



(574) (529)

العدد الثاني
والثلاثون

التباهي كفعل كلامي: دراسة تداولية في اللهجة العراقية العربية

د. اركان عبد الحسن نصار

وزارة التربية/ المديرية العامة لتربية كربلاء المقدسة

jasim19822@gmail.com

المستخلص

تتناول هذه الدراسة الفعل الكلامي للتباهي في اللهجة العراقية العربية. تهدف الدراسة إلى تحديد الأنواع والاستراتيجيات المستخدمة من قبل العراقيين العرب عند أداء الفعل الكلامي للتباهي. استخدمت مهمة تسهيل الخطاب مفتوحة النهاية لجمع البيانات، متضمنة ستة مواقف بمكانة اجتماعية متنوعة للتباهي (أدنى، متساوية، أعلى) والمسافة الاجتماعية (قريبة ومألوفة). شارك في هذه الدراسة خمسون طالباً من الذكور، تتراوح أعمارهم بين ٢٢ و ٢٣ عاماً، ويتحدثون اللغة العربية كلغتهم الأم. اتبعت هذه الدراسة طريقة التحليل الإحصائي الوصفي. صُنِفَت إجابات المشاركين في هذه الدراسة إلى استراتيجيات وفقاً لـ بلوم-كولكا وأولشتاين (١٩٨٤)، ثم صُنِفَت الاستراتيجيات المؤكدة إلى تباهٍ مباشر وغير مباشر، متبعةً ديتير (٢٠١٦). أظهرت هذه الدراسة أن الفعل الكلامي للتباهي كان يُنظر إليه على أنه عمل لتعزيز الوجه بين العراقيين العرب، الذي يحفظ وجه المتحدث والسامع. أشارت النتائج إلى أن العراقيين العرب فضلوا التباهي المباشر على غير المباشر عبر المواقف الستة. كذلك أظهرت الدراسة أن العراقيين العرب استخدموا سبعة أنواع من التباهي وخمسة وثلاثين نوعاً من الاستراتيجيات. تضمنت الأنواع السبعة التباهي الشخصي، والمهني، وبالهوية والانتماء، والاجتماعي، والمادي، والديني، والذكاء الاجتماعي واللغوي، والتباهي المُخَفَّف. ومع ذلك، تباينت أفضلية هذه الأنواع السبعة من التباهي وفقاً للمستويات الثلاثة للمكانة الاجتماعية والمستويين الاثنين للمسافة الاجتماعية. وبالمثل، تباينت ميول العراقيين العرب أيضاً لأنواع استراتيجيات التباهي عبر المواقف الستة. بالإشارة إلى أنواع استراتيجيات التباهي، نوع العراقيون العرب تفضيلاتهم عبر



المواقف الستة. فضلوا الإشارة إلى النعم عندما كان المتحاور من مكانة اجتماعية أدنى ومسافة اجتماعية قريبة. بينما عندما كان المتحاور من مكانة اجتماعية أدنى ومسافة اجتماعية مألوفة، فضلوا التقليل من شأن الإنجاز. بالإضافة إلى ذلك، عندما كان المتباهي من مكانة اجتماعية متساوية ومسافة اجتماعية قريبة، كان ذكر الأعمال الدينية هو الأكثر هيمنة. لكن إظهار الذكاء والخبرة كان هو الأكثر بروزاً عندما يُؤدَّى التباهي من قبل متباهٍ من مكانة اجتماعية متساوية ومسافة اجتماعية مألوفة. وتجدر الإشارة إلى أن العراقيين العرب استمروا في استخدامهم المهيمن لإظهار الذكاء والخبرة عندما كان المتباهي متحاوراً من مكانة اجتماعية أعلى ومسافة اجتماعية قريبة. أخيراً، عندما كان المتباهي من مكانة أعلى ومسافة اجتماعية مألوفة، مارسوا الاستهلاك التقايري. يُؤمل أن تقدم هذه الدراسة الحالية رؤى مفيدة عن كيفية أداء الأفعال الكلامية، كالتباهي مثلاً، في الثقافة العراقية العربية. وبالتالي، يمكن من خلال تعلم تلك الاستراتيجيات، تقليل سوء الفهم وسوء التفسير بشكل مؤثر بين العراقيين العرب ومتعلمي اللغة العربية كلغة ثانية أو كلغة أجنبية.

الكلمات المفتاحية: الفعل الكلامي للتباهي، التداولية، اللهجة العراقية العربية.

Bragging as a Speech Act: A Pragmatic Study in Iraqi Arabic Dialect

Dr. Arkan Abdulhasan Nassar

Ministry of Education/ General Directorate of Education in Holy Province of
Karbala

jasim19822@gmail.com

Abstract

This study investigates bragging speech act in Iraqi Arabic dialect. It aims to identify the types and strategies of bragging employed by Iraqi Arabs when performing this speech act. An open-ended Discourse Completion Task was employed to collect the data comprising six situations with varying social status of the bragger (lower, equal, and higher) and social distance (familiar and close). Fifty male students participated in this study, aged 22-23, and speaking Arabic as their native language. This study followed descriptive statistical approach to analyse the data. The participants' responses were coded into semantic formulas according to Blum-Kulka and Olshtain's (1984) categorisation, then the coded semantics



formulas classified into direct and indirect bragging followed by Dayter (2016). This study showed that bragging speech act among Iraqi Arabs was seen as a face-enhancing act that save the face of both the speaker and the hearer. The findings indicated that Iraqi Arabs preferred direct bragging rather than indirect ones across the six situations. The study also showed that Iraqi Arabs employed seven types of bragging and 35 types of strategies. The seven types included *personal and professional, identity and affiliation, social, material, religious, social/linguistic intelligence, and mitigated bragging*. However, Iraqi Arabs' preference for these seven types of bragging varied according to the three levels of social status and the two levels of social distance. Similarly, Iraqi Arabs also varied their tendencies for types of strategies of bragging across the six situations. They preferred *referring blessings* in a situation with close-social-distance and lower-status interlocutors, while in bragging by familiar, lower-status *interlocutors*, they favoured *downplaying achievement*. In addition, when the bragger was in equal status and close social distance, *mentioning religious deeds* was the most dominant. However, *demonstrating intelligence and expertise* was the prominent when bragging performed by familiar, equal-status bragger. Notably, Iraqi Arabs maintained their dominant use of *demonstrating intelligence and expertise* when the bragger was close, higher-status interlocutor. Finally, when the bragger was of higher status with familiar social distance, Iraqi Arabs employed *performing conspicuous consumption* as the most preferred strategy. It hoped that present study provides useful insights into how speech acts, like bragging, are performed in Iraqi Arab culture. Consequently, by learning these strategies, misunderstanding and misinterpretation can be reduced more effectively between Iraqi Arabs and learners of Arabic as a second or foreign language.

Key Words: Bragging speech act, Pragmatics, Iraqi Arabic dialect

1. Introduction

Human language is the primary means of communication. It is used by individuals to express their feelings and thoughts (De Waal, 2016). It also functions as a fundamental and powerful element for human interaction enabling people to build and adapt their social relation (Levinson, 1983).



According to Pinker (1994), language is a complex cognitive skill that extends its function of stating facts into doing action. Doing actions is the core of speech act theory as it proposed that speaking itself is an action by which the speaker intends to achieve certain goal through utterances., i.e., speech acts (Searle, 1979). These speech acts are involving various types of actions such apology, compliment, congratulation, request, and specifically the bragging as the focus of this study. Through speech acts, people can convey emotions, build relationships, express intentions, and manage interactional patterns. For instance, when people give an instruction, express an emotion, or make a promise, they use language to achieve a goal. Therefore, performing these linguistic actions effectively is a crucial factor for understanding each other, influencing people's relational dynamics, and building connections among them (Samter, 2021). Consequently, the effective and successful interaction is typically based on verbal actions i.e., speech acts. Importantly, despite their universal fundamental categories, speech acts are performed and interpreted differently across societies and cultures (Haugh & Sifianou, 2019). The way in which individuals understand and carry out speech acts such as bragging, advice, request, or apology, is shaped by their cultural backgrounds (Barron & Schneider, 2020; Spencer-Oatey & Franklin, 2021). According to Alfano and Robinson (2014), bragging speech act is considered successful only when listener is impressed, leading to the perception of superiority or admiration. However, despite the importance of content of bragging speech act, its effectiveness is determined by the cultural context (Leung, et al., 1988). How people express their achievements and boast is significantly different across cultures, languages and societies. Consequently, what is regarded as self-promotion in one culture may be misunderstood or misinterpreted as rude or arrogant in another (Spencer-Oatey, 2000). Therefore, the various cultural and social norms that shaped Iraqi Arabic culture, likely to influence how Iraqi Arabs realize and perform bragging speech act. Therefore, this study examines Iraqi Arabs performance of bragging speech act in relation to various levels of social status and social distance. Accordingly, potential pragmatic failure is reduced achieving effective and successful interaction in any possible



cross-cultural communication among Iraqi Arabs and people who speak Arabic as a second or foreign language.

