

PRAISE AS A SPEECH ACT: THE SPEECH OF BAHDINAN KURDISH AREA AS A MODEL

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Abstract

Praise is one of the positive speech acts that is important in many areas, including psychology, politics, literature, religion, and language. This study was carried out using a descriptive-analytical methodology, adhering to the Tomaszcyk's model (1989). Statistical techniques were used to arrive at its conclusions, and information was gathered from 200 male and female Bahdinan dialect speakers via a survey. The primary goal of this study is to illustrate the ways in which speakers of the Bahdinan dialect employ praise and the tactics they employ. Among the important conclusions of this study is that among Bahdinan dialect speakers, in addition to Tomaszcyk's strategies (1989), in their speech, a number of additional tactics are employed that are connected to the culture and manner of interpersonal interaction. This study is divided into two sections in addition to the introduction and conclusions. The first part of the article examines "speech acts and praise," while the second part focuses on "praise strategies in the speech of Bahdinan dialect speakers."

Keywords: *Praise; Compliment; Flattery; Praising by complaining; Praising by supposition.*

INTRODUCTION

1-Title of the Study

This study examines the notion of Praise as a Speech Act, delineating the difference between compliment and praise, while concentrating on the strategies utilized in the speech of the residents of the Bahdinan region.

2-The Importance of the Study

The study seeks to underscore the importance of praise in diverse domains, including Value, Impact, and Persuasion. Furthermore, it aims to examine the utilization of praise in speech and diverse fields.

3- Research Methodology

The study employs a descriptive-analytical approach, utilizing the Tomaszcyk's (1989) model to examine the speech of the residents of the Bahdinan region. Twelve situations were chosen to analyze the phenomena employing statistical approaches.

4-Research Questions

The study seeks to address the following questions:

- a. To what extent are Tomaszcyk's (1989) strategies used to praise the speech of the people of Behdinan? What other strategies are used?
- b. Why is praise considered a positive speech act?
- c. Is there a definitive differentiation between Praise and Compliment?
- d. What are the most and least percentages of praise used in all situations, and what are the reasons for this variation?

5-Case Study Area

This study uses data gathered from 200 participants who are native speakers of the Bahdinani dialect. The sample comprises both males and females to guarantee complete results.

6- Structure of the Study:

The study comprises two principal sections:

The First Section: Examines speech acts and praise, delineating the speech acts and praise as speech act, while evaluating the interplay between praise and other speech acts, including Compliment and Flattery.

The Second Section: Concentrates on praise strategies in the speech of Bahdinan population, identifying and analyzing the strategies employed within twelve situations .

Section One: Speech Acts and Praise

1.1 The Term of the Speech Acts

Diverse linguistic terminology pertaining to speech acts has been utilized in Kurdish linguistics and research conducted by Kurdish researchers. Dezayi (2014: 81) cites "kirdey qiseyî" in his study. Likewise, Abdulla and Ali (2011: 238) have employed the notion of "kirdeyên axivtinê". Recently, the term "kiryarên axivtinê" has also been used (ALI and OTHMAN,2021:227).

In Arabic linguistics, akin to Kurdish, various linguistic words have been utilized to characterize speech acts, including: "أفعال الكلام، الحدث الكلامي، نظرية الفعل الكلامي، نظرية الحدث اللغوي، النظرية الإنجازية". (ALI and OTHMAN,2021:227)

In English linguistics, the range of terminology is relatively constrained, with "speech act" serving as the principal term employed in linguistic research.

1.2 The Concept of Speech Acts

Speech acts are essential pragmatic elements in linguistic research and are examined by linguists. Every speaking act has a certain objective and has a communicative purpose that is based on its surroundings. As a result, each sentence has an inherent meaning that may influence how the speech act is understood and interpreted (Rashad, 2013: 87). Furthermore, speech acts are an essential tool for communication since they include a collaborative process that reflects the speaker's aims and intentions. According to theoretical perspectives, speaking entails more than just pronouncing words; it also entails giving orders, requesting things, apologizing, promising things, or expressing gratitude (Abdulla & Ali, 2011: 238-239).

According to this perspective, speech act theory holds that communication includes both the pragmatic activities that speech naturally performs as well as semantic meaning. Apologies, complaints, and expressions of agreement or disagreement are all considered speech acts with specific communicative goals (Ali, 2004: 34).

Language as an action is examined by speech act theory. Emphasizing that every phrase that is spoken serves a particular purpose. According to Abdulla and Ali (2011), this suggests that language extends beyond everyday communication and includes the performance of actions such as greeting, requesting, commanding, apologizing, and complimenting. According to Austin, meaning in speech involves both semantics and performativity because words are not only used to convey information but may also produce actions (Ali, 2011: 73). Moreover, when examining an utterance, the researcher must take into account both "its denotative meaning and its performative role". The two elements—propositional content and performative function—are essential for comprehending speech acts (Tawfiq, 1995: 39).

1.3 Speech Acts and Culture

The relationship between speech acts and cultural differences is a basic contrast in speech act studies. Research has repeatedly shown that language use shapes culture (House & Kádár, 2021: 5). As a result, it is clear from examining the convergence of "culture and speech actions" that speech acts vary widely between cultures. Social conventions, cultural values, and linguistic traditions can all influence how speech acts are realized, leading to significant differences in communication styles among various linguistic communities.

When analyzing speech acts across languages, scholars have emphasized the need of understanding the cultural context of speech acts since differences in pragmatic norms and social conventions can lead to misunderstandings (Mesthrie & Bhatt, 2008: 132).

1-4 Praise:

1-4-1 From the term

The English term "praise," which comes from the Latin word meaning "price," means "value given to anything" (Chiad et al, 2016: 12). The equivalent phrase in Kurdish is "Aferînlêkrin," which means "Objective praise."

1-4-2 Specification: Definition

- 1- Praise is the act of calling something or someone outstanding (Searle, 1969: 151).
- 2- Praise is a positive evaluation or praise given with authenticity and beauty towards another person (Manes & Wolfson, 1980: 399).
- 3- Praise is a tool, teachers utilize praise as a language tool to support and strengthen the behavior and learning of their students (Goldberg & Erickson, 2021: 2).
- 4- Praise is social strategy, speaker is used to strengthen bonds between speaker and listener (Chiad et al., 2016: 8).
- 5- Praise functions as a means of expressing divine will, respect, thanking and persuasion (Rehman, 2021: 1).

1-5 Differences between praise and some similar terms

1-5-1 Praise and Compliment

Before we delve into the topic, we need to know what **Compliment** is? **Compliment** is a speech act that has two effects, one of them is positive and this is the widespread function of **Compliment**, and the other is negative. Meaning that **Compliment** is a positive act because it creates love, solidarity, and unity between individuals, but it is also a negative act, such as when praise is expressed falsely. Like when someone enviously says to another: (Congratulations on becoming a professor, Ali)

The two are fundamentally different in that a compliment can be a simple social grace or a method to show the recipient how happy you are, or it can be a simple act of courtesy that doesn't always reflect an objective fact (Tomaszczyk, 1989: 74). For example, if someone says, "Your clothes are gorgeous," this may not be

entirely true or representative of reality and may be influenced more by politeness than by dispassionate observation.

On the other hand, compliments are given in response to an earnest deed and show genuine appreciation for a person or achievement. For example, "The language of this novel is high level" honors a true success by offering direct and honest compliments.

Both terms have specific uses. When a teacher gives a student praise, it is based on their performance and effort, not how they look. Nevertheless, compliments are occasionally used to highlight weak aspects, such as appearance.

Furthermore, saying "Your clothes are gorgeous" might be considered a compliment if a student gave a fantastic session. However, if the criticism focuses on their presentation techniques and intellectual ability, it would be considered praise.

The fact that the person receiving the praise is always prepared for it, accepts it right away, and compliments it is another distinction. However, the person receiving the praise might not be there. While praise is not regarded as a complement, we might claim that compliments are regarded as praise.

Additionally, a complement is not usually associated with such words; but, in certain situations, a praise may be associated with a religious prayer or blessing. While compliments can occasionally be overdone or fake, praise is typically sincere and truthful.

Despite these differences, both phrases are commonly used interchangeably to convey admiration, respect, or adoration in Kurdish. The strategic use of praise differs based on the encounter and situation, even though their communication goals are the same.

1-5-2 Praise and Flattery

A person receives sincere and intentional praise to encourage or recognize their accomplishments. However, flattery is often used as a subtextual trick, gimmick, and exaggeration. In order to get an opportunity, flattery in particular is occasionally used as a premeditated strategy to influence judgment in the speaker's favor (Chiad et al., 2016: 13).

Flattery is the deceptive exaggeration of someone with higher status or authority with a covert purpose. This tactic is predicated on the idea that the recipient of the flattery will respond positively. Flattery is often expressed in a beautiful and seductive manner (Manis, 1983: 96). "Without you, we would be lost" and "You are the most talented writer in the world!" are two instances.

