

## A Socio- Cultural Study of Apology Expressions in Iraqi Non-Standard Arab

M.A in Linguistics□

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دراسة اجتماعية ثقافية لعبارات الاعتذار في اللهجة العراقية الغير رسمية

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### المستخلص

يخضع الاعتذار في المجتمع العراقي الى العديد من المعايير والقيم الثقافية والاجتماعية . يعتبر الناس في المجتمع العراقي أن الاعتذار هو سلوك اجتماعي مهم ينبغي القيام به بطريقة صحيحة وفعالة ، والاخلال به يؤثر على مكانة الشخص في العلاقات التواصلية الاجتماعية السليمة مع الآخرين . فعندما لا يعتذر الناس عن أخطائهم التي ارتكبوها بحق الآخرين يؤثر ذلك سلبا على توازن العلاقات الاجتماعية الودية بينهم وفقدان التعاون بين أفراد المجتمع . يعتمد أسلوب الاعتذار وعباراته حسب العلاقة بين الطرفين ، أحيانا لا يعد الاعتذار ضروريا بين الاصدقاء المقربون جدا وكذلك بين افراد العائلة الواحدة وخصوصا الاخطاء البسيطة التي تقع بينهم . أحد اهداف هذه الدراسة هو اكتشاف وتحليل عبارات الاعتذار الغير رسمية المستخدمة من قبل العراقيين . كما تهدف الى استكشاف استراتيجيات الاعتذار التي يستخدمها المتحدثون الاصليون باللغة العربية في مواقف مختلفة . ولتحقيق هذه الاهداف، افترضت الدراسة : أن نوع الجنس ( ذكر / انثى ) يؤثر ذلك على استراتيجيات وعبارات الاعتذار، وأن المكانة الاجتماعية والمستوى التعليمي للفرد يؤثران على استراتيجيات وعبارات الاعتذار . اعتمد الباحث في جمع البيانات وتحليلها على الملاحظة وأجراء مقابلات مع بعض المشاركين العراقيين وفقا للوضع الاجتماعي لهم والجنس ( ذكورا واناثا ) . يتبين هنا من خلال تحليل البيانات التي اعتمدت أن الاعتذار ظاهرة اجتماعية إيجابية تعكس المستوى التعليمي والثقافي والاخلاقي للشخصية ، وأن دوافع الاعتذار عديدة منها الشعور بالندم ، وللمكانة الاجتماعية دور كبير في الاعتذار ، مما ينعكس على سلوك الفرد ، وأحيانا ليس بالضرورة ان يكون دافع الاعتذار الشعور بالأسف أو الندم بل ربما يكون تجنباً للعقاب ، وقد تبين أن المرأة العراقية أكثر ودا وسلاما من الرجل في الاعتذار من خلال استخدام عبارات لطيفة تعكس شخصيتها الفطرية . وقد اضطرت احدى النتائج الرئيسية أن طبيعة الثقافة لعراقية ، بالإضافة للموروث الاجتماعي والديني الذي يلعب دور واسلوب كبير في عبارات الاعتذار . كذلك اكتشف الباحث ان هنالك استراتيجيات الاستعارة تستخدم كأسلوب مهذب في الاعتذار ، على سبيل المثال "أنت عيني / تاج راسي / أمسحها بلحيتي " . وكذلك يستخدمون العبارات التي فيها "قسم " مثلا ( اقسام بالله / اقسام بالقران ) واخيرا ، كشفت الدراسة ان ( الوعد ) من اهم استراتيجيات الاعتذار بعدم تكرار الخطأالكلمات المفتاحية ( الاعتذار ، المنزلة الاجتماعية ، الجنس ، استراتيجية الاعتذار ، عبارات الاعتذار ، الندم )

