

Journal Pre-proofs

Original article

A pragmatic Contrastive Analysis of Apology Strategies in Jordanian Arabic and English Language.

Nesreen Mohammad Ja'afreh.
University of Jordan, Amman, Jordan.

PII: 601

DOI: <https://doi.org/10.35192/jjoas-h.v37i2.601>

Reference: JJOAS-H.37(2)

To appear in: Jordan Journal of Applied Science-Humanities Series.

Received Date: 15 Jan 2022

Revised Date: 07 Mar 2022

Accepted Date: 30 Mar 2022

Mohammad Ja'afreh, N. (2022). A pragmatic Contrastive Analysis of Apology Strategies in Jordanian Arabic and English Language. *Jordan Journal of Applied Science-Humanities Series*, 37(2). <https://doi.org/10.35192/jjoas-h.v37i2.601> .

This is a PDF file of an article that has undergone enhancements after acceptance, such as the addition of a cover page and metadata, and formatting for readability, but it is not yet the definitive version of record. This version will undergo additional copyediting, typesetting and review before it is published in its final form, but we are providing this version to give early visibility of the article. Please note that, during the production process, errors may be discovered which could affect the content, and all legal disclaimers that apply to the journal pertain.



A pragmatic Contrastive Analysis of Apology Strategies in Jordanian Arabic and English

Language

Nesreen Mohammad Ja'afreh.

University of Jordan, Amman, Jordan.

Abstract: Awareness of language or language competency has greatly changed from the focus of language itself as form and structure to language use as pragmatics. Accordingly, different culture's structure discourse in different ways. Moreover, studies have shown that this holds for discourse genres traditionally considered as highly standardized in their rituals and formulas. As a complementary study to the previous studies, this study provides a contrastive analysis, from a pragmatic point of view, of apology strategies in Jordanian Arabic and English. Through, a twelve situations questionnaire, this research investigates apology strategies as they are used by Jordanian EFL postgraduate students at Al-Yarmouk University. Results showed that apology strategies in Jordanian Arabic vary from those in English. While some respondents were formal when apologizing; some others were not. Findings further revealed that religion influence the Jordanian interaction. This research will hopefully have implications for EFL pedagogy as well as cross-cultural and contrastive studies such as teachers should also train students to use apology expressions and strategies at schools.

Keywords: apology, pragmatics, politeness, strategies, contrastive analysis.

Introduction

Communion, which is related to the maintenance of social relations among humans, is one of the main functions of language. In interaction, the participants' assumptions and expectations about people, events

and places play an important role in the performance and interpretation of linguistic expressions (Nureddeen, 2008).

A speech act is an utterance that serves a communicative function such as greeting, apologizing and warning (Hatch, 1992). Speech act (Austin, 1962), politeness (Brown and Levinson, 1987) and Discourse Analysis (Brown and Yule, 1989) are concepts that are dealt together in relation to each other within the context because they are related and interrelated. Ellis (2001) assures that when a speaker produces an utterance in specific context, he performs speech acts which involve the use of illocutionary or perlocutionary act. In order to bridge the gap between discourse analysis and speech acts, three elements ought to be taken into consideration when analyzing: the intention of the producer and its effect on the receiver, the context of the text and the social distance between the producer and the receiver.

The fact that the issue that the present research deals with pragmatics which makes it compulsory to mention about contexts. Contexts are important aspects of interpreting utterances. In order to figure out the implicit meaning of the speakers says, various types of information to understand the context of an utterance are needed. According to Turan (2011), four kinds of contexts are crucial in getting the intended meaning of the conversations; physical context, epistemic context, linguistic context, and social context. Any context can be viewed as a form of cross-cultural encounter and an occasion for possible differences in the norms governing conversational interaction to emerge.

Many researchers and theorists regard apologies as speech acts that follow a perceived breach or transgression. The transgressor, recognizing both the transgression itself and his or her role in its occurrence, explicitly expresses regrets (Ely & Gleason, 2006). Thus, the minimum constituents of an

apology include a breach or transgression, the recognition of the transgression, the acceptance of responsibility for its occurrence by the transgressor, and a linguistic expression of remorse.

Apology plays a very important role in everyday communication between speakers. It is a justification or defense of an act or idea. It can also be for something done wrong. The most important word for apology is the word "Sorry" which is used in different ways. According to Holmes (1989) apology is a speech act addressed to B's face needs to remedy an offence for which he takes responsibility and thus to restore the equilibrium between A and B (A is the apologizer, and B is the person offended). For Cohen and Olshtain(1983) the act of apologizing require an action or an utterance which is intended to set things right.

Apology is a part of daily routines of any society and it differs intra culturally for example Australians apologize when somebody touch someone's body, while the Japanese rarely apologize in such situations. Likewise, Tanaka (1991) shows that the Japanese use apologetic expressions, such as "I'm sorry" to interrupt you when paying a visit. Different situations or the degree of offending determines which apology strategy will be used. More, the choice of apology strategy depends on the nature of offence, the severity of the offence, the situation of the interaction, the familiarity of the individuals involved and the sex of the individuals (Fraser, 1981). In the case of apologies, Owen (1983) believes that the use of this act is restricted in English to the utterances that involve the following:

- 1- Apology, apologies, or apologize
- 2- Sorry
- 3- I'm afraid + sentence pro-form.

Owen suggests that the use of these key words renders the move remedial, just as the use of thanks comprises thanking. Jordanian Arabic speakers resort to apology strategies in a myriad of situations. These strategies are individualistic and their use differs from one person to another, specifically amongst males and females (Abu Darwish, 2014). There is not only one way kind of apology. Different situations or the degree of offending determines which apology strategy will be used. More, the choice of apology strategy depends on the nature of offence, the severity of the offence, the situation of the interaction, the familiarity of the individuals involved and the sex of the individuals (Al-Sobh, 2013).

