

CHAPTER I

INTRODUCTION

1.1 Background

The linguistic revolution of the theory of speech acts initiated by philosophers like Austin (1962), Searle (1969, 1979), Levinson (1983), and Brown & Levinson (1987) marks a new era of empirical research that investigates the realization of speech acts in various languages and cultures. Such research focuses on "particular speech acts of politeness phenomena" such as apologies, (see Aziz, 2000, p. 15). Apologies are said to be the best second area of study in interlanguage pragmatics because "participants in any speech community, even communities differ in what counts as an offense, severity of same offenses, and appropriate compensation, commit offenses and are obliged to apologize to remedy their offenses" (Maeshiba et al., 1996, p. 158). Unlike the old philosophy of language that concerned about the meaning of a linguistic expression, the modern philosophy of language concerns about the interaction and language use. The latter can be divided into two strands: the first concerns with the uses of expressions in speech situations, whereas the second concerns with the meaning of a sentence (Searle, 1969, p. 18). The two strands involve pragmatic competence.

Recently, under the aegis of linguistics and in particular (pragmatics), researchers have shown an increased interest in revealing the relationship between language and the acquisition of pragmatic competence, that is, empirical effort in studying the nature of the acquisition of pragmatic competence and its development in L1 and L2s in both formal and informal settings. To this end,

unveiling the pragmatic competence in language use that, if acquired by L2 learners, enables successful communication competence.

This dissertation seeks to account for the pragmatic knowledge of non-native speakers of Arabic and English. There are two types of pragmatic

knowledge, namely sociopragmatic knowledge and pragmalinguistic knowledge. Leech (1983, p. 11) defines pragmalinguistic knowledge as "the particular resources which a given language provides for conveying particular illocution with a clear understanding of what forms and strategies are suitable for conveying the illocution, whereas sociopragmatic knowledge is defined as the mapping of forms, meaning, force, and context which are sometimes obligatory and sometimes not and determine which contexts the forms and strategies are appropriate." In line with this definition, the primary concern of this dissertation is to explore the pragmalinguistic knowledge of non-native speakers. In other words, it is concerning with exploring the pragmatic competence (e.g., the illocutionary speech acts) of apologies (Bachman, 1990, p. 89) in the L2 that is "the use of available linguistic resources (the pragmalinguistics)" (Xu & Wannaruk, 2015, p. 1206), that works as "a key of communicative acts" (Bagherkazemi, 2016, p. 41).

Plenty of theoretical research on the speech acts of apologies has been initiated since the emergence of the theory of speech acts and politeness (Austin, 1962; Searle, 1969; Brown & Levinson, 1988; Leech, 1983; Leech, 2014). As a remedial work and ritual acts, Goffman (1971, p. 116) claimed that apology functions as repairing the social harmony after a severe offense. In line with these theoretical works, specific theoretical development regarding the apology strategies in native and non-native languages has emerged, such as (Blum-kulka & Olshtain, 1983; Cohen & Olshtain, 1980; Cohen & Shively, 2007; Cohen & Olshtain, 1990; Cohen, Olshtain, & Rosenstein, 1986; Olshtain & Cohen, 1981). Among this theoretical development was the Cross-Cultural Study of Speech Act Realization Patterns (CCSARP) project by Blum-Kulka and Olshtain (1983), which was the fundamental breakthrough that established the five universal semantic formulas of the speech act of apologizing.

Empirically, Anna (1995) studied the communicative act of apologizing focusing on the apology strategies of non-native speakers of English (Danish learners of English) concluding that "there are two difficult areas for foreign language learners of pragmatic competence, namely the use of internal modification and the appropriate selection of apology strategies" (Anna, 1983, p. 385). To tackle this problem, Tajeddin and Moghadam (2012, p. 353) suggest that

motivation might help non-native speakers in producing appropriate linguistic actions. Specifically, motivation (e.g., general pragmatic motivation and speech-act-specific motivation) might help with the production of specific speech acts such as requests, refusals, and apologies. Other factors that may enhance apology production are L2 metapragmatics discussion, acquiring head acts and external and internal modification devices, individual differences and learning context, and linguistics games, i.e., the game of persuasion (Bella, 2012; Taguchi, 2011b; Takimoto, 2012; Yang & Zapata-rivera, 2009) respectively.

Research on gender and the acquisition of pragmatic competence of apologies was among the comparative studies in the interlanguage pragmatic research (Abu-Humei, 2013; Ruba & Bataineh, 2006; Rula & Bataineh, 2008; Harb, 2016; Holmes, 1989). For example, Rula and Ruba (2008, p. 792) investigated the apology strategies used by native speakers of American English and Jordanian Arabic, concentrating on the explicit and less explicit apology strategies between male and female respondents. Their study revealed that there were differences in the use of apology strategies between male and female respondents. On the contrary, other studies claimed the opposite, girls are more likely to use language that maintains connections whereas boys prefer to use language that asserts their independence, establishes dominance, and achieves their goals (Holmes, 1989, p. 208). To this end, there is still controversy about gender and the selection and production of the speech act of apologizing. This dissertation attempts to reveal that.

