

ANALYZING SELECTED SPEECH ACT REALIZATION PATTERNS IN BALOCHI WITH REFERENCE TO ENGLISH



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to English**

by

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**This Doctoral Dissertation is dedicated to my (late) parents and to the out of school
working children**

DECLARATION

I, *Muhammad Hussain*, registration No. *101-FLL/PHDENG/S-16*, student of *PhD in English (Linguistics)* at International Islamic University, Islamabad, do hereby declare that during the period of this study, I was not registered in any other course. The material used in the thesis entitled '**Analyzing Selected Speech Act Realization Patterns in Balochi with Reference to English**' has not been submitted by me wholly or a part for any other academic award or qualification and shall not be submitted by me in future for obtaining any degree from this or any other university, I confirm that this thesis is the original work of the researcher except where otherwise acknowledged in the dissertation.

I also understand that if evidence of plagiarism found in my thesis/dissertation at any stage, even after the award of the degree, the work may be cancelled and the degree revoked.

(Muhammad Hussain)

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Abstract

This study explored the speech act realization patterns in Balochi and English. The study intends to expand the scope of cross-cultural speech act studies to non-western languages by focusing on an indigenous Pakistani language ‘Balochi’ spoken in the Balochistan province. The study has explored the strategies used to express the speech acts of apology, request and offer in Balochi. The study has also compared the selected speech acts in Balochi with the already established speech acts in English and also examined the influence of English on the speech acts of Balochi. Being a cross-cultural research, the study has also explored cultural values that influence the selected speech acts in Balochi. English, for the present study, has been used as a point of reference.

Preliminary readings and literature review on the topic have shown that the pragmatic aspect of the Balochi spoken in Balochistan, Pakistan has so far not attracted researchers’ attention. The present study collected its data with the help of Discourse Completion Test (DCT) for Balochi and data for English was taken as a reference from different sources. The data were analyzed using the framework of Blum-Kulka and Olshtain (1984) and Barron (2003).

The findings have shown variations in apology, request and offer strategies. Some of the strategies, being culture-specific, are not compatible with English and some are cross-cultural strategies, similar to English. The findings also show similarity and variation in the three dialects of Balochi, i.e. Makrani, Rakhshani, and Sulemani that may be considered as socio-cultural/regional differences.

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Pronunciation Key Guide

Words	Pronunciation	Words	Pronunciation
Pehl	Py-hil	Botagaa	Bo-ta-gaa
Bebaksh	Be-bk-Sha	Shawoshta	Sha-wosh-ta
Bebakshy	Be-bk-shy	Bashky	Bash-ky
Imbari	Im-bari	kumak	Ko-mak
Laj'jiay	La-je-aa	Daskuza	Das-kuza
Nakuzo	Na-ko-zu	Nadesta	Na-dez-ta
Besagee	Be-sa-gee	Mayereega	Mayar-ri-gi-aa
Haraab	Ha-raab	Qazaee	Qa-za-ee
Lathaarta	La-thaar=ta	Hancho	Han-chu
Pamishka	Pa-mish-ka	Pashtago	Pash-ta-go
Bashkisha	Bash-ki-sha	Domiya	Do-mi-ya
Demtara	Dem-tara	Havayranga	Ha-vay-ran-ga
Charagay	Cha-ra-gy	Nalatharta	Na-la-thaar-ta
Sharmindaga	Shar-min-da-gaa	Nakana	Na-kana
Radi	Ra-di	Havanky	Ha-van-ky
Maasul	Maa-sul	Besagaa	Be-sa-gaa
Johlanka	Joh-laan-ky	Sogha	So-gha
Nakanago	Na-kana-go	Minutwaar	Mi-nut-waar
Darkowsty	Dar-ko-wasty	Pashkaptagaa	Pash-cup-ta=gaa
Niyaghe	Ni-ya-ghe	Ishto-shota	Ish-tu-sho-ta
Pajiya	Pa-jiya	Waragy	Wa-ra-gy
Warayni	Wa-ray-ni	Badahena	Ba-da-hena
Lujj- O- Mayar	Lujj-o-ma-yar		

CHAPTER 1

INTRODUCTION

The present study explores the realization patterns of the speech acts of apology, request and offer in Balochi and English. It systematizes the various strategies used to express the selected speech acts. The study also compares the selected speech acts in English and Balochi. Finally, the study examines the influence of English and cultural values on the Balochi speech acts. The data for each speech act have been collected, examined, categorized, coded and analyzed.

1.1 Rationale of the study

Most of the earlier works (Razzaq, 2009; Ali, Saboor & Bilal, 2011; Hasan & Jamil, 2012; Ali & Haleem, 2013; Ghafoor and Ahmad, 2014 among others) on the Balochi spoken in Balochistan, Pakistan, focused on different linguistic aspects but the area of pragmatics was completely ignored. This study aims to fill that gap by investigating the pragmatic workings in the Balochi. In addition, the current study aims to contribute to cross-cultural studies in speech acts of apology, request and offer strategies in Eastern languages and cultures, such as Balochi. It also aims to stimulate comparative studies in terms of pragmatics in other Pakistani indigenous languages.

The notion of speech act is considered as one of the most compelling notions in pragmatic studies and it has been claimed to be operating on a universal pragmatic principle (Austin, 1962; Searle, 1969, 1975). Various researchers also claim that speech acts differ in conceptualisation and verbalization across cultures and languages (Green, 1975; Wierzbicka, 1985). The modes of performance regarding speech acts carry heavy social implications in various cultures (Ervin-Tripp, 1976). Cultures vary significantly in terms of interactional forms of speech acts, resulting in different expectations for speech act behaviour (Bowe, Martin &

Manns, 2014). In the same vein, speech acts are ruled by universal principles of politeness and cooperation (Brown & Levinson, 1978; Leech, 1983).

Cross-cultural interactional styles contribute to culturally defined perceptions and interpretive approaches that can contribute to intercultural communication breakdowns (Gumperz, 1982). Cross-cultural Speech Act Realization Project (CCSARP), which was initiated in 1984, is one of the early efforts to collect and analyze cross-cultural speech acts. It is the first major attempt to examine speech acts across a variety of languages and cultures to investigate whether there are universal pragmatic principles in the realization of speech acts and their characteristics.

However, Eslamirasekh (1993) claims that in the study of speech act, we must move away from anglo-cultural ethnocentricity by broadening the scope of languages and cultural studies. In the same vein, numerous early researchers (Cottrill, 1990; Flowerdew, 1999; Rose, 1992; Wierzbicka, 1985) stressed expanding the scope of studies in terms of speech act to include non-Western languages. The present study is thus a response to such a need as preliminary readings and literature browsing have shown that the pragmatic aspect (speech acts) of Balochi has been ignored. The purpose of this study is therefore to explore the strategies used by Balochi native speakers to express the speech acts of apology, request and offer. The study also explores parallel strategies in English and Balochi and variations in the use of the selected speech acts. In addition, the study further examines the extent to which English has influenced the Balochi speech acts. The study also examines the cultural values that influence the selected speech acts of Balochi. Since no study has been carried out on the pragmatic aspect of Balochi, including its dialects, i.e. Makrani, Rakhshani and Sulemani, spoken in the province of Balochistan located in Pakistan, the present research may therefore be the first and point of

departure to undertake a research on the pragmatic aspect of one of the regional Pakistani languages.

Further, the study may be regarded as how the theories given on pragmatics in general and speech acts in particular (apology, request, and offer) treat the data about Pakistani languages, i.e. Balochi. On the contrary, this research may not be considered as groundbreaking and does not claim to be a new contribution to pragmatic theory; rather it may present and analyze data on pragmatic aspects in Balochi and English.

For linguists and pragmaticians, the present study may be of interest to know the pragmatic structure of one of the Pakistani languages, i.e. Balochi. Pakistani researchers may also follow the present study as a pattern to explore their regional languages. Pragmatic aspect of all Pakistani languages needs to be explored and documented. The study may also help corpus developers in the documentation process of one of the Pakistani regional languages.

1.2 Background of the study

The original homeland of the Baloch tribe is the Caspian Sea (Grierson, 1921). They migrated to Kerman, however, where they were overwhelmed by the Seljuq assault by neighboring Arab and Turkish invasions, thus fleeing to Sistan and Makran to the southeastern part of Iran (Okati, 2012; Soohani, 2017). According to Barker and Mengal (1969), the Baloch migration started in pre-Islamic times from the Caspian Sea region and scattered into Khorasan, Kerman, and Sistan Iran, and later into Makran and the Indo- Pakistan subcontinent. They currently live in Sistan and Baluchistan Province in Iran and Balochistan Province in Pakistan, as well as in Sindh and a few parts of Punjab, Pakistan.

Pakistan, a multilingual country, with six major languages, Punjabi (44.15% of the population); Pashto (15.42%); Sindhi (14.10%); Siraiki (10.53%); Urdu (7.57%), Balochi 3.57

%) (Pakistan Bureau of Statistics) and dialects (4.66% of the population), of which some are on the verge of extinction (cited in Khokhlova, 2014). Balochi as a language, in historical perspective, is considered as controversial (Soohani, 2017) as it is considered as the southwestern Iranian language (Paul, 2003), on the contrary, Balochi is also said to be among the northwestern group of Iranian languages (Elfenbein, 1989; Korn, 2005).

The district wise map of Balochistan is given in figure 1.1¹:



Jahani (2013) states that Balochi is surrounded by languages belonging to at least five language families, i.e. a) it stands in contact with other Iranian languages and dialects—Persian (Farsi, Dari, and Sistani); b) Bashkardi in the west and northwest; c) Pashto in the north and

¹<http://www.pakimag.com/politics/local-govt-elections-in-balochistan.html/attachment/balochistan-map-district-wise>

northeast—as well as with the Indo-Aryan languages of Urdu, Panjabi, Lahnda; d) Sindhi in the northeast and east. In the Gulf States: a) Balochi is spoken alongside Arabic (a Semitic language); b) In East Africa, it is in contact with Bantu languages, such as Swahili; c) In the central parts of Pakistani Balochistan, the Dravidian language Brahui has lived in symbiosis with Balochi for centuries; d) In Turkmenistan, Balochi is in contact with Turkmen (a Turkic language); and e) In the diaspora, Balochi is meeting new languages, mainly of the Indo-European family (Jahani, 2013).

Balochi as a language has been divided into two main dialects, i.e. Northern and Southern by early linguists (Dames, 1891, Geiger, 1889), on the contrary, Grierson (1921) proposes dividing Balochi into Western Versus Eastern dialects. The latter division is supported by Jahani (1989); Barker and Mengal (1969); and Elfenbein (1966, cited in Soohani, 2017; Axenov, 2006). However, the present study proposes three main dialects of Balochi spoken in Balochistan, Pakistan, i.e. Makrani, Rakhshani, and Sulemani dialects. In the same vein, Korn (2011) divides the terminology of dialects of Balochi as used today, shown in table 1.0:

Table 1.0 Terminology of the dialects of Balochi

Dialect Groups	Tribes and other names
Western Balochi	Raxsani (Rakhshani)
Southern Balochi	Makrani
Eastern Balochi	Sulemani (Marri & Bugti, among others)

Elfenbein (1989) classifies Balochi into two main groups, i.e. Eastern and Western and these are categorized into six major dialects: 1) Rakhshani including its three sub-dialects, i) Sarhaddi which is Balochi of Sistan and Balochi of Turkmenistan, ii) Panjuri, iii) Kalati; 2) Sarawani; 3) Lashari; 4) Kechi; 5) Coastal dialects; 6) Eastern Hill Balochi. The dialects 1 to 5 represent Western Balochi, whereas the 6th one belongs to Eastern.

Jahani & Korn (2013) divide Balochi into three groups that is, a) Eastern, b) Western, and c) Southern. They define Sarawani and Panjuri as transitional dialects between Western and Southern Balochi in Iran and Pakistan. Besides, according to their classification, Lashari, Kechi, Sarbazi, and coastal dialects are included in Southern Balochi dialects. The total numbers of Balochi speakers are estimated between 5 to 8 million (Jahani, 2001). However, Barjasteh Delforooz (2010) is of the view that the exact number of Balochi speakers across the world is unknown because of lack of appropriate census, but the total number may be estimated 7 to 10 millions.

The notion of the speech acts is considered significant in terms of language study as speech acts are known as basic devices for human interaction (Searle, 1975; Blum-Kulka, House, & Kasper, 1989). Speech acts vary across languages and cultures (Cohen, 2008; Gudykunst, 2003; Wierzbicka, 1994) as these are understood differently across cultures by using various linguistic features, social norms, standards, and styles of expression. These variations lead to undesired social consequences, such as communication breakdown and misunderstandings (Cohen, 2008 & Spencer-Oatey, 2008). According to Gudykunst (2003), the majority of speech act and pragmatic studies are conducted comparatively and cross culturally.

Cross-cultural studies contributed significantly to intercultural communications (Trosborg, 2010). Besides, the understanding of pragmatics is equally important in the global world due to rapid advancement in communication. A large number of cross-cultural and intercultural speech act studies (see Blum-Kulka, House, & Kasper, 1989; Cohen, 2006; Kasper, Rose, 1999; & Kecskes, 2013) have been conducted to find out how people from different cultural backgrounds speak differently. A bulk of significant cross-cultural studies has been produced such as apology speech act in Turkish and American (Aydin, 2013); Arabic and

American English compliments (Al-Mansoob, Patil, & Alrefae, 2019); Japanese and English apology (Kartika & Aditiawarman, 2019); compliments in English and Vietnamese (Lien, 1993); apologies in Hebrew and Russians (Olshtain, 1989); requests in English and Hebrew (Blum-Kulka, 1982).

The speech acts of apology, requests and offer draw researchers' attention across cultures, particularly among scholars of sociolinguistics and pragmatics as compared to other speech acts (Cohen, 2008; Grainger & Harris, 2007). Much exposure to these speech acts is not only due to their social roles (Lakoff, 2001), but due to their use as the most common ones in daily conversation (Cordella-Masini, 1989).

As far as the speech act of apology is concerned, it has some social attributes (Grainger & Harris, 2007), and because of its presence in social, linguistic, paralinguistic aspects in its realization, it reflects the speech behaviors of the people. The speech act of apology was termed as complex in its nature and its realization as a remedial exchange was shown to be specific linguistically and culturally (Blum-Kulka & Olshtain, 1984; Holmes, 1990).

Various studies were conducted on cross-cultural pragmatics of English and other languages like, Jordanian Arabic (Al-Khawaldeh, 2016), Iranian language (Mirzaei, Roohani & Esmaeili, 2012), Iranian ELT learners (Mahani, 2012), Palestinian Arabic (Eshreteh, 2014), Cypriot Greek (Terkourafi, 2001), Japanese (Rose, 1992), Persian (Eslamirasekh, 1992), and various other studies that are part of the literature review. Pakistani researchers have carried out a few comparative researches on pragmatic aspect of Pakistani languages, i.e. English, Urdu, and Punjabi (Majeed & Janjua, 2013); Urdu (Majeed & Janjua, 2014; Sultana & Khan, 2014), but literature browsing and preliminary readings show that a little attention was given to the speech acts of Balochi spoken in Balochistan, Pakistan.

1.3 Research objectives

The objectives of the present study are to expand the scope of pragmatics to Pakistani indigenous languages and dialects, in this case Balochi. Besides, the study systemizes various strategies used to express apology, request and offer in Balochi. The study also explores similarities and differences in the selected speech acts in English and Balochi. Further, the study examines the influence of English and cultural values on the selected Balochi speech acts.

In order to achieve the objectives, the present study will answer the following research questions:

1.4 Research questions

- 1- What strategies are used to express apology, request and offer in Balochi with reference to English?
- 2- What are the similarities, if any, and differences in the selected speech acts in English and Balochi?
- 3- To what extent has English influenced the speech acts of Balochi?
- 4- What cultural values influence the apology, request, and offer strategies in Balochi?

1.5 Significance of the study

The present study is significant because of several reasons. It adds to the existing literature on speech acts and pragmatics. Preliminary readings, literature browsing and to the best of my knowledge, the pragmatic aspect of Balochi spoken in Balochistan, Pakistan has not yet been investigated. Bataineh and Bataineh (2008) and Wouk (2006) support the former point of view and argue that a large number of studies have been conducted on Western languages, but very few in Asian languages. Thus, the results of the present study could be useful for: a) Researchers seeking universal principles in different languages may use the results of this study to compare

them with similar research to determine the extent to which aspects regulating the correct use of speech acts in different languages, and researchers in Pakistan may explore the pragmatic aspect of other regional languages of the country; b) Academicians who teach or learn the language; c) Corpus developer who intend to work on Pakistani regional languages; d) It may also be useful for those who intend to work on language documentation at the national or international level, as the pragmatic aspect of Balochi spoken in Balochistan, Pakistan, has not been documented so far.

In addition, the findings can also provide a basis for comparison regarding the use of linguistic, sociolinguistic and pragmatic values in the realization of the three selected speech acts in Balochi and English. Besides, the study may also help material and curriculum developers to gain insight on cultural values that influence language. Furthermore, the study may also be significant in terms of cross-cultural understanding and communication in English and Balochi, especially for Baloch students who travel abroad for higher education (English countries). Additionally, such cross-cultural studies on differences and commonalities in speech act perspective may be useful in reducing communication breakdown and cultural misunderstandings.

Furthermore, the study can provide information on how speech acts in Balochi, especially apology, request and offer are used. The teachers can explain English and Balochi in terms of socio-cultural and pragmatic differences between students of native language and the target language, which may improve their cultural awareness and sensitivities (Crozet & Liddicoat, 2000). The study does not claim to contribute altogether new innovation in the field of pragmatics. It is hoped that, this thesis may be a contribution in the pragmatic aspect Balochi, as it implies the way speech acts vary in relation to culture and situations in languages.

1.6 Justification of the study

Thomas (1983) considers pragmatic errors as more serious than phonological and syntactic errors. The social encounter in communication may lead to communication failure and misunderstanding. Thus, without understanding, knowing or learning the pragmatic aspect of any language, a learner may not comprehend or infer what a speaker wants to say. Bardovi-Harling and Hartford (1993) explain that speakers who are fluent in a second language because of their mastery of the grammar and vocabulary of that language may still be unable to produce a socially and culturally appropriate language, which indicates the importance of pragmatics.

As in this era, the focus is on indigenous languages, dialects, literature and cultures; therefore, it is imperative to carry out researches on Pakistani languages and dialects, in this sense, the researcher has decided to work on the pragmatic aspect of Balochi, which has not yet been investigated. Further, the researcher is a native speaker of Balochi and can work on it rather than focusing on other indigenous Pakistani languages, so Balochi has been chosen for this study. In addition, as mentioned in the introduction, this study is a response to the arguments of different researchers (Wierzbicka, 1985; Cottrill, 1990; Flowerdew, 1990; Rose, 1992), who emphasized the need to expand the scope of speech act studies to include non-western languages. In the same vein, Eslamirasekh (1993) claims that in the study of speech acts, we need to move away from anglo-cultural ethnocentricity by broadening the scope of languages and cultures in terms of speech acts. However, literature browsing at the stage of research proposal for the present study revealed that Pakistani researchers had not responded to these claims, so this study could be the first study to respond to these researchers by working on Pakistani language, i.e. Balochi.

The English language was selected as point of reference to find out similarities and differences of Balochi speech acts with an already known pragmatic feature of an international language-English as the researcher aims to examine the influence of English on Balochi speech acts. It may also increase the scope of this research at international level, as focusing on Balochi alone may restrict the study's scope and significance, but contrasting it with an international language, may expand its scope.

Speech acts are considered as one of the key areas of pragmatics. Various research findings indicate that even advance level nonnative speakers often lack pragmatic competence of the target language in a range of speech acts (Bardovi-Harling, Hartford, Mahan-Taylor, Morgan, & Reynolds, 1991). Speech acts reflect the fundamental cultural values and social norms of the target language. Lacking the cultural, social and pragmatic context in communication can lead to misunderstanding, both in producing the appropriate speech act and perceiving the intended meanings, therefore speech acts have been selected for the present study.

1.7 Limitations of the study

This research expands the scope of pragmatics to include indigenous Pakistani languages, i.e. Balochi; however, there are certain limitations to this study: a) the number of participants is a constraint. Ideally, this research would involve a large number of respondents and those with different social backgrounds in order to have a broader scope and basis for generalization, but it is not possible to achieve these ideal numbers due to time constraints and resources. Therefore, the study does not appear to be representative of the entire Balochi because the data were taken from a small number of participants; b) It is a fact that the non-serious attitude of the participants cannot be controlled by 100%, and there may still be a margin of doubt in the study; c) the study deals with discourse completion test, consequently, stress, pitch, and intonation have not been

considered which are lacking in the present study because of time constraint and resources; d) the researcher used DCTs as a data collection tool which manages time as it is employed due to its relevance to the present study. In addition, DCT is considered a highly convenient data collection technique to collect large amount of data in a short time (Beebe and Cummings, 1995; Kohler, 2008; Tran, 2008) thus other techniques were not employed that may be one of the limitations.

1.8 Organization of the study

'Analyzing Selected Speech Act Realization Patterns in Balochi with Reference to English' has been organized into five Chapters: Chapter 2 shows literature to review the relevant concepts. First, it gives a review on pragmatics, i.e. cross-cultural pragmatics, pragmatic competence, including pragmatic research on Pakistani languages. Secondly, it reflects back related literature on speech acts in general, followed by speech acts and cultural values. Finally, the chapter reviewed literature on apology, request and offer.

Chapter 3 deals with methodology of the study. It describes the sampling procedures, tools used for data collection, followed by the method of data collection. Finally, it explains the data analysis procedure of the present study.

Chapter 4 exhibits analysis of apology, request, and offer in Balochi, including similarities and differences in the use of apology, request, and offer in English and Balochi.

The chapter 5 explores the influence of English on the selected speech acts of Balochi. Finally, the chapter examines that influence of cultural values on the speech acts of Balochi. Chapter 6 contains conclusion, shortcomings, implications and recommendations. Further, it sums up the whole thesis, followed by References (APA, 7th) and appendices.

1.9 Chapter summary

Background to Balochi, the historical background about Baloch, followed by information regarding population and Balochi dialects have been given in the chapter. The above chapter also gives a short background to speech acts, including apology, request and offer speech acts. It also shows research objectives, research questions, significance of the study, limitations of the study, and justification of the study. Finally, it gives an overview of the organization of the study.

The following chapter gives a review of related literature regarding pragmatics, including cross-cultural, cultural values, and speech acts. It also gives a review of related literature on apology, request and offer speech acts.

CHAPTER 2

LITERATURE REVIEW

This chapter reviews literature related to pragmatics, pragmatic competence, and Pakistani languages. The chapter also reviewed speech acts and cultural values. Furthermore, the chapter explores previous literature on apology and its types, functions and forms, strategies, and cultural variation. The chapter also explores previous literature on request and its types and cultural variation. Finally, the chapter reviews literature regarding the speech act of offer. Building upon the discussion related to the literature; I will generate research questions at the end of the chapter.

2.1 Pragmatics

The term Pragmatics and its different aspects developed many years ago and the earliest contributors were; Pierce (1905); Morris (1938); Austin (1962); Searle (1975); and Grice (1975). These philosophers, in particular Austin and Searle, developed their ideas in opposition to another school of thoughts, *the logical positivist*. For them, the only two sources which lead towards real knowledge are; logic and empirical observation and the rest of the ideas are meaningless (Belza, 2008).

Pragmatics has been defined by different researchers in different ways; however, attempts to define pragmatics have always been problematic because of the wide scope of the field (Levinson, 1983). Additionally, many of the definitions appear to overlap with the way sociolinguistics is defined. Morris (1938) coins the term pragmatics and he distinguishes between syntax, semantic and pragmatics. According to him, syntax is the study of the formal relations of signs whereas semantics has been defined as the study of the relations of signs to the objects to which the signs are applicable, and he defines pragmatics as the study of the relation of

the signs to interpreters. Besides, Roever (2010) defines pragmatics as the interrelationship between language use and the social and interpersonal context of interaction.

Along the same line, Pragmatics has been described as the study of language use (Levinson, 1983; Yule, 1996), on the other hand, pragmatic competence is declared as linguistic and grammatical knowledge. It is also described as the ability to comprehend and produce socially appropriate language (Wolfson, 1989). Lightbown and Spada (1999) go further to describe Pragmatic competence as the ability to apply language forms widely and the factors contribute to the situation as the relationship between speakers and the social and cultural context. Kasper and Rose (2001) describe pragmatics as the study of communicative actions in terms of sociocultural context.

Crystal (1985) defines Pragmatics as “the study of language from the point of view of users, especially on the choice speakers make, the constraints they encounter in using language in social interaction and the effects their use of language has on other participants in the act of communication” (p. 240). Leech (1983), Sperber and Wilson (1986) explain that two intents or meanings in every utterance are distinguished in pragmatics: a) the informative intent of the sentence meaning, and b) the communicative intent that is also known as speaker meaning. The speaker understands not only just the consciousness of the listener, but also the social context in which the interaction happens (Littlewood, 1981). Simensen (2007) defines pragmatics as “the study of language in its social, situational, and functional context” (p. 67). Actions, strategies, and reactions are also studied in pragmatics, hence not only a linguistic aspect, but also behavioral and socio-cultural aspects are taken into account while communicating (Mey, 1993; LoCastro, 2003). Pragmatics is viewed as the science of language seen in relation to its users (Mey, 1993; Belza, 2008). In the same vein, pragmatics is described as the relationship of

meaning and human interaction. Along the same line pragmatics has been viewed as a branch of linguistics that deals with the meaning of utterances as they occur in a social context (Trudgill, 1992).

Leech (1983) classified Pragmatics into two parts: a) Pragmalinguistics (forms in terms of appropriateness), and b) socio-pragmatics (meanings in a social context in terms of appropriateness). Pragmatics takes into consideration its users of the language and the language that is considered as a meaningful vehicle to communicate (Crystal, 1997). Hymes (1971) states that L2 learners need to learn not only target language grammar, but also communicative goals. Wolfson (1981) Olshtain & Cohen (1983) and Anderson (1990), also state that learners not only need to learn morphology, syntax, phonology, and vocabularies of a target language, but speakers also need to acquire sociolocultural rules of language use. Apart from the linguistic aspect, pragmatics has been presented from a social-cognitive perspective (Mey, 2001; Kecskes, 2004). Besides, numerous scholars categorized pragmatics as cross-cultural pragmatics (see Grundy, 2013; Thomas, 2014, among others).

2.1.1 Cross-cultural pragmatics

The role of culture in discourse is studied under the umbrella of the three approaches (Clyne, 1994). First, the contrastive approach: Contrasting native discourse through cultures; second, interlanguage approach: concentrating with non-native speakers; third, collaborative intercultural approach: contrasting and analyzing people's discourses from various cultural and linguistic contexts, either in a lingua franca or in one of the interlocutors (Clyne, 1994). Cross-cultural pragmatics is considered as one of the important areas in pragmatic studies. Balci (2009) explains that the speech acts of native speakers and non-native speakers of languages are contrasted in cross-cultural perspectives. On the other hand, Wierzbicka (1991) classifies cross-

cultural pragmatic into three perspectives; a) people interact differently in different contexts; b) various cultural values, ideas, and perspectives are seen in these differences; c) various ways of talking and diverse styles of communication are explained in such perspectives.

Since cross-cultural studies focus on specific speech acts across native and non-native speakers, CCP is characterized as different perceptions of how meanings are constructed between different communities (Yule, 1996). People are not considered as polite in cross-cultural conversations because of their different interpretations of the meaning and where the focus is on the cultural realization of speech acts, contrastive pragmatics is necessary. In addition, various approaches are used in contrastive pragmatics with the use of ethnographic systems, i.e. DCT; role plays; and surveys. In the same context, Goddard and Wierzbicka (1997) suggest that certain patterns of proof can be found in cultural values and attitudes to assist in the study of speech, such as proverbs, explicit elicitations of speaker attitudes as well as the semantic analysis of key words.

Researchers performed numerous studies, such as cross-sectional studies or longitudinal studies, in specific CCP perspective. Several cross-sectional studies have been conducted in terms of the development of speech acts, such as refusals, compliments and requests. On the contrary, speech act realization and developments are focused on longitudinal studies, such as suggestions, rejections, thanking, apologies and requests, which are valuable in the field of interlanguage pragmatics (Safont, 2005). LoCastro (2012) claims that cross-cultural pragmatics and interlanguage have unclear boundaries; on the contrary, Boxer (2002) referred to interlanguage pragmatics as SLA-focused division of applied linguistics, whereas CCP falls within the field of applied sociopragmatics.

