

CHAPTER II

LITERATURE REVIEW

2.0 INTRODUCTION

The present study aims to investigate the sociopragmatic (perception) and pragmalinguistic (production) competencies of the speech act of apology by Jordanian second language speakers JL2Ss compared to that of Jordanian non-English speakers JNESs and English native speakers ENSs. Pragmatic transfer from L1 to L2 was investigated at both sociopragmatic and pragmalinguistic levels. In this respect, this chapter discusses the following: speech act theory, politeness theory, individualism versus collectivism in cultures, the notion and classifications of apology strategies, pragmatic competence and pragmatic transfer. Besides, the common data collection methods in speech act research discussed as well with more emphasis on the methods that used in this study. The chapter discusses the literature of speech act of apology in general and Jordanian context in particular, highlighting the gaps that the study addressing. The chapter ends with the summary of the chapter.

2.1 SPEECH ACT THEORY

Speech act theory is considered as one of the significant cornerstone of the field of linguistic pragmatics. It dates back to the British philosopher of the linguistics John Austin (1962) in his book *how to do things with words*. This book is based on lectures given at Oxford between 1951 and 1954 and later at Harvard in 1955. Speech act theory is later further developed by Austin's student, John Searle (1969, 1975, 1976).

These two philosophers created the taxonomy of the speech acts and identified the conditions for achieving a successful performance of the speech acts. The framework of the speech act theory depends mainly on the theories of illocutionary acts which are originally introduced by Austin (1962). Austin (1962) believes that language is not only used for saying things, but rather, for doing things viewing it as saying something as doing things such as making request, paying compliments, apology and others.

Austin (1962) explains that communication is a matter of doing things in which he realized that some utterances communicate meanings and perform actions simultaneously. He developed a system to distinguish between three types of acts that are simultaneously performed through uttering something: the locutionary act, the illocutionary act and the prelocutionary act. The locutionary acts are performance of an act of saying something that is what the utterance is about; for instance, when someone says *I'm thirsty*; this utterance is a statement shows that this speaker experiences a thirst. This statement also could be understood as a request for someone to bring water to the speaker which is called the illocutionary act; it is also called

illocutionary force. The last component is the perlocutionary act which is performed with the intention of achieving some kind of effect on the hearer by means of uttering the sentence. For the above example, the perlocutionary act will be performed by the hearer after hearing the sentence I'm thirsty, the hearer might offer water or something to the speaker to drink.

Yule (2014) points out that among these three aspects, the most discussed dimensions are the illocutionary acts. These illocutionary acts are more elaborated by Austin (1962, p.150-151) according to their force as follows:

1. Verdictives, acts giving of a verdict or judgment (e.g., to convict, diagnose, or appraise)
2. Exercitives acts exercising power, right, or influence (e.g., to appoint, order, or advise)
3. Commissives acts assuming obligation or the fulfillment of an undertaking (e.g., to promise, agree, or guarantee)
4. Behabitives, acts adopting an attitude (e.g., to apologize, compliment, or complain.)
5. Explositives acts clarifying reasons or arguments and/or expounding views (e.g., to reply, argue, or illustrate).

Austin's taxonomy is later criticized by Searle (1969) and Leech (1983) due to overlapping criteria among these categories. Therefore, drawing on Austin's (1962) notion that a theory of language is a theory of action, Searle (1969, 1975, 1976) refined Austin's illocutionary acts into speech act theory and added five new

categories for the speech acts based on Austin notion of speech acts. These are as follows:

1. Directives: which are the attempts done by the speaker to let the hearer do something such as (request, questioning)
2. Representatives: which commit the speakers to the truth of the expressed proposition such as (asserting, concluding)
3. Commissives: which commit the speaker to some future action such as (promising, threatening, offering)
4. Expressive: which explain the speaker state such as (thanking, apologizing, welcoming, congratulating)
5. Declarations: which have immediate effect on changing in the institutional state of affairs such as (declaring war, christening, firing from work)

Speech acts are defined, according to Searle, (1969) as the “basic or minimal units of linguistic communications” (p. 16). These five above mentioned categories clearly suggest the type of actions that the speaker might perform. The present study attempts to explore one speech act, namely, the speech act of apology that belongs to the expressive category. Searle claims that any proposed speech act could be performed either directly or indirectly. For more illustration, the following example taken from Searle (1969 p. 61), to a speaker says to his friend “lets’ go to the movie tonight” and the reply by the hearer is “I have to study for an exam”. This statement indirectly performs the speech act of refusal while the direct way will be I cannot go with you. Thus, Searle adds that the hearer ability to understand such indirect speech acts depends on the mutual shared background information between both interlocutors.

On the other hand, Cohen (1996) classified the speech acts into five major categories as explained below:

1. Representatives, which contains the speech acts assertions, claims, and reports;
2. Directives, which contains suggestions, requests, and command;
3. Expressives, which contains complaint and thanks;
4. Commisives, which contains promises, threats, and offers;
5. Declaratives, which contains decrees and declarations.

Furthermore, Cohen (2008) explains that speech acts are often the patterned, routinized language that natives and pragmatically competent non-native speakers and writers in a given speech community use to perform functions such as thanking, complimenting, requesting, refusing, apologizing and complaining.

It is obvious from all above mentioned classifications, that each scholar creates his/ her own classifications of speech acts, and there is no consensus to consider one of these classifications as the best (Cohen & Olshtain, 1981). Speech act theory has greatly influenced the functional aspects of the pragmatic theory, and has been used in a good number of empirical studies on interlanguage and intercultural pragmatics. To mention a few, (Al-Moumani, 2009; Al-Shboul & Maros, 2013; Al-Zumor, 2011; Banikalef & Maros, 2013; Blum-Kulka et al., 1989; Nureddeen, 2008; Mirzaei et al., 2012; Trosborg, 1995). Moreover, it has also been remarkably used in the field of second and foreign language teaching since it provides a good tool to identify the speakers' perception and production about the target language.

2.1.1 Criticism of Speech Act Theory

Speech act theory is not immune from criticism regardless of its significance in the field of linguistics. This theory has been criticized by number of theorists such as (Gajasen, 1994; Levinson, 1983; McCarthy 2001; Mey, 2007 and Wierzbicka, 1991). The main criticism regarding this theory is attributed to the issue of universality versus cultural specificity. Austin (1962) and Searle (1969) claim that speech acts are operated by universal pragmatic principles; while Wierzbicka (2003) notices that there are variations across cultures regarding the speech act conceptualization and verbalization. Wierzbicka (2003) argues that speech act theory suffers from ethnocentrism because speech acts conclusions are based mainly on the observation of English language speakers regardless of other cultures and other speech acts communities. This argument is also supported by Blum-Kulka et al. (1989).

Another critique has been initiated by Gajasen (1994), who criticizes speech act theory due to the belief that studying isolated speech acts does not necessarily allow for the consideration of the text in which they are spoken. That is, theory itself cannot fully explain what is meant by a specific utterance but rather understanding of this utterance depends on the context. She further adds that Speech act theory depends on a single act for each utterance ignoring that in some cases the utterances are not clear and ambiguous and might convey more than one locutionary acts or forces. For example, the utterance, I'm thirsty might be an act of informing, requesting, or complaining consequently, it is a context dependent.

On the other hand, Mey (2007) argues that all speech acts are situated speech and never just an act of speech, but rather should be considered in the total situation of activity and therefore it is a pragmatic act rather than speech act. Although Speech act theory has some limitations, it has had much influence in the study of ILP and CCP and is still the most commonly used framework into the functional aspects of pragmatic theory (Al-Momani, 2009; Bella, 2014; Binasfour, 2014; Ifantidou, 2014).

The ethnographer of communication Dell Hymes (1962) adds some significant contributions to the speech act theory. He argues that speech acts are functional units in communication and thus governed by socio cultural rules of a given speech community communication. Hymes proposes taxonomy for understanding speech acts in communications as well as identifies three concepts for this taxonomy: speech situations, speech events and speech acts. With regard to the speech situations, he postulates that this might take place in a specific speech community in a form of party or meal for example, while the speech events take place within these speech situations such as a conversation at this party or meal. The last one is the speech act which takes place within this speech even in form of apology or promising for example between the interlocutors of this party.

Hymes' (1962) concept of communicative competence shifted the path of language research from studying language in isolation to the study of language communication in a specific speech community. For Hymes, to be a competent speaker, one should acquire not only the grammatical knowledge of a sentence but also the sociolinguistic knowledge that is the one should be aware of when to speak and with whom and what a specific manner should be used within a specific context.

Remarkably, the concept of communicative competence by Hymes has been considered as the most important contribution to the speech act theory.

This significance stems from the importance of this concept to the field of second language education as well as its usage as the base for the theoretical investigation of the speech acts. As such, the present study investigates the speech act of apology due to its importance as a remedial interchange which aims to re-establish the social harmony after a real or virtual offence has been performed (Blum-Kulka, 1983; Cohen & Sykes, 2013; Olshtain & Cohen, 1983). Within the field of pragmatics, the theory of politeness proposed by Brown and Levinson (1987) has influenced most of the theoretical and analytical work. Therefore, politeness theory is discussed in the next section.

2.2 POLITENESS THEORY

Politeness theory attempts to explain how and why people in different cultures establish, maintain, or support social relations through language. Politeness theory is developed on the basis of Speech act theory established by Austin (1962) and developed by Searle (1969). Therefore, it is argued that any discussion of speech act investigation demands the notion of politeness (Al-Shboul & Maros 2013; Brown & Levinson, 1987; Fraser, 1990; Gilks, 2010; Goffman, 1967; Haugh, 2004; Lakoff, 1973; Leech, 1983; Matsumoto 1988). For the purpose of the present study, Brown and Levinson's (1987) politeness theory is adopted for its impact as the most influential theory for investigating politeness in human interaction (Al-Adaileh, 2007; Al-Momani, 2009; Al-Shboul, 2013; Alfattah, 2010; Al-Issa, 1998; Aydin, 2013;

Shardakova, 2005; Thijittang, 2010). Brown and Levinson (1987) based their politeness theory on Goffman's (1967) notion of face assuming that certain kinds of acts are intrinsically Face Threatening Acts (FTAs henceforth).

