

Apology Strategies in High vs. Low Context Cultures

by

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Abstract

Apologies play a crucial role in interpersonal relationships, However, (Blum-Kulka and Olshtain, 1987) mention that culture and the power between the apologizer and the person who was offended can affect the production of apologies. Thus, the present study investigates the impact of culture on apology strategies by comparing high and low context cultures, specifically Jordan and Canada, respectively. The research sample comprises 40 undergraduate students, with 20 Jordanian native Arabic speakers and 20 Canadian native English speakers. Data collection involved a written discourse competition questionnaire, which presented nine hypothetical apologetic scenarios, each representing different power dynamics between the apologizer and the offended party (high, equal, and low power). The questionnaire was translated into Arabic for Jordanian participants and distributed in English for the Canadian participants. Coding and analysis of the data employed frequencies and percentages to identify and quantify the usage of apology strategies by each cultural group. Furthermore, a chi-square test was conducted to examine differences in apology strategies between Jordanians and Canadians across high, low, and equal power relationships. The findings reveal that both cultural groups utilized six apology strategies, namely illocutionary force indicating device, promise of forbearance, offer of repair, explanation, concern for the hearer, and assessment of responsibility. Canadians exhibited consistent usage of apologies regardless of the power dynamics, which suggests that power did not affect how Canadians apologized. In contrast, Jordanians employed a significantly higher number of strategies when the person who was offended held a high-ranking position, but no differences were noticed when the addressee was in an equal or low-ranking position, which suggests that power affected how Jordanians apologized. Additionally, Jordanians used significantly more apology strategies compared to Canadians when apologizing to a person in a

high-ranking position. On the other hand, Canadians used significantly more apology strategies when the person who was offended was at an equal or low power ranking position. The findings of the study were explained using the characteristics of high and low context cultures.

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Dedication

To my parents,

Your sacrifices and belief in me have made this achievement possible, and for that,
I am eternally thankful.

Chapter 1- Introduction

1.1. Motivation for the study

Substantial effort has been devoted to investigating speech acts in different languages and cultures. Speech acts are actions produced by utterances such as requests, promises, greetings, thanking etc. (Searle, 1969). Apology, as one type of speech act, is intended to remedy the harm the offender caused to the hearer, thus, maintaining harmony between the two interlocutors Holmes (1989). The speech act of apology is universal; however, the realization (when and how people apologize) can differ across cultures (Brunet et al., 2012; Esen & Doyuran, 2021). There are different ways that a person can perform an apology, these ways are referred to as apology strategies. For example, a person can apologize directly using the word ‘sorry’ or indirectly such as giving an explanation for their offense (Blum-Kulka & Olshtain, 1984), this will be discussed further in the paper. It has been theoretically proposed and empirically shown that different cultures may realize and signal apologies differently (Burnet at al., 2012; Sugimoto, 1997). Thus, what might be considered an appropriate and acceptable form of apology in one culture may not be so in another.

Interaction between two people of different cultures may increase the risk of misunderstandings and miscommunication (Zia et al., 2014). Hence, investigating the speech act of apology across different cultures is of paramount importance and practical value. Hall (1976) categorized cultures depending on the amount of context they use in communication; he states that in high context cultures, which may be referred to as (HCC), “most of the information is either in the physical context or internalized in the person while very little is in the coded, explicit, transmitted part of the message” (p. 79). Conversely, he states that in low context cultures, which may be referred to as (LCC), he states, “the mass of the information is vested in

the explicit code (or utterance)” (p. 79). More information about these cultures and their characteristics will be mentioned in the next chapter. It is worth mentioning that he did not categorize cultures as being exclusively high or low context; instead, he places them on a continuum with some cultures falling toward the high end and some falling toward the low end of the continuum (Hall, 1976). Jordan was chosen to represent HCC, because it is an Arab country and is considered to fall on the high end on the continuum and Canada was chosen to represent LCC, because it is a North American country and is considered to fall on the low end of the continuum (Hall and Hall, 1990). Because these cultures are argued to have different ways of communication, in which HCC may be more indirect in contrast to LCC which may be more direct. So, if a member from a HCC communicates to a LCC (or the other way around) they may not understand each other’s intended meaning which may result in communication breakdown and misunderstanding (Ting-Toomey & Ching, 2012). An example from (Ting-Toomey & Ching, 2012 p. 124) can show how miscommunication may happen:

"Mrs. Tran: “Hello, Mrs. Nguyen. . . . Your son Minh-Ha is entering his high school karaoke contest, isn’t he? . . . I’m really impressed by his enthusiasm—every day, he practices so hard, for hours and hours, until late at night .

Mrs. Nguyen: Oh, I’m so sorry . . .He is such a silly boy singing so late. We didn’t realize you can hear all the noise next door. I’ll tell him to stop right away....”

It is observed from the example above that Mrs. Tran did not directly state what is bothering her instead she said it in an indirect way and if Mrs. Nguyen had not understood what Mrs. Nguyen was implying this may result in conflicts between the two and cause misunderstanding.

Therefore, it is important to study and understand the differences between these two cultures to avoid the occurrence of possible misunderstandings and breakdowns.

In addition to culture, social parameters such as distance, power and age might also affect the production of apologies (Blum-Kulka & Olshtain, 1984). One cultural value that might lead to differences in the realization of the speech act of apology is power distance (Tajdden & Pirhoseinloo, 2012). Power distance is the level of unequal distribution of power in a society. For example, students from different cultural communities might perceive the power of the teacher differently, consequently leading to differences in their speech act realization and patterns (Amaya, 2008; Thomas, 1983). Hussain and Hammouri (1988) found that Jordanians used honorifics in their apologies whenever the offended person was at a higher rank; for example, they used 'your excellency' and 'sir' to refer to their professor but used fewer formal expressions such as 'man' when apologizing to a friend who is considered to be in an equal position.

Because these variables may affect the production of apologies, this study aims to investigate the speech act of apology in Jordan which is considered a high a context culture and in Canada which is considered a low context culture. This study will also measure the effect of power distance on the choice of apology strategies in these cultures. There are a few studies that have investigated how Jordanians apologize (Al-Sallal & Ahmed, 2020; Bataineh & Bataineh, 2008; Hussein & Hammouri, 1998) however, these studies did not measure the effect of culture on the choice of apology. So, there is a scarcity in research on how Arabic Jordanian native speakers conduct apologies. At the time of the present study the speech act of apology has not been investigated in Canada. Nor was there any study which compared Jordanian's realization of apology with Canadian's. Therefore, this study aims to address this gap in the literature to gain a better understanding of the way each culture uses speech acts.

The purpose of this study is two folds; firstly, this study is designed to examine the apology strategies performed by undergraduate students of two different cultures that may differ with respect to communication style: Canada (LCC) and Jordan (HCC). It will examine how they produce apologies using their native language which is English for Canada and Arabic in Jordan. Secondly, the apology strategies realized by each group will be compared to identify similarities and differences between the two countries. This study also aims to investigate whether power distance influences the choice of apology used by these cultures. Therefore, it will investigate how these cultures produce apologies when the person who is offended is at a low, high, or equal ranking position relative to the apologizer, and if there are any significant differences in the production of apologies in these cultures. Undergraduate students were chosen for this study because of their availability and convenience.

It is worth mentioning that this study only investigates how the participants involved in this study produced apologies; it does not investigate how the apologies are received or accepted by the hearer.

1.2. Significance of the study

This study will enrich our understanding on cross-cultural pragmatics as it will shed some light on the differences in apologies used in different cultures and the factors that produce such differences. The results of this study will have implications for teaching second and foreign language learners by helping us understand the possible differences between cultures which is important for the reasons mentioned above. Milleret (2007) mentions that pragmatic failure may cause misunderstandings, embarrassment, and outrage for the learners, so achieving pragmatic competence will reduce these factors from happening. For example, when greeting people in Chinese, people may say “Have you eaten” which is just a casual way of greeting and is not a

real question in that culture. However, a native English speaker might not know this about greetings in Chinese and might give a detailed answer to where they are going when it is not required (Ren & Liu, 2019). In this situation it can cause embarrassment since they did not know the pragmatic norms of that culture. Theoretically, the results of this study can reveal whether there are any differences between high and low context cultures in the production of apologies.

This thesis is organized as follows: the second chapter provides more background information about the study and discusses related literature of apologies leading to the research questions, chapter three discusses the methodology of the study, including participants, data collection method, and data analysis, chapter four presents the results of the study, and chapter five provides a discussion, conclusions and implications of the results.

Chapter 2- Literature review

This chapter provides background information on the study. First, I discuss pragmatics and its relevance to speech acts. Second, I define the speech act of apology and present some of the strategies used to apologize. Third, I discuss some of the factors that can affect the production of apology, such as high and low context cultures and power distance. Fourth, I review previous studies on apology in different cultures followed by a review of the studies done on a Jordanian culture. Finally, I discuss some of the gaps in the literature and present the research questions for the study.

2.1. Pragmatics and the role of speech acts

Over the last decades, pragmatics has become one of the most important and top researched fields in linguistics (Martínez-Flor & Usó-Juan, 2010). Pragmatics is concerned with investigating how language is used in context (Levinson et al., 1983), contrast to semantics. Recanati (2004, p.7) explained the difference between the two terms; “Semantics deals with the literal meaning of words and sentences as determined by the rules of the language, while pragmatics deals with what users of the language mean by their utterances of words sentences”. For example, a sentence like “it’s hot in here” in semantics it could mean the temperature is hot, but with pragmatics it could be an indication for someone to lower the AC or open a window to make the place cooler.

However, when language users cannot get their meaning across, pragmatic failure may occur. Pragmatic failure is “the inability to understand what is meant by what is said” (Thomas, 1983 p. 2) which may lead to misunderstandings between speakers. Thomas (1983) divided pragmatic failure into two types: pragmalinguistic failure and sociopragmatic failure. The former occurs when the speaker says something that does not agree with the linguistic structure of the

native speaker. For example, in Russian 'konesno' (of course) is often used as 'yes' to convey an enthusiastic affirmative. In English an expression such as 'yes indeed' is used to convey these messages. So, a sentence such as, "is this restaurant good? "of course (in Russian)." In English this reply implies that the speaker has asked about something that is already obvious. The answer "of course" in Russian can come across as rude or even insulting in response to a genuine question (Thomas, 1983, p.102). The latter occurs when a speaker's language use does not achieve the intended communicative goals in a particular social context due to cultural differences. Thomas (1983) argues that language use is not only determined by linguistic knowledge but also by the social and cultural background of the speaker. For example, a speaker who uses a nonverbal gesture that is common in their own culture but offensive in another culture could result in sociopragmatic failure. This implies that to avoid pragmatic failure, the language learner needs to develop communicative competence, that comprises in addition to grammatical competence, knowledge, and use of the appropriate sociocultural rules of the target language (Barron, 2003). Therefore, understanding the culture of the target language plays a significant role when learning that language. The centrality of culture in teaching pragmatics is supported by Wierzbicka (2010) who pointed out: "What matters most from the point of view of intercultural communication is not the form of one's utterances, but their meaning, ...which reflect cultural values" (p. 51).

Thus, having pragmatic competence is essential when learning any language, since it will enhance the learner's communication competency (Mao, 2021, Eslami et al., 2015). Pragmatic competence, is "the ability to use language effectively in order to achieve a specific purpose and to understand language in context." (Thomas, 1983, p. 92). Blum-Kulka and Olshtain (1984) mention that pragmatic failures caused by second language speakers is linked to "cross

linguistics differences in speech act rules” (p.1). Cohen (2005) mentions that effective speech act performance involves both the appropriate selection and use of pragmalinguistic forms and performing the speech act in the correct context and time while taking into account the sociopragmatic norms of the speech community and the specific situation. Thus, investigating speech acts is essential in helping students produce more contextually accurate speech.

Speech acts are actions performed by utterances (Searle, 1969) such as greeting, thanking, promising, and apologizing. Speech acts can be direct or indirect. Direct speech acts are when the speaker says an utterance and means exactly and literally what is said by the utterance (Searle, 1975). For example, if the speaker says, “I am sorry for my behaviour” the speaker is directly apologizing by saying the word ‘sorry.’ However, indirect speech acts are not as simple; they are when the speaker utters a sentence but intends for it to have a different meaning than what it is uttered (Searle, 1975). Therefore, the hearer must derive the actual meaning from what is said. For example, if someone says “it’s my fault” the speaker intends to take responsibility for an action, so it is an indirect way of apologizing. Although speech acts are universal, they differ in use depending on the language and context of the situation (Blum-Kulka, 1980). Selinker and Gass (2008) also agree with the universality of speech acts, and state that the form of speech acts differs from one culture to another.

Searle (1969) classified speech acts into five main categories:

1. Assertives: To commit the speaker to the truth of what is expressed. The easiest test of an assertive is can you categorize it as true or false. For example: ‘*we went to the beach.*’
2. Directives: An attempt to get the hearer to perform an action, by either suggesting or inviting them to do it. For example, ‘*open the window.*’

3. Commissives: To commit the speaker to a future action. E.g. promises. For example: '*I promise, I'll take out the trash tomorrow*'
4. Declarations: They change the state, status, or position of someone immediately if performed successfully. For example, declaring that someone is fired or married.
5. Expressives: Are used to express the psychological state of the speaker. For example, apologies.

Apologies which are the focus of this study fall under expressive speech acts, where the speaker is trying to express their feelings or psychological state. The next section discusses them further.

2.2. The speech act of apology

Studying apologies is important because they are considered to be one of the remedial devices used after an offence has happened to help maintain social harmony between individuals (Goffman, 1971). Apologies are described as social lubricant (Wagatsuma & Rosett, 1986); when they are performed appropriately and correctly they can help with repairing any harm in a relationship between the offender and the offended (Engel, 2002). Blum-Kulka and Olshtain (1984) states that apologies are post-event acts which take place after an event has happened. Olshtain (1989, p. 156) states that an apology is “a speech act which is intended to provide support for the hearer who was actually or potentially effected by a violation.”

To investigate apologies and understand how they are used across different cultures and languages, researchers have classified them into different categories. These categories are often referred to as apology strategies or coding schemes and are used by researchers when analyzing data. Blum-Kulka and Olshtain (1984) proposed the below strategies that people across cultures typically use to apologize.

- 1) Apology expressions using an explicit/ direct strategy:
 - a) Illocutionary force indicating device (IFID): Which are formulaic expressions that signal remorse. They include performative verbs such as ‘*sorry*’, ‘*excuse me*’, ‘*forgive me*’, ‘*apologize*.’ They are considered direct apologies since they are said using a direct utterance of apology.
- 2) Expressing apologies using implicit/ indirect strategies: Apologies expressed indirectly without specifically using IFID this can be done in the following ways:
 - a) An explanation or account of a cause: When the speaker provides an explanation for the offense committed. *E.g., there was traffic that is why I was late.*
 - b) An offer of repair: The speaker offers to replace or repair a damage caused by an offense. For example: in an offense where the speaker accidentally breaks someone glasses they might apologize by offering to buy them new ones. *E.g., ‘let me buy you a new pair.’*
 - c) Promise of forbearance: The speaker promises or states an action will not happen again. *E.g., It will not happen again.*
 - d) Assessment of responsibility: This category has three other sub-categories which are listed below:
 - 1) Expressing self-deficiency: *e.g., “you know me, I’m never on time.”* (p. 207).
 - 2) Explicit self-blame: *e.g., “It is my fault/mistake.”* (p. 208).
 - 3) Denial of fault: *e.g., It is not my fault.*

Apologies can also be modified by adding intensifiers (Blum-Kulka & Olshtain, 1984); this happens mostly to IFID’s where the speaker can do so by:

- Adding adverbs: “*I’m very sorry*”, “*I’m deeply sorry.*”
- Doubling the intensifier/ adverb: *I’m very very sorry.*

2.3. Factors affecting the use of apology

Apologies are considered to be universal, however, they are used differently depending on certain factors such as culture, contextual factors (e.g., power of the hearer), age, gender, or the severity of offense (Blum-Kulka & Olshtain, 1984). Blum-Kulka (1980) concluded that the same speech act pattern which is acceptable in one culture might be offensive or rude in another. For example, Chamanin and Zareipur (2012) state that apologizing in an American culture by only saying ‘sorry’ might be acceptable. However, in a Persian culture one might have to give an explanation with the apology for it to be acceptable. They explain the reason behind this is because Persians consider an apology such as ‘sorry’ for an offense to be weak and inconsiderate. Therefore, when learning how to use speech acts one must master knowledge of the socio-cultural norms that are peculiar to a community to avoid misunderstandings and misinterpretations (Cohen, 2005). Thus, due to culture’s importance in speech act production, the following section introduces two types of cultures which will be investigated in this study: high and low context cultures. In addition to this, it will discuss a contextual factor called “power distance” which is taken as a variable in the current study.

