

CHAPTER ONE

1.1 Definition of Apology

The act of apology has been defined from various points of view. Some linguists define it as a type of remedy to set things right. The act of apology needs an act or an expression purposed to make things right. Olshtain (1983: 235) for instance states that "The act of apologizing requires an action or an utterance which is untended to set things right".

While Goffman (1971: 140) thinks about apology as one type of remedy "Which the speaker splits into two parts: one that is offensive and another that is socially controlled ". Coffman (ibid: 109) believes that to carry on remedial work such as apologizing, one has to change the meaning of the act which turn on insulting situation into an agreeable one.

Some linguists relate apologies to the feeling of responsibility. Such as Holmes (1995: 155) who thinks that apologizing is an act of speech purposed to repair the offence of the speaker who admits of his responsibility for the insult towards the hearer. Therefore, the restoration of the social relations' balance is founded between speakers.

Fraser (1981: 262) discusses that the act of apology is to be responsible for the violation. However, relating an apology with taking responsibility seems doubtful, in that, sometimes people apologize for bad weather as in English or apologize for other acts. Moreover, people say " *I'm sorry*" when hearing the news of somebody's death and that does not mean taking responsibility for that death.

Apologizing also refer to events that may violate social norms or cause personal harm and consequently the events are negatively evaluated. Olshtain and Cohen (1983: 22) state that "Apology is an act that is taken to make up for another party after a certain act which is negatively evaluated or felt is done or about to be done". They point to a similar meaning when they say that apology is presented when the norms of the society are broken.

Bergman and Kasper (1993: 82) propose the idea of apologizing to remedy since apology is a compensatory action to offences and that their

aim is to restore the harmony of the social relation after the offence is done. A reparatory act to the offence in which the speaker was implicated in a causal manner and which is valuable to the hearer is called an "apology " (ibid).

Thus, apology is an expression of regret by many researchers and linguists, Leech (1983: 125), for instance, views apologies as expressing regret for some offence committed by the speaker against the hearer. He regards apology as an acknowledgement of lack of harmony in the relation between the speaker and the hearer and an attempt to restore the equilibrium, some linguists relate regret to the idea of taking responsibility. Fraser (1981: 262) claims that apology is to be responsible for the offence and declare his or her remorse for the action's effect but not the particular action.

Accordingly, the idea of defining apology as an expression of regret looks, to a certain extent, arguable. Many linguists think that apologies are not always an expression of regret. For example, Thomas (1995: 100) claims that the Searlian rules which Searle (1969) demonstrates that the control the performance of taking cannot be applied to an instance like: ***"I'm sorry, I broke your nose"***.

Problems about these rules will appear because apology here is not an expression of regret.

1. Prepositional act: ***The speaker express regret for breaking your nose.***
2. Preparatory act: ***The speaker believes that breaking your nose was not in your best interest.***
3. Sincerity Condition: ***The speaker is sorry that he broke your nose.***
4. Essential Condition: ***In uttering the words "I'm sorry I broke your nose" the speaker apologize to you.***

Thomas (1995: 100) here, criticizes the Searlian rules which cannot capture such an example where apologizing does not implicate regret. Another view is proposed by Fasold (1996: 154) who thinks that apology includes regret but regret may not include apology. He calls the expression ***"I'm sorry"*** an indirect apology, and gives an illustrative example to his point of view:

- a. ***My aunt Suha died last week.***
- b. ***I'm sorry.***
- c. ***My aunt Suha died last week.***

d. I apologize.

"*I'm sorry*" here does not reflect an apology on the receipt of news that some one has died, since regrets are proper here, yet not the acceptance of responsibility.

The speaker in the second exchange accepts the responsibility for Suha's death if the general idea of apology is determined, connecting apology with regret can be accepted. The majority of cases of apology can be regarded as ritual where there is no real regret about the act done. Moreover, people sometimes apologize for a future action where the regret has no place, for example:

- "*I'm sorry but I have to report you*".

As they indicate that an event has already happened, Blum Kulka and Olshtian (1984: 206) clarify that the act of apology is post event. However, they notice that the speaker could be aware of the fact that it is about to happen, so the speaker apologizes when the offence is real or perceived.

In this section, two functional aspects of the apologies in the corpus are considered. Firstly, there is the question of prototypical apology V/S other usages of the form, secondly the researchers will briefly discuss some temporal aspects of the apologizing, i.e. when apologies are uttered in anticipation of an offence or after an offence has taken place.

