the majority of the participants. The bulk of the informants were also from the working class or below in Iraq, which I saw (without performing any

survey or quantitative measure) to be the case. In the following table are the information of the first record:

Rec	Place	Num	info	sex	Age	Edu	occ	Fam	TPS
1	Home	5	1	M	55	P	HW	M	N
			2	F	41	H	E	M	N
			3	F	39	P	UN	S	N
			4	M	22	P	E	M	S
			5	M	33	H	E	S	N

Table (5,1): Information of the first recording. The terms (Num= Number of informants, info= Informants (A, B, C etc.), Edu= Education (Primary And High education, Occ = Occupation (Employed , Unemployed, Housewife) . Fam= Family status, TPS= Temporary psychological state).

The first recording consisted of a dialogue between five Arabic speakers of adult age. Both the educational and occupational backgrounds of the group members varied widely. The same procedures were applied on six conversation sessions.

4.1 Analyses of Data

This section will describe the coding method used to evaluate the FB in the recorded talks. The classification is based on the work of Nivre, Allwood, and Ahlsén (1999), who split FB activities into two categories: those with two major components of a single word each, and those with many words per utterance. All of the preceding studies have also included the options of eliciting FB (E FB) and providing and eliciting FB (G & E FB), as provided by Allwood et al, (1998:321).

One topic up for debate is the best way to determine F B's overarching purpose. Conversations will be examined along with the relationship between FB features and activities. Each occurrence of the aforementioned types will be tabulated and quantified in the appendix. Furthermore, I will examine our data discussion using Allwood's (1988) categorization of FB expressions.

The following categories of feedback behaviour are analyzed in detail: FB consists of a single word utterance. Complex FB with more than one word utterance, Invoking FB, Giving and Eliciting FB Self-FB turns, Non-FB turns Observations on the semantic and pragmatic examination of FB activity, Criteria for determining FB function, Conversation/activity Types.

4.2 Basic Feedback Function

To illustrate that specific forms in several languages, as given below, convey the most fundamental FB functionalities

FB Functions	English	Arabic
Acceptance	yes	na ʕ am (ع) تعني نعم
Agreement	ok	[maaʕii] (ok)
Rejection	no	[laʔ]
Confirmation	mm	[mm] or [EE]
Nonunderstanding	What	Shino
Hesitation	But	[laakin]

4.3 Feedback Action Realisation and Classification Method

There are five different kinds of FB activities that have been chosen:

1. FB given as a single word utterance
2. FB given as a phrase or more than one word
3. eliciting FB
4. giving and eliciting FB
5. self FB.

All of the participants' FB reactions were recorded. The aforesaid FB behaviours were then categorised and assigned to their respective scales. The final step was to pick all FB activities and place them in the appropriate category. The three procedures used to pick and compile all FB activities are shown in the image below. Single-word feedback is denoted by the code FBSW, whereas complex feedback is denoted by the

code CFBU, and eliciting feedback, by E FB, while delivering and eliciting feedback, by G & E FB.

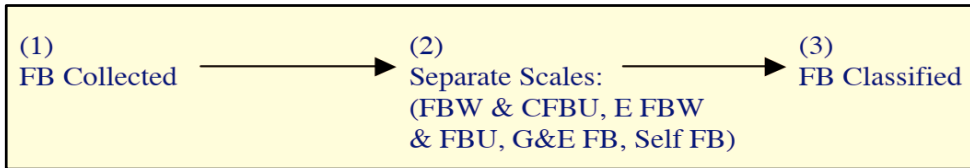


Figure (5, 1): The figure is depicts the three procedures used to pick and compile all FB activities.

5. Results and analysis

There were a grand total of 3062 non-FB actions and FB turns. There were 1932 FB actions and 1130 non-FB activities. The research showed that the four most common forms of FB gifting were:

Position (as a means of classifying FB) = FBSW as well as CFBU (types 1 and 2). The final result was as follows: CFBU type 1 = 399, CFBU type 2 = 161, and FBSW = 1016 actions. Second, E FB = E FBW + E FBU. The final number was as follows: 51 for E FBW and 98 for E FBU. 36 single-word and multi-word actions are included in the G & E FB. iv) One's own FB page has 219 acts, including standalone words and whole sentences.