2.3.1. High and low context cultures

As discussed above to become a competent speaker in a certain language, one must learn how to use language in its appropriate context. Learning a language goes beyond learning alphabet, meanings, grammar, and syntax; one needs to take account for “learning the behavior of the society and its cultural customs” (Yuldashev, 2022, p. 889). Baydak et al., (2015) argued

that language cannot be studied in separation from culture. Spencer-Oatay (2008) state that “Culture is a fuzzy set of attitudes, beliefs, behavioural conventions, and basic assumptions and values that are shared by a group of people, and that influence each member's behaviour and each member's interpretations of the 'meaning' of other people's behaviour” (p. 16). Common among definitions of culture is that culture is a collective, shared phenomenon and significantly affects human behavior, including the way people communicate and interact. Tannen (1984) stated that “Communication, is by its very nature, culturally relative” (p. 8). Hence, learning a language and its culture should go hand in hand. Therefore, due to the importance of culture in learning a language, the present study will investigate two cultures: high and low context cultures.

Edward Hall is an American anthropologist and a founding father of intercultural communication. In his book *Beyond Culture* (1976) he introduces the concept of ‘high context’ and ‘low context’ cultures to help understand cultural differences. He categorized these cultures based on the level of context they depend on in communication. They will be referred to as ‘HCC’ and ‘LCC’ respectively. Hall and Hall (1990) as cited in (Würtz, 2005) ranked Japan, Arab countries and Greece as high context cultures and they ranked North America, Scandinavian countries, and German countries as low context cultures. It is worth mentioning that he did not categorize cultures as being exclusively high or low context; instead, he places them on a continuum with some cultures falling toward the high end and some falling toward the low end of the continuum (Hall, 1976).

High context cultures are considered to be more collectivistic; so, people in these cultures may have close and intimate relationships with one another and may be deeply involved with one another (Bai, 2016). When facing conflicts, people in HCC are most likely to repress their

feelings to maintain harmonious relationships and bonds with each other (Kim et al., 1998). The value priority in HCC communication style is “don’t say anything that will hurt the other’s feelings” (Ting-Toomey & Ching, 2012, p. 123). Also, a structure of social hierarchy may exist within these cultures (Bai, 2016). As a result of these intimate relationships, Hall (1976) states that “most of the information [in their communication] is either in the physical context or internalized in the person, while very little is in the coded, explicit part of the message [or utterance].” (p. 79). So, their messages are considered to be more indirect; therefore, non-verbal behaviour such as body language, facial expressions, gestures etc. may be taken into consideration to help understand messages (Bai, 2016). Ting-Toomey and Ching (2012) state that HCC’s use receiver sensitive values, where the receiver of the message has the responsibility to decode the hidden contextual meaning of the intended message.

On the other hand, in low context cultures people are considered to be more individualistic and may relatively have little involvement with one another. So, society in general may impose less on individuals’ lives, and the role of social hierarchy may not exist as much in these cultures (Kim et al, 1998). As a result of this, Hall (1976) states “the mass of information [in their communication] is vested in the explicit code.” (p. 79). The meaning of the utterance may be explicitly found in the actual words being said. Thus, people in this these cultures may communicate more directly and bluntly and are assumed to have more sender-oriented values, where the speaker takes on the responsibility to construct clear messages so that the receiver can decode it easily (Ting-Toomey & Ching, 2012). Although these cultures are categorized this way, these characteristics and values are not consistent with each individual of these cultures (Richardson & Smith, 2007).

To the best of my knowledge, I did not find any studies that empirically investigated the validity of Hall's views on the choice of apology used in different cultures. However, there is one study done by Guan et al., (2009) which referred to HC/LC cultures when analyzing its results. This study tested American, Chinese and Koreans cultures propensities to apologize and they investigated whether the cultural dimension of collectivism and individualism would be useful for interpreting the results. However, they found that these dimensions were not helpful when explaining the differences found (which were that Americans had stronger propensities to apologize than Korea and Japan). So, they referred to HCC and LCC to try and interpret these results. They state that since LCC may rely on the explicit code, their apologies may be explicit and direct. In contrast to HCC where they might speak in a more indirect way and may rely on context; therefore, they believe their apologies would be more indirect and the meaning could be taken from something other than what is said. They concluded that Americans had stronger propensities to apologize because they are a LCC and so they feel the need to explicitly apologize more than Korea and Japan which are HCC.

Moreover, from the characteristics of each culture it is shown that HCC and LCC may have different ways of communicating and may have different views on social relationships, where in HCC they may value the role of social hierarchy so people may be treated differently based on their ranking, in contrast to LCC where the role of social hierarchy may not be valued as much. Therefore, these cultures may communicate differently depending on the ranking of the person they are speaking to. For example, in a Chinese culture, students are taught to obey and respect the teacher since they are considered to be at a higher ranking from the students and not to challenge or contradict them, but in a western culture the class is often student-centered, and the teacher is often not thought to be as superior to students and it is often not considered rude to

disagree or contradict teachers (Hong, 2008). Therefore, in this situation students may communicate differently to teachers based on how they view their ranking. This brings us to the other variable of this study which is power distance which will be introduced in the next section.

2.3.2. Power distance

Power distance is the level of unequal distribution of power in a society; for example, inequalities in power, wealth, authority, etc. (Hofstede, 1980). The level of acceptance of inequality shapes how people may interact. Societies with a higher-level acceptance of power, may perceive and treat people differently depending on their status, level of authority, organizational positions, and their role/rank in the social hierarchy which could be based on the family name, age, occupation, etc. (Samovar et al., 2016). In contrast, societies with a lower level of acceptance of power, may perceive people to be equals and may not treat people differently based on their hierarchal position, status, or power (Samovar et al., 2016).

Brown and Levinson (1987) developed a model of politeness based of Gofman's (1967) concept of *face*, which is defined as a person's public self-image. They state that everyone has two types of face, the first is 'positive face'; which is the positive self-image that people have and their desire for that image to be appreciated and approved by others in an interaction. The second is 'negative face'; which is the need to not be impeded by others e.g., freedom of thoughts and actions. They continue to argue that during our daily conversations individuals want to maintain their face and avoid making face threatening acts (FTAs), which are actions that may threaten or damage a person's face, such as criticisms, offers, orders etc. Therefore, Brown and Levinson (1987) proposed four politeness strategies to try and minimize the degree of threat to face when using FTA's: on record politeness, positive politeness, negative politeness, and off record politeness. On record politeness is when the speaker communicates directly and clearly

without trying to minimize the degree of imposition to the hearer's face. For example, direct request in an emergency, 'help.' Positive politeness supports the hearer's positive face by trying to minimize the degree of distance between the hearer and the speaker. For example, using in-group titles to address the hearer such as honey, mom etc. For instance, saying 'open the window dear', is considered more polite than saying 'open the window.' Negative politeness is when the speaker tries to avoid imposing on the hearer's negative face. Such as giving orders can be done in an interrogative way e.g., "May I have your attention?" Off-record politeness is an indirect strategy where the speaker says something with ambiguity and relies on the hearer to interpret the intended meaning. For example, if two people are in a meeting and someone says, "I have a lot of work to do," the other person would understand that this means that he has to leave the meeting.

Brown and Levinson (1987) assumed that politeness is universal; however, different cultures use these strategies differently depending on how they perceive the degree or 'weight' of the FTA. The weight of an FTA represents the threat level of the speech act on a person's face, which is measured depending on three variables: First, the level of social distance between the speaker and hearer, which is the degree of unfamiliarity between interlocutors. Second, the relative power between the speaker and hearer. Third, the degree of imposition of the act (the severity of offense). These three variables are culture specific and are perceived differently depending on the culture. The next section provides some literature on the speech act of apology and the effect of power on its production in some cultures.

2.4. Studies on the use of apologies across cultures

Based on what was mentioned above the use of apologies is thought to differ across cultures. Trouillot (2000) states that:

“Apologies are culture specific, what obtains as a satisfactory expression of remorse between two parties involved in an automobile accident in New York may not work between two Caribbean peasants involved in a land feud.” (p. 175)

One of the first studies that investigated the speech act of Apology was done by Blum–Kulka et al. (1984), where they studied requests and apologies. They investigated the similarities and differences in the production of these two speech acts across 8 different languages: French, German, Australian English, American English, British English, Hebrew, Danish, and Russian. Data was collected using a discourse competition task questionnaire which contained different situations. One conclusion they came up with was that although apologies and requests are universal they vary in use across different cultures and languages. Furthermore, following this project there has been a number of studies which investigated apologies in multiple languages and cultures.

Another study done by Chamani and Zareipur (2010) examined the apology strategies used by native British English speakers and Persian speakers. The apologies in British English were collected from the spoken part of British National Corpus; the researchers selected 500 examples from the corpus. Similarly, for the apologies in Persian the researchers chose 500 apology exchanges from a corpus which were collected by one of the authors (the name of the corpus is not mentioned). The authors collected the data for the corpus by observing apologies in their natural setting (so spoken) and then writing what they observed. It was collected in four

cities in Iran. The results show that Persian speakers typically used more than one strategy when apologising; the most frequent apology they used was an explicit apology which was “forgive” and minimizing the responsibility for the offense, explanations, and justification. In contrast to English speakers who only used a single strategy which was IFID in most situations, for example they responded with the word “sorry” for most of the situations. The authors state that if an English speaker apologizes to a Persian speaker for a serious offence using only the word ‘sorry’, they will likely be seen as inconsiderate, because Persians see this form of apology to be too weak. They state that being unaware of differences between cultures will result in misunderstandings and cultural clashes.

Byon (2005) investigated the socio-pragmatic features of American learners of Korean in the Korean speech act of apology. The participants were 150 college students which were split into three groups: the first group consisted of 50 American Korean foreign language learners, the second was 50 Korean native speakers and the third was 50 American- English native speakers. Data was collected using a written discourse completion task questionnaire which was designed to investigate systematic variations of power and distance. The results showed that the three groups used similar strategies, but they differed in frequency of use. Any significant differences were not tested. The strategies used were typically an expression of regret followed by explanation and/or offer of repair. Korean native speakers were more expressive, used a variety of strategies and they also used titles, such as professor. The results also showed that power and distance played a role in determining apology performance. However, Korean native speakers reflected stronger power sensitivity than native American English speakers. Koreans also continued to keep a distance between them and their professors by using titles to address them unlike American English speakers who addressed the professors they were familiar with using

their first names. The researchers explain that these results are because Koreans are more collectivistic and hierarchical compared to Americans. Barnlund and Yoshioka (1990) found in their investigation of the apology strategies used by Japanese and American university students that Americans tended to adapt their apologies less to the status of the addressee and they did not value maintaining social harmony as much as the Japanese participants.

Similarly, Hodeib (2019) conducted a study on the apology strategies used by native speakers of Syrian Arabic. Data was collected from 45 university students using a discourse completion test questionnaire. The results showed that Syrians' apologies were influenced by the power and status of the hearer. They state that IFIDs were mostly used when the speaker was of older age and in a higher status but when the hearer was in an equal position for example a friend, IFID appeared in lower frequency. They also found that Syrians used culturally specific strategies to conduct apologies such as using God's name (Allah), for example they said 'InshaAllah this will not happen again', which means 'god willing this will not happen again'. They also used proverbs, for example they said, "plant it in my beard" (this is translated to English) this expression means that the participant is taking full responsibility for the offense and asking the offender to let it go. Rizk (1997) conducted a study on the apology strategies used by Palestinian, Saudi, Moroccan, Syrian, Lebanese, Jordanian, Yemeni, Tunisian, Libyan, and Egyptian participants, he found that when the offense was against children, Arabs did not use direct apologies instead they used indirect speech to make the child feel better, such as, offering food or telling the children not to be sad.

2.5. Apologies in Jordanian culture

There has been some research conducted on how Jordanians apologize in comparison to other cultures. One study was done by Bataineh and Bataineh (2008) which compared the apology strategies used by native speakers of American English and native speakers of Jordanian Arabic. Data was collected using a written questionnaire which contained 10 situations that require an apology. The study analyzed its results by using numbers and percentages to determine the number of times each strategy was used. They found some differences between the two cultures; Jordanians used a higher number of strategies (three expressions of apology, two expressions of apology and two intensifiers, three expressions of apology and one intensifier, and three expressions of apology and two intensifiers) compared to the American participants who mainly used one expression of apology which was a direct expression: “sorry, excuse me, forgive me.” The researchers concluded that this was because “Jordanian respondents’ tendency to exaggerate their expression of apology, probably in an attempt to win the victim’s sympathy.” (p.815). These findings go along with Al-Sallal and Ahmed (2020) where they investigated the apology strategies used by Jordanians speaking Jordanian Arabic and they found that Jordanians used multiple apology strategies to apologize, which were IFID, assessment of responsibility, promise of forbearance and offering an explanation.

Hussein and Hammouri (1998) conducted a similar study where they investigated the similarities and differences between the apology strategies used by American English speakers and Jordanian Arabic speakers. The participants were given a discourse completion task questionnaire which consisted of 18 situations that require an apology. Data was analyzed using frequencies and percentages to determine the strategies used by both groups without measuring any significant differences. The results show that compared to American participants, the

Jordanian participants used more varieties of apology strategies. Additionally, the study showed that contrary to the American subjects who used concise strategies, Jordanian participants used more elaborate strategies. Additionally, the study revealed that when the victim was in a higher rank, such as a professor, Jordanian subjects included honorific forms in their apology strategies like 'sir', or 'your excellency' to refer to the person who was offended. A study conducted on a sample of Jordanian university students revealed that when apologizing to a superior the apologizer used more intensifiers, explanations, and formal strategies than when apologising to an equal ranking individual (Al-Sobh, 2013). A qualitative study by Banikalef et al., (2015) showed that Jordanians would adapt their use of apology strategies according to the power of the hearer. Al-Khaza'leh and ZainalAriff (2015) investigated the influence of social distance and social power on the perceptions of apologies (the severity of the offence, the possibility of the offender apology, the difficulty of the apology by the offender and the likelihood of apology acceptance by the hearer) in three different groups: Jordanian second language English speakers, Jordanian non-English speakers, and English native speakers at the British council in Amman. The participants were given 2 questionnaires: the first was a scaled response questionnaire which was used to measure four contextual variables (severity of the offense, possibility of apologising by the speaker, difficulty of apology by the speaker and the likelihood of apology acceptance by the hearer) on a 5 point scale (1 being the lowest and 5 the highest) they combined this questionnaire with a discourse completion task questionnaire which consisted of 12 offensive situations in order to assess the participants perceptions of the variables mentioned above. The results showed that Jordanian speakers were more sensitive to hierarchical power than English native speakers. The study revealed that when an offense was committed against individuals with lower social power, the offense was not perceived as very severe by Jordanians in high social

power positions. Jordanians' perception of the severity of the offence was significantly lower than that of the English native speakers. However, when the offense was against higher social power individuals, Jordanians perceived the severity of the offense higher (though statistically insignificant) than the English native speakers. This shows how the power of the offended may affect the choice of apology strategy used and how some cultures regard it as something more important to consider when apologizing than other cultures.

2.6. Gaps in the literature and the aim of the present study

As reviewed above, there have been numerous studies which have investigated the production of apologies across different cultures and languages. However, up to my knowledge there has not been any studies which compared the apology strategies used by high and low context cultures. In addition to this, after an extensive search of the literature on apologies I did not find any which investigated how Canadians produce apologies. This gap needs to be addressed to understand the cultures pragmatic norms to help people acquiring the language to become more competent speakers. Furthermore, there have been only a few studies which investigated how Jordanians produce apologies compared to other cultures but there has not been any which compared them to Canadians. Also, the focus of these studies was not to compare high and low context cultures for example Bataineh and Batinaeh (2008) and Al-Sallal, and Ahmed (2020) investigated the influence of gender on the apology strategies used by Jordanians. Hussein and Hammouri (1998) only acknowledged the effect of culture on the use of the apology strategies by Jordanians, they attributed the difference to "the influence of Islamic culture on the patterns of thought and speech of Jordanians" (p.47). However, they did not explicitly incorporate culture or discuss HC/LC cultures as an explanatory factor in their study. Instead, they just talked about the differences in general without placing a specific reason to why

the results came out this way. Thus, the explanation provided by Hussein and Hammouri (1998) is an anecdotal that needs to be empirically verified.

Thus, this study aims to empirically examine whether there are any distinctions in the apology strategies produced between two cultures: high and low context cultures (Jordan and Canada respectively), by investigating if there are any differences between these two cultures regarding the use of apology strategies. It is important to study these cultures to reduce any misunderstandings that may happen due to differences in communication between these cultures. Also, to examine if Hall's views which were made in 1976 can be used to discuss cultures in current times. The study will also examine if power distance has an effect on the choice of apologies between these two cultures. This is important to examine because apologies may differ depending on the ranking of the person who was offended. For example, Holmes (1990) in her investigation of apologies in New Zealand English found that that the closer the relationship between interlocutors, the less elaborated apologies will be. However, other studies show that the less distance between interlocutors the more elaborated apologies are. For example, Cohen et al., (1986) found that strangers received more intensified apologies than friends. This suggests that different cultures might view the effect of power and distance differently and based on that their apology styles might differ. Therefore, it is important to examine how different cultures apologize to people in different ranking positions to help people apologize appropriately in order to help maintain relationships.

