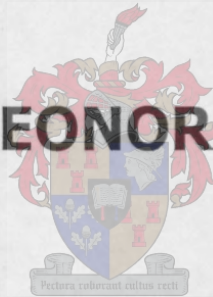# A PRAGMATIC ANALYSIS OF APOLOGIES IN XHOSA

BY

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Thesis presented in partial fulfillment of the requirements for the degree of Master of Arts at the University of Stellenbosch.

Study leader: Prof JA du Plessis

DECEMBER 2001

DECLARATION

I, the undersigned, hereby declare that the work contained in this thesis is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.
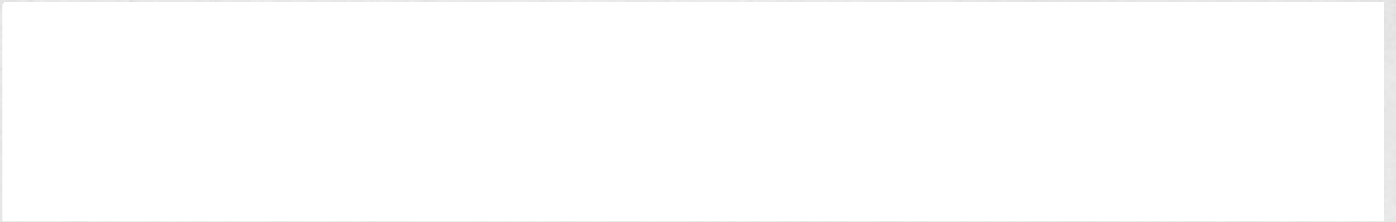
ABSTRACT

This study investigates the speech act of apology in Xhosa. The main aim of the study is to examine some of the characteristics of apologies in remedial interchanges based on a Xhosa corpus within the field of pragmatics. The study is concerned with the expressions people use when they apologize in Xhosa, and the effectiveness of apologies in remediating the negative effects of transgressions.

In order to examine the effectiveness of apologies in Xhosa, a questionnaire has been drawn up within which students of selected High schools in the Western Cape have completed the offence and the apology. Data was collected through the selection of four High schools in the Western Cape and Grade 11 learners were asked to complete the questionnaires.

In this study, these questionnaires are analyzed and assessed. The findings based on this research are presented to identify the characteristics of apologies in remedial interchanges based on a Xhosa corpus within the field of pragmatics.

The study is organized as follows:

Chapter 1 features the statement of the problem and the aim of the study.

Chapter 2 is concerned with an overview of the theoretical framework on which the study is based, i.e. pragmatics, and within pragmatics specifically the speech act and the theory of politeness.

Chapter 3 examines the speech act of apology as indicated by the literature on this speech act.

Chapter 4 investigates apologies in Xhosa with attention to the apology strategies and the analysis of the Xhosa data.

Chapter 5 summarizes the findings obtained from chapters 2 – 4.

OPSOMMING

Hierdie studie ondersoek die spraakhandeling van Apologie in Xhosa. Die hoof-doelstelling van die studie is om die kenmerke van apologieë te ondersoek in die veld van die pragmatiek in remediale interaksie gebaseer op 'n Xhosa korpus. Die studie het belang by die uitdrukkings wat mense gebruik wanneer hulle apologie aanteken in Xhosa, en die doeltreffendheid van apologieë in die remediëring van die negatiewe effek van oortredings.

Ten einde die doeltreffendheid van apologieë in Xhosa te ondersoek, is 'n vraelys opgestel waarin leerders van geselekteerde Hoërskole in die Wes-Kaap die oortreding- en die apologie-beskrywing moes invul. Data is versamel deur Graad 11 leerders van vier verskillende Hoërskole in die Wes-Kaap te vra om vraelyste oor Apologieë in Xhosa te voltooi.

In die studie is die vraelyste ontleed en ge-evalueer. Die bevindinge wat op die navorsing gebaseer is, is aangebied ten einde die eienskappe van apologieë te identifiseer soos gebaseer op remediale interaksie soos dit gegrond is op die Xhosa korpus.

Die studie is soos volg georganiseer:

Hoofstuk 1 formuleer die probleemstelling en die doelstellings van die studie.

Hoofstuk 2 bied 'n oorsig van die teoretiese raamwerk waarop die studie gebaseer is, dit is die spraakhandelingsteorie van beleefdheid binne die breë veld van die pragmatiek.

Hoofstuk 3 eksamineer die spraakhandelingsteorie van apologieë soos dit verwys word in die literatuur.

Hoofstuk 4 ondersoek apologieë in Xhosa met spesifieke aandag aan die apologie-strategieë en die analise van die Xhosa data.

Hoofstuk 5 gee 'n opsomming van die belangrikste bevindinge verkry uit hoofstukke 2 – 4.

INTSHWANKATHELO

Esi sifundo sihlola isenzo ntetho sokungxengxeza esiXhoseni. Eyona njongo yesi sifundo kukuphononga ezinye zeempawu zezingxengxezo ekulungiseleleni utshintsho olubhekiselele kwingqokelela esiXhoseni kumba wePragmatiki. Isifondo esi sibhekiselele kwintetho esetyenziswa ngabantu xa bengxengxeza esiXhoseni, kunye nefuthe lezingxengxezo ekulungiseleleni iimpembelelo ezigqithisileyo ezingavumiyo.

Ukuze kuphononongwe ifuthe lezingxengxezo esiXhoseni, kuye kwasungalwa iphepha lemibuzo apho kukho isono kunye nesingxengxezo. Eli phulo belisenziwa ngabafundi bezikolo ezikhethiweyo zamabanga aphakgmileyo kwiNtshona koloni. Ulwazi luqokelelwe ngokuthi kukhethwe kwizikolo ezine zamabanga aphezulu eNtshona Koloni apho abafundi bebanga le-9 bebecelwa ukuba bazalise amaphepha emibuzo.

Kwesi sifundo, la maphepha emibuzo ayacalulwa kwaye ahlolwe. Iziphumo ezibhekisele kolu phando ziye zaziswe ukwalatha iimpawu zezingxengezo ukulungiselela utshintsho olubhekisele kwingqokelela yezibhalo ezithile zesiXhosa kumba we Pragmatiki.

Isifundo sicangciswe ngolu hlobo:

Isahluko sokuqala sibonisa intetho yengxaki kunye neenjongo zesifundo.

Isahluko sesibini sinxulumene nendlela esisekelwe kuyo esi sifundo oko kukuthi, iPragmatiki yaye nalapha kwiPragmatiki ngokukodwa kwisenzo ntetho kunye nethiyori yentetho echubekileyo.

Isahluko sesithathu siphonononga izenzo ntetho zokucela uxolo nje ngokuba zibonisiwe kuncwadi kwizenzo ntetho.

Isahluko sesine sihlola izingxengxezo kwisiXhosa ngokunika ingqalelo kubuchule bokungxengxeza kwakunye nohlalutyo lwezingxengxezo kwisiXhosa.

Isahluko sesihlanu sishwankathela iziphumo ezifumaneke kwizahluko 2 uku ya ku 4.

I dedicate my work to my son,

Thembinkosi Mdemka Ndithi "ukhule ungakhokhobi"

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Prof du Plessis, students mean a lot to you. You are the rock that gives strength; you are always down to earth when it comes to teaching. Keep up the good work Prof. May God bless you and give you more days to live.

I would like to thank the University of Stellenbosch, NRF for subsidizing my interesting and challenging study. I would like to thank Dr Dlali for support and encouragement, ndithi "Duma; Mthombeni". I thank Prof Visser for her encouragement.

To my typist, Karin Vergeer, I say thank you for the good work that you have done. To my friends in the Department of African Languages, Xolani Mavela, Monwabisi Ralarala, Zolani Cata, S'bongile Madi and Jimmy Masalesa ndithi "Ukwanda kwaliwa ngumthakathi, ze nilibambe lingatshoni."

I would like to thank my sister Sindiswa "Mpumie", my parents, Nolase, Lizzie and Masengwaze Mdemka, who always wish me well. Mom, you have done everything in your power to make me successful. Thank you ever so much, may God bless you.

I thank my loving son Thembinkosi Mdemka for your support and encouragement. You are my glimmer of hope, everything I do, I do it for you.

Lastly, I would like to thank the Grade 11 learners of Mandela High School, Joe Slovo High School, and especially Hector Pieterson Secondary School in Kraaifontein, who helped me during my research.

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CHAPTER 1

INTRODUCTION

1.1 PROBLEM IDENTIFICATION

The aim of this study is to examine some of the characteristics of apologies in remedial interchanges based on a Xhosa corpus within the field of pragmatics. Apologies are defined as primarily social acts conveying affective and not referential meaning. Within pragmatic theories apologies are viewed as politeness strategies and an attempt will be made to relate the relative weightiness of the offence to features of the apology strategies used to remedy it.

Apologies have received considerable attention in pragmatic research (see for example Goffman 1971, Borkin and Reinhart 1978, Cohen and Olshtain 1981, Ohshtain 1983, Garcia 1989, Holmes 1990, Tavuchis 1991, Jaworski 1994, Blum-Kulka *et al.* 1989, Trosborg 1995). It is thus necessary to look carefully at the linguistic literature on apologies. The above-mentioned works form the background on which an analysis of apologies in Xhosa will be attempted.

From this background, it is evident that the study will be concerned with the expressions people use when they apologise in Xhosa, and the effectiveness of apologies in remediating the negative effects of transgressions. In the first place, the various apology strategies that form the apology speech act in Xhosa, i.e. the strategies that can be used by speakers to apologize, will be examined. In the second place, the effectiveness of apologies will be examined in the study, i.e. how judgements are made about a transgressor, and what the amount of blame and punishment is that is assigned to transgressors when a transgressor apologizes vs. when no apology is given.

1.2 APPROACH

The study will be conducted within the framework of pragmatics (see i.e. Yule 1996; Thomas 1995).

In the design of the project, attention will firstly be given to the **speech act**, which forms a basic unit of a theory of pragmatics. A speech act is an utterance, which constitutes all, or part of an act (see i.e. Austin 1962; Searle 1969, 1975). In the second place, the theory of politeness (Brown and Levinson, 1978) within pragmatics will also be considered.

In investigating the apology as a speech act, the various apology strategies will be considered, for example, announcing that the speaker is apologizing, stating one's obligation to apologize, offering to apologize, requesting the hearer to accept an apology, expressing regret for the offence, requesting forgiveness for the offence, acknowledging responsibility for the offending act, promising forbearance from a similar offending act and, lastly, offering redress.

The data will be collected from two sources: firstly, by constructing dyadic situations with a potential apologiser as the offensive party. These situations will be concerned with i.e. apologies to a person in position of authority, apologies to a stranger and apologies to a friend of equal status. In the second place data will be elicited from consultants in Xhosa.

The thesis will then comprise of the study of the following chapters:

> Chapter 1 will feature the statement of the problem and the aims of the study.
> Chapter 2 will be concerned with an overview of the theoretical framework on which the study is based, i.e. pragmatics, and within pragmatics specifically the speech act and the theory of politeness.
> Chapter 3 will examine the speech act of apology as indicated by the literature on this speech act.
> Chapter 4 will investigate apologies in Xhosa with attention to the apology strategies and the analysis of the Xhosa data.
> Chapter 5 will present the conclusions of the study.

1.3   SIGNIFICANCE

Research on pragmatics in general in the African languages has not been attempted at any noticeable level. This type of research will thus be a new line of enquiry within the African languages, and specifically within Xhosa. This initiative will be of further value because the field of communication is based on pragmatics within which speech act and

politeness theory feature prominently. Such research will then prompt further research in communication, a field within which no study has as yet been attempted for an African language in South Africa.

1.4   FEASIBILITY

The literature on apologies contains all the relevant approaches, which will be necessary to establish apologies in Xhosa. A detailed discussion of the appropriate strategies for apologies can, i.e. be found in Blum-Kulka *et al.* (1989) and Trosborg (1995). The data will be analysed to arrive at the range of strategies, which serve as apologies in remedial exchanges in Xhosa, the linguistic formulae which are used in Xhosa in apologies, i.e. the syntactic and semantic structures of these exchanges and lastly, the type of offence they are intended to remedy and the social relationship between the participants.

CHAPTER 2

SPEECH ACTS AND POLITENESS THEORY

2.1 AIM

The purpose of this chapter is to give a precise summary of the following researches: Thomas (1995); Yule (1996) and Trosborg (1995).

2.2 SPEECH ACTS

2.2.1 Thomas (1995)

JL Austin has been commonly recognized with creating attention in the field of pragmatics. According to Thomas (1995), there are four factors, which may explain why the influence of Austin's work has been so great. Firstly is the appearance of the most influencial collection of coinciding as it did with a growing frustration within linguistics with the limitations of truth conditional semantics. Secondly, Austin's writing is contemptibly clear and able to be reached. Thirdly, his work represent a compatible line of thought, and lastly his work indicates many of the issues, which are of major importance in pragmatics today.

Austin was not a linguist he was a philosopher. He influenced HP Grice and other like-minded philosophers and they were known as ordinary "language philosophers."

Ordinary language philosopher, Thomas (1995) argues that GE Moore and Betrand Russel has been concerned with the relationship between philosophy and language. Their purpose was to improve language, removing its perceived imperfection and illogicalities and to generate an ideal language.

Thomas (1995) postulates that Austin and his group wanted to observe that ordinary people manage to communicate extremely effective and relatively unproblematic with language just the way it is.

Lexical positivism and thrush conditional semantics

According to Thomas (1995) logical positivism is a philosophical system, which maintains that the only meaningful statements are those that are analytic or can be tested empirically. He further states that logical positivism philosophers of language were mainly concerned with the properties of sentences, which could be evaluated in terms of truth or falsity, for example: Doctor I sleep all the time.

Thomas (1995) argues that logical positivist philosophers of language and truth conditional semanticists expended a great deal of energy debating the status of invented examples of this nature. If we examine the above example we will notice that the patient was not sleeping by the time he was talking to the doctor. Do we judge the above example as false or meaningful or do we try to make sense out of it?

Thomas (1995) postulated that Austin believed that there is a lot more to a language than the meaning of its words and phrases. Moreover, Austin (1961) was firmly persuaded that we do not just use language to say things, but to do those things. Austin's belief led him to a theory of illocutionary acts.

In performative hypothesis every sentence has its highest clause in deep or underlying syntactic structure. Austin has two reasons why he examines performative hypothesis. The first one is that it demonstrates how Austin's ideas developed and it describes clearly the difference between a truth-conditional approach to meaning and his view of words. A second reason is that performatives form a very interesting subset of illocutionary verbs. Let us look at the following example:

> I drive a white car
> I apologize
> I name this ship the Albatross
> I bet you R5 it will rain

Syntactically the above four utterances are alike, that is they are all in the first person declaratives, indicative, active and they are in the simple present tense.

Pragmatically, the first sentence is different from the others, because it is a statement. It is not easy to say that sentence 2-4 are false because verbs in these sentences do not make statements, but they belong to a class of utterances called performatives, which cannot be judged as being true or false. When a person says: "I apologize", that is not a statement.

Performative verb is to see if one can meaningfully put hereby between a subject and a verb. For example:

> I hereby apologize
> I hereby name this ship "The Albatross"
> I hereby bet you R5

Three different categories of performatives are going to be discussed, namely:

1) Metalinguistic performatives
2) Ritual performative
3) Collaborative performatives

1.   Metalinguistic performatives

They are the most uncomplicated examples of performatives. Metalinguistic performatives are self-referential, that is, the verb refers to what the speaker of the utterance is doing. They are said to be self-verifying because they have their own truth condition and also they can never be false. Let's look at the following examples:

> I say   I withdraw   (my complaint)
> I protest   I declare   (the meeting closed)
> I object   I plead   (not guilty)

Let us compare the following pairs of sentences:

1.   (a)   I say that Moses is a killer
       (b)   Moses is a killer

2. (a) I plead not guilty

   (b) I am innocent

Sentence 1(a) is different from 1(b). Sentence 1(b) has truth condition. Sentence 1(a) is self-serving, because an utterance having "I say" cannot be true.

Sentences 2(a) and 2(b) are similar to sentences 1(a) and 1(b) in terms of the truth condition. All (a) sentences are self-serving and all (b) sentences are subject to truth conditions.

2. Ritual performative

Austin (1962) argues that although performatives are not subject to truth conditions, but nevertheless they can be wrong. If the felicity conditions are not noticed the performative may fail or be unsuccessful. Ritual performatives are highly culturally independent. For example:

> I sentence you to ten years
> I baptize you

Each of these utterances can only be successful if and only if, they are being uttered by a specific person in a specific situation, like a judge in court or a priest in church.

Felicity condition
Austin (1962) stated his felicity conditions as follows:

A. (i) There must be a conventional procedure having a conventional effect.

   (ii) Circumstances and persons must be suitable.

B. The procedure must be performed

   (i) Correctly

   (ii) Completely

C.   Often

      (i)   The people must have a requisite thought, feelings and intentions.

      (ii)   If consequent conduct is specified, then the relevant parties must do it.

Condition A

In a given culture, there should be a conventional procedure for a couple to get married, presenting themselves before an authorized person (minister) and in an authorized place and at a right time.

Condition B

The procedure must be performed correctly. If it is a marriage ceremony, the words have to be definite. For example:

Man: Will you take this woman..?

Woman: Absolutely!

The procedure must be performed completely. In order for the procedure to be complete, the person conducting the wedding and the newly weds must sign the register before witnesses so that their marriage would be legal.

Condition C

This condition is kind of problematic; people tend to disagree with it. A clear example will be in the case where one party is forced to marry under duress.

It is difficult to find many convincing examples where subsequent conduct is specified. Subsequent conduct would be that the marriage must be completed. If this conduct is not met, the marriage is annulled.

Explicit reference to felicity conditions

People frequently make reference to the felicity conditions, which allow them to perform a particular act. The following example will show the act in naming a ritual performative restricted to the British House of Commons:

"I have no alternative, but to exercise the power invested in me and order the honourable from the chamber for the remainder of the session. I name Mr Dwyell."

3. Collaborative performatives

Hamcher (1979) as quoted by Thomas (1995) perceived that other performatives do not have felicity conditions in the sense that a person must utter the words in particular circumstances but their success is not guaranteed. For their success, they depend on collaboration or a particular uptake of another person. Look at the following examples:

> I bet you ten rands
> I bequest you my sheep

If we look at a bet in example 1, a challenge is only successful when the other person accepts the challenge. In English law, a bequest is only successful if the legatee accepts the bequest (example 2).

Group performatives

More than one person inevitably produces other performatives. For example: an official communication from a summit conference, a decision from a jury. Let us examine the following examples of group metalinguistics, ritual and collaborative performatives.

(a) We five students vow to try and put our name in the history books, because it is our very own and nobody can say it's because of our grandfathers.

(b) We do not judge you to be guilty of professional misconduct.

(c) We agree to hire the machine to you on the following terms and conditions.. Please check all the details, if you are happy with them, sign the agreement copies on both sides.

Collapse of Austin's performative hypothesis.

Austin's performative hypothesis collapsed because of the following reasons:

(a) There is no grammatical way of distinguishing performative verbs from other kinds of verbs.

(b)   The presence of a performative verb does not guarantee that the specified action is performed.

(c)   There are ways of doing things with words, which do not involve using performative verbs.

Grammatical distinctiveness of performatives

Austin saw that the grammatical basis, which he had tried to differentiate between performatives and other kinds of utterances, could not be supported. Performatives can be plural and also singular. Moreover they can be written as well as spoken. For example:

> I hereby resign as deputy mayor of Stellenbosch…. Yours G. Ketse.

Performatives do not have to be in the first person nor in the simple present tense. For example:

> The court finds the accused guilty
> Are you aware that the police have intervened?

Do performatives always perform actions?