Further, the term *culture* is defined as the values and beliefs about the globe in which members of a society reflect these values in everyday situation (LoCastro, 2012). Thus, according to LoCastro (2012), human behaviors, underlying beliefs and values are investigated in CCP. As far as intercultural pragmatics is concerned, choices are made on the basis of various variables such as gender, identities, sociocultural background, world knowledge and previous knowledge (LoCastro, 2012). It is a fact that pragmatics has become an essential part of human communication, including its various approaches such as historical, variational, interlanguage, intra-culture, cross-cultural and Intercultural pragmatics.

Culture is defined as the product and the conditions of certain types of behaviors (Kroeber & Kluckhohn, 1952). The relationship among culture, politeness, and pragmatics has been termed as *chicken or the egg* dilemma (Gasior, 2014). Culture is defined as verb, given its performative and fluid nature opposed to an absolute and constant character (Street, 1993). Two major theories in intercultural aspects are: a) Face negotiation theory; and b) Rapport management theory (Ting-Toomey & Kurogi, 1998; Spencer-Oatey, 2000, 2002).

The major theories that give an idea of the acquisition of the cultural aspects of learning a language are: a) third culture, (Kramsch, 2013); b) the intercultural speaker (House, 2007); and c) Acculturation model (Schuman, 1990). Byram (1997) argues that certain skills, attitudes, knowledge in addition to linguistic, sociolinguistic, and discourse competence, are required in intercultural communicative competence. Byram and Fleming (1998) suggest that an intercultural capable speaker is said to be the one who has experience of one or more cultures and social identities. They further demonstrate that such speaker has the potential to explore and connect to new people from a specific context for which he / she was not specifically trained. Intercultural competence has been called a frame of mind that is possible for language speakers

to approach interlocutors from diverse linguistic and cultural backgrounds. It may draw their previous knowledge and to cope with what the interaction may bring (Gasior, 2014). In the same vein, Bennett, Bennett, and Allen (2003) describe intercultural competence as the general ability to overcome ethnocentrism, respect other cultures, and produce suitable behaviors in one or more different cultures. A great deal of literature has been produced in this regard (see Selinker, 1972; Odlin, 1989; Kasper, 1992; Jaworski, 1994; Herbert, 1997; Bou, 1998; Wierzbicka, 2000; Deardorff, 2009; Kecskes, 2010, among others).

2.1.2 Pragmatic competence

Language is seen as a means of communication, and the primary aim of teaching and learning is communicative competence. Scholars investigated the concept of communicative competence (Hymes, 1972); strategic competence (Canale & Swain, 1980); discourse competence (Canale, 1983); and the actional competence (Murcia, Dornyei, Thurell, 1995) extensively and its sub-branch pragmatic competence that is considered as the knowledge of appropriate cultural scripts and behaviors of the language learners. Pragmatic competence (PC) is defined in various ways and different labels are used to define it (Schneider, Sickinger & Hampel, 2013). PC is classified as pragmatics, sociocultural and sociolinguistics. Murcia (2007) named it a socio-cultural competence and is characterized as a speaker's knowledge of how to use language properly according to communication social and cultural contexts. So it can confirm the concepts given by Canale and Swain (1980); Savignon (1983); and Bachman (1990).

Pragmatic skills are classified as illocutionary skills and knowledge of pragmatic conventions to perform appropriate linguistic functions and sociolinguistic skills in a given context (Canale, 1987). On the other hand, communicative competence is extended and termed as intercultural communicative competence (Byram, 1997, 2000). Cohen (2009) argues that

pragmatic skill is very helpful in reading or constructing discourse in terms of utterances, sentences, and the context of the texts. Barron (2003) defines pragmatic skills as knowledge of the language resources available for implementation in a given language; knowledge of the sequential aspects of speech acts, finally knowledge of the proper contextual usage of language resources. Therefore, pragmatic competence includes the ability to execute language functions and the experience and use of the socially responsible language. Centered on the model proposed by Leech (1983) and Thomas (1984), Pragmatics is divided into two areas: a) pragmalinguistics; and b) socio-pragmatics.

Pragmatic knowledge is classified as: a) functional and b) sociolinguistic (Bachman & Palmer, 1996). On the other hand, it is defined in terms of illocutionary competence and sociolinguistic competence (Bachman, 1990; Harding, 2014). Four categories of language functions are included in functional knowledge, such as a) ideational, b) manipulative, c) imaginative, and d) heuristic (Alderson, 2004). In the same way, Fang (2010) claims that effective communication can be strengthened through such techniques such as mutual understanding, language competence, and the basis of common cultural norms and traditions. Fang (2010) divides the strategies into two categories used in interactions between cultures: a) active strategies and b) passive strategies. Thus, because of linguistic and social experience the more active strategy is used, the more effective communication will be without any split, whereas passive strategies include avoidance, simplification, and suspension. As far as socio-pragmatics is concerned, it is defined as the sociological interface of pragmatics (Leech, 1983). LoCastro (2012) suggests that speakers may encounter socio-pragmatic difficulties in a situation where the interlocutors don't share the same social experiences.

In the same vein, Fang (2010) suggests that when two speakers communicate with a cross-cultural sense, there may be pragmatic error or failure due to lack of pragmatic competence between them. Pragmatic failure is categorized into two types: a) pragmatic failure, which is the discrepancies in the linguistic encoding of pragmatic failure resulting from the improper transfer of speech acts, categories of understanding or utterances from the first language to the second language; b) sociopragmatic failure, referred to as ambiguity in terms of the implied social meanings of speech acts, such as the social distance between the participants of the discourse, and the misunderstanding of other participants' intentions, competence or the cultural knowledge. Hence, the social context of the learners is ignored, which may result in *tissue rejection*. The word rejection of tissue has a multidisciplinary sense, such as from a medical perspective, it is used when the organ transplant fails and does not match the host; in the context of ELT, which is called pedagogy and material which do not match the culture of the learners (Holliday, 1992).

Finally, in the light of the above discussion, it may be said that pragmatic skills can be one of the important components of communication skills, so the learners need to develop pragmatic skills while learning the target language (see Barron, 2016; Schneider, 2017; Brown, 2018; Taguchi, 2018, among others).

2.2 Pragmatic research on different Pakistani languages

A very few research papers on the pragmatic aspects of Pakistani indigenous languages have been published so far. Majeed and Janjua (2014) carried out a study in which the researchers explored the use of apology in terms of gender, i.e., male and female. Their findings show that girls in terms of facial preferences appear to be more conscious, therefore speakers use less risky strategies to their family members and friends as compared to boys. It was further explored that

both genders use similar strategies in formal settings. Meanwhile, another research paper was produced in 2014 in which Sultana and Khan explored the similarities and differences in apology strategies used by Urdu and Pashtu speakers, in this case, students were chosen from undergraduate courses in the disciplines of English, Business Administration, and Computer Courses. The findings of the study show that males and females are less different in terms of the use of speech acts. Variations are observed in apology strategies when communicating with the same gender, whereas great caution is shown while using apology strategies with the opposite gender.

Janjua and Majeed (2013) discussed in a paper that apology (IFID) as a head act was higher in English than Urdu and Punjabi, in terms of formal, direct and explicit use. It was further revealed that the usage of implicit and explicit methods of apology in Punjabi is higher than English and Urdu. Furthermore, few other studies were also conducted in terms of Pragmatics in Pakistan, such as (Gillani & Mahmood 2014; and Yasmeen, Jabeen, & Akram, 2014). Few recent papers were produced on pragmatic aspect of Pakistani languages (see Saleem, Azam, & Saleem, 2014; Alam & Gill 2016; and Bashir, Rasul, & Mehmood, 2018).

2.3 Previous research on Balochi

Although some works have been conducted in different linguistic aspects of the Balochi, but no research has been done on the pragmatic aspect of the Balochi spoken in Balochistan, Pakistan. The researcher while browsing literature has come to know about a research paper produced by Ahangar, Sarani & Dastuyi, (2015) on the apology speech act of Sarawani Balochi spoken in Iran. Their paper emphasis was on the power and gender effect on the speech acts in which they selected 50 students from Sarawani Balochi. The results of their study show that Illocutionary Force Indicating Device (IFID) has been the most common strategies among Sarawani Baloch

speakers. The findings of their analysis showed that religion, culture, situation and context influence the use of apology.

Until now, there has been no systematic analysis of the Pragmatic aspect of Balochi spoken in Balochistan Pakistan; however, research scholars have produced a few studies in the form of research papers on the different linguistic aspects of Balochi, such as (see Ahmad & Ghafoor, 2015; Ghafoor, 2015; Ghafoor & Ahmad, 2014; Ali & Haleem, 2013; Hasan & Jamil, 2012; Baloch, Baloch, & Ahmed, 2011; Razzaq, 2009; Malghani & Bano, 2014; Ahangar, Sarani & Dastuyi, 2015 & Ahangar & Zeynali Dastuyi, 2018; Korn, 2005; Korn, 2003; Korn, Karimi, Samiian & Stilo, 2008; Korn, 2006; Baloch, Syed & Hasan, 2017; Korangy & Miller, 2018).

In summary, the above section reviewed relevant literature on pragmatics; cross-cultural pragmatics; and pragmatic competence. The above section has also reviewed literature on pragmatic research on Pakistani languages and previous research on linguistic aspects of Balochi, whereas the following section will bring literature on speech acts and cultural values.

2.4 Speech acts

The communicative context influences the interpretation of an utterance. This is the most basic notion regarding speech acts. According to Bowe, Martin and Manns (2007) cultural differences in intercultural communication can contribute to misunderstanding. Wardhaugh and Fuller (2015) clarify that speech acts carry meanings independent of individual words and grammatical structure, and can be categorized by their function, not form. For instance, *turn on the lights and it is dark here*, both are requests, but they differ each other the way they are expressed (Sanal, 2016). Language is not only used to make statements, but actions are also performed through language, i.e. asking, promising, stating, requesting, and warning (Thomas, 1995). Thus, a proposition with a particular illocutionary force is expressed in order to perform these actions

(Cruse, 2000, p. 331). Besides, speech acts have been termed as a complex combination between utterances, such as locutionary, illocutionary, and perlocutionary (Bach & Harnish, 1979). Allan (1998) suggests that speech acts will achieve at least one or even more illocutionary acts. Furthermore, speech acts have also been defined in term of conversational, social, and cultural orientation perspectives (Mey, 1993; Geis, 1995; Cutting, 2001; Wee, 2004, & Capone, 2005). It is argued that speech acts are an integrated part of conversation theory (Geis, 1995).

Capone (2005) draws on Mey's (1993) claim speech acts need to be both situational and socially oriented and further claims a relationship between behavior, language, and social context in speech acts and it is termed as *pragmeme*. In addition, Wierzbicka (1991) defines all early definitions of speech acts as ethnocentric and she argues that early researchers have overlooked one of the significant features of speech acts 'cultural specificity'. She further argues that the way the speakers produce speech acts typically reflect cultural values, objectivism, cordiality, indirectness and courtesy. Ignoring these aforementioned characteristics can have serious practical consequences, particularly in multicultural societies, such as the United States or Australia, where a wide variety of cultures can be found, including a wide variety of speech act production.

To sum up, the development of speech acts is of a different nature and cannot be specified in one way, hence multiple definitions to multiple taxonomies (Demeter, 2006). The section below deals with different definitions related to speech acts.

Speech acts can be linguistically realized as one word (pardon) or a sentence (I beg your pardon) and a gesture or body movement, which serve function in communication (Hatch, 1992). Austin (1962), as a language philosopher, was the first who introduced the concept of speech acts and Searle (1969) further developed the theory. Austin (1962) claims that not only do people

say things by uttering words, but utterances are also performed. He further explains that certain actions are performed by using language. The difference between what a speaker says, what the speaker implies, and what the hearer perceives have been explained in the book '*How to Do Things with Words*', (Austin, 1962). Allwood (1977) points out that the book 'How to Do Things With Words' is a series of lectures given at Harvard University by William James, and his students have them posthumously published. The concept of speech act is further developed by Searle (1969) who is student of Austin (Korta & Perry, 2015). He describes speech acts as "the basic or minimal units of all linguistic communication" (p. 16).

Historically, speech acts were known as illocutionary act, later named as speech acts by Searle (1969). The fundamental roots of speech acts are however connected with the ideas of the following scholars, For instance, according to Jaszczołt (2002), in 1788 Aristotle's work 'De Interpretatione' limited the study of speech acts to sentences with truth conditions, Although, Smith (n.d) argues that Aristotle has proven the presence of language usage that is distinct from representing a state of affairs. On the other hand, these different uses of language were called social operations, as opposed to Ried's solitary acts in 1788 (cited in Schuhmann & Smith, 1990). Jaszczołt (2002) adds that Ried proved in 1788 the value of an array of actions, such as as asking, giving orders, threatening and promising. Jaszczołt further states that Ried addressed the correct conditions relating to the act of commitment, which are no different from the present *felicity conditions*. He thinks that in 1874 Brentano also offers a systematic study of the behavior, such as requesting, promising, commanding, and questioning. The above debate and studies indicate that prior research on speech acts can be considered the cornerstone behind Austin's, Searle's and his followers' theory.

The basic principles to perform speech acts are considered universal (Searle, 1969, 1975), whereas these claims are supported by some empirical research (Brown & Levinson, 1978, 1987; Fraser, Rintell & Walters, 1980). These researchers have observed a close formal correspondence as to how speakers implement language-specific strategies. Fraser and Nolan (1981), on the other hand, argue that each strategy conveys a relative level of deference which is essentially the same across languages. Instead, Blum-Kulka (1989) goes on to claim that not all languages share certain request strategies. Therefore, within shared strategies, there are significant differences across languages and the social meanings performed by the same strategy may sometimes differ. It is argued that an important similarity in strategies for speech act is illusory and can disappear after close analysis (Blum-Kulka, 1983). From the above discussion, it can be concluded that the performance of speech acts in terms of universality needs to be questioned and examined across cultures. In addition, the scholars criticized Searle's work on speech acts in similar terms to that of Austin (see Allwood, 1977; Kurzon, 1998).

In his work, Austin (1962) argues that all utterances bear not only a certain meaning, but also specific actions through specific forces (Levinson, 1983). To carry out an action, three related actions are defined by making utterances which are: (A) locutionary act (the actual words), which is considered to be the fundamental act of utterance, or in order to produce a meaningful linguistic expression (Yule, 1996); (B) illocutionary act (force or motive behind words), which is an action intended by the speaker; some sort of purpose is created in the speaker's mind by saying an utterance; c) *perlocutionary act (the effect of illocution on hearer)*, the effect of an utterance (Austin, 1962).

Specifically, Cummings (2010) described such acts as follows: a) Locutionary act, the act of saying something, for example, *there is a bull in the field*; (B) Illocutionary act, is an act

performed to say something, such as the aforementioned sentence may be a warning; c) Perlocutionary act, the act performed by saying something, for instance, the sentence is uttered to frighten you.

This classification does not satisfy Austin, so he further classifies five types of general function performed by speech acts which are classified as: a) *verdictives*, which is an verdict given by a jury; to deliver a findings upon evidence or reasons, for instance, appraisal, reckoning, and estimating; b) *exercitives*, which is to exercise power, influence, and rights; or to give a decision in favor or against, for instance, voting, ordering, appointing, urging, advising, and warning; c) *commisives*, which are typified by promising or otherwise undertaking, for example, pledging, contracting, planning, proposing, swearing; d) *expositives*, which are used in acts of exposition, for example, denying, answering, affirming, reporting, mentioning, and stating; e) *behabitatives*, which are concern attitudes and social behaviors such as, thanking, apologizing, condoling, congratulating, welcoming, complimenting, and applauding (pp, 152,159). According to Austin (1962), the exercise of judgment is *verdictive*; exercise of power or assertion of influence is *exercitive*; assuming obligation or declaring an intention is *commisive*; adopting an attitude is *behabititive*; and clarifying reason, arguments and communication is *expositive*.

Speech acts have been categorized into two main ways: a) lexical classification, speech acts are characterized by the illocutionary verbs; b) acts as promising, requesting, and apologizing. Earlier Searle (1975) classifies speech acts into five categories: a) verdicts: acts are represented therein; b) exercitives: power is expressed to the hearer; c) commisive: speaker is committed to do something; d) behabitives, different social behaviors are expressed, such as congratulating or apologizing; e) explositives: it is related to conversation and argument, such as

I assume or *I concede*. The above classification was declared as problematic, since the categories were not mutually exclusive and it is assumed that speech acts and speech acts verbs correspond exactly (Reiter, 2000). As a result, taxonomies of different speech acts have been devised over the years.

Thus, Searle (1979) introduces the concept of Austin and presents his own taxonomy classification of illocutionary acts in which twelve parameters are suggested for understanding or differentiating illocutionary acts that are as follows: a) It is *illocutionary point* to have the addressee do something while ordering, or to have someone stop doing something, in case of negative order ; b) *direction of fit*, the relationship between the word and the world (language & reality); it has two directions; i) the word matching the world; (ii) the world matching the word; c) *expressed psychological state*; speakers express such attitude and state of mind by uttering the illocutionary act, so that a psychological condition cannot be conveyed by means of speech acts without being in that specific psychological state; d) *force*; it is when, for example, a speaker is engaged in saying something, such as *I insist we should go home now*; e) *social status*; an expression can be placed within the sense of the context of the speaker and the hearer in society; f) *interest*; People have different interests and concerns, so speech acts used in circumstances should represent those interests and concerns; g) *discourse-related functions*; it refers the context in which speech acts are uttered; h) *content*; It is a division of the speech acts according to what they are about; i) *speech acts or speech acts verbs*; there are certain speech acts that have been declared to be performative. All illocutionary verbs are not in this category, i.e. threatening, or boasting; j) *Style*; the difference in the style of the illocutionary act depends on how it is said rather what is said (Searle, 1977).

Searle (1979) further proposes that all acts fall into five main categories that are: 1) *assertives*, speaker is committed to the truth of the expressed proposition, for instance, concluding, asserting; 2) *directives*, speaker attempts to get the addressee to do something, for example, requesting, ordering, and questioning; 3) *commissives*, speaker is committed to some future course of action, that is, offering, threatening, promising; 4) *expressives*, psychological state is expressed which are the attitudes or feelings of speakers, that is, welcoming, thanking, congratulating, and apologizing; 5) *declarations*, institutional state of affairs are effected immediately, which relies on elaborate extra-linguistic institutions, for instance, firing from employment, declaring war, and marrying.

In order to distinguish these acts, Austin's (1962) notion of FCs was further developed into the classification of conditions for a successful speech act. These acts were classified and distinguished as a) propositional, type of meaning is defined by prepositional part of an utterance; b) preparatory, specify prerequisites to the performance of the speech act; c) sincerity, these are obligatory in order to perform a speech act sincerely, and d) essential conditions, speech acts are classified as "count as" (p. 44).

Following the classifications described above, speech acts are distinguished by the verbs which express them (Leech, 1983). According to Leech, it is not possible to create taxonomy of illocutionary acts, thus he proposes five categories such as a) assertive verbs; b) directive verbs; c) commissive verbs; d) rogative verbs; and e) Expressing verbs. On the other hand, Bach and Hranish (1979) present another similar taxonomy but different in terms of the types of illocutionary which is of four types including several subcategories and specific verbs in terms of illocutionary act: 1) *constatives* including suggestive, supportives, disputatives, responsive, assentives, disentives, retractives, assertives, predictives, concessives, retrodictives,

confirmatives, informatives, ascriptives, and descriptives; 2) *directives* including permissives, questions, requestsives, advisories, prohibitives, and requirements; 3) *commissives* including offers and promises; and 4) *acknowledgments* including thank, reject, accept, bid, apologize, congratulate, and condole.

The problem with these taxonomies listed above has to be closely linked to the verb expressing the illocutionary act. It is further realized that speech acts can be expressed not only by illocutionary acts, but also by other means. Searle (1979) therefore explores the possibility of performing a certain illocutionary act indirectly by performing another act called indirect speech act as opposed to direct speech act. This is often argued that in indirect speech, the content of the utterance is the same as the speaker's intention, while in indirect speech content and intention vary. Holtgraves (1981) has explained this distinction that indirect speech acts provide multiple meanings and they (indirect speech act) use other illocutionary acts to communicate those meanings, while direct speech acts express one concept. On the other hand, according to Geis (1995), the distinction between direct and indirect speech act is not useful, since it is not possible to map between verbal forms and speech acts. However, Demeter (2006) believes that such a distinction is important because it is the only way in which one can be accounted for using certain strategies of apology that seem to be inappropriate.

Speech acts are also classified from the perspectives of Brown and Levinson's (1987) theory of politeness. To be more précis, the functions that the speech acts express usually are face threatening (Staab, 1983). Face threatening acts have been classified into four categories: 1) threats to speaker's negative face, for instance, to express thanks and excuse; or making unwilling promises or offers; 2) threats to speaker's positive face, for instance, confession, self-contradicting, and apologies; 3) threats to hearer negative face, for instance, for example,

suggestions, requests, orders, and warnings; 4) threat to hearer's positive face, for example, complaints, insults, contradictions, and criticism (Staab, 1983). On the other hand, Cohen (1996b) presented a classification of fourteen speech acts including five major categories on the basis of the above-mentioned taxonomies are: 1) representatives, including statements, arguments and findings; 2) directives, including commands, suggestions, and requests; 3) expressive, including thanks, complaint, and apology; 4) commissive, including offers, promises, and threats; 5) decrees and declaration, including declaratives. The classification above may differ from the categories presented by other scholars; however, Cohen's taxonomy is widely accepted.

The above discussion suggests that speech acts were categorized according to various criteria. The taxonomy of speech act has advantages and disadvantages, so certain elements, such as indirect speech act, illocutionary verbs and non-verbal elements should be included in order to devise an appropriate taxonomy of speech acts (Demeter, 2006). So this variation in taxonomy has led scholars to create their own categorization of speech acts that can fit their needs.

Several studies were conducted in terms of cross-cultural differences; the development of speech acts; and the realization of specific speech acts, such as (see Blum-Kulka & Olshtain, 1984; Blum-Kulka & House, 1989; Wierzbioka, 1991; Afghari, 2007; Abdolrezapour & Daatjerdi, 2013, among others). Trosborg (1995) further extended the speech works as requests, complaints, refusals, apologies, suggestions, and disagreements. Various researchers define speech acts in different ways, for example, Downing and Locke (2006) define speech acts as "speech acts are acts we perform through words" (p. 176). According to their realization, speech acts were divided into two aspects: a) *socio-cultural ability* and b) *sociolinguistic ability* (Cohen, 1996). He defines socio-cultural ability as an appropriate choice of strategies which involved a)

culture, b) the age and sex of the speaker, c) their social class and occupation, and d) their roles and status in interaction. In this perspective, Cohen (1996) states that cultural beliefs affect how to act in society. On the other hand, sociolinguistic ability is defined as the appropriateness of linguistic forms, such as choosing suitable words, that is, sorry or excuses me, and it also depends on selecting suitable linguistic forms for the level of formality.

Speech acts are categorized according to their degree of directness. The intended message can be preferred in conversation by the speaker rather than uttering literal meanings of the words. Speech acts are further divided into two categories: Direct and indirect speech acts. According to Searle (1969), when a speaker communicates the literal meanings of words, it is direct speech acts, and thus there is a direct relation between form and function. However, when different meanings are communicated than what is said, then the form and function are not directly related but there is underlying pragmatic meaning. He further defines that “one can perform one speech act indirectly by performing another directly” (p. 151). For example, a speaker says *it is cold outside* which is a declarative sentence by its form and when used as a statement it is a direct speech act. On the other hand, when a speaker uses the aforementioned sentence to ask someone to close a window, its function is therefore indirect.

Directness categorization in terms of direct speech act was categorized into three groups to classify the difference across languages in the project of cross cultural speech acts (Blum-Kulka & Olshtain, 1984). They are: a) the most direct which is at explicit level in which imperative and performative verbs are used, for instance, *move out of the way*; b) the conventionally indirect level, which is the conventional use of language, for instance, *could /would you do it for me*; c) non-conventional indirect level, which are indirect strategies that realize the act by reference to the object or element which are needed for the implementation of

the act, for instance, *it is dark here* means to request *to switch the light on*. It is derived from the above discussion that the request strategies have three levels of directness universally and are further classified into nine categories that are named as ‘*strategy types*’. The norms of directness level depend on the social context, particularly in terms of cultural values. As far as the English language is concerned, an indirect speech act tends to be more polite than direct ones (Blum-Kulka, 1989; & Yule, 1996). The direct speech act is defined as “basic speech act, associated with the grammar as a type of clause: the declarative is typically used to encode a statement; the interrogative question; the imperative or directive; and the exclamative” (Labov & Fanshel, 1977, p. 176).

As far as politeness is concerned, it is associated with indirect speech act. According to Cutting (2002), for directives to be expressed, interrogatives are typically used instead of imperatives, particularly to those with whom one is not acquainted. For instance, In Britain *Thank you for not smoking* signs are placed that sounds more polite to strangers instead of a blunt *No Smoking* sign. On the contrary, it varies from culture to culture, as in Polish; directness cannot be regarded as a barrier to politeness, but can be essential to building a relationship in social interaction (Wierzbicka, 1991). Likewise, Hinkel (1997) argues that “direct speech act emphasizes in group membership and solidarity and stem from the value of group orientation in Iranian culture” (p. 8). To sum up, directness and indirectness may have different implications in different cultures, but some aspects can be generalized across cultures. The cultural values and speech acts are discussed in the following section.

2.4.1 Speech acts and cultural values

Speech acts vary from culture to culture. According to Cutting (2002), in India the phrase 'How fat you are' may be regarded as praise, but in Britain it may be regarded as critique as being slim

is appreciated more in British culture. Different cultures tend to have different ways of speech act realization (Wierzbicka, 1991). English and Polish are contrasted in terms of the understanding of speech acts and the results of her study show that in Anglo-Saxon culture, authoritarian concepts are opposed but they value individual differences and autonomy. On the contrary, with respect to Polish culture, language users prefer authoritative decisions by maintaining the power and accountability of the event. For example, English prefer to use interrogative forms frequently, such as *why don't you be quiet*; on the other hand, no equivalent of this statement can be found in Polish, because they do not approve of the questioning form in their culture, but prefer to use imperative forms (Wierzbicka, 1991). Thus, it can be said that learners need to be aware about the cultural differences of the speech acts in the target language.

Wierzbicka (1991) argues that Anglo-American culture prioritizes the autonomous and individualistic, whereas 'I' as compared to the 'we' given priority in some eastern cultures. She further goes on to assert that closeness is emphasized in some cultures. Utterances are used in terms of closeness which is essential to be informal and casual. She states that 'the value placed on social hierarchy is closely linked with value placed on formality' in societies like Korea and Japan. Zeyrek (2001) argues that unity and closeness tend to be important in Turkish culture as in many Eastern cultures, and that it is important to differentiate between an insider and an outsider of a group. Whereas in Turkish society friends are given great importance, the degree of formality, directness, and grammatical structures of the speech acts used in daily conversation that may change in that society.

Barron, (2003) asserts that universality of speech act strategies; a linguistic system of speech act realization, and universality of the theoretical structure have been extensively debated. Brown and Levinson (1987) depicted theoretical frameworks with the definition of face, and

Blum-Kulka and Olshtain (1984) depicted methods for universal speech acts. Earlier, in support of the universalizing view, Searle (1969) claims that universal felicity conditions, which constitute the strategies implemented in each language, perform speech acts which are illocutionary. Empirical studies show that cultural conventions and universal elements are expressed in speech acts, such as directness. It is argued that cultural values and attitude influence language. Linguists, communications theorists, and research scholars (see Hymes, 1967; Hall, 1976; Scollon & Scollon, 1981; Loveday, 1982, among others) have produced a great deal of research related to the way language is used, and the cultural values that govern language use. Alptekin (1993) and Beamer (1992) tend to argue that cultural competency is important for successful communication; however, the command of linguistic knowledge cannot guarantee successful language usage as a culture cannot be separated from language. It plays an important role in terms of learning and teaching language.