The study will attempt to answer the following research questions:

2.7. Research questions:

1. What apology strategies do Jordanian native Arabic undergraduate students (representing high context cultures) use to apologize to people in high, low, and equal ranking positions?

2. What apology strategies do Canadian native English undergraduate students (representing low context cultures) use to apologize to people in high, low, and equal ranking positions?

3. Are there any significant differences in the apology strategies used by Jordanian Arabic native undergraduate speakers from high context cultures in comparison to Canadian English native undergraduate speakers from low context cultures? If so, can these differences be interpreted using the characteristics of high and low context cultures?

Chapter 3- Methodology

This chapter discusses the methodology for the study. First, I describe the characteristics of the participants. Then, I introduce the data collection instrument followed by details on the data collection procedure. Finally, I describe how the data was analyzed.

3.1. Participants

The study recruited a total of 40 participants, which included 20 participants from Canada and 20 participants from Jordan; all of them were undergraduate students. Undergraduate students were chosen because of their availability and convenience. Also, by limiting the study to only undergraduates, age consistency could be easily maintained for both groups. This is because apologies may differ depending on the age of the apologizer (Blum-Kulka & Olshtain, 1984). The participants were anonymous as the questionnaire used to collect the data did not contain any identifiers. The questionnaire will be discussed further in the next section. The participants were recruited by email or social media, as most of them were personal contacts or people that knew the researchers contacts. They were divided into two groups:

- The first group consisted of 20 undergraduate students, who were born in Jordan, and spoke Arabic as a native language. It included 12 females and 8 males. Their ages ranged from 20-23 years old. The mean age of the participants is 20.9.

Table 1: Characteristics of Jordanian participants

Total number of participants= 20

| Gender | n |
|--------------------|----|
| Female | 12 |
| Male | 8 |
| Age | |
| 20 years | 6 |
| 21 years | 10 |
| 22 years | 3 |
| 23 years | 1 |
| Level of education | |
| Undergraduate | 20 |
| Place of birth | |
| Jordan | 20 |
| Native Language | |
| Arabic | 20 |

- The second group consisted of 20 undergraduate students who were born in Canada and English was their native language. It had 13 females and 7 males. Their ages ranged from 19-31 years old, with only two participants being above 23 years; one was 25 and the other was 31 years old. The mean age of the participants is 20.9.

Table 2: Characteristics of Canadian participants

Total number of participants = 20

| Gender: | n |
|---------------------|----------|
| Female | 13 |
| Male | 7 |
| <hr/> | |
| Age: | |
| 19 years | 2 |
| 20 years | 5 |
| 21 years | 5 |
| 22 years | 3 |
| 23 years | 3 |
| 25 years | 1 |
| 31 years | 1 |
| <hr/> | |
| Level of education: | |
| Undergraduate | 20 |
| <hr/> | |
| Place of birth: | |
| Canada | 20 |
| <hr/> | |
| Native Language: | |
| English | 20 |
| <hr/> | |

The students were only asked what their native language was, they were not asked if they spoke any other language as this was not relevant to the study. Since this study is only meant to investigate the effect of culture on the production of apologies and not the effect of language on apologies. The only thing that mattered was that the student's native language was Arabic or English since these are the official languages in Jordan and Canada respectively.

3.2. Data collection instrument

This section provides a description of the data collection instrument for the present study and the data collection procedure.

3.2.1. Discourse competition task

Discourse completion task (DCT) is one of the methods that have been widely used in the field of pragmatics; their purpose is mainly to investigate speech acts (Jebahi, 2011). DCT questionnaires consist of a description of a number of hypothetical scenarios that elicit a specific response from the participants. This response is typically the speech act under investigation (Ogiermann, 2018). One of the first studies to use DCT to investigate speech acts was Blum-Kulka (1980) in her study on the use of requests by learners of Hebrew. Following this study, many researchers have successfully used DCT's to investigate speech acts; for example, (Alzumor, 2011; Blum-Kulka & Olshtain, 1984; Byon, 2005; Hossein & Hammouri, 1998).

There are written and oral DCTs. An oral DCT is administered through audio recordings or verbally. The participants listen to a recorded description of a situation and they are asked to respond orally what they would say in that situation; their response is then recorded using a different recorder (Brown & Ahn, 2011). A written DCT is a questionnaire which consists of a number of written situations (scenarios) that elicit a specific response from the participant (Bardovi-Harlig & Hartford, 2005). These situations can be written in different ways, one way is by having a prompt or a line in a dialogue in which the participants respond to what they would do in that situation. Below is an example from Bardovi-Harlig and Hartford (1993 p.163) study on rejection of advice:

Your advisor suggests that you take a course that you have already taken.

Advisor: If you're interested in Phonology I strongly suggest that you take Professor Smith's 410"

In the example above the student were given a line of dialogue which they had to respond to.

Another way DCT questionnaires could be written is by making them open ended. In these questionnaires the participants are provided with a description of a situation and are asked what or how they would respond to the situation. This example was taken from Hossein and Hammouri (1998, p. 50) study on apologies:

"You are a cashier in a bank. When you hand some money to a customer, some of it falls down on the floor. If this situation were real, what would you say?"

Some DCT can be closed ended, in which the situation ends with a closing line of the dialogue:

"A student has borrowed a book from her teacher, which she promised to return today. When meeting her teacher, however, she realizes that she forgot to bring it along. Teacher: Miriam, I hope you brought the book I lent you.

Miriam: _____.

Teacher: OK, but please remember it next week" (Blum-Kulka, House & Kasper 1989: 14).

In the blank space above, besides the name Miriam, the students must fill in their response.

Another version of a closed ended DCT, is a multiple-choice questionnaire, where the participants are provided with a situation and are asked to choose from a list of choices what they would say in that situation. Below is an example of this method from (Tanaka & Kawade (1982 p. 26):

"It's raining heavily. You want to borrow an umbrella from Mr. Brown. He is the owner of a

grocery store and an old acquaintance of you

1. *I want you to lend me an umbrella.*
2. *Would you lend me an umbrella?*
3. *Lend me an umbrella.*
4. *I would appreciate it if you could lend me an umbrella.*
5. *Can you lend me an umbrella?*
6. *Lend me an umbrella, will you?"*

The present research used an open-ended written DCT questionnaire for collecting the data. This version was chosen to give the participants the opportunity to respond using their own words and in the way they see fit without any assistance from the researcher. DCT written questionnaire was chosen as a data collection method for this study for the following reasons: DCT written questionnaires allow the researcher to design the questionnaire in a way to gain the desired data. Thus, researchers can control variables such as gender, power, distance, etc. (Sweeney & Hua, 2015). Additionally, the data can be gathered in a short amount of time (Byon, 2005). Written DCTs enable the researcher to translate the questionnaire to any language; therefore, it gives researchers the opportunity to compare data between different cultures and languages using the same situations, which would be impossible to replicate if it were naturally occurring data (Nelson et al., 2000). Finally, written DCT's allow researchers to find culturally specific patterns in the use of speech acts (Ogiermann, 2018), which makes them a practical method to help researchers find out what is considered a culturally appropriate response in any given context.

Moreover, oral DCT's were not chosen because of the time-consuming nature of transcribing the data. Another reason was because it was feared that some individuals' may be

reluctant to having their responses recorded using recording devices; therefore, it might have been difficult to gather participants. An additional reason is because the presence of the researcher might affect the way the participants respond (Cyluk, 2013).

3.2.2. The questionnaire

An online version of a DCT questionnaire was used to collect data for this study, which was applied on Google Forms, an online tool from Google, that allows its users to make quizzes, surveys, and questionnaires. An online version of the questionnaire was chosen because it was more convenient. Since some of the participants were from Jordan and the researcher could not physically go there to collect their responses, it was decided that the most efficient way was to distribute the questionnaire online to gather the data. Also, reading participants handwriting sometimes can be confusing and one might misread things so to avoid any mistakes when analyzing the data this was a safer approach. The questionnaire consisted of a description of nine hypothetical scenarios that require an apology (see appendix A). In the first six situations of the questionnaire the students were asked to imagine themselves in each scenario and answer what they would say in each situation, at the end of situation they were asked “if this situation were real what would you say to the...”. They were told that there are no wrong or right answers and to answer as they see fit. The last three situations were different in that the students were asked in each situation to imagine they were representing a different role. For example, in situation 7, they were asked to imagine that they were a doctor with one of their patients and they kept coughing while speaking to the patient; they were asked if this situation were real what would you say to the patient. In situation 8, they were asked to imagine that they were a professor who had forgotten the students’ exam papers for an exam the students were taking today. In situation 9, the participants were asked to imagine that they were a principal of a public school and they

were in a hurry, so they ran into a student carrying a pile of papers which fell all over the floor. In all these situations the students were asked if they were real what would they say to the person who was offended (see appendix A). Each situation represented a distinct power distance level which were high, low, or equal. The apologetic scenario in situations 1, 4 and 5, represented a person in a lower-ranking position to high power distance level (a person in a higher-ranking position relative to the offender) which were, a professor, a mother, and a manager respectively. Situation 2, 3 and 6 represented an equal power distance, such as brother, friend, and best friend respectively. Situation 7, 8 and 9 which were discussed above, represented a high to low power distance level. The power levels were represented this way based on previous literature, for example, Holtgraves and Joong-Nam (1990) considered a boss and a professor to have a higher level of power compared to an employee and a student. They also considered friend to have equal power. Additionally, Wood and Kroger (1991) considered a doctor and a parent to be higher in power compared to a patient and a child.

The scenarios for the present study were adapted from (Hosseini & Hammouri, 1998). The questionnaire was piloted by the previous researchers by first giving the questionnaire to a group of 20 participants; the students were given 32 situations in order to establish the contextual appropriateness of the situations in eliciting an apology. The situations which were unsuccessful in eliciting an apologetic response were changed or eliminated by the researchers. So, by the end of the piloting process their questionnaire resulted in only 18 situations. Since they had already piloted it and ensured that the situations require an apology, the present questionnaire for this study was not piloted. However, the questionnaire was given to a total of 4 students; two had the same characteristics of the Jordanian group and two had the same characteristics of the Canadian group. They were asked to read the situations and determine if they viewed these as situations

that are likely to happen and if they thought they required an apology or not. The participants all agreed that the situations adapted from the previous researchers do require an apology. So, they were used in the study.

The questionnaire did not include any identifiers; however, it did include a section to collect some background information on the participants such as, level of education, native language, age, etc.. see Appendix A). This is to ensure that the participants for the study were as required. There were two versions of the questionnaire: the first is an English version which was administered to the Canadian participants (see appendix A). The second was an Arabic translated version of the questionnaire and was given to the Jordanian participants (see appendix B). The questionnaire was translated by a professional Arabic/English translator in Jordan. To ensure the accuracy of the translation and to assure that the statements translated were equivalent to the original English statements, it was back translated by a Jordanian native Arabic speaking associate professor who spoke English as a second language. The back translation process yielded successful results, with most sentences accurately reflecting the original meaning. However, a few sentences did not exactly match the original ones but still conveyed the intended meaning. Thus, the situations remained the same as the original translation without modifying them. The participants were asked to answer the questionnaire in their native language, so the Canadian group answered in English and the Jordanian group answered in Arabic.

3.3. Data Analysis

First, the open-ended questionnaire responses were converted into numerical scores. This was done by first reading the participants responses and identifying the apologetic response then coding it into its correct category. The data was coded using Blum-Kulka and Olshtain (1984) coding scheme which was discussed in section 2.2. These were illocutionary force indicating

device, promise of forbearance, offer of explanation, offer of repair and assessment of responsibility which had three sub-categories: expressing self-deficiency, explicit self-blame, and denial of responsibility.

To ensure the reliability of the data analysis, all the data from both groups was coded alongside one applied linguistics student from Jordan. They were briefed about what the study was and were given an explanation of the strategies. Before analyzing the actual data, the researcher and the coder went through some examples of apologetic phrases and then coded what they were categorized as. This was to make sure the coder understood the coding scheme correctly. Meetings were held on Zoom. Together, we read the data then decided on what strategy fits best with the participant's answer. A 100% agreement level had to be made to move to the next response. At this stage of the coding process, it was found that the participants were using additional strategies which did not match any of the apology strategies we had in the coding scheme; so, when the researcher and the coder could not find a strategy that best suited one of the participants answers a new strategy was added. There were no disagreements between the researcher and the coder therefore, a 100% agreement level was reached for both groups.

The additional strategies added were found in Alzumor (2011) coding scheme of apology strategies. The first strategy was concern for the hearer. An example of this strategy is 'are you okay?' The other strategies which were used by participants were added as sub-categories of assessment of responsibility, they were as follows:

1. Lack of intent: When the speaker says that the offense was not intentional or that the offense was an accident. For example, 'I did not intend to come late.'
2. An expression of embarrassment: When the speaker says that they are embarrassed for the offense. For example, 'I'm so embarrassed for coming late.'

3. Justifying the hearer: When the speaker justifies the hearer that he has a right to be mad, hurt... by the offense. For example, ‘you have a right to be mad.’
4. Self-dispraise: When the speaker dispraises himself such as ‘I’m so dumb.’

Table 3 below provides a summary of the apology strategies that were used in coding the data.

Table 3: Summary of apology strategies

| Strategy | Example |
|--|---|
| Illocutionary Force indicating device (IFID) | Sorry, excuse me, I apologize.... |
| Promise of forbearance | I promise not to.... |
| Offer of repair | Can I fix it.? |
| Explanation | I was late because there was traffic |
| Concern for the hearer | Are you okay? |
| Assessment of Responsibility | |
| Explicit Self Blame | It is my fault/mistake |
| Expressing self-deficiency | I was confused |
| Lack of intent of intent | I did not mean to.., it was an accident |
| Expression of embarrassment | I’m so embarrassed for my behavior. |
| Justifying the hearer | You have a right to be angry. |
| Self-dispraise | I’m dumb. |
| Denial of responsibility | It’s not my fault. |

Two excel sheets were made for each group to code and count the frequency of occurrence of each strategy used by each participant in each situation. Table 4 below is an example of a small section taken from the excel sheet to show how this was made.

Table 4: Example of how the data was coded

| Canadian Students | | | | | | | | | | | | | | | | |
|-------------------|-----------|------|------------------------|-------------|-----------------|---------|-----------------------|---------------------|-----------|----------------|-----------------------------|--------------------|------------|--------------|-----------------|--------------------------|
| | Situation | IFID | Promise of Forbearance | Explanation | Offer of Repair | Concern | Taking Responsibility | | | | | | Honorifics | Intensifiers | Strategies Used | |
| | | | | | | | Self-Deficiency | Explicit Self-Blame | Dispraise | Lack of Intent | Expression of Embarrassment | Justify the Hearer | | | | Denial of Responsibility |
| Participant 1 | 1 | 1 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 2 |
| | 2 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 |
| | 3 | 1 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 2 |
| | 4 | 1 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 2 |
| | 5 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 2 |
| | 6 | 1 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 2 |
| | 7 | 1 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 2 |
| | 8 | 0 | 0 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 2 |
| | 9 | 1 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 2 |
| Total | 6 | 0 | 2 | 8 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 17 | |

A number one was put next to the strategy if it was used by the participant and a number zero was put if they did not use the strategy.

After counting all the number of times each strategy was used in each situation by each participant in the two groups, separate tables were made which had a summary of the coded data based on the power distance of the situation. So, all the situations that represented high, low, and equal power distance were grouped together. Then all the strategies that were used by each participant in these situations were added together, to find out the frequency of times each strategy was used in every power distance level. Table 4 below shows an example of how this looked like.

