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Apology Speech Acts Performed By Speakers In The Cairene Society From Three Socioeconomic Classes

Wesam Khairy Morsi

Department of English Language and Literature, Faculty of Arts and Humanities, The British University in Egypt, E-mail: Wesam.Morsi@bue.edu.eg, ORCHID: 0000-0002-8671-4009

Abstract

This research paper explores apology speech acts realized by Cairene speakers of Egyptian colloquial Arabic. Sample of population includes Cairenes from different social classes in an attempt to reach clear conclusions about the commonly used types by speakers in the Cairene society. Participants are 88 from the upper working class (UWC), middle class (MMC) and upper middle class (UMC). The social class index is estimated according to level of education, occupation and place of residence (Haeri, 1999; Labov, 2006; Methias & Morsi, 2020). Data was collected from 11 Discourse completion tasks (DCTs) adopted from **[1]**, following **[2]**. The following apology strategies were used to code the participants' responses in the DCTs: Illocutionary Force Indicating Device (IFID), IFID with intensifications (so or very), giving explanation, taking on responsibility or self-casting, offer of repair, promise of forbearance, concern for the hearer, gratitude, humor, blaming victim, showing lack of intent to do harm, offending the victim and avoiding the victim or the subject **[3]**. The SPSS program was used for calculating the frequency and the percentage of apology strategies used by the sample of participants. Kruskal Wallis test showed that Cairene speakers performed IFIDs or IFIDs and giving explanations were the most commonly used speech acts followed by offer of repair, taking on responsibility. In more severe offenses, members of UMC would use concern of the hearer and gratitude more than MMC and UWC while UWC preferred avoidance of victim or subject when the addressee was of higher status or when their interlocutors were of equal status. There are some similarities between these findings and others found in the Arab, eastern and western nations which support the universality of the most commonly used apology strategies used by speakers all over the world in spite of differences in expressions or apology strategies' combinations that are culture specific. Further research of apology speech acts across diverse sectors of social groups is recommended to generalize the findings to the Cairene Society.

Keywords: Apology strategies, social class.

1. Introduction

Research in pragmatics and sociolinguistics has shown great interest in investigating the socio-cultural factors that affect the realization of apology speech acts in different speech communities **[4-11]**. These factors include cross-cultural differences, social norms of speech communities, socioeconomic class and other contextual factors that are related to the interlocutors' social distance, and severity of the offence. Although a few studies have affirmed common universal principles that are used when apologizing in a wide diversity of cultures upon employing the Cross-Cultural Speech Act Realization Patterns (CCSARP), speakers of different languages and sociocultural backgrounds show significant variation in their verbal realization of speech acts (Brown & Levinson, 1987; Leech, 2005). In the field of sociopragmatics which focuses on mainly how meaning is appropriate in the situational or social context (Leech, 2005), apology speech acts have received much attention in studies conducted in the east and west. They a critical role as a remedial exchange to maintaining social harmony between the apologizer and apologize after the occurrence of any act of whether real or virtual. According to Brown and Levinson (1987) **[12]**, apology speech acts are considered negative politeness strategies and face threatening acts in which the apologizer tries to maintain his/her face by showing deference

to the addressee. Capone (2005) **[13]**, on the other hand argued that factors such as language of the speakers and social context interrelate with the social rules to determine the appropriate speech act performed in different situations. The relationship between speakers' social class and language production has been affirmed in research over the last 50 years. Social power and social distance are two factors that highly affect perception of apologies between the speaker and interlocutor and the language used to apologize by members of each social class **[14]**. Some researchers have investigated the effect of social class on speakers' pragmatic competence and politeness theory. For instance, some discussed integration of social class, politeness theory and face threatening acts in the realization of complaints, requests and disagreements **[15]**. However, few studies have examined integration of politeness theory and realization of apology strategies by speakers from different social classes in the Arab world. The present research explores common apology strategies performed by Cairene speakers and investigates whether speakers' socioeconomic class affects the frequency and type of apology speech act produced by Cairenes from different social classes, namely Upper Working class (UWC), Middle class (MC) and Upper Middle class (UMC) **[16-18]**.

2. Review of Literature

2.1. Theoretical background

To explore and analyze the apology speech acts performed by Cairene speakers in colloquial Egyptian Arabic from different socioeconomic classes, the following three theories are employed: 1. theory of politeness and face-threatening acts (FTAs) originally developed by **[12]** based on the work of Lakoff in 1975, 2. Geis (1995) **[13]** "dynamic speech act theory" and Capone's (2005) "Pragememe" speech act theory. Politeness is defined by Lakoff (1975) as means to minimize miscommunication between interlocutors and re-establish harmony in social relationships after an act of social violation has been performed. The apologizer tries to show the addressee respect, deference and good intention of not deliberately doing any harm. According to Brown and Levinson's model (1987), the relationship between the apologizer and the addressee, social status, relative "power" or authority over the situation identify the most appropriate apology speech act to be used in this situation **[19]**. Geis (1995) argued that any speech act is part of a conversation going between interlocutors and should not be regards as one expression or a number of sentences in isolation. He developed the "dynamic speech act theory" which regards speech acts as "multiturn" exchanges or interactions to request, apologize, invite or perform any other action (p.9). Capone proposed a more integrated theory of speech act (2005). In his model (2005), the relationship between the situational context, language of interlocutors and their behavior is referred to as "pragmeme". The "pragmeme" is the appropriate speech act in a specific situation in which the society rules or norms and the language rules of the speech community are synergized. The present paper uses the previous theoretical background about speech acts in literature to analyze apology strategies performed by Cairene speakers, taking into consideration social norms, social status, relative power over the situation, severity of the offence and social class of the interlocutors.

