

A Study of Congratulations' Responses in Kurdish with Reference to English

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Abstract

When good fortune befalls an acquaintance, it is common for others to express positively their ideas and feelings about it. It is considered a sign of jealousy if other person who hears the good news doesn't show or express his/her pleasure on what has happened to the addressee. In a situation of happy news, speakers mostly try to show their happiness by saying "congratulations". Failure to do that may pose feelings of resentment and ill will. However, the patterns and expressions they use to express responses may vary in different situations.

One of the most important ways to keep harmony and good relationship among people who live together is congratulating each other in different occasions. These occasions may be wedding parties, having newly- born babies in the family, getting a new degree and so on. This study deals with the responses of the speech act of congratulation in Duhok society, when people meet each other face-to-face in special occasions. The study aims at analyzing the congratulations' responses strategies made by Kurdish students (males and females, 3rd and 4th stages in English department. It also attempts to show the similarities and differences between males' and females' responses. The results have been analyzed in terms of the taxonomy proposed by Elwood (2004), representing the basic verbal strategies used by the Kurds in responding to other's happy news. Based on the modified version of Browns and Levinson's model of politeness (1987), the study examined the positive politeness strategies in congratulation speech act. The data

gathered have been descriptively analyzed according to the content and frequency of semantic formulas .In order to arrive at statistical results, the percentage of the most frequently used strategies was counted.

Key words: congratulation, responses, speech acts,

1. Introduction :

An expression of congratulation is an expression that we use to give a congratulation utterance when someone has succeeded in doing something. The verb “congratulate” means “to express one’s joys to a person on an event of his or her success or good fortune”. The concept “luck” is very important in this process.

When one offers congratulations, it is clear that there is awareness that “luck” has played an important role with the addressee. (Matisoff, 2000:15).

Orecchioni (2004, 2005) argues that congratulation as an expressive speech act is directly linked to positive politeness and is a face saving act since it aims at enhancing the addressee’s positive face.(cited in Allami, 2011:1607).

Congratulations can be defined as ceremonial type of discourse whereby their occurrence presupposes the existence of an occasion, .e.g. graduation, wedding, getting prizes, etc. The participants congratulate each other after a lapse of time and these congratulations take place during special events, parties and holidays. (Emmison. 1987: 93)

(Searle, 1979:158) defines congratulation as an expressive speech act by which the speaker expresses his feelings and emotions towards the hearer. It is an act which is desirable to the person who has achieved something, showing the speaker’s happiness. When someone congratulates, he/she shows that he/she shares in the other's joy.

According to Searle (1969: 67) there are the following rules for congratulation:

- 1) There is some event that is related to the hearer.
- 2) The event is in the hearer's interest and the speaker believes the event.
- 3) The speaker is pleased at the event.
- 4) It counts as an expression of pleasure at the event.

Congratulations are expressive illocutionary acts which can be differentiated from non-expressive acts by being convivial in nature (Leech, 1983: 104). The main goal of congratulations according to (Trosborg, 1995:311-334) is to keep harmony between two persons involved in the occasion, i.e. the speaker and hearer. Congratulations refer to non-future event, i.e. the event congratulated has been taking place before the utterance (Coulams, 1979: 244).

Congratulations belong to the class of expressive which also includes acts such as thanks, apology and condolences. Thus, Congratulations belong to what Taneen and Oztek (1981:38) call "Obligatory situational formula" .Since "happy events keep happening to people in every society almost daily". The most obvious obligatory situational formulae are 'Happy birthday ', 'Merry Christmas', and 'Happy new year'. Congratulations also belong to what Ameka (1991:126) calls interactional speech formulae; "these are relatively fixed expressions which are conventionally associated with particular interactive situations ".

Triantafyllides (1941) considers congratulation as an exclamatory expression which functions a wish (cited in Marki-Tsilipako, 2001:138). Marki-Tsilipakon (2001:166) has stated that congratulation is the expression of speaker's joy and praise on a pleasurable event. Leech (1983:106) classifies congratulation as "convivial" in terms of politeness, by which he means the type of illocutionary function while expressing "the illocutionary goals

coincide with the social goal.” Leech (1983:132) says that congratulation is linked to approbation and modesty maxims .According to these maxims, the speaker has to minimize dispraise of the addressee and maximize the praise of the addressee while the modesty maxims requires the that the speaker minimize the praise of himself and maximize the dispraise of himself.