Since there is a shift from linguistic competence to communicative competence, there is also a need for conducting studies on speech acts, such as apology. Based on searching, there are few pragmatic studies conducted on Arabic speech acts, such as apology so this research comes to provide a contrastive analysis from a pragmatic point of view of apology use in Jordanian Arabic and English.

Purpose and Questions of the Study

As a result of searching, several studies on politeness in general, and few on apology in specific, have been carried out in different parts of the world. Since politeness is essential to correct the social-linguistic behavior, one must be cautious about how s/he employs language. This research, similar to previous ones, takes a step forward pinpointing similarities and differences in this regard. It comes as an attempt to investigate the use of apology strategies in Jordanian Arabic. Moreover, a comparison between the two languages, Jordanian Arabic and English, would be made based on the results.

Accordingly, the following research questions are formulated:

- 1- How do Jordanian EFL learners use apology in Arabic and English?

2- Do the differences and similarities facilitate and/or hinder the development of Jordanian EFL learners' conversational competence?

Review of Related Literature

Understanding and producing speech acts seem to be among the most difficult aspects insofar as the socio-pragmatic competence of learners of a second or foreign language is concerned. Lacking the cultural, social, and pragmatic context in cross-cultural communication can lead to misunderstandings, both in producing the appropriate speech act and in perceiving the intended meaning of one uttered by somebody else. That is why it is important to know how speech acts are produced both in the native and target language of foreign or second language learners.

The importance of these issues is reflected in the numerous studies that have been carried out over the past few decades. These studies looked at English (Bharuthram, 2003; Butler, 2001; Deutschmann, 2003; Edmundson, 1992; Holmes, 1990) but also at many other individual languages like Akan (Obeng, 1999), German (Vollmer & Olshtain, 1989) and Japanese (Suzuki, 1999; Tamanaha, 2003). Most of the studies had, however, a comparative approach, mostly by looking at learners of English who spoke different native languages such as French (Harlow, 1990), German (Olshtain, 1989) and Korean (Jung, 2004).

However, it is necessary to present an overview of the concept of speech acts and the different types of speech acts, as well as the speech act that is the focus of the present research, namely the apology.

Theoretical Framework

Apology is defined as a speech act that is supposed to provide support for the hearer who was actually or potentially affected by a violation (Olshtain, 1989). Generally, apologies fall under expressive speech acts, where the speaker's state or attitude is presented. Gooder and Jacob (2000) point out that the proper

apology acknowledges the fact of wrong deed, accepts ultimate responsibility, expresses sincere regret and sorrow, and promises not to repeat the offense.

As dictionary definition, apology is defined as regretful acknowledgement of fault or failure; assurance that no offence was intended (The Concise Oxford Dictionary of current English, 1980). Apologies have also been viewed as pragmatic behavior designed to preserve face especially when encountering face-threatening acts (Brown & Levinson, 1987). From another point, according to Holmes (1989) apologies are "face-supportive" acts. Research on speech acts has shown that apologies are among the more frequently used speech acts in daily life affairs.

Apology Speech Acts

Speech Act Theory aims to explain language exchange in terms of the effects on listeners and speakers. Austin (1962) first suggested speech act theory by claiming that constatives and performatives are the two main acts of speech. Constatives are statements that can be judged in terms of truth, so they do not cause actions. On the other hand, performatives are statements that can be evaluated in terms of felicity, or in terms of their actions. These two types of acts of speech are the basis of the language classification that led to a deeper analysis of the language. Searle (cited in Aydin, 2013) had a systematic approach and classified speech acts under five main categories: assertives, directives, commissives, expressives, and declarations. The explanation below in Table (1) was adopted from Verschuren (1999).

Table (1) Speech Acts (Verschuren, 1999)

Speech Act	Definition	Example
Assertive	Expressing a belief,	We watched a film yesterday

	Committing the speaker to truth of what is asserted.	
Directives	Expressing a wish, making an attempt to get to hearer to do something e.g. requests	Bring me some coffee.
Commissives	Expressing an intention, commitment for the speaker to engage in a future action e.g. promises, offers	I promise, I will complete The work by tomorrow.
Expressive	Expressing a variety of psychological states e.g. apologies	I am sorry for my disrespectful behavior
Declaration	Bring about a change via words.	Hereby, I pronounce you Husband and wife.

Under the category of expressive, apology speech acts hold an important place in human communication as a face-saving act of speech. Thus, it is crucial for people to understand what an apology is and how it functions. An act of apology is considered a remedial act of speech, which means that the speaker is trying to save his or her face because of an action. Cohen & Olshtain (1983) explains apologies as a speech act between two participants in which one of them expects or perceives oneself deserving a compensation

or explanation because of an offense committed by the other. In that situation, one participant has a choice to apologize or deny the responsibility or the severity of the action.

Apology speech strategies are classified by the seminal work of Cohen & Olshtain (1983), which has been mainly used by other researchers as formulaic expressions which are also can be referred as direct apologies, or indirect apologies which include an explanation or account, acknowledgement of responsibility, offer of repair or promise of forbearance. The apologies might be modified by using a combination of apology strategies together or with intensifiers such as adverbs to intensify the apology, or they might be modified to decrease the responsibility of the offender.

Direct Apologies

According to Cohen & Olshtain (1983), an expression of apology mostly includes explicit illocutionary force indicating devices (IFID), which are utterances or formulaic expressions which convey the meaning of apology or regret. These formulaic expressions include per formative verbs such as "be sorry", "apologize", or "excuse". Since this type of apology includes direct utterances of regret and apology, they are considered to be direct apologies. In the case of English, direct apology is the most widely used apology strategies of all.