2. Problem Statement

Speech acts, including bragging, are considered as a universal linguistic phenomenon. However, their application and interpretation are varied considerably among people with different norms and cultures (Searle, 1979). Perceiving and performing bragging differ across-culturally basing on cultural contexts. Bragging is viewed as a means of social advancement and self-promotion in individualistic culture (Triandis, 1995). By bragging, the face of the speakers is threatened as they might be perceived as immodest and possibly insincere by the hearers. Moreover, how pragmatic strategies are employed by speakers to turn a potentially bragging a face- threatening act into face-saving act which is seen as a socially acceptable communicative act, is culturally specific (Leech, 1983). In contrast, in collectivistic cultures, typically group harmony and modesty are prioritized over individual bragging (Zidan & Bataineh, 2021). It is reasonable to think that different cultures allow for different degrees of indirectness in bragging according to the accepted level of assertiveness when representing the self in each culture. This cultural difference might cause misinterpretation or misunderstanding in cross-cultural interaction leading for unintended social consequences (Ting-Toomey, 1988). In the Iraqi Arabic cultural context, bragging gains particular importance as it related to the distinct social values of Iraqi Arab society. Despite its sensitive role in social relationships and its important occurrence, bragging speech act have not been received sufficient academic investigation (Tausczik et al., 2018). Consequently, there is a gap in the theoretical literature on this speech act, specifically within the Iraqi Arabic context. Consequently, this study aims to investigate the types of bragging as well as the linguistic strategies employed by Iraqi Arabs when they perform this speech act. It also aims to comprehend how social variables such status and distance influence the use of bragging. That is, this study tries to fill the gap in the literature regarding performing and perceiving bragging speech act. Accordingly, it is hoped that this study specifies the linguistic, social,



and cultural norms that govern this speech act in the Iraqi Arab society. Thus, study aims to answer the following two research questions:

1. What are the types of bragging speech act employed by Iraqi Arabs when they perform bragging speech act as interlocutors of lower, equal, or higher status with close and familiar social distance?
2. What are the pragmatic strategies employed by Iraqi Arabs when they perform bragging speech act as interlocutors of lower, equal, or higher status with close and familiar social distance?

3. Bragging as a Speech Act

Bragging is as a hybrid speech that is seen as expressive when showing pride, assertive when making a claim, directive when aiming to gain the hearer's admiration (Alfano & Robinson, 2014). From social perspective, bragging is considered as a complex social and linguistic act since its interpretation and effectiveness is not related to its literal meaning, but also significantly interweaving with face management, power dynamics, and social norms (Goffman, 1967). How bragging utterances are perceived or accepted depends on the role of the participants and contextual factors, consequently, requiring high pragmatic competence from both the hearer and the speaker (Arundale, 2010; Brown & Levinson, 1987). The main purpose of bragging lies in directing the hearer's attention towards the self-promotion, possessions, abilities, or achievements (Holmes, 2013). It is described as a certain illocutionary act, where people intentionally utilize language to increase the perceived value of their promotion, mostly depending on amplificatory language and positive presuppositions (Günthner, 2001; Huang & Zhang, 2018). In addition, bragging extends being used only to express pride or to convey information. Instead, it comprises manipulating linguistic resources such emphasis, metaphor, and framing creating a positive self-presentation (Dayter, 2018). This might be achieved when the speaker minimizes difficulties they face and exaggerate their accomplishments (hyperbole) making their achievements more magnificent, significant, and attractive. The speaker's primary aim of bragging is to influence the hearer's perspective, motivated by the desire to assert power or to gain recognition within communication (Gibbs & Huang,



2018). However, bragging speech act is understood and perceived differently across languages, societies, and cultures that might cause misconceptions among interlocutors with different backgrounds. Therefore, the present study examines bragging speech act among Iraqi Arabs in Iraqi Arabic dialect.

4.Literature Review

The section involves a review for seven studies about bragging speech, how it is interpreted and realized across different contexts including its manifestation under the influence of social and cultural norms, its function within certain political and professional communities, and its linguistic forms on online communities. The following discussion highlights the perception and performance of bragging speech act in relation to a certain context and culture in which they happen.

The first study by Chalak (2021) examined Iranian EFL learners' perception and reaction to posts on Instagram which include complaints, humblebragging and bragging as self-braise, exploring how their responses were affected by the perceived likeability, sincerity, and modesty of the content. 16 randomly-selected Instagram posts were presented to the participants to collect the data of this study. The main findings indicated that humblebragging and bragging were perceived as negative strategies, creating poor impressions on the participants. However, humblebragging was particularly considered as more insincere than bragging. The findings showed that these acts are "risky interactional acts" that violate face-to-face social norms. Accordingly, these strategies are not regarded appropriate by the participants, due to Iranian social and cultural norms that value modesty. The second study conducted by Holtgraves and Dulin (1994) examined European American's and African Americans' perception of bragging. Participants were asked to read a transcript of a conversation among three speakers who were a nonbragger, an untruthful bragger, and a truthful bragger. Participants were provided with the background descriptions about the three speakers to form an initial impression about them. A 7-point impression questionnaire was used to measure participants' perceptions of overall egotism of the speaker as well as evaluation of the participants for them. The main finding was that African Americans perceived the truthful



bragger as less egotistical and conceited, and more favorably compared to European Americans. The study demonstrated that for African Americans, truthful bragging is regarded more acceptable and is not as negatively attributed. While for European Americans, bragging is seen as an act which violates the rules of modesty. Thus, bragging is considered as a face-threatening act for European Americans, whereas it is seen as a face-saving or face-enhancing act by African Americans. Another study by Decapua and Boxer (1999) examined male bragging behavior in a brokerage firm workplace. The study aimed to understand how this behavior reflects the competitive spirit of the environment, and serves to establish and reinforce the social standing of white male colleagues. Data were collected from 30 sequences of spontaneous conversations, field notes, and five ethnographic interviews with four male brokers and one female office manager. The data was analyzed examining how bragging contributes to the presentation and creation of social identity, highlighting the specific role of humor in this process as humor, including teasing, can strengthen in-group bonding or out-group rejection and "facilitate in-group interaction". The study showed that male banter function as the primary means employed in the workplace fostering camaraderie among men; however; it serves as "important exclusionary mechanism." That is, it used simultaneously as a significant strategy of excluding others. It is concluded that both fabrications and bragging employed as tools establishing personal superiority. Ultimately, this study demonstrated that humor, among men, is a form of domination and aggression, and that bragging is related to competitive language and masculinity. Furthermore, a study by Han (2025) examined "stress bragging" in the workplace, and how individuals employ it to achieve positive outcomes such as promotion. It also investigated the two-sided effects of this behavior, which may be advantageous for the individuals but detrimental to the organizations, as well as the role played by a competitive work environment. The data was obtained from 355 employees in Canada and the United States who participated in this study across three time periods. The results demonstrated a direct and significant positive relationship between negative outcomes and "stress bragging" in the environment of the work, as



well as between impression management tactics and stress bragging. Another study by Giordano and Ferrante (2018) examined how genetic bragging, in which people use the results of genetic test as a tool to boast about their ancestry rather than depending on family records and stories, is emerging. The data of this study were collected from various resources including 18th and 19th -century historical scientific writings, the movie *Gattaca*, and Hitler's *Mein Kampf* to determine the linguistic patterns and main strategies of this speech act. This study demonstrated that "genetic bragging" was already a growing and active practice. Moreover, it revealed that this type of speech act was used in modern communicative fields such as insurance industry, where genetic data was used in contracts, and in political discourse, where politicians brag about "superior genes. Finally, this study concluded that "genetic bragging" is employed to reinforce an individual's status in business or social interactions.

The exploratory study "Manbragging online: Self-praise on pick-up artists' forums" by Rüdiger and Dayter (2020), examined "manbragging online" pick-up artists' (PUAs) use of self-praise within online forums, challenging the assumption that the social norm against bragging is universally applicable. The findings showed that self-praise is more common in this community (PUAs), and less subject to social criticism than what has been previously assumed. Three types of self-praise are employed by PUAs involving proxy brags, evidential brags, and brag statements. Furthermore, this study differentiates between "meta brags" which used to build confidence and community among fellow PUAs and "action brags" which used in interactions with women. "Self-praise iceberg" was introduced as model, which posits that self-aggrandizing behavior is much more prevalent than what is explicitly observed. It is concluded that within this specific community i.e., PUAs, self-praise is not only accepted but is a core component of their communicational norms. The last study by Al-Ameri (2023) explored the self-promotional behavior among the user of Instagram users by examining posts with the hashtags #brag, #humblebrag, and #fitness. The data collected by employing a mixed-methods approach. Two hundred posts per hashtag were collected and categorized to identify



aggravation and mitigation strategies. The study revealed that the hashtags #humblebrag and #brag serve as meta-pragmatic markers, explicitly indicating that the post is a form of self-praise. These hashtags function as a dual strategy of face aggravation and mitigation. The use of #brag serve as "reflexive bragging" that is seen as a defensive mechanism since bragging potentially is seen as impolite act. It is used as an act of deliberate impoliteness, or for irony humor, where the bragging is unapologetic. In contrast, the hashtag #humblebrag is seen as mitigating strategy used to acknowledge potential transgression and soften bragging. Finally, the findings showed that the users of the two hashtags were fully aware of social norms against self-praise. Nevertheless, they employed these hashtags intentionally either to deal with, or in some cases, to violate these social norms. The reviewed studies demonstrated that bragging is a complex communicative acts serving various functions based heavily on social norms, community values, and contexts. In some cultures, bragging is perceived as a face-saving act serving as a strategic means for in-group cohesion, while it is seen as a face-threatening act that violates modesty in another. The findings revealed that there was a significant gap in the literature regarding specific cultures, particularly Arabic. Understanding how individuals express their bragging and the motive behind their self-presentation is essential for comprehending social interactions successfully and effectively (Chen, 2009). Therefore, to address this, the present study examined bragging speech act among Iraqi Arabs aiming at identifying the specific types of bragging and its specific strategies employed by them in everyday communication.

5. Methodology

This study followed descriptive statistical analysis to investigate Iraqi Arabs' bragging in Iraqi Arab dialect. It aims to investigate types and strategies of this speech act in relation to the levels of social status (lower, equal, and higher) and social distance (close and familiar)

Written Discourse Completion Task (WDCT) was employed to collect the data of this study comprising six situations in which the participants had to express their bragging as if they were in real-life interactions. The levels of



social status and distance as contextual variables involved in designing the situations are summarized in Table 1.