### Abstract□

Many cultural and social norms and values are involved in the Iraqi Arabic apologies. People perceive apology as an important social behavior that should be performed successfully and effectively since losing face is one of the problems encountered in human communication. If people don't apologize in serious offences, social relationships are less easily maintained or no cooperation is achieved. Yet non-serious offences do not necessarily require apology, in particular those simple family offences due to close social distance and the social intimacy between the offender and the offended. One of aims of this study is to discover and analyzing the

apology expressions used Iraqi Non-Standard Arab. It also aims at exploring the apology strategies Arabic native speakers used in different situations. To achieve these aims, the study hypothesizes that the gender affects the apology strategies and expressions, the social status and the education level affect the apology strategies and expressions. The date of the study are based on the observation and through conducting interviews with some participants from Iraqi Non-Standard Arab according to social status and the gender. It is found here that Apology is a positive social phenomenon that reflects the educational and moral level of the personality and the motives for apology are sense of regret, a social status plays a great role in apology, which are reflected in the behavior of the individual, it is not necessary that the motive of the apology is to feel sorry or regret, perhaps it is to avoid punishment, and it is found that the Iraqi woman is friendly and peaceful more than men in apologizing through the use of kind expressions that reflect her elegant personality. One of the main results showed that the choice of apology strategies was highly influenced by the collectivistic nature of Iraqi culture as well as the socio-religious conceptualization of apology. It is discovered that the metaphor strategy You are my eye. / My head's crown / Wipe it with my beard is used like, As well as they use swearing expressions like, I swear by Allah/ I swear by the Quran. Finally, the study discovered that the promise is one of the important strategies in apologizing not to repeat that fault again. **Key words: Apology, the social status, the gender, the strategies and expressions, the regret**

### **1.Introduction**

It is well known that every society has its own customs and traditions, which are deeply rooted in the culture of that society, which is reflected through the using of language, which is used by the native speaker of the language, who belongs to the culture of that society, and he acquired it through interaction with others in public events. Apology is one of the most important interactions. The social interaction used by the Iraqi speaker, and the strategy of apology varies according to previous knowledge information and level of education. Age also plays a major role in the strategy of apology and the expressions used in it. The cultural and religious influence has a clear impact on the apology strategy and the expressions used in it. Social relations among humans, is one of the main functions of language. In interaction, the participants' assumptions and expectations about people, events, places, etc. play an important role in the performance and interpretation of linguistic expressions. The choice of such expressions to convey certain communicative purpose is controlled by social conventions and the individual's assessment of the situation (Nureddeen, 2008:143). According to Van Dijk (1977: 155) language users employ various speech acts to achieve their communicative aims. Apologizing strategies have drawn the attention of many investigators. Classifies apologizing according to felicity conditions for its realization that contains an apologetic performative action or an expression of regret (Jacobson, 2004:213). Apology is also seen based on the functions it may serve a remedial interchanges used to restore social harmony after transgressing by the wrongdoer (Goffman, 2009: 192). Apology it means utterances and deeds a person tries to offer to lift punishment or blame due on him / her for a malicious deed he has committed (Al-Abdi, 1982:4-6). Apology is a means used to remove the misunderstanding between speakers. Holmes (1990:159) defines apology as a speech act addressed to B's face needs to remedy an offence for which he takes responsibility and thus to restore the equilibrium between A and B (A is the apologizer, and B is the person offended). Apology differs intra culturally for example Iraqis apologize when somebody touches someone's body, while the Japanese rarely apologize in such situations. Likewise, Tanaka (1991) shows that the Japanese use apologetic expressions, such as "I'm sorry" to interrupt you when paying a visit. Selo (2004) conducted a study on apology in Iraqi Arabic to find out the apology strategies Iraqis use. He investigated also the influence of sex, age and status on apology choice, the findings show that the main strategies for expressing apology were: apology and regret, responsibility, explanation, offer of repair, promise of for balance, low-high and high- low strategies for nonnative speakers of Arabic who may not able to understand and express apology well in Arabic. Apology in Iraqi Arabic will be investigated. Apology is defined as a speech act which is intended to provide support for the hearer who was actually or potentially malaffected by a violation (Olshtain, 1989: 156). Finally, through this, we understand that the Iraqi society has a special strategies in offering an apology, which sometimes includes feeling regret, as well as using special expressions of regret in the Iraqi dialect, according to the culture of that society when offering an apology.

