

## **Pragmatic Transfer in Pakistani English Speakers Apology Responses: Impact of Social Power**

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The current study investigates the impact of social power on the performance and perception of Pakistani English Speakers' use of apology responses. Two instruments, a discourse completion test (DCT, translated version for Pakistani Urdu speakers) and a scale response questionnaire (SRQ, both in Urdu and English), are used for data collection. The findings illustrate that Pakistani English speakers (PakE) pragmatic choices are clearly influenced by their perceptions of various sociocultural, socio-religious and contextual variables. The PakE and Pakistani Urdu speakers (PakU) are found being influenced by the social power of their interlocutors. The participants of both PakE and PakU groups used Acceptance strategies (Adrefiza & Jones, 2013) when they responded to the apologies of higher status speakers, and preferred to acknowledge the apologies of equal and lower level interlocutors. They are also found using more Rejection strategies than British English speakers (BritE) while responding to lower level interlocutors, indicating that Pakistani society abides by non-egalitarian status. In contrast, British English speakers preferred to use Acceptance and Evasion strategies more often while interacting with the people of higher, equal and lower level interlocutors. The findings further highlight the influence of socio-religious aspects on the PakE and PakU groups, as they more often used positive politeness (Holmes, 1995), in contrast, British English speakers prefer to use both (Holmes 1995; Adrefiza & Jones, 2013) positive and negative politeness.

**Keywords:** pragmatic transfer, sociocultural and socio-religious aspects, apology responses, positive and negative politeness,

In recent years, important issues about Interlanguage Pragmatics research have arisen, focusing on both production and perception as important aspects of second language. Language learners should not only need to be able to produce speech acts that are considered as contextually appropriate by their target listeners; they also should understand and appreciate the elements that form linguistic behavior in different types of contexts in their target language (Saleem & Anjum, 2018). This point indicates the relationship between cultural variables and pragmatic competence in a target language. If second language learners are regarded as native speakers of another language, they may apply certain rules and strategies and norms that are employed in their native language to achieve certain aims in a translated form in their L2 to achieve the same aims. This can be described as pragmatic transfer (Kasper & Rose, 2002; Al-Momani, 2009; Aziz, Maqsood, Saleem & Azam, 2018).

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Contribution of Authors:

1. Conceived and designed the current study., including acquisition of data and drafting of manuscript.
2. Helped in acquiring the data, gave insights in the process of analysis and interpretation of data.
3. Guided in the process of data analysis and interpretation, including critical revision

Under the scope of interlanguage pragmatics (ILP), this concept involves the influence of the second language learners' knowledge of their languages. The popularity of pragmatic transfer as an explanatory concept in research relies on two assumptions. Firstly, the production and comprehension of certain linguistic expressions are largely affected by learners' first language pragmatic knowledge. Secondly, learners' pragmatic transfer is often caused by their resorting or returning to first language pragmatic norms (Kasper, 1992, p.207).

Up to now, it is acknowledged that few kinds of speech acts have been investigated within the field ILP research (Takahashi & Beebe, 1993). Such researched speech acts include apologies, thanking, requests, suggestions, refusals, compliments, and most of these interlanguage pragmatics research studies have revealed that interlanguage variation is dominant in the area of the interlanguage pragmatics of non-native speakers (Wannaruk, 2008; Chang, 2009; Al-Momani, 2009; Allami & Naeimi, 2011; Bou-Franch, 2012; Ahmed, 2017). Clearly, all these studies have enriched the area of second language acquisition and second language learning.

The main concern of the present study is to investigate the influence of the context-external variable of social power (high, equal and low) on the context-internal variable; the severity of the offense on the performance and perception of Pakistani English speakers' pragmatic transfer of apology responses. Keeping in view that theories of politeness agree that any social violation can be well reformed and maintained if the social conditions are met properly; and these conditions include the type of offense, the social status of both the apologizer and apologizee, their age and gender. Another significant condition is to what extent an individual aware of the form of politeness.

It has been acknowledged by Leech (2005) that apology as a speech act is classified into a different type of politeness forms. In other words, apology speech act has been viewed in various ways. Following Lakoff's (2001) argument, apology speech act performs social functions in order to save the addressee's face. The spoken apology has been viewed by Lakoff (2001) as being a social behaviour implying a face-threatening act. In performing an apology, the apologizer acknowledges his/her responsibility of committing an offense, whilst, Leech (2005) puts apology under the maxim of modesty. Thus, when apologizing, the speaker attempts to minimize praise of self and maximize disparagement of self. Apology in Brown and Levinson's (1983) model is regarded as a negative politeness strategy in terms of expressing respect, closeness, and deference. Negative politeness depends on avoidance based on the strategy of on-record and self-control and it can be captured in apology strategies such as taking responsibilities. Thus, the apologizer acknowledges the hearer's face- want to avoid possible offense, therefore; apology is a face-threatening act for the apologizer and face-saving for the apologizee. Finally, according to Goffman's view of face (1983), apology act involves two interactional parts, one for the speaker to express his/her guilt and the other for remedial action.

Though a number of studies have been conducted on the speech act of apology (Trosborg, 1987; Bataineh, & Bataineh, 2005; Bataineh, & Bataineh, 2006; Coombs & Holladay, 2008; Shariati, & Chamani, 2010; Farashaiyan & Amirkhiz, 2011; Tehrani, Rezaei, Dezhara & Kafrani, 2012; Canli, & Canli, 2013) yet there is scarcity of research on apology responses (ARs) and especially focusing on the politeness behavior of Pakistani English speakers. Lack of research on ARs, the present study focuses on the impact of social power on the performance and perception of Pakistani English speakers pragmatic transfer of apology responses.

### **Literature Review**

The speech act of apology has been given immense importance among the speech acts in the field of pragmatics research. Apology speech act functions as a remedial exchange between the speaker and interlocutor for rejuvenating and preserving rapport in interpersonal relations. The speech act of apology occurs when speakers break the cultural and social norms. A number of studies have been conducted on the speech act of apology in pragmatics and sociolinguistics. An exploration into the literature designates that probe into Apology Responses (ARs) totally proves to be limited. There exist only a few studies about ARs which have mostly been conducted due to the analysis pertaining to use of apology and not because of the prime emphasis on inquiry (see Agyekum, 2006; Robinson, 2004; Holmes, 1990; 1995; Adrifiza & Jones, 2013). Except Adrifiza and Jones' (2013) study, the above-mentioned researchers have made limited use of ARs present in their studies. Resultantly, a little information can be found pertaining to this speech act. As pointed out earlier, equal heed ought to be provided to ARs due to the fact that they offer substantial information about socio-cultural, linguistic as well as pragmatic multiplicity among languages.

Agyekum (2006) and Holmes (1995) are of the view that apologies' responses perform an important part in corrective interchanges. These researchers say that ARs have the ability to play basic function in order to maintain and restore social harmony that is attained through apology. Pargament, Thoresenand, and McCullough (2000) propose that there are various pressing aspects such as situational factors, the interface of personality, individual factors and conditions that play a vital role in the realization of ARs. According to McCullough, Pargament, and Thoresen (2000) and Gorsuch (1988), other than pragmatic, linguistic and sociocultural components, AR studies have often been incorporated into studies investigating other aspects in particular that of psychology as well as religious belief (as cited in Adrefiza, 2011; Adrefiza & Jones, 2013).

Reactions to regret can be demonstrated in various ways, varying from silence to various kinds of language appearance, and locations apology reaction techniques into a few wide groups (Holmes, 1995). These are: Agree to, Recognize, Avoid, and Decline. Owen (1983) Robinson (2004) found that absolution "That's fantastic" or "That's awesome" was the most recommended reaction to regret, particularly in United States and British English discussion. In his study, Robinson (2004) also refers to an acknowledgment as an AR classification, but such a reaction is often showed through non-verbal actions such as shrugging, and no particular spoken words are recognized to indicate this reaction technique.

### **Relationship between Participants**

The relation between the offender and the sufferer has a significant role to play in responding to apology (Adrefiza & Jones, 2013; Holmes, 1990). Adrefiza and Jones (2013) state, it does not only change the strategy choices but also the use of both language and paralinguistic types. It further impacts the face needs and techniques (Brown & Levinson, 1978, 87). Adrefiza and Jones (2013) add that responding to apologies differs from person to person, and it also depends on the familiarity between the speaker and interlocutor, and how much there is difference of social power between the offender and the victim. Brown and Levinson's (1978, 87) model envisages that the greater the social power between the addressee and the apologizer, the greater the face threat imposed upon the interlocutors. Similarly, the greater the power status difference between the participants, the more seriously is the offence evaluated (Adrefiza & Jones, 2013; Holmes, 1990).

A very severe offence will entail a very complete and perhaps somewhat official AR even between intimates. In the same way, a great power difference results in elaborated helpful techniques, in spite of the fact that the transgression is not severe (Holmes, 1990, p.187).

Hassani, Mardani and Dastjerdi (2011) suggest that Eastern nations are quite status conscious in their relationships. The people of higher status receive much respect as compared to equal and lower level interlocutors. They further highlight that Iranian EFL learners' refusal strategies were greatly impacted with the social status factor as participants used more indirect strategies when refusing to someone of higher status, and using direct strategies when refusing to equal and lower status participants. They acknowledge that the learners strategies were cultural-specific in nature, another justification may be the greater consciousness of the hierarchical nature of employer-employee relationship, where people tend to defer to the individual with higher status and more power (Nelson, Carson & Batal, 2002, p.183).