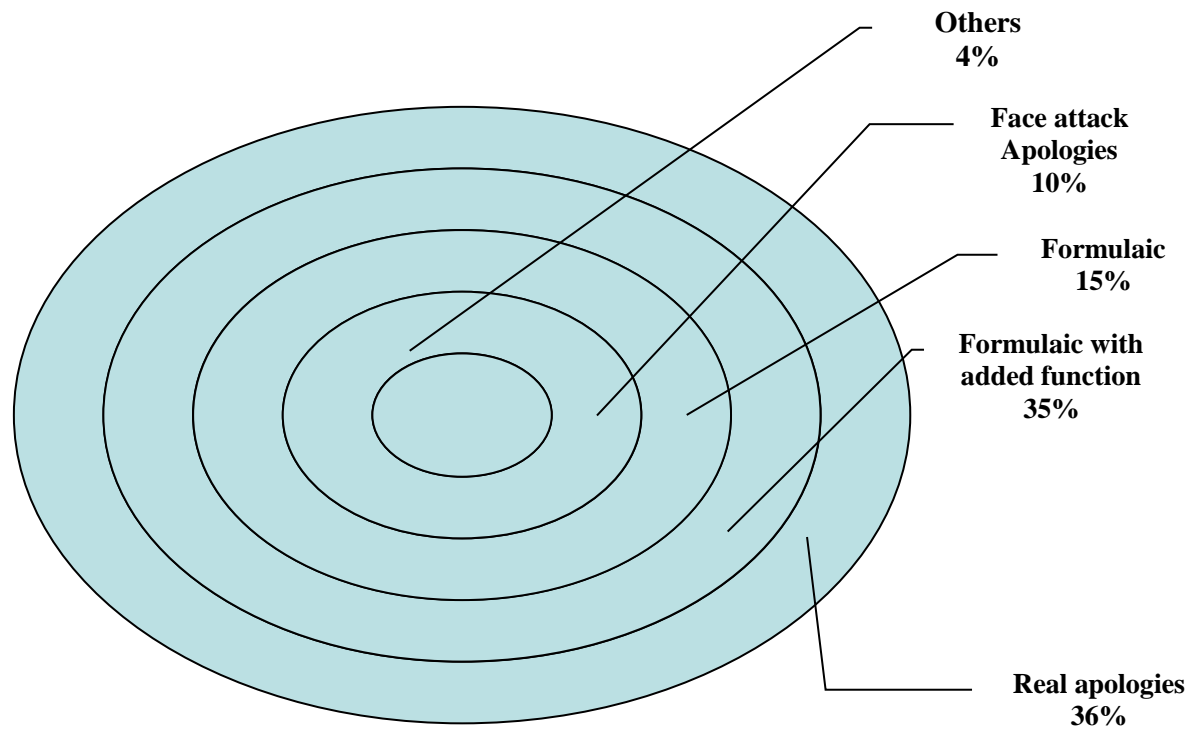
1. '*Real*' and other types of apologies:

A large proportion of the apology forms encountered in the corpus fall outside the prototypical view of the '*Real*' apology only about one third of the apology were real expressions of regret for non-trivial transgressions. The remaining apologies were either for insignificant acts or did not signal the element of regret included in the prototypical view of apology.

Apologies for '*Talk*' offences and '*Social gaffe's*', for example were extremely formulaic; the seriousness of the offence and the display of regret were minimal, an added pragmatic function such speed acts included apologies for '*Hearing*' offences and '*Requests*' for attention. Finally, there were number of apologies where the regret of the offender was questionable; apologies serving as disarmers for forth coming face

attacks. This category constituted apologies uttered in response to '*Breach of Consensus*' offence.

Figure (1)
Illustrates the relative distributions of these various types of apologies in the corpus.



2. Temporal Consideration:

Apologies can be classified as 'Anticipatory' or 'Retrospective' depending on when they are uttered in relation to the offence they remedy. The functions and forms of apologies are closely related to this temporal aspect. Two functional sub-categories of anticipatory apologies were distinguishable in the data; firstly, there were 'Disarmers', which, for example, served to prepare the hearer for a potentially unwelcome statement. Their function was to lessen the negative impact of such an utterance. Typical utterances meriting such apologies were disagreements. In the following example two sixth-form students disagree about the responsibility they have as role models for younger students. The second functional category of anticipatory apologies was 'Request cues'.

These types of apologies have probably evolved from disarmers through the process of ellipsis (I am sorry; could you repeat that please? shortened to a simple sorry?)