Chomsky's (1965) idea of distinguishing between performance and competence opened the door to future research based on bridging the gap between those two dimensions, drawing inspiration from sociolinguistic, anthropological and ethnographic sources. Because of this new emphasis on linguistic performance, a new approach is developed, where the user and context are given priority. Pragmatics, on the other hand, is not just about performance or language use; in fact the interrelationships between language systems and language use are in the interests of pragmaticians (Levinson, 1983). Additionally, circumstances of local and temporary contact are referred in context, but are also called a social and cultural context in which shared values, beliefs and attitudes are adopted (Wong, 2010). For example, Reynolds (1984) explains that German and American vary from each other in terms of authoritarianism, individualism and the concepts of self and society.

Germans are known as submissive and obedient to authority (McGranahan, 1946), whereas Americans are more authoritarian (Lederer, 1982). Furthermore, numerous scholars (McClelland, Sturr, Knapp & Wendt, 1958) claim that Germans have strong egos and are mindful of their responsibilities to the community, which is why they are called capable of sacrificing personal feelings in order to fulfill their obligation; on the contrary, Americans are considered more self-centered in terms of developing individual capacities such as being intelligent; music appreciation music; enjoying life (p. 250). The Reynolds's (1984) research findings indicate the following differences between the Americans and Germans: a) *World at peace* is ranked at 1st by Germans, whereas it is ranked at 9th by Americans; b) *Family security* is ranked at 11th by Germans, whereas it is ranked at 3rd by Americans; c) *freedom* is ranked at 2nd and *wisdom* at 10th in both cultures; d) *happiness, mature love, and true friendship* are given similar importance in both cultures; e) *ambitious* is ranked at 14th by Germans, whereas at 4th by Americans that is that largest value difference. Besides, f) *broadminded* is ranked at 1st by Germans, whereas it is ranked at 7th by Americans; g) *imagination* is ranked at 9th by Germans, whereas it is ranked at 15th by Americans and finally, h) *responsibility* is ranked at 3rd; *clean* 17th; and *obedience* at 18th by both the cultures (pp. 273-274). Penner and Anh (1977) conduct a study between American and Vietnamese values system in which the researchers reveal that *National Security* is given more importance by Vietnamese similar to Israelis (Rim, 1970) as compared to Americans.

2.5 Values across cultures

A shift has been observed from Universalism of speech acts to cultural influence on the realization of speech acts across the world as culture is the key concept in cross-cultural communication studies (Wierzbicka, 2003). The study of culture helps to understand and

explain, among other things, the essence of the linguistic behavior of language users in relation to different cultures of speech communities that can contribute to intercultural knowledge (Thomas, 1984). Furthermore, the understanding of speech act realization patterns depends on the particular cultural components of a society. Thus, presenting the cultural values that affect the speech acts of Balochi is important.

Various theorists focused on cultural philosophy and the integration of culture into social theory (Cassirer, 1990). There has been a persistent tendency towards cultural theories after the period of structuralism (Saussure, 1916-2001). In addition, the scholars (Black & Mendenhall, 1990) have continued to focus on cross-cultural interaction in cross-cultural and intercultural studies. In a similar vein, linguists (Gumperz, 1982; Blum-Kulka, House & Kasper, 1989; Koole & Ten Thije, 1994) continued to focus on linguistic approaches for cross-cultural and intercultural contact analysis. While culture was not the focus of classical linguistic theory, linguists borrowed ideas and cultural principles from other academic disciplines (see Dandrade, 1995; Auernheimer, 1999; Mecheril, 2002; Schondelmayer, 2008, among others).

A bulk of studies have been produced (see Parsons & Shills, 1951; Douglas, 1970; Hofstede, 1980, 2001, among others) in which it is clarified that intercultural communication conceives cultures as values rather than fixed knowledge. Along the same line, Arnold (1869) in “Culture and Anarchy” defines culture spiritually. In his words “culture consists of two components: One is the lamp and the other is sweetness; Light means enlightened mind and sweetness means your decency of conduct: how do you treat others” (p. 17).

Nevertheless, in the present analysis the working concept of culture is of Bates and Plog (1990) “culture is a system of shared beliefs, norms, values, customs, behaviors, and artifacts that the members of society use to cope with their world, and that are transmitted from

generation to generation through learning" (p. 7). Therefore, linguistic approaches in cross / intercultural communication believe that fundamental values and common interests are the crucial factors that allow people to interact and understand one another.

Culture has been termed as a parameter into linguistic theory stating that culture-specific values influence the way people communicate (Moosmuller, 2007). In a similar vein, culturally different ways of speaking lead to misunderstandings which have been termed as a pragmalinguistic failure (Thomas, 1984; Zamborlin, 2007). In addition, Thomas (1983) notes that culture affects interaction; nevertheless, Spencer-Oatey and Jiang (2003) agree with Leech's (1983) universal pragmatic theory of linguistic politeness that polite communicative behaviors arise from people trying to adhere to a universal set of values. Cultures differ the way they attribute importance to these values in a specific situation as culture influences interaction (Spencer-Oatey & Jiang, 2003).

Clyne (1994) agrees with the notion of sociopragmatic parameters of interaction claiming that fundamental underlying values affect the interaction of people; nevertheless, he believes that such values are based on the four cultural dimensions of Hofstede (1980). Wierzbicka (1994) argues that values underlie communication because, for her, these values are entirely cultural-specific and cannot be divided into supra-cultural categories or scales, so these values find their immediate expression in the way people talk (Wierzbicka, 1994). These values are not apparent in a similar way of culture as culture is typically compared to an iceberg that has visible and invisible parts: above the surface and below the surface (Hall, 1971). The portion above the surface is noticeable and consists of language, food, greeting, and clothing; however, the bulk of

the culture concealed beneath the surface, which is the unseen rules, meanings, and values that characterize through culture. One can see the following image of an iceberg:²



In the same vein, Hall (1976) believes that culture itself is a part of unconscious of people, but also affects the ways in which people think and speak in a very clear and immediate way, called cultural scripts (Wierzbicka, 1994). For her, these cultural scripts can be made accessible from a cross-cultural viewpoint, which can be articulated and paraphrased using natural semantic metalanguage (NSM).

² (Figure 2.1: The Cultural Iceberg; Hall, 1971)

Schiffrin (1984) notes that Jewish culture demonstrates a strong preference for disagreement as in Jewish society, by saying 'no' rather than 'yes', people demonstrate their engagement with other people and their interest in others. In a similar way, discord instead of consensus brings people together. Therefore, it was deemed an anglocentric illusion believing that all societies esteem agreement more than disagreement.

An increasing reaction toward this sort of misplaced Universalism has been observed over the last few decades (Wierzbicka, 2003). The key ideas of these studies of language research are: a) people talk differently in various societies; b) such varying ways of speaking are profound and systematic; c) different cultural values or hierarchies of values are expressed in such differences; d) different ways of speaking and communicative styles are explained or made relevant in terms of individually defined ways of speaking (Wierzbicka, 2003). Therefore, not only does the present study examine various strategies to express an apology, request and offer in Balochi, but it also investigates what cultural values influence the selected speech acts. Previous study (Schwartz, 2011) identified certain cultural (tribal) Values, namely; 1) autonomy vs. embeddedness; 2) egalitarianism vs. hierarchy; 3) harmony vs. mastery.

The present study compiled some of the cultural and tribal values from various studies (Mahammad, 1982; Wierzbicka, 1985; Hofstede, 1994; 2001; Titus, 1998; Schwartz, 2011; Holden, 2006; Nishimura, Nevgi & Tella, 2008; Fareeq, 2014; Sultana & Khan, 2014; Mohyuddin & Ahmed, 2015; Ahangar, Sarani & Dastuyi 2015; Ahangar and Zeynali Dastuy, 2018). As a native of Baloch society, I feel the following values and attitudes exist in Baloch society; however, the values which are reflected in Balochi speech acts have been included in the analysis chapter.

Table 2.1: A general list of the Baloch cultural values

No	A General List of Baloch Cultural Values
1-	Embeddedness culture
2-	Hierarchical culture
3-	Harmonious culture
4-	Male dominance
5-	Sharing
6-	Collectivism is preferred over individualism
7-	Hospitality
8-	Religious influence, such as evoking God's name/Forgiveness
9-	Reverence
10-	Stick to vows and commitment
11-	Enmity is prolonged /loyalty is encouraged
12-	Unpunctuality
13-	Indolence
14-	Trustworthy
15-	Extreme in Nationalism
16-	Self-assertion
17-	Direct in informal setting /indirect in formal setting
18-	Sincerity
19-	Orthodoxy
20-	Polygamous
21-	Lajj-o-Mayar (Self- Restraint)
22-	War/Enmity/Conflicts ethics
23-	Sanctity of homes
24-	Weak parenting
25-	Superstitious
26-	Superstitious
27-	Veneration to heroes and tribal elders
28-	Conscious towards Sardar's sanctity
29-	Idealism
30-	Simple/ Harmony with nature
31-	Dependence/lack of self-reliance
32-	Introvert
33-	Reliability / Honesty
34-	Courageous
35-	Courtesy
36-	Resistance
37-	Lack of consistency
38-	Respect conscious
39-	Strong sense of belonging/ Possessive
40-	Secular towards religion
41-	Lacking time-consciousness

Throughout Egalitarian societies, people who share common human values are encouraged to consider each other as moral equals. People, in these cultures, collaborate, feel

responsibility for the wellbeing of all, and behave voluntarily to help others, while in hierarchy cultures, a hierarchical structure is favored, which relies on allocated roles to ensure responsible and efficient behaviour, and therefore an unequal distribution of power, responsibilities, and resources among them is desirable. Hierarchical distributions of roles are taken for granted in such cultures (Schwartz, 2011).

Harmony cultures embrace, maintain and enjoy the way things are and discourage attempts to bring about change and promote the preservation of smooth relationships and conflict avoidance, thus successful self-affirmation is promoted by individuals or groups to control, guide, and improve the natural and social environment in Mastery cultures and thereby achieve group or personal goals (Schwartz, 2011).

People are encouraged in autonomy cultures to develop and communicate their own desire, emotions, ideas and abilities and to find meaning in their own uniqueness, whereas in Embedded Cultures, people are promoted in terms of collectivity; in-group social relations; a common lifestyle; working for shared goals; preserving the status quo; and showing restraint against violation of unity and traditional order within the community (Schwartz, 2011).

In summary, the above section reviewed relevant literature on speech acts, including cultural values. While the following section will overview the previous literature on the apology speech act; function of apology; types of apology; apology strategies and finally cultural variation in apology will be discussed with reference to previous research.

2.6 Apology

Various scholars and researchers defined the speech act of apology in several different ways. Responsibility is acknowledged and forgiveness is sought by wrongdoers, what an individual does to a victimized person, whether it is physical, psychological or material (Bataineh &

Bataineh, 2006). They further propose apology into two participants a) apologize, b) the offender, classified as “wrongdoer” and “victim”. Holmes (1990) holds the view that three conditions are appropriate for an apology act and they are proclaimed felicity conditions; a) if an act happens, b) if B is offended by A; c) if A accepts responsibility. Besides, Goffman (1971) argues that if an individual apologizes, shows that the offense is accepted, remorse is expressed, and forgiveness is requested. The act of apology is just as trustworthy and genuine and one of the powerful sources of dispute resolution and interpersonal problems (see Darby & Schlenker, 1982; Schoenbach, 1990; Gonzales, Maning & Haugen, 1992 & Takaku, 2000, among others). Apologizing is an intrinsic element of successful relational management (Robinson, 2004). This author further claim that social harmony is maintained with the help of apologies as knowledge and recognition of moral obligation for offensive conduct is conveyed. Lakoff (2001) observes that the performer of apology is placed under a psychological burden and it does not psychologically affect the recipient. A support is provided to the hearer who has been offended because of violation (Olshtain, 1989). The aforementioned definitions and discussion show that the act of apology confirms that an offense has taken place and the offense causes disharmony and breaks personal relationship between the offender and the victimized person. The act of apology usually restores and maintains a relationship when the offender admits the offense.

The speech act of apology was given considerable importance and was termed one of the important and frequent speech acts in public discourse and social interaction (Drew, Hepbum, Margult & Galatolo, 2016). The speech act of apology is omnipresent and we are givers and receivers of apology on the daily basis and apologies are very important means of linguistic expression at social and cultural levels (Drew et al., 2016). An apology has been termed as a means for remedial actions that is taken to acknowledge a breach of social or cultural norms and

it is used to express regret (see Fraser, 1981 & Wierzbicka, 1987). Because of the significance of apology in human interaction, several studies studied the speech act of apology from a number of viewpoints, such as studies on apologies and language learning (Mulamba, 2011; Salgado, 2011); cross cultural awareness (Kondo, 2010); and the differences in apologies across specific languages and politeness cultures (Tanaka, Spencer-Oatey & Cray, 2008; Ogiermann, 2009). In the same vein, the speech act of apology has been the center of focus, i.e., English telephone calls (Drew et al., 2016); the spoken aspect of the British National Corpus (Deutschmann, 2003); also apology has been investigated in written data, i.e., online email (Harrison & Allton, 2013).

Apology is considered a post-event act (Blum-Kulka & Olshtain, 1984), which suggests that an event has already occurred and something is presupposed. On the other hand, Coulmas (1981) defines apology as a reactive speech act. An apology was also termed as an expressive speech act similar to thanks and praise (Searle, 1979, 1976). It has also been studied in terms of the illocutionary force which contributes to the formulaic nature of the speech act and makes an explicit apology (Holmes, 1990). The frequent expression used for apology is *sorry* (see Owen, 1983; Blum-Kulka & Olshtain, 1984; Wierzbicka, 1987; & Meier, 1996, among others). Along the same line, the use of *sorry* was 79% in a study conducted on New Zealand speakers. Besides, Aijmer (1996) in the study of LLC, the use of *sorry* was 84% and it is described as an unmarked routine form. Further, Meier (1996) and Owen (1983) found the explicit and unambiguous form of apologies frequently that occur in written, formal and professional interactions.

In addition to *I apologize* and *I am sorry*, regular procedural constructions, such as an excuse, forgive, regret, afraid, and pardon were also examined (see Blum-Kulka & Olshtain, 1984; Holmes, 1990; Meier, 1996; Deutschmann, 2003, among others). In addition, Ogiermann (2009) and Holmes (1990) are of the opinion that English speakers rarely apologize by using

such IFIDs. On the other hand, Deutschmann (2003) claims that it is fairly easy to classify apology strategies as he conducted a study on BNC's spoken aspect by exploring variants, such as an excuse, forgive apology, regret, afraid, and pardon. His results reveal 3070 examples of apology strategies in BNC spoken. Similarly, the approach has been adapted by Page (2014) and Harrison and Allton (2013) in their studies of 1.6 million word corpus of tweets (Page, 2014) and 1.8 million words of corpus of emails by (Harrison and Allton, 2013). The speech act of apology has been investigated across languages and cultures (Salgado, 2011). A large number of important works were produced, such as (see Blum-Kulka, House, Kasper, 1989; Olshtain, 1989; Huang, 2004; Wipprecht, 2004; Afghari, 2007; Kondo, 2010; Mulamba, 2011; Demeter, 2012; Kitao, 2012; Murphy, 2015; Altayari, 2017; Lutzky & Kehoe, 2017; Kartika & Aditiawarman, 2019, among others).

On the other hand, various cultures describe the nature of the offense. Bargman and Kasper (1993) argue that an offense may be a serious in one culture; may not be considered a serious in the other, and may not even require an apology. Earlier, Brown and Levinson (1983) are of the opinion that the same approach is chosen by all speakers under the same conditions, but various scholars challenged this theory and argue that specific considerations are involved in order to perceive an act as a threat to the face and the essence of the strategy used to apologize (Trosborg, 1987). This author argues that Socio-cultural patterns and behavioral norms of one's culture determine these factors. Therefore, the above discussion as evidence indicates that different speakers view the importance of an apology differently, and various apology strategies are often used. In addition, speakers of different languages apologize in their own way in keeping with their cultural norms; thus, there is a connection between speech acts and cultural factors (Barnland & Yoshioka, 1990; & Suszczynska, 1999). Further, social differences such as

age, sex, and social status influence the choice of apology strategies (Holmes, 1995). On the contrary, Owen (1983) had narrowed the concept of apology. For him, a priming move is accompanied by apologies that have been called remedial moves, and the person who needs the apology is supposed to do so. Nonetheless, restricting the usage of the word apology to only certain utterances consisting of clear phrases such as '*I apologize*' is his theory and meanings issue.

Trosborg (1987) further narrowed down the definition of apology. She describes apologies as a remedial function and because of this function; they are separated from congratulating, thanking, and convivial acts. Owen's interpretations have also been adopted by her, but in terms of other statements expressing apologies, the meaning has been expanded, and is not limited to specific apologies. An apology has been described as an effort to restore the disparity between speaker and hearer. For Owen, apologizing is not enough, rather the hearer's forgiveness is important to restore the balance. Besides, apology has been defined as social acts that convey effective meanings (Holmes, 1990). In addition to this description, Holmes also describes apology in various ways that a speaker may also find the possibility of apologizing for the actions of someone else. It can be assumed that the meaning, essence and form of apology differs from culture to culture, hence, it is important to investigate the apology speech act across cultures and languages.

An important service in social discourse is offered through the speech act of apology, which has a number of social functions in society (Thomas & Miller, 2008). Conflicts and high anger rates can escalate in case the perpetrator refuses to apologize. The study findings indicate anger can be minimized when the wrongdoer offers an apology. Holmes (1990) suggests that the primary aim of apology is to maintain a good relationship between participants. Spencer-Oattey

(2008) is of the view that the emergence associated with apology points out the socialist rights of anyone, which has been undermined. However, the researchers did not comment on the phrase 'social rights' in depth, because she notes that social rights are often violated when having an encounter with others. Offending others or other forms of social harm may occur during interaction in daily life. Having violated someone's social rights, one should apologize to restore equilibrium and preserve harmony in society (Wouk, 2006; Keenan, 1993). Conflicts are unavoidable and people's conduct creates annoyance to others, so apologies are required, and these acts should be encouraged in order to preserve harmony in personal relations and society (Wouk, 2006).

Adrefiza (1995) maintains that deliberately or unintentionally, personal and social norms are violated in human interaction, but these contradictions are inevitable in interaction or social life. When one breaches social norms that can destroy personal relationships; an act of apology will restore relationships; in this situation, apologizing is necessary. Olshtain and Cohen (1983) suggest that an apology, a kind of verbal redress, restores social relation (see Borkin & Reinhart, 1978; Brown & Levinson, 1987; Blum-Kulka, House & Kasper, 1989; & Holmes, 1990, among others).

Brown and Levinson (1987) describe apology as face threatening for speakers, and it may have an effect on the face of the person who apologizes. Therefore, the degree of the offense determines impacts. If the offense is of a light nature, it is face threatening to the offender; however, if the offense is of a serious nature, it is very face threatening to the offender, but if one does not apologize, the loss of face can result (Spencer-Oatey, 2008). One may conclude that to restore social and personal equilibrium, apology needs to be expressed. In this regard, as to support the aforementioned point, Park and Guan (2006) say that an apology should be expressed

in order to restore the face of the offender and offended person. Additionally, it is regarded as unreasonable or as deviant conduct if one does not apologize when apologizing is necessary (Holmes, 1990).

Guan and Park (2009) find an apology to be face supportive to the offender and offended. Researchers describe apology as face support for the offended person as it protects his / her face when it is adversely affected and is affected by an act for which responsibility is admitted. One may summarize here that an offended person's negative and positive face is restored, which is a very positive function of apology. In addition, the purpose of apology is to help the offender's positive face and to create a positive image of the offender; the apology will affect the offender when he/she is prepared to accept his/her wrongdoing for which one apologizes. Guan and Park (2009) further point out that the offended appreciates such effort of apologizing as maintaining his / her positive face. In this regard, a research was conducted in which Guan and Park (2006) discussed the intentions of an apology of the American and Chinese. Their research findings show that there are certain factors involved, such as another negative face; self-positive face, and mutual face problems, for which both groups apologize. This was also found in the findings that when the positive or the negative face of another person is affected, they needed to apologize.

The findings also revealed that Americans were keen to apologize than Chinese when American acts threaten any individual's negative face. On the other hand, as regards the study, the Chinese had greater intentions to apologize than Americans when any behavior of them threatens an individual's positive face. The findings further show that there were clear expectations among the participants in both groups to apologize to a friend rather than to a stranger in a positive face-threatening situation. In both cultures a common degree of desire to

apologize was observed when it came to apologizing to a friend and a stranger in a situation that was negative face-threatening.

An apology also has several other social roles, such as showing sympathy for bad news in many ways and it was proclaimed by Holmes in 1990. It is further described as expressing more than one meaning, illocutionary or pragmatic. Holmes (1990) is of the view that the expression like "*I am sorry about the news of your father*" or "*I am sorry to hear about it*" show sympathy rather than admitting or accepting an offense. This is further argued that in many situations, casual *sorry* is conveyed as one crosses in front of another in order to display politeness. If 'sorry' with high intonation is conveyed, it indicates that one does not hear or understand what is communicated or said. It is also expressed when someone touches the other accidentally. It is observed that in these circumstances people generally apologize by saying 'sorry.' Engel (2001) goes on to say that the offender should be sincere and ought to be real and should have honest feelings of sorrow to have an impact on the hearer.

The above section demonstrates variety in describing apology speech act, and likewise it brings variety in classifying it. Various scholars have divided the speech act of apology into many types. Kampf (2009) divides apology into personal and public awareness based on situations and the one who performs it. It is further explained that the personal apology is usually performed by an individual and such act is based on personal relations and interactions. As far as public apology is concerned, the politically prominent figures perform it in a large group in different cultures or contexts. However, the aim of this study is to investigate personal apology, including request and offer speech acts. The speech act of apology has been classified into five types: a) assertive, b) directives, c) commissive, d) expressive, and e) declaration and apologies are categorized as expressive speech act.

Coulmas (1981) divided apology into two general subdivisions that is *anticipatory ex ante* and *ex post*. The offender performs the 'Anticipatory ex ante' apology before or simultaneously with the act and in such situation, the hearer is offended, for instance, *a sorry* is expressed while interrupting someone. Having performed offense or wrongdoings, the 'ex post' apology is performed. Brown and Attardo (2000) find out certain elements of apology which are: a) *Expressing of an apology* in which the speaker expresses feeling of regret, such as *I am sorry*; b) *Clarifying the situation* in which the incident is reconstructed for the victim by the apologist that he/she deserves forgiveness, for instance, *it was raining*; c) *Admitting the mistake*, for instance, *it was because of me*; d) *Presenting repair*, for instance, *I will buy a new notebook for you*; and e) *Promise of non-recurrences*, for example, *I won't be late again*.

In the same vein, Bergman and Kasper (1993) grouped apology into seven categorizations as: a) *Illocutionary Force Indicating Device* (IFID), for instance, *I am sorry*; b) *Intensified IFID*, for example, *I am terribly sorry*; c) *Taking responsibility*, for instance, she has not graded it yet; d) *Giving an account of the reason*, for example, *all of sudden I was called*; e) *Minimizing the effects and severity of the action*, for example, *I am only 5 minutes late*; f) *Offering repair or compensation*, for example, *I will pay for the damage*; g) *Verbal redress*, for instance, *it won't happen again*; h) *Minimization*, for example, *I hope you did not wait a long for me* (p. 86).

There has been a wide variety of research on apology strategies. Olshtain and Cohen (1983) have suggested a simple set of strategies which is also known as 'semantic formulae.' The strategies which include: a) *Taking on responsibility*, b) *Giving an explanation or account*, c) *Use of an apology term making an offer of repair*, d) *Expressing concern for the recipient*, and e) *Promising forbearance*. Additionally, it is categorized as a) *An offer of apology*, b) *An*

expression of regret, and c) *A request for forgiveness* (Fraser, 1981; Blum-Kulka & Olshtain, 1984). On the other hand, the second part of the Olshtain and Cohen (1983) proposed strategies are of two types: a) *Denial of the need to apologize*, and b) *Denial of responsibility*. Along the same line, another category has been added by Demeter (2006) as *postponing an apology*. In the same way, a taxonomy that is the basis of the Cross-cultural Speech Act Realization Pattern (CCSARP) main project, consisting of seven strategies for apologizing which are a) *Using IFID*; b) *Taking responsibility*; c) *Explanation or account of what happened*; c) *Offer of repair*; d) *Promise of forbearance* (Blum-Kulka & Olshtain, 1984; Blum-Kulka, House & Kasper, 1989b).

Holmes (1990) was of the opinion that it is necessary to rearrange these strategies in order to make them understandable. Holmes (1990) conducted a study on New Zealand's apology speech act in which the findings show that their apology consists of 95% of the phrase that has a clear apology strategy using an IFID, such as '*I'm sorry*.' However, the findings of her research indicate that the participants conveyed regret by using the phrase '*I am sorry*,' which was more than 49%. The other frequent strategy, such as an explanation or account that was more than 20 percent *like*, '*I wasn't expecting it to be you*.' Other strategies that remain very few in the corpus include 'acknowledgment of responsibility' such as '*it was my fault*' followed by the '*promise of forbearance*' strategy such as '*I guarantee it won't happen again*.'

The results of the study further showed that with the use of Intensifiers, the form '*sorry*' was used to convey apology, such as a) sorry with the intensifier 'I am (intensifier) sorry; b) *I am (intensifier) sorry if/for/that*; c) *I am (intensifier) sorry about that/it*, were used by the participants. Participants have used few syntactic forms of apology strategies, using a head verb, such as a) *I must apologize*; b) *I ought to apologize*; c) *I would like to apologize*. Such types of expression were labelled as speaker-oriented and Hearer-oriented (Cordella-Masini, 1990). The

findings of her research show that the New Zealand English speakers used more combinations of syntactic-semantic words than the British English speakers. HO forms were frequently used in New Zealand English, while British English speakers used no such forms.

Trosborg (1995) proposed a slightly different taxonomy, classifying them into five types:

1) A category in which speakers who do not consider apologizing necessary are *explicit denial and implicit denial*; 2) the second category is deemed necessary when making an apology, such as *giving a justification, blaming someone else, and attacking the complainer*. Apology, however, has been categorized according to the form of a statement they incorporate (Owen, 1983). Therefore, three forms of apologies have been described, such as a) incorporating *apology*, b) incorporating *sorry*, c) created by a word, *I 'm afraid*, for example, accompanied by a sentence. Therefore, an apology has been integrated into a wider sense of key remedial acts, thereby defining seven remedial strategies, such as a) *assert imbalance or show deference*; b) *assert that an offense has been occurred*; c) *express attitude towards offense*; d) *request restoration of balance*; e) *give an account*; f) *repair the damage*; and g) *provide compensation*.

The categorization of apology was formulated on the basis of the speaker's purpose (Fraser, 1981). Nine categories were identified, namely a) *announcing while apologizing*; b) *to state one's obligation to apologize*; c) *offering to apologize*; d) *requesting the hearer accept an apology*; e) *expressing regret for the offense*; f) *acknowledging responsibility for the offending act*; g) *promising forbearance from a similar offending act*; h) *offering redress*; and i) *requesting forgiveness for the offense* (p. 263). The first four were marked as fairly direct, while the majority of the five are pre-indirect.

Researchers have explored the cultural impact on the apology speech act that is expressed in the taxonomy of speech acts. Barnland and Yoshioka (1990) interviewed native-speakers of

Japanese and American English. The results of their study show 12 modes of apologizing a) *not saying or doing anything*; b) *explaining the situation*; c) *apologizing ambiguously*; d) *apologizing nonverbally*; e) *casually saying sorry*; f) *acting helpless*; g) *saying directly I am sorry*; g) *writing a letter*; h) *apologizing several times in several ways*; i) *offending to do something for other person*; j) *leaving or resigning*; and k) *committing suicide*; the inclusion of nonverbal apologizing in this group is among the most important ones. Japanese participants used 8.6 percent nonverbal strategies, while Americans used 6.1 percent nonverbal strategies.

In order to establish a taxonomy, Deutschmann (2003) suggested a different method by examining the British National Corpus (BNC) and three key categories of apology were defined according to function: a) *real apology*, it is the most frequent one in the corpus, for instance, *I apologize for this*; b) *formulaic apology*, it consists IFID, for example, *I am sorry*; c) *face attack apology*, it is to disarm the hearer, for instance, *excuse me David, I am talking to John* (p.75). Yet, in 2006 Wouk described these as overt apology approaches. The strategy of '*an expression of regret*' is declared as the weakest form of apology (Suszcynska, 1999).