Ritual and collaborative performatives may fail, because the requisite felicity conditions do not exist. This also happens to self-verifying metalinguistics because it may also fail. For example:

> I promise I'll come over there and hit you if you don't shut up!

The above utterance performs an action but not the one specified by the performative verb.

How to do things without performative verbs

The most crucial reason for the collapse of Austin's performative hypothesis was the realization that Austin had equalized doing things with words with a corresponding performative verb. But this is incorrect; because there are many acts performed using language where it would be impossible to use a performative verb. Let us look at this example where there is no performative verb.

Pressing or crushing on someone's corn, incriminate other people, come what may.

Austin presented a difference between primary performatives and implicit performatives. An explicit performative is the mechanism, which allows the speaker to remove any possibility of misunderstanding the force behind an utterance. Compare the following utterances:

(a) We remind you that all video cassettes are due on the tenth of May.

(b) This is to remind you that all video cassettes are due on the tenth of May.

(c) You are reminded that all video cassettes are due on the tenth of May.

(d) All video cassettes are due on the tenth of May.

All four utterances perform the same action. Sentence (a) uses the explicit performative to form the act of reminding. Austin (1962) argues that there are no virtual differences in meaning between explicit and implicit performatives. Let us look at the following examples:

1. I apologize
2. I'm sorry
3. I swear I love you
4. I love you

Sentence 1 seems more formal than sentence 2 and also sentence 3 is more forceful than sentence 4.

People frequently include using an explicit performative since in many situations it seems to imply an unequal power relationship or a particular set of rights on the past of the speaker.

Thomas (1995) postulates that Austin abandons completely the original difference between constitutes and all forms of performative utterances. He also states that what we need is to characterize between the truth-conditional aspects of what a statement is and the action it performs between the meaning of the speaker's word and their illocutionary force.

Illocutionary force
Utterances do not only have sense but they also have force. Austin (1962) as quoted by Thomas (1995) made a three-fold distinction:

1. Locution, which is the actual word uttered.
2. Illocution is the force or intention behind the words.
3. Perlocution, which is the effect of the illocution on the hearer.

For example:

> ➤ Is there no water here! (locution) meaning I'm thirsty (illocution) and the perlocutionary affect might be that (someone bring me the water).

There is a close and predictable connection between locution and perlocutionary effect.

Speech acts
The term speech acts was used by Austin (1962:52) to refer to an utterance and the total circumstances in which the utterance is used. Today speech acts are used to mean the same as the illocutionary act, speech act, illocutionary force, pragmatic force or just force but they may imply different theoretical positions. For example:

> ➤ Shut the window!
> ➤ Could you shut the window?
> ➤ Did you forget to shut the window?

Indirect speech acts

According to Searle (1979) an indirect speech act is performed by means of another. Let us look at the following example:

This notice was displayed in the changing rooms at the swimming pool at the University of Warwick:

> Would users please refrain from spitting.

According to Searle's term, the above utterance is a directive [don't spit], which is performed by means of an interrogative. Austin and Grice argue that speech acts are indirect to some extent and are performed by means of another speech act.

Searle's conditions for speech acts

Searle introduced a set of conditions, which should exclude such irregular utterances from the category of promising. Let us look at these conditions:

Prepositional act: Speaker (S) predicates a future act (A) of speaker (S).

Preparatory condition: S believes that the doing act (A) in H's best interest and that S
                           can do A.

Sincerity condition: Speaker intends to do act A.

Essential condition: S undertakes an obligation to do act A.

Let us put this work into practice.
Francis says to Helen: "I'll cook you a curry for dinner tonight.

Prepositional act: The speaker (Francis) is talking about the future act (cooking a
                           curry tonight), which the speaker will perform.

Preparatory condition: Francis believes that cooking a curry for Helen is to Helen's benefit (something which Helen will enjoy)

Sincerity condition: Francis truly intends to make a curry for Helen.

Essential condition: In uttering the words "I'll cook you a curry", Francis undertakes an obligation to make a curry for Helen.

The issues Searle raised in relation to promising are of general application and it should be possible to establish the rules of this nature for every speech act. Searle (1969) presents eight examples for speech act: requests, assisting, questioning, thanking, advising, warning, greeting and congratulating. Nevertheless there are some problems, which arise from his work, which are as follows:

- It is not possible to distinguish between one speech act and another.
- If we attempt to commendate all the gaps in Searle rules, we end up with hopelessly complex collection of ad hoc conditions.
- The conditions of Searle may exclude the normal instances of a speech act but permit irregular uses.
- The same speech act verb may cover a range of different phenomena and some speech acts overlap off which Searle rules take no account of this.

Distinguishing speech acts

It is difficult when using Searle's terms to distinguish between speech acts, which are by no means interchangeable. Searle talks of some speech acts as being related in the sense that they share certain key features. For example: order, request, ask, command, suggest, all include an attempt by the speaker to bring about an action on the part of the hearer.

Searle present that in order to distinguish order or command from request, it is inevitable to introduce some additional preparatory rules. He also gives attention to the fact that order and command have the additional preparatory rule that speaker must be in a position of authority over hearer. This means that the hearer has to do an act in virtue of the authority of speaker over hearer. Let us look at the following example where the

power relationship between the interactants is contested. There is no guarantee that the order or command will be successful.

Commander Dalgleish from Scotland Yard has come to a convent to interview a nun whose sister had died in suspicious circumstances. Mother Superior speaks first:

...with the little nod she said: "I'll send Sister Agnes to you. It is a lovely day, perhaps you would care to work together in the rose garden.
It was Dalgleish recognized a command not a suggestion...

Thomas (1995) argues that, it will be difficult to say who is in authority in the above example. Mother Superior is well-respected woman and in charge of the convent. Dalgleish is also a very senior police officer that has the right to interview a person when and wherever he likes. Dalgleish realized that Mother Superior intends her utterance to be a command, but he does not accept that she has any authority over him. Nevertheless he chooses not to declare his authority.

According to Thomas (1995), many of Searle's sets of conditions could apply to any number of speech acts, and it is difficult to notice what additional preparatory conditions could be introduced to characterize request from invite or demand. If we look at other speech acts, it is only the final condition, which characterizes one speech act from the other totally unrelated one. For example: congratulate would only be eminent from compliment by making partial changes in the final condition.

Prepositional act: Some event, act, etc. E related to H.

Preparatory condition: E is in H's interests and S believes E is in his interest.

Sincerity condition: S is pleased at E

Essential condition: Counts as an expression of pleasure at E (congratulate) counts as a commendation of E or tribute to h (compliment).

Thomas (1995) postulate that there is a problem when we look at the essential condition we find that Searle is defending on our existing understanding of the meaning of the speech act verb to describe that speech act verb of Searle's rules are circular.

2.2.2 Trosborg (1995)

Trosborg (1995) states that the data, which will be presented, will be analyzed within a theory of communicative functions. Speech act model will be used as a theoretical basis of analysis. The model is an extension of the thesis of illocutionary acts, which were introduced by Austin (1962) and further developed by Searle (1969, 1971, 1973, 1976).

A classification of illocutionary acts

According to Trosborg (1995), Austin and Searle base their theories on the hypothesis that "speaking a language is engaging in a rule-governed form of behaviour." On the other hand, Chomsky think of language as a set of sentences, they postulate that language can be regarded as a form of verbal acting. Searle (1976) points out that communicative functions are reducible to five major classes, namely: representatives, directives, commissives and declarations.

(a)   Representation

The aim of the speaker in performing representatives is to empower him/her to the belief that the prepositional content of the utterance is true.

(b)   Directives

Trosborg (1995) argues that in performing directives, the speaker tries to get the hearer to commit him/herself to some future course of action whether verbal or non-verbal. Directives are attempts to make the world match the words.

(c)   Commissives

According to Trosborg (1995) the speaker in commissives commits him/herself in varying degrees to some future course of action.

(d)   Expressive

Trosborg (1995) argues that the purpose of expressive is to express the speaker's psychological state of mind about attitude to some prior action or state of affairs. Expressive differ with regard to prepositional content.

(e)   Declarations

Trosborg (1995) suggest that declarations require extralinguistics institutions for their performance, because for the baby to be christened, a priest is required or for the defendant to be sentenced, a judge is needed.

Searle made his point clear that he considers language as fulfilling a finite and determinate number of functions.

The decomposition of a speech act

Researchers such as Woolfson-Marmor-Jones (1989) adopted the term speech act as a minimal unit of discourse upon which to focus their investigations.

Locutions, illocutions and perlocutions

Searle (1969) distinguishes three different acts:

(a)   An utterance act (the bringing forth of certain speech sound, words and sentences)

(b)   Prepositional act (referring to something or someone and predicating some properties of that thing or person.

(c)   An illocutionary act (investing the utterance with a communicative force of promise, statement of fact.

Searle (1969) argues that these three distinct are mutually interdependent sub-acts of the complete act, which are performed simultaneously. Austin also argues that for the illocutionary act to be successfully performed, the speaker's utterance should achieve a

certain effect, meaning that the listeners must be able to understand the prepositional content of the utterance ant the illocutionary force involved. Moreover, when the speaker is making an utterance, he/she should bring about certain effects on the hearer, which is referred to as a perlocutionary act.

Perlucutionary acts include alarming, persuading, convincing, deterring, misleading and effects such as boredom, shock, and surprise. Searle (1969) is criticized by Eemeren-Grootendorst (1984). They state that Searle (1969) didn't give a clear definition of the perlocutionary act as he did in the illocutionary act.

Criticism of Searle's theory of illocutionary acts

Trosborg (1995) postulate that speech act theory as been formulated by Searle has exerted great influence on functional aspects of grammar theory, still it is receiving some criticism. Searle's theory of illocutionary acts is based on functional criteria, he takes the whole sentence as the characteristic grammatical form of the illocutionary. A distinction has been made between a sentence and an utterance by Habermas (1981). He states that sentences are linguistic units composed of formal elements, whereas utterances are situated sentences. Few sentences can form a statement and a recommendation. According to Trosborg (1995) Searle builds his theory on logic of obligation and authority, which is not a universal social process. Reis (1985) as has been quoted by Trosborg (1995) claims that a model of competence for producing and understanding speech act functions does not depend on an axiomatic definition of felicity conditions. Moreover he suggests that what Searle defines as felicity conditions are better accounted for as situational manifestations of a more global aspect of cognitive competence for viewing action.

Trosborg (1995) argues that Reis proposes that when people talk, they do not pay attention meaning that they are not aware of the felicity conditions pertaining to the speech act in question. Searle didn't develop this point in any detail. Trosborg (1995) states that another criticism has been launched at Searle for failing to develop Austin's notion of perlocutionary acts and research has been directed at clarifying and developing the notion of these acts. Searle has been criticized for paying no attention to the listeners' role in the interaction.

Communicative / interactive purpose

According to Trosborg (1995) a theory of perlocutions has been further developed by Eemeren-Grootendorst (1984). They agree that in principle, language users do not perform speech acts with the aim of making the listeners understand the speech acts they are performing, to some extent they try to draw out from the listeners a particular response.

Eemeren-Grootendorst (1984) as quoted by Trosborg (1995) draws an important distinction between communicative and interactional aspects of language. They state that illocutionary act is associated to communicative aspect, which is expressed in the attempt to achieve understanding. On the other hand perlocutionary act is related to interactional aspect, which is expressed in the attempt to achieve acceptance.

Towards an interactional framework of illocutionary acts

Eemeren-Grootendorst (1984) as quoted by Trosborg (1995), produced a framework involving the distinction between "communicative aspects" and "interactive aspects". The former covers "illocutionary effect" and the latter "inherent perlocutionary effect" and "consecutive perlocutionary consequences." Illocutionary effects capture the distinction of securing the hearer's understanding and illocutionary acts are regarded as communicative devices, which express an intended environmental effect beyond comprehension of the speech act.

2.2.3 Yule (1996)

Yule (1996) points out that people do not only produce utterances containing grammatical structures and words, they perform actions via those utterances. In most respects those actions that we performed by way of utterances are called speech acts, and in English they are usually given more specific label, that is apology, complaint, request, invitation or promise.

There are circumstances, which surround the utterance which are called the speech events. Yule (1996) suggests that in many case, it is the nature of the speech event that

determines the interpretation of an utterance as performing a particular speech act. For example:

It is very cold outside, a customer buys a cup of tea and she takes a sip and says "This tea is really cold!" When we change this situation to a hot summer day with the speaker being given a glass of iced tea by the hearer, she would produce this utterance "This iced tea is really cold", which will be interpreted as a compliment not a complaint as in the first case.

Speech acts

The action performed by producing an utterance will consist of three connected acts, in any event. The first one is the locutionary act, which is the fundamental act of utterance or brings bout a meaningful linguistic expression. For example: I've washed the dishes.

The second dimension is the illocutionary force, which is performed through the communicative force of an utterance. This means that we make an offer, statement and explanation or other communicative purpose. The third dimension is the perlocutionary act. This means that we create an utterance with a function without intending it to have an affect.

Yule (1996) argues that the term "speech act" is usually interpreted quite narrowly to mean only the illocutionary force of an utterance.

Illocutionary force indicating device

Yule (1996) states that this device indicates the illocutionary force and it is an expression, which shows the slot for a verb that explicitly names the illocutionary, act being performed. Such a verb can be called a performative verb [Vp]. For example: I [Vp] you that….

Felicity conditions

According to Yule (1996), there are certain expected or appropriate circumstances, technically known as felicity conditions for the performance of a speech act to be recognized as intended. For example: I pronounce you husband and wife.

The above performance will be regarded as inappropriate if the speaker is not the specific person, in this context [a priest in church or judge in court]. According to Yule (1996) there are pre-conditions on speech acts, such as the general conditions content conditions, preparatory conditions, sincerity conditions and essential conditions.

The general conditions for example are: that the participants both understand the language being used. In content conditions for example for both a promise and a warning, the content of the utterance must be about a future event. Preparatory conditions for example, when a speaker utter a warning, there are preparatory conditions: it is not clear that the hearer knows the event will occur, the speaker does think that the event will occur and the event will not have a beneficial effect. Sincerity condition is related to the above condition. Essential condition for example: the speaker intents to create an obligation to carry out the action as promised.

The performative hypothesis

Yule (1996) argues that there is only one way to think about speech acts being performed via utterances, by assuming that underlying every utterance. There is a clause containing a performative verb [Vp], which makes the illocutionary force explicit. This is called performative hypothesis. For example: I hereby [Vp] you (that) U.

The subject should always be first person singular (I) followed by the adverb "hereby" showing that the utterance counts as an action by being uttered. The performative verb is in the present tense and an indirect object in second person singular (you). For example:

(a)   Brush your teeth
(b)   I hereby order you to brush your teeth

Example (b) is explicit performative and the one in (a) is implicit performative or primary performative.

Speech act classification

There are five types of general functions performed by speech acts: declarations, representations, expressive and commissives.

(1)   Declarations are speech acts, which change the world via their utterances. For example: Jury: I sentence you 10 years in prison.

"The speaker should have a specifically institutional role in a specific context in order to perform a declaration appropriately" (Yule, 1996:53).

(2)   Representatives are speech acts that states what the speaker believes to be true or not. They include statement of facts, assertions, conclusions and description. For example: The earth is round.

The expressive are speech acts that express what the speaker feels. They can express joy or sorrow, pain, like or dislikes or pleasure. Expressive are about the speaker's experience, for example: I'm awfully sorry, thanks.

Directives are those speech acts that are used by speakers to get someone else to do something. They explicitly state the speaker's needs. They are commands, requests, orders, or suggestions. For example: Brush your hair!

Commisives are speech acts that are used by speakers to commit themselves to a future action. They explicitly state the speaker's intentions. There are promises, threats, pleads, refusals. They can be performed either by speaker alone or the speaker as a member of a group, for example: "We will fight it".

Direct and indirect speech acts

Indirect speech acts are in most aspects connected with much politeness in English then the direct speech act.

Speech events

Yule (1996) argues that the usefulness of speech act analysis is in illustrating the kinds of things we can do with words and identifying some of the conventional utterance forms we use to perform specific actions. He further states that we need to look at more extended interaction to understand how those actions are carried out and interpreted within speech events.

2.3   POLITENESS THEORY

2.3.1   Trosborg (1995)

Weydt (1983) as quoted by Trosborg (1995) points out that politeness is a pragmatic mechanism in which a variety of structures work together according to the speaker's intention of achieving smooth communication. According to Trosborg (1995) another linguist by the name of Lakoff (1975) sees politeness as being in conflict with the Gricean conversational maxims. She further argues that politeness have been developed in societies in order to reduce friction in personal interaction. She also postulated a superordinate maxim "Be polite" and irrigation strategies, which soften the illocutionary force.

The notion of face

Trosborg (1995) argues that Brown and Levinson based their claim on "face" and "rationality" and they present their theory in terms of two major categories of positive politeness and negative politeness. According to Trosborg (1995) the notion of face lies in with the English folk term of "losing face" meaning that embarrassed or humiliated, it acknowledges politeness as ritual and maintaining "face" in interaction is the central element in generally accepted notions of politeness. Durkheim (1915) as quoted by Trosborg gives a distinction between positive and negative face: Negative face is the want of every competent adult member that his actions be unimpeded by others. Positive face is the want of every member that his wants be desirable to at least some others.

According to Brown and Levinson (1987) people can be expected to defend their faces if threatened and when defending their own faces they are likely to threaten other people's face in return. Moreover speech acts essentially threaten face and they are called face-threatening acts (FTA).

Trosborg (1995) argues that when it comes to vulnerability of face, the speaker has two options either avoid face-threatening act or he/she may decide to do FTA. Moreover, in order for speakers to achieve a mutual and successful communication the participant should be concerned continually with maintaining each other's face.

Criticism of Brown and Levinson's theory

Brown and Levenson (1987) are criticized by other linguists for being unable to avoid an ethnocentric bias towards Western languages and the Western perspective. Trosborg (1995) postulate that it has been pointed out that the notion of face is much more comply and culture dependent than claimed by Brown and Levinson. Harsh critics comes from researchers from Asian speaking countries such as Doi (1981), Matsumoto (1989), Ide (1989) and Gu (1990) who stresses the Western bias of Brown and Levinson's notion of face.

Ide (1989) as been quoted by Trosborg (1995) points out that Brown and Levinson's framework fails to give a proper account of formal linguistic forms such as honorifics, which is among the major means of expressing linguistic politeness in some language like Japanese language.

Moreover, Ide (1989) states that in Western societies, where individualism is a basic cultural trait, "face" are the key to interaction with "face wants" and "face work" as central aspects of communication. In societies where group members and role structures are central, the notion of face gives way to polite expressions according to social conventions like honorifics rather than to interactive strategies. Trosborg (1995) argues that it is very crucial to broaden our perspective beyond the Western linguistic tradition in order to achieve a theory of politeness, which can be claimed to be truly universal.

Politeness and illocutionary functions

This theory has been proposed by Leech (1983). He characterizes four types, which are: the competitive, the convivial, the collaborative and the conflictive functions. According to Leech (1983) the competitive type of function involves acts in which the illocutionary goal competes with the social goal, like: ordering, asking, and demanding. Politeness is demanded to reduce the discord, which lies implicitly in the competition between the speaker's desires and what is considered good manners.

The convivial class of functions includes acts in which illocutionary goal coincides with the social goal, example, and offering, inviting, greeting, thanking or congratulating. These

acts are regarded as being polite and take the form of positive politeness seeking opportunities for comity.

The collaborative function involves acts where the illocutionary goal is not different to the social goal, example, asserting, reporting, announcing, instructing. Politeness is considered largely irrelevant, meaning that these acts are taken as neutral with regard to politeness.

The last category of conflictive functions refers to acts in which the illocutionary goal conflicts with social goal, example, threaten, accusing, cursing, reprimanding. These acts are regarded as impolite because they are designed to cause offence.