Indirect Apologies

Indirect apologies can be provided in different manners. Cohen & Olshtain (1983) categorized the indirect apologies in the following ways: providing an explanation, an acknowledgement of responsibility and an offer of repair. Providing an explanation for an action could be a strategy for apologizing in an indirect manner. In the case of a formula, the offender of the action uses an explanation for the offence. This particular apology strategy could be acceptable or not according to the contextual factors; culture,

severity of action, age, gender, the particular situation, and other various factors. The speaker can use different sub-sets to convey the meaning of responsibility or even deny the responsibility (Cohen & Olshtain, 1983). In other situations, speakers could offer to repair the damage caused by his or her action. In a given context, repairing might include repairing or replacing the damaged good by the offender, or repairing the inconvenience caused by the action. For example, in the case of an apology that the offender breaks the other's computer, the suggested apology might be, "I will buy you a new one." This type of action might require an action or not according to the response of the listener.

The Semantics Strategy of Apology

Goffinan (1971) limits the means for apologizing to the semantics strategy. A literal translation of the given examples, by the researcher, is applied to Modern Standard Arabic.

Strategy 1: Announcing that you are apologizing.

I+ apologize for

E.g.: I apologize for being late. (اعتذر لتأخري)

Strategy 2: Stating one's obligation to apologize.

"I +must +apologize for.... "E.g.: I must apologize for being late ((يجب أن اعتذر لتأخري))

Strategy 3: Offering to apologize.

"I + offer my apology for.... "

I offer my apologize for being late. (أقدم اعتذاري لتأخري) .

Strategy 4: Requesting the hearer to accept an apology.

"Please+ accept +my apology for.... "

Please accept my apology for being late. (أرجو قبول اعتذاري لتأخري)

Strategy 5: Expressing regret for the offence.

"I +am+ intensifier + sorry that I.... "

I am so sorry that I forget your book.(أسف جدا نسيت كتابك)

Strategy 6: Requesting forgiveness for the offence.

"Please excuse me for.... "

"Please excuse me for being late.(أرجو معذرتي لتأخري)

Strategy 7: Acknowledging responsibility for the offending act.

"That+ was+ my fault."

That was my fault for being late.(كانت غلطتي أنني تأخرت).

Strategy 8: Offering redress.

"Please+ let me +pay +for the damage +I've done."

Please let me pay for the damage I've done for you book.

دعني أعوضك عن الضرر الذي ألحقته بكتابك

The Model

In this research, the model adopted is that of Olshtain, 1989 . This model has been chosen because it has been developed out of empirical observations. This model has also shown its universality because it has been successfully tested on several languages (Olshtain, 1989). Also, it shows that apologizers generally use a limited number of verbal strategies. However, the variation in the choice and linguistic realizations across the Arabic and English languages as representing entirely different cultures. The model followed in this research is presented below:

1- Illocutionary force indicating devices (IFIDs)

Journal Pre-proofs

- 1- An expression of regret, e.g. I'm sorry.
 - 2- A request for forgiveness and accepting the apology, e.g., please forgive me/please accept my apology.
 - 3- Offering apology
- 2-Explanation or account: any external mitigating circumstances, "objective" reasons for the violation.
- 1-Explicit: the traffic was terrible.
 - 2-Implicit: traffic is always so heavy in the morning.
 - 3-Taking on responsibility
- 1-Explicit self-blame, e.g., It is my fault/my mistake.
 - 2-Lack of intent, e.g., I didn't mean it.
 - 3-Expression of self-deficiency.
 - 4-I was confused/I didn't see you/forgot.
 - 5-Expression of embarrassment, e.g., I feel awful about it.
 - 6-Self-dispraise, e.g., I'm such a dimwit!
 - 7-Justify hearer, e.g., you're right to be angry.
 - 8-Refusal to acknowledge guilt.
 - 9-Denial of responsibility, e.g., It wasn't my fault.
 - 10-Blame the hearer, e.g., it's your own fault.
 - 11-Pretend to be offended, e.g. I'm the one to be offended.
- 4-Concern for the hearer, e.g., I hope I didn't upset you/Are you all, right?
 - 5-Offer of repair, e.g. I'll pay for the damage.

6-Promise of forbearance, e.g., It won't happen again.

Empirical Research

Several studies have been carried out in order to investigate apology realization in Arabic and English. For instance, Rizk (1997) examines apology strategies used among Arab non-native speakers of English, studying the answers of 110 Egyptian, Saudi, Jordanian, Palestinian, Moroccan, Lebanese, Syrian, Tunisian, Yemeni, and Libyan speakers of English to a questionnaire that was designed. His results prove the conformity of apology strategies between native and non-native speakers of English in all situations that warrant an apology except for one. Unlike the natives, Arabs do not apologize to children; instead, they try to make the child forgive them through sentences like "do not feel sad, baby".

Hussein and Hammouri (1998) have investigated the use of apology by Americans and Jordanian speakers of English. According to the study findings, Jordanians use more strategies to apologize than Americans; while both groups resort to the expression of apology, the offer of repair, the acknowledgement of responsibility, and the promise of forbearance, only Jordanians use strategies like praising Allah for what happened, attacking the victim, minimizing the degree of offense and interjection.

Another study on apology is Lev's (2001) in which he shows that apologies in China are less ritualistic and more goals oriented. In the Chinese culture, apology is used to solve problems. If a person acts wrongly, s/he should first apologize, and then talk with the victim about what is to be done next. Apologies in China do not necessarily come with the risk of losing face or feeling humiliated. Unlike Americans, the Chinese are not afraid of litigation so they are ready to apologize to wipe off a multitude of sins.

Soliman (2003), in his contrastive study of apology in Egyptian and American, discovered the following similarities and differences: (1) intensifiers are used in both cultures to show sincerity;(2) interjections are important to convey the offender's care about what happened;(3) people in both cultures tend to express embarrassment for the wrong act; (5) Egyptian's praise Allah for everything that happens, whether good or bad.

Selo (2004) conducted a study on apology in Iraqi Arabic to find out the apology strategies used in Iraq. He investigated also the influence of sex, age and status on apology choice, the findings show that the main strategies for expressing apology were: apology and regret, responsibility, explanation, offer of repair, promise of for balance, low-high and high- low strategies for nonnative speakers of Arabic who may not able to understand and express apology well in Arabic.