#### **1.1. The statement of the Problem:**

Iraqi society belongs to customs, traditions and social standards whose roots extend to a culture, including religious ones, as the research problem lies in that the culture of a man's apology from a woman, as well as the apology of the old from the young, is considered rare in Iraqi society. Iraqi society belongs to many cultures,

and to a degree it appears in the culture of apology. Here we shed light on the personality of the Iraqi man who is influenced by the Bedouin culture in which the family and cultural habits that have a role in personality, personal mentality, behavior and apology.

Making a mistake, that is why this study came to know the expressions of apology, its style and motives for the Iraqi speaker, as well as in order to cultivate a culture of apology far from social and cultural obstacles.

## **1.2. Aims of the Study:**

### **The study aims at:**

1. What are the apology strategies used by Iraqi native speakers?
2. what are the apology expressions used by Iraqi native speakers?
3. Investigation whether the gender affects the apology strategies and expressions
4. knowing whether the social status affects the apology strategies and expressions

## **1.3. Hypothesis of the Study: The study hypothesizes the following:**

1. the gender affects the apology strategies and expressions.
2. the social status and the education level affect the apology strategies and expressions
3. the regret has a great role on apology strategies

## **1.4. Research methodology:**

Both The descriptive and analytical method have been used as the most appropriate curriculum for this type From research, it is based on the study as it is in fact and is accurately described.

## **1.5. Value of the Study:**

The study is important for readers and analysts, etc., because it reveals the strategy and expressions of apology used by the Iraqi speaker and what are the cultural and social factors affecting the expressions and style of apology, which are reflected through the use of language.

## **2. Literature review & theoretical background**

### **2.1. Definitions and Functions of Apology:**

The term "Apology" is come from *apologeomai*, a Greek word that means significantly '*to justify or defend oneself*'. affirms such this meaning in English, which is clear in: "The pleading off from a charge or imputation, whether expressed, implied, or only conceived as possible defence of a person or vindication of an institution, etc., from accusation or aspersion( AL-Zumor, 2011:19-22)

There has been a gradual shifting of the meaning of apology from the official field to the more informal domain. The term had, simply, at least informally, started by meaning "defense or justification of a particular action: Justification, acknowledgement or excuse, of an incident or course of action. The more current practices of using the term apology function as a 'regret' offered by the offender or "apologizer" to an offended person(Chaman,210:133-137) .

Austin (1962:231-233) classifies apology under the category of "Behabitives" along with other illocutionary forces like condoling, congratulating and challenging as a kind of performative concerned roughly with reactions to behaviour and with behaviour towards others and designed to exhibit attitudes and feelings.

According to him, when a speaker apologizes, he/she performs;

a. implicit apology, for example;

I'm Sorry ) أنا أسف (

b. explicit apology, for example;

I apologize) (اعتذر

c. When the speaker intends to show his / her feelings of apology, which are evident on facial expressions

d. Accept the apology and forgive the offender

apology as a communicative act cannot be established as "being sincere" unless it is regarded as being polite; the person who apologizes intends to show his/her behavior's in a light of regret and this depends on his/her social environment, beliefs and educational level (Brown and Levinson ,1987:145-147).

In performing an apology, the opportunity to re-establish confidence is attempted, resolving not to repeat the offending behaviour is an important condition of an apology, even if this is not articulated, it is an assumed implication of an act of apology. From this point, the repeated apology on a particular action or situation, without such assurances of the intention not to let it recur, seems (Holmes, 1993:155-159).

Arab native speakers, frequently use apologies to express indebtedness and gratitude since they perceive that an intrusion or imposition were caused, therefore, apology could be applicable as a softener for that intrusion or imposition( Al-Zubaidi, 2011:92-93).