Leech (1983) states that the above classification refers to the inherent politeness. Haverkate (1988) as been quoted by Trosborg (1995) distinguishes between polite and non-polite acts the latter involve acts, which can be characterized as being neutral, non-polite and impolite speech acts. Polite speech acts largely correspond to Leech's category at convivial functions, and the neutral category corresponds to the collaborative function, which was proposed by Leech. According to Trosborg (1995), Lakoff's classification of politeness is threefold that is polite, non-polite and rude. She states that non-polite behaviour is behaviour that does not conform to politeness rules and it occurs appropriately in situations in which politeness is not expected. Behaviour is regarded as rude if it does not utilize politeness strategies.

Lastly polite are those utterances, which adhere to rules of politeness whether or not these are expected in a particular type of discourse.

Temporal and personal deixis

Koike (1989) as been quoted by Trosborg (1995) defines politeness in terms of parties' rights and obligations based on their social relationship, which are negotiated in a conversational contract between speaker, and hearer, who must adjust and readjust the conversation to adapt to the ongoing perception of those rights and obligations. On the final note, languages must be seen as operating within politeness parameters. The most important thing is the realization of the illocutionary force of a given speech act adjusted to

the suitable level of politeness when taking into consideration the context of the situation and the given sender or receiver role constellation.

2.3.2 Thomas (1995)

Thomas (1995) argues that there is a tremendous confusion with the term politeness and people have discussed five separate, though related, sets of phenomena, which are as follows:

(1)   Politeness as a real-world goal

Thomas (1995) argues that politeness as a real-world goal has no place within pragmatics, because we have no say as to how people talk the way they do. Linguists have access only to what speakers say and how their hearers react.

(2)   Deference versus politeness

Thomas (1995) states that deference is connected with politeness but is a distinct phenomena, it is opposite of familiarity. Moreover, it refers to the respect we show to other people by virtue of their higher status, greater age, etc. Deference and politeness can be displayed through general social behaviour as well as linguistic means.

(3)   Register

Lyons (1977) as been quoted by Thomas (1995) argues that the term register refers to a systematic variation in relation to social context. Thomas (1995) argues that register has little to do with politeness and little to do with pragmatics, since we have no real choice about whether or not to use formal language in formal situations. Register is regarded as a sociolinguistic phenomenon that is a description of the linguistic forms, which generally occur in a particular situation.

(4)   Politeness as an utterance level phenomenon

Walters (1979a; 1979b) as quoted by Thomas (1995) defines his interest as being to investigate how much politeness could be squeezed out of speech act strategies alone

and to investigate the perception of politeness by native and non-native speakers of English and Spanish, using a standard lexical context in order to establish a hierarchy of politeness, informing his informants to ignore context as much as possible. Fraser (1978) asked informants to rate for politeness various forms of request.

Studies were conducted across the pairs of languages, which allow us to compare the forms available for performing particular speech acts in different languages or cultures. These studies found that members of a particular community showed a very high level of agreement as to which linguistic forms were most polite. In general it was found that the more grammatically difficult the strategy, the more highly it was rated for politeness. For example:

- ➢ I wonder if I would ask you to X/
- ➢ Please X!
- ➢ Do X!

Number 1 is more polite than number two. Number two is ranked as more polite than the unmodified imperative form, which is the third one.

(5) Politeness as a pragmatic phenomenon

According to Thomas (1995) politeness is interpreted as a strategy used by speakers to reach a diversity of goals, such as promoting or maintaining harmonious relations. The strategy may include the use of the conventional politeness strategies.

Politeness explained in terms of principles and maxims

Leech (1980 – 1983) as quoted by Thomas (1995) sees politeness as important in explaining why people are so indirect in conveying what they mean. He introduced two concepts, which are ambivalence and pragmatic principle.

(a) Ambivalence and politeness

When speakers are making use of an utterance, which is ambivalent, it will be possible for them to convey messages, which the hearer is liable to find disagreeable without causing

undue offense. For example: Notice in the junior common room, Queens College, Cambridge: "These newspapers are for all students, not the privileged few who arrive first."

(b)   <u>Pragmatic principle</u>

Leech introduced the politeness principle, which works like this:

Minimize the expression of impolite beliefs, maximize the expression of polite belief.

<u>Politeness and the management of face</u>

Brown and Levinson (1978) as quoted by Thomas (1995) have introduced the most influential theory of politeness and they use the concept of "face", which was proposed by Goffman (1967). According to Goffman (1967) face is the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact.

In this theory of politeness "face" is best understood as every individual's feelings of self worth or self image of which this image can be damaged, maintained or enhanced through interaction.

<u>Face threatening acts</u>

Brown and Levinson (1978) as quoted by Thomas (1995) argue that some illocutionary acts are subject to damage or threaten another person's face. That kind of act is known as "face-threatening acts" (FTA). An illocutionary such as threats, insults, has the capacity to damage the hearer's positive face. There are some strategies that one can use in order not to damage ones face. The choice of strategy will be made on the basis of the speaker's assessment on the size of the face-threatening act.

<u>Superstrategies for performing face-threatening acts</u>

If at all the speaker decides to perform the face-threatening acts, there are four possibilities:

(1)   Performing an FTA without any redress (bald on record)

Sometimes there are incidents when external factors force an individual to speak very directly. For example: The speaker knows that a bomb has been planted in the stands at his race course. He thinks his young nephew is hiding in the stands: "Toby, get off the stands, they are not safe. Toby, for Christ's sake, do what I say. This is not a game. Come on, you little bugger... for once in your life be told."

(2)   Performing an FTA with redress (positive politeness)

According to Brown and Levinson's (1978) theory, when a person speaks to the other, one may establish oneself towards that individual's positive face and use positive politeness. For example: Male first-year student calling to female first-year student (whom he didn't know) in the college bar during "Freshness week".: "Hey Blondie, what are you studying, then? French and Italian? Join the club."

The young man used the three strategies of Brown and Levinson: use in-group identity markers (Blondie), express interest in H (asking her what she is studying), claim common ground (join the club).

(3)   Performing a FTA with redress (negative politeness)

Negative politeness proves itself in the use of conventional politeness markers, defense markers, minimizing imposition come what may. Brown and Levinson (1978) argue that negative politeness is oriented towards a hearer's negative face, which appeals to the hearer's desire not to be impeded or put-upon to be left free to act as they choose.

(4)   Performing a FTA using off-record politeness

Performing an FTA using off-record politeness includes the following strategies: give hints, use metaphors, and be ambiguous or vague. For example: That is not a crème egg, I can see you eating. Is it?

<u>Do not perform FTA</u>

This final strategy appears to be self explanatory. There are times when something is very face-threatening and you prefer not to say it. Brown and Levinson fail to discuss this strategy.

Tananka (1993) discusses two sorts of saying nothing. The first one is opting out choice or [OOC]. Tananka (1993) argues that there are situations when the speaker decides not to talk about the subject and genuinely wishes to drop the matter. On the other hand, there are situations when an individual decides to say nothing but still wishes to achieve the effect, which the speech act would have achieved had it been uttered. This is called by Tananka (1993) OOC genuine and OOC strategic.

<u>Criticisms of Brown and Levinson</u>

According to Thomas (1995) Brown and Levinson claim that positive and negative politeness are mutually exclusive. In practice, a single utterance can be oriented to both positive and negative face at the same time. For example: Woman addressing importunate man: "Do me a favour - piss off!

Thomas (1995) argues that Brown and Levinson's model appears to predict that the greater the degree of face threatening, the greater the degree of indirectness. There are many counter examples that opposes this model of Brown and Levinson, like the example of the type of bald-on-record.

CHAPTER 3

THE SPEECH ACT OF APOLOGY

3.1   AIM

The purpose of this chapter is to examine the speech act of apology as been expounded by the following authors: Holmes (1990); Jaworski (1994); Scher Darley (1997) and Thomas (1995)

3.2   APOLOGIES

3.2.1 Holmes (1990)

An apology is considered as a social act. Its purpose is to preserve a kind relationship or connection between the speaker and the hearer. Brown and Levinson (1978:87) as quoted by Holmes (1990) argue that to apologize is to act politely, both in the vernaculars sense and in the more technical sense of paying attention to the addressees face needs.

Holmes (1990) states that in most cases apologizing for an offence is in the speakers interest and thus in the longer time is undeniably rational behaviour and an effective use of communicative time. Leech (1983) as been quoted by Holmes (1990) argues that apologies bestow good proof that a suitable account of communication will need reference to a basic social or politeness principle as well as the more information-oriented maxims derived from Grice's cooperative principle.

Holmes (1990) argues that in order to bestow an adequate detailed examination one needs a model, which takes account of the different emphasis that participants put on referential versus social meaning in different types of interaction. Moreover this model facilitates analysis of interaction as potentially permitting simultaneous expressions of both content and affect.

Defining an apology

According to Holmes (1990) an apology is a speech act addressed to B's face-needs and intended to remedy an offence for which A takes responsibility, and thus to restore

equilibrium between A and B. A is the apologizer and B is the person offended. She also states that the function of an apology may be accomplished in an endless number of ways depending on the offence addressed.

Olshtain and Cohen (1983) as quoted by Holmes (1990) proposed a goal which focuses on the description of the maximal potential set of semantic formulas for each act. They also noticed that direct and indirect speech acts might work as apologies. Holmes (1990) states that Austin (1962), Searle (1969) and Fraser (1981) concentrate more on felicity conditions rather than the semantic formulae.

If the element of the apology satisfies these three felicity conditions, then it is an apology. The three felicity conditions are as follows:

- An act has occurred
- A believes the act has offended B and
- A takes some responsibility for the act

Holmes (1990) states that although it is impossible to mention definitely a complete speech act set for apology, it is possible and useful for descriptive purposes to categorize the range of strategies. She also states that an apology will distinctively address an offence performed by the apologizer, for example:

[A bumps into B, who is standing still]
A: Sorry
B: That's OK

An apology will be made on behalf of someone for whom the apologizer feels responsible, like a child, spouse, and friend. For example:

[A's child spills her drink on B's carpet]
A: Oh! Look, I'm terribly sorry. I'll clean it up.
B: Don't worry. I'll do it. It wasn't very much.

This definition refers to the one who takes responsibility for the offence rather than the offender.

Apologies and face

Goffman (1967) argues that apologies are aimed at maintaining the addressee's and in some case the apologizer's "face". Holmes (1988) refers to this as example of "face supportive acts" (FSA). She further states that apologies are aimed at face redress associated with FTA's or the face-threatening acts or offences, which have damaged the addressee's face and can be regarded as negative politeness strategies.

The speech act of apology looks at the negative as well as positive face needs. Brown and Levinson (1978) as quoted by Holmes (1990) states that the total function of the remedial exchange is to maintain the participant's face and in order to do these elements in the exchange may address transgressions to positive or negative face wants. Moreover apologies may simultaneously address the loss of positive face incurred by the speaker.

Austin (1988) came up with the term face attack act (FAA), which includes intentional attacks on the addressee's face, such as insults and accusations. Holmes (1990) concludes by stating that apologies can express regret as well as an admission.

Type of offence

Holmes (1990) introduced six types of offence, which are as follows: inconvenience, space, talk, time, possessions and social gaffe.

(a)   Inconvenience

This type refers to a situation where the apologizer could not stipulate the needed information. For example:

[B has requested that a docket be stapled to a bankcard slip. A, the shop assistant, has been unable to find a stapler]

A: I'll just have to cellotape it on. I'm sorry.
B: That's fine.

(b)   <u>Space</u>

According to Goffman (1971) example of space include walking too close to or in front of another person: bumping into them and also taking their seat or desk space. By apologizing the offender signals her wish to protect herself against being perceived negatively. For example:

[A bumps into B along a busy pavement and knocks a parcel out of her arms]

A: Sorry miss. I was in a hurry

B: You should watch where you're going

(c)   <u>Talk</u>

The examples of talk include an interruption or verbal insults, the introduction of an inappropriate topic, a slip of the tongue, not hearing someone and offences such as talking too loud or too long. For example:

[A is apologizing to her daughter for a big argument in which she and her husband were involved]

A: I'm sorry this happened when you were here.

B: It doesn't matter.

(d).   <u>Time</u>

The offence includes one person wasting another person's time or not taking suitable account of the value of another's time. Examples may include the addressee being kept waiting by the apologizer or has forgotten or arrived late for an appointment.

(e)   <u>Possessions</u>

This category involves some damage or loss to the addressee's possessions including money. They are usually offences to positive face since they imply that the apologizer does not value the things the addressee values. For example:

[Two friends in the library]

A: You know that pen you lent me. I'm afraid I've lost it. If you like I'll buy you another one.

B: Oh don't worry. If it turns throw it my way, but if it doesn't, don't worry.

(f)   <u>Social gaffe</u>

This last category happens when the apologizer broke a conventional rule of social behaviour relating to social frowned on behaviour like burping or speaking while eating. For example:

[A talking to B on the phone, has just had a coughing bout]

A: Excuse me coughing.

Holmes (1990) argues that these apologies can be interpreted as hearer-oriented negative politeness strategies since they acknowledge an unwelcome intrusion on the hearer.

Seriousness of offence

Holmes (1990) introduced a three-point scale when she categorizes the seriousness of the offence, which is as follows:

> ➤ Light offence for example: bumped into someone else.
> ➤ Medium offence for example: broke someone's mug
> ➤ Heavy offence for example: knock someone over and hurt them

Relationship between the participants

<u>Social distance</u>

Holmes (1990) argues that the corpus includes apologies between participants who differ widely in terms of how well they know each other. There are three categories, which are used to classify this data:

I: which refers to very close friends or intimates;

F: referring to friends or colleagues and

S: which refers to distant acquaintances or strangers

Power

Power is another important factor in determining the apology strategies between participants. Holmes (1990) argues that sometimes relative experience, knowledge or expertise will be crucial, like in the case of teacher-student; customer-sales assistant or boss vs. employee may be regarded as crucial than any considerations of relative social status.

Holmes (1990) further states that customers were treated as having more power than those serving them. Three categories were used, that is:

U: which refers to apology was made to a person with more P.

E: apology was made to a person of equal P;

D: apology was made to a person with less P.

3.2.2 Jaworski (1994)

Some Polish unprototypical apologies are a bit different. Jaworski (1994) introduced the three problems, which are as follows:

- ➤ The form of apology is not always formulaic
- ➤ Apologies frequently include negotiation of the relative status and power relationship of participants;
- ➤ The assignment of the degree of imposition.

Jaworski (1994) provided us with some of the Polish original apology examples, which are as follows:

(a)   F1:   bumps into F2 on a crowded train

        F1:   Oh, excuse me

        F2:   Oh, never mind

(b)   Two students talk to each other several hours after a mild quarrel

    F1:   I'm sorry that I said that. I'm a little upset by this exam.

(c)   A customer has received incorrect change

    Customer: Ten zlotys more

    Saleswoman: Oh, I'm sorry. [It's] these new twenties

Jaworski (1994) states that over ten percent of these examples include less prototypical apologies. Some of those examples are debated below.

Mother (M) and daughter (D) [aged 5]. The daughter is trying to reach an electric switch at the staircase [tries to be helpful] but she stamps on the mother's bag.

M: Majusiu, you are treading on my bag

D: Why did you leave it here?

M: [sighs] OK, just move it

The above example clearly shows that the daughter avoids an apology by renegotiating the power dimension (P), blaming her mother for placing the bag in the wrong place (Jaworski, 1994:198)

Let us look at the other example.

At a stop during a train journey, F1 (aged 25) leaves her seat in the compartment for a few minutes to get a drink on the platform. F2 (aged 60) takes her seat when she is gone. F1 comes back.

F2:   I'm only going to Borniki. You are a young lady. You can stand.

According to Jaworski (1994) the offender defines the degree of imposition (R) involved in the offending act by insisting that she is going to travel a short distance. Apart from that she uses two positive politeness strategies in justifying her offending act, that is: she calls the victim a young woman and she also expresses disposition about the outcome of the situation.

In a busy street M (aged 60) bumps heavily into F (aged 25). She turns her head and looks at him waiting for an apology.

M: You should apologize to me. You are walking on the wrong side of the pavement.

In the above example the speaker reverses the power arrangement (P) suggested nonverbally by F. Moreover M's manipulation of power is overt by stating that the woman should apologize to him (Jaworski, 1994:199).

M walks into F and F's bag scattered on the shop floor. It is her fault.

M: Oh f.......!

Jaworski (1994) states that the above example is ambiguous. The speaker may shift the blame for tripping over the woman's bag from himself onto the woman, which seems to be a justified thing for him to do.

M1 and M2 (roommates, both over 20) had an argument about M2's failure to keep an earlier promise. After the quarrel M2 goes out for a walk. When he comes back, M1 produces a bottle of wine originally saved for an upcoming party.

M1:   United we stand, divided we fall!

According to Jaworski (1994) the speaker manipulates distance, between himself and M2 by using positive politeness strategies, which involve: giving a gift and use a formula, which calls for unity.

M (aged 50), a customer in a self-service restaurant complains to the saleswoman (aged 40) bout his soup.

M: This soup is inedible. How can you be not ashamed of serving things like that?

F: And what do you think [sir]? You should try and slave [here] in such conditions for such [lousy] wages.

It is clear that the saleswoman refrains from an apology by trying to win the customer's sympathy claiming that working in a bad place for a low salary is enough for a punishment for serving bad dish to customers (Jaworski, 1994:200).

M and F (both 23) share an apartment and a refrigerator. M comes home and finds out that his meal has disappeared from the fridge.

M: Damn, who's eaten my cutlet?
F: Well, I'm afraid it was me. I'm sorry, I didn't know.
M: It's nothing. Cutlets are very bad for you.
F: Don't be angry. How could I know it was yours?
M: Yes, I forgot to attach my card to it!
F: You know, I think there's something else in the freezer. Wait a little and I'll prepare it for you.
M: Well, OK, if I don't starve to death first.

Jaworski (1994) argues that the above example starts with a formulaic and predictable apology from F, however, to save her face, she gives a false reason for committing the offending act by saying "I'm sorry, I didn't know". M becomes aware that she is lying and says, "It's nothing. Cutlets are very bad for you." F makes earnest appeal to him not to be angry by saying "Don't' be angry". M moves F to offer remedial action by saying "Wait a little and I'll prepare something for you." Finally M takes that as a repair.

Jaworski (1994) states that the following example illustrates the nature of apologies as negotiated acts.

M1, M2 and M2 Polish students alleged over 20 during a temporary stay in the USA, roommates. It is late afternoon. M1 comes back having spent the previous night out. M2 and M3 who have been worrying about him are having dinner.

M1:   Hello gentlemen! What's [new] with you?
M2:   Or rather what's [new] with you? Where have you been?
M1:   Well, you know, they talked me into a game [of cards] and we finished at four [a.m.] and then off to work at eight…
M2:   And didn't it cross your mind to give us a call?

M1:   I called at least five times, old man, but nobody answered.

M3:   Impossible, we were all at home from nine.

M2:   You see, we here…

M1:   [interrupts] Well, I'm sorry, but you know…

M2:   No, no "you know'! We are living here together and we've got some rules to follow. Specially as we're not at home. Now, put yourself in our situation…

M1:   [interrupts again] But don't turn this into a tragedy!

M2:   Don't interrupt me, OK? The fact is that you acted like a fool. I think if you were not able to get in touch with us, you should have simply come back and nothing would be the matter. And now, how do you look?

M1:   Now you are exaggerating. And anyway, stop treating me like some piece of dirt. I said I was sorry, that I felt stupid, but don't sit like a hysterical mother. Do you want me to kiss you on your hand?

M3:   Stop it now. It's only that nobody knew where you were and what you were doing.

M1:   That's why I'm sorry. It won't happen again.

M3:   OK, no problem.