Another study deals with apology strategies of Jordanian EFL University students, is conducted by Batainah and Batainah (2005). This study is an investigation of Jordanian EFL University students' apologies, using 10 item questionnaires. The researchers tabulate and compare the strategies used by male and female respondents for the purpose of uncovering whether or not gender differences exist. The findings showed that male and female respondents used the primary strategies of statement or remorse, accounts, compensations, promise not to repeat offense and reparation. To conclude, one can notice that the studies on apology strategies are mostly a comparison between two languages

Batainah and Batainah (2008) carried out another study and analyzed apology strategies used by American English speakers and Jordanian Arabic speakers. They also looked at differences between gender in the two different cultures and languages. The participants consisted of 100 American and 100

Jordanian speakers. They were asked to describe situations where they think an apology was expected. Then researchers chose 15 most frequent situations and applied them as a questionnaire. Data from the study revealed that there are differences such as, Jordanian speakers are more manifesting than American speakers, which means that Jordanian Arabic speakers used a combination of many strategies at the same time. Also, it is found that American female and male difference is much less than Jordanian male and female differences.

Al-Sobh(2013) carried out a study that aimed at finding and analyzing the apology expressions used by Jordanian university students. It also aimed at exploring the apology strategies Arabic native speakers used in different situations. The participants of the study were eight university English majors at Irbid National University. Six Situations were prepared, distributed, then collected and analyzed. The findings showed that the apology strategies used were apology and regret, explanation, offer of repair, equal – equal, low high and responsibility. The researcher recommended teachers to train students to use apology expressions and strategies at school.

Concluding Remarks

The bulk of research cited above seems to be in agreement on the universality of apology and the need to apologize in a given situation via the use of certain linguistic expressions used to mitigate any negative impact. However, slight disagreements can still be found among scholars. Whereas some have come across more differences than similarities, others have found the exact opposite. Still, others have reported no differences, a state of affairs, which makes the subject of apology a flexible concept to deal with. As a modest contribution to this debate, this paper focuses on a pragmatic contrastive analysis of apology strategies in Jordanian Arabic and English.

Research Methodology

Participants

Fifteen Jordanian EFL students registered and study in the Department of curricula and teaching at Al-Yarmouk University were the participants of the study. They were male and female students and their age range was 26-45. The Participants were relatively homogeneous in terms of their cultural background, Jordanian Arabs.

Data Collection

This research utilized one of the most commonly used elicitation tools in social pragmatics, namely, a Discourse Completion Task (DCT). This task is a written questionnaire that describes social situations, specifying the setting in which the communicative situation takes place. This tool has been used by several researchers to investigate various speech acts cross-culture. In this research, the participants were asked to read the situations carefully and provide apologetically response to each short scenario provided (see Table2). The DCT consisted of twelve hypothetical scenarios in which a speaker provides an apology and the participants were required to supply a response apologetically. The researcher got benefit from the situations used by Selo (2004).

In order to check the validity of the instrument, it was edited by the instructor of CA course at Al-Yarmouk University. Based on his editing, three situations were omitted and replaced by new appropriate ones. Also, it was recommended to add other new situations to be 12 instead of ten. The answers of the participants are open-ended so they could answer without any limitations. Thereafter, the researcher collected data through e-mail and then categorized the answers to be compared and contrasted.

Data Analysis

After collecting data from the participants' answers, the researcher categorized these answers in order to be analyzed by each situation. Response in English and Arabic are presented (see Table 1).

Limitations of the Study

The findings of the present study are generalized to similar data instrument, DCT, and to contexts with similar research purpose, pragmatic contrastive analysis of apology strategies. Also, this research is conducted on small number of male and female EFL students at Al-Yarmouk University. Therefore, the findings are generalized only to other similar population, similar instruments and similar education setting.

Findings of the study

The response of the participants, in Arabic and English, are presented in Table (2) in order to discuss them and show the main findings of the study.

Table (2) List of the Participants' Responses

Number of Situation	Some answers in Arabic	Some answers in English
Situation 1	<p>أنا أسف على ما حدث للكتاب ومستعد لأي شيء بخصوصه اعتذر منك على ما فعله أخي الصغير ومستعد لإحضار كتاب جديد لك. اعتذر على ما حصل كان علي أن أحافظ لك على الكتاب تقبل اعتذاري أنا محرج منك اعترف بخطأي أرجو أن تسامحني إنها غلطتي</p>	<p>I'm so sorry I apologize Sorry, it is my little child's fault I'm extremely sorry</p>
Situation2	<p>اعذرنى لتأخري واضطرارك لانتظاري</p>	<p>So sorry for being late</p>

	<p>اعتذر عن التأخير أقدم لك أسفي عن التأخير سامحني والله أسف على التأخير حقك علي أنا تأخرت عليك ما كان قصدي أتأخر أرجو مسامحتي</p>	<p>I apologize Sorry for being late I'm so sorry I'm really sorry</p>
Situation3	<p>دكتوري العزيز, اعذرنى على التغيب اعتذر منك دكتورى الفاضل بشأن التغيب عن الامتحان المعذرة دكتور عن التغيب عن الامتحان أود الاعتذار عن عدم حضورى الامتحان يا دكتور أنا أسف جدا دكتور عن عدم تمكني من حضور الامتحان أقدم لك اعتذارى أستاذى الفاضل</p>	<p>I apologize, I was ill my Prof. Sorry, I was ill I'm so sorry Please Prof., accept my apology</p>
Situation 4	<p>عذرا معلمي لتأخري لكنني أرغمت عليه بسبب زحمة السير وشاكر جدا لانتظارك اعتذر منك أستاذى لتأخري عن الموعد المحدد أسف أسف على التأخير أستاذى العزيز أنا خجل حقا من نفسي واعتذر شديد الاعتذار بسبب تأخري أرجو منك أستاذى أن تتقبل اعتذارى بالله عليك أستاذى تسامحني ومشكور انك انتظرتني أسف أسف يا دكتور</p>	<p>So sorry I'm sorry I'm extremely sorry I apologize I deeply apologize</p>
Situation 5	<p>اعذرنى يا صديقي, ما رح قدر ألبى دعوتك الخير بالجائيات يا صديقي اعذرنى لعدم حضورى اعتذر عن الحضور بسبب ظرف طارئ متأسف وأرجو معذرتي وخيرها بغيرها كان من دواعي سروري أن ألبى دعوتك, تقبل اعتذارى والله اعتذر منك يا صديقي</p>	<p>So sorry I'm sorry, I can't come I'm really really sorry</p>

