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A Socio-Pragmatic Analysis of Politeness Strategies Employed in Apology Used by Iraqi Male/Female EFL Learners

A THESIS

SUBMITTED TO THE COUNCIL OF THE COLLEGE OF EDUCATION FOR HUMANITIES-UNIVERSITY OF ANBAR, IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS IN ENGLISH LANGUAGE AND LINGUISTICS

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بسم الله الرحمن الرحيم

"وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنْزَغُ بَيْنَهُمْ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا"

صدق الله العظيم
{ سورةُ الإسراء، 53}

In the Name of Allah, Most Gracious, Most Merciful

"Say to My servants that they should only say those things
that are best, For Satan doth sow dissensions among them,
For Satan is to man an avowed enemy"

Allah Almighty has Spoken the Truth

{Surah Al-Isra'a, 53}
Translated by: Abdullah Yusuf Ali (1987)

Supervisor and Head of Department's Declaration

I certify that this thesis entitled **A Socio-Pragmatic Analysis of Politeness Strategies Employed in Apology Used by Iraqi Male/Female EFL Learners** is prepared under my supervision at the University of Anbar as a partial requirement for the degree of Master of Arts in English Language and Linguistics.

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Supervisor: **Prof. Dr. Muslih Shwaysh Ahmed**

Date: 16 / 8 /2022

In view of the available recommendations, I forward this thesis for debate by the Examining Committee.

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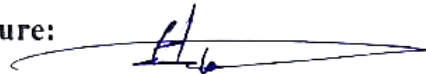
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Signature:

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Date: 11/ 9 /2022

2nd Scientific Expert's Report

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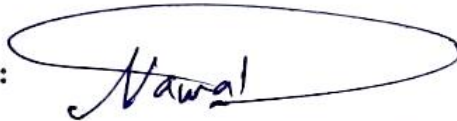
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Examining Committee's Certification

We certify that we have read this thesis entitled **A Socio-Pragmatic Analysis of Politeness Strategies Employed in Apology Used by Iraqi Male/Female EFL Learners** and as Examining Committee examined the student in its contents and that in our opinion it is adequate as a thesis for the degree of Master of Arts in English Language and Linguistics.

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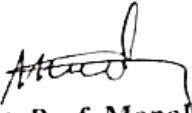
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DEDICATION

To my late mother, my little family and to everyone who truly loves

me

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I would like to express my sincere gratitude to my supervisor. Emeritus Prof. Dr. Muslih Shwaysh Ahmed, for his fatherly care, his patience, motivation, encouragement, and immense knowledge. Without his experience and suppo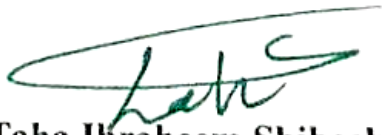rt, this thesis would never have seen the light. I am very proud and honoured that my thesis was under his supervision, and I pray to Allah to grant him continued health, strength, and wellness.

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ABSTRACT

Language users need pragmatic competence to communicate successfully. Pragmatic competence is the language knowledge of the speaker and the use of appropriateness and politeness rules. In everyday life, people often assume that the utterances used by women are different from those used by men, especially in terms of politeness. Women are often considered more polite than men because of the roles in their social life; in addition, they are often responsible for transmitting politeness and cultural value. Politeness is a culturally defined pattern of language use that enables the speaker to formulate appropriate speech acts. The speech act of apology is chosen to reflect politeness in the current study, as it is often used in everyday life. In addition, this speech act can be used to maintain the harmony of social relations between speakers and hearers. Therefore, it cannot be separated from sociolinguistics; because social factors such as social context, gender, and the participants' relationship can all have an impact on how apologizers convey their apologies.

Thus, the present study aims at achieving three objectives: first, identifying politeness strategies employed in apology used by Iraqi male/female EFL learners at University of Anbar. This sample is chosen purposefully based on their educational level and their eastern culture. According to the researcher's best knowledge, this sample has not been used in a similar related study. Second, the current study investigates apology strategies used by Iraqi male/female EFL learners. Third, this study tries to fill the gap by using Leech's (2014) socio-pragmatic scale to investigate the effect of gender and other social factors on the use of politeness strategies, where there is a shortage of studies studying such aspects depended on this model. To achieve these aims, it is required to utilise instruments to collect larger amount of authentic data as possible. Therefore, an online Oral Discourse Completion Task (ODCT) and Semi-structures interviews are conducted for this study. The data selected is based on qualitative methods of descriptive analysis. The sample of the present study is of 40 participants; 20 males / 20 females to respond to the ODCT. The findings are supported by semi-structured interviews of 6 main questions to be answered by 4 males/ 4 females to get a better understanding of the participants' intentions and reasons behind their being polite in certain situations.

The findings revealed 8 out of 10 strategies of politeness are used by the participants. "Silence" is used as a new strategy of politeness that is not included in the model adopted within the 10 updated strategies of politeness. Females surpass males in the use of five strategies: Obligation of S to O, Sympathy, Tact, Modesty, and Approbation; while males surpass females in using four strategies: Generosity, Feeling-reticence, Opinion-reticence, and Silence. Regarding apology strategies, "expressing regret" is the most commonly used apology strategy by Iraqi male and female postgraduate students. The findings also reveal that both genders use different indirect strategies to support their apologies. "Explaining the situation" is the most frequently used supporting move, and it has been equally used by both genders. Based on their eastern nature, both males and females use a new kind of supporting moves, which is "Admitting responsibility for in-group member's fault." Some social factors are revealed to be effective on choosing politeness strategies. It is concluded that the majority of the participants use most of the politeness strategies suitably in most of the situations, regardless of their gender. This indicates that the participants of the study are socio-pragmatically competent. In addition, the gender of the participants has a slight effect on the choice of politeness strategies. Moreover, social status and age are the most effective factors as compared to the others.

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LIST OF ABBREVIATIONS

CCSARP	Cross-Cultural Speech Act Realization Project
DCT	Discourse Completion Task/Test
DRPT	Discourse Role-Play Task
DSAT	Discourse Self-Assessed Task
DWDCT	Dramatic Written Discourse Completion Task
F	Female participant
FIn	Female interviewee
FTAs	Face Threatening Acts
GSP	General Strategy of Politeness
H	The Hearer
IFDIs	Illocutionary Force Indicating Devices
M	Male participant
MDCT	Multiple Choice Question Discourse Completion Task
MIn	Male interviewee
O	The Other Interlocutor
ODCT	Oral Discourse Completion Task
OWDCT	Open Written Discourse Completion Task
S	The Speaker
RPSA	Role-Play Self-Assessment
WDCT	Written Discourse Completion Task

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CHAPTER ONE

INTRODUCTION

1.1   Statement of the Problem

Conveying thoughts, feelings, intentions, and desires to other people means speaking a language. When a speaker speaks a language, he or she need to perform a speech act in a polite way, so, politeness plays a crucial role in all cultures and societies for maintaining social relationships and for face-saving. Although politeness is common to all cultures and languages, its functions and realisation vary from one culture to another (Al-Duleimi *et. al.*, 2016). Therefore, politeness is a culturally defined pattern of language use that enables the speaker to formulate appropriate speech acts (Ugla& Abidin, 2016). Apology is polite strategies that have the effect of paying attentions to the addressee's negatives face, and it is often used in everyday communication. This speech act is a part of pragmatics study and belongs to expressive speech acts. The selection of the appropriate formulas of apology for paying off violations of social norms to restore harmony is a hard task. However, it cannot be separated from sociolinguistics because social factors such as social context, gender, and the participants' relationship can all have an impact on how apologisers convey their apologies. Thus, the present study aims to examine the politeness strategies used in expressing apologies by Iraqi male and female EFL students at the University of Anbar in the academic setting and analyse them socio-pragmatically. It's possible that this sample is not utilised for related research.

Most studies, to the researcher's best knowledge, are more concerned with the overall nature of apology as a linguistic/pragmatic phenomenon in relation to politeness and gender, based on different models of politeness. However, there is a shortage of studies using such aspects depended on Leech's 2014. This study aims to fill the gap by using this model to investigate the effect of gender on the choice of appropriate politeness strategies in some social contexts based on the socio-pragmatic scale, and

to find out whether there are other effective social factors influence participants' politeness more than their gender.

1.2 Objectives of the Study

The present study aims at:

1- Identifying politeness strategies used in expressing apology by Iraqi male/female EFL students in the academic setting.
2- Investigating apology strategies used by Iraqi male/female EFL students in the academic setting.
3- Studying the influence of gender and other social factors on participants' choice of politeness strategies.

1.3 Questions of the Study

The present study is essential to find the answers to the following questions:

1- What politeness strategies are frequently used by Iraqi male/ female EFL students in the academic setting?
2- What apology strategies are frequently used by Iraqi male/female EFL students in the academic setting?
3- What other social factors are more effective than the gender of the participant in applying politeness strategies?

1.4 Procedures of the Study

The procedures adopted in the current study are as follows:

1. Surveying theoretical linguistic materials on gender, pragmatics, socio-pragmatics, apologies and politeness methods, as well as notions associated with them, in addition to English as a foreign language.
2. A sample of 40 students (20 males / 20 females), postgraduate students of Departments of English, is selected as research sample.
3. Designing an online ODCT (in the form of an open-ended questionnaire) that is used by the chosen sample to collect the data for

analysis. This data collection instrument allows the researcher to get a larger amount of semi-natural data because the students are capable of expressing ideas that cannot be written on a sheet.

4. Semi-structured interviews are conducted to know about students' thoughts about apology and what drives them to be polite apologisers in specific situations.

5. Transcribing and coding the recorded data that is obtained from ODCT and interviews to be prepared for the analysis.

6. The transcribed oral responses are analysed qualitatively, following qualitative content analysis and quantifying qualitative analysis procedures, based on Leech's 2014 framework.

7. In the light of the findings that are arrived at, the study gives certain conclusions and suggestions for further studies.

1.5 Limits of the Study

1. There was no consideration of any other speech acts such as "compliment," "thanking" or "commiseration" in this study.

2. Students from other universities are excluded from the study.

3. This study precluded other models of politeness and apology classification such as Brown and Levinson (1987), Blum-Kulka's (1989) and Cohen and Olshtain"s (1981) to be adopted as analytical tool.

4. In analysing the data, the quantitative method of analysis is eliminated.

1.6 Significance of the Study

Practically, the findings of this study will be useful to other researchers, particularly those interested in analysing politeness and apology expressions. Furthermore, the results of this study aim to provide EFL learners with information that may help them to improve their pragmatic competence in English via providing them with the chance to understand and use apology strategies in a variety of contexts. **Methodologically,** this study may satisfactorily prove the practical efficiency of the possible combination of ODCT and semi-structured interview as a data collection instrument.

CHAPTER TWO
THEORETICAL BACKGROUND

2.0 Introduction

To avoid any communication breakdowns, proper and successful communication in English involves years of practise and knowledge of the sui expressions to be used with speakers of the target language (Altakhaineh & Rahrouh, 2015). Learning a language requires developing pragmatic competence, which refers to a speaker's understanding and application of appropriateness and politeness rules, which govern how the speaker understands and formulates speech acts. Thus, pragmatic competence governs how to communicate communicative intent in various settings. In a variety of settings, social differences influence interlocutors' speech events choices, allowing them to adopt acceptable utterances or principles (Thijittang, 2010). Yule (1996) states that the role of utterances, which is, according to Levinson (1983), a kind of communication between the speaker and the listener, is not limited to the indication of diverse patterns of grammatical structures and varied uses of words, but also the indication of actions that people may perform. Expressions of condolence, invitations, refusals, requests, and apologies are all examples of speech acts.

Yule (1996) classifies apologising as an expressive speech act. Bataineh (2005) proposes that apology strategies refer to the means used by people to communicate the speech act of apologizing. The implementation of such strategies may be influenced by social characteristics such as social distance, age, or gender. Mills (2003) views that gender is the core of linguistic politeness; scholars and researchers have addressed language and gender during the previous two decades. According to Mills (2003, p.169), "Gender has begun to be theorised in more productive ways, moving away from a reliance on binary oppositions and global statements about the behaviour of all men and all women, to more nuanced and mitigated statements about certain groups". On the other hand, a number of studies on EFL learners in general, and Arabic-speaking EFL learners in particular, have shown that these learners face many

challenges in expressing kinds of speech acts in English, and so fail to communicate effectively with native English speakers (Al-Sobh, 2013). Therefore, one of the most crucial components of learning the target language is to understand how to employ speech acts correctly (Alsulayyi, 2016). Some items are required as a basis to address this study's issue statements. As a result, the terms that are discussed in this chapter are pragmatics, sociolinguistics, socio-pragmatics, politeness, speech acts, apology, gender, EFL learners, and previous related studies.

2.1 Sociolinguistics
2.1.1 Definitions of Sociolinguistics

Linguists such as De Saussure and Chomsky studied language before sociolinguistics emerged in "abstraction from society in which it operates" (Lyons, 1995, p.221). Kharboot & Nima (2020) state that according to Hymes (1974) the complexity and difficulty of language can be linked not only to the linguistic system, but also to the fact that language can be utilised differently depending on social settings. It is so in order to transmit the speaker's social and geographical background, as well as thoughts, knowledge, feelings, and emotions. As a result of these factors, sociolinguistics is an important area of linguistic studies. Some linguists demonstrate that there are some differences of view about the definition of sociolinguistics. Chaklader (1990, p.2), demonstrates that "The word Sociolinguistics is preferred by Hymes to describe the relationships between languages and societies, as well as between specific linguistic and social phenomena". Hudson (1996, p.4) defines sociolinguistics simply as "the study of language in relation to society". Furthermore, Sociolinguistics is defined by Spolsky as:

> The field that studies the relation between language and society, between the uses of language and the social structures in which the users of language live. It is a field of study that assumes that human society is made up of many related patterns and behaviours, some of which are linguistic. (1998, p.3)

Spolsky shows that the main goal of sociolinguistics is to connect linguistic variation to societal contexts. This mapping aids in

comprehending not only synchronic variation, that is to say, variation at a specific point in time, but also diachronic variation, such as language evolution. A sociolinguistic approach must take into account how closely social and linguistic facts are related. Trudgill (2000), on the other hand, relates sociolinguistics to other social sciences as it is that part of linguistics that deals with language as a social and cultural phenomenon. It is concerned with the field of language and society, and it is closely connected to the social sciences, especially social psychology, anthropology, human geography, and sociology. Wardhaugh (2006, p.12) gives a more detailed definition: "sociolinguistics is concerned with investigating the relationship between language and society with the goal being a better understanding of the structure of language and how languages function in communication". Based on Hudson's illustration, that studying speech without considering the society in which it is used implies that the social explanations for applying such patterns are lost (Hudson, 1996).

Wardhaugh (2010) states, that many linguists would find it much easier to make significant generalizations about how language works if they assumed that all speakers use the same style of language. Single-style speakers, however, do not exist, no matter how appealing they may appear. Every speaker has his or her own method of using language; therefore no two speakers use linguistic objects in exactly the same way, which leads us to the Variation Theory, which is one of sociolinguistics' main concerns. So, based on the different definitions of sociolinguistics, it can be said that sociolinguists are interested in investigating why people communicate in different ways in different social circumstances, as well as to determine how language is used to convey particular social meanings. Accordingly, the current study adopted Spolsky's definition of sociolinguistic, since it seems the most related one to the scope of the study.

2.1.2 Dimension of Sociolinguistics

The variety of linguistic choices would reflect social aspects of communication in every phase of communication where there should be linguistic choice that pertains to social factors of communication, whether

spoken or written. On the other hand, these dimensions may have an impact on the participants' linguistic choices (Soesilowati, 2009). Holmes (1992) presented four different dimensions that are reflected throughout communication. There's a social distance scale for participant relationships; a status scale for participant relationships; a formality scale for the setting or style of interaction, and two functional measures for the purposes or topic of the interaction. Speaking, according to Hudson (1996), can be considered an "act of identity" that situates the speaker in a "multi-dimensional social environment." Because it gives observable cues that other people might use to determine how the speaker sees their place within the various social types that are relevant to speech, it is an act of identity. The social space is multi-dimensional because it contains a large number of different social types, each of which provides a separate 'dimension' of classification. These dimensions include not only more obvious ones like age, sex, and social class, but also less obvious ones like 'English-ness', 'Londoner-ness,' and 'linguist-ness' Hudson (1996).

2.1.3 Communicative Competence

Having the ability to communicate is referred to as having communicative competence. Spoken, written, or even nonverbal competences are all possible. It is a broad phrase that describes having both the knowledge of the language and the ability to use it effectively to communicate in everyday situations. According to numerous academics, language is a tool for communication that consists of the four skills of listening, speaking, reading, and writing. In addition to learning the necessary grammatical principles, one must exercise these language abilities until they are habitual in order to develop them (Saleh, 2018). Thus, Communicative competence is related to social knowledge and culture of the speakers to help them using and interpreting linguistic forms, where Hymes stated that communicative competence involves knowing not only the language code but also what to say to whom, and how to say it (appropriately in any given situation). It relates to both knowledge and skill of who may or may not speak in a certain setting, when to speak and when to remain silent (Soesilowati, 2009). To summarize, communicative competence refers to a speaker's ability to choose and use language for communication within a speech community.

2.2 Pragmatics

Pragmatics was introduced in 1930s by the American philosopher Charles W. Morris (1901-1979) as one of the three components of semiotics, the science of signs. It was then used in linguistics as a branch that investigates language usage. Specifically, in his famous trichotomy of syntax, semantics, and pragmatics, Morris defined pragmatics as "the study of the relation of signs to interpreters" (1938, p. 6) as cited in (Kharboot & Nima, 2020). **Levinson (1983)** views pragmatics as an inferential process:

> We can compute out of sequences of utterances, taken together with background assumptions about language usage, highly detailed inferences about the nature of the assumptions participants are making, and the purposes for which utterances are being used. In order to participate in ordinary language usage, one must be able to make such calculations, both in production and interpretation. This ability is independent of idiosyncratic beliefs, feelings and usages (although it may refer to regular and relatively abstract principles. Pragmatics can be taken to be the description of this ability, as it operates both for particular languages and languages in general. (1983, p. 53)

Yule's (1996, p.3) comments "Pragmatics is the study of contextual meaning" reflects the emphasis on the importance of context in pragmatics. According to him, Pragmatics is concerned with four dimensions of meaning:

- The study of speaker meaning
- The study of contextual meaning
- The study of how more gets communicated than is said
- The study of the expression of relative distance

Mey (2001) demonstrates that the pragmatic turn in linguistics can thus be described as a shift from the paradigm of theoretical grammar in particular, syntax to the paradigm of the language user, which is of particular importance for defining pragmatics. Thus, a truly pragmatic consideration has to deal with the users in their social context; it cannot limit itself to the grammatically encoded aspects of contexts. Then he said

that pragmatics studies the use of language in human communication as determined by the conditions of society. Crystal (2008, p.379) defines pragmatics as: "the study of language from the point of view of the users, especially of the choices they make, the constraints they encounter in using language in social interaction, and the effects their use of language has on the other participants in an act of communication". Thus, pragmatics extends beyond dictionary definitions to consider the actual meaning of a given utterance in light of the context or norms of the culture in which it occurs (Yule, 1996). Furthermore, according to O'Keeffe, et al (2011), several methods can be used to create a thorough pragmatic knowledge of language, spanning from text analysis to context awareness. Comprehending and making meaning. Producing meaning is thus a dynamic and interactive process that includes the association of meaning between speakers and hearers, as well as the linguistic, social, and cultural contexts of utterances. So, generating meaning is a dynamic and interactive process that includes the association of meaning between speakers and listeners, as well as the linguistic, social, and cultural contexts of utterances (Ahmed, 2017).

2.2.1 Pragmatic Competence

Pragmatic competence is "the knowledge underlying abilities to interpret, express, and negotiate social activities and their meanings beyond what is really expressed" (Austin, 1998, p. 328). Chomsky used the term competence to describe the difference between competence and performance. Competence, according to Chomsky, is the grammatical language knowledge, whereas performance is the appropriateness of delivered speech (Canale & Swain, 1980). This difference has been important, although it has been criticized for ignoring societal aspects of language as a result. Chomsky's distinction, on the other hand, has been famously restated as communicative competence. Pragmatic competence is critical for effective communication; without it, speakers may be misunderstood or misread, resulting in a significant communication gap. In order to be communicatively competent, Yule (1996) claims that one must understand the social ease of utilizing linguistic forms in addition to recognizing the forms themselves. Pragmatic competence can be further broken down into pragma-linguistic and socio-pragmatic components since

it involves whether or not an utterance is acceptable and appropriate to other language users in expressing the speaker's intended meaning (Wyner, 2014).

2.2.2 Interlanguage Pragmatics

In terms of non-native speakers, there is a need to clarify the concept of interlanguage pragmatics, which is concerned with the production and interpretation of speech acts by second language learners. Initially, interlanguage pragmatics is described by Kasper (1992) as the domain that concerned with the learner's development of pragmatic knowledge of the second language. The word 'interlanguage' was initially coined by Reinecke (1969). Then, Selinker (1969, 1972) coined the term in the context of second language acquisition. The learner's representation of the second language system is referred to as Interlanguage (Al Ali, 2012). Interlanguage pragmatics remains a popular topic of second language study that examines how non-native speakers comprehend and create linguistic speech acts in a target language in a systematic and progressive manner, as well as how they acquire second language pragmatic knowledge. Although many scholars were drawn to this subject because of its importance for modern pragmatics studies, second language researchers from the studies of pragmatics are interested from the perspective of language learning (Kasper, 1992).

2.2.3 Pragmatic Transfer

It is undeniably vital for second language learners to establish their understanding of the pragmatic norms that pertain to target language cultures in order to learn the target language effectively. They must comprehend, recognize, and learn to interact in a variety of circumstances, depending on their communicative goals. Furthermore, understanding cultural norms is essential for effective communication (Kasper & Rose, 2002). As a result, pragmatic transfer can be defined as a person's first language's influence on speech acts performed in the target language. This notion falls under the umbrella of interlanguage pragmatics, which deals

with the impact of second language learners' language expertise. Two assumptions underpin pragmatic transfer's appeal as a research explanatory term. Firstly, learners' first language pragmatic knowledge has a significant impact on the production and comprehension of particular linguistic expressions. Second, learners' pragmatic transfer is frequently influenced by their usage of or return to first-language pragmatic norms (Kasper, 1992). Likewise, Kasper (1992) distinguishes between two forms of pragmatic transfer: positive and negative pragmatic transfer. The first is more likely to be acceptable since it promotes language acquisition by using linguistic conventions that are shared by the first and second languages. The second, on the other hand, can lead to misunderstandings when first-language conventions are projected into a second-language context where they may be inappropriate. Wolfson (1989) explains this term:

> Those instances of deviation from the norms of either language which occur in the speech act of bilinguals as a result of their familiarity with more than one language, i.e. as a result of language contact, will be referred to as interference phenomena. It is these phenomena of speech, and their impact on the norms of either language exposed to, that invite the scholars' attention. (1989, p. 141)

Tran (2006a) states that pragmatic and discourse transfer refers to:

> The learners' carrying over their L1 pragmatic and discourse norms of politeness and appropriateness into their L2 production. In other words, it is the influence of learners' L1 sociocultural and linguistic norms of politeness and/or appropriateness on their L2 performance of communicative acts. (2006, p. 50)

Likewise, interlanguage pragmatics has been researched from the perspective of specific motives of speech acts, i.e. how second language learners acquire pragma-linguistic methods and sociocultural norms of creating a given speech act, in order to influence speech act theory. In addition, they have had a significant impact on both speech act theory and politeness theory (Kasper and Blum-Kulka, 1993). Negative pragmatic

transfer has negative implications, according to Yates (2010), because the speaker who breaks "transfer" for some of his norms may be perceived negatively as rude rather than merely as errors in competency.

2.3   Socio-Pragmatics

The term "socio-pragmatics" may appear redundant from a Continental European viewpoint on pragmatics because pragmatics is considered as a general cognitive, social, and cultural perspective on linguistic phenomena, in connection to their use in forms of action (Verschueren, 1999). Socio-pragmatics, on the other hand, enjoys a more defined heritage in the Anglo-American understanding of pragmatics as pragmatics is considered a separate component from the other components in linguistic theory (Horn & Ward, 2004). As a result, socio-pragmatics combines sociolinguistics and pragmatics. Leech (1983) was one of the first linguists to recognize the importance of socio-pragmatics in general pragmatics. He divided general pragmatics into pragma-linguistics, which concerns with the general conditions of the communicative use of language, in other words, "the particular resources which a given language provides for conveying particular illocutions"; and socio-pragmatics, which focuses on "specific local conditions on language use" (1983, pp.10-11). Leech's definition of socio-pragmatics has a significant flaw; he did not identify what these 'local' contexts might be. As a result, Leech's concept of socio-pragmatics is deemed inadequate (Culpeper, 2011).

Socio-pragmatics, according to Trosborg (1994, p.37), "is concerned with the investigation of major patterns of interaction in specific social circumstances and/or social systems". Mey (2001) defines socio-pragmatics as "the study of language in human communication as determined by societal conditions" (p.6). Socio-pragmatics is based on an emphasis on the interactive nature and recognition of the social context in which a speech act occurs (Soesilowati, 2009). Moreover, socio-pragmatics is a pragmatic study that follows a set of guidelines (Manurung, 2010). Furthermore, according to Mirzaei, Roohani, and Esmaeli (2012), socio-pragmatics is the study of the connections between communicative activities and power, social inequality, and imposition. It includes the

social circumstances and implications of what you do, when you do it, and to whom you do it.

More recently, Leech (2014, p.14) describes socio-pragmatics as involving "the various scales of value that make a particular degree of politeness seem appropriate or normal in a given social setting". Leech's earlier statement, in other words on "language use reflects the pragmatics of the period, which was highly concerned with a speaker-oriented perspective of pragmatics, that is, the speaker making choices in their use of language" Leech (2014, p.14). Of course, Leech is considering socio-pragmatics in the context of politeness, not contradicting his earlier concept of socio-pragmatics. Nonetheless, the fact that he is now doing so shows that he is aware of alterations in pragmatics that have lessened the speaker's dominance in the meaning-making process. On the other hand, pragma-linguistics is concerned with "such phenomena as the range of the lexico-grammatical resources of the language, their meanings, the degree of pragmaticalization, their frequency, and how they are deployed as linguistic strategies of politeness" (Leech 2014, p.14). Nurjamily (2015) states that socio-pragmatics is a combination of sociology and pragmatics. Sociology is the study of societies and how people interact in groupings. Pragmatics, on the other hand, considers what people say in a certain situation and how it impacts others, and it refers to the social perspective that supports the understanding and performance of communicative activities by participants (Mujiono, 2020).

2.4   Linguistic Politeness

The term politeness means "to take hearers' feelings and desires into consideration when speaking and acting. This means that politeness could be expressed verbally and non-verbally in actions" (Leech,1983, p.140). Following Brown and Levinson (1987), Politeness' is used to describe non-obtrusive distancing behavior as well as behaviors that actively expresses positive concern for others. In other words, politeness can be shown as a gesture of goodwill or solidarity, as well as the more common non-intrusive behavior that is referred to as 'nice' in ordinary conversation. Naturally, the

field has progressed in the last decade, and some contemporary definitions would reflect this. Mills (2003) has questioned politeness definitions that presuppose analysts can identify statements as distancing, "the notion that most people would agree about what constitutes a polite or impolite act" (2003, p.6). Crystal (2008) defines politeness as "a term which characterizes linguistic features mediating norms of social behaviour, in relation to such notions as courtesy, rapport, deference and distance. Such features include the use of special discourse markers, for example (*please*), appropriate tones of voice and acceptable forms of address such as (the choice of intimate and distant pronouns, or of first *and* last names)" (2008, p. 399).

2.4.1 Theories of Politeness

Different theories have been proposed to examine the strategies with which politeness is expressed. Each theory has weak and strong points which may make it appropriate to a culture but not to another. Theories of politeness are pragmatically consistent to the extent that they focus directly or indirectly on how politeness is operationalized as a social phenomenon. However, different theories of politeness see politeness in connection to human language and social behavior in different ways (Al-Adaleih, 2007). The most widely used of these theories are Brown and Levinson's (1978) and its modified version (1987), Lakoff's (1973), and Leech's (1983, 2014) theories of politeness. The argument in this section will be about both traditional and modern theories of politeness.

2.4.1.1   Traditional Theories of Politeness

Traditionally, politeness theory stems from Grice's and Searle's philosophy of language, which introduced the concept of politeness through the cooperative principle. Politeness has been taken as a significant incentive for studying linguistic politeness and politeness orientations of speech acts in a cross-cultural and interlanguage manner (Ahmed, 2017). The first group of traditional theories was based on Grice's theory of cooperative maxims and the theory of speech acts, and they dealt with politeness as a social phenomenon that focused on the speaker's intention as abstracted from the actual performance. This means that the theories advocated the speaker's face

orientation. Those theories proposed that since they agreed with the claim that politeness is a general social phenomenon; cultures are internally homogenous, though they are different. Consequently, those scholars claimed that face and the principles of politeness are universal. However, the second group of scholars reacted against this claimed and focused on the structure and nature of politeness norms across different cultures. They believed in the heterogeneity of politeness across cultures or within cultures. In light of this heterogeneity, the universality of politeness principles might not be appropriate to all cultures and, in addition, in contrast to the theories proposed by the traditional group, the role of the addressee became vital and important in the judgment of politeness (Terkourafi, 2005).

- **Brown and Levinson (1987)**

The most prominent work in the context of inter-language pragmatic research, which was widely used, was the theory of politeness proposed by Brown and Levinson (1978, 1987). The theory mainly focused on how politeness is expressed to protect participants' face. Brown and Levinson initially proposed a universal model of linguistic politeness and claimed that politeness is realized linguistically by means of various strategies (positive and negative) across cultures. Brown and Levinson (1987) based their theory on Goffman (1967), who was the first to introduce positive face and indicated its importance and necessity in any particular social interaction However, Brown and Levinson (1987) were more apparent in their treatment of face. They emphasised two ways of portraying the concept of face. The first way dealt with face from positive and negative points of view, while the second concentrated on the claim that positive and negative faces represent interlocutors' steady wants. Accordingly, Brown and Levinson (1987) proposed their strategies of politeness to protect interlocutor's face when expressing their speech acts in any social interaction. They claimed that these strategies may be universal to help speakers take account of the social factors involved with the speaker maintaining others' face through his use of speech acts.

-   **Lakoff (1973)**

Lakoff (1973) in her theory of politeness, she accounted for politeness in terms of adopting Grice's conversational maxims, which were characterised by their universal constructs. In her attempt to expand on Grice's view, two basic rules were proposed: 1) be clear, and 2) be polite. Lakoff (1973) attempted to create integration with Grice's conversational maxims. Such an attempt was to take into consideration the importance of pragmatic competence in her theory. Under her first rule, "be clear," she subsumed Grice's maxims for the reason that they are mainly related to the intention of making speech clear (Al-Duleimi *et. al.*, 2016). Speech acts, according to Lakoff (1975), serve social functions in order to save the addressee's face. According to Lakoff, the verbal act of apologizing is a social behavior that implies a face-threatening act. When making an apology, the apologizer confesses that he or she is to blame for the offense (Ahmed, 2017).   This theory was criticized as her rules about politeness could be universal to all cultures, because she contradicted her universality of politeness when Lakoff (1975) did not differentiate her terms from each other. This theory was also criticised by some scholars since it lacks the characteristics that speakers could follow in order to produce polite utterances as it lacks the characteristic of integration of politeness terms. Moreover, it might not have paid attention to the difference between literal meaning and intended meaning in expressing any act (Al-Duleimi *et. al.*, 2016).

-   **Leech (1983)**

Leech's model of politeness is found on interpersonal rhetoric and views politeness as conflict avoidance. He introduced the Politeness Principle. The function of the Politeness principle is "to maintain the social equilibrium and the friendly relations which enable us to assume that our interlocutors are being cooperative in the first place" (Leech, 1983, p. 82).
Regarding to the mentioned above, Leech (2005) proposed his new theory of the Grand Strategy of Politeness in which he modified his old theory of politeness (1983) to cover the strategies of politeness and the social factors that influenced their use in any act of communication in cultures other than Western.

Accordingly, it can be said that politeness is not a natural phenomenon, but it is acquired gradually and programmed in terms of social norms in the mind of the individual who is going to express them through his behaviour .This indicates that the social rules of a society are specific for that society, and the rules enable the individual to use his speech acts appropriately. Despite this thread of information, knowledge about politeness across different languages and cultures is still premature because of the fact that politeness is universal as a concept but not as a behaviour. Furthermore, the appearance of an adequate theory of politeness covering the characteristics of most Western and Eastern languages might still be under research and might not be applicable to other cultures (Al-Duleimi *et. al.*, 2016)

Mao (1994) and some other eastern scholars attempted to challenge Brown and Levinson's (1987) universality of face conceptualisation and whether it could be manifested across cultures other than Western. Accordingly, since there was dissatisfaction with some aspects of these classical theories, other theories and frameworks have appeared to uncover the mask that hides the pragmatic aspects of cultures other than non-Western culture. Among these theories and frameworks is Leech's (2005) newly proposed Grand Politeness framework which focuses on the "East-West cultural divide" (Leech, 2005, p.1) of politeness. In this regard, the debate on the East-West politeness as a social phenomenon does not stop at the point of showing the differences and similarities in pragmatics between Western and Eastern cultures and languages, but rather proceeds to investigate the universal principles that help in explaining and discovering why such differences exist. Thus, it is necessary to conduct studies on the appropriateness of these new underlying theories in different cultures (Al-Duleimi et. al., 2016).

2.4.1.2   Modern Views of Politeness

Politeness as a theory has been studied in linguistics, psychology, sociology, and anthropology, among other fields. It's been studied as an area of pragmatics that analyzes interactional meaning (Eelen, 2001). The study of politeness has progressed greatly in the latter half of the twentieth century. Scholars' works have represented this evolution (Eelen, 2001; Watts, 2003) who proposed new approaches to dealing with politeness based on social notions, including the concept of *habitus* "the set of dispositions to behave in a manner which is appropriate to the social structures objectified by an individual through her/his experience of social interaction" (Watts, 2003, p.274).

- **Eelen's (2001)**

With the publication of Eelen's (2001) *A Critique of Politeness*, A new postmodern or discursive approach to politeness has arisen. According to Eelen (2001), the idea of politeness may be a viable alternative to evaluativity and discursiveness. This new method takes into account the addressee's posture as well as the evaluative movement, which might distinguish between politeness and impoliteness. It is also capable of presenting a dynamic view of the social relationship between the speaker and the listener, as well as demonstrating growth and change as a foundation for politeness. (Eelen, 2001). The primary goal of Eelen's narrative is to reveal the nature of politeness as it is expressed by a speaker and accepted by a listener. Eelen claimed in his book 'A Critique of Politeness' that standard politeness theories have severe flaws (2001). Eelen (2001) examines politeness as a social practice, informed by Bourdieu (1990), who defines social practice as "the interaction of persons in the social construction." Eelen (2001) denotes the evaluability of politeness as a representation of reality based on this concept of social reality. While dealing with politeness, an alternate concept of politeness should be considered, with new qualities of evaluative, variable, and discursiveness. The position of the hearer is completely considered throughout this definition of politeness in order to comprehend both politeness and impoliteness. This viewpoint sees politeness as a product of dynamic social relationships, evolution, and change (Ahmed, 2017).

- **Watt (2003)**

In the post-modern approach, Watt (2003) defines politeness as: "linguistic behaviour that carries a value in an emergent network in excess of what is required by the politic behaviour of the overall interaction or linguistic behaviour that "is perceived to be salient or marked behaviour" (2003, p.162). According to Watts (2003), the post-modern approach to politeness is a reaction to Brown and Levinson's politeness theory (1978). The key principle of this method is that politeness should be defined by the participants. Watts (2003) and Locher (2005) advocated for an emphasis on the role of participants in interpreting and evaluating politeness in order to distinguish between two levels of politeness. They argue:

> We consider it important to take native speakers' assessments of politeness seriously and to make them the basis of a discursive, data-driven, bottom-up approach to politeness. The discursive dispute over such terms in instances of social practice should represent the locus of attention for politeness research (2005, p.16)

2.5   Speech Acts
2.5.1 Definitions of Speech Act

Speech acts are a popular topic in pragmatics and sociolinguistics. According to Gibbs (1999), Austin was the first to address the functions of utterances in interpersonal communication; hence it is often assumed that J. L. Austin is the founder of the Speech Acts Theory. According to Austin (1962), speech acts are actions carried out by utterances such as delivering commands or making promises. Speech acts entail real-life encounters that necessitate not only language knowledge, but also appropriate language use in a specific culture to avoid communication breakdown.

2.5.2 Speech Act Classification

According to Austin (1962), speech acts are divided into three categories: the locutionary act, which is defined as the act of uttering something. The illocutionary act, on the other hand, is linked to the force of a performative statement, such as "promising" or "apologizing." The third is the perlocutionary act, which focuses on how an illocutionary act affects the listener while attempting to determine the speaker's illocutionary intention. Searle's (1979) classification scheme presents a more thorough taxonomy of speech acts, listing five illocutionary roles that speech acts can perform: assertives, commissives, directions, declarations, and expressives.

- **Assertives**

  also known as representatives according to Searle (1975), are speech acts in which the speaker represents or describes how things are in the world, i.e., he conveys his opinion by committing to "the truth of a proposition," such as describing or asserting facts and assertions.

- **Commissives**

  Are speaking acts that obligate the speaker to take a future action, such as promising, threatening, or inviting. .

- **Directives**

  Directives are speech acts that are used to get the listener to do something, such as recommending, commanding, or ordering.
- **Declaratives**

  Are verbal acts that are used to change or affect the state of a situation or an item immediately, such as 'I pronounce you a husband and wife.'

- **Expressives**

  Are speech acts that are intended to communicate a speaker's feelings and emotions. They are not employed to exchange information, but rather to express likes, dislikes, pain, joy, admiration, or grief. For example, thanking, congratulating.

  There are multiple requirements for establishing different classes of speech acts, according to Searle (1979). The illocutionary act, the

speaker's psychological condition, the utterance itself, and its usage in the real world are some of these requirements. Researchers such as Sadock (2004) and Bach (1997), on the other hand, point out that both Austin and Searle studied speech acts in isolation from the cultural contexts in which they occur. As a result, Austin and Seale's conceptual analysis of speech acts must be supplemented by taking into account the utterances' cultural context as well as the cultural circumstances in which they occurred. Both of these factors are critical for gaining a good image of the target community's social structure and value system (Kharboot & Nima, 2020).

2.5.3 Direct Speech Act

The delivery of a speech act can be done directly or indirectly. When there is a direct relationship between a structure and its purpose, it is referred to as a direct speech act. (Soesilowati, 2009). For the example:

a. Mary: "You never be honest to me. I am so disappointed with you."

b. Mark: "I am so sorry, dear. I do not intend to make you get disappointed with me."

The example above shows an apology expression. It is a direct apology because there is an explicit performative clause "I am sorry".

Allan (1986) defines that some characteristics of a direct speech act as follows:

1- **Performative verbs**: An explicit performative verb, or a verb that effectively spells out the illocutionary force, can be used to identify a direct speech act. As an illustration, say, "I promise to take Jane to a party tomorrow." As the speaker actually carries out the promise, "I promise" is referred to as a performative clause. The speaker's use of the performative verb promise highlights the example's illocutionary impact. Thus, an explicit performative verb in a phrase or sentence can be used to identify a direct speech act.

2- **Tense in the performative verb.** The tense of an explicit performative verb must be in the present (non-past, non-future, non-perfect) because the illocutionary act is defined on the moment of utterance. For example:

a. I promise to take Jane out to a party tomorrow.

b. I have promised to take Jane to a party tomorrow.

Saying 'I promise' in (a), the speaker makes a promise at the moment. On the other hand, 'I have promised' in the (b) does not constitute the making of a promise; instead, they report that a promise was made by the speaker. So, the present tense shows that the direct speech act is done at this time

3- **The person is responsible for the illocution**. The first-person singular pronoun 'I,' 'we', taken to refer to joint speakers, or an authorised representative of someone can all be the subject of a direct speech act. For instance:

a. I promise to pay the balance amount within ten days.

b. "The court permits you to stand down" From those examples, 'I' in (a) is the first person singular who is making a promise. Then, `the court' is a person having an authority who represents the others.

4- **Negative performatives**. The use of negative performatives. For instance, requesting someone to do something a speaker can say:

a. Don't bring me that book

b. I do not request you to take that book.

The use of negative performatives verb is in order to emphasize the direct speech act from the speaker to hearer.

2.5.4 Indirect Speech Act

An indirect speech act is more difficult to recognize than a direct speech act. When there is an indirect relationship between a structure and a function, an indirect speech act occurs. The notion of indirect speech act is based on the literal force hypothesis. Thus any mismatch between form and force or any violation of the literal force hypothesis, is an exception that needs explanation. (Khalifa, n.d.). Leech (1983) demonstrates that people tend to use indirect speech acts mainly in connection with politeness since they thus diminish the unpleasant message contained in requests and orders since direct addresses may sometimes appear impolite as in 'Would you lend me some money?' and 'Lend me some money!' The latter variant would be absolutely unacceptable in some contexts.