Table 5: Example of power distance tables

| | Low to High | | | | | | | Equal | | | | | | | High to Low | | | | | | | | | |
|---------------|-------------|------------------------|-------------|-----------------|---------|-----------------------|------------|--------------|------|------------------------|-------------|-----------------|---------|-----------------------|-------------|--------------|------|------------------------|-------------|-----------------|---------|-----------------------|------------|--------------|
| | IFID | Promise of Forbearance | Explanation | Offer of Repair | Concern | Taking Responsibility | Honorifics | Intensifiers | IFID | Promise of Forbearance | Explanation | Offer of Repair | Concern | Taking Responsibility | Honorifics | Intensifiers | IFID | Promise of Forbearance | Explanation | Offer of Repair | Concern | Taking Responsibility | Honorifics | Intensifiers |
| Participant 1 | 2 | 0 | 1 | 2 | 0 | 1 | 0 | 0 | 2 | 0 | 0 | 3 | 0 | 0 | 0 | 0 | 2 | 0 | 1 | 3 | 0 | 0 | 0 | 0 |
| Participant 2 | 3 | 0 | 2 | 2 | 0 | 0 | 0 | 2 | 3 | 0 | 1 | 2 | 0 | 0 | 0 | 2 | 3 | 0 | 2 | 1 | 0 | 0 | 0 | 0 |
| Participant 3 | 3 | 0 | 2 | 2 | 0 | 1 | 2 | 2 | 2 | 0 | 1 | 3 | 0 | 2 | 0 | 1 | 2 | 0 | 2 | 2 | 1 | 1 | 0 | 2 |
| Participant 4 | 2 | 1 | 0 | 3 | 0 | 0 | 0 | 0 | 1 | 0 | 1 | 3 | 0 | 0 | 0 | 0 | 2 | 0 | 1 | 3 | 0 | 0 | 0 | 0 |
| Participant 5 | 3 | 0 | 2 | 2 | 0 | 0 | 0 | 1 | 3 | 0 | 2 | 2 | 0 | 0 | 0 | 1 | 3 | 0 | 0 | 3 | 0 | 1 | 0 | 0 |

To determine any significant differences between Jordanians and Canadians in their usage of apology strategies when apologizing to people in high, equal, and low power distance levels, Chi-square test was used, which was run using SPSS. Chi-square calculates two values from the data; observed count and expected count. The former is actual values obtained from the data (for example five participants actually used offer of repair strategy in their apology), the latter is the value expected to find given that there is no relationship between the two variables, that is the two variables are independent of each other, for example culture is independent from whether or not a participant employed a particular apology strategy. Then the difference between the two values (Observed count and expected count) is calculated to examine whether this difference is due to chance. The expected count refers to the number of observations that would be expected to fall into a particular category or cell in a contingency table and the observed count is the actual number which occurred. Following this, we infer if there is no association between the two variable of the study or if it is big enough to be significant (that is the difference is due to the relationship between the two variables of the study; for example, cultures impact on the choice of the apology strategy). So, we need to determine whether the two calculated counts are significantly different or not. Deciding on this by visually inspecting the data (the observed count and the expected count) will lead to subjective personal judgment which might differ from one person to another. Hence, we need to scientifically and objectively decide whether the observed difference is statistically different or just due to chance. This will help to make a scientifically evidence-based decision that everyone can reach using the same set of data values. In this study alpha level ($\alpha = .05$) was used. After the chi-square test was run on SPSS, significance level (*Pearson Chi-square*) reported from the test was compared to the pre-determined ($\alpha = .05$). If the significance level derived from the chi-square tests is equal to or less than ($\alpha = .05$) then it was concluded that there is enough statistical

evidence to say that the difference between the two groups is statistically significant, however, if the significance level derived from the chi-square tests is greater than ($\alpha=.05$), then it can be concluded that there is not enough statistical evidence to say that the difference between the two groups is statistically significant.

Chapter 4- Results

The results from the Jordanian and Canadians questionnaires are presented in this chapter. The students answered a questionnaire which consisted of nine situations and each situation represented a power distance. So, there were 3 situations that represented each power distance. First, I discuss the apology strategies used by Jordanians to apologize to people in high, low, and equal power distance levels, then I discuss the apology strategies used by Canadians to apologize to people in high, low, and equal power distance levels. Finally, I present the significant and non-significant differences in the production of apologies between the two groups in each power distance level.

4.1. Apology strategies used by Jordanian participants

The first research question of this study asked about the apology strategies used by Jordanian native Arabic undergraduate students to apologize to people in high, equal, and low-ranking positions. To answer this question, the participants were presented with a questionnaire consisting of nine hypothetical scenarios that required them to formulate an apology. Each scenario represented one of three levels of power distance. The responses were then categorized based on the power distance level of the person who was offended, i.e., whether they held a high, equal, or low-ranking position. The sections below present the results of the analysis.

4.1.1. Jordanians' apology strategies in high power distance situations

There were three situations which represented people who were likely to be in high-ranking positions compared to undergraduate students, namely a professor, a mother, and a manager (see appendix A).

Table 6: Jordanians apology strategies in high power distance situations

| Strategy | Jordanian responses | | |
|--|--------------------------|------------|---|
| | n | % | |
| Illocutionary force indicating device | 53 | 24 | |
| Promise of forbearance | 18 | 8 | |
| Explanation | 36 | 17 | |
| Repair | 39 | 18 | |
| Concern | 9 | 4 | |
| Responsibility | Self-deficiency | 0 | 0 |
| | Explicit self-blame | 16 | 7 |
| | Lack of intent | 17 | 8 |
| | Embarrassment | 8 | 4 |
| | Justifying the hearer | 9 | 4 |
| | Self-Dispraise | 14 | 6 |
| | Denial of responsibility | 0 | 0 |
| | total | 64 | - |
| Total | 219 | 100 | |

Table 6 displays the apology strategies used by Jordanian undergraduate students towards high-ranking individuals. Overall, six strategies were utilized a total of 219 times, with varying frequencies. The most frequently used strategy was illocutionary force indicating device (IFID) which was used 53 times (24%). It was conveyed by phrases such as "اسف" "sorry" or "اعتذر" "I apologize" or "اعذرنني" "excuse me". The second most used strategy was an offer of repair, with a total of 39 instances (18%). Students used this strategy by offering to make amends for the offense, such as offering to buy a new book, or offering to pay for a new book in the situation where they lost their professors book or by offering to do the dishes in the situation where they forgot to do the dishes. The third strategy was an offer of explanation, used 36 times (17%). Most students offered explicit explanations to why they committed the offense; for example, in the situation where they hypothetically lost a book, one person said "اخذه اخي يقرأه وضيعه" "My brother took it to read it and lost it." In the situation where the students hypothetically came late to work one student provided an explanation that "ابوي طلب مني اعمل كم شغلة واستحييت اقله لا" "my dad asked me to do a few things and I felt shy telling him no." Furthermore, promise of forbearance was used less frequently with a total of 18 times (8%). Students used it by promising not to repeat the offense; for example, one student mentioned that said "اعدك انها" "I promise this is the last time." Concern for the hearer was used only 9 times (4%) by the participants. Students used expressions such as "لا تزعلي" "don't be sad" and "لا تفهمني غلط" "don't get me wrong" to express concern.

Regarding assessment of responsibility, five out of the seven sub-strategies were used by the students. Self-deficiency and denial of responsibility were not used at all. Students admitted fault explicitly 16 times (7) by saying "اعترف اني غلطان" "I admit that I made a mistake." Lack of intent, was used 17 times (8%) with most participants saying "ما كان قصدي" "It wasn't my

intention.” Some participants said “مش بأيدي” “it was out of my hands.” Embarrassment was expressed a total of 8 times (4%). Students used phrases like “والله يا دكتور ما انا عارف كيف بدى احط” “I don't know how to look you in the eyes” or “انا محرج منك” “I am embarrassed [in front] of you”. Self-dispraise was used a total of 14 times (6%), with participants acknowledging carelessness by saying “والله اني اهملت” “I swear, I was careless”. One participant even went so far as to say “اني شخص مهمل واستحق العقاب” (“I am a careless person and deserve to be punished”). Lastly, justifying the hearer was used 9 times (4%), students agreed that the hearer has a right to be offended by saying phrases such as “حقك تزع” “you have a right to be mad.”

It is worth noting that the students never used just one strategy to apologize for their offense in each situation; instead, they combined more than one strategy with each other to apologize for the offense committed. They usually combined three or more strategies with each other to apologize for their offense when there was high power distance. For example, some participants combined IFID+ lack of intent + explanation + repair, “اسف كثير ست الكل ما كان قصدي” “اكرس كلامك لكن ابي طلب مني امور اعملها ونسيت اغسل الاطباق هسا بغسلها” a direct translation for this could be “I’m so sorry everyone’s lady it wasn’t my intention to not listen to you, but dad asked me to do a couple of things and I forgot to wash the dishes, I’ll do them now.” Another example of a combination was, Embarrassment + IFID+ Concern+ Repair, for example, “دكتوري العزيز والله اني” “My dear doctor Wallah I’m so embarrassed [in front] of you, I’m so so sorry Allah (God) willing I did not let you down, allow me to buy a new one.” So, in general in these situations Jordanians preferred to use multiple strategies to show remorse.

The last thing I want to mention is Jordanians used a variety of intensifiers and honorifics in their apologetic responses with a total of 40 intensifiers and 51 honorifics throughout all three

situations. To convey a more profound sense of remorse some students used one intensifier such as, "اسف كثير" "I'm so sorry" and some doubled the intensifier to express even more remorse such as, "so so sorry." Also, students used phrases such as "اسف بشدة" "I'm deeply sorry." Another way that Jordanian participants intensified their apology is by invoking the name of God "Allah," for example they said "والله اسف" "Wallah I'm sorry" another way to translate this is "I'm sorry, I swear to God." Additionally, honorifics were used in apologies, with students addressing the person who was offended with more respected titles, so they mostly addressed their professors as "professor," and their managers as "sir." Moreover, they used phrases that convey deep respect and affection towards the person who was offended, such as "دكتوري العظيم" "my great doctor" or "ماما تاج راسي" "mama the crown of my head" or "مديري العزيز" "my dear boss."

4.1.2. Jordanians' use of apology strategies in equal power distance situations

Table 7 below represents the frequencies and percentages of the apology strategies used to apologize in situations which represented an equal power distance level i.e., when the person who was offended was at an equal ranking position compared to the Jordanian undergraduate students; these people were a brother, a friend, and a best friend (see appendix A).

Table 7: Jordanians apology strategies in equal power distance situations

| Strategy | Jordanian responses | | |
|--|--------------------------|------------|---|
| | n | % | |
| Illocutionary force indicating device | 18 | 21 | |
| Promise of forbearance | 0 | 0 | |
| Explanation | 19 | 23 | |
| Repair | 19 | 23 | |
| Concern | 8 | 10 | |
| Responsibility | Self-deficiency | 0 | 0 |
| | Explicit self-blame | 5 | 6 |
| | Lack of intent | 5 | 6 |
| | Embarrassment | 2 | 2 |
| | Justifying the hearer | 1 | 1 |
| | Self-dispraise | 0 | 0 |
| | Denial of responsibility | 7 | 8 |
| | total | 20 | - |
| Total | 84 | 100 | |

Table 7 reveals that Jordanians utilized five out of six apology strategies a total of 84 times when apologizing to individuals who held an equal power distance level. The strategy not employed at all in these situations was the promise of forbearance. Assessment of responsibility was the most commonly used strategy, employed a total of 20 times, indicating that students preferred to apologize more indirectly in these scenarios. Of the seven sub-strategies of assessment of responsibility, only five were utilized. Self-deficiency and self-dispraise were not employed by the participants in situations where the hearer was at an equal power distance level.

Lack of intent and explicit self-blame were used a total of 5 times (6%). Expressing embarrassment and justifying the hearer were the least frequently used strategies, with Jordanian participants employing them a total of 2 times (2%) and 1 time (1%), respectively. In these situations, Jordanians denied responsibility for their offense a total of 7 times (8%). Students adopted this strategy by shifting blame off themselves, for example, one person said, “والله مش “ذنبني” (Wallah it is not my fault), while another said, “شو يعني ما انت دايما بتتاخر علي” (So what, you're always late to [our meetings]), and another said, “ارحم نفسك طول اليوم بتدرس خذلك راحه” (Have mercy on yourself, you’ve been studying all day. Take a break).

Offer of explanation and repair were employed at the same frequency, totaling 19 times (23%). Similar to previous situations, Jordanians offered to repair the situation by, for example offering to buy a new mug in the scenario where they broke a friend's mug or turning down/off the TV in situations where the volume was too loud. In these situations, students offered less explicit reasons for why they committed the offense, for example, one person said, “الدنيا ازمه” (there's traffic), and another participant said, “له لمنسف أقول” (I would tell him the Mansaf). Mansaf is a traditional Jordanian dish known to cause laziness and sleepiness after eating it. So, the participant here implies that eating Mansaf led to them being late. Finally, illocutionary force indicating device was used 18 times (21%), students used this strategy the same way they did in the situations above, by saying “sorry” or “I apologize.” Concern for the hearer was less frequently used with total of 8 times (10%) they used the same phrases as the above situations by saying “don’t be mad at me.”

It was noticed in these situations students tended to downplay the offense and make it seem like what happened was not a big deal by using phrases such as “بسيطة بسيطة” roughly translated to “it’s okay it’s okay.” They also said “معلش” also roughly translated to “don’t

worry.” Additionally, in these situation students either used one strategy or a combination of two strategies. They apologized for the offense by using IFID alone or by combining it with another strategy such as an offer of repair or explanation. Also, in these situations’ students used a total of 4 intensifiers and 0 honorifics. They intensified their apologies as they previously did (see section 4.2.1).

4.1.3. Jordanians use of apology strategies in low power distance levels

Table 8 below presents the apology strategies used by Jordanian undergraduate students used to apologize to people in low-ranking positions. These situations were different from situations which represented high and equal power distance. Here the students imagined themselves holding a high-ranking position, so the situations were them imagining that they were a principle apologising to a student, them being a doctor apologizing to a patient, or them being a teacher apologizing to a student. Table 8 presents the frequencies and percentages of each strategy used by the participants in these situations.

Table 8: Jordanians apology strategies in low power distance situations

| Strategy | Jordanian responses | | |
|--|--------------------------|------------|----|
| | n | % | |
| Illocutionary force indicating device | 30 | 34 | |
| Promise of forbearance | 0 | 0 | |
| Explanation | 12 | 14 | |
| Repair | 21 | 24 | |
| Concern | 9 | 10 | |
| Responsibility | Self-deficiency | 0 | 0 |
| | Explicit self-blame | 0 | 0 |
| | Lack of intent | 2 | 2 |
| | Expressing embarrassment | 0 | 0 |
| | Justifying the hearer | 1 | 1 |
| | Self-dispraise | 0 | 0 |
| | Denial of responsibility | 13 | 15 |
| | total | 16 | - |
| Total | 88 | 100 | |

Table 8 displays the frequency of apology strategies employed in situations that represent low power distance, totaling 88 strategies. Out of six possible strategies, five were used by the students, with promise of forbearance being absent. Illocutionary force indicating device was the most frequently used strategy, employed 30 times (34%) by the students through the use of phrases like “sorry” or “I apologize.” The second most commonly used strategy was an offer of repair, where students proposed different ways to correct the wrongdoing depending on the situation. Assessment of responsibility was the third most used strategy, utilized 16 times, with students only using three of the sub-strategies. Self-deficiency, explicit self-blame, expressing embarrassment, and self-dispraise were not used at all in these situations. Denial of responsibility

was utilized 13 times (15%), with students often blaming the victim for the offense. For example, in the situation where a principle ran into a student in a school, Jordanian participants responded with phrases e.g., “مرة ثانية كون اكثر حذر وين بتمشي” “next time be more careful where you are walking” or “فتح وانت تمشي” “open [your eyes] when you are walking” another said “وين عقلك يا ولد” “where is your mind boy.” Justifying the hearer and lack of intent were the least frequently used strategies by the students. They were used a total of one time (1%) and 2 times (2%). Lastly, an offer of explanation and concern for the hearer were used a total of 12 times (14%) and 9 times (10%) respectively.

The students tended to use only one strategy in these situations, or they combined two strategies together. For example, students sometimes combined illocutionary force indicating device and an offer of repair, saying phrases like, “اسف يا ابني واجمع معه الورق” “sorry my boy and pick up the papers with him.” Another combination which sometimes occurred was an explanation and repair e.g., “للاسف نسيت الورق عشان هيك رح نأجل الامتحان للمحاضرة الجاي” “unfortunately I forgot the exam papers therefore, I’m going to postpone the exam until the next lecture.” In these situations, students used the least number of intensifiers and honorifics they used only one intensifier and 0 honorifics.

4.2. Apology strategies used by Canadian participants

The second research question of the present study asked about the apology strategies used by Canadian native English undergraduate students to apologize to people in low, high, and equal ranking positions. The Canadian students were administered the same questionnaire, which included identical situations as those presented to the Jordanian students. However, the Canadian questionnaire was conducted in English. The sections below provide an in-depth analysis of the responses given by the Canadian participants.

4.2.1 Canadians use of apology strategies in high power distance levels

Table 9 below presents the frequencies and percentages of the apology strategies used by Canadian undergraduate students to apologize to people high ranking positions. The people being apologized to by undergraduate students were a professor, a manager, and a mother.