2.2. Literature review

According to Austin (1962), the theory of speech acts mainly aims to explain the effects of linguistic exchanges on the speaker and hearer. He argues that there are two primary speech acts: performative statements that can be evaluated with respect to "actions" and constative statements that can be judged with respect to the "truth". This proposed classification of speech acts has led to a much deeper examination of language. In 1969, Searle offered a more specific definition of speech acts and categorized five of them: assertive, directives, commissive, expressive and declarations (as cited in Ugla & Abidin, 2016). Apology speech acts are listed under declarations and are considered crucial in communication among different members because they not only save the face of interlocutors in embarrassing situations, but they are remedial exchanges that help restore social harmony among them **[20]**. Although there seem to be variation among researchers about identifying different types of apology strategies, the most common types are the five classifications provided by Blum-Kulka, House and Kasper (1989), namely Illocutionary Force Indicating Device (IFID), IFID intensification, giving explanation, taking responsibility, offer of repair, promise of forbearance. Other strategies that are mentioned in other studies include concern for the hearer, gratitude, humor, blaming victim, showing lack of intent to do harm, offending the victim and avoiding the victim or the subject are mentioned in other studies **[1,3,21]**. Several studies have investigated realization of apology strategies to either confirm their universality or to show similarities and differences in using them across members of western, eastern or middle eastern

cultures. Montessori (1992) **[22]** examined English apologies produced by native Spanish learners of English, and American speakers, native Spanish. His findings revealed the cross-cultural universality with regards to regretting the offence; yet, the Americans used to intensify their apologies more than native speakers of Spanish. Afghari (2007) compared apologies' semantic formulas to their English ones across 100 students from Persia and found that both Persian and Persian Apologies were similar in their semantic structure. Shariati and Chamani (2010) analyzed 500 exchanges of apologies in the corpus and found that production of apology strategies was culture-specific in Persia since more than 74% were a combination of IFID and taking on responsibility. Similarly, in Akan, sociolinguistic and pragmatic variables, including age, socioeconomic status and gender controlled the realization of apology strategies. For instance, apologizing in a formal attitude to individuals from the same social class was considered "out of group behavior". It has been argued that in the Akan's society apologies are probably compound as they usually include two or more strategies; as a result, it is concluded that circumlocution of more than one apology strategy type is perceived as valuable in this society to evade a negative face. In Arabic speaking varieties, Nurreddeen (2008) conducted a study and results revealed that the most common strategies used in Sudan among native speakers were explanations and IFIDs. In relations with distant interactants, fewer IFID, taking on responsibility, humorous expressions and promise of forbearance are produced. In Tunisia, however, the most frequent strategies used among undergraduate students were statements of regret with close acquaintance or people in higher authority than the offender **[23]** (Jebahi, 2011). With respect to findings in the area of intercultural pragmatics, exploring the main and secondary apology speech acts produced by men and women in Jordon was the main interest of Bataineh and Bataineh, (2006; 2008); women were found to use the same primary strategies used by men, i.e., more explanations, promise of forbearance, offering reparation or compensation. However, women were more likely to use more accounts, to admit their responsibility or minimize the offence, while men turned to blame the victims or offend the speaker. Tehrani et al. (2012), **[24]** found similar findings realized by EFL Iranian students. The main strategies used by male students for apologizing in the study were giving explanations, offering compensation and negative assessment of responsibility, while females used lack of intent to do harm, explanations and offer of repair and used statements of remorse more frequently than men. When comparing apologies produced by undergraduates who belong to a western culture, namely the United States to other EFL students from Jordon, a middle eastern culture, Bataineh & Bataineh (2008) **[25]** found that most strategies performed by Jordanian females and American males were the explicit statements in most situations and intensifiers were also used frequently; on the other hand, giving explanations, offer of repair, Promise of forbearance, self-castigation, and expressing no intention to do any harm were produced by the female Americans and male Jordanians. In Indonesia, Ayubadiah (2014) **[26]** investigated such strategies realized by students of both gender in the university of Brawijaya. It was found that overall females used more expressions of apology strategies and male students were likely to use explanations. With the social network of colleagues and close friends, females acknowledged their responsibility of the offence whereas male students used this strategy with their professors. Iraqi EFL students of Al-Yarmouk University College and University of Diyala; however, were able to use adequate apology strategies in the situations provided; they felt the need to provide clear explanations so that these explanations would not be interpreted as apologies. Findings in this literature showed that there was discrepancy in the way apology speech acts were realized according to the social and cultural backgrounds of the speakers or their gender. It has also been confirmed that pragmatic failure may occur when producing these strategies in the second or foreign language because of the social background of interlocutors. In this research, apology strategies produced by Cairene participants are examined in relation to their socioeconomic classes.

2.3. Research gap

Most of the studies conducted in the Arab world about apology strategies have focused on specific dialects (Assiri, 2012) or strategies produced by EFL learners. A few studies have also considered the educational level of the participants, but to the best of the researcher's knowledge, few have investigated realization of apology speech acts realized by speakers of Egyptian Colloquial Arabic dialects from different from a social class perspective. In an attempt to fulfill the gap in research, this paper aims at investigating apology strategies of Cairenes from different social classes (UWC, MMC & UMC) with the purpose of identifying the common strategies used in different contexts where diverse social factors such as status, distance or familiarity and relative power between the addressees and interlocutors are at play, taking

into consideration the situational context of the offense and how severe it is. These strategies are compared to others produced by speakers of Arabic dialects or speakers of other languages from eastern or western cultures.

3. Research Questions

This study aims to answer the following research questions:

1. What are the most commonly used apologizing speech acts by speakers of Cairene Arabic from the Upper Working Class (UWC), Middle Class (MC) and Upper Middle Class (UMC)?
2. Do Cairene speakers from UWC, MMC and UMC vary in the apology strategies they perform according to the severity of offense and social distance/power between the apologizer and addressee?

4. Research Methodology

The present study follows a non-experimental quantitative research design. Findings will be analyzed quantitatively using the SPSS program after calculating the frequencies and percentages of apology strategies performed by Cairene speakers from different socioeconomic classes. The Kruskal Wallis test is used for analysis. The following apology strategies were used for the purpose of analyzing and coding the informants' replies in 11 DCTs: Illocutionary Force Indicating Device (IFID), IFID with intensifications, giving explanation, taking on responsibility or self-casting, offer of repair, promise of forbearance, concern for the hearer, gratitude, humor, blaming victim, showing lack of intent to do harm, offending the victim, avoiding the victim or the subject, giving examples and ruling out [2] (Bergman & Kasper, 1993; Sugimoto, 1997; Nurreddeen, 2008).