According to Jaworski (1994) M1 opens the exchange with a formulaic greeting assuming the usual level of solidarity between himself and his two roommates. M2 doesn't respond with a formulaic answer, which is the first indication of increased distance between M2 and M3 on one side and M1 on the other. M2 asks M1 where he was and it can be interpreted as a statement of blame, which puts M1 under the obligation of providing an apology. M1 didn't have any intention of apologizing.

Conclusion

Jaworski (1994) proposes three problems in his Polish data, which are as follows: apologies are not always formulaic, they frequently involve negotiation of the relative status and power relationship of the participants and the assignment of the degree of imposition associated with the offending act in question. Then he gives some of the unprototypical apologies.

It is noticeable that the Polish use the prototypical apologies like any other nation but they also use the unprotoypical apologies.

3.2.3 Scher, Darley (1997)

In their paper, Scher and Darley (1997) have introduced four operational apology components. These four components are as follows:

- ➢ Remorse or regret
- ➢ A promise of forbearance
- ➢ An offer of repair
- ➢ An explanation or account

According to Scher and Darley (1997), remorse is regarded as the original information intended to be conveyed by an apology. Moreover, the paradigmatic apology consists of an expression of feeling, for example: "I'm sorry". They further state that the lack of this information can impair the broader effectiveness of the apology.

"A promise of forbearance increases the effectiveness of an apology by assuring hearers that the speaker will not repeat his or her transgression" (Scher and Darley, 1997:130)

Scher and Darley (1997) argue that an offer of repair has a straightforward connection to the remedial function of an apology. Besides such an offer can have a symbolic function, serving as a form of self-punishment of the guilty self.

"The last component, which is an explanation or account, is regarded as not part of the apology and it will not be included in the study" (Scher and Darley, 1997:130-131).

According to Scher and Darley (1997), each component from the above should improve perceptions of the speaker's identity, reduce the sanctioning applied to the speaker, increase the remorse attributed to the speaker and increase perceptions of the appropriateness of the apology. They also manipulated the four components or shall I say strategies in the apology speech act set.

Scher and Darley (1997) have introduced the trend analysis, which controls the lack of independence between observations by including subject as a factor in the analysis. This trend analysis consists of number of apology components and dependent variables. The

dependent variables are as follows: reliable friend, feeling bad, conscientiousness, blame or sanctioning, appropriateness and apologeticness.

Scher and Darley (1997) argue that there is a correlation between the dependent variables except for the blame or sanctioning, because it does not correlate with content of apology.

Conclusion

According to Scher and Darley (1997), the strategy people use to realize the speech act of apologizing has clear and independent effect on judgments people make about transgressors. Moreover their study shows that there is a correlation between the things people say when they apologize. Lastly, "the four strategies have something to give the apologizers in their attempts to remedy the social relationships that have been threatened by their transgressions" (Scher and Darley, 1997:138).

3.2.4 Thomas (1995)

Thomas (1995) has tried to form a set of Searle's conditions, that is the speech act of apologizing. Let us use this example:
Pat says to Michael: I'm sorry I broke your nose.
I'm sorry I didn't come to your party.

Prepositional act:	S expresses regret for a past act A of S.
Preparatory condition:	S believes that A was not in H's best interest.
Sincerity condition:	Speaker regrets act A
Essential condition:	Counts as an apology for act A.

Let us again re-examine the example:

Prepositional act:	The speaker (Pat) shows some remorse for a past act (breaking Michael's nose)
Preparatory condition:	Pat believes that breaking Michael's nose was not in Michael's best interest.
Sincerity condition:	Pat is sorry she didn't attend Vuyokazi's party.

Essential condition: In uttering the words "I'm sorry I didn't come to your party" Pat apologizes to Michael.

We are going to take one condition at a time and see how they handle instances of apologizing, which we come across in our everyday life.

Prepositional act

Thomas (1995) suggested that in many cultures it is possible to apologize on behalf of someone or something else: for someone close to you or for whom you have responsibility for example spouse, for an institution with which you are associated with, like company for which you work. Thomas (1995) argues that Searle's work in the study of pragmatics takes inadequate account of the role of the hearer. The following example will show that point clearly:

A student arrives late at a class and he says to his lecturer: "The buses are on strike."

The student's words have the potential to act as an apology.

Preparatory condition

A person could apologize with pure sincerity but deep down he or she does not mean a single word of it because the hearer does not know the private thinking of the speaker.

Sincerity condition

Thomas (1995) argues that people commonly say that they are sorry, while they are not.

Essential condition

When a person utters the words: "I'm sorry" that person is apologizing. Is it necessary to say some words in order to apologize? Thomas (1995) postulates that we see that such constitutive rules for apologizing fail to capture what we recognize as perfectly ordinary instances of apologizing. He further argues that in order for us to cope with the list of eventualities that he have mentioned, our rule would have to start off like this:

Prepositional act: The speaker expresses regrets for a past, present or future act performed by the speaker, or something or someone for which the speaker has responsibility.

Preparatory condition: The speaker may or may not believe that the act was, is or will be against H's best interests...

Criticisms

Searle has formulated his set of rules, but he is receiving some criticism in the sense that his rules are unable to characterize between speech acts and that they cover only the paradigm cases of speech acts. Thomas (1995) argues that Searle's rules fail to capture the naunces of event the commonest of speech acts.

The other serious critic is that, although Searle claims to be setting out rules for speech acts, all he is doing is to describe the semantics of speech act verbs. Thomas (1995) argues that in trying to expand Searle's rules to reflect the way in which the speech act of apologizing operates in everyday life, the conditions become hopelessly complicated, vague and unworkable.

3.3 APOLOGY STRATEGIES

3.3.1 Aim

The aim of this section is to examine the apology strategies in the following books:

- ➤ Trosborg (1995)
- ➤ Olshtain and Cohen (1993)
- ➤ Rintell and Mitchel (1989)
- ➤ CCSARP coding manual

For the purpose of this section, it will be useful to look at how the apology strategies are analyzed by the above writers.

3.3.2 What is an apology strategy?

An apology strategy is a plan of action, which a potential apologizer may utilize in trying to mend or pacify a complainer. According to Trosborg (1995), the restoration of a complainable may be performed directly by means of an explicit apology utilizing one of the verbs directly signaling apology which are: apologize, be sorry, excuse, etc. Sometimes it can be done indirectly by taking on responsibility or giving explanations.

3.3.3 Apology strategies

A. Trosborg (1995)

Trosborg (1995) argues that an apology may be presented directly by means of an expressed apology using one of the verbs directly signifying apology (apologize, be sorry, excuse, etc.) or it can be performed indirectly by accepting responsibility or giving explanation.

According to Trosborg (1995) remedial strategies can take the form of verbal recompensations (apologies, explanation, etc) or in more severe cases in which verbal remediation is insufficient, strategies attempting a remedy of the complainable may be required. The strategies will be presented below in order of increasing acceptance of the complainable and with an increase in the capacity to fulfill the complainer.

"If the complainee apologizes, he/she accepts the complainer's criticism to the effect that he/she is a non-responsible social member, which is implied if not explicitly stated in all complaints" (Trosborg, 1995:377)

Complainee does not take on responsibility

Trosborg (1995) states that a denial of responsibility can take on diverse forms or styles, from blunt refusals to equivocating responses. Furthermore the complainee may deny that the complainable has occurred explicitly and implicitly or he/she can deny that him/herself can be held responsible either by justifying his/her behaviour or by blaming someone else. There are five opting out categories, which can be described as follows:

Cat 01: Explicit denial of responsibility

"The complainee explicitly denies that an offence has occurred or that he/she is in any way responsible for it. He/she may emphasize his/her innocence with arguments of the – (I know nothing about it, I can assure you) kind" (Trosborg, 1995:378). Sometimes the complainee may use the strategic disarmers, like: (You know that I would never do a thing like that) which will support the denial.

Cat 02: Implicit denial of responsibility

Trosborg (1995) states that the complainee eludes responsibility for example by neglecting a complaint or by talking about something else.

Cat 03: Justification

According to Trosborg (1995) the complainee will provide some arguments in which he/she seeks to persuade the complainer that no blame can be attached to him/her.

Cat 04: Blaming someone else

Trosborg (1995) states that the complainee seeks to elude responsibility by blaming someone else.

Cat 05: Attacking the complainer

"If the complainer lacks an adequate defense for his/her own behaviour, he/she may choose to attack the complainer instead" (Trosborg 1995:379).

Evasive strategies – Category 1

Strategy 1: Minimizing the degree of offence

In this strategy, the complainee is searching for ways to lessen the degree of offence, either by arguing that the supposed offence is of minor importance. Sometimes the complainee will query the preconditions on which the complaint is based, or the complainee may be only slightly responsible. The following three sub-strategies apply.

➢ Minimizing: e.g. Oh what does that matter, that's nothing. What about it, it's not the end of the world.

➢ Querying preconditions: e.g. Well everybody does that: What is love then? (in response to the complainable - You don't love me)

➢ Blaming someone else: The offence committed by the complainee can be partly excused by an offence committed by a third party.

Indirect apologies

Strategy 2: Acknowledgement of responsibility – Category II

Trosborg (1995) argue that the sub-categories outlined below are all hearer-supportive and self-demeaning, and they are ordered with respect to the degree of recognition with which the complainee accepts the blame.

(2.1) Implicit acknowledgement: e.g. I can see your point, Perhaps I shouldn't have done it.

(2.2) Explicit acknowledgement: e.g. I'll admit I forgot to do it.

(2.3) Expression of lack of intent: e.g. I didn't mean to.

(2.4) Expression of self-deficiency: e.g. I was confused; You know I'm bad at…

(2.5) Expression of embarrassment: e.g. I feel so bad about it.

(2.6) Explicit acceptance of the blame: e.g. It was entirely my fault, You're right to blame me.

Strategy 3: Explanation or account – Category III

A complainee may try to lessen his/her guilt by providing an explanation or account of the situation. A distinction between an implicit and an explicit explanation or account is made:

(3.1) Implicit explanation: e.g. Such things are bound to happen, you know.

(3.2) Explicit explanation: e.g. Sorry I'm late, but my car broke down.

Direct apologies

<u>Strategy 4: Expression of apology – Category IV</u>

The person who is apologizing may choose to state his/her apology precisely. Austin (1962:66) as quoted by Trosborg (1995) points to the expression <u>"I apologize"</u> in the present indicative active, with a first person singular subject as the explicit performative for the act of apologizing. Moreover, this function can also be achieved by the utterance "<u>I am sorry</u>", which in his conception is the inexplicit or indirect form of the act of apologizing. The following three examples show the semantic content of an expression of regret, an offer of apology and request for forgiveness.:

(4.1)   Expression of regret: e.g. I'm sorry

    (a)   I'm sorry to keep you waiting

    (b)   Sorry about that

    (c)   I'm sorry to have been so long in getting in touch with you

(4.2)   Offer of apology: e.g. I apologize

    (a)   I (hereby) apologize for…

    (b)   Please accept my sincere apology for…

    (c)   My client would like to extend his apologies to you for the inconvenience involved

(4.3)   Request for forgiveness: e.g. Excuse me; Please; forgive me; Pardon me

    (a)   Please, forgive me, I'm terribly sorry (about)…

    (b)   Excuse me, I'm sorry for interrupting you, but…

    (c)   Pardon me, I didn't hear what you said.

<u>Strategy 5: Expressing concern for hearer</u>

Trosborg (1995) argues that in order to lull or calm a complainer, the complainee may express concern for his/her well-being, his/her condition, etc.

Strategy 6: Promise of forbearance

Owen (1983:119) as quoted by Trosborg (1995) states that when the speaker is apologizing, he/she takes responsibility by expressing regret and he/she will be expected to behave in a consistent fashion and not immediately repeat the act for which he/she has just apologized. Trosborg (1995) states that with regard to future behaviour an apologizer can promise either never to perform the offence in question again, or to improve his/her behaviour in a number of ways. In responding the performative verb – promise will be used by the apologizer, for example: It won't happen again, I promise."

Strategy 7: Offer of repair

According to Trosborg (1995) an apologizer may offer to repair the damage, which has resulted from his/her infraction. There are times when the actual repair is not wanted then the apologizer may offer some kind of compensatory action or tribute to the complainer, for example:

Repair: I'll pay for the cleaning

Compensation: You can borrow my dress instead.

B: Olshtain and Cohen (1983)

Olshtain and Cohen (1983) state five strategies, which make up the speech act set of apology. These five strategies consist of two which are general and three, which are situation specific. The first two general strategies are: the IFID, which means: Illocutionary Force Indicating Device and the expression of speaker's responsibility. According to Olshtain and Cohen (1983) the IFID contains the formulaic routinized forms of apology, explicit, performative verbs, which express an apology. The expression of speaker's responsibility relates to the speaker's willingness to admit to fault.

Moreover these two strategies, which are basically related to the speaker's willingness to express an apology for a violation, can be used across all situations, which need the act of apology. The other three strategies are as follows: the explanation, the offer of repair and the promise of forbearance. These strategies are situation-specific and will semantically reflect the content of the situation.

Olshtain and Cohen (1983) state that there are ways in which the speaker can modify the apology by either intensifying it or by downgrading it. Furthermore, intensification would make the apology stronger, creating more support for Hearer and more humiliation for Speaker. Olshtain and Cohen (1983) argue that the routinized intensification is the one, which occurs internally to the IFID (internal modification) in the form of conventional intensifiers such as "very" or "really". Moreover, the external modification can take the form of added concern for the Hearer, which intensifies the apology or a statement, minimizing either the offence of the harm it may have caused.

C.   Rintell and Mitchel (1989)

Rintell and Mitchel used a certain method called the Cross Cultural Speech Act Realization Project (CCSARP) to provide a way in which the linguistic realizations of the speech acts of requesting and apologizing could be compared across languages and cultures and examined within a given language.

The main aim of doing the research was to compare the apologies collected by means of the CCSARP discourse completion test to parallel data collected in oral role-plays. According to Rintell and Mitchel (1989) the frequency of category 01, I'm sorry across all apology situations is 68% in the nonnative written data, 64.2% in the nonnative oral data 66.8% in the native written data and 67.5% in the native oral data.

When it comes to length of utterance, Rintell and Mitchel (1989) found a considerable difference in length of response between oral and written data collected from nonnative subjects. The overall oral responses were 12.9 words longer than written responses. Rintell and Mitchel (1989) state that from their finding, the result may be as much a reflection of the demands of a face-to-face social encounter as the reflection of subtle differences in oral and written language.

D.   Coding Manual (CCSARP)

The Cross Cultural Speech Act Realization Project (coding manual) was established to stipulate a way in which the linguistic realizations of the speech acts of the requesting and apologizing could be compared across languages and cultures and tested within a given language.

The data in CCSARP was drawn up by means of a discourse completion test (DCT). The test is intended to elicit the realization of specific speech acts; each item consists of a brief description of a situation and a scripted dialogue from which one turn has been omitted.

(1)   Segmentation

Apologies

Apologies can be carried out by any one of the strategies, which are as follows:

(a)   Illocutionary Force Indication Device (IFID)

(b)   Taking on responsibility

(c)   Explanation or account

(d)   Offer of repair

(e)   Promise of forbearance

In the following example all five strategies are used in the sequence given above, for example:

IFID   Responsibility   Explanation
I'm sorry.   I missed the bus, and there was a terrible traffic jam.

Repair   Forbearance
Let's make another appointment.   I'll make sure that I'm here on time.

(2)   Coding categories

Alerters
Illocutionary force indication devices (IFIDS)

IFIDS are regarded as formulaic, routinized expressions, which are used by speakers to make their apology explicitly.

English	Xhosa
Sorry	Uxolo
Excuse me	Uxolo
I apologize for	Ndiyaxolisa ngoku-
Forgive me	Ndixolele
Pardon me for -	Ndixolele ngoku-
I regret that	
I'm afraid	

Intensifiers of the apology

IFID internal:

Intensifying adverbials

I'm very/terribly/so really/awfully sorry
Ndiyangxengxeza

Emotional expressions / exclamations

Oh/Oh no/Oh Lord/God
Oh Nkosi yam
Oh Bawo

Expressions marked for register

I do apologize
Ndiyaxolisa ngenene

Double intensifier or repetition or intensifying adverbial

I'm really dreadfully sorry / I'm very, very sorry
Ndiyangxengxeza

<u>Please</u>

Please forgive me
Nceda ndixolela

<u>Other</u>
<u>Concern for the hearer</u>

The speaker takes explicit notice of the hearer's feelings, which he or she may have offended.

I hope I didn't upset you
Ndiyathemba andikukhathazanga

<u>Taking on responsibility</u>

In trying to pacify the hearer, the speaker chooses to express responsibility for the offence, which created the need to apologize.

<u>Explicit self blame</u>

My mistake
Yimpazamo yam

<u>Lack of intent</u>

I didn't mean to upset you
Ibingeyonjongo yam ukukukhathaza

<u>Justify hearer</u>

You are right to be angry
Ufanele ukuba ubenomsindo

Expression of embarrassment

I feel awful about it
Ndiva into embi ngaloo nto

Admission of facts but not of responsibility

I haven't read it
Khange ndiyfunde

I missed the bus
Ndiyiphosile ibhasi

I forgot about it
Ndiyilibele

I haven't had time to mark it yet
Andifumananga thuba lokuyikorekisha

Refusal to acknowledge guilt
Denial responsibility

It wasn't my fault
Ayilotyala lam

Blame the hearer

It's your own fault
Lityala lakho

Pretend to be offended

I'm the one to be offended
Ndim amele ukuxananisa

Explanation or account

This strategy deals with any external lessening circumstances offered by the speaker, that is objective reasons for the violation at hand.

The traffic was terrible
Ndibanjezelwe ziimoto

Offer of repair

The speaker may choose to offer repair if the damage affected the hearer can be compensated for.

I'll pay for the damage
Ndizakuwulungisa umonakalo

Promise of forbearance

This won't happen again
Ayisobe iphinde yenzeke

Distracting from the offence
Query preconditions

The speaker tries to throw doubt on the modalities of a previous arrangement which he/she broke.

Are you sure we were supposed to meet at 10?
Uqinisekile ukuba bekufanele sidibane ngo-10?

Act innocently/pretend not to notice the offence.

Am I late?:
Ingaba ndifike emva kwezesha?

Future/task-oriented remark

The speaker attempts to make light of his/her offence by deflecting the hearer's attention for the past to the future.

Let's get to work then!

Masisebenze ke!

Humor is used as a strategy to pacify the hearer:

"If you think that is a mistake, you ought to see our fried chicken!"

Appeaser

Appeasers are not directly connected with the speaker's offence.

I'll buy you a cup of coffee

Ndazukuthengela ikomityi yekofu

CHAPTER 4

APOLOGIES IN XHOSA

4.1 AIM

An analysis will be undertaken of how apologies are expressed in Xhosa. For this purpose the following issues will receive attention: the expression of apologies within different social groups and within various situations in which offences are formulated for which apologies are considered to be necessary. These issues will be formulated in a questionnaire, which will then be answered by various respondents. The answers to this questionnaire will then be analyzed with the aim of establishing the apology strategies, which may be used in apologies in Xhosa, the language structures of these apologies, as well as an indication of how offences for which apologies are necessary may be expressed in Xhosa.

4.2 APOLOGY SITUATIONS

For the purpose of this investigation on apologies in Xhosa, the following social groups have been selected as the basis for the research:

- Persons of authority
- Strangers
- Persons of equal status

Within these three categories above the following situations have been selected:

A.   Apologies to a person of authority
(1)   Situations involving a teacher:
    (i)   The teacher is offended because the learner does not wear a school uniform.
    (ii)   The teacher is offended because the learner didn't do his/her homework.

(2)   Situations involving a parent:
    (i)   A parent is offended because her child is leaving the house without informing.
    (ii)   The parent is offended because of the way her daughter dresses.

(3)   Situations involving a priest:

    (i)   One of the church members does not hand in the church offerings. The priest complains.