These acts are subcategorized into four kinds of acts: acts threaten the hearer negative face such as requesting, ordering, advising. Acts threaten the hearer positive face such as complaining, criticizing and disagreeing. Acts threaten the speaker negative face such as accepting an offer or thanks. The main focus of the present study is on acts that threaten the speaker's negative face which is apologizing. Brown and Levinson (1987) propose different strategies for doing FTAs. These strategies differ from one society to another as shown in the following figure:

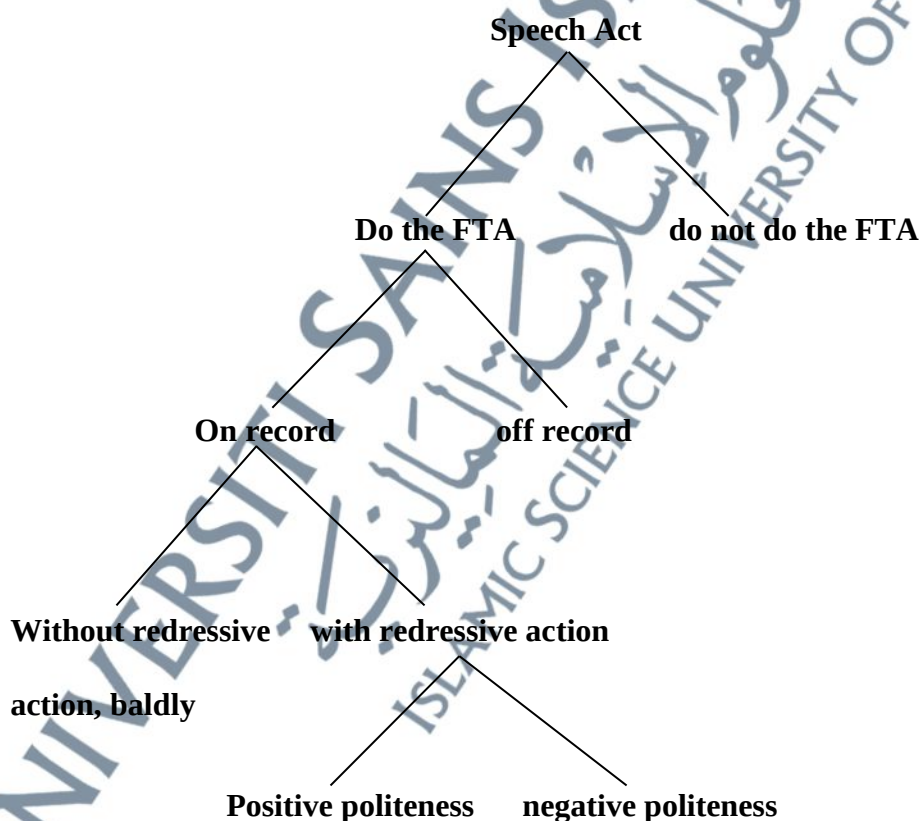


Figure 1: Possible strategies for doing FTAs (Brown & Levinson, 1987, p. 69).

According to Brown and Levinson (1987), the first decision the speaker might make is whether to perform the FTA or not. If the speaker decides to perform the FTA, he or she can use on-record strategy or off record. Bald-on-record strategies (without redressive actions) are usually performed by means of a direct speech act in which the speaker's communicative intention is unambiguous and concise (e.g. *I apologize*). Off-record strategies are usually performed by means of an indirect speech act in which the speaker's communicative intention is ambiguous and vague. On-record acts with redressive action could emphasize either positive politeness strategies or negative politeness strategies. Positive politeness strategies pay more concern to the speaker's face and also to show familiarity and solidarity with listener by using self-punishment, proverbs, determinism strategies, which are used to satisfy the listener's desire to be liked or acknowledged.

Negative politeness strategies are used to signal deference to the listener's freedom of action and pay more concern to the listener's face by using direct Illocutionary Force Indicating Devices (IFIDs henceforth) and not to damage the speaker's positive face which is the desires to be liked and accepted by others. Off-record strategies include metaphors, understatements, rhetorical questions and hints. To sum up, direct apology strategies which are IFIDs i.e. an expression of regret, e.g. *I'm sorry*. A request for forgiveness and accepting the apology, e.g., *please forgive me/please accept my apology*. An offer of apology e.g., *I apologize* shows respect to the hearer's positive face, indirect apology strategies show respect to the hearer's negative face. These indirect apology strategies are: explanation, taking on responsibility, concern for the hearer, offer of repair, and promise of forbearance.

IFIDs are considered as negative politeness strategies since the apologizer harms his/her negative face and saves the hearer's positive face while those who use the other strategies are considered as positive politeness since they save their positive face by not apologizing directly to the hearer. Brown and Levinson (1987) treat apologies as intrinsically negative politeness strategies that damage the speaker's positive face. Thus, an apology is face-saving for the hearer and face-threatening for the speaker in Brown and Levinson's terms. According to their view, positive politeness comes out as a need for mutual support between interlocutors such as compliments and offers, while negative politeness comes out as a need for remedy between interlocutors after interpersonal infractions such as apologies and threats. Brown and Levinson (1987) introduce three sociological parameters to assess the cost of any potential FTA. These parameters are:

Social power: The degree to which the hearer can impose his own plans and his own self-evaluation (face) at the expense of the speaker's plans and self-evaluation (Brown & Levinson, 1987, p. 77).

Social distance: Symmetric social dimension of similarity/difference within which the interlocutors stand for the purpose of an act and material/non-material goods exchanged between them (Brown & Levinson, 1987. P, 76).

Imposition rankings: were regarded as "culturally and situationally defined" in terms of "the degree to which they are considered to interfere with an agent's wants of self-determination or of approval" (Brown & Levinson, 1987, p. 77).

The strategies chosen by the speaker depend on the weightiness of these three culturally sensitive variables. The formula claimed by Brown and Levinson is based on the assumption that an increase in the weight of these three sociological variables will definitely increase the threat to the listener's face. The more the FTA threatens the speaker or listener's face, the more likely for mitigating strategies be used by the speaker to mitigate and soften the effect of this FTA and save any possibility for listener's face damage. Apology is an inherent element of politeness because it aims at restoring the breached harmony between the speaker and the hearer (Brown & Levinson, 1978; Leech, 1983).

Apology serves as an instrument to uphold one's public face and, simultaneously, protect and redeem the interlocutor's public face. This study adopts the definition of politeness suggested in the work of Goffman (1971) and Brown and Levinson (1978, 1987) who conceptualize politeness in terms of interlocutors' face, the public self-image that every member of a speech community wants to claim for her/himself. Literature shows that Brown and Levinson's view of politeness is the most influential for linguistic theory and speech acts research (Al-Adaileh, 2007; Al-Ali & Alawneh, 2010; Al-Momani, 2009; Al-Shboul, 2013; Alfattah, 2010; Al-Issa, 1998; Belza, 2008; Banikalef & Maros, 2013; Economidou-Kogetsidis, 2011; Shardakova, 2005; Thijittang, 2010).

Furthermore, Al-Momani (2009) explains that "any discussion of speech act performance inherently invokes notions of politeness." (p. 23). For instance, Al-Adaileh (2007) in his apology study found that Jordanian culture is positive politeness and British is a negative politeness culture, that is, the strategies used by Jordanian

respondents were, in general, face saving acts for both speakers and listeners and Jordanian used IFIDs less than their British counterparts which are considered as less dangerous strategies to the speakers' positive face. IFIDs are considered as negative politeness strategies since they harm the speakers' negative face, while other strategies such as explanation and taking on responsibilities are considered as positive politeness strategies since they save the speakers positive face. Jordanians used indirect apology strategies to save their positive face which is to be liked and approved by others while English used direct apology IFIDs which focuses on self-protection and keeping safe distance from others.

The present study attempts to investigate the three cultural variables that influence the apology perception and production: social power, social distance and degree of imposition. It is noteworthy to mention that the degree of imposition variable investigated in this study by means of the four context-internal variables proposed by Bergman and Kasper (1993). Bergman and Kasper (1993) explain that these internal variables function as the degree of imposition variable by Brown and Levinson (1987). Impositions means somebody's time, money, space, energy, face wants. Thus, the assessment of these internal variables reflects the level of impositions of the offence on the offender. For example, if the offenders assess the severity of offence as high, it means they consider this offence as highly imposed on their faces. Individualism versus collectivism in cultures is discussed in the following section.

2.3 INDIVIDUALISM VERSUS COLLECTIVISM IN CULTURES

Triandis et al. (1988) classified the countries of Asia, Africa, Middle East, South America and Pacific as collectivist culture countries. In contrast, countries such as in Western Europe and the United States of America are classified as being individualistic culture countries. The cultural dimension of individualism vs. collectivism is defined as follows.

.. “individualism pertains to societies in which the ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family. Collectivism as its opposite pertains to societies in which people from birth onwards are integrated into strong, cohesive in groups”...

(Hofstede, 1991.p.51).

In the present study, collectivism is characterized by individual subordination of personal goals to the goals of the collective groups while individualism is characterized by subordination of a group's goals to an individual's own goals (Hofstede, 1991). The basic conviction of people in collectivist cultures is that the smallest unit of survival is the collectivist power. On the other hand, in individualist cultures the smallest unit of survival is the individuals themselves (Bella, 2014; Ifantidou, 2014; Triandis, Brislin & Hui 1988; Ogiermann, 2009). The interactional style of people in individualistic cultures is that they join and leave the group on the foundation of costs and benefits of relationship in the group.

Further, Individualists do not involve in close relationships with strangers as a result collectivists avoid confrontation while individualists do not avoid confrontation since they prefer the clarity of situations over harmony (Lyuh, 1992; Ogiermann, 2009; Wagner & Roebuck, 2010). Consequently, the present study considers the dimension of individualism-collectivism in the analysis of the sociopragmatic and pragmalinguistic competences of speech act of apology.

The notion and classifications of apology speech act strategies and its significance are discussed in the following section.

2.4 THE NOTION AND CLASSIFICATIONS OF APOLOGY STRATEGIES

Among the speech acts that people engage in daily life situations, apology is frequently used and much researched since it functions as a remedial for restoring and maintaining harmony between the speaker and the hearer (Aydin, 2013; Al-Zumor, 2011; Jebahi, 2010; Kousar, 2015; Trosborg, 2010). Apologies are expected from people when they violate the social and cultural norms (Olshtain & Cohen, 1983). In addition, apology has received a great attention in the field of sociolinguistics due to its significant importance as a remedial interchange which aims to re-establish the social harmony after a real or virtual offence has been performed (Brown & Levinson, 1987; Goffman, 1981). Olshtain (1989) defines an apology as “a speech act which is intended to provide support for the hearer who was actually or potentially mal-affected by a violation” (p. 165).

Blum-Kulka and Olshtain (1984) explain that apology is post event act and when the speaker apologizes he/she recognizes that he/she commits a violation of the hearer's social norms and consequently he/she should apologize. Hence, apologies involve loss of face for the speaker and support for the hearer. Further, Olshtain and Cohen (1983) explain that apology strategies are divided into two parts: direct and indirect.

The utterances that convey the meaning of apology or regret are considered direct apology. These are the expressions that mostly include explicit IFIDs such as the performative verbs "I am sorry", "I apologize" and "Excuse me". Indirect apology, on other hand, include the expressions that do not include performative verbs or (IFIDs) such as providing an explanation, an acknowledgement of responsibility, an offer of repair and a promise of forbearance (Olshtain & Cohen, 1983, p. 22–23).