For example, an apology such as "Pardon?". This serves a dual function; the apology itself is a request cue for repetition. While at the same time it disarms itself. The reason I have chosen to include 'request Cues' as a separate category even though they are essentially disarmers, is that they have become so conventionalised in English that their mere utterance is a request in itself. This type of explicit apology thus functions as a request cue. This does not, however, mean that the form has entirely lost its quality as a politeness marker; compare for example what? and pardon? used in a similar context

Retrospective apologies function as 'Redeemer's, uttered after an offence has taken place. In the corpus they served as a means of genuinely or ritually taking responsibility and expression regret.

Apologies were used as disarming moves in half of the example encountered (this includes request cues). Aijmer found a similar tendency in the LLC (1996: 99), as did Edmondson (1981: 288) in this study of American dialogue, Arguably, redeemers are "supportive" and "self-demeaning" (Aijmer, 1996: 99).

Whereas the use of disarmers involves more calculated form of politeness, where primarily self-interest is at heart. Caution should however be observed before assigning politeness quotients to a particular apology category. Each apology in the corpus was unique and degree and form of politeness it express must be evaluated in the context in which it appears.

CHAPTER TWO

2.1 Apology and Politeness

The notion of politeness is additionally connected to the theory of speech act, most studies on politeness state that this idea is global (Brown & Levinson, 1987; Lakoff, 1973). Three basic rules of politeness are suggested by Lakoff (1973: 298), via "Don't impose, "give options", and make [the hearer] feel good -be friendly". To answer the interceptions about the universality of politeness, Lakoff (ibid) demonstrates that this hypothesis does not disagree the way that societies have distinctive traditions. He claims that what makes disparities in interpreting politeness through cultures is the arrangement these guidelines come first one over the other.

As stated by Brown and Levinson (1987: 198), all individuals from any society have a tendency to keep up a specific picture of themselves, a picture that they name "face" two kinds of face, via "Negative " and "Positive" face are distinguished by Brown and Levinson. The first is explained as one's wish that no one hinders his/her acts, while the second suggests that individuals anticipate that their needs will be attractive to others.

In this way, those language functions communicated with the assistance of speech acts are proposed either to impede a threat to the addresser's or addresser's face by acting in a polite way when asking something. For example, or to recoup, or save face – in the state of apologizing (Staab, 1983: 25). To apologize means admitting that the speaker accomplished something incorrectly, Lubecka (2000: 67) says that they are face threatening, yet also face-saving, since if accepted, the apology should avert the speaker's offence. Nevertheless, numerous researchers and scientists still disagree with the theory that the concept of face is global.

The notion of face is also culture specific as concluded in the studies which affirm that Levinson and Brown's (1987: 91) face theory does not perform to Chinese (Gu, 1990) or Japanese (Matsumoto, 1988) speakers, as belonging to group rely on rank relationships, the Japanese unlike Europeans, do not determine themselves as individuals, therefore, as stated by Matsumoto (1988: 413), saving – face, for instance, implies something else rather than looking after the individuals comfort.

Gu (1990: 242) has put forward the same claims. More than what Brown and Levinson suggest, in the Chinese cultural, for instance, politeness means it is a social norm whose infringement brings along social reprimand. For the Chinese, negative face is never threatened, as speech act such as offering or inviting will never be considered as threatening to one's face. According to Gu (ibid), for the Chinese "politeness exercises its normative function in restricting individual speech acts apart from sequence of face that each culture has is caused by using the wrong speech act in cross-cultural communication as a result, speech acts are connected to this concept.

In light of such findings the notion of face is classified into "individual face" and "group face" by Nwoye (1992: 313). Thus, individual face refers to "the individual's desire to attend to his/her private requires and to place his /her public –self-image above those of others", while group face means " The individual's desire to behave in line with the culturally expected aspects of behavior that are institutionalized and accepted by society "(ibid).

Nwoye (ibid) has also shown that some cultures, in light of this reclassification of the notion of face, speech acts such as request, offers, thanks and criticisms are no longer face threatening acts for example, in the culture of the Igbo, people follow a system where the sharing of goods and services is a norm. Thus, where as in some civilizations a certain request may be imposing, in this particular culture it is not, since people are expected to share as a social norm. This idea of a "group face" was also put forward by Obeng (1999: 723), who gave the example of the Akan language, where acts are threatening the fact not only of the speakers, but of the entire ethnic group.

More than that, politeness is contextually determined not only culturally. Fraser (1996: 226) has demonstrated that language functions and actions that are considered to be polite under normal circumstances in human interaction may not be sounder contextually determined factors. For example, people who are being much more polite than the social norms could be considered according to Fraser, disrespectful, arrogant and even impolite.