2.6   Speech Act of Apology

The researchers address apology phenomenon which is considered one type of *speech events* (speech acts) that Leech (2014) called it "politeness-sensitive". The researchers track Leech's perspective that the utterance gives multifunction pragmatic use such as apology strategies as Leech (2014) states:

> I refer to these as speech events rather than as speech acts, because the latter term has typically been used in the study of single utterances… However, when we study such phenomena as requests and apologies in context, we often find that they are more complex than this. (2014, p.115)

2.6.1 Definitions of Apology

To express regret for offending someone, apologies are issued. When an offense has been committed, apologies are usually made to restore harmony. If someone hurts, inconveniences, or violates a person in any manner, his or her face must be restored, and an apology is required. Leech (1983) and Nureddeen (2008) explain that the apology is a remedy for an offense in order to keep the two parties in good terms. They believe that apologizing demonstrates the speaker's accountability and is done to maintain the balance between the speaker and the listener. As a result, apologies differ from other forms of speech acts such as thanking and complimenting (Abu Humeid, 2013). The guilty person(s) must apologize if their conduct or utterance has caused one or more people to feel offended. They also mention two elements that influence the choice of apologetic strategy: the seriousness of the offense and the players' standing (Wolfson, 1983). According to Holmes (1989), an apology is ''a speech act addressed to V's face-needs and intended to remedy an offence for which A takes responsibility, and thus to restore equilibrium between A and V (where A is the apologist, and V is the victim or person offended'' (p.196). An apology, for Garcia (1989), is "an explanation offered to a person affected by one's action that no offense was intended, coupled with the expression of regret for any that may have been given; or, a frank acknowledgment of the offense with expression of regret for it, by way of reparation" (p.44). Olshtain (1989) notes that an apology is "basically a

speech act which is intended to provide support for the H (hearer) who was actually or potentially malaffected by a violation X. […], the S (speaker) is willing to humiliate himself or herself to some extent and to admit to fault and responsibility for X" (p.156). The current study adopted the definition of Garcia 1989 since it seems to be the most related definition to the strategies and the scope of the current study.

2.6.2 Kinds of Offences

It is argued that the nature and severity of an offense strongly affect the form of the subsequent apology. For example, stepping on someone's toe will most probably result in a different apology than knocking someone over and breaking his/her leg (Deutschmann,2003, p.265). Wolfson, (1989, pp.178-179) lists the following kinds of social obligation, which when broken, result in apologies:

1.The obligation to keep a social or work-related commitment or agreement.
2.The obligation to respect the property of others.
3.The obligation not to cause damage or discomfort to others.

Holmes(1990, p.178) provides a different taxonomy. She classifies offenses into six types:

  a. Space offenses; e.g. : bumping into someone, queue jumping, etc.
  b. Talk offenses; e.g. : interrupting, talking too much, etc.
  c. Time offenses; e.g. : keeping people waiting, taking too long, etc.
  d. Possession offenses; e.g. : damaging or losing someone's personal property.
  e. Social gaffes; e.g. : burping, coughing, etc.
  f. Inconvenience offenses; e.g. : giving someone the wrong item, etc.

2.6.3 Components of Apology

Assigning to Deutschmann (2003), the offender, the offended, the crime, and the cure are the four components that the majority of definitions of apology involve. The person who committed the offence for which an apology is required is referred to as the offender. The one

who was wronged is the offender. The offence is the incident for which an apology is due. The remedy, which is the most important element, has three sub-components that are all required to carry out an act of remorse. These supporting elements are:

1. The offender must be aware of the offence.
2. The perpetrator must demonstrate some sort of acknowledgement of responsibility.
3. The perpetrator must express regret in some way as part of the apology.

The four components included in a prototypical apology.
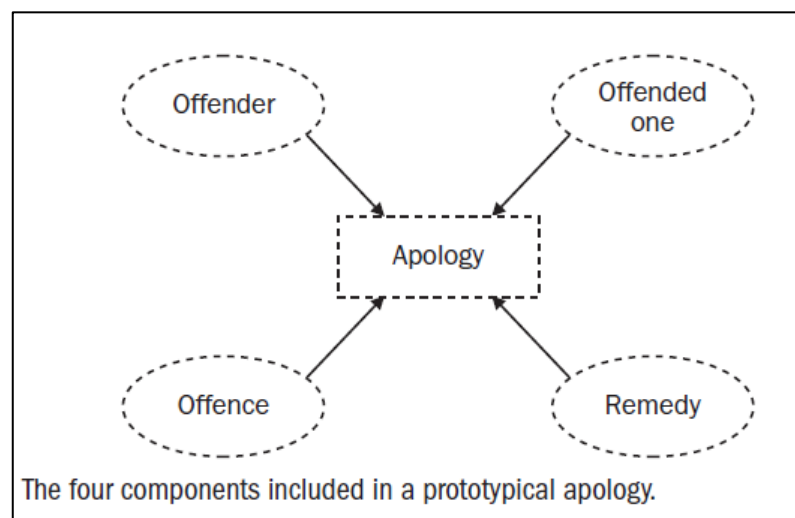
Figure (2.1) The Four Components of Apology "Deutschmann (2003, p. 46)

2.6.4 Classifications of apology

Many classifications of apologies have been proposed by scholars. Each scholar looks at apologies from a different point of view. For example, Deustchmann (2003) distinguishes four types of apologies by which apologizers attempt to remedy different types of offences. These four kinds of apologies are:

1- Real apologies: These are real expressions of regret for non-trivial transgressions.
2- Formulaic apologies: These are uttered where the offence is minimal, i.e. not serious, almost non-existent, and where apologizing is a matter of routine. For example, apologies for social gaffes such as coughing,

sneezing, burping, clearing the throat, etc. as well as apologies for slips of the tongue.

3- Formulaic apologies with added functions: These are uttered in situations where the offence is minimal and the apology has other functions in addition to that of repair work. For example, request cues and attention cues.

4- Face attack apologies: These are uttered in situations where the remedial nature of the apology is questionable. For example, sarcastic apologies and apologies that are used for introducing a challenge

Deutschman then goes on to mention three kinds of apology that are non-prototypical, which fall partly outside this prototypical view of the speech act:

(a) "Formulaic apologies" where the "offense is minimal," and where apologizing is more or less a matter of routine, e.g., saying sorry for "social gaffes such as coughing, slips of the tongue."

(b) "Formulaic apologies" with added functions, where the offense "is minimal and has other functions in addition to repair work," e.g., cueing a request, or calling for attention: *"Sorry?" "Excuse me—could you pass that microphone?"*

(c) "Face attack apologies," as Deutschmann calls them. These typically preface a speech event that is likely to be seen as impolite, such as a directive or a refusal (violating the Tact Maxim) or a complaint or criticism (violating the Approbation Maxim), as in:

- I'm sorry but I just think that's outrageous.

- Your mum is mad, I'm sorry but she is.

However, Al-Ghazalli (2014) states that apologies can be classified according to the parties involved into two categories:

1- **Private Apologies:** These mostly took place privately, that is, between just two people, without the presence of an audience. Spontaneity, emotionality, adaptability, and reactivity to responses to his remorse are qualities that define private apologies.

2- **Public Apologies:** These occurred basically between two individuals with extra audience such as apologies between two presidents in the presence of international press, and apologies between two students

before the whole class, etc. Public apologies are characterized by being carefully prepared in advance with the help of others. Therefore, public apologies seem to be "less spontaneous, less emotional, and are usually offered in response to public pressure". In order to be effective, public apologies require public declaration of the offence and the restoration for public dignity (Al-Ghazalli, 2014).

2.6.5 Different Apology Strategies

When performing the act of apologising, the offender must employ a certain apologetic method. In order to maintain a favourable relationship between the participants, an apology is made. It can be accomplished in two ways: directly by making an explicit apology using one of the verbs that directly signal regret (excuse, be sorry, etc.), or inadvertently by accepting accountability or offering justifications (Trosborg, 1994). There are a number of linguistic strategies for expressing apologies. Olshtain and Cohen (1983) distinguish five strategies for apologizing. They are:

a. **An expression of an apology**:   The speaker uses a word, expression, or sentence containing a verb, such as: "sorry", "excuse", "forgive", or "apologize" to apologize. An expression of an apology can be intensified whenever the apologizer feels the need to do so. Such intensification is usually accomplished by adding intensifiers, such as: "really" or "very". For example, the expression "I'm really sorry".

b. **Acknowledgement of responsibility:** The offender admits that it was his or her fault that the transgression occurred. A scale can be used to rank the apology maker's level of recognition. Accepting responsibility and saying, "It's my fault," exhibits the utmost level of intensity. "I was bewildered," "I didn't see," and "you are right" are examples of self-defeating statements that would be considered on a relatively lesser level. The statement "I didn't mean to" conveys lack of intent at a still lower level. Even lower would be an implied admission of guilt, such as "I was confident I had given you the appropriate directions."

c. **An explanation or account of the situation**: The speaker describes the situation which causes him/her to commit the offense and which is used by the speaker as an indirect way of apologizing. The explanation is intended to set things right. In some cultures, this may be a more acceptable way of apologizing than in others. Thus, in cultures where public transportation is unreliable, coming late to a meeting and giving an explanation like, " The bus was late", might be perfectly acceptable.

d. **An offer of repair**: The apologizer makes a bid to carry out an action or provide payment for some kind of damage resulting from his/her infraction. For instance, if someone is late for an appointment with a friend, he/she might say something like: "How can I make it up to you, why don't I buy you lunch on Friday?" or someone who fails to fulfill an appointment might say: "Would you be willing to reschedule the meeting?"

e. **A promise of forbearance**: The apologizer commits himself/herself not to have the offense happen again. In most cases just one of the formulas is sufficient in order to perform an apology. But, often two or three formulas are combined together to create higher intensity of apology.

Trosborg (1994) also discovers some techniques for apologizing. According to her, restoring a complainable can be done directly with an explicit apology using one of the verbs that directly signal apology (apologize, be sorry, excuse, etc.). It can also be done in a more indirect way, for as by accepting responsibility or providing explanations. A potential apologizer might find excuses to downplay the severity of the offense. If the offense was serious, a mere apology may not be enough to repair the strained relationship. Verbal recompensations (apologies, explanations, etc.) can be used as remedial methods, but in more serious circumstances where verbal recompensation is insufficient, techniques trying a remedy of the complainable may be required. An offer of repair is often required in cases in which a verbal apology is felt to be insufficient to restore social harmony. A promise of forbearance relates to future behavior. An apologizer promises that he/she will never perform the

offence again. The offender usually uses the strategy of expressing concern as an additional attempt to placate the complainer.

Leech (2014:116) classifies the potential components of an apology into five ones:

(a) **Head act**: the apology itself (IFID), e.g.: (*I'm*) (*so*) *sorry. . .*

(b) **A confession,** or **admission of responsibility** for the fault, such as "(*I'm sorry,*) I lied."

(c) **An explanation** of why or how the fault occurred: "(*Well I'm sorry it's been such a mess.*) *It's just, this, this whole magazine this year, I mean we've had to rely on so many other folks, you know.*"

(d) **An offer of repair** (or making amends): making sure the fault is to be corrected or a remedy applied; e.g., (after spilling something) "(*Rachel, I'm sorry I'm leaving this here.*)" "*I'll tidy it up*"

(e) **Promise of forbearance "**(making amends in the longer term by undertaking to do better on future occasions): (*Right, right, so I'm very sorry.*) *I won't do it again next year*"

These strategies, as Salgado (2011, p.28) points out, are universal because they "operate by universal principles and general mechanisms." Salgado further explains that "they are essentially identical across different cultures and languages and any differences that may exist are not that important". This perspective is supported by Searle (1969), who maintains that the strategies used to deliver speech acts (e.g., apology) in any language are universal because "they are based on universal felicity conditions".

2.6.6 Apology: Pos-Politeness or Neg-Politeness

The researchers are adamant that apologizing enhances concord and cordiality among the speakers, as well as lowering the likelihood of a violation being committed against the addressee. Inherently, apology is likely to be seen unfavorably in a variety of groups. The illocutionary act of apologising, as Brown and Levinson point out, constitutes a negative politeness strategy as opposed to a positive one. Put differently, apologising can be seen as a negative politeness strategy, constituting a facethreatening situation, which results in substantial damage caused to the apologiser's

positive face or wants. Alternatively, apologising is face-saving for the addressee. Holmes (1990) argues that apologies could still serve both positive and negative face wants. They are negative for the speaker's face and positive for the hearer's face, but can still be perceived as negative for the hearer's face if they are used as requests for forgiveness (e.g., 'please pardon me', 'please forgive me', etc.). Leech (2014, p.121) considers apology to be face-enhancing as it tackles the violation than face-threaten because its main aim is repairing "to repay the debt, to redeem *S*'s loss of face. However, it is the intended effect of a speech act on *H* that is crucial: an apology is meant to be face-enhancing to *H* rather than face-threatening". Regarding Leech (2014) there are two aspects of linguistic politeness: pos-politeness and neg-politeness. However, Leech manifests apology under pos-politeness because it assigns positive value to the addressee: Neg-politeness typically involves indirectness, hedging, and understatement, which are among the best-known and most-studied indicators of the polite use of language. Pos-politeness, on the other hand, gives or assigns some positive value to the addressee. Offers, invitations, compliments, and congratulations, then, are examples of pos-politeness. Thank-yous and apologies are also kinds of pos-politeness.

2.6.7 The Influence of Social Variables

All speech acts, according to Brown and Levinson, are face threatening to both the hearer and the speaker. They categorize faces into two categories: positive and negative. They see the positive face as a person's desire to be accepted by others, and the negative face as a person's desire to be free of people's interference. Any actions that conflict with these demands may endanger the speaker's or hearer's face. When a speaker decides on a strategy for committing any face-threatening acts, he or she must assess the degree of face threat, which is determined by a number of crucial social characteristics. Social factors may have an impact on the language a person uses in a given situation (Al Ali, 2012). All of these characteristics, according to Brown and Levinson (1987), contribute to the assessment of the degree of threat to face connected with the behavior. The production of apology has been studied in terms of the numerous sorts of tactics utilized and the role of contextual circumstances on selecting these strategies in research on the speech act of apology, both in Western and Eastern languages. The offender's employment of apology tactics in a specific situation may be influenced by contextual and

societal factors. The severity of the offense has been discovered to be the most influential component in the realization of an apology.

2.6.8 The Socio-Pragmatic Facet of Apology

The socio-pragmatic component connects different types and degrees of apologies to the social contexts in which they occur. We can examine them from the perspective of many elements within English-speaking societies as well as from the outside, comparing the frequency of apologies in English-speaking societies to other language communities. This part can just scratch the surface of the subject (Leech, 2014). Holmes (1990) observes a significant disparity between males and females in her research of apologies among New Zealand English speakers. Females made far more apologies to others and also received far more apologies from others. Holmes (1995) comes to the conclusion that women are more polite than men, in apologies as well as other speech events. Another striking conclusion of Deutschmann's research, which is unsurprisingly linked to his finding that men apologize more than women, and more powerful people apologise to less powerful people more. This contradicts Brown and Levinson's well-known claim that politeness rises in direct proportion to three factors: H's power and social distance from S, and the imposition's weight (or what is transacted). Turning to sociopragmatic differences between nationalities or regional groups, Leech found it useful to consider the five socio-pragmatic parameters: vertical distance, horizontal distance, and cost-benefit, supplemented by the two extra factors of strength of obligations/rights" and "self-territory vs. other territory (Leech, 2014).

2.7 Language and Gender

The terms sex and gender are interchangeable in sociolinguistics. Gender is associated with social notions that are modified by socio-cultural factors, whereas sex is associated with biological criteria, such as the human reproductive organs, as stated by Paulston and Tucker (2003). With reference to Meyerhoff (2006), gender is a social attribute that is acquired or built by

one's relationships with others and one's acceptance of particular cultural norms and proscriptions. Sex, on the other hand, is something that can be possessed and described in terms of objective criteria, such as the number of 'x' chromosomes a person possesses. Chouchane (2016) claims that the terms gender and sex are used interchangeably to refer to male and female characteristics, despite the fact that they are linguistically different. Gender, on the other hand, is commonly employed as a social variable in relation to linguistic changes, according to Albirini (2016). Gender is merely a euphemism for sex. Two approaches to language and gender studies are highlighted by Coates (1989) and Bonvillain (2003); the dominance approach (dominance approach) and the difference approach (difference approach / subculture approach).

Men are shown as the ones who control and dominate a discourse in the dominance approach. The women are then the ones who are dominated (subordinate). "Subordinate" is juxtaposed with "weak" in the dominance approach, in the sense that women's language is weaker than men's. The difference approach is based on Maltz and Borker's (1982) theory of cultural differences. According to this viewpoint, men and women belong to two distinct subcultures. Men and women have different levels of communicative competence as a result of the distinctions between these two subcultures. This approach focuses on disparities in internal norms of men and women at the time of encounter rather than the imbalance of power distribution between men and women. The difference approach explains that the difference in communicative competence between men and women can be studied in their conversational style. Men's conversational style is based on competition (competitiveness), whereas women's conversational style is based on cooperation (cooperativeness) (Fitriani, 2012).

Sunderland (2006) illustrates that in females' conversations, the structures and strategies show an interaction and the negotiations express a relationship in the form of support and closeness. Females orient themselves to the person they are talking to and expect such orientation in return. There are a number of characteristics of speech strategies that are related to females' talk. Firstly, females tend to use personal and inclusive pronouns such as "you and we." Secondly, females give off and look for signs of engagement, such as nods and minimal response. Thirdly, females give more extended signs of interest and attention, for example, interjecting comments or questions during

a speaker's discourse. Fourthly, females acknowledge and respond to what has been said by others. Lastly, females attempt to connect their utterance to the one before it **by** expanding on the previous utterance or discussing something similar or related to it.

2.7.1 Politeness and Gender

There are several pioneers scholars that studied linguistic politeness and gender such as Jennifer Coates, Sara Mills and Janet Holmes whose works are conceived as Leech (2014, p. 43) says "Janet Holmes(1990, 1995) whose work on politeness in relation to gender, to social class, and to the workplace has significantly expanded awareness of how politeness in English can be analyzed in relation to such social parameters". In their research article Taylor and Francis (2009, p.107) point out that linguistic politeness is a maxim of smoothness amid interlocutors to avoid violation and they define linguistic politeness as "language usage which enables smooth communication between conversational participants according to the norms of social interaction in a particular contextual situation within a given speech community." However, gender has emerged by enlargement studies and researches that impact the field apparently. However, McEnery (2006) in (Leech 2014, p.248) studies other different phenomenon about swearing. The study shows that women tend to use feebler swear words than men "the difference between male and female swearing is qualitative rather than quantitative. That is, men tend to use stronger swear words than women".

2.7.2 Apology and Gender

Gender is one of the most important internal or personal factors that affect communicative competence and the choices of linguistic performance. In other words, women as reported by many studies behave and speak differently from men, and men think and understand things differently from women. Many other linguists are researching the impact of gender differences on apology strategies. Fraser (198, p.269), for instance, investigates the issue and states: "there is no systematic or predictable frequency in the occurrence of apology, no sex offer more apologies, a result that is apposite to the stereo

type that women apologize more than men." Holmes (1989, p.197) focuses on sex differences in the realization of apology, and contrary to Fraser's findings, the investigation showed that there are significance of an apology. She noted that: "The way in which women's used of particular speech act differs from the way of men which has not attracted sufficient attention". Thus, the current study attempts to investigate the impact of gender on the choice of the most appropriate apology strategies in different social situations.

2.8 EFL Learners

The learners in English as foreign language (EFL) context learn the language in a formal classroom setting without opportunities to use the language outside the classroom. In other words, the EFL learners have few opportunities to talk with native speakers of English in society. It happens in a country where English does not play a significant role in internal communication (Brown, 2007; Richards & Renandya 2002). Therefore, EFL context is different from English as a second language (ESL) context in which the language is necessary for everyday life or in a country in which English plays an important role in education, business, and government.

2.9 Previous Related Studies

1- **Muhammed (2006)**

This study investigates the realization of five apology strategies under the influence of four social variables which are: social status, social distance, severity of offence and gender of the subjects. This study aims to make a comprehensive picture about the influence of acquiring a target language (English) on the behavior of their learners and their degree of politeness. The subjects in this study are 101 Sudanese university students; they are divided into two groups: English learners group who are 48 English MA students at Khartoum and Wadi Alnil universities responded to an English version of the test, the second group is the Arabic group who are 53 final students in University of Khartoum of majors other than English. They responded to a colloquial Arabic version of the test. The sample is divided into 52 females

and 49 males. Written (DCT) is the data collection instrument of the study. The data analysis is based on Blum-Kulka & Olshtain (1983).

The findings of this study can be summed up as follows: First: Sudanese use the same set of apology strategies that are found in English, the thing that supports the hypothesis that speaks about the universality of apology act. Second: the results showed that the two groups used the same strategies in the same contexts with slight variations. Third: The choices of apology strategies are influenced by social status more than social distance or degree of offence. Third: Degree of offence made a slight influence on the choices of the subject. The participants used more concise and straight apologies with elder or higher status people where the offence get more serious, as a sign of respect and admiration .On the other hand, they apologize for mild offence to their friends or people of equal status in a more relaxed and extended apology. Fourth, there were similarities more than differences between males and females. The study concluded that the same age, education, and cultural background can result in a similar or almost the same responses. This result reveals the nature of Sudanese character and Sudanese politeness rules that were transferred by the learners of English.

2- Abu Humeid (2013)

This study compares apology strategies employed by Iraqi EFL students to those of native speakers of American English. Abu Humeid is interested in exploring the roles of gender and status might have on the use of apology strategies among the participants chosen for his study. The subjects are given an online written (DCT). The questionnaire is given to twenty Iraqi EFL university students (i.e. ten males and ten females) at the third year, Department of English, College of Education for Human Sciences, University of Babylon. Data analysis is based on Blum-Kulka & Olshtain (1983) framework. After many endeavours, the researcher scarcely gets eight Americans (four males and four females) who responded to his questionnaire. He found that Iraqi females apologise more than their Iraqi male counterparts, but American males and females exhibit no differences. As for status, Iraqi males used more apology strategies with people of higher status (e.g., parents, officials, etc.), while their American male peers used fewer strategies with people of higher status and more

strategies with those of lower position. Data analysis showed Iraqi EFL leaners almost use similar expressions. Additionally, Iraqi EFL leaners must be instructed that politeness markers vary from one culture to another. It was also found that the highest number of apology strategies used by Iraqi EFL male learners is with people of higher status. On the other hand, the American males use more categories with people of lower rank than with the other two levels, while the American and Iraqi females use more apology classifications with people of higher rank. Iraqi females employ more apology strategies than Iraqi males because men in this society can talk and behave more freely than women. Furthermore, women are more reserved and polite than men and this is also related to religious factors as well as social rules and conventions.

3- Hassan (2014)

This study explores the apology strategies in Central Kurdish. It sheds light on analysing the data collected with (DCT) from 120 Kurdish subjects in the Garmian region in Iraqi Kurdistan, supported by 24 interviews and triangulated by 44 observed real situations. The participants are divided by gender into 60 males and 60 females in the DCT data; 12 males vs. 12 females in the interview data and 11 females vs. 33 males in the real observed situations. The results show that the use of similar apology strategies by both gender groups over the situations, but with proportionally different frequencies, except in certain situations due to gender differences. In addition to gender as a striking social variable in Kurdish culture, the study also explores the significance of age and social status of the subjects in conceptualising apology acts. The study also displays the effect of the apology recipient's social features on the subjects' conceptualisation and their obligation to apology. The findings of the study are not consistent in many cases to those of other researchers, mainly Western one. As for gender, men are generally more polite to women than to male apology recipients, more particularly in gender related situations. The age of both interlocutors is also focused on. Older apologisers are less apologetic than younger ones due to their high trustworthiness that qualifies their apologies to be accepted, due to their advanced age. On the other hand, younger apologisers are greater users of

apology strategies to make remedy due to their young age. The age of the apology recipient is also significant in determining Kurdish apology strategies. All the Kurdish groups are more apologetic to older people than to people of the same age and younger, due to the high position of advanced age in the Kurdish social hierarchy. Social status together with age also plays a role in Kurdish apologies. Subjects with a high social status are more apologetic than other groups. Social power is also another concern, the more socially powerful the apologiser, the less apologetic s/he is. The social distance, the relationship between the interlocutors is also the focus of the study as men are more apologetic to socially-distant people. However, women are more apologetic to socially-close people than to socially-distant hearers who are left without apology by women of a low social status in certain embarrassing situations.

4- Harb (2016)

The purpose of this study is to see whether gender plays a role in the apology strategies employed by native speakers of Arabic, i.e., how Arab males and females express apologies in different situations. Data necessary for this study are collected via (DCT) questionnaire, incorporating 10 real-life scenarios in the form of short descriptive statements. In accordance with the Cross-Cultural Speech Act Realisation Patterns, participants' responses are analysed and further classified into five distinct apology strategies: (Illocutionary Force Indicating Device (IFID), Responsibility (RESP), Explanation (EXPL), Repair (REPR), and Forbearance (FORB)). This study attests to more similarities than differences between Arab males and females in regard to their choice of apology strategies. In brief, the data analyses shows that gender does not play a role in the choice of apology strategy, as no statistically significant differences are found between the two groups. It is concluded that Arab males and females employ a wide array of apology strategies such as IFIDs, EXPLs, REPR, etc. Arab males and females tend to combine several apology strategies when expressing their apologies; the most frequently used strategy is a combination of IFIDs and EXPLs, with males ranking EXPLs higher than IFIDs and the opposite being true for females; Arab males and females tend to offer little repair in situations that have already taken place and therefore seek other apology strategies (e.g., EXPLs); Arab males and females are similar in offering more repair (REPR) when dealing with children; Arab males and females equally avoid

the use of RESP and FORB, as they are perceived as more face-threatening than other apology strategies.

5- **Qary (2019)**

This study investigates the main cultural differences between Saudi and British participants making apologies with a focus on the role of the gender of the addressee in the selection of apology strategies in gender segregated vs. coed societies. Written questionnaires are used to collect data from 80 participants: 20 Saudi males, 20 Saudi females, 20 British males and 20 British females. This research study is based on Brown and Levinson's politeness theory and according to the Cross-Cultural Speech Act Research Project (CCSARP) apology strategy coding system. The findings shows that Saudi males preferred to use apology strategies different from Saudi females. For example, Saudi males use the strategies (accepting responsibility and promise of forbearance) more than Saudi females. Saudi females, on the other hand, use these strategies (IFIDs, account, offer of repair, and opt out) more than Saudi males do. The EFL males use the two forms equally, but the EFL females prefer to use the long form '*I'm sorry*' more than the short form. Moreover, Saudi females often use '*sought H's sympathy*' when making their apologies, while Saudi males tend to deliver '*clear expressions of guilt and responsibility*'. In fact, Saudi males used the direct apology strategy '*accepting responsibility*' much more than Saudi females across all apology situations. The results show some differences in the use of politeness strategies between both cultural groups.

In general, Saudi males show more respect towards their fathers while Saudi females use deferent expressions and respectful address terms. There is no positive correlation between the ranking of the offence and the formality of the use of IFIDs. In other words, the variable 'formality of IFIDs' does not increase when the variable 'ranking of offence' increases. Generally, formal IFIDs are sometimes used in less offensive situations and informal short IFIDs are sometimes used in more offensive situations. Some Saudi females specifically say that (they will only apologise if the H is a close friend because they want to maintain a good relationship with H in the future). In situations where H has power over S, speakers tend to take responsibility for the offence slightly more. The Saudi females may

create and maintain a closer relationship with their family members and their friends than their Saudi male counterparts.

6- **Aboud (2019)**

This current study aims at exploring the varieties of Apology Strategies (apology strategies) used by EFL postgraduate learners. Besides, it investigates the relationship between apology strategies and the gender variable. (DCT) is employed as an instrument to utilize the purposes of the study. The DCT is adopted from Harb's study (2016). The respondents who participate in the study are 84 EFL learners, 42 Males (M) and 42 Females (F) respectively, who are enrolled in the master's and Ph.D. They are chosen from different departments and nationalities. The total number of the participants is 84 EFL postgraduate students (The categorization was constructed following Olshtain's and Cohen's (1983) classification of apology strategies. The findings reveal that IFIDs, accounts and reparation are the most reported apology strategies among all of the participants. Moreover, there is not a significant relationship between the gender and apology strategies. Both male and female participants intensively use the "accounts" and "reparation", which are the most apology strategies used by the respondents that the participants mostly used IFIDs, accounts, and repairing to produce their apology. While the least applied apology strategies are the "speaker's responsibility" for the offence and "a promise of forbearance". This confirmed their desire to mitigate the offence or the damage in varied situations. There is not a significant relationship between apology strategies and the gender variable among EFL postgraduate learners.

7- **Al-Sallal & Ahmed (2020)**

This study aims to find whether gender plays a role in selecting apology strategies related to different situations. The researchers use a (DCT) adopted from Harb (2016). The DCT is distributed online to 20 males and 20 females and completed in informal (natural) situations/environments where participants felt free and are not hesitant to express their attitude

toward each social situation. The CCSARP framework of Blum Kulka and Olstain (1989) is used in analysing the collected data. The findings of the study demonstrate that there are more similarities than differences between females and males in the use of apology strategies. In addition, it is found that both groups tend to use multiple apology strategies in the same utterance; however, their strategies vary in frequency. The results demonstrate that there is no substantial quantitative difference in the use of apology strategies between Jordanian males and females. Jordanian females and males employ IFIDs, Explaining the situation, and Repairs most frequently. Also, they avoid the use of A Promise for forbearance in an attempt to prevent any face threatening.

8- **Alahmad & Alkasassbeh (2020)**

This study addresses Leech's (2014) semantic classifications of apology on *The Portrait of a Lady* which is written by Henry James. The researchers apparently address Leech's three semantic classifications and also there are two charts and a statistic table in order to be scientific while answering the preceding assumption about gender differences in apology strategies. In the literature of gender, this paper targets the linguistic politeness and gender to give the readers extra vision by studying the fiction. Moreover, the researcher's purpose in this paper is to address the stereotypical assumption that women used to bepoliterthan men. In order to find out whether these differences in number of utterances by the two groups are statistically significant or not, the researchers have used some statistical tools, namely a (T-test). An analysis of the linguistic politeness and gender can help to deep insight into each character's personae and experiences in the fiction as well as appreciate the special gist of the fiction as well. The study concluded that in addressing the stereotypical assumption that women are politer than men, the researchers address only one *speech event* to identify apology strategy phenomenon. However, the researcher found that "Expressing regret" is the most frequently used strategy. The other part from the study addressees gender differences. It can be noted that there are (20) corpora labelled to men which consist about (31%) of the whole collected data. On the other hand, there are (45) utterances are labelled to women which consist around (69%) of the whole collected corpora. Overall, these results approve the assumption that women are politer than men in the speech event: apology strategies.

9- **Mohammed (2020)**

This paper approaches classroom interaction from a pragmatic perspective by adopting Leech's politeness principle and maxims. It aims to answer the

following two questions: first, "what are the teachers' attitudes toward the implementation of the politeness principle during classroom interactions?" and second, "what are the students' attitudes toward the implementation of the politeness principle during classroom interactions?" The researcher prepares two sets of questionnaires: one for the teachers in the English Department and another one for the fourth year students in the same department at the College of Basic Education, Salahaddin University-Erbil. The findings of this study reveal that: by analyzing the data collected, it is found that both the teachers and students have positive attitudes toward the politeness maxims and the implementation thereof during classroom interactions; furthermore, there is agreement between the teachers' and students' responses to the questionnaires for most of the politeness maxims except in three cases, which were for the maxims of sympathy, obligation (S to O), and feeling reticence. The study concludes that both the teachers and students have positive attitudes toward the politeness principle, and this helps them with the implementation of the politeness maxims during classroom interactions; second, in almost all the uses of the politeness maxims, the teachers and students respond most commonly with the agree option, which is a good indicator that the respondents have a positive attitude toward the implementation of the politeness maxims and that they take them into consideration during classroom interactions; third, the teachers' highest response is toward the generosity maxim as opposed to the other maxims, whereas the tact maxim measures the highest score when compared with the other maxims for the students' attitudes. Fourth, in analyzing the maxims separately, there is a high correlation between the attitudes (a kind of balance) of the teachers and students in their responses except for the sympathy, obligation, (S to O) and feeling reticence maxims. Fifth, although four new maxims have been added recently to the existing politeness maxims and the respondents may not be intimately aware of them, the results show that they are implemented successfully during classroom interactions.

10-   Santoso (2020)

This study investigates the types and forms of politeness maxims used by the teachers in English language teaching based on Leech, 2014's model of politeness. Further, it also aims at finding the types and forms of politeness principles that are frequently used by the teachers. This study focuses on

analyzing all utterances containing Leech's politeness principle used by the teachers. In collecting the data, this study uses the documentation technique. The data collected are analyzed using descriptive analysis method. The result of this research show that there are nine types of Leech's politeness principles: tact maxim, generosity maxim, approbation maxim, agreement maxim, sympathy maxim, feeling reticence maxim, opinion reticence, obligation of S to O, and obligation of O to S. While the forms of Leech's politeness principle found in this study are declarative, interrogative and imperative.

11-   Fitriyah (2020)

The aim of this study is to find out the politeness strategies used by the teachers and students, and how the politeness affects to the student's compliance. The focus is on directive and expressive speech acts in English for Foreign Language (EFL) Class. The subjects of this study are three lecturers and the students of three English classes. In data collecting procedure, the researcher uses observation techniques. The observation is used to record the audio and video of teaching and learning process from the beginning until the end of the class. The audio-record of teaching and learning process is transcribed into convention transcript, and then the transcript are selected and classified into ten maxims in doing politeness strategies. The analytical part adopts the viewpoints of Leech's (2014) "The Components Maxims of the General Strategy of Politeness". In the data analysis, it is found that: firstly, the teachers use ten maxims in their communication to the students. They are tact maxim, generosity maxim, approbation maxim agreement maxim, Obligation (of S to O) maxim, sympathy maxim, modest maxim, Obligation (of O to S) maxim, Opinion reticence maxim, and feeling reticence maxim. Secondly, the lecturers dominantly use tact maxim in their directive speech acts to the students. The last part of this paper aims at summarizing the implications that this paper, its theoretical summary, and its research, have for teaching English as a Foreign Language (EFL) class.

12-   Al-Rawafi et al (2021)

The study examines the realization of the apology strategies by students of a senior Boarding School in Arabic and English as a non-native language, the effects on the contextual factors (external vs. internal) on the students' apologizing, and the pragmatic transfer. The participants are 101 male and 101 female students, recruited to fill in a (DCT), which consists of eight situations about the flouting of the politeness rules in the context of the Islamic boarding school, by drawing upon the five semantic formulas of apologizing from Blum-Kulka and Olshtain (1983) of Cross-Cultural Study of Speech Act Realization Patterns (CCSARP) for analyzing the data.   The findings show that the students used identical semantic formulas in both languages. They prefer to use the "expression of regret" and "promise for forbearance" strategies. The findings also reveal that the internal and external factors affected the students' selection and production of the apology strategies in both languages.

The severity of offense influences gender in the selection and production of the speech acts of apologizing in the sense that the female students employ more apology strategies than male students. Female students are likely to apologize for the offense of time more often, whereas the male students apologize for the inconvenience offense more often. There is a relationship between contextual factors and expressing an apology. For example, there is a correlation between the type of offense and the degree of the imposition in influencing the students' selection and production of the speech acts of apologizing. The highest the severity of the offense, the most the remorse is. In other words, the type of offense is a matter of fact for the students and varies from one language to another. The students distribute to offer repair differently in the eight situations. Therefore, the distribution is situation-dependent. The strategy expressing an account is the third most used strategy of the supportive moves. The strategy taking on responsibility is the second most used strategy of the supportive moves. Having gender in taking responsibility for the offense, it appears that the female students are more responsible for acknowledging the offense, which does not support the claim that.

The students' use of the promise for forbearance strategy in the Arabic and English data is situation-dependent. Therefore, the frequency

distribution is relatively different in the eight situations. The finding is unexpected and suggested that the selection might be affected by the context-internal (e.g., type of offense) than context-external (e.g., social power & social distance). Yet, the strategy promise for forbearance represents the most used strategy by the male and female students. Surprisingly, the findings show that male students promise more than female students.

2.9.1 Discussion of the Related Studies

The previously mentioned related studies are associated with the current study in some aspects and differ in others. The analysis of the collected data in the current study is mainly based on Leech's (2014) model of politeness, as in the cases of Mohammed 2020; Fitriyah et al 2020; and Santoso et al 2020, which are based on Leech's (2014) to investigate politeness strategies in teacher/student interaction in a general academic setting regardless of gender as a social effective factor, while the current study is different from those studies in addressing the effect of gender on the participants' choice of the appropriate strategies of politeness and apology. In addition, those three studies investigate only the existence of Leech's maxims of politeness in the sample's responses in general classroom interaction without investigating any particular speech act in particular. Therefore, those three related studies may reveal different findings from the findings that will be obtained in this study. The study of Alkasassbeh (2020) is also similar to the current study in adopting Leech (2014) as a model of politeness and apology classification. Furthermore, they are similar in examining the effect of gender, but differ in that the data in Alkasassbeh (2020) is collected from a written corpus, which is "Henry James's novels: The Portrait of a Lady," while the data in the present study is collected via ODCT and semi-structured interviews from postgraduate students.

The present study is also different from the other past studies in terms of its methodology, objectives, participants, and the procedures used in its data collection. The present study is not in agreement with some of the past studies (Abu Humeid 2013; Hassan 2014; Harb 2016; Qari 2019; Aboud 2019; Al-Sallal1 and Ahmed 2020; and Al-Rawafi et al. 2021) in investigating the effect of participants' gender as an independent social factor

on the selection of appropriate strategies of politeness based on Leech's updated strategies of politeness in various social apologetic contexts, then analysed them socio-pragmatically. According to the researcher's best knowledge, this aspect is not investigated previously by similar research by using the same sample. In terms of methodology, (Abu Humeid 2013; Hassan 2014; Harb 2016; Qari 2019; Aboud 2019; Al-Sallal and Ahmed 2020; and Al-Rawafi et al. 2021) use written (DCT) as a data collection instrument. In comparison, in the current study, an online ODCT is used, supported by semi-structured interviews. With reference to the participants of the current study, they are chosen purposefully for this study as male and female postgraduate EFL students at the University of Anbar. This sample is not used by similar previous study based on the researcher's best knowledge.

CHAPTER THREE
METHODOLOGY

3.0   Introduction

The aim of this chapter is to present the methodology used in conducting this study and to attain its aims. This chapter presents a detailed explanation relevant to the research design, participants, data collection instruments, procedures of the study, data analysis procedures, the suggested model of analysis, credibility and trustworthiness of qualitative data.

3.1 Research Design

A research design is related to the study design, including data collection procedures, specifying samples, and data analysis procedures. Thus, research design is the logical plan for the conducted study. It involves links among the research questions, the data collection, and the procedures of analysing the data (Robert, 2011; Kumar, 2011).   However, in the current study, the researcher applied a qualitative research method. Therefore, this study was designed in a way in which qualitative data were selected and then analysed based on Leech's (2014) model of politeness. Supporting this idea, (Richards & Schmidt, 2002; Creswell, 2007) state that qualitative research is a kind of research in which the procedures used depend on non-numerical data, for example, case studies, interviews, conversations, or written data. Thus, such a type of research depends on using words instead of numbers in the analysis of its data. Furthermore, qualitative research is an activity that places the observer in the world. It includes a set of interpretive material practises that make the world more visible. Hence, qualitative methods deal with objects in their natural settings as an attempt to make sense or interpret certain phenomena according to the meanings given by people (Richards and Schmidt, 2002; Creswell, 2007).

The present study is considered a qualitative one as it studies the politeness strategies of speech acts of apology in depth. Furthermore, this study utilised a qualitative method for three main reasons: to get in-depth information

about the aspects under study; to get a clear and sufficient analysis of the data; and to investigate the aspects in their real context. The (ODCT) is used as a research instrument in this study supported by semi-structured focus group interviews. Based on this instrument, fourteen real-life situations were chosen by the researcher and included in the ODCT in order to investigate aspects of the study. An online ODCT was sent to the participants for the purpose of examining the role of their gender in using polite strategies. Then, the recorded responses were transcribed and then prepared to the analysis qualitatively based on Leech's (2014).

3.2 Sampling

Purposive sampling is used in the current study based on the research design chosen, the study's objectives, and research questions. However, purposive sampling refers to the selection of participants (samples) or sites which can best help the researcher understand the phenomenon under study (Creswell, 2012). In addition, Creswell (2005) states that purposive sampling is a kind of sampling whereby a specific setting, event, or person is intentionally chosen to get the required information that cannot be gotten from other groups. Kumar (2011) states that purposive sampling provides the best information for qualitative studies to achieve the objectives of the study. Researchers select the participants of their studies who can provide them with the required information (Kumar, 2011).