Various classifications for apology strategies have been proposed by many scholars, reflecting their beliefs and attitudes. These classifications are used by researchers as models when conducting speech act of apology research. For example, Fraser (1990) divides apologies into nine possible strategies as explained below:

- 1-Announcing that apology is forthcoming through clauses like I (hereby) apologize...;
2. Stating the offender's obligation to apology with words like I must apologize;
3. Offering to apologize to show the sincerity of the act with sentences like do you want me to apologize?
4. Requesting the acceptance of the given apology with clauses like please accept my apology for...;

5. Expressing regret for the offenses through the use of intensifiers like truly, terribly, very and so;
6. Requesting forgiveness for the offense.
7. Acknowledging responsibility for the act;
8. Promising forbearance from a similar offending act with sentences like I promise you that will never happen again.
9. Offering redress to show that the offender really regrets the offense with offers like Please let me pay for the damage I have done.

Holmes (1990) categorizes the apology strategies into four main strategies with eight sub-categories:

1. Explicit expression of apology
 - a. An offer of apology e.g. I apologize; please accept my apologies.
 - b. An expression of regret e.g. I'm sorry; I'm afraid.
 - c. A request for forgiveness e.g. Excuse me; forgive me.
2. Explanation or account e.g. the traffic was horrendous.
 - a. Acknowledgement of responsibility
 - b. Accepting the blame e.g. It is my fault; silly me.
 - c. Expressing self-deficiency e.g. I was confused; I forgot.
 - d. Recognizing V as deserving apology e.g. you're right.
 - e. Expressing lack of intent e.g. I didn't mean to break it.
3. Offering repair/ redress e.g. I'll get a new one for you.
4. Promise of forbearance e.g. I promise it won't happen again.

Olshtain and Cohen (1983) propose that the classification of speech act of apology should consist of six main apology strategies:

1. Illocutionary force indicating devices IFIDs, e.g.

- a. An expression of regret, e.g. I'm sorry.
- b. A request for forgiveness and accepting the apology, e.g., please forgive me/please accept my apology.
- c. An offer of apology e.g., I apologize
2. Explanation or account: any external mitigating circumstances, "objective" reasons for the violation, e.g.
 - a. Explicit explanation: the Traffic was terrible.
 - b. Implicit explanation: traffic is always so heavy in the morning.
3. Taking on responsibility
 - a. Explicit self-blame, e.g., It is my fault/my mistake.
 - b. Lack of intent, e.g., I didn't mean it.
 - c. Expression of self-deficiency. I was confused/I didn't see you/forgot.
 - d. Expression of embarrassment, e.g., I feel awful about it.
 - e. Self-dispraise, e.g., I'm such a dimwit!
 - f. Justify hearer, e.g., You're right to be angry.
 - g. Refusal to acknowledge guilt.
 - h. Denial of responsibility, e.g., It wasn't my fault.
 - i. Blame the hearer, e.g., it's your own fault.
 - j. Pretend to be offended, e.g. I'm the one to be offended.
4. Concern for the hearer, e.g., I hope I didn't upset you/Are you all right?
5. Offer of repair, e.g. I'll pay for the damage.
6. Promise of Forbearance, e.g., It won't happen again (p. 113–134).

For the purpose of the present study, Olshtain and Cohen (1983) apology classification model is employed to investigate JL2Ss' production of speech act of

apology for the following reasons: first, this model has been used in the cornerstone project in the field of second language pragmatics i.e. A Cross-cultural Study of Speech Act Realization Patterns (CCSARP henceforth) by Blum-Kulka and Olshtain (1984). Second, this model could be considered as a universal classification model since it has been successfully used and tested on several languages in CCSARP project. Besides, this apology model is used in many Arabic apology related studies (Alfattah, 2010; Al-Zumor, 2010; Jebahi, 2010; Nureddeen, 2008).

This model used to answer research question 2a, 2b and 2c. These questions are as follows:

RQ 2a What are the similarities and differences in the production of apology by JL2Ss, JNESs and ENSs?

RQ 2b. How do the context-external social variables: (a) social power (high, equal, and low) ; and (b) social distance (familiar and unfamiliar) influence JL2Ss' production of speech act of apology compared to that of JNESs and ENSs?

RQ 2c. Is there negative pragmatic transfer from L1 to L2 in JL2Ss' production of apology in English?

The participants' responses analysed with reference to the components of apologies mentioned in Olshtain and Cohen (1983) classification. The frequencies of every apology strategy (semantic formula) calculated in each situation to find out the most used strategies by each group and also to find out if there are any similarities and differences in all of the produced strategies by all groups (Al-Momani, 2009; Hatch, Lazaraton & Jolliffe, 1991; Lin, 2014). (Details regarding data analysis are discussed in Chapter 3). ILP studies including this particular study are concerned with the documentation of the SL/FL speakers' pragmatic competence, such as their ability to

employ different linguistic means appropriately when interacting in target language context (Murray, 2010; Uso'-Juan & Martínez-Flor, 2008; Yamashita, 2008). Pragmatic competence is further discussed in the following section.

2.5 PRAGMATIC COMPETENCE

First of all, in order to understand pragmatic competence, the term pragmatics should be firstly explained. Pragmatics as a term is firstly initiated by Morris (1939) to refer to the study of the relation between signs and interpreters. Morris distinguishes three types of inquiry: semantics, syntax and pragmatics. According to him, pragmatics takes into account the human perspective which is not being taken into consideration in syntax and semantics related studies.

In the same vein, Cutting (2008) points out that pragmatics is a field of linguistics which examines the language and language variations according to the context they are being used. Great attention has been paid to the field of pragmatics and many scholars defined pragmatics from their different point of views. For example, Crystal (1997) defines pragmatics as “the study of language from the point of view of 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 other participants in the act of communication” (p. 301).

Pragmatics is mainly concerned with the study of meaning as communicated by a speaker or a writer and interpreted by a listener or reader, consequently pragmatic is more to do with the intended meaning of the utterances more than the meaning of

the utterances by themselves (Yule, 2014). Moreover, Belza (2008) argues that pragmatics is the science of language seen in relation to its users who are governed by the conditions of society that determine the users' control of their communicative means. In addition, Roever (2011) argues that the study of pragmatics concentrates on the relationship between the language use and the context in which it is used, that is, the effects of the outside-real world context on the language used.

The aforementioned interpretations of pragmatics are also recently supported by Kecskes (2013) who explains that "Pragmatics is a branch of linguistics that focuses on the use of language in social contexts and the ways in which people produce and comprehend meanings through language" (p.6). Thus, pragmatic competence is the ability to understand the relationship between form and context that enables us to accurately and appropriately express and interpret intended meaning (Murray, 2010). There are some theoretical models have been identified to describe the nature of this pragmatic knowledge. Fraser (1996) links pragmatic competence with the term of conveying an attitude, that is, the communication is accomplished successfully between the speaker's attitude and hearer only when the speaker conveys his/her attitudes to the hearer. Fraser adds that this attitude could only be interpreted through pragmatic competence.

According to Bachman's (1990) communicative model, pragmatic competence and organizational competence are treated as a part of language competence that requires illocutionary competence namely, the knowledge and speech functions and speech acts as well as sociolinguistic competence. That is, the knowledge of appropriateness usage of a language in a given context, while organizational

competence requires knowledge of grammatical and textual competence. In this manner, pragmatic competence is subordinated to the ability to operate an appropriate communicative acts and strategies in a specific situation. Pragmatic competence is an integral part of communicative competence for “the speaker’s knowledge and use of rules of appropriateness and politeness dictate the way the speaker will understand and formulate speech acts” (Koike, 1989, p. 279).

Thomas (1983) further breaks down pragmatic competence into sociopragmatic competence (perception) which is related to the use of the proper speech act in the appropriate context, and pragmalinguistic competence (production) which refers to the use of appropriate language to realize a particular speech act. Moreover, pragmalinguistic competence (production) has been perceived as the knowledge of forms and strategies to convey particular speech acts i.e. the linguistic resources (including strategies such as direct, indirect and hedging) to convey communicative acts and perform pragmatic functions (Kasper & Rose, 2001; Kasper & Roever, 2005). Sociopragmatic competence (perception) has been perceived as the knowledge of the use of these forms and strategies in an appropriate context (Kasper & Rose, 2001; Kasper & Roever, 2005; Leech, 1983; Thomas, 1983).

Pragmatic competence (pragmalinguistic competence and sociopragmatic competence) have been systematically investigated by numerous studies (Eslami & Mirzaei, 2014; Patrawut, 2014; Ji, 2008; Kim, 2001; Rose, 2009; Salehi, 2014; Takimoto, 2009; Thomas, 1983; Trosborg, 2010; Tsutagawa, 2013) as a prominent factor for achieving the ultimate speech acts appropriateness in particular target culture. There are also Arabic related studies that investigated the pragmatic

competence of the speakers of the target language (Sattar, Lah & Suleiman, 2011; Alfattah, 2010; Al-Zumor, 2011; Aribi, 2012; Banikalef & Maros, 2013; Jebahi, 2011; Morkus, 2009; Nureddeen, 2008).

Lack of second language speakers' (L2Ss henceforth) pragmatic competence could lead to failure in achieving the sociocultural rules and patterns that govern the target language (Bu, 2011; Tang & Zhang, 2009; Thomas, 1983). Pragmatic failure is the inability to understand what is meant by what is said i.e. it is the inability to interpret utterances the way the speaker intends them which might lead to frustration, misunderstandings and cross-cultural communication breakdowns (Tang & Zhang, 2009; Thomas, 1983). Therefore, both sociopragmatic and pragmalinguistic competencies are investigated in the current study so as to understand the JL2Ss' production of apology strategies and raise their pragmatic awareness to avoid pragmatic failure which is further discussed in the next section.

2.7 PRAGMATIC FAILURE

Pragmatic failure is defined as the inability to understand what is meant by what is said (Thomas, 1983). Thomas further explains that there are two types of pragmatic failure: sociopragmatic failure and pragmalinguistic failure. Sociopragmatic failure refers to the social conditions placed on language in use. It stems from cross-culturally different perceptions of what constitutes appropriate linguistic behaviour. It deals with the mistaken beliefs about the society and results from failure to identify some aspect of the situation correctly. This failure lies among speakers who have different cultural backgrounds with different ideas about appropriate social behaviour. Pragmalinguistic

failure occurs when the pragmatic force by non-native speakers (NNSs henceforth) mapped onto a given utterance is systematically different from the force most frequently assigned by native speakers (NSs henceforth) of the target language, or when speech act strategies are inappropriately transferred from L1 to L2. This type of failure might also occur when the L2Ss fail to follow the way of expressing the target language the same way as the NSs i.e. way of expression is based on their mother tongues. This is claimed to be a linguistic problem (Aridah, 2010; Beebe & Zhang Waring, 2001; Jingwei, 2013; Muir & Xu, 2011; Umale, 2011).