4.1. Participants

Participants in this study were 88 Cairenes, living in Greater Cairo. They were randomly selected from students, workers (such as cleaners, office boys and security men), teachers, administrative staff or academic staff of two private high schools and one private university and one national university. There were 44 males and 44 females whose ages ranged from 18- 60 years old. Participants learnt about the research aims and filled out a consent form before completing the Discourse Completion Tasks (See Appendix 1). Upon completion of the DCTs, workers were given incentives of 40 Egyptian pounds; however, informants from MMC and UMC voluntarily contributed to this research. Many researchers agreed on the effectiveness of using DCTs to collect a huge amount of research data in quite a short period of time (Beebe, 1996). In this study, ten DCTs were adopted from Nurreddeen (2008) and only situation #1 was adopted from AL-Zumor (2011) after applying some modifications to adapt the Sudanese Arabic language to Egyptian Colloquial Arabic. Situation #3 was a decoy. The rationale of using mainly **[1]** Nurredeen's (2008) DCTs is that they have been adapted from (Bergman & Kasper, 1993) and have produced reliability in collecting valid data in a number of studies. Completing the DCTs took two steps: an interview with the participants to collect data about gender, educational level, occupation, place of residence and age. Speakers of any other Egyptian dialect other than Cairene Arabic were excluded from the data. The second step was filling out the situations. Collecting the DCTs from the participants took 6 months in 2021. Two senior students assisted the researcher in conducting the interviews. During the interviews with participants, it was emphasized that responses should be filled out in Egyptian Colloquial Arabic and they offered assistance -especially informants of UWC- to whoever had difficulty understanding a situation or reading as they completed the questionnaire so as to avoid any misinterpretations of information provided.

4.2. Social Class of Participants

Gathering enough background information about the participants was critical to identify their socioeconomic class. In the interview, before distributing the DCTs, participants were asked questions to collect information about their gender, age, place of residence, occupation and level of education. The social class for Cairene informants was determined by adopting the Index of Status Characteristics (ISC) that was devised in the studies conducted by Haeri (1997) and Methias & Morsi (2020) based on the ISC proposed by Warner in 1960 [8] (Meyerhoff, 2011). The previously mentioned studies aimed at finding language variation in the realization of specific phonological variables by Cairene informants from different social classes, following William Labov's approach. Methias and Morsi (2020) conducted a sociolinguistic study to examine the correlation between social class and realization of standard and stigmatized phonological variants of three vowels /ɑ/, /e/ and / æ/. Haeri's prominent study in Cairo examined the phenomenon of palatalization and its relationship to social class in the speech of men and women from "Groups who either represented

traditional urban; or modern or industrial Cairenes: Upper class (UC); Upper Middle class (UMC); Middle class (MMC) and Lower Middle class (LMC)" (Methias & Morsi, 2020), p. 4". Her socioeconomic index consisted of the following extralinguistic variables: age, gender, occupation, and education which usually includes public schools, private Arabic schools or private language schools. The same social class categorization employed by Haeri (1997) and Methias & Morsi (2020) were used in the study to assign the participants to their social class level. Participants were assigned to three social classes (UWC, MMC or UMC) upon calculating an ISC that included a scale of subcategories for each of the social factors that apply to members of the Cairene speech community: education, occupation and place of residence (Haeri, 1997; Methias & Morsi, 2020). For example, in this study, UWC people did not join college; they either had an agricultural/industrial diploma or some basic education; most of them live in public places or slums; MMC informants had a bachelor degree and were residents in respectable neighborhood, such as El Zaytoon, Alabbassia or Nasr City; they were not graduates of foreign language schools or international universities, and were working as either teachers or administrative staff in a high school or a private university. High school students who participated in the study were from the MMC who lived in respectable neighborhood and were enrolled in language schools, while most of undergraduate informants were from UMC since most of them are graduates of British or American International high schools and were residents of gated communities in New Cairo or El Sherouk City; in the study they were 10 students from international schools. UMC participants in the study were lecturers in national or private universities, a business man or two physicians; they were residents of either respectable neighborhoods, such as Nasr city, Heliopolis or gated communities in New Cairo, El Sherouk City or October City.

5. Results

This section provides explanations of the research results. The frequency of the realization of apology speech acts realized by participants from the three social classes in the Cairene society were calculated and using the Kruskal Wallis test significant differences were found among the UWC, MMC and UMC in realizations of the 14 apology speech acts. and analysis of the research question about the common apology speech acts realized by Cairene speakers in the UWC, MMC and UMC. In figure 1, distribution of total number of participants 88 according to social class and gender are illustrated. Only statistically significant differences for the 11 situations are mentioned for the apology speech acts (see Appendix 2). Table 1 and 2 demonstrates the data about participants' age and social class groups.

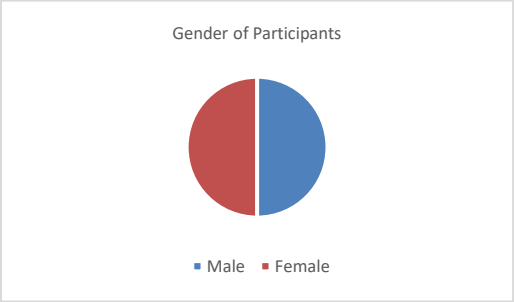

Figure 1: Distribution of Participants According to Variable Gender

Table 1: Distribution of Participants According to Age

Variable Age		Percentage
18-25	54	63.7%
30-45	21	20.4%
45-60	13	15.9%
Total no.	88	100%

Table 2: Distribution of Participants According to Social Class

Social Class Variable no.		Percentage
UWC	17	19.3%
MMC	48	54.5%
UMC	23	26.1%
Total no.	88	100%

5.1. Analysis of apology strategies realized by Cairene speakers from UWC, MMC and UMC (See Appendix 2)

In this section only results that showed significant differences in using specific types of apology strategies among members of the three social classes were mentioned. For all not mentioned apology strategies, no significant differences were found. It is worth noting that the statistical significance of the findings was measured at p-value, 0.05, 0.01 and, for the purpose of this study, the confidence level 0.10 or 0.9 was also suggestive of strong differences (Assiri, 2012).

Situation 1: Hurting an old lady from a high social class and dropping her bags

Analysis of results using kruskal wallis test of IFID apology strategy in situation 1 (hurting an old lady) showed that there were significant differences as the Chi square value was (6.407) with mean rank