### **Power Status**

Holmes (1990, 1995) describes that it is not easy to recognize the comparative power relations in conversations. She contributes that the word power in some situations is influenced by a few aspects such as comparative experience, age, qualification, or skills. However, according to Holmes (1990, 1995), additional aspects such as the positions of the members can be essential too, especially in transactional connections. The production of apology responses between an instructor and a pupil, for example, may be different to that between a dean and a lecturer, or to that between a manager and an employee. Holmes (1990, 1995) states that in cultures where power position is greatly regarded, expression of apology responses may be shown with a relatively high level of respect, especially when given to individuals of higher position.

Holmes (1990) study conducted with native English speakers of New Zealand indicate that participants used more apology expressions for the interlocutors of higher social power than the interlocutors of equal and lower level hearers. Holmes (1990) also noticed that people having high social status received more elaborated apology strategies than of lower social status.

On the other hand, an obvious or simple apology technique was mainly used between those culturally equivalent and lower. This design tends to be reliable with Brown and Levinson's (1987) concept which leads to the supposition that a powerful addressee will increase the weight of an offence and consequently require higher rated respect techniques (Holmes, 1990, p.189). As discussed the significance of social power in different cultures and its nuances, the current study focuses on the apology responses among participants of different social powers.

Banikalef and Maros (2013) studied the apology strategies of Jordain EFL learners from social status perspective, and found that Jordianian EFL learners used more direct strategies with their lecturers and social power played significant role in their perception and realization of the speech act of apology. They opine that the result may be the outcome of cultural impact, where it is a common practice in Jordan where the people of higher status have more authority and therefore show linguistic and behavioral appreciation and tokens of appreciation. In this case, the lecturers are clearly more senior and hence higher in status than the students, so the students would avoid offending them, instead would do their best to express respect for the lecturers.

In a more recent research, Hedayatnejad, Maleki, and Mehrizi (2015) found that, the learners' production and application of refusal techniques was dependent on the interlocutor's public position. Participants used more indirect techniques to individuals of equivalent public position, they used more direct techniques to individuals of low public position, and we could say that they used the same level of direct and indirect strategies to individuals of high public position, and they used more elaborated techniques (prolonged expressions) to individuals of equivalent public position. Literature on social power highlights that it is quite difficult to interact with the speakers of different social

levels, and people consciously or try to react appropriately. This can be very difficult when interacting in second or foreign language. In order to investigate second language learner's pragmatic abilities, Al-Momani (2009) states that data samples must consist of three sets: data representing L2 learners (interlanguage), data representing native speakers of target language (L2), data representing learners mother tongue (L1). Native speakers of L1 and L2 perform as control groups "to decide how much L2 learners' pragmatic abilities vary from native speakers' pragmatic abilities and to determine the manifestation of pragmatic transfer from L1" (Ellis, 1994, p.162). Keep in mind the importance of this topic, the current study was undertaken to examine the impact of social power on pragmatic transfer of Pakistani English speakers' apology responses.

### **Method**

This data-oriented study is based on quantitative approach to investigate the apology responses of Pakistani English speakers in interactive situations. For data collection, a Discourse Completion Test (DCT, see Appendix A), having 12 items, and Scale Responses Questionnaire (SRQ, see Appendix B) based on likert scale were adopted from Thijittang (2010) and Al-Momani (2009). We personally explained and administered the DCT and SRQ. All participant responses were analyzed using (SPSS-20) statistical software and summary narrative methods in order to present a realistic description of Pakistani English speakers performance and perception of ARs.

### **Population and Sample**

The target population of this study was the (150) Pakistani English speakers (who reported their responses in English DCTs through English) and (150) Pakistani Urdu speakers (who reported their ARs through Urdu in Urdu DCTs), consisting of Academicians, Teachers, Lawyers, Doctors, Engineers, Journalists, and Army personals who have studied English as a subject till graduation. The current study also included (30) British English native speakers as reference group to determine the possibility of pragmatic transfer (Al-Momani, 2009). As mentioned earlier, Al-Momani (2009) states that data samples must consist of three sets: data representing L2 learners (interlanguage), data representing native speakers of target language (L2), data representing learners mother tongue (L1). Native speakers of L1 and L2 perform as control groups "to decide how much L2 learners' pragmatic abilities vary from native speakers' pragmatic abilities and to determine the manifestation of pragmatic transfer from L1" (Al-Momani, 2009; Kasper & Rose, 2002; Ellis, 1994, p.162). The British English speakers were from British Association of Applied Linguistics (BAAL), University of Edinburgh, UK, and the Coventry University, UK. All the British English speakers were the faculty members (English Department) of Coventry University UK, Leeds University UK, and University of Edinburgh, UK. The Pakistani participants were selected using purposive, convenience, non-random sampling procedures from different public sector organizations and institutions of capital cities of provinces of Pakistan. The sample was comparatively homogeneous in terms of their linguistic and cultural background and academic experiences. There were both male and female respondents in the three groups. The target participants were serving in different public sector organizations and institutions. The only criteria for selecting the Pakistani participants from different organizations and institutions was that the respondent should be educated (at least up to the bachelor's level) and should be in a job where the official written work is carried out in English and Urdu language, and can exhibit pragmatic competence in the use of apology responses.

### **Instrumentations**

A Discourse Completion Test (translated into Urdu version, see appendix B), having 12 apology response scenarios, was adopted to collect information from Pakistani English, Pakistani Urdu, and British English speakers about their use of apology responses. The DCT (see appendix A) consists of two parts- Part A. Demographic Information and Part B. Apology Response Scenarios. The

first part is structured to gather certain indispensable information regarding demographics such as, participants' name and status, level of English, and name of institution (gender and age are not included in the scope this study). The part B contains 12 apology response scenarios designed to gather apology responses (realization of different pragmatic patterns) by adopting those scenarios utilized in the studies of Thijittang, (2010); Bergman and Kasper, (1993); Olshtain and Cohen, (1983); Cohen, Olshtain, and Rosenstein, (1986). In the design of the apology situations, relation of imposition, sociocultural status (high, equivalent and low) and distance (close, equivalent, and distant) of the participants and their interlocutors was also considered. The respondents were requested to jot down responses in DCT while having considered they are interacting in real life scenarios. As mentioned earlier, a Scale Response Questionnaire (SRQ, see appendix D) was also adopted from Al-Momani (2009) to generate socio-pragmatic results from the participants of the study. Scale Response Questionnaire (SRQ) as mentioned by Al-Momani (2009) is the generally used instrument for gleaning socio-pragmatic information, and has previously been utilized by a number of researchers (Rose & Kasper, 2002; Mir, 1995; Shimamura, 1993). The SRQ in this research provided the same L2 (target language) situations presented in the discourse completion test followed by question that invited the participants to measure the contextual variable of social power using a 5-point Likert range that varied from 1 to 5. In the SRQ, the DCT scenarios which are 12 in total, were combined into six social categories based on social power i.e. for high social power (+P), equal social power (=P), and lower social power (-P), social distance i.e. close social distance (+D), Acquaintance (=D), and stranger (-D), and severity of the offense i.e. for severe (+O), and non-severe (-O). As far as validity and reliability of the instruments were concerned, the DCT (both English and Urdu) and SRT (English and Urdu) were piloted with thirty (30) Pakistani English speakers (5) British English speakers (from Coventry University, UK) and (30) Pakistani Urdu speakers in Lahore and Islamabad before the final data collection. In addition, the DCT and SRT, an evaluative questionnaire was to be completed by the teachers, practitioners and researchers (see Appendix C). The results of the evaluation questionnaires required very slight changes in the DCT and SRT. The comments of the participants made the DCT and SRT more valid and more reliable. In addition, the situations had been confirmed by three professors from Coventry University, UK, five professors from the University of Lahore, ten Pakistani English speakers, and ten Pakistani Urdu speakers (the inter-rater reliability = .89) as valid and very close to authentic settings.

### **Data Collection Procedures**

Before administrating the DCT for data collection, we first sought the permission from the heads of the organizations and institutions selected for this study. Responses were collected from participants from Academia, Teachers, Doctors, Engineers, Lawyers, and Army personals. From British English speakers, the data was collected through e-mails. Two instruments were used for data collection: Discourse Completion Test (both in English and Urdu) and a Scale Response Questionnaire (SRQ) adopted from the studies of Thijittang (2010) and Al-Momani (2009). Ethical issues of the research were taken into account in gathering data. At each organization, we personally invited participants to take part in the Informed Consent Sessions. Participants were provided with the information related to this study and requested to participate in the study. Each participant was provided with the Informed Consent Sheet, Discourse Completion Test and SRQ. Participants who consented to take part in the research were asked to complete the Discourse Completion Test and SRQ. They were allowed to keep anonymity while filling the DCTs and SRQs, but everyone provided their names while filling the demographic information. We explained to respondents that the study focuses on language use and apology response strategies not the language ability. We also explained each situation to the participants before they complete the DCT and SRQ.