    (ii)   The priest is offended because one of the choir members is not attending the practice.

(4)   Situations involving a shopkeeper:

    (i)   The shopkeeper is offended because the employee is slow in attending to customers.

    (ii)   The employee gives the customers wrong change in front of the shopkeeper.

B.   <u>Apologies to a stranger</u>

    (i)   Two people are traveling on a taxi. One of them is drinking a cold drink. It so happens that the driver suddenly stops the taxi. The drink of the lady fell on the other passenger and stains his shirt. This passenger complains.

    (ii)   People are traveling on a taxi. One of them takes out a cigarette and smokes. The people in the taxi complain.

    (iii)   A man bumps into a woman on a busy pavement and knocks out a parcel out of her arms. The woman complains.

    (iv)   People are standing in a line in the bank. A man jumps the queue because he is in a hurry without consulting the others. Other people complain.

    (v)   By mistake, a traveler has taken somebody else's parcel at the baggage center at the airport. The owner of the parcel complains.

C.   <u>Apologies to a person of equal status</u>

    (i)   Xola has made an appointment with Noxolo that they should meet on Monday at 14:00. Xola failed to honour this appointment and Noxolo complains.

    (ii)   Your friend has borrowed money from you and she does not return it.

    (iii)   Noxolo has borrowed her friend's dress without asking for permission and spilled something on it. When the friend finds her stained dress in the wardrobe, she complains.

    (iv)   A student has forgotten to hand in an important assignment for his friend as promised. The friend complains.

4.3   QUESTIONNAIRE

A questionnaire has been drawn up within which the offence and the apology should be filled in. An example of such questionnaire with the situations as above is included below:

UMYALELO KUBAFUNDI
Instructions to learners

Kukho iindidi zeemeko ngezantsi ezizikhubekiso .
There are various situations below which are offence.

Kufuneka uzifunde ezi meko emva koko kufuneka ubhale isikhubekiso kwakunye nesingxengxezo:
You should read these situations and then after this you should write an offence and an apology for the offence:

Imeko yesikhubekiso:
Situation of offence:

* Ititshala ikhubekile kuba umfundi ufike emva kwexesha esikolweni, isikolo sele singenile.
* *The teacher is offended because of the learner coming late to school, after the school has already started.*

* **Umzekelo**
* ***Example***
* Umfundi kufuneka abhale ngolu hlobo:
* *The learner should write as follow:*
* Isikhubekiso:......................................
(Offence)
* Isingxengxezo:...................................
(Apology)

Udidi lokuqala

First category

- **Ukungxengxeza kumntu okwisikhundla esiphezulu.**

- *Apologies to a person of authority.*

1. Ititshala ikhathazekile ngenxa yomfundi onganxibi mpahla yesikolo.

   The teacher is offended because the learner does not wearing school uniform.

Isikhubekiso:

Offence:

_____

_____

_____

Isingxengxezo:

Apology:

_____

_____

_____

2. Utitshala ukhathazekile kuba omnye umfundi akawenzanga umsebenzi wakhe.

   The teacher is offended because one of the learners didn't do his/her homework.

Isikhubekiso:

Offence:

_____

_____

_____

Isingxengxezo:

Apology:

_____

_____

_____

Iimeko ezibandakanya umzali:

- *Situations involving a parent:*

1. Umzali ukhathazekile kuba umntwana wakhe uhamba engaxelanga ukuba uy aphi.

   A parent is offended because her child is leaving the house without informing.

Isikhubekiso:

Offence:

_____

_____

_____

Isingxengxezo:

Apology:

_____

_____

_____

2. Umzali ukhathazekile ngenxa yendlela intombi yakhe enxiba ngayo.

   The parent is offended because of the way her daughter dresses.

Isikhubekiso:

Offence:

_____

_____

_____

Isingxengxezo:

Apology:

_____

_____

_____

<u>**Iimeko ezibandakanya umfundisi:**</u>

<u>*Situations involving a priest:*</u>

1. Umfundisi ukhathazekile kuba omnye olilungu lekwayala akasazilolongi.

    The priest is offended because one of the choir members is not attending the
    practice.

Isikhubekiso:

 Offence:

_____

_____

_____

Isingxengxezo:

Apology:

_____

_____

_____

2. Omnye kumalungu ecawa akayikhuphi iminikelo yecawa. Umfundisi uyakhalaza

    One of the church members does not hand in the church offerings. The priest
    complains.

Isikhubekiso:

Offence:

_____

_____

_____

Isingxengxezo:

Apology

_____

_____

_____

Iimeko ezibandakanya unovenkile:

Situations involving shopkeeper:

1. Unovenkile ukhathazekile kuba umqeshwa wakhe uyacotha ekunyamekeleni abathengi.

    The shopkeeper is offended because the employee is slow in attending to customers.

Isikhubekiso:

 Offence:

_____

_____

_____

Isingxengxezo:

Apology:

_____

_____

_____

2. Umqeshwa unika abathengi itshintshi engaphelelanga phambi konovenkile.

    The employee gives the customers wrong change in front of the shopkeeper.

Isikhubekiso:

 Offence:

_____

_____

_____

Isingxengxezo:

Apology:

_____

_____

_____

<u>Udidi Lwesibini:</u>

<u>*Second Category:*</u>

<u>**Ukungxengxeza kumntu wasemzini.**</u>

<u>*Apologies to a stranger.*</u>

1.   Abantu ababini bahamba nge-taxi. Omnye wabo usela isiselo esibandayo. Kuye kwenzeka ukuba umqhubi amise itaxi ngesiquphe. Isiselo esibandayo senenekazi sichitheke komnye umhambi sangcolisa ihempe yakhe. Omnye umntu .uyakhalaza.

Two people are travelling by a taxi. One of them is drinking cold drink. It so happen that the driver suddenly stops the taxi abruptly. The cold drink of the lady fell on the other passanger and stains his shirt. The next person complains.

<u>Isikhubekiso:</u>

<u>*Offence:*</u>

_____

_____

_____

<u>Isingxengxezo:</u>

<u>*Apology:*</u>

_____

_____

_____

2.   Abantu bahamba nge-taxi. Omnye kubo ukhupha icuba alitshaye. Abantu abakhwele i-taxi bayakhakaza.

People are travelling on a taxi. One of them takes out a cigarette and smokes. The people in the taxi complain.

<u>Isikhubekiso:</u>

<u>*Offence:*</u>

_____

_____

3.   Indoda igileka emfazini kwindlelana exakekileyo aze awise impahla ebeyiphethe. Umfazi uyakhalaza.

A man bumps into a woman on a busy pavement and knocks out a parcel out of her arms. The woman complains.

Isikhubekiso:

Offence:

_____

_____

_____

Isingxengxezo:

Apology:

_____

_____

_____

4.   Abantu benze umgca ebhankini, enye indoda itsiba abantu abaphambi kwakhe kuba ingxamile ingakhange ixelele mntu. Abanye abantu bayakhalaza.

People are standing in a line in the bank, a man jumps the queue because he is in a hurry without consulting the others. Other people complain.

Isikhubekiso:

Offence:

_____

_____

_____

Isingxengxezo:

Apology:

_____

_____

_____

5. Ngempazamo umhambi uthathe impahla yomnye kwindawo yokuthatha imithwalo e-airport. Umnikazi mpahla uyakhalaza.

By mistake a traveller has taken somebody else's parcel at the baggage centre at the airport. The owner of the parcel complains.

Isikhubekiso:
Offence:

_____

_____

_____

Isingxengxezo:
Apology:

_____

_____

_____

Udidi Lwesithathu:
Third Category:

Ukungxengxeza kumntu olingana nawe.
Apologies to a person of equal status.

1. UXola wenze idinga kunye noNoxolo ukuba badibane ngoMvulo ngentsimbi yesibini. UXola akaphumelelanga edingeni ngoku uNoxolo uyakhalaza.

Xola has made an appointment with Noxolo, that they should meet on Monday at two o'clock. Xola failed to honour the appointment and Noxolo complains.

Isikhubekiso:
Offence:

_____

_____

_____

Isingxengxezo:

Apology:

_____

_____

_____

2.   Umhobo wakho uboleke imali kuwe ngoku akayibuyisi. Wena uyakhalaza.

Your friend has borrowed money from you, now she does not return it. You complain.

Isikhubekiso:

Offence:

_____

_____

_____

Isingxengxezo:

Apology:

_____

_____

_____

3.   UNoxolo uboleke ilokhwe yomhlobo wakhe engakhange afumane mvume yakhe waze wayichithela. Xa umhlobo efumana ilokhwe enebala ekasini, uyakhalaza

Noxolo has borrowed her friend's dress without asking for permisson and spilled something on it. When the friend finds the stained dress in the wardrobe, she complains.

Isikhubekiso:

Offence:

_____

_____

_____

Isingxengxezo:

Apology:

_____

_____

_____

4. Umfundi ulibele ukungenisa umsebenzi obalulekileyo womhlobo wakhe njengokuba bebevumelene. Umhlobo uyakhalaza.

A student has forgotten to hand in an important assignment for his friend   as promised. The friend complains.

Isikhubekiso:

Offence:

_____

_____

_____

Isingxengxezo:

Apology:

_____

_____

_____

Method of collecting data

Four high schools were selected and learners from Grade 11 were asked to complete the questionnaire. The names of high schools are: Hector Peterson High, Manzomthombo High; Mandela High and Joe Slovo High in the Western Cape. The total number of questionnaires, which were completed for the research is 90, but 20 questionnaires have been selected from this total because of the quality of the answers as well as redundancy in these answers.

4.4   ANALYSIS OF NUMBER OF STRATEGIES

The total number of apology strategies, which were recorded in the 20 questionnaires, is 471. The three social groups are as follows:

- ➤ Persons of authority
- ➤ Strangers
- ➤ Persons of equal status

4.4.1 Total number of apology strategies

The total number of apology strategies, which were recorded in category A: Apologies to a person of authority, is 242. The percentage is 51.4%.

The total number of apology strategies in category B: Apologies to a stranger, are 124 and the percentage is 26.3%.

The total number of apology strategies in category C: Apologies to persons of equal status, are 105 and the percentage is 22.3%.

4.4.2 Number of apology strategies within subcategories of apology situations

Category A has four different situations, which are as follows:

A1:   Situations involving a class teacher.

Two sub-situations are found under this situation, which are as follows:

A1.1   The teacher is offended because the learner does not wear a school uniform.
A1.2   Teacher is offended because the learner didn't do his/her homework.

The total number of strategies within A1.1 and A1.2 is equal to 68 and the percentage is 28,1%.

A2:   Situations involving a parent.

Two sub-situations are found under this situation, which are as follows:

A2.1   A parent is offended because her child leaves the house without informing.

A2.2   The parent is offended because of the way her daughter dresses.

The total number of strategies within A2.1 and A2.2 is equal to 56 and the percentage is 23,1%.

A3:   Situations involving a priest

Two sub-situations are found under this situation, which are as follows:

A3.1   The priest is offended because one of the choir members does not attend the practice.

A3.2   One of the church members does not hand in the church offerings. The priest complains.

The total number of strategies within A3.1 and A3.2 is equal to 61 and the percentage is 25.2%.

A4:   Situations involving a shopkeeper

Two sub-situations are found under this situation, which are as follows:

A4.1   The shopkeeper is offended because the employee is slow in attending to customers.

A4.2   The employee gives the customers wrong changes in front of the shopkeeper.

The total number of strategies within A4.1 and A4.2 is equal to 57 and the percentage is 23,5%.

4.4.3 Number of strategies in each situation

The total number of strategies in category A above, is 242. Category A has eight (8) sub-situations, which are as follows:

A1.1 The teacher is offended because of the learner not wearing school uniform. The total number of strategies is 36 and the percentage is 14.9%.

A1.2 The teacher is offended because on of the learners didn't do his/her homework. The total number of strategies is 32 and the percentage is 13.2%.

A2.1 A parent is offended because her child is leaving the house without informing. The total number is 34 and the percentage is 14%.

A2.2 A parent is offended because of the way her daughter dresses. The total number is 22 and the percentage is 9.1%.

A3.1 The priest is offended because one of the choir members is not attending the practice. The total number is 31 and the percentage is 12.8%.

A3.2 One of the church members does not hand in the offerings. The priest complains. The total number is 30 and the percentage is 12.4%.

A4.1 The shopkeeper is offended because the employee is slow in attending to customers. The total number is 32 and the percentage is 13.2%.

A4.2 The employee gives the customers wrong change in front of the shopkeeper. The total number is 25 and the percentage is 10.3%.

The total number of strategies in the second category is 124. Category B has five (5) sub-situations, which are as follows:

B1: Two people are traveling by taxi. One of them is drinking a cold drink. It so happens that the driver suddenly stops the taxi. The cold drink of the lady fell on

the other passenger and stains his shirt. The person complains. The total number or strategies is 31 and the percentage is 25%.

B2: People are traveling on a taxi. One of them takes out a cigarette and smokes. People in the taxi complain. The total number of strategies is 21 and the percentage is 16.9%.

B3: A man bumps into a woman on a busy pavement and knocks out a parcel of out of her arms. The woman complains. The total number or strategies is 24 and the percentage is 19.4%.

B4: People are standing in a line in the bank; a man jumps the queue because he is in a hurry without consulting others. The other people complain. The total number of strategies is 24 and the percentage is 19.4%.

B5: By mistake, a traveler has taken somebody else's parcel at the baggage center at the airport. The owner of the parcel complains. The total number of strategies is 24 and the percentage is 19.4%.

Total number of strategies found in the third category is 105. Category C has four sub-situations, which are as follows:

C1: Xola has made an appointment with Noxolo that they should meet on Monday at 14:00. Xola failed to honour the appointment and Noxolo complains. The total number of strategies is 23 and the percentage is 21.9%.

C2: Your friend has borrowed money from you, now she does not return it. You complain. The total number of strategies is 24 and the percentage is 22.9%.

C3: Noxolo has borrowed her friends dress without asking for permission and spilled something on it. When the friend finds the stained dress in the wardrobe, she complains. The total number of strategies is 28 and the percentage is 26.7%.

4.5.1 Individual apology strategies within the apology situations

<u>Category A has four different situations:</u>

<u>Situations which involve a teacher:</u>

A1.1   The teacher is offended because of the learner not wearing a school uniform.   The total number of strategies is 36. Eight strategies were found, which are as follows:

Strategy 2.1: Implicit acknowledgement.

Total number:	1
Percentage:	2.8%

Strategy 2.2: Explicit acknowledgement

Total number:	4
Percentage:	11.1%

Strategy 2.3: Expression of lack of intent.

Total number:	4
Percentage:	11.1%

Strategy 3.2 Explicit explanation

Total number:	14
Percentage:	38.9%

Strategy 4.1 Expression of regret

Total number:	1
Percentage:	2.8%

Strategy 4.2 Offer of apology

Total number:	1
Percentage:	2.8%

Strategy 4.3 Request for forgiveness

Total number:	3
Percentage:	8.3%

Strategy 6:   Promise of forbearance

          Total number: 8

          Percentage: 22.2%

A1.2   The teacher is offended because one of the learners didn't do his/her homework.

       Total number is 32. Six strategies were found, which are as follows:

Strategy 2.2: Explicit acknowledgement

          Total number: 3

          Percentage: 9.4%

Strategy 3.1 Implicit explanation

          Total number: 3

          Percentage: 9.4%

Strategy 3.2 Explicit explanation

          Total number: 13

          Percentage: 40.6%

Strategy 4.2 Offer of apology

          Total number: 3

          Percentage: 9.4%

Strategy 4.3 Request for forgiveness

          Total number: 2

          Percentage: 6.3%

Strategy 6:   Promise of forbearance

          Total number: 8

          Percentage: 25%

A2.1   A parent is offended because her child leaves the house without informing.
Total number is 34. Seven strategies were found, which are as follows:

Strategy 2.2: Explicit acknowledgement

Total number: 3

Percentage: 8.8%

Strategy 2.3: Expression of lack of intent

Total number: 2

Percentage: 5.9%

Strategy 3.1 Implicit explanation

Total number: 1

Percentage: 2.9%

Strategy 3.2 Explicit explanation

Total number: 12

Percentage: 35.3%

Strategy 4.2 Offer of apology

Total number: 2

Percentage: 5.9%

Strategy 4.3 Request for forgiveness

Total number: 2

Percentage: 5.9%

Strategy 6:   Promise of forbearance

Total number: 12

Percentage: 35.3%

A2.2   A parent is offended because of the way her daughter dresses.

Total number is 22. Seven strategies were found, which are as follows:

Strategy 1.2: Querying preconditions

Total number: 2

Percentage: 9.1%

Strategy 2.1: Implicit acknowledgement

Total number: 3

Percentage: 13.6%

Strategy 3.1 Implicit explanation

Total number: 2

Percentage: 9.1%

Strategy 3.2 Explicit explanation

Total number: 5

Percentage: 22.7%

Strategy 4.2 Offer of apology

Total number: 1

Percentage: 4.5%

Strategy 4.3 Request for forgiveness

Total number: 2

Percentage: 9.1%

Strategy 6:   Promise of forbearance

Total number: 7

Percentage: 32%

A3.1 The priest is offended because one of the choir members does not attend the practice. Total number found is 31. Ten strategies were found, which are as follows:

Strategy 1.2: Querying preconditions

        Total number: 1

        Percentage: 3.2%

Strategy 2.1: Implicit acknowledgement

        Total number: 1

        Percentage: 3.2%

Strategy 2.2: Explicit acknowledgement

        Total number: 3

        Percentage: 9.7%

Strategy 2.3: Expression of lack of intent

        Total number: 1

        Percentage: 3.2%

Strategy 2.6: Explicit acceptance of the blame

        Total number: 2

        Percentage: 6.5%

Strategy 3.2: Explicit explanation

        Total number: 12

        Percentage: 39%

Strategy 4.2: Offer of apology

        Total number: 1

        Percentage: 3.2%

Strategy 4.3: Request for forgiveness

        Total number: 1

        Percentage: 3.2%

Strategy 6:   Promise of forbearance

        Total number: 8

        Percentage: 26%

Strategy 7:   Offer of repair

        Total number: 1

        Percentage: 3.2%

A3.2   One of the church members does not hand in the church offerings.   The priest complains. Total number is 30. Ten strategies were found, which are as follows:

Strategy 2.2: Explicit acknowledgement

        Total number: 3

        Percentage: 10%

Strategy 2.3: Expression of lack of intent

        Total number: 1

        Percentage: 3.3%

Strategy 2.6: Explicit acceptance of the blame

        Total number: 1

        Percentage: 3.3%

Strategy 3.1: Implicit explanation

        Total number: 1

        Percentage: 3.3%

Strategy 3.2: Explicit explanation

        Total number: 8

        Percentage: 26.7%

Strategy 4.1: Expression of regret

        Total number: 1

        Percentage: 3.3%

Strategy 4.2: Offer of apology

         Total number: 3

         Percentage: 10%

Strategy 4.3: Request for forgiveness

         Total number: 1

         Percentage: 3.3%

Strategy 6:   Promise of forbearance

         Total number: 7

         Percentage: 23.3%

Strategy 7:   Offer of repair

         Total number: 4

         Percentage: 13.3%

A4.1 The shopkeeper is offended because the employee is slow in attending to customers. The total number is 32. Ten strategies were found, which are as follows:

Strategy 2.1: Implicit acknowledgement

         Total number: 2

         Percentage: 6.3%

Strategy 2.2: Explicit acknowledgement

         Total number: 3

         Percentage: 9.4%

Strategy 2.3: Expression of lack of intent

         Total number: 2

         Percentage: 6.3%

Strategy 2.4: Expression of self-deficiency

         Total number: 1

         Percentage: 3.1%

Strategy 2.6: Explicit acceptance of the blame

        Total number: 1

        Percentage: 3.1%

Strategy 3.2: Explicit explanation

        Total number: 5

        Percentage: 15.6%

Strategy 4.2: Offer of apology

        Total number: 2

        Percentage: 6.3%

Strategy 4.3: Request for forgiveness

        Total number: 3

        Percentage: 9.4%

Strategy 5:   Expressing concern for hearer

        Total number: 1

        Percentage: 3.1%

Strategy 6:   Promise of forbearance

        Total number: 12

        Percentage: 37.5%

A4.2: The employee gives the customers wrong change in front of the shopkeeper. The total number is 25. Ten strategies were found, which are as follows:

Strategy 2.1: Implicit acknowledgement

        Total number: 1

        Percentage: 4%

Strategy 2.2: Explicit acknowledgement

        Total number: 3

        Percentage: 12%

Strategy 2.3: Expression of lack of intent

        Total number: 2

        Percentage: 8%

Strategy 2.6: Explicit acceptance of the blame

        Total number: 3

        Percentage: 12%

Strategy 3.2: Explicit explanation

        Total number: 6

        Percentage: 24%

Strategy 4.1: Expression of regret

        Total number: 1

        Percentage: 4%

Strategy 4.2: Offer of apology

        Total number: 1

        Percentage: 4%

Strategy 4.3: Request for forgiveness

        Total number: 2

        Percentage: 8%

Strategy 5:   Expressing concern for hearer

        Total number: 1

        Percentage: 4%

Strategy 6:   Promise of forbearance

        Total number: 5

        Percentage: 20%

<u>Category B has five different situations</u>

B1: Two people travel on a taxi. One of them is drinking a cold drink. It so happens that the driver suddenly stops the taxi. The cold drink of the lady fell on the other passenger and stained his shirt.