1-6 Praise as a Speech Act

Linguists have differing opinions about how to classify praise. Austin (1962) categorized praise under habitual speech acts, whereas Leech (1983) further defined it as convivial speech acts. Both perspectives stress that compliments are tools for expressing gratitude or respect since they are heartfelt and emotional (Varzari, 2020:298).

In a social context, praise was a speech act (e.g., congratulation, endorsement, expression of approval, etc.) according to Searle (1969: 151). Each of these statements evaluates a person or thing favorably from a semantic standpoint. In his 1976 taxonomy of expressive speech acts, he listed welcomes, apologies, thanks, and congratulations in addition to praise. They are part of this category of speech acts (Meierkord, 2023:2).

1-7 Educational Praise

Expressions of gratitude, support, and positive reinforcement have a significant impact on social interactions, particularly in the relationships between parents and children and between teachers and students. When someone receives praise in the proper manner, they feel valued and motivated. In the classroom, praise

is an effective strategy for promoting kids' good behavior and intellectual development. Parents and educators commonly use praise to improve their relationships with their children and students in order to promote respect and motivation (Benson-Goldberg & Erickson, 2021:1–2).

Student praise has positive and negative outcomes for teachers and students, which are:

1. Praising students can help them align their behavior with their teachers' expectations, which strengthens classroom norms and standards. When employed effectively, compliments foster a positive and orderly learning environment, which raises student engagement and academic achievement (Floress, Beschta, et al., 2017: 227). However, if they are misused or overused, they may lose their effectiveness and do not produce the desired behavioral changes.

2. Motivation: How students view their own ability influences how motivated they become. Students' motivation levels are predicted by the praise they receive, which also consistently fosters a fixed intelligence attitude. However, this constant praise gives the student the false impression that their brilliance is unchangeable, which will be detrimental to them and lower their level of success (Benson-Goldberg & Erickson, 2021:8).

1-8 Types of Praise

Despite the fact that praise comes in a wide variety of forms, linguists have not categorized them as such in the literature on praise; rather, they have examined each type separately and under several titles. Here are a few of the most important types:

1. Self-praise

This type transforms verbal activities into sentiments that affirm themselves. Listening to someone who is aware that this kind of praise actually enhances the speaker's or the self-praising individual's image is not beneficial. This type of building is accomplished using a variety of methods: 1. Self-acknowledgment and rejection of compliments. 2. Giving credit to oneself and revealing one's own light. 3. His ironic exaltation and extermination 4. Congratulate oneself and draw attention to a difficult endeavor. The person is prepared to use these strategies to better themselves (Dayter, 2014: 92).

A. Benefits of Self-praise

Self-affirmation is essential for many people who experience psychological and social suffering. While uncertainty and skepticism might hinder the attainment of objectives, some have a lack of confidence that affects their interactions and communication. Self-praising is a useful strategy for enhancing motivation and wellbeing by promoting good attitudes and behavior and increasing self-esteem. Self-praise thus becomes crucial for one's own growth. Individuals can work on complimenting themselves (Passfield, 2020: 1) by:

- Don't make mistakes during the day.
- You have fulfilled your parents' duties.
- You Read all your subjects.

B. Drawbacks of Self- praise

Self-centeredness and haughty conduct can result from excessive self-praising. Some people misuse self-praise, coming out as conceited or dishonest. Frequent self-praise may sometimes be seen as an effort to win acceptance rather than sincere appreciation for oneself. In many social and cultural contexts, excessive self-praise is seen negatively, which can result in social rejection or a decline in credibility. Additionally, linguistic studies have shown that excessive self-praise might be interpreted as self-glorification rather than a useful self-affirmation approach (Chalak, 2021: 3 and Mohammed & Ameen (2023:2).

2. Personal praise

The verbal or nonverbal display of respect and appreciation for the actions, characteristics, or accomplishments of another individual is known as praise aimed toward others. These remarks foster closer social bonds and express gratitude for other people's efforts. By expressing admiration and recognition, praising others enhances social interactions. Praise can be a form of positive reinforcement that encourages positive behavior and strengthens interpersonal relationships (Chiad et al., 2016: 11–15). Praise for others also conveys this, as it typically indicates satisfaction and contentment with someone's actions or characteristics (Jibreen, 2008: 8).

The two researchers observe that in Kurdish society, this kind of appreciation is given to the individual who eventually builds on the admirable deeds that have gained value. It depicts or alludes to deceased persons, but religious traditions and manners forbid discussing our own deaths and their afterlife. Despite their errors, code characters share many characteristics. For example:

- God knows how good of a man he was.
- No one like him will ever be repeated.

3-Praise of Things

In general, the kind of the subject being praised determines the kind of praise one receives. These topics can be naturally occurring elements or those produced, altered, or enhanced by people for particular use.

Among these elements-which God made entirely naturally- same: light, rivers, plants, soil, and animals...etc. all of which are found in nature. These components are commended for their natural beauty. As an illustration:

- Mountains like this one are very rare in the world.
- The soil in this region is very good for farming/cultivation.
- The pine tree is very beautiful and useful.

Furthermore, some aspects have been changed or enhanced by humans while yet retaining their natural character. A natural land area might be changed, for instance, to house irrigation systems, buildings, or trees. Among examples are:

- added greenery has made the natural surroundings even more appealing.
- The riverside hotels have improved the scenic quality of the surroundings.

Finally, it includes man-made things, those created by humans, whether they are compared and one of them is praised, or individual praise is given to man-made things. Such as:

- Emirates Airlines are now considered among the world's most advanced.
- The shepherds' fried food is tastier than all Kurdish traditional foods.
- This type of air conditioner is much better than other types.

4-Religious Praise

In religious society, faith is expressed through praising God, prophets, and revered religious figures. These compliments are typically offered with a sense of commitment and respect because believers view them as a kind of goodness. For instance, members of Muslim communities frequently pay respect to God, the Prophet, the Kaaba, and other sacred items. Religious texts are also full of such praises, which frequently take the shape of prayers, recitations of the Quran, or requests for divine favors.

- O Lord, We are Your modest servants; You are the Greatest.
- In Islam, Prophet Muhammad (peace be upon him) is much adored; followers show their respect for him via salutations, therefore acknowledging his glory.

Chiad and his companions observe that praise exhibits two distinct forms of consciousness. Our research focuses on the first type of awareness, which is associated with the nature of things and people, while the second type of consciousness is associated with the display of good behavior and the manifestation of respect. For instance, performing the proper form of worship for Allah. For instance, giving thanks to Allah when in worship. Chiad and his companions' study, which focuses on the Holy Qur'anic praising techniques, includes the following (Chiad et al., 2016:12):

1. Praise for the existence of God: with it, God is respected and praised (In the name of God, the Most Gracious, the Most Merciful, Praise be to God, Lord of the Worlds, the Most Gracious, the Most Merciful)
2. Praise for doing something: This means praising someone for doing something; for example, the respect given to the Prophet Abraham when he decided to sacrifice his son in compliance with God's will.
3. Compliment: Different Quranic verses show the usage of Compliment as an acknowledgment; one such verse is "And [remember] when the angels said, 'O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds.'" (Al Imran, 42).
4. Polite Praise: This strategy of praise in the Quran is the same social systems include parents praising their children or teachers praising a student reflect this kind of praise. The Quran's "Successful indeed are the believers, those who humble themselves in their prayers" passage serves as one illustration (Al-Mu'minin: 1–2).
5. Praise is a collective action: With this strategy, God praises the group of believers who are doing what God has commanded them to do. For example, "You are the best nation produced for mankind. You believe in God, enjoin what is right, and forbid what is wrong"(Al Imran: 110)

In Christianity, as in Islam, divine praises are aimed at God, therefore acknowledging his superior existence. When one talks of appreciating life, it is usually connected with an ultimate source-God-who is considered as flawless. One instance would be showing God thanks and respect for his grandeur and sovereignty (Al-Abodi et al., 2007:9).

Section Two: Strategies for Praising in Bahdini Kurdish Area

2.1 Strategies for Praising

Points one through ten include the praising strategies of Polish society, which were addressed in a variety of ways by Tomaszcyk (1989: 82–84). The strategies, which we employ here along with several others among speakers of the Behdinan region after gathering data on praise from them via a questionnaire, are as follows:

1-Praising by Complaining: the purpose of this strategy is that the speaker praises person or thing because the work has been done, but in the same time the speaker by the pragmatic meaning in the specific language complaint about the person's actions:

- Azadi is clever. The other day he called a friend's phone at the administration office and sorted out his work quickly, while the rest of us were left waiting.
- You are skilled/experienced, you will save yourself and leave all of us behind/in trouble.

2- Praising by Supposition: This type of pragmatic assumption is made about a person's actions and deeds while at the same time praising those actions and deeds. For example, if someone talks about the field of physics and says some things about physics that become important in terms of time and place, then the other person praises them with these kinds of examples:

- It's a sign that you are an expert in the field of physics.
- I believe you will come out as the first successful one.