Whenever congratulations exist there will be a case of positive feeling in the hearer. In all cases of congratulating , there are two participants : congratulator and the congratulatee who is involved directly or indirectly in the action. The first one is addresser and the second one is called addressee. Both females and males can congratulate each other respectively as congratulation can be regarded an unrestricted speech event. We can congratulate someone on having climbed a mountain (personal achievement) or someone on having inherited a fortune (Norrick, 1978: 278 and Ameka, 1987:340).

2. The Role of Congratulation in Society:

The term of congratulation is a very common one in all societies that anyone can understand it. This term is related to happy occasions .These occasions are subject to cultural variations and specificity. Congratulation is an old term handed down from one generation to another in all societies .The term congratulation has a prominent role in maintaining social relationship among the members of society .It is widely used in many important occasions such as victories, coronations, and the national feasts. Every community has its own traditions, customs and social rituals.

Congratulations aim to increase or strengthen the relationship between the speaker and addressee in order to maintain their own rapport (Vang, 2001:12). In many cases the speaker or the hearer may not be sincere in his or her congratulations. Isaacs and Clark (1990) point to the possibility of “ostensible congratulation”, for example those in which serious but friendly rivals compete in a race and the loser congratulates the winner. It is clear that the loser is not wholly glad at the others good fortune but conveys respect

and lack of resentment through the congratulation (cited in Elwood 2004: 356).

People have certain traditions for happy occasions through ages while others have declined (Al-Tikreeti: 1973: 153). Social occasions, relatedness, and social solidarity are factors reinforced through celebrations and parties .For example, celebrating a personal occasion as marriage gives value to the couple about to be married and may give the same value to their family members (Laver: 1981:98). The key feature of all acts of congratulations is rejoicing .Many cultural assumptions as group membership, social harmony, and supporting group identity can be affirmed by taking part in others ' happy occasions.

3. Congratulation Among Kurds:

Kurdish society is full of happy occasions and holidays. These holidays and occasions are very important times of visiting. In Kurdish villages and cities, friends and relatives used to visit and congratulate each other in all occasions. Some of these occasions are religious ones such as Two Feasts (Al-adhah and Al-fer eads), visiting Mecca and Ramadan; while other occasions are civilian such as getting a new thing, having a newly-born baby, and getting a promotion. One of the most important holidays among Kurds is the National holiday of the Kurdish people **نێڤۆز** Newroze =New Day. Kurdish people used to celebrate it on the twenty- first of March. In all above mentioned occasions people use different expressions in congratulating each other and receive different responses. The way and order in which people greet and congratulate each other will vary, depending on the kind of relationship they have, the ages, social status, and gender. Congratulation among friends and relatives may be accompanied by non-verbal habits like kissing and shaking hands. In such cases, women may kiss women and men may kiss men once on their cheeks (Sweetnam, 1994:49).

Kurds have an enormous variety of polite phrases to express gratitude, most of which invoke God's blessing upon the speaker who congratulates. Elegantly-worded traditional blessing, many of

them used for generations, can be voiced with much earnestness. Kurds almost always expresses thanks in expressions with religious meaning; this is due to the fact that most of the Kurds are Muslims.

Whenever congratulation or blessing is given, the other person to whom it is spoken will always respond to it by mutually wishing the same goodness from God on the other person. For example, after finishing a meal, a guest will say;

“This expression can be translated into: “من کیم کو، خودم زنده بکته ت” I have depleted your supply; may God replenish it! (Sweetnam, 1994:179). Although, blessings are the most traditional way to respond in gratitude, some Kurmanchi -Kurds in northern Kurdistan, including those who want to avoid using phrases with religious meaning, may use single word for thanks. In such cases, the most expression used in congratulation in Kurdish language is (بیرۆزبیت) which is equivalent to "congratulation" in English, and the response to congratulation may be (سوپاس) which means “thanks” in English. Sometimes, the congratulation expression is responded by returning the same expression. For example, a person may congratulate someone on his birthday by saying سه ره ساله کوردی ل تهژی بیرۆز بیت “Happy new Kurdish year”. The hearers can respond by saying “I congratulate you too”. (Sweetnam, 1994:71)