The selection of the sample in any study is not an easy task as it depends on certain criteria. Those criteria have a great influence on the type of the selected research. Moreover, the participants have an influence on the requirements of the study and then on the data collection and its analysis. However, the criteria for selecting purposive sampling in the current study are: the educational level and the culture. Based on the criterion of educational level, the current study is limited to forty postgraduate EFL students (out of fifty-two students) of MA programmes in the academic years 2020–2021 and 2021–2022 at the University of Anbar-Colleges of Education for Humanities and College of Arts–English Departments. Those students are required to produce oral responses to fourteen open-ended situations. In addition, the participants were selected purposively as they have the following background features: EFL

learners are learning English as a foreign language; they are from the same academic years; and they have studied the main strategies of politeness and apologies. Furthermore, they are of the same region. The sample of this study involves 40 students (as mentioned above), that includes 20 males and 20 females.

3.3 Data Collection Instruments

3.3.1 Discourse Completion Task

Of all methods of pragmatic data collection, the *discourse completion test* (DCT) has been the most prevalent, but it has also lent itself to a great deal of controversy. The DCT was initially popularized by the influential CCSARP (Cross-Cultural Speech Act Realization Project) research program in the 1980s. It was devised as a means of comparing how members of a number of cultural communities and speakers of different languages handled the same task of speech-act production (focusing on requests and apologies). The DCT could equally well be called a "stimulus-driven production task." The stimulus is typically given in the description of a dialogue scenario, often with an utterance to which the respondent is asked to give a response. Sometimes a reply to the respondent's utterance is also given. It is clear that the DCT is strictly constrained in eliciting a response to a particular scenario, which specifies details of the interlocutor and the context. It is less constrained than the MC-type instrument, however, in that the respondent can fill the gap in any way, by composing an appropriate utterance or sequence of utterances. In practice, here another constraint kicks in: the DCT has traditionally and typically been delivered in the form of a written questionnaire, containing a number of items, which can be as many as twenty or so (Leech, 2014).

Thus, the respondent has a limited amount of white space to fill, and they may also be subject to time constraints; further, fatigue may set in, so in practice responses will be fairly short. The most frequent criticism of the DCT is that it is not producing authentic discourse but reflecting the respondent's imaginary judgment of what he or she might say in that context.

A related criticism is that (in its usual written form) the DCT is in the wrong medium: the subject responds on paper, instead of speaking as he or she would do in real life Against this, however, researchers have found the DCT a convenient methodology with the merit of being able to produce a large amount of closely targeted data with comparatively little effort, as compared with other instruments (Leech, 2014). Therefore, the researcher chooses the ODCT to gain larger amount of data as possible, in addition, the tone of voice is often expressive and helps the researcher in analysing the data and understanding the intended meaning to some extent.

With regard to the types of DCTs, Parvaresh and Tavakoli (2009) as cited in (Leech, 2014) identified six types of DCT:
1. WDCT (written discourse completion task) in which the respondents are required to complete what they would say in some specified situations, which might be either OWDCT (open written discourse completion task) or DWDCT (dramatic written discourse completion task).

2. MDCT (Multiple choice question discourse completion task). The respondents are required to choose what the best is after they have written a description of a situation.
3. ODCT (oral discourse completion task) in which the respondents are required to say orally what they would say in a certain situation.
4. DRPT (Discourse Role-Play Task) in which the participants are asked to play a particular role in certain situations.
5. DSAT (Discourse Self-Assessed Task) in which respondents are asked to rate a given speech act provided by the tester in certain situations.
6. RPSA (Role-Play Self-Assessment) combining DRPT and DSAT in which the respondents are required to rate their own pragmatic performance based on a previously video-recorded role-play.

It is worth noting that the WDCT is the most common elicitation tool in Pragmatics due to the reasons of low cost in money and time as well as its confidentiality. However, the ODCT is considered closer to naturally occurring conversation than the WDCT (Yuan, 2001). It could be argued that both have validity and reliability as both have been successfully employed, mostly the WDTC, for the last three decades. Regarding the ODCT, it is more similar to interviewing than to the questionnaire, as it could be conducted in

face-to-face interaction or by telephone. Therefore using each one depends on the nature of the study and the participants involved in the study. For instance, the ODCT is the best solution for investigating a particular pragmatic speech act with illiterate participants where the WDCT is inapplicable (Hassan, 2014).

In this study the researcher applied ODCT, where subjects were asked to enter the link of ODCT, read the instructions, and then listen to a tape-recording of situations which are identical to the written statements and respond to them orally. Subjects' responses were tape-recorded by the participants themselves and subsequently transcribed by the researcher. This form of the inter-language pragmatic measure is developed in response to the drawbacks of WDCTs, and it is developed to make up for the inherent limitations of WDCTs. It is further claimed that WDCTs elicit written responses, and this data cannot be a real representative of natural conversations since the same features of oral responses will not be shared with them. Although ODCTs elicit oral responses, which can alleviate this problem of WDCTs, they still suffer from similar drawbacks to WDCTs; it is stated that there is no real interaction among the participants' oral responses in ODCTs (Yuan, 2001). At the same time, Yuan (2001) shows that the ODCT generates a significantly larger number of natural speech features than the written DCT. ODCT, as one type of completion task, requires learners to listen to the oral description of the tasks which entails important information about the setting, participants' roles, and interlocutors' status.

3.3.2 Interview

Interviews are very commonly used in qualitative studies. They are helpful in getting access to participants' backgrounds, self-reported actions, opinions, thoughts, beliefs, or interpretations (Heigham & Croker 2009). They are considered as traditional techniques used in research as conversation performance methods to explore the researcher's focus area (Burns 2010). Based on their structure, three types of interviews are generally identified: structured interviews, semi-structured (guided) and non-guided (open) interviews. **Structured interviews** might be described as the most directed form of conversations. They are used to elicit the same information from each subject. The interview questions are usually ordered in a similar way to those surveys or questionnaires. For that reason, they are useful to compare the

interviewees' responses because a lot of the results might be represented by numerical data due to the closed and accurate types of responses obtained from these kinds of interviewees (Hassan, 2014).

Semi-structured interviews are the type of interview in which the questions are more open when compared to the structured ones, despite still being organised and structured. Such interviews help the researcher to explore a set of topics in his/her mind. The questions are more flexible which help the researcher to get more details about some of the interviewees' responses which might lead the researcher into some unexpected new explorations. They are usually used to compare the interviewees' responses while allowing for revealing some individual flexibility and diversity (Hassan, 2014). For these reasons this sort of interview is used as a second data collecting instrument in the present study. The flexibility of interviewing is significant in face-to-face interaction as the researcher can elicit some information via the facial expressions which usually give support to what is said by the interviewee (Hassan, 2014). Another advantage of the interview is that the researcher can repeat and clarify the questions in the case of ambiguity. Furthermore, a face-to-face interview, which is followed in this study, is the closest method to naturally occurring situations since the interviews are useful to elicit some other information that is missed by the ODCTs.

The interview consisted of six modified questions to get information about the reason behind selecting the strategies. Eight participants will be chosen randomly to participate in a semi-structured interview in not more than 20 minutes. A semi- structured interview is between the structured and unstructured interview. This interview is probably the most commonplace of data collection methods. Burns (1997) asserts that interviews are popular and widely used means of collecting qualitative data. The researcher aims at eliciting data directly from the participants in order to investigate what they say and, arguably, what is going on the mind of people when apologizing. Unlike in ODCT, the researcher can observe face-to-face the participants' feelings and attitudes when they perform the speech act of apology.

To summarise, the researcher uses two instruments in conducting the data collection for the current study. The main instrument is a fourteen-situation-

based ODCT that included the most common offences for which males and females feel obliged to apologise. The fourteen situations vary according to social distance, power, type of offence, and severity of offence. These different situations are important to elicit the apology strategies used by Iraqi male and female postgraduate students. The ODCT data is supported by interview, which was important in eliciting information about conceptualising apology, obligation to apologise, and the role of social factors: (gender, age, power, and social distance).

3.4 Procedures of the Study

Forty postgraduate students are purposefully chosen of MA programmes in the academic years 2020–2021 and 2021–2022 at the University of Anbar-Colleges of Education for Humanities and College of Arts–English Departments. Those students are required to produce oral responses to fourteen open-ended situations. In addition, the participants are selected purposively as they study and learn English as a foreign language; they are from the same academic years. However, the selected sample is asked to do the task. The researcher meets the participants in their academic setting and ask for the participants' permission to be used as informants for the current study and to record their responses orally. After getting permissions, the researcher sends the link of the ODCT online to the participants. After delivering the recorded responses, the researcher transcribes the recorded data. After conducting the online ODCT, eight students are interviewed to gain a deeper understanding of language politeness. Interviews are conducted to verify the findings of the study that are carried out. This data is transcribed by the researcher, then to analyse them qualitatively based on Leech's (2014). The main purpose behind conducting such a task is to investigate the politeness strategies employed in apologies used by Iraqi male and female learners. To minimise the threat to the validity of the used instruments, the first draughts of the instruments are delivered to three experts, that is to say, three specialist professors at the University of Anbar. Moreover, the researcher uses a pilot study to validate the overall utilisation of the questionnaire.

3.5 Pilot Study

A pilot study is often necessary for conducting empirical research since it offers new approaches, ideas that might not be observed before conducting the pilot study. That is, such approaches and ideas could enhance the main study by for instance, having penetrating findings and results. The pilot study is also valuable in terms of "avoiding the loss of valuable, potentially useful, and often irreplaceable data" (Mackey & Gass 2000, p.57). Thus, in order to ascertain the reliability of the data collection methods and to develop the practical aspect of the empirical research, a pilot study was conducted so that any difficulties could be identified and ameliorated and the data collection procedure could be checked before it is used for the main data collection. The pilot study is also steered for avoiding any risk the participants might experience such as incomprehension of situations or cultural disorientation. Four participants are involved in piloting the instrument. Participants in the pilot study state that the instrument is easy to use and that the situations are clear and understandable. They suggest that there should be some instructions to help the participants understand how to record their responses and how to move on to the next situation. These given notes are taken into consideration, and a list of instructions is added to the questionnaire.

3.7   Data Analysis Procedures

Based on the nature of the objectives of the study and its research questions, the analysis of the data in the present study is conducted qualitatively. The type of analysis is known as content analysis. In this vein, David and Peter (2003) state that content analysis is a procedure used in analyzing texts components. It is one of the best tools that provide a powerful nature to the text analysis. This procedure of analysis is suitable for analysing the data of the current study. Qualitative content analysis procedure will be used for answering the third question of the current study which is about investigating the effect of gender and other social factors on the use of politeness strategies. David and Peter (2003) indicate that there are two procedures of qualitative content analysis. The first procedure is

known as "conceptual analysis procedure". This technique is essentially a quantitative one since it involves the more traditional numerical way of analysis. The second type of content analysis is called the "relational analysis procedure". Therefore, the researcher of the current study will use the relational way of analysis instead of the conceptual way of analysis as the conceptual analysis focuses on the concepts or words themselves neglecting their relation to the context in which they occur. In turn, the relational analysis deals with the relationships that exist among words in their real context. Consequently, using such a qualitative procedure of analysis, that is, relational analysis procedure helps the researcher focus on the correct occurrences of words within the context rather than their inherent meanings.

Besides, to answer the first question of the current study, a quantifying of qualitative analysis procedure is used. As it is mentioned by (Creswell, 2012), this type of qualitative analysis can be achieved via enumeration, hence, enumeration is the process of quantifying qualitative data. One way is to count the number of times a specific aspect appears, as it will be done in the analysis of the data in the current study, the researcher counts the frequency of strategies occurrence as polite expressions in different contexts. Regarding the analysis of interview, after the data collected via interview were transcribed and studied, some main themes emerged relevant to participants' experience when responding the questionnaires of interest in the present study. Then the qualitative data will be analysed thematically. In this sense, the thematic analysis helps in analysing the data supporting the findings of the research questions three. Thus, to analyse the data thematically, certain steps will be conducted based on Creswell (2012). Strauss and Corbin (1990) indicate that it is possible to quantify qualitative data when the goal is to achieve more interpretative information than statistical in the analysis of data.

3.8 The Model Adopted

Since the nature of the current study focused on politeness and apology strategies used by Iraqi male/female EFL learners, Leech's (2014) model of politeness was adopted in this study. The current study adopted the Leech's

updated GSP (General Strategies of Politeness) to investigate politeness strategies that were used by the participants. Furthermore, Leech's 2014 classification of apology strategies was employed as a focal model in the present study to study apology strategies that were frequently used by the sample of the study. Since the use of apology in a target language is conditioned by social variables, this study also integrated a secondary theory, the employment of which indicates how apologies were influenced by these social variables. The social variables (Vertical/Horizontal distance, Cost/benefit, The strength of obligation and Rights, and Self/Other-territory) are discussed under Leech's (2014) The Pragmatic of Politeness to assess these social variables socio-pragmatically in relation to apology used by interlocutors in the situations under investigation.

Regarding the socio-pragmatic analysis of the current study, Leech's (2014) politeness theory was employed as a theory to assess the use of apology socio-pragmatically. Since politeness was considered as a social phenomenon, its employment in the use of apology is conditioned by the gender of the participants and the social variables proposed in Leech's (2014) scale. The scale comprises important social variables affecting the use of speech acts in different situations. In this respect, Leech (2014) proposed this scale to assess the degree to which interlocutors are polite when making apologies for others. Therefore, the socio-pragmatic assessment of these social variables is essential and important as they control the speaker to choose the most appropriate linguistic forms when interacting with others. Thus, since Leech (2014) offers such socio-pragmatic assessment mentioned above, the most related theory of politeness to be adopted here is the construct of Leech's (2014) "The Pragmatics of Politeness" which is a modified theory of the previous Leech's (1983, 2005) politeness theories. It was supposed to be universal for all cultures. In his new theory, Leech (2014) states that the speaker, to be more polite, should give a high value on "what pertains to other speakers or a low value on what pertains to the speaker himself". In addition, this theory was proposed by Leech in contrast to Brown and Levinson (1987), his updated theory aims to shed light on the eastern culture. This is the main reason behind adopting this model in the current study.

Leech's theory (2014) which introduces ten maxims. Leech (2014) proposes a way of explaining how politeness operates in communication with others, which is called Politeness Principle. Politeness principle is a series of maxims used in analyzing politeness. They are: tact maxim, generosity maxim, approbation maxim, modesty maxim, obligation S (the speaker) to O

(the other person(s)) maxim, obligation O to S, agreement maxim, opinion-reticence maxim, and sympathy maxim, and feeling-reticence maxim.

(1) **Generosity Maxim** (Give a high value to *O*'s wants)

The intent of this maxim of generosity is making the advantages of you as small as possible; make oneself loss as big as possible. In maxims charity or generosity maxim, the participants are expected substitutions being respectful of others. Respect for others will happen if people can reduce profits for himself and maximize profits for others. For example, offers, invitations, and promises are (in default terms) "generous" and, in English, can be direct or even impositioning:
   - Let me wash your clothes too. I just have the same thing to be washed, really
   - No, Mom. I will wash them later today.
   - No, you don't! I'll pay for this. I insist.

 (2) **Tact Maxim** (Give a low value to *S's* wants)

Tact maxim is meant that the speaker tries to be tactful in communication by minimizing the expression of beliefs which imply cost to other and maximizing the expressions of beliefs which imply benefit to others. For example, requests are often indirect, tentative, giving an opportunity to refuse, and softening, or mitigating, *S's* imposition on *H*. This is such a familiar aspect of politeness that it scarcely needs exemplification here. But here is one rather extreme example of a polite request and a polite reply (illustrating the Generosity Maxim):
   - Could I help myself to a tiny sip of sherry?
   - Could I interrupt you for a second to help me?

In this tact maxim, the speakers try to minimize cost to others and maximize benefit to others.

(3) **Approbation Maxim** (Give a high value to *O*'s qualities)

This approbation maxim is expressed by expressive sentence by minimizing the expression of beliefs which express dispraise of other; maximize the expression of beliefs which express approval of other. It is preferred to praise others and if this is impossible, to side step the issue, to give some sort of

minimal response (possibly using euphemisms), or to remain silent. For example, we like to pay (and be paid) compliments, if it seems appropriate to do so. In some activity types complimentary language is a virtual necessity, as when guests praise a host(ess)'s meal, or an academic introduces the lecture of a visiting senior professor:

- They are so delicious! Your cuisine is as good as that of a chef at any big restaurant!'

(4) **Modesty Maxim** (Give a low value to *S*'s qualities) Self-deprecation (if sincere, even if exaggerated) is often felt to be polite. In the maxim of simplicity or modesty maxim, participants are expected humble by reducing the praise to him. In the Indonesian language community, simplicity and humility are widely used as parameter assessment of one's modesty. If the maxim of generosity or appreciation centered on others, modesty maxim is self-centered. This maxim requires each participant to maximize dispraise of self and minimize praise of self. For example:
- "*How stupid I am!*"
- "*I don't think I will do it well. I am still learning.*"
In this maxim, we try to minimize the expression of praise of self and maximize the expression of dispraise of self.

(5) Obligation of S to O Maxim (Give a high value to S's obligation to O)

Apologies for some offense by S to H are examples of polite speech acts giving high prominence to S's fault and obligation to O. Here are some typical brief examples, with the overtly apologetic forms underlined:

- *I'm (terribly) sorry. | Please excuse me. | I'm afraid I'll have to leave early.* A similar case is the expression of gratitude for some favor H has done to S:
- *Thanks. | Thank you very much. | Thank you very much indeed.*

(6) Obligation of O to S Maxim (Give a low value to O's obligation to S)

On the other hand, responses to apologies often minimize the fault: It's OK. Don't worry. It was nothing. Similarly, responses to thanks often minimize the debt: That's all right.
- You're welcome. No problem. Glad to be of help.

(7) Agreement Maxim (Give a high value to *O*'s opinions): In this maxim is emphasized that the participants can develop agreement on the speech acts. If there is a match between themselves or speaker and hearer in the speech acts, each one of them will be said to be polite. For example:

- *Let's have dinner together, ok*?
- *Good idea, I will wait for you at* Sunda *restaurant*.

In this conversation, we can infer that the speakers are able to build their agreement so that they will be polite each other.

(8) Opinion - Reticence Maxim (Give a low value to S's opinions)

As shown in the last example, people frequently soften the force of their own opinions, by using propositional hedges such as *I think, I guess, I don't suppose, It might be that. . . .* In other cases, S consults *H*'s opinion, deferring to *H*'s supposed greater understanding, wisdom, or experience. In contrast, there is a low tolerance of opinionated behavior, where people express themselves forcefully, as if their opinions matter more than others'.

(9) Sympathy Maxim (Give a high value on O's feelings)

In this maxim, the speakers try to minimize antipathy between self and others and try to maximize sympathy between self and others. A constraint of Sympathy (or emotive concern) is needed to explain why we give a high value to other people's feelings in such speech acts as congratulations and condolences. It is polite to show others that you share their feelings, feeling sad when they have suffered misfortune, and feeling joyful when they have cause for rejoicing. Congratulations, good wishes, and condolences are all intrinsically courteous speech acts and need no mitigation:

- *Congratulations! Well done.*
- *Have a good time! Enjoy your meal*.

Or on a sadder note: *I was so sorry to hear about your father. . . .* Like condolences are inquiries about people's health, showing sympathy and concern: *How's your mother? I hope she's feeling better. . . .* Since these are all courteous speech acts, they can be made more pragma linguistically polite by intensification. That is, it is easy to make them more extreme, by heightening the degree of gradable expressions they contain (intensifying expressions are underlined):

-   *Warmest congratulations!*

(10) Feeling - Reticence Maxim (Give a low value to S's feelings)

The corresponding negative-politeness constraint places a low value on one's own feelings. For example, "it appears that in English one shouldn't admit that one is feeling too bad," and quote the following:
-   A: *Hi, how are you?*

In case some maxims of politeness are violated, Leech (2014, p.221) states that "I see no great conflict between Culpeper's characterization of impoliteness and the model of politeness I presented" Culpeper's definition is "the speaker communicates face attack intentionally, or the hearer perceives and/or constructs behavior as intentionally face-attacking, or a combination of the two characterizations. Leech (2014) continues, to account for this face attack, as a first approximation to a model of impoliteness, we can simply reverse the GSP, in other words (the ten maxims of politeness). In pursuing the GSP, *S* expresses evaluative meanings that are unfavorable to *S* and favorable to O by substituting what might be considered a "General Strategy of Impoliteness": In pursuing the goal of impoliteness, S expresses evaluative meanings that are favorable to S and unfavorable to O; see figure (3.1).

The categories of constraint violation of the "General Strategy of Impoliteness."

Violation of Maxim (expressed in an imperative mood):	Related pair of maxims	Label for the maxim violated	Typical speech-act type(s)
(M1) give an unfavorable value to O's wants	Generosity / Tact	Generosity	Refusing, threatening
(M2) give a favorable value to S's wants		Tact	Ordering, demanding
(M3) give an unfavorable value to O's qualities	Approbation / Modesty	Approbation	Insulting, complaining, telling off
(M4) give a favorable/high value to S's qualities		Modesty	Boasting, being complacent
(M5) give an unfavorable/low value to S's obligation to O	Obligation	Obligation (to O)	Withholding thanks or apologies
(M6) give a favorable/high value to O's obligation to S		Obligation (to S)	Demanding thanks and apologies
(M7) give an unfavorable/low value to O's opinions	Opinion	Agreement	Disagreeing, contradicting
(M8) give an favorable/high value to S's opinions		Opinion reticence	Being opinionated
(M9) give an unfavorable/low value to O's feelings	Feeling	Sympathy	Expressing antipathy to O
(M10) give a favorable/high value to S's feelings		Feeling reticence	Grumbling, grousing

Note: S = speaker; O = other(s), typically the addressee.

Figure (3.1) The Categories of Constraint Violation of the GSP. (Leech, 2014, P.221)

Taking the apology as an example of a speech event, Leech points out that there are three main semantic routine and formulaic apology strategies. Leech (2014, p.125) points out that "a large majority of apologies are routine and formulaic, it can still be said that English uses three main (semantic) strategies of apology," However, Leech maps out these three semantic strategies as showing speaker's regret, asking hearer's pardon or forgiveness and using a performative utterance:

(a) Expression of speaker's regret: e.g., (I'm) sorry, I regret…, I'm afraid

(b) Asking hearer's pardon (or forgiveness): e.g., excuse me, pardon (me)

(c) Using a performative utterance: e.g., I apologize, I beg your *pardon*

Furthermore, Leech (2014) finds it useful to list some various factors have been noticed as defining the nature of what he called "apology territory," and the topography of that territory, in terms of what variations occur:

1- Politeness characteristics: Maxim of Obligation (of *S* to *O*); pos-politeness; *S* oriented

2- An apology speech event consists of:

(a) A head act (IFID). The head act formulae and expressions: (I'm) sorry; (I'm) sorry about . . . , / to . . . / (that). . . ; I beg your pardon; I apologize; pardon me; excuse me; forgive me; pardon; (my) apologies

(b) Possible supporting moves such as: an expression of responsibility, an explanation of why the fault occurred, an offer of repair, a promise of forbearance.

(c)Sincerity conditions: *S* accepts responsibility for the fault, and feels regret for it

(d)Internal modifications: intensifying: very/so/really etc. sorry; I apologize profusely; please excuse me; etc.

(e) External modifications: discourse markers, names, etc. *Oh; Oh dear; John* (etc.) (Leech, 2014)

The conceptual framework in the current study shows the role of pragma-liguistics and socio-pragmatics in formulating apology appropriately according to the social norms of a language. The present study explored how the Iraqi male/ female EFL postgraduate students' pragmatic competence might be improved via producing politeness and apology strategies appropriate to the social factors. This indicates that two types of variables (dependent and independent) should be taken into consideration when apologising to others. To be clear, speakers depend on the social factors of their interlocutors when choosing from their pragmatic competence the preferred linguistic forms that make their apology more or less polite. Therefore, before formulating any speech act, the speaker should examine his relation to the hearer in order to decide which linguistic forms are appropriate to a given context (Leech, 1983). Hence, because of his relation with the hearer, the speaker can determine what is appropriate and what is not. It is necessary for the speaker to be aware of the social variables that relate him to the hearer. The conceptual framework of this study shows the influence of the gender and Leech's social variables as independent social variables on the performance of apology. On the other hand, it was also framed to indicate the importance of the participants' socio-pragmatic assessment of the social variables presented by Leech (2014) in guiding the choice of linguistic

forms used in formulating apologies in the situations under study. Leech indicates that these social variables are independent and fairly general to all societies, but their perception is different from one culture to another; their awareness enables interlocutors to communicate with others successfully. This is on the basis that they control the choice of the preferred strategies of politeness and Apology in any act of communication.
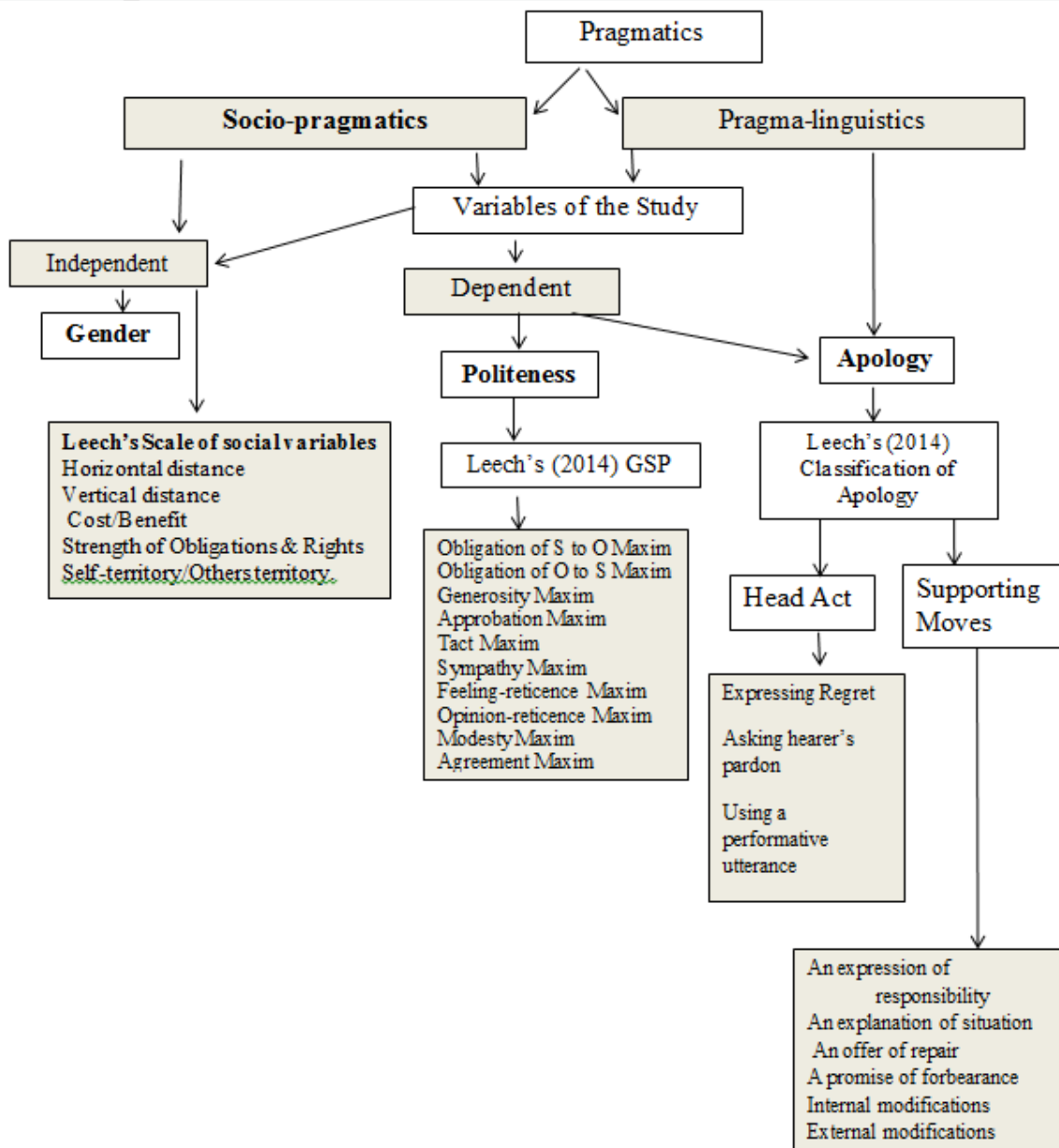
Figure (3.2) The Conceptual Framework of the Study

3.9 Credibility and Trustworthiness of Qualitative Findings

Credibility is a matter of believability in the findings of qualitative research. Therefore, the findings of the qualitative research tend to be credible and believable (Kumar, 2011). In qualitative research, there are various variables that have a negative influence on the validity of the findings such as the lack of accuracy in the interpretation of the participants' responses, the researcher's bias, and so on. Thus, such lack of validity might negatively influence the credibility and trustworthiness of the findings. Qualitative researchers follow certain strategies to ensure the trustworthiness and credibility of the findings, such as member checking, auditing by external experts, rigorous involvement, and others (Creswell 2014). As for the validity and trustworthiness of the findings of the current study, rigorous involvement in the course, inter-rater reliability and review by external auditors will be used as strategies to enhance the credibility of the findings as suggested by (Creswell 2014).

As for rigorous involvement in the course, the researcher utilized specific procedures to achieve the credibility and trustworthiness of research findings for the qualitative data. To do this, reading several books and theses about politeness strategies and apology speech act, in addition to the relation of gender as social factor to the selection of such strategies, taking notes, and being in contact with the professor of the course provided the researcher with more experience about the topic under study and its context. Hence, getting more experience, the findings attained the required accuracy and trustworthiness. Besides, to ensure the reliability of the findings, inter-rater reliability will be used. Therefore, the transcribed responses will be analyzed according to Leech's (2014) model of politeness. Then, the findings will be checked by two independent and skillful professors of English at the Department of English/ College of Education for Humanities/ University of Anbar. Those professors were highly experienced in teaching Sociolinguistics and Pragmatics. However, those raters will check the accuracy and objectivity of the analysis and the reliability of the findings.

Regarding the third strategy; review by an external auditor, one of the raters will be asked to review the analysis as well as the findings in terms of their weaknesses and strengths. However, Creswell (2012) defines "an

external auditor" as an outside expert who is responsible for evaluating the entire study as well as its findings during or after reaching the conclusion of the study. Thus, the main role of the external auditor is to have a critical look over the main aspects of the study such as the correspondence between the research questions of the study and its data, the accuracy of findings, and their relevance to the objectives of the study (Al-Heety, 2021).

CHAPTER FOUR
DATA ANALYSIS AND DISCUSSION

4.0 Introduction

This chapter deals with analysing the data of the two utilised instruments. This includes the results analysis of the online ODCT and Semi-structured interviews in two sections. The analysis will be conducted based on the two different data collection instruments and the purpose of each tool. However, the two types of data will, in common, be analysed on the basis of gender differences among Iraqi postgraduate EFL learners. The results of the DCTs will be analysed in detail and explained in tables and figures to show the differences between the strategies used in the fourteen given situations. The result analysis is conducted via two sections. The first section aims to examine the realisation patterns of politeness strategies generated from fourteen apology-requiring situations. The second section intends to shed light on apology conceptualization and perception by Iraqi male and female postgraduate students, resulting from eight interviewees, in addition to exploring the influence of some social variables on Iraqi males and females' apologies, such as gender, social relationship (distance), age, and social status (power).

4.1 Findings Related to the Frist Research Question

The first research question is: "What kinds of politeness strategies are frequently used by Iraqi male and female EFL postgraduate students in the academic setting?" Concerning Leech's ten maxims of politeness, in this study, only eight types of Leech's politeness principle maxims were found as used by Iraqi male/female EFL postgraduate students in their apologies, which are: Tact maxim, Generosity maxim, Approbation maxim, Modesty maxim, Sympathy maxim, Feeling-reticence maxim, Opinion-reticence maxim, and Obligation of S to O. In addition to the eight maxims mentioned above, the findings revealed an additional strategy used by several participants which is not included in the model adopted, which is the strategy of "Silence ". This strategy was investigated previously by a number of

studies as a positive non-verbal, face-saving strategy[1]. Leech (2014, p.157) states that "… one politeness strategy not particularly notable in English… but is to allow one's utterance to peter out into silence, letting the implied face-threatening aspects of one's utterance remain unspoken." In other terms, when conversational aims clash, it is in these instances that a compromise, such as a limited or moderated disagreement, is advised. Of course, there is also the option of remaining silent to get around this dilemma (Leech, 2014). In spite of Leech's illustration of the importance of silence as a face-saving strategy, he does not include this strategy within the (GSP). So, this finding does not go straight with the adopted model. In this study, (560) responses were gathered from the participants via an online oral DCT were analysed qualitatively using a quantifying qualitative procedure. Based on this method of analysis, regarding politeness strategies, the findings revealed that the frequency of Obligation of S to O and Generosity maxims were of the highest occurrences. See Table (4.1) which shows the frequency and percentages of the eight types of politeness strategies used by the participants.

Table (4.1) The Overall Frequency of the Politeness Strategies Used by the Participants

No.	Politeness Strategy	Freq.	Percent.
1	Obligation of *S* to *O*	488	52.6%
2	Generosity	169	18.2%
3	Sympathy	81	8.7%
4	Tact	80	8.6%
5	Modesty	64	6.9%
6	feeling reticence	20	2.2%
7	opinion reticence	10	1.1%
8	Approbation	3	0.3%
The new strategy			
9	Silence	13	1.4%
	Total	**928**	**100%**

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[1] Brown and Levinson (1987) sum up human politeness behaviour into five strategies, which correspond to these examples: bald on record, negative politeness, positive politeness, off-record indirect strategy, and don't do the FTAs. Jasim & Aziz (2010) suggest that silence protects the freedom to choose between public obligation and private commitment. Silence as routine behaviour is frequently used in acts that are face-threatening. The functions of silence can be demonstrated as express emotions, respect, management of strong , but problematic emotions, self-control, anxiety, and defensiveness.
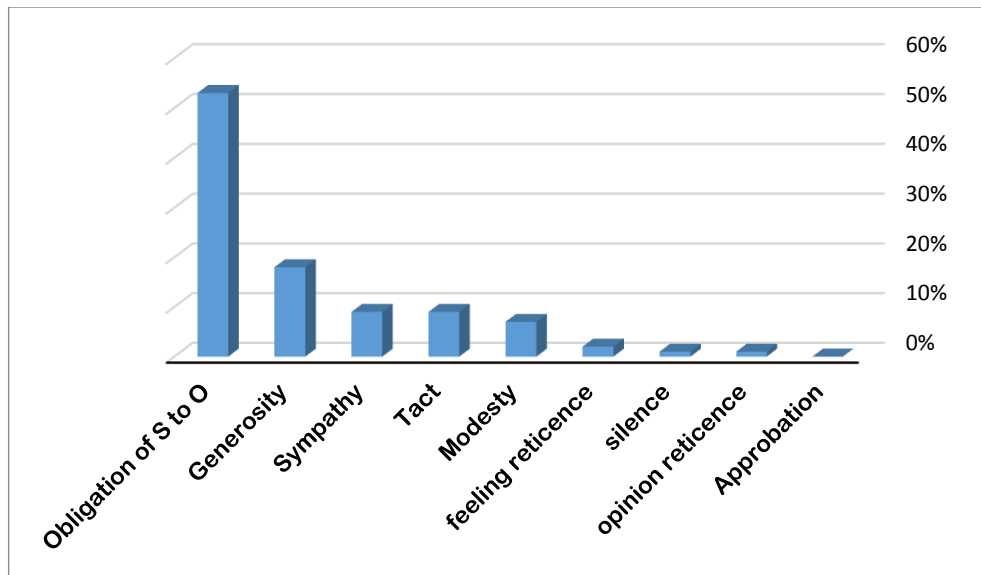
Figure (4.1) The Percentages of the Overall Frequency of the Politeness Strategies Used by the Participants

It was also revealed in the findings of the current study, that females used (468) strategies of politeness while males used (460) strategies. The results that were presented in Table (4.2) shows that there was a significant difference in the use of the obligation maxim between males and females. This maxim was used in terms of making an apology by the speaker. That is, most of the females in this study found themselves obliged to make an apology for the hearer; in other words, to give value to the hearer. This obligation might due to some external social factors or internal social factors such the type of offense in the context of the situation. By contrast, this maxim was violated in some situations by some males. Most of the females supported their apology by using Modesty maxim in terms of self-criticism and accepting blame more than males did. On the other hand, it was found that males showed that they were more likely to offer help and repair than females as an image of generosity maxim. The total used strategies and their frequencies are illustrated in the following table:

Table (4.2) The frequency of politeness strategies used by male/female participants

No.	Politeness strategy	Males		Females	
		Freq.	Percent.	Freq.	Percent.
1	Obligation of *S* to *O*	236	51.3%	252	53.8%
2	Generosity	94	20.4%	75	16.0%
3	Sympathy	34	7.4%	47	10.0%
4	Tact	37	8.0%	43	9.2%
5	Modesty	31	6.7%	33	7.1%
6	feeling reticence	13	2.8%	7	1.5%
7	opinion reticence	6	1.3%	4	0.9%
8	Approbation	1	0.2%	2	0.4%
The new strategy					
9	Silence	8	1.7%	5	1.1%
	Total	460	100%	468	100%
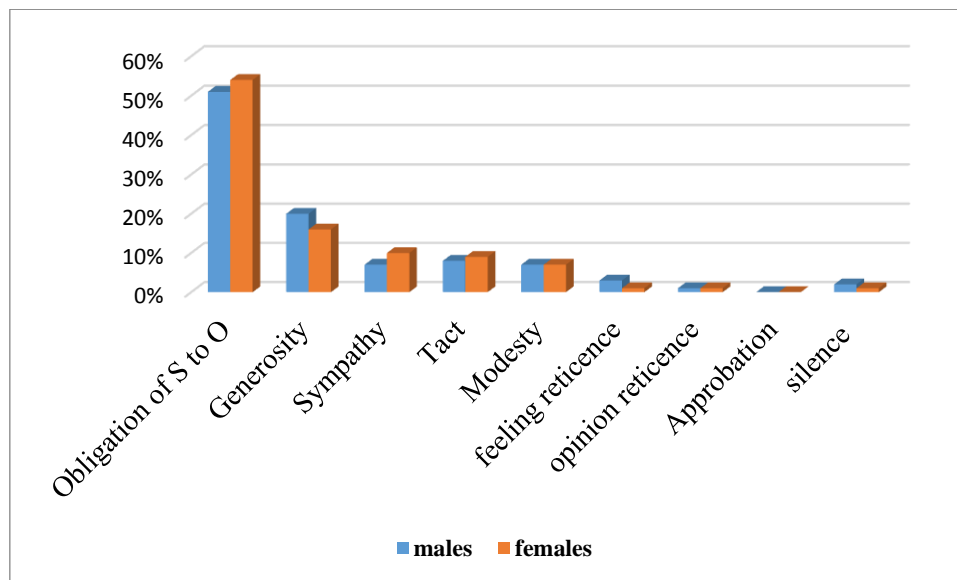
Figure (4.2) The Percentages of Politeness Strategies Used by Male/ Female Participants

4.2 Findings Related to the Second Research Question:

The second research question of this study was 'What kinds of apology strategies are frequently used by Iraqi male/female EFL postgraduate students in the academic setting?' The findings of this study revealed the use of the three types of Leech's apology strategies by the participants in a large variety of forms. In addition to the fourth strategy, this was neglected intentionally by Leech in his model. Thus, the findings showed 505 occurrences of the four

apology strategies. Table (4.3) shows that the strategy of "Expressing regret" was the most commonly used strategy by the subjects of the study. The results mentioned above confirm that the findings of this part of the study agree with the model adopted.

Table (4. 3) The Frequency of the Overall Used Apology Strategies

No.	Apology Strategy	Freq.	Percent
1	Expressing regret	318	63.0%
2	Asking hearer's pardon	105	20.8%
3	Using performative utterance	59	11.7%
4	Less common reduced formulae	23	4.5%
Total		505	100%
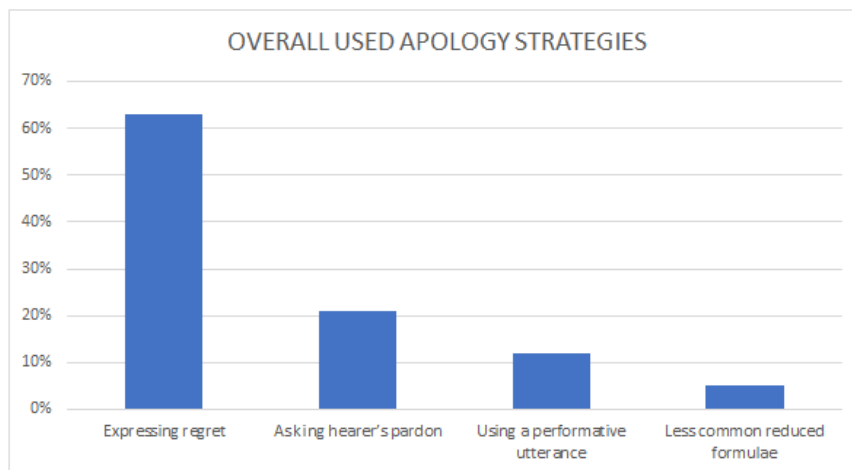
Figure (4.3) The Percentages of the Overall Used Apology Strategies

Table (4.4) presents the findings related to the kinds of apology strategies that were frequently used by males and females separately. The table below reveals that females used more apology strategies than males. This finding also demonstrated that both males and females were nearly equal in using the first strategy of apology, which is "Expressing regret" in its different forms; but there was a significant difference between them in the use of the other two main strategies, that is to say, "Asking hearer's pardon" and "Using performative utterances".