## 2.2. Cultural Context

According to Iraqi Arabic native speakers are concerned, we can develop a definition for cultural context. It can be defined as people's cultural norms, background and beliefs. This refers to members' different views, opinions, thoughts and feelings refers to members' different views, opinions, thoughts and feelings that result from their experiences and norms, regions, and religion. An example of this is when a picture of an artist reflects someone's childhood, schooling, or any specific time from his/her life experiences. We can conclude that the 'picture' represents "Cultural context" in that kind of context which reflects a connection between expressions and the cultural awareness of people who are engaged in the process of communication through portraiture and an associated embodied narrative or biography, all of which are cultural products ((Duranti, 1992:213-216)

Moreover, cultural context has mainly two main levels of information, i.e. principles of interaction and cultural norms. There is no doubt that all these levels of information are different and may share some aspects, which have common features when participants speak in the mother tongue and the foreign language. At the level of 'principle', in addition to Grice's cooperative principle and politeness principles, there are other cultural principles of human communication. For example, the Iraqi Arabic people appreciate the subjective pronoun 'We' to a great extent. They believe that this solidarity marker which is simultaneously both friendly and proud is of supreme importance. Such solidarity marker involves the proud and friendliness in terms of establishing in- group harmony and interdependency rather than independency. In this regard, that Arabic people gives priority to in group aims over the personal ones (Spencer, 2003) There are priority of the group goals over the personal ones and the harmony of the whole group. This principle of using language could enhance the interpersonal interaction between participants within the same pragmatic community because it refers to the people as a group rather than individuals. Culture specific principles for social interactions contribute to understanding utterances that need extra-linguistic information for successful communication. Besides, in every culture there are everyday norms or rules, which play an important role as an action specification. They function effectively more than the principles since they indicate what must be said and what mustn't be, according to situations of interaction (Schegloff, 1992).

## 2.3. Strategies of Apology

The purpose of the apology is to accept the apology and asking for forgiveness, so the person at fault must follow some successful strategies to achieve that purpose.

There are two types of apology strategies;

1. Direct Strategies: Which includes explicit strong phrases used by the person at fault and intends to apologize. This semantic formula adopted to perform the act of apology includes: expressing regret, such as (I am sorry) offering apology, such as (I do apologize), seeking for forgiveness, such as: (forgive me), intensification (using intensifiers), such as (I am really sorry, Oh! I am so sorry).

2. Indirect Strategies: The apology in this case is accompanied with a sense of responsibility by expressing remorse and regret, which includes the following semantic formula:

a) Accepting blame, such as: (It was my fault)

b) Admitting the offence, such as: (I admit, I broke your glasses).

These types of apology includes explaining the situation: when the offender transfers the apology by clarifying the situation by giving justifications for the offense committed. For example, someone shows an explanation for being late by saying: (There was an accident on the highway, therefore, I arrived late, or (I am sorry The car had a breakdown) (Blum-Kulka and Olshtain, 1984: cited in Al-Adaleih, 2007).

c) Promise :where certain expressions may be resorted to promise the offended for avoiding any similar future behaviour. For example, "It won't happen again" To relieve an offended person, the apologizer may express concern for their well-being, personal conditions, etc., for example: "Do you feel well?", "Are you OK"?. when the offender may make an offer to provide repair for any specific damage caused by the infraction, which can be specific, such as: 'I will do extra work over the weekend' and non-specific, such as: 'I'll see what I can do (Hussein, 1998).

Another types of apology strategies categorized as evasive strategies, used by the person giving an apology include minimizing the degree of offence, by reducing the degree of infraction committed against somebody. This is often done by giving some arguments that indicate the 'nothingness' or 'minimality' of something. For example, by downgrading the offence 'Oh, it does not matter'; or by blaming someone else and shifting responsibility, for example, 'I think that X is also responsible for this problem' (Trosborg 1987).

## 2.4. Social variables

In order to perform any speech act successfully, there should be two bases, sociopragmatic and pragmalinguistic, that is to say whether and how to perform it. The sociopragmatic basis refers to the contextual factors such as social distance, social status, rights, social imposition, obligations, aims of the speech act to be performed, etc. These elements are necessary for the speaker to consider in deciding what is or is not appropriate to perform the act, whereas the pragmalinguistic basis involves the linguistic choices which relate to the speaker's illocutionary force in an appropriate way. Many studies have revealed the role of social relations between the speaker and the hearer on the speech act performance. Apologies can be affected by many factors such as social status, social distance, gender and age (Thomas, 1983:213).