It is worth mentioning that the word (سوپاس) followed by other expressions is a common expression of thanks among most of the Kurds. Another single- word expression used by some Kurmanji-speakers for responding to congratulation is (ممنون) which is equivalent to “pleased” in English. In getting or having a new thing, it is suitable to congratulate your friend in subtle ways. This can be achieved by expressing a typical Kurdish congratulation expression. For example, if your friend is wearing a new T-shirt, it is polite to congratulate him with a hearty سه ره خیرم بیت or بیرۆزبیت which means “May it be blessed “or” congratulation”. This confirms that congratulation is an expressive speech act and is

directly linked to positive politeness as it aims at saving face by enhancing the addressee's positive face.

4. Literature Review :

The majority of politeness research since the republication of Brown and Levinson's theory in 1987 is essentially within that theory which has constituted the preferred framework for empirical speech act research in various languages, cultures, and cross-cultural settings. Cross-cultural research (e.g., Blum-Kulka & Olshtain, 198) revealed that different cultures have different rules of appropriateness. Politeness strategies, and their verbal expression, are present in all human speech communities, but they are governed by the socio-cultural values of these communities. Owing to factors like the social organization of the community and the structural make-up of its language, it is quite rare to find languages that share formulas with identical content, function, distribution, and frequency of occurrence.

Congratulating is one the most common functions exploited in all languages. Each language all over the world has its specific ways to congratulate and respond to congratulation expressions. And like other languages, Kurdish is no exception. Unfortunately, the speech act of congratulation has been investigated in a limited range of studies especially in Kurdish language. Garibova and Blair (1999) are the first who conducted the early study on the socio pragmatic plane of congratulation. The study was done in Azerbaijan on holidays and occasions in which people offer their congratulations. They claimed that people in Azerbaijan have holidays and occasions such as woman's day, Ramadan , Nowaroze (celebration of spring March 20-21) and Bayram in which they visit their relatives and offer congratulation to them by using some expressions such as " Bayramin Mubark " congratulation on holiday " . They also wish health, success, and luck to each other.

A study conducted by Emery (2000) on greeting, congratulation and commiserating in Omani Arabic revealed that older women and older men use expressions different from those

used by younger people. For instance, on the occasion of wedding, older people use expression “Allah ybbarik fe Al-omaar (may God bless your life), while the younger favored the expression “Mabrook” (congratulation or may you be blessed).

One of the most recent and significant studies on the speech act of congratulation was conducted by Elwood (2004) on American and Japanese students. Her proposed taxonomy for the congratulation strategies was used as the framework for the present study. In her study, 45 American students writing in English, 45 Japanese students writing in English and 45 Japanese students writing in Japanese filled in a discourse completion test with seven situations in which three situations were related to responding to happy news such as grant, promotion and wedding.

The results of the study showed that the patterns which were used for responding to good news vary in Japanese and English. Generally speaking, Americans mostly tended to ask questions and request for information, while Japanese students writing in English and Japanese were most likely to use self-related comments such as expression of envy.

Another important study has been conducted by Akram (2008) on speech acts in Urdu and English. According to the results of this study, on special occasions such as Christmas, English speakers use the expression “Happy Christmas” and Urdu speakers say “ko/ tumheir nya saal mubarak ho”. In New Year, English speakers say “Happy New Year”, while Urdu speakers use the term 'Mubarak'. Also, for birthday English speakers say “happy birthday”, whereas Urdu speakers use the expression “Raat Mubara”. Besides, the expressions that are used in religious holidays in Urdu are as follow: “Mahe Ramezan Mubarak” (congratulation on Ramezan) and “Eide-Milad-u-Nabi Mubarak” (congratulations on birth of the Imam). Akram’s further points out that all these English expressions are used by native speakers, while the three last expressions in Urdu are mostly used by young girls and women and are not as common as other expressions. Furthermore, it is

concluded that all the stated expressions in English and Urdu can be used both formally and informally except for the last expression that is “Eide-Milad-u-Nabi Mubarak” which is used in formal situations.