		I apologize, I can't accept your invitation
Situation 6	تأخرت عليك بالمقال يحاول كملها بأقرب وقت انهي المقال بعد أنا اعلم إنني لم أفي بوعدتي لإعادة المقال بالوقت المتفق عليه احتاج ان اقرأ المقال مره أخرى لم انتهي من قراءة المقال بعد أعطيني وقت إضافي لأنهي قراءة المقال أحاول انهي المقال بأقرب وقت قريبا سأنتهي من المقال غدا انهي القراءة وأعيد لك المقال	So sorry I'm sorry I'm extremely sorry I apologize
Situation 7	أسف دكتور نسيت أجبب الكتاب معي حقك علي دكتور لا تواخذني نسيت اجيبك الكتاب أنا محرج منك ما كان قصدي والله أسف جدا اعتذر وبشدة دكتور لأنني نسيت الكتاب أرجوك دكتور سامحني نسيت اجيبك الكتاب بوعدك اليوم يكون عندك تقبل أسفي دكتور نسيت الكتاب	So sorry doctor I'm sorry doctor I'm really sorry I apologize Wallah , I apologize
Situation 8	اقسم بالله أسف ولكن بدون قصد حذفته لا تزعل مني ما كان قصدي احذف الملف أرجو انك لاتغضب واعدك أن أجد طريقه لإرجاعه لقد حصل أمر لن يعجبك فقد حذفتم ملف لك عن طريق الخطأ أنا أسف جدا كثير متأسف مش القصد احذف الملف والشغل الك لا تزعل حالك على الملف بتعرف إحنا بعصر التكنولوجيا ورح نلاقي طريقه نستعيد الملف أسف كثير لا ادري ماذا افعل لأعوضك ولكن سأبحث عن فني كمبيوتر لمساعدتك	So sorry I can't tell you how sorry I am I don't know what to say I'm sorry I'm extremely sorry I apologize

Situation 9	<p>وراء كل شخص متأخر ظرف اعتذر لكم عن التأخير أسف على التأخير اعذروني على التأخير بس تعرفوا أن تصل متأخرا خير من أن لاتصل أبدا التأخير غير مقصود يا حلوين اعتذر منكم سامحوني يا جماعة اتاخرت عليكم أنا إنسان مثلكم بتحصل الي ظروف لهيك سامحوني حقكم على راسي يا طلابي الحلوين وشكرا لانتظاركم</p>	<p>So sorry for being late I apologize Sorry for being late I'm so sorry I'm really sorry</p>
Situation 10	<p>عذرا يا صديقي حبيت يكون تسليم واجبي وواجبك بنفس اليوم اعتذر منك وتقبل أسفي اعتذر عن عدم إرجاع الواجب بالوقت المحدد أسف على التأخير بوعدك اليوم يكون عندك أنا في غاية الحرج سامحني على التأخير دعني اشرح لك الأمر لأنني نسيت الواجب الك واقبل اعتذاري شكرا على المساعدة بس اعذرنني نسيت أرجعه</p>	<p>So sorry friend I'm sorry friend I'm really sorry I apologize</p>
Situation 11	<p>عذرا لاتعتب علي بس هالمكان مو مكان للعتاب سأذهب حالا واحضر لك السي دي أسف على التأخير لم أراك مسبقا لأعيده لك والله أسف بوعدك ارجع هالك بأقرب وقت اعتذر منك أسف جدا اعلم انك غاضب لأنني لم اقصد التأخير اقبل مني هذه الهدية لأعبر لك عن أسفي لتاخري عن إعادة السي دي سامحني بكره بإذن الله احضره الك</p>	<p>So sorry doctor I'm sorry doctor I'm really sorry I apologize Please, accept my apology</p>
Situation 12	<p>اعتذر عن الأخطاء غير المقصودة واعدك بإعادة الترجمة عملت كل جهدي لمساعدتك هذا غريب لقد بذلت كل جهدي لأساعدك اعتذاري</p>	<p>A friend in need is a friend indeed, so I tried to help you</p>

	<p>لقد فعلت كل جهدي لمساعدتك لذلك لا شيء لاعتذر لك لم اقصد ذلك أوف أخطاء , مو مقصوده والله كانت مساعده مني مافي داعي تزعل أو اعتذر منك أعطيني فرصه ثانية لمساعدتك لأنني ما كنت مركز كنت عارف ستواجه مشكله بالترجمة وأنا مثل ما بتعرف مو محترف بالترجمة ولكن حاولت المساعدة</p>	<p>I'm sorry, I didn't mean that Off, mistakes. What are they? I tried my best to help you Excuse me, it wasn't my fault. I just to help you It's your fault, you have to consult official translator So sorry doctor I'm really sorry I apologize</p>
--	--	---

The participants respond to each of the given situation using different types of apology strategies. On the same situation, there are similarities and differences between the responses either in Arabic or English. A whole look to the participants' responses shows that their answers are varied according to the social situation itself and to the way of their thinking about the situation and the addressee. Almost all the responses are provided appropriately in light of the imagined situation. The participants are, to some extent, and based on their responses, try to be accurate in these Arabic and English responses. As noted, most of their responses in English are just a form of translation to their Arabic responses. This translation, according to the researcher's view is done unconsciously since the participants just imagine themselves in these situations and the language is just a medium to express their strategies of apology.