Different scholars have developed various methods of apology across cultures. An apology was categorized into some of the key structural elements, for example a) *an illocutionary force indicating device (IFID)* or using a term 'sorry' for apology; b) *an expression of responsibility/blame*; c) *an explanation of account, an offer of repair*; d) *promise of forbearance*; and finally e) *an expression of concern for the victimized person* (Olshtain and Weinbach, 1987; & Cohen and Olshtain, 1981). In addition, five main apology strategies were identified, such as a) *an expression of apology*; b) *an explanation of the situation*; c) *an acknowledgment of responsibility*; d) *an offer of repair*; and e) *a pledge of non-occurrence* (Brown and Attardo in 2000). It is noted that the speakers use more than one apology strategies

on several occasions (Holmes, 1999). This author conducted a study in the context of New Zealand, in which her findings show that the participants used the combination of an overt expression of remorse with an explanation; however, according to Holmes, a variety of strategies can be described, especially addressing a close friend, through the use of *sorry*.

Bataineh and Bataineh (2006) conducted a study on American and Jordanian students at universities in which they obtained data from 100 American and 100 Jordanian students. Their study results showed a more detailed version of the apology used to express an apology, which is: a) *explicit apology* used to expressly prove that one is sorry; b) *accounts* ‘*it was an accident*. *Let me clean that for you*’, used to explain the offence; c) *description of damage*, used to describe what changes have been inflicted; d) *reparation* ‘*let us reschedule*’, used to repair the damage; e) *compensation*, used to compensate for the physical or material damage; f) *promise not to repeat the offence*, used to assure that the offence will not occur again; g) *explicit assessment of responsibility* ‘*I was not paying attention to where I was going*’, used to describe the speaker’s role in the offence; h) *negative assessment of responsibility*, used to deny the responsibility; i) *positive assessment of responsibility* which is used to admit the responsibility; j) *contextualization*, used to explain the whole context of the offence; k) *self-castigation* ‘*I can’t believe I did that*’, used to claim critical responsibility for the offence; l) *Gratitude* ‘*I did not mean to interrupt. I appreciate your understanding*’, used to show gratefulness for given chance of expressing apology; and m) *showing lack of intent to do harm* ‘*I did not mean to interrupt you*’, used to convince the unintentional of the offence.

In addition, few non-apology strategies were explored, such as a) *Blaming victim* and *Brushing off subject as unimportant*, is used to convince the victim that the offence which is carried out getting more attention than it deserves; b) *avoidance of person or subject*, is used to

avoid the victim, not to apologize to her/him; c) *offending victim*, is used to offend the victim to divert the attention from the offense; d) *blaming victim*, is used to blame the victim for the offense instead of apologizing to her/him (Bataineh & Bataineh, 2008).

Cordella-Masini (1990) conducted a study in the Australian English and Chilean Spanish. Her study results reveal that Australian males were more direct in expressing apology as compared to females. The participants used an explicit expression, such as a) *I am terribly sorry*; b) *I must apologize* and *an explanation* was also given, such as '*I missed the bus*' and '*my car broke down*'. Furthermore, the results showed that Australian used SO strategies more frequently than Chilean speakers. Apology strategies were also classified as '*explicit*' and '*implicit*' and they were further divided into '*direct*' and '*indirect*'. Explicit strategies are described as a) a expression such as '*sorry*', '*forgive me*', '*excuse me*' and '*I apologize*'; b) a single expression of apology, including an intensifier such as '*I am terrible sorry*'; c) two expression of apology such as '*sorry, excuse me*'; and d) two expression of apology, including one intensifier such as '*Excuse me, I am very sorry*'. The apology was classified into two types such as a) direct and b) indirect. The former is: a) *to announce the apology*; b) *to state one's obligation in order to apologize*; c) *to offer to apologize*; and d) *to request acceptance*. The latter is: a) *to express regret*; b) *to request forgiveness*; c) *to acknowledge responsibility*; d) *to promise forbearance* and e) *to offer address* (Fraser, 1981). The strategies of apology were classified into two further types as a) general and b) specific (Olshtain, 1989).

The speech act of apology in terms of its realization is influenced by various socio-pragmatic variables which are identified as a) *solidarity*; b) *severity of the offense*; c) *cost for the speakers*; d) *social status*; and e) *contextual factors* (Olshtain, 1989). Wouk (2006) also claims that the nature of apology is influenced by the above factors. In terms of the situational aspect,

she further states that in order to measure apology; this varies from culture to culture and depends on situations which may be a serious offense in one culture and a mild one for another. In addition, Cohen and Olshtain (1981) establish a typology that includes few new strategies, such as *a) statement of the situation; b) suggesting a repair; c) statement of alternative; d) suggestion for avoiding the situation; e) verbal avoidance; f) gratitude; g) wishing the best after apologizing; h) feedback; and i) adjunct to the offer of repair*. Additionally, Kitao (2012) added the following; *a) self-justification and b) request for understanding*. Along the same line, Demeter (2012) and Kitao (2012), in their study, further developed strategies of apology, such as; a) Co-constructed apologies, when an offense is committed by more than one speaker and they participates in apology, for instance, *sorry, we are late, yes, actually the traffic was heavy on road*; b) Repair apologies, an apology is used by a speaker to correct himself or herself or else repair an error. For instance, *Mr. Smith excuse me, Mr. Smith, could you tell me*; c) Apologies in advance, when an apology is asked when someone about to do something, for instance, *I am sorry I want have to ask but*; d) Mutual apologies, when two interlocutors apologize to each other, for instance, *I am sorry, no it was because of me so I am sorry*; and e) Conditional apologies, when a conditional form is used, for example, *I am sorry if you are offended*.

To sum up, the speech act of apology is both culture-specific and universal, and all the above-mentioned definitions cannot be applicable in all cultures; thus, while analyzing speech acts, one should explore one's own cultural aspects and formulate a strategy accordingly. This can be said that the speech act of apology should be investigated across languages and cultures, so that various taxonomies can be formulated.

Culture and language are interrelated (Gudykunst, 2003) and help to transform meanings and ideas. While in many ways both are different; however, the two are complementary. Sapir

(1970) explains that language does not exist separately from culture, that is, from an assembly of socially inherited behaviors and beliefs that decide the texture of our lives. Applegate and Sypher (1988) suggest that culture is integrated into the communication process (Cronen, Chen & Pearce, 1988). The culture's definition has multi-meanings, and has developed in the last few decades. According to Halverson (1985), culture has evolved from the concept of capital 'C', which is linked literature, art, and classical music and it is with small 'c' (culture) defined as a common set of standards for perceiving, assessing, acting, and believing (Kramsch & Widdowson, 1998).

According to Spencer-Oatey's (2000), culture is a collection of fuzzy set of behaviors, views, behavioral patterns and core perceptions and values held by a community of people. There is considerable significance of these fundamental concepts in intercultural communication. Moreover, according to Savignon (2007), the cultural values and attitudes affect people's behaviors and perceptions of meanings. These effects are greater in the intercultural communication. Linguistic discourse illustrates the strong connection in language and culture as this connection indicates that culture and language are important, and this concept has been distorted by the replacement of the word sociocultural as sociolinguistics to describe the components of communicative competence.

Different scholars have defined culture into two ways: a) individualism versus collectivism; and b) high context versus low context (see Hofstede, 1980; Hui & Triandis, 1986; Gudykunst et al, 1988; Gudykunst, 2003 & Spencer-Oatey, 2008, among others). Individualist cultures in terms of personal relations vary from the collectivist cultures. It was observed that personal relations tend to be strong and cohesive in collectivist cultures, while individual culture; individual needs are prioritized in these cultures (Spencer-Oatey, 2008). Gudykunst and Kim

(1984) and Hall (1976) say that societies vary in context, such as low and high-level cultures from one society to another. High context individuals indirectly convey information while speakers from low context societies communicate information directly.

Hofstede (1980) argues that Indonesia appears to be high culture and collectivist, while Australia, like other European and Western nations, is individualistic with low cultural backgrounds. Rusdi (2000) and Kingsbury (1997) state that both countries have some commonalities regarding multiculturalism. Alwasilah (1991) established that Indonesians maintain a close family relationship. Nevertheless, in his view, America lacks a stable family bond including west, resulting in individualism. Kohler (2008) further endorsed this idea, arguing that Western culture assigns a higher importance to individuality, anonymity and social distance. Australian culture is also individualistic. In addition, Indonesian studies identified three general core values, such as a) sociability; b) resistance to individualism; c) preserve a healthy lifestyle (Geertz, 1961; Koentjaraningrat, 1967 & Bateson, 1972).

An apology is historically unique and it entails many other social constraints (Blum-Kulka & Olshtain, 1984). Wouk (2006) further supports the notion. Apology differs across languages and cultures, he says. A great deal of literature has been developed to show how the participants render apologies through languages and cultures. A research conducted by Barnlund and Yoshioka (1990) compared apologetic attitudes between the Japanese and American. The data were collected from 120 Japanese students and 120 from American students. The results revealed that the Americans were less comfortable and less direct as compared to Japanese participants to send and accept apologies.

Kotani (1997) carried out a study on Japanese students in America. In the study, it was found that the participants gave brief explanations in apology, either the participants were at fault

or not. Wouk (2006) claims that apology differs in terms of socio-pragmatics across cultures and languages. The most significant factor for assessing the frequency of an apology in Italian society is the social status (Lipson, 1994). Olshtain (1989) argues that social distance is what defines the frequency of apology. Kim (2008) argues that in terms of frequency, age defines an expression of apology. Bergman and Kasper (1993) conducted a study on Thai speakers and came up with the view that expression of guilt differs with social distance, while Olshtain (1989) defines the cost to speakers as the chief determinant in the realization of apology speech act. Japanese apologizing behavior is affected by social distance and relative power (Tanaka, 1991).

Grainger and Harris (2007) are of the view that the apology act takes place in public or private communication. An apology is usually, according to Spencer-Oatey (2008), a post-event speech act that signals some kind of violation of social norms. Holmes (1995) defines the addressee's face needs as being based on an apology speech act which are declared as the face-supportive act. Apology fails to recognize the wrongdoings and take responsibility for the act. It is an effort to re-establish a relationship with the victimized. In 1971, Goffman labelled it as remedial interchange. Furthermore, apology has been described as negative politeness strategy, and it is further clarified that apology is conveyed in order to display gratitude rather than empathy and solidarity. The nature of apology makes it distinguishable from other speech acts, such as greetings and congratulations. Cordella-Masini (1989) describes apology as a common element of western societies' everyday speech, as well as of the rest of the world. Grainger and Harris (2007) characterize the speech act of apology as complicated and difficult to discern, as it includes multiple factors such as verbal, psychological and paralinguistic in terms of its realization. In addition, it was described as multi-functional due to its linguistic and non-

linguistic characteristics in terms of its operation (Holmes, 1990). Brown and Levinson (1987) explain that the act of apology involves a level of politeness and face management.

Various studies on different speech acts were performed in general, and the speech acts of apology attracted the attention of researchers after Blum-Kulka and Olshtain (1984) undertook a major project in which they examined the speech acts of apology and the request of eight different languages. They explored similarities and differences in terms of speech act realization patterns. Researchers have expanded the study to explore their own native languages (English, Hungarian, Persian and African) to examine the variations and universalities of their results (see House, 1988; Kasper, 1989; Holmes 1990; Suszczynka, 1999; Agyekum, 2006; Shariati & Chamani, 2010, among others). Most of the studies on the speech act of apology were carried out in western languages (Nureddeen, 2008). In her view, very little research has been carried out on the Asian and Eastern languages. Wouk (2006) maintains that researchers have turned their attention to the Eastern languages (see Bergman & Kasper, 1993; Wouk, 2006, 2005, Indonesian Lombok; Nureddeen, 2008, Afghari, 2007, Persian apology; Sudanese Arabic; Kim, 2008, South Korean & Australian English; Shariati & Chamani, 2010, Persian language).

Grainger and Harris (2007) claim that researchers focused on apology alongside requests rather than other speech acts. Wouk (2006) notes that the researchers' more recent attention has centered on the similarities and differences in several languages of the speech act of apology as the speech act of apology has gained popularity in the last few decades. The speech act of apology drew the attention of researchers because it helps to restores relation.

Grainger and Harris (2007) highlight that apology studies have been integrated into various fields, i.e. sociology, social science, sociolinguistics and pragmatics. Blum-Kulka and Olshtain (1984) note that numerous researchers incorporated multiple factors such as age,

personal relationship, status and social power, gender, class, situations, and context of discourse into the apology studies. New ideas were thus gained from these studies to teach foreign languages and were very useful in terms of the pedagogical implications for EFL and ESL teaching (see Kasper & Rose, 1999; McCarthy & O'Keeffe, 2004; & Flor & Uso-Juan 2006). In addition, in 1990, Holmes conducted a study in which apology based corpus of 183 was studied. The informal remedial exchange was considered in the light of Brown and Levinson's (1978) model of politeness. She also addressed key factors such as the variety of apologies used to apologize, the apology functions, the textual and syntactic structure, and the sociolinguistic aspects of the apology speech act. Holmes (1990) further explains that apology strategies offer an ample source of knowledge about how people communicate in society.

The speech act of apology is considered universal (Guan, Park & Lee, 2009), but its understanding and perception may be culture specific. They claim that some type of offense requires apology in one culture, may not be required in another culture. Various studies have investigated apology in cultural specific perspective, such as (see Cohen & Olshtain, 1981; Olshtain, 1989, & Vollmer & Olshtain, 1989). However, a little research was produced in terms of apology speech act realization patterns of Pakistani languages, thus require Pakistani researchers to pay attention.

In summary, the above section reviewed relevant literature on the apology speech act; function of apology; types of apology; apology strategies; and finally cultural variations with reference to previous research. The following section reviews literature on request and its types, function of request, followed by relevant literature on offer speech act.

2.7 Request

Request is described as a speech act that is used to get the addressee to do something, usually in the interests of the speakers, because certain efforts are required from the addressee (Searle, 1976, & Haverkate, 1979). The speech act of request is defined as an attempt by the speaker to get the hearer to perform some sort of action or to stop it (Ellis, 1994). It is viewed as a face-threatening act (Brown & Levinson, 1987). Head act and mitigation devices are defined as two components of the speech act of request (Flor & Uso-Juan, 2010). They are classified as an illocutionary act which falls within the Directives category (Austin, 1962). Trosborg (1995) describes the speech act of request as an effort by a speaker to get the listener to do something that may or may not be beneficial for the hearer. According to Achiba (2003), certain strategies need to be adopted by speakers in order to mitigate offense, as the speech act of request is considered a face-threatening act.

The request is divided into two key strategies, i.e. direct and indirect. In the case of the former strategy, continuity exists between the propositional content, i.e. the meaning of the sentence and the meaning of the speaker in these utterances. The latter, on the other hand, is used as an utterance in which the intention of the speaker and the propositional content are not equivalent (Holtgraves, 1986). Clark (1979) argues that direct strategies have one meaning or an illocutionary force, whereas indirect strategies have more than one meaning. Various methods have been used in previous studies to identify the request speech act diachronically; among these, Austin (1962) and Searle (1969). It was revised by Brown and Levinson (1978, 1987); House and Kasper (1987); Blum-Kulka and Olshtain (1984); and classified in four forms: a) direct, b) conventionally indirect (hearer-based), c) conventionally indirect (speaker-based), and d) indirect (Trosberg, 1995).

The following section reviews the taxonomy of request realization Patterns that was developed to further expand the request speech act patterns that speakers used to communicate.

The taxonomy of request realization strategies is given in the following table 2.2:

Table 2.2

Categories	Request Strategies	Examples
1-Direct	a) Obligation b) Performative c) Imperative	<i>a) You must lend me your laptop. b) I would like to ask you to lend me your laptop. c) Lend me your laptop. Please!</i>
2-Conventionally indirect (hearer-based)	a) Ability b) Willingness c) Permission d) Suggestory formula	<i>a) Can/could you lend me your laptop? b) Would you lend me your laptop? c) May I borrow your pen? d) How about lending me your laptop.</i>
3-Conventionally indirect speaker based	a) Wish b) Desire and needs	<i>a) I would like to borrow your pen. b) I want/need to borrow your pen.</i>
4-Indirect	a) Hints	<i>a) I have to be at university in an half hour and I missed my bus.</i>

Taxonomy of request realization strategies by Trosborg, 1995, cited in Yavuz and Alzeebaree (2017, pp.7313-7327)

In general, empirical research supports three key levels of directness, i.e. direct, conventionally indirect and non-conventionally indirect, while studies typically conform to the framework defined in the CCSARP (Blum-Kulka & Olshtain, 1984), in which nine different sub-strategies were proposed, on the other hand, few researchers explored eighteen different types of requests (Aijmer, 1996). In these empirical studies, the nature of the request speech act is thus reflected.

For many languages, including English, the conventionally indirect request is seen as the most polite (Blum-Kulka & Olshtain, 1984). English and German favor conventional indirectness, while direct plays a central role in Polish and Russian society (Wierzbicka, 1985). This author explores an Anglo-Saxon bias in politeness research. The role of imperatives is emphasized by her in fulfilling Polish and Russian requests, while imperative constructions tend to be interpreted in Polish as polite requests (Lubecka, 2000; Marcjanik, 1997) and Russian (Mills, 1992; Rathmayer, 1994; Berger, 1997, & Larina, 2003) as compared to English. In another study, Reiter (2000) is of the view that conventional indirectness is clearly favored by the British, whereas Uruguayan speakers employ a higher degree of indirectness. In addition, Sifianou (1992) argues that the reasons for request are given in Greek more frequently than in English. Weizman (1989), in a study, reveals a fairly low level of hints, less than 10 percent, in English, French, and Hebrew. Rinnert and Kobayashi (1999) show that hints made up of 40 percent both Japanese and English requests and Japanese hints are considered more opaque than English. Regarding the Chinese language, directness is preferred in terms of request, accompanied by supportive moves or requestive hints (see Zhan, 1992; Zhang, 1995; Wong & Song, 2000; & Lee, 2004).

The speech act of request is regarded as an act to engage the hearer or the requester in an action that may comply with the purpose of the speaker or the requester. Request is inferred as an expense to the hearer, which is why requests are perceived as an act of coercion and face-threatening act. According to the principle of politeness by Brown and Levinson (1987), the one who requests, threatens the negative face of the hearer. Safont-Jorda (2008) and Sifianou (1999) claim that requests are not often considered an intrusion on the hearer since often the hearer is required to carry out an action; thus Searle's (1975) term Directive is preferred over impositive.

Different scholars (see Trosborg, 1995; Sifianou, 1999; Safont-Jorda, 2008, Flor & Uso-Juan, 2010) are of the view that, in order to make a request more implicit, speakers should increase the degree of politeness to show that the needs that the hearer's face is taken into account. The structure of the speech act of request was divided into two parts: a) the head act; and b) the modification device or mitigation tool. Core request or head acts can stand by itself, whereas modification or mitigation devices are used to soften the requests. The act of requesting is carried out with the main utterance, i.e. head act, which was described as *the core of the request* (Sifianou, 1999 & Safont-Jorda, 2008). The speech act of request has been described in various taxonomies in terms of either the head act or the core of the request. The head act has been classified as interrogatives, negatives, declarative, elliptical and imperatives (Sifianou, 1999). In addition, Trosborg (1995) established a more detailed taxonomy, based on Austin's (1962) and Searle's theories of speech acts; Brown and Levinson's (1987) theory of politeness; and Blum-Kulka and Olshtain (1986) adaptations.

Blum-Kulka (1983) states that the speakers use direct strategies in terms of request head act. The results of a study conducted by Trosborg (1995) on German native students show that request strategies often rely on the cultural context of the learners or on L1, Hill (1997) produced a study on Japanese learners and the findings of the study revealed that conventionally indirect strategies were used by the learners. Blum-Kulka explored the difference between direct and indirect strategies of request. Ellis (1994) asserts that speakers (students) switch from direct and imperative strategies to conventionally indirect strategies as their proficiency increase.

Scholars defined the request speech act in various ways. Byon (2004) describes request as an attempt on the speaker's part to get the listener to do something. A bulk of major works has been produced worldwide on the cultural-specific aspect of request (see Ervin-Tripp, 1976;

House & Kasper, 1987; Blum-Kulka & House, 1989; Blum-Kulka, 1989; Weizman 1993, 1989; Bilbow, 1995; Van Mulken, 1996; Aijmer, 1996; Lubecka, 2000; Byon, 2006, 2004; Barron, 2008, among others). Few studies were conducted on French request strategies (see Beal, 1990; Harlow; 1990; Koika, 1994, & Van Mulken, 1996, among others); studies were produced on German request strategies (see House & Kasper, 1981; House & Kasper, 1987; Faerch & Kasper, 1989; House, 1989, among others); the Spanish request strategies were investigated (see Walters, 1979; Rintell, 1981; Le Pair, 1996, among others); studies on Danish request strategies (see House & Kasper, 1987; Blum-Kulka & House, 1989; Faerch & Kasper, 1989; & Trosborg, 1995, among others); studies have been carried out on Asian languages request strategies, i.e. Japanese (see Miyagawa; 1982; Ikuta, 1988; Fukushima, 1996, among others); and Mandarin request strategies (see Lee-Wong, 1994; Zhang, 1995a, 1995b & Hong, 1996, among others).

In a cross-cultural study of speech act realization patterns (CCSARP) of a project, Blum-Kulka and Olshtain (1984) studied request and apology speech act realization patterns in different languages, i.e. Hebrew, German, Danish, Canadian French, American English, Australian English, British English and Russian. The research identified similarities and differences in the realization of speech acts by native and non-native speakers in terms of both situational and cross-cultural variables. The authors of the project argue that the problem of universality is important to research on speech acts, and the learners may fail to achieve effective communication even if they have good command of grammar and vocabulary of the target language. Results from these researchers' study showed that age, gender, or occupation influences the degree of politeness in speech acts, and the level of directness varies from culture to culture. Various researchers studied their native languages across the world, following the project. Hong (1998) carried out a study in which similarities and differences between German

and Chinese speech acts were explored in terms of cultural and social values. The study results indicate that Chinese speakers used more lexical modifications, while the Germans used more syntactic modifications.

In another study conducted by Lee (2011), the coding scheme given in CCSARP was adapted in which request speech act realization patterns of Chinese English learners' emails were investigated. The results show that Chinese learners manipulated direct request strategies. Following the same method, age, occupation, and educational level in Japanese and British English were examined in which the researcher found that the Japanese used a more direct language, whereas English speakers used conventional forms.

Moreover, more direct forms used by the Japanese of similar age to enhance solidarity among group members, because Japanese prefer solidarity in their own culture (Fukushima, 1996). The similarities and differences in request speech act were identified in English and Spanish, using DCT as a data collection tool (Cenoz & Valencia, 1995). The findings of their study showed that both groups often used conventional indirect strategies, while the data revealed direct strategies as 10 per cent. Byon (2001) investigated the patterns of realization of request speech act. To recognize interlanguage features, the researcher employed DCT as a data collection technique. The findings of his show that Korean uses more direct, collective, and formulistic as compared to American.

Kilickaya (2010) and Mizikaci (1991) claim that a small number of studies in terms of the speech acts in Turkish language have been produced. Kilickaya conducted a study and found that the degree of politeness was not satisfactory, while students used linguistic means to communicate while the findings further revealed that Turkish and English speakers used conventional indirect forms, which was declared a positive shift. However, the results showed

that Turkish English learners used longer explanations and apologetic language while making requests which led them to use deviant expressions in English.

In addition, Marti (2005) produced a study to examine the concepts of indirectness and politeness used by the Turkish monolingual and Turkish-German bilingual, using DCT as a tool for data collection. The findings showed a link between indirectness and politeness, although they are unrelated. Furthermore, the results revealed that there was no pragmatic transfer from German to Turkish; however, less direct forms were used by the bilingual Turkish-German compared to the monolingual Turkish, which was declared as influence from the German language. A study was conducted to examine the English request strategies used by Chinese speakers, in which the researcher found that direct request strategies among Chinese speakers decreased while conventionally indirect request strategies among speakers increased (Yang & Zapata-Rivera, 2010).

CCSARP reflected three types of request strategies: 1) degree of directness; 2) internal modification; and 3) external modification. Blum-Kulka & Olshtain (1984) divided into a scale of nine. It begins with a derivable mood which is shown to be the most obvious, whereas mild-hints identified as at least one. According to Blum-Kulka et al., the internal modification relates to downgraders and upgraders, which have been described as tools to reduce or increase the request act. In addition, external modifications coded as supporting moves have been described as moves that can be attached to requests to alleviate or aggravate requests. “Grounders are when speakers give reasons, explanations and justifications for her /his requests” (p. 287). Blum-Kulka & Olshtain (1984) identified some of the modifiers as follow:

Table 2.3 Syntactic downgraders

Types	Explanation	Examples
Interrogative	The one which is commonly used	<i>Can I borrow you pen?</i>
Negation of preparatory condition	The two common conditions on request as addressee is willing to carry out the requested.	<i>Shouldn't you perhaps tidy up the house?</i>
Subjunctive	Optional subjunctive forms are coded as downgraders.	<i>Might Be better if you were to leave now.</i>
Conditional	Like subjunctive, the conditional has to be optional to be coded as downgrader which has to be replaceable by an indicative form.	<i>I would suggest you to leave now.</i>
Aspect	The durative aspect marker counts as mitigating only if it can be substituted by a simple form.	<i>I am wondering if I could get a lift home with you.</i>
Tense	Past tense forms are coded as downgrading only if they are used with present time reference	<i>I wanted to ask you to present your paper a week earlier.</i>

Adapted from Sithebe, F.B, 2011 (The speech act realization of request and greeting by non-native and native speakers of Siswati)

Table 2.4 Lexical and phrasal downgraders**Table 2.4**

Types	Explanation	Examples
Politeness marker	a) It is an optional element which is added to a request to ask for cooperative behavior. b) Hearer can be involved directly	a) <i>Fetch me a glass of water, please</i> b) <i>Do you think you would be able to come this week?</i> <i>Could you drag it <u>a bit</u>?</i>
Understater	It is an adverbial modifier by means of which the speaker under-represents the state of affairs.	
Hedge	An adverbial which is used by a speaker in order to avoid the potential provocation.	<i>It would fit much better <u>somewhere</u> if you did your paper next week.</i>
Subjectiviser	An element in which subjective options are expressed by the speaker, hence lowering the force of the request	<i>I am afraid you are going to move your chair.</i>
Downtoner	It is used to modulate the impact that his/her request is likely to have on the hearer.	<i>Could you <u>possible/perhaps</u> lend your books?</i>
Cajoler	It is conventionalized speech item whose semantic content is of little transparent relevance to their discourse meaning.	<i>You know I would really like you to visit me at my home next week.</i>
Appealer	It is used by a speaker in order to express his/her wish and to appeal to his/her hearer's benevolent understanding. Tags are common realization	<i>Clean up the room, dear, <u>will you?</u></i>

Adapted from Sithebe, F.B, 2011 (The speech act realization of request and greeting by non-native and native speakers of Siswati)

Upgraders like syntactic downgrader and lexical and phrasal downgraders can occur in any utterance. In order to increase the impact of request, upgraders are used:

Table 2.5 Upgraders

Types	Explanation	Examples
Intensifier	Certain elements of proposition of utterances are intensified by using intensifiers	<i>The room is in a terribly mess.</i>
Commitment indicator	Are used by speakers in order to show heightened degree of commitment.	<i>I am certain/sure you won't mind giving me your laptop for a while.</i>
Expletive	Swearwords are used in request	<i>Why don't you clean that bloody/damn mess up?</i>
Time Intensifier	Time is mentioned in request	<i>You'd better move your car right now/immediately.</i>
Repetition of request	Sometime literally and sometime idiomatically	<i>Leave me alone/ Get lost.</i>

Adapted from Sithebe, F.B, 2011 (The speech act realization of request and greeting of non-native and native speakers of Siswati)

The request speech act realization patterns were studied cross-cultural, such as some of the major works, British English (Reiter, 2000); French (Warga, 2004); German (Warga, 2004); Greek and British English (Sifianou, 1992); Indonesian (Hassall, 2003); Irish English (Barron, 2003, 2006); and Polish (Wierzbicka, 2003). The realization patterns of request speech act has also been studied in various aspects of Spanish, such as Colombian Spanish (Delgado, 1995); Mexican Spanish (Felix-Brasdefer, 2005; Uruguayan and Peninsular Spanish (Reiter, 2002); Ecuadorian and Peninsular Spanish (Placencia, 1998); and Venezuelan Spanish (Garcia, 2008); African Languages (De Kadet, 1992, Kasanga, 2002, 2006).