Table 9: Canadians use of apology strategies in high power distance levels

| Strategy | Canadian responses | | |
|--|--------------------------|------------|---|
| | n | % | |
| Illocutionary force indicating device | 51 | 40 | |
| Promise of forbearance | 12 | 9 | |
| Explanation | 25 | 19 | |
| Repair | 33 | 26 | |
| Concern | 0 | 0 | |
| Responsibility | Self-deficiency | 0 | 0 |
| | Explicit self-blame | 1 | 1 |
| | Lack of intent | 5 | 4 |
| | Embarrassment | 0 | 0 |
| | Justifying the hearer | 2 | 1 |
| | Self-Dispraise | 0 | 0 |
| | Denial of responsibility | 0 | 0 |
| | total | 8 | - |
| Total | 129 | 100 | |

In these situations, students used a total of five strategies, which were utilized 129 times. Notably, the strategy of concern for the hearer was not employed at all. Illocutionary force indicating device was the most frequently employed strategy, being used 51 times (40%) with expressions such as "sorry" or "I apologize." The second most used strategy was an offer of

repair, it was used a total of 33 times (26%). Students offered to make amends by offering to purchase a new book or to wash the dishes. Providing an explanation was used 25 times (19%). Students provided brief reasons to why they committed the offense for example, in the situation where the book was lost students only explained by saying “ I lost your book” without providing any further explanations. Promise of forbearance was utilized 12 times (9%), where students promised not to repeat the offense. Finally, assessment of responsibility was used 8 times. Only 3 of the sub-strategies were used, self-deficiency, expression of embarrassment, self-dispraise and denial of responsibility were not used at all by the participants in these situations. Furthermore, lack of intent, justifying the hearer and explicit self-blame were used 5 times (4%), 2 times (1%) and one time (1%).

A closer examination of the responses provided by the Canadian participants revealed that they used a single strategy to apologize or combined two or three strategies. The most commonly used combination was illocutionary force indicating device, explanation, and repair. For instance, one student said, "I'm sorry I lost the book you gave me. Would you like me to buy you a new one?" Another frequently used combination was illocutionary force indicating device and an offer of repair, as in, "Sorry, I will do them now." Furthermore, it was observed that the Canadian participants used 9 intensifiers and 13 honorifics in their apologetic responses. They enhanced their apologies by saying "so sorry" or "so so sorry." Honorifics such as "professor" were used to address the professor, while "mom" was used to address a mother.

4.2.2. Canadians use of apology strategies in equal power distance levels

Table 10 below presents the frequencies and percentages of the apology strategies used by Canadian undergraduate students to apologize to people equal ranking positions compared to undergraduate students, namely, a brother, a friend, and a best friend.

Table 10: Canadians use of apology strategies in equal power distance levels

| Strategy | Canadian responses | | |
|--|--------------------------|------------|---|
| | n | % | |
| Illocutionary force indicating device | 50 | 40 | |
| Promise of forbearance | 2 | 2 | |
| Explanation | 19 | 15 | |
| Repair | 37 | 30 | |
| Concern | 1 | 1 | |
| Responsibility | Self-deficiency | 3 | 2 |
| | Explicit self-blame | 4 | 3 |
| | Lack of intent | 7 | 6 |
| | Expressing embarrassment | 0 | 0 |
| | Justifying the hearer | 0 | 0 |
| | Self-dispraise | 0 | 0 |
| | Denial of responsibility | 1 | 1 |
| | total | 15 | - |
| Total | 124 | 100 | |

Table 10 shows that students used all 6 strategies to apologize they were utilized a total of 124 times. The total amount of strategies used in these situations is similar to the total amount of strategies used when the hearer held a high-ranking position. The strategy that was used the most in these situations was illocutionary force indicating device, it was used a total of 50 times with an average of (40%). An offer of explanation and repair were used a total of 19 times (15%) and 37 times (30%) respectively. Moreover, promise of forbearance and concern for the hearer were used at a lower frequency level by the participants with a total of 2 (2%) and one time (1%) respectively. Regarding assessment of responsibility, it was used a total of 15 times. Self-

deficiency was used 3 times (2%). Students used phrases such as “I should’ve texted you.” Students explicitly blamed themselves for the offense a total of 4 times (3%). Lack of intent was expressed 7 times (6%). Lastly, students denied responsibility once (1%). Moreover, Canadian participants did not use expression of embarrassment, justifying the hearer and self-dispraise at all in these situations.

In these situations, Canadian students apologized using a combination of two strategies. They used a combination of illocutionary force indicating device and an offer of repair. When analyzing their usage of honorifics and intensifiers it showed that they used 14 intensifiers and 0 honorifics.

4.2.3. Canadians use of apology strategies in low power distance situations

The results of the frequencies and percentages of the apology strategies used to apologize in low power distance levels are shown in table 11 below. Undergraduate students imagined themselves in high-ranking positions and that they committed an offense against a person at a lower ranking position compared to them. They imagined themselves a doctor apologizing to a patient, a principal apologizing to a student and a teacher apologizing to a student.

Table 11: Canadians use apology strategies in low power distance situations

| Strategy | Canadian responses | | |
|--|--------------------------|------------|---|
| | n | % | |
| Illocutionary force indicating device | 51 | 39 | |
| Promise of forbearance | 0 | 0 | |
| Explanation | 25 | 19 | |
| Repair | 39 | 30 | |
| Concern | 7 | 5 | |
| Responsibility | Self-deficiency | 6 | 4 |
| | Explicit self-blame | 1 | 1 |
| | Lack of intent | 1 | 1 |
| | Expressing embarrassment | 0 | 0 |
| | Justifying the hearer | 0 | 0 |
| | Self-dispraise | 1 | 1 |
| | Denial of responsibility | 0 | 0 |
| | total | 9 | - |
| Total | 131 | 100 | |

Table 11 above shows that Canadian students employed five strategies to apologize to people in low-ranking positions, which were utilized a total of 131 times. Notably, promise of forbearance was not used at all in these situations. Moreover, illocutionary force indicating device was the most commonly used strategy, employed 51 times (39%). This was followed by an offer of repair which was used 39 times (30%). Participants explained their offense 25 times (19%). Concern for the hearer was expressed 7 times (5%). Assessment of responsibility was used a total of 9 times with students using a total of 4 of the sub strategies. Students used self-deficiency 6 times (5%). Explicit self-blame, lack of intent and self-dispraise were each used only once

(1%) by the participants. students did not express embarrassment nor deny responsibility or justify the hearer in these situations.

Canadian participants sometimes apologized by using a combination of 3 strategies which were illocutionary force indicating device + explanation + repair. For example, one participant said “Oh I apologize. I wasn't watching where I was going. Please let me help clean that up.” Lastly Canadians used a total of 8 intensifiers, and they used zero honorifics in these situations.

4.3. Summary of the apology strategies used by Jordanians and Canadians:

This section provides a summary of the frequencies of apology strategies used by Jordanian and Canadian undergraduate students to apologize to people in different power distance positions. Table 12 below presents these differences.

Table 12: summary of the apology strategies used in all the power distance levels

| | | IFID | POF | EXP | REP | CONC | RESP | Total strategies |
|---------------|----------|------|-----|-----|-----|------|------|------------------|
| Jordan | Low-high | 53 | 18 | 36 | 39 | 9 | 64 | 219 |
| | Equal | 18 | 0 | 19 | 19 | 8 | 20 | 84 |
| | High-low | 30 | 0 | 12 | 21 | 9 | 16 | 88 |
| Canada | Low-high | 51 | 12 | 25 | 33 | 0 | 8 | 129 |
| | Equal | 50 | 2 | 19 | 37 | 1 | 15 | 124 |
| | High-low | 51 | 0 | 25 | 39 | 7 | 9 | 131 |

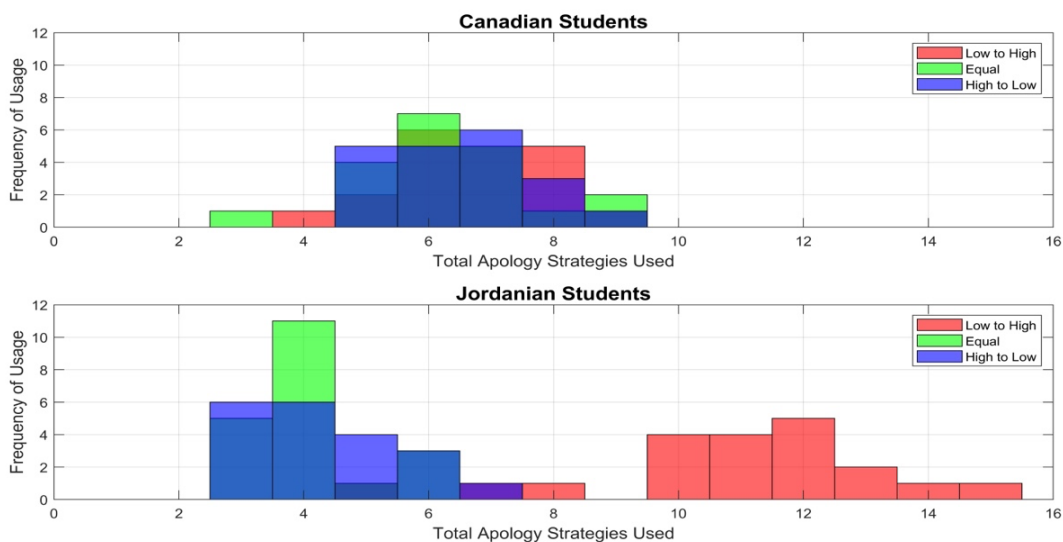
IFID: illocutionary force indicating device. POF: promise of forbearance. EXP: explanation.

REP: repair. CONC: concern. RES: assessment of responsibility .

It is observed from Table 12 above that the Canadian group used almost the same number of strategies for all the different power distance levels, which were a total of 129 for low-high, 124 for equal and 131 for high-low. However, the Jordanian group varied their apology responses depending on the power distance between the offender and the hearer. The highest number of strategies Jordanian participants used was a total of 210 strategies to apologize to people in high-ranking positions but they used 76 and 79 strategies to apologize to people in equal and low-ranking positions respectively.

Figure (1) shows the apology strategies used by Jordanian and Canadian students. It shows the total apology strategies used and how many participants used a particular number of strategies (frequency of usage).

Figure 1: Comparison of the total strategies used by Canadians and Jordanians



Overall, figure (1) shows that Canadians used almost the same number of apology strategies when apologizing to people in different power distance positions. In contrast Jordanian participants employed a comparable number of strategies when apologizing to individuals in both low and equal ranking positions. However, a marked difference is apparent in the use of apology strategies when the offended individual held a high-ranking position compared to the students, with students using more apology strategies in these situations.

4.4. Comparison of the apology strategies used by Jordanians and Canadians

This section discusses the significant and non-significant differences in the production of apology strategies used by Jordanian and Canadian undergraduate to apologize to people in low, equal, and high-ranking positions. To determine these differences a chi-square test was used. The following sections present the results of the chi-square tests conducted on the apology strategies used in each power distance level by the two groups. First, I present a comparison of the overall

number of apology strategies used across all situations. This is followed by a comparison of the number of apology strategies used to apologize to people in different power distance positions within each culture. Lastly, I compare the apology strategies used in situations that represent low-high power distance levels. Followed by a comparison of the strategies used by both groups in equal power distance. Finally, a comparison of the strategies used in high-low situations.

4.4.1 Comparison of apology strategies used by Jordanians and Canadians

Firstly, A chi-square test was conducted to examine if there were significant differences between Jordanians and Canadians regarding the total number of strategies used to apologize across all situations. Jordanians used a total of 391 strategies and Canadians used a total of 384. The results of the test revealed that the difference was insignificant, $X^2(1, N= 2185) = 003, p= .959$. Since this value is greater than .05, it is inferred that there is no significant difference between the two groups, which means they used similar number of strategies across all situations.

Then a deeper analysis was conducted to investigate the difference in the number of strategies used by each cultural group across the three power distance levels (high-low, low to high and equal). To do so, a chi-square tests was run, the results are presented in the table below.

Table 13: Chi-square results on the apology strategies produced in different power distance levels within the culture

| Power distance | Canada | Jordan |
|-----------------------------|---------------------------------------|--|
| Low-high Vs. Equal | $X^2(1, N= 721) = 132,$ $p= .717$ | $X^2(1, N= 743) = 91.453,$ $p=.001*$ LH > EQ |
| Equal Vs. High-Low | $X^2(1, N= 720) = 298,$ $p=.585$ | $X^2(1, N= 724) = .153,$ $p=.696$ |
| High-low Vs Low-high | $X^2(1, N= 721) = .034,$ $p= .855$ | $X^2(1, N= 741) = 84.371,$ $p=.001*$ LH > HL |

LH= low to high, HL= high to low, EQ= equal. (*) = significant difference.

The findings from the Canadian group revealed that, irrespective of power distance levels, there were no significant variations in the number of apology strategies employed when apologizing to individuals. This implies that Canadians utilized a consistent number of strategies to apologize, regardless of the power dynamics involved. In contrast, the chi-square tests conducted on the Jordanian group indicated that they employed a significantly higher number of apology strategies when apologizing to individuals in high-power distance positions. However, there were no significant differences in the number of strategies used when the person being apologized to held an equal or low power position.

In summary, these results indicate that Canadians maintain a consistent approach by employing a uniform number of apology strategies across power distance levels. On the other hand, Jordanians display variations in their strategy usage, showing a preference for utilizing

more strategies when apologizing to individuals in high-power distance positions while using a similar number of strategies for individuals in equal or low power positions.

The following sections go into more depth about the significant and non- significant difference in the production of apology strategies used in each power distance level.

4.4.2. Low-high power distance

In situations where the students were apologizing to individuals in high power positions Jordanian participants used apology strategies a total of 219 times, while Canadian participants used them a total of 129 times. The chi-square test revealed that this difference was significant, $X^2(1, N= 741) = 35.639, p=.001$, with Jordanians using more strategies to apologize. A further analysis of the strategies used in these situations is presented below.

4.4.2.1. Low to high: Illocutionary force indicating device

Chi-square tests were conducted in order to examine whether there was a significant difference between the two cultural groups of the students in the choice of illocutionary force indicating device (IFID) strategy used in situations that represent high power distance levels (low-high situations) that is, the apologizer is at a lower social power status than the addressee. The results are shown in Table 14 below. From the table we observe that the count in the Canadian group is 51, this represents the actual number of students who used the IFID strategy, that is there are 51 Canadian students who performed this strategy to apologize to a victim of higher social power than the offender. For the Jordanian group it is observed that 53 students performed the IFID strategy. To judge whether those values are different enough for the test to be significant the P-value is checked and compared to alpha (.05). The p-value from the chi square test is $X^2(1, N=120) = .288, p= .591$. Because of the high p-value it is inferred that there is no statistically significant relationship between the two variables (culture and IFID usage), indicating that there

is no association between culture and IFID performance. Then the use of this strategy is independent from the culture, we conclude that culture does not impact the performance of the IFID strategy.

Table 14: Chi-square cross-tabulation on the association between culture and the usage of illocutionary force indicating device in high power distance situations

| | | | Performed | Not performed |
|----------------|--------|----------------|------------------|----------------------|
| Culture | Canada | count | 51 | 9 |
| | | expected count | 52 | 8 |
| | Jordan | count | 53 | 7 |
| | | expected count | 52 | 8 |

4.4.2.2. Low to high: promise of forbearance

The Chi-square test was used to examine the relationship between culture and the use of promise of forbearance strategy to apologize to a victim is in a high-ranking position compared to the students. The results in Table 15 show that 12 Canadian participants performed this strategy. For the Jordanian group, 18 participants performed this strategy. The Chi-square results indicate that this difference is insignificant, $X^2 = (1, N=120) = 1.6, p = .206$. This means that the adoption of this strategy is irrespective of culture, then it can be said that culture does not impact the performance of this strategy.

Table 15: Chi-square cross-tabulation on the association between culture and the usage of promise of forbearance in high power distance situations

| | | | Performed | Not performed |
|----------------|--------|----------------|------------------|----------------------|
| Culture | Canada | count | 12 | 48 |
| | | expected count | 15 | 45 |
| | Jordan | count | 18 | 42 |
| | | expected count | 15 | 45 |

4.4.2.3. Low to high: Explanation

The Chi-square test was used to examine the relationship between culture and the use of explanation strategy when apology was made to a person with more power. The results in Table 16 show that 25 Canadians performed explanation strategy to apologize to the hearer for their wrongdoing. On the other hand, the count of Jordanians that performed this strategy was 36. The Chi-square statistics revealed that the difference is significant, $X^2(1, N=120) = 4.034, p = .045$. This result indicates that there is a significant association between culture and the performance of explanation strategy. Jordanian participants are more likely to perform explanation than the Canadian participants (36 and 25 respectively). It is concluded that culture has a significant impact on the choice of this strategy.