3- Praising through Admiration: In this form of **praise**, the speaker expresses their admiration for actions and things around them, where this amazement becomes a **praise** to that person or thing. For example:

- I didn't expect this from you, but believe me, you fulfilled your role.
- I thought you were smart, but it turns out you're brilliant.

4- Indefinitization: Here, a person or thing is **Praised** without directly referring to that person or thing. For example:

- There are intelligent people among you.
- There were some nice places there.

5- Praise by Seeking Opinion: Here the speaker **Praises** the thoughts, ideas, and advice of the other person and asks for their opinion on their own work and things. For example:

- How do you see this topic? Because I value your views greatly.
- Share your thoughts on what we should do, because you are experienced in these matters.

6- Praising by Contradictory with Addressees: Here the speaker directs their views and opinions to the other person through some contradictory expressions that include **Praises** to the other person. For example:

- Honestly, I couldn't have done this if you weren't there.
- I never would have thought of that, but you figured it out excellently.

7-Praising by Contradictory with Others: In this strategy, the speaker considers the thing or person being complimented as different or more interesting than surrounding things or people. For example:

- I've never seen anyone as smart as you.
- No one can reach your level of excellence.

8- Praising by Asking Question: In this strategy, the speaker directs a type of question to the person or thing opposite them that carries meanings containing compliments to the listener. For example: When someone makes a delicious cake and is complimented with questions like:

- Did you buy this cake from Sipan House or did someone bring it as a gift for you?
- Have you become this smart on your own this year? Or have your teachers helped you?

9- Praising in Comparison with Past: Here the speaker praises the actions and things in the present time and contradicts the past time, praising the listener. For example:

- I remember you barely passed with a grade of six, now you've become the top graduate.
- Honestly, you weren't very beautiful in your childhood, but MashaAllah now you have become very beautiful.

10- Enthusiastic Use of Linguistic and Paralinguistic Factors: In this strategy, the **Praising** person utters certain sounds and expressions that directly praise the actions of the person opposite them. For example: (Wow, Oh my, Whoooo, Ahhhhh, MashaAllah, etc.)

- Oh my God, what have you done!
- Whoooo, how well you played!

11-Appreciation: Many times a speaker expresses appreciation for the actions of the other person through expressions of gratitude. For example:

- May your hands be blessed for this work you have done.
- Well done, you deserve it.

12- Prayer: In religious communities, appreciation for actions and things is often expressed through **Brayer**, especially in Kurdish society which is predominantly Muslim. People believe that if appreciation is expressed without saying "Mashallah" (as God willed), the person or thing might be affected by the evil eye. For example:

- May God's eye be upon you, you completed everything in such a short time.
- May God protect you, truly what you did no one else could do.

13-Comparison: Sometimes praise is expressed through comparing things or people. For example:

- No matter how much he studies, he cannot reach your level.

- This refrigerator is much better than the one in the next room.

14-Insincere Praising: Another praise strategy is when the speaker praises the other person or things for hidden motives. In Bahdini area, we refer to these types of people as opportunists, flatterers, sycophants, and hypocrites. This type of praise is done to achieve a goal or strengthen one's position with the person being praised. Often, the person giving the praise has a lower social status than the person receiving it. For example:

- If you weren't our tribal chief, we would all perish. (**Praising** for a tribal chief)
- Thanks to the president, we all live the best life. (**Praising** for a political leader)
- You are the smartest teacher I have ever seen. (**Praising** for a teacher)

15-Playful Praising: Our speakers use this type of praise for fun and joking with close people. While praise expressions are used, the main purpose is not to praise the other person, but to maintain relationships through joking and having a good time. For example:

- Boy, you deserve to be an emperor.
- If you don't go to the wedding, that wedding will completely fail.

16-Denial of Praise: It is worth noting that among Bahdini area speakers, an interesting strategy is observed. Sometimes when Kurdish speakers praise someone or something, they initially claim that it is not praise or that it's a statement without praise. This itself actually strengthens the praise being given. For example:

- I'm not praising him, but he is a very nice person.
- Without exaggeration, but no one is smarter than Dara.

Section Two: Praise Strategies in the Speech of Bahdinin Dialect Speakers

2. 1 First Situation: Praise a person who has the ability to manage their tasks efficiently in any administration in the shortest possible time:

This is one of those instances where someone is commended for ingeniously doing something wrong. As a result, the Behdini area's speakers have employed various tactics based on their personalities and opinions, but the most commonly used strategy is "**Praising by Complaining**", which has been used to a significant extent. As shown below:

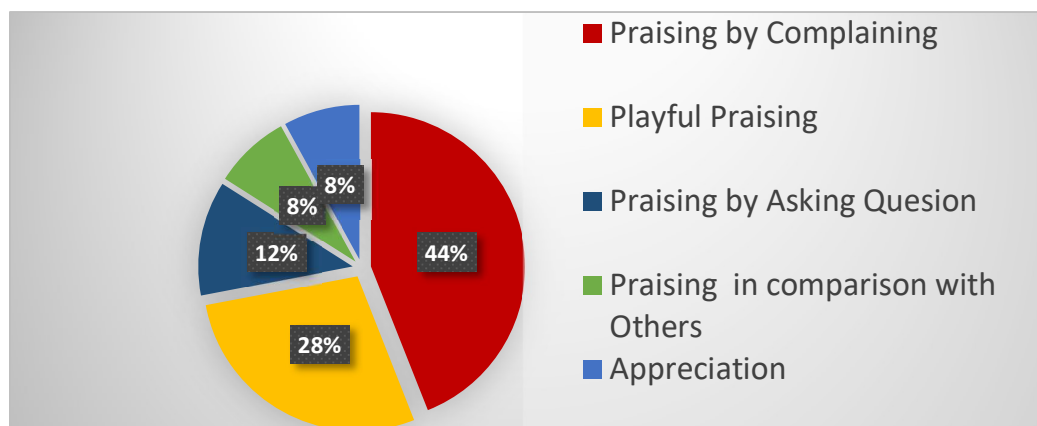


Figure 1: strategies for situation 1: percentages

Out of all participants in this study, **Praising by Complaining** was used at a rate of (44%). So while the other person is being praised, this praise has practical connotations and repercussions, and its primary goal is to express disapproval of the activity that was carried out rather than to offer appreciation. Among the phrases that are employed are: (Rastî, camêrî kes weku ewî yê zîrak nine bo gendelîyan.: Truly, no man is as clever as him when it comes to corruption), (Her gava bivêd dê karê xo bê sira maşînî û pîremêr û pîrajnkan

li sirayê dihêlît. : Whenever he wants, he can get his work done without waiting in line while leaving elderly men and women in the queue....etc). The strategy of **Playful Praising** was used at a good rate by the speakers of Behdini area, reaching (28%). The speakers of Behdini area praise the other person through ironic speech, which itself does not actually mean congratulating or acknowledging good work, but rather highlighting and diminishing the improper action performed. Some of the expressions used include: (Emê Guzîa bê sira şolên xo dimaşînit. : Eme Guze gets his work done without waiting in line.), (Ew gelekê mêre şolên xo bi rêvedibît û kes newêrît di bera baxivît. : He is very manly in managing his affairs and no one dares to speak against him). Next comes **Praising by Asking Question**, at a rate of (12%) from all participants in our study. Some of the expressions used include: (Ew nîza çawa hosa bi zîrekî şolên xo bi rêvedibît? : How does he so cleverly manage his affairs?), (Ew çawa dişet bi sira şolên xo bi rêvedibît?kes weku ewî nîne. : How can he manage his affairs without waiting in line? No one is like him). Both strategies of **Praising by Contradictory with Others** and **Appreciation** were used at the same rate of (8%). Our speakers used expressions like: (Kes weku ewî yê zîrek nîne li rêveberîyan. : No one is as clever as him in administration.), (Kes neşet weku ewî bilez karan li reveberîyan bimeşînit. : No one can process work in administration as quickly as him.) using the strategy of **Praising in comparison with Others**. Similarly, the expressions of **Appreciation** that participants used include: (Şeheta ewî xoş yê zîreke bo bi rêvebirna şolan. : Well done, he's clever in managing affairs.), (Destên ewî di xoş madem hosa zîreke. : Well done since he's so clever.). These three strategies at the end that were used, despite being used at a low rate by our participants with a total rate of (28%), the researchers see that this is a negative indicator of our individuals who, despite seeing wrong actions from the other person, still offer them praise.

2.2 Second Situation: Praising Your Closest Friend Who Has Done Something for You for the First Time:

It is clear that people with tight social ties tend to speak more casually and use more informal language, particularly when they are close friends. Jokes and odd facial expressions are frequently observed in a variety of contexts.