(54.9), (51.6), (40.9) for the UWC, UMC and MMC respectively at p-value less than 0.05. The results were for the benefit of UWC, MMC and UMC respectively. On the other hand, for the IFIDs with intensifications strategy, the value of Chi-square was (9.214) at p-value less than (0.05) for the benefit of MMC, UMC and UWC with mean rank **(**48.6), (39.3), (30.8) respectively. Similarly, significant differences were found between the three social classes in the offers of repair and concern of hearer apology strategies. With respect to the offer of repair strategy, the Chi square value was (17.54) at p-value less than 0.05 for the benefit of UMC, MMC, and UWC with mean rank (65.71), (46.56), (28.0) respectively**.** There were also significant differences upon analyzing concern for the hearer strategies in which the value of Chi square was equal to (7.895) at p-value less than (0.05) for the benefit of UMC, MMC and UWC with mean rank (54.57), (44.06), (42.0) respectively as indicated by the study sample. Giving explanations rendered similar results in the same sequence of social classes. Chi square was equal (5.031) at confidence level of p-value less than (0.10) for the benefit of UMC, MMC and UWC with mean rank (49.79), (44. 19), (43.50) respectively as indicated in the sample. For all the other apology strategies there were no significant differences between the variables "social class and apology strategies used" as the p-value was more than (0.05). This probably indicates that IFIDs are used more when the status of the apologizer is lower than the status of the offended interlocutor, while IFIDs with intensifications arere usually used to show how one is sincere in his/her apologies. Thus, they were used more by MMC people when hurting the old lady followed by UMC whose pride would not allow them to use it as much as MMC and finally UWC people who face these situations every day in crowded means of transportations they use in Cairo or while walking in markets and streets; that is why, they would not perceive their offence as severe as other well-educated or more cultured members from the MMC and UMC of the Cairene society. Members from MMC and UMC showed more concern for the distressed old lady and made offers of repair more than members of UWC. The above analysis confirms the results found in Situation 10 when the manager was late for the employee's interview. Results showed that UWC class people were the least to use IFIDs. This is probably because the apologizer in the situation was of a higher status and had power and control over the whole situation.

Situation 2: Damaging a close friend's car

In this situation, findings revealed significant differences between the study variables: social class and IFIDs with intensifications and giving an explanation. Chi square value was equal to 4.751 at p-value less than (0.10) in favor for the UWC, MMC and UMC. These findings were for the benefit of the UWC, MMC and UMC with mean rank (53.12), (42.56), (41.29) respectively. In the same vein, for giving explanations, findings showed statistical significance difference in which the Chi-square value was (5.41) at p-value less than (0.10) for the benefit of MMC, UWC and UMC with mean rank ((46.75), (42.06), (29.86) respectively. No significant differences were shown for all other apology strategies. UWC informants perceive this as a severe offence to a friend. Working class people work hard to earn money; by apologizing sincerely they seek forgiveness from a friend.

Situation 3: Failing a test because of similarity in students' names

In situation 3 in which a professor apologizes for a student who failed an exam by mistake, significant differences were found for "gratitude" apology speech act. The Chi square value was equal to (9.031) at p-value less than 0.01 in favor for the UMC, UWC and MMC correspondingly with mean rank (54.36), (53.62), and (41.0) respectively. No other statistically significant differences were found for the other apology speech acts. UMC and UWC participants showed gratitude more than MMC informants probably because UMC and UWC understand how such a mistake can affect the student and his parents emotionally. UMC participants are academics and they know that as lecturers they should represent role model and they should review their work to avoid such mistakes. For UWC participants who probably work hard and usually hope that their children would get better education than themselves Usually UWC participants' children are enrolled in public schools and they in Egypt it is believed that students do not really get enough attention and care because of large classrooms. Therefore, they would really show gratitude for drawing their attention to such a mistake. However, MMC in the study are administrative staff who have either done or encountered such situations because of mistakes in paper work many times. They probably believe that most of people must have encountered this before and thus they should be more tolerant and patient. They do not need to show gratitude; they know that such mistakes happen and when discovered, one can be lucky if it is corrected in the right time. The Chi square value for the IFID apology strategy in this situation was

5.448 at confidence level/ p-value less than (0.10) for the benefit of UMC, MMC and UWC with mean rank (47.36), (47.06) and (33.68) respectively.

Situation 4: Arriving late to an interview

In this situation, significant differences were found among the social classes in the apology speech acts "taking responsibility and self-castigating". Chi square was 6.750 at p-value less than 0.05 in favor for the UMC, MMC and UWC with mean rank (54.86), (45.63), (36.0) respectively, as indicated by the study sample. There were no differences in all the other apology strategies among the three social classes.

Situation 5: Forgetting to return borrowed money

There were no statistically significant differences found between the three social classes in any of the apology strategies used in this study. This is a severe offence and both interlocutors are of the same social status; they are friends, so all participants from all social classes tended to respond in the same way and no significant differences were found in any of the apology strategies.

Situation 6: Entering the wrong office

For situation 6, entering the wrong office, significant differences were found between the variables social class and giving explanations as an apology strategy in which Chi-square reached (10.54) at p-value less than 0.05 for the benefit of UWC, UMC and MMC with mean rank (59.56), (41.07), (40.88) respectively, as indicated by the study sample. For the speech act, IFIDs with intensification, there were significant differences in which Chi square was equal to (5.466) at p-value less than 0.10 for the benefit of UWC, MMC and UMC with mean rank (54.38), (42.94), (34.79) correspondingly. Ruling out and giving examples were used most by UMC followed by the MMC and UWC correspondingly. Chi square was equal to 5.031 at p-value less than 0.10 for the benefit of UMC, MMC and UWC with mean rank (49.79), (44.19), (43.50). This shows that participants with lower social classes tend to use intensifications more in formal situations and with strangers rather than UMC who would rather explain and minimize their use of IFIDs for probably reasons of pride and self-confidence. UMC followed by MMC participants would prefer ruling out apologies and giving examples or not considering the event.

Situation 7: Forgetting to return borrowed book to a professor

In this situation in which the student forgets to return the professor's book, significant differences were only found between the three social classes in using "avoiding the victim or subject" apology strategy. Chi square was equal to (12.824) at p-value less than 0.01for the benefit of UWC (mean rank = 50.76) followed by MMC and UMC who had equal mean rank (43.00). This shows that lower social classes would sometimes use this strategy when speaking to higher social status as long as there seem to be a possibility to resolve the issue soon to save their face and to avoid being accused of carelessness. This strategy was used significantly less by UMC and MMC who when put in such situations were likely to be more straightforward. It can be inferred that as members of higher social classes and as people who have some situations or authority over specific situations, they would properly appreciate hearing a true explanation and a sincere apology.

Situation 8: Heavy bag falls on the head of a passenger

Offer of repair and concern for the hearer strategies were shown to be used by UMC informants followed by MMC and UWC in this situation. For the offer of repair apology strategies, results showed that Chi square was equal to (11.97) at p-value less than 0.05 for the benefit of UMC, MMC and UWC with mean rank (55.07), (43.88), (42.50) respectively. Similarly, when analyzing results of concern of the hearer, it was found that Chi square was equal to equal (11.979) at p-value less than (0.05) for the benefit of categories UMC, MMC and UWC with mean rank (62.64), (44.38), and (37.50) respectively. Avoiding the victim or subject was used again significantly more by the UWC and MMC participants than UMC in this situation. Chi square was equal to (5.948) at p-value less than (0.05), in benefit of categories UWC, MMC and UMC with mean rank (41.94), (43.13), (39.0) respectively. Again, when the offence is severe UWC informants were more inclined to avoid the subject, especially when the situation was formal and their interlocutor was a stranger.