Ziran (1988) further explains that pragmatic failure encompasses the following three parts: sociopragmatic failure, pragmalinguistic failure, and pragmatic failure in cross-cultural communication. Sociopragmatic failure occurs when the speaker demonstrates no concern to the social status and identity of the listener during the conversation, the speaker may produce pragmatic failure by addressing a remote person or someone of a higher social status with an intimate form. Pragmalinguistic failure occurs when the speaker takes for granted that the listener is able to understand what the speaker says, but in fact the listener commits pragmatic failure by deducing the meaning of the speaker's utterance incorrectly. The results of sociopragmatic and pragmalinguistic failure lead to pragmatic failure in cross-cultural communication.

Pragmatic failure might cause serious difficulties for NNSs, such as the difficulty to establish social relations with NSs in addition to the difficulty of accessing various professional or educational opportunities. Besides, it operates as a barrier that hinder the cross-cultural understanding to be achieved between the NSs and NNSs (Blum-Kulka & Olshtain, 1986; Jingwei, 2013; Tanaka & Yokoo, 1999).

Lin (2008), for example, found that interlocutors from different social and cultural traditions tend to use their own cultural values and systems to comprehend and interpret new social situations and thus leads to pragmatic failure.

Fernández Amaya (2008) explains that the native speakers might easily identify the grammatical errors and cope with them but it is difficult for them to identify the pragmatic errors that hinder their understanding of the speakers' intended meaning. Luo and Gao (2011) argue that when the speakers of the target language commit grammatical mistakes, they are depicted as bad speakers, but when they commit pragmatic mistakes they are depicted as a bad behaviour speakers. Hence, pragmatic competence should be adequately achieved by the speakers of the target language in order to be a pragmatically competent and avoid this pragmatic failure.

One of the main concerns of the present study is to raise the awareness of JL2Ss about using speech act of apology appropriately when communicating with the NSs to avoid sociopragmatic and pragmalinguistic failures. In their communication with NSs of the target language, it is argued that NNSs tend to transfer their native social and cultural norms into the target language, and produce inappropriate linguistic behaviours that could lead to pragmatic failure (Bu, 2011). This phenomenon is called pragmatic transfer which is discussed in the next section.

2.7 PRAGMATIC TRANSFER

Plethora of definitions has been proposed for the term pragmatic transfer by a number of linguists and L2 educators. According to Kasper and Dahl (1991), pragmatic

transfer is any use by L2Ss of speech act realization strategies or linguistic means that is different from the target language use and similar to native speaker language use. Olshtain (1983) explains that pragmatic transfer is the speakers' strategy of incorporating native language based elements in target language production. While Beebe, Takahashi, and Uliss-Weltz (1990) refer to pragmatic transfer "as transfer of the first language socio cultural pragmatic competence in performing second language speech acts or any other aspects of L2 conversation where the speaker is trying to achieve a particular function of a language" (p. 56).

Kasper (1992) defines pragmatic transfer as "the influence exerted by learner' pragmatic knowledge of languages and cultures other than L2 on their comprehension, production and learning of L2 pragmatic information" (p. 207). Pragmatic transfer is argued to have two different levels: sociopragmatic and pragmalinguistic transfer (Thomas, 1983). Sociopragmatic transfer is evident when the social perceptions underlying L1 language users' interpretation and performance of linguistic action in L2 are influenced by their assessment of subjectively equivalent L1 context.

In other words, sociopragmatic transfer occurs when L2Ss assess and evaluate the target language pragmatic competence according to their L1 social norms and beliefs. Therefore, the context external variables such as the social power and social distance and context internal variables such as severity of the situation, the difficulty of apologizing and others are considered the main factors that decide the speech act strategy in a given context. Pragmalinguistic transfer is the NNSs' application of first language linguistic form to L2 that naturally influences the illocutionary force or the degree of politeness of the interlanguage utterance. Pragmatic transfer occurs in two

ways: (1) negative transfer or 'interference' occurs where the two languages do not share the same language system, resulting in production of errors; and (2) positive transfer or 'facilitation', where the two languages share the same language system and the target form is correctly transferred (O'Driscoll, 2007).

The present study is interested in investigating the negative pragmatic transfer in both sociopragmatic (perception) and pragmalinguistic (production) levels. The emphasis is put on the negative pragmatic transfer due to its potentiality of leading to pragmatic failure (Al-Momani, 2009; Al-Shboul, 2013; Al-Zumor, 2011; Alfattah, 2010; Banikalef & Maros, 2013; Kasper & Blum-Kulka, 1993; Jingwei, 2013; Luo & Gao, 2011). Moreover, pragmatic transfer has not been widely investigated in the speech act of apology by JL2Ss. In this study, the researcher adopts Kasper's (1992) definition of pragmatic transfer as it deals with both perception and production of speech acts (Al-Adaileh, 2007; Al-Momani, 2009; Al-Shboul, 2013; Alfattah, 2010; Al-Issa, 1998; Aydin, 2013; Shardakova, 2005; Thijittang, 2010).

In the production level, evidence of pragmatic transfer in the present study is considered if JL2Ss differ from ENSs with regard to their production of apology strategy in any aspect, and if these differences reflect the native norms given by JNESs. In other words, any similarities between JL2Ss and JNESs considered as negative pragmatic transfer. The difference might be in the percentages and maybe JNESs use some strategies are not used by ENSs and others. In the perception level, negative pragmatic transfer is operational if there is statistically significant difference between JNESs and ENSs group and between JL2Ss and ENSs group and no significant difference between JL2Ss and JNESs. Negative transfer in both

sociopragmatic and pragmalinguistic competencies is considered in this study due to its supposed negative impact in cross-cultural communication which might consequently lead to cross-cultural communication breakdown and pragmatic failure (Al-Momani, 2009; Al-Shboul, 2013; Bu, 2011; Lin, 2014).

Speech acts' researchers utilize numerous data collection methods for investigating pragmatic competencies in different languages and cultures. The following section discusses the pertinent data collection methods and tools that are employed by researchers of speech acts, in general, and speech act of apology, in particular.

2.8 DATA COLLECTION METHODS OF SPEECH ACTS STUDIES

No research method is best or superior in nature but the research methods should be determined by research questions (Clark, Huddleston-Casas, Churchill, Green & Garrett, 2008; Creswell, 2012; Jucker, 2009). Moreover, Bardovi-Harlig (1999) explains that looking for a super instrument that fits for all verities is like looking for a phantom. Hence, it is argued that using multi-method approaches enhances the findings of ILP research (Beebe, Martha & Cummings, 1996; Blum-Kulka & Olshtain, 1984; Kasper & Dahl, 1991; Rose & Ono, 1995; Wolfson, 1989). Kasper and Dahl (1991) divide speech acts data collection methods into two major categories. The first category is production-based methods which include observation of authentic data, discourse completion test (DCT henceforth) and role plays. A researcher may choose to employ one or more of the listed tools. The second category is perception/comprehension-based methods that include the use of multiple-choice or

scaled response questionnaire (SRQ henceforth) and interviews. A researcher may choose to employ one or more of the listed tools.

According to Wolfson (1989), data collection tools used in speech acts investigation are grouped under two major categories: observation and elicitation where observation refers to the authentic data that is obtained by means of observation of the participants or field notes, and elicitation methods include the use of oral role play, discourse completion tests (DCT) and scaled response questionnaires (SRQ). Speech act related studies adopt and adapt the appropriate data collection tools with reference to their objectives (Kasper & Dahl, 1991; Wolfson, 1989). For the purpose of this particular study, the researcher employed SRQ and semi-structured interview in order to investigate the sociopragmatic (perception) and DCT to investigate the pragmalinguistic (production) competencies of the speech act of apology by JL2Ss compared to that of JNESs and ENSs.

SRQ and DCT are the main data collection tools in the present study while semi-structured interview serves as a complementary tool to seek participants' justifications for the answers provided in SRQ and DCT (Al-Shboul, 2013; Economidou-Kogetsidis, 2011; Shardakova, 2005). In addition to investigate the sociopragmatic (perception) and pragmalinguistic (production) competencies of the speech act of apology by JL2Ss in comparison with ENSs and JNESs, the study is also interested to find out whether there is pragmatic transfer from L1 to L2.

Previous speech act studies employed multiple methodologies to elicit the participants' responses, as such, there is no consensus on one methodology but the nature of the research questions decides the appropriate methodology should be used

(Creswell, 2012; Clark et al., 2008). Most of the speech acts studies utilized either quantitative or mixed method methodologies based on the research questions. The following subsections highlight the use of SRQ, DCT and interview as data collection tools in speech act studies.

2.8.1 Scaled-Response Questionnaire (SRQ)

Kasper and Rose (2002) explain that SRQ is a method of metapragmatic judgment task, a five point rating scale used to elicit respondents' sociopragmatic competence which is the perception about the weight of contextual sociopragmatic variables such as social power, social distance, rights, and obligations and others that influence the linguistic choices. This is the most commonly used tool for obtaining the respondents' sociopragmatic competence and has been employed by many researchers (Al-Momani, 2009; Al-Shboul, 2013; Bergman & Kasper, 1993; Hou, 2006; Mir, 1995; Lin, 2014; Olshtain, 1989; Shardakova, 2005).

Brown and Levinson (1987) argue that differences in the participants' perception competence influence their production of a specific speech acts. According to Chen (1996), SRQ serves as a good tool in uncovering the sociocultural rules in the speakers' communicative competence. Moreover, Olshtain and Blum-Kulka (1984) explain that the sociopragmatic judgment which is elicited via SRQ could provide or establish degree of equivalence between two or more languages at both sociocultural and pragmalinguistic levels. Consequently, this data collection tool is a valuable instrument to corroborate the findings of the production tests (Kashkouli & Eslamirasekh, 2013; Martínez-Flor & Usó-Juan, 2010; Takimoto, 2012).

It is a five point Likert scale embedded with DCT to elicit participants' perception about the aforementioned variables (see Appendix A). SRQs have been adopted and adapted by many researchers (e.g. Al-Momani, 2009; Al-Shboul, 2013; Hou, 2006; Economidou-Koetsidis, 2010; Lin, 2014; Olshtain, 1989; Shardakova, 2005). These studies have combined the SRQ with DCT situations in which the participants rate the situations in five point likert scale and then produce the speech act. In the present study, SRQ and DCT are combined together in order to understand the sociopragmatic as well as pragmalinguistic competencies of speech act of apology by JL2Ss compared to that of ENSs and JNESs.

This instrument has been used frequently to investigate the participants' perception of the contextual variables, for more illustration, Bergman and Kasper (1993) investigated Thai ESL and English speakers' perceptions of the choice of apology strategies within a variety of contexts. The participants were 423 Thai ESL at intermediate level of English proficiency and 30 English NSs. SRQ was combined with DCT and Statistical Package for the Social Science. (SPSS henceforth) was used in the process of analysis. One way Analysis of Variance ANOVA was run to find out the differences between groups based on SRQ findings.