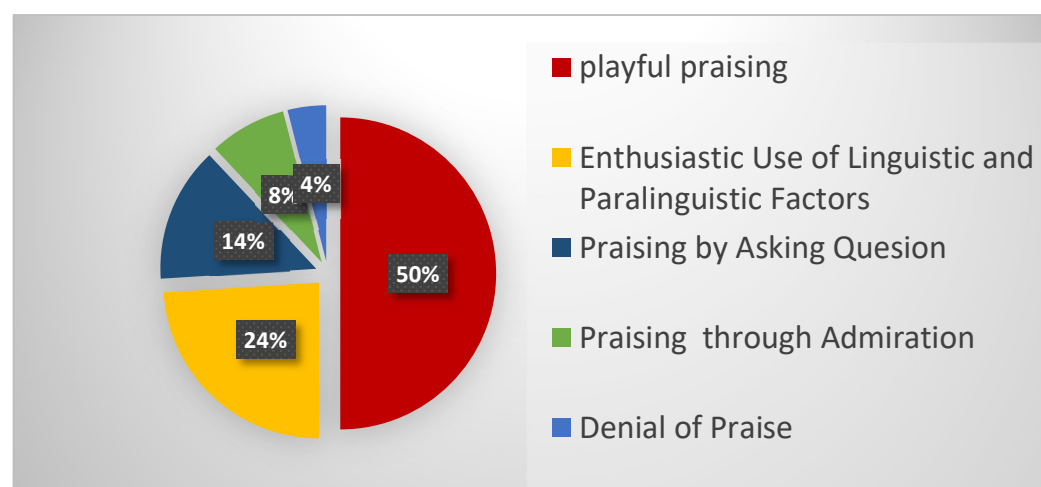


Figure 2: strategies for situation 2: percentages

In such a situation, according to participants from our Bahdini area, as shown in the second image, playful praising is predictably seen at a high rate, reaching 50% of all our participants. This is because the person giving praise knows they are addressing their close friend who is doing something of this nature for them for the first time, so the praise is delivered jokingly. Among the expressions used are: (Kofo, to şerî şer! : Man,

you're a real lion!) (What a wolf! Where did he die? From today I'll call you Sheikh. : Eve gurgek li kîve mirye? Ji evro wêve dê navête keme şêx). Next comes the strategy of **Enthusiastic Use of Linguistic and Paralinguistic Factors**, which consists of some casual expressions that are often used between close people. The rate of using this strategy among our Bahdini area participants reaches 24%. Examples of expressions used include: (Maşalla! Eve to bi xwî!! : Mashallah! Is this really you!!) (Wel, Wel, Wel, Wel, eve çîye? ez bawernakim : Wow, wow, wow, wow, what is this? I can't believe it.). The **Praising by Asking Question** strategy comes third, with a rate of 14% of all participants who praised the other person by asking whether it was really them or if someone told them to do this work. Some of the expressions used include: (ji dil eve twî? :Is this really you?) (To bi xodê kê gotîye evî şolî bike? : I swear you, who told you to do this job?). Also, the strategy of **Praising through Admiration** was used by 8% of our participants. Some of the expressions used include: (Bawerbike min ev hizre ji te nedikir!!! : Believe me, I didn't expect this idea from you!!!), (Ez bawernakin ku te ev kirbît!!!: I can't believe you did this!!!). Finally comes the strategy of **Denial of Praise**, at a rate of 4%, where expressions like: (Bêyku ez medhên te bikim, bes te beqand. : Without complimenting you, you've done great.), (Bêy medhe gelek gelek başbo. : Without compliment, it was very, very good") were used.

2.3 The Third Situation: Praising an Official or Person with High Social Status:

Because there are so many officials and aristocratic levels in Kurdish society, situations like these are common there. This information is useful when using various commendation techniques to give these individuals recognition.

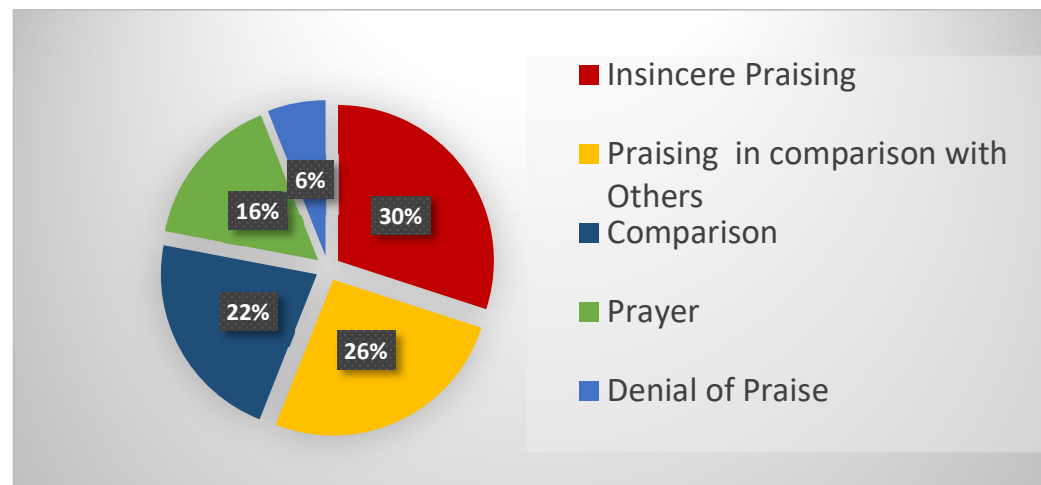


Figure 3: strategies for situation 3: percentages

If we look at the **Figure 3**, we will see that **Insincere Praising** comes in first place with a rate of (30%). This means that our individuals, despite praising someone with high social status, were not genuine in their praise, but rather had other motives behind that praise, whether for flattery, obtaining something, or pleasing that person. Some of the expressions used include: (Bes to dişê me ragirî û bihêz bimînîn. :Only you can support us and keep us strong.), (Piştî te Axa li min heram bin ez te bi Axaye xo bizanim. : After you, sir, it would be forbidden for me to consider anyone else my master"). Following this, the strategy of **Praising in comparison with Others** comes at a rate of (26%), and the **Comparison** strategy at a rate of (22%) of our

total study participants. These participants, in their expressions through these strategies, praised this person by portraying them as different, intelligent, and more experienced than others. In our view, most of these expressions mix with the **Insincere Praising** strategy, but because some participants' praise focused more on highlighting the person's uniqueness, we counted them under the praise strategy of **Praising in comparison with Others**. Some expressions used include: (To ji hemî berpîrsên dî guncaytirî bo evî postî. : You are more suitable for this position than all other officials.), (Te şîyanên heyn cîyawazîyê û nwîkîrnê di karîde ancambidey. : You have the ability to create difference and innovation in work.). Also, because some others' praise was related to comparing the praised person with other individuals, we counted it as comparative praise. Some expressions used include: (Ji ber zîrekatiya te hejêkerên te ji yên her berpîrsekî zêdetirîn. :Because of your intelligence, your admirers are more numerous than those of any other official.), (Ew karîzma li te hey, min li dev çî berpîrsekî nedîtîye: The charisma you have, I haven't seen in any other official.). Since our participants were religious, we find that in their praise, some participants used the **Prayer** strategy, which reaches a rate of (16%) of the total participants in this study. Some expressions used include: (Xodê te bome parêzît, çungî to kesekê ji hejî û jêhatî. : May God preserve you for us as, because you are a worthy and capable person.), (Maşella, to kelekê zîrekî. : Mashallah, you are very intelligent). Finally comes the strategy of **Denial of Praise**, at a rate of (6%), where participants of this study praised the other person through expressions like: (Bêyku ez medhên te bikim,to yê ji hejî her cihekê bilindî. : Without praising you, you deserve every high position.), (hewcay medha jî nakit, bes to kelekê zîrekî. : You don't need praise, but you are very intelligent.).