### **2.5.Social Status**

Differences in social status between the offending and offended persons in a specific situation of offence have a major influence on their relation and they are expected to mark the effectiveness of an apology produced by one side to the other. For example, that people who occupy an especially high social status position, like (politicians businessmen, managers etc.) find it difficult to apologize since they are afraid of appearing unimpressive if they admit to making a fault . The relative high status of the interlocutors encountered in a conflict affects their will to give an excuse or forgive. Thus, the higher the status of the offender, the less likely an apology.

when a person with lower status does apologize to a person with high status for committing a particular offence, the offended person may not necessarily accept that apology and may reject it. In contrast, when a person of high social status apologizes to a lower status person, the offended in this case is not in a strong position to refuse the apology (Kiger, 2004:133-135).

### **2.6. Gender**

According to linguistic politeness, Previous studies confirmed that there is a difference in the style and expressions of apology between males and females. They have discovered how females apologize more often than males, that women unlike men, when committing an offence, can be seen to make more effort to apologize. Compared to men, women were shown to be more begging, their apologies were more extensive and more complex, and they made more efforts to reduce the damage caused by their offence( Gonzales,990:83-86).

If women are seen to have lower status, that agrees with Politeness Theory (Brown & Levinson, 1987), which states that people who have a lower position tend to make more effort to maintain a good relationship with others.

Gonzales et al. (1990) sees females in their apologies tend to show themselves more than males, their apologies are more predictable and may be taken as more, those of males.

### **3.Data Analysis & Findings**

The data are collected by observations and making interviews with(20) participants, according to social status and the gender.

**3.1.Strategies of apology:** used by people who have done faults and then intend to apologize to others .

There are many strategies, We can know it by the researcher through expressions of apology, their motives and intentions.

#### **1.regret and reparation**

Some examples will be given below to illustrate the case

Statement of regret:

I am so sorry for what happened

أسف كلش للي صار

I can't express my regret and apology to you Sorry bro,

أسف يخوي, ما اقدر اعبرلك عن اسفي واعتذاري

By Allah, I am very sorry

والله كلش اسفه

I express my apology to you

اقدملج اعتذاري

By Allah, I apologize for what happened

والله كلش اسفه للي صار

Sorry, my dear

متأسفه عيوني

Sorry, sorry, I'm so sorry

أسفه.. أسفه كلش اسفه

According to these expressions , the researcher discovered that:

regret is often stated in Iraqi Arabic with the phrase (Aasef) . In other words, it seems that Iraqis tend to use direct apology using words 'sorry and apology' to express their regret and remorse. These strategies refer to verbal messages that embody and invoke speaker's true intentions in terms of their wants, needs and discourse process.

The researcher also noticed that females use more friendly expressions than males when offering expressions of apology to be more tactful and intimate.

The second type of apology strategies is called (2) **justification and explanation**

The researcher tries to explain this strategy through the expressions used:

I didn't find a good present

ما لكيت هدية زينة

I was busy and couldn't come

جنت مشغول وما كدرت اجي

The store was closed and I could not get the materials

المحل جان معزل وما كدرت اجيب الغراض

It rained when the lap top was in my hand

اللاب توب جان بيدي ومطرت

My mother got sick and was late for you

امي جائت مريضة وتاخرت عليك

I was in a deep sleep and forgot the appointment

اخذنتي نومة عميقة ونسيت الموعد

On the way it became a problem and I returned home

صارت عندي مشكلة بالطريق ورجعت للبيت

I couldn't find the size in the store

ما لكيت على قياسه بالمحل

The roads were closed and I could not cross

سادين الطرق وما كدرت اعبر

I bought it for you but forgot it at home

اشتريتها لك بس نسيتها بالبيت

The device was damaged, so I could not send you the data

الجهاز عطل وما كدرت ارسلك البيانات

This strategy is used more than the last one. According to the expressions used here, the researcher noticed that a person at fault provides justifications and explanations about the reason for the negative behavior against the injured person.