Total number is 31. Nine strategies have been used and are as follows:

Strategy 1.3: Blaming someone else

　　　　　Total number:　　　2

　　　　　Percentage:　　　6.5%

Strategy 2.3: Expression of lack of intent

　　　　　Total number:　　　3

　　　　　Percentage:　　　9.7%

Strategy 2.6: Explicit acceptance of the blame

　　　　　Total number:　　　3

　　　　　Percentage:　　　9.7%

Strategy 3.2: Explicit explanation

　　　　　Total number:　　　8

　　　　　Percentage:　　　26%

Strategy 4.1: Expression of regret

　　　　　Total number:　　　2

　　　　　Percentage:　　　6.5%

Strategy 4.2: Offer of apology

　　　　　Total number:　　　4

　　　　　Percentage:　　　13%

Strategy 4.3: Request for forgiveness

　　　　　Total number:　　　4

　　　　　Percentage:　　　13%

Strategy 6:   Promise of forbearance

              Total number: 4

              Percentage: 13%

Strategy 7:   Offer of repair

              Total number: 1

              Percentage: 3.2%

B2:   People are traveling on a taxi. One of them takes out a cigarette and smokes. The people in the taxi complain. Total number found is 21. Ten strategies were found, which are as follows:

Strategy 1.2: Querying preconditions

              Total number: 1

              Percentage: 4.8%

Strategy 2.1: Implicit acknowledgement

              Total number: 1

              Percentage: 4.8%

Strategy 2.2: Explicit acknowledgement

              Total number: 3

              Percentage: 14.3%

Strategy 2.3: Expression of lack of intent

              Total number: 1

              Percentage: 4.8%

Strategy 2.6: Explicit acceptance of the blame

              Total number: 1

              Percentage: 4.8%

Strategy 3.2: Explicit explanation

              Total number: 4

              Percentage: 19%

Strategy 4.1: Expression of regret

    Total number: 1

    Percentage: 4.8%

Strategy 4.2: Offer of apology

    Total number: 4

    Percentage: 19%

Strategy 4.3: Request for forgiveness

    Total number: 3

    Percentage: 14.3%

Strategy 6:   Promise of forbearance

    Total number: 2

    Percentage: 10%

B3:   A man bumps into a woman on a busy pavement and knocks out a parcel out of her arms. The woman complains. Total number found is 24. Eight strategies were found, which are as follows:

Strategy 2.2: Explicit acknowledgement

    Total number: 2

    Percentage: 8.3%

Strategy 2.3: Expression of lack of intent

    Total number: 3

    Percentage: 13%

Strategy 2.6: Explicit acceptance of the blame

    Total number: 1

    Percentage: 4.2%

Strategy 3.2: Explicit explanation

    Total number: 9

    Percentage: 38%

Strategy 4.1: Expression of regret

        Total number: 1

        Percentage: 4.2%

Strategy 4.2: Offer of apology

        Total number: 2

        Percentage: 8.3%

Strategy 4.3: Request for forgiveness

        Total number: 3

        Percentage: 13%

Strategy 7:   Offer of repair

        Total number: 3

        Percentage: 13%

B4:   People are standing in a line in the bank; a man jumps the queue because he is in a hurry without consulting others. Other people complain. Total number is 24. Six strategies were found, which are as follows:

Strategy 2.2: Explicit acknowledgement

        Total number: 5

        Percentage: 21%

Strategy 2.6: Explicit acceptance of the blame

        Total number: 2

        Percentage: 8.3%

Strategy 3.2: Explicit explanation

        Total number: 11

        Percentage: 46%

Strategy 4.1: Expression of regret

        Total number: 2

        Percentage: 8.3%

Strategy 4.2: Offer of apology

   Total number: 2

   Percentage: 8.3%

Strategy 4.3: Request for forgiveness

   Total number: 2

   Percentage: 8.3%

B5: By mistake, a traveler has taken somebody else's parcel at the baggage center at the airport. The owner of the parcel complains. Total number found is 24. Eight strategies were found, which are as follows:

Strategy 2.2: Explicit acknowledgement

   Total number: 3

   Percentage: 13%

Strategy 2.3: Expression of lack of intent

   Total number: 1

   Percentage: 4.2%

Strategy 2.6: Explicit acceptance of the blame

   Total number: 3

   Percentage: 13%

Strategy 3.2: Explicit explanation

   Total number: 10

   Percentage: 42%

Strategy 4.1: Expression of regret

   Total number: 1

   Percentage: 4.2%

Strategy 4.2: Offer of apology

   Total number: 2

   Percentage: 8.3%

Strategy 4.3: Request for forgiveness

        Total number: 3

        Percentage: 13%

Strategy 7:   Offer of repair

        Total number: 1

        Percentage: 4.2%

Category C has four different situations

C1:   Xola has made an appointment with Noxolo that they should meet on Monday at 14:00. Xola failed to honour the appointment. Noxolo complains. Total number found is 23. Seven strategies were found, which are as follows:

Strategy 2.2: Explicit acknowledgement

        Total number: 2

        Percentage: 9%

Strategy 2.3: Expression of lack of intent

        Total number: 2

        Percentage: 9%

Strategy 3.1: Implicit explanation

        Total number: 1

        Percentage: 4.3%

Strategy 3.2: Explicit explanation

        Total number: 14

        Percentage: 61%

Strategy 4.2: Offer of apology

        Total number: 1

        Percentage: 4.3%

Strategy 6:   Promise of forbearance

          Total number: 2

          Percentage: 9%

Strategy 7:   Offer of repair

          Total number: 1

          Percentage: 4.3%

C2:   Your friend has borrowed money from you, now she is not returning it.   Total number found is 24. Seven strategies were used, which are as follows:

Strategy 2.1: Implicit acknowledgement

          Total number: 1

          Percentage: 4.2%

Strategy 2.2: Explicit acknowledgement

          Total number: 6

          Percentage: 25%

Strategy 2.3: Expression of lack of intent

          Total number: 2

          Percentage: 8.3%

Strategy 3.2: Explicit explanation

          Total number: 10

          Percentage: 42%

Strategy 4.2: Offer of apology

          Total number: 1

          Percentage: 4.2%

Strategy 4.3: Request for forgiveness

          Total number: 2

          Percentage: 8.3%

Strategy 7:   Offer of repair

        Total number: 2

        Percentage: 8.3%

C3:   Noxolo has borrowed her friend's dress without asking for permission and spilled something on it. When the friend finds a stained dress in the wardrobe, she complains. Total number found is 28. Eight strategies were used, which are as follows:

Strategy 2.2: Explicit acknowledgement

        Total number: 5

        Percentage: 18%

Strategy 2.3: Expression of lack of intent

        Total number: 2

        Percentage: 7.1%

Strategy 2.6: Explicit acceptance of the blame

        Total number: 2

        Percentage: 7.1%

Strategy 3.2: Explicit explanation

        Total number: 8

        Percentage: 29%

Strategy 4.2: Offer of apology

        Total number: 1

        Percentage: 4%

Strategy 4.3: Request for forgiveness

        Total number: 1

        Percentage: 4%

Strategy 6:   Promise of forbearance

        Total number: 2

        Percentage: 7.1%

Strategy 7:   Offer of repair

        Total number: 7

        Percentage: 25%

C4:   A student has forgotten to hand in an important assignment for his friend as promised. The friend complains. Total number found is 30. Nine strategies were used, which are as follows:

Strategy 2.1: Implicit acknowledgement

        Total number: 1

        Percentage: 3.3%

Strategy 2.2: Explicit acknowledgement

        Total number: 5

        Percentage: 17%

Strategy 2.3: Expression of lack of intent

        Total number: 1

        Percentage: 3.3%

Strategy 2.6: Explicit acceptance of the blame

        Total number: 2

        Percentage: 7%

Strategy 3.2: Explicit explanation

        Total number: 11

        Percentage: 37%

Strategy 4.1: Expression of regret

        Total number: 1

        Percentage: 3.3%

C4: A student has forgotten to hand in an important assignment for his friend as promised. The friend complains. The total number of strategies is 30 and the percentage is 28.6%.

4.4.4 Summary of number of strategies

Total number of strategies: 471

<u>Category A: Apologies to a person of authority</u>

Total number: 242
Percentage: 51.4%

Strategy	No	%		No	%		No	%
Teacher	68	28.1	Dress	36	14.9	Homework	32	13.2
Parent	56	23.1	Leaving	34	14.0	Dress	22	9.1
Priest	61	25.2	Choir	31	12.8	Offers	30	12.4
Shopkeeper	57	23.5	Slow	32	13.2	Changes	25	10.3

<u>Category B: Apologies to a stranger</u>

Total number: 124
Percentage: 26.3%

Strategy	No	%
Spilled drink	31	25.0
Cigarette	21	16.9
Collision	24	19.4
Queue	24	19.4
Baggage	24	19.4

Category C: Apologies to a person of equal status

Total number: 105
Percentage: 22.3%

Strategy	No	%
Appointment	23	21.9
Borrow money	24	22.9
Stained dress	28	26.7
Assignment	30	28.6

4.5   ANALYSIS OF APOLOGY STRATEGIES

As has already been indicated, there are seven apology strategies, which were investigated in the questionnaire on apologies in Xhosa. These strategies have also in some cases sub-strategies, but the list of seven categories is repeated below:

Strategy   1:   Minimize the degree of offence

              2:      Acknowledge responsibility

              3:      Give an explanation

              4:      Give a direct apology

              5:      Express concern for the hearer

              6:      Promise forbearance

              7:      Offer a repair

Each of these strategies above will now be investigated to establish which of these categories do occur in Xhosa, how frequent is their recurrence and is there a possible explanation for such frequency of occurrence. These apology strategies will be indicated below within each separate apology situation as it appeared in the questionnaire.

Strategy 4.3: Request for forgiveness

              Total number: 2

              Percentage: 7%

Strategy 6:   Promise of forbearance

              Total number: 3

              Percentage: 10%

Strategy 7:   Offer of repair

              Total number: 4

              Percentage: 13.3%

4.5.2 Summary of individual apology strategies

Strategies		Situation: Strangers									
		Drink		Cigarette		Collision		Queue		Baggage	
		No	%	No	%	No	%	No	%	No	%
1.2	Preconditions	-	-	1	4.8	-	-	-	-	-	-
1.3	Blame	2	6.5	-	-	-	-	-	-	-	-
2.1	Implicit acknowledgement	-	-	1	4.8	-	-	-	-	-	-
2.2	Explicit acknowledgement	-	-	3	14.3	2	8.3	5	21.0	3	13.0
2.3	Lack of intent	3	9.7	1	4.8	3	13.0	-	-	1	4.2
2.6	Accept blame	3	9.7	1	4.8	1	4.2	2	8.3	3	13.0
3.2	Explicit explanation	8	26.0	4	19.0	9	38.0	11	46.0	10	42.0
4.1	Regret	2	6.5	1	4.8	1	4.2	2	8.3	1	4.2
4.2	Apology	4	13.0	4	19.0	2	8.3	2	8.3	2	8.3
4.3	Forgiveness	4	13.0	3	14.3	3	13.0	2	8.3	3	13.0
6.	Forbearance	4	13.0	2	10.0	-	-	-	-	-	-
7.	Repair	1	3.2	-	-	3	13.0	-	-	1	4.2
Total number and percentages		**31**	**25.0**	**21**	**16.9**	**24**	**19.4**	**24**	**19.4**	**24**	**19.4**

Situation: Persons in authority

Strategies		Dress		Work		Leave		Dress		Choir		Offers		Slow		Change	
		No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%
1.2	Preconditions	-	-	-	-	-	-	2	9.1	1	3.2	-	-	-	-	1	4.0
1.3	Blame	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2.1	Implicit acknowledgement	1	2.8	-	-	-	-	3	13.6	1	3.2	-	-	2	6.3	-	-
2.2	Explicit acknowledgement	4	11.1	3	9.4	3	8.8	-	-	3	9.7	3	10.0	3	9.4	3	12.0
2.3	Lack of intent	4	11.1	-	-	2	5.9	-	-	1	3.2	1	3.3	2	6.3	2	8.0
2.4	Self deficiency	-	-	-	-	-	-	-	-	-	-	-	-	1	3.1	-	-
2.6	Accept blame	-	-	-	-	-	-	-	-	2	6.5	1	3.3	1	3.1	3	12.0
3.1	Implicit explanation	-	-	3	9.4	1	2.9	2	9.1	-	-	1	3.3	-	-	-	-
3.2	Explicit explanation	14	38.9	13	40.6	12	35.3	5	22.7	12	39.0	8	26.7	5	15.6	6	24.0
4.1	Regret	1	2.8	-	-	-	-	-	-	-	-	1	3.3	-	-	1	4.0
4.2	Apology	1	8.3	3	9.4	2	5.9	1	4.5	1	3.2	3	10.0	2	6.3	1	4.0
4.3	Forgiveness	3	8.3	2	6.3	2	5.9	2	9.1	1	3.2	1	3.3	3	9.4	2	8.0
5.	Concern for hearer	-	-	-	-	-	-	-	-	-	-	-	-	1	3.1	1	4.0
6.	Forbearance	8	22.2	8	25.0	12	35.3	7	32.0	8	26.0	7	23.3	12	37.5	5	20.0
7.	Repair	-	-	-	-	-	-	-	-	1	3.2	4	13.3	-	-	-	-
	Total number with percentages	36	14.9	32	13.2	34	14.0	22	9.1	31	12.8	30	12.4	32	13.2	25	10.3

Strategies		Situation: Equals							
		Appointment		Money		Dress		Assignment	
		No	%	No	%	No	%	No	%
2.1	Implicit acknowledgement	-	-	1	4.2	-	-	1	3.3
2.2	Explicit acknowledgement	2	9.0	6	25.0	5	18.0	5	17.0
2.3	Lack of intent	2	9.0	2	8.3	2	7.1	1	3.3
2.6	Accept blame	-	-	-	-	2	7.1	2	7.0
3.1	Implicit explanation	1	4.3	-	-	-	-	-	-
3.2	Explicit explanation	14	61.0	10	42.0	8	29.0	11	37.0
4.1	Regret	-	-	-	-	-	-	1	3.3
4.2	Apology	1	4.3	1	4.2	1	4.0	-	-
4.3	Forgiveness	-	-	2	8.3	1	4.0	2	7.0
6.	Forbearance	2	9.0	-	-	2	7.1	3	10.0
7.	Repair	1	4.3	2	8.3	7	25.0	4	13.3
Total number with percentages		23	21.9	24	22.9	28	26.7	30	28.6

4.5.3 Number of strategies in social groups

From the table in 4.5.2 above, the number of each individual strategy will be given for the three social groups.

A: Persons in authority

Total number is 242.

Strategy 1.2: Total number: 4

Percentage: $\frac{4}{242} \times \frac{100}{1} = 1.7\%$

Strategy 2.1: Total number: 7

Percentage: $\frac{7}{242} \times \frac{100}{1} = 2.9\%$

Strategy 2.2: Total number: 22

Percentage: $\frac{22}{242} \times \frac{100}{1} = 9.1\%$

Strategy 2.3: Total number: 12

Percentage: $\dfrac{12}{242} \times \dfrac{100}{1} = 5\%$

Strategy 2.4: Total number: 1

Percentage: $\dfrac{1}{242} \times \dfrac{100}{1} = 0.4\%$

Strategy 2.6: Total number: 7

Percentage: $\dfrac{7}{242} \times \dfrac{100}{1} = 2.9\%$

Strategy 3.1: Total number: 7

Percentage: $\dfrac{7}{242} \times \dfrac{100}{1} = 2.9\%$

Strategy 3.2: Total number: 75

Percentage: $\dfrac{75}{242} \times \dfrac{100}{1} = 31\%$

Strategy 4.1: Total number: 3

Percentage: $\dfrac{3}{242} \times \dfrac{100}{1} = 1.2\%$

Strategy 4.2: Total number: 14

Percentage: $\dfrac{14}{242} \times \dfrac{100}{1} = 5.8\%$

Strategy 4.3: Total number: 16

Percentage: $\dfrac{16}{242} \times \dfrac{100}{1} = 6.6\%$

Strategy 5:   Total number: 2

Percentage: $\dfrac{2}{242} \times \dfrac{100}{1} = 0.8\%$

Strategy 6:   Total number: 67

                Percentage: $\frac{67}{242} \times \frac{100}{1} = 27.7\%$

Strategy 7:   Total number: 5

                Percentage: $\frac{5}{242} \times \frac{100}{1} = 2.1\%$

B: Apology to a stranger

Total number is 124

Strategy 1.2: Total number: 1

                Percentage: $\frac{1}{124} \times \frac{100}{1} = 0.9\%$

Strategy 1.3: Total number: 2

                Percentage: $\frac{2}{124} \times \frac{100}{1} = 1.6\%$

Strategy 2.1: Total number: 1

                Percentage: $\frac{1}{124} \times \frac{100}{1} = 0.9\%$

Strategy 2.2: Total number: 13

                Percentage: $\frac{13}{124} \times \frac{100}{1} = 10.5\%$

Strategy 2.3: Total number: 8

                Percentage: $\frac{8}{124} \times \frac{100}{1} = 6.5\%$

Strategy 2.6: Total number: 10

                Percentage: $\frac{10}{124} \times \frac{100}{1} = 8.6\%$

Strategy 3.2: Total number: 42

      Percentage: $\frac{42}{124} \times \frac{100}{1} = 33.9\%$

Strategy 4.1: Total number: 7

      Percentage: $\frac{7}{124} \times \frac{100}{1} = 5.6\%$

Strategy 4.2: Total number: 14

      Percentage: $\frac{14}{124} \times \frac{100}{1} = 11.3\%$

Strategy 4.3: Total number: 15

      Percentage: $\frac{15}{124} \times \frac{100}{1} = 12.9\%$

Strategy 6:   Total number: 6

      Percentage: $\frac{6}{124} \times \frac{100}{1} = 4.8\%$

Strategy 7:   Total number: 5

      Percentage: $\frac{5}{124} \times \frac{100}{1} = 4.0\%$

C: Apology to a person of equal status

Total number: 105

Strategy 2.1: Total number: 2

      Percentage: $\frac{2}{105} \times \frac{100}{1} = 1.9\%$

Strategy 2.2: Total number: 18

      Percentage: $\frac{18}{105} \times \frac{100}{1} = 17.1\%$

Strategy 2.3: Total number: 7

         Percentage: $\frac{7}{105} \times \frac{100}{1} = 6.7\%$

Strategy 2.6: Total number: 4

         Percentage: $\frac{4}{105} \times \frac{100}{1} = 3.8\%$

Strategy 3.1: Total number: 1

         Percentage: $\frac{1}{105} \times \frac{100}{1} = 1\%$

Strategy 3.2: Total number: 43

         Percentage: $\frac{43}{105} \times \frac{100}{1} = 41\%$

Strategy 4.1: Total number: 1

         Percentage: $\frac{1}{105} \times \frac{100}{1} = 1\%$

Strategy 4.2: Total number: 3

         Percentage: $\frac{3}{105} \times \frac{100}{1} = 2.9\%$

Strategy 4.3: Total number: 5

         Percentage: $\frac{5}{105} \times \frac{100}{1} = 4.8\%$

Strategy 6:   Total number: 7

         Percentage: $\frac{7}{105} \times \frac{100}{1} = 6.7\%$

Strategy 7:   Total number: 14

         Percentage: $\frac{14}{105} \times \frac{100}{1} = 13.3\%$

4.5.4 Strategies one to seven

In this section, the frequency of recurrence of each individual strategy from strategy 1 to strategy 7 will be given. This information will also be obtained from the table in 4.5.2 above. Thus, the percentages will be worked out as follows: the total number of all the strategies, which were found in the questionnaire, is 471. In, for example strategy 4.2, there are 31 instances of this strategy in total. The percentage of occurrence is then 6.6% of the total of the strategies. In the sections below the number of strategies as well as the percentage will each time be indicated.