In the first apology-calling situation, borrowing a book from your classmate. Your child or little brother/sister drew on several pages of it; the participants were able to express their apology successfully. They varied in the way of expressing their apology. In their Arabic responses (5) participants out of (15) use the strategy of offering apology (أنا اعتذر منك, اعذرنني), (3) participants use the strategy of expressing regret (أناأسف, أسف جدا), (6) participants use a combination of expressing regret and offering for repair (أسف و مستعد لإحضار كتاب جديد لك) and (1) participant express apology by using the strategy of explicit self-blame (إنها غلطتي). All the (15) English responses are just a form of translation to the participants' Arabic responses such as (I'm sorry, I apologize).

In the second situation, you were supposed to meet your classmate at the library at noon, (12:00). You did not get there till 12:30pm; the participants are in two groups in light of their apology strategies. Out of (15) just (7) of them expressed their regret either in Arabic or English. The only difference is the use of intensified adverbials preceding their English expression of regret (I'm so sorry, I'm really sorry) which may indicate that the participants consider the situation highly offensive. (3) Participants offer their apology directly while (5) participants requested for forgiveness (ارجوا مسامحتي, سامحني, please, forgive me). One participant in the Arabic response adds a word to stress the way of presenting apology (حقك علي).

As for the third situation, you had an exam scheduled on Monday. You were ill and could not make it to class, in both Arabic and English data, the participants offered their apology directly with providing explanations explicitly (اعذرنني كنت مريض وتغيبت عن الامتحان, I apologize, I was ill). Also, in both Arabic and English data, the participants use address term when they express their apology as a matter of respect to the addressee (sorry, doctor, أسف دكتور). One participant response (please, accept my apology) which is considered as a case of positive transfer from the Arabic.

The fourth situation, you had an appointment at 10:30am with your English teacher to discuss the topic for your final paper. Because of a traffic jam, you were 25 minutes late. Luckily, your English teacher was still waiting for you in his/her office, participants, in their Arabic responses, varied in the strategies to express their apology. (13) Participants offer their apology with a mixture of explicit and implicit explanation in attempt to convince the addressee to accept the apology and excuse (اعتذر منك معلمي على). (2) Participants exaggerate their offering of apology by repeating their apology twice (آسف آسف). In English, all the participants express their regret preceded by intensified adverbials (so sorry, extremely sorry). Similar to situation number three, in their Arabic responses, the participants use the address term such as (أسفأستاذي, اعذرنى يا أستاذ). In one answer, there is a begging for forgiveness and also thanking for waiting. There is a transfer from Arabic when one of the participants responds that (I deeply apologize). "Deeply" is a clear case of transfer

In the fifth situation, a friend of yours called to invite you over for dinner and you accepted the invitation. Right before you were about to head out to his/her place, your sister called for an urgent matter that demanded your physical presence, expressing regret and offering apology occur in all the fifteen Arabic responses combining their regret and apology with explicit and implicit explanations (اعتذر عن الحضور). بسبب ظرف طارئ، كثير متأسف وأرجو معذرتي وخيرها بغيرها). In their English responses, all the participants were directly and shortly offered their apology and expressed their regret (I'm sorry, sorry, I can't come, I apologize, I can't accept your invitation). Three participants apologize by saying (I'm so so sorry, I'm really really sorry, أنا آسف جدا جدا) which is a result of transfer from Arabic in which repetition is a common intensification technique.

In the sixth situation, you are a university professor. You promised to return a student's essay today but you haven't finished reading it. The student showed up and asked for the essay, the apology responses of the participants are completely dissimilar. While in Arabic, participants use strategies of explicit and implicit explanation without any offer of apology (المقال يحتاج المزيد من الوقت, نسيت أن أقرأ المقال, احتاج أقرأ المقال) (مرة أخرى). Also, (5) of the participants are accurate and intend to be specific in terms of the time to return the essay ((غدا انتهي من قراءة المقال, بكره يكون المقال جاهز)). The non-specific time indicators are used by only two participants ((أحاول انهي المقال بأقرب وقت, قريبا سأنتهي من قراءة المقال)). However, in English, offering the apology and expressing regret without any explanation are presented equally by the participants (I'm sorry, I do apologize).

The participants' responses in the three situations; the seventh, the tenth and the eleventh, forgetting to return a book for the professor, borrowing a classmate's homework and borrowing a CD and forgetting to return it on time, are similar in English and Arabic. Their strategies varied into three main strategies, (5) participants express regret using address terms (أسف صديقي, أسف يا دكتور) (sorry doctor, I'm sorry my friend). (5) Participants offer their apology and promising to return the book, the homework and the CD, while (5) participant is embarrassed (أنا محرج منك). One participant, in the situation of forgetting to return the CD, uses the strategy of taking on responsibility by expressing explicit self-blame (ما كان (مما كان قسدي). Another participant, in English response, offer a gift as a way of apologizing friendly (accept this gift, please). Also, the participants, in these situations and in their Arabic and English responses varied in their promise to return the book, the homework and the CD. Some of them are accurate in specifying the time (I will return it tomorrow, (سأحضره غدا والله أسف, , سأرجعه بأقرب وقت) (I will bring it back as soon as possible). Offering a gift in the

English response is a direct transfer from Arabic. Also, swearing in Allah, in one of the English responses, is a direct transfer from Arabic (والله أنا آسف, I'm sorry).

In the eighth situation, you were playing with your friend's computer and erased the important paper that s/he had been working on for the past three weeks, the participants' responses in Arabic and English are similar. In both responses, the offer apology, express their regret and combine their apology with promises for forbearance (5) participants) or offer of repair (5) participants and other (4) participants state their lack of intent. A case of transfer occurs in one English response (I can't tell you how sorry I am) (لا أستطيع أن أخبركم كم أنا آسف لك). One participant responds by saying (I don't know what to say, لا أعرف ما أقول) which may presuppose that the apologizer is so embarrassed and therefore, no appropriate expression of apology is available which may express the deep concern about the offended. It's a transfer from Arabic.