2.4 The Fourth Situation: Encouraging a Friend Who Got a Lower Grade Than Their Classmates:

Jokes, comedy, and displaying joy are frequently employed in most friendship situations. These kinds of expressions, however, can harm the other person's feelings and lead them to experience sadness and distress in certain particular circumstances. Therefore, our participants employed a number of techniques that can assist in emotionally calming the other person in a circumstance like this involving friends. As seen in the fourth picture:

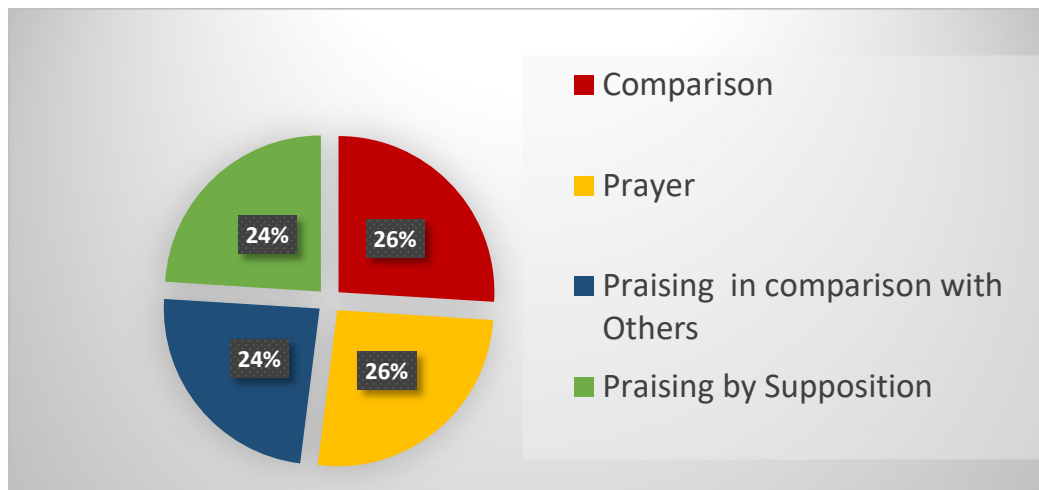


Figure 4: strategies for situation 4: percentages

The strategies of **Comparison** and **Prayer** were used equally (26%) by our participants, as both these strategies help in encouraging the person while calming their emotions. Examples of expressions used for **Comparison** include: (To bi hemî babetan ji qutabîyên hevalên xo zîrektirî, bila vêcarê nimrate ya kêmtirbît.

: You are smarter than your classmates in all subjects, it's okay if your grade is low this time.), (Nimrate ya base hemî qutabîyan nimrên kêr birîne. :Your grade is good, all students got low grades.). Expressions used for the **Prayer** strategy include: (To zîrekî îşalla cara bihêt bedelwekî. :You are smart, God willing, next time you will make up for it.), (To ji qutabîyên zîrekî, Xudê nimreka baş û dwîv dilête bi dete te. :You are among the smart students, may God grant you a high rank according to your wishes.). Both strategies of **Praising in comparison with Others** and **Praising by Supposition** encouragement were used at the same rate (24%), which are strategies that calm the encouraged student's emotions to some extent. Examples of expressions used for **Praising in comparison with Others** include: (Ev nimreya kêr çî qutabîyên hevalên te nahînte astê te. : This low grade doesn't bring your classmates to your level.), (To nimoneya qutabîyên gevpolên xoy û kes nagehîte astê te. :You are a role model for your classmates and no one reaches your level.). Examples used for **Praising by Supposition** encouragement include: (Me bawerî ya bi şîyanên te hey, cara bihêt nimreka baş bihî. :We believe in your abilities, next time you will get a good grade.), (To yê zîrekî,te şîyan heyn û dibî to cara bihêt nimreyeka timam bibî. : You are smart, you have abilities, and next time you might get a perfect grade.).

2.5 Fifth Situation: Praising a Child for doing Something Good:

Depending on the ideas and sentiments of the person praising the child and how they communicate them to them, this scenario permits the use of a variety of tactics in Kurdish culture. As seen in the fifth image, the objective is to make the child happy and inspire them to keep up their good work:

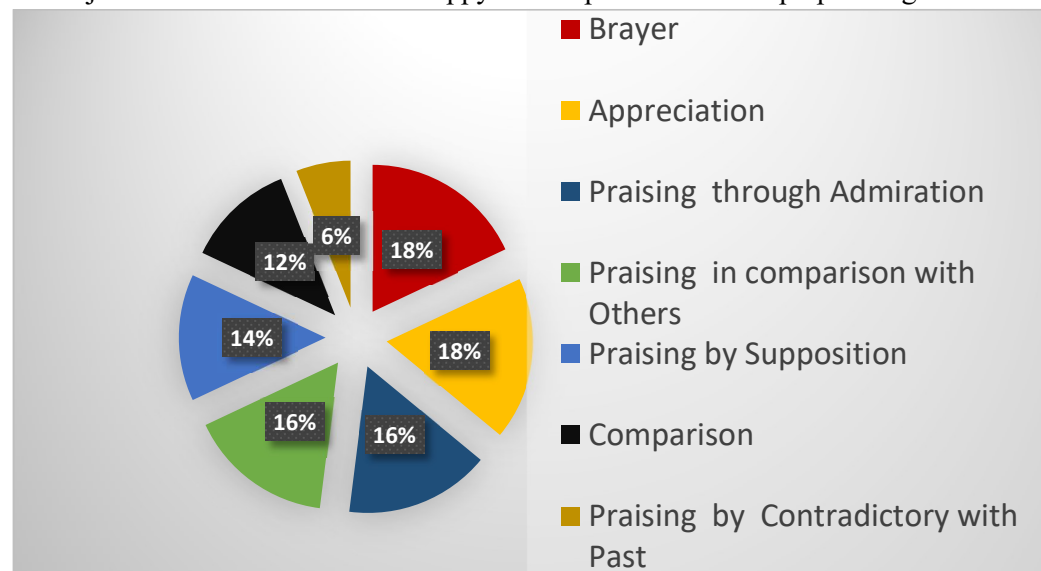


Figure 5: strategies for situation 5: percentages

Prayer and **Appreciation** strategies are both used at the same rate (18%). Our speakers wanted to praise the child through prayers, asking God to help them continue their good work. Expressions used for this strategy by our participants include: (Maşella, Xodê te bihêlî. : Mashallah, may God keep you.), (Xodê te parêzî. : May God protect you.). Some expressions used for the **Appreciation** strategy include: (Bijî eha hosa karên baş bike.: Bravo, keep doing good work like this.), (Şêhet xoş ruha mamê xo. Well done, your uncle's dear). At a good rate, both strategies of **Praising through Admiration** and **Praising in comparison with Others** come next at 16%. Our participants expressed **Praising through Admiration** like: (To dizanî, ez bawernakim, to şîyabî evî karî encambiadi! : You know, I can't believe you were able to do this work!), (Ez hêştî nizanîm eve to çawa hosa bi başî şîyay karî encambidey! : I still don't know how you could do the work so well!). Similarly, they **Praising in comparison with Others** through expressions like: (Kes weku

te neşê evî karî bikit. :No one can do this job as well as you.) , (To nimûneya hevalên xoy li ser encamdana karên baş. : You are a role model for your friends in doing good work.). Following this, **Praising by Supposition** comes at 14%, where our participants created hopes for the child to do even better work in the future. Expressions used include: (To yê diyarî dê di paşerojêde karên baştir encamdey. : You will clearly do even better work in the future) , (Dê kesekê zîrek û şareza ji te paydabît. : You will become a clever and skilled person.). The **Comparison** strategy was used at 12%, where our participants compared the child to others while praising them. Expressions used include: "Noke to ji êkî mazintir aqiltirî. :Now you are wiser than a grown-up.), (Dê zîrektirîn zela ji te çêbît. : You will become the smartest man.). Finally, the strategy of **Praising in comparison with Past** comes at 6% of all our participants. Expressions used include: (To hatiye guhorîn û karên baş encamdî. : You have changed and are doing good work.) , (To gelek zîrektirbûye ji berê. : You have become much smarter than before.)

2.6 Sixth Situation: Praising someone who has survived a a deadly situation in front of you:

As with other speech actions, praising is contingent on the circumstances, the speakers, and the audience. Different strategies are employed to accomplish this. When someone has survived death, a variety of praising techniques will be employed, such as expressing amazement to the other person. In Kurdish religious community, prayers will therefore also be employed extensively. Another possibility is that the speaker may be surprised by the event from which they survived, or the individual being addressed may be described as remarkable. Figure 6, which displays the tactics our participants employed, serves as an example of this.