Table 1: Description of WDCT Situations

Situations of bragging	Status of bragger	Status of hearer	Distance
1. A manager, who is also the employee's friend, asked his employee for help "to solve a complex team conflict giving the employee a chance to brag"	Lower-employee	Higher-manager	Close
2. A professor saw one of his students who bought a new car saying "That's impressive, the new vehicle is attractive; why did you initiate a change from your previous model?", giving an opening for the student to brag about discerning consumer taste and financial success.	Lower- Student	Higher- professor	Familiar
3. A postgraduate student asked his old friend about his religious commitment and strong faith, providing an opening for bragging.	Equal - postgraduate student	Equal- postgraduate student	close
4. An employee was asked by a coworker for help with a difficult matter, giving him an opportunity for bragging.	Equal-employee	Equal-coworker	Familiar
5. A manager was asked by an employee who was his friend for a "wise" opinion on a specific topic, giving him an opportunity to brag.	Higher-manager	Lower-employee	Close
6. A teacher asked his headmaster how he could perform his duties perfectly, prompting a bragging response.	Higher- teacher	Lower-teacher	Familiar



The present study was conducted at English department, College of Education for Human Sciences, University of Karbala during the second semester of 2025. A sample of 50 male students participated in this study. The participants' age ranged from 22 to 23 years old, and they speak Arabic as their native language. Gender has a significant effect on the pragmatic performance of speech acts (Malki, 2022; Sharqawi & Anthony, 2020), and since it was not a variable being investigated in the present study, the population is intentionally limited to male participants to control the potential sociolinguistic variables of gender. Consequently, the finding of this study can be generalized to male participants only. Written Discourse Completion Task (WDCT) was employed to collect data. It was particularly designed by the researcher to examine the types and strategies of bragging speech act employed by Iraqi Arabs. WDCT includes six situations with varying social status of the bragger (lower, equal, and higher) and social distance (familiar and close) focusing on eliciting the types and strategies that commonly used in by Iraqi Arabs when bragging in their daily communication (See Appendix 2 for more details about the core Components in bragging Situations). The participants' consent was taken by researcher to ensure the confidentiality of their responses. Moreover, to ensure and increase the reliability and validity of the instrument, the researcher consulted two professors holding PhD in English linguistics and two assistant professors holding PhD in Arabic linguistics, who all were native speakers of Arabic, to confirm that the WDCT was designed appropriately in parallel with the Iraqi Arabic context of bragging (See Appendix 3). To analyse the collected data, the participants' responses were coded into *semantic formulas* following Blum-Kulka and Olshtain (1984) who generally defined them as a set of social and linguistic strategies employed by speakers to perform certain speech acts such as apologies, compliments or requests, particularly the speech act of bragging as the focus of this study. The terms "semantic formula" and "strategy" are often used interchangeably in the field of cross-cultural pragmatics. Fraser (1981) confirmed that a semantic formula can be a sentence, a phrase, or a word that is used to achieve a specific pragmatic goal. Accordingly, the participants'



responses were categorized according to semantic formulas. Moreover, the coded semantics formulas classified into direct and indirect bragging employed by Dayter (2016). Further, these semantics formulas categorised according to the types of bragging and its specific strategies. For example, the following utterance can be coded as in Table 2

"لا تشيل هم، تلفون واحد يفصّ الشغلة. الشغلة ما تستاهل. أني عندي علاقات هواية. أني أخوك أعجبك بالفزعة، عراقي أبو الغيرة بعد"

"Do not worry, one phone call is all it takes to handle this; it's no big deal. I have many connections. Just tell me what you need, I'm your brother, and you'll see how I come through. After all, I'm an Iraqi with honor."

Table 2: Coding of Strategies

Utterance	Types of bragging	Types of Strategies	Direct & indirect
"لا تشيل هم، تلفون واحد يفصّ الشغلة. الشغلة ما تستاهل" "Do not worry, one phone call is all it takes to handle this; it's no big deal"	Mitigated bragging	<i>Simplifying</i>	Indirect
"أنني عندي علاقات هواية" "I have many connections"	Social bragging	Mentioning relationships and friendships	Direct
"أنني أخوك أعجبك بالفزعة." "I'm your brother, and you'll see how I come through."	Personal and professional bragging	Displaying generosity hospitality, and gallantry	Direct



"عراقي أبو الغيرة بعد" "After all, I'm an Iraqi with honor."	Identity and Affiliation bragging	Asserting national affiliation	Direct
--	---	-----------------------------------	--------

6. Results and discussions

This section involves four subsections: the first presents an overall result of the types of bragging across the six situations. The second subsection focuses on the analysis of data when the interlocutor's social status is lower with a familiar and close social distance. The third, when the interlocutor's social status is equal with familiar and close social distance, while the fourth is when the interlocutor's social status is higher and the social distance is close and familiar.

6.1 Overall Results of Types of Bragging Used by Iraqi Arabs

Table 3 presents overall results of types of bragging obtained from WDCT when Iraqi Arabs performed bragging speech in relation to the three levels of social status (lower, equal, and higher) and the two levels social distances (close and familiar). The findings of the coded data of the six situations are presented in Table 3:

Table 3: Overall Results: Types of Bragging Speech Act Across the Six Situations

Types of bragging	Iraqi Arabs	
	No	100%
Direct bragging	621	66.92
1. Identity and affiliation bragging	32	3.44
2. Personal and professional bragging	248	26.72
3. Social bragging	48	5.17
4. Material bragging	100	10.77
5. Religious bragging	193	20.79
Indirect bragging	307	33.08
6. Social/linguistic intelligence	74	7.97
7. Mitigated bragging	233	25.10



Total	928	100
-------	-----	-----

The results in Table 3 showed that Iraqi Arabs employed 928 strategies in performing bragging speech act divided into two main categories: direct and indirect. These strategies, in turn, were categorized across seven various types of bragging involving *identity and affiliation*, *personal and professional*, *social bragging*, *material*, *religious*, *social/linguistic intelligence*, and *mitigated bragging*. 35 types of bragging strategies were employed by Iraqi Arabs across the six situations. The findings indicate that direct bragging accounted for 66.91% was the most common employed form by Iraqi Arabs across the six different contextual situations compared to indirect bragging that accounted for 25.10%. These findings suggest that bragging is a complex and culturally specific speech act that extend and challenge the simple interpretations of self-promotion. Despite its illocutionary force of face-threat, Iraqi Arabs tended to perform bragging mostly through direct strategies. The high tendency of direct bragging appears to be in contrast with the views that Arabs often prefer indirectness in their interactions and speech acts rather than directness. According to Zaharna (1995), Feghali (1997), and Davies and Bentahila (2012), preference for indirectness is a key aspect of Arab communication styles; helping to navigate complex hierarchies and maintain social relationships. However, directness is a complex culturally specific dimension of communication. Thereby, individuals in a culture may tend to employ directness for performing some speech acts like a greeting while preferring indirectness and avoiding directness to perform others such criticism to maintain social relations. This suggests that fitting social expectations and context require the speakers to adapt to their communication. (Levinson, 1983). Accordingly, the findings of this study proved that, in interactions, employing direct or indirect strategies in performing speech acts is culturally and contextually determined. This aligns with Hall's (1976) view of low-and high context cultures indicating that the tendency towards direct or explicit communication depends heavily on shared cultural knowledge. Consequently, direct bragging is seen as a communal declaration of pride



rather than an individualistic act of self-aggrandizement, challenging the assumption that bragging speech act is always seen as a face-threatening act. Thus, the findings proved that bragging is complex social speech act employed to affirm social status and strengthen group identity among Iraqi Arabs. Further, bragging appeared to be as communicative act that has a clear social purpose and is governed by social norms, accordingly, classified as a social speech act.

The results in Table 3 showed that the frequencies of bragging types reflect Iraqi Arabic social values rather than a random occurrence. *Professional and personal* bragging was first ranked by Iraqi Arabs at the percentage of 26.72%. This suggests that individual competence and skills are primary source of bragging, and they are highly valued for their contribution to the status of tribe's and family's status, thereby raising the individual's face, affirming their important role within the community (Al Dwakat, Al Dwaikat & Alolabi, 2023). With slight difference from the first preferred type, the second dominant type was *mitigating bragging* at the percentage of 25.10%. The dominant employment of this type highlights and reflects a deep social awareness in protecting the face of both the speaker and the hearer as achievements are presented in a way that maintains social balance. *Religious bragging* was the third prominent type accounting for 20.79%, highlighting Iraqi Arabs' deeply religious culture. This type is not seen as a personal bragging; instead, it is considered as acknowledgement of God's blessing and grace. Consequently, it is seen as social behaviour that enhances the image of the person as a righteous individual, thus serving their social "face" positively.

On the other hand, other types such as *material*, *social/linguistic intelligence*, and *identity/affiliation* bragging were employed less frequently at the percentage of 10.77%, 7.97%, and 3.44% respectively. The less tendency of employing *material bragging* indicates that overt display of wealth may be regarded as impolite or inappropriate in some Iraqi Arabic contexts. Moreover, the less preference of *identity/affiliation bragging* might be according to the family's and tribes' fundamental ties that are socially rooted, thereby Iraqi Arabs do not require constant verbal affirmation (Al-



Hassoun, 2018). Finally, *social/linguistic intelligence bragging* was also less prominent among Iraqi Arabs indicating a matter of pragmatic competence. Performing bragging speech act explicitly to highlight the social skill of the bragger may be seen a face-threatening act violating the norms of humility and threatening the harmony of the group (Brown & Levinson, 1987).

6.2 Bragging Types and Strategies: Close and Familiar Lower-status Interlocutor

Table 4 presents the results of the first two situations in which participants express their bragging in interaction with an individual of higher status with close and familiar social distance.