The results showed that when the speaker is closer to the interlocutor, the offender accepts more responsibility for the offensive act. Moreover, findings revealed significant differences between the two groups in rating of some context internal variables i.e. severity of offence, likelihood to apologize and others. DCT findings revealed that 50% of the differences between the two groups are attributed to the

pragmatic transfer from L1 to L2. The study shed light on the sociopragmatic competence of apology by Thai ESL compared with NSs

Likewise, Al-Momani (2009) combined the SRQ with DCT to investigate the perception and production of speech act of request by JL2Ss and whether there was pragmatic transfer or not. He followed Ellis (1994), Kasper and Dahl's (1993) suggestion that in order to investigate L2Ss' pragmatic competencies, the sample should include three groups of respondents and each group should contain at least 30 participants. In addition, Kasper and Dahl (1991) explain that because the responses of the ILP participants cluster around specific subcategories, 30 participants for each group is sufficient sample to answer most of the ILP research questions. Therefore, in order to increase the validity of the results, the participants included three groups: 44 NSs of Jordanian Arabic, 44 NSs of English and 44 JL2Ss. The SRQ data was analysed by One-way ANOVA to investigate the three groups' sociopragmatic perception of contextual factors. Alpha was set on $p < .05$. The findings revealed that although the JL2Ss demonstrated a developmental pattern towards the use of English norms of speech, they continued to be significantly influenced by their L1.

In the framework of perception and production, Al-Shboul (2013) in his refusal study combined the SRQ with the DCT to investigate JL2Ss' perception and production of refusal strategies. The participants were three groups, 30 JL2s, 15 NSs of Jordanian Arabic and 15 NSs of English. For DCT analysis, refusal strategies (semantic formulas) produced by the three groups were calculated to find out the similarities and differences between the refusal strategy use among the three groups.

Descriptive statistics were performed to analyse data obtained from DCT to find out

the rank, occurrences and percentages of refusal strategies used by the three groups, and how the social distance and social power influence these refusal strategy uses. One way-ANOVA was performed to analyse the SRQ data so as to find whether there are significant differences between the three groups or not. The results showed that JL2Ss and ENSs differed based on their sociopragmatic assessment indicating that the sociopragmatic competence for the JL2Ss is still in the developing stage.

Moreover, Hou (2006) investigated the Chinese NSs and Chinese L2Ss perception of speech act of apology via SRQ. Results indicated that there were some cultural differences in the perception of severity of offence between the three groups. Likewise, Kashkouli and Eslamirasekh (2012) used SRQ for investigating speech act of apology by Iranian NSs and Armenian NSs. 40 Iranian NSs and 27 Armenians NSs responded to 10 SRQ situations. The results revealed that there are cross-cultural differences between these two groups in the assessment of the contextual variables. The study also includes semi-structured interviews with two Armenians and two Iranians respondents. The purpose of the interview was to validate the findings obtained by SRQ and to get more justifications about these participants' answers in SRQ. One-way ANOVA was performed to investigate the similarities and differences between groups. Alpha was set at $p < .05$.

Additionally, another ILP perception and production attempt conducted by Lin (2014), to investigate the Chinese L2Ss' perception and production of the speech act of refusal. The participants were 30 NSs of Chinese, 30 L2Ss of Chinese and 30 NSs of English. SRQ was combined with DCT to elicit the participants' refusal strategies.

Results indicated that Chinese L2Ss used more strategies and softening devices than

other groups. As for the SRQ data analysis, One-way ANOVA was used to examine the means among the three groups. The results of one-way ANOVA showed that there were significant differences among groups. DCT data were analysed by Chi-square test which was run to examine the frequency of participant group's strategy use. Alpha was set at $p < .05$. These researches clearly indicated the eminent importance of the SRQ in uncovering the participants' perceptive norms which explain their perception of the contextual variables such as power and distance. These variables as shown by Brown and Levinson (1987) play significant role in determining the degree of politeness by the members of different cultures.

According to Brown and Levinson (1987), the differences in the participants' perception competence influence their production of a specific speech acts. Besides, Chen (1996) implies that SRQ serves as a good tool in uncovering the sociocultural rules in the speakers' communicative competence. Moreover Olshtain and Blum-Kulka (1984) explain that the sociopragmatic judgment which is elicited by SRQ could help to establish degree of equivalence between two or more languages at both sociocultural and pragmalinguistic levels. Consequently, this data collection method seems to be a valuable instrument to corroborate the findings of the production tests (Kashkouli & Eslamirasekh, 2013; Martínez-Flor & Usó-Juan, 2010; Takimoto, 2012). Therefore, SRQ is employed in the present study in order to understand the JL2Ss' sociopragmatic competence (perception) about speech act of apology compared to that of ENSs and JNESs.

The present study refers to the SRQ by Bergman and Kasper (1993) in their apology study because it has been tested across various speech communities and regarded as reliable instrument i.e. Chinese and American (Hou, 2006), Thai and American (Bergman & Kasper, 1993) and Iranians and Americans (Kashkouli & Eslamirasekh, 2013). In Jordanian context, there is a lack of investigation on the context-internal variables (Discussed below). Hence, it is significant to understand the way JL2Ss perceive and assess the weights of these variables with different social power and social distance levels. This significance stems from the ability of SRQ to provide more information and interpretations about the perception of speech act strategies employed by the participants (Chang, 2009; Chen, 2013; Olshtain & Blum-Kulka, 1984).

The adopted SRQ for this study contains four context-internal variables that are rated by the respondents where 5 is the highest degree and 1 is the lowest as illustrated in the example below. The following context-internal variables were adapted from Bergman and Kasper (1993). The DCT scenarios were adapted from Al-Adaileh (2007). The following example which is taken from this study developed questionnaire (see Appendix C) shows that the situation requires an assessment for the context-internal-variables and after that an apology by the offender who is in high social power (university professor) to the offended party who is in low social power (student) should be initiated.

You are a university professor and you promised to return the students term paper that day but you did not finish reading it.

Student: "I hope you are happy with it. "

- | | |
|--|--------------------|
| 1-Severity of the offence is | high 5 4 3 2 1 low |
| 2-The possibility of you apologizing is | high 5 4 3 2 1 low |
| 3- Difficulty of the apology for me is | high 5 4 3 2 1 low |
| 4- Likelihood of the apology acceptance is | high 5 4 3 2 1 low |
| I would apologize by saying..... | |

This study employs SRQ because it is considered as an appropriate tool for obtaining the needed sociopragmatic values from the participants (Bergman & Kasper, 1993; Kasper & Rose, 1992). Moreover, it has been utilized in many speech act related studies as discussed earlier. The internal variable “face loss” in Bergman and Kasper original SRQ was replaced by the difficulty of apology by the respondent because face loss was not the main concern of this study but the study focuses on the remedy to maintain interpersonal harmony. Besides, difficulty of apology is considered as a face threatening act and may post great load on the apologizer.

Data elicited from SRQ were analysed using separate one-way ANOVAs, Tukey HSD post hoc pair comparisons tests to find out the similarities and differences between the three groups of participants. The one-way ANOVA is chosen in the current study since it is found to be as the most appropriate statistical technique used for examining the significance of group differences. Besides, this analysis procedure has been used in multiple studies such as (Al-Momani, 2009; Al-Shboul, 2013; Hou, 2006; Kasper & Dahl, 1991; Economidou-Kogetsidis, 2013; Lin; 2014; Nakhle, Naghavi & Razavi, 2014).

The findings of this instrument answered the following research questions

RQ1.a. What are the similarities and differences in the perception of apology by JL2Ss, JNESs and ENSs in terms of context-internal variables below?

1. The assessment of the severity of the offence
2. The assessment of the possibility of the speaker apology
3. The assessment of difficulty of the apology by the speaker
4. The assessment of the likelihood of apology acceptance

RQ1.b. How do the context external social variables; (a) social power (higher, equal, and lower) ; and (b) social distance (familiar and unfamiliar) influence JL2Ss' perception of the context-internal variables compared to that of JNESs and ENSs?

RQ1.c. Is there negative pragmatic transfer from L1 to L2 in JL2Ss' perception of the contextual variables?

2.8.2 Discourse Completion Test (DCT)

DCT is considered as the most popular data elicitation instrument in speech act research. It is viewed as an appropriate instrument for ILP research since it can be applied directly to participants coming from different cultural backgrounds (Al-Momani, 2009; Al-Shboul, 2013; Hou, 2006; Kasper & Dahl, 1991; Nurani, 2009; Olshtain, 1989). DCT is a form of production questionnaire that was first developed by Blum-Kulka (1982) contains a set of described situations followed by incomplete short dialogues filled by the respondents.

The dialogue scenarios of DCT include some contextual variables such as the relative power, distance, age and gender. However, for the purpose of this study the design of each situation is based on systematic variation of two culturally sensitive social variables; social power (P) and social distance (D), which have both been shown to be significant variables in determining speech-act behaviour in ILP research (Al-Momani, 2009; Al-Issa, 1998; Al-Shboul, 2003; Aydin, 2013; Blum-Kulka et al., 1989; Brown & Levinson, 1987; Hudson, Brown & Detmer, 1995; Thijittang, 2010; Economidou-Koetsidis, 2010; Lin, 2014).

Ellis (1994) explains that a controlled tool such as the DCT allows for large amounts of data to be collected quickly and easily. This claim has been supported by Rose (1992) who adds that DCT has an advantage over natural data (observation data) in that it provides a controlled context for speech acts and can be used to collect large amounts of data quite quickly and help to classify the formulas and strategies that may occur in natural speech. Beebe et al. (1996) consider DCT as the most effective research instrument in speech act research due to the following advantages:

- 1- Gathering a large amount of data quickly
2. Creating an initial classification of semantic formulas and strategies that will occur in natural speech
3. Studying the stereotypical, perceived requirements for socially appropriate responses;
4. Gaining insight into social and psychological factors that are likely to affect speech and performance
5. Ascertaining the canonical shape of speech acts in the minds of speakers of that language (p.80).

Despite its widespread popularity, DCT is not immune from criticism. The most popular concern is regarding the validity issue i.e. how representative the DCT data is compared to natural collected data by the participants. It does not actually reflect what the participant would say in the natural settings but what may think they would say in given situation (Economidou-Kogetsidis, 2013; Felix-Brasdefer, 2010; Woodfield, 2012). However, it is argued that DCT still indicates the particular forms and strategies used by the participants of pragmatic studies and thus still valid and utilized in huge body of pragmatic research until now (Ahar & Eslami-Rasekh, 2011; Aydin, 2013; Daftari & Tavit, 2015; Ellis, 1994; Kousar, 2015; Lin, 2014; Martínez-Flor, 2012; Nakhle et al., 2014; Ohashi, 2013; Thijittang, 2010; Tsutagawa, 2012).