Situation 9: Forgetting to deliver a message to a colleague

In this situation, significant differences were found among the three social classes when using the offer of repair strategy. Results revealed that Chi square was equal to (7.895) at p-value less than 0.05 for the benefit of UMC, MMC and UWC participants with mean rank (54.57), (44.06), (42.0) respectively.

Situation 10: A manager is late for an interview with a new employee

In this situation, the IFIDs were significantly used more by members from the UMC. Results showed that Chi square was equal to (12.349) was P-value less than (0.05), in benefit of categories UMC, MMC and UWC with mean rank (51.43), (48.19), (27.76) respectively. However, avoiding the victim or subject were again used significantly more by members of UWC in this situation. Chi square was equal to (40.883) was p-value less than (0.05), in benefit of the0categories UWC, MMC and UMC with mean rank (64.88), (39.69), (39.0) respectively.

Situation 11: A magazine is torn by a child

In this situation, the offer of repair strategy was used significantly more by UMC participants. Findings revealed that Chi square was equal to (6.271) at p-value less than 0.05 for the benefit of UMC, MMC and UWC informants with mean rank (56.21), (46.0), (34.03) respectively,

6. Discussion

The present study contributes to research by revealing the most common produced apology strategies by Cairene speakers from three socioeconomic levels in situations in which there were specific constraints such as social distance/status, power, severity of the offense. The overall findings of the research showed that Cairene speakers from the UWC, MMC and UMC used IFIDs, IFIDs with intensifications, and giving explanations the most. They explain why the offense happened and usually combine these explanations with IFIDs. This is confirmed in Alrshoudi (2020) in her exploration of apology strategies used by speakers of Qassimi Arabic in AlQassim area of Saudi Arabia. Similarly, **[1]** Nurredeen (2008) found that educated Sudanese would prefer neutral apologies such as giving explanations or IFIDs in situations that are less severe, and would avoid IFIDs with intensifications, promise of forbearance or taking on responsibility to avoid threatening their face. In Tunisia, expressions of remorse were used the most. However, in a study conducted by Banikhalef, Maros, Aladdin, and Al-Natour (2015) to investigate apology speech acts realized in Arabic by Jordanians, it was found that the common strategy used was acknowledging responsibility and it was usually combined with swearing in God's name. Swearing was also found to be commonly combined with lack of intent to do harm in Iraqi Arabic speakers according to Muzhir and Raheem (2012), but most of the time Iraqi Arabic speakers used a combination of several apology strategies; these included apologizing explicitly expressing regret, giving explanations, showing gratitude, giving descriptions of the offense and promise of forbearance (Muzhir and Raheem, 2012). Ammani Arabic and Mancunian British English apology strategies were investigated using DCTs in order to prove that politeness strategies developed by Brown and Levinson (1987) are universal. Findings revealed that the British English speakers used concern for the hearer and self-blame or taking on responsibility significantly more than Jordanian speakers, yet they were the same in other strategies. Apology strategies performed by Japanese speakers are culture specific (Kotani, 1999 as cited in Salih & Elhassan, 2016). They depend on whether the situational context of the error is formal or informal, how close the apologizer and apologize are to each other, and how severe the mistake is **[27]** (Kartika & Aditi Warman, 2019). For instance, in the work place, the formal apology expression, "shitsureishimashita" is used. On the other hand, "moushiwake gozaimasen" is a much formal and politer apology expression performed when a severe offense is done at work, and the apologizer always bend over as he apologized for the offense made. In informal or causal situations in which family members or close friends are involved, "Gomennasai" is used and there is no need to bend over. Thus, each apologetic expression performed by Japanese speakers has its own function and it should be adapted to the formality of the situational context, the error or mistake made and the relationship of the interlocutors involved. In China, researchers investigated Chinese EFL learners' emails to check the most commonly used apology speech acts. It was found that they mostly produce IFIDs devices or and IFIDs combined with taking on responsibility. Yet, when a more severe offense is committed, a sub-type of IFIDs that expresses remorse, and a new strategy, requesting a chance to repair were identified as the highest apology speech acts used by Chinese EFL learners **[28]**. In another study by Vollmer and Olshtain (1989) found that apology strategies are also culture specific. German speakers used strong IFIDs forms that are combined with intensifiers when it was necessary to show sincerity in apologizing, but they performed weak IFIDs to express sympathy towards the addressee. In 1999, Suszczynska revealed differences among the English, Polish and Hungarian languages in the frequency of using specific apology strategies. Hungarian speakers preferred taking on responsibility, while English speakers mostly used combinations of IFIDs (I am

sorry or excuse me), and Polish speakers performed 85% of apology strategies that are alternatives to IFIDs. This is similar to Egyptian colloquial Arabic apologetic expressions although it is noticed that sometimes members from higher social classes may sometimes use more formal expressions, such as "اعتذر", more formal way of saying, "I am sorry". In English, apologetic expressions are not adjusted to the situations used. These findings confirm Geis (1995) and Capone's (2005) proposed theories of speech acts that they are socially and culturally oriented.

Analysis of apology strategies based on participants' socioeconomic class

With respect to apology strategies performed by Cairene speakers of Egyptian colloquial Arabic from different social classes, it was found that speakers from the lower class, namely UWC tended to use "avoid the victim or subject strategy" more often than MMC speakers and UMC speakers. This occurred when the addressee was of higher status (late for an interview or forgetting to return the professor's book) or when the addressee was someone who they were not familiar with and it was not their fault (e.g., entering a wrong office, heavy bag fell on the head of a passenger/ a magazine was torn by a child). This is affirmed in the work of Olshtain and Weinbach (1987) which showed that the lower the social class of the speakers was, the less "confronting" strategies they used to apologize unlike speakers of equal or higher status who would tend to use more explicit expressions of apology. In addition, Adrefiza & Jones (2013) **[29]** found that the greater the difference status of power between the interlocutors is great, the offense is evaluated more seriously. It is argued that relationships among members of speech communities in Eastern nations, such as Iran, Pakistan, China or India and the Arab world are quite status conscious. In conversations, members of higher social class or who are perceived as higher authority would be much respected as compared to members of equal or lower status, and accordingly when they are involved in the situational context that requires apologizing the offense is seriously evaluated. This would be another justification of why lower-class speakers would probably avoid the victim or subject when the addressee is a member from a higher social class. Concern of the hearer, showing gratitude, or offer of repair were the least used strategies by UWC participants even when the offense was severe (e.g., hurting an old lady and dropping her bags). One justification or interpretation for this is that UWC mostly live a hard life; they are used to live in crowded local areas or slums, ride very crowded buses. Further, they are used to receiving orders from their employers and usually work for longer hours; their salaries are significantly less than educated members in the Cairene society. Concern of the hearer, showing gratitude, or offer of repair are probably strategies that they do not encounter in their daily lives from their superiors at work or their close social network. That would interpret why they would rather avoid the victim or subject depending on the situational context of the offense or the social status of the interlocutor. In case of severe offence, they were more likely to apologize and they were the least to offer repair even in the case of damaged car, hoping they could be spared to be asked for financial repairs as in the case of the damaged magazine.