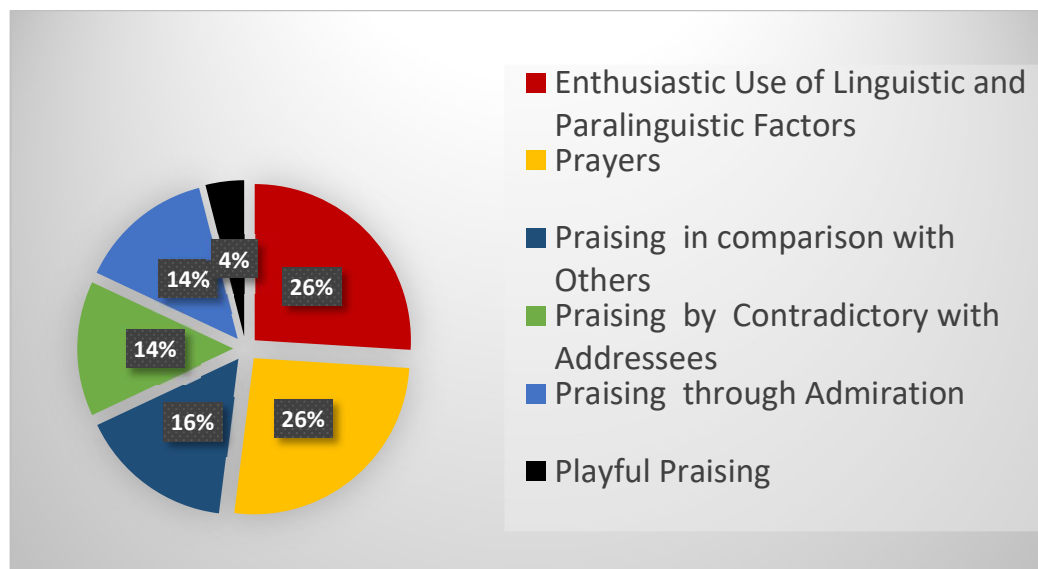


Figure 6: strategies for situation 6: percentages

The strategy of praising with warm use of **Enthusiastic Use of Linguistic and Paralinguistic Factors** and **Prayers** was used significantly and noticeably. Each of these strategies represented (26%) of those used by our participants. Expressions like: (Maşalla, Xodê to xilaskirî.: Mashallah, God saved you.) , (Wa, te bi zîrekî xo jê qurtalkir. :Wow, you cleverly escaped it.) were used for the strategy of warm use of **Enthusiastic Use of Linguistic and Paralinguistic Factors**. Some expressions used for **Prayers** include: (îşalla Xodê te biparêzît, çi nemabû damirî. : God willing, may God protect you, you were close to dying) , (Xodê te biparêzît, to vêcarê jî xilasbûy. : May God protect you, you survived this time as well.). The strategy of **Praising in comparison with Others** ranks third among our participants at (16%), where Kurdish individuals resort to expressions like: (Kesekê dî weku te neşê ji evî haletî xo xilasbikit. : No one else could

save themselves from this situation like you did.) , (Eger to nebay, ew kî dîba nuke yê mirîba. : If it were not for you, who would have survived now they would have died.) to praise the other person. This is followed by **Praising in comparison with Addressees** at (14%) of all participants in our study, using expressions such as: (Bawerbike, ez bi xo bam, nedişîyam xo jê qurtalbikim. : Believe me, if it were me, I couldn't have saved myself.) , (Ew ez bam, nuke ji mêja mirbam, bes kes weku te nine. : If it were me, I would have died long ago, but there's no one like you.). With the same percentage (14%), **Praising through Admiration** appear, where our participants expressed their **admiration** to praise the other person for the situation that occurred. Some expressions used include: (Min çî caran bawernedikir to qed xo qurtalbikî! : I never believed you could save yourself, ever!) , (Ebed ya ber aqil nine tû şîyay qurtalbibi!! : It is absolutely incredible that you managed to survive!!). Finally, **Playful Praising** was used at a low rate by our participants, only (4%), with expressions like: (To Pişîka heft ruhî çî li te nahê. :You're like a cat with seven lives, nothing can harm you.) , (Bawerbike to dê ser balîfka xo mirî , çî rwîdan neşên te bi kujin. : Believe me, you'll die on your pillow, no incidents can kill you.)

2.7 Seventh Situation: Praise Your Teacher for Their Valuable Suggestions:

Teachers are frequently praised with elegant and formal language since they should serve as role models for their students and others. This reality is illustrated by the methods employed to commend educators in the picture below:

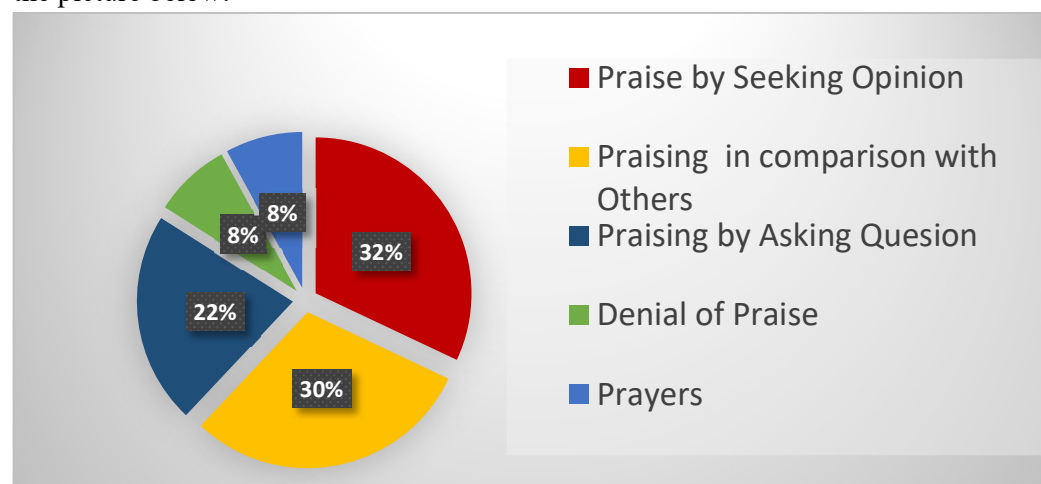


Figure 7: strategies for situation 7: percentages

The most commonly used strategy in the seventh situation is **Praise by Seeking Opinion**. This type of praise is often directed from someone of lower status or social standing, or someone with little knowledge, toward someone of higher status with greater knowledge and science. While praising the other person, suggestions are also requested from them. The usage rate of this strategy among participants in our study reaches (32%), and some of the expressions used include: (Mamost, baştirî rêka xwandinê çîye? Çunkî ez hemî gavan bi çavekê mezin sehîdikimê. : Teacher, what is the best way to study? Because I always view your suggestions with great importance) , ((Mamost, to çawa mi dibînî? Çi base ez bikim? Tûjî bêşinyazekê bo min bêje. :Teacher, how do you see me? What should I do? Please give us a suggestion.). Next comes the strategy **Praising in comparison with Others** at a high rate of (30%) of all study participants. Some of the expressions used include: (Bêşinyazên te ji yên hemî mamostayên dî baştirin. :Your suggestions are better than those of all other teachers.), (Bila kes pişî te bêşinyazan nedete qutabîyên xo, mamosta. : No one should give suggestions to their students after you, teacher.). The third-ranked strategy used by our speakers in this position is **Praising by Asking Question**, at a rate of (22%), where our participants praised teachers through

questions. Some expressions used include: (Teacher, how were you able to give such good and beautiful suggestions?) ,(Mamosta te çawa şîyayê evan pêşinyazên hosa çawan û baş bîdî?), (Mamosta hemî pêşinyazên hosa di cihê xodane yan ne? : Teacher are all your suggestions always so appropriate or not?). Finally, both strategies of **Denial of Praise** and **Prayers** come at the same participant rate of (8%). Some expressions used for **Denial of Praise** include: (Seyda, bê medhê, bes kes bila piştî te pêşinyazan nedet. : Teacher, no need for praise, but no one should give suggestions after you.),(Ne hewcey medhaye, bes pêşinyazên te nimre êkin. : No need for praise, but your suggestions are first class.). Expressions used for **Prayers** include: (çavê xodê li te bîr mamosta, pêşinyazên te di cihê xodane. :May God's eye be upon you teacher, your suggestions are well-placed), (Maşella mamista bo pêşinyazên te. : Mashallah teacher for your suggestions).

2.8 Eighth Situation: Complimenting Someone Who Was Weak in Their Studies but Has Now Become Very Smart:

Situations greatly influence the expression of speech act. Several forms of praise are evident in this case, especially when comparing the praise to the past, which is pertinent to the circumstance because the person has progressed from the past. As a result, this tactic is very common.