### Data Analysis Procedures

The DCT data was analyzed by using SPSS-20, descriptive statistics were run to find out the similarities and differences within the three groups ARs behavior. For the analysis of SRQ data, One-way ANOVA was run to investigate the three groups' socio-pragmatic perception of contextual factor (i.e., social power). In order to determine the absence or presence of negative pragmatic transfer, a criteria developed by Kasper (1992) was used. Negative pragmatic transfer was operational if there was a significant statistical difference in the frequency of a certain pragmatic feature between the PakU and BritE groups and between the PakE and BritE groups and no statistically significant difference between the PakU and PakE groups. Positive pragmatic transfer was operational if there was no statistically significant difference in the frequencies of a pragmatic feature between the L1(first language), IL (interlanguage), and L2 (second language/target language). The probability level for statistical significance was set at  $p < .05$ , the standard in the applied linguistics field (Hatch & Lazaraton, 1991). The present study based its data analysis on Adrefiza and Jones' (2013) apology response classifications. The responses of the participants were first grouped into general strategy classifications, using language expressions provided by Holmes (1990; 1995) (see Jones & Adrefiza, 2013). Nevertheless, in the present study, AR detailed strategies in Urdu and English are grouped as follows:

**Table 1**  
*Apology Response Framework*

Strategy	Expressions in English	Expressions in Urdu
<b>Acceptance (AC)</b>		
Absolution	"That's OK"	ٹھیک ہے۔
Dismissal	"It doesn't matter", "Don't worry"	اس سے کوئی فرق نہیں پڑتا، فکر نہ کرو۔
Formal	"I accept your apology", "I forgive you"	میں نے آپ کی معافی قبول کی۔ میں تمہیں معاف کرتا ہوں۔
Thanking	"Thanks (for apologizing)"	معافی مانگنے کا شکریہ۔
Intensifiers	"It's OK, really", "It's OK, It's OK"	یہ بالکل ٹھیک ہے۔ ٹھیک ہے۔ ٹھیک ہے۔
Requests	"Please return it as soon as possible"	براۓ مہربانی جتنا ممکن ہو جلدی سے واپس کر دو۔
Expressing Empathy	"I understand that stuff happens"	میں سمجھتا ہوں ایسی چیزیں ہو جاتی ہیں۔
Expressing Emotion	"I'm disappointed"	مجھے دکھ ہوا ہے۔
Questioning/Surprise	"How could you do that to me?"	تم یہ میرے ساتھ کس طرح سکتے ہو۔
<b>Acknowledgement (AK)</b>		
Absolution Plus	"That's OK, but ..."	ٹھیک ہے لیکن....
Dismissal Plus	"It doesn't matter, but...."	اس سے کوئی فرق نہیں پڑتا، لیکن....
Formal Plus	"I accept your apology, but...."	میں نے آپ کی معافی قبول کی، لیکن....
Advice/Suggestion	"You should be quite vigilant next time"	تمہیں مجھے فون کرنا چاہیے تھا۔
Accepting Remedies	"Don't do that again next time"	اب اگلی بار ایسا نہ کرنا۔
Evaluating	"It's ridiculous"	یہ مضحکہ خیز ہے، "آپ تو خوفناک ہیں
Accepting Promises	"I accept your words but...."	میں تمہاری بات مان لیتا ہوں لیکن....
<b>Evasion (EV)</b>		
Deflecting/Explaining	"I have not seen you for a long time"	کافی عرصے بعد ملاقات ہو رہی ہے۔
Providing Solution	"Go back and complete the task quickly"	واپس جاؤ اور جلدی سے کام مکمل کرو۔
Minimization	"Hey! It's nothing yar (buddy), just a carpet"	ارے ہار پریشان نہ ہو۔ یہ تو صرف ایک کارپیٹ ہے۔
Expressing Concerns	"Are you OK?"	کیا آپ بچ گئے ہیں۔
Shifts of Topic	"Forget about it, I'll buy a new one"	فکر نہیں کرو۔ میں تمہیں نیا خرید دوں گا۔
Shifts of Blame	"It was bad weather"	آج موسم ہی ٹھیک نہیں تھا۔
<b>Rejection (RJ)</b>		
Refusals	"It's not gonna work with meal"	مجھے نہیں لگتا کہ کھانے سے اب بات بن سکتی ہے۔

Description	"We could have done far better"	ہم بہت بہتر کر سکتے تھے
Blaming & Complaining	"You are really quite careless, Bad day"	آپ واقعی بہت لا پرواہ ہیں۔ برا دن ہے۔
Warning	"Find ASAP, otherwise I'll issue you explanation"	جلد از جلد تلاش کریں، ورنہ میں آپ کو وضاحت جاری کروں گا
Swearing	"You are really shit"	تم واقعی بے پرواہ ہو۔
Asking for Compensation	"You have to replace it with the new one"	تمہیں اس کی جگہ نئے والا/والی دینا/دینی ہو گا/گی۔
Refusing Remedies	"That's not good", "You're horrible person"	یہ اچھا نہیں ہے"، "آپ اک خوفناک شخص ہیں۔
Non-Apology "Sorry"	"Sorry, I can't forgive you"	معذرت، میں آپ کو معاف نہیں کر سکتا۔
Expressing Strong Emotions	"I'm really angry"	میں واقعی ناراض ہوں۔
Seeking for Solution	"When are you going to return my laptop"	میرا لیپ ٹاپ کب واپس کریں گے۔

## Results

In the present study, the speakers in the role of a Boss in a department (situation1), a senior officer (situation 4), a senior delegate (situation 6), a senior colleague (situation 7), were in higher status than the hearers. On the other hand, the speakers of these roles; office boy (situation 3), a junior colleague (situation 5), a lecturer (situation 9), and a junior officer (situation 10) were in a lower status. Social status between workmates as friends (situation 2, 8, 11, and 12) was assumed to be equal.

### Pragmalinguistics Findings

It is generally known that an individual's social status plays a very important role in everyday conversation. Accordingly, when responding to apology, a speaker is sensitive to a hearer's social status. For example, when a speaker responds to an apology to a hearer with a higher social status, the speaker uses ARs with polite and formal forms. In contrast, when the speaker has a higher social status than the hearer, he/she moderately uses simple forms of ARs or even hesitates to use ARs. The table 2 illustrates the overall ARs interacting with social status variables. As mentioned earlier, these AR classifications are adopted from Adrefiza (2011), and Adrefiza and Jones (2013) studies (see table 1)

**Table 2**

*Overall AR Distribution interacting with Social Status in PakE, BritE and PakU*

		Acceptance			Acknowledgement			Evasion			Rejection		
		High	Equal	Low	High	Equal	Low	High	Equal	Low	High	Equal	Low
PakE	N	82	83	115	50	40	28	06	09	06	02	03	01
	%	15.1	15.2	21.1	11.6	9.4	6.4	3.1	4.9	3.3	2.9	3.8	1.0
BritE	N	51	54	67	05	02	04	14	07	04	01	01	00
	%	17.1	18	22.3	10.3	5.8	3.8	10.2	5.1	3.1	2.7	2.9	0.0
PakU	N	80	84	123	50	48	25	09	08	08	01	02	01
	%	14.3	15	22	11.8	11.4	06	4.7	4.1	4.1	3	3.4	1.0

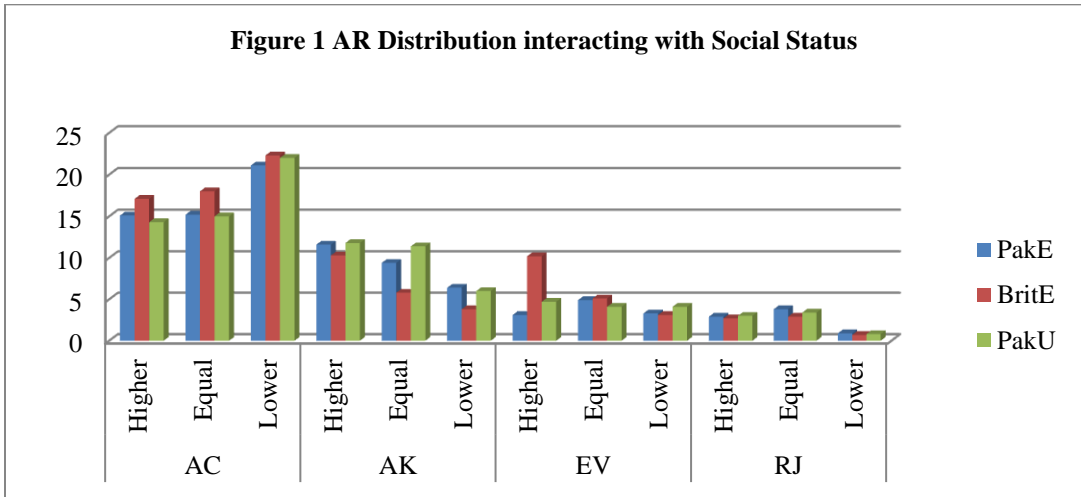


Table 2 and Figure 1 show the general picture of social status AR strategy distribution through three groups. It is noticeable that, within social status variable, the three groups exhibit different distribution patterns according to higher, equal, and lower levels. The results illustrate that lower status participants of three groups PakE, BritE, and PakU (21.1%, 22.3%, and 22%) tend to use more Acceptance strategies than the higher (15.1%, 17.1%, and 14.3%) and equal (15.2%, 18%, and 15%) levels respondents. In the Acknowledgement category, a noticeable difference can be observed at the higher and equal status levels. All the three groups' higher (11.6%, 10.3%, and 11.8%) and equal (9.4%, 5.8%, and 11.8%) levels participants tend to favour the use of acknowledgment ARs than lower (6.4%, 3.8%, and 6%) status participants. Further, it can be seen that BritE of equal and lower status participants tend to use less strategies than the higher status participants. The Evasion category demonstrates that BritE (10.2%) of higher status prefer the use of Evasion ARs more often than PakE (3.1%) and PakU (4.7%) Further, at equal (4.9%, 5.1%, and 4.1%) and lower (3.3%, 3.1%, and 4.1%) levels, three groups tend to use similar proportion of EV strategies. The least number of ARs are used in Rejection category. The table 1 and Figure 1 show that equal level participants of three groups (PakE, BritE, & PakU) tend to prefer the use of more Rejection strategies with a ratio of (3.8:2.9:3.4) than the participants of higher (2.9:2.7:0.3) and lower (0.1:0.0:0.1) status levels.