Situation # 6 entering a wrong office

عايزة سميرة تشوف رجاء بعد نقلها لمكتب جديد في في الجامعة. راحتلها الجامعة و فتحت باب غرفة فاكرة ان ده مكتب صاحبتها رجاء. و و راحت داخله فاكره انه مكتبها و لكن ده مكتب دياب وهي متعرفوش) ه.و هو كان بيشتغل, سميرة فتحت الباب و دخلت فجأة. دياب وقف شغل و رفع رأسه. سميرة ادركت انها في مكان غلط.

سميرة:.....هو ده مكتب رجاء.....

Is this Ragaa's office? Sorry anyway.

رسب طالب بالجامعة بسبب خطأ استاذ جامعي نتيجة تشابه الاسماء. الاستاذ عرف و الطالب راح يسأل الاستاذ.

.أستاذ جامعة تسبب في ر سوب طالب عن طريق الخطأ لتشابه الأ سماء. الاستاذ عرف أنه أ خطأ و الطالب عرف و راح للأستا ذ.

الطا لب: اه حصل يا دكتور؟

اللأستاذ:.....حصل خطأ في تشابه الاسماء لكن متقلقش هنعدل الدرجات.....

Professor: a mistake was made because of similar names; but do not worry, we will modify the grades.

On the other hand, offer of repair, expressing gratitude and showing concern for the hearer were mostly used by UMC speakers followed by MMC and the least used by UWC speakers. Members of higher social classes who have adequate or high level of education are exposed to such strategies in their daily lives. These findings were confirmed in Srinarawat (1999) which revealed that people from higher social classes or who were highly educated tend to use more indirect politeness strategies. This is shown in situation #3 provided by an UMC participant when a student failed by mistake went

for an inquiry: Hence, they used such strategies in situations with severe offense (hurting an old lady, forgetting to deliver a message, student failed by mistake, damaging a magazine). It is assumed that members of higher social status, such as professors and managers are usually aware of the importance of being held responsible for their actions and that they should act as role models for their employees or students. In the study, IFIDs were mostly used by them (Chi-square = 12.3, p-value = 0.01) when they were late for the interview or caused a student to fail by mistake (Chi-square = 5.44, p-value = 0.06). They were the second to use IFIDs after UWC (Chi-square = 6.40, p-value = 0.04) participants when hurting an old lady or being late for an interview, and the second to use IFIDs with intensifications following MMC informants (Chi-square= 9.21, p-value = 0.01) (see sample provided by an UMC informant on situation one. However, when the situation was less severe or the UMC informant had the authority to resolve the offense, or the addressees were members of lower or equal social status, they were the least to use IFIDs with intensifications, and this is probably for reasons of pride or being status conscious. It is worth noting that some Cairene's in the data collected used another alternative of "sorry" in Arabic which is "معلش" instead of "اسف " because it is more neutral and is not perceived as a sign of weakness or losing strength or power for some in the Egyptian culture. Hence, in the Cairene society, the social class of speakers affect their choice of apology strategies used based on the addressee, the severity of offense and the formality of the situation.

Situation #1 Hurting an old lady and dropping her bags

1. من غير قصدك خبطت سيدة راقية و كبيرة في السن و شيك جدا ووقعت منها كل الشنط من ايديها وخبطت رجلها و المتها. طبعا واضح انه غلطك و عايز تعتذر. هتقول اه؟

.....انا اسف جدا..... تسمحيلي اساعدك ... انتي كويسه ...

I am very sorry… please let me help you……. are you OK!

7. Conclusion

The present research paper is an attempt to contribute to existing literature in pragmatics by examining the most commonly used apology speech acts that are produced by Cairene speakers in Colloquial Egyptian Arabic from different socioeconomic classes. Results of the study were compared to data collected from eastern and western nations to evaluate the universality of apology strategies used. It was found that Cairene speakers mostly used IFIDs, IFIDs with intensifications and giving explanations to apologize in different situations. Findings suggest that in the Cairene society the socioeconomic class, power status, and severity of the offence are factors that highly determine the type of apology strategy performed by the speakers. These factors also affect the production of apology strategies in Eastern nations and the Arabic speaking countries; yet different apology strategies may be used. In other nations such as Japan, Iran and Pakistan in the east and Germany in the west, performing apology strategies was culture specific (Wierzbicka, 1991 as cited in Mare, 2000). For instance, in Japanese, there are specific apologetic expressions to be used in very formal, semi-formal and informal situations and in German, there are strong IFIDs to express sincere intention in apologizing and weak IFIDs to express only sympathy to the apologize. With regards to realization of apology strategies in the Cairene society, the frequency of using IFIDs with intensifications, offer of repair, taking on responsibility and avoiding the victim or subject strategies are highly determined by social class and power-status of the speaker. The higher the social class and power of the speaker over the situation, the less IFIDs with intensifications were used and the more indirect strategies such as giving explanations or offering repair, showing concern for the hearer or expressing gratitude. Participants from the working class tended to avoid the victim or subject when the addressee was of higher social status or when the addresses were of equal social status or unfamiliar and the offense is less severe or not their responsibility. Incompletion of their education, their limited social network that is mainly dense with members from the same social class (Meyerhoff, 2011, Methias & Morsi, 2020), and lack of exposure to specific situation in their daily lives has significantly affected their showing of gratitude, use of concern for hearer, and offer of repair and gratitude apology strategies. In conclusion, in spite of the fact that there are culture-specific apologetic expressions or sub-categories of IFIDs that are used by speakers of different languages all over the world, comparing apology speech acts in this research work has confirmed Montserrat's findings (1992) that there are some cross-cultural universality of the most commonly used strategies by speakers across nations from the Eastern, Western and Arab world which are mainly IFIDs, IFIDs combined with another strategy and giving explanations.