Table (4.4) The Frequency of the Apology Strategies Used by Male/Female Participants

No.	Apology Strategy	Males		Females	
		Freq.	Percent.	Freq.	Percent.
1	Expressing regret	162	66.7%	156	59.5%
2	Asking hearer's pardon	44	18.1%	61	23.3%
3	Using performative utterance	25	10.3%	34	13.0%
4	Less common reduced formulae	12	4.9%	11	4.2%
	Total	243	100%	262	100%
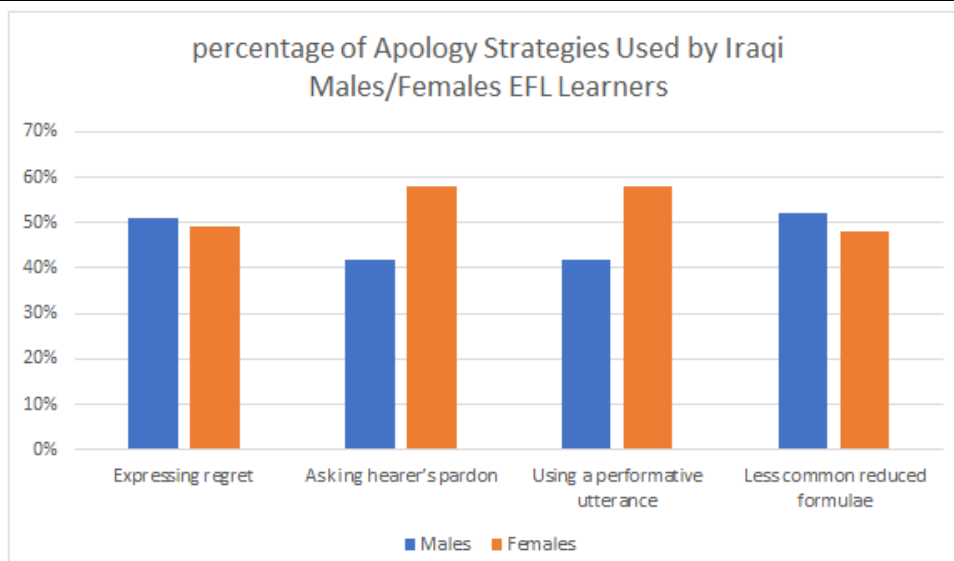
Figure (4.4) The Percentage of the Apology Strategies Used by Male/Female Participants

Regarding the forms of apology strategies used by the participants in this study; the qualitative analysis showed that Iraqi EFL male/female postgraduate students employed 34 formulas of apology when they make apologies. Table (4.5) reveals that (I am sorry), (I am so sorry) and (Sorry) were the most commonly used forms. This finding goes in line with Leech (2014). The frequency and percentage of each apology form used by male and female participants were also calculated. Table (4.6) clarifies the percentage of apology forms used by female learners. The qualitative analysis showed that females used (31) different forms of apology strategies in different situations. The frequency and percentages of the following formulas were the highest: (I am sorry), (I am so sorry), (Forgive me) and (Sorry). At the same time, the qualitative analysis of the male participants' responses marked (21) different apology strategies used among them, as shown in Table (4.7). The following were the frequency and percentages of the most common strategies: (I am sorry) and (Sorry)

were the expressions with the highest frequencies. However, (I apologise), (Forgive me) and (I am really sorry) were less commonly used than the first set of forms.

Table (4.5) The Overall Frequency of the Apology Formulae Used by the Participants

No.	Apology form	Freq.	Percent.
1	I am sorry	91	18.5%
2	I am so sorry	83	16.8%
3	Sorry	78	15.8%
4	Forgive me	51	10.3%
5	I apologize	46	9.3%
6	I'm really sorry	29	5.9%
7	Excuse me	18	3.7%
8	Accept my apology	11	2.2%
9	Pardon me	11	2.2%
10	I am very sorry	11	2.2%
11	My apologies	10	2.0%
12	I am terribly sorry	7	1.4%
13	So sorry	6	1.3%
14	I owe you an apology	5	1.2%
15	Apologies	4	0.8%
16	Deepest apologies	3	0.6%
17	I beg your pardon	3	0.6%
18	I seek your forgiveness	3	0.6%
19	I sincerely apologise	3	0.6%
20	Accept my sincere apologies	2	0.4%
21	I am so so sorry	2	0.4%
22	I deeply regret	2	0.4%
23	I'd like to apologise	2	0.4%
24	My sincere apologies	2	0.4%
25	I am apologizing	1	0.2%
26	I am awfully sorry	1	0.2%
27	I am ever sorry	1	0.2%
28	I am sincerely sorry	1	0.2%
29	I am so very sorry	1	0.2%
30	I feel so sorry	1	0.2%
31	I offer my apology	1	0.2%
32	I really apologise	1	0.2%
33	My deepest apologies	1	0.2%
34	Thousand apologies	1	0.2%
Total		**493**	**100%**

Table (4.6) The Frequency of the Apology Formulae Used by Female Participants

No.	Apology form	Freq.	Percent.
1	I am sorry	45	17.3%
2	I am so sorry	41	15.8%
3	Forgive me	34	13.0%
4	Sorry	34	13.0%
5	I apologise	25	9.6%
6	I am really sorry	13	5.0%
7	Excuse me	9	3.5%
8	I am very sorry	7	2.7%
9	Pardon me	7	2.7%
10	Accept my apology	6	2.3%
11	My apologies	5	1.9%
12	I am terribly sorry	4	1.5%
13	Apologies	4	1.5%
14	I sincerely apologise	3	1.0%
15	I deeply regret	2	0.8%
16	I owe you an apology	2	0.8%
17	I seek your forgiveness	2	0.8%
18	I'd like to apologise	2	0.8%
19	So sorry	2	0.8%
20	I am so so sorry	2	0.8%
21	Accept my sincere apologies	1	0.4%
22	I am apologising	1	0.4%
23	I am awfully sorry	1	0.4%
24	I am sincerely sorry	1	0.4%
25	I am so very sorry	1	0.4%
26	I beg your pardon	1	0.4%
27	I am ever sorry	1	0.4%
28	I feel so sorry	1	0.4%
29	My deepest apologies	1	0.4%
30	Deepest apologies	1	0.4%
31	Accept my sincere apologies	1	0.4%
	Total	**260**	**100%**

Table (4.7) The Frequency of the Apology Formulae Used by Male Participants

No.	Apology form	Freq.	Percent.
1	I am sorry	46	19.8%
2	Sorry	44	19%
3	I am so sorry	42	18.1%
4	I apologise	21	9%
5	Forgive me	17	7.3%
6	I am really sorry	16	6.9%
7	Excuse me	9	3.9%
8	Accept my apology	5	2.2%
9	My apologies	5	2.2%
10	Pardon me	4	1.7%
11	So sorry	4	1.7%
12	I owe you an apology	3	1.3%
13	I am terribly sorry	3	1.3%
14	I am very sorry	3	1.3%
15	My sincere apologies	2	0.9%
16	I beg your pardon	2	0.9%
17	Deepest apologies	2	0.9%
18	I offer my apology	1	0.4%
19	I really apologise	1	0.4%
20	I seek your forgiveness	1	0.4%
21	Thousand apologies	1	0.4%
Total		**232**	**100%**

According to Leech (2014), as mentioned in the previous chapter, there are two aspects of linguistic politeness: pos-politeness and neg-politeness. However, Leech manifests apology under pos-politeness because it assigns positive value to the addressee. Regarding these two aspects of politeness, the qualitative analysis of this study revealed that males and females nearly approximate in their use of pos-politeness in terms of assigning positive value to the addressee, which is represented by using positive politeness maxims such as Generosity, Sympathy, etc. and by utilising intensifying modifiers as well. On the other hand, females made more use of neg-politeness than males, which was in the form of using hedges or down-graders, in addition to negative politeness maxims as presented in chapter three. See Table (4.8) and Figure (4.5).

Table (4.8) The Frequency of Pos-/ Neg- Politeness Used by Male/Female

Participants

Pos/Neg-politeness	Freq.	Male		Female	
		Freq.	Percent.	Freq.	Percent.
Pos-politeness	460	217	47.2%	243	52.8%
Neg-politeness	294	125	42.5	169	57.5
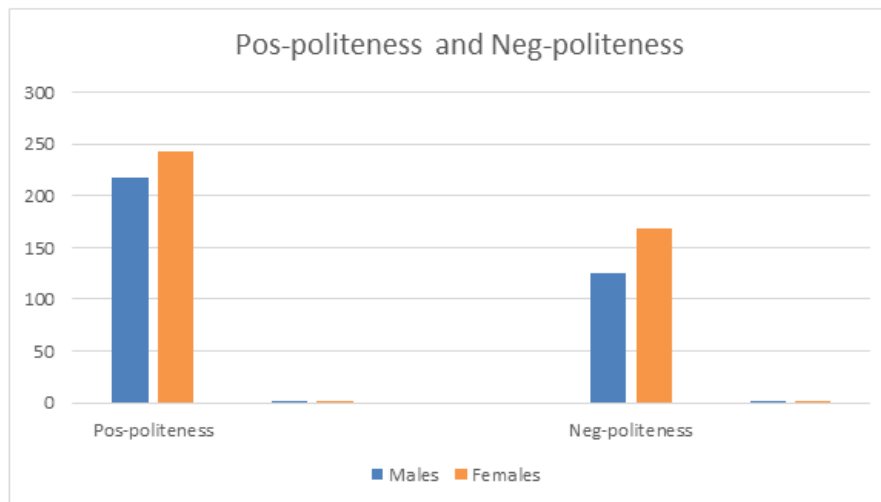
Figure (4.5) The percentage of Pos-/ Neg- politeness used by male/female participants

Based on the various factors that Leech, 2014 classified to determine the nature of an apology as a speech event, as mentioned in chapter three, the results that were gained in the current study revealed some other kinds of supporting moves used by the participants that were proposed by some other previous studies[2], such as: lack of intent, paying a concern, self-deficiency, euphemistic utterances, non-verbal behaviour, and self-criticism. The technique of 'lack of intent' was found in the form of 'I didn't mean to do …'; The technique of "paying a concern" is one of the strategies in which the offender attempts to show his/her concern about the offended to decrease the offence and relieve the offended hearer as; "Are you OK?" as). The technique of self-deficiency, such as: "I am not very good at..." which expresses an implied admission of responsibility.

Regarding "self-criticism", is known as self-punishment strategy to increase the hearer's sympathy for the offender. In addition to the various

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[2] Cohen & Olshtain, 1983; Hussein and Hammouri, 1998; Deutschmann's 2003 and Nureddeen, 2008

factors that have been noticed as defining the nature of apology that were listed by the model of the study, the findings of this study elicited a new kind of supporting move, which is' Admitting responsibility for an in-group member's fault'. Based on the socio-pragmatic scale presented in the model adopted, the degree of politeness depends on the degree of in-group or out-group membership[3]. This newly proposed supporting move, which was elicited via the findings of this study, was used by the participants in situation (9), by expressing full responsibility for what the speaker's little brother did in terms of the extended self-territory of the speaker. Table (4.9) illustrates that the frequency of all of the used supporting moves was (1027occurrences). (Explaining the situation) was the most frequently used technique, and the lowest occurrence was "A promise for forbearance". The qualitative analysis in Table (4.10) reveals that male and female participants were totally equal in using the technique of "Explaining the situation", and this technique was the most frequently used by both. It was also found that there was a significant difference in using the move of "An offer for repair", where males surpassed females in making more offers. Moreover, the findings revealed that males showed themselves as more likely to admit responsibility for their own faults. By contrast, females showed less use of this technique. Other strategies showed an approximate frequency of their use by both males and females.

Table (4.9) The Overall Frequency of The Supporting Moves Used by The Participants.

No.	Supporting moves	Freq.	Percent.
1	Internal modification	214	19.0%
2	Explaining the situation	214	19.0%
3	An offer of repair	185	16.4%
4	Admission of responsibility	117	10.4%
5	External modification	92	8.2%
6	a promise for forbearance	17	1.5%
The new strategy			
7	Lack of intent	119	10.6%
8	Paying a concern	65	5.8%
9	Self-criticism	42	3.7%
10	Expressing self-deficiency	32	2.8%

[3] The strong relationship between the members of the in-group requires the speaker to be modest not only when he speaks about himself, but also when he talks about the members of his family (Leech, 2005)

11	Admitting responsibility for in-group member's fault	23	2.0%
12	Euphemistic utterance	2	0.2%
13	Non-verbal behaviour	4	0.4%
	Total	1126	100%

Table (4.10) The Frequency and the Percentages of the Supporting Moves of Apology Strategies Used by Male/Female Participants

No.	Supporting moves	Males		Females	
		Freq.	Percent.	Freq.	Percent.
1	Explaining the situation	107	20	107	20.3%
2	An offer of repair	99	18	86	16.3%
3	Internal modification	68	13	85	16.2%
4	Admission of responsibility	64	12	53	10.0%
5	External modification	50	9	42	8.0%
6	a promise for forbearance	8	1	9	1.7%
The new strategies					
7	Lack of intent	62	12	57	10.8%
8	Paying a concern	32	6	33	6.3%
9	Self-criticism	17	3	25	4.8%
10	Expressing self-deficiency	17	3	15	2.9%
11	Admitting responsibility for in-group member's fault	12	2	11	2.1%
12	Non-verbal behaviour	3	1	1	0.2%
13	Euphemistic utterance	0	0	2	0.4%
	Total	539	100%	526	100%
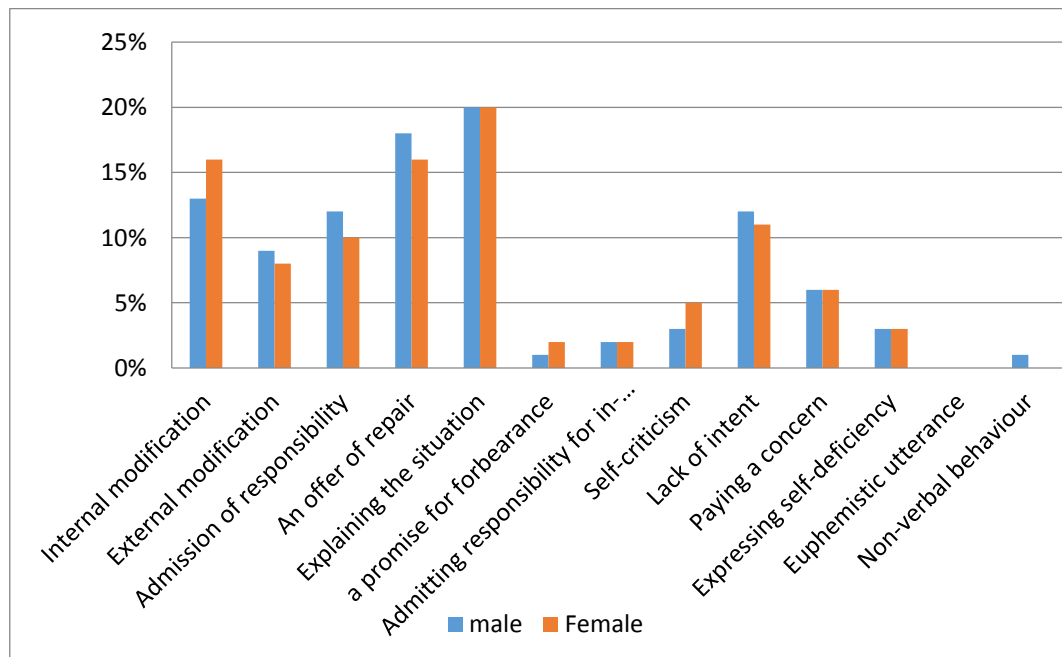
Figure (4.7)The Frequency and the Percentages of the Supporting Moves of Apology Strategies Used by Male/Female Participants

4.3 Findings Related to the Third Research Question:

This section addresses research question three, which focused on socio-pragmatics, in terms of whether the males are similar to or different from the females in their perceptions of the identified social variables in relation to making apologies. To answer this question, there will be an attempt to find the effect of gender as the independent variable of the study on the use of politeness strategies which is the dependent variable of the study. According to the obtained results, (Table 4.2) illustrates that both males and females used an approximate number of politeness maxims in their apologies in the fourteen social situations. The following sections deal with making descriptive analyses to show how the maxims of politeness were expressed in the participants' apologies and how the five social factors of the socio-pragmatic scale affected the use of those maxims.

4.3.1 Situation(1): **Missing an appointment with a student because of an urgent matter**

Table (4.11) The Frequency of Politeness Strategies Used by the Participants in Situation (1)

Situation:1					
Males			Females		
Strategy	Freq.	Percent	Strategy	Freq.	Percent
Obligation of *S* to *O*	20	54.1%	Obligation of *S* to *O*	19	65.5%
Generosity	12	32.4%	Generosity	5	17.2%
Sympathy	4	10.8%	Sympathy	2	6.9%
Tact	1	2.7%	Tact	2	6.9%
			Approbation	1	3.5%
Total	37	100%	**Total**	29	100%
Supporting moves					
Males			Females		
Internal modification	5	11.4%	Internal modification	5	14.7%
External modification	2	4.5%	External modification	3	8.8%
Explaining the situation	16	36.4%	Explaining the situation	16	47.1%
An offer of repair	12	27.2%	An offer of repair	5	14.7%
Admission of responsibility	4	9.1%	Admission of responsibility	2	5.9%
New strategies					
Paying a concern	4	9.1%	Paying a concern	2	5.9%
Lack of intent	1	2.3%	Lack of intent	1	2.9%
Total	44	100%	Total	34	100%

As shown in the table above, the strategy of (Obligation of *S* to *O*) was the most frequently used by both males and females. Politeness principle in this maxim means "giving a high value to *S*'s obligation to *O*". Participants' apologies for some offence committed by S to H are examples of polite speech acts giving high prominence to S's fault and the obligation of apology to O. Here are some typical examples found in the data of the current study, with the overtly apologetic forms:

M6: "*Dear student I'm terribly sorry ...I had to meet with the dean sorry again*"

M15: "*I apologize for ...I was busy with an urgent meeting with the dean of our college*"

M13: "*I'm sorry I had an urgent meeting…*"

M17: "*I apologize for...due to some urgent matters*".

F12: "*I'm apologizing for … I have an urgent meeting that I couldn't miss…*"

F17: "*I'm so sorry for ... I was really busy*"

F18 "*Dear student ... I had an important conference with the dean*"

In all of the data above, apology expressions are followed by a statement that justifies S's committing the offence. In the context of a situation like missing an appointment, it will be felt that *S* "owes" *H* an explanation. It will be felt insufficient if *S* says, for example:

F19: "*I apologize for missing the appointment*"

The apologies that were mentioned by Ss are an expression of respect for the interlocutor. Thus, in the conversation between S and O, there has been a maxim of the speaker's obligation to apologize. This maxim is used when the speaker has an obligation to apologise to the other for using an offensive expression or doing an offensive action. It is noticeable that most of the apologies above are supported by internal modifications such as; *so sorry, I'm terribly sorry,* and *I'm very sorry*; and external modifications such as; *Oh, dear, please*. Such modifications can contribute to the politeness of the speech event by adding attitudinal or emotive meaning. In this situation, both males and females showed equal use of this maxim, which indicated their awareness of the obligation toward the others.

The second used strategy of politeness in the first situation was (Generosity maxim). It was more frequently used by males than females.

Regarding this strategy, Leech (2014) states that the speaker S gives a high value to *O*'s wants. For example, offers, invitations, and promises. In other words, this maxim means the speaker is offering means of assistance that the hearer needs, such as kinds of help, some time, things, money, information, knowledge, reward, etc., and by his/her utterances he/she is minimising benefit to him/herself and maximising it for the *O*. Here are some typical examples found in the data of the current study in the form of (Generosity maxim). Consider the following examples:

M3: "*I apologize and if there is a plenty of time and if there is any chance I can revise it*".

M4: "*I'm really sorry ... I promise you; I will do my best next presentation*"

M14: "*I'm sorry ... can I see your paper now*?"

F12: "*I'm apologizing ...I will make for you in another time I promise.*"

F13: "*... my apologies ... I can help you in some other way*"

F15: "*I apologize...we can arrange another appointment at any time you want.*"

In most of the data in this situation, apology expressions are followed by a statement that expresses an offer of repair for the committed offence. In the context of a situation like professor's missing an appointment with a student, it can be seen that the professor gives a hand to the student by offering guidance since he promised to do so. The speaker does a certain act that benefits the hearer. In this context, the hearer will receive guidance from the teacher as a benefit. Two or three maxims can be seen in one utterance. For example:

M14: "*I'm sorry … can I see your paper now?*"

Actually, the utterance uttered by M14 above contains three maxims; the first maxim is the Obligation of *S* to *O* maxim, which is represented by making the act of apology. The second maxim is the Generosity maxim; this maxim is reflected through the offer uttered by the speaker (the professor) with reference to the context. The speaker offered the student a favour to help him revise the paper. The third maxim belongs to the Tact maxim. The Tact maxim utterance is reflected through this utterance in terms of polite request.

Based on (Leech 2014), Tact maxim means giving low value to S's wants. For example, requests are often indirect and tentative, giving an

opportunity to refuse and also softening or mitigating *S's* imposition on *H*. In this situation, the strategy of (Tact maxim) was used twice by females and once by males. See the following examples from the data of the study:

F12: "*I am apologizing ... if you forgive me please I will make for you in another time I promise.*"

F6: "*I am sorry for ... please accept my apology and give me another chance.*"

M13: "*I am sorry ... can I see your paper now?*"

Considering the data of the study and the context of the situation, the speakers used Tact maxim in their apologies to the hearers because they intended to reduce or minimise their benefit and maximise the benefit to others. The participants used Tact maxim when asking for forgiveness, asking for acceptance of the apology, and as an offer of repair in the form of a request, as in the example mentioned previously:

M14: "*I'm sorry ... can I see your paper now?*"

The fourth strategy in this situation was Sympathy maxim, which involves giving a high value to *O's* feelings. To understand why we give such high value to other people's feelings in speech actions like congratulations and condolences, a constraint of sympathy (or emotional concern) is required. It is courteous to demonstrate to people that you understand their emotions by expressing sadness when they have experienced grief and pleasure when they have an occasion to celebrate. Congratulations, blessings, and expressions of condolence are all naturally polite (Leech, 2014). This strategy was used (6) times in this situation:

F1: "*I'm sorry ... and good luck*"

F14: "*My apologies...don't worry.*"

M2: "*Oh, sorry ... but don't worry ...*"

M7: "*I'm sorry because...but don't worry ...*"

M9: "*I am very sorry for...I hope that you done well*"

M16: "*I am so sorry for disappointing you ...*"

In the scope of the study; Sympathy maxim can be shown in the participants' apologies in the form of paying a concern to the hearer, which is regarded as one of the supportive moves of the apology in the current study. In the context of this situation, the speaker (the professor) showed sympathy toward

the student's feelings or worries about disappointing him/her when not attending the appointment for revising his/her paper. For example:

F14: *"My apologies…don't worry"*

M16: *"I am so sorry* for disappointing you"

Additionally, Sympathy maxim also included well wishes for the listener. For instance:

  F1: *"I'm sorry … and good luck"*

  M9: *"I am very sorry* for…I hope that you done well"

  Moving to the last strategy in this situation and the least used, which is (Approbation maxim). Leech (2014) described this maxim as giving a high value to *O*'s qualities. For example, we like to pay compliments, if it seems appropriate to do so. In some activity types, complimentary language is necessary, as when guests praise a host's hospitality or professor praises the student. The strategy of (Approbation maxim) was used by only one female participant in this example:

  F14: *"My apologies… you can do right and you will be great in your discussion or conference and you will show your strength and weakness points…"*

The use of this maxim indicates that the speaker values the hearer's qualities and praises him/her when saying such things or doing an activity. Regarding the context of the situation, F14, as the professor tried to encourage her student as a means of apology to relieve the offence of not attending the appointment to revise his/her conference paper. So, she tried to make him/her feel as if he/she was able to do the best and that he/she was good enough to do so, as a kind of praise.

  In this situation, the factor of gender had no significant effect on the use of the Obligation of S to O maxim, which indicates that both males and females have a positive attitude toward their obligation to apologise to the offended person in this situation. At the same time, gender had a remarkable effect on using the Generosity maxim where it was used more frequently by males than females. In this context, males appear to be more willing to offer assistance and repair to others than females. Based on the socio-pragmatic scale, the relationship between the professor and the student in the context of this situation falls within the dimension of Strength of socially defined rights and obligations such as a teacher's obligation to a student, a host's obligations to a guest, or

service providers' obligations to their clients or customers as well. So, the degree of obligation S has toward O to perform the action and to give benefit to the O is what made most males and a few females show their willingness to help their students. As Leech (2014) presented, in this sense, the rights and obligations as social factors can be considered as part of the cost/benefit scale. With reference to the Sympathy maxim that was used by (4) males and (2) females, it can be said that degree of obligation S has toward O to give benefit to the O is what made those participants feel sympathy with the student in this situation, as he/she was in need of some help from someone who is of higher status like the professor. This factor also led F14 to use the maxim of Approbation:

F14: "*... you can do right and you will be great in your discussion or conference and you will show your strength and weakness points…*"

4.3.2 Situation (2): Stepping stranger's foot

Table (4.12) The frequency of politeness strategies used by males and females in situation (2)

Situation:2					
Males			Females		
Strategy	Freq.	Percent	Strategy	Freq.	Percent
Obligation of *S* to *O*	18	85.7%	Obligation of *S* to *O*	18	81.8%
Sympathy	1	4.8%	Sympathy	3	13.6%
Modesty	2	9.5%	Modesty	1	4.6%
	21	100%	**Total**	22	100%
Supporting moves					
Males			Females		
Internal modification	7	21.8%	Internal modification	8	22.9%
External modification	4	12.5%	External modification	4	11.4%
Explaining the situation	10	31.3%	Explaining the situation	12	34.3%
Admission of responsibility	2	6.3%	Admission of responsibility	1	2.9%
New strategies					
Paying a concern	1	3%	Pay a concern	3	8.6%
Lack of intent	6	18.8%	Lack of intent	6	17%
Self-criticism	2	6.3%	Self-criticism	1	2.9%
Total	**32**	**100%**	**Total**	**35**	**100%**

It was shown in the table above that males used (19) strategies while females used (22) strategies of politeness. The strategy of (Obligation of *S* to *O*) was used most frequently by both genders, which indicates that

male/female participants have a positive attitude toward the obligation to make apologies for unknown offended interlocutor. This strategy, as mentioned previously, means that *S* gives a high value to *O*. 'An apology' is mainly used in polite speech events to promote the S's obligation to O. Regarding apologies, some male participants used internal modifications to intensify their expressions as an aspect of pos-politeness, as mentioned by Leech, 2014. See the examples:

M8: "*I'm so sorry but I have a lecture and I'm late for it*"

M9: "*I am so sorry it is my fault I didn't notice because I am in hurry*"

M10: "*I am really sorry I am in hurry sorry again*"

Only (1) male and (2) females used external modification to give the sense of sympathy and lack of intent:

M14: "*Oops.. Sorry I didn't see you I'm in a hurry*".

F10:   "*Oh, sorry.*"

F17:   "*Oops forgive me*"

Some participants mixed internal and external modification to support their apology:

M1:   "*Oh, so sorry*"

M20: "*Oh my goodness! I'm so sorry…*"

F8:   "*Oh my goodness I'm so sorry*".

F18:   "Oh, *So sorry* I lost my attention…"

It is also found that most male and female participants followed their apologies with a statement that justifies S's committing the offence. In the context of this situation as being a postgraduate student stepping on an unfamiliar person's foot in the corridor while running late for the lecture, then the offended person becomes angry; it was felt that *S* "owes" *O* an apology and some concern for him/her. Most of the participants used "being late" or "being in a hurry" as convincing justification for being offensive. For example:

M12: "*I apologize I was really in urgent*"

M19: "*Sorry I am too late*"

F1*: "I'm sorry, but I'm in a hurry and I'm late for an important lecture I have*"

F3: "*I am very sorry I was in hurry.*"

Other participants used "lack of intent" to soften and mitigate the offense, and make their apologies more acceptable and polite. Here are some examples:

M2: "*Sorry I don't mean*"

M17: "*Excuse me I didn't mean that…*"

F7:   "*I'm so sorry I didn't mean to step on your foot …*"

F12: "*I'm so sorry for that I'm in a hurry I didn't mean i*t …"

The second strategy used in this situation was the strategy of (Sympathy maxim), which involves giving a high value to *O*'s feelings. The strategy of Sympathy maxim was used by (3) females and (1) male. Regarding this situation, the participants used this strategy when paying concern to the feelings of the unfamiliar person whom they stepped on his/her foot unintentionally. In this study; Sympathy maxim was found in the form of paying a concern to the hearer, which was regarded as one of the supportive moves of the apology. In the examples below, when the participant F1 showed her sympathy towards *O,* who got hurt by her, she used the words "*I hope*" to indicate the sympathy intensifier. While in M15's utterance, the adverb "terribly" refers to sympathy. F13 and F15 expressed their concern for O in the form of yes-or-no questions:

> M15: "*I'm terribly sorry I didn't notice…*"
>
> F1 : "*I'm sorry, but I'm in a hurry and I'm late for an important lecture I have, I hope I didn't hurt you*"
>
> F13: "*I'm so sorry I didn't mean that it was an accident, is there anything wrong with your foot?*"
>
> F15: "*Sorry sorry are you ok? Did I hurt you or something? I'm running late that's why I didn't see you! Sorry again!*"

The least used strategy in this situation was the strategy of (Modesty maxim). According to Leech (2014: 94), this maxim means "giving a low value to *S*'s qualities. Self-deprecation (if sincere, even if exaggerated) is often felt to be polite". This strategy was used in this situation by (2) males and only (1) female. This maxim requires the speaker to be modest by giving low value to his/her qualities. This is achieved through dispraising self. To be modest is to behave in a humble way in communication with others. Because the scope of this study is apology, the Modesty maxim mostly appeared in the form of self-criticism, which is considered one of the supporting moves of expressing apology, as in the examples below:

> M6: "*Please accept my apology…that was very clumsy of me*"

M20: "*Oh ... I should have watched where I was going*"

F4: "*I am terribly sorry it was thoughtless of me.*"

Moreover, the findings of the study revealed some violations of some maxims of politeness, such as Obligation of S to O, Approbation and Feeling-reticence maxims. Regarding the maxim of Obligation of S to O, it was violated by (4) participants in this situation:

M3: "*Since he spoke with me angrily I would never ever say sorry for him or her and I carry on running to catch up the lecture, otherwise the professor might not let me come in for the class*"

M4: "*I'll say nothing regarding this situation I will carry on running to my class and I just ignored him.*"

F14: "I *will continue running to my lecture because all of us are student and know the meaning of being late for a lecture*".

F19: "*I will not do any apology in this situation and I will continue my way to the lecture*"

M13: "*Hey.. Be polite I'm sorry*"

The utterances of M4 and F19 indicate that those participants did not try to make such an apology. This may be because of their being late for the lecture, or they may not find it necessary to apologise in this situation. While F14 justified her non-apologetic behaviour by claiming that the offended person may be a university student like her and already understands the meaning of being late for a lecture, she expects the offended person to excuse her unintentional behaviour without waiting for an apology from her. M3 also justified his non-apologetic behaviour as being annoyed because of O's reaction of anger toward his unintentional behaviour. According to M13 he violated the maxim of Approbation which is represented by "insults, accusations, and complaints" as stated by (Leech, 2014: 225). M13 complained of O's anger just like M3, but he couldn't ignore him without paying him an apology. To sum up, the violation of Obligation of *S* to *O* is represented by the refusal to apologise because S recognises no offence to apologise for. However, the violation of Approbation maxim along with the violation of feeling-reticence is assigned by insult, complaint, and dispraise of O.

Regarding the effect of gender as a social factor, in this situation, the factor of gender had no significant effect on the use of Obligation of *S* to *O* maxim, which indicates that both males and females have a positive attitude toward their obligation to apologise to the offended O in this situation. Nevertheless, gender had a slight effect on the use of the Sympathy maxim where it was used by (3) females and only (1) male. In this situation, females seem to be more willing to show concern about the feelings of O in the context of this situation, whereas the degree of violation was equal. In the same context, based on the socio-pragmatic scale of Leech (2014), the relationship between the speaker and unfamiliar O in the context of this situation falls within the dimension of horizontal distance between S and O, which represents intimate, familiar, acquaintance, stranger, etc. So, what made the violations happen might be the effect of the distance factor; thus, O's anger might be more acceptable by S in the event O was familiar to S. At the same time, it is the same factor that might lead other participants to offer apologies to the offended O with little sympathy.

4.3.3 Situation (3) Deleting friend's data accidently

Table (4.13) The frequency of politeness strategies used by males and females in situation (3)

Situation:3					
Politeness strategies :					
Males			Females		
Strategy	Freq.	Percent	Strategy	Freq.	Percent
Obligation of *S* to *O*	19	50%	Obligation of *S* to *O*	20	61%
Generosity	8	21.1%	Generosity	9	27%
Tact	4	10.5%	Tact	2	6%
Modesty	3	7.9%	Modesty	1	3%
Sympathy	3	7.9%	Sympathy	1	3%
Feeling-reticence	1	2.6%			
Total	38	100%	**Total**	33	100%
Supporting moves					
Males			Females		
Internal modification	7	18%	Internal modification	9	23.7%
External modification	2	5%	External modification	2	5.3%
Admission of responsibility	8	21%	Admission of responsibility	5	13.2%
Explaining the situation	2	5%			
An offer of repair	6	16%	An offer of repair	9	23.7%
New strategies					
Paying a concern	1	3%			
Lack of intent	9	24%	Lack of intent	11	28.9%

Self-criticism	1	3%	Self-criticism	1	2.6%
Expressing self-deficiency	2	5%	Expressing self-deficiency	1	2.6%
Total	38	100%	Total	38	100%

This situation is about deleting saved data in a friend's USP mistakenly. Regarding apology moves. It is clear from the table above that females tend to use internal modification, lack of intent, and offer repairs more than males, whereas males try to admit responsibility and explain the situation more than females. In addition, they were equal in using external modifications, self-criticism, and self-deficiency. Based on the context of this situation, all the participants found it necessary to present an apology to O, except only one male. The participants used the maxim of Obligation of *S* to *O* as represented by their apologies for their unintentional mistakes. In this situation, it is obvious that both males and females were equal in giving high value to the hearer, in other words, using the maxim of Obligation of *S* to *O*. So, the factor of gender has no significant effect in using this maxim based on the context of this situation. See the examples below:

> *M1: "Excuse me this is my fault"*
> *M5: "I'm sorry because I made a big mistake."*
> *M6: "I'm terribly sorry dear fellow for deleting your files…"*
> *F5: "I'm really sorry for losing your data…"*
> *F14: "Unfortunately I deleted all your data…"*
> *F19: "My deepest apologies dear…?"*

In some contexts, when the speaker wants to show polite behaviour by making his/her advantages as small as possible while making others' profits as big as possible, this is the Generosity maxim. In the maxim of Generosity, the participants are expected to show respect for others. This respect will happen if people can reduce profits for themselves and maximise profits for others. It is evident from Table (4.14) that both males and females equally gave high value to hearer's wants, reflecting the maxim of Generosity. In light of the given context, gender also has no appreciable influence on applying this maxim. The Generosity maxim was found in this situation as statements following some participants' apologies, that is to say, statements of offers to regain the erased data or help to repair this mistake. As in the examples:

> *M1: "Excuse me … I will try to fix it."*
> *M13: "Oh no, I'm sorry I will do my best to retrieve it for you"*

> *M18: "… I will go to find someone who can help me recovering the deleted data…"*
>
> *F11: "I'm sorry … I will try to help you recovering the data"*
>
> *F14: "… I'm so sorry for that. If there is anything I can do for you just to return some of them, if some I can download it again for you or if there is anything to make it easy just tell me and I will do it…"*
>
> *F18: "I apologize…I will do my best to restore them"*

Another commonly used maxim is the "Tact maxim". Requests frequently soften or minimise S's imposition on H by being indirect and offering the opportunity to refuse. In the context of the current situation, the participants demonstrated the use of Tact maxim when they requested politely the hearer's forgiveness when making apologies. The findings revealed that males tend to use this maxim more than females, since it was used by (4) males and by (2) females. Therefore, it can be said that gender has a slight effect on the use of Tact maxim with reference to the context of this situation. As in the examples:

> *M10: "I'm really sorry … please forgive me"*
>
> *M14: "Oh dear …please forgive me"*
>
> *M15: "I'm really sorry…please forgive me…"*
>
> *M16: "Please forgive me …"*
>
> *F8: "I hope you can forgive me..."*
>
> *F17: "…, I hope you eventually look beyond this mistake and forgive me"*

The fourth used maxim of politeness in this situation is the "Modesty maxim". As mentioned previously, the participants attempt to minimise self-praising and maximise self-dispraising. In this situation, this maxim was used in the apologies of (3) males and (1) female in the form of self-criticism and accepting the blame for committing the offence. Therefore, it can be said that, in the light of the context of this situation, males tend to be more humble to admit the responsibility of deleting the saved data than females. In the following examples, there are expressions of accepting blame and taking responsibility in the utterances of M15, M16, and M20, such as "*I had to check my laptop before using your USP,*" "*I should be more attentive,*" and "*I had to be more careful.*" Furthermore, M20 and F17 expressed their being modest and guilty by dispraising themselves: "*How careless I am...*" and "*... being such a jerk...*" See the examples:

M15: "I'm really sorry... I had to check my laptop before using your USP."
M16: "Please forgive me ... I should be more attentive when dealing with such important device."
M20: "How careless I am, I had to be more careful when using such sensitive device, especially it wasn't mine ..."
F17: "... but I apologize of being such a jerk..."

Regarding the Sympathy maxim, when being polite requires giving high value to others' feelings, (3) male informants in this study and (1) female expressed their concern for their friend's feelings when they deleted his/her data by mistake. The maxim of sympathy requires each participant to maximise sympathy for the hearer. This maxim was expressed by the four participants in terms of showing concern for the hearer's being angry about what had happened, as seen in the utterances of M4 and F15. Sympathy is also seen in the use of external modifications, such as "*Oh dear*" in M14 and "*terribly sorry dear*" in M6. Moreover, "*please don't worry about*" is also an expression of being sympathetic with the listener in the utterance of M6:

M4: "... I will try to be patient because of course he will be angry for that."
M6: "I'm terribly sorry dear...but please don't worry about that ..."
M14: "Oh dear ..."
F15: "Please don't be mad at me..."

When polite people are required to give low value to their feelings, this is the "Feeling-reticence" maxim. That is to say, by meeting the negative-politeness criteria, one's own feelings are devalued. Accordingly, this maxim calls for someone to hide his/her true feelings. In this situation, only one male tried to be polite by using this maxim to show that he has to be patient with the hearer when he tells him that all his saved data has been deleted mistakenly. In other words, he expects that his friend will be angry with him. See the following utterance of M4:

M4: "I'll try to say I'm sorry for what's happened and I will try to be patient because of course he will be angry for that."

Depending on the relationship between the interlocutors in this situation, the findings of the current study revealed that some participants' apologies are affected by the closeness of their relationship as speakers with the hearer. This factor is subsumed under the horizontal distance scale:

M17: "Hey I want to tell you something, I accidently format your USP, and I really hope that you have some backup"

M19: "It depends on my relationship with this person if he was my close friend I will not apologize but if he wasn't my close friend I will say I'm so sorry I don't know what to say and what to do it happened unintentionally"

F9: "I deleted your saved data accidentally, how can I make it up for you?"

In the utterance of M17 and F9, it can be felt that the factor of solidarity between the interlocutors made the speakers avoid using any direct strategy of expressing apology to their offended friend, and they only expressed their lack of intent about deleting the data to mitigate the offence; whereas M19 based his obligation to make an apology on the degree of closeness in his relationship with his offended friend. In other words, there is no need to make an apology to close friends, and the opposite when there is no solidarity.[4] Most of the participants, in their being apologizers, were based on the value of what was transacted. In other words, the value of the thing that they have misused, that is to say, an important lost data item, might be hard to regain. Therefore, the participants try to mix their apologies with some justifications as: M7, M15, offers for repairs: M7, M13, and M15, expressions of lack of intent: F1, F4, and F20, internal modifications M15, F1, and F13, and external modifications M13, F4, and F20 to be more polite and soften the offence:

M7: "I'm sorry my friend because actually I was in harry because I have an urgent meeting with the manager…, but I promise you that I will find a way to restore them."

M13: "Oh no, I'm sorry I will do my best to retrieve it for you"

M15: "I'm really sorry I don't know what to say but there was a technical trouble in my laptop .... I'm trying to regain the deleted data again, please forgive me; ..."

F1: "I'm very sorry and embarrassed because by mistake…I wish I could help you"

F4: "I deeply regret to tell you…it was wrong of me I actually hadn't planned to do that...."