Table 4: Bragging by Lower- status Interlocutor with Close and Familiar Social Distance

Bragging	Types of Strategies	Lower Status			
		S1: Close		S2: familiar	
Direct		83	58.45	91	61.49
Types					
1. Bragging about identity and affiliation		0	0	17	11.48
	Asserting national affiliation	0	0	7	4.72
	Showcasing history and culture	0	0	10	6.75
2. Personal and professional bragging		28	19.71	0	0
	Showcasing strength and endurance	6	4.19	0	0
	Demonstrating intelligence and expertise	13	9.15	0	0
	Highlighting record-breaking	1	0.70	0	0
	Claiming indispensability	4	2.81	0	0
	Taking credit	4	2.81	0	0



3. Social bragging		3	2.11	0	0
	Referencing external praise	3	2.11	0	0
4. Material bragging		2	1.40	32	21.62
	Highlighting projects and work	0	0	13	8.78
	Highlighting possessions	0	0	19	12.83
	Highlighting rarity	2	1.40		
5. Religious bragging		50	35.21	42	28.37
	Referring to blessings	40	28.16	29	19.59
	Mentioning religious deeds	10	7.04	13	8.78
Indirect bragging		59	41.55	57	38.51
Types					
6. Bragging about social/linguistic intelligence		16	11.26	0	0
	Using lexical sophistication	7	4.92	0	0
	Demonstrating knowledge of rules	9	6.33	0	0
7. Mitigated bragging		43	30.28	57	38.51
	Projecting ambition to brag			12	8.45
	Framing criticism and complaint	16	11.26	0	0
	Simplifying	18	12.67	0	0
	Downplaying achievement	9	6.33	45	30.40
Total		142		148	

The results in Table 4 showed that in Situation 1 Iraqi Arabs employed 6 types of bragging and 14 types of strategies as an employee of lower status brag when his manager who is his friend told him that he is the only one who can help him in solving the complex problem occurred in new project. These types involved *personal and professional, social, religious, social/linguistic intelligence*, and *mitigated bragging*. The findings showed a clear tendency



towards direct bragging among Iraqi Arabs at a rate of 58.45% compared to indirect bragging which was accounted for 41.54%. This means that Iraqi Arabs considered *direct bragging* as a form of positive politeness employed to enhance solidarity among individuals as it does not focus on the individual only but on values and traits of the group. When a person brags about an achievement, it represents a reflection of the pride of all the members of the group including family or tribe, or even the whole society to which the bragger belongs. Therefore, this type of bragging is not seen as a face-threatening act to the hearer's "face"; instead, it is regarded as an act employed by individuals to strengthen solidarity and to confirm a collective identity (Chang & Holt, 1991).

The findings in Table 4 indicated that Iraqi Arabs had a strong preference for *religious bragging* as they employed it sufficiently at 35.21 %. The tendency for *religious bragging* reflects its importance as an effective strategy employed for maintaining the "face " for both the individual and the group. The braggers downplay their personal role and attribute the credit to a higher power i.e., God. The second dominant type employed by Iraqi Arabs was *mitigated bragging* accounting for 30.28%. This type as *indirect bragging* serves as a crucial strategy for allowing individuals to acknowledge their achievements without threatening the "face " of others, particularly in contexts which involves differences in social status. *Personal and professional bragging* was less frequently used at a rate of 19.71%. This finding showed that *personal and professional bragging* is not the most favourite type of bragging among Iraqi Arabs as the achievement of individual is not valued on its own, but it's worth is specified by how it advantages the group. Similarly, *Identity and affiliation bragging* was employed less dominantly at a percentage of 11.26%, and this may be because in collectivist societies, one's group identity and social standing are often assumed and deeply rooted. Therefore, Iraqi Arabs do not need any verbal confirmation of their identity and affiliation. Pragmatically, explicit bragging about these ties is considered redundant or viewed as a face-threatening act that influence social harmony. Regarding the types of strategies, *referring to blessings* was the most favoured strategy used at a



percentage of 28.16, followed by *simplifying* at 12.67%, *framing criticism and complaint* at 11.26%, and *demonstrating intelligence and expertise* at 9.15%. Other types of strategies were employed less frequently at a rate of 7.04% and less including *showcasing strength and endurance*, *highlighting record-breaking*, *claiming indispensability*, *taking credit*, *referencing external praise*, *highlighting rarity*, *mentioning religious deeds*, *using lexical sophistication*, *demonstrating knowledge of rules*, and *downplaying achievement*.

In the second situation, Iraqi Arabs sustained their preference for *mitigated bragging* and *religious bragging* as the most dominant ones at the percentage of 38.51% and 28.37% sequentially. The third preferred type was *material bragging* at 21.62 followed by *identity and affiliation* at 11.48%. With reference to the types of strategies, Iraqi Arabs tended to employ *referring to blessing* as the most frequently strategy used accounting for 28.16%, followed by *simplifying* and *framing criticism and complaint* as indirect *mitigated bragging* at 12.67% and 11.26% respectively. Moreover, Iraqi Arabs varied their use of other strategies to express their bragging. These various types of strategies involve *showcasing strength and endurance*, *demonstrating intelligence and expertise*, *claiming indispensability*, *highlighting record-breaking*, *taking credit* *referencing external praise*, *highlighting rarity*, *mentioning religious deeds*, *using lexical sophistication*, *demonstrating knowledge of rules*, and *downplaying achievement*, which were used at 9.15% and less. Iraqi Arabs maintained their preference of direct bragging rather than indirect in Situation 2 when a professor congratulated a student, who was familiar to him, on his new car, then asking him why did he change his old car. Participants employed direct *bragging* dominantly at 61.48% compared to indirect bragging which was used less frequently at 38.51%. Despite the high status of the hearer and the familiar social distance, the bragger who was lower in status tended to use direct bragging sufficiently affirming that bragging is not seen as a face-threatening act; instead, it is regarded as positive politeness strategy that maintain and reinforce solidarity. However, the number of types of bragging as well as the types of strategies were reduced compared to Situation 1. Participants



employed 4 types of bragging comprising 8 types of strategies. These types included *identity and affiliation*, *religious*, *mitigated*, and *material* bragging. The findings showed that Iraqi Arabs used *downplaying achievement* as the most favoured strategy at the percentage of 30.40%. These findings confirm that *downplaying achievement* as indirect bragging (mitigated bragging) is seen as an effective strategy for managing "face", specifically when the social status is unequal between the interlocutors as in this situation between a professor and a student. This fact is supported by Brown and Levinson's politeness claims that a speaker selects their strategies of communication based on various variables, most considerably, the power of the hearer (Brown & Levinson, 1987).

For this reason, the participants of this study as students tended to downplay their achievement as a polite strategy which showed more deference to the higher status of the professor. That is, *downplaying achievement* used as a "mitigation pragmatic strategy" to reduce the negative influence of bragging (Caffi, 2007). Moreover, the preference of this strategy also reflects social values such as modesty which is considered as an important trait in Arab culture. This trait, i.e., modesty, prevents the individual from being perceived as arrogant and enhances social acceptance (Bayraktaroğlu & Sifianou, 2008).). Therefore, the choice of linguistic strategies is directly affected by social variables like distance and power between the interlocutors (Spencer-Oatey, 2008). The second preferred strategy was *referring to blessing* at 19.29 %, followed by *highlighting possessions* at 12.83%. Other strategies involving *asserting national affiliation*, *showcasing history and culture*, *highlighting projects and work*, *mentioning religious deeds*, *projecting ambition* were employed at 8.78% and less.

6.3 Bragging Types and Strategies: Close and Familiar Equal-status Interlocutor

Table 4 summarises the results of the third and fourth situations in which participants as equal-status interlocutors with close and familiar social relation expressed their bragging.

Table 5: Bragging by Equal-status Interlocutor with Close and Familiar Social Distance



Bragging	Types of Strategies	Equal Status			
		S3: Close		S4: Familiar	
Direct		105	70	110	70.51
Types					
1. Bragging about identity and affiliation		15	10	0	0
	Highlighting religious affiliation	13	8.66	0	0
	Asserting regional affiliation	2	1.33		
2. Personal and professional bragging		29	19.33	62	39.74
	Showcasing strength and endurance	0	0	16	10.25
	Demonstrating intelligence and expertise	0	0	46	29.48
	Claiming productivity and creativity	15	10	0	0
	Using charismatic bragging	10	6.66	0	0
	Claiming effortlessness	4	2.66		
3. Social bragging		0	0	48	30.76
	Displaying status and reputation			4	
	Position and social capital	0	0	17	10.89
	Mentioning friendships and relationships	0	0	27	17.30
5. Religious bragging		61	40.66	0	0
	Referring to blessings	21	14	0	0
	Mentioning religious deeds	40	26.66	0	0
Indirect bragging		45	30	46	29.49
Types					



6. Mitigated bragging		41	27.33	46	29.49
	Drawing comparison	4	2.66	14	8.97
	Projecting ambition	5	3.33	10	6.41
	Simplifying	19	12.66	22	14.10
	Humblebragging	10	6.66	0	0
	Downplaying achievement to brag	3	2	0	0
7. Bragging about social/linguistic intelligence		4	2.66	0	0
	Making exaggerated claims	4	2.66	0	0
Total		150		156	

The third situation involves a scenario in which a person of equal status brags when his friend asks him saying "I see you are always committed. That's admirable. How do you maintain this faith?" The results in Table 5 showed that the total number of strategies employed in this situation was 150 strategies distributed into 5 types of bragging, and comprising 13 types of strategies. It appeared that Iraqi Arabs maintained their preference for *direct bragging* at a rate of 70% compared to direct ones which was used less dominantly at 30%. This suggests that *direct bragging* among Iraqi Arabs when the hearer was of equal status and close distance often functions as a face-enhancing act. *Direct bragging* is perceived as form of friendly banter and mutual trust rather than being seen as arrogant act. This act may reflect a cultural focus on values such as "resilience" and "courage", thereby allowing direct bragging to serve as a socially acceptable means of self-assertion of one's identity within the group. Alwardi (1969) confirm that *direct bragging* is an embedded behaviour in the familial and tribal and loyalty characterizing Iraqi Arab culture. Direct bragging among peers is a means to affirm a collective identity and strengthen social bonds. Consequently, for Iraqi Arabs, *direct bragging* is not regarded as an individual act of superiority; instead, it is seen as a part of a shared identity that indicates the resilience and strength of the group.