The third type of apology strategies is called (3) **Reparation**

According to the expressions used here, the researcher discovered that males/ females used this strategy to reinforce the degree of apology. Males tend to amend things rather than compensation.

The researcher mentions here this apology strategy, which is reflected through the following expressions ; God's will, I will amend your computer.

أن شاء الله راح اصلحك الجهاز

I promise that I'll copy the book

اوعدك راح استنسخلك الكتاب

Allah's will, I will compensate you with a new device

أن شاء الله اعوضك بجهاز جديد

I promise I bring you a very smart perfume

أوعدك اجيبلك عطر جديد كلش راق

I will bring you a device of a better quality

راح اجيبلك جهاز نوعيته افضل

I will buy another computer for you

راح اشتريلك جهاز غيره

I am so sorry, it fell down accidentally, I will buy one for you. أسف وكع غضب عني راح اشتريك غيرها

I am so sorry, I will compensate you the repair cost, and if you want, I go with you to the repair place.

اسف جدا واني راح اعوضك فلوس التصليح واذا تريد اجي وياك للتصليح

In this strategy, the researcher noticed that it is found that 'promise' is also one of the realizations. In addition, the use of ' Insha'Allah' reflects the cultural context of the Iraqi conventions as a mirror of the Islamic community.

The fourth type of apology strategies is called(4) **The promise not to repeat offense:**

I promise, this will not happen again

أوعدك هالشي مراح يتكرر

What happened will not be repeated

تأكد انو هذي اخر مرة تتكرر

Believe me, what happened will not happen again

صدقني الصار بعد ميصير مرة لآخر

Sorry, I will not make noise, and if you need help, I am ready

اسف بعد ماسوي صوت، واذا تحتاجين مساعدة انا حاضر

Moreover, the researcher noticed that there is a special strategy that is often reflected in the style of social transactions, which are rare and lack the polite style, which are used by males more than females The following examples explain that;

السبب مو مني

It was not me who disabled the device

مو انا اللي عطل الجهاز

My brother switched the device on and go a way

اخوية شغل الجهاز وروح

**(5)Asking forgiveness:** One of the most important strategies of apology is the intention of the person who made a fault to ask for forgiveness.

The researcher mentions some of expressions used here;

Sorry my dear mum, this is a kiss on your head. but don't be upset

اسف انا الغاليه هاي بوسه من راسج بس لا تزعلي مني

Sorry my father, I swear I forgot

أسف بيوي قسما نسيت

Sorry father, my head's crown, I will buy it tomorrow

اسف ابوي تاج راسي باجر اجيبها لك

My dear brother, do not be upset, I will buy you the smartest perfume

اخوية الغالي لا تزعلي باجر اجيبلك احلا عطر

**(6)Accept the apology:** The researcher discovered that there is acceptance of an apology by a person who suffered a harm.

The following expressions explain that;

Thank you since you have accepted my apology

اشكرك لقبول اعتذاري

Grateful that you forgive me for what happened

ممنون منك لانك سامحتني عالصار

**Social Status: 3.2.**

Iraqi society belongs to diverse social and cultural customs in which social classes and social status play a great role which are reflected in the behavior of the individual.

Where the family has the biggest role in raising the individual to acquire specific behaviors that are reflected through interactions with others.

The family is responsible for building the personality of the individual who acquires customs and traditions from the parents

especially the cultural and scientific level of the family.

For example, it is not necessary that the motive of the apology is to feel sorry or regret , perhaps it is to avoid punishment;

I am really sorry, sir manager

كلش اسف سيادة المدير

My dear sir , that was my fault and I am ready to have the full responsibility.