Ferguson's work on Syrian Arabic (1967 and 1983) can be regarded the first research on Arabic politeness. Later researches were done on Moroccan Arabic (Davies, 1987), Egyptian Arabic (El-Sayed, 1990; El-Shazly, 1993; Farghal, 1996; Nelson & El-Bakary, 1993; Soliman, 2003), Iraqi Arabic (Al-Nasser, 1993), Saudi Arabian Arabic (Al-Ammar, 2000; Al-Shalawi, 1997; Al-Tayib Umar, 2004; Hassanain, 1994), Omani Arabic (Emery, 2000), and Jordanian Arabic (Bataineh, 2001; Bataineh & Bataineh, 2005, 2006, 2008; Jarbou, 2002).

5. Objective of the study :

As mentioned above, this study is limited to investigate congratulations' responses used by Kurdish students in English department, 3rd and 4th stages. The main objective is addressed in the following questions:

1. What are the responses strategies used by Kurdish students in responding to congratulation expressions?
2. Are there any differences in the strategies used by female and male students?

6. Methodology of the study :

6.1 Participants

The participants of this study were 20 students (male and female) with age range of 20-24. All the participants are native speakers of Kurdish language and they are students in English department, 3rd and 4th stages, School of Basic Education, Faculty of Educational Sciences, University of Duhok.

6.2 Data Collection

The present study was conducted at Dohuk University. The data were collected by asking the participants to fill in a Discourse Completion Tests. The DCT is consisting of 10 situations dealing with happy occasions (see Appendix) . In each occasion, the participant had to imagine the situations that his friend is congratulating him and the participant had to write his responses in Kurdish language. The data were analyzed according to the taxonomy of congratulation strategy by Elwood (2004) and further were analyzed according to classification of positive politeness strategies proposed by Brown and Levinson (1987: 102-131)

7. Data Analysis :

The data have been collected from different occasions in the society and the responses of hearer have been analyzed according to their functions whether they are wishes, thanks, or invocations.

1. **First Occasion :** Wedding

A. Males' responses

In this situation, 30% of participants who completed DCT used a strategy (wish, نهخشه ل كهس و كارين ههوه ئى, I wish the same thing for your children), While 70% of participants who completed the DCT responded to the congratulation by using a strategy (thank + wish زۆر سوپاس, thank you very much, I wish the same thing for you).

B. Females' responses

30% of female participants used a strategy demonstrated in responding to the congratulation by using the expression (thanks سوپاس,). Also, 70% of female participants who conducted the DCT responded to the congratulation like males by using the same strategy used by males (thank + wish, نهخشه ل ته ئى, which is equivalent to (thank you, I wish the same thing for you).

Discussion:

It is clear from the above analysis that in marriage occasion the number of strategies used by males and females were two strategies and the most preferred strategy used by both was (thank + wish, سوپاس نهخشه ل تهژی). This strategy was used by 70% of male and female participants. There is also no difference between males and females responses. Table (1) shows what has been said:

Table (1): The number and frequency of preferred strategies by males and females

Occasion	Gender	No of strategies	The preferred strategy	Percent %
Marriage	Male	2	Thank +wish	70
	Female	2	Thank + wish	70

2. Second occasion : Having a newly-born baby

A. Males' responses :

Four different response strategies were used by males in responding to the congratulation of having a newly-born bay. 10% used a single word (سوپاس, thanks) in responding to the congratulation. 20% of participants used (wish, offer of good wishes) formula in responding to the congratulation by saying (نهخشه ل ههوه ژي بيت), I wish the same thing for your children).

30 % of the participants used the strategy (thank + wish, گهلهك سوپاس ل گه ل بيتن ههوه ژي, thank you very much, God bless you all, have the same for your family and relatives) in their responding to this situation.

The strategy (invocation, خودي ژ ههوه رازي بيت, خودي بههرا ههوه ژي بدهت, may God bless you and give you the same thing) was used by 40% of the participants.