Additionally, *direct bragging* solidifies the concepts of "manhood" (رجولة) and "chivalry" (شيمة) and reinforces social cohesion that are deeply rooted in Iraqi history. The results also revealed that Iraqi Arabs maintained their employment of *religious* and *mitigated* bragging as in the previous two situations as they employ them frequently at the percentage of 40.66% and 27.33% simultaneously. This means that Iraqi Arabs tended to balance their use of direct and indirect bragging through mitigating religious bragging as direct type by substantial use of mitigated bragging as indirect ones. Moreover, the prominent tendency of using *religious* and *mitigated* bragging indicate that these two types of bragging are seen as socially acceptable and effective strategies employed to avoid criticism and enhance social status. More elaborately, religious appeared to be common among Iraqi Arabs for it is regarded a powerful means to obtain moral standing and respect in Iraqi Arabic society in which this type of bragging revere religious values. Demonstrating religious knowledge or piety is seen as a virtue allowing an individual to brag about positive qualities without being seen as an arrogant. It represents a form of moral superiority that reinforce and enhance the status of a person in society (Stark & Finke, 2000).

On the other hand, *mitigated bragging* as indirect bragging is favoured by Iraqi Arabs as it represents a low-risk strategy for seeking praise allowing individuals to show their achievements indirectly giving the hearer two options: either to ignore the hint or offer the desired praise. *Personal and professional* bragging was also used frequently at 19.33% indicating that despite being individual accomplishments, this type of bragging considerably employed to reflect positively on the entire group. This act of "group-oriented self-praise" represents a social transaction in which the success of an individual is seen as source of pride for the entire collective, strengthening group identity rather than threatening it. Therefore, this type of bragging is a performative speech act that function to enhance and maintain both the group's and the individual's social standing sequentially (Lakoff, 1973). *Social or linguistic intelligence* was the least common type of bragging among Iraqi Arabs at a rate of 2.66%. As the speaker and the hearer were friends, this type of bragging may pose a direct threat to trust making



friendship seem like a social game. Moreover, it may create social distance because it places bragger in the position of a "manipulator" or "expert" detracting from the friend's status or scoffing at him. (Goffman, 1959). It also demonstrates a significant contrast as showing excessive display of such abilities is considered as a violation of conversational humility. Socially, therefore, using this type of bragging may push others away, particularly close people making it unwise and ineffective behavior in maintaining social interaction (Culpeper, 2009).

Regarding the most preferred strategies, *mentioning religious deeds* was the most prominent ones among Iraqi Arabs at the percentage of 26.66%, followed by *mentioning friendships and relationships* at 17.30%, and *referring to blessings* at 14%. As the speaker belong to religious communities, notably individuals, by framing their achievements as acts of divine favor, they enhance their social capital (Putnam, 2000). This strategy is preferred because self-praise is seen a virtuous testament to their gratitude or piety toward God rather than personal arrogance, allowing them to gain a reputation for devotion and humility, and bypass the usual social penalties for bragging (Simler & Hanson, 2018). The third favoured strategy was *simplifying strategy* at 12.66%. This strategy employed as a persuasive tool. Thereby, the bragger expresses confidence in his ability to manage a situation diminishing its complexity and scale in the hearer's eye. Further, it is seen as a means for self-affirmation as bragging through this strategy is used to assert one's status as someone capable of resolution and control making the situation seems simpler. Other strategies of bragging such as *highlighting religious affiliation*, *asserting regional affiliation*, using *charismatic bragging*, *claiming effortlessness*, *humblebragging*, *drawing comparison*, *projecting ambition*, *downplaying achievement*, making exaggerated claims were employed less frequently at 10% and less.

The fourth situation involves bragging by someone when his colleague told him that "he is the only one who can help him to get approval for an extended annual leave that exceeds the internal company limit. That is, the social status is equal and the social distance familiar among the speaker and the hearer. The results indicated that the participants employed a total



number of 156 strategies sorted into 3 types of bragging comprising 6 types of strategies. The participants sustained their preference for *direct bragging* as they employed it at 70.51% compared to indirect bragging which used less prominently at 29.49%. The results also showed that the Iraqi Arabs maintained nearly the same number of strategies with slight difference from Situation 3. However, they reduce the number of types of bragging and the types of strategies compared to those employed in Situation 3. *Personal and professional* bragging was the most frequently employed by Iraq Arabs at 39.74%, followed by *social bragging* at 30.76%, and mitigated bragging at 29.48%. Iraqi Arabs employed *personal and professional* bragging as the most preferred strategy when the bragger of equal status and familiar distance with the hearer. The highest percentage of this type of bragging suggests that in many professional and social contexts, there is a significant emphasis on establishing individual success, skills, and competence. People often tended to employ "impression management" in social setting to directly present a positive image of themselves to others (Goffman, 1959). Moreover, Iraqi Arabs, according to the principles of their collectivist cultures, often view successes and personal achievements as belonging to the whole group. That is, individuals tend to frame their achievements as a source of pride for their community or family when discussing these accomplishments. Consequently, central values, social harmony, and group identity in collectivist societies are reinforced, where the self is often defined by one's relationship to others (Triandis, 1995).

Based on the analyzed data, the preference for *social bragging* was significant. Iraqi Arabs employed this type as the second most common strategy at a percentage of 30.76%. *Social bragging* reflects a key principle in the collectivist cultures in which individuals' value and identity are closely related to their group. By presenting personal achievements or success as a collective victory, individuals successfully promote themselves. Meanwhile, they simultaneously strengthen group bonds and reinforce social harmony. Therefore, social bragging is seen as a highly valued and strategic social performance that connects personal achievement to the honor of the entire group (Trompenaars & Hampden-Turner, 1998). The third most frequent



strategy among Iraqi Arabs was *mitigated bragging* at 29.48% as a form of indirect bragging. This type of bragging function as a key politeness strategy employed by the bragger to protect the "face" of both the hearer and the speaker. When the braggers downplay their success, they tend to avoid threatening their own positive face by not appearing arrogant as well as threatening the negative face of the hearer by not explicitly demanding praise. The hearer is then free to offer praise as a voluntary act maintaining the social harmony and positive image of the interlocutors involved in it. Thus, *mitigated bragging* as indirect way of communication functions as a successful and effective means in interactions (Watzlawick, Beavin, & Jackson, 1967).

Considering the most frequent types of strategies, Iraq Arabs varied their tendencies for strategies compared to Situation 3. They tended to prefer *demonstrating intelligence and expertise strategy* as the most common ones that express bragging in direct way. However, they sustained their employment of *simplifying strategy* dominantly at 14.10%. *Leveraging position and social capital* was the third frequent strategy at a rate of 10.89. This strategy is employed by braggers when they use the strength of their relationships ("social capital") and informal or formal status ("position") to achieve specific outcomes making their bragging more impactful and credible. Also, the bragger uses the influence of their connections and their authority to make their bragging more believable. *Showing strength and endurance* was used at 10.25%, followed by *drawing comparison and projecting ambition* at 8.97% and 6.41% respectively.

6.4 Bragging Types and Strategies: Close and Familiar Higher-status Interlocutor

Table 4 showed the results obtained from the fifth and sixth situations in which Iraqi Arabs as higher-status interlocutors express their bragging in interactions with people to whom they are close or familiar.

Table 6: Bragging by Higher- status Interlocutor with Close and Familiar Social Distance

Bragging	Types of Strategies	Higher Status	
		S5: close	S6: Familiar



Direct		79	47.02	149	90.85
Types					
1. Personal and professional bragging		68	40.74	62	37.80
	Displaying generosity hospitality, and gallantry	0	0	11	6.70
	showing Strength and Endurance	0	0	9	5.48
	demonstrating Intelligence and Expertise	40	23.80	25	15.24
	claiming productivity and Creativity	20	11.90	4	2.43
	Using Charismatic Bragging	0	0	8	4.87
	Claiming Authority	8	4.76	5	3.04
2. Material bragging		11	6.54	57	34.75
	Highlighting projects and Work	0	0	22	13.41
	Performing Conspicuous Consumption	11	6.54	28	17.07
	Boasting financial status	0	0	7	4.26
3. Religious bragging		0	0	30	18.29
	Referring blessings	0	0	20	12.19
	Mentioning religious Deeds			10	6.09
Indirect bragging		89	52.98	15	9.15
Types					
4. Social/linguistic intelligence bragging		44	26.19	7	4.26
	Using lexical Sophistication	30	17.85		
	By demonstrating knowledge of rules	14	8.33	7	4.26



5. Mitigated bragging		45	26.78	8	4.87
	Framing criticism and Complaint to brag	15	8.92	0	0
	Simplifying	10	5.95	8	4.87
	Humblebragging	20	11.90	0	0
Total		168		164	

Table 6 revealed that Iraqi Arabs increased the total number of strategies in Situation 5 compared to the fourth previous situations accounting for 168 strategies. The situation involves a person who holds a higher status as a manager express his bragging when his friend who was lower in status asking him saying "You always have a sound opinion. You are one of the employees I rely on in the company. What is your opinion?" In this situation, Iraqi Arabs employed 9 strategies which were classified under four main types of bragging: *personal and professional*, *mitigated*, *social/linguistic intelligence*, and *material bragging*.

The findings showed that Iraqi Arabs followed a careful balance between the two types of bragging, i.e., direct and indirect. The finding that high-status bragger used indirect bragging slightly more (52.98%) than direct bragging (47.02%) demonstrate the significant role of social distance in interaction. While typically a high-status speakers might use a more direct bragging to ensure their position, the close social distance with the lower-status hearer establish a need for tact and politeness. The bragger opted for indirect bragging to get recognition without threatening the face of the hearer. This indicates that in situations where a close social distance is appreciated and valued, the need to sustain social harmony is more preferred, and often takes precedence over the explicit display of status, leading to a subtle yet distinct preference for indirect communication (Lakoff, 1975; Brown & Levinson, 1987). The findings showed that the most dominant form of bragging was *personal and professional* at 40.74% which reinforces the role of the braggers as a high-status to assert their expertise and authority. The next most prominent types of bragging, however, reveal a more complex social dynamic. Both *mitigated* (26.78%) and *social/linguistic intelligence* bragging (26.19%) as indirect types to express this speech act are employed



at nearly identical rates. These indirect types of bragging are employed in Situation 5 when the individual with a lower-status is seeking advice, allowing the braggers to confirm and show their authority without causing a threat to the face of the hearers. That is, these types of bragging used as mitigating and effective way to reduce the effect of bragging as a face-threatening speech act. On the other hand, *material bragging* (6.10%) was the least frequent types of bragging, suggesting that the bragger prioritizes projecting an image of knowledge and expertise rather than simply showcasing their wealth. In terms of bragging strategies, the findings showed a strong emphasis on professional intellectual competence. *Demonstrating intelligence and expertise* was the dominant strategies at the percentage of 23.80% indicating the role of the bragger as an expert. The next preferred strategies were *lexical sophistication* and *humblebragging* at 17.85% 11.90% respectively. Strategies such as *framing criticism and complaint*, *demonstrating knowledge of rule*, *performing conspicuous consumption simplifying*, *claiming authority* at 8.92% and less.