Various researchers listed the request techniques as follows (Ervin-Tripp, 1976; House & Kasper, 1981; Blum-Kulka et al ., 1989): a) *mood derivable*, leave me alone, clean up the room; b) *performatives/ explicit performatives*, I am asking you to clean up the room; c) *hedged performatives*, I would like to ask you to complete you assignment earlier; d) *obligation*

statements, she will have to move this table; e) *want statements/ Scope setting*, I really wish you would stop teasing me; f) *suggestory formulae/language specific Suggestory formulae*, how about cleaning up today?; g) *query Preparatory/reference to preparatory conditions*, could you clean up the room, please/ would you mind moving this table; h) *strong hints*, you have left the room in a right mess; i) *mild hints*, I am a nun, in response to a persistent hassle. In Sun up, the aforementioned strategies can be categorized as follows: 1) a, e are direct strategies; 2) f, g are conventional indirect strategies; 3) h, I, is known as non-conventional indirect strategies (Blum-Kulka & Olshtain, 1984).

The above section sheds light on request, its types and strategies in terms culture, the following section shows literature on offer, its forms and functions. Finally, it sums up the chapter.

2.8 Offer

Offer as a speech act is regarded as a commissive act (Searle, 1969) as it requires effort on the part of the speaker to perform an act for the addressee's benefit. A speaker imposes an obligation on her / himself to undertake a commitment associated with the action specified in the proposition (Bilbow, 2002). It is also known as attitudinal illocution (Edmonson & House, 1981). Furthermore, Hancher (1979) underlines the role of the hearer as well as the speaker in the realization of the speech act of offer, and he further criticizes Searle (1976) in his taxonomy for ignoring such realization. He describes offer speech act as more than commissive, because the speaker persuades the hearer to follow the suggested acts, which is why he calls it directives. He concludes that offers are to be treated as partly commissive and partly directive.

Barron (2003) categorizes offers as ritual and substantive as offers are made through a series of offers and refusals in other cultures, such as the Eastern ones (Allami, 2012). Therefore,

in these societies the sincerity condition of the offer shall not be fulfilled until re-offers are made. Reoffers restate the intention of the speaker, and rejections demonstrate politeness, so it is said to be as ritual offers. In a situation where the first offer includes both sincerity and illocutionary intent, these are known as substantive offers (Allami, 2012). In the same way, offers are known as commissive orders because the speaker commits himself to carry out the proposed act and an offer often has a directive power, as it looks forward to such acts by the hearer (Hancher, 1979).

Furthermore, two important features are underlined (Rabinowitz, 1993), a) to suggest, do or give something; and b) the absence of any obligation in relation to this suggestion. Such empirical works (Bilbow, 2002; Rabinowitz, 1993; Brown & Levinson, 1987) focus on the cooperative features of offers, as the receiver is supposed to make a decision on the bid by either approving it or rejecting it (Rabinowitz, 1993). Thus, these cooperative features make the identification of offers unclear, as they often seem to be (Rabinowitz, 1993). Offer is classified as commissive according to Searle's (1969) definition, while the invitations are classified as directives. A list of common formulas and verbs used frequently has been provided (Rabinowitz, 1993), in which it is found that offers are frequently used with certain verbs, such as; a) *want, like, and need* as applied to the subject *you*, and b) have, try, and let. The former group is used more frequently as compared to the latter one. Offer as speech act is defined as altruistic because what is offered is for the benefit of the offerer (Hussaien, 1984). The fundamental component of the offer was described by the speaker as voluntary assistance, the addressee's possible need and altruism.

Hickey (1986) describes offer as an act that communicates a commitment. Commitment is, he claims, independent of the hearer. Oxford Modern English Dictionary (1992) defines offer as a common word in everyday usage of language to present something to be accepted or

refused, i.e. to offer someone a drink, money or help. It is described as a word expressing one's willingness or intent to do something and leaving the offerer free to accept or reject the offer (p. 739). Rabinowitz (1993) describes an offer as the plan to do something for another when no obligation exists to do so. He further explains that offering something is an important ingredient which represents its integral components. According to Barron (2003), the offer is regarded as a threat to the negative face of the hearer due to its partly directive nature. Additionally, by forcing him or herself, the hearer is required to respond or approve the action, and is thus characterized as a barrier to the privacy and freedom of action of the hearer. Further, the speaker positive face could also be threatened by an offer in the case of refusal, be it the hearer or speaker's negative face. On the other hand, the positive face of the addressee can also be emphasized by the speaker in order to build up a report and to be favorably inclined towards the hearer.

In addition, the speech act of offer can also be considered a threat to the negative face of the offerer due to its partial order and partially commissive nature when an addressee is compelled or forced to agree and function as the offerer wishes. It is argued that context, social factors and the interlocutor relationship play an important role in choosing the best strategies to offer (Allami, 2012). Terkourafi (2001) conducts a research in Cypriot Greek on questions of politeness relating to a corpus of spontaneous offer and request realization. The results of her study show that politeness is presumed to the extent that for some reason unique words are conventionalized and to the extent that these words constitute our key tool for achieving politeness.

Yongbing (1998) conducts a study on greetings, compliment/response; offer/response; thank/response; and advice/response of English and Chinese language. His study findings show significant gaps between two languages in terms of using conversational formulae that take into

account patterns and rules that limit speech behaviors. Barron (2003) produced a doctoral thesis in which three speech acts are investigated, i.e. requests, offers, and refusal of offers. Furthermore, two sub-types (offer of help & hospitable offer) were also discussed. On the other hand, the offer of gifts is excluded from the analysis by claiming that they are seldom met with the rejection and always acknowledged. The above literature shows that the speech act of offer in Balochi has not drawn the attention of researchers so far.

In summary, the above section reviewed relevant literature related to offer speech act, its form and function, whereas the following sub-section evolves research questions from the above discussion, followed by the final summary of the chapter.

Building upon all this, I would propose that Pakistani languages require empirical research in terms of pragmatics, as literature review does not find more studies related to Pakistani languages, so researchers at the Faculty of Languages (linguistics) in Pakistan need to step away from Anglo-cultural ethnocentrism in the analysis of speech acts, linguistics and pragmatics. Along the same line, various early researchers (Wierzbicka, 1985; Flowerdew, 1988, 1990 & Rose, 1992) emphasized to expand the scope of speech act studies to include non-western languages. Therefore, out of the relevant literature review, the four research questions evolved as mentioned in Chapter 1 (section 1.4).

2.9 Chapter summary

This chapter reviews literature related to pragmatics, including cross-cultural pragmatics and pragmatic competence. Additionally, it gives relevant literature on the pragmatic aspects of different Pakistani languages.

Further, it describes speech acts, including cultural values followed by the literature on the speech act of apology and its types, functions and forms, and cultural variation. In addition to

this, the chapter also reviews literature on the speech act of request and its types and cultural variation, followed by discussion on previous literature related to Offer as a speech act.

To answer the four research questions, a complete description and discussion of the research methodology is given in the next chapter.

CHAPTER 3

METHODOLOGY

In this chapter, I explain the research design employed in the present study, including the procedure used to collect and analyze the data to achieve the purpose of the study and to address the four research questions. It also provides a brief overview of various data collection techniques generally used in pragmatics, including the strength and disadvantages of the data collection tools. Finally, the chapter gives an overview regarding pilot study, followed by a summary of the chapter and a short overview of the next chapter.

3.1 Research design

To answer the research questions, the analysis of the data is carried out under the guidance of the framework of speech acts, i.e. Blum-Kulka & Olshtain (1984) for apology & request and Barron's (2003) framework for offer speech act. In addition, I have used quantitative as well as a qualitative descriptive approaches as these both are appropriate research paradigm for the present study. The quantitative method was used to measure the frequencies of the speech acts and a qualitative approach was used for the interpretation of the data and the influence of Balochi cultural values on Balochi speech acts.

The present study employed the given frameworks for two reasons; a) these frameworks have a variety of patterns which cover most of the strategies and these were noted as one the important and suitable frameworks for the analysis of speech acts of apology, request and offer; b) as the frameworks used by many researchers (see Fraser, 1981; Olshatin and Cohen, 1983; Owen, 1983; Trosborg, 1987; Meier, 1992; Sugimoto, 1997; & Brown and Attardo, 2000, among others) across the world which increases the authenticity of the taxonomy. Besides, the framework provided by Blum-Kulka & Olshtain (1984) 'Cross-Cultural Speech Act Realization

Patterns (CCSARP)' is the only framework which covered many languages, thus they came up with a variety of strategies of apology and request. The CCASRP framework has been used across the world in the analysis of apology and request speech acts.

The speech act of apology has been divided into five categories by Blum-Kulka & Olshtain (1984) as follows: 1) the expression of apology with the help of illocutionary Force Indicating devices (IFID): (a) '*I am sorry*'; (b) it is known as an offer of apology such as '*I apologize*', (c) it is uttered with a request of forgiveness, such as '*excuse me*' or '*forgive me*'; 2) people ask for apology with an offer of repair, such as '*I will pay for your damage*'; 3) an explanation of account, such as '*I was not fine, that was why it happened*'; 4) it is done with acknowledgment, such as '*it was my fault*'; finally, 5) a promise of forbearances, such as '*I will never forget it again*'.

3.2 A short overview of the framework of apology

Strategy	Example
1) An expression of apology Illocutionary Force Indicating Device IFID	a) An expression of regret, e.g. <i>I am sorry</i> b) An offer of apology, e.g. <i>I apologize</i> c) A request of forgiveness, e.g. <i>Forgive me</i> d) Excuse, e.g. <i>Excuse me for being late</i> e) Regret, e.g. <i>Regret that I can't help you</i> f) Pardon, e.g. <i>Pardon me for interrupting</i>
2) An offer of repair/redress	2) e.g. <i>I will pay for your damage</i>
3) Account of cause	3) e.g. <i>I missed the bus</i>
4) Acknowledging responsibility for the offense	a) Expressing trait of self-deficiency, e.g. <i>I am so forgetful /you know me I am never on time.</i> b) Explicit self-blame, e.g. <i>It's my fault/mistake</i> c) Denial of fault/responsibility, e.g. <i>It's not my fault</i>
5) Explanation	5) e.g. <i>The bus was late/there was traffic jammed</i>
6) Offer of repair	6) e.g., <i>I will pay for the damage/I will bring a new one for you</i>
7) Promise of forbearance	7) e.g., <i>This won't happen again</i>
8) Concern for the hearer	8) e.g. <i>Have you been waiting long/I caused trouble for you</i>
9) Intensification	a)Adverbials, e.g. <i>I am very sorry</i> b)Double intensifiers, e.g. <i>I am very very sorry</i>

(Blum-Kulka & Olshtain, 1984, pp.207-209)

Tunçel (1999) was of the view that the above list could not serve the purpose; he added 5 others in the list: 1) deny, in which fault is denied, such as '*I did not do that, it was all because of you*'; 2) blame, in which speaker puts blame on the hearers, such as '*why did not you remind me* ?; 3) showing concern, it is done by asking the health of someone such as '*are you all right? I can take you to the hospital*'; 4) exclamation, it is used with exclamations, such as expressing surprise '*oh' it happened*; 5) request, such as '*can I use it for two days*'.

CCSARP divided request strategies into three categories: 1) directness level; 2) internal modification; and 3) an external modification. Further, Blum-Kulka & Olshtain (1984) define the directness of request that has been divided into a nine-point scale. It begins with a mood derivable that is shown as the most direct one and mild-hints described as the least one. According to Blum-Kulka et al., internal modification is related to downgrader and upgraders, which were described as moves that lessen or increase the request speech act.

Additionally, external modifications that have been coded as supportive moves. It is further defined that such moves can be attached to requests in order to minimize or aggravate the requests. While analyzing data according to the CCSARP coding scheme, the request strategy in terms of its frequency are calculated and compared. The framework of request as speech act given by Blum-Kulka & Olshtain (1984) has been defined as follows:

3.3 A short overview of the framework of request

Table 3.3: Request Speech act

Types	Example
1) Mood derivable (direct)	e.g. <i>leave me alone /clean up this mess please</i>
2) Explicit performatives (direct)	e.g. <i>I am asking you not to park the car here</i>
3) Hedged performative (direct)	e.g. <i>I would like you to give your lecture a week earlier</i>
4) Locution derivable /obligation statements (direct)	e.g. <i>Madam, you will have to move your car</i>
5) Scope stating /want statement	e.g. <i>I really wish you would stop bothering me /I really want you to</i>

(Conventionally indirect)	<i>stop bothering me</i>
6) Suggestory formula	e.g. <i>How about cleaning up?/ Why don't you get lost?</i>
(Conventionally indirect)	
7) Query Preparatory condition	e.g. <i>Could you clean up the kitchen?/Would you mind moving your car please?</i>
(Conventionally indirect)	
8) Strong hints	e.g. <i>You have left this kitchen in a right mess</i>
(Non-conventionally indirect)	
9) Mild hints	e.g. <i>I am a nun (in response to the persistent boy)</i>
(Non-conventionally indirect)	

(Blum-Kulka & Olshtain, 1984, p.202)

Besides, the apology and request framework, the present study employed the Barron's (2003) framework for the analysis of the speech act of offer. According to Barron, eight offer strategies are employed by speakers: (1) mood derivable; (2) hedged performatives; (3) locution derivable; (4) want statement; (5) suggestory formula; (6) query preparatory; (7) state preparatory; and (8) strong hint. 1) mood derivable: utterances in which the grammatical mood of the verb signals the illocutionary force, such as *let me bring them for you*; 2) hedged performatives: utterances in which the illocutionary force is named, but also modified by hedging, such as *I offer you to have a look at the bookcase if you like*; 3) locution derivable: utterances in which the illocutionary force is evident from the semantic meaning of the locution, such as *give me your plate*; 4) want statements: utterances which state the speaker's desire that the act is done, such as *I want to give this to you*; 5) suggestory formula: utterances which hold a suggestion that an act is done, such as *how about coming to our home tonight?*; 6) query preparatory: utterances which question the preparatory conditions of an offer which are customized in every particular language, such as *do you want me to help you?*; 7) state preparatory: utterances which overtly affirm that the preparatory conditions for an offer hold in a conventionalized way, such as *If you want, I can help you*; and 8) strong hint: utterances having

a partial reference to the objects or elements necessary for carrying out the offer act, such as *the chicken is tasty*.

3.4 A short overview of the framework of offer

Type	Example
1) Mood derivable	e.g. <i>Let me carry them for you</i> .
2) Hedged performatives	e.g. <i>I offer you to have a look at the bookcase if you like</i> .
3) Locution derivable	e.g. <i>Give me your plate</i> .
4) Want statement	e.g. <i>I wanna give this to you</i> .
5) Suggestory formula	e.g. <i>How about coming to our home tonight</i> ?
6) Query preparatory	e.g. <i>Do you want me to help you</i> ?
7) State preparatory	e.g. <i>If you want I can help you</i> .
8) Strong hint	e.g. <i>The chicken is tasty</i> .
9) Imperative	e.g. <i>Eat it</i> .
10) Formulaic gift offer	e.g. <i>It is not worthy of you</i> .
11) Vulgar expressions	e.g. <i>Take it, as if a dog took it</i> .
12) Requests	e.g. <i>Please, come to our home tonight</i> .

(Barron, 2003,2005)

3.5 Overall procedure of the study

To properly examine the speech act realization patterns in Balochi with reference to English, the present study was undertaken in five phases. First, a preliminary survey (pilot study) was carried out in which the native speakers of Balochi were asked to respond to the given situations of the selected speech acts, apology, request, and offer. It was a preliminary effort to select potential situations according to the cultural background of the participants; ensuring that these situations are easy to interpret and the vocabulary used in the situations are simple for the participants to understand. Besides, the pilot study procedure was implemented as an attempt to enhance the validity of the Discourse Completion Tests (DCTs). Based on the participants' responses, reservations, and questions, essential amendments were done so that the validity of DCTs situations could be ensured. Having done preliminary study, thirty situations (10 for each speech

act) were designed for the present study, keeping in mind the background of the respondents (see appendix 1).

In summary, the above section sheds light on research design, the structure of the study, followed by a brief description on the overall procedure adopted in the present study, whereas the following section will address the detail data collection procedure and technique employed in the present study, including description of the situations for apology, request and offer, followed by the details related to participants of the present research, and finally coding method employed in the present study has been given.

3.6 Data collection procedure and technique employed in the present study

The present study makes use of DCT as a data collection tool which comprises ten situations for each speech act, i.e. apology, request and offer (DCT A, B, C, and see Appendix 2).

DCT as method of data collection technique has been used according to the aim and nature of the present study. DCT has been selected because of certain principal reasons. First, in order to collect large data, DCT is one of the appropriate data collection techniques. Wolfson, Marmor, and Jones (1989) describe DCT as an efficient method for obtaining a large quantity of data in a relatively short period of time. They further state that a large number of participants could be surveyed with the DCT that is quicker than other data collection techniques. For them, DCT can make statistical analysis more possible. According to Rose (1992), DCT as a data collection technique is more suitable than Naturally Occurring Data (NOD) because DCT is used to collect a large amount of data quickly.

The present study deals with the large amount of data, particularly from three universities of Balochistan; hence, DCT has been selected as a data collection tool. Beebe and Cummings (1996) also describe that to collect a large amount of data in short time; DCT can be used as a

data collection tool. They further clarify that in order to examine the traditional and perceived criteria for socially appropriateness, researchers may also use DCT.

The DCT as a data collection tool has been employed in many studies (see Olshtain & Blum-Kulka, 1985; Blum-Kulka & Olshtain, 1986; Rintell & Mitchell, 1989; & Iwai & Rinnert, 2001, Nguyen, 2019, among others). Various scholars are of the view that DCT as a data collection tool is more consistent and reliable. The present study deals a large amount of data (a total of 312 respondents from different universities of Balochistan), thus, DCT was appropriate tool to collect large amounts of data in short time. As a result, a DCT consists of three sections, namely apology, request and offer was designed, including 10 situations in the each section. The descriptions of the situations are given below:

3.7 Description of the situations for apology

No	Situation	No	Situation
1	Forget to return the book.	2	Drop tea on your friend's note taking register.
3	Forget to hand over an urgent document to your head.	4	Forget to inform your junior colleagues about an important meeting.
5	You copy (plagiarized) the assignment from online sources.	6	You are very late to receive the guests
7	You step on the foot of a stranger.	8	You promised to help your junior, but you could not.
9	Mobile ring causes disturbance in the lecture.	10	You could not wish your spouse on birthday.

3.8 Description of the situations for request

No	Situation	No	Situation
1	You cannot hear your teacher.	2	You forget your pen, you need one.
3	You need a lift to university from a teacher.	4	You need a lift to university from a classmate.
5	You want to borrow your classmate's notes.	6	You want to ask your teacher for notes.
7	You want to ask your spouse (husband/wife) to wash the dress.	8	You want to ask your host for more food.
9	You need help writing an application in English.	10	You want to ask someone to turn the music down.

3.9 Description of the situations for offer

No	Situation	No	Situation
1	You want to offer your pen to your teacher.	2	You want to offer a cup of tea to your ex-classmate.
3	You want to help your classmate to photocopy notes.	4	You want to offer your car to your friend who is in trouble.
5	You want to offer your laptop to your brother.	6	You want to help a new family in your neighbor.
7	You want to help an old woman struggling with her bag.	8	You want to offer help to man/woman who does not know how to use the ATM machine.
9	You are in a hostel; you want to offer a cup of tea to your friend.	10	A family visits you at our home and you want to offer them something to drink (tea/coffee).

Moderate levels of severity in designing situations were based on the study because the mild level of responses could be articulated clearly and the researcher avoided situations of heavy offenses especially in the speech act of apology. Having designed DCT, the data were obtained from the participants. Before going further, the information related to the participants and the method of data collection is given in the following section:

3.10 Participants

To accomplish the goal of the study and answer the four research questions, the following procedure was involved to collect data from the participants.

Data were obtained from the native Baloch speakers who were enrolled at three universities in Balochistan. They were male and female studying different subjects at various departments in the major universities, that are : 1) University of Balochistan; 2) SBK University Quetta; and 3) SBK University Noshki.

Balochistan University was chosen because of its heterogeneous nature as the speakers of all the three dialects of Balochi across Balochistan are enrolled in this university. SBK Quetta is the only major women's university, where women are enrolled from all the districts of Balochistan, therefore SBK Women University Quetta was chosen. The SBK University Noshki

campus was selected because of Rakhshani dialect of Balochi as Noshki belt has a population who speak Rakhshani dialect. The researcher visited Balochistan University and requested Baloch students for their time and availability. The researcher provided DCTs to them and got them filled, however, the researcher requested one of the female lecturers from SBK Noshki campus, who helped me in data collection, whereas a female MS student collected data from SBK Quetta. The ones, who helped and facilitated me for data collection, have been acknowledged in the acknowledgment section.

3.11 Sampling

As far as sample size is concerned, Patton (2002) is of the opinion that there are no guidelines for sample size in qualitative research; however, a qualitative research does consider what the study wants to know (cited in Xia, 2006). Keeping in mind this viewpoint, the nature of this study demands non-probability sampling technique, i.e. Purposive sampling because randomization was not possible as the population was very large and scattered in different universities, hence the researcher needed to choose the speakers who were native of Balochi, and the ones who met certain practical criteria, such as geographical proximity; accessibility, and the dialect variations. For this, purposeful sampling technique was selected as it is a technique in which sample is selected on the basis of researcher's judgment. It allows the researcher to select the participants who fit the criteria of the study.

According to Cresswell and Clark (2011), purposeful sampling technique requires identifying and selecting individuals or group of individuals who are knowledgeable about or experience with a phenomenon of interest. Along with knowledge and experience, many other variables are also involved in purposeful sampling, such as the willingness and availability of participants; the capacity to convey information and views in a coherent, descriptive and

reflective manner (Bernard, 2002). Thus, data were collected from Balochi speakers who were native speakers of the three dialects. The following numbers from each dialect were selected:

3.1 Table shows the division of participants according to dialects

Participants	Makrani	Rakhshani	Sulemani
Baloch Students	50 male	50 male	50 male
	50 female	50 female	50 female

As far as justification of the total number of participants (312) is concerned, the saturation sampling technique was followed. A saturation point comes when a researcher reaches the limit of obtaining new information. If a researcher feels and discovers that at a certain point new information is not being obtained, that is called the saturation point (Mason, 2010). In terms of number of participants, the present study followed the saturation point as soon as the researcher found new trends are not emerging from the findings, so further data collection was stopped; however, twelve additional participants were chosen because few DCTs were blank.

The following steps were followed in data analysis: 1) data were analyzed; 2) various strategies of the selected speech acts were identified; 3) the strategies were coded; 4) frequent strategies were identified with the help of SPSS software (see appendix 2 for frequent strategies); and 5) finally, analysis was done by employing the framework of Blum-Kulka and Olshtain (1984) and Barron (2003). The information regarding coding is given in the following tables 3.8 (1, 2):

3.12 Coding

Table 3.8.1 Coding for apology (AS= Apology Strategy)

Code	Strategy	Code	Strategy
AS1	An expression of regret	AS2	An offer of apology
AS3	A request of forgiveness	AS3+AS7	A request of forgiveness + Expressing Self deficiency
AS4	(a)= Intensifiers (b)=Double Intensifiers	AS6	Acknowledgment of responsibility (accepting fault /blame)
AS7	Expressing self deficiency	AS8	
AS9	Could not notice	AS10	An offer of repair
AS11	A promise of forbearance	AS12	Concern for the hearer
AS13	Lack of intent	AS14	A denial of responsibility
AS15	English Influence	AS16	Urdu influence
AS17	Denying responsibility and question	AS18	Remain silent/Say nothing
AS21	Making commitment	AS20	Evoking God's name
AS22	Don't wish/ No celebration		

3.8.2 Coding for request (RS= Request Strategy)

Code	Strategy	Code	Strategy
RS1	Mood derivable	RS2	Performatives
RS3	Hedged performatives	RS4	Obligation statements
RS5	Want statement	RS6	Suggestory formulas
RS7	Query preparatory	RS8	Strong hints
RS9	Mild hints	AS10	Remain silent
RS11	Polite request with explanation	RS12	English influence
RS13	Just explanation	RS14	Blank DCT
RS15	Direct request	RS16	Direct request with explanation
RS17	Direct request with if (conditional)	RS18	Request with question
RS19	Polite indirect request	RS20	Polite request with no explanation
RS21	No request	RS23	Request with offer of repair
RS24	Indirect request	RS25	No request because of gender difference
RS27	Request with praise	RS28	Request with imperative form
RS29	Imperative request with explanation	RS30	Indirect imperative request

3.8.3 Coding for offer (OS= Offer Strategy)

Code	Strategy	Code	Strategy
OS1	Mood derivable	OS2	Hedged performatives
OS3	Locution Derivable	OS4	Want statements
OS5	Suggestory formula	OS6	Query preparatory
OS7	State preparatory	OS8	Strong hint
OS9	Imperative	OS10	Formulaic gift offer
OS11	Vulgar expression	OS12	Offer in Request
OS13	Offer in assertive form	OS14	Urdu influence
OS15	Denying offering	OS16	Offer in interrogative form
OS17	Don't say, but present	OS18	Blank DCT
OS19	English influence	OS20	Asking whereabouts and offer
OS21	Asking to sit and offer	OS22	Asking for choice
OS23	Showing concern and offer	OS24	Offer in repair form
OS25	Offer with model verb form	OS26	Direct offer

At the final phase, study was conducted through the sequence of the research questions;

1) the strategies used to express apology, request and offer in Balochi, 2) the similarities and differences in terms of the strategies of the selected speech acts in Balochi and English, 3) the extent to which English has influenced the speech acts of Balochi, and finally 4) cultural values that influence the apology, request, and offer speech acts in Balochi. The data were collected, organized, classified, categorized, coded, transliterated and translated.

In summary, the above section gave detail on data collection procedure and technique employed in the present study, including description of the situations for apology, request and offer, followed by the information related to participants of the study and sampling, and finally the above section gave the coding method employed in the present study, whereas the following section gives a short overview on various data collection techniques in Pragmatics, including

DCT; NOD; Role Play; Fields Notes/ Observations; Recall Protocols; and finally corpus and internet chat technique as a data collection methods will be given.

3.13 Various data collection techniques in Pragmatics

In pragmatic research a variety of data collection methods are used, according to various scholars (Gass & Neu, 1996; Kasper, 2000; Golato, 200 & Kohler, 2008). Kasper (2000) classifies data collection methods into three parts which are: a) Interaction including authentic discourse, elicited conversation, and role play);b) questionnaire (discourse completion test, multiple choices, scaled response); and (c) written and oral form of self-report (diaries and verbal protocols). Further, Golato (2003) categories data collection methods into; a) Discourse Completion Test, b) Questionnaire, c) Role Play, d) Field Observation, and e) recording of naturally-occurring Conversation (NOC). In his research in 2008, Kohler classifies the methods of data collection as a) ethnographic evaluation, b) experimental methods, c) role play, d) ODCT oral discourse completion test, and e) WDCT written discourse completion test. These studies indicate that these methods of data collection have been a successful way of collecting data from the respondents.

3.13.1 Discourse Completion Test (DCT)

In 1982, Blum-Kulka developed DCT as a method of data collection and then in 1984 it was applied to a major speech act project 'the Cross-cultural Speech Act Realization Patterns (CCSARP).' In 2005, Kasper and Roever were of the opinion that DCTs were widely used in various studies of pragmatic and speech acts to acquire language for particular speech acts. In addition, Beebe and Cummings (1995) declare DCT as a highly convenient tool for collecting speech act data. In DCTs, participants are presented with various situations, and they are asked to respond as realistically as possible to the given situation. According to Billmyer and Varghese

(2000), DCT as data collection method has many advantages: a) researchers can control certain variables, i.e. age, gender and situation, and b) large amounts of data can be gathered. Nevertheless, Holmes (1990), Bardovi-Harling and Hartford (1992) and Aston (1995) are of the opinion that data collection using DCTs does not correspond to natural data. In Golato's study (2003), pragmatics data related to pragmatics are divided into two categories: a) authentic, and b) symbolic. Naturally occurring speech is identified as authentic data in the analysis, and the word 'symbolic expression' is used for DCTs. In his study, Galato (2003) compares the Discourse Completion Test (DCT) with Naturally Occurring Data (NOD). He explains that NOD is superior to DCTs in terms of authenticity and diversity. Regarding the validity of data collection methods in pragmatics, prior researchers have not provided much literature on it. Yuan (2001) argues that very few studies have been produced on data collection methods in pragmatics, which is why one cannot say which techniques are more relevant. Different researchers used more than two methods to investigate speech acts in order to determine whether the speech acts under study establish some differences (Rintell & Mitchell 1989; Rose & Ono, 1995; Yuan, 2001; & Golato, 2003). However, the types and objectives of the study determine the method for data collection (see Kasper & Dahl, 1991; Kasper, 2000; Yuan, 2001; Kasper & Rose, 2002 & Golato, 2003, among others).