Another issue that speech acts raise linked with politeness is the way that some acts of speech appear to be impolite by their kind, for example, command or order, while offers or invitations are considered to be polite by their kind (Leech, 1983: 69) according to Leech (ibid) speech acts are

classified into positive politeness, which expands the politeness in the state of innately polite speech acts and negative politeness, which diminishes the impoliteness of innately impolite speech acts. Leech (ibid) additionally claims that one has to give careful consideration to the relatedness of politeness, as it relies upon the way of speaker's life.

The need to be polite affects the type of speech act one chooses to utilize accordingly, one may decide to use an indirect speech act rather than a direct speech act so as to be politer (ibid: 72) Leech (ibid) calls it the metalinguistic utilization of politeness in acts of speech. The connection between speech acts and politeness appears to be consequently so much identical to the relationship between indirect and direct speech act. Some particular acts of speech as polite or impolite are difficult to label, and utilize as rules. whether the meaning a particular act of speech is impolite or polite is some what so much reliant on the context in which they are expressed.

CHAPTER THREE

3.1 Apology Strategies

Cohen and Olshtian (1981) were among the first to study apology strategies. Using a Discourse Completion Test (DCT); a form of data collection in which participants respond to situations where they might apologize, for example, by writing down that they would say if they lost a book they had borrowed from a friend), they elicited apologies and developed a typology, which has been adapted by Hitomi Abe (personal communication, March 5, 2012) and Kitao (2012) (see appendix). This typology includes major apology strategies: expression of the apology (the Illocutionary Force Indicating Device, or IFID), using a performative word such as "sorry" or "forgive" a statement of the situation that is, what the speaker is apologizing for, if it is not clear from the context; an explanation for how the offence happened or why the speaker committed the offence; an acknowledgement for responsibility; an offer of repair; a statement of an alternative, a promise of non-reoccurrence; a suggestion for avoiding the situation in the future; and verbal avoidance are further divided into subcategories. The typology also includes adjuncts to apologies, such as using intensifiers, minimizing the offense, the expression concerns for the inter locater. The changes made by Abe (Personal Communication, December 10, 2012) were to add "Statement of situation", suggesting a repair, "Statement of alternative, suggesting for avoiding the situation", "verbal avoidance", "gratitude", "wishing the best after apologizing", "feedback", "adjunct to the offer of repair", and "other".

Kitao (2012) added "self-justification" and request for understanding". In both cases, there were strategies found through analysis of data that was collected. Research related to apologies has primarily been done in terms of comparing the realization of apologies in different languages and cultures (Salago, 2011). Among the most important of these studies were studies that were part of the Cross-Cultural Speech Act Realization Project (CCSARP), which was initiated by Blum. Kulka, House, and Kasper (1989) or used its approach. They defined three expressions for the IFID of apologies:

1. An expression of regret "I'm sorry ".
2. An offer of apology "I apologize".

3. A request for forgiveness "Forgive me, excuse me, Pardon me, etc."

The IFID is usually a formula. According to Wippercht (2004), "The use of the IFID as an explicit expression of apology shows the acceptance of the need to apologize on the speaker's side and also the acceptance of the cost to do so. "Intensifiers are also commonly used in apologies, strengthening the apology, increasing support for the hearer and indignity for the speaker.

This intensification is usually internal to the IFID, in the form of such expression as "very" or "truly". This strategy is particularly used by lower status people in order to encourage a stronger and sincerer interpretation of the apology (Olshtain, 1989).

Apologies are also sometimes downgraded by minimizing the offense, e.g., "I'm sorry, but still, you shouldn't be so sensitive" (Olshtain, 1989) or offering self-justification (Kitao, 2012), e.g. "I'm sorry for laughing at you, but in my defense, you do look pretty funny".

According to Salgado (2011), among the CCSARP's most important conclusion was available to speakers of different languages. The various studies found similarities across language in the expression of the IFID and in the acknowledgement of responsibility. However, apologies do differ in different cultures based on the situation, and the ways in which apologies were intensified or strengthened.

3.2 Conclusions

1. The aim of this study was to examine the types of categories that Romanian speakers use to apologize in situations that require interaction among friends, as well as how these categories combine to form apology strategies. Some of the findings are similar to previous studies on other languages, while other findings are different than the ones reported on various languages.
2. The findings have shown that most often used category, either as a stand alone or in combination with other categories, was the III Cautionary Force Indicating Device.

3. The conclusion is that Romanian speakers prefer explicit expressions of apology, which is consistent with previous findings.
4. The categories "providing a justification", "offer of repair" and "blaming someone else or denying responsibility" had a higher frequency than the other categories.
5. The preference for such categories suggests the fact that saving face is very important for the Romanian speakers in the survey.
6. In so far as the combination of basic categories is concerned, the findings show that an overwhelming majority of the apologies were combinations rather than standalone categories.

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