Plenty of empirical studies on second language acquisition especially in the Arabic and English languages on Islamic Boarding Schools in Indonesia focused on teaching and learning (Bin-Tahir et al., 2017; Suardi & Hamid, 2013; Bin Tahir, 2015) and developing students' speaking in English through Communicative Language Teaching Method (Efrizal, 2012). The findings of their research were consistent with the idea that Indonesian students of public schools work hard to pass national exams rather than performing well in illocutionary pragmatic competence (Sundayana et al., 2018, p. 167). Besides, few studies have been found concerning with the realization of the speech acts of apologizing in the Indonesian language by Indonesian speakers (Hartanto, 2002; Winda, 2014;

Wouk, 2006) and the effect of the levels of English language proficiency of the Indonesian University undergraduate students on their apology strategies (Cedar, 2017) have been revealed. These studies recommended further research; hence, they did not look at the factors that determine the selection and production of the apology strategies, e.g., internal and external factors.

However, many studies have been carried out focusing on the pragmatic competence of L2 learners concerning apologies from different perspectives; there are still many remaining issues to be studied deeply and comprehensively. What is not clear is the impact of learners' attitude, context, and language on the pragmatic competence in a non-native language, as has been stated by Bardovi-Harlig (1999, p. 683) that there "have not been enough studies to allow comparison across learners, context, or language." The linguistic environment in the selected boarding school is a worthwhile study where "intensive language programs of instructional arrangements are conducted in a host country have not been explored much and requires more studies" (Taguchi, 2011b, p. 608). According to Allan, Alfred, and Debra (2011, p. 83) that more research is needed on apology since "there is no comprehensive theory of apology."

Research to date on interlanguage pragmatics and cross-cultural studies have examined apology strategies in a variety of cultures and languages comparing non-native speakers with native speakers (Addiss & Amon, 2019; Banikalef et al., 2015; Chiravate, 2019; Chung & Lee, 2017; Guilfoyle et al., 2019; Hartanto, 2002; Hodeib, 2019; Mu & Bobocel, 2019; Schumann, 2018; Sunstein, 2019). Such studies have been critical in 'providing preliminary evidence for a universally valid apology speech act set, and the differential selections from this set according to contextual factors' (Kasper & Dahl, 1991, p. 146). While it was requisite to extend the scope of study to non-native western languages and cultures to advance the fundamental issue in cross-cultural pragmatics (Bergman & Kasper, 1991, p. 146), it is a requisite to extend the same scope to determine the realization of the speech acts of apologizing performed by the students of Islamic boarding schools in Indonesia. However, an apology is used as remedial work. The researcher argues that young non-native speakers (NNS) find it hard to use this technique to remedy their wrongdoings.

Therefore, this dissertation focuses on revealing the incomplete picture about the non-native students interlanguage pragmatic competence development of the speech acts of apologizing in the Arabic and English language as non-native languages taking into account gender, the contextual factors (social power and social distance), and the linguistic environment. More specifically, this dissertation is adding to the literature the effect of the linguistic environment and the contextual factors on the interlanguage pragmatic development competence of the students (*santri*) of the Islamic Boarding Schools during the acquisition of the pragmatic knowledge of the speech acts of apologizing in the Arabic and English languages as L2s.

1.2 Research Questions

In order to fill the research gap formulated and aforementioned above, in the context of Islamic B.S, the dissertation is supposed to examine and answer the following research questions:

1. What are the apology strategies used by Senior Islamic Boarding School Students in the Arabic and English languages?
2. Do contextual factors (external & internal) influence the students' selection of apology strategies?
3. In what ways and to what extent do Senior Islamic Boarding School Students make a pragmatic transfer when apologizing in the Arabic and English languages?

1.3 Objectives of the Study

Based on the research questions and the theoretical theory of this research, the following are the basic objectives that the research is trying to achieve:

1. To explore, compare, and describe the apology strategies used by Senior Boarding School Students in Arabic and English considering gender difference.
2. To explore if the contextual factors (internal vs. External) influence the students' selection of the apology strategies in the Arabic and English languages.

3. To examine and explain how the students' apology strategies are influenced by the pragmalinguistics transfer, if any.

1.4 Significance of the Study

Based on the research questions and objectives, the researcher hopes that this piece of research will be useful for many purposes as follows:

1. For those who are interested in the linguistic studies. This research may provide useful information that can help in understanding and facilitating the process of analyzing data regarding ILP and SLA.
2. Have a great contribution to the linguistic literature studies. The results and recommendations of this research can be a trigger for further research in such context.
3. For those who are interested in searching for information about student's ILP and SLA. The instrument is carefully designed and is recommended to be adapted for further research in Islamic boarding schools to compare the degree of the realization of the production of speech acts.

1.5 Definition of Terms

The following paragraphs define the key terms that are going to be used throughout the research as follows.