Strategy 1.2: Total number: 5

Percentage: $\dfrac{5}{471} \times \dfrac{100}{1} = 1.6\%$

Strategy 1.3: Total number: 2

Percentage: $\dfrac{2}{471} \times \dfrac{100}{1} = 0.4\%$

Strategy 2.1: Total number: 10

Percentage: $\dfrac{10}{471} \times \dfrac{100}{1} = 2.1\%$

Strategy 2.2: Total number: 53

Percentage: $\dfrac{53}{471} \times \dfrac{100}{1} = 11.3\%$

Strategy 2.3: Total number: 27

Percentage: $\dfrac{27}{471} \times \dfrac{100}{1} = 5.7\%$

Strategy 2.4: Total number: 1

Percentage: $\dfrac{1}{471} \times \dfrac{100}{1} = 0.2\%$

Strategy 2.6: Total number: 21

            Percentage: $\frac{21}{471} \times \frac{100}{1} = 4.5\%$

Strategy 3.1: Total number: 8

            Percentage: $\frac{8}{471} \times \frac{100}{1} = 1.7\%$

Strategy 3.2: Total number: 160

            Percentage: $\frac{160}{471} \times \frac{100}{1} = 34\%$

Strategy 4.1: Total number: 11

            Percentage: $\frac{11}{471} \times \frac{100}{1} = 2.3\%$

Strategy 4.2: Total number: 31

            Percentage: $\frac{31}{471} \times \frac{100}{1} = 6.6\%$

Strategy 4.3: Total number: 36

            Percentage: $\frac{36}{471} \times \frac{100}{1} = 7.6\%$

Strategy 5: Total number: 2

            Percentage: $\frac{2}{471} \times \frac{100}{1} = 0.4\%$

Strategy 6: Total number: 80

            Percentage: $\frac{80}{471} \times \frac{100}{1} = 17\%$

Strategy 7: Total number: 24

            Percentage: $\frac{24}{471} \times \frac{100}{1} = 5.1\%$

4.5.5 Frequency of strategies

Within this section the frequency of occurrence of the various apology strategies will be given within a comparative table to show which of the apology strategies are frequently used in Xhosa. The frequency of the strategies will be indicated for each social group in subcategories from A-C to indicate highest to lowest frequency. Those strategies, which occur very infrequently, are not considered in this section. As above, the data for this analysis is obtained from the summary in section 4.5.2 above.

A: Apologies to a person of authority

Apology strategies		
Strategy 3.2: Explicit explanation	31.0%	A
Strategy 6: Promise of forbearance	27.7%	
Strategy 2.2: Explicit acknowledgement	9.1%	B
Strategy 2.3: Expression of lack of intent	5.0%	

All other strategies are regarded as negligible.

B: Apologies to a stranger

Apology strategies		
Strategy 3.2: Explicit explanation	33.9%	A
Strategy 4.3: Request to forgiveness	12.9%	B
Strategy 4.2: Offer of apology	11.3%	
Strategy 2.2: Explicit acknowledgement	10.5%	
Strategy 2.6: Explicit acceptance of the blame	8.6%	C
Strategy 2.3: Expression of lack of intent	6.5%	

All other strategies are regarded as negligible.

C: Apologies to a person of equal status

Apology strategies		
Strategy 3.2: Explicit explanation	41.0%	A
Strategy 2.2: Explicit acknowledgement	17.1%	B
Strategy 7: Offer of repair	13.3%	
Strategy 2.3: Expression of lack of intent	6.7%	C
Strategy 6: Promise of forbearance	6.7%	

All other strategies are regarded as negligible, meaning that they do not appear or they occur infrequently in Xhosa.

4.5.6 Comparison of all strategies

The frequency of occurrence of all apology strategies will be given below in sections from A - C to show the highest to the lowest frequency of occurrence of the apology strategies in all the situations, which have been investigated. After this, a comparison will be made between the apology strategies of the social groups and the total number of strategies. A second comparison will be attempted between the three social groups. Some possible explanations will be given for the recurrence of differences in the frequency of strategies.

Total number of apology strategies

Apology strategies		
Strategy 3.2: Explicit explanation	34.0%	A
Strategy 6: Promise of forbearance	17.0%	B
Strategy 2.2: Explicit acknowledgement	11.3%	
Strategy 4.3: Request for forgiveness	7.6%	
Strategy 4.2: Offer of apology	6.6%	C
Strategy 2.3: Expression of lack of intent	5.7%	

The table above indicates clearly that strategy 3.2: Explicit explanation is the most frequent strategy.

This may indicate that Xhosa speaking people tend to give an explanation for whatever they do. They will rather explain the situation than give a direct apology.

Strategy 6: Promise of forbearance has a frequency of 17%. There is a big difference between Strategy 3.2 with 34% and Strategy 6 with 17%. This clearly shows that Xhosa speakers tend to explain things and they will not make a promise of forbearance as frequently. Promise of forbearance is the second most frequent strategy from all the strategies.

Between Strategy 6 and Strategy 2.2, there is not much difference as they are in the same group, which is B. This means that Xhosa speakers are aware of their acts, though they do not show that frequently.

Even in group C there is not much difference between these strategies. Request for forgiveness, offer of apology and expression of lack of intent. These strategies are not frequent in any of the groups.

All other strategies, which are not mentioned, are regarded as negligible, meaning that they do not have a significant frequency.

Comparison between strategies in social groups

Strategy	Total	Authority	Strangers	Equals
3.2	34	31	33.9	41
6	17	27.7	-	6.7
2.2	11.3	9.1	10.5	17.1
4.3	7.6	-	12.9	-
4.2	6.6	-	11.3	-
2.3	5.7	5	6.5	6.7

Social groups

The comparison between the three social groups that is: apologies to a person of authority, apologies to strangers and apologies to a person of equal status is as follows:

Apologies to a person of equal status: Strategy 3.2: Explicit explanation has 41%. Strategy 3.2 in apologies to a stranger is 33.9% and apologies to a person of authority, strategy 3.2 has 31%.

In apologies between strangers and persons of authority, there is not much difference but with persons of equal status, the difference is big. This shows that the speaker acknowledges his/her behaviour as undesirable. It also shows that the speaker shows respect for the person who is in authority. With persons of authority, Strategy 6: Promise of forbearance has 27.7% while in apologies to a person of equal status it has 6.7%. In apologies to a stranger, Strategy 6 is regarded as negligible.

This huge difference between the categories authority and equal status, shows that in the case of a person of authority, the speaker shows some respect for the person and also he/she is afraid of the person in authority.

In the categories of equals, strategy 2.2 has 17.1 and in authority it has 9.1%. In equals, the speaker explicitly acknowledges his/her responsibility. In the category of strangers 2.2 has 10.5% and it shows no big difference between authority and strangers.

In the category of authority, strategy 2.3 has 5%, equals 6.7% and strangers has 6.5%. There is no big difference between the three categories in this strategy. This shows that the speaker does show lack of intent in his or her actions. In apologies to a person in authority, four strategies have been mentioned and others are regarded as negligible.

Persons of authority vs. total strategies

The analysis of apologies to a person of authority shows that strategy 3.2: Explicit explanation is the most frequent strategy used by Xhosa speakers. Its percentage is 31% compared to total number of strategies, which is 34%. There is no big difference between the two and this clearly shows that Xhosa speakers like to give an explanation for their actions.

There is a big difference in strategy 6: Promise of forbearance. In apologies to a person of authority, it shows 27.7% while the total number of strategies shows 17%. This shows that in a situation where there is a person in authority, the speaker takes responsibility by expressing regret stating clearly that he/she will not repeat the act for which he/she has just apologized. It may thus indicate that the speaker shows some respect to a person in authority or he/she is afraid of the person.

Strategy 2.2 has 11.3% in total number of strategies, while with persons of authority it is 9.1%. There is not much difference between the two. This clearly shows that the speaker is aware of his or her responsibilities. With persons of authority, strategy 2.3: Expression of lack of intent shows 5% and total number of this strategy is 5.7%. Thus in this case, there is also not much difference.

In apologies to a person of authority, strategy 4.3: Request for forgiveness and Strategy 4.2: Offer of apology are regarded as negligible.

Strangers vs. total strategies

The comparison between apologies to a stranger and total number of strategies show: In the category of strangers, strategy 3.2 has 33.9% and in total number of strategies it has 34%. There is not much difference between the two. This means that, in all, Xhosa speaking people like to mitigate the offence committed by giving an explanation or account.

In total number of strategies, strategy 6 has 17% while in apologies to a stranger strategy 6 is regarded as negligible. This clearly shows that Xhosa speaking people do not have respect when it comes to strangers. If the speaker commits an offence, that speaker does not give assurance that he/she will not commit an offence again.

Strategy 2.2 in total number of strategies has 11.3% and in strangers it is regarded as negligible. In the category of strangers, category 2.3 has 6.5% while in total strategies it has 5.7%. There is not much difference between the two strategies. This clearly shows that between strangers an offender will show a lack of intent. In the category of strangers, strategy 2.6 has 8.6% and in total strategies, 2.6 are regarded as negligible. This indicates that between strangers, an offender explicitly accepts the blame.

In the category of strangers, strategy 4.1 has 5.6% and this strategy is not found in total strategies. This implicates that in strangers, an apologizer may chose to express his/her regret explicitly. Strategy 4.2 has 11.3% in the category of strangers and in total strategies, Strategy 4.2 has 6.6%. There is a huge difference between the two strategies. In strangers (the) an apologizer will offer his/her apology by saying: "I apologize."

Strategy 4.3 has 12.9% in the category of strangers and in total strategies, Strategy 4.3 has 7.6%. There is also a huge difference between the two strategies. This clearly shows that Xhosa speakers are very apologetic when it comes to strangers. In this strategy, an apologizer will request for forgiveness to a strange person.

Persons of equal status vs. total strategies

The comparison between apologies to a person of equal status and the total number of strategies show the following: In equals, strategy 3.2 has 41% and in total it has 34%.

This clearly shows that between equals, Xhosa speakers are not apologetic. They will give an explanation or an account that will serve as an excuse for any committed offence.

Strategy 2.2 of equals has 17.1% while total strategies has 11.3%. This shows that, in equals, the speaker explicitly acknowledges the offence committed. Strategy 6 of equals has 6.7% but in the total number of strategies there is 17%. This clearly shows that Xhosa speakers do not show respect for their offences, which they commit. They do not promise that they will not commit the same offence in the future.

Strategy 7 has 13.3% in equals, while in total number of strategies, it is regarded as negligible. This clearly shows that when an offence has been committed, the offender may offer to repair the damage, which has resulted from his/her infraction.

Stranger vs. authority vs. equals

In the comparison between apologies to a stranger, apologies to a person in authority and apologies to a person of equal status: In Apologies to a stranger, strategy 3.2 has 33.9%, apologies to a person in authority has 31% and in apologies to a person of equal status, it has 41%. There is not much difference between apologies to a stranger and authority, but in equal status there is a huge difference.

This simply shows that people who are in equal status are not apologetic, they like to give an explanation or account in every offence. In strangers, strategy 6 is regarded as negligible whereas in authority, it has 27,7% and in equals it has 6.7%. Looking at this huge difference, the research shows that the offender shows some respect for the person in authority whom he/she offended.

An apologizer takes full responsibility of his actions and he/she makes a promise to that person in authority that he/she will not ran offence committed. In strangers, strategy 2.2 has 10.5%, authority, 9.1% and in equals it has 17.1%. The latter shows a huge difference between the two. This could mean that people who are of equal status understand each other better than strangers and equals. It is easy for them to admit to the wrongs or unacceptable behaviour, which they commit.

<u>Equal vs. authority, strangers</u>

The comparison between apologies to a person of equal status, a person in authority and apologies to a stranger is as follows:

Strategy 3.2 in equals has 41%, authority has 31% and strangers have 33.9%. This shows that people who are in the same status are not apologetic. They like to explain their unacceptable behaviours and they will take that explanation or account as an excuse for their offences, which they commit.

Strategy 6 of equals shows 6.7% where as authority has 27.7%, in strangers this strategy is negligible. This clearly shows that people in equal status are not as respective as people in authority. People in equal status do not like to promise for forbearance in their unacceptable behaviours unlike people in authority.

In apology to a person in equal status, strategy 7 has 13.3%, where as in authority and strangers it is negligible. This clearly shows that Xhosa speaking people like to offer a repair to the damage that has been caused by the apologizer. This also shows that people in equal status understand each other better than strangers or authority.

4.6   OFFENCE

The respondents to the questionnaire on the various apology situations indicated the following types of offences for which they regarded some form of apology as necessary:

There are three categories from which these offences originate, which are as follows:

> ➢ Apologies to a person of authority
> ➢ Apologies to a stranger
> ➢ Apology to a person of equal status

Apologies to a person of authority

Situation involving a teacher

(i)   School uniform/Iyunifom yesikolo

(a)   Yintoni ebangela ukuba unganxibi yuniform esikolweni?
        (What makes you not to wear a school uniform?)

(b)   Indlela oyinxiba ngayo impahla yesikolo ayindiniki mdla ngakuwe
        (The way you wear school uniform doesn't impress me.

(c)   Ndibuhlungu kakhulu xa ndibona umfundi enganxibanga sinxibo sesikolo
        (I became worried when I see a student not wearing a school uniform.)

(ii)   Homework / Umzebensi wasekhaya

(a)   Kutheni ungawenzanga umsebenzi wesikolo nje?
        (Why didn't you do your homework?)

(b)   Indihlupha kakhulu into yokungenzi kwakho umsebenzi wesikolo.
        (You worry me too much when you are not doing your homework.)

(c)   Khawundixelele isizathu esibangela ukuba ungawenzi umsebenzi wesikolo
        (Tell me the reason for not doing your homework.)

Situation involving a parent

(i)   Leaving without informing / Ukuhamba ungaxelanga

(a)   Nokuba kuthiwa nikhululekile kule mihla kodwa soze uphume endlwini unqandixelelanga apho uya khona.
        (Whether you are free these days, but you don'nt need to leave without informing me where you are going.)

(b)   Khuwutsho xa ungandixeleli apho uyakhona, uthi mandithini

(Tell me, if you don't tell me where you are going, what do you want me to do.)

(c)   Iyandikhathaza into yokuba usuke uhambe ungandixelelanga ukuba uyaphi

(It worries me when you just leave without telling me where you are going)

(ii)   The way the daughter dresses / Indlela intombazana enxiba ngayo

(a)   Iyandikhathaza mntwana wam indlela onxiba ngayo

(My child, the way you dress worries me.)

(b)   Ukuhambela abantu ze asiyonto iphucukileyo leyo

(To go naked in front of people is not something civilized at all.)

(c)   Ungandiphatheli imikhuba ongenakuyifeza nawe

(Don't bring me tricks that you too cannot withstand.)

Situation involving a priest

(i)   Not attending the practice/ Ukungayi kuzilolonga

(a)   Ungakhe usixelele isizathu esibangela okokuba unqabikho ekwayaleni

(Can you tell us the reason why you don't attend the practice?)

(b)   Xa ungafuni ukucula kutheni ungatsho?

(When you don't want to sing, why didn't you say so?)

(c)   Noko ndicela sizikhathalele ngeyona ndlela

(I'm asking you to take care of yourselves.)

(ii)   Not forwarding the church offerings / Ukungayikhuphi iminikelo yecawa

(a)   Ukufane ukhonze ube ungayikhuphi iminikelo, loo nto ibanga ukukrokra ebandleni

(To worship without donating, that in itself brings suspicion among the congregation)

(b)   Yintoni ebangela ukuba ungayikhuphi iminikelo yecawa?

        (What causes you not to donate your church offerings?)

(c)   Iyandikhathaza into yeli lungu lingayikhuphiyo iminikelo.

        (This member's actions of not donating church offerings worries me.)

Situation involving a shopkeeper

(i)   Slow in attending customers / Ukucotha ekunyamekeleni abathengi

(a)   Xa uthengisela umntu ozokuthenga yiba nomdla

        (Be active when you are serving a customer.)

(b)   Hleka nabantu sukusoloko uqumbile

        (Laugh with people, don't always be sad.)

(c)   Undimnkisela ngabantu ngalento uyenzayo

        (Your actions are chasing my customers away.)

(ii)   Wrong change / Itshintshi engalunganga

(a)   Kutheni le nto utshintshela abathengi imali engaphelelanga?

        (Why do you give wrong change to the customers?)

(b)   Ufuna bathi izinto zale venkile ziyabiza apha emalini?

        (Do you want them to say that the items of this shop are expensive?)

(c)   Andifuni kutshona ngenxa yakho ke

        (I don't want to go bankrupt because of you.)

Apologies to a stranger

(i)   Passenger messes another passenger's shirt
        Umkhweli ungcolisa ihempe yomnye umkhweli

(a)   Awunako ukuselela apha eteksini

(You cannot drink here in the taxi.)

(b)   Kutheni le nto undichithela ngesiselo?

(Why do you spill your drink on me?)

(c)   Ndithini ke ngoku, bona lo monakalo

(What must I do now, look at this damage.)

(ii)   Cigarette smoke in the taxi / Ukutshaya icuba eteksini

(a)   Inzima into yokuba uthi uyazi ukuba akutshaywa apha eteksini ube wena usiqhumisela ngecuba

(It is difficult when you know for sure that no smoking should occur in a taxi, but you keep on smoking.)

(b)   Asitshayi sonke uyayazi nawe loo nto

(We are not all smoking, you also know that.)

(c)   Ungathini ukutshaya enqweleni

(How can you smoke in the car?)

(iii)   Parcel knocked down / Ukuwiswa kwempahla

(a)   Akunako ukundigila nje wakugqiba undishiye

(You cannot just bump against me and then leave me)

(b)   Yhe wethu awujongi xa uhambayo?

(Can't you see where you are going?)

(c)   Uyawubona lo monakalo uwenzileyo

(Do you see this damage that you have done?)

(iv)   <u>Queue in the bank / Umgca ebhankini</u>

(a)   Kutheni le nto usitsiba ubheke phambili wena mnumzana
       (Why do you jump the queue sir?)

(b)   Nathi singxamile siyafana nawe
       (We are also in a hurry just like you)

(c)   Ungxamele phi khona
       (Where are you hurrying up to?)