Table 16: Chi-square cross-tabulation on the association between culture and the usage of explanation in high power distance situations

| | | | Performed | Not performed |
|----------------|--------|----------------|------------------|----------------------|
| Culture | Canada | count | 25 | 35 |
| | | expected count | 30.5 | 29.5 |
| | Jordan | count | 36 | 24 |
| | | expected count | 30.5 | 29.5 |

4.4.2.4. Low to high: offer of repair

Table 17 shows the results of the Chi-square test to examine the relationship between culture and the use of offer of repair strategy to apologize in situations that reflect high power distance. From the table it can be seen that the Jordanian group used an offer of repair more often than the Canadian group. In the Jordanian group the observed count was 39, while in the Canadian group the observed count was 33. However, the Chi-square test statistics show that the difference is not significant, $X^2(1, N=120) = 1.25, p = .264$. Thus, it might be said that the difference between the two groups was not large enough to be statistically significant regarding the use of offer of repair strategy in this category.

Table 17: Chi-square cross-tabulation on the association between culture and the usage of offer of repair in high power distance situations

| | | | Performed | Not performed |
|----------------|--------|----------------|-----------|---------------|
| Culture | Canada | count | 33 | 27 |
| | | expected count | 36 | 24 |
| | Jordan | count | 39 | 21 |
| | | expected count | 36 | 24 |

4.4.2.5. Low to high: concern for the hearer

A Chi-square test was conducted between culture and the performance of concern for the hearer strategy in low to high situations. The results of this test are shown in Table 18. The results of the test revealed that none of the Canadians performed this strategy. Compared to Jordanians who expressed concern for the hearer more often to apologize for their offence, the observed count was 9. To judge whether those values are different enough for the test to be significant, the P-value is checked and compared to alpha .05. But since there are two cells (50%) which have expected

count less than 5, which is more than the 20% cut off point, the Fisher's exact test was used. This is since one of chi-squares assumptions is that no more than 20% of the expected cells should have values less than 5. The fisher's value is $p = .003$, since this value is less than alpha .05 it is inferred that there is a statistically significant relationship between the two variables (culture and concern for the hearer usage). This implies that culture is significantly associated with the performance of the explanation strategy in low to high situations. Jordanians used this strategy significantly more frequently than Canadians did.

Table 18: Chi-square cross-tabulation on the association between culture and the usage of concern for the hearer in high power distance situations

| | | | Performed | Not performed |
|----------------|--------|----------------|------------------|----------------------|
| Culture | Canada | count | 0 | 60 |
| | | expected count | 4.5 | 55.5 |
| | Jordan | count | 9 | 51 |
| | | expected count | 4.5 | 55.5 |

4.4.2.6. Low to high: Assessment of responsibility

Table 19 displays the results of the chi-square test used to determine whether there was a significant difference between the two cultural groups with respect to the assessment of responsibility strategy. The observed count in the Canadian group was 8. While in the Jordanian group the observed count was 64. The association between culture and the performance of this strategy was significant, $X^2(1, N=141) = 61.961, p = .001$. This implies that the difference between the frequencies of assessment of responsibility apology strategy used by Canadians and Jordanians was statistically significant. Thus, it is concluded that culture may have a significant impact on the use of this strategy.

Table 19: Chi-square cross-tabulation on the association between culture and the usage of assessment of responsibility in high power distance situations

| | | Performed | Not performed | |
|----------------|--------|----------------|---------------|------|
| Culture | Canada | count | 8 | 53 |
| | | expected count | 31.1 | 29.9 |
| | Jordan | count | 64 | 16 |
| | | expected count | 40.9 | 39.1 |

4.4.3. Equal power distance levels.

In situations which represented equal power distance, Jordanian participants used a total of 84 strategies, while Canadians used a total of 124 strategies. The Chi-square test revealed a significant difference between the two groups in these situations with, $X^2(1, N=723) = 11.27, p = .001$, showing that Canadians used more strategies to apologize in these situations. A detailed analysis of the strategies used in these situations is presented below.

4.4.3.1. Equal: illocutionary force indicating device

A Chi-square test was conducted between culture and the performance of illocutionary force indicating device (IFID) strategy in equal power situations. The results of this test are shown in Table 20. The results indicated that the observed count in the Canadian group is more than that of the Jordanian group. The observed value of the Canadians was 50 and the observed count in the Jordanian group was 18. The Chi-square test results indicated the difference is significant, $X^2(1, N=120) = 34.751, p = .001$. Thus, it might be said that culture has impacted the choice of IFID strategy; that is when apologizing to a victim of equal power, Canadians used more IFID than Jordanians did.

Table 20: Chi-square results on the association between culture and the usage of illocutionary force indicating device in equal power distance situations

| | | Performed | Not performed | |
|----------------|--------|------------------|----------------------|----|
| Culture | Canada | count | 50 | 10 |
| | | expected count | 34 | 26 |
| | Jordan | count | 18 | 42 |
| | | expected count | 34 | 26 |

4.4.3.2. Equal: promise of forbearance

A Chi-square test was conducted to examine the relationship between culture and the use of promise of forbearance strategy to apologize in equal power situations. The results in Table 21 below revealed that promise of forbearance usage was very low for both Canadian and Jordanian groups (2 and 0 times respectively). The difference between the two values was insignificant (Fisher's exact test $p=.496$) and does not indicate a significant association between culture and promise of forbearance used by both groups. Thus, it is concluded that the adoption of the promise of forbearance strategy is independent of culture.

Table 21: Chi-square results on the association between culture and the usage of promise of forbearance in equal power distance situations

| | | Performed | Not performed | |
|----------------|--------|------------------|----------------------|----|
| Culture | Canada | count | 2 | 58 |
| | | expected count | 1 | 59 |
| | Jordan | count | 0 | 60 |
| | | expected count | 1 | 59 |

4.4.3.3 Equal: explanation

Table 22 presents the results of the Chi-squared test used to examine the relationship between culture and the use of explanation strategy to apologize in equal power distance situations. The results in the table below show that the explanation strategy was employed identically by both Canadian and Jordanian participants (19 times by each group). Since there was no difference in the values between the two groups, the chi-square value was zero, $X^2(1, N=120 = 000, p= 1$, this does not indicate a significant association between culture and frequency of explanation used by both groups. This result means that the association between culture and the performance of explanation strategy was insignificant. So, the use of this strategy is independent of culture.

Table 22: Chi-square results on the association between culture and the usage of explanation in equal power distance situations

| | | | performed | Not performed |
|----------------|--------|----------------|-----------|---------------|
| Culture | Canada | Count | 19 | 41 |
| | | Expected count | 19 | 41 |
| | Jordan | Count | 19 | 41 |
| | | Expected count | 19 | 41 |

4.4.3.4. Equal: offer of repair

A Chi-square test was applied in order to determine whether there was a difference between the two groups of the students in the choice of offer of repair strategy. The results are shown in Table 23. It is presented in the table below that the observed count in the Canadian group is (37), which is almost double that of the observed count in the Jordanian group (19). The results indicated that the frequency of performance of offer of repair in the Canadians group was significantly higher

than that in the Jordanian group $X^2(1, N=120) = 10.848, p = .001$. It is inferred that the use of this strategy is dependent on culture.

Table 23: Chi-square results on the association between culture and the usage of offer of repair in equal power distance situations

| | | Performed | Not performed |
|----------------|--------|------------------|----------------------|
| Culture | Canada | count | 37 |
| | | expected count | 28 |
| | Jordan | count | 19 |
| | | expected count | 28 |

4.4.3.5. Equal: Concern for the hearer

A chi-square test was utilized to analyze data to determine whether there was a difference between the two groups of the students in the performance of concern in equal power situations. The results are shown in Table 24. We notice that only one of participants of the Canadians group performed this strategy (observed count 1) which means that the majority of Canadian respondents did not perform this strategy. Whereas in the Jordanians group the results showed that 8 participants employed this strategy. The relationship between these variables was significant the Fisher's Exact Test value ($p = .032$). Thus, the use of the concern for the hearer in equal power situations is dependent on culture. More Jordanians than Canadians employed this strategy, and the performance of this strategy is impacted by culture.

Table 24: Chi-square results on the association between culture and the usage of concern for the hearer in equal power distance situations

| | | Performed | Not performed | |
|----------------|--------|------------------|----------------------|------|
| Culture | Canada | count | 1 | 59 |
| | | expected count | 4.5 | 55.5 |
| | Jordan | count | 8 | 52 |
| | | expected count | 4.5 | 55.5 |

4.4.3.6. Equal: assessment of responsibility

A Chi-square test was applied in order to determine whether there was a difference between the two groups of the students in the choice of assessment of responsibility strategy. The results are shown in Table 25. It can be said that the observed count in the Canadian group is (15), whereas the observed count in the Jordanian group (20) is slightly higher than that of Canadians. The results indicated that there was not a significant difference between the two groups in the performance of assessment of responsibility strategy, the Chi-squared value is $X^2(1, N=123) = .687, p = .407$. It is concluded that both Jordanians and Canadians utilized this strategy almost equally and that culture has no effect on their choice.

Table 25: Chi-square results on the association between culture and the usage of assessment of responsibility in equal power distance situations

| | | Performed | Not performed | |
|----------------|--------|------------------|----------------------|------|
| Culture | Canada | count | 15 | 45 |
| | | expected count | 17.1 | 42.9 |
| | Jordan | count | 20 | 43 |
| | | expected count | 17.9 | 45.1 |

4.4.4. High-low power distance

In situations which represented low power distance, Jordanian participant used a total of 88 strategies to apologize, while Canadian participants used a total of 131 strategies. The chi-squared test results revealed a significant difference in the use of apology strategies in these situations, $X^2(1, N=721) = 12.298, p = .001$. Below presents a detailed analysis of the strategies used in these situations.

4.5.4.1. High to low: illocutionary force indicating device

A Chi-square test was conducted to examine whether there was a difference between the two groups of students in the choice of assessment of responsibility in situations that reflect high-low power between the offender and the victim. The results are shown in Table 26. It can be seen that Canadians observed count was (51) which was much higher than that of the Jordanians (30). The results indicated that there is a statistically significant difference between the two groups in using IFID strategy, $X^2(1, N=120) = 16.752, p = .001$. This implies that the Canadian students were more likely to use IFID strategy in high-low situations as compared to the Jordanian students. This means that the association between culture and the performance of IFID strategy is not independent.

Table 26: Chi-square results on the association between culture and the usage of illocutionary force indicating device in low power distance situations

| | | Performed | Not performed | |
|----------------|--------|----------------|---------------|------|
| Culture | Canada | count | 51 | 9 |
| | | expected count | 40.5 | 19.5 |
| | Jordan | count | 30 | 30 |
| | | expected count | 40.5 | 19.5 |

4.4.4.2. High to low: Promise of forbearance

A Chi-squared test was used to examine the relationship between culture and the use of promise of forbearance strategy to apologize in high to low situations. The results show that no students in either group employed promise of forbearance to apologize to a lower power victim. Thus, no measures of associations are computed for the effect of culture on the use of promise of forbearance.

4.4.4.3. High to low: Explanation

A Chi-squared test was applied in order to determine whether there was a difference between the two groups of the students in the choice of explanation strategy. The results are shown in Table 27. The results show that Canadians used almost twice as many explanations as Jordanians (25 and 12 times respectively). The results indicated that the frequency of performance of explanation strategy in high to low situations is affected by culture; as the usage of this strategy in Canadian group was significantly higher than that in the Jordanian group, $X^2(1, N=120) = 6.604$, $p = .01$ it can be inferred that the use of this strategy is dependent on culture.

Table 27: Chi-square results on the association between culture and the usage of explanation in low power distance situations

| | | Performed | Not performed | |
|----------------|--------|------------------|----------------------|------|
| Culture | Canada | count | 25 | 35 |
| | | expected count | 18.5 | 41.5 |
| | Jordan | count | 12 | 48 |
| | | expected count | 18.5 | 41.5 |

4.4.4.4. High to low: Offer of repair

A Chi-squared test was conducted between culture and the performance of offer of repair in high to low situations. The results of this test are shown in Table 28. The results of the test revealed that 39 (observed count) Canadians performed this strategy in their apology in high to low situations. Compared to Canadians, Jordanians performed offer of repair less often to apologize for their offence, the observed count was 21. The Chi-square statistics showed that difference between the two groups is significant, $X^2(1, N=120) = 10.8, p = .001$. This implies that culture is significantly associated with the performance of the offer of repair strategy when the addressee has less power than the speaker. Canadians used significantly more explanations than Jordanian did.

Table 28: Chi-square results on the association between culture and the usage offer of repair in low power distance situations

| | | Performed | Not performed |
|----------------|--------|----------------|---------------|
| Culture | Canada | count | 39 |
| | | expected count | 30 |
| | Jordan | count | 21 |
| | | expected count | 30 |

4.4.4.5. High to low: Concern for the hearer

A Chi-square test was conducted to determine whether there was a difference between the two groups of students in the choice of concern for the hearer when apologizing to lower power victim. The results are shown in Table 29. It was noticed that the majority of the participants did not adopt this strategy, the observed count in the Canadian group was 7, which means that only seven of them performed this strategy, and only 9 Jordanian respondents (observed count) employed this strategy. The results showed that the association between culture and the

performance of concern for the hearer was insignificant, $X^2(1, N=120) = .288, p = .591$. So, the use of this strategy is independent of culture.

Table 29: Chi-square results on the association between culture and the usage of concern for the hearer in low power distance situations

| | | Performed | Not performed | |
|----------------|--------|----------------|---------------|----|
| Culture | Canada | count | 7 | 53 |
| | | expected count | 8 | 52 |
| | Jordan | count | 9 | 51 |
| | | expected count | 8 | 52 |

4.4.4.6. High to low: Assessment of responsibility

The chi-squared test was utilized to ascertain the association between two categorical variables (culture and assessment of responsibility strategy). The results are shown in Table 30. It is observed that the majority of the participants of both groups did not perform this strategy. Only 9 of the Canadian group (observed count) employed this strategy. Only 16 of the Jordanians employed this strategy. However, the Chi-square test statistics tell us that the difference is not significant, $X^2(1, N=121) = 2.327, p = .127$. This result indicates that the relationship between culture and assessment of responsibility was insignificant, it is concluded that the choice of this strategy is independent of culture.

Table 30: Chi-square results on the association between culture and the usage of assessment of responsibility in low power distance situations

| | | | Performed | Not performed |
|----------------|--------|----------------|-----------|---------------|
| Culture | Canada | count | 9 | 51 |
| | | expected count | 12.4 | 47.6 |
| | Jordan | count | 16 | 45 |
| | | expected count | 12.6 | 48.4 |

Summary:

Table 31 presents a summary of the Chi squared tests results of the strategies used in each power distance situation by the two groups which were presented above.

Table 31: Summary of chi-square tests on the apology strategies used by both groups in different power distance situations.

| | IFID | POF | EXPL | REP | CONC | RESP | Total |
|-----------------|-------|------|-------|-------|-------|-------|-------|
| Low-high | .591 | .206 | .045* | .264 | .003* | .001* | .001 |
| | | | J > C | | J > C | J > C | J > C |
| Equal | .001* | .496 | 1.00 | .001* | .032* | .407 | .001 |
| | C > J | | | C > J | J > C | | C > J |
| High-low | .001* | -- | .01* | .001* | .591 | .127 | .001 |
| | C > J | | C > J | C > J | | | C > J |

(*) = significant difference between the two groups. J= Jordan. C= Canada. IFID= illocutionary force indicating device. POF= promise of forbearance. EXPL= explanation. REP= repair. CONC= concern. RES= assessment of responsibility .

In summary, the Chi-squared tests conducted on each power distance revealed that there were some significant and non-significant differences in apology production between Canadian and Jordanian students when apologizing to people in different power positions. Specifically, when the hearer held a high-ranking position, Jordanians used significantly more strategies when apologizing than Canadians; they used an offer of explanation, concern for the hearer and assessment of responsibility significantly more than Canadians in these situations. But there were no significant differences in the production of illocutionary force indicating device, promise of forbearance, and an offer of repair, suggesting that both groups preferred to use these strategies when apologizing. On the other hand, in situations with equal power distance levels, Canadians used significantly more strategies to apologize than Jordanians. Canadians utilized illocutionary force indicating devices and offers of repair significantly more than Jordanians, whereas Jordanians demonstrated higher levels of concern for the hearer. Additionally, there were no differences in the production of promise of forbearance, an offer of explanation and assessment of responsibility. Lastly, in low power distance situations, similar to the equal power distance situations, Canadians employed significantly more strategies to apologize in these situations. They utilized illocutionary force indicating device, an offer of repair, and an offer of explanation significantly more than Jordanians. However, there were no significant differences in the usages of concern for the hearer and assessment of responsibility .

4.5. Differences in the production of intensifiers and honorifics

An analysis of the significant differences between Jordanians and Canadians in the production of intensifiers and honorifics was also conducted. The table below provides a summary of the number of times they were used in each power level.