1. Apology

An apology is defined as the compensatory action or the reduction to an offense in the doing of which S was casually involved and which is costly to H (Bergman & Kasper, 1991, p. 141). Besides, they can be defined as remedial interchanges, remedial work to re-establish social harmony after a real or virtual offense (Goffman, 1971). Apology, in this research, refers to the different apologetic strategies used by the participants to remedy, placate, and maintain the social norms between the offenders and the offended parties. In Islamic culture, apology is a noble, generious, and good behavior act in which the interlacetures apply it to heal a broken heart and wounded dignity, to repair fractured relations, to make amends, and melts the heart anger.

2. Interlanguage pragmatics

Interlanguage pragmatics (ILP) is a twofold research domain; each is interdisciplinary. ILP concerns its attention with the study of the non-native speakers' use and acquisition of the linguistic action patterns in a second language (L2) (Kasber & Blum-Kulka, 1993, p. 3). Specifically, ILP focuses on the illocutionary competence and politeness dimensions of speech act performance, such as the comprehension and production in the communication competence, and pragmatic competence. Throughout this research, the term ILP refers to the production of the linguistic actions by the Islamic Boarding School students in the Arabic and English languages. More specifically, the production of adequate illocutionary speech acts of apologies that reflect their politeness attitude.

3. Production of Linguistic Action

Linguistic actions, as a concept, refer to the traditional work of Skinner (1971) in which he elaborated Austin's formulation of illocutionary force that 'agents are doing something in saying something' to do with what he called 'voluntary actions' (p. 1). Recently, in ILP studies, Kasber & Blum-Kulka (1993) explained that learners of L2 have "access to the same range of realization strategies for linguistic action as native speakers" (p. 7). What he means is the production of the linguistic actions' illocutionary' as comprehensive as the native speaker. Therefore, the production is, in most cases, restricted by the 'general pragmatic knowledge base' (p. 7).

4. Pragmatic competence

Pragmatic competence, the indispensable of overall language competence, refers to the speakers' ability to use available linguistic resources (pragmalinguistics) in a contextually appropriate fashion (sociopragmatics), that is, how to do things appropriately with words. (Xu & Wannaruk, 2015, p. 1206). Therefore, pragmatic competence refers to the pragmalinguistic knowledge of non-native speakers of a foreign language, such as the speech acts and politeness (Bachman, 1990, p. 89) that "works as a key of communicative acts" (Bagherkazemi, 2016, p. 41). This researcher uses the term pragmatic competence to refer to the Islamic Boarding School students'

pragmatic competence in the Arabic and English languages as non-native languages.

5. Pragmatic Transfer

Pragmatic transfer, pragmatically, refers to the amount of the influence of the pragmatic knowledge of L1 upon L2. Researchers have documented two types of pragmatic transfer, namely, negative transfer and positive transfer. In the context of this research, pragmatic transfer is the students' interference from their L1 (Indonesian language) to the L2s (English and Arabic languages) but not vice-versa.

6. Contextual factors

In the apology speech acts, contexts refers to the different offense contexts and can be in two kinds; context-internal and context-external. Context-internal consists of severity of offense, offender's obligation to apologize, likelihood for the apology to be accepted, offender's face-lose. Context-external refers to two categories; social distance and dominance/power (Bergman & Kasper, 1991, p. 147). Building on this definition, in this research, the context-internal refers to the severity of the offense, the type of the offense, what is offended, and the degree of the imposition. On the contrary, the context-external refers to the social distance and the social power between the students and the offended parties.

1.6 The Structure of the Study

The study consists of five chapters. Chapter one introduces the linguistic background of the apology speech acts according to some traditional and modern theoretical and empirical studies. Chapter two reviews some aspects of language acquisition, interlanguage pragmatics, pragmatic and politeness, apologizing as speech acts with their pragmalinguistic and sociolinguistic in Arabic and English, and finally education in Islamic boarding schools. Chapter three presents the research methodology. The study is a mixed-method case study used to collect and analyze data about Students apologizing in English and Arabic. The study uses a Discourse Completion Task and a semi-structured interview to collect that

data. The chapter also includes the situations for eliciting the apologies and the techniques used to analyze the data. The chapter also includes a precise method for interpreting the data. Chapter four presents the findings of the data analysis of the situations requiring apologies. Chapter five contains the concluding remarks and recommendations for further research.

1.7 Conclusion remarks

The chapter started with presenting a holistic picture of the speech acts in the pragmatic studies and interlanguage studies. By exploring theoretical and imperial studies on these fields of study that appeared and developed in western countries, it appears that it is required to explore the pragmatic competence deeply (e.g., apology speech acts) of non-native speakers of English and Arabic in Asian countries where neither of these languages is a mother tongue. Failure to communicate apology speech acts in a non-native language facilitates the miscommunication between the interlocutors and may increase the possibility of face-threatening acts (FTAs). The next chapter reviews the related studies regarding the interlanguage pragmatic of apology speech acts.