8. Limitations and Implications of further research

Few limitations should be mentioned in this study. First, the sample of population should have been more than 88 Cairene speakers and should be chosen from diverse professional backgrounds rather than be mainly workers, administrative staff or lecturers in private schools or universities. Having equal participants for each social class is recommended. Second, although it has been widely agreed that designing DCTs to elicit natural speech data is quite effective and valuable, some researchers argue lately that responses of participants might not be authentic enough compared to the ones obtained natural situations (Ogiermann, 2018). Therefore, it is recommended to have a larger sample of population who represent diverse groups in order to generalize the findings to the Cairene society besides supporting data collected by DCTs with audio-recordings and compare whether there would be significant differences in the findings obtained by either method of collecting data concerning authenticity. For further research, it would be interesting to use DCTs with different situations and to not only investigate apology strategies performed, but also to examine responses of participants to these apology strategies produced by speakers in different situations (Saleem & Anjum, 2018). In a second part of this research, the effect of gender and age as independent variables can be investigated on the type most commonly used of apology speech acts produced by Cairene speakers from different social classes and results can be compared again to others in the western, eastern and Arab nations in an attempt to assess universality of the findings.

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Appendix I

Consent Form
Affiliation
Faculty of Arts and Humanities
Department of English Language and Literature
Consent Form
Researcher: Author's name
Major: Applied Linguistics - sociolinguistics
Dear Participant,
If you agree voluntarily to participate in this study, you will only be asked to provide information about your professional background and respond to the situations in the discourse completion tasks in colloquial Egyptian Arabic.
Your responses should be as realistic as possible since such situations can be encountered in everyday daily life.
Please note that all provided information will remain confidential and will be used only for the purpose of the study.
Your participation to this research is voluntary and you are free to withdraw at any time.
If you agree, please write your name and signature.
Name: …….
Gender: ……
Signature: …….

Appendix 2. Table 1. Kruskal Wallis test of the differences between the UWC, MMC and UMC according to produced apology speech acts in 11 situations

Apology strategies	**Social Class Level**	Sit.1 Hurting old lady	Sit.2 Damaging a car	Sit.3 Student failed a test	Sit 4. Employee late for an interview	Sit. 5 Forgetting to return borrowed	Sit. 6 Entering wron office	Sit.7 Forget to return a book to prof	Sit.8 A bag falls on a passenger's head	Sit.9 Forget to deliver a message	Sit.10 Manager arrives late to interview	Sit.11 Damaging a friend's magazine

						money		essor			an employee	
		Mean Rank	Mean Rank	Mean Rank	Mean Rank	Mean Rank	Mean Rank	Mean Rank	Mean Rank	Mean Rank	Mean Rank	Mean Rank
1- IFIDs	UWC	54.97	36.76	33.68	49.29	41.12	37.53	43.88	38.44	40.03	27.76	39.21
	MMC	40.94	46.88	47.06	43.88	43.63	45.38	45.50	44.75	45.81	48.19	46.00
	UMC	51.64	41.57	47.36	38.57	60.71	53.43	36.86	56.93	43.36	51.43	43.64
	test	Chi.sq=6.40 P=.04**	Chi.sq=3.21 P=.20	Chi.sq=5.44 P=.06*	Chi.sq=1.38 P=.50	Chi.sq=4.25 P=.11	Chi.sq=2.92 P=.23	Chi.sq=1.02 P=.60	Chi.sq=3.55 P=.16	Chi.sq=.94 P=.62	Chi.sq=12.3 P=.01**	Chi.sq=1.32 P=.51
2- IFIDs with intensification	UWC	30.85	53.12	43.00	43.59	44.71	54.38	44.94	42.53	47.85	43.18	51.03
	MMC	48.69	42.56	45.06	45.13	46.00	42.94	44.38	45.56	43.69	45.56	43.06
	UMC	39.36	41.29	43.00	41.00	30.29	34.79	44.57	39.57	43.79	38.00	41.79
	test	Chi.sq=9.21 P=.01*	Chi.sq=4.75 P=.09*	Chi.sq=1.15 P=.56	Chi.sq=.87 P=.64	Chi.sq=3.19 P=.20	Chi.sq=.546 P=.06*	Chi.sq=.011 P=.99	Chi.sq=.65 P=.72	Chi.sq=.90 P=.63	Chi.sq=1.61 P=.44	Chi.sq=2.85 P=.24
3- Taking responsibility & self-casting	UWC	44.00	41.00	44.50	36.00	43.00	44.68	43.00	43.00	45.18	44.00	44.50
	MMC	44.69	45.13	44.50	45.63	45.06	44.31	45.06	45.06	44.13	44.69	44.50
	UMC	44.00	47.29	44.50	54.86	43.00	45.79	43.00	43.00	46.29	44.00	44.50
	test	Chi.sq=.375 P=.82	Chi.sq=2.00 P=.36	Chi.sq=.0 P=1.0	Chi.sq=6.75 P=.03**	Chi.sq=1.15 P=.56	Chi.sq=.07 P=.96	Chi.sq=1.15 P=.56	Chi.sq=1.15 P=.56	Chi.sq=..21 P=.89	Chi.sq=.37 P=.82	Chi.sq=.0 P=1.0
4- Giving explanations	UWC	43.50	42.06	43.00	48.47	46.24	59.56	44.88	42.26	45.88	36.62	44.06
	MMC	44.19	46.75	45.06	43.38	43.69	40.88	45.13	44.81	44.75	47.38	43.25
	UMC	49.79	29.86	43.00	45.14	47.71	41.07	37.86	47.07	38.86	37.36	57.00
	test	Chi.sq=5.031 P=.08*	Chi.sq=5.41 P=.06*	Chi.sq=1.15 P=.56	Chi.sq=.72 P=.69	Chi.sq=.50 P=.77	Chi.sq=10.5 P=.01**	Chi.sq=.70 P=.70	Chi.sq=.40 P=.81	Chi.sq=.53 P=.76	Chi.sq=4.10 P=.12	Chi.sq=3.00 P=.22
5- Offer of repair	UWC	28.00	45.56	44.50	44.06	45.09	43.50	44.50	42.50	42.00	42.50	34.03
	MMC	46.56	42.69	44.50	43.25	44.56	44.88	44.50	43.88	44.06	45.25	46.00