B. Females' responses:

Three different strategies are used by females in responding to this occasion, while 20 % used the strategy (سوپاس, thanks), and 40% used strategy (thank + invocation, گهلهك سوپاس خودي ژ تهژي رازيبيت, thanks may god bless you).

40% of female responses were demonstrated in using the strategy (invocation + wish, خودین عه سه رن ته درپژگه ت, نه خسه ل سه رن ههوه), have a long life; I wish the same for your family).

□

Discussion

A close look at the analysis above revealed that there is a difference in a number of strategies used by males and females. As for male's responses, four different strategies were used ,and the most preferred strategy was (invocation, خودین ژ ههوه رازی بیت, خودین بههرا ههوه ژن) and used by 40% , while females used three strategies, and two preferred strategies had the same percentage 40% . The two strategies were (thank + invocation, گهلهک سوپاس خودین ژ ته ژن رازیبیت) and (invocation + wish, خودین عه سه رن ته درپژگه ت, نه خسه ل سه رن ههوه). Table (2) explains what has been said.

Table (2): The number and frequency of preferred strategies by males and females

Occasion	Gender	No of strategies	The preferred strategy	Percent %
Having A newly-born baby	Male	4	Invocation	40
	Female	3	Thank + invocation , Invocation + wish	40

3. Third Occasion : Getting a new possession

A. Males' responses

The strategy that was used by 20% of participants was (wish, نه خسه ل ههوه ژن بیت, I wish the same thing for your), while 30 % of participants used the strategy (سوپاس, thanks). Most of male responses in this occasion were the strategy (thank+ wish, سوپاس و نه خسه ل نیکن باشتر) and this was 50% .

B. Females' responses :

On the occasion mentioned above, the formula (invocation, خودی ژ ته پازى بيت) was used with percentage 20 %, while the formula (thank, سوپاس) was used by 30%. The most preferred strategy used by female in this situation was (thank+ wish, سوپاس و نه خشه ل ته ژى بيت,) and used by 50% of participants .

Discussion

In getting a new possession occasion, there are no differences between males and females responses as they both used the same number of strategies with the same percentage. The strategy (thank+ wish, سوپاس و نه خشه ل ته ژى بيت,) was the most preferred one and used by 50% of the participants.

Table (3): The number and frequency of preferred strategies by males and females

Occasion	Gender	No of strategies	The preferred strategy	Percent %
Getting a new possession	Male	3	Thank+ wish	50
	Female	3	Thank+ wish	50

4. Fourth Occasion: Pilgrimage

A. Male's responses :

The strategy (invocation, خودی ژ ته پازى بيت, خودی به هرا هه وه ژى بدهت, God bless you all, may God give you all) was used by 20 % of participants , while 20% of participants used (invocation + wish, خودی ژ ته پازى بيت, ساله بهیت هه چى بی, may God bless you and grant you the same next year).

The strategy (thank + wish, سوپاس, نه خشه ل ته ژى بيت, thanks and I wish you the same) was used by 60% of participants.

B. Females' responses :

In this situation, three different strategies were used by the participants. 30% of the participants used (thank + wish,

and 30% used the strategy (invocation + wish, (سویاس, نهخشه ل ته ئی خودیڻ ژ ههوه رازی بیت و نهخشه ل ته ئی, may God give you the same) was used by 40% of the participants.

Discussion

The number of strategies was equal for both males and females but with different parentages. The strategy (thank + wish) was the preferred one by male participants and the strategy (invocation) was the preferred one by female participants.

Table (4) below shows what has been said.

Table (4): The number and frequency of preferred strategies by males and females

Occasion	Gender	No of strategies	The preferred strategy	Percent %
Pilgrimage	Male	3	Thank+ wish	60
	Female	3	Invocation	40

5. Fifth occasion :Getting a degree

A. Males' responses

The strategies (Invocation +wish, (خودیڻ ژ ته رازی بیت, نهخشه ل ته ئی, (thank, (سویاس), and (thank + invocation, (سویاس خودیڻ ژ ته رازی بیت, نهخشه ل ته ئی) were used by 10% of participants respectively, while the strategy (thank + wish, (سویاس, نهخشه ل ته ئی) was used by 70% as the most preferred strategy by males .