The differences in the use of 'Acceptance' at different social status levels demonstrate that participants at lower level tend to use more 'Acceptance' strategies than the participants of both higher and equal levels. It indicates that when the social power of the addressee is higher than that of the apologizer, there is an increase in Acceptance strategies and a decrease in direct Acceptance rather higher social status participants tend to use more acknowledgment strategies. This indicates that for all three groups, when facing apologizers of higher social status, the apology receivers with lower social status will respond to the apologies by using more polite strategies, that is, the Acceptance and Acknowledgement strategies, and extended speech expressions are 'Absolution or Absolution plus', 'Dismissal or Dismissal plus', 'Accepting Remedies', 'Thanking' are the most frequently used ones. For example, Pakistani English speakers' ARs are:

**Senior dean came late to see a lecturer. (Situation 9)**

**Senior Dean:** *I'm sorry, you had to wait for me. I had urgent meeting with the VC. How is everything?*

**Lecturer:** *It's ok sir. Thanks a lot for your concern. I know such things happen when you have meeting with senior officials of the university. And please don't apologize to embarrass me.*

In this example, the lecturer takes into consideration the dean's face, and uses the strategies of "Thanking" (Thanks a lot for your concern) and "accepting explanation" (I had urgent meeting with the VC) in order to save the dean's positive face.

In the reverse situation, the apologizer's social status is lower than that of the respondent. For example:

**Employee forgot to pass on an urgent letter to boss. (Situation 1)**

**Employ:** *Sorry Sir/Ma'am, I forgot to pass it to you. It won't happen again.*

**Boss:** *I accept your apology this time **gentleman**. I hope you will make it sure that it's not going to happen again. If it happens, I will definitely fix you.*

When facing the apologizer with lower social status, the apology receiver, that is, the boss in Scenario 1, first uses the strategies of "Formal Acceptance" (I accept your apology this time gentleman) and "cautions" (*I hope you will make it sure that it's not going to happen again*), which are "Indirect Refusal" at the macro-level, and then turns to more negative strategies– "Warning" of Rejection (*If it happens, I will definitely fix you*).

Similarly, for British English speakers, the social power factor is quite pertinent in their ARs. The results reveal that when the social status is higher fewer ARs are used, and when the social status is lower, more ARs are demonstrated by the respondents in Acceptance category. For example:

**Senior dean came late to see a lecturer. (Situation 9)**

**Senior Dean:** *I'm sorry, you had to wait for me. I had urgent meeting with the VC. How is everything?*

**Lecturer:** *Fine, thanks. You?*

As discussed above, the lecturer here in British English speakers corpus as well takes into concern the dean's face and uses the 'Absolution' (fine) extended strategy of 'Acceptance and Thanking' category and accepting (thanks) 'Asking for Concern' (How is everything?) with 'Questioning' (You?) extended speech expression of 'Acceptance' in order to save the positive image of the dean.

In contrast, when the social status of the apologizer is lower than the apology receiver, it can be observed that there is use of different AR patterns with different politeness strategies. For example:

**Employee forgot to pass on an urgent letter to boss. (Situation 1)**

**Employee:** *Sorry Sir/Ma'am, I forget to pass it to you. It won't happen again.*

**Boss:** *Okay. Be careful and try to remember next time. Maybe you need a workflow system setting up?*

When receiving apology from lower status respondents, the British English speaker uses the strategy of 'Absolution' (Okay) sub-strategy of 'Acceptance' in combination with 'Advice' (*Be careful and try to remember next time*) and suggesting (*Maybe you need a workflow system setting up?*)

Likewise, Pakistani Urdu speakers also kept in their mind the effect of social status factor. When the social status of the apologizers is higher than that of the apology respondents, the respondents use the less 'Acceptance' strategies mostly based on 'Absolution' and 'Questioning', and when the social status of the apologizer is lower than that of the interlocutor, the speakers tend to use more 'Acceptance' strategies, among which 'Absolution', 'Dismissal' and 'Thanking' are the most preferred extended strategies. For example:

**Senior dean came late to see a lecturer. (Situation 9)**

**Senior Dean:** *I'm sorry, you had to wait for me. I had urgent meeting with the VC. How is everything?*

لیکچرار: سر سب ٹھیک ہے۔ میں کسی دوسرے دن اپنی سالانہ کارکردگی پر گفتگو کر لوں گا۔ مجھے آپ کی مصروفیت کا اندازہ ہے۔

**(Translation: Lecturer: It's alright/Ok sir. I will discuss my annual report on other day. I can understand your commitments.)**

As we have already seen in the previous examples from BritE and PakE corpus that respondents take into consideration of higher status while responding to apologies. As it is evident in this example that lecturer keeps the positive image of the dean and uses 'Absolution' strategy (*It's alright sir*) and accepts 'Explanation' from dean by mitigating the situation with 'Deflecting' strategy (*I will discuss my annual report on any other day*) in combination of 'Evaluating' strategy (*I can understand your commitments*).

On the other hand, when the social status of apologizer is lower than the apology receiver, the interlocutors tend to use different 'Acceptance' strategies based on different formulaic patterns; especially 'Absolution' and 'Questioning' strategies are dominant in Pakistani Urdu speakers' corpus. For example:

**Junior copied an article from a website for his/her presentation. (Situation 4)**

**Junior officer:** *I beg pardon Sir/Ma'am, forgive me this time, and assure you it won't happen again.*

سنیئر: ٹھیک ہے۔ آپ اپنا مضمون بھی تو لکھ سکتے تھے۔ آپ نے اسے انٹرنیٹ سے کیوں نقل کیا؟

**(Translation: Senior: That's OK. You could write your own article. Why did you copy it from internet?)**

The Urdu corpus of ARs also demonstrates that when participants receiving apology from lower status speakers, the PakU uses the strategy of 'Absolution' (*That's Ok*) in combination with extended expressions 'Evaluation' (*You can write your own article*) and 'Questioning' (*Why did you copy it from internet*).

The findings are in line with Holmes (1990) and Kiger (2004) who argue that people who hold a high social position, like managers, professor, and senior officials find it difficult to accept apology since they are afraid of appearing unimpressive if they accept apology without remediation. Holmes (1990) further argues that in some cultures where social status is given significant importance, ARs may be expressed quite politely with the interlocutors of high social power. Aquino, Tripp and Bies (2006) suggest that the relative high status of the interlocutors encountered in a conflict affects their will to accept an excuse or forgive. Thus, the higher the status of the offender, the less likely he/she accepts an apology directly. Further, an offended lower-status person may feel that it is more beneficial to maintain a relationship with a high status offender and accepts apology rather than seeking remediation as might be done with a low status offender. It means persons with high status feel reluctant to accept apology straight away. In contrast, persons with lower status tend to accept apology instantly for the sake of gratification and maintaining healthy relations with the high status persons (Rahman, 1998). Thus, it can be concluded that apologies accepted by high social status parties are more effective than lower status parties because they are more salient and marked.

**Socio-pragmatics Findings**

Previous section of this study reported the results of performance of Pakistani English speakers ARs in relation to other two (PakU & BritE) reference groups. This section reports the results concerned with the perception of AR situations of Pakistani English, Pakistani Urdu, and British

English speakers. SRQ (both in English and Urdu) was used for data collection. The assessment of social power among the three groups seems to show a lot of variance. In the instrumentation section, it is discussed that three groups participants were requested to quantify the contextual variable of social power using a 5-point Likert range that varied from 1 to 5. (see appendix D & E). As shown in table 3, the participants of PakE and PakU speakers tend to assign low ratings (mean scores) to the situations of high social status, providing the evidence for adhering to native sociocultural norms. In contrast, BritE speakers prefer to assign high mean scores to situation of high social status. In addition, the participants of three groups are found at variance in assigning different mean scores to the situations of equal level and lower level. Both PakE and PakU groups prefer to assign high mean scores to equal and lower level situations (see table 3). Conversely, British English speakers group tends to assign low mean scores to lower social status situations and moderate mean scores to equal level social status situations.