We've covered six distinct discussions that explain why people take high or low levels of activity on FB. This is what the data reveals:

1. "discussion," "gossip," and "intimacy" were the most common types of conversation.
2. Both 'hesitation' and 'acceptance' forms were most common in the relationship between the aforementioned three kinds of conversation and FB function.

5.1 Analysing Feedback for Sociolinguistic and Personal Markers

Conversations that entail contentious, passionate, or hostile topics are often marked by hesitancy, rejection, opposition, and a plethora of non-understanding emotions

from both parties. Different perspectives, scientific themes, and even taunting, provocation, correction of information, hearing challenges, and ambiguity of information are all possible causes of this sort of conversation among the informants.

There were a total of 423 FB activities representing doubt, hostility, and confusion. However, one witnessed case may still be offered. You can notice below that in the first discussion, speaker C delayed his FB somewhat because he disagreed with the facts he received from speaker B. After pausing for a few seconds with a frown on his face, Speaker C finally voiced his disapproval:

A : [hay suwrtii mawdδuwday anaa imbayyna wadih]

‘you may see my pictures, it is there and it shows me clearly’

F : [laa bass ma imbayyn kbiira] ‘no but Muna looks older’

⋮ <negative face expression from speaker C for few seconds>

C : [hattaa etha <shin ayS il ayS ilbtiwçaa ilbint> fii /ilδumur haDaa]

‘even though what what the what did the girls understand at such an age?’

⋮ <mood: question (hesitation)>

5.2 Age Differences and Feedback

Some FB forms are more common among young individuals and less common among older people in spoken Iraqi Arabic, as seen by the examples below.

Old people	Translation	Young people	Translation
[madbu:tδ]	‘exactly’ / ‘right’	[saheh]	‘exactly’ / ‘right’
[tabaçan]	‘surely’	[tabiδii]	‘naturally’
[bikull ta/kiid]	‘in all certainty’	[akii:d]	‘sure’
[mamnuun]	‘grateful’	[Sukran]	‘thanks’

Table (6,1): Classification by age and FB reactions

5.3 Education Differences and Feedback

This section of the research focuses on an alternative kind of sociolinguistic variation that is associated with phrases used on the social media platform Facebook. The individuals are categorised into four primary levels of schooling. A high level of education refers to attainment at the university level or beyond. The secondary level of education corresponds to the attainment of a high school diploma. The primary level refers to the educational stage that encompasses elementary or supplemental school. The unlearned level may be equated to a state of illiteracy.

Here, we need to know whether there are any significant variations in FB delivery or elicitation based on participants' degree of education. According to the statistics, those with lower levels of education tend to provide more FB activities and (sometimes) utilise certain forms of FB expressions in a different way than those with higher levels of education. This is in line with Al-Wer's findings, which indicate that education is a factor in revealing some variations in this area. According to Al-Wer's findings, speakers exhibit greater variation in the local and non-local elements as their age and level of education increase.

High Education	Translation	Low Education	Main Functions
[afwan]	'sorry'	[Shino], [ha]	Enquire
[naṣam]	'yes'	[maaSii]	positive FB
[mutlaqan]	'never'	[Abed]	negative form

Table (6,2): Classification by Education and FB reactions

The following tables demonstrate the educational disparities among the chat participants. We utilised abbreviations like Con for conversation, S for speakers, High for high level, Secondary for secondary level, Primary for primary level, and Unlearned for unlearned. We applied the same way for all six conversations recorded.

Con	S	High	Secondary	Primary	Unlearned	FB Total
1	A	+	+		+	133
	B					96

	C	+	+		+	88
	D	+			+	69
	E	+	+			
	F	+				33
	G					26

Table (6,3): Variation in educational attainment and the number of FB actions in conversation 1.

One possible conclusion to make from these data is that if the number of participants at the high level were equal to that at the secondary and elementary levels, then one may predict the same number of FB activities as those with a high degree of education.

To continue with this idea, one may argue that one's level of knowledge influences the kind of answers one gets. Therefore, for instance, FB phrases like those heard from speakers A and B in the first conversation are not relevant to this debate since they are not predicated on any particular or exceptional level. People with this degree of education may be represented by several instances that are considered typical. People with a high degree of knowledge often use words like [abed] ('never'/'ever') with calm, quiet intonations.