B. Females' responses

The strategy (Invocation +wish, (خودیڻ ژ ته رازی بیت, نهخشه ل ته ئی) was used by 10 % of participants, while the strategy (thank + wish, (سویاس, نهخشه ل ته ئی) was used by 30 % of participants. The strategy

(thank, سوپاس) was the most preferred one in that it was used by 60% of participants,

Discussion:

Male participants used four strategies and the most preferred strategy was (thank + wish, نهخشه ل ته ئی, سوپاس), while the number of strategies used by female was three and the most preferred one was (thank, سوپاس). Table(5) shows what has been said.

Table (5): The number and frequency of preferred strategies by males and females

Occasion	Gender	No of strategies	The preferred strategy	percent %
Getting a degree	Male	4	Thank+ wish	70
	Female	3	Thank	30

6. Sixth occasion :Kurdish new year ,Nawroze

A. Male's responses

The strategy (congratulation+wish, هه می روژین ته خوشی بن, ل ته ئی پیروژ بیت) was used by 10 %. The strategy (thank, سوپاس) was also used by 10 %. The strategy (thank + wish, نهخشه ل ته ئی, سوپاس) was used by 20%. The most preferred strategy was (congratulation, ل ته ئی پیروژ بیت) and was used by 60% of participants.

B. Female's responses

The strategy (thank +congratulation, سوپاس, ل ته ئی پیروژ بیت + سوپاس) was used by 20% of participants. The strategy (congratulation + wish, هه می روژین ته ئی, ل ته ئی پیروژ بیت, خوشی بن) was also used by 20 %, while strategy (congratulation, ل ته ئی پیروژ بیت) was used by 60 % of participants.□

Discussion:

On this occasion, males used four strategies and females used three strategies. For males and females, the strategy (congratulation, ل ته ژى پيروژ بيت) was the same and the most preferred one and used by 60%. Table 6 shows what has been said. □

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Table (6): The number and frequency of preferred strategies by males and females

Occasion	Gender	No. strategies	The preferred strategy	percent %
Nawroze	Male	4	Congratulation	60
	Female	3	Congratulation	40

7. Seventh occasion : Feasts

A. Males' responses

The males responded to this occasion in three different strategies. The first strategy (thank, سوپاس) was used by 10% of participants.

The second strategy (thank + invocation, سوپاس خودى ژ ته رازى بيت) was used by 30 % of participants. In the last strategy, 60% of responses contained repeated part of congratulation statement, (I also congratulate you, ل ته ژى پيروژ بيت).

B. Female's responses

The strategy (congratulation +thank, سوپاس, ل ته ژى پيروژ بيت) was used by 10%. The strategy (congratulation+ wish, ل ته ژى پيروژ بيت, هه مى روژين ته خوشى بن ژبيت) and (thank+ invocation + congratulation, ل ته ژى پيروژ بيت, سوپاس خودى ژ ته رازى بيت) were used by 10 % of the participants consequently. The most preferred strategy which is used by most of the participants 60% was (Congratulation, ل ته ژى پيروژ بيت).

Discussion:

On this occasion of feasts , the most preferred strategy by male and female was (congratulation, ل ته ئى پىروژ بيت,) and used by 60% and 50% consequently. However, the numbers of strategies for males were three and for females were four. Table (7) explains what has been said.

Table (7): The number and frequency of preferred strategies by males and females

Occasion	Gender	No of Strategies	The preferred strategy	Percent %
Feasts	Male	3	Congratulation	60
	Female	4	Congratulation	50

8. Eighth occasion: Happy birthday

A. Males' responses

The strategy (thank+ wish , سوپاس هه مى پوژين ته خوئى بن ,) was used by 10% of participants .The strategy(wish , هه مى پوژين ته ئى خوئى بن ,) was also used by 10 % of participants. The strategy (thank, سوپاس) was used by most of participants 80%.

B. Females' responses

The strategy (thank + invocation, سوپاس خودى ژ ته وازى بيت ,) was used by 10 % of the participants, while the strategy (thank, سوپاس) was used by 80% of participants.