In the ninth situation, you were an hour late for a group trip with your students at the weekend; there are some differences between the participants' responses in Arabic and English. They are direct in their apology using English language, and they just offer apology and express regret preceding by intensified adverbials (I'm so sorry, really, I'm sorry). While in Arabic, their (14) responses are varied between giving explanations for circumstances. One participant offers apology and uses metaphor (اعتذر عن التأخير وكما يا حلوين) (تعارفون أن تصل متأخرا خير من أن لاتصل أبدا) (تأخرت عليكم).

In the last situation, a friend asked you to help him/her in translating the English abstract version of his/her thesis because /she is convinced that you are able to do an excellent job for him/her. You translated it but unfortunately there were many mistakes in your translating according to his/her professor remarks.

He was talking with you about these mistakes, (9) participants offer their apology for unintentional mistakes ((أنا اعتذر, أنا قسدي, ما كان قسودي, ما كان قصدي, أنا اعتذر.)). (3) participants blame themselves for the mistakes (لا يوجد ما اعتذر عليه كانت (أوه, انه ذنبي) وأتحمل ذلك (لم اقصد ذلك) (2) Participants show their lack of intent (مساعدة مني).

In their English responses, there is one case of transfer from Arabic (mistakes! what are they)? Also, one of the responses is a promise for forbearance (it will not happen again, I promise), while, (12) participants offered their apology directly (I apologize for the mistakes. Two participants blame the hearer instead of offering apology (it's your fault. You should consult an official translator to revise the translation). One participant uses a proverb to apologize (a friend in need is a friend indeed (الصديق وقت الضيق).

Discussion of the Results

There are many apology strategies to use in different situations. It's worth to say that responses in Arabic were more varied than those in English. Respondents were more creative in Arabic and provided varied apologetic responses. Overall, the data revealed that participants, in their Arabic responses, are more indirect in their apologies than in their English responses. In addition, one of the most important findings that the current study revealed can be the fact that intensifiers of the apologies are rarely applied by the participants in their Arabic responses.

The relationship between the offender and the offended has a high effect on the way of apologizing In both, Arabic and English responses, they used formal of apology when speaking to higher people(see their responses to situations number 3, 4 and 7) and ordinary words and expressions when speaking with

equal persons or relatives(see their responses to situations such as number 9 and 10) and this goes with what Al-Sobh(2013) confirmed in his study.

The responses were varied from one-word answers to complete sentences. Although gender is not part of the main concerns of the study, it is clear from the response that females were more sensitive than males in their way of apologizing and this is in consistency with the findings of Batainah and Batainah (2005).

Most of the participants in both Arabic and English responses utilized the strategies of expressing regrets and offering apology. These two strategies were clear almost in all responses. Also, it's clear that there is a transfer from Arabic to the participants' responses as showed in presenting the result of data analysis. In addition, there is an appeal to Allah in the Arabic responses. Religion influences interaction in Arabic and expressions with religious content signifies politeness in the apologetic situations. Transfer from Arabic to English is clear in some of the participant's responses such as (لا اعرف كيف اعتذر منك) , I don't know how to apologize, off, mistakes, (أوف أخطاء!).

Pedagogical Implications

The main aim of education is to improve the personality of the human beings. It is necessary to take into account that in teaching any language, we don't only teach abstract knowledge. Language should be taught contextually so textbook writers should include apology expressions and strategies in textbooks in order to give the learners the opportunity to use them appropriately. To be able to teach better, it is necessary to understand the cultural differences and pragmatic patterns of the languages so that teachers can target this specific area of teaching. Thus, the researchers believe that school curricula should focus not only on structure and vocabulary but also on language functions such as apologizing.

Teachers should also train students to use apology expressions and strategies at schools. Students may not use clear strategies of apology in the situations given as they may not study them in schools' textbooks clearly. They use different apology expressions, some colloquial for the same situations. Since speech acts are cultural in essence, EFL learners must be made familiar with the culture driving the speech acts, which would go a long way in facilitating successful communication.

Language learners should be aware that what is appropriate in one language may be entirely inappropriate in another. According to Bardovi-Harlig (2001), textbooks are often an unreliable source of pragmatic input for classroom language learners. Thus, including textbooks with the necessary knowledge of the similarities and differences between languages may raise the learners' awareness of these similarities and differences in form, usage and actual use. In addition, language teachers should raise this awareness through classroom activities that involve speech act realization in different situations.

Recommendations

Researchers are recommended to conduct further studies on apology and other function with different participants and different situations.

References

- Abu Darwish, S. (2014). Gender Differences in the Usage of Apology: A Case Study of Native Speakers of English in Jordan's Private Schools. MA thesis. Middle East University.
- Al-Sobh, M. (2013). An Analysis of Apology as a Politeness Strategy Expressed by Jordanian University Students. *International Journal of Humanities and Social Science Vol. 3 No. 2*[Special Issue – January 2013].
- Austin, T. (1998). Cross-cultural pragmatics-building in analysis of communication across cultures and languages: Examples from Japanese. *Foreign Language Annals, 31, 326-346*.
- Aydin, M. (2013). Cross Cultural Pragmatics: A Study of Apology Speech Acts by Turkish speakers, American English Speakers and Advance Nonnative Speakers of English in Turkey. Retrieved 15 December 2021 <http://cornerstne.lib.mnsu.edu/etds>
- Bardovi-Harlig, C. (2001) Developing Pragmatic Competence in a Foreign Language. Retrieved 5 December 2016 from www.scielo.org.co/pdf/calj/n8/n8a09.pdf
- Bataineh, R. & Bataineh, R. (2005). Apology strategies of Jordanian EFL university students. *Journal of Pragmatics 38*. Retrieved 5 December 2021 www.elsevier.com/locate/pragma
- Batainah, R. & Batainah, R. (2008). A cross-cultural comparison of apologies by native speakers of American English and Jordanian Arabic. *Journal of Pragmatics, 40, 792-821*.
- Bharuthram, S. (2003). Politeness phenomena in the Hindu sector of the South African Indian English-speaking community. *Journal of Pragmatics, 35(10-11), 1523- 1544*. Retrieved 10 December, 2021, from www.sciencedirect.org