5.4 Diversity in Occupation and Feedback

One way to categorise Face Book users is by the jobs they hold. Everyone spends a lot of time at work engaging with other people, discussing various topics, and utilising various literary or technical phrases, machinery, etc. Their interactions with others, both within and outside of their profession, are impacted by all these mundane tasks. Salespeople who interact with customers on a daily basis, as opposed to, say, industrial workers who operate equipment, utilise a much wider variety of Face Book expressions, both in terms of form and quantity.

Employed	Translation	Unemployed	Translation	Main Functions
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[tʂabiʔii]	'naturally'	[Mo muskila]	'no bother'	"Positive form"
[bikull tʔakiid]	'by all means' 'by all certain'	[Muw Saheh]	'not right'	"Pos phrase Neg phrase"
[wadih]	'known'	[shino] ?	'what?'	"Pos form Neg perception or understanding"
[dZayyid]	'good'	[Eee]	'yes'	"Pos FB"

When interacting with customers, salespeople often use polite (selected) FB expressions like [tiddalel] ('with pleasure'), [inta tu'mur] ('you just ask for'), and [tiddelel] ('yes/ok' 'it will be done for sur'). In contrast, factory workers use less frequent and different types of FB, such as [mashi] ('ok'), [maako muskila] ('there is no problem'), and [kafi] ('enough').

Table (6,4): Classification by Occupation and FB, Examples

The table demonstrates that various kinds of FB are associated and influenced by variances in people's occupations when they use them. You may see the many occupations represented in the following tables. We applied the same procedure on the rest of conversations.

Con	S	High	Secondary	Primary	Unlearned	FB Total
1	A				+	133
	B					96
	C	+	+		+	88
	D	+			+	69
	E		+			
	F	+				33
	G					26

Table (6,5): Variation in Occupation Variation and the number of FB actions in conversation 1.

In the sixth interaction, for instance, we saw that speakers B, C, and D all provided several FB terms pertaining to their backgrounds and jobs. For instance, speaker C used the word [marhaban (marahub) or halla] 'hello'. The many context-dependent connotations of this term include: answering "yes" when someone calls you, saying "good bye" when someone is departing, agreeing with someone, giving someone permission to continue speaking, etc. Arabic Facebook users who deal in sales often use the phrase [marhaban(marahub)].

Although there may not be enough space to publish this study due to the extensive comparisons we made with other conversations using the same methodology, I would not say that the aforementioned six variables—age, social class, gender, degree of education, occupation, and occasion—cover all sociolinguistic variables in Arabic when it comes to Facebook phenomena. Nonetheless, these six factors are noteworthy and need special attention.

When it comes to figuring out how people react, sociolinguistic factors are both fascinating and crucial. There are always going to be outliers, such when a senior citizen uses a term often used by younger people on FB; for example, when a guy expresses his rejection by saying [Asif-la maÇaDira, laakin..] which means 'pardon me but..la.' instead of [la laakin..] 'no but'. Regardless, differences in the data for FB and sociolinguistics were associated with small, moderate, and large impacts.

7. Conclusion

The phrase "linguistic feedback" describes the tools used to make sure that people follow certain ground rules when they talk to one another. All of the conditions may be satisfied, including the ability to stay in touch, perceive each other, and comprehend each other. various authors' accounts of the Facebook communication process were reviewed, and various diagrams were created to illustrate their points more clearly. There is a high psychological need for social or conversational interaction, making this the most important component of the Facebook process. It is

very important for people communicating to use signals to indicate when they are ready to respond.

Throughout this study Giving FB to another speaker doesn't seem to be as simple as it seems, regardless of whether the other speaker is from a comparable culture or background. Through my research, I have aimed to illustrate and clarify these points. As an example, by including the two primary functions of FB (non-understanding as well as apprehension), eliciting FB, providing and eliciting FB, and self-FB in the analyses, the empirical foundation of this phenomenon was strengthened and demonstrated concretely through this comparison and confirmation.

It is very important to address this matter in order to minimise ambiguity that may occur between speakers, since the fundamental functions of communication depend on the speaker's willingness and ability to comprehend the message (Allwood (1979, 1988) as well as Allwood et al. (1991)). Currently, the most crucial aspect of this study and communication in general is understanding.

If this item is absent, inadequate, or unattained, it is quite probable that several misunderstandings may occur between speakers, resulting in unsatisfactory communication.. Even amongst people who have a same language and origin, clearing up misconceptions may be challenging. The other fundamental communicative functions, as described earlier, provide a firm foundation that interlocutors may use to complete the chain of understanding during communication.