**Table 3**

*ANOVA Results for Social Status by Groups in Three Social Categories*

Social Categories	PakE		BritE		PakU		DF (errors)	F	Sig
	M	SD	M	SD	M	SD			
C1(+P,+D,+O)	2.90	1.33	5.00	.00	2.90	1.33	2(327)	24.790	.000*
C2(+P,-D,-O)	2.35	1.18	5.00	.00	2.35	1.18	2(327)	50.255	.000*
C3(=P,+D,-O)	3.90	1.41	3.00	.00	3.90	1.41	2(327)	4.071	.022
C4(=P,-D,-O)	2.65	1.26	3.00	.00	2.65	1.26	2(327)	.762	.471
C5(-P,+D,+O)	3.35	1.26	1.00	.00	3.35	1.26	2(327)	34.346	.000*
C6(-P,-D,-O)	3.15	1.26	1.00	.00	3.15	1.26	2(327)	28.749	.000*

Note: PakE = Pakistani English speakers, BritE = British English speakers, PakU = Pakistani Urdu speakers, C1 = S1: S4, C2 = S6: S10, C3 = S2:S7, C4 = S9: S11, C5 = S3: S5, C6 = S8:S12. \* $p < 0.05$

Anyhow, ANOVA results indicate statistically significant difference in C1 ( $F [2, 327] = 24.790$ ,  $p = .000$ ); C2 ( $F [2, 327] = 50.255$ ,  $p = .000$ ); C5 ( $F [2, 327] = 34.346$ ,  $p = .000$ ); C6 ( $F [2, 327] = 28.749$ ,  $p = .000$ ).

Tukey HSD post hoc pair comparisons results indicate that the PakE and PakU participants' assessment of power in C3 is the evidence of cultural-specific perception of social factors. As expected, there is no significant mean difference found between PakE ( $M = 3.90$ ) and PakU ( $M = 3.90$ ) participants as they tend to assign high values to C3 than BES participants ( $M = 3.00$ ), illustrates the operation of negative pragmatic transfer in C3. In contrast, the PakE group's assessment of social power in category 4 ( $M = 2.65$ ) is equivalent to PakU ( $M = 2.65$ ) and is lower than BritE groups' assessment ( $M = 3.00$ ).

Results have revealed that social status plays quite a significant role in Pakistani English speakers assessment of different sociopragmatic factors. Both PakE and PakU perceived the AR situations quite similarly, and are found at variance from the BritE, providing ample evidence for the negative pragmatic transfer (see table 3). The findings accorded with Al-Momani (2009), Al-Khaza'leh, and Ariff, (2015), and Ahmed, (2017), who found that Iraqi and Jordanian EFL learners used the same criteria in assessing the social status of their interlocutors.

Further, Both PakE and PakU prefer to assign high values to equal and lower level situations. There is no significant mean difference found between PakE and PakU participants as they tend to assign high values to C3 than BritE participants, illustrates the operation of negative pragmatic transfer in C3 (see table 3). In contrast, the PakE group's assessment of social power in category 4 is equivalent to PakU and is lower than BritE groups' assessment. Conversely, BritE group tend to assign

low values to lower social status situations and moderate ratings to equal level social status situations. The reason of this discrepancy in the assessment of both PakE and PakU groups might be that PakE group transferred their L1 perception of social power to L2, and assessed the situations along with their own culturally specific patterns providing an evidence of lacking sociopragmatic knowledge of the target language. The findings agreed with Al-Khaza'leh and Ariff, (2015), who found that Jordanian EFL learners perceived the social status of their interlocutors in relation to their L1 cultural norms and hierarchy.

### **Conclusion**

The overall results evidently highlight that the social principles, norms and values immensely inherent in all respondents can greatly influence their language options in both their L1 and L2 (target language). Findings indicate that Pakistani English speakers to some extent exhibited signs of pragmatic competence development towards target language (in both pragmalinguistic and sociopragmatic) in some scenarios, as they quite often demonstrated similar kind of pragmalinguistic and sociopragmatic competence as was demonstrated by British English speakers. At the same time, they most often deviated from it as well, they also demonstrated their intense dependency on L1 standards of conversation.

Further, Pakistani English speakers, on pragmalinguistic level, were consistently very sensitive to their social hierarchy than were the BritE participants in following their L1's pragmatic norms. As Rahman (1998) states that British (Victorian) norms of appropriate subordinate-superior interaction which are still used in the armed forces, the bureaucracy and many other Pakistani hierarchical institutions are the reason of being the hierarchical society in 21<sup>st</sup> century. Pakistani English speakers were also found demonstrating negative pragmatic transfer in their choice of apology responses, as higher social status participants were found receiving more ARs than equal and lower level interlocutors. Further, interlocutors of higher social power tended to use more often acknowledgment strategies which mean that participants did not want to let the offender get off the hook easily, and which could also challenge their authority. The PakE participants' use of Acceptance and Acknowledgement strategies also demonstrates their strong link with their socio-religious perceptions, indicating the influence of L1 cultural-specific aspects. In Pakistani context, mostly religious teaching guides to forgive the offenders and earn Allah's blessings. So, participants preferred to use positive politeness strategies in accepting and acknowledging apologies. In contrast, BritE speakers preferred the use of both Acceptance and Evasion strategies which fall into positive and negative politeness continuum.

The Pakistani Urdu and British English speakers, on the sociopragmatic level, were found differed in their understanding and perception of the contextual variable of social power. The negative pragmatic transfer was quite operational in Pakistani English speakers in assessing social power variable differently than did both of the native language groups, indicating that their sociopragmatic knowledge is still at the developmental stage.

In sum, findings provide some cultural insights about Pakistani and British cultures regarding the similarities and differences in their performance and perception of apology responses. Based on aforementioned responses, PakE participants showed a great deviation from British English native culture. This might be due to the Pakistanis sensitivity toward social power variations more often than British English speakers. PakE Speakers responses clearly demonstrated their adherence to culture-specific politeness patterns and apology response formulaic at pragmalinguistic level. Both PakE and PakU speakers used honorifics (sir/dear) for their higher and equal social status interlocutors, in contrast, BritE participants did not use at all honorifics (sir/dear) for their addressees.

PakE participants clearly displayed the pragmatic transfer in their ARs; they used cultural-specific and soico-religious idiomatic and proverbial expressions in their ARs. The PakE participants also showed sociopragmatic failure that comprises linguistic choices or strategies along with social knowledge. That is because the perceptions of the contextual variables are still influenced by the Pakistani L1 cultural norms and different from British English native culture. These differences might be closely related to the cultural differences which are considered as social conditions placed on language use stemming from cross-culturally different perceptions (Thomas, 1983).

From the theoretical viewpoint, the traditional concepts of politeness suggested that the level of politeness can be improved by indirectness while executing apology response conversation act behavior. Here, however, the exact reverse is shown; responding to apology straight and clearly increases social connections and helps you to save the upset person's face due to directness which is related with positive social standards like solidarity, religious concern rather than being indirect while responding to an apology. The Pakistani English speakers and Pakistani Urdu speakers were more prolonged and overstated than British English speakers' apology responses. Such apology response strategies included using techniques of solidarity and deference as an attempt for preserving both the apologizer and the apologizee's face. The current research also differed from facets of Brown and Levinson's concept of politeness (1987) particularly the hearer-oriented face saving act. This was indicated through how PakE, BritE, and PakU speakers' apology responses aim to preserve not only the offender's face but also to preserve the speakers' own face and religiously for the sake of Allah. Therefore, responding to apology in Pakistani culture is a multi-dimensional communicative act. Hence, responding to an apology is a universal conversation act, yet it can be executed in a different way and serve different purposes when compared across 'languages' and societies. The Pakistani English speakers and Pakistani Urdu speakers here often were responding to apologies using strategies whose main content shows their cultural beliefs and values.

Despite the present agreement on the significance of developing both pragmatic and linguistic competence, the two main elements of communicative proficiency, into language teaching curricula, instruction in many Pakistani EFL classes still gives ascendancy to sentence structure exercise and that of other linguistics features over the importance of conversation in the target language. Pakistani English textbooks currently taught underrepresented pragmatic knowledge and real-life conversation acts of the target culture (Rose, 1997; Kasper, 1997; Bradovi-Harlig, 1996; Bouton, 1994). Hence, curriculum designers and material developers can utilize the recommendations and suggestions of the current study into English textbooks.

### **Limitations of the Study**

There were certain challenges or limitations which we faced while conducting this study. We only could get access to limited number of British English speakers (30) as a baseline data group in order to infer possible pragmatic transfer in Pakistani English speakers' apology responses. In the methodological, there has been much debate regarding collecting natural response that is very difficult in such studies. So, by following the previous researchers, we also collected data through DCTs and SRQs, a sort of make-up naturalistic data. We only collected data from capital cities of Pakistan and ignored the other major cities of Pakistan. So the findings may not be accurate but can be considered as the representative of PakE, PakU, and BritE groups and may be generalized.

### **Suggestions for Further Research**

It would be fruitful step for intercultural pragmatics research to compare the ARs of other communities in the Pakistani culture such as Pashto, Sindhi, Bolouchi, Hindhko and Punjabi apology responses.