Discussion:

There is a difference in the number of the strategies used by males and females. Three strategies were used by males and two by females, while there is a difference in the percentage of the most preferred strategy between males and females. 80% of the participants of males and females used the same strategy.

Table (8): The number and frequency of preferred strategies by males and females

Occasion	Gender	No of Strategies	The preferred strategy	Percent %
Happy birthday	Male	3	Congratulation	80
	Female	2	Congratulation	80

9. Ninth occasion : Getting promotion

A. Males' responses

Four different strategies were used by 10 % of the participants in a row . They were (wish , نهخسه ل ته ئى , سوپاس , wish + thank , ته مه ن دريژبيت و نهخسه ل ته ئى , سوپاس + wish , invocation+ wish , نهخسه ل ته ئى) and (thank + invocation , سوپاس و ته مه ن دريژبيت + thank) . The strategy (thank, سوپاس) was used by 20 % , while the strategy (thank + wish سوپاس) was used by 40 % of the participants.

B. Females' responses

Two strategies were used by female participants. The first one was used by 20% and was (thank+ invocation, سوپاس و ته مه ن دريژ بى , سوپاس), while the second one was (thank, سوپاس) and was used by 80% of participants.

Discussion:

The number of strategies used by males in this occasion was six strategies, while the number of strategies for female was two.

The strategy (thanks + wish, سوپاس, نه نهخسه ل ته ئى,) was the preferred one. For female, the preferred one was (thank, سوپاس). There is a difference in the percentages of strategies used by males and females. See table (9)

Table (9): The number and frequency of preferred strategies by males and females

Occasion	Gender	No of Strategies	The preferred strategy	Percent %
Getting promotion	Male	6	Thank +wish	40
	Female	2	Thank	80

10. Tenth occasion :having lunch or dinner

A. Males' responses

On this occasion, the strategy (invocation + thank , سوپاس , سوپاس , خودین زیدہ بکھت May God increase it) was used by 10 % of participants , while the strategy (thank, سوپاس) was used by 20 % . Moreover, the strategy (invocation, خودین زیدہ بکھت , May God increase it) was used by 30 % of participants. The last strategy which is used by 40% of participants was (thank +invocation (سوپاس , خودین زیدہ بکھت) .

B. Females' responses

The strategy (wish, به ردوام بیت , may there will be always food) was used by 10% .The strategy (thank+ invocation, ته مه ن د ریڈبی , سوپاس) was used by 20 % .The strategy (thank, سوپاس) was also used by 20 % of participants . The last strategy (invocation, خودین ژ ته , رازی بیت) was used by 50%. See table (1).

Discussion:

The number of strategies used by males and females was four strategies, but with different percentages.

Males preferred the strategy (thank +invocation بکھ زیدہ سوپاس) and for females was (invocation, خودین ژ ته رازی بیت) . See table (10).

Table (10): The number and frequency of preferred strategies by males and females

Occasion	Gender	No of	The preferred	Percent
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		Strategies	strategy	%
Having dinner or lunch	Male	4	Thank +invocation	40
	Female	4	Invocation	70

As final analysis, the percentage of the most frequent strategy for male and female students was counted .It was found out that the highest strategy in percentage for male students was (thank + wish) and the highest one for female students was (thank).

Table (11): The percentages of the most frequent strategies by males and females

The Strategy	The Percentage %
Thank + wish	43.75
Thank	50

Conclusion

The study has come up with the following findings and conclusions:

1. The main objective of the speech act of congratulation is to show politeness and save positive face.
2. Different strategies are used by male and female students in responding to each occasion.
3. The variety of strategies used by female and male students, it seems, provide an opportunity for minimization of face risks, which in turn, can be used to preserve social harmony among friends and to increase solidarity between the speaker and interlocutor.
4. The most preferred strategy used by male students was the expression (thank +wish) as it appeared on eight occasions, while the preferred strategy for female students was the expression (thanks).
5. It is worth mentioning that the two strategies were used by male students and weren't used by female students .The strategies were (wish + thank) and (invocation +thank). Female students also used two strategies and male students

- didn't use them. The strategies were (thank+ congratulation) and (congratulation + thank).
6. On some occasions like Nawroze, Feasts, and Birthdays, most of the responses contained part of the congratulation statement.
 7. In religious occasions, due to the fact that great majority of Kurds follow Islamic religion, the strategy (invocation+ wish) was the prevailed one.
 8. Regarding the effect of gender on using strategies, it is concluded that male and females have different numbers of strategies, and they differ in the contents.