Certainly, the choice of data-collection techniques basically depends on the choices made by the investigators that what is the nature of the study and what researchers want to explore. In 2001, Turnbull classifies them into three categories to choose a suitable method of data collection, of which authenticity, research control, and efficiency are the major ones. Though, one may not achieve these criteria concurrently. The orientation of authenticity regularly creates hurdles to achieve research control and efficiency. This occurs in the light of the fact that it is not

possible to monitor the variables in the study, such as gender, age and the use of language in various contexts. Hence the fact of the matter is that to collect a large number of authentic data it always needs a comparatively long span of time. Yuan (2001) states that researchers subsequently rely on the elicitation of written data production and modified speech. It doesn't matter which technique is taken on, according to Kohler (2008), but the best possible degree of authenticity should be achieved.

Tran (2008) further explains that there are several situations given to research participants to explore what the respondents would say in such situations. On the other hand, Bardovi-Harling and Hartford (1992) are of the opinion that another format is designed in dialog form in which the researcher asks the respondents to produce the subsequent pair part in order to respond collectively to the given first part. One can consider various explanations why the use of DCT in pragmatics and studies of speech act as a data collection tool is relevant. The DCT method is used because it has its practicality and reliability to obtain a large variety of data in a relatively short period of time (see Beebe & Cumming, 1996; Lorenzo-Dus, 2001; Yuan, 2001; Golato, 2003; Kohler, 2008; & Tran, 2008, among others). Wouk (2006) however, states simplicity as the DCT's strength. He also explains that studies involving a more significant number of participants and time constraints may prefer to use the DCT as compared to other types of tools for data collection. Turnbull (2001) further state that, because of its accuracy, the DCT helps researchers to use statistical formulae effectively; thus, objective validity can be achieved. This is further argued that the DCT tool has economic advantages. Tang and Zhang (2008) define DCT as "a sound template of stereotypically perceived requirements for socially appropriate speech act responses, for instance compliment responses" (p. 6). One last important significance is related to the comparatively high level of control that researchers can ascertain over a couple

of chosen variables which are social such as role, relationship, situation, gender, age and power status of the ones who interact (see Beebe & Cummings, 1996; Gass & Houck, 1999; Golato, 2003; Tran, 2008 among others).

DCT may also be used to obtain a preliminary categorization of semantic formulas and strategies which may probably take place in natural speech. In addition, it may also be utilized to ensure the conventional apparent necessity for socially appropriate responses. They further explain that DCT offers insight into social influences, in addition to psychological influences that can possibly affect performance and speech. Finally, it ascertains the canonical possibilities that come with speech acts that are in the minds of a language speaker. In recent years, various research on pragmatics and speech acts (see Adrefiza, 1995; Lorenzo-Dus, 2001; Nelson et al., 2002; Tran, 2008; Németh, 2018; Ogiermann, 2018, Nguyen, 2019 among others) have used DCT as a method of data collection. In the past, researchers used DCTs in different studies of speech acts, i.e. apology as in 2008, as Nuredden investigated apology in Sudanese Arabic; Afghari studied Persian language in terms of its apology speech act; Kim (2008) studied Australian and Korean Apologizing comparatively; Wouk in 2006, concentrating apology in Lombok language in Indonesia.

In addition to the advantages of DCT as a data collection method, it also has some drawbacks. Turnbull (2001) and Rose & Ono (1995) describe the validity of data collection via DCT is usually questioned and criticized. Beebe and Cummings (1996) note that the DCT typically remained low rated in terms of validity and reliability. In addition, they are generally criticized by numerous researchers due to the failure of DCTs to represent the natural speech data. In 1991, Bardovi-Harling and Hartford compared the rejection of the speech act of offer. The findings show that a narrower range of semantic formulas was used by the participants and

DCTs helped the participants to be less polite, such as using less face saving strategies. They further argue that DCTs have not encouraged techniques of turn-taking and negotiation among the participants in natural conversation.

Beebe and Cummings (1996) concluded that: (a) the use of the actual wording in a natural environment, (b) the use of variety of formulas and strategies, such as avoidance, (c) turn-taking strategies and response duration, (d) the influence of emotional intensity on tone, content, (e) repetition, (f) occurrence of speech acts and their frequency, all of which are not represented in DCT as data collection method. Tran (2008) claims that what the respondents think can be noted via DCTs as what they want to tell, as opposed to showing what they will actually say in an accurate manner. In addition, in 2008, Kohler further describes that the informants that prefer to construct the answer that they think they will have in comparison to how and what they will actually do or say. Further, numerous researchers, such as Kasper (2008), Golato (2003) and Kasper & Rose (2002) declare that Discourse Completion Test has a tendency to bring out data that is intuition based as opposed to data which reflect real language use as well as behavior.

In addition, Lorenzo-Dus (2001) criticizes that DCT as a data collection method is not an accurate way for respondents to collect natural data since they cannot capture the full spectrum of speech interaction, including pauses, shifting, overlap, intonation, tension, and hesitation. In 1996, Beebe and Cummings also state that the participants would give short responses. In addition, they state the participants could use less repetition as well as fewer hedges like fillers and hesitation in the DCT. Thus, studies that aim to integrate these characteristics of speech into their investigations may not use DCT as a tool for data collection. Golato (2003) classified DCT into two types: 1) written and, 2) oral. The division in terms of its types focuses on data forms

which are obtained by participants. It is argued that by following this data collection tool, participants are given specified situations in order to give their answers in the form of WDCTs and ODCTs.

From the point of view of Kohler (2008), ODCTs appear to be more authentic / natural than WDCTs, as audio and video recording are used to represent data in speech forms. In 2009, Parvaresh and Tavakoli gave a thorough classification as: a) WDCTs in which respondents are asked to read a description in the form of a situation and are asked to respond as realistically as possible to that situation; b) MCDCTs in which different options are given and respondents are requested to select the suitable one; c) ODCTs is also form of data collection technique in which the response of the respondents are recorded when they respond a given situation which is in oral form; d) DRPTs is a form of technique in which respondents are requested to play a role to the response of the given situation; e) DSATs in which respondents' ability are noted down to the response of a description; and f)RPSA is a form of technique in which (d) and (e) are combined and respondents are requested for self assessment in which they have to rate their own pragmatics performance comparing it with already performed role-play which has been recorded. Golato (2003) further classifies them as: a) a natural way in which researchers collect data through NOT (naturally occurring talk); b) symbolic in which researchers collect data through 'elicitation techniques'.

There are also some drawbacks of these methods of data collection as one cannot capture the natural features of everyday speech. The researchers have also found some disadvantages when compared role plays to Oral Discourse Completion Tests. It has been observed that drawbacks, such as speech features which are in written DCTs can be covered through oral DCTs. Besides, it has been observed that oral DCTs are more authentic to investigate natural

speech features. However, few scholars are of the views that keeping in mind the research types, its objectives and aims, data collection method should be selected as for Yuan (2001), one cannot claim that one data collection method/ technique is better than the other; it, however, depends upon the nature and aim of the research. Thus, the nature of the present study demands the use of DCT as the data collection tool.

3.13.2 Naturally Occurring Data (NOD)

NOD is commonly used as a tool for data collection to gather data about natural language. It is argued that data can be collected in various ways through this technique. Golato (2003) state that a number of ways are used to collect data, such as a) audiotape spontaneous telephone conversation; b) non-elicited; c) audio-taped or videotaped face to face encounters. Heritage (1984) identifies all elements of interaction, such as eye-contact, body-movement, hesitation, laughter, and silence, as well as pauses, to be included in the technique. Kasper (2008) claims that a broad variety of discourse phenomena, such as the comprehension and coordination of the participants, turn activity and structure, and the overall structuring of the talk, can also be protected by recording authentic talk or conversation. Additionally, a vibrant entity of interactions are characterized and displayed in these features.

Previous researchers (see, among others, Stubbs, 1996; Golato, 2003 & Wouk, 2006) declare recording of naturally occurring experiences as the most reliable and descriptive evidence in various speech act and pragmatic studies. Additionally, replication is declared another benefit of recording natural data through NOD, in which researchers can replicate and analyze the data for more detailed investigations. In addition, Atkinson and Heritage explain in 1984 that a study can be repeated using the same data in its sequential sense.

Nonetheless, due to its limitations and drawbacks, researchers need to be more conscious about NOD technique. Yuan (2001) argues that the difference between interactants is generally not controllable in terms of variables, for example, age, gender, and status. This is one of the disadvantages of the technique. However, according to Kasper (2000), it is also another ethical problem associated with this technique that participants might not be able to share their language for research purposes. This technique is often said to be time consuming as data collection from a heterogeneous population would be difficult (Kasper, 2000 & Spencer-Oatey, 2008). It was further stated that it is often difficult for researchers to find sufficient examples of the specific phenomena of speech acts through NOD recording (Yuan, 2001; Golato, 2003; & Kohler, 2008). It is difficult to collect data about speech acts, such as apology, demand, grievance and compliment, particularly with the help of NODs because people are generally uncomfortable recording their speech.

Grainger and Harris (2007) are of the opinion that it is difficult to collect data through NOD recording particularly in the studies of the 'apology' speech act as people apologize after an offense. Thus, the data collection techniques such as observations, role plays, questionnaires, DCTs can be used to collect data for the speech act of apology. Based on the Kasper and Rose study (1999), it was observed that researchers often used these data in many longitudinal studies to illustrate awareness of the relation between social, institutional contexts and pragmatic development. Kasper (2000) suggests that the existence of recording devices can also influence the responses of the participants to express speech and utterances. In addition, time is another aspect that may influence the participants. In 2004, Robinson explored the apology speech act in American and British English by using NODs.

Further, in 2003, Golato also studied German CRs by employing naturally occurring conversation in several situations. Shariati and Chamani (2010) carried out another study in which they had used recording of naturally occurring exchanges. They discovered that a wide range of authentic apology strategies was demonstrated in various circumstances in the Persian language by using NOD technique.

The blend techniques were used in a number of studies, i.e. NOD recording and others data collection techniques were compared simultaneously. Yuan (2001) carried out a study on the Chinese compliment responses in which the technique of NOD was compared to writing DCTs, Oral DCTs, and Fields Notes. The findings of her study showed that each technique has strength and weaknesses, and that there is no better technique than the other. Golato (2003) compared NODs to DCTs in a later study, and used CA approach to evaluate NODs. The DCT was used as a data collection tool to trigger almost the same discourse context and preceding context as found in NOD. She discovered that neither data collection technique generated data that reacted adequately to the research questions in question. The way language was realized and organized in natural setting was displayed with the help of NODs.

3.13.3 Role Plays

Role Play (RP) has been commonly used in pragmatics research as a common data collection technique. Flor and Uso-Juan (2006) are of the opinion that RP was used to analyze the variety of language features of the speaker. Kasper (2008) describes Role Play as a simulation of communicative interactions that can definitely not be carried out in dyads based on clear orders or descriptions. It was previously defined a type of instrument that gives respondents a detailed description of a problem they are needed to perform (Kasper & Dahl, 1991). Participants are asked to assume different roles and participate in RPs within predefined social settings.

Likewise, Kohler (2008) describes that Role Plays requires multiple informants who have to carry out a role given to them.

RP was already classified into multiple types. They were further divided into two distinct types: open and close (Flor & Uso-Juan, 2006; Kasper & Dahl, 1991). This distinction is based on the degree to which the interlocutors interact. According to Flor (2008), the interactions in open role play that involve several turns and discourse phases, and one turn is expected based on a summary of a particular situation in closed role play. Kasper and Dahl (1991) have defined open role play as more authentic, as they believe open reflects more naturalistic oral interactions. Various other scholars, for instance, Kern (1991) and Kipper (1988) divide RPs into further more descriptive types, such as idiographic, mimetic-replicating, and spontaneous.

It is further explained that researchers can classify RPs on the basis of participants' involvement and extent of interaction. In spontaneous RPs, participants are often asked to retain their particular entities, whilst in a mimetic-replicating type, a prescribed model role is played by the participants. Finally, in an idiographical RP, related extended experiences are usually recalled and re-run by the participants in a clear, recent and personal way (Kipper, 1988 and Kern, 1991). Various scholars (see Kohler, 2008; Kasper, 2008) also discussed the strength and weaknesses of RPs as common data collection technique.

According to Turnbull (2001), the dynamicity and interactional characteristics of language outputs which can be expressed by RPs are correlated with one of the salient strengths. Speech descriptions of lost oral contact in DCTs are also often recorded in NODs. Tran (2008) describes that RPs can reflect a broad range of speech characteristics and phenomena of discourse such as overlaps, tension, movements, hesitations, laughter, intonation, pause, sequence of talk and interactional structures, structure and turn operations, coordination and

comprehension of participants. Gass and Houck (1999) note that data obtained with the help of RP is similar to natural speech events. One significant benefit of RPs is that, according to Kohler (2008), different variables, such as situations, power status, the relationship between interactants, a distance of interlocutors, and gender can still be controlled, is another important advantage of RPs. But all these variables cannot be controlled in NOD recording. Sasaki (1998) describes that a broader array of speech production strategies is provided in the Role Play's, whereas it lacks in DCTs.

Turnbull (2001) and Kohler (2008) address RPs drawbacks and certain limitations despite being interpreted in terms of some degree of interaction dynamics and authenticity. Researchers assume that the participants play roles that affect the researchers because participants play the roles under the researchers' orders, perceptions and control that make the interaction artificial. Kasper (2008) supported the assumption and further declared that RPs tend to be predominantly motivated by the researchers' goals opposed to those of interactants.

Furthermore, based on Kohler's (2008) point of view the degree of naturalness of the participants' language still depends upon the informants' capacity to act. Turnbull (2001) claims the intuition-behavior discrepancy of the informants influences the Role Plays data. It was further clarified that the participants are given positions, such as secretary and employer for which they don't have prior knowledge or experience. This argument is further supported by Kasper and Dahl (1991) who suggest that there may still be inconsistencies between the experiences in the role play and in the real debate, even though the participants are familiar with the task.

Wildner-Bassett (1989) describes such differences as opposite between two environments of discourse that can lead to a logical breakdown. Kohler (2008) determines that RP is not higher

than natural talk simulation, but most definitely it is the best possible simulation because it allows the informants to behave and function as near as possible normally in real conversation. Jung (2004) also addresses RP's disadvantages and suggests that participants in RP's data method may have a risk of unnatural behavior

In a study, Hoza (2001) also illustrates some of the weakness of the technique by stating it has a weak point in terms of the willingness of the subjects. In addition to the strengths and limitations of the RPs, the technique has been commonly used in pragmatic and speech act research, such as Yuan (2001) and Tran (2008). As far as Yuan's (2001) research is concerned, he studied Mandarin's complimentary speech act and his findings show that RP is still capable of representing speech data, while NOD is more credible than RP as a data collection technique. Tran (2008) adopted a revised version of RP "Naturalized Role-Play" (NRP) to investigate responses of compliment in English and Vietnamese. The NRP was used as a method of data collection to improve data validity. Nevertheless, the respondents were not told of the speech act that was under investigation. At the first stage, the researcher engaged the participants in natural conversation, but he directed the participants in the middle of the conversation to provide the required expression. The situations have been carefully planned and crafted so that the respondents can be manipulated to produce the required speech data in natural ways. The results of the NODs and NRPs were compared after analyzing the data, and correlation was found between the results of both techniques. Many respondents were not told that their compliment responses were being analyzed to ensure accuracy and naturalness of the results. Tran says researchers need to be trained using this method so they can initiate and carefully monitor the conversation. He further argues that NRP will not be an effective data collection technique to examine apology techniques as respondents will have to play a role of to be offensive and

wrongdoers, as such offenses are limited to a specific circumstance, some degree of seriousness, and a particular form of offense.

3.13.4 Fields Notes/ Observations

Field notes are also techniques for collecting data in pragmatics, and particularly in sociolinguistic and communication studies. Wolfson and Manes (1980) are considered to be the founder of this technique. Golato (2003) states that various studies of the speech act of praise, in particular, have used field note data where the chunks of expression and utterances are to be written down. The note-taking must be taken directly after the conversation, or it becomes difficult to remember the conversation. In addition to the exact interactions, the researchers may also write down the identity of the participants, including specific contextual details such as place, time and circumstance. In the field note taking technique, important contextual information from different settings can also be obtained which makes it useful for ethnographic studies (Kasper, 2008). Kasper and Dahl (1991) are of the opinion in an earlier study that a large amount of data can be obtained with the help of good note taking technique involving a number of speakers from various contexts, situations and backgrounds.

Various researchers have come up with various drawbacks and criticisms about the data technique of field notes. Lehrer (1989) addresses one of the drawbacks of this technique and suggests that this method of data collection is dependent on the field workers' memory and technical skills; therefore there could be chances of losing the participants' answers. Yuan (2001) further explains that note-taking data has lexical problems, i.e. terminology due to the duration, complexity, and absence of any recording device, because field note takers do not use any recording device during data collection. Lehrer further claims that it is difficult for note-takers to write down modifiers, hedges, intensifiers, and conjunctions that are inserted into the

exchanges or expressions during data collection. Put simply, it generally does not capture the detailed expressions of the exchanges. But such comprehensive expressions may be important for the study of other speech acts to examine the patterns of politeness and directness of the expressions.

According to the Yuan (2001), everyday speech acts may not be represented with the help of field notes data collection technique. Golato (2003) identifies another limitation of this technique which is associated with the variety of respondents' background. To obtain data from respondents from diverse cultures, contexts and environments, various researchers employed field note as a data collection technique. The complexity of the situations may be designed to maintain the representativeness of the data. On the other hand, the findings of previous research (see Herbert, 1990; Drew & Heritage, 1992, among others) suggest that the pragmatic data obtained from respondents of various backgrounds will reveal different features and characteristics. For example, compliment speech act data may vary and differ as data obtained in ordinary conversation (dinner table or dining hall) may be distinct from data obtained ethnographically from various institutional settings.

Golato (2003) argues that speech act behaviors may also be different linguistically and pragmatically among adults and children. It can be concluded that field notes clarify the vocabulary used according to the experiences of a number of speakers. While field notes have certain limitations, they have been widely used in many studies (see Manes & Wolfson, 1981; Olshtain & Cohen, 1983; Trosborgh, 1987; Holmes, 1990, & Shariati & Chamani, 2010, among others). Shariati and Chamani (2010) used field notes as a technique for data collection to explore the speech act of apology among Persian speakers. This technique of data collection is

time consuming and complicated, but researchers can represent the language use in natural settings.

3.13.5 Recall Protocols

Golato (2003) is of the opinion that recalls protocols and field notes are very similar as both depend on human memory. According to her, participants are asked to recall the last utterance (performed or received) in interactions. All the methods of data collection have drawbacks, including the recall protocols. According to Gumpers (1982), Lehrer (1989), this method often relies on human memory, thus the likelihood of lapses and errors, even though it is done in some favorable circumstances. Previous research (see Hanson & Bellugi, 1982; Anderson, 1974) reflects that the participants cannot remember the exact and detailed syntactic structures by using the recall protocol technique as participants only recall the general content. As a result, researchers interested in detailed structure and structural sequence can find this technique inadequate tool for data collection.

Golato (2003) points out another disadvantage of this technique. For her, with the use of recall protocols, specific speech events such as repetitions, delay and lapses may be visible hurdles. Yuan (2001) is of the opinion that researchers use convenience sampling instead of random sampling. Therefore, it can be difficult to preserve the integrity, reliability and authenticity of the data. This method has some drawbacks and disadvantages, but was used by numerous researchers (see Anderson, 1974; Graesser & Mandler, 1975; Hanson & Bellugi, 1982; Lyman-Hagar, 2000 & Golato, 2003, among others).

3.14 A very short overview of latest data collection techniques used in Pragmatics

There are various data collection techniques in pragmatics, i.e. Corpus and internet chat as these techniques do not serve the purpose of the present study as it is difficult for a single study with

time and financial constraints to design a corpus of Balochi speech acts. In addition, the researcher did not find any internet chat regarding in which three speech acts were used in any conversation following various situations, thus DCT was the most appropriate tool for the present study.

3.14.1 Corpus

Corpus linguistics has been called as fast-increasing methodology in contemporary linguistics (Gries, 2009), and in recent decades there has been increasing interest in the field of corpus linguistics. A corpus (or corpora in a plural form) is referred to as a set of electronic texts, typically stored on a computer, that are available for qualitative and quantitative analysis (O'Keffe, McCarthy & Carter, 2007).

Corpus pragmatics and corpus-based discourse studies are becoming increasingly important sub-disciplines of corpus linguistics (Aijmar & Ruhlemann, 2015; Baker & McEnery, 2015). Corpus linguists and pragmatics have found a common ground in recent years, paving the way for the emergence of the modern field of corpus pragmatics as corpus pragmatics combines the horizontal (qualitative) methodology typical of pragmatics with the vertical (quantitative) methodology prevailing in corpus linguistics. For pragmatics, the most significant methodological advantage of corpus linguistics is the analytical existence of many corpus studies, and corpus is used in Pragmatics as a methodology for data collection. However, the present study used DCTs as a technique for data collection, as it was not feasible to build a corpus of Balochi speech acts with time and financial constraints.

3.14.2 Internet Chat

Recent studies have shown that Internet-based research is becoming increasingly common and widespread as it is a fast way to reach a large number of respondents without wasting too much

resources, similarly internet based data collection procedures are also becoming popular (Kecskes, 2019).

In summary, the above section gave a short overview of various data collection techniques in Pragmatics, including DCTS; NODs; Role Play; Fields Notes/ Observations; Recall Protocols; corpus linguistics, and finally internet chat technique as data collection methods in pragmatics, while the following section gives an overview of pilot study procedure adopted in the present study, followed by chapter summary.

3.15 Pilot study

At an early stage of the research, a small pilot test was conducted as described in the first section of this chapter. The pilot study was carried out with the help of DCTs which were distributed among ten Baloch native speakers. The participants were enrolled at International Islamic University Islamabad. For every speech act, they were asked to write down their responses to the specified five situations. The pilot study results showed that there were few ambiguities and difficulties in understanding a few words which seemed difficult for participants to understand. The results of the pilot study showed the following ambiguities: 1) the participants could not comprehend the word ‘spouse’ in the DCTs; 2) some of the participants were unaware about ‘plagiarism’ which was later explained to them; 3) the participants could not easily write in Balochi script. Keeping in mind the participants’ reservations and questions; ambiguities were addressed and DCTs were designed in simple English so that participants might comprehend the situations properly. They were also allowed to write in Roman English. Further, Balochi and English versions of DCTs were designed.

3.16 Chapter summary

This chapter addressed the methodology employed in the present study. The chapter elaborated methods and techniques of data collection, including procedure and coding. Besides, the chapter also provided information about participants and sampling procedure. Finally, it gave the detail of each data collection technique used in pragmatic research.

The following chapter deals with analysis of the data, including various strategies used to express apology, request and offer in Balochi. The chapter also offers an analysis of similarities and differences in the selected speech acts in English and Balochi.

CHAPTER 4

BALOCHI AND ENGLISH SPEECH ACTS OF APOLOGY, REQUEST AND OFFER

As stated in chapter one, this study examines the speech act realization patterns in English and Balochi. It also explores the similarities and differences in the selected speech acts in English and Balochi. To achieve the objectives of the study, I have formulated four research questions mentioned in the chapter one: 1) what strategies are used to express apology, request, and offer in Balochi with reference to English; 2) what are the similarities, if any, and differences in the selected speech acts in English and Balochi; 3) to what extent has English influenced the speech acts of Balochi?, and finally 4) what cultural values influence the apology, request, and offer strategies in Balochi.

This chapter demonstrates various strategies of apology, request and offer in Balochi, followed by similarities and differences in English and Balochi speech acts; however, before presenting the data, it is necessary to restate the methodology that has been utilized in the entire data collection process. 1) Based on the information, reservations and questions in the pilot study, essential amendments were done keeping in mind the reservations and questions of respondents so that the validity and reliability of DCT situations may be ensured. Based on the preliminary survey, thirty situations (10 for each speech act) were designed for the present study; 2) the second stage was to collect data from native Baloch speakers (male and female) who were enrolled at three universities in Balochistan, i.e. i) University of Balochistan; ii) SBK University Quetta; iii) SBK University Noshki; 3) purposive sampling and saturation sampling technique in terms of number of participants were followed; and 4) having collected the data, the following steps were taken for analysis: 1) data were analyzed; various strategies of the selected speech acts were identified; 2) the strategies were coded; 3) frequent strategies were identified with the

help of SPSS software (see appendix 2); and 4) finally, analysis was done by employing the framework of Blum-Kulka & Olshtain (1984) and Barron (2003).