- Blum-Kulka, S., House, J., & Kasper, G. (1989). *Cross-Cultural Pragmatics: Requests and Apologies*. Norwood: Ablex Publishing Corporation.
- Brown, P. and S. Levinson. (1987). *Politeness: Some Universals in Language Usage*, Cambridge and New York: CUP.
- Brown, G. and G. Yule. (1989). *Discourse Analysis*, Cambridge: CUP.
- Butler, C. D. (2001). *The role of context in the apology speech act: A socio-constructivist analysis of the interpretations of native English-speaking college students*. Unpublished doctoral dissertation, The University of Texas, Austin, Texas.
- Cohen, A. & Olshtain, E. (1983). *Apology: A speech act set*. *Sociolinguistics and Language Acquisition* (18-35). Rowley, MA: Newbury House.
- Deutschmann, M. (2003). *Apologizing in British English*. Unpublished doctoral dissertation, Umea Universities, Umea.
- Edmundson, R. J. (1992). *Evidence for native speaker notions of apologizing and accepting apologies in American English*. Unpublished doctoral dissertation, Indiana University, Bloomington, Indiana.
- Ellis, Rod. (2001). *The Study of Second Language Acquisition*. Hong Kong: OUP.
- Ely, R., & Gleason, J. (2006). I'm sorry I said that: apologies in young children's discourse. *Journal of Child Language*, 599-620. Retrieved 15 December 2021 <http://dx.doi.org/10.1017/S0305000906007446>
- Fraser, B. (1981). On apologizing. In F. Columns (Ed.), *Conversational routine: Explorations in standardized communication situations and pre patterned speech (pp.259-271)*. New York: Mouton.

- Goffinan, E. (1971). *Relations in Public: Microstructure of the Public Order*. Hannondsworth: Penguin.
- Gooder, H. and Jacobs, J. M. (2000). 'On the border of the unsayable'. *Interventions* (2), pp: 229-247.
- Harlow, L. L. (1990). Do they mean what they say? Socio pragmatic competence and second language learners. *The Modern Language Journal*, 74(3). Retrieved 12 October 2021, from www.jstor.com.
- Hatch, E. M. (1992). *Discourse and Language Education*. Cambridge: Cambridge University Press.
- Holmes, J. (1989). Sex differences and apologies: One aspect of communicative competence. *Applied Linguistics*, 194-213. Retrieved 30 November 2021 <http://dx.doi.org/10.1093/applin/10.2.194>
- Holmes, J. (1990). Apologies in New Zealand English, *Language in Society*. 19, 155-199.
- Hussein, R. F. and Hammouri, M. T. (1998). 'Strategies of apology in Jordanian Arabic and American English'. *Grazer Linguistics Studies* (49), pp: 37-51.
- Jung, E. H. S. (2004). Interlanguage pragmatics: Apology speech acts. In C. L. Moder & A. Martinovic-Zic (Eds.), *Discourse across languages and cultures* (pp. 99-116). Philadelphia: John Benjamins.
- Lev, M. A. (2001). 'Differing cultural views of apology fuel U.S.-China and off. Chicago Tribune.

- Lubecka, A. (2000). *Requests, invitations, apologies, and compliments in American English and Polish: A cross-cultural communication perspective*. Kraków: Ksiagarnia Akademicka.
- Muzhir, H. Abdul-ZahraRaheem, M. (2013). A Socio-pragmatic Study of Apology in Iraqi Non-standard Arabic. University of Kufa - College of Arts.
- Nureddeen, F. A. (2008). 'Cross cultural pragmatics: Apology strategies in Sudanese Arabic'. *Journal of Pragmatics*, 40, pp: 279-306.
- Obeng, S. G. (1999). Apologies in Akan discourse. *Journal of Pragmatics*, 31(5), - 734. Retrieved December 30 October 2021, from www.sciencedirect.org
- Olshtain, E. (1989). Apologies across languages. In S. Blumkulka, J. House and G. Kasper (Eds.). *Cross-cultural Pragmatics*. Norwood: Albex.
- Owen, M. (1983). *Apologies and remedial interchanges: A study of language use in social interaction*. New York: Mouton.
- Rizk, S. (1997). 'Apology in English among Arab nonnative speakers of English'. *Journal of the Faculty of Education* (3), pp: 1-27.
- Selo, I. (2004). A Socio linguistic study of Apology in Iraqi Arabic. *Irbid Lil-Buhooth Dirasat ,Irbid, .Jordan* 33-78.
- Paper submitted to the proceedings of TESOL 3rd annual Graduate Student Forum, Baltimore, MA, and USA
- Suzuki, T. (1999). A rhetorical analysis of Japanese apologetic discourse. In N. Sugimoto (Ed.), *Japanese apology across disciplines* (pp. 155-184). Commack, N.Y.: Nova Science Publishers.

- Tamanaha, M. (2003). *Interlanguage speech act realization of apologies and complaints: The performances of Japanese L2 speakers in comparison with Japanese L1 and English L1 speakers*. Doctoral dissertation, University of California, Los Angeles, California.
- Tanaka, N. (1991). An investigation of Apology: Japanese in comparison with Australian, *Meikai Ron shun*, 4, 35 – 53.
- Turan, U. (2011). Pragmatics. *TURKISH SYNTAX, SEMANTICS, PRAGMATICS AND DISCOURSE* (pp. 109-110). Eskisehir: Anadolu University Press.
- Verschueren, J. (1999). *Understanding Pragmatics*. NY: Oxford University Press Inc.
- Vollmer, H., & Olshtain, E. (1989). The language of apologies in German. In S. Blum-Kulka, J. House & G. Kasper (Eds.), *Cross-cultural pragmatics: Requests and apologies* (pp. 197-220). Norwood, New Jersey: Ablex.