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Your friend says

پیرۆز بیت، خیری ژانی بیننی

Your response:

4. Fourth Occasion : Pilgrimage

You have visited Mecca in Hajj season and you came home after finishing all rituals of Hajj. As a habit among Muslims, your friends are visiting you to congratulate for your safety and being a Hajji.

Your friend says:

حهجا ته پیرۆز بیت.

Your response:

5. Fifth Occasion: getting a degree

You have just finished discussing your MA thesis. At the end of the discussion you were just leaving the hall of discussion, one of your friends is congratulating you on getting your MA degree.

Your friend says:

پیرۆز بیت و نهخسه ل دامهزاندنی بیت .

Your response: □

6. Sixth Occasion: Kurdish New Year.

All Kurdish people celebrating the New Kurdish Year and your close friend is congratulating you on your New Kurdish Year.

Your friend says:

سهه سال کوردی ل ته پیرۆز بیت.

Your response: □

7. Seventh Occasion: Feasts.

Your friend is visiting you to congratulate your family on Al-Fatter or AL- Adha feast.

Your friend says:

جهژنا ته پیرۆز بیت، سال بهیت ههجهی بی.

Your response:

8. Eighth Occasion: Happy birthday

You are celebrating your birthday at your home. You have invited all your friends and relatives. One of your friends is congratulating you on your birthday.

Your friend says:

سهه سال ته پیرۆز بیت.

Your response:

9. Ninth Occasion : Getting promotion

You are working in a company and you are doing a very excellent job .Therefore, the manager ordered to give you a promotion as a result for you great efforts. Your friends and colleagues are congratulating you for getting promotion.

Your friend says:

بيروزبيت و نه خشه ل كاره كن باشتر.

Your response:

10. Having Feasts :

Your friend has invited you to have a dinner at his home. After finishing your meal, your friend congratulated you for having a good meal.

Your friend says:

عافيه ت بيت.

Your response:□

□

□

الملخص

عندما يحصل شئ جيد لاحد المعارف فانه من الطبيعي ان يبادر الاخرون الى التعبير بصورة ايجابية عن شعورهم . انها نوع من الاساءة و الغيرة لشخص ما حين يسمع اخبارا جيدة ولا يشارك الاخرين هذه الاخبار السعيدة . وفي هذه الاحوال يبادر المستمع بالرد باستخدام التعبير "ميروك". ان الفشل في تقديم التهاني قد يؤدي الى الشعور بالاستياء و عدم الرضا.وعلى اية حال تختلف التعبيرات المستخدمة طبقا للحالات المختلف.

ان من اهم الاساليب والطرق للحفاظ على الالفة و العلاقات الجيدة بين الناس الذين يعيشون مع بعضهم البعض هو تقديم التهاني والتبريكات في مناسبات مختلفة مثلا : ولادة طفل جديد و الزواج والحصوا على شهادة جامعية....الخ. ان هذه الدراسة تختص بدراسة الردود على عبارات التهنية المستخدمة في المناسبات المختلفة في محافظة دهوك . أن هذه الدراسة تحاول تحليل هذه الاستجابات المستخدمة من قبل الطلبة الكرد في المرحلة الثالثة و الرابعة / قسم اللغة الانكليزية

/ سكول التربية الاساسية / جامعة دهوك. وهي تحاول ايضا ان تبين اوجه التشابه والاختلاف ما بين استجابات الذكور والاناث
ان النتائج تم تحليلها طبقا لنموذج (Ellood 2004) لتحليل الاستراتيجيات الشفوية المستخدمة من قبل الطلبة الكرد وكذلك باستخدام نموذج (Brown and Levinson 1987) للتداب . تم تحليل الاستجابات الايجابية وتم جمع وتحليل البيانات من حيث المحتوى والتكرار لكل استراتيجية مستخدمة وكذلك تم احتساب النسبة المئوية لكل استراتيجية .