F13: "I'm so sorry ... believe me I don't know how to apologize but truly I seek your forgiveness"

F20: "Oh dear it was a slip of thumb, please forgive me"

---

[4] Leech (2005) proposed that absolute politeness is reduced whenever the horizontal distance is reduced to the extent that interlocutors can communicate impolitely with each other.

To sum up, gender as a social factor has no significant effect in this situation since both genders were equal in the use of politeness maxims relating to the effect of solidarity and the value of what is being transacted, which are subsumed under the scales of horizontal distance and cost/benefit. This finding indicates that both genders are competent socio-pragmatically. Moreover, males and females were slightly different in choosing their expressions of apology to achieve their aims of softening the offense, as females tend to use internal modification, lack of intent, and offer repairs more than males, whereas males try to admit responsibility, as in M1 and M10 below, and explain the situation more than females. In addition, they were equal in using external modifications, self-criticism, and self-deficiency as in the examples M19 and F5. See Table (4.14).

M1: "... this is my fault ...."
M10: "... it was a big mistake of me ..."
M19: "... I don't know what to say and what to do ..."
F5: "...I actually don't know how to help you..."

The context of the current situation is culturally prepared to have an apology speech act performed by a number of strategies which function to control and moderate the offended person's feelings, and consequently reduce the severity of the offence committed. So, in such a situation where physical damage and lost possessions are the offences involved, the single use of only IFIDs is inappropriate since it might be understood as impolite by the offended person. Therefore, it can be said from the finding related to this situation that most Iraqi male and female postgraduate students are pragmatically competent since they support their apologies with a variety of supporting moves and expressions, regardless of the degree of closeness of the relationship between them and the offended person.

4.3.4 Situation (4) Breaking a promise to father

Table (4.15) The Frequency of Politeness Strategies Used by Males and Females in Situation (4)

Situation:4					
Males			Females		
Strategy	Freq.	Percent	Strategy	Freq.	Percent
Obligation of *S* to *O*	18	53%	Obligation of *S* to *O*	20	54%
Generosity	16	47%	Generosity	13	35%
			Sympathy	3	8%
			Modesty	1	3%

Total	34	100%	Total	37	100%
Supporting moves					
Males			Females		
Internal modification	3	7.7%	Internal modification	8	20%
External modification	3	7.7%	External modification	1	2.5%
Admission of responsibility	10	25.6%	Admission of responsibility	5	12.5%
An offer of repair	14	35.9%	An offer of repair	12	30%
Explaining the situation	8	20.5%	Explaining the situation	13	32.5%
Promise for forbearance	1	2.6%			
New strategies					
			Paying a concern	**1**	2.5%
Total	39	100%	Total	40	100%

The fourth situation involves a family offence or fault. Someone promised to buy a new mobile phone for his/her father, but the offender has broken his promise and did not buy it. Again, different strategies were used for apologising in this situation. However, this situation was designed to provide an appropriate context for eliciting apology strategies. The assumption here is that breaking a promise with a father is viewed by few people as an ordinary thing, while many others perceive it as a highly shameful matter that needs an immediate apology as in M3. This situation is beneficial in displaying whether or not the degree of offence affects how apologizers shape their apologies. From the presented data in the table above, it is clear that both genders used a variety of strategies with different percentages. Some moves, like an offer of repair, show almost approximate use percentages by males and females such as:

M1: *'Sorry dad …I'll buy a mobile phone for you soon'*
F1: *'I'm sorry … I'll get you a new one very soon'*
M3: *"As he is my father I should have fulfilled my promise…"*

Internal modifications and explaining the situation were frequently used by females, while admission of responsibility was frequently used by male participants:

F7: *'… I forgot to buy the new mobile …'*
F15: *'… I forgot about your mobile phone …'*
M7: *'I'm sorry …because I was in hurry and I forgot it…'*
F12 : *'I'm so sorry for forgetting that important thing...'*

The use of these moves by the speakers is traceable to the cultural norms relevant to Eastern culture. Thus, carrying out a duty or an action assigned by going to the market to buy the mobile phone for the father as the speaker promised could be the best way to save the offended person's face.

For general politeness principles, both males and females were approximate in giving value to the hearer who was their father. This indicates the occurrence of the Obligation of S to O maxim. So, the gender of the participants had no effective role in using this maxim. Most of the participants, in the context of this situation, found it necessary to present an apology to their father. As mentioned previously, most participants perceive it as a shameful matter that needs an immediate apology. Socially, it can be said that the vertical distance (the relationship between parents and sons) affected participants' obligation to make an apology. See the examples below:

M2: "Dear father sorry for not bringing you the mobile…."
M8: "Dad, I forgot to buy you a mobile phone, please forgive me"
F4: "I'm ever sorry my father I shouldn't have to do so…"
F16: "Dear father I'm really sorry for forgetting the promise …."

Other participants found being in this situation an ordinary thing, as their fathers did not expect such a verbal apology from them. This reflects that there is a kind of solidarity between them and their fathers, as in the utterance of M18; but they cannot let it pass without achieving the promise at once, or at some other time, or even making a new promise to save the father's face. This offering behaviour, for example, offering to go to the market to buy a mobile phone as in M19 and M20, or making another promise to do so, is subsumed under the maxim of Generosity, when giving high value to the hearer's wants. In other words, the benefit to the hearer is maximised as well as the cost to the speaker:

M18: "Actually I always do that with my father, so, I will say that dear dad…but I will get it for you tomorrow"
M13: "I'm so sorry my father, I will go back to the mobile shop and bring you a new mobile, and a good mobile"
F19: "I'm sorry … I will buy it for you tomorrow"
F15: "Sorry father…but I will buy you tomorrow at first hour in the morning"

Some participants tried to hide their forgetting the promise under statements of showing their intention to buy a mobile phone of good quality, which is not available at the current time, or a statement of suggestion to accompany their father to choose his new mobile by himself, as in:

M15: "Dear dad, I was looking for good model of mobile for you… so I will bring it for you as soon as it will be available".

M19: "… let's go together to choose your new mobile by yourself, however … prepare yourself tomorrow I will come and take you to select your new mobile God willing"

M20: "Dear dad I was so perplexed as I don't know what type of mobile you want, so I suggest go together to choose the new mobile yourself."

F14: "…I didn't find good mobile for you, so I have to look for good model and bring it for you."

Three females showed little concern for their father's feelings; this concern represented the use of Sympathy maxim towards the hearer. Based on the findings revealed, no males showed the use of this maxim. It can be noticed that the internal modification '*terribly*' in the utterances of F2 and F3 made the sense of concern that the speakers used in expressing their apologies; while F18 expressed her appreciation of the feeling of waiting to get the new mobile phone that her father felt, she justified her deed and promised him to buy it at another time, as in the utterances of F2, F3 and F18. Only one female participant used the modesty maxim to reduce the offence through self-criticism. See the utterance of F19:

F2: "I'm terribly sorry I forgot to buy a new mobile for you"

F3: "Oh, I'm terribly sorry because I forgot to buy the new mobile for you"

F18: "I apologize daddy I know that you expect a new mobile from me right now, but I was so busy and I promise you a new mobile will be in your hand tomorrow"

F19: "*I'm sorry* I shouldn't have forgotten…"

Investigating the effect of gender as a social factor revealed that, according to this situation, gender influenced the use of the Sympathy maxim, where only three females expressed concern for the feelings of their father while none of the males did. Both genders were nearly equal in terms of the maxim of Obligation of S to O. Based on this finding, it can be said that both genders find it socially appropriate to make an immediate apology to parents in such a context. This might be the effect of the vertical distance between the sons and the parents. With reference to the occurrence of the Generosity maxim, which was formulated by the participants' offers of repairing the situation and buying a new mobile for the offended father, the participants showed a positive pragmatic attitude. It is worth noting that males outperformed females in the use of the Generosity maxim. The reason

for the significant occurrence of this maxim in this situation is the socially sanctioned obligation the speakers have to do what their parents want. In other words, giving high value to their parents' wants. This obligation falls within the scale of strength of socially defined rights and obligations. This finding indicates that both genders are competent socio-pragmatically.

4.3.5 Situation (5) Forgetting Mother's Medicine

Table (4.15) The Frequency of Politeness Strategies Used by Males and Females In Situation (5)

Situation:5					
Males			Females		
Strategy	Freq.	Percent	Strategy	Freq	Percent
Obligation of *S* to *O*	14	50%	Obligation of *S* to *O*	16	44.4%
Generosity	11	39.2%	Generosity	9	25.0%
Sympathy	1	3.6%	Tact	5	13.9%
Opinion-reticence	1	3.6%	Opinion-reticence	2	5.6%
Tact	1	3.6%	Sympathy	3	8.3%
			Modesty	1	2.8%
Total	28	100%	**Total**	36	100%
Supporting moves					
Males			**Females**		
Internal modification	2	7%	Internal modification	4	12.5%
External modification	4	13.8%	External modification	4	12.5%
An offer of repair	13	44.8%	An offer of repair	10	31.2%
Explaining the situation	7	24.1%	Explaining the situation	8	25.0%
New strategies					
Lack of intent	3	10.3%	Lack of intent	1	3.1%
			Self-criticism	1	3.1%
			Paying a concern	2	6.3%
			The euphemistic utterance	2	6.3%
Total	29	100%	Total	32	100%

Another context involving a family offence; the offended person is represented by a mother whose son/daughter forgot to buy her the medicine she asked him/her to buy while he/she was outside. The presumed apologizer is requested to respond to her when the mother asks about the medicine. The participants who represent Iraqi male/ female postgraduate EFL students showed a significant difference in apologising to the mother. The results shown in table (4.16) shows that females used more strategies of politeness

than males, about (36) strategies by females and (28) strategies by males. In addition, there is a significant difference between the frequency and types of apology strategies. Both genders used almost approximate number of apology strategies: internal, external modifications, such as:

M2: "... I will say so sorry"
M9: "Oh mum I'm so sorry ...and bring it for you dear"
F5: "I'm really sorry mum"
F16: "Dear mother please ..."

Also they used lack of intent, as *F12: "I didn't mean to forget it ..."* explaining the situation, for example: *M15: "... I couldn't find any pharmacy..."* and *M19: "... I didn't find any opened pharmacy…"* and an offer of repair as: M15: "*...tomorrow I will go and bring it*"; M19: "*...let me bring you some natural treatment like warm compresses it can help until the morning*"; and *F12: "... I will bring it right now mum"*.

A new strategy was also revealed as a new supportive move by two female participants, which is "the euphemistic utterance"[5]. For apologies, F18 and F11 used this strategy in order to minimise the offence of their mothers:

F11: "...; I wish the pain was mine, not yours…"
F18: "...dear mum, your pain is my pain…"

It could be argued that the use of such euphemistic expressions by those Iraqi female EFL learners is a pragmatic transfer; in other terms, they have a communicative competence based on their native language, and this competence requires language proficiency, so they have transferred those expressions to English assuming that they might be successfully used.

Here we consider another family situation involving a mother asking her son/daughter to bring some medicine from a pharmacy for her; but he/she came without bringing it; the situation was formulated to involve contextual factors that could be relevant to semi-formal or less formal apologies, in particular in the family domain. The relationship between the mother and her sons seems to be of great intimacy in most families, especially in eastern

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[5] Ahmed, (2017) States that Euphemistic expressions were used as a device to soften the style of social communication between the interlocutors.

societies, more specifically Islamic societies, where mothers have a holly status. Based on this assumption, it was expected, as revealed in the findings, that both genders show high value to the hearer, who was represented by the mother in the context of this situation. This high given value reflected the use of the Obligation of *S* to *O* maxim. This maxim was used frequently by both genders and appeared in this situation in the form of an apology:

M9: "Oh mum I'm so sorry I forgot to bring the painkillers…"
M12: "Sorry mum about that I was busy"
F2: "I'm so sorry for missing to bring for you what you need …"
F8: "Oops I'm so sorry I didn't bring your painkillers from the pharmacy"

Generosity maxim was also used frequently by the participants in this situation. This maxim appeared in the form of someone approaching to buy the required medicine or giving the offended mother an alternative treatment. As in the examples:

M19: "… let me bring you some natural treatment like warm compresses it can help until the morning"
M5: "Oh, I will bring the painkillers after only ten minutes"
M13: "Sorry mum I will go to the pharmacy and bring you what you need"
F13: "… but I think that is better because we need to go to the doctor instead."
F14: "I will make a good massage for your foot or legs … and tomorrow I will bring you the painkiller when I find a pharmacy"
F19: "… I will go back and bring it for you"

Other maxims were also found, such as Sympathy, Tact, Opinion-reticence, and Modesty. As it is clear from the utterances below, sympathy was expressed by (3) females and (1) male when they gave high value to their mother's suffering:

M20: "… I didn't realize that you are suffering this way…"
F18: "… your pain is my pain…"
F14: "I will give you a good massage for your foot or legs and I will try to relief it until tomorrow …"
F11: "… I wish the pain was mine, not yours …"

Tact maxim was used by (5) female participants and only (1) male participant when they tactfully asked their mother to relieve and looked for her forgiveness as in:

M6: "Oh, Please mum don't blame me…"
F4: "I hope you can forgive me…"
F6: "Oh sorry please forgive me mum"

F7: "Please forgive me …"
F16: "Dear mother please don't be mad at me…"
F19: "Please forgive …"

Modesty maxim was used once by a female participant, i. e. F16 as self-criticism: *"…it was thoughtless of me"*; while the maxim of Opinion-reticence was used three times by (2) females and (1) male in the form of offering new opinion as alternative treatment for the offended mother:

M6: "…why don't you try something else such as having rest or sleep?"
F9: "… the painkillers might be harmful sometimes; I will take you to the doctor instead"
F13: "…we need to go to the doctor instead."

Three males did not offer any verbal apology in this situation. M4 did not admit to forgetting to buy the painkiller. Instead, he pretended to lack intent for not doing that in order to avoid being blamed. He neither presented any type of apology nor offered any reparation for this situation. To some extent, it can be said that he violated the maxims of Obligation of S to O and Generosity. While M18 found that there was no need to express any verbal apology, he chose to ask one of his brothers outside to bring the medicine with him, but he continued, "*If no one is outside, I must go and buy it*"; M16 also said, "I must go and bring it." This means that M16 and M18 asserted that there is no need for an apology as the mother's requirement is considered one of her rights and one of her sons' obligations towards her. This finding reflects the effect of socially defined rights and obligations as a social factor based on Leech's socio-pragmatic scale:

M4: "I'll pretend as if I didn't mean it, this is good cure for her blaming"
M16: "No need for apology, I must go and bring it for her as soon as I remember that"
M18: I will ask one of my brothers who is still outside to bring the painkiller for her if no one is outside I must go and buy it.

Considering how gender and other social factors affect the strategies used by the participants, the gender of the participants affected slightly the use of the Obligation of S to O maxim and Generosity as well, where females showed more high value to their mother and made apologies more than males. At the same time, both genders were nearly equal in terms of Generosity, in other words, to give high value to mother's wants. Based on

this finding, it can be said that both genders find it socially appropriate to make an immediate apology accompanied by an appropriate direct or indirect, verbal or non-verbal remedy to the offended mother in such a context. This might be the effect of the socially defined rights and obligations between sons and parents. Iraqi male and female EFL learners are expected to appreciate the rights and obligations between them and their parents based on cultural norms because they live in an Islamic Eastern culture. With reference to the socio-pragmatic scale of the model adopted, this factor falls within the scale of strength of socially defined rights and obligations. This finding indicates that both genders are highly competent socio-pragmatically, in addition to the effect of their culture.

4.3.6 Situation (6) Annoying younger brother/sister

Table (4.16) The Frequency of Politeness Strategies Used by Males and Females in Situation (6)

Situation:6 21.9					
Males			Females		
Strategy	Freq.	Percent	Strategy	Freq	Percent
Obligation of *S* to *O*	9	29%	Obligation of *S* to *O*	16	39%
Generosity	10	32.2%	Generosity	10	24.4%
Sympathy	2	6.5%	Sympathy	9	22%
Tact	1	3.2%	Tact	3	7.3%
Opinion-reticence	2	6.5%	Modesty	1	2.4%
Feeling –reticence	7	22.6%	Feeling-reticence	2	4.9%
Total	**31**	**100%**	**Total**	**41**	**100%**
Supporting moves					
Males			Females		
Internal modification	2	8%	Internal modification	3	9.1%
External modification	2	8%	External modification	2	6.1%
Admission of responsibility	1	4%	Admission of responsibility	4	12.1%
An offer of repair	10	42%	An offer of repair	11	33.3%
Promise for forbearance	1	4%			
New strategies					
Lack of intent	1	4%	Lack of intent	3	9.1%
			Self-criticism	2	6.1%
Paying a concern	4	17%	Paying a concern	7	21.2%
Non-verbal behaviour	3	13%	Non-verbal behaviour	1	3%
Total	**24**	**100%**	**Total**	**33**	**100%**

Situation (6) was also intended to elicit an apology in a family context. In this situation, the offender disturbs his youngest sister or brother with a

phone call while studying. The degree of offence in this situation was perceived by most of the participants as simple or very simple. The data collected for this situation was divided into apologetic behaviour: M8 and F4, non-apologetic behaviour: M20 and F9, and less polite expressions: M2 and F17. See the examples:

M8: "I'm sorry for raising my voice ..."
M20: "I will just leave the place without apologizing"
M2: "... I may angrily tell or command him or her to find another place..."
F4: "I'm sorry my sister ..."
F9: "... I will get out of the room without apology"
F17: "Ok you can find another place to study in"

This finding is supported by the participants' replies in the conducted semi-structured interview. When the researcher drew attention to such a non-apologetic context, most participants stated that they rarely apologise or say sorry to their youngest sisters or brothers, or to unfamiliar younger people; however, they do so with older people, even if they are siblings. Other participants might make an apology to younger people if they were out-group members. Where they perceive that the social distance between them is not close and they cannot communicate with less politeness with them. Based on the socio-pragmatic scale of Leech (2014), such non-apologetic or less polite behaviour in this case cannot be considered impolite or there is a violation of politeness strategies since the theory of politeness is not applied[6].

On the contrary, the findings reflect that there were certain strategies, such as an offer of repair, represented by leaving the place: M14 and M17; or ending the call: F18; an offer for help: F14; and IFIDs with encouragement: F18. See the following examples:

M14: "Sorry I will leave soon"
M17: "... I will go to other room"
F14: "... I will be in the next room if you need anything I will be there."
F18: "Immediately I will end the call then I will say I'm sorry and encourage her to study and offer some help for her"

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[6] Leech (2005) stated that in Eastern cultures, where age is of higher importance, vertical distance scale may be more determinative of the appropriate interaction. Suspension of the GSP can occur when S is exempted from its application to O because there is no social reason that impose S to be polite to O. In these cases, less politeness is acceptable, and yet the GSP has not been violated, because the theory does not apply.

Non-verbal communication is a tactic that was developed in situation (6). When the participants were asked to respond when their younger sister or brother was annoyed, such behaviour was observed. Instead of expressing regret, the participants advised or actually did something like leave the room or end the phone call. When seen in this light, politeness might manifest itself in nonverbal realisation. Participants in this study discovered that in some situations, an express apology is viewed as unnecessary. As a result, some people prefer not to apologise because they believe that apologising within close community and within a family in particular, is unnecessary. They contend that only serious circumstances call for an apology.

Non-verbal behaviour can thus be considered as a form of politeness strategies, in particular when there is no face threatening act. The statement made by M19 supports this: "*… I will leave without any apology he will not get annoyed if I will not apologize, so it is ok.*". Further, participants were inclined to adopt an offer of repair as a supporting move of apology. This strategy seems to be more polite due to the communication of the clear and sincere intentions of the apologizer. The apologizer expresses his sorrow and regret and attempts to save the offended person's face. The offender in such a condition is going to recognise the intentionality of his/her brother/sister:

M9: *"I'm so sorry I didn't notice that you are preparing for your final exam I will go out now"*

M6: *"I beg your pardon broth for shouting aloud to call my friend, I promise you I won't do it again …"*

F2: *"I hope that you will forgive me for this bad behaviour"*

F14: *"I will leave the room immediately … if you need anything I will be there."*

Eight maxims were expressed in the participants' responses, considering the politeness strategies applied in this situation. First, the maxim of Obligation of *S* to *O;* in terms of giving high value to the hearer, this maxim represents being apologizer in the context of this situation. There was a significant difference between males and females in the use of this maxim since females tended to apologise for their younger siblings or brothers more than males. This finding is supported by the answers of the female participants in the interview when they were asked whether they could easily apologise to younger people, where most of them assured their being apologizers to younger people:

IF1: "Yes, I can easily apologise to someone who is younger than me... When the person is younger than me, it is easier for me to apologise than if they are older than me"
IF4: "Yes, why not, For me, it is easier than apologising to someone older."
IM4: "Yes, I can swallow my pride and apologise swiftly to a person who is younger than me."
IM2: "I think it is easier if you apologise to somebody that is younger…"

Most females showed apologetic verbal behaviour, offering some help as a means of repairing the situation, while males presented fewer apologies, and their reparation of the situation was in the form of leaving the place. These apologetic forms and offers are forms of Obligation of S to O and Generosity maxims. The findings showed that both genders were equal in offering repairs, but those repairs were somehow different in nature:

M16: "It's ok. I will go outside to complete talking"
M17: "Oh sorry for that I will go to other room"
F13: "I'm sorry I mustn't have done … I will leave the room and I will bring you some fruit so please feel some kind of comfort and concentrate on your studying."
F18: "Immediately I will end the call then I will say I'm sorry and encourage her to study and offer some help for her"

Although males showed some less polite responses to their younger hearers, it cannot be considered a kind of impoliteness or a violation of the Obligation of S to O maxim. As mentioned previously, the theory did not apply because the offence was from higher to lower rank, so these less polite expressions are socially acceptable:

M2: "In this situation, I may angrily tell or command him or her to find another place so he/she can study in"
M4: "I'm going to shout and leave the house and talk to my friend in any cave near my house because my brother fired me from the house"
M15: "Hey, I will not speak for long time I will end the call in minutes…"

Females also showed more use of Sympathy maxim than males. This maxim, in the context of this situation, was in the form of appreciating and giving high value to the feelings of the offended hearer. Some females expressed concern to the irritated little sister or brother and attempted to express regret:

F10: "I owe you an apology for the way I treated you …"

F13: "I'm sorry I mustn't have done that…I will bring you some fruit so please feel some kind of comfort and concentrate on your studying.."

M6: "… I know you are studying hard I highly appreciate that ok? No hard feelings?

M3: "For being a big brother I have to understand the situation and leave the place immediately or finish the phone call otherwise I'll get my youngest brother or sister confused"

M3 justified directly his non-verbal behaviour of leaving the place or ending the call in terms of using the Sympathy maxim by paying concern to the hearer's feelings. In addition to the Sympathy and Obligation of S to O maxims, the utterance of M6 above reflects the use of the Approbation maxim of politeness, which is to give high value to the hearer's qualities. So, M6 tries to relieve and encourage his younger hearer by maximising praise for him. Further, he offered a repair as he gave a promise of forbearance:

M6: "*I beg your pardon broth for shouting aloud to call my friend* (Obligation of S to O), *I promise you I won't do it again* (Promise for forbearance) *I know you are studying hard I highly appreciate that* (Approbation) *ok? No hard feelings?* (Sympathy)"

In the use of other revealed maxims, such as Tact, Feeling-reticence, the findings showed a significant difference between males and females. Females used Tact maxim more than males when reacting to the hearer, as in F2 and F12. On the other hand, males demonstrated more use for the maxims of Feeling –reticence: M1 and F20, M20 and F9; and Opinion-reticence: M5. Modesty used only by two females in the form of self-criticism: F8 and F13:

F2: "I hope that you will forgive me for this bad behaviour"
F12: "… please excuse me for annoying you."
M1: "It's ok I will make a call outside"
F20: "Sorry I will leave soon"
M20: "I will just leave the place without apologizing"
F9: "…I will get out of the room without apology"
M5: "I think you had better to study in another place"
F8: "Oops I don't know what comes over me I'm really sorry"
F13: "I'm sorry I mustn't have done …."

The gender of the participant as an independent social factor showed an effect in this situation, where females were more sympathetic and helpful with their little sister or brother than males in the use of Sympathy and Generosity maxims, while most males were more able to control their

feelings and keep their real feelings by leaving the place for their little irritated sibling. Based on the socio-pragmatic scale, in this context, the participants were affected by the factor of age, which is subsumed under the vertical scale of politeness, which represents an important factor in affecting the degree of politeness between interlocutors. In this context, the offence was from higher to lower social rank, in other words, from an older to a younger interlocutor. So, the less polite expressions could not be considered as violations or impoliteness as illustrated previously.

4.3.7 Situation (7) Making a Wrong Phone call at Midnight

Table (4.17) The Frequency of Politeness Strategies Used by Males and Females in Situation (7)

Situation:7					
Males			Females		
Strategy	Freq.	Percent	Strategy	Freq.	Percent
Obligation of *S* to *O*	19	68%	Obligation of *S* to *O*	20	77%
Sympathy	7	25%	Sympathy	4	15%
Tact	1	3.5%	Tact	2	8%
Modesty	1	3.5%			
Total	**28**	**100%**	**Total**	**26**	**100%**
Supporting moves					
Males			Females		
Internal modification	8	20%	Internal modification	11	30.5%
External modification	2	5%			
Explaining the situation	6	15%	Explaining the situation	11	30.5%
Admission of responsibility	5	12.5%	Admission of responsibility	2	6%
New strategies					
Lack of intent	11	27.5%	Lack of intent	8	22%
Self-criticism	1	2.5%			
Paying a concern	7	17.5%	Paying a concern	4	11%
Total	**40**	**100%**	**Total**	**36**	**100%**

This situation involves someone making a wrong call at midnight to an old man who answers the phone. In this situation, the offended person is not present in face-to face interaction but only present in audio-calling. However, the data findings in this situation indicate that the participants of both genders resorted to different kinds of strategies with different rates of apologies. The situation involves a simple offense, as perceived by most of the participants. It is noted that IFIDs+ Lack of intent was one of the most frequently used

strategies. For expressing the situation, females surpassed the males: F9 and F12, while in the use of lack of intent and showing concern, the males did: M8, M7, M18 and F2. With reference to the use of politeness maxims, both genders were approximate in showing a significant awareness of the obligation to be apologizers in the context of this situation. This finding might be related to the effect of the familiarity factor, which is subsumed under the horizontal distance scale regarding the socio-pragmatic scale of politeness. In case the offended was familiar to the participants, there would be less polite apologies if they do such an offence. As stated by M19: "*If one of my contacts, I will say, hi how are you I meant to call….. the name .. but mistakenly I called you so it is good chance to say hi to you and hear your voice. But if he is someone stranger I will say: I apologize and sorry for disturbing you at this time, I meant to call one of my friends*". This finding is supported by the findings of the conducted interview:

IM3: "*Of course I apologize more politely for strangers…*".
IM1: "*Social distance has great role to play for example I will not apologize to my friends the same way I apologize to someone I don't know him...*"
IF4: "*Sure with unfamiliar people we should be politer*"
IF2: "*For me.. I do more apologies to strangers than to relatives because I'm familiar with my relatives or familiar people so it is ok if I don't do apology*"

This finding indicates that both genders are highly competent socio-pragmatically.
F9: "*I'm so sorry I have dialled the wrong number*"
F12: "*It is my fault I apologize for dialling the wrong number*"
M8: "*...I didn't pay attention Please accept my apology*"
M7: "*... I don't mean to disturb you.*"
M18: "*... I called you mistakenly*"
F2: "*... I called you wrongly*"

Regarding Obligation maxim, both genders presented high value to the hearer in terms of making direct apologies: F6 and F5. This maxim is somehow violated by one male participant: M4. Another violation occurred by a female participant: F15. This violation occurred when the participant grumbled because of the hearer's anger, so she violated the maxim of Feeling-reticence. Males used expressions of Sympathy maxims more than females. This maxim was presented in the form of good wishes and a feeling of shame for disturbing the hearer at a late time at night. Sympathy maxim

expressions can be seen in the utterances of M18, M19, and F14. Finally, Tact maxim was used three times by F17, F12, and M8, while Modesty maxim was used once by M20. See the examples:

F6: "I'm so sorry"
F5: "I'm sorry I thought it is my friend's number"
M4: "I will close the phone directly and switch it off"
F15: "Sorry about the mistake but there is no need to answer me in this angry way. Everyone can make a mistake."
M18: "... I'm so sorry good night"
M19: "...good night and have a nice dream."
F14: "... I'm so sorry have a great night and sleep well
M20: "... it was thoughtless of me. I'm so sorry"

4.3.8 Situation (8) Forgetting a Meeting with the Supervisor

Table (4.18) The Frequency of Politeness Strategies Used by Males and Females in Situation (8)

Situation:8					
Males			Females		
Strategy	Freq.	Percent	Strategy	Freq.	Percent
Obligation of *S* to *O*	19	66%	Obligation of *S* to *O*	19	59.4%
Tact	9	31%	Tact	8	25%
Modesty	1	3%	Modesty	3	9.4%
			Sympathy	2	6.2%
Total	29	100%	**Total**	32	100%
Supporting moves					
Males			Females		
Internal modification	5	13.5%	Internal modification	6	17.6%
External modification	5	13.5%	External modification	3	8.8%
Admission of responsibility	7	19%	Admission of responsibility	7	20.6%
Explaining the situation	13	35%	Explaining the situation	7	20.6%
A promise for forbearance	1	3%	A promise for forbearance	4	11.8%
An offer of repair	2	5%	An offer of repair	2	5.9%
New strategies					
Self-criticism	1	3%	Self-criticism	2	5.9%
Lack of intent	3	8%	Lack of intent	1	2.9%
			Paying a concern	2	5.9%
Total	37	100%	**Total**	34	100%

The offence in this situation was evaluated by male and female EFL learners as very severe. Both genders exhibited a wide range of IFIDs,

explaining the situation, but males used them more frequently than females. Both genders use admittance responsibility equally. Females were more likely to pay a concern and promise not to repeat the offence. This has led to the display of a significant difference between the two genders. Explaining the situation in the form of justification could be viewed in the participants' perception as only giving excuses as a way of escaping from responsibility. However, the two groups displayed high frequency in this strategy. Using only justification does not show remorse as an equilibrium nor reform the mistake. Let us consider the following examples:

M1: "Sorry dear supervisor, then I will try to find an excuse for me."
M2: "My apologies doctor I was really sick or I may say one of my family members was sick that's why I didn't attend."
M3: "I will say pardon me sir then I have to look for an excuse that should be persuasive or convincing …"
F4: "I didn't mean to miss the appointment I was in critical situation"

It is also clear from the table that admitting the offence and a promise for forbearance was only used by female participants. The inclination to use this strategy seems to be highly apologetic behaviour. We noted that internal modifiers were used, such as *extremely, really and so.* Consider the following examples:

M14: "Forgive me sir I promise it will never happen again"
F9: "… I'm extremely sorry Dr. for missing the meeting, I wouldn't justify that but it won't happen again Dr. I promise"
F12: "I'm really sorry doctor … it will not happen again I promise."
F13: "I feel so sorry doctor and I will try as much as I can not to do that again."

Nonetheless, using euphemism and metaphorical expressions seems to be rare in academic situations, in particular in Iraqi contexts when the addressee is of higher social power and status. For example, the participant replied, "IFIDs +justification and request for another appointment" is another sub-strategy taken into account by the two genders as an attempt to achieve positive rapport with the offended person. Thus, using these two linguistic expressions serves as a pragmatic tool to moderate the severity of offence and to manage face-rapport. Some Iraqi male and female students apologised to their supervisor in this way, as in the following examples:

M8: "My apologies dear professor I didn't mean that because I had some kind of injury please forgive me"

M17: "Dear professor I'm so sorry I missed our appointment I was engaged otherwise please if you have time to reschedule"

F18: "I'm so sorry because I had an urgent condition and I beg your pardon to give me another appointment to discuss about the paper"

Pertaining to the general strategies of politeness GSP, the findings related to this situation revealed that both genders gave high value to the hearer, who is the supervisor, as an image of apologetic expression after missing an important appointment with him. So, based on the context of this situation, the maxim of Obligation of S to O was a high occurrence in the responses of both participants. This indicates that the factor of social status, which falls within the scale of vertical distance, affected their attitudes. On the other hand, this maxim was also violated by two participants:

M4: "I'm going to blame him because he didn't remind me"

F4: "I didn't mean to miss the appointment I was in critical situation"

Tact maxim, in which participants placed a low value on their wants, was the second most commonly used maxim by both genders. This maxim was used almost equally by the participants in the form of a polite request for a rearrangement of another appointment with the offended supervisor with giving the chance to refuse. In addition, it is also used by the participants to seek the supervisor's forgiveness. As in the examples below:

M6: "Dear professor…could you please kindly rearrange or set another meeting with you please?"

M17: "Dear professor I'm so sorry…please if you have time to reschedule"

F15: "I'm really sorry … If you still want to do another appointment I will be extremely grateful and relieved."

F18: "I'm so sorry …and I beg your pardon to give me another appointment to discuss the paper"

Regarding Sympathy maxim, this maxim was used twice by female participants in the form of appreciating the supervisor's feelings as he dedicated some time to them. Finally, Modesty maxim was used twice by one male and a female when they gave low value for their qualities and accepted the blame as being 'careless' and "absent-minded" that they missed the appointment with the supervisor, M16 and F6 below.

F15: "… I really appreciate so much your dedication some time for me… I will be extremely grateful and relieved."
F9: "First I will call or send a message to make sure that he is not upset…"
M16: "…I take full responsibility for my absent mind."
F6: "… it was a carelessness of me…."

4.3.9 Situation (9) Ruining a Friend's Precious Book

Table (4.19) The Frequency of Politeness Strategies Used by Males and Females in Situation (9)

Situation:9					
Males			Females		
Strategy	Freq.	Percent	Strategy	Freq.	Percent
Obligation of *S* to *O*	18	37%	Obligation of *S* to *O*	14	44%
Generosity	15	31%	Generosity	9	28%
Modesty	12	24%	Modesty	6	19%
Tact	3	6%	Tact	2	6%
Approbation	1	2%	Approbation	1	3%
Total	49	100%	**Total**	32	100%
Supporting moves					
Males			Females		
Internal modification	7	13%	Internal modification	4	8.9%
External modification	2	4%	External modification	1	2.2%
Explaining the situation	8	15%	Explaining the situation	6	13.3%
Admission of responsibility	3	6%	Admission of responsibility	9	20%
An offer of repair	13	25%	An offer of repair	9	20%
New strategies					
Lack of intent	1	2%	Lack of intent	2	4.4%
Self-criticism	4	8%	Self-criticism	3	6.8%
Paying a concern	2	4%	-		
Admitting responsibility for in-group member's fault	12	23%	Admitting responsibility for in-group member's fault	11	24.4%
Total	52	100%	Total	45	100%

In this situation, the offence is related to ruining a friend's precious possession. The context of this situation involved the speaker borrowing an expensive book from his friend, but unfortunately, his little brother scribbled on some pages of this book. In this context, the participants used different strategies to express their apologies. The most frequently used supporting moves were an offer of repair and admitting responsibility for an in-group

member's fault. To some extent, females approximated males in the use of these strategies. Both genders behaved under the maxim of Obligation of S to O towards the offended friend, so most of them presented apologies accompanied by offers to buy a new book for him/her. Therefore, Obligation of S to O and Generosity maxims were frequently used in this situation, as the participants gave high value to the hearer and his wants as well. See the examples:

M1: *"Sorry dear I'll buy you a new book"*
M13: *"I'm so sorry I will buy you a new book dear"*
M16: *"Actually saying I apologize is not enough and not suitable in this situation I have to buy a new book and present it for you instead"*
F11: *"I'm very sorry I will buy a similar book even if it is exorbitant"*
F13: *"I will return the book and I will tell him that to say sorry is not enough so I will buy you another one as soon as I can till that time I seek your forgiveness"*

Modesty maxim appeared in the form of self-deprecation and accepting blame for not being careful enough to keep the book safe. This maxim was used more frequently by males than females:

M18: *"... I'm sorry for my carelessness."*
M20: *"My bad, how careless of me ..."*

Since the participants belong to an Eastern culture, with reference to the socio-pragmatic scale, they tend to be modest not only when they talk about themselves but when they talk about their self-territory members in front of other-territory members, in other words, their in-group members, such as their children, their brothers and sisters, etc. In the context of this situation, the participants talked modestly about their little brother and took full responsibility for his misbehaviour. So, in this situation, Modesty maxim took another form, which is the form of admitting responsibility for an in-group member's fault. The following examples clarify this notion:

M6: *"Please don't get mad at me because of the scribbling my little brother has made on some of the pages of your book after all I can buy you a new book instead of this one which has been distorted by my little brother you know he is so frolic and naughty ok? ..."*
M9: *"I don't know how to express my apology because my little brother has torn up some pages ..."*
F3: *"I'm really ashamed of what my little brother did"*
F4: *"I take full responsibility for my brother's action..."*

Tact maxim was also used by the participants in the form of asking for hearer's forgiveness and acceptance of the apology:

M12: "I take full responsibility please accept my apology"
M14: "Thanks for your kindness but I wish you forgive me because…"
F12: "I'm sorry, please excuse my little brother… please forgive us."
F13: "I will return the book and… I seek your forgiveness"
F20: "Thanks for your kindness but please forgive me …"

In the utterances of M14 and F20 above, the maxim of Obligation of S to O existed in two forms: first, the apologetic form in expressing apology; and second, the form of thanking. In both forms, the participants felt the obligation to give high value to the speaker, mixed with placing some high value to the qualities of the hearer, which reflects the use of Approbation maxim. The degree of their politeness in this situation depended on the value of what was transacted. In other words, the benefit of an apology could be valued and weighed according to the importance of what is apologised for according to the addressees (the degree of offence) and the relationship between the respondents and the addressees as stated by M2, which vary contextually across situations and cultures. In this case, the degree of participants' politeness is based on the cost/benefit scale and the horizontal distance scale:

M2: "*This situation depending actually on the kind of the relationship, if we are too close friends I will say nothing about that and I will say that my brother has drown on some of the pages of this book and that's all. But if it is not, I mean it is a normal friendship I will say sorry for him and I will reproach my brother in front of him even if my brother was absent*".

F11: "I'm very sorry I will buy a similar book even if it is exorbitant"
F1: "Hi my friend sorry I have borrowed this expensive book from you but my little brother drew on it by accident do you want it back as it is or would you like me to get you a new one?"
M3:" … I realize that this book is so expensive however if my friend agrees I would buy him a new one.

As the maxims of Obligation of S to O and Generosity were commonly used in this situation, M4 flouted this maxim: "*Of course I'm going to tell him that I forgot it outside and started raining that night.*" This might be due to the close relationship between him and his friend, or might be because of the less

pragmatic awareness. In such a situation where physical damage for precious possessions is possible, the single use of only IFIDs is inappropriate since it might be understood as impolite by the offended person. Therefore, it can be said from the finding related to this situation that most Iraqi male and female postgraduate students are pragmatically competent since they support their apologies with a variety of supporting moves and expressions, regardless of the degree of closeness between them and the offended person. Finally, regarding the role of gender in this situation, males surpassed females in admitting responsibility and being polite in the maxims of Obligation of S to O, Generosity, and Modesty. Furthermore, other social factors such as the value of the transaction and the horizontal distance, in addition to the factor of in-group and out-group.

4.3.10 Situation (10) Missing Childhood Friend's Wedding:

Table (4.20) The Frequency of Politeness Strategies Used by Males and Females in Situation (10)

Situation:10					
Males			Females		
Strategy	Freq.	Percent	Strategy	Freq.	Percent
Obligation of *S* to *O*	18	54.6%	Obligation of *S* to *O*	20	61%
Sympathy	7	21.2%	Sympathy	8	24%
Tact	6	18.2%	Tact	4	12%
Generosity	1	3.0%	Generosity	1	3%
Opinion-reticence	1	3.0%			
Total	**33**	**100%**	**Total**	**33**	**100%**
Supporting moves					
Males			Females		
Internal modification	5	9.4%	Internal modification	3	6.3%
External modification	10	18.9%	External modification	6	12.5%
Admission of responsibility	1	1.9%	Admission of responsibility	2	4.1%
An offer of repair	1	1.9%	An offer of repair	1	2.1%
Explaining the situation	19	35.8%	Explaining the situation	19	39.6%
New strategies					
Lack of intent	2	3.8%	Lack of intent	1	2.1
Paying a concern	6	11.3%	Paying a concern	6	12.5
Expressing self-deficiency	9	17.0%	Expressing self-deficiency	10	20.8
Total	**53**	**100%**	**Total**	**48**	**100%**

The context of this situation requires the participants to make an apology for missing their childhood or best friend's wedding ceremony due to their mother's critical illness. Nevertheless, a few differences can be seen between males' and females' responses in this situation. Both males and females offered an explanation for missing the wedding. However, the participants used nearly similar apology expressions and strategies. Only two female F17 and F8 attributed their failure to attend their childhood friend's wedding to a "personal matter". This state of affairs may be explained in terms of social norms and cultural expectations, with mothers being considered sacred and no one else's business. Despite this, no significant differences were found. All in all, similarities between Iraqi males and females were more prevalent than differences as far as their choice of apology expressions was concerned.