	UMC	65.71	58.50	44.50	57.0	42.5	43.5	44.5	55.0	54.5	42.5	56.2
	test	Chi.sq=17.54 P=.01**	Chi.sq=3.76 P=.15	Chi.sq=.0 P=1.0	Chi.sq=3.00 P=.22	Chi.sq=.40 P=.81	Chi.sq=.75 P=.68	Chi.sq=.0 P=1.0	Chi.sq=10.3 P=.01**	Chi.sq=7.89 P=.01**	Chi.sq=1.55 P=.46	Chi.sq=3.27 P=.04**
6-Concern of hearer	UWC	42.00	44.50	43.00	46.59	44.00	43.00	43.00	37.50	44.00	44.50	44.00
	MMC	44.06	44.50	45.06	44.00	44.69	45.06	45.06	44.38	44.69	44.50	44.69
	UMC	54.57	44.50	43.00	44.00	44.00	43.00	43.00	62.64	44.00	44.50	44.00
	test	Chi.sq=7.89 P=.01**	Chi.sq=.0 P=1.0	Chi.sq=1.15 P=.56	Chi.sq=4.17 P=.12	Chi.sq=.37 P=.82	Chi.sq=1.15 P=.56	Chi.sq=1.15 P=.56	Chi.sq=11.9 P=.01**	Chi.sq=.37 P=.82	Chi.sq=.0 P=1.0	Chi.sq=.37 P=.82
7-Promise of forbearance	UWC	44.50	44.50	44.50	44.50	44.18	44.50	44.50	43.50	42.00	44.00	44.50
	MMC	44.50	44.50	44.50	44.50	44.50	44.50	44.50	44.88	44.75	44.69	44.50
	UMC	44.50	44.50	44.50	44.50	45.29	44.50	44.50	43.50	48.29	44.00	44.50
	test	Chi.sq=.0 P=1.00	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0	Chi.sq=.02 P=.98	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0	Chi.sq=.75 P=.68	Chi.sq=2.00 P=.36	Chi.sq=.37 P=.82	Chi.sq=.0 P=1.0
8-Negative assessment of responsibility	UWC	44.50	44.50	39.29	44.00	44.50	44.50	44.50	44.50	44.50	44.50	44.50
	MMC	44.50	44.50	46.94	44.69	44.50	44.50	44.50	44.50	44.50	44.50	44.50
	UMC	44.50	44.50	34.86	44.00	44.50	44.50	44.50	44.50	44.50	44.50	44.50
	test	Chi.sq=.0 P=1.00	Chi.sq=.0 P=1.0	Chi.sq=3.33 P=.18	Chi.sq=.37 P=.82	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0
9-Gratitude	UWC	44.50	44.50	53.62	44.50	44.50	44.00	44.50	44.50	43.50	43.50	44.50
	MMC	44.50	44.50	41.00	44.50	44.50	44.69	44.50	44.50	44.88	44.88	44.50
	UMC	44.50	44.50	54.36	44.50	44.50	44.00	44.50	44.50	43.50	43.50	44.50
	test	Chi.sq=.0 P=1.00	Chi.sq=.0 P=1.0	Chi.sq=9.03 P=.01**	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0	Chi.sq=.37 P=.82	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0	Chi.sq=.75 P=.68	Chi.sq=.75 P=.68	Chi.sq=.0 P=1.0
10-Humor	UWC	44.50	44.00	44.50	44.00	42.50	44.18	44.50	44.50	43.00	44.50	44.50
	MMC	44.50	44.69	44.50	44.69	44.56	44.50	44.50	44.50	45.06	44.50	44.50

	UMC	44.50	44.00	44.50	44.00	48.79	45.29	44.50	44.50	43.00	44.50	44.50
	test	Chi.sq =.0 P=1.00	Chi.sq=.37 P=.82	Chi.sq=.0 P=1.0	Chi.sq=.37 P=.82	Chi.sq=2.31 P=.31	Chi.sq=.02 P=.98	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0	Chi.sq=1.15 P=.56	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0
11-Blaming victim	UWC	44.50	44.50	44.00	44.50	44.50	44.50	44.50	44.50	44.50	44.50	44.50
	MMC	44.50	44.50	44.69	44.50	44.50	44.50	44.50	44.50	44.50	44.50	44.50
	UMC	44.50	44.50	44.00	44.50	44.50	44.50	44.50	44.50	44.50	44.50	44.50
	Test	Chi.sq =.0 P=1.00	Chi.sq=.0 P=1.0	Chi.sq=.37 P=.82	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0
12-Showing lack of intent to do harm	UWC	44.00	44.00	44.50	44.50	44.50	43.00	44.50	44.50	43.00	44.00	44.00
	MMC	44.69	44.69	44.50	44.50	44.50	44.38	44.50	44.50	44.38	44.69	44.69
	UMC	44.00	44.00	44.50	44.50	44.50	49.29	44.50	44.50	49.29	44.00	44.00
	test	Chi.sq =.375 P=.82	Chi.sq=.37 P=.82	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0	Chi.sq=3.09 P=.21	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0	Chi.sq=3.09 P=.21	Chi.sq=.37 P=.82	Chi.sq=.37 P=.82
13-Offending victim	UWC	44.50	44.50	44.50	44.50	44.50	44.50	44.50	44.50	44.50	44.50	44.50
	MMC	44.50	44.50	44.50	44.50	44.50	44.50	44.50	44.50	44.50	44.50	44.50
	UMC	44.50	44.50	44.50	44.50	44.50	44.50	44.50	44.50	44.50	44.50	44.50
	test	Chi.sq =.0 P=1.00	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0	Chi.sq=.0 P=1.0
14-Avoiding of victim or subject	UWC	44.85	41.00	44.50	48.18	44.00	39.50	50.76	51.94	44.00	64.88	44.50
	MMC	45.50	45.13	44.50	43.69	44.69	46.38	43.00	43.13	44.69	39.69	44.50
	UMC	34.50	47.29	44.50	43.00	44.00	39.50	43.00	39.00	44.00	39.00	44.50
	test	Chi.sq =2.22 P=.32	Chi.sq=2.00 P=.36	Chi.sq=.0 P=1.0	Chi.sq=4.46 P=.10	Chi.sq=.37 P=.82	Chi.sq=4.18 P=.12	Chi.sq=12.8 P=.01**	Chi.sq=5.94 P=.05**	Chi.sq=.37 P=.82	Chi.sq=40.8 P=.01**	Chi.sq=.0 P=1.0

**Significant at the (.05) level
*Significant at the (.10) level
Sit. = Situation