These other fundamental processes are, as a refresher, touch, perception, and the attitude response. It bears repeating that, even among members of the same culture, there is a wide range of verbal and nonverbal Facebook behaviours that were present in the chats.

This is not going to go into any more depth from the researchers. The total number of FB actions actually provided does not necessarily imply that "the number of FB

activities indicated in a comparable circumstance needs to be xx actions precisely." There is no such claim. Data only provides a rough estimate of the number of Facebook activity that an average Arabic conversation is likely to have.

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ظاهرة التغذية الراجعة في الخطاب العربي: انعكاسات على البراغماتية والتفاهم الثقافي

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الكلمات المفتاحية: التغذية الراجعة، الوصف الثقافي، المتلقي

الملخص:

التغذية الراجعة اللغوية، وهي فرع من الوصف الثقافي، هي محور هذا البحث. باختصار، تحدث التغذية الراجعة عندما يطلب المتحدث إجابة لغوية من المستمع، فيقدم المستمع هذه الإجابة، مما يخدم غرضًا هامًا للمتحدث. في عالم مثالي، عندما يستجيب شخص ما لما تقوله، فهذا يدل على أنك فهمت ما قلته. ولكن هناك أيضًا طريقة للمتلقي للإشارة إلى أنه لم يسمع الرسالة أو يفهمها.

علاوة على ذلك، للمتلقي حرية القيام بشيء آخر تمامًا، مثل بدء نقاش جديد أو تجاهل تصرف المتحدث. وتجدر الإشارة تحديدًا إلى أن احتمال نجاح كلٍّ من أداء المتحدث وردود فعل المتلقي يتناقص عندما يتطلب الأول ردًا. وعندما يفشل المتلقي في الرد بشكل مناسب، يتضح للمرسل وجود بعض المشكلات التي تحتاج إلى معالجة.

بحث في سبع لهجات للكلام العربي وطريقة اتصال واحدة توضح التغذية الراجعة في الكلام العربي. بالإضافة إلى وصف التغيرات الاجتماعية اللغوية لكل شخص في المناقشة، تتناول هذه الدراسة أيضًا ردود الفعل الاجتماعية واللغوية. الجداول وعدد قليل من الاختبارات المختارة سيتم استخدام الجداول وبعض الأمثلة المختارة لتوضيح لهذا السبب، قد يتخذ المرسل إجراءً مُتعددًا، كالتخلي عن محاولة الحصول على التغذية الراجعة، أو إساءة تفسير الإجابة، أو إعادة النظر في الرد. ويُعتقد أن صعوبات التواصل بين الثقافات يُمكن فهمها بشكل أفضل إذا تم إدراك قيمة التغذية الراجعة على نطاق أوسع. في حين أن أفعال التغذية الراجعة غير اللفظية مُتناولة بإيجاز، إلا أن البحث الحالي يُركز بشكل أساسي على أفعال التغذية الراجعة اللفظية. تُشير تعبيرات التغذية الراجعة العراقية العربية إلى نوعين من التفاعلات: التفاعلية والتفاعلية.

هناك عدة أنواع من التفاعلات، منها التفاعل البسيط (المكون من كلمة واحدة)، والتفاعل المعقد (الذي يشمل تقديم واستقبال التفاعل)، والتفاعل الذاتي، والتفاعلات غير التفاعلية. تدرس الدراسة سبع لهجات من الخطاب العربي، وأسلوب تواصل واحد يوضح التغذية الراجعة في الخطاب العربي. بالإضافة إلى وصف التغيرات الاجتماعية اللغوية لكل شخص في النقاش، تتناول هذه الدراسة أيضًا التغذية الراجعة الاجتماعية اللغوية. ستستخدم جداول وبعض الأمثلة المختارة لتوضيح هذه الاختلافات. يجب أن يتضمن كل نوع اجتماعي مثالًا يتعلق بالموضوع الرئيسي، وهو التغذية الراجعة. تُناقش الافتراضات النظرية حول التواصل الاجتماعي والبحوث ذات الصلة، والتي تتعلق جميعها بظاهرة اللغة نفسها - الاستجابة البشرية - وقد تكون ذات أهمية عالمية.