F17: "Well I will not be able to attend your wedding party but I want you to know that I wished that but I had an urgent matter"

F8: "I am sorry I left you alone in your wedding it was out of my control"

The participants in this situation showed great use of Obligation of S to O maxim when they made apologies for the offended friend, and most of these apologies were mixed with an explanation of the reason behind their not attending the wedding ceremony. The factor behind the participants' obligation to make an apology might be the intimacy between them and the hearer, which is subsumed under the scale of horizontal distance, as well as the factor of socially defined rights and obligations between the mother and the participants, where the participants appreciated their mother's rights to be helped by them and their obligations towards her, as stated by M4, who might have violated the maxim of Obligation of S to O and did not make any apology, but he justified that his mother is more important. Also, F1, as shown below, expressed her preference to be with her mother rather than come to the wedding, but in an apologetic and polite way. Nearly all the participants used the same explanation, except F17 and F8. In addition, some of them showed sympathy towards the hearer's feelings with their apologies, in addition to the use of the external modifications to soften the offence: M6, F4, and F1.

M1: "Dear friend … but unfortunately my mother was getting sick. Sorry"

M6: "My dearest friend I 'm terribly sorry that I couldn't attend your wedding ceremony because my mother was admitted to hospital very shortly before the wedding started I hope you at least sympathize with me…"

M9: "I wouldn't miss the opportunity of attending your wedding but my mum was very sick and I had to stay with her in the hospital I'm so sorry"

F1: "Dear best friend there is nothing happier than to be next to you on this awesome day but my mother has fallen sick and in hospital it was hard for me to decide who to be with but family come first."

F4: "I hope you can forgive me for not attending the ceremony but actually I couldn't attend because my mother was sick in the hospital."

M4: "I will tell him that my mother is more important than your wedding and your ceremony ..."

Tact Maxim also can be seen in the responses of the participants when they asked the hearer to accept their apology and asking for appreciation M8:

M8: "My friend, my mother was taken to the hospital hours before your wedding. Please forgive me for not attending your wedding."

M16: "Sorry I couldn't attend I was with my mother in the hospital I wish you appreciate that."

F15: "Deepest apologies I know this moment of marriage is very special and I'm very grateful because you invited me… I hope you understand the situation."

Generosity maxim in this context was rarely used when the participants showed their desire or intention to make a visit to the hearer's house after the mother's recovery. This type of behaviour reflects the cultural norms of the participants. Finally, M3 in his utterances illustrates the maxim of Opinion-reticence when he gives low value to his opinion:

F18: "Dear friend … I hope you will understand me when she will get better, we will visit you together."

M19: "…I wished to be with you but I couldn't.. I will visit you in another time God willing"

M3: "… I think you will accept my apology because if you were me you would do the same..."

4.3.11 Situation (11) Offending a Stammerer Person

Table (4.21) The Frequency of Politeness Strategies Used by Males and Females in Situation (11)

Situation:11					
Males			Females		
Strategy	Total	Percent	Strategy	Total	Percent
Obligation of *S* to *O*	17	59%	Obligation of *S* to *O*	19	49%

Sympathy	5	17%	Opinion-reticence	2	5%
Modesty	4	14%	Modesty	7	18%
Opinion-reticence	1	3%	Sympathy	6	15%
Silence	2	7%	Tact	3	8%
			Generosity	2	5%
Total	**29**	**100%**	**Total**	**39**	**100%**
Supporting moves					
Males			Females		
Internal modification	6	17%	Internal modification	6	17%
External modification	3	8%	External modification	1	3%
Admission of responsibility	2	6%	Admission of responsibility	3	9%
			Explaining the situation	1	3%
			An offer of repair	4	11%
New strategies					
Lack of intent	16	44%	Lack of intent	10	29%
Self-criticism	3	8%	Self-criticism	5	14%
Paying a concern	6	17%	Paying a concern	5	14%
Total	36	100%	Total	35	100%

The table above presents the strategies used by the participants for apologising in Situation (11) which involves someone making a joke about a third party who is a stammerer. After the joking utterance, the offender realised that one of the addressee's friends has a stammered tongue. There is a low social power relationship between the apologizer and the apologizee. So that, the participant found themselves obliged to apologise to this person to save his face since he was unfamiliar to them and they offended him/her unintentionally:

M5: "I'm sorry because I wasn't know you and about you."
M9: "I'm so sorry brother concerning the joke last night I don't mean to belittle you it was a joke."
F5: "I'm sorry if my words caused you pain."
F6: "Oh I'm so sorry please accept my apology I shouldn't tell such thing"
F11: "Please accept my apologies because of course I did not mean you and I will present him/her a small gift as proof of"

Although there is no physical offence involved in this situation, the participants have resorted to using the strategy of paying a concern. The first strategy, which is "the lack of intent," was used by most of the participants when apologising to someone who is stammering. Thus, using such a strategy can reflect the natural speech act performed because most of the participants confirmed that they would never make such a joke if they were aware that

someone like that. The strategy of 'concern' represents the maxim of Sympathy which is classified under positive politeness. Regarding positive politeness, it addresses the offended person's feelings affected undesirably by the offence:

F1: *"Sorry buddy I don't mean to be offensive to you I was just telling a jock and if it hurt you or your feelings forgive me"*

M12: *"I owe you an apology dear I didn't mean to offend you."*

M8: *"I'm sorry I shouldn't tell this kind of joke I didn't think that it may affects some people. I had to be considerate of others' feelings so please forgive me"*

M15 and M4 tried to be non-apologizers. M15 avoided an apology because he thought this would be more offensive to the offended person, so he tried to treat him as a normal person and took it easy. M4 claimed that he usually tries not to say an offensive joke when unfamiliar people are around. So, he considered this person unknown to him, and he unconsciously should have known that he was not intended by this joke. This reaction can take the form of Silence strategy to show positive politeness since they tried to save addressee's face.

M15: *"I will not apologize to avoid making him feel as if he was the intended by this joke. In other words it was just a joke"*

M4: *"I will say nothing because the one who thinks that it is an offensive behavior isn't one of my friends. I do not say such a joke when there are unfamiliar people"*

Iraqi males and females tended to use negative politeness when they used self-degrading expressions such as "how stupid *a man am I!"* or, in terms of modesty maxim, "shame on me."

F13: *"How stupid am I, can you please forgive me"*

M16: *"Sorry dear I was very silly. I shouldn't say such joke."*

F8: *"I'm sorry that I was rude yesterday"*

F19: *"I'm ashamed of this behavior please forgive me"*

F15 and F14 tried to offer some help for the offended person in terms of encouragement or trying to let him accept himself as he is. This behaviour can be said to be a form of Sympathy maxim:

F15: *"I'm sorry because I was very insensitive…If you want, could you inform me and educate me about your condition as a stammerer and how non-stammerers can help your community to make a better environment for you"*

F14: " ...then I will try to make him feel comfortable that no one is perfect and everyone has his weakness points so it is ok . and I will talk to him alone if he found my joke offensive ...and I will tell him that it is normal to be abnormal so if you find my joke offensive it is something not good for your mental health and for yourself confidence"

Apology is significantly the same of both male and female participants. Apologizing speech acts to an ill person is necessary in terms of restoring the addressee's damaged face. The frequency of apology sequences strengthens the offender's regret sincerity for the injured person's feelings. Therefore, it would be more polite to use the appropriate apology strategy, especially one addressing the inner feelings. In this situation, the gender of the participants did not show a significant effect in the use of politeness and apology strategies except in being generous when offering some psychological support for the offended hearer by females. Another social factor that affected the degree of participants' politeness was the familiarity factor, which is related to the horizontal distance scale. In addition, it can be said that internal social factors such as the type of offence also led the participants to behave politely and make apologies

4.3.12 Situation (12)

Table (4.22) The Frequency of Politeness Strategies Used by Males and Females in Situation (12)

Situation:12					
Males			Females		
Strategy	Freq.	Percent	Strategy	Freq.	Percent
Obligation of *S* to *O*	15	39.5%	Obligation of *S* to *O*	16	42.1%
Generosity	17	44.7%	Generosity	12	31.6%
Modesty	1	2.6%	Modesty	6	15.8%
Sympathy	4	10.5%	Sympathy	3	7.9%
Tact	1	2.6%	Tact	1	2.6%
Total	**38**	**100%**	**Total**	**38**	**100%**
Supporting moves					
Males			Females		
Internal modification	4	9%	Internal modification	8	17%
External modification	7	15%	External modification	4	8%
Explaining the situation	2	4%	Explaining the situation	2	4%
Admission of responsibility	9	19%	Admission of responsibility	4	8%
An offer of repair	16	34%	An offer of repair	12	25%
New strategies					

Self-criticism	1	2%	Self-criticism	6	13%
Lack of intent	7	15%	Lack of intent	9	19%
Paying a concern	1	2%		2	4%
Expressing self-deficiency			Expressing self-deficiency	1	2%
Total	**47**	**100%**	**Total**	**48**	**100%**

In this situation, the interlocutors are either two brothers or two sisters, depending on the speakers' gender. Normally, there is no power or distance between siblings. In terms of the act being apologised for, it is of high rank because breaking someone's expensive device is highly offensive. Apologising in such a situation indicates the use of the Obligation of S to O maxim except for three participants who did not show any apology as the factor of horizontal distance was close between them and their siblings as M19, M18, and F18. With reference to M18's utterance, it can be felt that he might intend to offer repair for a stranger or unfamiliar person but not for his brother.

M1: "Oh, sorry my brother…"
M5: "I'm sorry because I broke down your laptop…"
F3: "I'm sorry I have dropped some water accidently on your laptop."
F19: "I'm so sorry dear I accidently broke down your laptop…"
M18: "It always happens with my friends I broke down some electric machines and I buy a new ones for them without any apology but if he was my brother or my sister I will not do anything just I will tell him or her I broke it down"
M19: "I will try to fix it if I won't it is ok"
F18: "I don't know what to say but you should know that your lap top was broken down by some water"

In spite of offering or promising repair, the utterances of M18 and M19 are not real apologies due to the non-occurrence of IFID. Thus, there is an extent of impoliteness in such kinds of apologies. Since some strategies have not occurred in the utterance of F18, which are used as polite expressions in terms of IFID or indirect apologies with an offer of repair or expressing regret and taking on responsibilities, this utterance seems to be less polite.

In terms of negative politeness, some participants used indirect apology in order to mitigate the offence. In addition, the category of "offer of repair" was mainly realised with expressions of promise and offers from the speaker's part to compensate the hearer for the loss of the laptop with the option of buying a new one. These repair attempts reflected the application of

the Generosity maxim. In this context, it can be felt that the type of offence affected participants' politeness with their offended siblings; whereas they usually behave with less politeness with them since the horizontal distance between them is close:

M4: *"oh no I dropped some water on your laptop if it isn't working I'm going to fix it now"*

M7: *"I was in a crowd and I dropped some water accidently on your laptop and now it is broken down but I'll try to fix it or buy you a new one in case it cannot be fixed"*

M17: *"Hey broth I spelt some water on the laptop…I will take it to the service to fix it"*

F7: *"It was old-fashioned if you get higher marks I will buy you a new one. By the way this offer will be canceled if you get angry when you know I had dropped some water on your laptop..."*

Moving on to the category "paying concern," this strategy showed the use of the Sympathy maxim, which indicated positive politeness in saving the hearer's face. This maxim is assigned by participants' concern about the hearer's worries about breaking the laptop. In addition, there were some attempts to soften the anger of the hearer:

F7: *"…I will buy you a new one. By the way this offer will be canceled if you get angry …"*

F11: *"It was a big fault, that I dropped some water on your laptop but don't worry I will take full responsibility for that and I will try to repair it as soon as I can"*

M16: *"Sorry dear everything will be ok I'm ready to buy you a new one in case it will not work again"*

M6: *"Sorry dear brother don't get worried about your laptop … I hope this satisfy you"*

Turning to acceptance of responsibility, this strategy gave the impression that the speaker was the one responsible for making the offence. Some participants merely stated or admitted facts about the offence without necessarily owning up to them:

M10: *"In fact I dropped some water on your laptop I will fix it or I will bring you a new one I'm sorry"*

M11: *"This is your laptop but I dropped some water on it how can I make it up for you? I'm so sorry"*

M17: *"Hey broth I spelt some water on the laptop if it will not work anymore I will take it to the service to fix it"*

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M20: "Please don't be mad at me I accidently dropped some water on the laptop and I will try to find a way to make it work if not I will take full responsibility for anything you want"

Finally, some participants used Modesty maxim when they expressed self-deprecation in confessing the guilt and accepting responsibility as in the utterances of F12, F14 and F20. Tact maxim was also used in expressing polite requests of forgiveness which appeared clearly in the utterances of M12 and F5 below:

F2: "It was carelessness of me for letting your laptop breaking down …"
F14: "Dear brother I'm so sorry for bad behavior…"
F20: "I'm really sorry … because of my carelessness …."
  M12: "… it was an accident I hope that you will accept that …"
  F5: "Please forgive me I didn't mean to…"

However, based on the context of this situation, it seems that because "power" and "distance" were low between the interlocutors, some speakers might not have felt the urgent need to use IFIDs to apologise despite physical damage. On the other hand, some participants stressed the significance of the apology even though the relationship between the offender and the offended was close, as they found that the apology is a part of politeness. So, it can be said that both genders were affected by the severity of the offence more than the horizontal distance between them. Gender as a social factor played a vital role in using some strategies regarding this situation, where males offered repairs and admitted responsibility more than females. Females, on the contrary, tended to be modest in terms of criticising themselves for their bad behaviour rather than males. In terms of paying a concern and being obliged to make an apology, both genders were approximately equal. This means, that most of them were affected by the type of offence in this situation, regardless the social distance between them and the offended party.

4.3.13 Situation (13) Laughing During the Lecture

Table (4.23) The Frequency of Politeness Strategies Used by Males and Females in Situation (13)

Situation:13					
Males			Females		
Strategy	Freq	Percent	Strategy	Freq.	Percent
Obligation of *S* to *O*	15	60%	Obligation of *S* to *O*	17	60.7%
Silence	6	24%	Silence	5	17.9%
Tact	2	8%	Modesty	3	10.7%
Modesty	2	8%	Feeling reticence	2	7.1%
			Tact	1	3.6%
Total	**25**	**100%**	**Total**	**28**	**100%**
Supporting moves					
Males			Females		
Internal modification	3	10.3%	Internal modification	5	22%
External modification	2	7%	External modification	4	17%
Admission of responsibility	9	31%	Admission of responsibility	5	22%
A promise for forbearance	5	17.2%	A promise for forbearance	5	22%
Explaining the situation	4	13.8%			0%
New strategies					
Lack of intent	1	3.4%			0%
Self-criticism	3	10.3%	Self-criticism	3	13%
Expressing self-deficiency	2	7%	Expressing self-deficiency	1	4%
Total	**29**	**100%**	**Total**	**23**	**100%**

Another situation involved an academic context, when the participant was sitting in the lecture when one of his colleagues said something that made him laugh out loud. That led the professor to react angrily. The maxim of Obligation of S to O was frequently used by the participants. This indicates that they gave the hearer high value when they showed apologetic behaviour towards their professor. Most of the participants found this situation of a high degree of offense, which led most of them to feel embarrassed and even make apologies. In presenting apologies, both genders were nearly equal and did not show a significant difference: However, there was little difference in how they used apology strategies, with males being more accepting of responsibility, explaining the situation, and admitting the offence than females:

M2: "I apologize sir"

M8: "I'm sorry doctor for this behavior…"
M9: "I'm so sorry I didn't mean to do that"
F7: "Pardon me sir"
F11: "… I will be ashamed of my behavior and I will say sorry to everyone"
F19: "Please forgive me for doing this…"

M3 and M4's utterances below seemed less polite since they were trying to interact with solidarity with their professor, who is of higher power than them. Solidarity is the factor that almost always requires interlocutors of nearly close social distance. So, M3 and M4's behaviour looked unacceptable socially, especially in eastern cultures where there is no means of solidarity between the students and their teacher, specifically inside the class:

M3: "If what my colleague has told me is not embarrassing and my colleague agrees to share it with the professor I do if the professor feels comfortable with it is ok otherwise I'll keep silent"
M4: "I'm going to be honest I will told him what he was told me and he may start laughing with me."

Since the participants felt that they owed an apology to their professor as they were embarrassed and realised the degree of their action, they used some other strategies to soften the offense, such as admitting responsibility, such as: F16 and M8, a promise for forbearance; M10 and F4, explaining the situation: M6 and F2, lack of intent as M9, expressing self-deficiency like M15 and F5, supporting their apologies by internal and external modifications:

M8: "I'm sorry doctor for this behavior …"
F16: "Dear sir I'm so sorry for laughing…"
M10: "I'm really sorry … I will never do it again sorry again"
F4: "Apologies sir it will not happen again …"
M6: "Dear professor …because my friend is such a screen…"
F2: "Pardon me doctor because my classmate told me specific matter …"
M9: "I'm so sorry I didn't mean to do that"
M15: "Forgive me sir … it was out of control."
F5: "Sorry I couldn't prevent myself laughing…"

On the other hand, some participants chose to be polite in terms of saying nothing. This represented the maxim of politeness to avoid face threatening act (FTA), since they might not have expected how the professor would react towards them if they made an apology or justified their behaviour, especially since they were not alone in the situation of the offence, that is to say, being reproached in front of their other colleagues. So some of them tried to keep silent, waiting for the end of the lecture, and then went to make an apology to

the professor, like M7, M11, and F18. Others preferred to remain silent out of politeness and to save face: M14, M17, M19, and F20.

M7: "... I will not say anything but I will say I apologize to the professor after the lecture."

M11 : "I wouldn't speak for the whole lecture but after the lecture I will go to say I'm sorry sir please forgive me."

M14: "I will say nothing just sitting silently and feeling shy"

M17: "I will just stop talking and put my eyes down"

M19: "I will say nothing because I actually feel so embarrassed"

F13: "I really regret that but I will say nothing"

F17: "I will say nothing as I'm so embarrassed"

F18: "I will say nothing during the lecture and behave normally but after the lecture I will go to the professor and apologize to him…"

F20: "I will say nothing just sitting silently and feeling shy."

Two females demonstrated the feeling-reticence maxim when they overcame their shyness, acted positively, and apologised to their professor, as shown in the examples below:

F9: "The most embarrassing moment. Without thinking I will say I apologize immediately and try to avoid any justification and admit my mistake"

F14: "Actually I feel a shamed but I will be attentive for the rest of the lecture and I will try to be more active with the professor that I will never show anything out of the lecture like a smile or talking to my colleagues and after the lecture I will go and talk to the teacher and say that I'm so sorry for that …"

Modesty maxim was represented by participants' expressions of accepting the blame and self-criticism: F16 and F3, and expressing self-deficiency M6. In addition, Tact maxim also appeared in terms of seeking forgiveness politely, as illustrated in the utterances of M16, F16, and M11:

M6: "Dear professor I couldn't keep my face straight and I couldn't help it …"

M11: "…I'm sorry sir, please forgive me."

M16: "Sorry doctor forgive me please"

F3: "Forgive me sir I shouldn't laugh loudly during the lecture I'm really ashamed of what I did."

F16: "Dear sir … my behavior was very disrespectful to you please forgive me"

Investigating the effect of gender, both genders demonstrated a high degree of politeness when they gave significant value to their professor by admitting the importance of making an immediate apology for their unacceptable behaviour, where this obligation of apology reflected the effect of the power that the professor has over the participants, which is laid within the scale of vertical distance with regards to the socio-pragmatic scale of politeness. Therefore, any attempt to use solidarity when interacting with the professor inside the class, especially in eastern cultures, may give the sense of impoliteness. Most of the participants were of good socio-pragmatic competence as they chose to keep their limits with their professor and used the most polite verbal and non-verbal expressions to avoid face threatening and mitigate the offense.

4.3.14 Situation (14) Forgetting the Requirements for Presenting a Lecture

Table (4.24) The Frequency of Politeness Strategies Used by Males and Females in Situation (14)

Situation:14						
Males			Females			
Strategy	Total	Percent	Strategy	Total	Percent	
Obligation of *S* to *O*	17	43.6%	Obligation of *S* to *O*	18	44%	
Tact	8	20.5%	Tact	10	24.4%	
Generosity	4	10.3%	Generosity	5	12.2%	
Modesty	3	7.7%	Modesty	2	4.8%	
Opinion-reticence	2	5.1%	Sympathy	3	7.3%	
Feeling-reticence	5	12.8%	Feeling-reticence	3	7.3%	
Total	**39**	**100%**	**Total**	**41**	**100%**	

No.	Supporting moves	Males		Females	
		Freq.	**Percent.**	**Freq.**	**Percent.**
1	Internal modification	4	10.3%	5	11%
2	External modification	2	5.1%	7	16%
3	Admission of responsibility	3	7.7%	4	9%
4	An offer of repair	12	30.8%	11	25%
5	Explaining the situation	12	30.8%	12	27%
The new strategies					
8	Self-criticism	1	2.5%	2	5%
9	Lack of intent	1	2.5%	1	2%
11	Expressing self-deficiency	4	10.3%	2	5%
	Total	**39**	**100%**	**44**	**100%**

Situation (14), just like situation (13), was in an academic context, where the speaker was a student who was responsible for presenting a lecture, but when he arrived at the hall where the lecture would take place, he discovered that he had forgotten the requirements for presenting the lecture, such as the laptop and the USP that contained the data that should be presented. Furthermore, he felt confused and forgot everything about the topic of the current lecture. In this context, both males and females showed approximately the same frequency of using politeness and apology strategies. In terms of using apology strategies to express their feelings of shyness and regret about their unintentional mistake, except that males behaved more positively and attempted to hide their real feelings of confusion by using the maxim of feeling-reticence more than females, as in M4, M12, F9 and F15.The participants most frequently used the Obligation of S to O maxim. Based on this maxim, the participants gave high value to the audience (mostly students) who were waiting for the lecture. Some of the participants assumed the existence of a professor in the audience, so they took this into consideration:

M4: "I actually embarrassed…but I will speak about something I already know"

M12: "Deepest apologies dear audience … let's try to discuss it together."

F9: "… if I was in this situation, I will change the topic to other subject related to the syllabus, to avoid being weak presenter and to avoid wasting their time"

F15: "… I would go take a quick rest to chill and relax and try remembering some things and then go out again in front of the audience to do whatever I can with the things I remember"

Generosity maxim, where giving high value to the hearer's wants, existed in this situation in terms of giving benefit to the audience represented by an offer of presenting the lecture at another time, or presenting the lecture with what the participants already remember and know about the topic, see M2, M7, F4, and F12. While Tact maxim was expressed in the form of polite requests to delay or postpone the lecture to another time. Furthermore, it was in the form of asking for the hearer's pardon, such as; M8 M13 M 18M F13, F6, and F8:

M2: "My apologies dear colleagues,… we will postpone the time show for tomorrow or after tomorrow"

M7: "I will tell them pardon me I had a technical mistake in my laptop so I will explain the subject orally"
F4: "… we can discuss the issue with each other if you don't mind"
F12: "…I will make it up for you in another time I'm apologizing again"
M8: "My Sincere apologies…I hope you can kindly accept my apologies"
M13: "I'm so sorry … can I change the time of presentation?"
M18: "I will say I apologize doctor,…Can I have another chance to present it tomorrow?"
F13: "…please I would rather everybody of you from the deepest of your hearts to accept my sincere apologies …"
F6: "I'm sorry … I hope I can present my presentation tomorrow"
F8: "I hope you can forgive me I forgot to bring my USP".

Additionally, the maxim of Feeling-reticence also existed in this situation as the participants made suggestions for repairs, such as:

M17: "… we might have to reschedule this presentation sorry again"
M15: "…let's present it next time please"

Sympathy maxim was presented by the participants when the speakers showed considerable concern for the hearers' feelings. Based on the context of this situation, three female participants took into consideration the audience's precious time, so they attempted to offer repairs to not waste their time, as in the examples:
F13: "…I didn't mean to waste your time at all…and not to get annoyed at all…"
F20: "… please forgive me for wasting your time"
F9: "… I will change the topic to other subject related to the syllabus, to avoid being weak presenter and to avoid wasting their time"

With reference to Modesty maxim, was shown in this situation in terms of self-criticizing for forgetting the devices and for not being able to present the lecture, as clarified in the following examples:
M6: "… I forgot what to extemporary about the topic of the presentation I must have a case of premature dementia or something else."
M18: "… doctor I'm not well preparing the presentation due to some urgent circumstances …"
F6: "…it was my fault for forgetting my USP sorry for that …"

Finally, gender had no significant effect on the use of politeness strategies when expressing apologies regarding the context of this situation,

where both genders reflected their significant socio-pragmatic competence in being in this situation, since they had a good awareness of their obligations to make an immediate apology when they were unable to do their duty due to urgent circumstances. In this context, the obligation of making an apology falls within the scale of the strength of obligations and rights, because the supposedly presented lecture might have been one of the duties assigned to the participant by the professor. Or perhaps the participant promised the audience to discuss some topics relevant to their studies, etc. However, if the participant imagined the presence of the professor in the audience, the power factor, which is related to vertical distance, may affect their obligation to apologize.

4.4 Semi-Structured Interview Analysis:

The aim of this section is to analyse the data elicited by the semi-structured interviews, which were conducted to gain a deeper understanding of language politeness by Iraqi male/female postgraduate EFL learners. This instrument was used to verify the results of the study that had been carried out in the context of the situations that had been previously transcribed. It includes the responses of eight interviewees, including four males and four females, who had previously participated in the oral DCT. The analysis was conducted based on gender differences. Thus, by examining their responses, the researcher aims at answering the third research question by gaining a more in-depth understanding of the most effective social factors on the principles of politeness used by the participants when they apologize.

A thematic analysis was conducted by examining the interviewee's responses. The interviewees were asked about their personal views about the apology speech act, including: what is an apology, when she/he apologises and why, which apology strategy they usually use, what is the best way of apologizing, and whether an apology differs according to the recipient's gender, social status, and age. Further, the researcher raised questions when noting certain odd responses that needed to be clarified. Thus, the researcher aims to shed light on apology conceptualization and perception by Iraqi male/female students in addition to the most effective social factors and some other parts of the apology speech act that were not discovered by the DTC.

4.4.1 Conceptualization of Apology

The first question of the interview was to reveal the respondent's attitude about apology. The participants' responses revealed two concepts about apology, and all of them met one aim regardless of their variations. Having interviewed the participants about their view on apology, the conceptualization of apology was viewed differently. First, apology as a speech act and social phenomenon is perceived by them as behaviour related to *Admission of Responsibility for a Misbehavior.* They claim that when a person apologizes, he will give the hearer an impression that he/she is attending to his feelings and feeling sorry about his/her misbehaving. This reflects a social perception that Iraqi male/female postgraduate EFL learners in general are among the least apologising people due to their pride and the perception that an apology reduces individual dignity when it is seen as threatening; so, admitting responsibility for misbehaviour is an image of courage, which is required to face and overcome this threat. For example:

MIn1 : *"Apology is to give excuse for a misbehavior…"*
FIn1 : *"Apology means a confession of a fault when you feel sorry about some mistakes you have made and take responsibility for that fault and you apologize in certain sentences that expressing your feelings."*
FIn2: *"It means that to say sorry in your way and to give an impression to the person in front of you that you are sorry"*

The second conceptualization is that an apology is regarded as a part of *Self-Morality.* The participants stated that the more a person apologizes, the more respectful and polite they will be. Consider the following examples:

FIn1: *"I apologize because I want to regain the trust also to show politeness"*
MIn1: *"Apology is to give excuse for misbehavior or sometimes to create prefix for something you should have done."*
MIn2: *"Apology means to me respect, because if you respect somebody you apologize to him"*
MIn3: *"Apology means forgiveness in order to show our respect to others"*

So, accepting apologies is a moral matter of redressing wrongdoings and establishing restorations. It is indicated that apologies are not enough as a restoration to the offended person. Apologies are valuable in themselves, and both physical and moral violations can be redressed. The overall point of view concluded by the interviewees underlines the necessity of an apology in their culture.

4.4.2 Obligation to Apology

The second question showed the obligation to apology in the participants' society in addition to the purpose behind apologizing. This finding was about when an apology should be given. All interviewed participants confirmed they should apologize when they commit an offence or make a mistake. For example:

MIn2 : *"When you do something wrong for one of your relatives, family members or your close friends you have to apologize which means you feel sorry about what you have done"*

MIn3: *"When I did an ugly mistake and I am sure about it , I rapidly say sorry for my mistake"*

MIn4: *"I usually apologize when I feel that I have offended somebody with my wrong saying or wrongdoing. I do so to dispel any hard feelings that the offended person may have for me."*

FIn1: *"We should apologize whenever we make a mistake or fault to certain person whether it is accidently or intentionally we should apologize. And why because we want to regain the trust also to show politeness to show that we don't mean to do that fault or we feel sorry for doing so"*

FIn4: *"I apologize when I feel that I have said or done something to other people and after that I feel it isn't suitable so I apologize for them. I apologize for seeking forgiveness for those who I hurt them."*

It is clear from the given responses, that Iraqi male/female postgraduate students' apologies are performed to save the offended person's and the apologizer's face. They perceived how apology aims at restoring social relation, showing etiquette and courtesy. An individual may say that he is sorry when she /he feels that a mistake is likely to happen as a way for apologizing in advance of a social transgression.

4.4.3 Best Way to Apologize

   The third question was designed to explore different forms of apologies in terms of sincerity and making remedy. The interview data revealed various responses in regard to the best method of apology. The subjects as a whole believe in using polite apology strategies, and supportive means of justification and non-verbal paralinguistic features. Following are some of these points of views:

MIn3: *"Apologizing with smile with shaking hands is the best way for expressing polite apology"*

MIn1: *"In my opinion the best way of apologizing is using words that may reduce the anger of the person that I have misbehaved with or against him and of course to use sorry, I'm very sorry and presenting some excuses in addition to some face expressions"*

FIn4: *"To say forgive me with focusing on accepting the apology by the addressee. I actually don't like to give justification. I just focus on the person whether he or she is satisfy with my apology or not"*

FIn2: *"I think the most polite way of apologizing is to confess to the person that you did something wrong with him directly"*

This indicates that the best way of apologizing is to use multiple apology strategies, and sub-strategies, supported, sometimes, by non-verbal features.

4.4.4 Effect of Gender

   The aim of this part of interview was to elicit the interviewees' view about the difference made in apology based on the apology recipient based on their gender. Gender factor was noted in the participants' responses as having an impact on their perceptions of apology. Nearly all of the participants revealed that they behave more polite with the opposite gender even if they were their sisters or brothers:

   MIn1: *"Of course I will apologize to women in different way that of men because women have special status in our culture and that is why I use some words that I will not use when apologizing to men."* Then he continued *"Even when I apologize to my sisters I will be more polite than to my brothers"*

   MIn2: *"...But I think the way of apologizing is different from men to women because if it is to woman the words should be softer"*

MIn4: "*... An apology to a female would be much softer and gentler than an apology addressed to a male.*"

FIn1: "*... when I want to apologize to a man I would be more polite than apologizing to a girl the same of me…when a man apologizes to a man it is easier than apologizing to a woman especially in our culture, and the same for woman*"

FIn3: "*... my apology for man differs from that for a woman coz with men I will be more formal and more polite.*"

FIn4: "*I have actually never apologize for anyone especially for men because I try my best to avoid doing mistakes for others to avoid apologizing for them. Because I believe that ' if you don't like to apologize you have to try not to do anything wrong to others*"

Thus, it can be said that, gender of the addressee affects remarkably the polite behavior of the apologizers in addition to the cultural factor. Regarding cultural factor, a view of the participants showed that the way of their apology for the opposite gender is based on the culture of them and the recipient's culture. See the example:

MIn3: "*I totally believe that the culture of the recipients plays important role in accepting the apology. For males it is ok for all but with females based on her culture, her region her being familiar or unfamiliar.*"

FIn1: "*I think the matter is like this, when a man apologizes to a man it is easier than apologizing to a woman especially in our culture*"

4.4.5 Effect of Social Status and Power

In terms of social distance and power, all participants stressed the significance of apologizing for a person of high social status and power. For example:

MIn1: "*... I will not apologize to my friends the same way I apologize to someone I don't know. Also, I won't apologize to my colleague at work the same way to the boss.*"

MIn2: " *Apologizing for my professor requires large amount of respect and formality but of course with my friends or relatives I will be less formal*"

FIn1: "*... it depends when I apologize to my professor in the college is quietly different to apologize to my brother or my sister so it isn't the same for all*"

FIn2: "*All these factors make the apology differs from one person to another.*

Yes apology differs from one person to another and it depends on the situation and the circumstance and the status"

FIn3: *"Of course, I apologize for my students or my colleagues in a way different from that of apologizing to my professor ..."*

FIn4: *"... person when you apologize to someone who is your teacher this is different when you apologize to your friends or relatives."*

So, people of high rank get the more polite and formal apology as compared with those of low position. This finding indicates that apology based on social status was perceived by the participants as a significant feature. In conclusion, apologizing to the manager and supervisor was considered more serious and effective than apologizing to others of lower status, since apologizing from low to high positions of power involved formal expressions and address titles and admitting the offence more than justifying it. Apology; however, to other people of lower social status is usually easier and not serious.

4.4.6 Effect of Social Distance

Regarding the social distance between the speaker who is the (apologizer) and the hearer who is the (apology-recipient), the interviews demonstrated same results between male and female groups. It was found that socially distant victims usually receive more apology than socially close ones. The following are some of the responses:

MIn1: *"... I will not apologize to my friends the same way I apologize to someone I don't know him"*

MIn2: *"I actually don't apologize to my brothers even if I did something bad for them. I don't find it necessary to do so. But with strangers I do"*

MIn3: *"Of course I apologize more politely for strangers. I usually don't apologize for my brothers and sisters. But for my dad and mum it's ok in case I do something wrong."*

MIn4: *"I do apology for my close family but actually I behave politer with people who are not my close relatives"*

FIn2: *"it depends on the situation and the circumstances, but apparently I will be more polite with distant people"*

FIn3: *"Apology differs from person to person.. some people don't accept apology but some people deserve and accept apology. For those who don't accept apology I just don't bother myself at all when apologize for them"*

Most of the participants showed that there is no need to apologize to their sister. They justified that by claiming that their social relationship is very close and this kind of intimacy does not necessarily require an apology. However, with reference to the view of FIn3, in the list of the views mentioned previously, it was found that she has the tendency to be polite for both groups close and distant, since she based her politeness on the person him/herself not the horizontal dimension, in other words social distance. Hence, to sum up; the views of the participants revealed that social distance plays noticeable role in being polite for others.

4.4.7 Age Factor

In considering the age of the offended person, the interview data revealed that both gender groups, regardless of their age and social status, showed more politeness to the older hearers than younger ones due to the position of age. These are some of their quoted responses:

MIn1: *"Sure, I will be more polite in apologizing to my older brothers ... I can't give them the same place of the younger ones."*

MIn3: *"I rarely apologize to someone who is younger than me. But if I terribly offend him of course I will apologize even if he was younger"*

FIn2: *"... I want to apologize to someone who is older I have to be more formal and more polite."*

FIn3: *"... But when I required apologizing to someone who is older than me I apologize seriously. So, I will be non-apologizer when the recipient is younger than me."*

MIn4: *"Yes, I can swallow my pride and apologize swiftly to a person who is younger than me, but of course I will be more polite with older people"*

The data showed that the older the hearer, the politer apologies she/he will receive. Conversely, the younger the hearer, the fewer and less formal apologies he or she will receive; but at the same time the participants stated that they are willing to do apology for younger hearers as a kind of giving moral lesson such as learning them that apology is something important socially; in other words *"Do what I do not what I say"* as in:

FIn3: *"I don't actually apologize to kids but when I feel sorry and I really commit a mistake specially when they are crying.. I just apologize not to satisfy them but to give lesson for them that even I am older than you but I have to say sorry when I feel guilty"*

Others found it easier to do so because it is less formal and of fewer onuses as in the examples:

MIn2: *"I think it is easier because if you apologize to somebody that is younger, you can convince them easily without the need to explain more to them about what happened."*

FIn1: *"Yes I can easily apologize to someone who is younger than me ...the age is also plays an important role in apologizing, when the person is younger than me it is easier for me to apologize than that who is older than me since it is less formal"*

FIn4: *"Yes why not.. for me it is easier than apologizing to someone older"*

Hence, it can be said that the factor of age, which falls within the dimension of vertical distance according to socio-pragmatic scale, plays a prominence role in using polite strategies in expressing apologies for elder people.

4.4.8 Analysis of the recently occurring events

Regarding the real apology events narrated by the interviewees, the data showed that Iraqi male/female postgraduate students make use of apology to restore their social equilibrium, as affirmed by events narrated by MIn2, MIn3, FIn1 and FIn4. The entire recorded events showed how participants' apologies are remarkably associated with social factors. Within that, they revealed participants' awareness of politeness maxims, in addition to the significance of horizontal, vertical social factors. As for the vertical distance, the transcribed data showed that the participants considerably take in their consideration the factor of age in being polite and obliged to do apology in such offensive situation. As it is clear in the following real narrated events:

MIn4: *"Recently, I was at a party and recklessly I cracked a joke about old men, without being aware of the presence of some old men at the party. No longer afterwards, I offered them my sincere and profound apologies."*

FIn2: "*Before I guess three days I did something wrong with my nephew who is about four years and he started crying; but when I have just said sorry to him he directly hugged me and feel happy.*"

Regarding the event that narrated by the participant FIn2 above, it proved what she previously asserted when she was asked about whether she does politer apology with older or younger people where she stated:

FIn2: "*It is also depends on the person in front of you for example when I apologize to a kids I will apologize in a way of the same age of him or her.. but I want to apologize to someone who is older I have to be more formal and more polite.*"

Despite the vertical distance between the teacher and the pupil, MIn1 reflected his obligation to apologize to his pupil who is of lower status because he felt guilty toward him, just like FIn2 who found herself obliged to do apology for her little nephew and feels sympathy toward him then showed how it was easy to get him satisfied. See their views below:

MIn1: "*One day when I was teaching in the primary school, I punished one of the pupils I thought he had misbehaved and then I found he was innocent so I apologized to him at once in front of the students.*"

FIn2: "*Before I guess three days I did something wrong with my nephew who is about four years and he started crying; but when I have just said sorry to him he directly hugged me and feel happy.*"

On contrary, MIn3 was obliged to do apology for his professor because he laughed during the lecture which was the effect of the vertical distance between him and his professor, so he accepted the blame and confessed his mistake directly and asked for his professor's pardon:

MIn3: "*In one of the lectures my friend told me something that made me laugh loudly in front of the professor, unfortunately he shouted my name angrily, I felt ashamed and told him immediately sorry doctor for my laughing and excuse me there is something made me laugh please forgive me for my rude behavior I am truly sorry.*

To sum up; it can be felt that the participants are aware of politeness maxims, and make use of them in their social life with a significant effect of the vertical and horizontal dimensions of the socio-pragmatic scale of Leech 2014.

4.5 **Discussion of Findings**

Since politeness as a pattern of language use is culturally defined, it implies that language itself is embedded in culture. Therefore Iraqi male/female EFL learners' socio-pragmatic competence of politeness needs to be investigated. Moreover, the probable influence of gender as social factor on the choice of polite expressions is also still unclear in the past related studies which mentioned in (2.9). **In relation to first research question**, the analysis of the collected data in the current study was mainly based on Leech's (2014) model of politeness, as in the cases of Mohammed 2020; Fitriyah et al 2020; and Santoso et al 2020. The three mentioned studies were based on Leech's (2014) to investigate politeness strategies in teacher/student interaction in a general academic setting regardless of gender as a social effective factor, while the current study differed from those studies in examining the effect of the participants' gender on their choice of the appropriate strategies of politeness and apology. In addition, Mohammed 2020; Fitriyah et al 2020; and Santoso et al 2020 investigate only the existence of Leech's maxims of politeness in the sample's responses in general classroom interaction without exploring any kind of speech act in particular.

Those three related studies revealed different findings from the findings obtained in present study. The difference between the results of the mentioned above past studies and the current study, despite being based on the same model, might be attributed to contextual factors. In other words, the present study investigated politeness maxims in different social contexts in relation to the speech act of apology, the compared past studies investigated classroom interaction only. The study of Alahmad &Alkasassbeh (2020) is also similar to the current study in adopting Leech (2014) as a model of politeness and apology classification; but they are different in that the data in Alahmad &Alkasassbeh (2020) is collected from a written corpus, which is "Henry James's novels: The Portrait of a Lady," while the data in the present study is collected via ODCT and semi-structured interviews from postgraduate EFL students.

The qualitative analysis of the current study found an additional strategy used by the participants in several responses which is not included in the model adopted, which is the strategy of "Silence." The participants used this strategy in situations (13 and 11) in terms of positive politeness as an attempt to avoid face threatening. This finding is not in accordance with the studies of (Mohammed 2020; Fitriyah et al. 2020; and Santoso et al. 2020. The results showed that females surpassed the males in the use of five strategies; Obligation of S to O, Sympathy, Tact, Modesty, and Approbation; while male participants in four strategies which are; Generosity, Feeling-reticence, Opinion-reticence, and Silence maxims. This finding indicates that females felt the importance of making an apology for the hearer more than the males, and they attempted to soften and mitigate their apologies by using other strategies. While males tended to repair the offense more than females. However, the frequency and percentage of the revealed maxims may refer to participants' knowledge of such a type of strategies besides their awareness about their significance and usage. In contrast, the little use of some strategies in the students' apologies, in some situations, was due to the context of the situations, which may not require such a strategy.