Table 32: The frequency distribution of intensifiers and honorifics

| | | Intensifiers | Honorifics |
|---------------|----------|---------------------|-------------------|
| Canada | Low-high | 9 | 13 |
| | Equal | 14 | 0 |
| | High-low | 8 | 0 |
| Jordan | Low-high | 40 | 51 |
| | Equal | 4 | 0 |
| | High-low | 1 | 0 |

Overall, the results in Table 32 reveals that Jordanian participants produced 45 intensifiers and 51 honorifics, whereas Canadians produced 31 intensifiers and 13 honorifics. However, intensifiers are used differently across the three levels of social power. A Chi-square test was run to determine the significant differences between the two groups in the production of intensifiers and honorifics across the different power distance situations. In low to high situations, Jordanian students produced a noticeable higher frequency of intensified apologetic expressions (40 times) than Canadian students (9). The results of the Chi-square tests show that the difference is significant, $X^2(1, N=121) = 33.147 = p = .001$. This result suggests that when Jordanians apologize to a person of higher social power status they showed a greater tendency to use intensifiers than Canadians.

However, when it comes to apologizing to interlocutors of equal power the pattern is reversed. The results in Table 32 indicated that Jordanians did not include intensifiers in their

apology to equal power interlocutor as often as Canadians. When apologizing to equal power interlocutors, Canadians used 14 intensifiers compared to Jordanians who used them 4 times. A chi-square test was used to examine whether there was a significant difference between the two cultural groups with respect to the use of intensifiers in equal situations. The results indicated that the difference is significant, $X^2(1, N=120) = 6.536, p = .011$. This result suggests that when Canadians apologize to a person of equal social power they are more inclined to use intensifiers than Jordanians. It was also noticed that when apologizing to a person in low power position, Canadians intensified their apology a total of 8 times, whereas Jordanians intensified them only one time. The Chi-square test results revealed that the difference is significant, $X^2(1, N=120) = 5.886, p = .015$. This result suggests that when Canadians apologize to a person of lower social power they are more likely to use intensifiers than Jordanians.

The above descriptive results showed that the two groups used intensifiers differently, it seems that the relative degree of the social power of the interlocutors tends to affect the variation of use of intensifiers.

With regard to honorifics, the only discernable difference was in the low-high situations, It is observed that honorifics are used nearly four times as often by Jordanian participants as by Canadians when addressing individuals of higher status, they were used a total 51 times 13 times respectively. A Chi-square test was utilized in order to determine whether there was a difference between the two groups of the students in the use of honorifics. The results revealed that the difference is significant, $X^2(1, N=120) = 48.348, p = .001$. On the other hand, when apologizing to either equal or lower power addressee, participants of both groups did not use any honorifics.

Furthermore, the next chapter will present a discussion of the results presented in this chapter.

Chapter 5- Discussion and Conclusion

5.1. Introduction

As discussed in chapter two, different people may have different ways of expressing apologies. It was mentioned that a factor which that could affect the production of apologies is culture; another factor could be power distance or the social ranking of the person who was offended (Blum-Kulka, and Olshtain, 1984). Therefore, the present study investigated the effect of culture and power distance on the production of apology strategies. The study investigated two cultures: high and low context cultures, which were represented by Jordan and Canada respectively. It investigated the following research questions

1. What apology strategies do Jordanian native Arabic undergraduate students (representing high context cultures) use to apologize to people in high, low, and equal ranking positions?
2. What apology strategies do Canadian native English undergraduate students (representing low context cultures) use to apologize to people in high, low, and equal ranking positions?
3. Are there any significant differences in the apology strategies used by Jordanian Arabic native undergraduate speakers from high context cultures in comparison to Canadian English native undergraduate speakers from low context cultures? If so, can these differences be interpreted using the characteristics of high and low context cultures?

The study recruited a total of 40 undergraduate students, 20 of them were Jordanian native Arabic speakers and 20 of them were Canadian native English speakers. They were given a questionnaire which consisted of nine situations that represented three different power distance

levels: high, low, and equal. The participants responses were analyzed by using frequencies and percentages. Then a Chi squared test was conducted to determine any significant and non-significant differences between the two groups. This chapter discusses the results of the apology strategies used to apologize to people in different power distance positions by both groups. Then it provides implications, conclusions, limitations, and directions for future research.

5.2. Discussion

The main research questions this study addressed were what apology strategies Jordanian and Canadian undergraduate students use to apologize to people in high, low, and equal ranking positions, and whether there were any differences between the two. Overall, there were six types of apology strategies used by both Jordanians and Canadians, illocutionary force indicating device (this will be referred to as IFID), promise of forbearance, offer of repair, explanation, concern for the hearer and assessment of responsibility. The study found that Jordanians used these strategies for a total of 391 times, whereas Canadians used them for a total of 384 times across all the situations. Therefore, there was a slight difference between the two, however, this difference was not statistically significant. Moreover, the analysis regarding how Jordanians and Canadians apologized to individuals of varying power positions, showed that there were notable differences in the production of apologies towards people in different ranking positions. A discussion of these results is discussed in the section below.

The first section discusses the results of the apology strategies used by Jordanians and Canadians to apologize to people with a high ranking. The second section discusses the results of how the two cultures apologize to people in equal positions. Finally, the third discusses the results of the strategies used by people in high-ranking positions to apologize to people in low-ranking positions.

5.2.1. Apologies used by Jordanians and Canadians in high power distance situations

The study first analysed what strategies students used when apologizing to people in high-ranking positions. The results showed that in such situations, Jordanians used the six apology strategies mentioned earlier for a total of 219 times while Canadians used them 129 times. This difference was statistically significant ($p = .001$). This shows that Jordanians used significantly more strategies than Canadians to apologize to people in high power positions.

Moreover, when using the strategies, Jordanians used them in long combinations; they combined a total of 2 or more strategies together. In addition, they used intensifiers and honorifics in their apologies in these situations significantly more than Canadians. A total of 40 and 50 respectively ($p = .001$), while Canadians used them a total of 9 and 13 respectively ($p = .001$). The way they used honorifics differed as well, for example Jordanians used phrases such as “your excellency” “the crown of my head” “ your grace” etc. However, Canadians did not use these phrases. One example of the number of combinations Jordanians used in these situations is situation 4 of the questionnaire, 2 participants used 2 strategies to apologize, 2 participants used 3 strategies, 12 participants used 4 strategies and 4 participants used 5 strategies. Also, 17 participants used honorifics and 9 participants intensified their apologies. On the other hand, Canadians used either a single strategy or combined a total of two or three strategies to apologize in high power situations. For example, in the same situation (situation 4), 2 participants used one strategy, 16 used 2 strategies and 2 used 3 strategies. There were no honorifics used in these situations and only 2 people intensified their apologies. This suggests that Jordanians apologized using more combinations than Canadians.

The findings regarding the use of honorifics and intensifiers by Jordanians align with those of Hussein and Hammouri (1998) who found that Jordanians used honorifics and

intensifiers in their apologies when addressing people in high-ranking positions as a way to show respect to the hearer. Bataineh and Bataineh (2008) also found that Jordanians use long combinations of apologies as a way to win the hearers' sympathy and show remorse.

Specifically, when apologizing to people in high-ranking positions, Jordanians used an offer of explanation, concern for the hearer and assessment of responsibility more than Canadians. Jordanians used these strategies 17% , 4%, and 29% of the time respectively, compared to Canadians who used them 19%, 0, and 6% of the time respectively. Statistical analysis revealed that the differences in strategy usage between the two groups were statistically significant ($p = .045$) for explanation, ($p = .003$) for concern, and ($p = .001$) for responsibility. When using the strategy "providing an explanation", Jordanians elaborated on the reason for committing the offense when apologizing in these situations. For example, participants stated explicitly the reason for committing the offense. In addition, when using the strategy assessment of responsibility, Jordanians expressed embarrassment for committing the offense; for example, one participant said "I don't know how to look you in the eyes" in their apology. Thus, based on what is mentioned above when apologizing to people in high-ranking positions Jordanians apologized using long elaborated combinations of apologies. Such findings align with the findings of Bataineh and Bataineh (2008) who found that Jordanians used long elaborated strategies when apologizing. They also align with the findings of Bataineh and Bataineh (2005), where they also found that Jordanians used such phrases when apologizing.

One explanation for why Jordanians used significantly more strategies to apologize than Canadians in high power situations, could be because Jordan and Canada are categorized as high and low context cultures respectively by (Hall, 1976). In high context cultures people in high-ranking positions may be shown a great amount of respect due to the presence of collectivism

and hierarchal structures in these cultures (Kim et al., 1998). So, people may be treated differently based on their social status, age, occupation etc. (Samovar et al., 2016). Therefore, in these cultures, individuals in high-ranking positions may be shown a great deal of respect due to their authority and status. Also, these cultures might place a strong emphasis on preserving face, which refers to maintaining dignity, prestige, and social standing (Dozier et al., 1998). Thus, based on this information it is inferred that when an offense happens against someone in these positions, the offender may use a higher number of apology strategies as a way to show deference and humility, and as a way to show that they are genuine in their apology. Thus, recognizing the hierarchical order and the need to maintain social relationships, they may employ multiple strategies in hopes of the apology being accepted. Jordanians even went as far as degrading themselves in these situations for example by saying phrases such as “I’m dumb” or “I’m careless” but Canadians never did so. These phrases allow the apologizer to take responsibility for their actions while simultaneously demonstrating humility to the person who is in a high-ranking position.

However, in low context cultures the role of social hierarchy may not be valued as much, these cultures may place a lot of emphasis on egalitarianism. They might value equality and treat people fairly, regardless of their social status or hierarchical position (Kim et al., 1998). This was seen in the way they produced apologies. Thus, regardless of whether someone is apologizing to a superior, a colleague, or a subordinate, they are expected to use the same level of sincerity, remorse, and accountability. The emphasis is on the recognition of the mistake and the intent to make things right, rather than the power dynamics or social positions of the individuals involved.

On the other hand, there were no statistical differences in the way Jordanians and Canadians used illocutionary force indicating device, promise of forbearance and an offer of

repair. Jordanians used these strategies 24%, 8%, and 18% of the time respectively, whereas Canadians used them 40%, 9%, and 26% of the time respectively. Both of these cultures used these strategies the same way and no differences were noticed. Moreover, it was observed that high power distance situations were the only situations which Jordanians used significantly more IFID than Canadians. However, when apologizing to people in equal and low-ranking positions, Canadians used this strategy significantly more than Jordanians. This suggests that Jordanians apologized using direct communication when apologizing to an individual in a high-ranking position. This directness could be because the offender wants to avoid ambiguity or misinterpretation of messages and the desire to show respect and deference to those in higher positions. This is because in direct communication, statements are expressed clearly and directly, leaving little room for ambiguity, conversely, in indirect communication, statements are often veiled to conceal the speaker's true intentions (Ting-tommy & Ching, 2012). Furthermore, since in low context cultures communication may be considered to be more direct Hall (1976), Canadians apologized using direct strategies (e.g., sorry) to apologize for their offense. This could be why there were no differences in the usage of IFIDs to apologize in these situations.

Similar to this, the reason why no significant differences in the usage of an offer of repair in these situations, could be because Canadians apologized using an offer of repair consistently across all situations, regardless of power dynamics. This approach may stem from their cultural inclination towards direct communication and individual accountability (Hall, 1976). However, Jordanians did not consistently use an offer of repair as an apology strategy in all situations (Canadians used this strategy more in equal and low power distance situations). Jordanians used it in in high power situations because the offense was towards a high-ranking individual, and as mentioned above high context cultures may place a strong emphasis on maintaining social

harmony and respecting authority figures, thus, it is suggested that they used this strategy as a way to show this and mend the damage caused by the offense. Additionally, the use of promise of forbearance by the two groups in these situations could be because this strategy is situation dependent (Blum-Kulka & Olshtain, 1984). Both groups used it when apologizing to the manager for being late to work for a third time. Thus, by making a sincere commitment to forbearance, individuals may aim to rebuild a sense of security, respect, and understanding, while actively working towards preventing any repetition of the offense.

5.2.2. Apologies used by Jordanians and Canadians in equal power distance situations

In contrast to apologies towards individuals in high power positions, when apologizing to people in equal ranking positions, Canadians apologized using significantly more strategies for their offense than Jordanians. They used the strategies a total of 124 times, while Jordanians used them a total of 84 times ($p = .001$). However, there were no significant differences in the way Canadians apologized to people in equal ranking positions compared to high-ranking positions ($p = .717$). These results align with Al-Sobh (2013) who also found that Jordanians used less strategies when apologizing to people in equal ranking positions than people in high-ranking positions. Furthermore, Canadians used significantly more intensifiers than Jordanians in equal power situations ($p = .011$), with a total of 14 times, compared to Jordanians who used them 4 times. Neither group used any honorifics in these situations. Furthermore, Jordanians used shorter combinations in equal power situations than what was used in high power distance situations; they used either a single strategy or a combination of two strategies. Canadians apologized the same as they did in high power distance situations by using either a single strategy or a combination of two or three strategies. For example, in situation 2 of the questionnaire, where the offense was watching TV loudly and it disturbed the brother, 15

Jordanian participants used a single strategy, and 5 used 2 strategies. In the Canadian group, 7 participants used a single strategy, 11 participants used two strategies and 2 participants used 3 strategies. This example compared to the example shown in the section above, shows a difference in how Jordanians produced apologies; they did not use long exaggerated combinations but instead used a single strategy or short combinations to apologize. This was not observed in high power distance situations.

One explanation to why Jordanians used less strategies to apologize to people in equal ranking situations compared to Canadians and compared to high power situations could be because, as previously mentioned above in high context cultures the role of the social hierarchy may be valued; thus, these cultures are considered to accept power as being part of the society. So, when an offense happens against someone in a high-ranking position in a high context culture, it is considered to be more face threatening since these individuals may be treated with very high levels of respect in these cultures (Merkin, 2006). Therefore, they will employ more strategies to apologize and repair the damage done to the hearer's face. However, in low context cultures, the role of social hierarchy might not be as valued; people may be treated fairly and equally (Kim et al., 1998). Thus, this might contribute to a consistent approach in apologies where individuals feel it is important to extend similar levels of respect and accountability regardless of rank.

More specifically, in equal power distance situations, Canadians apologized using an offer of repair significantly more than Jordanians with 30% while Jordanians used this strategy of 23% ($p=.001$). Additionally, Canadians used IFID (direct strategy) more than Jordanians. Canadians used this strategy 40%, while Jordanians used it 34%. This suggests that Canadians apologized using a direct apology (IFID) more than Jordanians when apologizing to people in

equal ranking positions. So, in the Jordanian group when the relationship between the person who was offended and the offender was closer, such as a sibling or a friend the offender did not apologize directly. This could be because as suggested by (Bai, 2016), for communication to be effective in low context cultures, it should be direct and clear. So, the speaker may need to make it clear to the hearer that they are apologizing in order for the apology to be accepted.

Conversely, in high context cultures people may communicate more indirectly and may rely on the hearer to interpret the meaning of the utterance. So, when apologizing, their apologies may be more indirect, since the offender might assume that the hearer of equal ranking already possesses the cultural knowledge and understanding required to interpret their apologies accurately, leading to fewer strategies used. This is because in high context cultures people may have close and intimate relationships with one another (Kim et al., 1998) so most of the information may be already internalized in the person and less information may be in the spoken part of the message (Hall, 1976; Kim et al., 1998). Thus, the speaker might expect that it is the hearer's responsibility to "read between the lines" and interpret the intended message (Ting-Tommy & Ching, 2012 p. 149). For example, one participant provided an explanation for the offense by just stating that he was late "because of the Mansaf." Mansaf is a traditional Jordanian dish which is known to cause laziness if one eats it. Therefore, by only saying this as an explanation the apologizer assumed that his friend would understand what he meant by it without the need to explain further.

Moreover, Jordanians used concern for the hearer 10% while Canadians used it only 1%. This shows that Jordanians used this strategy significantly more than Canadians ($p=.032$). They used phrases such as "don't be sad/mad." This could be because in high context cultures people might be collectivistic and may have close and intimate relationships with each other. Bai,

(2016) states that their main goal is to maintain harmonious relationships with one another, thus, by making sure the hearer is okay and being concerned about their feelings it might help with maintaining these relationships.