The original DCT format consists of a follow up response or what is called rejoinder. This rejoinder comes after the description of the scenario.

The following DCT situation requires a request is an example of this format (Blum-Kulka, 1982, p. 56):

Policeman: is that your car there?

Driver: Yes. I left it there only for a few minutes

Policeman:.....

Driver: O. K. O. K. I'm sorry. I'll move it at once.

The other format of DCT is called open-ended dialogue without rejoinder; this format used by many speech act studies (Al-Adailah, 2007; Al-Issa, 1998; Al-Momani, 2009; Al-Zumor, 2011; Banikalef & Maros, 2013; Thijittang, 2010). The

following DCT situation is an example of open-ended dialogue that requires an apology (Olshtain & Cohen, 1983, p. 247):

You are at meeting and you say something that one of the participants interprets as a personal insult to him

He: "I feel that your last remark was directed at me and I take offence."

You apologize by saying.....

It is noteworthy to mention that the investigation of the speech phenomena should be based on the analysis of naturally occurring data. Nonetheless, the difficulty of conducting naturally occurring data ruled out the option of using a natural data collection tool in favour of using a DCT, a more controlled data elicitation method. It is argued that collecting naturally occurring data is time consuming and can be unsystematic since it has no control over the social variables (Kasper, 2009; Kwon, 2004; Nelson, Carson, Batal & El Bakary, 2002; Nurani, 2009). The DCT, the most widely used data collection instrument in ILP research (Kasper & Dahl, 1991), is a practical and appropriate instrument that allows for control over contextual variables (e.g. social power and social distance) (Blum-Kulka et al., 1989; Félix-Brasdefer, 2010; Golato, 2003; Bardovi-Harlig & Hartford, 2005; Kasper, 2009).

DCT is argued to be able to provide a consistent body of data that allows for investigation of the influence of these variables across cultures and situations (Beebe et al., 1996; Bergman & Kasper, 1993; Eisenstein & Bodman, 1986; Kasper, 2009). Beebe et al. (1996) argue that the DCT has been shown to be a highly effective tool for gathering large amount of data. Eisenstein and Bodman (1986), and Bergman and Kasper (1993), explain that the use of a DCT helps reduce the nervousness and anxiety that normally affect non-native speakers when tested orally. Therefore, DCT

is considered appropriate to be employed in the current study so as to find out the respondents' production of apology strategies.

In the current study, DCT is adapted from Al-Adaileh's (2007) apology study since it is already tested and used to compare speech act of apology production between Jordanian NSs and ENSs and found to be culturally suitable. Data elicited from this DCT were analysed by calculating the total number of each type of apology strategies for each group and find out the percentage of each apology strategy by each group. Consequently, finding out the most and the least used apology strategies by each group. The negative pragmatic transfer in the production level or the pragmalinguistic competence is investigated as well.

As suggested by Kasper (1992), the following criteria used to establish the occurrence or absence of negative pragmatic transfer. Negative pragmatic transfer is evident if there is a significant statistical difference in the frequency of a certain pragmatic feature between the JNESs and ENSs groups and between the JL2Ss and ENSs groups and no statistically significant difference between the JL2Ss and JNESs groups. DCT situations were translated into Arabic and answered by JNESs group which is the baseline group, while the other groups answered it in English. Probability level for statistical significance was set at $p < .05$, which is the standard in the applied linguistics field (Al-Momani, 2009; Al-Shboul, 2013; Hatch et al., 1991; Lin, 2014).

Open-ended DCT is used in this study due to its high validity in speech act research because it has been already used widely and achieved very significant findings in the realm of speech act research (Al-Momani, 2009; Al-Issa, 1998; Al-

Shboul, 2013; Aydin, 2013; Ahar & Eslami-Rasekh, 2011; Thijittang, 2010; Ohashi, 2013; Tsutagawa, 2012). Further, participants could select a response which agrees with rejoinders response and this might affect the participants' responses. Therefore, open ended DCT is employed. The following scenario is adopted from Al-Adaileh (2007) DCT.

You are a university professor and you promised to return the student's term paper that day but didn't finish reading it.

Student: "I hope you are happy with it. "

You apologize by saying.....

The findings of DCT answered research questions 2a, 2b and 2c.

DCTs have been widely used in speech act literature due to its strength over the other elicitation tools. DCTs enable the researcher to collect large amount of data in short time and enables the control over the contextual variables such as age, gender, educational backgrounds and others. Further, DCTs could also be administered to a large number of respondents and therefore making it possible to compare the responses of native and non-native speakers across different cultures (Bella, 2014; Blum-Kulka et al., 1989; Cohen & Sykes, 2013; Kousar, 2015).

However, DCTs have one validity limitation, that is, because DCTs do not involve real interactions between interlocutors but rather they involve what the people think they would say in the real situation. In spite of this limitation, DCTs are still considered valid and reliable to achieve the objectives of the speech act research (Ahangar et al., 2015; Daftari & Tavit, 2015; Jamuna, 2015; Nasiri & Forutan, 2015).

As for SRQs validity Kasper and Rose (2002) explained that SRQs are the most commonly used tools for obtaining this type of sociopragmatic data, and have been used by many researchers (e.g. Al-Shboul, 2013; Huwari & Al-Shboul, 2015; Ifantidou, 2014; Lin, 2014; Mir, 1995; Olshtain, 1989). (More discussion regarding SRQs and DCTs is in Chapter 3).

For the purpose of the present study, the researcher adopted Al-Adaileh's (2007) 12 DCT situations, and Bergman and Kasper's (1993) 4 SRQ context-internal variables. Further, these DCT situations and SRQ variables were combined together and piloted for reliability and validity and found to be reliable and valid to achieve the research objectives. Finally, the questionnaires were distributed to the three groups of participants.

2.8.3 Interviews

The adoption of various research tools implies a stronger validity and credibility in the research being conducted. In addition, the adoption of interview beside other research methods enables the researcher to elicit answers about the question *why* and understand what is in the mind of the participants while answering the questionnaire (Creswell & Clark, 2007; Greene, 2005). Interview is considered as a very good tool to investigate and elicit the respondents' perception of speech act realization (Kasper & Dahil, 1991).

The main purpose of the interview is to give an opportunity for the researcher to go over the responses given in SRQ and DCT questionnaires with the respondents

and thus, gather justifications to the responses given by them. Interviews offer a more complete picture of the apologisers' underlying social interpretations of the speech act and the variables regulating appropriate behaviour. Interview is regarded as an excellent tool of inquiry for providing greater in-depth information and gives the interviewees more flexibility/freedom of expression about their motives, beliefs and attitudes regarding their choice of apology strategies (Seliger & Shohamy, 1989). Semi-structured interview, which is the one employed in this study, is considered as a good tool for exploring additional information from the participants.

The main advantage of this type of interview is its flexibility in which the interviewees are asked to answer openly and freely in an intimate atmosphere and to add more information as necessary (Taylor & Bogdan, 1998). Semi-structured interview has been used vigorously in previous speech act research (Al-Adaileh, 2007; Al-Issa, 1998; Al-Shboul, 2013; Banekalef & Maros, 2013; Economidou-Kogetsidis, 2010; Thujitang, 2010; Yagoobi, 2002).

For this particular study, the participants were invited to participate in semi-structured interviews by asking them whether they approve to participate in the interview. An invitation question was embedded in the study's questionnaire and those who were willing to be interviewed answered yes in the specified blank and wrote their phone numbers or e-mail and contacted later by the researcher (see Appendix C). According to Creswell (2012), the number of interview samples varies from one qualitative study to another. He added that it is better to select a few, rather than many, individuals to study, to provide an in-depth understanding of the phenomenon.

That is because of the need to report details about each individual; the larger number

of participants can become unwieldy and result in superficial perspectives. Moreover, collecting qualitative data and analysing it takes considerable time.

Creswell (2013) explains that to understand the phenomena five to twenty five interviewees is sufficient number and can achieve sufficient explanation about a particular phenomenon. The participants were asked to justify their SRQ and DCT answers i.e. their high or low rating given, the reasons behind pragmatic transfer if any, as well as investigating the influence of the context-external variables i.e. social power and social distance on the production of apology strategy.

This type of interview gives the space and the freedom for participants to express their views by their own beliefs. In addition, it can provide reliable and comparable qualitative findings (Bruning & Igo, 2008). Semi-structured interview is preferred over structured interviews due to the more useful information could be obtained from this type of interviews since there is a two-way communication between the interviewer and the interviewee (Arksey & Knight, 1999). In the present study those JL2Ss who had the highest and lowest ratings and transferred expressions from their L1 were invited to the interview. However, only nine JL2Ss were interviewed and they justified their reasons of perception ratings and apology production given by them.

The findings of the semi-structured interviews answered research question 1d and 2d concerning the JL2Ss' justifications for their apology strategies and for the perception rating given by them. The next section discusses some of the research done in ILP of speech act of apology.

2.9.1 Inter-language Pragmatic Studies of Speech act of Apology

Many ILP studies have recognized the importance of pragmatic competence. These studies emphasized the appropriate use of speech acts such as request, refusal, compliment, apology and many others in a specific context to avoid the pragmatic failure and achieve a pragmatic competence in the target language (Al-Ali & Alawneh, 2010; Allan, 2010; Blum-Kulka & Olshtain 1989; Blum-Kulka, Ji, 2008; Kasper & Rose, 2002; Economidou-Kogetsidis, 2012; Mirzaei et al., 2012; Nureddeen, 2008; Taguchi, 2009; Trosborg, 1995).

The focus of the present study is on the speech act of apology by JL2Ss compared to that of JNESs and ENSs. Understanding how native speakers NSs use apologies in their L1 in comparison to how NNSs use apologies in their L2 can help to identify not only social and cultural differences, but also how to better teach apologies in English to NNSs (Todey, 2011; Trosborg, 2010). Good amount of research in the realm of speech acts has paid much attention on investigating the speech act of apology within a variety of languages and cultures.

One of the most significant research in the field of second language pragmatics is the Cross-Cultural Speech Act Realization Project (CCSARP) by Blum-Kulka et al. (1989), and Blum-Kulka and Olshtain (1989). A series of studies based on this project have investigated different speech acts in various languages and cultures. CCSARP was the first study that investigated the speech act of request and apology cross-culturally using DCT.

Since then, it became the benchmark of numerous speech act studies. CCSARP addressed the requests and apologies in different languages (e.g. Canadian French, Danish, German, Hebrew and English) to establish English native speakers' patterns of realization, compare speech acts across languages, and establish the similarities and differences between NSs and NNSs in the realization of these speech act. The main findings of this project indicated that the strategy patterns of the speech acts are universal among all cultures, but these patterns are culturally specific in their conceptualization and verbalization. The findings revealed that all human beings have access to the same range of strategies to perform speech acts. However, the strategies used by L2Ss may vary and differ from those of NSs of the language (Blum-Kulka et al., 1989).