The analysis was conducted in the following sequence in this chapter: 1) the speech acts of apology, request and offer in Balochi with reference to English, including the variation in its three dialects, i.e. Makrani, Rakhshani and Sulemani were explored. Similar analysis procedure was adopted for the speech acts of request and offer

4.1 Apology speech act analysis

This section addresses the research question 1 and 2 as both research questions are linked, i.e. what strategies are used to express an apology, request and offer in Balochi and what are the similarity and difference in Balochi and English speech acts. As far as the speech act of apology is concerned, it has been classified into various strategies by various scholars in their major studies (Fraser & Nolen, 1981; Olshtain & Cohen 1983; Owen, 1983; Blum-Kulka and Olshtain, 1984; Trosberg, 1987; Holmes, 1989 & Bergman and Kasper, 1993, Yu 1999; Spencer-Oatey, 2008; Siemund, 2018, among others). The present study employs the framework proposed by Blum-Kulka and Olshtain (1984). An overview of the framework of apology is given before analysis (see table 4.1). The following table 4.1 shows a short overview of the framework of apology, whereas tables 4.2; 4.3 and 4.4 reflect the frequency of apology strategies produced by native speakers of Makrani, Rakhshani and Sulemani dialects:

Table 4.1: A short overview of the framework of apology

Strategy	Example
1) IFIDs	<p>a) An expression of regret e.g. <i>I am sorry.</i></p> <p>b) An offer of apology, e.g. <i>I apologize.</i></p> <p>c) A request of forgiveness, e.g. <i>Forgive me.</i></p> <p>d) Excuse, e.g. <i>Excuse me for being late.</i></p> <p>e) Regret, e.g. <i>Regret that I can't help you.</i></p> <p>f) Pardon, e.g. <i>Pardon me for interrupting.</i></p>
2) An offer of repair/redress (REPR)	2) e.g. <i>I will pay for your damage.</i>
3) An account of cause	3) e.g. <i>I missed the bus.</i>
4) Acknowledging responsibility for the offense (RESP)	<p>a) Expressing trait of self-deficiency, e.g. <i>I am so forgetful /you know me I am never on time.</i></p> <p>b) Explicit self-blame, e.g. <i>it's my fault/mistake.</i></p> <p>c) Denial of fault/responsibility, e.g. <i>it's not my fault.</i></p>
5) Explanation	5) e.g. <i>The bus was late/there was traffic jammed.</i>
6) Offer of repair	<p>6) e.g. <i>I will pay for the damage/I will bring a new one for you.</i></p>
7) Promise of forbearance	7) e.g. <i>This won't happen again.</i>
8) Concern for the hearer	<p>8) e.g. <i>have you been waiting long/I caused trouble for you.</i></p>
9) Intensification	<p>a) Adverbials e.g. <i>I am very sorry.</i></p> <p>b) Double intensifiers, e.g. <i>I am very terribly sorry.</i></p>

(Blum-Kulka & Olshtain, 1984, pp.207-209)

Table 4.2: Apology strategies produced by Baloch native speakers of Makrani dialect across the ten situations

Strategies	Situation1	Situation2	Situation3	Situation4	Situation5	Situation6	Situation7	Situation8	Situation9	Situation10
AS3+AS7	28	-	20	8	5	5	5	1	10	14
AS3	20	12	5	8	12	8	19	12	15	2
AS2	5	5	8	8	9	10	9	7	4	4
AS21	2	-	8	-	-	-	-	4	-	-
AS12	-	1	1	1	-	3	1	2	4	-
AS6	2	27	6	-	4	23	8	4	8	7
AS9	-	7	1	1	-	-	26	-	-	-
AS14/AS15	0/16	1/23	3/15	2/24	6/14	0/11	2/11	0/8	0/14	0/16
AS5	3	-	11	8	7	30	4	36	3	12
AS10	6	1	1	1	1	-	-	1	1	2
AS11	-	-	-	-	2	1	-	-	3	-
AS18	-	-	-	-	-	-	1	-	1	-
AS22	-	-	-	-	-	-	-	-	-	21
AS4	2	1	2	2	1	6	1	1	1	2
AS4 (b)	1	1	1	1	1	1	1	1	1	3
AS1	2	2	-	-	-	-	-	1	-	-
AS17	-	1	-	-	1	-	1	-	1	-
AS20	-	1	-	-	-	-	1	1	-	1
Multiple strategies	9	6	8	11	6	2	2	6	8	6

An Expression of apology: 1) AS1=An expression of Regret; AS2=An offer of apology; AS3=A request of forgiveness; 2) AS3+AS7 = A request of forgiveness+ Expressing Self deficiency; 3) AS21=making Commitment; 4) AS12=Concern for the hearer; 5) AS6=Acknowledgment of responsibility (accepting fault /blame); 6) AS7=Expressing self deficiency; 7) AS9=did not notice; 8) AS10=An offer of repair; 9) AS11=A promise of forbearance; 10) AS13=Lack of intent; 11) AS14=A denial of responsibility; 12) AS15=English Influence; 13) AS17=Denying responsibility and question; 14) AS20=Evoking God's name; 15) AS4 (a)= Intensifiers; 16) AS4 (b)=Double Intensifiers; 17) AS22=Don't wish/ No Celebration

Table 4.3: Apology strategies produced by Baloch native speakers of Rakhshani dialect across the ten situations

Strategies	Situation1	Situation2	Situation3	Situation4	Situation5	Situation6	Situation7	Situation8	Situation9	Situation10
AS3+AS7	16	-	18	9	1	-	1	10	4	8
AS3	23	16	12	22	17	11	24	22	25	16
AS2	6	6	5	2	7	2	6	6	6	8
AS21	2	-	1	-	-	-	-	5	-	-
AS12	1	-	-	-	2	4	-	-	2	-
AS6	4	2	6	4	8	14	1	2	11	1
AS9	-	5	-	-	-	-	14	-	-	-
AS14/AS15	0/29	1/20	6/23	3/25	1/23	0/18	1/24	0/11	0/13	0/20
AS5	3	-	11	8	7	36	-	-	3	12
AS10	4	-	1	4	1	-	-	2	-	3
AS11	-	-	-1	-	7	-	-	-	2	1
AS18	-	-	-	-	-	-	-	-	1	3
AS22	-	-	-	-	-	-	-	-	-	17
AS4 (a)	4	1	-	5	4	-	-	2	3	-
AS4 (b)	1	-	3	-	2	-	-	1	-	3
AS1	1							1	1	
AS17	-	-	-	-	6	-	-	-	6	-
AS20	1	-	-	-	-	-	-	1	-	1
Multiple Strategies	3	2	3	2	2	2	1	3	2	2

An Expression of apology: 1) AS1=An expression of Regret; AS2=An offer of apology; AS3=A request of forgiveness; 2) AS3+AS7 = A request of forgiveness+ Expressing Self deficiency; 3) AS21=making Commitment; 4) AS12=Concern for the hearer; 5) AS6=Acknowledgment of responsibility (accepting fault /blame); 6) AS7=Expressing self deficiency; 7) AS9=did not notice; 8) AS10=An offer of repair; 9) AS11=A promise of forbearance; 10) AS13=Lack of intent; 11) AS14=A denial of responsibility; 12) AS15=English Influence; 13) AS17=Denying responsibility and question; 14) AS20=Evoking God's name; 15) AS4 (a)= Intensifiers; 16) AS4 (b)=Double Intensifiers; 17) AS22=Don't wish/ No Celebration

Table 4.4: Apology strategies produced by Balochi native speakers of Sulemani dialect across the ten situations

Strategies	Situation1	Situation2	Situation3	Situation4	Situation5	Situation6	Situation7	Situation8	Situation9	Situation10
AS3+AS7	36	9	23	20	18	5	6	9	19	10
AS3	10	5	7	12	8	10	26	11	14	8
AS2	1	3	5	6	5	4	3	2	3	3
AS21	1	1	2	1	3	3	1	3	1	1
AS12	-	-	-	2	1	8	-	5	3	-
AS6	1	30	9	9	12	29	7	8	9	1
AS9	-	6	-	-	1	-	15	-	-	-
AS14/AS15	0/14	4/13	1/17	1/11	0/16	0/7	3/7	0/9	0/13	0/16
AS5	2		5	6	4	15		34	1	9
AS10	-	1	-	5	1	-	-	-	1	1
AS11	-	-	-	-	8	1	1	-	2	-
AS18	-	-	-	-	-	-	1	-	1	-
AS22	-	-	-	-	-	-	-	-	-	27
AS4 (a)	3	1	1	3	3	2	5	2	2	4
AS4 (b)	1	1	1	1	1	1	-	1	1	1
AS1	1	1	1	1	1	2	-	-	2	1
AS17	-	1	-	-	1	-	1	-	1	-
AS20	-	1	-	-	-	-	1	2	2	4
Multiple Strategies	9	3	5	4	5	7	3	2	5	4

An Expression of apology: 1) AS1=An expression of Regret; AS2=An offer of apology; AS3=A request of forgiveness; 2) AS3+AS7 = A request of forgiveness+ Expressing Self deficiency; 3) AS21=making Commitment; 4) AS12=Concern for the hearer; 5) AS6=Acknowledgment of responsibility (accepting fault /blame); 6) AS7=Expressing self deficiency; 7) AS9=did not notice; 8) AS10=An offer of repair; 9) AS11=A promise of forbearance; 10) AS13=Lack of intent; 11) AS14=A denial of responsibility; 12) AS15=English Influence; 13) AS17=Denying responsibility and question; 14) AS20=Evoking God's name; 15) AS4 (a)= Intensifiers; 16) AS4 (b)=Double Intensifiers; 17) AS22=Don't wish/ No Celebration

4.2 An expression of apology with Illocutionary Force Indicating Devices (IFIDs)

These strategies are an explicit and formulaic ways to apologize, namely *sorry*, *forgive me*, *I apologize* (Blum-Kulka & Olshtain, 1984; Spencer-Oatey, 2008; Siemund, 2018, among others).

In the following table, examples are given to identify IFIDs strategies in Balochi, including its three dialects.

Parallel Strategy in English (P. Strategy in English)

English Translation (E. Translation)

4.2.1 A request for Forgiveness “Forgive me + Self Deficiency Strategy”

Table 4.5: Analysis of strategy of apology of Makrani dialect ‘Forgive me + Self deficiency Strategy’

Coding	Strategy Description	Makrani Dialect
AS3+AS7	Arabic Script	من ء پهـلـ بـکـنـ وـاجـهـ / من ء بـکـشـ، من بـےـ هـالـ بوـتـگـانـ
	P. Strategy in English	Forgive me sir, I forgot your book.
	Roman Script	Mana pehl bekan waja/ mana bebaksh, man behal botagaa.
	Transliteration	Mana=me; pehl=forgive; bekan=show present time Waja=sir, man=I; behal=forget; botagaa.
	E. Translation	Forgive me sir, I forgot (book is not mentioned).

Table 4.5.1: Analysis of strategy of apology of Rakhshani dialect ‘Forgive me + Self deficiency Strategy’

Coding	Strategy Description	Rakhshani Dialect
AS3+AS7	Arabic Script	واـجـهـ من ء بـکـشـ/ من ء پـهـلـ بـکـنـ وـاجـهـ، تـنـیـ کـتـابـ بـےـ هـالـ کـتـگـ
	P. Strategy in English	Forgive me sir, I forgot your book.
	Roman Script	Waja mana bebaksh/ Mana pehl bekan waja, tai kitab behal kotag.
	Transliteration	Waja=sir; Mana=me; Bebakshy=forgive;tai=your;kitab=Book; behal kotag=forgot.
	E. Translation	Sir, forgive me, I forgot your book.

Table 4.5.2: Analysis of strategy of apology of Sulemani dialect ‘Forgive me + Self deficiency Strategy’

Coding	Strategy Description	Sulemani Dialect
AS3+AS7	Arabic Script	منـاـ بشـکـےـ ماـ شـوـنـےـ کـتـابـ شـہـوـشـتـهـ/شـمـوـشـتـهـ
	P. Strategy in English	Forgive me.
	Roman Script	Mana Bashky mai showy kitab shawoshta/shamoshta.
	Transliteration	Mana=me; bashky=forgive; mai=I; showy=your; kitab=book; shawoshta/shamoshta=forgot.
	E. Translation	Forgive me, I forgot your book.

As shown in table 4.5(1, 2), the native Baloch speakers of Makrani, Rakhshani and Sulemani dialects used IFIDs strategy, i.e. 'A request for forgiveness' which appeared alongside other strategies to the response of the situation, '*you forget to return the book of your teacher, how would you apologize?*'. The respondents of Makrani dialect used the strategy 'A request of forgiveness' = من ء به بکش *man a pehal bekan waja=forgive me sir;* = *mana bebaksh=forgive me*, and the strategy 'Expressing self-deficiency' = من بے هل بوتگاں *man behal botaga= I forgot*, with frequency of occurrences across ten situations (28 times in situation 1; 20 in situation 3; 8 in situation 4; 5 in situation 5; 5 in situation 6; 5 in situation 7; 1 in situation 8; 10 in situation 9, and 14 in situation 10, see table 4.2), while Rakhshani used the strategy 'A request of forgiveness' = واجه من ء به بکش = *Waja mana bebaksh= sir forgive me;* من ء پہل بکش = *Man a pehl bekan waja=forgive me sir*, and 'Expressing self-deficiency' strategy, namely تئی کتاب بے هل کتگ = *tai kitab behal kotag= I forgot your book*, with frequency of occurrences across ten situations (16 times in situation 1; 18 in situation 3; 9 in situation 4; 1 in situation 5; 1 in situation 7; 10 in situation 8; 4 in situation 9 and 8 in situation 10, see table 4.3), whereas Sulemani used the strategy as ما شوئے کتاب = *Man a bashky=forgive me*; and ما شوئے کتاب شہوشتہ/شموشٹہ = *Mai showy kitab shawoshta/shamoshta= I forgot your book*, with frequency of occurrences across ten situations (36 times in situation 1; 9 in situation 2; 23 in situation 3; 20 in situation 4; 18 in situation 5; 5 in situation 6; 6 in situation 7; 9 in situation 8; 19 in situation 9; and 10 in situation 10, see table 4.4)

The analysis shows similarity in the responses of Makrani and Rakhshani respondents, namely من ء پہل بکش = *Man a pehal bekan = forgive me;* and من بے هل کتگ = *Man a behal kotag=forgive me*, as presented in the table 4.5 (1, 2), while the Sulemani speakers used the strategy with slight difference in terms of lexical item as ما بشکے = *Man a bashky=forgive me*,. The

results indicate variation in Makrani+Rakhshani dialects with comparison to Sulemani dialect which can be termed as socio-regional difference.

These findings, in Balochi, spoken in Balochistan are consistent with previous studies (Ahangar, Sarani, & Dastuyi, 2015; Ahangar, & Zeynali Dastuyi, 2018, among others) in Iranian Sarawani Balochi which verify the frequent use of explicit expression of apology in combination of other strategies in Sarawani Balochi spoken in Iran. The findings of this strategy are in line with Blum-Kulka and Olshtain (1984); Owen (1983); Holmes (1990); Bergman and Kasper (1993); Afghari (2007); Shariati and Chamani (2010); Karimnia and Afghari (2012); Németh, (2018) in Hungarian, who reported that the respondents of their studies used IFIDs Strategy frequently; however, Holmes (1990) and Owen (1983) demonstrated that the overwhelming expression was (I am sorry), whereas *forgive me* and *I apologize* used in written apologies (Suszczyńska, 1999).

On the other hand, in comparison with English, the findings show similarities in the data that Balochi possesses parallel strategy of '*Forgive me*' which is used in English. However, it is used as a standalone strategy in English, namely '*Forgive me*' (Blum-Kulka & Olshtain, 1984; Holmes, 1990; Mulamba, 2011; Jucker, 2018; Katchamart & Cedar, 2018, among others), whereas it is used in combination with the strategy 'Expressing self deficiency' in Balochi, thus it reflects cross-cultural difference and similarity in the use of the strategy in both languages.

4.2.2 A request for forgiveness 'Forgive me'

The respondents of the three dialects also used the '*Forgive me*' strategy of 'A request for forgiveness' as a stand-alone strategy without adding 'Expressing self deficiency' to the responses of the situation of apology given to them.

Table 4.6: Analysis of strategy of apology of Makrani dialect ‘Forgive me’

Coding	Strategy Description	Makrani
AS3	Arabic Script	پہل بکن / من ء بہ بکش ئے
	P. Strategy in English	Forgive me.
	Roman Script	Pahel bekan/ mana bebakshy.
	Transliteration	Pahel=forgive; bekan=me / Mana=me; bebakshy=forgive.
	E. Translation	Forgive me/Forgive me.

Table 4.6.1: Analysis of strategy of apology of Rakhshani dialect ‘Forgive me’

Coding	Strategy Description	Rakhshani
AS3	Arabic Script	من ء بہ بکش ئے
	P. Strategy in English	Forgive me.
	Roman Script	Mana Bebakshy.
	Transliteration	Mana=Me Bebakshy=forgive.
	E. Translation	Forgive me.

Table 4.6.2: Analysis of strategy of apology of Sulemani dialect ‘Forgive me’

Coding	Strategy Description	Sulemani
AS3	Arabic Script	منا بشکے
	P. Strategy in English	Forgive me.
	Roman Script	Mana Bashky.
	Transliteration	Mana=me; Bashky=forgive.
	E. Translation	Forgive me.

As table 4.6 (1, 2) reflects that the native speakers of the three dialects used ‘A request for forgiveness’ as a standalone strategy to the response of the situation ‘*you forget to return the book of your teacher, how would you apologize*’. The Makrani used the strategy, namely پہل بکن / من ء بہ بکش ئے = *Pahel bekan/ mana bebakshy= forgive me (me is not mentioned here)/ forgive me*, with frequency of occurrences across ten situations (20 times in situation 1; 12 in situation 2; 5 in situation 3; 8 in situation 4; 12 in situation 5; 8 in situation 6; 19 in situation 7; 12 in situation 8; 15 in situation 9; and 2 in situation 10, see table 4.2), while من ء بہ بکش ئے = *Mana Bebakshy= forgive me*, used in Rakhshani with frequency of occurrences (23 times in situation 1; 16 in situation 2; 12 in situation 3; 22 in situation 4; 17 in situation 5; 11 in situation 6; 24 in situation 7; 22 in situation 8; 25 in situation 9; and 16 in situation 10, see table 4.3), whereas Sulemani data show slight lexical variation in the use as منا بشکے = *mana Bashky= forgive me*,

with frequency of occurrences (5 times in situation 2; 7 in situation 3; 12 in situation 4; 8 in situation 5; 10 in situation 6; 26 in situation 7; 11 in situation 8; 14 in situation 9; and 8 in situation 10, see table 4.4). The data thus reveal lexical variation in the dialect of Sulemani as opposed to Makrani and Rakhshani, which can be described as a socio-regional difference.

On the contrary, the data show similarities in the use of the strategy in comparison with English as '*forgive me*' is used as an expression of apology in English (see Blum-Kulka & Olshtain, 1984; Aijmer, 1996; Deutschmann, 2003; Chamani, & Zareipur, 2010; Cedar, 2017; Kouega, 2018, among others), while the parallel strategy in Balochi is پهل بکن = *Pahel bekan* = *forgive me (me is not mentioned here)* or من ء بکش ئے = *Mana bebakshy* = *forgive me*. Thus, the data reflect similarity in the two languages in terms of strategy.

The findings correspond to the previous studies conducted on Sarawani Balochi spoken in Iran (Ahangar, Sarani, & Dastuyi, 2015; Ahangar, & Zeynali Dastuyi, 2018, among others) as the strategy '*pehal bekan*' and '*mana bebakshy*' were used as standalone. The findings further concur with previous studies (see Afghari, 2007; Shariati & Chamani, 2010; Karimnia & Afghari, 2012; Fareeq, 2014; Langat, 2018, Németh, 2018, among others), in which the use of IFIDs strategy has been termed as the frequent ones.

4.2.3 An offer of apology (I apologize)

The participants of the study used '*An offer of apology*' strategy to express apology to the responses of the given situation.

Table 4.7: Analysis of strategy of apology of Makrani dialect 'An offer of apology'

Coding	Strategy Description	Makrani	
AS2	Arabic Script		من پهلى لوڻي، لوڻا
	P. Strategy in English	I apologize.	
	Roman Script	Man paheli loti/ lotaa.	
	Transliteration	Man=I; Paheli =Apology; loti/lotaa=shows present tense.	
	E. Translation	I apologize.	

Table 4.7.1: Analysis of strategy of apology of Rakhshani dialect ‘An offer of apology’

Coding	Strategy Description	Rakhshani
AS2	Arabic Script	من پهلى لوڻي، لوڻان
	P. Strategy in English	I apologize.
	Roman Script	Man paheli loti/lotaa.
	Transliteration	Man=I; Paheli =Apology; loti/lotaa=shows present tense.
	E. Translation	I apologize.

Table 4.7.2: Analysis of strategy of apology of Sulemani dialect ‘An offer of apology’

Coding	Strategy Description	Sulemani
AS2	Arabic Script	من بشكا لوڻگان/ من بشکيشا لوڻان، لوڻگان
	P. Strategy in English	I apologize
	Roman Script	Mai Bashka lotagaa/mai Bashkisha lota,lotagaa
	Transliteration	Mai=I;bashka=apology;lotagaa=shows present continuous;lotaa/loti=shows present tense
	E. Translation	I apologize

Table 4.7 (1, 2) presents that the Baloch speakers used ‘*An offer of apology*’ as a standalone strategy to the response of the situation ‘*you forget to return the book of your teacher, how would you apologize*’. The Makrani speakers used من پهلى لوڻي، لوڻان = *man paheli loti/ lotaa= I apologize*, with frequency of occurrences across ten situations (5 times in situation 1; 5 in situation 2; 8 in situation 3; 8 in situation 4; 9 in situation 5; 10 in situation 6; 9 in situation 7; 7 in situation 8; 4 in situation 9; and 4 in situation 10, see table 4.2), whereas Rakhshani used the strategy as من پهلى لوڻي، لوڻان = *man paheli loti/lotaa= I apologize*, with frequency of occurrences (8 times in situation 1; 8 in situation 2; 9 in Situation 3; 4 in situation 4; 10 in situation 5; 6 in situation 6; 11 in situation 7; 9 in situation 8; 10 in situation 9; and 8 in situation 10, see table 4.3), while Sulemani used it with slight variation من بشکيشا لوڻان/ من بشڪڪا لوڻگان = *mai Bashka lotagaa/main Bashkisha lotaa= I apologize*, with frequency of occurrences (4 times in situation 1; 10 in situation 2; 8 in situation 3; 2 in situation 4; 9 in situation 5; 6 in situation 6; 4 in situation 7; 9 in situation 8; 4 in situation 9; and 3 in situation 10, see table 4.4). The analysis thus reveals variation in at the lexical level Sulemani dialect as opposed to Makrani and Rakhshani, which can be described as a socio-regional difference.

The findings are in line with the studies conducted on Sarawani Balochi spoken in Iran (Ahangar, Sarani & Dastuyi, 2015; Ahangar & Zeynali Dastuyi, 2018, among others). Conversely, the data show similarity in English Balochi as ‘*I apologize*’ is used to express apology in English (Broken & Reinhart, 1978; Fraser & Nolen, 1981; Blum-Kulka & Olshtain, 1984; Homes, 1990; Meier, 1992; Cedar, 2017; Németh, 2018, among others), while the data show the parallel strategies in Balochi, such as من پهلى لوڻي، لوڻا = *man paheli loti/ lotaa= I apologize*, and من بشكيشا لوڻا = *mai Bashka lotgaan/mai Bashkisha lota, lotagaa= I apologize*.

4.3 Expression of embarrassment

In this strategy, more interest is shown by the offender to the offended person’s feelings as the strategy is associated with violation of social values. The semantic formula ‘*I am embarrassed or I am ashamed*’ are the typical examples (Blum-Kulka & Olshtain, 1984; Chang, 2008; Beckwith & Dewaele, 2008). The participants of the three dialects used the regret strategy as ‘*I am ashamed*’.

Table 4.8.: Analysis of the strategy ‘Expression of embarrassment’ of Makrani dialect

Coding	Strategy Description	Makrani
AS21	Arabic Script	واجھ من باز شرمندگ آن امبری به بکش دیم ترا من چه کنار
	P. Strategy in English	I am ashamed for my mistake, forgive me.
	Roman Script	Waja man baz sharmindagaa imbari bebaksh dema tara man juhad kana.
	Transliteration	Waja=sir;man=I;baz=very;sharmindagaa=ashamed; imbari=this time;bebaksh=forgive me;dema=tar=further;man=I;mahnat=workhard;kana=will.
	E. Translation	Sir, I am very ashamed, forgive me this time, I will further work hard.

Table 4.8.1: Analysis of the strategy ‘Expression of embarrassment’ of Rakhshani dialect

Coding	Strategy Description	Rakhshani
AS21	Arabic Script	من ء به بکش سنگت من سک شرمندگ آن تئی دیم ء من تئی کمگ نه کو
	P. Strategy in English	I am ashamed for my mistake, forgive me
	Roman Script	Mana bebakshy sanagt mai sak sharmindagaa tai dema mai tai kumak nako
	Transliteration	Mana=me;bebakshy=forgive;sangat=friend;mai=I;sak=very; Sharmindgaa=ashamed;tai=your;dema=before;mai=I;tai=your; Kumk=help;nako=did not
	E. Translation	Forgive me friend, I am very ashamed before you that I did not help you

Table 4.8.2: Analysis of the strategy ‘Expression of embarrassment’ of Sulemani dialect

Coding	Strategy Description	Sulemani
AS21	Arabic Script	من باز لجی آن که اے کاگز ء ترا دسکذا نہکوڑو
	P. Strategy in English	I am ashamed for my mistake, forgive me
	Roman Script	Ma baz laj'jiay k ay khagaza tara daskuza nakuzo
	Transliteration	Ma=I;baz=very; laj'jiay =ashamed;k=that; ay=this;khagaza document; tara=you;daskuza=handover;nakuzo=could not
	E. Translation	I am ashamed that I could not handover you document

Table 4.8 (1, 2) indicates the Baloch speakers used ‘*Expression of embarrassment*’ to the responses of the situations as they were asked how would you apologize if *a) you promise to help your junior, but you could not; b) you forget to hand over an urgent document to your head; c) You copy (plagiarized) the assignment from online sources*. The Makrani speakers used **واجہ** من ء به بکش = من باز شرمندگ آن امبری به بکش دیم ترا من جہد کنار = *waja man baz sharmindagaa an imbari bebaksh dema tara man mahnat kana= sir, I am very ashamed, forgive me this time, I will work hard further*, with frequency of occurrences across ten situations (2 times in situation 1; 8 in situation 3; 2 in situation 4; 1 in situation 5, see table 4.1, see table 4.2), while Rakhshani used من ء به بکش سنگت من سک شرمندگ آن تئی دیم ء من تئی کمگ نه کو = *mana bebakshy sanagt mai sak sharmindagaa tai dema mai tai kumak nako= forgive me friend, I am very ashamed before you that I did not help you*, with frequency of occurrences (6 times in situation 3; 6 in situation 4; 4 in situation 6; 5 in situation 8, see table 4,3), whereas Sulemani used it with slight variation من باز لجی آن که اے کاگز ء ترا دسکذا نہکوڑ = *ma baz laj'jiay k ay khagaza tara daskuza nakuzo= I am ashamed that I*

could not handover you document, with frequency of occurrences (1 time in situation 1; 1 in situation 2; 2 in situation 3; 1 in situation 4; 3 in situation 5; 3 in situation 6; 1 in situation 7; 3 in situation 8; 1 in situation 9; 1 in situation 10, see table 4.4).

Nonetheless, the '*Regret strategy*' appeared alongside other strategies, namely, 'A request of forgiveness' = امیری به بکش = *Imbari bebaksh*= *forgive me this time*; and 'An offer of repair' = بکش دیم ترا من چہد کنان' = *Dema tara man juhad kana*= *I will further work hard*, in Makrani dialect; 'a request of forgiveness' '*Mana bebakshy*' and 'accepting the fault' '*mai tai kumak nako*' in Rakhshani dialect while 'Accepting the fault' strategy '*Ay khagaza tara daskuza nakuzo*' in Sulemani dialect as presented above in the table 4.8(1,2). The data show lexical variation '*man baz sharmindagaa*'; '*mai sak sharmindagaa*' in Makrani and Rakhshani respectively, while '*Ma baz laj'jiay*' in Sulemani dialect. This result goes with Ahangar, Sarani, & Dastuyi (2015) and Ahangar and Zeynali Dastuyi's (2018) findings that 'An expression of embarrassment' '*I am ashamed*' was used by the Baloch speakers of Sarawani dialect in Iran; however, the study is not consistent in terms of the strategy of '*An expression embarrassment*' with Afghari (2007); Shariati and Chamani (2010); Karimnia and Afghari (2012) and Fareeq (2014).

The analysis shows similarity in Balochi in comparison with English as '*I am ashamed*' as a standalone strategy is used in English (Olshtain & Cohen, 1981; Blum-Kulka & Olshtain, 1984; Holmes, 1990; Parsa & Jan, 2016; Németh, 2018, among others), thus the data reflect parallel strategy in Balochi.

4.4 Concern for hearers

Various studies (Cohen & Olshtain, 1981; Blum-Kulka & Olshtain, 1984; Holmes, 1989; Siemund, 2018, among others) demonstrate that a range of linguistic patterns are used to express

apology, which show concern for the hearer to decrease the intensity of the offense. The following table presents various strategies used by the respondents to express apology in Balochi including its dialects.

Table 4.9: Analysis of the strategy ‘Concern for the hearer’ of Makrani dialect

Coding	Strategy Description	Makrani
AS12	Arabic Script	شم ء دل ء مه کن ئے من ندیسته شمئے پاد لگت داتگ
	P. Strategy in English	I caused trouble for you, I am sorry.
	Roman Script	Shuma dila makany man nadesta shumy padd laggat datag.
	Transliteration	Shuma=you;dile=mind;makany=don't;man=I;nadesta;did not notice/see;shumy=your;padd=foot;lathaarton=step at.
	E. Translation	Don't mind, I did not see your foot and stepped on it.

Table 4.9.1: Analysis of the strategy ‘Concern for the hearer’ of Rakhshani dialect

Coding	Strategy Description	Rakhshani
AS12	Arabic Script	بہ بکش کہ من شمارا تکلیپ دات
	P. Strategy in English	I caused trouble for you, I am sorry.
	Roman Script	Bebakshy ka mann shumara takleep dat.
	Transliteration	Bebakshy=sorry;ka=that;mann=I;shumara=you;takleep=trouble;dat=past time.
	E. Translation	Forgive me, I caused trouble for you.

Table 4.9.2: Analysis of the strategy ‘Concern for the hearer’ of Sulemani dialect

Coding	Strategy Description	Sulemani
AS12	Arabic Script	بشکا کنئے من کمو مہتل بی سگان مٹی وجہ ء شوا ڈکی بیسگین
	P. Strategy in English	I caused trouble for you, I am sorry.
	Roman Script	Bashka khany mai kamo mas'sul besagaa mae waja ha showa duki besagee.
	Transliteration	Bashka=forgive;khany'present time;mai;I;kamo=a bit;mas'sul;busy;besagan=was;mai=me;waja;because of;showa=you;duki=trouble;besagee=past time.
	E. Translation	Forgive me, I was a bit busy, because of me you faced trouble.