In the sixth situation, Iraqi Arabs maintained their high use of strategies as they employed 164 distributed into 5 types of bragging, and 13 types of strategies in their responses to WDCT in which the speaker of higher status (headmaster) expressed his bragging when he was asked by a person of lower status (teacher) how he could perform his duties perfectly. Generally, *direct bragging* was the most dominant type among Iraqi Arabs to express this speech act at a percentage of 90.85%. In contrast, indirect bragging was the lowest compared to the previous fifth situation at a rate of at 9.15%. Importantly, the findings revealed that Iraqi Arabs sustained their preference of *personal and professional bragging* accounting for 37.80%, where the headmaster's bragging is dominated by displays of professional success. The second dominant type of bragging was *material bragging* which employed frequently at 34.75%. The high percentage of *personal and professional bragging* is expected to reinforce authority. This suggests that Iraqi Arabs as a bragger employed financial success to further establish superiority. Significantly, *religious bragging* was employed as the third favoured type accounted for 18.29% indicating that bragging about one's religious values



or faith is considered as a powerful way to gain authority based on respect or morals. This type of bragging helps an individual to earn a deeper influence and community trust than what their professional position alone could provide. *Mitigated bragging* was less frequently used at a percentage of 4.87% compared to its employment in Situation 5 when speaker was of close social distance with hearer. This means that Iraqi Arab' high use of *mitigated bragging* in close relationships, despite their higher status, suggests that they provide an effort to maintain social harmony. Iraqi Arabs as a higher-status bragger may use such indirect types of bragging to avoid creating social distance and save the face of the hearer aligning with politeness theory, where a speaker balances his need to assert status with the desire to be admired and liked (Brown & Levinson, 1987). As indirect type, *social/Linguistic intelligence* was the least employed type of bragging at 4.26%. It is concluded that Iraqi Arabs express their achievements through professional, financial, and religious bragging, because, in a collectivist culture including Iraqi Arabic, personal achievements are often seen as a reflection of the entire group's success, instead of being selfish or arrogant. Therefore, Iraqi Arabs as a higher-status interlocutor express their bragging as a way to celebrate the group as a whole, consequently saving the face of both the hearer and the speaker by elevating the group's shared status and identity.

Regarding the type of strategies, the findings showed Iraqi Arabs employment of strategies were a balanced mix indicating no single strategy being significantly dominant. The most frequent strategy was *performing conspicuous consumption* at 17.07% showing that Iraqi Arabs used wealth to ensure superiority, followed by *highlighting projects and work* at 13.41%. This suggests that the focus was on both professional competence and personal wealth reinforcing status. Additionally, *referring to blessings* was a significant strategy employed at 12.19% which allows Iraqi Arabs to brag while maintaining an appearance of gratitude and humility, thereby sustaining their religious authority and moral. Overall, Iraqi Arabs viewed direct bragging as positive politeness strategy by employing various direct type of strategies of bragging about moral character, professional success,



and wealth to assert their superiority as well as showing their achievements as the entire group's. Other strategies involving *displaying generosity hospitality, and gallantry, mentioning religious deeds, showing strength and endurance, simplifying, using charismatic bragging, demonstrating knowledge of rules, boasting financial status, claiming authority, and claiming productivity and creativity* were used at 6.70% and less.

7. Conclusion

The overall results of this study demonstrated that Iraqi Arabs employed seven types of bragging across the six situations, which included three levels of social status (lower, equal, and higher) and two levels of social distance (close and familiar). The seven types of bragging comprised *personal and professional, identity and affiliation, social, material, religious, social/linguistic intelligence, and mitigated bragging*. The overall results of the six situations indicated that *personal and professional bragging* was the dominant type, followed by *mitigated, religious, material, social/linguistic intelligence, social, and identity and affiliation bragging*. However, Iraqi Arabs' preference of the first ranked type of bragging varied according to the social status and distance of the interlocutors. They employed *religious bragging* as the dominant type when bragging was performed by lower and equal-status interlocutor with close social distance. *Personal and professional* bragging was the most prominent type when the bragger was equal in status and had familiar social distance with hearer. This type of bragging also was the dominant when the interlocutors were of higher status having close and familiar social distance. However, participants employed *mitigated bragging* when the bragger was in lower status and familiar social distance. Additionally, they varied their preference of the second favoured types of bragging as they employed *mitigated bragging* followed by *personal and professional* in the first situation, religious followed by material in the second, material followed by *personal and professional* at the third, social followed by mitigated at the fourth, *mitigated* followed by *social/linguistic intelligence* at the fifth, and *material* followed by religious bragging at the sixth situation. In addition, the overall results indicated that Iraqi Arabs preferred *direct* bragging rather than *indirect* ones. Yet, the use



of direct bragging varied according to the social status and social distance. The findings revealed that Iraqi Arab's employment of *direct bragging* was the highest when the bragger was higher in status and had familiar social distance with the hearer, slightly lessened in equal status, and significantly reduced when the bragger was lower in status. However, Iraqi Arabs opted to balance their use of direct and indirect bragging when the bragger was of higher status, but had close social distance with hearer. This finding reflects the impact of social distance on Iraq Arabs' choices of bragging. Despite their higher status, they tended to mitigate their direct bragging by using more indirect ones.

Regarding the types of strategies, Iraqi Arabs employed 35 types of strategies across the six situations, which were distributed across the seven types of bragging (See Appendix 1). Nevertheless, Iraqi Arabs followed various tendencies in their employment of these strategies according to the different level of social status (lower, equal, and higher) and social distance (close and familiar). They preferred *referring blessings* followed by *simplifying, framing criticism and complaint, and demonstrating intelligence and expertise* in the situation with close-social-distance and lower-status interlocutors. While in familiar, lower-status situation, they favoured *downplaying achievement*, followed by *referring blessings, highlighting possessions, highlighting projects and work, and mentioning religious deeds*. In the third situation when the bragger was in equal status and close social distance with hearer, *mentioning religious deeds*, followed by *referring blessings, simplifying, and religious affiliation* were the most dominant. However, the most frequent strategy when bragging performed by familiar equal-status bragger was *demonstrating intelligence and expertise*, followed by *simplifying, leveraging position and social capital, and showcasing strength and endurance*. Notably, Iraqi Arabs maintained their dominant use of *demonstrating intelligence and expertise* as the most preferred in close higher-status situation. However, they followed different tendencies regarding the second preferred strategy in this situation. They employed *using lexical sophistication* as the second favoured strategy, followed by *humblebragging, claiming productivity and creativity, and framing criticism*



and complaint. Finally, when the bragger was of higher status with familiar social distance with hearer, Iraqi Arabs preferred *performing conspicuous consumption* as the most frequent strategy, followed by *demonstrating intelligence and expertise, highlighting projects and work, and referring blessings.*

Finally, according to Brown and Levinson's theory of politeness, bragging is characterized as a face-threatening act (FTA) as it threatens the self-image of the hearer, and it should be performed indirectly. (Brown & Levinson, 1987). However, based on the findings of the present study, bragging speech act among Iraqi Arabs was seen as face-enhancing act that save the face of both the speaker and the hearer, and often performed through direct strategies. Consequently, bragging speech is culturally specific, and its performance and perception are based on various variable including social and cultural norms, social status and social distance, and context of situations. This fact is supported by findings from the reviewed study by Holtgraves and Dulin (1994) who examined European American's and African Americans' perception of bragging.

8. Limitations, Suggestions for Further Research, and Implications

The study has notable limitations. It is limited to bragging speech act among Iraqi Arabs in Iraqi Arabic dialect. Therefore, its results may not be generalized to the different countries in which people speak different Arabic dialects from that of Iraq. This study conducted at one specific university, the findings derived from a single data collection instrument (WDCT), and its populations confined to fourth-year male students aged 22-23. Therefore, the narrow focus limited the generalizability of its findings to other broader populations, different age groups, and female gender. These variables were proved to be of great influence on the findings of previous studies. Consequently, it is advisable that the sample of future studies are expanded to include other age groups and female participants to explore developmental differences and gender. Furthermore, employing a mixed-methods approach to collect authentic conversational data are crucial to provide deeper insights. Additionally, to validate the findings on a broader scale, future researches should be conducted across other diverse main Iraqi communities such as



Kurds and Assyrians. However, despite these limitations, this study offers valuable. It contributes to the field of knowledge in general, and to speech act studies and pragmatics in particular by providing a valuable deeper understanding of how bragging speech act is performed by Iraqi Arabs. This knowledge is important for cross-cultural interaction, as it helps to avoid misinterpretations or pragmatic failures in any potential interactions between non-native Arabic speakers and Iraqi Arabs. The findings of this study are valuable as they may help in reducing misunderstandings among the various communities within Iraq, including Kurds and Assyrians and Iraqi Arabs. Moreover, this study has significant implications for learners of Arabic as a second language or a foreign language. Understanding bragging speech acts may help in avoiding culturally inappropriate communication or pragmatic failures. This awareness could help interlocutors to recognize the perlocutionary effect and illocutionary force of a speaker's brag, which is essential to achieve successful pragmatic competence in cross-cultural interactions.