سيدي العزيز الصار خطأي واني اتحمل المسؤولية

I'm sorry sir, I swear, I've been sleeping in bed for two days

اسف استاذ والله يومين نايم بالفرش مريض

Professor, give me another chance for God's sake

استاذ خليها لله وانطيني فرصة ثانية

Believe me sir, I had an urgent case and I could not come to the lecture

صدكني دكتور صار عندي ظرف طاريء ومكدرت اجي للمحاضرة

My beloved and my head's crown dear teacher, by Allah I have been busy

حبيبي وتاج راسي دكتور العزيز والله صار عندي شغل

Sorry dear sir, concerning the appointment, it is true the appointment is very important, but one of my brother had a problem and I took him to the hospital and it coincide with the appointment, I beg your forgiveness.

العفو استاذي العزيز بخصوص الموعد ، صحيح الموعد مهم جدا ، واحد من اخوتي صار عنده مشكلة ، ووديته للمستشفى وسبحان الله صادفت ويه هذا الموعد وارجو المعذرة

Sir, frankly, I have been looking for them for two days, I wanted to tell you about the matter, but I was afraid from you.

استاذ والله بصراحة صار لي يومين ادورلها ، وردت اخبرك بالموضوع بس كنت خايف منك.

Through these expressions , their style, and their strategy, the researcher discovered that most of their motives are to avoid punishment.. and some of them are true intentions for regret and sorrow. As a result, it is the individual's personality and way of thinking that determines the purpose of the apology.

### 3.3. Gender

According to analysis of the data, the researcher discovered that, Iraqi society is one of the societies governed by customs and roles that affect the freedom of the individual according to gender. This distinction appears through society's view of holding women accountable for their behavior, especially when they commit a fault, this makes a woman wary of her behavior with others, and she should be more shy than a man.

Therefore, we find that the Iraqi woman is friendly and peaceful in apologizing through the use of kind expressions that reflect her elegant personality.

The following expressions which are used by woman to show their apology;

Sorry brother forgive me

أسف اخوية سامحني

uncle really sorry, I swear it was not my intention Dear

عمي العزيز كلش اسف بالله ما جنت اقصد

My dear brother, do not be upset with me, Allah protect you

اخوية العزيز لا تزعل مني ربي يحفظك

My kid, Allah save you for your youth. I regret a lot

وليدي الله يحفظك لشبابك كلش متأسف

So Sorry, By Allah, I am very ashamed, bro

كلش اسف والله حيل خجلانه منك اخوية

The following expressions which are used by men to show their apology:

Sorry for what happened

اسف للي صار

sorry, I didn't mean it

أعذرني ما جان قصدي

Sorry I didn't notice

أسف ما جنت منتبه

Moreover, the researcher noticed that the close relationships between friends and relatives are not restricted by specific apology rules and are normal and sometimes not necessary.

In addition, the researcher discovered an apologetic strategy through the wrong phone call. Some of the following expressions are used:

Sorry dear, I dialed by mistake. I hope I didn't disturb you

أسف عزيزي اتصلت بالغلط اتمنى ما از عجتك

I am sorry, I dialed the wrong number. I didn't mean to disturb you

اسف غلطت بالرقم ما جان قصدي از عحك

Some questions by the researcher through the interviews which conducted with participants:

1. Do you think an apology raises a person's status or vice versa?

The majority answered yes, according to their level education and way of thinking and awareness.

2. Do you think that a person with a high position and a special social status apologizes for who is lower than him?

Most of them answered (No) and rarely answered (May be)

3. Do you think that religion has an impact on apology?

Everyone answered, of course, as it is the source of morals and noble values and principles.

4. Which is more polite in offering an apology, the man or the woman, and why?

Some of the men think that they are more interested in apologizing than the women, and the other section thinks the opposite. On the other hand, women believe that their personality and social reality requires them to be more concerned with personal behavior, and apologizing is part of it.

5. In Iraqi society, do you think that the husband apologizes to his wife if he made a fault against her?

Some men think that apologizing to a woman is not a pleasant thing. Others believe that an apology to them is not necessary. On the other hand, some others believe that women have tender feelings and need sympathy. One of the characteristics of a respectable man is that he apologizes to women, and this is a legal and moral duty.