For example, one of the universal features in the speech act of apology is the use of IFIDs used cross-culturally by all of the participants in this project. In contrast, the findings showed some cultural specific pragmatic feature illustrated by the difference between American and Hebrew, in which for the Americans, coming late to a meeting is perceived as more serious offence comparing to the Hebrew culture. As results American tends to apologize more intensely in that situation.

Following CCSARP, many studies have been conducted to investigate the speech act of apology in various languages and cultures. Blum-Kulka et al. (1989) explained that the research issues examined by ILP and CCP are related together in terms of the research issues for each one of them. However, ILP main concern is

about the influence of the L1 on L2Ss perception and production of the speech act. Moreover, pragmatic transfer is the only issue specific to ILP research.

Concerning speech act of apology, various studies have been carried out to compare the apology performance by NSs and NNSs. For example, House (1988) investigated the apology realization by German EFL using DCT and found that German EFL transferred their German communication styles into English. Besides, Olshtain (1989) studied the speech act of apology in four languages; Australian English, Canadian French, Hebrew and German. DCT was used for data collection taking into account the social power and social distance variables. Findings indicated that the four languages share a similar trend by preferring IFIDs and expression of responsibility apology strategies.

Deutschmann (2005) examined the apologizing in British English based on the British national corpus (BNC) data. He investigated the functions and forms of apologies and their social conversational variation as they appeared in the British National speakers. Findings revealed that British tried to minimize their responsibility which consequently showed that British try to keep face loss at a minimum stage. Furthermore, three main functional categories were elucidated, namely prototypical or real apologies which are expressed after the offence and formulaic apologies which contains the IFIDs and face attack apologies which are uttered before expressing opinions. Besides, he found that powerful persons apologized more to powerless people more than vice versa and apologies among equals are deference and formal.

Maros (2006) conducted an ILP study to investigate the patterns of apology strategies by 27 Malay adult learners of English who went through English language intensive immersion program. Out of the 27, there were 19 men and 8 women. DCT consisted of six apology situations used to elicit the respondents' apology strategies. The occurrences of apologies semantic formulas produced by the participants were calculated and tabulated according to Olshtain and Cohen (1983) apology classification. The findings showed that the period of exposure to English language did not guarantee sufficient understanding of the target culture pragmatic and social rules. The study argued that even though the adult learners of English went through extensive English language program, they still incorporate their L1 linguistic rules into the L2 rules because pragmatics was not incorporated in their English learning process. Thus, there is a rising need to teach pragmatic competence along with teaching of the other target language skills.

In Malaysian context as well, Farashaiyan and Amirkhiz (2011) studied the speech act of apology production by 15 Iranian EFL and 15 Malaysian ESL by means of DCT. Results revealed that for both Iranians and Malaysians the use of IFIDs 'I'm sorry' garnered the highest percentage of use (34% for Iranians and 39% for Malays). Furthermore, Malaysian participants were found to favour offer of repair strategy whereas Iranians preferred offer of apology. However, both Iranian and Malaysian societies were found to be not egalitarian societies such as western cultures.

In term of perception, Bergman and Kasper (1993) by means of SRQ and DCT investigated Thai and American English speakers' perceptions of a committed offense and the choice of apology strategies within a variety of contexts. Findings revealed

significant differences between the two groups in rating of some context-internal variables i.e. severity of offence, likelihood to apologize and others. Moreover, 50% of the differences between the two groups were attributed to the pragmatic transfer from L1 to L2. Furthermore, the results showed that when the speaker is closer to the interlocutor, the offender accepts more responsibility for the offensive act. The study shed light on the sociopragmatic competence of apology by Thai ESL compared with ENSs.

In line with Bergman and Kasper's (1993) study, Maeshiba, Yoshinaga and Ross (1996) investigated the Japanese apologetic behaviour and whether there is relation between pragmatic transfer and English proficiency. Four groups participated in the study; 30 Japanese native speakers, 30 English native speakers, 30 Japanese EFL (intermediate) and 30 Japanese EFL (advanced). The four groups responded to the DCT and results indicated that the intermediate group transferred their apology behaviour from Japanese to English more than the advanced group. As a consequence, the study suggests that Japanese EFL should be pragmatically instructed regardless of their target language proficiency.

In the same vein, Kashkouli and Eslamirasekh (2013) investigated the Persians and Armenians assessment of context-internal variables by means of SRQ and DCT. Results showed that Armenians rated the severity of the offence variable higher than Persian rating. Moreover, Armenians are more like western in their formality of their behaviour in which social status and social distance of the offended party does not influence their apology production. For Persians, they are more influenced in these factors.

In Arabic context, some attempts as well have been conducted to understand the L2Ss' apologetic behaviour. Alfattah (2010) investigated apology strategies of Yemeni EFL university students by the means of DCT. The data were examined and analysed in light of Brown and Levinson (1987) concept of politeness and face threatening act. Data were collected using Olshtain and Cohen's (1983) apology classification. The findings revealed that respondents used the IFIDs primarily to express regret which are found in every response in the data. The use of '*I'm sorry*' was argued to stem from the respondents' believe that apologies should consist of this expression.

Similarly, Jebahi (2010) investigated the speech act of apology by 100 Tunisian university students using DCT to elicit apology strategies. The findings suggested that Tunisian university students used statement of remorse in three main situations where the offended is: (i) a close friend, (ii) old in age and (iii) having the power to affect the offender's future. A noticeable percentage of subjects denied responsibility for the offence and shifted responsibility to other sources using accounts. Other less used strategies were: self-castigation, offer of repair, blaming the victim, invoking Allah's name, intensification, minimization, and humour.

Further, Al-Zumor (2010) examined apology strategies for a group of Arab L2Ss in India. This group of Arab respondents included students from Jordan, Palestine, Sudan and Oman. The comparison has been done between three groups of respondents, Arab L2Ss, British NSs and American NSs. DCT was used to elicit data from the respondents and the results categorized and analysed according to Olshtain

and Cohen's (1983) apology classification. The apology semantic formulas were calculated and tabulated after that to find out the most used apology strategy by each group of respondents.

Findings revealed that expression of regret e.g. and request for forgiveness e.g. *Excuse me* were the most used strategies by English and American respondents respectively. Pragmatic transfer from Arabic to English has been found in the responses of Arab L2Ss. This negative pragmatic transfer according to the researcher was due to the strong influence of the respondents' native language and their little exposure to the second language. Findings also revealed that the religious beliefs, concepts and values are responsible for many deviations in the Arab respondents' language from that of the native speakers. Moreover, Arab respondents used more 'taking on responsibility' strategies, whereas the English native speakers used more 'offers of repair' strategies.

In addition, Binasfour (2014) investigated Saudi Arabic speech act of apology production and found that the two most universal strategies used were apology expressions and explanations. Furthermore, the most common strategies that were often combined together were expressions and explanations. Moreover, analysis revealed that social power has a noticeable impact on students' production of the five apology strategies. Results indicated that the higher the social power of the offended, the more apology strategies he/she seemed to have received. Besides, Results indicated that there is an effect to the L2Ss English proficiency on their speech act productions.

Thijittang (2010) conducted a mixed methods approach, which is combining the quantitative with qualitative tools to investigate the production of apology strategies between Thai L2Ss compared to American English NSs. DCT and structured interviews were used to elicit the data from respondents. DCT questionnaires were gathered from 160 Thai undergraduate students of different disciplines at a university in Thailand, whereas the participation for interview involved nine students. Data were analysed based on Holmes (1990) apology classification. Results revealed that English has more strategies for apologizing than Thai language. Furthermore, the sociolinguistic factors (social status, social distance, and severity of offence) were found to have an influence on the production of apologies by Thai L2Ss.

Aydin (2013) investigated the speech act of apology between three groups of respondents; 29 NSs of English, 30 NSs of Turkish, and 15 NNSs of English in Turkey. Data were collected via DCT and were analysed based on Cohen (1986) coding scheme. Results revealed that the advanced NNSs showed similarities with NSs in their apologies in terms of general strategies, although in their modification of strategies they showed usage of L1 forms. Similar to Alfattah's (2010) study, Aydin also found that the most used strategy by all three groups is the IFIDs. Turkish NSs are found to be more indirect than American English speakers in their apologies.

Focusing on perception of apology, Hou (2006) investigated the Chinese L2Ss compared to English NSs and Chinese NSs perception of speech act of apology. The sample of the study contains three groups, 60 Chinese L2Ss and 60 American NSs and 60 Chinese NSs. SRQ was used as the main instrument to investigate the sample

perception of the contextual internal variables. These variables include severity of the situation, the possibility of you apologizing, difficulty of the apology for the speaker and the likelihood of the apology accepted by the hearer. Findings of the study revealed some similarities between Chinese and American in perception of the variables and this was attributed to the universality of speech act of apology. However, significant cultural differences were found in which the Chinese rated the offences as more severe and apology more difficult which demonstrated the eastern politeness.

More recently, Bella (2014) investigated the realization of apology production by thirty five native speakers of Greek and thirty five English learners of Greek as foreign language. The study attempts to explore the two groups responses based on DCT and assessment questionnaire. Findings revealed that English learners of Greek transferred their cultural norms while using L2. They heavily employed IFIDs with their familiar interlocutors such as friends more than Greek native speakers. ENSs preferred to use IFID regardless of the social power and distance by contrast Greek did not use IFID while apologizing to friends. Further, Greeks were found to prefer positive politeness strategies in their apologies, whereas English speakers exhibited the negative politeness strategies and IFIDs. ENSs used intensifiers such as terribly sorry more frequently than Greek which is not appropriate in Greek culture and show transfer. Furthermore, analysis indicated that ENSs view their relations with their professors as equal which is not favoured by Greek native speakers.

As for pragmatic transfer, previous ILP researches have shown that pragmatic transfer occur. For example, Bergman and Kasper (2003) found that most of the pragmatic differences between the Thai and American English were due to the negative sociopragmatic transfer. By the same token, Al-Quraishy (2010) found that Iraqi EFL learners negatively transferred their L1 pragmatic norms while apologizing in English.

This section discussed some of speech act of apology related studies. Most of the studies presented compared the way speakers of different languages apologize in English to the way native speakers of English do, it has been shown that the choice of apology strategies depends on both the cultural background of the speaker and that of the hearer and by socio-cultural factors. Furthermore, all of the presented studies in this section confirmed that there are cultural differences in the apologizing. These differences are due to many factors such as the language proficiency and pragmatic competence of the speakers which leads to inappropriate use of apologies in the target language.

The implications of apology research discussed above confirm that L2Ss should be made aware of such cultural differences on how apologies are produced in their native language and in the target language so as they would be able to be pragmatically competent and avoid negative pragmatic transfer. Reviewing the literature of speech act of apology contributed to better understanding of the area of speech act of apology in general. Furthermore, it is important to understand this previous speech act of apology literature in order to show how the present study is related to this literature. Moreover, previous studies have provided the researcher with

useful insights regarding data analysis procedures and methodology suggested in the present study.