The present study is also different from the other past studies in terms of its methodology, participants, and the procedures used in its data collection. The present study is in agreement with some of the past studies; (Abu Humeid 2013; Hassan 2014; Harb 2016; Qari 2019; Aboud 2019; Al-Sallal1 and Ahmed 2020; and Al-Rawafi et al. 2021) in dealing with the role of gender in making polite apologies. In spite of this similarity, the current study is different from those past studies in the aspects under the study. The current study explored the effect of participants' gender as an independent social factor on the selection of appropriate maxims of politeness, based on Leech's updated maxims of politeness in various social apologetic contexts, then analysed them socio-pragmatically. According to the researcher's best knowledge, this aspect may not have been investigated previously by similar research. In terms of methodology, (Abu Humeid 2013; Hassan 2014; Harb 2016; Qari 2019; Aboud 2019; Al-Sallal and Ahmed 2020; and Al-Rawafi et al. 2021) used WDCT as data collection instrument. In comparison, in the current study, an online ODCT was used, supported by semi-structured interviews. This method was also used in the study of Hassan 2014, where ODCT was used to get data from illiterate participants, which differed from the present study, as used for well-educated

participants. With reference to the participants of the current study, they were chosen purposefully for this study as male and female postgraduate EFL students at University of Anbar. This sample based on the researcher's simple knowledge was not used in previous similar research.

With reference to the second research question; which is "what kind of apology strategies that are frequently used by the participants?" the findings showed that the students implemented all the four types of apology strategies of the model adopted. Table (4.4) shows "Expressing regret" was the most commonly used strategy by Iraqi male and female postgraduate students. This strategy was the most frequently used by males while the other strategies by females. Iraqi females used more strategies than males, this is because men in this society can talk and behave more freely than women. Internal modifications were also of common use by both genders, "Admitting responsibility" and "promise for forbearance" were the least used, which does not agree with Al-Rawafi et al. 2021, where both strategies were of the highest frequency especially by females. The current study agrees with the findings of Harb 2016; Aboud 2019; Sallal 2020; and Qari 2019 as they thought that those strategies were to be more face-threatening than other apology strategies.

The findings of the current study also revealed a renewed indirect strategy. This is "admitting responsibility for an in-group member's fault." This strategy was used in situation 9. The use of this strategy can be explained as the constraint of politeness was governed by determining who was included in the domain of the speaker and who was excluded. The strongest group in the Eastern culture is that which represents the in-group membership (family members). The strong relationship between the members of the in-group requires that, the speaker should be modest not only when he speaks about himself, but also when he speaks about the members of his family, because they considered as a part of his extended self-territory, so the debt or fault of the in-group members naturally belongs also to the speaker. This strategy was also of little use since it is a context-based strategy. This finding is not in agreement with Harb 2016; Aboud 2019; Sallal 2020; Al-Rawafi et al. 2021 and Qari 2019.

Some politeness maxims formulated by some indirect apology strategies, such as offer of repair, self-criticism, paying a concern, and so on. The technique of "an offer of repair", suggests that the participants did not try to

imitate the apology of the target language through their apology production; instead, their approach, selections, and applications were distinctive. This finding does not with Qari 2019 and Al-Rawafi et al 2021 where females used it more than males. "Paying a concern" was as an attempt to decrease the offense and relieve the offended person. Regarding self-criticism strategically, the offender is trying to limit the alternatives available to the offended and force him to accept the offered apologies without hesitation by using strong phrases of self-reproach to indicate intense displeasure. This strategy was used by females more than males.

Regarding the third research question, that was about investigating the effect of gender on the use of politeness strategies; and the effect of any other social factors. Concerning the five dimensions of the socio-pragmatic scale, other social factors can affect the degree of politeness, such as the factor of "obligations and rights". This factor was affective in the situations of academic and family domains. It falls within the dimension of Strength of socially defined rights and obligations. So, the degree of obligation S has towards O to perform the action and to give benefit to the O is what made most males and few females apologise and help the hearers in situations 1, 14. Regarding family domain, specially, in Eastern cultures, some families have a kind of solidarity between the parents and the sons, this was reflected in the responses of some participants in situation 4, 5 where those participants found it as an ordinary thing to forget a promise with the father or mother, as the parents did not expect such a verbal apology from them; but they cannot let it pass without achieving the promise at once, or even making a new promise to save the parents' face. This is the socially sanctioned obligation the speakers have to do what their parents want. That is to say, giving high value to their parents' wants as in situations 4, 5, and 10. This obligation falls within the scale of strength of socially defined rights and obligations.

Hearer's offensive reaction toward the speaker, can be considered as an effective factor that made some participants violate some maxims especially Feeling-reticence maxim of politeness, as in situation 2, 6, and 7 as the participants justified their non-apologetic behaviour or their being rude as being annoyed because of hearer's reaction of anger toward their unintentional behaviour. At the same time, it is the same factor that might lead some participants to offer apologies to the offended hearers with little sympathy in the above situations, specially. Male participants were more affected by this factor. Concerning the factors of solidarity, these are sub-

summed under the horizontal scale. In some situations like 3, 9 and 12, few speakers avoid using any direct strategy of expressing apology to their offended hearers, and they only expressed their lack of intent about the offence; as expressed by the participants that there is no need to make an apology to close friends and the opposite when there is no solidarity. Also males were more influenced by this factor. Hence, males mostly tended to be polite with socially distant people; while females prefer to keep their close relationships.

Regarding the factor of 'the value of what was transacted', In other words, the value of the things that have been misused by the speakers, for example, the erased data in situation 3, the ruined book in 9, and the broken laptop in 12. Therefore, the participants tried to mix their apologies with some justifications as; offers for repairs, expressions of lack of intent to be more polite and soften the offence. So that, gender has no significant effect over the value of what is being transacted, this is fallen within the scale of cost/benefit. In such a situation where physical damage and lost possessions are the offences involved, the single use of only IFIDs is inappropriate since it might be understood as impolite by the offended person; but when there is no physical offence involved as in situation 11, therefore, it would be more polite to use the appropriate strategy, especially one addressing the inner feelings. In such a situation, the participants used the strategy of paying a concern and lack of intent, therefore, it can be said that most Iraqi male and female postgraduate students are socio-pragmatically competent since they support their apologies with appropriate supporting moves, regardless of the degree of closeness of the relationship between them and the offended people, which reflects the effect of the type of offense. This finding is not in agreement with the study of Muhammed 2006 who found that degree of offence made a slight influence on the choices of the polite strategies.

The factor of age as is related to the vertical distance scale, this factor plays an affective role in using politeness strategies. Most of the participants make fewer apologies for younger hearers in situations like 6. This finding is enhanced by the participants' replies in the conducted semi-structured interview. Other participants might make an apology to younger people if they were out-group members, where they perceive that the social distance between them is not close and they cannot communicate with less politeness

with them. Such non-apologetic or less polite behaviour in this case cannot be considered impolite since the theory of politeness is not applied. Regarding age, females tended to apologise for their younger hearers more than males.

In the context of the vertical distance scale, the factor of power appeared to be the most effective factor, as both genders showed obligation to apologise and admitted responsibility equally for people of higher status, such as the professor as in situations 8 and 14. Both genders used the strategy of explaining the situation with their professor. This strategy in the form of justification for people of higher power could be viewed in the participants' perception as only giving excuses as a way of escaping from responsibility. Thus, using this linguistic expression serves as a pragmatic tool to moderate the severity of offence and to manage face-rapport. Both males and females gave a significant value to their professor which reflected the effect of the power that the professor has over the participants. To sum up, the findings revealed that the factor of social status and age were the most effective social factors over the gender of the participants.Worthy mentioning, the gender of the addressee was more effective than the gender of the speaker to choose the degree of politeness as was proved by nearly all the participants in the supportive conducted interviews, which agrees Hassan 2014.

CHAPTER FIVE

CONCLUSIONS, RECOMMENDATIONS, AND SUGGESTIONS FOR FURTHER STUDIES

5.1 Conclusions

The analysis of data in the previous chapter leads to the following conclusions:

1- Regardless of any social factors, females tend to make apologies to the hearers more than males, and they always attempt to make their apologies more polite by using other supportive strategies. They also try to show concern towards the hearer's feelings and behave modestly in making such an apology to get the sympathy of the hearer and increase the chance of accepting the apology.

2- Males tend to repair the offence more than females to decrease the size of the offence and rebuild the relationship with the offended party. In addition, they mostly try to control their real bad feelings and overcome the negatives to save face in embarrassing situations.

3- The use of the investigated strategies in the appropriate contexts and the little use of negative pragmatic transfer show that the participants are socio-pragmatically competent.

4- The maxims of Agreement and Obligation of O to S haven't been used by the participants due to the context of the situations, which may not require such a strategy.

5- "Silence" is used by the participants as new strategy of politeness as a sign of embarrassment that is not included in the model adopted to avoid face threatening act in terms of positive politeness.

6- Both genders prefer to use explaining the situation to support their apology to mitigate the offense, while they rarely use expressions of responsibility and a promise for forbearance, since those strategies are more face-threatening than other apology strategies.

7- The facets of Eastern culture are reflected clearly in the behaviours of most of the participants, particularly in their choice of strategies when apologising to their parents, family members, friends, and professors.

11- The gender of the participants as a social factor has a slight significant effect on the use of polite strategies. On the other hand, the gender of the addressee may have a greater effect on the degree of politeness.

12- Internal factors such as the type and degree of offence have a more significant effect than external factors like the gender of the participants and the horizontal distance between the interlocutors.

13- The offensive reaction of the offended party towards the offence also affects negatively the degree of politeness the speakers employ when apologising, which leads them to violate some maxims of politeness.

14- Online oral (DCT) is a fruitful instrument to gain a larger amount of semi-natural data that helps the researcher to understand and discover what is intended by the participants. It can be used for all types of participants, not only for those of low efficiency levels, such as children and illiterate participants.

5.2 Recommendations

1- It is recommended that EFL undergraduate teachers provide opportunities for their students to participate in classroom interactions by providing communicative aspects that develop their knowledge and skills in aspects used in conversation, including politeness strategies. This will, in turn, develop the students' pragmatic competence.

2- ODCT is highly recommended by the researcher to elicit data from the participants, which is easier to control and provided a larger amount of data to be gathered. It is recommended to use in a combination with other instruments such as observations and interviews.

5.3 Suggestions for Further Studies

1- A study is needed to investigate the effect of addressee's gender on politeness employed in other speech events such as thanking or greeting.

2- A study is suggested to investigate the use of "Silence" as a maxim of politeness in different social speech acts.

3- A comparative socio-pragmatic study is required to investigate the social factors that cause the violation of politeness strategies in Western and Eastern cultures following the same model.

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APPENDIX 1

THE DCT

Dear Participant:

Participation in this study is absolutely optional, and the data gathered will be analyzed anonymously for research purpose, and not to be used for any other purposes. You can respond in English and the mixing with Arabic is also permitted. Your participation is very important for the results of this study, so please try to feel the situations and answer as if they were real.

1- You are a professor at a university and you have an appointment with one of the students who asked you to revise a paper she/he is going to present at a conference. You miss the appointment because you had an urgent meeting with the dean. What would you say to her/him?

2- You are a postgraduate student and you are late for a lecture. You are running to your class and on your way, you step on another unknown student's foot in the corridor. She/he says angrily "Hey, watch out!" What would you say?

3- You borrowed your friend's flash card (USP) for copying some files to your own laptop. But you accidently clicked format instead of copy! So, all her/his saved data were deleted! What would you say to her/him?

4- You promised your father that you will buy a new mobile for him, but you forgot it. What would you say to him?

5- While you are out of the house, your mother called to ask you to bring some painkillers from the pharmacy, but you didn't do it. How would you react toward her?

6- Your youngest sister/brother had a final exam and she was studying hard. You were sitting beside her/him calling your friend in a loud voice, she/he was annoyed and said come on I cannot study, please! How would you react toward her/him?

7- It is late at night and you want to call one of your friends to ask her/him about your homework but, suddenly you dial a wrong number,(someone answered angrily). What would you tell her/him?

8- You had an appointment with your supervisor to discuss the topic for your final paper; but, unfortunately, you have missed that appointment. What would you say?

9- You borrowed an expensive book from your classmate. Your little brother drew on some pages. What would you say to your friend when you return the book?

10- Your best friend was getting married on Monday. You had arranged to attend the ceremony, but unfortunately your mother was hospitalized hours before the ceremony. What would you tell him?

11- You have made a joke about stammering in front of someone (you do not know well). Later, you have known that this person is stammerer. If you think it is an offensive behavior? What would you say for him/her?

12- You asked your sister to lend you her laptop for one night but you accidently dropped some water on it, and it was broken down. What would you say to her/him when she asks you to give it back?

13- Your colleague said something to you during the lecture and you laughed loudly. The professor noticed you angrily. How would you behave?

14- You are responsible for presenting a lecture. You arrived at the class on time but you forgot to bring your USB to show your power point slides of your presentation. Moreover, you get stressed and you can't remember anything of your lecture. How would you apologize to the audience?

APPENDIX 2

INTERVIEW

1- What does apology mean to you?
2- When and why do you apologize?
3- What do you often say when you apologize?
4- What is the best way of apologizing, in your opinion, and how do you do it?
5- Do you think that apologizing differs according to the apology recipient or is it same for all? For example, how do you consider the following factors in your apology?
   Gender: men and women
   Social distance: A friend or relative and a stranger.
   Age: same age, younger or older

6- Could you please state a recent event when you experienced apology in your life?

APPENDIX 3

TRANSCRIPTIONS OF ORAL DCT

Situation 1	
M1	Oh, *so sorry* dear student I have a meeting with the dean
M2	Oh, *sorry* for missing the appointment, but don't worry I'll fix that as quickly as possible.
M3	Since it was an urgent meeting with my boss who was the dean and I didn't expect nor plan for it so I thing I'm not the one to blame, nevertheless , *I apologize* and if there is a plenty of time and if there is any chance I can revise it
M4	*I'm really sorry* I forget about your presentation I hope I will not miss it next time I promise you, I will do my best next presentation.
M5	*I'm sorry* and I will revise the paper in another time.
M6	Dear student *I'm terribly sorry* for missing our appointment but you see I had to meet with the dean sorry again.
M7	*I'm sorry* because I will not be able to help you with this revise because the dean asked me to his office immediately for something urgent but don't worry I will ask another professor to help you with this paper and give you some instructions.
M8	*I'm sorry* son, I had an urgent meeting with the dean
M9	*I'm very sorry* for missing the appointment because I had an urgent meeting with the dean if you have not presented the paper yet I can revise it for you now but if you have submitted it I hope that you done well
M10	*I'm sorry* I had a meeting with the dean we can revise it tomorrow God will
M11	*I'm so sorry* I missed your appointment I promise I will make it up for you next time
M12	*I'm sorry* that I didn't come I had an urgent meeting
M13	*I'm sorry* I had an urgent meeting can I see your paper now?
M14	*Excuse me* dear student unfortunately I forgot to revise your paper because I had an urgent meeting with the dean
M15	*I apologize* for you honestly I would like to help you with revising your paper but unfortunately I was busy with an urgent meeting with the dean of our college.
M16	*I'm so sorry* for disappointing you it was an urgent meeting with the dean I can help you now if you don't mind.
M17	*I apologize* for cancelling our appointment due to some urgent matters
M18	*I apologize* I had an urgent meeting I hope I can revise your paper in another time
M19	*I apologize* dear student because I have an important meeting
M20	*My apologies*, I have an urgent matter we can meet in another time to revise your paper
F1	*I'm sorry* I missed the appointment, but I was in an important meeting with the Dean, I hope you appreciate my apology and good luck
F2	Please *forgive me* for missing attending the appointment I had an important issues.
F3	*I'm apologizing* for not revising the paper because I have an urgent meeting with the dean.
F4	*I apologize* to you I didn't mean to miss your appointment but I have had an urgent meeting with the dean.
F5	*I'm sorry* I can't attend the appointment I'm very busy.
F6	*I'm sorry* for not coming to our appointment because I have an urgent meeting with the dean please *accept my apology* and give me another chance.
F7	*I'm so sorry* for missing the appointment I had as urgent meeting with the dean
F8	*I sincerely apologize* for any problem I may have caused for you.
F9	I have been in the dean's office to discuss some aspects *sorry* for missing the appointment
F10	*I'm very sorry* for what I do, because I have an urgent meeting with the dean.
F11	*I apologize* for the delay and will try to make another appointment as soon as possible
F12	*I'm apologizing* for missing our appointment it is just that I have an urgent meeting that I couldn't miss if you forgive me please I will make for you in another time I promise.
F13	After the meeting I will call him and say, *my apologies* I have just had an urgent meeting with the dean and I can help you in some other way.
F14	My apologies dear I have an urgent meeting with the dean and I couldn't be there but I think that you can

	do right and you will be great in your discussion or conference and you will show your strength and weakness points in somehow so, don't worry.
F15	*I apologize* for missing the appointment and also for not being able to warn you about the cancelation of the appointment. And also, we can arrange another appointment at any time you want.
F16	*I'm so sorry* for missing the appointment because I had urgent meeting with the dean
F17	*I'm so sorry* for neglecting revising your paper I was really busy
F18	Dear student I was so hopeful to help you with your research paper but I had an important conference with the dean I would like to help you with any information you need right now
F19	*I apologize* for missing the appointment
F20	*Excuse me* dear student unfortunately I forgot to revise your paper because I had an urgent meeting with the dean
Situation 2	
M1	Oh, *so sorry*
M2	*Sorry* I don't mean
M3	Since he spoke with me *angrily I would never ever say sorry for him or her* and I carry on running to catch up the lecture, otherwise the professor might not let me come in for the class
M4	*I'll say nothing* regarding this situation I will carry on running to my class and I just ignored him.
M5	*I'm sorry* I have a lecture.
M6	Please *accept my apology* for treading your foot that was very clumsy of me
M7	I will keep walking toward the class then I can look for him to say *I apologize*
M8	*I'm so sorry* but I have a lecture and I'm late for it
M9	*I'm so sorry* it is my fault I didn't notice because I'm in hurry
M10	*I'm really sorry* I'm in hurry sorry again
M11	*I'm so sorry* I'm running late for the lecture
M12	*I apologize* I was really in urgent
M13	Hey.. be polite *I'm sorry*
M14	Oops .. *Sorry* I didn't see you I'm in a hurry
M15	*I'm terribly sorry* I didn't notice my way because of my being late for an important lecture
M16	*Sorry*
M17	*Excuse me* I didn't mean that sorry
M18	*Sorry* I didn't notice coz I'm too late for the lecture
M19	*Sorry* I'm too late
M20	Oh my goodness! *I'm so sorry*. I should have watched where I was going
F1	*I'm sorry*, but I'm in a hurry and I'm late for an important lecture I have, I hope I didn't hurt you
F2	I apologize for you..I'm very late to attend my lecture.
F3	*I'm very sorry* I was in hurry.
F4	*I'm terribly sorry* it was thoughtless of me.
F5	*I'm sorry* for stepping on your foot.
F6	*Sorry*
F7	I'm so sorry I didn't mean to step on your foot I'm late for class.
F8	Oh my goodness *I'm so sorry*.
F9	*Sorry*, I'm in a hurry
F10	Oh, *sorry*.
F11	I will say *sorry* and then continue my way to class
F12	*I'm so sorry* for that I'm in a hurry I didn't mean it please excuse me
F13	*I'm so sorry* I didn't mean that it was an accident, is there anything wrong with your foot?
F14	I will continue running to my lecture because all of us are student and know the meaning of being late for a lecture.
F15	*Sorry sorry* are you ok? Did I hurt you or something? I'm running late that's why I didn't see you! Sorry again!
F16	*I sincerely apologize*
F17	Oops *forgive me*
F18	Oh , *So sorry* I lost my attention because I'm hurrying to an important lecture
F19	I will not do any apology in this situation and I will continue my way to the lecture
F20	*I'm sorry* I didn't see you because I'm in a hurry
Situation 3	
M1	*Excuse me* this is my fault I will try to fix it.
M2	*I'm really sorry* I'll try to fix this problem as soon as possible.

M3	Obviously, *I'm sorry* but saying sorry is not enough because the train has already left the station.
M4	I'll try to *say I'm sorry* for what's happened and I will try to be patient because of course he will be angry for that.
M5	*I'm sorry* because I made a big mistake.
M6	*I'm terribly sorry* dear fellow for deleting your files by mistake, but please don't worry about that I know someone who can retrieve them all.
M7	*I'm sorry* my friend because actually I was in harry because I have an urgent meeting with the manager for this reason I made a mistake and delete your data, but I promise you that I will find a way to restore them.
M8	*I apologize* that I deleted your data in the USP by mistake
M9	*I'm sorry* it happened accidently, I have deleted all your saved data, I can retrieved it all for you
M10	*I'm really sorry* it was a big mistake of me, please *forgive me*
M11	*I'm so sorry* I formatted all your data accidently, do you have another copy?
M12	*My apologies*, it was a mistake, I didn't mean to do it
M13	Oh no, *I'm sorry* I will do my best to retrieve it for you
M14	Oh dear it's a slip of thumb, please *forgive me*
M15	*I'm really sorry* I don't know what to say but there was a technical trouble in my laptop, so all your data deleted unfortunately. I'm trying to regain the deleted data again, please *forgive me*; I had to check my laptop before using your USP.
M16	Please *forgive me* I don't know how to make it up for you, I should be more attentive when dealing with such important device.
M17	Hey I want to tell you something, I accidently format your USP, and I really hope that you have some backup
M18	Before apologizing I will go to find someone who can help me recovering the deleted data; if I won't, I will be obliged to tell him what had happened and say *I'm so sorry*
M19	It depends on my relationship with this person If he was my close friend I will not apologize but if he wasn't my close friend I will say *I'm so sorry* I don't know what to say and what to do it happened unintentionally.
M20	How careless I'm, I had to be more careful when using such sensitive device, especially it wasn't mine. *I take full responsibility* for such thing.
F1	*I'm very sorry* and embarrassed because by mistake I have clicked a button and deleted all your data on my laptop I wish I could help you
F2	Please *accept my apology* it was unintentional mistake
F3	I really don't know what to say but I accidently clicked format instead of copy I'm very sorry.
F4	*I deeply regret* to tell you that your USP files have deleted, it was wrong of me I actually hadn't planned to do that, so I'm ready to do whatever you want.
F5	*I'm really sorry* for losing your data.. I actually don't know how to help you
F6	*I'm really sorry* for deleting your data, it was my fault I shouldn't take it from the beginning.
F7	Please *forgive me* I have erased all of your data by mistake
F8	I hope you can *forgive me*; I accidently deleted your data.
F9	I deleted your saved data accidentally, how can I make it up for you?
F10	*My apologies*, I made a mistake and I'm ready for anything can please you.
F11	I'm sorry dear friend I will try to help you recovering the data
F12	I'm so sorry I didn't mean it; I wish you *accept my apology*, and if you *forgive me*, I will try to regain the data that were lost.
F13	*I'm so sorry* that I accidently deleted your data, believe me I don't know how to apologize but truly *I seek your forgiveness*
F14	Unfortunately I deleted all your data and *I'm so sorry* for that. If there is anything I can do for you just to return some of them, if some I can download it again for you or if there is anything to make it easy just tell me and I will do it. *I'm so sorry.*
F15	Please don't be mad at me, I accidentally deleted the USP without meaning it! I know you cannot recover the information but *I'm really sorry*.
F16	*I take full responsibility* for any problems I might cause
F17	I don't know what to say but *I apologize* of being such a jerk, I hope you eventually look beyond this mistake and *forgive me*
F18	I apologize because I accidently delete your data, I will do my best to restore them
F19	*My deepest apologies* dear, it is all my fault what can I do for you?
F20	Oh dear it was a slip of thumb please *forgive me*

	Situation 4
M1	*Sorry* dad I forgot to buy a phone for you but I promise you that I'll buy a mobile phone for you soon.
M2	Dear father *sorry* for not bringing you the mobile as I have previously promised to buy you mainly because I forgot but believe me I will buy it as soon as possible.
M3	As he is my father I should have fulfilled my promise, however I have to promise him again, but this time I have to do my promise to bring him a mobile that I have already told him to buy.
M4	I'm going to say *I apologize* about what happened and I will try not to forget it next time.
M5	*I'm so sorry* because I forgot to buy it because I was very busy.
M6	*Sorry* dad I forgot to buy you the mobile as I have promised but I'll bring it for you as soon as possible.
M7	*I'm sorry* dad because I didn't buy the mobile phone that I promised you to buy because I was in hurry and I forgot it, but I promise you I will buy it next time.
M8	Dad, I forgot to buy you a mobile phone, please *forgive me*
M9	*I'm so sorry* dad I forgot to buy you a new mobile I will go to the mobile shop tomorrow and bring you a new one.
M10	*I'm sorry* dad I forgot that, but we will go together to the market and you will choose any type of mobile you want and of course I will pay.
M11	*I'm sorry* I forgot to bring you the phone today. I will do it tomorrow ..I promise
M12	I'm sorry dad but I forgot it
M13	I'm so sorry my father, I will go back to the mobile shop and bring you a new mobile, and a good mobile
M14	*Sorry* dad I forgot to bring you a new phone and I promise you I will bring you one as soon as possible
M15	Dear dad, I was looking for good model of mobile for you and the shop assistant told me a new excellent model will be here few days later, so I will bring it for you as soon as it will be available.
M16	Daddy *forgive me*, tomorrow I will get it for you.
M17	Dear dad *I'm sorry* I forgot to buy the phone, but I will try to do it tomorrow
M18	Actually I always do that with my father, so I will say that dear dad I was busy in doing some business and I forgot it but I will get it for you tomorrow
M19	If it is early night I will tell him let's go together to choose your new mobile by yourself, however if it was late I will say prepare yourself tomorrow I will come and take you to select your new mobile God willing.
M20	Dear dad I was so perplexed as I don't know what type of mobile you want, so I suggest go together to choose the new mobile yourself.
F1	*I'm sorry* I didn't buy the mobile, I was little busy, I promise I'll get you a new one very soon
F2	*I'm terribly sorry* I forgot to buy a new mobile for you
F3	*Oh, I'm terribly sorry* because I forgot to buy the new mobile for you.
F4	*I'm ever sorry* my father I shouldn't have to do so, I will buy you a new phone as soon as possible
F5	*I'm sorry* dad I forgot to buy you the mobile because I was busy.
F6	*I'm sorry* my father for not buying you the mobile, I really forgot it
F7	*I'm so sorry* I forgot to buy the new mobile phone for you.
F8	Daddy I should have bought a new mobile for you, but I forgot it.
F9	*Apologies dear* I really forgot to buy a new phone, I will write a reminder note tomorrow, God willing the phone will be in your hand
F10	*I apologize* for not keeping the promise
F11	*Sorry* dad I will bring a new phone as soon as possible as I promised you
F12	*I'm so sorry* for forgetting that important thing I feel so bad.. for that I promise I will bring it as soon as I can.
F13	Honestly I don't know how to express my apology .. please *forgive me* and I will buy it for you as soon as possible.
F14	*I'm so sorry* dad, I didn't find good mobile for you, so I have to look for good model and bring it for you.
F15	*Sorry* father I forgot about your mobile phone, but I will buy you tomorrow at first hour in the morning
F16	Dear father *I'm really sorry* for forgetting the promise I will buy it for you soon.
F17	Sorry dad for not putting you in my priority
F18	*I apologize* daddy I know that you expect a new mobile from me right now , but I was so busy and I promise you a new mobile will be in your hand tomorrow
F19	*I'm sorry* I shouldn't have forgotten but I will buy it for you tomorrow
F20	Sorry dad I forgot to bring you a new mobile but I promise you I will bring you one as soon as possible
	Situation 5
M1	*Sorry* mum for forgetting to buy a medicine for you.
M2	In this situation I will regretfully act and I will say *so sorry*

M3	*Sorry* mum.. then I have to explain to my mother the reason why I forgot and I have to go immediately to bring her some painkillers.
M4	I'll pretend as if I didn't mean it, this is good cure for her blaming.
M5	Oh, I will bring the painkillers after only ten minutes.
M6	Oh, Please mum don't blame me for not buying you the painkillers, why don't you try something else such as having rest or sleep?
M7	No need for apology, she already knows I'm busy or forgot about it, she will excuse me. I will ask one of my little brothers to go to buy it.
M8	*Sorry* I forgot to buy painkillers mum, I'm going to buy them now
M9	Oh mum *I'm so sorry* I forgot to bring the painkillers for you I will go now and bring it for you dear
M10	*Sorry* mum my car had broken down and it took two hours for fixing it, and when I went to the pharmacy I found it closed so I will go to another pharmacy to bring your painkillers.
M11	*I'm sorry* I forgot to bring the painkillers mum I will go back to bring it right now
M12	*Sorry* mum about that I was busy.
M13	*Sorry* mum I will go to the pharmacy and bring you what you need
M14	*Forgive me* mum I was busy and forgot to bring you the painkillers
M15	*Sorry* mum I couldn't find any pharmacy in my way please it wasn't my fault, tomorrow I will go and bring it.
M16	No need for apology, I must go and bring it for her as soon as I remember that.
M17	*Sorry* mum I forgot to buy the medicine from the pharmacy for you I will try to get it as soon as possible
M18	I will ask one of my brothers who is still outside to bring the painkiller for her if no one is outside I must go and buy it.
M19	*Sorry* mum it wasn't my fault, I didn't find any opened pharmacy, let me bring you some natural treatment like warm compresses it can help until the morning
M20	*Excuse me* mum; I didn't realize that you are suffering this way. I will go to bring it soon
F1	I'd be embarrassed because she might need it.. I will say so sorry mum.
F2	*I'm so sorry* for missing to bring for you what you need because I was busy.
F3	*Apologies* mother I have forgotten to bring your medicine I will bring it right now.
F4	I hope you can *forgive me* for not bringing the painkillers for you mother
F5	I'm really sorry mum.
F6	Oh sorry please forgive me mum
F7	Please *forgive me* I forgot to stop by the pharmacy I will go now and bring you the painkillers.
F8	Oops *I'm so sorry* I didn't bring your painkillers from the pharmacy.
F9	I will try to justify my behavior saying that the painkillers might be harmful sometimes, I will take you to the doctor instead
F10	*Sorry* I forget bringing you some painkillers dear mum I will go and bring it soon.
F11	*I apologize* sweet mum; I wish the pain was mine, not yours. I will go straight to get what you asked me
F12	I didn't mean to forget it *I'm sorry* I will bring it right now mum
F13	I forgot to bring the painkillers mummy, but I think that is better because we need to go to the doctor instead.
F14	I will give you a good massage for your foot or legs and I will try to relief it until tomorrow, and tomorrow I will bring you the painkiller when I find a pharmacy.
F15	*I apologize* mum I will go to buy the painkillers at the closest pharmacy.
F16	Dear mother please don't be mad at me, it was thoughtless of me to do such thing
F17	Oh *Sorry* mum I just forgot it
F18	*My deepest apologies* dear mum, your pain is my pain, but there is no pharmacy in my way I will go and bring you the painkillers right now.
F19	Please *forgive me* I will go back and bring it for you
F20	*Forgive me* mum I was busy with my friends
Situation 6	
M1	It's ok I will make a call outside
M2	In this situation, I may angrily tell or command him or her to find another place so he/she can study in.
M3	For being a big brother I have to understand the situation and leave the place immediately or finish the phone call otherwise I'll get my youngest brother or sister confused.
M4	I'm going to shout and leave the house and talk to my friend in any cave near my house because my brother fired me from the house.
M5	I think you had better to study in another place.
M6	*I beg your pardon* broth for shouting aloud to call my friend, I promise you I won't do it again I know

	you are studying hard I highly appreciate that ok? No hard feelings?
M7	*Its ok,* I will talk in another place.
M8	*I'm sorry* for raising my voice, I will go and sit somewhere else and continue my call
M9	*I'm so sorry* I didn't notice that you are preparing for your final exam I will go out now
M10	Hey *I'm sorry* don't be annoyed I will go to another room
M11	*I'm sorry* I will keep it down
M12	*Sorry* for annoying you
M13	Oh *I'm so sorry* I will go out
M14	*Sorry* I will leave soon
M15	Hey..I will not speak for long time I will end the call in minutes.. why don't you have some rest while I'm talking on phone.
M16	It's ok. I will go outside to complete talking
M17	Oh *sorry* for that I will go to other room.
M18	I will go to another place without any apology
M19	If he or she was sitting in my room I will say go to find another place to study, but if it was public place I will leave without any apology he will not get annoyed if I will not apologize, so it is ok.
M20	I will just leave the place without apologizing
F1	I will lower my voice because he needs a calm atmosphere in order to complete his studies
F2	I hope that you will *forgive me* for this bad behavior
F3	*Pardon me* please I didn't pay attention that you are studying, next time I will speak with low voice.
F4	*I'm sorry* my sister it was wrong of me, I will talk in a low tone
F5	*I'm sorry* for annoying you
F6	Oh *sorry sorry*
F7	*I'm really sorry* and I will go to another place to continue the conversation over the phone.
F8	Oops I don't know what comes over me *I'm really sorry*.
F9	It depends on the place in which we are sitting, If it was sitting room I would say that : you should study in your room , If it was her bedroom then I will get out of the room without apology
F10	*I owe you an apology* for the way I treated you I will complete my phone call in another room.
F11	*I apologize* dear I will go to another room to talk to my friend
F12	*I apologize* I didn't realize that you are studying here I will go to another place please excuse me for annoying you.
F13	*I'm sorry* I mustn't have done that and I wished that you had told me that from the beginning so I wouldn't disturb your studying I will leave the room and I will bring you some fruit so please feel some kind of comfort and concentrate on your studying.
F14	I will leave the room immediately and say I will be in the next room if you need anything I will be there.
F15	*Sorry* about the loud noises I wasn't meaning to annoy you I will try to be more quiet from now on
F16	*I'm so sorry* it was wrong of me
F17	Ok you can find another place to study in
F18	Immediately I will end the call then I will say *I'm sorry* and encourage her to study and offer some help for her.
F19	*I'm sorry*
F20	*Sorry* I will leave soon
Situation 7	
M1	*I'm so sorry* I rang a wrong number.
M2	*Sorry*, I thought I've called another one or someone else.
M3	I have to say *sorry* and make excuses and explain to the one who I have dialled wrongly and let him or her know that I wanted to call my friend to ask him or her about my homework however I was confused and this wouldn't happen next time.
M4	I will close the phone directly and switch it off.
M5	*I'm sorry* because I wanted to phone my friend.
M6	*I'm sorry* for dialling your number by mistake I'm so tired that I couldn't recognize the right number, sorry again.
M7	*I'm really* sorry I thought it was my friend's number I don't mean to disturb you.
M8	I called the wrong number because I didn't pay attention Please *accept my apology*
M9	*I'm so sorry* I have dialled the wrong number
M10	*I'm so sorry* it was my fault I thought it was my friend's number
M11	*I'm sorry* for disturbing you in this late time I think I dialled the wrong number
M12	It is my fault *I apologize* for dialling the wrong number

M13	Oh you are not my friend *I'm very very sorry* I thought you are my friend
M14	*Sorry* I dialled a wrong number *excuse me* brother.
M15	Oh you are not my friend I'm so sorry I rang you wrongly.
M16	*So sorry* for disturbing I rang a wrong number
M17	*Sorry* to bother you sir I think I misdial the number
M18	*I apologize I* wanted to call one of my friend but I dialled you wrongly *I'm so sorry* good night
M19	If one of my contacts I will say hi how are you I meant to call….. the name .. but mistakenly I called you so it is good chance to say hi to you and hear your voice. But if he is someone stranger I will say *I apologize and sorry* for disturbing you at this time I meant to call one of my friends good night and have a nice dream.
M20	*Excuse me* for disturbing you at this time it was thoughtless of me. I'm so sorry
F1	Are you (the name of the friend you called) and if he answers no, I will say *sorry* because I called at this time, but it seems that I made a mistake by dialling the number
F2	*I'm so sorry* I called you wrongly.
F3	*I'm very sorry* I dialled a wrong number.
F4	*I sincerely apologize* for that I dialled a wrong number
F5	*I'm sorry* I thought it is my friend's number.
F6	*I'm so sorry*
F7	*I'm so sorry* I didn't mean to disturb you I've dialled the wrong number.
F8	*Sorry* I think I dialled the wrong number
F9	I will pretend as if I really call my friend but I didn't realize that until I hear the voice, Hello is that you? I'm calling to ask about homework but I might contact a wrong number *I'm sorry* Goodnight
F10	*I'm so sorry*, I'm embarrassed about what has happened.
F11	*I'm really sorry* I dialled you wrongly
F12	*I'm so sorry* for annoying you at this time I got the wrong number please *forgive me* for that.
F13	*I'm so sorry* for disturbing you sir I mistakenly called you please have a good night
F14	I was just trying to call my friend to ask him about homework and unfortunately I called you *I'm so sorry* have a great night and sleep well
F15	*Sorry* about the mistake but there is no need to answer me in this angry way. Everyone can make a mistake.
F16	*Pardon me* I thought you are someone else
F17	*My apologies* sir I mistakenly called the wrong number please take it easy
F18	*I'm so sorry* I called you mistakenly
F19	*I'm sorry* I dialled the wrong number
F20	*Sorry* I dialled the wrong number *excuse me*
Situation 8	
M1	*Sorry* dear supervisor, then I will try to find an excuse for me.
M2	*My apologies* doctor I was really sick or I may say one of my family members was sick that's why I didn't attend.
M3	I will say *pardon me* sir then I have to look for an excuse that should be persuasive or convincing and I have to persuade my supervisor to reschedule the appointment to attend it
M4	I'm going to blame him because he didn't remind me.
M5	*Sincere apologies sir* because I was in the hospital with my brother.
M6	Dear professor I'm really sorry for missing my appointment with you could you please kindly rearrange or set another meeting with you please?
M7	*I'm sorry* for missing the appointment dear professor I hope you kindly can rearrange another appointment with me?
M8	*My apologies* dear professor I didn't mean that because I had some kind of injury please *forgive me*
M9	*My deepest apologies* sir for missing the appointment with you something urgent came up my father was very ill and I had to take him to the hospital.
M10	I'm really sorry I got sick and I spent the whole day in the hospital so it was out of my hands.
M11	*I'm sorry* for missing the appointment can I get another chance?
M12	*I owe you an apology* sir it wasn't my intention for absence but I was sick
M13	*I'm sorry* doctor I will come to you soon if you don't mind.
M14	*Forgive me* sir I promise it will never happen again
M15	*I'm so sorry* for forgetting our appointment I was busy with repairing my car.
M16	*I apologize* sir I forgot the date of our appointment and I take full responsibility for my absent mind.
M17	Dear professor *I'm so sorry* I missed our appointment I was engaged otherwise please if you have time to

	reschedule
M18	I will call him and say *I'm sorry* sir I had an urgent matter I'm looking for another appointment If you please.
M19	Actually I hate being an apologizer but this situation required very formal apology I will say *I really apologize* dear professor I had something urgent but if I hadn't anything just forgot it I will create something as convincing reason for my missing the appointment and of course I will ask politely for any possible new appointment
M20	I beg your pardon sir I forgot our appointment as I was trying to do some repairs for my car in the garage.
F1	The reason I missed the appointment is because I had a family emergency that I had to take care of *pardon me* sir.
F2	*I'm really sorry* for missing the appointment because I was sick.
F3	I missed the appointment could you please *accept my apology.*
F4	I didn't mean to miss the appointment I was in critical situation
F5	*Sorry* for missing the appointment
F6	*I'm sorry* my doctor it was a carelessness of me please accept my apology.
F7	*I'm so sorry* I couldn't make it can we schedule another time?
F8	*I take full responsibility* for any problems I might cause
F9	First I will call or send a message to make sure that he is not upset, Than I will apologize when I meet him face to face *I'm extremely sorry* Dr. .... for missing the meeting, I wouldn't justify that but it won't happen again Dr. I promise
F10	I *take full responsibility* for my actions, I'm embarrassed about it.
F11	I will say *I apologize* and explain the reason for missing the appointment
F12	*I'm really sorry* doctor I had an urgent situation please *excuse m*e I should inform you I just didn't remember for that it will not happen again I promise.
F13	*I feel so sorry* doctor and I will try as much as I can not to do that again.
F14	I will call him and say if there any way to ask for another appointment because I missed the already arranged one and *I'm so sorry* for that.
F15	I'm really sorry I missed our appointment. I really appreciate so much your dedication and time for me. If you still want to do another appointment I will be extremely grateful and relieved.
F16	I hope you can *forgive me* it was wrong of me
F17	*I'm sorry* sir forgive my foul action
F18	*I'm so sorry* because I had an urgent condition and *I beg your pardon* to give me another appointment to discuss about the paper
F19	Excuse me for missing the appointment sir
F20	Forgive me sir I promise it will never happen again
Situation 9	
M1	*Sorry* dear I'll buy you a new book
M2	This situation depending actually on the kind of the relationship, if we are too close friends I will say nothing about that and I will say that my brother has drown on some of the pages of this book and that's all. But if it is not I mean it is a normal friendship *I will say sorry* for him and I will reproach my brother in front of him even if my brother was absent for doing so.
M3	I will say *sorry* and let him know that my little brother has already drown on some pages I realize that this book is so expensive however if my friend agrees I would buy him a new one.
M4	Of course I'm going to tell him that I forgot it outside and started raining that night.
M5	*I'm so sorry* because I didn't know that my brother drew on your book.
M6	Please don't get mad at me because of the scribbling my little brother has made on some of the pages of your book after all I can buy you a new book instead of this one which has been distorted by my little brother you know he is so frolic and naughty ok? I hope you appreciate my condition and I hope you *accept my apology.*
M7	In this case I will buy or bring another book the same title in order to give it to my friend instead the lost one.
M8	I don't know what to tell you but my little brother is a naughty and he painted a few pages of your book *I'm very sorry* for this behavior I will buy you a new book
M9	I don't know how to express my apology because my little brother has torn up some pages so I will bring you another one *I'm so sorry*
M10	*I'm really sorry* dear my little brother drew on some pages I will bring you a new one
M11	*I'm sorry* my little brother drew on some pages may I bring another one?
M12	*I take full responsibility* please *accept my apology*