References

- 1.Al-Ameri, A. (2023). A qualitative and quantitative analysis of self-promotional behavior on Instagram. *Journal of Social Media Studies*, 14(2), 112–129.
- 2.Al-Dwakat, M. K., Al Dwaikat, M. K., & Alolabi, Y. A. (2023). The educational role of the Arab family: Challenges of cultural globalization. *International Journal of Business and Society*, 24(3), 1118-1142.
- 3.Al-Hassoun, F. A. (2018). *Tribalism and the state in post-2003 Iraq: Social identity, power, and the resilience of traditional structures*. Lexington Books.
- 4.Al-Wardi, A. (1969). *Lamahāt ijtīmā'īyah min tārīkh al-'Irāq al-ḥadīth* [Social glimpses of modern Iraqi history]. Intisharat al-Sharif al-Radi.
- 5.Alfano, M., & Robinson, B. (2014). Bragging. *Philosophical Studies*, 171(3), 475–493.
- 6.Arundale, R. B. (2010). Constituting face in relational communication: A synthesis of the Face-constituting Theory of Politeness. *Journal of Politeness Research. Language, Behaviour, Culture*, 6(1), 1–36.
- 7.Barron, A., & Schneider, K. P. (2020). Pragmatics of Discourse: 1. Discourse pragmatics: signposting a vast field. De Gruyter Mouton.
- 8.Bayraktaroğlu, A., & Sifianou, M. (Eds.). (2008). *Linguistic politeness across boundaries: The case of Greek and Turkish*. John Benjamins Publishing Company.
- 9.Blum-Kulka, S., & Olshtain, E. (1984). Requests and apologies: A cross-cultural study of speech act realization patterns (CCSARP). *Applied Linguistics*, 5(3), 196–213.



10. Caffi, C. (2007). *Mitigation*. Elsevier.
11. Chalak, A. (2021). Pragmatics of self-praise and self-presentation by Iranian EFL learners on Instagram. *Teaching English as a Second Language Electronic Journal (TESL-EJ)*, 25(2), 1-13.
12. Chang, H. J., & Holt, G. R. (1991). The sense of face in Chinese intercultural communication: A symbolic interactionist approach. In S. Ting-Toomey & F. Korzeny (Eds.), *Cross-cultural interpersonal communication* (pp. 235-257). Sage Publications.
13. Chen, M. Y. (2009). The interpretation of bragging: A mixed-methods approach. *Journal of Pragmatics*, 41(11), 2525–2544.
14. Culpeper, J. (2009). The metalanguage of impoliteness: Using Sketch Engine to explore the Oxford English Corpus. In P. Baker (Ed.), *Contemporary corpus linguistics* (pp. 64-86). Continuum.
15. Davies, E. E., & Bentahila, A. (2012). Indirectness in Arabic-Speaking EFL Learners' Writing: A Cultural Perspective. *International Journal of Linguistics*, 4(2).
16. Dayter, D. (2016). *Discursive self in microblogging: Speech acts, stories and self-praise*. John Benjamins Publishing Company.
17. Dayter, D. (2018). Self-praise online: Discursive self-construction on a Russian social networking site. *Journal of Pragmatics*, 137, 86–98. <https://doi.org/10.1016/j.pragma.2018.09.006>
18. DeCapua, A., & Boxer, D. (1999). Bragging, boasting and bravado: Male banter in a brokerage house. *Women and Language*, 22(1), 5-11.
19. De Waal, F. B. M. (2016). *The social brain: The new science of human consciousness*. Oxford University Press.
20. Feghali, E. (1997). Arab Cultural Communication Patterns. *International Journal of Intercultural Relations*, 21(3), 345–378.
21. Fraser, B. (1981). On apologizing. In F. Coulmas (Ed.), *Conversational routine: Explorations in standardized communication and prepatterned speech* (pp. 259–277). Mouton.
22. Gibbs, J. T., & Huang, Y. (2018). Self-presentation and social influence. *Annual Review of Psychology*, 69(1), 445–477.
23. Goffman, E. (1959). *The presentation of self in everyday life*. Anchor Books.
24. Goffman, E. (1967). *Interaction ritual: Essays on face-to-face behavior*. Anchor Books.
25. Gumperz, J. J. (1982). *Discourse strategies*. Cambridge University Press.
26. Günthner, S. (2001). Contextualizing self-presentation: Narrative patterns of self-aggrandizement in American culture. *Journal of Pragmatics*, 33(8–9), 1277–1307.
27. Hall, E. T. (1976). *Beyond culture*. Anchor Books.
28. Han, Y. (2025). *Examining the underlying mechanisms and potential outcomes of stress bragging* [Master's thesis, Brock University]. Brock University Digital Repository.



29. Haugh, M., & Sifianou, M. (2019). Im/politeness and discursive pragmatics. *Journal of Pragmatics*, 145, 91-101.
30. Holmes, J. (2013). *Analyzing speech acts*. Routledge.
31. Holtgraves, T., & Dulin, J. (1994). The Muhammad Ali effect: Differences between African Americans and European Americans in their perceptions of a truthful bragger. *Language & Communication*, 14(3), 275-285.
32. Huang, Y., & Zhang, Y. (2018). The bragging paradox: When self-promotion backfires. *Journal of Personality and Social Psychology*, 114(2), 242-262.
33. Kecskes, I. (2003). The role of politeness in social interaction: The socio-cognitive approach. In I. Kecskes & L. Horn (Eds.), *Explorations in pragmatics: Linguistic, cognitive and intercultural aspects* (pp. 313-344). Mouton de Gruyter.
34. Lakoff, R. T. (1973). The logic of politeness; or, minding your P's and Q's. In *Papers from the ninth regional meeting of the Chicago Linguistic Society* (pp. 292-305). Chicago Linguistic Society.
35. Lakoff, R. T. (1975). *Language and woman's place*. Harper & Row.
36. Leech, G. (1983). *Principles of pragmatics*. Longman.
37. Levinson, S. C. (1983). *Pragmatics*. Cambridge University Press.
38. Malki, I. (2022). Gender differences in the usage of speech act of promise among Moroccan female and male high school students. *International Journal of Social Science Studies*, 10(2), 50-64.
39. Pinker, S. (1994). *The language instinct: How the mind creates language*. William Morrow and Company.
40. Pizziconi, S., Giordano, W., & Di Ferrante, L. (2018). Genetic bragging as a speech act: From fictional to non-fictional discourse. *Lingue Culture Mediazioni - Languages Cultures Mediation (LCM Journal)*, 5(1), 57-77. <https://doi.org/10.7358/lcm-2018-001-pizz>
41. Putnam, R. D. (2000). *Bowling alone: The collapse and revival of American community*. Simon & Schuster.
42. Rüdiger, L., & Dayter, D. (2020). Manbragging online: Self-praise on pick-up artists' forums. *Discourse, Context & Media*, 33. <https://doi.org/10.1016/j.dcm.2019.100366>
43. Samter, W. M. (2021). Communicating with friends: How we talk about, with, and for our friends. In L. K. Guerrero, K. L. Jones, & E. A. Suter (Eds.), *Communication and the social fabric of relationships* (pp. 13-33). Routledge.
44. Searle, J. R. (1969). *Speech acts: An essay in the philosophy of language*. Cambridge University Press.
45. Searle, J. R. (1979). A taxonomy of illocutionary acts. In *Expression and meaning: Studies in the theory of speech acts* (pp. 1-29). Cambridge University Press.
46. Sharqawi, M. A., & Anthony, E. M. (2020). Analysing Gender Effect on the Speech Act of Suggestion: A Pilot Study. *Academic Journal of Interdisciplinary Studies*, 9(4), 62.



47. Simler, K., & Hanson, R. (2018). *The elephant in the brain: Hidden motives in everyday life*. Oxford University Press.
48. Spencer-Oatey, H. (Ed.). (2000). *Culturally speaking: Managing rapport through talk across cultures*. Continuum.
49. Spencer-Oatey, H. (2008). Face, (im)politeness and rapport. In H. Spencer-Oatey (Ed.), *Culturally speaking: Culture, communication and politeness theory* (2nd ed., pp. 11-47). Continuum.
50. Spencer-Oatey, H., & Franklin, P. (2009). *Intercultural interaction: A multidisciplinary approach to intercultural communication*. Palgrave Macmillan.
51. Stark, R., & Finke, R. (2000). *Acts of faith: Explaining the human side of religion*. University of California Press.
52. Tausczik, Y. R., Tunc, M., Cikara, M., Horiuchi, K., & Zaki, J. (2018). I got a big promotion! How bragging helps and hurts the braggart in social contexts. *Journal of Experimental Social Psychology*, 78, 214–223.
53. Ting-Toomey, S. (1988). Intercultural conflict styles: A face-negotiation theory. In Y. Y. Kim & W. B. Gudykunst (Eds.), *Theories in intercultural communication* (pp. 213–235). Sage.
54. Triandis, H. C. (1995). *Individualism and collectivism*. Westview Press.
55. Trompenaars, F., & Hampden-Turner, C. (1998). *Riding the waves of culture: Understanding diversity in global business*. McGraw-Hill.
56. Watzlawick, P., Beavin, J. H., & Jackson, D. D. (1967). *Pragmatics of human communication: A study of interactional patterns, pathologies, and paradoxes*. W. W. Norton & Company.
57. Zaharna, R. S. (1995). Understanding cultural preferences of Arab communication patterns. *Public Relations Review*, 21(3), 241-255.
58. Zidan, S. S., & Bataineh, R. F. (2021). Politeness strategies in Iraqi Arabic: A study of requests and apologies. *International Journal of Linguistics*, 13(1), 1–15.