6. Does age affect the expressions of apology, its style and strategy?

Of course, the majority believes that our religion and the teachings of our Prophet urge us to respect the elderly, and we must apologize to the elderly in the most beautiful and purest words, and honor them with respectful behavior.

### **3.4. Findings**

The present study has arrived at the following concluding remarks:

1. Apology is a positive social phenomenon that reflects the educational and moral level of the personality.

2. A family has a great role in influencing the building of the personality of its members, which reflects their behavior through what they acquired from their parents, especially the polite and morals standards.

3. A person who belongs to a family whose moral and educational level is the basis for its construction. The motives for apology are sense of regret.

For example;

I can't express my regret and apology to you Sorry bro,

اسف يخوي ما اقدر اعبرلك عن اسفي واعتذاري

4. Iraqi society belongs to the religious majority, and that affects behavior of the members, and it seems clear in the use of expressions of apology, in which we find swear words, like (By Allah).

For example;

By Allah, I apologize for what happened

والله كلش اسف للي صار

5. Among the strategies of apology is when a person provides an explanation and justification in a polite way in which he intends to accept his/her apology from a person who has been harmed.

For example;

Sorry, the device was damaged, so I could not send you the data

أسف الجهاز عطل وما كدرت ارسلك البيانات

6. One of the most important strategies of apology is the intention of the person who made a fault to ask for forgiveness.

For example;

My dear brother, do not be upset, I will buy you the smartest perfume

اخوية الغالي لا تزعل باجر اجيبلك احلا عطر

7. Among the apology strategies is when a person promises not to make the mistake again, which is offered by the style of apology expressions used in this situation.

For example;

I promise, this will not happen again

أوعدك هالشني مراح يتكرر

8. It is not necessary that the motive of the apology is to feel sorry or regret , perhaps it is to avoid punishment. That occurs when someone wants to show his/her apology to a person who has social classes and social status like(a manager, headmaster, supervisor etc.).

For example;

Believe me sir, I had an urgent case and I could not come to the lecture

صدكني دكتور صار عندي ظرف طاريء ومكدرت اجي للمحاضرة

9. Females try to be more tactful by insisting on using the strategy of reparation. Besides, one can note that females use friendly vocatives more than males to be more tactful and intimate.

For example;

So Sorry, By Allah, I am very ashamed, bro

كلش اسف والله حيل خجلانه منك اخوية

10. The apology strategy and its expressions depend on the strength and type of relationship between the speaker and the listener. Formal relations require formal expressions, and relations with close friends and relatives in which the apology is informal.

For example;

A Formal expression: My brother, I am sorry, this is my Ipad, take it and use it until I buy one for you

اخوي اني اسف وهذا الايباد مالتي استخدمه الى ان اشتريلك واحد ثاني

An Informal expression: What an Ipad is this? It is made in China

على اساس ايبادك فد شي هو صناعة صينية

11. According to the Iraqi culture, some people use spontaneous, emotional words, especially children, when they apologize to their parents, intending to ask for forgiveness and kindness like.( you are my eye's sight, and the dearest thing I have, ( انت نظر عيني واغلى ما املك )

)]you are my head's crown( امسحها بلحيتي / انتي تاج راسي ) ( By Allah, you are a flag )  
(بربي انت علم)

12. There are special expressions of apology that are often used in romantic relationships by young people like, (اسف قلبي)sorry my heart

(اسف عيوني)sorry my eyes(

(اسف حبيبيتي) sorry my beloved (

13. There is a special strategy for apologizing, called non-verbal, which has a great effect on women more than men through the emergence of signs of regret and remorse on the face, expressions and positive behavior of a person.

14. The production of apology strategies in the Iraqi Arabic is significantly determined by socio-religious perception.

apology is viewed as a social phenomenon to meet religious needs, to establish solidarity and to show personal etiquette.

15. The social customs and traditions that you think of the man in particular make him rarely apologize to his wife or those younger than him.

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