M13	*I'm so sorry* I will buy you a new book dear
M14	Thanks for your kindness but I wish you *forgive me* because unfortunately my little brother drew on some pages of it
M15	While I was reading with your book the door was knocked when I went back unfortunately I found my little brother drew on some pages I don't know what to say but *I'm really sorry* I have to be careful I will buy you a new one or do whatever please you
M16	Actually saying *I apologize* is not enough and not suitable in this situation I have to buy a new book and present it for you instead
M17	Hey *I'm really really sorry* my little brother drew on the book I actually don't know what to say
M18	I will keep the spoiled book with me if he doesn't ask me about it and I will go to look for another copy of it if available then I will tell him *I'm sorry* for my carelessness.
M19	Please *forgive me* I misbehaved by letting your precious book under my little brother's hands *I take full responsibility* and I will bring you a new one if you want.
M20	My bad, how careless of me that my little brother spoiled the book you lent me. I will buy you a replacement.
F1	Hi my friend *sorry* I have borrowed this expensive book from you but my little brother drew on it by accident do you want it back as it is or would you like me to get you a new one?
F2	I'm really ashamed of what my little brother did
F3	My little brother draw on some pages of the book that you lent me it was my fault that I put it in a place that he could reach it.
F4	*I take full responsibility* for my brother's action I should have never let him to do so
F5	*Sorry* for my neglect but there are some scribbles because of my little brother.
F6	Oh how careless of me please don't be mad at me
F7	*I apologize* I didn't know that my brother drew on some pages please *forgive me*.
F8	*I'm sorry* it won't happen again my little brother drew on some pages
F9	The book was missing but don't worry my little brother could not find anything better than your book to paint his abstract painting. I really have nothing to say...my apologies dear I will try to get you another copy
F10	I'm embarrassed about what has happened I will buy you a new one.
F11	*I'm very sorry* I will buy a similar book even if it is exorbitant
F12	*I'm sorry* please *excuse my little brother* he drew on some pages while I weren't paying attention to him please *forgive us*.
F13	I will return the book and I will tell him that to say *sorry* is not enough so I will buy you another one as soon as I can till that time *I seek your forgiveness*
F14	*I'm sorry* that my brother drew on your book and if you want me to buy you a new one that ok I will do it and If you think that this drawings is not affective for the content of this book I will be really thankful
F15	*Sorry* because I didn't take the best care of the book. My little brother drew on some pages and I didn't notice it until now. *I'm really sorry* about it, let me buy you a new book in compensation.
F16	*I'm so sorry* because my little brother drew on some pages of your precious book I take full responsibility for that
F17	*Sorry* dear friend my little brother drew on some pages I will take full responsibility for his deed
F18	Dear friend I'd like you to accept this new version of your book from me as a mean of apology since my little brother drew on some pages of yours
F19	*I'm so sorry* I will buy you a new one dear
F20	Thanks for your kindness but please *forgive me* because my little brother drew on some pages of your book *I take full responsibility* for that
Situation 10	
M1	Dear friend I have the desire to attend your marriage but unfortunately my mother was getting sick. *Sorry*
M2	I really wanted to attend but my mother was unfortunately sick on that day.
M3	*I apologize* because I didn't attend the ceremony of your wedding and I think you will accept my apology because if you were me you would do the same because my mother was hospitalized and I had to accompany her.
M4	I will tell him that my mother is more important than your wedding and your ceremony so he should apologize and appreciate that my mother is in the hospital and come to visit her as Arab.
M5	I wished to attend this ceremony but my mother was very sick.
M6	My dearest friend *I'm terribly sorry* that I couldn't attend your wedding ceremony because my mother was admitted to hospital very shortly before the wedding started I hope you at least sympathize with me. Thank you again and sorry.
M7	I planned to attend your wedding but unfortunately my mother got ill before your wedding and I took her

	to the hospital.
M8	My friend, my mother was taken to the hospital hours before your wedding. Please *forgive me* for not attending your wedding.
M9	I wouldn't miss the opportunity of attending your wedding but my mum was very sick and I had to stay with her in the hospital *I'm so sorry*
M10	Dear friend believe me I was looking forward to attending to your ceremony but *I'm really sorry* my mother got sick hours before the ceremony and I had to be with her in the hospital
M11	*I'm so sorry* for missing the date of your wedding but my mother had an emergency so I had to take her to the hospital
M12	*Excuse me* I wish I could come but my mum was sick
M13	Please I apologize for you because my mother was in the hospital I didn't mean not to attend.
M14	*Sorry* dear I can't attend your ceremony because my mother just hospitalized and I have to stay with her in the hospital
M15	*I'm so sorry* for not attending your ceremony since my mother got an urgent sickness and I had to take her to the hospital please *accept my apology.*
M16	*Sorry* I couldn't attend I was with my mother in the hospital I wish you appreciate that.
M17	Hey man correlate for the wedding I actually I cannot attend due to some personal situation
M18	I was so excited to share your joy of this ceremony but unfortunately my mother fell sick and she must still in the hospital and of course I had to stay with her. So *excuse me* and *I seek your forgiveness.*
M19	I'm in the hospital my dearest friend I will not be able to come to your wedding because my mother got sick I wished to be with you but I couldn't.. I will visit you in another time God willing
M20	*I owe you an apology* dear broth I was really happy and intended to be with you to share your happiness but my mother's sickness was unplanned and sudden so that I must be near her in the hospital. Please *accept my apology.*
F1	Dear best friend there is nothing more happier than to be next to you on this awesome day but my mother has fallen sick and in hospital it was hard for me to decide who to be with but family come first.
F2	*I'd like to apologize for* you because I couldn't attend your wedding since my mother was sick that time.
F3	I know that I failed you and I couldn't be with you in the most important day of your life can you *please forgive me.*
F4	I hope you can *forgive me* for not attending the ceremony but actually I couldn't attend because my mother was sick in the hospital.
F5	*I'm sorry* I will not be able to attend the ceremony because my mother is hospitalized.
F6	*Sorry* for not coming to your ceremony that's because my mother was in the hospital
F7	*I'm so sorry* that I couldn't attend the ceremony but my mother was hospitalized.
F8	*I'm sorry* I left you alone in your wedding it was out of my control.
F9	My mother is very sick, we scarcely find a good treatment nowadays in the hospital. Anyway, congratulations wish you all best indeed
F10	*I apologize* for not attending your wedding because my mother suddenly got sick and I took her to the hospital
F11	*I'm sorry* for not being with you in your wedding ceremony of course I didn't mean not to attend but sincerely my mother was hospitalized and I obliged to be with her in the hospital all the day.
F12	Please *excuse me* for not attending the ceremony is just that my mother was in the hospital hours before the ceremony begin please forgive me.
F13	I was hopped to attend this happy ceremony but my mother was hospitalized that's why I couldn't attend I'm so happy for you and I hope that you will have a happy life
F14	I will tell him that my mother is so sick and I'm in the hospital *I'm so sorry* that I will not be able to attend your party I will try to visit you at home may be when my mother get well and I hoped to be there to help and support you and just be with you, but you know about my mother's sickness and there is nothing to do.
F15	*Deepest apologies* I know this moment of marriage is very special and I'm very grateful because you invited me, but something really bad happened. My mother is hospitalized and I really can't come as I have to be with my mother. I hope you understand the situation.
F16	My best friend I wanted to tell you that *I'm so sorry* I couldn't attend the ceremony because my mother was hospitalized
F17	Well I will not be able to attend your wedding party but I want you to know that I wished that but I had an urgent matter
F18	Dear friend I was so excited about the party but *I'd like to apologize* to you as I can't come because my mum is in the hospital I hope you will understand me and when she will get better, we will visit you together.

F19	*Pardon me* I didn't attend because my mother was in hospital
F20	Sorry dear I cannot attend your ceremony because my mother is in the hospital and I have to be with her
Situation 11	
M1	Oh, *sorry* for that situation but I didn't mean you.
M2	It is really embarrassed situation I may tell him that I imitating another one may I saw or watched him on TV show so I've been influencing by this character and try to imitate him.
M3	I will tell him that I was joking and I wanted to make him slime no more.
M4	I will say nothing because the one who thinks that it is an offensive behavior isn't one of my friends. I do not say such a joke when there are unfamiliar people
M5	*I'm sorry* because I wasn't know you and about you.
M6	*Thousand apologies* for my clumsiness for cracking such a silly joke please I didn't mean anything personal please don't take it personal please pardon my ignorance ok? *I'm sorry* again.
M7	*I'm really sorry* I wasn't mean you by this joke. It was unintended.
M8	*I'm sorry* I shouldn't tell this kind of joke I didn't think that it may affects some people. I had to be considerate of others' feelings so please *forgive me.*
M9	*I'm so sorry* brother concerning the joke last night I don't mean to belittle you it was a joke.
M10	*I'm really sorry* I didn't mean that it was just for laughing I didn't mean to offend you
M11	*I'm sorry* for the joke earlier I didn't mean it
M12	I owe you an apology dear I didn't mean to offend you.
M13	Please *I apologize* for you *I'm so sorry*
M14	I don't mean to offend you *I'm so sorry* it was just a joke.
M15	I will not apologize to avoid making him feel as if he was the intended by this joke. In other words it was just a joke.
M16	*Sorry* dear I was very silly. I shouldn't say such joke.
M17	Hey *I'm sorry* I don't mean to offend anybody I just do it for fun
M18	If I will be able to take it normally and keep exchanging talks with others it is ok but if I will not I have to say *I apologize* I didn't mean to offend you it was a silly joke.
M19	It is really hard to feel such thing so I will leave as soon as possible without saying anything because my apology will be useless.
M20	Pardon me; I didn't mean to offend you.
F1	*Sorry* buddy I don't mean to be offensive to you I was just telling a jock and if it hurt you or your feelings *forgive me*
F2	*I'm awfully sorry* I didn't mean to behave in this way in front of you
F3	*I owe you an apology* I shouldn't have made such joke.
F4	I really shouldn't tell this joke *I'm so very sorry.*
F5	*I'm sorry* if my words caused you pain.
F6	Oh I'm so sorry please accept my apology I shouldn't tell such thing.
F7	I'm so sorry for making that inappropriate joke I didn't mean to be rude.
F8	I'm sorry that I was rude yesterday
F9	I think it is something we can solve by training, I myself stammer when discussing in front of people hold on I have an idea try to count to 5 before speaking then think of how to say it with confidence are you ready
F10	*I'm sorry* for what I said, I didn't mean
F11	Please accept my apologies because of course I did not mean you and I will present him/her a small gift as proof of
F12	*I'm so so sorry* I didn't mean to offence anyone I didn't have the bad intention I just wanted to make the surrounding people laugh
F13	How stupid I'm can you please forgive me
F14	First of all I will find something in me to make a joke about such as nose or a way to talk a way to stand then I will try to make him feel comfortable that no one is perfect and everyone has his weakness points so it is ok . and I will talk to him alone if he found my joke offensive I will apologize by saying *I'm really sorry* I didn't mean you personally and I will tell him that it is normal to be abnormal so if you find my joke offensive it is something not good for your mental health and for yourself confidence.
F15	*I'm sorry* because I was very insensitive before with that joke . It is not a topic to make jokes about. I'm sorry about my behavior. If you want, could you inform me and educate me about your condition as a stammerer and how non-stammerers can help your community to make a better environment for you
F16	Please *accept my sincere apology*
F17	Well I want you to know that I was just joking nothing serious about my speech.

F18	I was trying to break the ice between us but if you don't like this joke *I'm so sorry*
F19	I'm ashamed of this behavior please *forgive me*
F20	*I'm sorry please forgive me* I didn't mean to offend you
Situation 12	
M1	Oh, *sorry* my brother I'll fix it immediately.
M2	I have broken down your laptop I'll try to fix it or buy you another one in case it will not work again.
M3	I will say *excuse me* if she accepts its ok otherwise I would have to buy her a new one or try to fix it.
M4	I'll say oh no I dropped some water on your laptop if it isn't working I'm going to fix it now.
M5	*I'm sorry* because I broke down your laptop but I will buy you another one.
M6	Sorry dear brother don't get worried about your laptop that I have broken down I'm ready to buy new software for your laptop or even a new one. I hope this satisfy you
M7	I was in a crowd and I dropped some water accidently on your laptop and now it is broken down but I'll try to fix it or buy you a new one in case it cannot be fixed.
M8	My dear brother I accidentally dropped water on your computer please *forgive me* I can fix it if possible
M9	*I'm so sorry* but it happened accidently some water had dropped on your laptop so I will go to the maintenance center to repair it.
M10	In fact I dropped some water on your laptop I will fix it or I will bring you a new one *I'm sorry*
M11	This is your laptop but I dropped some water on it how can I make it up for you? *I'm so sorry*
M12	Well brother it was an accident I hope that you will accept that *I'm so sorry*
M13	I have no words to say for you I just will buy you a new one. *I'm so sorry*
M14	I don't know what to say but you should know that your laptop is broken down by some water accidently *I'm so sorry* I will try to fix it as possible otherwise I will buy you a new one
M15	Please don't be mad at me accidently I dropped some water on your laptop if you can do anything to repair it its ok but if you cannot I will take it to the technician to do some repairs. *I'm sorry*
M16	*Sorry* dear everything will be ok I'm ready to buy you a new one in case it will not work again.
M17	Hey broth I spelt some water on the laptop if it will not work anymore I will take it to the service to fix it
M18	It always happens with my friends I broke down some electric machines and I buy a new ones for them without any apology but if he was my brother or my sister I will not do anything just I will tell him or her I broke it down.
M19	I will try to fix it if not it is ok.
M20	Please don't be mad at me I accidently dropped some water on the laptop and I will try to find a way to make it work if not *I will take full responsibility* for anything you want
F1	*I'm very sorry* for breaking down your laptop I don't know how to make it up for you.
F2	It was carelessness of me for letting your laptop breaking down *I take full responsibility* for my action
F3	*I'm sorry* I have dropped some water accidently on your laptop.
F4	*Sorry* for dropping some water on your laptop it was by accident I will repair it for you
F5	Please *forgive me* I didn't mean to spill water on your laptop
F6	It is my fault I take full responsibility
F7	It was old-fashioned if you get higher marks I will buy you a new one. By the way this offer will be canceled if you get angry when you know I had dropped some water on your laptop and it was broken down.
F8	*I apologize* that I did not mean to drop water on it and cause the device to malfunction
F9	*I'm terribly sorry* for what happened, to me I will try to fix it or buy another computer for you
F10	*I'm so so sorry* for that I will make it up for you I didn't mean to broke the laptop down it happened accidently I'm sorry again.
F11	It was a big fault that I dropped some water on your laptop but don't worry *I will take full responsibility* for that and I will try to repair it as soon as I can.
F12	You know I accidently dropped some water on your laptop I will try to fix it or buy a new one *I'm so sorry* for that I really don't know how I did that.
F13	It was my fault *I apologize* I should keep it well
F14	Dear brother I'm *so sorry* for bad behavior. I promise you to buy a new laptop
F15	I would say *sorry* and explain it wasn't on purpose, and immediately go to a store to see if they can fix it.
F16	Dear brother I'm so sorry for breaking your laptop down I promise I will bring you a new one
F17	*I apologize* dear sister it wasn't intended I will buy you a new laptop
F18	I don't know what to say but you should know that your lap top was broken down by some water
F19	*I'm so sorry* dear I accidently broke down your laptop I will try to fix it or ask someone else to do so.
F20	*I'm really sorry* that your laptop is broken down because of my carelessness I hope I can repair it or I buy a new one for you in case it won't be fixed.

	Situation 13
M1	Oh, *sorry* dear professor I'll never do it again.
M2	*I apologize sir*
M3	If what my colleague has told me is not embarrassing and my colleague agrees to share it with the professor I do if the professor feel comfortable with it is ok otherwise I'll keep silent
M4	I'm going to be honest I will told him what he was told me and he may start laughing with me.
M5	*I'm sorry* sir I will not do it again.
M6	Dear professor I couldn't keep my face straight and I couldn't help it because my friend is such a screen. *I'm sorry*
M7	There is no convincing reason for laughing during the lecture but I will not say anything but I will say *I apologize* to the professor after the lecture.
M8	*I'm sorry* doctor for this behavior I promise not to repeat it again
M9	*I'm so sorry* I didn't mean to do that
M10	*I'm really sorry* this behavior was because of my colleague and I will never do it again sorry again
M11	I wouldn't speak for the whole lecture but after the lecture I will go to say *I'm sorry* sir please *forgive me.*
M12	*Sorry* everyone I shouldn't do such thing
M13	I'm so sorry my professor
M14	I will say nothing just sitting silently and feeling shy
M15	*Forgive me* sir I shouldn't do such thing but it was out of control.
M16	*Sorry* doctor forgive me please
M17	I will just stop talking and put my eyes down
M18	I will create another story as a reason for my bad laughing and then I will say *forgive me* sir I shouldn't do such thing.
M19	I will say nothing because I actually feel so embarrassed
M20	*Pardon m*e sir
F1	I have to say *I apologize* for everyone I'm feeling extremely shy
F2	*Pardon m*e doctor because my classmate told me specific matter so I laugh this way.
F3	*Forgive me* sir I shouldn't laugh loudly during the lecture I'm really ashamed of what I did.
F4	Apologies sir it will not happen again my professor.
F5	*Sorry* I couldn't prevent myself laughing *pardon me* doctor
F6	*I'm so sorry*
F7	*Pardon me* sir
F8	*I'm sorry* it won't happen again
F9	The most embarrassing moment. Without thinking I will say *I apologize* immediately and try to avoid any justification and admit my mistake
F10	I'm very sorry for what I did. I feel ashamed.
F11	Of course I will be ashamed of my behavior and I will say *sorry* to everyone
F12	*I apologize* sir it won't happen again please *forgive me*
F13	I really regret that but I will say nothing
F14	Actually I feel a shamed but I will be attentive for the rest of the lecture and I will try to be more active with the teacher that I will never show anything out of the lecture like a smile or talking to my colleagues and after the lecture I will go and talk to the teacher and say that *I'm so sorry* for that and I know I did something wrong and I will never repeat it again.
F15	I would instantly shut up and be quiet embarrassed but after I would laugh about it with my colleague. I will say *I'm sorry*.
F16	Dear sir *I'm so sorry* for laughing my behavior was very disrespectful to you please forgive me
F17	I will say nothing as I'm so embarrassed
F18	I will say nothing during the lecture and behave normally but after the lecture I will go to the professor and apologize to him by saying *I'm so sorry* for my misbehavior during your lecture.
F19	Please *forgive me* for doing this I will never do it again
F20	I will say nothing just sitting silently and feeling shy.
	Situation 14
M1	*Sorry* dear audience I've forgotten to bring the USP
M2	*My apologies* dear colleagues actually I didn't bring the USP to show you my slides so we will postpone the time show for tomorrow or after tomorrow.
M3	I would have two options, the first option is to reschedule the presentation and tell the audience that

	something wrong happen to me so I was obliged or forced to postpone it and the second option is to delay the presentation and find an excuse to persuade the audience to wait for me until I bring it.
M4	I actually embarrassed but I'm not going to apologize to the audience but I will speak about something I already know.
M5	I'm so sorry because I forget to bring my laptop.
M6	Honorable and highly esteemed audience *I offer my apology* to you, *my sincere apologies* in fact for missing the presentation materials and even I forgot what to extemporary about the topic of the presentation I must have a case of premature dementia or something else.
M7	I will tell them pardon me I had a technical mistake in my laptop so I will explain the subject orally
M8	*My Sincere apologies*, I can't submit the presentation because I'm not bringing my USP so I hope you can kindly *accept my apologies*
M9	*I'm so sorry* I have forgotten to bring the USP and I cannot present the slides being displayed on the data show.
M10	*I'm really sorry* I was in a hurry so because of the stress I forgot everything about the lecture may I take sometimes to feel comfort and then to return to present my lecture or someone of my colleague may help me to present my lecture
M11	*I'm sorry* dear colleagues I was really stressed I cannot present the lecture today moreover I forgot my laptop and the USP that contains the slides of my presentation
M12	*Deepest apologies* dear audience I forgot the USP that has the slides of our presentation so let's try to discuss it together.
M13	*I'm so sorry* because I didn't bring my USP to show you the slides of my presentation can I change the time of presentation?
M14	I'm sorry because I lost my USP while I'm coming here
M15	*Apologies* dear classmates I had some circumstances before my coming here made me forget bringing the USP to show the power point slides so let's presented next time please
M16	I will try to take some breath and present what I can remember and of course I will let some colleagues associate me discussing the topic. So no need for apology in this situation
M17	hey guys I have some technical difficulty here and we might have to reschedule this presentation *sorry* again
M18	I will say *I apologize* doctor I'm not well preparing the presentation due to some urgent circumstances pushed me to go in hurry to the college as a result I forgot my laptop and the USP. Can I have another chance to present it tomorrow?
M19	*I apologize* doctor can you please reschedule the presentation for another time because I forgot my USP and I lost my memory.
M20	*My sincerest apologies* I was late and I forgot the USP to present my presentation I also forgot my laptop so please let's discuss the topic tomorrow
F1	I'm really ashamed of what l do. *I apologize* to you and to the classmates
F2	*Excuse me* I will delay our lecture or our presentation for today next week since I feel dizzy.
F3	*I'm sincerely* sorry that I forgot the USP contains the power point slides of our presentation
F4	*I deeply regret* telling you that I have missed my USP and I feel stressed I can't present the presentation today *I awe you an apology* for telling you so but I wish that you can *forgive me* we can discuss the issue with each other if you don't mind.
nF5	*Sorry* audience I feel shy about what happened and I'm so stressed now.
F6	*I'm sorry* it was my fault for forgetting my USP sorry for that I hope I can present my presentation tomorrow
F7	*I'm so sorry* I didn't bring my laptop and I forgot my flash drive can we postpone our lecture ?
F8	I hope you can forgive me I forgot to bring my USP
F9	Surely if I was responsible for presentation I may get some details or information about the lecture, however, if I was in this situation, I will change the topic to other subject related to the syllabus, to avoid being weak presenter and to avoid wasting their time
F10	*Apologies* I'm feeling nervous and can't finish my presentation.
F11	*I'm really sorry* dear audience I'm so confused right now let us change the time of the lecture please
F12	*I apologize* for you for this hidden cancelation I apologize for taking your precious time I will make it up for you in another time I'm apologizing again.
F13	I noticed a big fault but believe me I didn't mean to waste your time at all so please I would rather everybody of you from the deepest of your hearts to *accept my sincere apologies* and not to get annoyed at all I noticed an awkward situation thank you so much.
F14	*I'm so sorry* I forgot all my slides and everything at home so if there anyone here know about the topic or the headlines for my presentation I will be thankful and he will help me to explain it or to show more

	about my topic but if there is not I will just delay the lecture to another day that I will be more relax and comfortable.
F15	I would explain to them about the situation and say *I apologize* for forgetting the USB. And explain them that because of the stressing situation I can't continue with the lecture for a moment and ask for their understanding. I would go take a quick rest to chill and relax and try remembering some things and then go out again in front of the audience to make whatever I can with the things I remember
F16	Please *accept my sincere apology* for not presenting the lecture because I forgot to bring the USP to show my power point slides
F17	*Excuse me* dear I cannot present such lecture coz I'm so stressed and forgot the laptop
F18	Actually I feel a bit stressed but I hope to discuss our topic together so I'm giving my ears to you.. you can begin the discussion and I will give you my opinion to reach the best benefit
F19	*I'm so sorry* can we postponed the presentation for next week? because I forgot to bring my laptop
F20	I'm really embarrassed because I forgot to bring my USP while I was coming here so please *forgive me* for wasting your time

APPENDIX 4

INTERVIEW TRANSCRIPTS

Q1	
MIn1	Apology is to give excuse for a misbehavior or sometimes to create prefix for something you should have done.
MIn2	Apology means to me respect, because if you respect somebody you apologize to him. This is based on my knowledge
MIn3	Apology means forgiveness in order to show our respect to others
MIn4	Apology means to make up for some wrongdoing I did to somebody, mostly unintentionally.
FIn1	Apology means a confession of a fault when you feel sorry about some mistakes you have made and take responsibility for that fault and you apologize in certain sentences that expressing your feelings.
FIn2	It means that to say sorry in your way and to give an impression to the person in front of you that you are sorry
FIn3	When I feel that I am really guilty. I apologize to justify myself in the first place to justify the causes for the person who I address.
FIn4	Seeking forgiveness
Q2	
MIn1	I apologize because I required to do something that I did not do, or because I simply misbehaved
MIn2	When you do something wrong for one of your relatives, family members or your close friends you have to apologize which means you feel sorry about what you have done.
MIn3	When I did an Ugly mistake and I am sure about it , I rapidly say sorry for my mistake
MIn4	I usually apologize when I feel that I have offended somebody with my wrong saying or wrongdoing. I do so to dispel any hard feelings that the offended person may have for me.
FIn1	We should apologize whenever we make a mistake or fault to certain person whether it is accidently or intentionally we should apologize. And why because we want to regain the trust also to show politeness.. to show that we don't mean to do that fault or we feel sorry for doing so
FIn2	When I did something which is I am not really know that it is acceptable or something
FIn3	When I feel that I am really guilty. I apologize to justify myself in the first place to justify the causes for the person who I address.
FIn4	I apologize when I feel that I have said or done something to other people and after that I feel it isn't suitable so I apologize for them. I apologize for seeking forgiveness for those who I hurt them.
Q3	
MIn1	I often use what some cultures called the magic word ' sorry' for example or I apologize
MIn2	To say I am sorry, I feel sorry, I do apologize or I didn't mean what I have done.
MIn3	Sorry for doing this I didn't mean to do such thing
MIn4	I usually say:' l'm terribly sorry for that.
FIn1	There are many expressions to express apology in a polite way but the most common is I am sorry .. but

	it depends.. there too many expressions depend on the situation whether the mistake is simple or something that is critical.. so it depends if it is a simple matter or accident you don't mean to do that fault to certain person you shouldn't magnify the way you express your apology so it depends on the situation.. but I think the most common expressions is I am sorry, I am terribly sorry.
FIn2	I'm sorry
FIn3	I really apologize.
FIn4	Please forgive me
Q 4	
MIn1	I am very sorry with presenting an excuse. In my opinion the best way of apologizing is using words that may reduce the anger of the person that I have misbehaved with or against him and of course to use sorry, I am very sorry and presenting some excuses in addition to some face expressions
MIn2	Based on my own opinion to explain the reason why I did that then I say sorry
MIn3	Apologizing with smile with shaking hands is the best way for expressing polite apology.
MIn4	I entreat you to accept my apology
FIn1	For me I prefer the expression that said ahhhh I owe you an apology for and then telling a justification. I think the most polite way of apologizing is to confess to the person that you did something wrong with him directly
FIn2	Saying sorry is the best point to apologize in order to tell the others that you are not satisfied by those things
FIn3	The best way is not to give justification for yourself just confess that you are confessing mistake and apologize.
FIn4	I'd rather you forgive me. The best way of apology is to say forgive me with focusing on accepting the apology by the addressee. I actually don't like to give justification. I just focus on the person whether he or she is satisfy with my apology or not
Q5 Gender	
MIn1	Of course I will apologize to women in different way that of men because women have special status in our culture and that is why I use some words that I will not use when apologizing to men. Even when I apologize to my sisters I will be more polite than to my brothers.
MIn2	I think I should be polite with all because this reflects my manner But I think the way of apologizing is different from men to women because if it is to woman the words should be softer.
MIn3	I totally believe that the culture of the recipients plays important role in accepting the apology. For males it is ok for all but with females based on her culture, her region her being familiar or unfamiliar.
MIn4	Of course, the mollification of apology is determined by the gender of the recipient. An apology to a female would be much softer and gentler than an apology addressed to a male.
FIn1	I think.. if I am a girl and I am a girl actually.. when I want to apologize to a man I would be more polite than apologizing to a girl the same of me. And if I were a man.. when I want to apologize for a woman I would be more polite.. so I think the matter is like this.. when a man apologizes to a man it is easier than apologizing to a woman especially in our culture.
FIn2	There is a great difference between genders when we apologize.. in other words apologizing to a person of the same gender differs from that of the other gender also it depends on the personality and the formality. I will be more polite with males.
FIn3	Of course it is different.. my apology for man differs from that for a woman coz with men I will be more formal and more polite.
FIn4	I have actually never apologize for anyone especially for men because I try to avoid doing mistakes for others to avoid apologizing for them. Coz one of my teachers taught me that ' if you don't like to apologize you have to try not to do anything wrong to others
Q5 Social distance	
MIn1	Social distance has great role to play for example I will not apologize to my friends the same way I apologize to someone I don't know him. Also, I won't apologize to my colleague at work the same way to the boss.
MIn2	I actually don't apologize to my brothers even if I did something bad for them. I don't find it necessary to do so. But with strangers I do.
MIn3	Of course I apologize more politely for strangers. I usually don't apologize for my brothers and sisters. But for my dad and mum it's ok in case I do something wrong.
MIn4	I do apology for my close family but actually I behave politer with people who are not my close relatives.
FIn1	I offer more apologies to a stranger because I do not know him/her
FIn2	All factors make the apology different from one person to another. Yes apology differs from one person

	to another and it depends on the situation and the circumstances. I will be more polite with distant people"
FIn3	Of course, I apologize for my students or my colleagues in a way different from that of apologizing to my professor it depends on the social ranks.
FIn4	Apology differs from person to person.. some people don't accept apology but some people deserve and accept apology. For those who don't accept apology I just don't bother myself at all when apologize for them.
Q5 Social Status	
MIn1	Social distance has great role to play for example I will not apologize to my friends the same way I apologize to someone I don't know him. Also, I won't apologize to my colleague at work the same way to the boss.
MIn2	*Apologizing for my professor requires large amount of respect and formality but of course with my friends or relatives I will be less formal*
MIn3	Sure I will apologize more politely to my professor than my friends.
MIn4	Social status is an effective factor that affect person's politeness toward the addressee.
FIn1	No I don't think so that it is the same for all .. it depends when I apologize to my professor in the college is quietly different to apologize to my brother or my sister so it isn't the same for all
FIn2	All factors make the apology different from one person to another. Yes apology differs from one person to another and it depends on the situation and the circumstances. I will be more polite with distant people"
FIn3	Of course, I apologize for my students or my colleagues in a way different from that of apologizing to my professor it depends on the social ranks.
FIn4	Of course it is different from person to person .. when you apologize to someone who is your teacher this is different when you apologize to your friends or relatives.
Q5 Age	
MIn1	Sure, I will be more polite in apologizing to my older brothers because they have special status in my family, so, I can't give them the same place of the younger ones. I can easily apologize to a little child. Sometime even I don't misbehaved with him because the child doesn't have much understanding of what I do
MIn2	I think it is easier because if you apologize to somebody that is younger, because you can convince them easily without the need to explain more to them about what happened.
MIn3	I'm rarely apologize to someone who is younger than me. But if I terribly offend him of course I will apologize even if he was younger
MIn4	Yes, I can swallow my pride and apologize swiftly to a person who is younger than me
FIn1	Yes, I can easily apologise to someone who is younger than me... .. the age is also plays an important role in apologizing. When the person is younger than me, it is easier for me to apologise than if they are older than me.
FIn2	It is also depends on the person in front of you for example when I apologize to a kids I will apologize in a way of the same age of him or her.. but I want to apologize to someone who is older I have to be more formal and more polite.
FIn3	I don't actually apologize to kids but when I feel sorry and I really commit a mistake specially when they are crying.. I just apologize not to satisfy them but to give lesson for them that even I am older than you but I have to say sorry when I feel guilty. But when I required to apologize to someone who is older than me I apologize seriously. So, I will be non-apologizer when the recipient is younger than me.
FIn4	Yes why not.. for me it is easier than apologizing to someone older
Q6	
MIn1	One day when I was teaching in the primary school, I punished one of the pupil I thought he had misbehaved and then I found he was innocent so I apologized to him.
MIn2	One day my close friend invited me to attend his brother's wedding, the wedding was on Thursday but I forgot the date of wedding so I didn't attend; however he felt angry, one or two weeks later I decided to visit him and do apology, at first I found and felt some difficulties because he was so angry and despite the fact that I try to persuade him to be easy on me he refused to be so. However I called his uncle who helped me convince him that I didn't mean no to attend the wedding but I forgot that exact date after that things calm down and he felt comfortable.
MIn3	In one of the lectures my friend told me something that made me laugh loudly in front of the professor, unfortunately he shouted my name angrily, I felt ashamed and told him immediately sorry doctor for my laughing and excuse me there is something made me laugh please forgive me for my rude behavior I am truly sorry.
MIn4	Recently, I was at a party and recklessly I cracked a joke about old men, without being aware of the

	presence of some old men at the party. No longer afterwards, I offered them my sincere and profound apologies.
FIn1	Actually it is happened today on of my colleagues asked me to find her a topic for her graduation research and I have forgotten to do so.. so I have chatted with her today and tell her that I am sorry I was terribly busy
FIn2	Before I guess three days I did something wrong with my nephew who is about four years and he started crying; but when I have just said sorry to him he directly hugged me and feel happy.
FIn3	Few days ago I apologize to someone of the same gender (female) and of the same age with whom I had certain misunderstanding .
FIn4	Yesterday I was very depressed and angry.. whenever I feel like that I prefer to be alone and keep silent but my parents insisted to let me say what happened for me to be like that .. but I insisted not to tell them anything. Here I felt that I was wrong and I have to apologize for them. So I will apologize for them as soon as possible with giving them some flowers.

APPENDIX FIVE

The Jury Members of The Study

Expert Name	Scientific Rank	Field of Expertise	Affiliation	Years of Experience
Dr. Ala'a Ismael Challob	Professor	Applied Linguistics	University of Anbar-College of Education for Humanities-Dept. of English	20 Years
Dr. Hutheifa Yousif Turki	Instructor	Sociopragmatic	University of Anbar-College of Education for Humanities-Dept. of English	19 Years
Dr. Ali Salman	Assist. Prof. Dr	Discourse Analysis	University of Anbar-College of Arts- Dept. of English	19 Years

الخلاصة

يحتاج مستخدمو اللغة كفاءة تداولية للتواصل بشكل ناجح. والكفاءة التداولية هي المعرفة اللغوية للمتحدث واستخدام قواعد اللباقة والتأدب. في الحياة اليومية يفترض الناس غالباً أن الأقوال التي تستخدمها النساء تختلف عن تلك التي يستخدمها الرجال ولاسيما من حيث التأدب. وتُعتبر النساء أكثر تأدبًا من الرجال بسبب أدوارهن الأجتماعية في الحياة ، بالإضافة إلى أنهن غالباً ما يتحملن مسؤولية نقل الأدب والقيمة الثقافية. والتأدب هو نمط محدد ثقافيًا لاستخدام اللغة يمكّن المتحدث من صياغة أفعال الكلام المناسبة. تم أختيار الأعتذار ليعكس مظاهر التأدب في هذه الدراسة؛ لأنه غالباً ما يستخدم في الحياة اليومية. بالإضافة إلى ذلك يمكن استخدام الإعتذار للحفاظ على انسجام العلاقات الاجتماعية بين المتحدثين والمستمعين ؛ لذلك لا يمكن فصله عن علم اللغة الاجتماعي ؛ لأن العوامل الاجتماعية مثل السياق الاجتماعي والنوع وعلاقة المشاركين يمكن أن يكون لها تأثير على كيفية نقل المعتذرين لاعتذارهم.

تهدف الدراسة الحالية إلى تحقيق ثلاث أهداف: أولاً، تحديد استراتيجيات الأدب التي يستخدمها طلبة جامعة الأنبار متعلمي اللغة الانكليزية كلغة أجنبية. تم اختيار هذه العينة بشكل هادف وفقاً للتحصيل العلمي والثقافة الشرقية. وفقاً لمعرفة الباحث البسيطة ربما لم يتم استخدام هذه العينة من قبل في دراسة مشابهة. ثانياً، الدراسة الحالية تتحرى استراتيجيات الاعتذار المستخدمة من قبل الطلبة و الطالبات العراقيون من متعلمي اللغة الانكليزية كلغة أجنبية. ثالثاً، تحاول الدراسة الحالية سد الثغرة باستخدام مقياس (Leech's 2014) لتقصي تأثير النوع الاجتماعي و العوامل الأجتماعية الأخرى على استخدام استراتيجيات التأدب، حيث هناك قلة في الدراسات التي تبحث في تأثير هذه العوامل بالاعتماد على النموذج المذكور.

لتحقيق هذه الأهداف يلزم استخدام الأدوات لجمع كمية أكبر من البيانات الطبيعية قدر الإمكان ؛ لذلك تم إجراء مهمة إكمال الخطاب الشفوي عبر الإنترنت (ODCT) ومقابلات شبه منظمة لهذه الدراسة. استندت البيانات المختارة إلى الأساليب النوعية للتحليل الوصفي، وتم إرسال استبيان يتكون من 14 موقفًا اجتماعيًا عبر الإنترنت إلى العينة. وتتكون عينة الدراسة الحالية من 40 مشاركا (20 ذكور / 20 اناث) للمشاركة في الأستبيان. وتم دعم النتائج من خلال مقابلة شبه منظمة من 6 أسئلة رئيسية للإجابة عليها من قبل 4 ذكور و 4 إناث للحصول على فهم أفضل لنوايا المشاركين والأسباب الكامنة وراء كونهم مهذبين أو غير مهذبين في مواقف معينة.

وأظهرت النتائج أن 8 من أصل 10 قواعد للتأدب قد استخدمها المشاركون. وقد اضاف المشاركون "الصمت" كقاعدة جديدة للتأدب والتي لم يتم تضمينها في النموذج المعتمد. وقد تفوقت الإناث على الذكور في استخدام خمس قواعد للتأدب وهي: التزام المتكلم تجاه المستمع ، التعاطف ، اللباقة ، التواضع ، والاستحسان او (المجاملة). بينما تفوق الذكور على الإناث في استخدام أربع قواعد وهي : الكرم، التحفظ في الإفصاح عن الشعور، التحفظ في ابداء الرأي ، وقاعدة الصمت. فيما يتعلق باستراتيجيات الاعتذار كانت "الإعراب عن الأسف" هي أكثر استراتيجيات الاعتذار استخداماً بين أفراد العينة. وقد كشفت النتائج أن كلا الجنسين استخدم استراتيجيات غير مباشرة مختلفة لدعم اعتذارهم بناءً على سياق الموقف. حيث كانت 'توضيح اوشرح الموقف' هي الستراتيجية الأكثر استخدامًا بين افراد العينة. وفقاً لطبيعتهم الشرقية ، استخدم كل من الذكور والإناث نوعًا جديدًا من الاستراتيجيات الداعمة وهي "تحمل مسؤولية خطأً احد أعضاء المجموعة". هذا وقد تم الكشف عن بعض العوامل الاجتماعية المؤثرة في اختيار الاستراتيجيات المهذبة. وتوصلت النتائج إلى أن معظم افراد العينة قد استخدموا أغلب الستراتيجيات المهذبة في المواقف المناسبة لها بغض النظر عن نوعهم الأجتماعي مما يدل ان عينة الدراسة أكفاء تداوليا واجتماعيا. بالاضافة الى ان نوع المشاركين الأجتماعي كان له تأثير طفيف على اختيار نوعية الاستراتيجيات المهذبة. علاوة على أن الوضع الاجتماعي والعمر كانت أكثر العوامل تأثيراً مقارنة بالعوامل الإجتماعية الأخرى.

وزارة التعليم العالي والبحث العلمي

جامعة الانبار

كلية التربية للعلوم الإنسانية

قسم اللغة الانكليزية

تحليل أجتماعي- تداولي لأستراتيجيات التأدب عند الإعتذار المستخدم من قبل متعلمي اللغة الأنكليزية كلغة أجنبية للعراقيين

رسالة مقدمة إلى

مجلس كلية التربية للعلوم الإنسانية- جامعة الانبار وهي جزء من متطلبات نيل درجة الماجستير في اللغة الإنكليزية وعلم اللغة

من قبل طالبة الماجستير

سهر واثق ياسين عمران

بإشراف

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