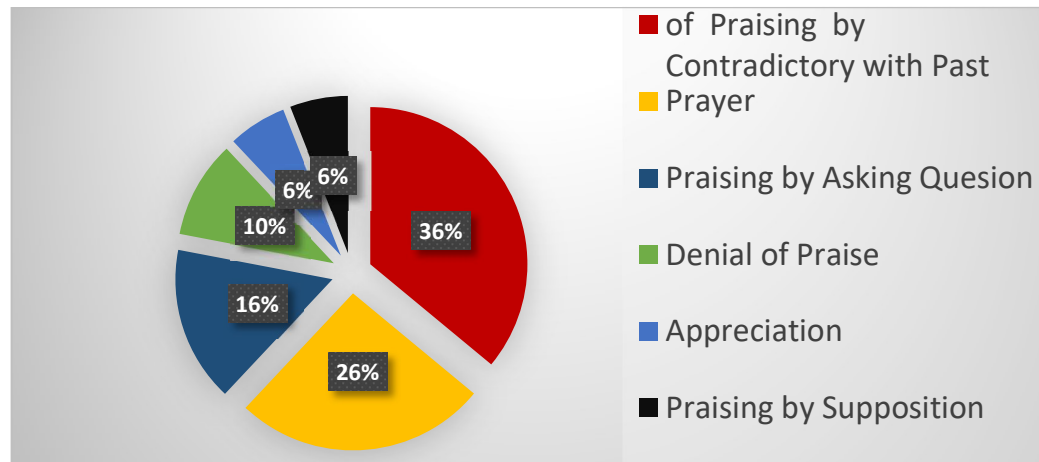


Figure 8: strategies for situation 8: percentages

The strategy of **Praising in comparison with Past** is used at a remarkably high rate, ranking first among our study participants, reaching 36% of the total participants. This is done through expressions that praise the person and show how they have changed for the better. Some expressions used include: (To gelek ji destpêkê zîrektirbûye. :You have become much smarter than at the beginning.), (Kêm kes weku te dişên ji astekê gêm bigehine yê bilind. : Few people like you can rise from a low level to a high one.). Additionally, in the religious Kurdish community, it is not unexpected that making **Prayers** appears at such a good rate for a situation like this. As shown in the image, 26% of our total participants used prayer expressions to praise this person, as our society believes that if we do not pray for such a person, they might face illness and difficulties, and problems could arise for them in the future. Some expressions used include: (Xodê te biparêzît bo astê te yê baş. :May God protect you for your good level.), (çavê xodê li te bîr, to gelek yê zîrek bûy. : May God watch over you, you have become very smart.). The **Praising by Asking Question** strategy ranks third at a rate of 16% of our total participants. Some expressions used include: (Eve te çikiryê to hosa zîrek bûy? :What have you done to become so smart?), (To çawa şîyay astê xo hosa bilinbikey? :How were you able to raise your level so high?). Next comes the strategy of **Denial of Praise** at a rate of 10%, where our speakers have praised the person through expressions like: (Bê medhê, bes astê te gelekê yê bilindbûy.

: No praise needed, but your level has become very high.) , (Hêwcey medhân nakit, belê bes to yê hatîye gihorîn û nîmrên te bilin bûyne. : No need for praises, but you have changed and your grades have improved.). Finally, both **Appreciation** and **Praising by Supposition** were used at a rate of 6% for each strategy by our participants. Expressions used for **Appreciation** includes: (Bijît bo evan nîmrên bilind. : Long live for these high grades.) , (Dest xoşbin, berdewam serkevtîbî. : Well done, always be successful.). Expressions used for **Praising by Supposition** includes: (Eger hosa berdewambî, dê bîye êkem li ser kolîjê. : If you continue like this, you will become first in college.) , (Min bawerî ya hey, dê astê te hêjta bilintir lê bihêt. :I believe your level will become even higher.).

2.9 Ninth Situation: Praising Several People in a Group Without Mentioning Their Names:

This type of situation in Kurdish society does not require multiple praise strategies, as shown in the ninth image which demonstrates that only two of these strategies were used:

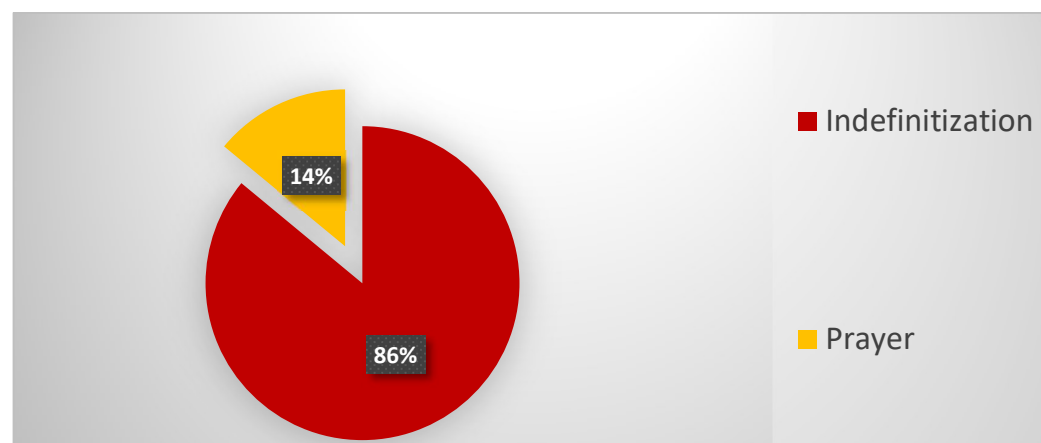


Figure 9: strategies for situation 9: percentages

Indefinitization strategy used at a significant rate by our study participants. This is because in this situation, participants were asked to praise several people without mentioning their names. When faced with this situation, the vast majority of participants (86% of the total) used this strategy. Some of the expressions used were: (Hwîn hemî êk ji êkê zîrektire. :You are all smarter than each other.), (Gelek di nav heweda hene, dişên bêjîn dê bine dahêner.: Many among you could become innovators.), (Dilê min bi gelek ji hewe xoşe ku di paşerojêda ji kesên serkeftîbin. : I'm pleased with many of you who will be successful people in the future.), (Ez yê mandehişim bi zîrekatiya hindek ji hewe. : I'm impressed by the intelligence of some of you.). Following this, the **Prayer** strategy was used by our participants at a rate of 14% of the total participants in our study. Some of the expressions used were: (çavê xodê li hîdek ji hewe bît gelek di zîrekin. :May God watch over some of you who are very intelligent.), (Maşella, bo êk yan do ji hewe û zîrekîya hewe. : Mashallah to one or two of you and your intelligence.)

2.10 Tenth Situation: Praising Something or Someone That Comes to Mind in the Form of a Question:

For a situation like this, as a reflection of the situation and the ways in which Kurdish people express gratitude, our participants only employed three praising strategies.

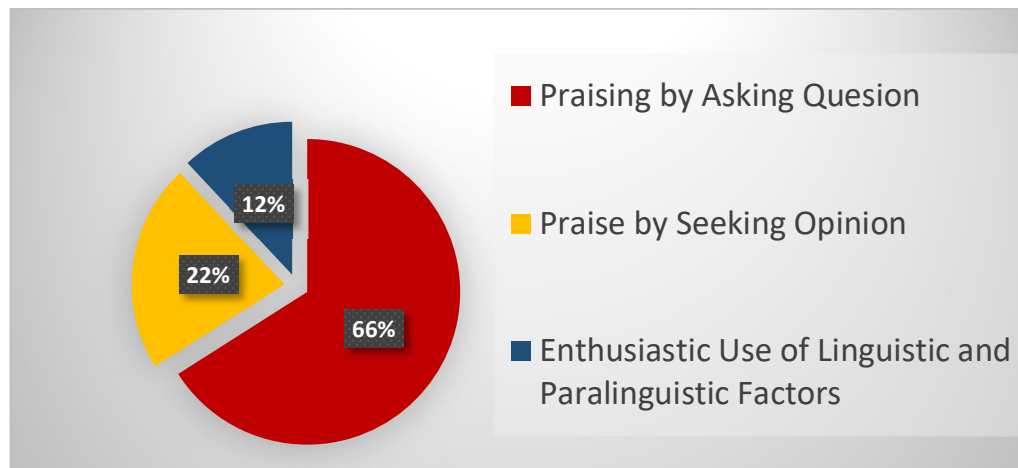


Figure 10: strategies for situation 10: percentages

Praising by Asking Question strategy was dominant among our participants in this situation, used at a remarkable rate of 66% of the total participants. Some of the expressions used were: (To çawa şîyay evê dahînanê duristbikey? :How were you able to create this innovation?), (Ji dil kê harî te kir heta te ev hemî şole kirîn? : Who honestly helped you complete all these tasks?) , (Başê te ev kêke çêkirîye yan kirîye? : Did you make this cake or did you buy it?). **Praise by Seeking Opinion** strategy comes in second place, at a rate of 22%. When praising in question form, some of our participants sought the opinions and thoughts of the person they were addressing. Some expressions used for this strategy were:(To çawa dibînî ez pirojekê Gîyanewerî vebikim? To gelek di evî bwarîda şarezay. : How do you see my opening an animal project? You are very knowledgeable in this field), (To paşê roja min çawa dibînî? Çunkî pêşpînyên te sed ji sedin.: How do you see my future? Because your predictions are 100% accurate.) Finally, the strategy of **Enthusiastic Use of Linguistic and Paralinguistic Factors** comes in at a rate of 12%, where this percentage of participants expressed their praise in question form to the person or thing by using linguistic and paralinguistic factors. Some expressions used were: (peha, ji di lev bere hindê grane?: Wow, is this stone really that heavy?), (uê, to bawer dikî ev hemî teknîlocî li cîhanê hebît. : Whoa, do you believe all this technology exists in the world.)

2.11 Eleventh Situation: Praise your Sister or Brother for Something they have Achieved for the First Time:

Different terms are used in this type of sibling-related situations depending on the relationship and proximity or distance between brothers and sisters. As part of their commendation strategies, our research participants employed a variety of expressions. Image eleven illustrates how frequently these strategies were employed.