Appendices:

Appendix 1

Classification of Types and Strategies of Bragging

Types of Bragging	Types of Strategies	Examples
A. Direct Bragging		
Types		
1.Identity and Affiliation		



bragging		
	Asserting national affiliation	"إنه عراقيين وأول حضارة بالتاريخ." "We are Iraqis and the first civilization in history."
	Expressing religious affiliation	"أنه دائماً أتعلم بالدين، لأن إنه كمسلمين واجبه نكون قدوة للناس، وهذا يخليني ألتزم أكثر" "I always delve deep into religion, because as Muslims, it's our duty to be a role model for people, and that makes me more committed."
	Highlighting regional affiliation	"لا تشيل هم. أنته جاي على البصرة، وأهلها معروفين بكرمهم وطيبتهم. اعتبر نفسك إبيتك." "Do not worry. You've come to Basra, and its people are known for their generosity and kindness. Consider yourself at home."
	Showcasing history and culture	"إنه أصحاب حضارة وادي الرافدين، وأول من كتب التاريخ." "We are the people of the civilization of Mesopotamia, and the first to write history."
2. Personal and professional bragging		
	Displaying generosity hospitality, and gallantry	ما أرجع أحد إيده فارغة، وهذا من كرم أهله." "I do not turn anyone away empty-handed; this is from my family's generosity."
	Showcasing strength and endurance	"هذا الشغل ما يگدر عليه أحد غيري، لأن شغلي يتعب هواية." "No one else can do this job because my work is very tiring."
	Demonstrating intelligence and expertise	"أنه من زمان حذرت من هذا الموضوع، بس محد سمع كلامي." "I warned about this a long time ago, but no one listened to me."



	Claiming productivity and creativity	"بصراحة، هاي المشكلة تحتاج واحد عنده إبداع بالتفكير، مو بس خبرة. وأنا دائماً عندي القدرة أشوف حلول جديدة ومختلفة." "Honestly, this problem needs someone with creative thinking, not just experience. And I always have the ability to see new and different solutions."
	Using charismatic bragging	"تفضل أستاذ، أنه أحب أتعامل مع المشاكل الصعبة لأن " تأثيري على فريق العمل يخليهم يشتغلون بأحسن صورة" "Please, sir, I like dealing with difficult problems because my influence on the team makes them work at their best."
	Claiming effortlessness:	"Man, that job didn't take me five minutes, it's just a simple arrangement." " يمعود، هي الشغلة ما طولت مني خمس دقائق، مجرد ترتيب بسيط."
	Highlighting record-breaking:	"الحمد لله، هذا مو أول مشروع نحقق بيه أعلى نسبة أرباح بالشركة، احنا متعودين على هيج أرقام." "Thank God, this isn't the first project where we've achieved the highest profit margin in the company; we're used to numbers like this."
	Claiming authority:	"أنه أخذت على عاتقي مسؤولية هذا الموضوع، فالأفضل نلتزم بالخطة اللي وضعته" "I've taken on the responsibility for this issue, so it's best we stick to the plan I've put together"
	Claiming indispensability:	: "صدك، الشغل ما يمشي إذا مو أنه موجود بيه، تعرف أنه الوحيد اللي يعرف هيج تفاصيل." "Believe me, the work doesn't get done if I'm not there; you know I'm the only one who knows these details."
	Taking credit:	"شوف، الحل اللي توصلنه إله هو نتيجة خبرتي، هذا النوع من المشاكل صار عندي عادي." "Look, the solution we reached is a result of my experience; these types of problems are normal to me now."



3. Social Bragging		
	Highlighting lineage and origin	إحنه من بيت البوحسان، وكل المنطقة تعرفه."" "We are from the House of Al-Hassan, and the whole area knows us"
	Displaying status and reputation	"مدير الشركة يحترم رأيي هواية بفضل سمعتي القوية بالمجال، ولهذا راح أنطيك رأي مثل اللي يحب يسمعه." "The company manager highly respects my opinion due to my strong reputation in the field, so I'll give you advice that he would like to hear."
	Leveraging position and social capital	"ابن عمي مدير عام بالوزارة، أي شي تحتاجه إحنه حاضرين." "My cousin is a Director General at the ministry; we're ready to help with anything you need."
	Mentioning friendships and relationships	"بصراحة، مشكلة البرنامج سهلة، بس إذا تريد أسرع الحل، عندي صديق يشتغل بالشركة المصنعة للبرنامج ممكن أتواصل وياه." "Honestly, the program's problem is easy, but if you want me to speed up the solution, I have a friend who works at the company that made the software; I can contact them."
	Referencing external praise	"لا تشيل هم، المدير البارحة قال عني أنه أسرع واحد يحل هيج مشاكل. سلمها إلي وأنه أخلصها لك." "Don't worry, the manager said about me yesterday that I'm the fastest one to solve these kinds of problems. Hand it over to me, and I'll finish it for you."
4. Material Bragging		
	Highlighting projects and work	هاي من فلوس مشروعي الجديد اللي راح ينجح قريباً." This is from the capital of my new venture, which is on the verge of a major success.
	Highlighting possessions	"تعبت من كثرة ما أبدل سيارات" "I'm tired of having to change cars so



		often."
	Performing conspicuous consumption	"شغلي الجديد يتطلب استثمارات ضخمة وما يگدر عليه أي أحد." "My new job requires huge investments, and not just anyone can handle it."
	boasting about financial status	" : الشغل يضغط، بس الحمد لله، مدير أموري. أنه أصرف على راحتي وما أحس بضغط الفلوس." "The work is stressful, but thank God, I manage my affairs. I spend as I please and the household expenses are secured. Do not worry about these things."
	Highlighting rarity:	"والله، هي السيارة القديمة حلوة، بس السيارة الجديدة نزلت منها كم قطعة بالعراق، فأخذته" "By God, the old car was nice, but only a few of the new ones were released in Iraq, so I got one."
5. Religious Bragging		
	Referring blessings	"هالنجاح بالشركة كله توفيق من رب العالمين، الحمد لله على نعمه ما قصر وياته." "This success at the company is all by God's grace; praise be to God for His blessings, He hasn't held back from us."
	Mentioning religious deeds	"الحمد لله، ختمت القرآن كم مرة، ودايماً أروح للزيارة" "Thank God, I've completed the Quran several times, and I always go on pilgrimage."
B. Indirect bragging		
Types of indirect bragging		
6.Bragging about Social/Linguistic Intelligence		
	Using lexical	"أستاذ، المشكلة تحتاج حل استراتيجي مو مجرد حل



	sophistication	تقليدي، لازم نشغل على منهجية جديدة حتى لا تتكرر" "Sir, the problem needs a strategic solution, not just a traditional one; we must work on a new methodology so it doesn't happen again."
	Demonstrating knowledge of rules	"أنا الوحيد اللي فهمت اللعبة اليوم." "I'm the only one who understood the game today."
7. Mitigated bragging		
	Drawing comparison	""على عكس البعض اللي يعانون، أنا دائماً أخلصها بلمح البصر." "Unlike some who struggle, I always finish it in the blink of an eye"
	Projecting ambition	"لا تهتم أستاذ، انه حالياً أتعلم تقنيات جديدة حتى أكون قادر على حل مشاكل أكبر من هيج بالمستقبل" "Do not worry, sir, I am currently learning new technologies so that I will be able to solve bigger problems than this in the future."
	Framing criticism and complaint	"يا أخي، الناس عبالها الشغلة سهلة، بس المشكلة بيها تفاصيل هواية محد يگدر يفهمها غيري" "Man, people think the task is easy, but the problem has many details that no one can understand but me."
	Simplifying	"لا تهتم، هي مجرد مكالمة تليفون بسيطة ويخلص الموضوع." "Do not worry, it's just a simple phone call and the matter will be resolved."
	Downplaying achievement to brag	
	Humblebragging	"أنا مو أذكى واحد، بس أنا دائماً أشوف الأمور بشكل مختلف عن البقية." "I'm not the smartest person, but I always see things differently from everyone else."
	Making exaggerated	هيج شغلة بسيطة؟ هاي أغمض عيوني وأسويها، لا تشيل هم كلش."



	claims	"This is an easy task? I can do it with my eyes closed, so do not worry about it at all."
--	--------	---

Appendix 2

Core Components in Bragging Situations: Speaker, Hearer, Topic, and Reason

Situation No.	Speaker (Bragger)	Hearer	Topic	Analysis/Reason for Bragging
1	An employee	A manager	The employee's ability to solve a complex team conflict.	"The manager's praise provided a chance to brag about unique problem-solving skills and organizational influence, seeking recognition and respect from a superior."
2	A student	A professor	The speaker's new car acquisition.	"The professor's question created an opening for the speaker to brag about their material affluence, superior financial power, and discerning consumer taste, using the new vehicle to establish a high socioeconomic status and impress the professor"
3	A postgraduate student	A postgraduate student	The speaker's strong faith and religious commitment.	"The hearer's compliment provided a context to brag about superior spiritual strength and discipline, reinforcing the speaker's image as a pious person."
4	An employee	A coworker	The speaker's unique ability to secure an exceptional leave approval.	"The hearer's praise explicitly prompted the speaker to brag about powerful network/influence and ability to bypass bureaucracy."
5	A manager	An employee	The manager's sound	"The hearer's praise created an opportunity for the manager to brag and



			opinion and strategic wisdom.	reinforce their status as a wise, visionary leader, which helps maintain authority."
6	A headmaster	A teacher	The headmaster's ability to perform duties perfectly despite pressure.	"The hearer's question directly invited the headmaster to brag about exceptional managerial skills and resilience under pressure."

Appendix 3

List of Academic Consultants

Name	Dr. Abbas Lutfi Hussein	Dr. Muhammed Barjes Salman	Dr. Liwaa Abdulhasan Atiyah	Dr. Saeed Okab Abulaali
Academic Rank	Professor	Professor	Assistant Professor	Assistant Professor
Specialization	Linguistics (English)	Linguistics (English)	Linguistics (Arabic)	Linguistics (Arabic)
Affiliation	Mustansiriya University/ College of Arts	University of Tikrit/ College of Education for Humanities	Ministry of Education/ General Directorate of Education in Holy Province of Karbala	Ministry of Education/ General Directorate of Education in Holy Province of Karbala
Email	drabslutfi@yahoo.co	dijla1983@tu.edu.i	lewaa.alateya@gmail.com	saeedakab1979@gmail.com

JOBS



مجلة العلوم الأساسية
Journal of Basic Science



Print -ISSN 2306-5249

Online-ISSN 2791-3279

العدد الثاني والثلاثون

٢٠٢٥ م / ١٤٤٧ هـ

	m	q		
--	---	---	--	--



مجلة العلوم الأساسية
للعلوم التربوية والنفسية وطرائق التدريس للعلوم الأساسية