Furthermore, there were no significant differences in the usage of an offer of explanation, this strategy was used 23% by Jordanians and 15% by Canadians ($p= 1.00$). When using this strategy both groups used similar explanations to explain the offense depending on what the situation was. For example, in situation 8, where the professor forgot the exam papers on the day of the exam, both groups said to the students that “they forgot the exam papers.” There were no statistical differences in how both cultures used promise of forbearance. It was used 2% by Canadians and zero times by Jordanians. So, this difference was not large enough for it to be significant. Canadians used phrases such as “next time this will not happen again.” Lastly, the chi-square test revealed no significant differences in how Jordanians and Canadians used assessment of responsibility. This strategy was used 15% by Canadians and 20% by Jordanians. This could be because as mentioned above in equal situations Jordanians did not use as many direct strategies as Canadians (Canadians used more IFID’s than Jordanians) and instead Jordanians relied on indirect strategies to apologize for the offense. Whereas as discussed above in low context cultures (i.e., Canada) communication may be direct and clear. Therefore, apologies may often involve explicitly acknowledging responsibility and explaining the reasons for the mistake. This explicit communication style may align with the values of transparency and accountability, often found in low-context cultures (Hall, 1976). This could be one reason why both groups used these strategies, and no differences were found.

However, although the data did not yield statistically significant differences in the use of assessment of responsibility, the qualitative analysis provides valuable insights into the apology

behaviors exhibited by both groups. Jordanians denied responsibility for the offense by saying for example “it is not my fault [I dropped the mug] it was hot.” Also, in their apologies Jordanians downplayed the offense by using phrases such as “so what” or “it’s okay.” However, Canadians never did so. Some previous studies (Bataineh & Bataineh, 2008; Hussein & Hammouri, 1998) found that Jordanians deny responsibility for the offense and used phrases to minimize the degree of the offense. This may align with the cultural norms and values prevalent in high-context cultures, where the preservation of face is prioritized (Kim et al., 1998). Holtgraves (1992) mentions that an apology could be considered by cultures as a face threatening act, because apologizing involves admitting one’s fault. Thus, by denying responsibility the apologizer may serve to protect their own face. Moreover, by minimizing the offense it may be understood within the cultural norms of high-context cultures, where individuals might prioritize maintaining social harmony, avoiding conflict, and preserving relationships (Hall, 1976).

5.2.3. Apologies used by Jordanians and Canadians in low power distance situations

Lastly, in situations which represented low power distance levels, Canadians used significantly more ($p=.001$) strategies to apologize in these situations. They used a total of 131 strategies while Jordanians used a total of 88 strategies. They also used significantly more intensifiers ($p=.015$) with a total of 8 intensifiers compared to Jordanians who used intensifiers only one time. Neither group used any honorifics in these situations. Like previous situations Canadians apologized by using either a single strategy or by combining 2 or 3 strategies together. Whereas Jordanians used either a single strategy or combined two strategies together. For example, in situation 7, the doctor had a bad cough while he was with a patient, 5 Canadian participants apologized by using a single strategy, 14 participants used 2 strategies and one

participant used 3 strategies. 2 participants used intensifiers. On the other hand, in the same situation 17 participants used a single strategy and 3 participants used 2 strategies.

Particularly, Canadians used illocutionary force indicating device significantly more ($p=.001$) than Jordanians in low power situations. They used them 39% , compared to Jordanians who used them 34%. This finding suggests that in low power situations Canadians employed more direct strategies to apologize for their offense compared to Jordanians. Furthermore, although both groups employed similar approaches for repairing offenses based on what the situation was, the key distinction lies in the frequency of offering such repairs with Canadians demonstrating a greater propensity in this regard. Canadians used this strategy 30% of time while Jordanians used it 24% of the time. For instance, in situation 8, both groups offered to repair the offense by saying “the exam will be postponed till a later date.” Similarly, when employing the strategy of offering an explanation, Jordanians used it in a manner consistent with Canadians, but with a lower frequency. Canadians used this strategy 19% while Jordanians used it 14% To illustrate, in situation 8, both groups conveyed the explanation that "I forgot the exam papers."

High ranking individuals from Jordan using significantly less strategies than Canadians to apologize to people in lower ranking positions than them could be because an apology requires the person to admit responsibility and express remorse to the person who is offended, in order to seek forgiveness from them (Verdeja, 2010). This might place the person the lower-ranked person at a more dominant position; hence, the apology may undermine the offender’s power and social standing and will cause them to lose face since it is acknowledged that “apologies involve loss of face for the speaker” (Blum-Kulka & Olshtain, 1984, p. 206). In high context cultures, people of higher power may be concerned about their public self-image and avoiding threats to face (Dozier et al., 1988) so they might be less likely to apologize directly to people lower in

power. In fact, they even shifted the blame to the hearer in order to perceive their face while Canadians never did so. Previous studies revealed that higher power individuals in Arab countries (high context culture) are more often than not going to blame the person who is lower in power for a wrongdoing which the transgressor is responsible for (Soliman, 2003). Also, studies showed that high power individuals never apologize to their children (lower power party) to assert their authority (Rizk, 1997). So, even if the person who was offended is not responsible for the offense, they might not show any disagreement with the offender in a high-ranking position, that is because they might want to maintain social harmony and strong bonds with each other and avoid causing trouble (Bai, 2016). Whereas, in low context cultures when someone makes a mistake or causes harm, they might be expected to apologize sincerely and make amends directly. Thus, the focus may be on the act of apologizing itself rather than the specific social status or hierarchical position of the individuals involved.

There were no significant differences in the production of concern for the hearer and assessment of responsibility by the two groups. Jordanian participants used these strategies 10% and 18% of the time respectively, whereas Canadian participants used them 5% and 7% of time respectively. This suggests that both groups acknowledged the impact of their actions on the recipient and expressed empathy. Additionally, both groups did not use promise of forbearance, this could be because the situations presented in the questionnaire which represented this power level did not involve the need for explicit assurances of refraining from future actions. So, respondents may not have found it necessary to employ this strategy in their responses.

5.3. Conclusion and implications

The purpose of this study was to investigate whether culture and power distance influences the production of apologies. So, the study investigated high and low context cultures which were represented by Canada and Jordan, respectively. The results revealed that, contrary to Canadians, the total number of strategies used by Jordanians to apologize to a person at higher, lower, and equal power was significantly different. Jordanians used multiple strategies when apologizing to people in high-ranking positions and their apologies were more direct. However, when apologizing to people in equal or low-ranking positions, they apologized using less strategies, which were indirect strategies. The study assumed that high context cultures respect people in high-ranking positions due to their authority and status within the social hierarchy. Thus, the use of a higher number of apology strategies in these cultures might be driven by the desire to maintain face and preserve social harmony. They may have employed more direct strategies in order to show clarity and avoid misunderstandings. However, in equal situations, since the apologizer is close in power to the hearer the threat to the hearer's face may have been assumed to be less severe so, they apologized less. Lastly, when apologizing to low-ranked individuals, they might have used less strategies because the offender was in a high-ranking position and apologizing to someone in a lower rank will involve loss of face putting the hearer in a more dominant position which may be against cultural norms.

In contrast, in Canada, which is a low context culture, the participants did not regard the hearer's power when apologizing; this is suggested because they apologized using the same number of strategies regardless of who the hearer was. The study explained this by suggesting that Canada is a low context culture, and in these cultures the role of social hierarchy may not as important as it is in high context cultures; that is why apologies did not differ based on the power

of the hearer. This concludes that culture and power distance do have an effect on the production of apologies. Additionally, the results align with Hall's (1976) views on categorizing culture as high and low context cultures since the results of the study could be interpreted using each cultures characteristic.

These findings have important pedagogical implications. One of the implications is that educators can use this study to raise students' awareness of cultural differences on the speech act of apology and encourage them to approach communication in the way which is appropriate in the target culture. For foreign or second language learners, incorporating cultural insights alongside language instruction can enhance their understanding and proficiency (Martínez-Flor & Usó-Juan, 2010). This can be done through small group discussions, case studies, role plays, interviews etc. Also, the study sheds a light on the apology strategies used in Canadian culture which up to my knowledge has not been investigated before. Therefore, when teaching Canadian English educators can emphasize the pragmatic aspects of apologies in Canadian English so learners can develop pragmatic competence, which is essential when learning a language (Barron, 2003).

Understanding cultural differences in speech acts, including apologies, is crucial for effective communication. As highlighted in chapter two, speech acts need to be expressed in their appropriate cultural form to ensure their acceptance and avoid potential misunderstandings. Failing to produce them correctly can hinder effective communication and create confusion between interlocutors. By learning about cultural variations in apology styles, language learners can navigate diverse cultural contexts with greater sensitivity and accuracy, thereby fostering better understanding and successful interactions.

5.4. Limitations and directions for future research

Like any other, this study is not without limitations. These limitations would provide new avenues for future research. This study found that Jordanians and Canadians involved in the study have some similarities and differences in the way they apologize; however, the study did not consider the role of gender in apologies. Some extant research found that apology realization differs according to the gender of the apologizer. For example, Bataineh and Bataineh (2008) study found that gender is a determinant factor in the way American and Jordanian participants realize the apology speech act. For example, Jordanian females are more inclined than males to use statement of remorse and American students elected more reparation and compensation than their male counterparts. Moreover, Bataineh and Bataineh (2008) found that the differences between the Jordanian males and females is greater than that between American males and females. Thus, since we did not consider the effect of gender in our study, future studies are encouraged to investigate whether males and females would apologize differently to a hearer of equal or unequal social power.

Additionally, according to Hall (1976) high context culture are less likely than low context to use contextual cues to communicate their message and intentions. So, it is more likely that participants of high context cultures use non-verbal gestures in their apologies. However, the instrument we used (DCT) limited our ability to collect data about the non-verbal gestures since the participants provided their responses in writing. In societies that respect and accept power disparity, people may feel more obligated to show more respect and politeness to a person in a high-ranking position. The offender may perceive that verbal apology alone is not enough, so to make the apology more sincere and effective he may supplement the apology with non-verbal cues. The use of non-verbal apology strategies may be dependent on factors such as social

power. Ahmad (2017) conducted a study investigating the speech act of apology by Iraqi Arabic native speakers and Iraqi English foreign language learners; the study found that when apologizing to one of their parents, some respondents accompanied their verbal apology with kissing a specific part of the body (e.g., forehead or face). So, it is recommended that future studies account for the effect of social power in using non-verbal gestures in their apologies and identifying the types of non-verbal behaviors used with apologizing to people in different power levels. This can be done by combining multiple instruments together in the data collection process e.g., role plays, interviews etc.

Additionally, the sample size of this study was small, with only 40 participants in total, 20 individuals in each group. Also, the study only investigated undergraduate students; thus, the sample may not be representative of the entire population. Generalizing the results of the study to the larger population may be challenging, as the findings might not accurately reflect the characteristics, behaviors, or preferences of a broader group. To improve the generalizability of the results, future studies could consider increasing the sample size. Additionally, the study only investigated one country to represent high and low context cultures. Further research should aim to investigate more countries which are categorized this way in order to examine the validity of Hall's (1976) views further.

Finally, investigating and categorizing cultures as high and low context presents several limitations, first, it tends to oversimplify the rich diversity within each culture, as cultures are not homogeneous entities but rather dynamic and ever evolving. Moreover, each culture has individual variations, so not everyone can be strictly categorized as having either high or low context communication. Also, the existence of sub-cultures within larger cultures (e.g., Canada) and immigrations contribute to the challenge of categorizing cultures this way. So further

research should take these limitations into consideration when categorizing and investigating cultures. For example, researchers could adopt a more inclusive approach by considering individuals with multiple cultural backgrounds when examining high and low context cultures, instead of just focusing on one group of people within a certain culture.

Despite these limitations, this study makes a valuable contribution to the existing literature on apology strategies by examining previously unexplored aspects. Specifically, it investigated the apology strategies used in Canada to apologize to different hierarchical positions, which to the best of my knowledge, has not been extensively studied before. Moreover, it explores the apology strategies employed by Jordanians across different hierarchical positions, shedding light on an important cultural dimension that has received limited attention. By delving into these areas, the study provides valuable insights that can enhance learners' pragmatic competence and contribute to their proficiency in the target language. Understanding and acquiring the appropriate way to use speech acts is crucial for learners to become effective communicators in their language acquisition journey. Furthermore, the study acknowledges the influence of high and low context cultures on the apology process. Cultural factors significantly impact how individuals formulate and perceive apologies (Blum-Kulka & Olshtain, 1984), making it vital to explore how different cultures express remorse to minimize the risk of misunderstandings and miscommunication. By investigating the impact of culture on apology strategies, the study contributes to fostering cross-cultural understanding and promotes effective communication in diverse contexts.

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Appendices

Appendix A: English version of the questionnaire

Imagine yourself in the following hypothetical situations and write what you would say in each situation. Please answer as you would if these were real situations.

There are no wrong or right answers. So, answer as you see fit.

- 1) What is your gender?
- 2) What is your age?
- 3) What is your level of education? E.g. Undergraduate, Graduate, PhD...?
- 4) Where is your place of birth?
- 5) What is your native language?

Situation 1: Your professor lends you a book, and you lose it. When you see your professor, what do you say to the professor?

Situation 2 : While your brother is studying, you turn on the TV and it is loud. Your brother becomes angry as he hates being disturbed while studying. If this situation were real, what would you say to your brother?

Situation 3: You were supposed to meet your friend with whom you are working on a joint project at 2 p.m., but you were one hour late. If this situation were real what would you say to your friend?

Situation 4: Your mother asked you to wash the dishes, but you forgot. Now she is angry. If this situation were real what would you say to your mother?

Situation 5: You arrive to your work late for the fourth time. The manager had warned you several times to arrive on time. As soon as you walk in to work you see your manager. If this situation were real, what would you say to your manager?

Situation 6: While you are at your best friend's home, he serves you coffee in his favorite mug. When you take it, it falls from your hand and breaks. If this situation were real, what would you say to your friend?

Situation 7: Imagine that you are a doctor with one of your patients in the clinic. While you are speaking, you cannot avoid coughing. You cough again and again. If this were real, what would you say to the patient?

Situation 8: Imagine that you are a professor. You informed your students that you would be giving them an exam today, but you forgot the exam papers. If this situation were real, what would you say to the students?

Situation 9: Imagine that you are a principal of a public school. You are now in a hurry, and you run into one of the students who is carrying a pile of papers. The papers fall all over the floor. If this situation were real, what would you say to the student?

Appendix B: Arabic version of the questionnaire

تخيل نفسك في المواقف الافتراضية التالية واكتب ماذا كنت ستقول في كل موقف. يرجى الاجابة كما لو كانت هذه المواقف واقعية وحقيقية. لا توجد اجابات صحيحة او غير صحيحة. لذا اجب كما تراه مناسباً

1. ما هو جنسك؟
2. ما هو عمرك؟
3. ما هو مستواك التعليمي؟
4. أين مكان ميلادك؟
5. ما هي لغتك الأم؟

الموقف 1: يُعزُّبك بروفيسورك كتاباً ولكنك تُضيعه. فماذا كنت ستقول له؟

الموقف 2: بينما كان اخوك يدرس، تقوم انت بتشغيل التلفاز ويكون صوته مرتفعاً، مما يؤدي الى غضب اخيك لأنه يكره ان يتم ازعاجه أثناء الدراسة. فإذا كان هذا الوضع حقيقياً، ماذا كنت ستقول له؟

الموقف 3: كان من المفترض أن تقابل صديقك الذي تعمل معه في نفس المشروع في تمام الساعة الثانية ظهراً، لكنك تأخرت ساعة واحدة. فإذا كان هذا الموقف حقيقياً، فماذا كنت ستقول له؟

الموقف 4: طلبت منك والدتك غسل الأطباق، لكنك نسيت. وهي الآن غاضبة. تخيل لو كان هذا الموقف حقيقياً، ماذا كنت ستقول لها؟

الموقف 5: تصل إلى عملك في وقت متأخر للمرة الرابعة. وكان المدير قد قام بتنبيهك لعدة مرات حول الوصول في الوقت المحدد. تصور إذا كان هذا الموقف حقيقياً، فماذا ستقول له؟

الموقف 6: يُخَصِرُ لك أعز أصدقائك القهوة في كوبه المفضل أثناء وجودك في منزله. ولكن الكوب يسقط من يدك وينكسر عندما كنت تأخذه. فيما لو كان هذا الموقف حقيقياً، ماذا كنت ستقول لصديقك؟

الموقف 7: تخيل أنك طبيب ومتواجد مع أحد مرضاك في العيادة. ولم تستطع تجنب السعال أثناء حديثك معه، وبقيت تسعل امامه مراراً وتكراراً. فماذا ستقول للمريض لو كان هذا الموقف حقيقياً؟

الموقف 8: تخيل أنك أستاذ، وأبُلِغْتَ طلابك بأنك سوف تعطيمهم اليوم امتحاناً. ولما جاء وقت الامتحان نسيت إحضار أوراق الامتحان معك، فماذا ستقول لهم لو كان هذا الموقف حقيقياً؟

الموقف 9: تخيل أنك مدير مدرسة حكومية، وكنت تسير على عجلة من أمرك واصطدمت مع أحد الطلاب والذي كان يحمل بيده كومة من الأوراق، مما أدى إلى سقوطها جميعاً على الأرض. ماذا ستقول له لو كان هذا الموقف حقيقياً؟