(v)   <u>Wrong parcel / Impahla ezingezizo</u>

(a)   Uyithatha njani impahla engeyo yakho?
       (Why do you take clothes that are not yours?)

(b)   Ucinga ukuba ndizakuthini mna mnikazi wempahla?
       (What do you think I should do as the owner of the clothes?)

(c)   Iimpahla zakho awuzazi apho zikhoyo sowuthatha iimpahla zam nje?
       (Don't you know where your clothes are, yet you take my clothes?)

<u>Apologies to a person of equal status</u>

(i)   <u>Failed to honour an appointment</u>

(a)   Kutheni le nto undenza isibhanxa sakho nje?
       (Why do you make me your fool?)

(b)   Ungathini ukundimema kanti uyayazi okokuba awuzukuphumelela?
       (Why do you invite me knowing that you are not going to be here?)

(c)   Ndicela ukwazi unobangela wokuba ungaphumelei kwidinga ebesilibekile Xola
       (I want to know the reason why you didn't honour the appointment Xola?)

(ii)   <u>Borrowed money / Ukuboleka imali</u>

(a)   Iyandikhathaza into yokuba ungayibuyisi imali yam
       (It worries me when you don't bring back my money.)

(b)   Kutheni le nto ungayibuyisi imali yam ndikuthembe kangaka nje?
       (Why don't you bring back my money when I trusted you so much?)

(c)   Ngale ndlela wenza ngayo uyazivalela ekubolekweni
       (The way you are doing reduces your chances of being borrowed again.)

(iii)   <u>Stained dress / Ilokhwe enebala</u>

(a)   Ungathini ukonakalisa ilokhwe yam ungakhange uyiboleke kum?
       (Why do you damage my dress, yet you didn't borrowed it from me?)

(b)   Ibinxitywe ngubani ilokhwe yam?
       (Who has worn my dress?)

(c)   Bendicela uyithenge singekaxabani
       (I'm asking you to buy it before we quarrel.)

(iv)   <u>Assignment/Umsebenzi</u>

(a)   Indikhathazile into yokuba ungawungenisi umsebenzi wam.
       (I became disappointed when you didn't submit my work.)

(b)   Uyayibona phofu le nto undenze yona ngoku andinawo amanqaku omsebenzi wena
       unawo
       (Do you see what you have done to me, now I do not have the marks but you have
       one.)

(c)   Uyazi okokuba ndijonge kuwo la manqaku ukuphela konyaka
       (You know that I depend on these marks at the end of the year.)

4.7 THE USE OF XHOSA IN THE APOLOGY STRATEGIES

In the sections below, various apology strategies will be considered with the aim of establishing what Xhosa constructions may be applied in these strategies.

Strategy 2.1: Implicit acknowledgement

This strategy frequently uses the verb _Khathazeka_ with a complement clause, which appears with a copula as head.

Ndikhathazekile [kukubona ukuba akulunganga ukuba ndingayinxibi impahla yesikolo.
(I am disappointed to see that it's not right that I am not wearing a school uniform)

Strategy 2.2: Explicit acknowledgement

In this strategy the acknowledgement is usually indicated by the presence of verbs of acknowledgment such as _bona, qonda, azi_ followed by a complement, which may be an _ukuba_-clause:

Ndiyazibona ukuba andiyinxibanga
(I'm seeing myself that I'm not wearing it.)

Ndiyayibona ukuba ayilunganga loo nto
(I see that it is not the right thing)

Bendingaqondanga ukuba lo wakho andiwenzanga
(I didn't know that I haven't done yours)

Andikhange ndikwazise ngolu hambo
(I never informed you about this journey.)

Strategy 2.3: Expression of lack of intent

Lack of intent may be expressed in the following ways:

With the noun *injongo:*   Ibingezonjongo zam

(It was not my intensions)

With the verb *phazama:*   Ndiphazame kakhulu ngokungaxeli xa ndihamba

(I made a very big mistake by not informing you that I am leaving)

With a prepositional phrase *ngokuthanda:*   Andenzi ngokuthanda

(I don't do by choice)

With the verb *khathaza:*   Bendingaqondonga ukuba iza kukukhathaza ngale ndlela le nto

(I didn't know that this thing is going to worry you this much.)

Blame can be shifted to someone else!

NgooZola abathe mandihambe, akukho mzali ubetha mntwana

(It's Zola who told me to leave, there is no parent who hit s the child.)

Strategy 2.6: Explicit acceptance of the blame

This strategy may be expressed by various means in Xhosa. In such cases an expression with *inyaniso* may appear as well as a clause with *kufanele*.

Yinyaniso lena uyithethayo kufanele ukuba undinike isohlwayo

(You are speaking the truth. You must give me punishment.)

Strategy 3.1: Implicit explanation

Such an explanation may appear in various Xhosa constructions. In all such cases the account is given implicitly and does not refer directly to the offence.

By giving another excuse for the offence:

(a)   Ekhaya andilifumani ngokwaneleyo ithuba lokwenza umsebenzi wam

(At home I don't get enough time to do my work)

(b)   Ndifika ndivela esikolweni umama wam undibekele umsebenzi emandiwenze ekhaya

(I arrive from school and my mother has given me a job to do at home.

(c)   Abantu endihlala nabo basoloko bendixwaxwa

(People I'm staying with, always shout at me.)

With a clause after *cinga:* Mna ndicinga ukuba umntu uyahamba noba akaxelanga

(I think that a person goes even if he has not reported.)

Strategy 3.2: Explicit explanation

In this strategy the explanation or account takes on the form of giving a reason for the offence. In the case of the situation where a learner has been reprimanded for not wearing her school uniform, the following accounts were given in Xhosa:

(a)   Impahla yam imanzi

(My clothes are wet)

(b)   Impahla zam azomanga. Impahla yam khange yome

(My clothes are not dry.)

(c)   Andinabazali. Ndihlala ndodwa ekhaya

(I don't have parents. I'm staying alone at home.)

(d)   Iimpahla zam zitshile. Ihempe yam itshile. Iuniform yatsha yiayini

(My clothes caught fire. My shirt caught fire.)

(e)   Abazali bam abangyo imali. Imali ayikabikho ekhaya

(My parents don't have money. Money is scarce at home.)

(f)   Ibingeko kuthanda kwam andiyinxibanga ngesibom

(It was not my wish. I didn't wear it intentionally.)

In the case of the situation where the learner has not done her homework, explanations such as the following were found.

(a)   Andikhange ndibe nathuba lokwenza lo msebenzi, kuba ndiye ndathunywa. Ndibangelwe kukungabi nathuba kuba ekhaya ndim ndodwa umntwana.

(I didn't get a chance to do this work, because I was assigned a task. It was because I didn't get a chance, because I am the only child at home.)

(b)   Incwadi yam ilahlekile. Ndiye ndashiya incwadi apha esikolweni. Incwadi yam bendiyibolekise komnye umfundi.

(My book is lost. I've left a book here at school. I lent my book to the other student.)

(c)   Ndiye ndawulibala umsebenzi.

        (I forgot the work.)

(d)   Utata wathi mandicime isibane. Ndiye ndacinyelwa zizibane ebusuku.

        (My father told me to switch off the light. The lights went off at night.)

(e)   Ndifike ebusuku phezolo bendiyokubona umama esibhedlele

        (I arrived at night yesterday, because I went to see my mother at hospital.)

A child who left home without informing her parents gave the following accounts:

Ndinoyikile ngoba bendisithi anizukundivumela.

Bendicinga ukuba andiyi kude.

(I thought that I am not going far.)

Ndisuke ndabizwa yilaa tshomi yam andabisakwazi ukuxela ukuba ndiya phi.

(I was called by my friend and was unable to report where I am going to.)

Ndiye ndafikelwa lucingo olundifunayo.

(I received a telegram which wanted me.)

Bendingayazi ukuba ayilunganga into yokungachazi apho ndiya khona.

(I did not know that it is not right to report where I am going to.)

Khange ndikwazi ukukuxelela ngenxa yokuba bendigxamile.

(I was unable to tell you, because I was in a hurry.)

Bendiye kulo Nontsikelelo siyokwenza umsebenzi wesikolo.

(I went to Nontsikelelo's place to do a homework.)

Kanene anditshongo ukuba ndiya phi.

(By the way, I didn't metion where I am going to.)

Bendicinga ukuba ndiza kukhawuleza ndibuye phambi kwexesha.

(I thought that I was going to be quick and arrive before time.)

Strategy 4.1: Expression of regret

Such an expression of regret may be expressed in Xhosa by means of the nominal relative stem –*lusizi* followed by an explanatory clause or a phrase with *nga* as head.

Ndilusizi, umsebenzi wakho ngendiwenzile.
(I am sorry, I should have done your work.)

Ndilusizi ngokungawenzi lo msebenzi.
(I am sorry for not doing this work.)

Strategy 4.2: Offer of an apology

Apologies in Xhosa may be expressed by means of the following expressions:

Interjections of apology: Uxolo, Ngxe, Tarhu

The noun *uxolo* may also appear with a phrase with *nga* as head:

Uxolo ngokungawenzi lo msebenzi.
(I am sorry for not doing this work.)

Uxolo ngokungaxeli apho ndiya khona
(I am sorry for not reporting where I am going to.)

Verbs of apology

Xolisa: Ndiyaxolisa

With a phrase with *nga* as head: Ndiyoxolisa ngokungayinxibi impahla yesikolo
                                   (I am sorry for not wearing a school uniform.)

With a clause as an account: Ndiyoxolisa, bendiba ndobuya ngoku
                                (I am sorry, I thought I was going to come now.)

Xolela: In the imperative with agreement of the first person on the object

Ndixoleleni   (Forgive me)

Strategy 4.3: Request for forgiveness

Requests for forgiveness are introduced by the verb _cela_ (request). The complement of such a verb may be the following:

A noun phrase with _uxolo_: Ndicela uxolo

Ndicela uxolo kakhulu

Ndizicelela uxolo

Such a NP may appear with phrases with _nga_ as head:

Ndicela uxolo [ngokungayinxibi impahla yesikolo]

Ndicela uxolo [ngako konke endikwenzileyo]

(I am sorry for all that I have done.)

Ndicela uxolo olukhulu kuwe [ngokungawenzi umsebenzi wakho]

(I am asking for apology to you for not doing your work.)

Another clause may appear with _cela_:

Ndicela uxolo, ungabisandinika isohlwayo

(I apologize, don't punish me.)

Ndicela uxolo kuba ndilibele ukwazisa ukuba ndiya phi

(I apologize, because I forgot to inform you where I am going to.)

Ndicela uxolo noko ungade uzikhathaze kangaka.

(I apologize don't worry yourself that much.)

A clause with the verb _xolela_ as head: Ndicela undixolele

(I ask you to forgive me)

A deficient verb _–kha_ with _xolela_: Khawundixolele   (Just forgive me)

Strategy 6: Promise of forbearance

Most of the expressions, which require forbearance, have the deficient verb _phinda_ in one of its clauses:

Soze ndiphinde / Sobe ndiphinde
(I won't do it again.)

Andisokuze ndiphinde / Andinakuze ndiphinde
(I am not going to do it again.)

Andinakuphinda / Andisobe ndiphinde / Andizokuphinda
(I will never do it again.)

A complement clause may appear after the clause with _phinda_ as head:

Asobe iphinde yenzeke loo nto
(This thing won't happen again.)

Sobe ndiphinde ndingayinxibi
(I am not going to wear it again.)

Andinakuphinda ndingasinxibi isinxibo
(I am not going to wear the outfit again.)

Andinakuphinda ndiyenze impazamo efana nale
Soze ndiphinde ndingawenzi umsebenzi
(I will never do a mistake like this one.)

Such clauses as above maybe preceded by a clause with _themba_ or _thembisa_ as head:

Ndiyathembisa andisokuze ndiphinde   (I promise that I will never do it again.)

Ndiyakuthembisa sokuze ndiphinde   (I am promising you that I will never do it again.)

Strategy 7: Offer of repair

This strategy may be expressed by various means in Xhosa. In each case an expression with *buyisela* may appear as well as a clause with *kuyithenga*:

Ilokhwe yakho ndizakuyibuyisela, ndizakuyithenga
(I am going to bring back your shoes. I am going to buy it.)

Ndizakuyibuyisa imali yakho mhlobo wam
(I am going to bring back your money my friend.)

CHAPTER 5

CONCLUSION

This Chapter gives the findings of the research, which concentrated on the speech act of apology in Xhosa.

Three social groups have been selected as the basis for the research, which are as follows:

> ➤ Persons of authority
> ➤ Strangers
> ➤ Persons of equal status

A questionnaire has been drawn up within which students of selected High Schools have filled in the offence and the apology. Method of collecting data was done in such a way that four High Schools in the Western Cape has been selected and Grade 11 learners were asked to complete the questionnaire.

Analysis of number of strategies is as follows: The total number of apology strategies, which were recorded in the questionnaires are four hundred and seventy one (471).

Three different social categories formed the basis of the research, i.e.:

> ➤ Category A: Apologies to a person of authority
> ➤ Category B: Apologies to a stranger
> ➤ Category C: Apologies to persons of equal status

The total number of the apology strategies was:

> ➤ Category A: Total number: 242   Percentage: 51.4%
> ➤ Category B: Total number: 124   Percentage: 26.3%
> ➤ Category C: Total number: 105   Percentage: 22.3%

With regard to number of apology strategies in each situation

Category A has eight (8) sub-situations, which are as follows:

A1.1 The teacher is offended because of the learner not wearing school uniform. The total number of strategies is 36 and the percentage is 14.9%.

A.1.2 The teacher is offended because one of the learners didn't do his/her homework. The total number is 32 and the percentage is 13.2%.

A.2.1 A parent is offended because her daughter is leaving the house without informing. The total number is 34 and percentage is 14%.

A.2.2 A parent is offended because of the way her daughter dresses. The total number is 22 and percentage is 9.1%

A.3.1 The priest is offended because one of the choir members is not attending the practice. The total number is 31 and percentage is 12.8%

A.3.2 One of the church members does not hand in the offerings. The priest complains. The total number is 30 and the percentage is 12.4%.

A.4.1 The shopkeeper is offended because the employee is slow in attending to customers. The total number is 32, and the percentage is 13.2%.

A.4.2 The employee gives the customers wrong change in front of the shopkeeper. The total number is 25 and the percentage is 10.3%

Category B has give sub-situations, which are as follows:

B.1. Two people are traveling on a taxi. One of them is drinking a cold drink. It so happens that the driver suddenly stops the taxi. The cold drink of the lady fell on the other passenger and stains his shirt. The next person complains. The total number is 31 and the percentage is 25%.

B.2. People are traveling on a taxi. One of them takes out a cigarette and smokes. People in the taxi complain. The total number is 21 and the percentage is 16.9%.

B.3.   A man bumps into a woman on a busy pavement and knocks out a parcel out of her arms. The woman complains. The total number is 24 and percentage is 19,4%.

B.4.   People are standing in a line in the bank. A man jumps the queue because he is in a hurry without consulting others. Other people complain. The total number is 24 and the percentage is 19.4%.

B.5.   By mistake a traveler has taken somebody else's parcel at the baggage center at the airport. The owner of the parcel complains. The total number is 24 and the percentage is 19,4%.

Category C has four sub-situations, which are as follows:

C.1.   Xola has made an appointment with Noxolo that they should meet on Monday at 14:00. Xola failed to honour the appointment and Noxolo complains. The total number is 23 and the percentage is 21.9%.

C.2.   Your friend has borrowed money from you. Now she is not returning it. The total number is 24 and the percentage is 22.9%.

C.3.   Noxolo has borrowed her friend's dress without asking for permission and spilled something on it. When the friend finds the stained dress in the wardrobe, she complains. The total number is 28 and the percentage is 26.7%.

C.4.   A student has forgotten to hand in an important assignment for his friend as promised. The friend complains. The total number is 30 and the percentage is 28.6%.

Seven apology strategies were examined in the questionnaire on apologies in Xhosa. These strategies are indicated below:

Strategy   1:   Minimize the degree of offence
              2:      Acknowledge responsibility
              3:      Explanation or account

4:      Direct apology

5:      Express concern for the hearer

6:      Promise forbearance

7:      Offer of repair

The strategies above have been examined to establish which of these categories do occur in Xhosa, how frequent is their recurrence and is there a possible explanation for each frequency of recurrence.

Six strategies have a certain frequency of appearance; other strategies are regarded as negligible. These six strategies have been examined in all three social groups. The table below will show clearly the comparison between strategies in social groups.

Strategy	Authority	Strangers	Equal
3.2	31	33.9	41
6	27.7	-	6.7
2.2	9.1	10.5	17.1
4.3	-	12.9	-
4.2	-	11.3	-
2.3	5	6.5	6.7

This strategy with the highest frequency in Xhosa is strategy 3.2: Explicit explanation between equals. This clearly shows that between equals, Xhosa speakers are not apologetic; they like to give an explanation or account in every offence.

Strategy 6: Promise of forbearance has the second highest frequency with people of authority. This shows that in a situation where there is a person in authority, the speaker takes responsibility by expressing regret stating clearly that he/she will not repeat the same act again.

The strategy with the third highest frequency in Xhosa is strategy 2.2: Explicit acknowledgement between equals. This could mean that between equals the speaker explicitly acknowledges his/her responsibilities.

The strategy with the fourth highest frequency or recurrence is strategy 4.3: Request for forgiveness between strangers. In this strategy an apologizer will request for forgiveness to a strange person.

The strategy with the fifth highest frequency of recurrence is strategy 4.2: Offer of apology between strangers. With strangers, an apologizer will offer his/her apology by saying: "I apologize..."

The last strategy with some frequency in Xhosa is strategy 2.3: Expression of lack of intent in persons of authority. This shows that a speaker does show lack of intent in his/her actions.

As has been said, the questionnaire has been drawn consisting of different kinds of offences and a blank space whereby the student should fill in an apology in that space.

In those three different social categories, which form the basis of the research, three various kinds of offences have been selected from each subcategory. The data is obtained at 4.6 above.

The use of Xhosa in the apology strategies

Various strategies have been investigated with the aim of discovering what Xhosa constructions may be applied in these strategies.

Strategy 2.1: Implicit acknowledgement

The research discovered that the verb [khathazeka] has been frequently used in this strategy.

Strategy 2.2: Explicit acknowledgement

Acknowledgement is usually indicated by the presence of verbs of acknowledgement such as [bona] [qonda] [azi], followed by a complement, which may be an [ukuba-] clause.

Strategy 2.3: Expression of lack of intent

Lack of intent has been expressed with the noun [injongo], with the verb [phazama] and [khathaza] and with the prepositional phrase [ngokuthanda].

Strategy 2.6: Explicit acceptance of the blame

Acceptance of the blame has been expressed by various means in Xhosa, such as [inyaniso] and [kufanele] clauses.

Strategy 3.1: Implicit explanation

In this strategy, an account has been given implicitly and does not refer directly to the offence.

Strategy 3.2: Explicit explanation

In this strategy, the research discovered that the explanation takes on the form of giving a reason for the offence.

Strategy 4.1: Expression of regret

An expression of regret has been expressed in Xhosa by means of the nominal relative stem [-lusizi] followed by an explanatory clause or a phrase with [nga] as head.

Strategy 4.2: Offer of an apology

Apologies in Xhosa have been expressed by means of the following intersections of apology: [uxolo] [Ngxe] [Tarhu].

Strategy 4.3: Request for forgiveness

Requests for forgiveness have been introduced by the verb [cela].

Strategy 6: Promise of forbearance

In this strategy a verb [phinda] [themba] or [thembisa] have been discovered.

Strategy 7: Offer of repair

This strategy has been expressed by various means in Xhosa. In many cases an expression with a clause [buyisela] and [kuyithenga] have been discovered.

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