The previous discussions of the speech act of apology research highlighted the cultural similarities and differences and the importance of understanding these cultural differences to achieve the pragmatic competence. Thus, the present is an attempt to investigate these similarities and differences between Jordanian and English culture besides investigating the pragmatic transfer from L1 to L2 in order for JL2Ss to achieve the sociopragmatic and pragmalinguistic competencies and avoid negative pragmatic transfer. This particular study focuses on studying apology in Jordanian context based on speech act and politeness theory. The following section discusses the previous studies related to the study of apology in Jordanian context.

2.9.2 Research in Jordanian Speech Act of Apology

Speech acts research in Jordanian culture indicated that Jordanians assign large value to social power and distance and using more face redress when performing FTAs which make them generally less direct and consequently more polite (Al-Issa, 1998; Al-Momani, 2009). Besides, for Jordanians, the group interest takes priority over individual and protecting harmony among group members is highly important. Moreover, Jordanian culture is considered as a collectivist culture, that is by showing positive attitudes toward vertical relationship and accept differences in power (Al-Shboul, 2013). Previous research indicated that Jordanians provide more explanation before or after committing the FTAs such as request, refusal or apology because they are often less direct (Al-Adaileh, 2007; Bataineh, 2006).

Al-Adaileh found that Jordanians prefer positive politeness because they use strategies to minimize the threat to the hearer's positive face i.e. statements of friendship, solidarity, compliments to make the hearer feel as a part of the group. Positive politeness strategies seek to minimize the threat to the hearer's positive face; they are used to make the hearer feel good about himself, his interests or possessions, and are most usually used in situations where the audience knows each other fairly well. These findings contradict with Brown and Levinson (1987) universality of politeness of apology who claim that apologies are intrinsically negative. British culture, on the other hand, is classified as a negatively polite culture emphasising formality among interlocutors (Al-Adaileh, 2007; Bella, 2014; Wagner & Roebuck, 2010).

Further, British culture is considered as an individual culture in which the smallest unit of survival is the individuals themselves (Al-Adaileh, 2007; Peetz, 2010; Spencer-Oatey & Franklin, 2014; Triandis, Brislin & Hui 1988). The interactional style of people in individualistic cultures is that they join and leave the group on the foundation of costs and benefits of relationship in the group. English culture is depicted as a horizontal culture which is influenced more by social distance and less by social power (Al-Issa, 1998; Al-Momani, 2009; Al-Shboul, 2013; Banikalef & Maros, 2013; Beeb et al., 1990; Wagner & Roebuck, 2010).

Regarding the speech act of apology research in Jordanian context, there are some studies conducted in this field. Most of these studies investigated only pragmalinguistic competence, which is concerned in identifying the similarities and

differences between JNESs and ENSs in the production of apology strategies. Perhaps amongst the earliest studies in the speech act of apology by JNESs and ENSs was conducted by Hussein and Hammouri (1998). Hussein and Hammouri carried out an investigation to find out the apology strategies between JNESs and ENSs by means of DCT.

DCT was first designed in English and distributed to 40 American participants and then translated into Arabic and distributed into two groups of Jordanian students from Yarmouk University in Jordan. 50 male and 50 female Jordanian students responded to the DCT. Findings revealed that Jordanian respondents used a variety of apology strategies more than their American counterparts, that is, Jordanian used 12 apology strategies while American used only seven. Moreover, findings showed that social power plays a significant role in determining the apology production in which the Jordanians opted to use an honorific when the recipients of apologies are higher in rank, while this was not found in the American responses. In addition, the similar strategies that both Americans and Jordanians used are the expression of apology, the offer of repair, the acknowledgement of responsibility, and the promise of forbearance. Only Jordanians used strategies like praising Allah (God) for what happened, attacking the victim, minimizing the degree of offense and interjection. The Jordanian speakers also tended to use less direct and more elaborate strategies as compared to ENSs. These differences have been attributed to the influence of culture, patterns of thought and religious orientation.

Al-Adaileh (2007) utilized mixed methods approach to investigate the politeness orientations regarding the speech act of apology between JNESs and ENSs. He employed two instruments mainly DCT and semi-structured interviews to collect the data. The DCT was first constructed in English and completed by 80 native speakers of British English from University of Leeds, United Kingdom and then translated into Arabic and completed by 80 JNESs enrolled in Arabic language classes in three different universities: Mu'tah University, Al-Hussein Bin Talal University and Yarmouk University in Jordan. Data were analysed based on Olshtain and Cohen (1983) apology classification. The semantic formulas of apology strategies were calculated and tabulated according to the apology strategy type; the result of each individual strategy in the two groups was calculated. Findings revealed that ENSs are more inclined to use IFIDs more than JNESs did and both groups were likely to employ the expression of regret subcategory.

The most frequent IFIDs expressions in the responses of JNESs were as the following: *asif*, *muta'assif*, *asef* (sorry), verbs: *atta'assaf* (sorry), *a 'tather* (apologise), *samehni* (forgive me), and nouns: *'afwan* (pardon), *alma'thirah*, and *al'uthar* (apology). Both ENSs and JNESs opted to employ the most commonly used remedial expressions, specifically "I'm sorry," Al-Adaileh concluded that Jordanian apology is strongly affected by the context-external variables of the social power and social distance.

Furthermore, Bataineh (2008) investigated the similarities and differences between JNESs from different majors of study from Yarmouk University and University of Science and Technology in Jordan, and ENSs from Indiana University

in the United States of America. The DCT was adopted from Sugmento (2006) and another test designed by the researcher herself were the study instruments. Bataineh found that JNESs used significant apology strategies more than ENSs did. These strategies include (1) statement of remorse, (2) strategy of promising not to repeat the offense, (3) invoking Allah's (God's) name, and (4) the use of proverbs.

On the other hand, ENSs used more compensation, and tended to blame others as well as themselves when trying to apologize for the committed offense. The study also compared between males and females in both cultures and found that JNESs males and females used different apology strategies. JNESs males used more statement of remorse strategies while JNESs females used less non apology strategies and assigned the blame on themselves more than on others. ENSs females tended to apologize more than males and used statement of remorse more than male did.

More recently, Banikalef and Maros (2013) conducted a study to investigate apology strategies by JL2Ss at UKM, Malaysia. DCT and semi-structured interviews were employed. The DCT was adopted from Al-Adaileh's study (2007) since this instrument was already tested and employed to cross-culturally investigate similarities and differences between JNESs and ENSs. The participants of this study were 40 male postgraduate JL2Ss at UKM with ages range between 25-40 years old. The frequencies of apology strategies have been analysed and tabulated according to Olshtain and Cohen's (1983) apology classification. Findings revealed that JL2Ss used mostly IFIDs specifically when expressing regret, such as I'm sorry which was the most used strategy. The results indicated that some new apology strategies used by JL2Ss which demonstrate that speech act are cultural specific. These new strategies

were not listed in the model that was adopted from Olshtain and Cohen (1983). These new apology strategies include; arrogance and ignorance, blame something else and swearing to Allah.

Speech acts research in Jordanian context revealed that even JL2Ss with high English proficiency still lack the pragmatic competence (Al-Momani, 2007; Al-Shboul, 2012; Rababah, 2003; Zayed, 2014). Thus, this particular study focuses on proficient JL2Ss. The findings of the study could further shed more light on the relation between English proficiency and pragmatic transfer by JL2Ss. Hence, in order to reduce and avoid pragmatic failure, JL2Ss should have both sociopragmatic as well as pragmalinguistic competencies of L2 (Blum-Kulka, 1991; Ifantidou, 2014; Liu & Ou, 2004; Trosborg, 2010; Yates, 2010).

The above discussed apology studies in Jordanian context, seems to be more interested in investigating the similarities and differences in speech act of apology between JNESs and ENSs at the production level i.e. pragmalinguistic competence and neglected investigating the sociopragmatic competence which is the perception level. Further, these studies did not address the negative pragmatic transfer by JL2Ss. Reviewing results of previous Jordanian speech act of apology research shed light on the nature of apology in Jordanian culture. Thus, the present study tries to fill the gaps in the previous literature. It investigates the perception and the production of speech act of apology by Jordanian and British cultures. Moreover, it investigates the negative sociopragmatic transfer from L1 to L2 as well as the justifications of this negative transfer by JL2Ss.

Besides, the previous research findings provided valuable insights and contributed to better understanding of the Jordanian apology behaviour. However, previous attempts suffered from some methodological limitations such as using only one instrument which is DCT and highlighted only the pragmalinguistic competence of apology by Jordanian and English native speakers. Therefore, the present study employs triangulation method by means of DCT, SRQ and semi-structured interviews to investigate the speech act of apology i.e. the sociopragmatic (perception) and pragmalinguistic (production) competence of JL2Ss where JNESs and ENSs served as the baseline data (for comparison purposes). Besides, the pragmatic transfer by JL2Ss in the perception and production of apology from L1 to L2 is also investigated.

2.10 SUMMARY

This chapter has reviewed the literature related to the present study. The present study aims to investigate the sociopragmatic (perception) and pragmalinguistic (production) competencies of the speech act of apology by JL2Ss compared to that of JNESs and ENSs. The literature have shown that apology has received a great amount of attention in the field of sociolinguistics due to its significant importance as a remedial interchange which aims to re-establish the social harmony after a real or virtual offence has been performed (Blum-Kulka and Olshtain, 1984; Brown & Levinson, 1987; Goffman, 1981). Leech (1983) views apology as an attempt to make a balance between the interlocutors after a speaker commits an offence against the hearer. While Olshtain (1989) defines an apology as “a speech act intends to provide support for the hearer who was actually or potentially mal-affected by a violation” (p. 165).

The conceptual framework of this study includes speech act theory Austin, (1962) and politeness theory Brown and Levinson, (1974), individualism vs. collectivism theory (Hofstede, Hofstede & Minkov, 1991), classifications of apology strategies, pragmatic competence as well as pragmatic transfer. The literature showed the widespread use of these theories in the realm of pragmatic research. Apology is one of the most significant investigated speech acts in multiple languages and context due to its impact as a remedial action between interlocutors after malfunction happens during conversation (Olshtain & Cohen, 1983).

In Jordanian context, speech act of apology has been investigated to find out the similarities and differences between NSs and NNs. However, there are some issues left uninvestigated in previous research. It could be said that previous studies focused more on investigating the production of apology strategies i.e. the pragmalinguistic competence. Lack of research in sociopragmatic competence and negative pragmatic transfer from L1 to L2 are the main motivations of this particular study. Hence, this study investigated both sociopragmatic and pragmalinguistic competencies and negative pragmatic transfer from L1 to L2 by JL2Ss.