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**APPENDIX A**  
**APOLOGY RESPONSE (AR) DISCOURSE COMPLETION TASK**

**Part A**

**Demographic Information**

**Your Name** \_\_\_\_\_

**Name of Institution** \_\_\_\_\_

**Profession** \_\_\_\_\_

**Sex:** Male \_\_\_\_\_ Female \_\_\_\_\_

**Age:** \_\_\_\_\_ years

**Nationality:** \_\_\_\_\_

**Native Language:** \_\_\_\_\_

**Rate your speaking ability in English**

Excellent \_\_\_\_\_ Good \_\_\_\_\_ Fair \_\_\_\_\_ Poor \_\_\_\_\_

**Time spent in English speaking country** \_\_\_\_\_ Months, \_\_\_\_\_ years. **Interaction in English with Native speakers of English in the past**

Frequent \_\_\_\_\_ Occasional \_\_\_\_\_ Rare \_\_\_\_\_ Nil \_\_\_\_\_ **Interaction**

**in English with Native speakers of English at present**

Frequent \_\_\_\_\_ Occasional \_\_\_\_\_ Rare \_\_\_\_\_

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**Part B**

**Apology Response Scenarios**

**Instructions**

Please put yourself in the following situations and assume that in each instance you will have to say something. Write down what you would say in English in the space provided. Make sure you read the whole situation carefully before you respond.

1. At the office, your employee forgot to pass on an urgent letter to you. The next day you complained to your employee that he/she did not pass it to you. He/she says.

**Employ:** Sorry Sir/Ma'am, I forget to pass it on to you. It won't happen again.

**You:** \_\_\_\_\_

2. Your friend promised to return your laptop after a week. However, he/she kept it for almost two weeks. Then you asked your friend to return it. He/she says.

**Friend:** O' Sorry yar, forgot, really I'll give you tomorrow, promise.

**You:** \_\_\_\_\_

3. You are a junior officer in an organization. Your head forgot to inform you to join the meeting so you missed it because of your head's negligence. Your head talked to you about his fault. He/she says:

**Head:** I'm really sorry dear; it just skipped out of my mind.

**You:** \_\_\_\_\_

4. You are a senior officer, your junior copied an article from a website for his/her presentation, which you found out. Your junior officer says:

**Junior officer:** I beg pardon Sir/Ma'am, forgive me this time, and assure you it won't happen again.

5. You were in the hospital. Your senior colleague said he/she will visit you at the hospital but he/she had an urgent business prevented him/her from going. The next day he/she called you to explain why he/she didn't come to see you. He/she says:

**Senior:** Excuse me dear, my son was not well and I had to take him to the hospital, there was no one at home who could take care of her.

You: \_\_\_\_\_

6. Having tea with your junior colleague at your house, he/she accidentally spilled tea on your carpet. He/she got worried and says:

**Junior:** Oooops, sorrrry, ooohhh, I spoiled your carpet. Let me help you.

You: \_\_\_\_\_

7. You and Abdullah are friends. You lent a camera to Abdullah unfortunately it was damaged. Abdullah says:

**Abdullah:** I'm extremely sorry buddy, your camera got damaged. But don't worry dude, I'll buy you a new one.

You: \_\_\_\_\_

8. In the officer's mess, a senior officer stepped on your foot passing by you. Senior officer says:

**Senior officer:** Ouch! Sorry dear, I didn't see you coming. Are you OK? Hope I didn't hurt you.

You: \_\_\_\_\_

9. You are a university lecturer; your students got an appointment from you to discuss a difficult topic with you. Your students came almost an hour late. They say:

**Students:** we beg pardon Sir/Ma'am, actually we had class with Miss Fatima and she left class quite late.

You: \_\_\_\_\_

10. You are a senior officer and waiting for a colleague standing beside the corner of a building. Rushing to get to meeting room on time, a junior colleague ran and bumped into you. He /she says:

**Junior colleague:** I'm sorry, extremely sorry, I beg pardon. Sir, I didn't look at you.

You: \_\_\_\_\_

11. At a working place, a colleague stepped foot on you in a crowded elevator. He/she says:

**Colleague:** Excuse me budz, I was in hurry. You fine?

You: \_\_\_\_\_

12. You are a junior officer in an organization, you asked your manager with whom you do not have much interaction, for advice about your presentation for the next meeting. Your manager got late. You were waiting for your manager at the front of his/her office. He/she says:

**Manager:** Sorry dear, I made you to wait for me. Let's have a discussion.

You: \_\_\_\_\_

## Appendix B

## URDU DISCOURSE COMPLETION TASK FOR PAKISTANI URDU SPEAKERS

اردو بولنے والوں کے لیے گفتگو تکمیل ٹیسٹ

حصہ اے

شماریات آبادی معلومات

تمہارا نام: \_\_\_\_\_

انسٹیٹوٹ کا نام: \_\_\_\_\_

پیشہ: \_\_\_\_\_

جنس: \_\_\_\_\_

عمر: \_\_\_\_\_ سال

قومیت: \_\_\_\_\_

علاقائی زبان \_\_\_\_\_

اردو میں آپ کے بولنے کی صلاحیت کی درجہ بندی کریں

بہترین \_\_\_\_\_ اچھی \_\_\_\_\_ درمیانی \_\_\_\_\_ خراب \_\_\_\_\_

حصہ ب

معافی قبولیت مناظر

ہدایات

براہ مہربانی اپنے آپ کو مندرجہ ذیل حالات میں رکھتے ہوئے فرض کریں کہ ہر مثال میں آپ کو کچھ کہنا ہے۔ نیچے دی گئی خالی جگہ میں میں اردو میں اپنا جواب لکھیے۔ خیال رکھیں کہ جواب دینے سے پہلے آپ حالت کو بغور پرہ لیں۔

1۔ دفتر میں آپ کا ملازم، آپ کو ایک ضروری خط دینا بھول جاتا ہے۔ اگلے دن آپ اپنے ملازم سے خط نہ دینے کی وجہ پوچھتے ہیں۔ وہ کہتا/کہتی ہے،

ملازم: معاف کر دیں سر، میں آپ کو خط منتقل کرنا بھول گیا۔ ایسا دوبارہ نہیں ہوگا۔

تم: \_\_\_\_\_

2۔ آپ کے دوست نے آپ سے لیپ ٹاپ ادھار لیا اور آپ اسے ایک ہفتے میں لیپ ٹاپ واپس کرنے کا وعدہ کیا تھا۔ تاہم، اس نے لیپ ٹاپ تقریباً دو ہفتے کے لئے رکھا۔ تو پھر جب آپ نے لیپ ٹاپ واپس کرنے کے لئے اپنے دوست سے پوچھا۔ وہ کہتی/کہتا ہے،

دوست: 'معاف کر دو یار، بھول گیا، میں واقعی میں تمہیں کل دے دوں گا، وعدہ۔

تم: \_\_\_\_\_

3۔ آپ ایک ادارے میں نوکری کرتے ہیں۔ آپ کو منیجنگ ڈائریکٹر کی طرف سے طلب ایک اجلاس میں شرکت کرنا تھی، آپ کے دفتر کا سربراہ آپ کو اجلاس کے بارے میں مطلع کرنا بھول گیا اور آپ اس وجہ سے میٹینگ میں نہ جا سکے آپ اپنے سربراہ سے ان کی غلطی کے بارے میں بات کرتے ہیں۔ وہ کہتے ہیں،

سربراہ: میں بہت شرمندہ ہوں یہ بات میرے ذہن سے نکل گئی۔

تم: \_\_\_\_\_

4۔ آپ کے جونیئر افسر نے تفویض کے لئے ویب سائٹ سے ایک مضمون کاپی کیا۔ آپ نقل پکڑھ لیتے ہیں۔ آپ کا جونیئر افسر آپ سے کہتا ہے کہ،

جونیئر افسر: میں معافی چاہتا ہوں سر اس دفعہ مجھے معاف کر دیں آئندہ ایسا نہیں ہو گا۔

تم: \_\_\_\_\_

5۔ آپ ایک ہسپتال میں تھے۔ ایک سنیر ساتھی نے آپ سے وعدہ کیا تھا کہ وہ اسپتال میں دیکھنے آئے گا/گی۔ لیکن ایک بہت ضروری کام کی وجہ سے نہیں آسکا/سکی۔ اگلے دن وہ نہ آنے کی وضاحت کرتا/کرتی ہے۔ وہ کہتا/کہتی ہے:

سنیر ساتھی: یار مجھے یاد ہی نہیں رہا۔ دراصل میری دادی کی طبیعت ناساز تھی اور مجھے انہیں ہسپتال لے جانا پڑا، گھر میں کوئی نہیں تھا جو ان کا خیال رکھتا۔

تم: \_\_\_\_\_

6۔ آپ کا جونیئر ساتھی آپ کے گھر میں آپ کے ساتھ چائے پینے آتا ہے، اس کے ہاتھ سے چائے آپ کے قالین پر گر جاتی ہے۔ آپ کا جونیئر ساتھی کہتا ہے:

**جونیر ساتھی:** معافی چاہتا ہوں، میں نے آپ کا قالین خراب کر دیا۔  
تم:

7. آپ اور عبداللہ دوست ہیں۔ آپ نے عبداللہ کو ایک کیمرہ ادھار دیا تھا جو کہ بدقسمتی سے خراب ہو گیا۔ عبداللہ کہتا ہے: عبداللہ: یار میں بہت شرمندہ ہوں تمہارا کیمرہ خراب ہو گیا ہے، لیکن یار فکر نہ کرو، میں تمہیں ایک نیا خرید دوں گا۔  
تم:

8. آپ افسر ریستوران میں کھانے کی میز کی طرف بڑھ رہے تھے جب ایک سنیر افسر نے آپ کے پاؤں پر اپنا پاؤں رکھ دیا۔ وہ کہتا/کہتی ہے:  
**سنیر افسر:** اف! میں بہت معذرت خواہ ہوں۔ میں نے آپ کو آتے ہوئے نہیں دیکھا۔ آپ ٹھیک ہیں؟  
تم:

9. آپ ایک یونیورسٹی لیکچرار ہیں؛ آپ کے طالب علموں نے آپ کے ساتھ ایک مشکل موضوع پر بات کرنے کے لئے آپ کے ساتھ وقت مقرر کر رکھا تھا۔ آپ کے طالب علم تقریباً ایک گھنٹہ دیر سے آئے۔ وہ کہتے ہیں:  
**طلبا:** ہم معافی چاہتے ہیں سر / میڈم، دراصل ہماری مس فاطمہ کے ساتھ کلاس تھی اور انہوں نے کافی دیر سے کلاس کو چھوڑا۔

10. آپ ایک سینئر افسر ہیں اور ایک عمارت کے کونے میں کھڑے ہو کر ایک ساتھی کا انتظار کر رہے تھے۔ ملاقاتی کمرے میں بروقت پہنچنے کے لیے جونیر رفیق کار لپکتا ہے، اور آپ سے شکرا جاتا ہے اور کہتا/کہتی ہے:  
**جونیر رفیق کار:** مجھے افسوس ہے، انتہائی افسوس ہے، میں معافی چاہتا ہوں۔ جناب، میں نے آپ کو دیکھا نہیں دیکھا۔  
تم:

11. دفتر میں آپ کے ایک رفیق کار نے ایک پر ہجوم لفٹ میں آپ کے پاؤں پر قدم رکھ دیا۔ وہ کہتا/کہتی ہے:  
**رفیق کار:** معاف کرنا یار، میں جلدی میں تھا۔  
تم:

12. آپ ایک ادھرہ میں جونیر افسر ہیں۔ آپ اپنے منیجر سے جسے آپ صحیح طرح نہیں جانتے اپنے اگلے اجلاس کے استحضار کے بارے میں رائے لینا چاہتے ہیں، لیکن آپ کے منیجر کو دیر ہو جاتی ہے، آپ اپنے منیجر کے دفتر کے سمنے بیٹھ کر اس کا انتظار کرتے ہیں۔ وہ آتا/آتی ہے۔ اور کہتا/کہتی ہے۔  
**منیجر:** میں انتہائی معافی چاہتا ہوں، میں نے آپ کو انتظار کروایا۔ چلو گفتگو کریں۔  
آپ:

**APPENDIX C**  
**QUESTIONNAIRE FOR TEACHERS/PRACTITIONERS**

- What is your opinion about the overall appropriateness and clarity of all the situations?  
\_\_\_\_\_  
\_\_\_\_\_
  - Do any of the situations have the potential to be misunderstood or not understood by the participants?  
\_\_\_\_\_  
\_\_\_\_\_
  - Will the students find it easier to respond to the survey items and also know how to respond to the items?  
\_\_\_\_\_  
\_\_\_\_\_
  - Is there any situation that has the potential to be misinterpreted by the participants?  
\_\_\_\_\_  
\_\_\_\_\_
  - Do/will the situations allow the participants to provide a straightforward answer to situations?  
\_\_\_\_\_  
\_\_\_\_\_
  - Do any of the situations seem inappropriate to be asked from the Pakistani English speakers?  
\_\_\_\_\_  
\_\_\_\_\_
  - Which situations seem to you more useful and effective to find out the information I want?  
\_\_\_\_\_  
\_\_\_\_\_
- Any other comment.  
\_\_\_\_\_  
\_\_\_\_\_

## APPENDIX E SCALE RESPONSE TASK

### (Assessment of Contextual Variables/Urdu Version)

براہ کرم ہر صورت حال کو پڑھیں اور 5 متغیرات کی پیمائش کریں جو پیمانے پر (1-5) کی پیروی کریں۔  
نمبر (1 = کم) اور نمبر (5 = سب سے زیادہ)۔ جس نمبر کو آپ مناسب سمجھتے ہو وہ سرکل کریں۔

1- دفتر میں آپ کا ملازم، آپ کو ایک ضروری خط دینا بھول جاتا ہے۔ اگلے دن آپ اپنے ملازم سے خط نہ دینے کی وجہ پوچھتے ہیں۔ وہ کہتا/کہتی ہے۔

ملازم: معاف کر دیں سر، میں آپ کو خط منتقل کرنا بھول گیا۔ ایسا دوبارہ نہیں ہوگا۔

1- اس صورت حال میں اسپیکر اور سننے والے کے درمیان کتنی واقفیت ہے؟

5 4 3 2 1

اعلیٰ واقفیت

کوئی واقفیت نہیں

2- اسپیکر اس صورت حال میں سننے والے پر کتنی طاقت رکھتا ہے؟

4 3 2 1

5  
زیادہ طاقت

کوئی طاقت نہیں

3- آپ اس طرح کے حالات میں جرم کی درجہ بندی کیسے کرتے ہیں؟

5 4 3 2 1

بہت شدید

شدید نہیں

4- ایسی صورت حال میں آپ معافی کا جواب کیسے دیتے ہیں؟

5 4 3 2 1

قبول نہیں کروں گا یقینی طور پر قبول کروں گا

2- آپ کے دوست نے آپ سے لیپ ٹاپ ادھار لیا اور آپ اسے ایک ہفتے میں لیپ ٹاپ واپس کرنے کا وعدہ کیا تھا۔ تاہم، اس نے لیپ ٹاپ تقریباً دو ہفتے کے لئے رکھا۔ تو پھر جب آپ نے لیپ ٹاپ واپس کرنے کے لئے اپنے دوست سے پوچھا۔ وہ کہتی/کہتا ہے۔

دوست: 'معاف کر دو یار، بھول گیا، میں واقعی میں تمہیں کل دے دوں گا، وعدہ۔

1- اس صورت حال میں اسپیکر اور سننے والے کے درمیان کتنی واقفیت ہے؟

5 4 3 2 1

اعلیٰ واقفیت

کوئی واقفیت نہیں

2- اسپیکر اس صورت حال میں سننے والے پر کتنی طاقت رکھتا ہے؟

4 3 2 1

5  
زیادہ طاقت

کوئی طاقت نہیں

3- آپ اس طرح کے حالات میں جرم کی درجہ بندی کیسے کرتے ہیں؟

5 4 3 2 1

بہت شدید

شدید نہیں

4- ایسی صورت حال میں آپ معافی کا جواب کیسے دیتے ہیں؟

5 4 3 2 1

قبول نہیں کروں گا یقینی طور پر قبول کروں گا

3- آپ ایک ادارے میں نوکری کرتے ہیں۔ آپ کو منیجنگ ڈائریکٹر کی طرف سے طلب ایک اجلاس میں شرکت کرنا تھی، آپ کے دفتر کا سربراہ آپ کو اجلاس کے بارے میں مطلع کرنا بھول گیا اور آپ اس وجہ سے میٹینگ میں نہ جا سکے آپ اپنے سربراہ سے ان کی غلطی کے بارے میں بات کرتے ہیں۔ وہ کہتے ہیں۔