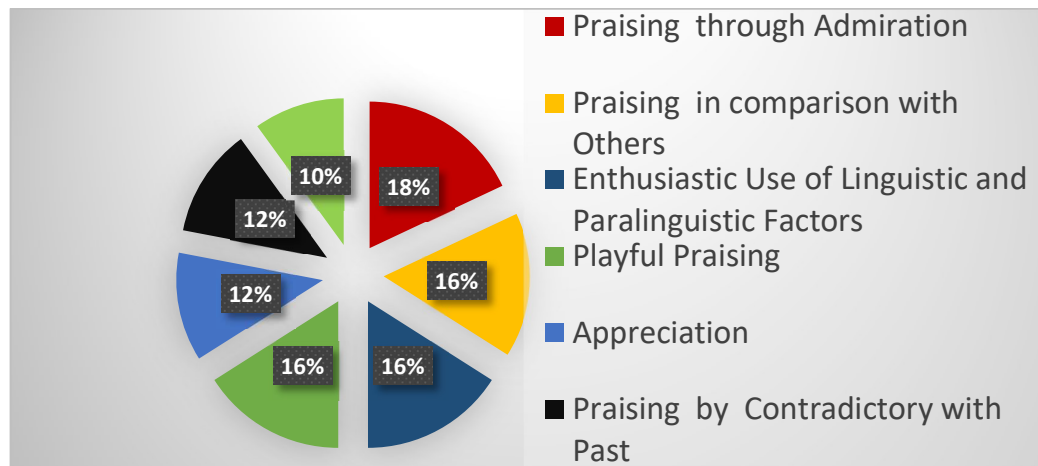


Figure 11: strategies for situation 11: percentages

The strategy **Praising through Admiration** ranks first, with a usage rate of (18%) among our participants for this situation. Examples include: (Ez bawer ji çavên xo nakim bo eva te kirî!!!: I can't believe my eyes for what you've done!!!), (Bi rastî te ez hêbetî kirim bo karê te encamday!!! : You've really amazed me with what you've accomplished!!!). This is followed by the strategy of **Praising in comparison with Others**, at a good rate reaching (16%) of all research participants. Here, our individuals described their sister or brother as different and smarter compared to others because of what they achieved. Some expressions used include: (Kes weku te neşê hosa baş karan encambidît. No one can do such good work like you.) , (Karên te ji yên hemî kesan baştirin :Your work is better than everyone else's.).With the same rate, the strategy of **Enthusiastic Use of Linguistic and Paralinguistic Factors** appears, indicating that our individuals wanted to add flavor and enjoyment to their praise for their sister or brother. Some expressions for this strategy: (pehâm to çenda zîrekî. : Wow wow wow, how smart you are.), (peh, eve to çî tişî, to hind zîrek. :Woow, how can you be so smart.). Also at the same rate is **Playful Praising** strategy, where our participants praised their siblings humorously. This demonstrates that Kurdish individuals often use **Playful** expressions even when the subject is serious. Some expressions used for this strategy include: (şolê te yê duyê, dê teyakê bo me firînî, haha. :Your second job will be to fly us an airplane haha), (Xilas ji evro wêve, eger to nebî, dê av û av çîn. : From now on, without you, we'll be in trouble"). Some of our participants used expressions related to **Appreciation** strategy for this situation, with a rate of (12%). Some of their expressions: (Destên te xoş bin, herhosa berdewam û zîre; bibe. : Well done, continue to be so smart and persistent.), (Dest xoş,to keseka zîrekî. : Good health, you are a smart person.). At the same rate (12%), participants in this study used the strategy of **Praising in comparison with Past**. Some of these expressions: (Ne ne, to gelek ji berê baştir bûye. : No no, you've become much better than before.), (êdî dê şolên te hemî ji yên berê çêtirbin. :Now all your work will be better than in the past.). Finally comes **Praising by Asking Question** strategy at a rate of (10%), with some expressions used including: (Eve to çawa şîyay hosa bi sanehî encambidî, kişkê? : How were you able to accomplish this so easily, girl?"), (Li dumahîyê to şîyay encambidî yan ne? :Did you finally manage to do it or not?").

2.12 Twelfth Situation: Praise a Friend whom you Think will Become One of the Successful People in the Future:

This situation is related to praising a person regarding their future, hence it is expected that a big majority of participants in this study will lean toward making **Suppositions**, because we build predictions and **Suppositions** about the future. The twelfth image demonstrates the fact that (68%) of all participants in this study used the **Praising by Supposition** strategy.

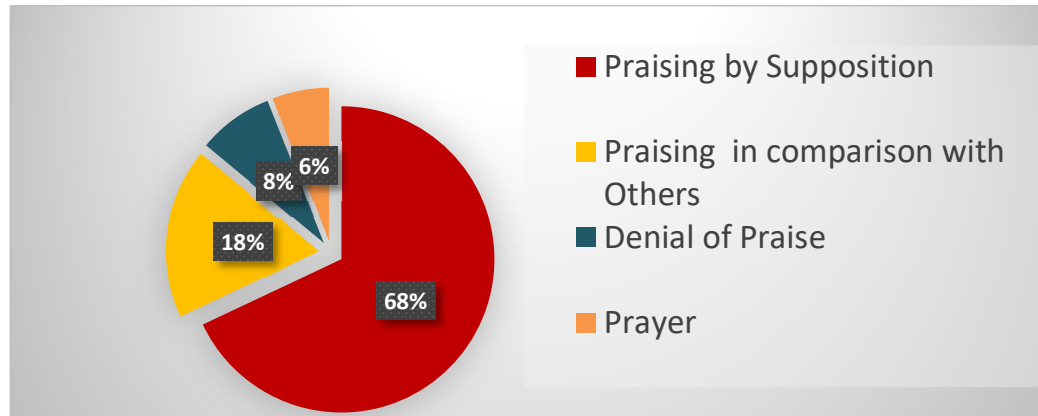


Figure 12: strategies for situation 12: percentages

Some of the expressions used for the **Praising by Supposition** strategy include: (Ez dibînm dê kesekê gelek serkevî ji te peyda bît. : I see that a very successful person will emerge from you.), (Hosa dibînim, dê bîye berpirsek mezin li vî welatî. : I see it this way, you will become a great official in this country.), (Ez hizir dikim Diktorekê serkevî ji te çêbît. : I think a successful doctor will come out of you). The second most used strategy for this situation by our research participants is **Praising in comparison with Others**, at a rate of (18%). Some of the expressions used include: (Dê ji baştirîn kesanbî di paşerojêda. : You will be among the best people in the future.), (To di nav hemî mirovên xoda dê serkevîtîrbî. : You will be more successful than your relatives). Also, the strategy of **Denial of Praise** constitutes (8%) of all participants in this study. Some of the expressions used for this strategy include: (Eve ne medhene, bes paşerojeka geş li ber te veye. : These are not praises, but a bright future awaits you.), (Ne bêje yê sere min germdiket, bes to dê bîye kesekê mezin di nav civakêda meda. : Don't say I'm flattering you, but you will become a great person in our society). Finally comes the **Prayer** strategy, at a rate of (6%), for which expressions used include: (maşella li te bît, to dê bîye kesekê serkevî. : Mashallah upon you, you will become a successful person.), (Xodê tewfîqa te bidit, to dê ji kesên serkevîbî. : May God grant you success, you will be among the successful people).

Conclusions

The research has been completed, and the study reached the following conclusions:

1. In their responses, speakers from the Bahdini area used additional speech and cultural strategies in addition to those found in Tomaszcyk's 1989 model like: **Appreciation, Prayer, Comparison, Insincere Praising, Playful Praising and Denial of Praise**.
2. Praise is a good speech act, since it doesn't make the listener feel threatened.
3. The difference between complimenting and praising is that the former involves more reasoning and honesty.
4. In each situation, the percentage of one strategy is higher than in another situation. The same applies to the lowest percentages. For example, in the first situation, **Praising by Complaining** was used at a rate of (44%), which is the highest percentage, while in the twelfth situation, (68%) of all participants in this study used the **Praising by Supposition** strategy, which is the highest percentage. Also, in the first situation, each of the strategies of **Praising in comparison with Others** and **Appreciation** were used at the lowest rate of (8%), and in the twelfth situation, the least used strategy was making prayers at (6%). This

indicates that Bahdini area speakers use different praise strategies in their speech. This expresses the existence of respect in the speech of the people of the Bahdini area.

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Survey

This survey is designed for speakers of the Kurdish language, Bahdini dialect, regarding responses to various situations involving praise. When answering, think about how you would respond in real-life daily situations.

Gender: 1- Male 2- Female

Praise a person who has the ability to manage any administration for the longest time:

You:

Praise your closest friend who has done something for you for the first time:

You:

Praise a person in charge or someone with high social status:

You:

Praise a friend who got a lower grade than their classmates:

You:

Praise a child for doing something good:

You:

Praise a person who managed to survive a certain death right before your eyes:

You:

Praise your teacher for their valuable suggestions:

You:

Praise a person who was weak in their studies but has now become very smart:

You:

Praise several people in a group without mentioning their names:

You:

Praise something or someone that comes to your mind in the form of a question:

You:

Praise your sister or brother for something they've accomplished for the first time:

You:

Praise a friend who you think will be successful in the future:

You: