

## **Discourse Analysis of Apology and Politeness Strategies in ‘Al-Musameh Kareem’ TV Programme**

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### **1. Introduction**

The action of apology takes place as result of committing an offense. This offense is usually committed by the offender towards the offended person. Each offense usually requires an appropriate type of apology. This appropriateness of the act of apology depends on the rank of the offense, social distance among the participants, and power of the offender or the offended person (Brown & Levinson 1987). Failing to apologize appropriately will lead to an ineffective acceptance and might lead to further complication in the relationship between the interlocutors. To avoid these complications, the offender must select appropriate strategy of apology that satisfy the offended person and leads him or her to accept the apology.

Performing apology has been studied in the literature under the area of speech act and politeness. As a speech act, apology is defined as a “post-event” act that takes place as a response to an offense already committed by the speaker (Blum-Kulka, House, & Kasper 1989. 206). Being post-event reaction makes apology similar to other speech acts such as thanking and different from others such as request. However, apology entitles the same person who committed the offense to take the action of apology. The offended person usually receive both the offense and the apology action and is required to accept or refuse such apology.

In response to the offense, the offender usually signals regret towards the committed offense, thus expresses his/her intention to placate the offended person. He/she might show his/her regret explicitly using expressions such as ‘I’m sorry’, I apologize for..’ or any other IFIDs (Illocutionary Force Indicating Devices), or implicitly apologize by explaining the violation

reasons, providing a justification, carrying the responsibility towards the offense, and/or offering a repair to the situation (Blum-Kulka, 1989). The selection of these strategies depends highly on the personal estimation of the offense and the relationship between the offender and the offended person.

Brown and Levinson (1987) considered apologizing speech act as a negative politeness strategy by which the speaker avoids impinging on the hearer. For others such as Harris, Grainger, and Mullany (2006), apologizing can express different types of politeness. It saves the hearer's positive face while threatening the speaker's positive face when admitting the mistake. On the other hand, it threaten the hearer's negative face by accepting apology and threatens the speaker's negative face by offering repair and forbearance (Blum-Kulka et al. 1989; Brown & Levinson 1987).

The selection of the strategy of politeness depends on the addressor-addressee relationship, the personality of the speaker, the degree of violation and seriousness of the offence, the physical setting and location of the offense, and the other social parameters of distance, power, and age as proposed by Brown and Levinson (1987). In spite of these varied contexts and views of what apology action is and the different tactics employed, the ultimate purpose of performing the speech act of apology, when it takes place, is to placate the hearer by showing a kind of respect, appreciation to the feeling of others, and compensate the loss in the part of the hearer.

In the last two decades, a number of studies have been conducted to investigate the speech act of apology speech act. In the western context, apology has been studied focusing on how apology is performed in political and official context (Abadi 1990; Harris et al. 2006; Nobles 2008), in relation to gender (Holmes 1989), in social media context (Page 2014), and in institutional context such as medical encounters(Lazare 2006). In the eastern context, the focus of research (Afghari 2007; Ghanbaran, Rahimi, & Rasekh 2014; Lee 2014; Maros 2006; Shahrokhi & Jan 2012; Shariati & Chamani 2010)was on the strategies used to realize apology as an expression of politeness.

In the Arab Context, a number of studies were also conducted. The focus of these studies was on how foreign language Arab learners perform apology in academic setting (Banikalef & Marlyna 2013; Bataineh, Ruba Fahmi & Bataineh 2006; Jebahi 2011). Other studies concentrated on the difference in the performance between the native speakers of English language and the nonnative

Arab speakers (Al-Adaileh 2007; Al-Zumor 2011; Bataineh, Rula Fahmi & Bataineh 2008; Nureddeen 2008). These studies take into account culture and its effect on the performance of speech act. However, most of these studies used a discourse completion task (DCT) as an instrument to collect the data. This type of instrument requires the participants to respond to imaginary situations. Although this type of instruments is easy to manage and can elicit controlled responses, it does not provide authentic source of information.

An example of these studies is a study conducted by Nureddeen (2008) who attempted to examine the type and extent of the use of apology strategies in Sudanese Arabic. In addition to the subjects' perception of social distance and power relations, and their effect on the degree of imposition, the researcher focused on how the culture of the participants affected their responses based on a number of DCTs in terms of the sociocultural attitudes and values in their community. The findings of the study showed that apology strategies among Arab people are very similar to those by other nationalities. Moreover, the results showed that the selection of apology strategies reinforces the culture-specific aspect of language use.

Another example of study that used DCTs is a study by Bataineh, Ruba Fahmi and Bataineh (2006) who investigated the apology performance among a group of Jordanian EFL university students. The researchers in this study asked the subjects to respond to a 10-item DCT. Although the findings revealed difference in the politeness strategies based on the gender of the subjects, the data collected did not occur naturally, which makes rather doubtful.

The current study is an attempt to fill the methodological gaps by conducting a research on the use of apology as an expression of politeness based on real-life face-to-face interaction. For this purpose, the current study selected one of the TV programmers in the Arab region called 'Almusameh Kareem' translated as 'The Forgiver is a Nobel'. In this TV programme, the host invites two people such as a husband and wife, a mother and son or daughter, and others who had been disconnected in the relationship for a while because of a problem, dispute, or misunderstanding. One of them is not informed of the presence of the other prior to the show. They are then one to confront with each other during the show. The host towards the end of the programme ask the offender to apologize to the offended person in his/her way so the offended person either accept or refuse to accept the apology. Analyzing this kind of TV programme will

help identify the different apology strategies used by the offender in the TV programme and analyze how politeness is expressed in almost real-life situations.

## **2. Statement of the problem**

As has been discussed, apology is a sensitive speech act that is affected by a number of factors. First, it is affected by the speaker's evaluation of the degree of offense being committed (Blum-Kulka et al., 1989). This requires the language speakers to be well aware of the degree of offense and use a suitable strategy to apologize accordingly.

The Arab speakers who speak English were reported by Nureddeen (2008) to use apology strategies that focus only on using the Illocutionary Force Indicating Device IFID 'sorry' and 'forgive me' which encompasses performing apology explicitly regardless of the degree of offense and the distance between the interlocutors. Second, apology is affected by the social relationship between the offender and the offended person.

Third and more importantly, apologizing is culture specific. Al-Zumor (2011) compared the use of the apology strategies between the Arab students speaking English and their American and British counterparts. The findings showed differences existed between these speakers. The differences in the use of apology strategies were attributed by the researcher to the difference in religious beliefs, concepts and values between the two cultures.

For example, the Arab learners used 'expression of embarrassment' strategy such as 'really, I am very embarrassed' and 'I feel shy' which are not for apology in English. The results also showed that the Arabs tended to take on the responsibility such as in "ma kan Qasdi" translated (I didn't mean it) while the English native speakers tended to use formulaic offers of repair or verbal redress in expressing politeness such as "Please let me help you with your things." (p. 26) These three factors should be considered together when performing apology.

However, the inaccurate evaluation of the degree of the offense and the lack of knowledge about the cultural context might lead to improper selection of the apology strategy, thus causing further damage not only to the offended person's face, but also to the offender's one. The intent of this study is to examine how Arab people perform apology in relation to politeness based on the degree of offense and their cultural background in the context of a TV show.

### **3. Research Objectives**

The general aim of the current study is to investigate the use of apology and politeness strategies in ‘Almusameh Kareem’ TV programme. More specifically, the objectives of the study are to:

1. Identify the categories and subcategories of apology strategies performed by offender during ‘AlmusamehKareem’ TV program.
2. Analyze the politeness strategies expressed by performing apology in ‘AlmusamehKareem’ TV program.
3. Understand why the offender employ the identified apology and politeness strategies

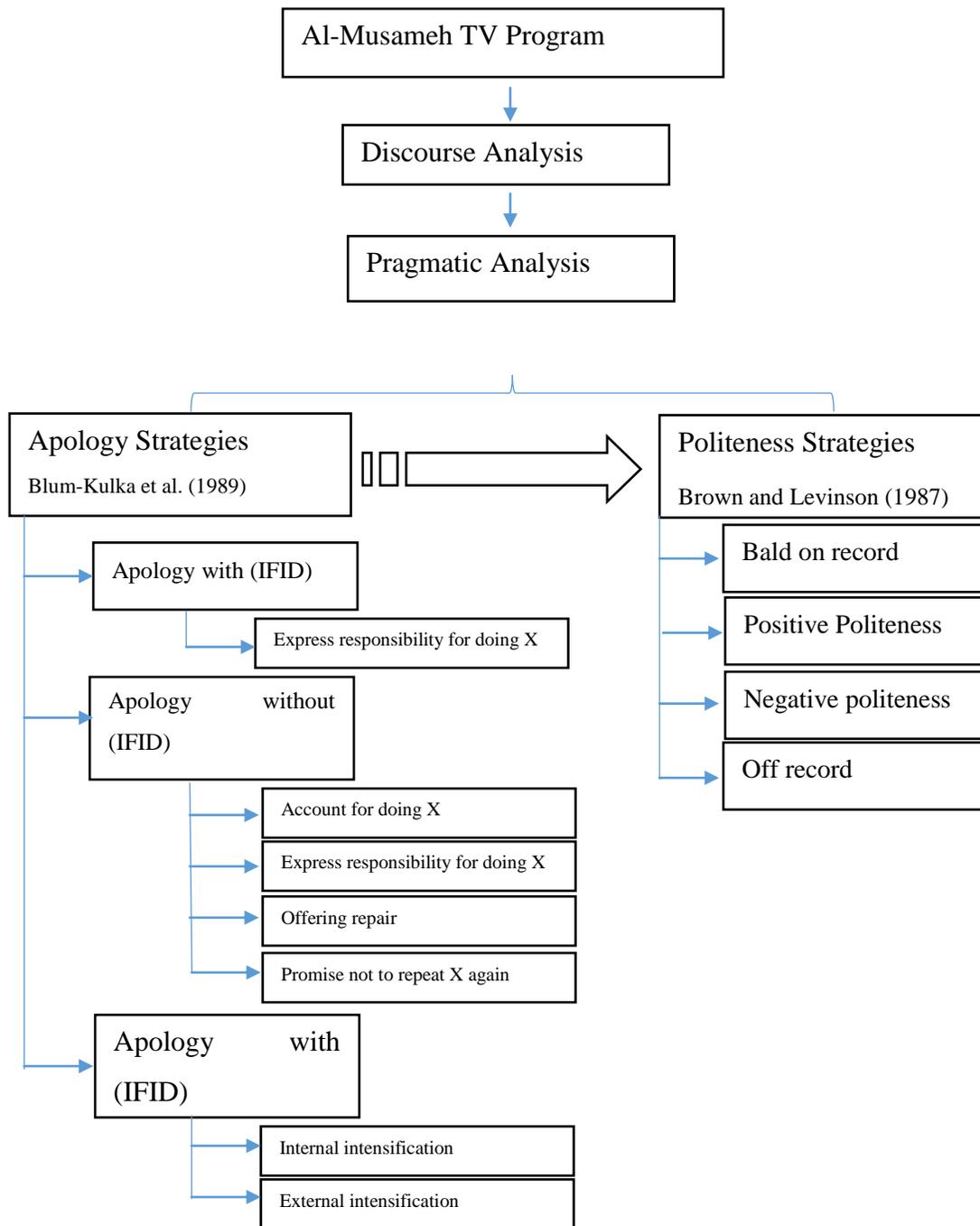
### **4. Research Questions**

To achieve the research objectives, the following research questions guide the current study:

- 1) What are the categories and subcategories of apology strategies performed by the offender during ‘AlmusamehKareem’ TV program?
- 2) How is politeness expressed by the offender during ‘AlmusamehKareem’ TV program?
- 3) Why did the offender employ the identified apology and politeness strategies

### **5. Research Design**

To achieve the research objectives and answer the research questions, a discourse analysis will be conducted. A qualitative approach will be used to collect the data in forms of transcriptions of real-life situations. The transcribed data will be examined to identify the types of apology strategies and politeness strategies. At this stage, a number of instances will be selected from the transcriptions to explain why the offenders used such apology and politeness strategies.



**Figure 1 Research Design**

## 6. Data collection

The data in this study will be collected based on Arab TV programme called 'Al-Musameh Kareem'. 10 episodes will be selected for this purpose. The duration of each show is about 40 minutes. However, only the part that includes instances of apology strategies part which usually

takes place towards the end of the programme will be transcribed. The purpose of selecting this programme is because this programme is designed to elicit apology based on different scenarios. It is also selected because apology is made based on real life situation and is made authentically without preparation.

## **7. Data Analysis**

The transcribed data collected from this instrument will be analyzed based on Blum-Kulka et al.'s (1989) CCSARP coding manual of apology and Brown and Levinson's (1987) politeness strategies.

### **- Taxonomy for Apology Strategies**

The taxonomy classifies apologizing speech act into a number of categories and sub-categories.

The main categories are the following;

1. Apology with Illocutionary Force Indicating Device (IFID): Explicit apology by using IFID expressions:

- Using routinized, formulaic expression of regret (performative verb (be) sorry; excuse; apologize; forgive; regret; pardon, etc.)

e.g.,

- I'm sorry (that) I'm so late / Excuse me for being late again / I apologize for coming late to the meeting, etc.

Pragmatically, the use of this strategy signals regret (on the Speaker's (S) part) for doing the offense (X), and thus is intended to placate the Hearer (H), thus expresses politeness.

2. Apology without Illocutionary Force Indicating Device (IFID): stating personal or external reasons (e.g., It's my fault/mistake)

- The use of an utterance to express S's responsibility for X when the reasons are related to the speaker's fault.

e.g., I'm so forgetful. You know me, I'm never on time.

Pragmatically, S carries the responsibility by ascribing the reasons to personal factors in order to placate the H, thus expresses politeness

- Explanation or account of cause which is out of speaker's control  
e.g., Traffic is always so heavy in the morning

In this case, the reasons are not the speaker's fault, so S rejects to apologize

- S's willingness to offer repairs for X  
e.g., I'll pay for the damage

The explanation or account of the situation fulfills the function of an apology, thus placate the H

- S's willingness to promise that X will never happen again  
e.g., This won't happen again

The offer to repair or the promise not to repeat the offense again is considered an apology, thus placate the H as a strategy to express politeness.

3. Apology with Illocutionary Force Indicating Device (IFID): Internal and external intensification (e.g., I'm terribly, terribly sorry)

- intensifying expression within the IFID (internally)  
e.g., I'm terribly, terribly sorry

The use of this strategy is to intensify the apology expression in order to placate the H and to express politeness.

- expressing explicit concern for the hearer (externally to the IFID)  
e.g., I'm sorry. Have you been waiting long?

This strategy is also to placate H by showing concern and caring to the H's damage.

- **Taxonomy for Politeness Strategies**

The use of the abovementioned apology strategies and sub-strategies can be used to map the strategies against the different types of politeness strategies proposed by Brown and Livenson's (1987) model of politeness. This includes four main strategies of politeness; bald on record, positive politeness, negative politeness, and off record.

By performing apology, for example, the speaker has the intention to satisfy the face of the hearer, thus expresses politeness. The type of politeness in such case depends on the type of face affected by the offense and the type of apology being performed. For example, off record strategy is realized when the apology is made without an IFID and an expression of responsibility is used instead by the speaker. However, when the speaker uses an expression such as 'Please accept my apologies', a bald on record politeness strategy is realized as the speaker used explicit IFID. To show consideration to the self-image of the hearer, the speaker can intensify the IFID, thus meets the positive face wants of the hearer in being respected.

## **8. Findings and Discussion**

The general aim of the current study was to investigate the use of apology and politeness strategies in ‘Almusameh Kareem’ TV programme. The focus of analysis was on identifying the categories and subcategories of apology strategies, politeness strategies expressed by performing apology, and understanding the reasons behind the selected apology and politeness strategies. To achieve these objectives, the following research questions guided the current study:

- 1) What are the categories and subcategories of apology strategies performed by the offender during ‘Almusameh Kareem’ TV program?
- 2) How is politeness expressed by the offender during ‘Almusameh Kareem’ TV program?
- 3) Why did the offender employ the identified apology and politeness strategies

The following sections will report the major findings of the ten apology situations. The frequency of the main and sub strategies will be first reported and discussed to answer the first research question. This will be followed by reporting the frequency of the politeness strategies and discussing how they were expressed to answer the second research question. Showing how politeness strategies were expressed and attempting to understand the reason behind the use of these strategies.

### **8.1. Categories and Sub-categories of apology strategies used during ‘Almusameh Kareem’ TV program**

The analysis of the ten apology situations (Table 1) employed by the subjects during ‘Almusameh Kareem’ TV program showed that the 25 instances of apology took place. Among all, the most frequent strategy of apology (60%) was the apology without IFID. This was followed by apologizing with a non-intensified IFID (36 %). Apologizing with IFID came last with only (4%) of the total occurrence of the apology main strategies.

Table 1. Major categories of Apology Strategies

<b>Major categories of Apology</b>		<b>Examples from situations</b>	<b>Freq.</b>	<b>Percent.</b>
apology without IFID	009	I admit my mistake	15	60%
apology with IFID (non-intensified)	019	I apologize to you	9	36%
apology with IFID (Intensified)	018	I really apologize	1	4%
Total			25	100%

The analysis of the sub-categories of apology main strategies (Table 2) showed that 6 main strategies were used. The most frequent strategy was the use of the performative verb to ask for forgiveness (36%). This strategy was achieved through the use of explicit apology device, such as ‘forgive’, ‘(be + sorry)’, and apologize. In the second place of usage, 20% of the main strategies was through accounting for making the mistake. This strategy was achieved through the use explicit self-blame as a sub-strategy. In the third position of frequency came two main strategies; offering repair for X

And showing willingness to promise that X will not happen again with 35% each. The first sub-strategy was employed through the use of unspecified promise to repair, whereas the second one achieved by promising of forbearance. In the fourth place came two main strategies with (8%) each. In the first one, the subjects used an explicit account of cause. In the second one, they used specified promise to repair the mistake. In the last position of main apology strategies came intensifying apology expression within the IFID with only (4%) of the total occurrences. This main strategy was communicated through the internal modification of the IFID using the adverbial ‘really’.

Table 1. Sub-categories of Apology Strategies

Main strategies	Sub-strategies	Examples from situations	Freq.	Percent.
Using performative verb to ask for forgiveness	forgive, (be+sorry), apologize	you are supposed to forgive / forgive me	9	36%
Account for making the mistake	explicit self-blame	I did make a mistake	5	20%
Offering repair for X	unspecified promise to repair	ready to do whatever you want	3	12%
Willingness to promise that X will not happen again	Promise of forbearance	I will do whatever they ask.	3	12%
Explanation/justification	explicit account of cause	It happened because of my family traditions.	2	8%
Offering repair for X	specified promise to repair	I promise to return his money	2	8%
Intensifying apology expression within the IFID	internal modification using adverbials	I really do apologize	1	4%
<b>Total</b>			<b>25</b>	<b>100%</b>

### 8.1.1. Apology without IFID

As reported in the analysis, the most frequent category of the apology categories was the apology without IFID. This category was achieved by using indirect way of apologizing without using any of the conventional apology utterances, such as sorry, very sorry, or I apologize. In examples 1-5 below, the subjects preferred to hint for the apology using different strategies. In example 1, the subject expressed his responsibility for making the mistake explicitly by blaming himself using ‘as I am mistaken’.

[1] 014 Mohammad: I came today not to justify my mistake **as I am mistaken**, but to ask you to forgive me and become friend like before.

In example 2, the father felt that he needed to compensate the mistake by offering repair for that mistake. However, the repair offered was not specified leaving more options to the son to choose.

[2] 023 Father: Listen to me, my son. Circumstances forced me to do that. **I will repair whatever I caused for you** as a result of my negligence to you. I just want you to forgive me, nothing more.

In example 3, the subject felt that what he had done is big, so he showed his willingness to promise that what he had done will not happen again. This promise of forbearance was expressed using '**I will do whatever they ask**' by which the son promise to be a good boy as before.

[3] 037 Son: I want to apologize to my father about what I did. I want to go back home to live among my father, mother, brothers and sisters. **I will do whatever they ask.**

In example 4, the subject preferred to give explanation and justification to what had happened. He explained that he had good intention to go and come back after securing his children a good living standard. By doing so, the father explicitly accounted for the mistake even if he attempted to justify it.

[4] 006 Father: **I've been traveling for the purpose of you to get a better life**, and I intended to go back to the house so we live together. I will get you a house and adequate housing.

In the last example 5, the subject offered to repair what happened like in example 3. However, this time the offered specified promise to repair by using 'I promise to return your money'.

[5] 009 Adib: I pledge to you in front of all attendees and acknowledged in front of everyone I admit my mistake and **I promise to return your money.**

### 8.1.2. Apology with IFID (non-intensified)

The second most frequent category of apology strategies identified in the 10 situations was the apology using an intensified IFID. This was achieved by using a performative verb such as 'forgive', 'apologize', or the structure (be + sorry). Examples (6-8) demonstrate the use of this strategy.

In example 6, the subject apologized used the performative verb 'should' in 'We should forgive each other'. The use of the performative verb implied the expression of regret for doing the mistake.

[6] 001 Fayez: Atheer, you are my brother. There is nothing wrong between us and the forgiver is generous as people say. Allah is generous and forgives, so should do the human beings. **We should forgive each other.** Nothing deserving. We should return as before, close friend as I have no problem with you.

The use of this strategy was also evident when Adel (example 7) used the performative verb 'apologize' to apologize for his friend and co-worker. By using this expression, he asked for forgiveness explicitly and directly without intensifying the apology expression. This strategy was also used by Adel in example [8], who used the performative verb in the imperative form 'forgive' to apologize to his x-friend.

[7] 035 Usameh: How comes you sacrificed our friendship. I just came here because you are my dear friend. **I came also to apologize to you.** This doesn't mean anything for you. We spend many happy days together. You don't care about that?

[8] 012 Adel: You know Taghreed what is between us, and I never refused any request from you. Don't press on me more. I tortured you so much, but it was not in my hand. I adjure you to remember all the love we had and all the memories that brought us together to forgive me. **Forgive me** and I will compensate you for every moment you stayed away from each other.

Another way of using the IFID without intensification was through the use of the structure ‘Be + sorry’. In example 9, the husband used ‘I’m sorry’ to express his regret about what he had done to his wife.

[9] 031 Husband: **I’m sorry** I will not behave in a nervous way for our kids.

### **8.1.3. Apology with Intensified IFID**

The last frequent identified category of apology was the use of apology with Intensified IFID. In performing this category, the subjects internally intensify the IFID by using adverbials like ‘so’ and ‘really’. In example 10, the subject apologized to his old friend by using the performative verb ‘apologize’. Unlike in example 7, this time the subject intensified the performative verb by using the adverbial ‘sorry’. The use of this adverbial communicate a real intention of apology and a deep regret about the mistake committed by the subject.

[10] 018 Mohammad: I really do apologize.

As it can be seen from the analysis and the discussion of this section, the Arab subjects used a variety of apology strategies using a number of sub-strategies and expressions. Although they used these strategies, not all of them were successful in convincing the offended people to accept their apologies. By analyzing the final response of the offended persons, it was found that 7/10 apology attempts were successful. This indicates that the apology strategies used by the subjects were in general satisfying. It can be also noticed that the Arab subjects in this study used similar strategies to those used in English. This indicates that apology is universal and it is not culture specific. This particular finding is consistent with the findings arrived by Nureddeen (2008), who attempted to examine the type and extent of the use of apology strategies in Sudanese Arabic. Although the researcher used semi-authentic source of data using a discourse completion task, the researcher found that apology strategies among Arab people are very similar to those by other nationalities.

Another important observation about the Arab in the present study is that they used a number of strategies within the same turn. This observation might be the only difference between the Arab

and the western people. Using many apology strategies in the same turn as in example 11 below indicates that Arab people are more insistent in asking for forgiveness when they commit a mistake. This finding has been reached by .... who found that Arab subjects invest too much when they commit a mistake or offense, especially when the mistake is big.

## 8.2. Politeness Strategies

As explained in the introduction part of this study, the strategy selected for apologizing can realize different types of politeness strategies. In this section, the frequency and types of politeness strategies employed by the subjects will be first identified. This will be followed by showing how politeness strategies were performed by the subjects in the second section to answer the second research question.

### 8.2.1. Frequency and types of politeness strategies

The analysis of politeness strategies in the present study showed that three types of the politeness strategies were used; the off-record, bald on-record, and positive politeness strategies. However, the fourth strategy, which is the negative politeness strategy, was not used (Table 3).

The analysis showed that 29 instances of politeness were found occurring in the ten situations of apology. The off-record politeness strategy was the most frequent (57%). In the second position came the bald on-record strategy with (39%) out of the total. In the last place of occurrence came the positive politeness strategy.

Table 3: Frequency and types of politeness strategies

Politeness Strategies	Frequency	Percentage
Off-record politeness	13	57%
Bald on-record politeness	9	39%
Positive politeness	1	4%
Negative politeness	0	0%
Total	29	100%

### **8.2.2. Ways of expressing politeness by the offender during ‘Almusameh Kareem’ TV program**

This section will show how the subjects in this study expressed politeness while apologizing to the offended persons during ‘Almusameh Kareem’ TV program. This section will be divided into four sub-section in which each one of the politeness strategies will be explained with examples taken from the ten situations.

#### ***Off-record politeness strategy***

This strategy was used in the current study the most through using hints in various ways. The offenders implied in their apology that they had a sincere desire to apologize and fix the problems without using the IFID, which they might considered not enough. In example 11, the offender is apologizing to his wife whom he slapped several times in the past. The rank of the offense is very high, so the husband found it was not enough to use a performative verb or ven to intensify his apology. Instead he preferred to promise not to repeat the mistake or offense again. It seems that he saw this strategy is more convincing and satisfying than just saying ‘I’m sorry’. By doing so, the husband gave more face to his wife by showing more regret given more deference to her face. By using this indirect strategy which implied a great regret, the subject expressed the off-record politeness strategy. This strategy in this particular situation was successful, as the wife accepted the apology as she felt that her face was saved and she felt that her dignity and respect was give back to her.

[11]

029 Husband: I kiss your hands yearning not subjecting. I knee to you as a lover not blasphemous. Because you are my beloved lady in secret and in public

030 Wife: This new talk. I think he is not my husband, Awsam!

031 Husband: I’m sorry I will not behave in a nervous way for our kids.

032 Wife: For our kids, not me?!

033 Husband: **I will not do it again.**

***Bald on-record politeness strategy:***

This strategy was used in the current study nine times through the use of performative verbs, such as apologize, forgive me, or (be) sorry. This strategy is usually achieved when the offender explicitly apologized to the offended person without using any intensifiers. In example 12, the offender is a father who left his family alone and without a home. He travelled to a different country without considering the destiny of the family after him. After long time, he returned to apologize to his son in the TV program. As shown in the conversation between the father and the son, the father asked the son to forgive him directly using the performative verb ‘forgive’ twice. The use of this verb achieved a high level of directness which is, by its own, a face threatening act (Brown & Livenson 1987). Even before using the performative verb, the father prefaced his apology by passing a threat to the son using ‘father will have to be harsh with him’. Being so direct in his apology realized a bald on-record politeness strategy. This strategy had unwanted sequences later as the son refused to accept the apology.

[12]

002 Son: The forgiver is generous (hanging and shaking hands)

003 Father: I tell you, Emir, what you have said is so tough, really tough. If a son becomes tough, father will have to be harsh with him, in certain circumstances. Anyway, I did make a mistake, and **you are supposed to forgive**, in some circumstance. Allah forgives, my son, **forgive me**.

004 Son: Where you have been when your daughter got married and your wife got sick?

006 Father: I've been traveling for the purpose of you to get a better life, and I intended to go back to the house so we live together. I will get you a house and adequate housing.

008 Son: ***I cannot forgive him <<and left the studio>>***.

The use of the bald on-record politeness strategy was used in other occasions during the 10 situations. However, in most cases, it was not used alone. It accompanied by other apology strategy that achieve other politeness strategies. Example [13] shows how this strategy is followed by promise of forbearance, which realizes an off-record politeness strategy. Notice how

‘I’m sorry’ is followed by a promise of not repeating the mistake again to become more convincing.

[13] 031 **I’m sorry.** *I will not behave in a nervous way for our kids.*

In other occasions, (see example 14) the bald on-record politeness strategy were preceded by long explanation and justification to prepare for apology. This preparation is a kind of hinting which realizes of-record politeness strategy. In example [14], the bald on-record strategy achieved by the use of the performative ‘forgive’ at the end of the turn was prefaced by long explanation. The role of this explanation was to prepare for the occurrence of bald on-record strategy.

[14] 012 *You know Taghreed what is between us, and I never refused any request from you. Don't press on me more. I tortured you so much, but it was not in my hand. I adjure you to remember all the love we had and all the memories that brought us together to forgive me. **Forgive me.***

***Positive politeness strategy:***

In this study, the positive politeness occurred once, when in one of the situation, the offender intensified his apology by using the adverbial ‘really’ (example 15). The use of this intensifier paid some deference to the offended person’ positive face i.e., his desire to be respected by others, therefore, it realized a positive politeness strategy.

[15] 018 Mohammad: I really do apologize

It is worth mentioning here that negative politeness strategy was not used at all. This was clear as the offenders offered the apology that included their readiness to satisfy the offended persons without asking them to do any action, except their acceptance of the apology.

The findings in this part of study is consistent with the findings reached by Bataineh, RubaFahmi and Bataineh (2006) who studied apologizing by Jordanian EFL university students. Although the researchers used discourse completion test as methods for data collections, which limits the

subjects choices and freedom of talk, the researchers found that apology among Arabs vary from person to person and from situation to another. The most important finding by the researchers was that the subjects used various politeness strategies while performing apology. The use of these strategies depended highly on the rank of offense. At the same time they found that the most prominent politeness strategy was the bald on-record strategy. This last finding was not found in the present study as the off-record politeness strategy was the prominent in the current study.

### **8.3. Reasons behind employing the identified apology and politeness strategies**

Al-Musameh Kareem is a TV program that aims to find opportunities for people to apologize to the people received the offense or mistakes. In most of the episodes of the program, the committed offenses are serious. At the same time, the program is a good chance for the offender to reconcile with the offended person which required them to convince the offended persons to accept the apology. Analyzing the situations for apology and politeness strategies showed that the offended persons are motivated by a number of reasons. This section is specified to uncover some of the reasons behind the identified strategies, thus to answer the third research question.

As explained earlier, the offenders who hurt other people felt self-conscience. This is why they shew up in the program to apologize. They in fact need to be forgiven as they were unrested and are under pressure one. This was expressed explicitly by one of the participants when he apologized to his brother. In example 16, notice the extent to which the offender feel self-guilty and unrested because of the mistake he committed against his brother. To break his loneliness and to live peacefully again, he chose to admit the mistake , even if it could have damaged his positive face.

[16] 019 My brother, I committed a mistake against you. *I psychologically unrested. I felt a lot of pressure* when you left me lonely while we were away from our homeland. Suddenly, *I found myself lonely*, so I closed the shop.

Another reason to select certain apology strategies can be the need for placing much influence on the offended person, so he might accept the apology. In example [17], the offender, although damaging his negative face by offering repair, is ready to compensate anything for sake the offended person accept his apology and forgive him

[17] 019 I apologize to you, and ready to do whatever you want to go back to like before as one hand, face the same destiny.

## **9. Conclusions**

This study aimed at identifying and analyzing the apology strategies and politeness strategies employed by a group of Arab during Al-Musameh Kareem TV program. It also aimed at understanding of the reasons that could have been behind using these strategies. The findings showed that the subjects used a varied types of apology main and sub-strategies. The most frequent main apology strategy was the use of apology without IFID, and the use of the performative verb to ask for forgiveness was the most prominent sub-strategy.

The findings also showed that each of these strategies realized different types of politeness strategies with the off-record politeness strategy the most frequent one. Two main reasons were identified from the collected data that could have been behind the selection of the apology as well as the politeness strategies; the desire of the offender to feel rested and to achieve success in convincing the offended person.

This study is the first in this area that analysed this kind of TV programs. It would be essential for future research to investigate how Arab people apologize and use politeness strategies in other media contexts, such as newspapers, TV series, or movies. This study was also limited to ten situations, taking more situations can be more representative of the actual apology and politeness use. A final limitation of the study is that it did not consider the gender of the participants. Including the gender in the future research will give a clearer picture of apologizing and politeness.

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