سربراہ: میں بہت شرمندہ ہوں یہ بات میرے ذہن سے نکل گئی۔

1- اس صورت حال میں اسپیکر اور سننے والے کے درمیان کتنی واقفیت ہے؟

5 4 3 2 1

اعلیٰ واقفیت

کوئی واقفیت نہیں

2- اسپیکر اس صورت حال میں سننے والے پر کتنی طاقت رکھتا ہے؟

4 3 2 1

5  
زیادہ طاقت

کوئی طاقت نہیں

3- آپ اس طرح کے حالات میں جرم کی درجہ بندی کیسے کرتے ہیں؟

5 4 3 2 1

بہت شدید

شدید نہیں

4. ایسی صورت حال میں آپ معافی کا جواب کیسے دیتے ہیں؟
- 1 2 3 4 5
- قبول نہیں کروں گا یقینی طور پر قبول کروں گا
4. آپ کے جونیئر افسر نے تفویض کے لئے ویب سائٹ سے ایک مضمون کاپی کیا۔ آپ نقل پکڑھ لیتے ہیں۔ آپ کا جونیئر افسر آپ سے کہتا ہے کہ۔
- جونیئر افسر:** میں معافی چاہتا ہوں سر اس دفعہ مجھے معاف کر دیں آئندہ ایسا نہیں ہو گا۔
1. اس صورت حال میں اسپیکر اور سننے والے کے درمیان کتنی واقفیت ہے؟
- 1 2 3 4 5
- کوئی واقفیت نہیں
2. اسپیکر اس صورت حال میں سننے والے پر کتنی طاقت رکھتا ہے؟
- 1 2 3 4 5
- کوئی طاقت نہیں
3. آپ اس طرح کے حالات میں جرم کی درجہ بندی کیسے کرتے ہیں؟
- 1 2 3 4 5
- شدید نہیں
4. ایسی صورت حال میں آپ معافی کا جواب کیسے دیتے ہیں؟
- 1 2 3 4 5
- قبول نہیں کروں گا یقینی طور پر قبول کروں گا
5. آپ ایک ہسپتال میں تھے۔ ایک سنیر ساتھی نے آپ سے وعدہ کیا تھا کہ وہ اسپتال میں دیکھنے آئے گا/گی۔ لیکن ایک بہت ضروری کام کی وجہ سے نہیں آسکا/سکی۔ اگلے دن وہ نہ آنے کی وضاحت کرتا/کرتی ہے۔ وہ کہتا/کہتی ہے:
- سنیر ساتھی:** یار مجھے یاد ہی نہیں رہا۔ دراصل میری دادی کی طبیعت ناساز تھی اور مجھے انہیں ہسپتال لے جانا پڑا، گھر میں کوئی نہیں تھا جو ان کا خیال رکھتا۔
1. اس صورت حال میں اسپیکر اور سننے والے کے درمیان کتنی واقفیت ہے؟
- 1 2 3 4 5
- کوئی واقفیت نہیں
2. اسپیکر اس صورت حال میں سننے والے پر کتنی طاقت رکھتا ہے؟
- 1 2 3 4 5
- کوئی طاقت نہیں
3. آپ اس طرح کے حالات میں جرم کی درجہ بندی کیسے کرتے ہیں؟
- 1 2 3 4 5
- شدید نہیں
4. ایسی صورت حال میں آپ معافی کا جواب کیسے دیتے ہیں؟
- 1 2 3 4 5
- قبول نہیں کروں گا یقینی طور پر قبول کروں گا
6. آپ کا جونیئر ساتھی آپ کے گھر میں آپ کے ساتھ چائے پینے آتا ہے، اس کے ہاتھ سے چائے آپ کے قالین پر گرجاتی ہے۔ آپ کا جونیئر ساتھی کہتا ہے:
- جونیئر ساتھی:** معافی چاہتا ہوں، میں نے آپ کا قالین خراب کر دیا۔
1. اس صورت حال میں اسپیکر اور سننے والے کے درمیان کتنی واقفیت ہے؟
- 1 2 3 4 5
- کوئی واقفیت نہیں
2. اسپیکر اس صورت حال میں سننے والے پر کتنی طاقت رکھتا ہے؟
- 1 2 3 4 5
- کوئی طاقت نہیں
3. آپ اس طرح کے حالات میں جرم کی درجہ بندی کیسے کرتے ہیں؟
- 1 2 3 4 5
- شدید نہیں
4. ایسی صورت حال میں آپ معافی کا جواب کیسے دیتے ہیں؟
- 1 2 3 4 5
- قبول نہیں کروں گا یقینی طور پر قبول کروں گا
7. آپ اور عبداللہ دوست ہیں۔ آپ نے عبداللہ کو ایک کیمرا ادھار دیا تھا جو کہ بدقسمتی سے خراب ہو گیا۔ عبداللہ کہتا ہے:

عبداللہ: یار میں بہت شرمندہ ہوں تمہارا کمیرہ خراب ہو گیا ہے، لیکن یار فکر نہ کرو، میں تمہیں ایک نیا خرید دوں گا۔

1. اس صورت حال میں اسپیکر اور سننے والے کے درمیان کتنی واقفیت ہے؟

1 2 3 4 5

اعلیٰ واقفیت

2. اسپیکر اس صورت حال میں سننے والے پر کتنی طاقت رکھتا ہے؟

1 2 3 4 5

زیادہ طاقت

3. آپ اس طرح کے حالات میں جرم کی درجہ بندی کیسے کرتے ہیں؟

1 2 3 4 5

بہت شدید

4. ایسی صورت حال میں آپ معافی کا جواب کیسے دیتے ہیں؟

1 2 3 4 5

قبول نہیں کروں گا یقینی طور پر قبول کروں گا

8. آپ افسر ریستوران میں کھانے کی میز کی طرف بڑھ رہے تھے جب ایک سنیر افسر نے آپ کے پاؤں پر اپنا پاؤں رکھ دیا۔ وہ کہتا/کہتی ہے:

سنیر افسر: افس! میں بہت معذرت خواہ ہوں۔ میں نے آپ کو آتے ہوئے نہیں دیکھا۔ آپ ٹھیک ہیں؟

1. اس صورت حال میں اسپیکر اور سننے والے کے درمیان کتنی واقفیت ہے؟

1 2 3 4 5

اعلیٰ واقفیت

2. اسپیکر اس صورت حال میں سننے والے پر کتنی طاقت رکھتا ہے؟

1 2 3 4 5

زیادہ طاقت

3. آپ اس طرح کے حالات میں جرم کی درجہ بندی کیسے کرتے ہیں؟

1 2 3 4 5

بہت شدید

4. ایسی صورت حال میں آپ معافی کا جواب کیسے دیتے ہیں؟

1 2 3 4 5

قبول نہیں کروں گا یقینی طور پر قبول کروں گا

9. آپ ایک یونیورسٹی لیکچرار ہیں؛ آپ کے طالب علموں نے آپ کے ساتھ ایک مشکل موضوع پر بات کرنے کے لئے آپ کے ساتھ وقت مقرر کر رکھا تھا۔ آپ کے طالب علم تقریباً ایک گھنٹہ دیر سے آئے۔ وہ کہتے ہیں:

طلباء: ہم معافی چاہتے ہیں سر / میڈم، دراصل ہماری مس فاطمہ کے ساتھ کلاس تھی اور انہوں نے کافی دیر سے کلاس کو چھوڑا۔ 1. اس صورت حال میں اسپیکر اور سننے والے کے درمیان کتنی واقفیت ہے؟

1 2 3 4 5

اعلیٰ واقفیت

2. اسپیکر اس صورت حال میں سننے والے پر کتنی طاقت رکھتا ہے؟

1 2 3 4 5

زیادہ طاقت

3. آپ اس طرح کے حالات میں جرم کی درجہ بندی کیسے کرتے ہیں؟

1 2 3 4 5

بہت شدید

4. ایسی صورت حال میں آپ معافی کا جواب کیسے دیتے ہیں؟

1 2 3 4 5

قبول نہیں کروں گا یقینی طور پر قبول کروں گا

10. آپ ایک سینئر افسر ہیں اور ایک عمارت کے کونے میں کھڑے ہو کر ایک ساتھی کا انتظار کر رہے تھے۔ ملاقاتی کمرے میں بروقت پہنچنے کے لیے جونیئر رفیق کار لپکتا ہے، اور آپ سے ٹکرا جاتا ہے اور کہتا/کہتی ہے:

جونیئر رفیق کار: مجھے افسوس ہے، انتہائی افسوس ہے، میں معافی چاہتا ہوں۔ جناب، میں نے آپ کو دیکھا نہیں دیکھا۔

1. اس صورت حال میں اسپیکر اور سننے والے کے درمیان کتنی واقفیت ہے؟

1 2 3 4 5

اعلیٰ واقفیت

2. اسپیکر اس صورت حال میں سننے والے پر کتنی طاقت رکھتا ہے؟

- 1 کوئی طاقت نہیں  
2 آپ اس طرح کے حالات میں جرم کی درجہ بندی کیسے کرتے ہیں؟  
3  
4  
5 زیادہ طاقت
- 1 قبول نہیں کروں گا  
2 یقینی طور پر قبول کروں گا  
3  
4  
5 بہت شدید
11. دفتر میں آپ کے ایک رفیق کار نے ایک پر ہجوم لفٹ میں آپ کے پاؤں پر قدم رکھ دیا۔ وہ کہتا/کہتی ہے:  
رفیق کار: معاف کرنا یار، میں جلدی میں تھا۔  
1. اس صورت حال میں اسپیکر اور سننے والے کے درمیان کتنی واقفیت ہے؟  
1 2 3 4 5  
کوئی واقفیت نہیں  
2. اسپیکر اس صورت حال میں سننے والے پر کتنی طاقت رکھتا ہے؟  
1 2 3 4 5  
زیادہ طاقت
- 1 کوئی طاقت نہیں  
2 آپ اس طرح کے حالات میں جرم کی درجہ بندی کیسے کرتے ہیں؟  
3  
4  
5 بہت شدید
12. آپ ایک ادھر میں جونیئر افسر ہیں۔ آپ اپنے منیجر سے جسے آپ صبح طرح نہیں جانتے اپنے اگلے اجلاس کے استحضار کے بارے میں رائے لینا چاہتے ہیں، لیکن آپ کے منیجر کو دیر ہو جاتی ہے، آپ اپنے منیجر کے دفتر کے سمنے بیٹھ کر اس کا انتظار کرتے ہیں۔ وہ آتا/آتی ہے۔ اور کہتا/کہتی ہے۔  
منیجر: میں انتہائی معافی چاہتا ہوں، میں نے آپ کو انتظار کروایا چلو گفتگو کریں۔  
1. اس صورت حال میں اسپیکر اور سننے والے کے درمیان کتنی واقفیت ہے؟  
1 2 3 4 5  
کوئی واقفیت نہیں  
2. اسپیکر اس صورت حال میں سننے والے پر کتنی طاقت رکھتا ہے؟  
1 2 3 4 5  
زیادہ طاقت
- 1 کوئی طاقت نہیں  
2 آپ اس طرح کے حالات میں جرم کی درجہ بندی کیسے کرتے ہیں؟  
3  
4  
5 بہت شدید
- 1 قبول نہیں کروں گا  
2 یقینی طور پر قبول کروں گا  
3  
4  
5 بہت شدید