As it can be seen in the table 4.9 (1, 2) that the strategy ‘Concern for hearer’ used by the Baloch speakers to the responses of the situations when they were asked how would you apologize if, *a) you step at the foot of a stranger; b) you are very late to receive the guests.* The Makrani speakers used, namely شم ء دل ء مه کن ئے من ندیسته شمئے پاد لگت داتگ = shuma dila makany man nadesta shumy padd lagat dat= don't mind I did not see your foot and stepped on it, with frequency of occurrences across ten situations (2 times in situation 2; 1 in situation 3; 1 in

situation 4; 3 in situation 6; 1 in situation 7; 2 in situation 8; and 4 in situation 9, see table 4.2), while Rakhshani used namely, بـ بکش کـ من شـمارا تـکلـیـپ دـات = *bebakshy ka mann shumara takleep dat* = *Forgive me I troubled you*, with frequency of occurrences (1time in situation 2; 2 in situation 5;7 in situation 6; and 3 in situation 9, see table 4.3), whereas Sulemani used, i.e., پـشـکـا کـنـتـے من کـفو مـہـلـ بـی سـگـانـ مـئـی وجـهـ ئـ شـوـا ڈـکـی بـیـسـگـیـنـ = *bashka kany mai kamo mas'sul besagaa mae waja showa duki besagee* = *Forgive me I was a bit busy, because of me, you faced trouble*, with frequency of occurrences across ten situations (2 times in situation 4; 1 in situation 5; 8 in situation 6; 5 in situation 8; and 3 in situation 9, see table 4,4).

The data show that the strategy ‘*Concern for the hearer*’ appeared alongside other strategies in combination of two or three, namely, it is used with ‘An acknowledgement of responsibility’ in Makrani, that is, من نـدـیـسـتـه شـمـئـی پـاد لـگـتـ دـاتـگـ = *man nadesta shumy padd lagat dat* = *I did not see your foot and stepped on it*, while Rakhshani used the strategy with ‘An Expression of apology’ namely, بـ بـکـش = *bebakshyv* = *forgive me*; whereas in Sulemani, the respondents used it alongside ‘An explanation or account’ namely من کـمـو مـہـلـ بـی سـگـانـ = *ma kamo mas'sul besaga* = *I was a bit busy*, and ‘an expression of apology’ strategy that is پـشـکـا کـنـتـے = *bashka kany* = *forgive me*.

Thus, the analysis indicates similarity in terms of the strategy in the three dialects; however, the findings show lexical variation in the data as Makrani used it as شـمـ ئـ دـلـ ئـ مـہـ کـنـتـے = *shuma dila makany* = *don't mind*; while Rakshani used من شـمارـا تـکـلـیـپ دـاتـ = *mai shumara takleep dat* = *I caused trouble for you*, whereas Sulamani respondents used the strategy, namely شـوـا ڈـکـی بـیـسـگـیـنـ = *showa duki besagee* = *you faced trouble*. The results indicate similarities in the data at the strategy level, while slight variation was observed in terms of lexical items in the three dialects of Balochi.

The results are consistent with the studies (Ahangar, Sarani & Dastuyi, 2015); and Ahangar, Zeynali & Dastuyi, 2018) in which they identified the strategy ‘Concern for the hearer’ used by native speakers of Balochi speakers of Sarawani dialect spoken in Iran. Further, the findings agree with the results presented by Blum-Kulka and Olshtain (1984); Noreddeen (2008) on Sudanese Arabic; Chang (2008) Australian and Chinese and Beckwith and Dewaele’s (2008) on Japanese.

On the other hand, in comparison with English, the results show similarity at the strategy level as Baloch native speakers used شما دل نه مي کن = *shuma dila makany* = *don't mind*; من شما را تکلیپ دات = *ma shumara takleep dat* = *I caused trouble for you*; and شوادکی بیسکین = *showa duki besagee* = *you were in trouble because of me*, in order to express the strategy ‘Concern for the hearer’, whereas it is used as ‘*I am afraid I caused trouble for you*’ (Blum-Kulka & Olshtain, 1984; Olshtain & Cohen, 1983; Cohen & Olshtain, 1981; Tahir & Pandian, 2016; Katchamart & Cedar 2018, among others), while the findings reflect differences at the lexical level in both languages.

4.5 Taking responsibility

The strategy, ‘Taking responsibility’ is used to express apology in which the apologizer admits the responsibility for the offense, i.e. *it is my fault* (Bergman & Kasper, 1993; Blum-Kulka & Olshtain, 1984; Holmes, 1989; Siemund, 2018, among others). The following tables reflect various strategies adopted by the respondents of the present study to express apology, such as, i.e. Explicit self-blame and Lack of intent.

4.5.1 Explicit self-blame

Table 4.10: Analysis of the strategy ‘Explicit self-blame’ of Makrani dialect

Coding	Strategy Description	Makrani
AS6	Arabic Script	واجه من باز مياريگ آن که من تئي کاگز سر کت نه کت
	P. Strategy in English	I cause damage everywhere or it is my mistake.
	Roman Script	Waja man baz mayereega ka man tai kaghaz sar kuth nakuth.
	Transliteration	Waja=sir;man=I;baaz=very;mayereeg anth=guilty;anth=am;ka=that;mai=I;tai=your;kaghsza=document;sar=handover;kut nakuth=could not.
	E. Translation	Sir, I am very guilty that I could not handover your document.

Table 4.10.1: Analysis of the strategy ‘Explicit self-blame’ of Rakhshani dialect

Coding	Strategy Description	Rakhshani
AS6	Arabic Script	سنگت منی وجه ء تئي کاپي هراب بوت من پهلي لوڻا
	P. Strategy in English	I cause damage everywhere or it is my mistake.
	Roman Script	Sangat mani waja tai kapi haraab booth man paheli lotaa.
	Transliteration	Sangat=friend;mani=me;waja=because of;tai=your;kapi=notebook;harab=spoil;booth=past time;man=I;paheli=apologize;lotaa= shows present time.
	E. Translation	Friend, because of me your notebook damaged, I apologize.

Table 4.10.2: Analysis of the strategy ‘Explicit self-blame’ of Sulemani dialect

Coding	Strategy Description	Sulemani
AS6	Arabic Script	مني سشنڌه کزانی بيسه بشکيشا ڪڻ
	P. Strategy in English	I cause damage everywhere or it is my mistake.
	Roman Script	Mai dasta qazaee besa bashkisha kany.
	Transliteration	Mai=my;dasta=on part;qazaee =mistake;besa= shows past time;bashkisha=forgive;kany=present time.
	E. Translation	I committed mistake, forgive me.

As table 4.10 (1, 2) demonstrates that the Baloch speakers used ‘*Taking responsibility*’ strategy to the responses of the given situations when they were asked how would you apologize if, *a) forget to hand over an urgent document to your head; b) Drop tea on your friend’s note taking register*. The Baloch speakers used ‘*Explicit self-blame*’, strategy, which appeared alongside other categories in combination of two or three. The Makrani speakers used ‘*Explicit-self blame*’ strategy = *واجه من باز مياريگ آن = waja man baz mayereeg anth= sir, I am very guilty*, alongside the category ‘*An Explanation or account*’ = *که من تئي کاگز سر کت نه کت = ka mai tai kaghaza sar kuth nakuth= that I could not handover your document*, with frequency of occurrences across ten situations (2 times in situation 1; 27 in situation 2; 6 in situation 3; 4 in situation 5; 23 in

situation in situation 6; 8 in situation 7; 4 in situation 8; 8 in situation 9; 7 in situation 10, see table 4.2), while Rakhshani speakers used ‘*Explicit self-blame*’ strategy, namely سنگت منی وجہ ء تئی کاپی ہراب بوت = *Sangat mani waja tai kapi harab booth*= *Friend, because of me your notebook demaged*, in combination of ‘An expression of apology’ من پہلی لوٹان = *man paheli lotan*= *I apologize*, with frequency of occurrences (4 times in situation 1; 2 in situation 2; 6 in situation 3; 4 in situation 4; 8 in situation 5; 14 in situation 6; 1 in situation 7; 2 in situation 8; 11 in situation 9; 1 in situation 10, see table 4.3), whereas Sulemani used the strategy, namely مئی سشتہ کزانی بیسہ = *Mai dasta qazaee besa*= *I did mistake*, in combination of ‘An expression of apology’ بشکیشا کنٹ = *bashkisha kany*= *forgive me*, with frequency of occurrences (1time in situation 1; 30 in situation 2; 9 in situation 3; 9 in situation 4; 12 in situation 5; 29 in situation 6; 7 in situation 7; 8 in situation 8; 9 in situation 9; and 1 in situation 10, see table 4.4).

The table 4.10 (1,2) indicates similarity in the responses of the situation of apology as the respondents used ‘*Explicit self-blame*’ strategy; however, the data show difference at the lexical level, namely من باز میاریگ آن = *man baz mayereeg anth*= *I am very guilty*, and منی وجہ ء تئی کاپی ہراب بوت = *mani waja tai kapi harab booth*= *Friend, because of me your notebook is damaged*, in Makrani and Rakhshani respectively and مئی سشتہ کزانی بیسہ = *Mai dasta qazaee besa*= *I did mistake*, in Sulemani dialect.

The findings of the strategy, are consistent with Blum-Kulka and Olshtain (1984); Ahangar and Zeynali Dastuyi (2018), Ahangar, Sarani and Dastuyi (2015) who verify that ‘*Explicit self blame*’ has been used as a frequent strategy by the respondents of their studies. Conversely, in comparison with English, the data show similarity at the strategy level that the strategy of ‘*Explicit-self blame*’ is used in both languages, namely ‘*I cause damage everywhere or it is my mistake*’ in English (Holmes, 1989; Blum-Kulka and Olshtain. 1984; Jeon, 2017;

منی وجہ ء تئی کاپی آن = من باز میاريگ آن = *man baz mayereeg anth*= I am very guilty; هراب بوت = *mani waja tai kapi harab booth*= *Friend, because of me your notebook damaged*; and مئی سشته کزانی بیسہ = *Mai dasta qazaee besa*= I did mistake, in Makrani, Rakhshani and Sulemani respectively.

4.6 Lack of intent

In this strategy ‘taking responsibility’, lack of intention is expressed by offenders and he/she tries to express to the hearer that it is not their intention to let the bad thing/damage happened. The offenders try to say that it happens because of uncontrollable situation or all of the sudden. In short, the offender is aware of the damage so he/she is likely to apologize (Blum-Kulka & Olshtain, 1984).

Table 4.11: Analysis of the strategy ‘Lack of intent’ of Makrani dialect

Coding	Strategy Description	Makrani	
AS9	Arabic Script		بشكا کن من تئی پاد نديسته
	P. Strategy in English	I did not notice, forgive me	
	Roman Script	Bashka kan ma tai pad nadesta	
	Transliteration	Bashka=forgive;kan=shows present time;mai=I;tai=your;pad=foot;nadesta=did not see	
	E. Translation	Forgive me, I did not see your foot	

Table 4.11.1: Analysis of the strategy ‘Lack of intent’ of Rakhshani dialect

Coding	Strategy Description	Rakhshani	
AS9	Arabic Script		پهل کن من نديسته
	P. Strategy in English	I did not notice, forgive me	
	Roman Script	Pahel kan ma nadesta	
	Transliteration	Pahel=forgive=kan=shows present time; ma=I;nadesta=did not see	
	E. Translation	Forgive me, I did not see	

Table 4.11.2: Analysis of the strategy ‘Lack of intent’ of Sulemani dialect

Coding	Strategy Description	Sulemani	
AS9	Arabic Script		بشكا کنے منا سما نه کپته من شوئے پاد لثاریتہ/ من نہیسہ شوئے پاد
	P. Strategy in English	I did not notice, forgive me	
	Roman Script	Bashka kany mana sama nakapta mai showy paad lathaarta /ma nesaa showy paad	
	Transliteration	Bashka=forgive=kany=shows present time;mana=I;sama=notice;nakapta=could not;mai=I;showy=your;paad=foot;lathaarta=step at/mai=I;nesaa=did not see;showy=your=paad=foot	
	E. Translation	Forgive me, I could not notice and stepped on your foot/I did not see.	

Table 4.11 (1, 2) shows that the Baloch speakers used ‘*Lack of intent*’ strategy to the responses of the given situation how would you apologize if, a) *you step at the foot of a stranger*. The native speakers of the three dialects used the strategy, namely من تئی پاد ندیسته = *ma tai pad nadesta*= *I did not see your foot*, in Makrani with frequency of occurrences across ten situations (7 times in situation 2; 1 in situation 3; 1 in situation 4; and 26 in situation 7, see table 4.2), while من ندیسته = *ma nadesta*= *I did not see*, in Rakhshani with frequency of occurrences across ten situations (5 times in situation 2; and 14 in situation 7, see table 4.3), whereas منا سما نه کپته = *mana sama nakpta*= *I could not notice*, in Sulemani dialect with frequency of occurrences (6 times in situation 2; 1 in situation 5; and 15 in situation 7, see table 4.4), which appeared alongside other categories in combination of two or three, namely Makrani used it with combination of the strategy ‘*An Expression of apology*’ بشکا کن من تئی پاد ندیسته = *bashka kan ma tai pad nadesta*= *Forgive me, I did not see your foot*; whereas Rakhshani respondents used it with the strategy ‘*A request for forgiveness*’ پہل کن من ندیسته = *pahel kan ma nadesta*= *Forgive me I did not see*, and Sulemani respondents used it with the combination of three, that is ‘*An expression of apology*’ بشکا کنے = *Bashka kamy*= *forgive me*; ‘*Lack of intent*’ strategy منا سما نه کپته = *mana sama nakpata*= *I could not notice*, and ‘*An acknowledgment of responsibility*’ من شوے پاد لتاریتہ = *ma showy paad lathaarta*= *I step at your foot*, as the above table 4.11 (1, 2) displays.

The analysis shows similarity at the strategy level as the respondents of the three dialects used the strategy ‘*Lack of intent*’ alongside other categories in combination of two or three. The results correspond to the previous studies, namely (Blum-Kulka & Olshtain, 1984; Ahangar, Sarani & Dastuyi, 2015, Ahangar & Zeynali Dastuyi, 2018, among others). On the other hand, in comparison with English, the strategy ‘*Lack of intent*’ is used as a standalone strategy in English

(Holmes, 1989; Reiter, 2000; Intachakra, 2004; Blum-Kulka & Olshtain, 1984; Demir & Takkaç 2016; Kouega, 2018, among others), whereas it is used with other categories in combination of two or three in Balochi, thus the data show similarity at the strategy level as ‘*Lack of intent*’ is used in both languages.

4.7 Denial of responsibility

The strategy demonstrates avoidance of accepting fault/mistake or denying responsibility, namely *it is not my fault* (Blum-Kulka & Olshtain, 1984; Bergman & Kasper, 1993; Siemund, 2018). The following table 4.12 (1, 2) displays various strategies used by the respondents in the present study.

Table 4.12: Analysis of the strategy ‘Denial of responsibility’ of Makrani dialect

Coding	Strategy Description	Makrani	
AS14	Arabic Script		ٿئو وٽي کاپي ۽ انچو اير ڪنڻے تو انچو بيت
	P. Strategy in English	It was not my fault/it is your own fault.	
	Roman Script	Tu wati kapi hancho aer kany tu hanchu beth.	
	Transliteration	Tu=you;wati=your;kapi=notebook;hanchu=like this;aer=put;kany=shows present time; tu=then;hanchu;like this;beth=would happen.	
	E. Translation	If You put your notebook like this, then it would happen.	

Table 4.12.1: Analysis of the strategy ‘Denial of responsibility’ of Rakhshani dialect

Coding	Strategy Description	Rakhshani	
AS14	Arabic Script		ٿئو انچو کاپي ۽ را اير مكن نا
	P. Strategy in English	It was not my fault/it is your own fault.	
	Roman Script	Tu hanchu kapia ra aer makan na.	
	Transliteration	Tu=you;hanchu=like this;kapia=notebook;ra='s;aer=put;makan na=don't.	
	E. Translation	Don't put your notebook like this.	

Table 4.12.2: Analysis of the strategy ‘Denial of responsibility’ of Sulemani dialect

Coding	Strategy Description	Sulemani	
AS14	Arabic Script		منا کس ۽ گواشته نا که نقل نه کنگي اين نيٺ ۽ شه منا سما نيا
	P. Strategy in English	It was not my fault/it is your own fault.	
	Roman Script	Mana kasa gowshta na ka nakal nakaniegee net sha mana sawa niya.	
	Transliteration	Mana=me;kasa=nobody;gushta=told;na=not;ka=that;nakal=copy;nak haniya=should not do;net=net;sha=from;mana=I;sawa=know;niya=did not.	
	E. Translation	Nobody told me that I should not copy it from net as I did not know.	

Table 4.12 (1, 2) presents that the Baloch speakers used ‘*Denial of responsibility*’ strategy to the responses of the given situations when they were asked how would you apologize if you *a) Drop tea on your friend’s note taking register; b) Copy (plagiarized) the assignment from online sources*. The Makrani speakers used the strategy, namely *تئو وتي کاپي ء انچو اير کنه تو انچو بيت* = *tau wati kapia hanchu aer kany tu hanchu beth*= *You put your notebook like this then it would happen*, with frequency of occurrences across ten situations (1 time in situation 1; 3 in situation 3; 2 in situation 4; 6 in situation 5; and 2 in situation 7, see table 4.2), while in Rakhshani used it, that is *تئو انچو کاپي ء را اير مکن نا* = *tau hancho kapia ra aer makan na*= *Don’t put your notebook like this*, with frequency of occurrences (1 time in situation 2; 6 in situation 3; 3 in situation 4; 1 in situation 5; and 1 in situation 7, see table 4.3), whereas Sulemani speakers used it as *منا کس ء گواشته نا که نقل نه کنگي اين نیٹ ء شه منا سما نیا* = *Mana kasa gowshta na ka nakal nakhaniya net sha mana sawa niya*= *Nobody told me that I should not copy it from net I did not know*, with frequency of occurrences (4 times in situation 2; 1 in situation 3; 1 in situation 4; and 3 in situation 7, see table 4.4).

The strategy appeared as a standalone in the three dialects of Balochi. Additionally, the results show similarity at the strategy level as the respondents of the three dialects used the strategy ‘*Denial of responsibility*’ as standalone. The findings are consistent with (Blum-Kulka & Olshtain, 1984; Ahangar, Sarani, & Dastuyi, 2015; and Ahangar & Zeynali Dastuyi, 2018, among others).

Conversely, in comparison with English, the strategy ‘*Denial of responsibility*’ is used as a standalone strategy in English (Blum-Kulka & Olshtain, 1984; Bergman & Kasper, 1993; Aijmer, 2018; Jucker, 2018, among others), whereas it is used as a standalone strategy in Balochi, as similarity is observed in both languages in terms of its use.

4.8 Explanation or Account of cause

The strategy in which the speaker explains or justifies the cause of the damage or violation or he/she gives an account of the cause of the offense (Reiter, 2000; Olshtain & Cohen, 1983 and Blum-Kulka & Olshtain 1984). The following table 4.13 (1, 2) presents examples of Balochi, including its dialects.

Table 4.13: Analysis of the strategy ‘Explanation or Account of cause’ of Makrani dialect

Coding	Strategy Description	Makrani
AS5	Arabic Script	سنگت من سک دسگٹ بوتگان پمشکه تئی گمک کرت نه کت
	P. Strategy in English	I have something to do/I was busy at home/the traffic was jammed.
	Roman Script	Sangat man sak dasgut botagaa pamishka tai kumak kurt nakuth.
	Transliteration	Sanagt=friend;man=I;sak=very;dasgat=busy;botagaa=was (shows past time); pamishka=that is why;tai=your;kumak=help;kurt=do;nakuth=could not.
	E. Translation	Friend, I was busy that's why I could not help you.

Table 4.13.1: Analysis of the strategy ‘Explanation or Account of cause’ of Rakhshani dialect

Coding	Strategy Description	Rakhshani
AS5	Arabic Script	بے بکش واجہ من ٹریفک ء پشتگ اون ھمے وچہ ء دیر بوتہ
	P. Strategy in English	I have something to do/I was busy at home/the traffic was jammed.
	Roman Script	Bebakshy waja man trafica pustago hamy wajae diar botha.
	Transliteration	Bebakshy=forgive; me (is not mentioned); waja=sir;man=I;Trapica=traffic;pustago= was stuck;hamy wja=because of this,diar=late=botha=am (shows present).
	E. Translation	Sorry sir, I was stuck in traffic that's why I am late.

Table 4.13.2: Analysis of the strategy ‘Explanation or Account of cause’ of Sulemani dialect

Coding	Strategy Description	Sulemani
AS5	Arabic Script	بشكیشہ کنٹے من هلک ء کم نے سوگو بیسگاں
	P. Strategy in English	I have something to do/I was busy at home/the traffic was jammed.
	Roman Script	Bashkisha kany mai halka kamy sogaww besagaa.
	Transliteration	Bashkisha=forgive;kany=shows present time; mai=I;halka=home;kamy=a bit;sogaww=busy=besagaa=was 9 shows past time).
	E. Translation	Forgive (me is not mentioned) I was a bit busy at home.

Table 4.13 (1, 2) reflects that the Baloch speakers used ‘Explanation or Account of cause’ strategy to the response of the given situations when they were asked, how would you apologize if,

a) you promise to help your junior, but could not; b) you are very late to receive the guests; c) forget to return the book.

The Makrani speakers used the strategy, namely سنگت من سک دسگٹ

بۇتگان پىشكە تى گۈك كىرت نە كىت = *Sangat man sak dasghat botagaa pamishka tai kumak kurt nakuth*= *Friend, I was busy that's why I could not help you*, with frequency of occurrences across ten situations (3 times in situation 1; 11 in situation 3; 8 in situation 4; 7 in situation 5; 30 in situation 6; 4 in situation 7; 36 in situation 8; 3 in situation 9; and 12 in situation 10, see table 4.2), while Rakshani used it as من ڈرېفک ئە پېشىگ اون ھەمە وەجە ئە دىر بۇتە = *man trafica pustago hamy wajae diar botha*= *I was stuck in traffic that's why I am late*, with frequency of occurrences (2 times in situation 1; 1 in situation 2; 2 in situation 3; 4 in situation 4; 18 in situation 6; 1 in situation 7; 6 in situation 8; 6 in situation 9; and 5 in situation 10, see table 4.3), whereas Sulemani used it as من ھلک ئە كەم ئە سوگۇ بىسگان = *mai halka kamy sogaww besagan*= *I was a bit busy at home*, in Sulemani dialect with frequency of occurrences (2 times in situation 1; 5 in situation 3; 6 in situation 4; 4 in situation 5; 15 in situation 6; 34 in situation 8; 1 in situation 9; and 9 in situation 10, see table 4.4).

The strategy appeared alongside other categories in combination of two in Rakhshani and Sulemani dialects, namely Rakhshani and Sulemani used it in combination of the strategy ‘An expression of apology’ بە بەکش واجە = *bebakshy waja*= *forgive me*, and بشكىشە كەنچە = *Bashkisha khany*= *Forgive (me is not mentioned)*, respectively, whereas Makrani used the strategy of ‘Explanation or Account’ as standalone. The analysis shows similarity in Rakhshani and Sulemani with the lexical variation; however, Makrani differs with Rakhshani and Sulemani in terms of the strategy ‘An explanation or Account of Cause’.

Further, the findings of this strategy confirm Blum-Kulka Olshtain (1984); and Ahangar, Sarani, & Dastuyi (2015); Ahangar and Zeynali Dastuyi’s (2018) findings. On the other hand, in comparison with English, the strategy ‘An explanation or Account of cause’ is used as standalone strategy in English (see Fraser & Nolen, 1981; Blum-Kulka & Olshtain, 1984; Olshtain & Cohen

1989; Holmes, 1990; Ogiermann, 2009; and Strickland, Martin, Allan & Allan, 2018, among others), whereas it is used with other categories in combination of two in Balochi, thus the result indicates similarity as the strategy ‘*Explanation or Account of cause*’ is used in both languages.

4.9 Offer of repair

The strategy, which is also known as ‘*Offer of compensation*’ (Faerch & Kasper, 1984; Cheng & Tim 2008), in which the offender tries to repair the damage as the strategy is only for actual damage and it cannot be used with non-materialistic damage (Reiter, 2000).

Table 4.14: Analysis of the strategy ‘Offer of repair’ of Makrani dialect

Coding	Strategy Description	Makrani
AS10	Arabic Script	سنگلت من شما په دگه رئے کاریں
	P. Strategy in English	I will buy another for you/let me pick it for you.
	Roman Script	Sangat man shuam p degary kari.
	Transliteration	Sangat=friend;man=I;shuma=you;pa=for;degar=another;kari=will bring.
	E. Translation	Friend, I will bring another for you.

Table 4.14.1: Analysis of the strategy ‘Offer of repair’ of Rakhshani dialect

Coding	Strategy Description	Rakhshani
AS10	Arabic Script	من شما دگه و هدے مراد باد گواشی
	P. Strategy in English	I will buy another for you/let me pick it for you.
	Roman Script	Mai shuma dega wahdy murad bad guwshi.
	Transliteration	mai=I;shuma=you;dega=next;tame=time;murad bad=wish;gushi=will.
	E. Translation	I will wish you next time.

Table 4.14.2: Analysis of the strategy ‘Offer of repair’ of Suleamni dialect

Coding	Strategy Description	Suleamni
AS10	Arabic Script	من دومی نئے کارآن ترا پ
	P. Strategy in English	I will buy another for you/let me pick it for you.
	Roman Script	Mai domiya kara tara pa.
	Transliteration	Mai=I;domiya=another;kara=bring;tara=you; pa=for.
	E. Translation	I will bring another for you.

Table 4.16 (1, 2) demonstrates that the Baloch speakers used ‘*An Offer of repair*’ strategy to the responses of the given situations when they were asked how would you apologize if you a) *Drop tea on your friend’s note taking register*; b) *Could not wish your spouse on birthday*. The

Makrani speakers used the strategy, namely من شما په دگه رئے کاریں = *man shuama p degara kari* = *I will bring another for you*, with frequency of occurrences across ten situations (6 times in situation 1; 1 in situation 2; 1 in situation 3; 1 in situation 4; 1 in situation 5; 1 in situation 8; 1 in situation 9; and 2 in situation 10, see table 4.2), while Rakhshani used it as من شما دگه و هدے = *Mai shuma dega wahdy murad bad gushi* = *I will wish you next time*, with frequency of occurrences (4 times in situation 1; 1 in situation 3; 4 in situation 4; 1 in situation 5; 2 in situation 8; and 3 in situation 10, see table 4.3), whereas Sulemani used it, namely من دومی کاران ترا په = *mai domiya kara tara pa* = *I will bring another for you*, with frequency of occurrences (1 time in situation 2; 5 in situation 4; 1 in situation 5; 1 in situation 9; and 1 in situation 10, see table 4.4) which appeared as a standalone category.

The data show similarity in three dialects in terms of apology; however, lexical variation can be seen in three dialects as discussed above. The findings support the previous studies (Olshtain & Cohen, 1983; Blum-Kulka Olshtain, 1984; Ahangar, Sarani & Dastuyi 2015; Ahangar & Zeynali Dastuyi, 2018; & Kouega, 2018, among others). In the same vein, in comparison with English, the strategy ‘*Offer of repair*’ is used as a standalone in English (Olshtain & Cohen, 1983; Blum-Kulka Olshtain, 1984), whereas the data reflect the strategy is used in Balochi { see table 4.14 (1,2)}.

4.10 Promise of forbearance

The strategy is used when an offender promises not to repeat the offense in the future. The typical example of this strategy is ‘*this won’t happen again*’ (Blum-Kulka & Olshtain, 1984, p. 208). It has been associated with performative verb, namely ‘*it won’t happen, I promise*’ (Trosborg, 1994).

Table 4.15: Analysis of the strategy ‘Promise of forbearance’ of Makrani dialect

Coding	Strategy Description	Makrani
AS11	Arabic Script	واجہ به بکش من موبائل بند نہ کتگ، دیم ترا چو نہ بیت
	P. Strategy in English	It will not happen again.
	Roman Script	Waja mana bebakshy man mobilea band nakurta, dem tara chu nabeth.
	Transliteration	Waja=sir;mana=me;bebakshy=forgive;man=I;mobile=mobile;band=switch off;nakurta=did not;dem tara=next time;chu=like this;nabi=will not be.
	E. Translation	Sir forgive me, I did not switch off my mobile, next time it won't happen.

Table 4.15.1: Analysis of the strategy ‘Promise of forbearance’ of Rakhshani dialect

Coding	Strategy Description	Rakhshani
AS11	Arabic Script	سنگت من شمارا هال دات نه کرت دیم ترا چو نہ بیت
	P. Strategy in English	It will not happen again.
	Roman Script	Sangat mai shumara hal dat nakurt dem tara chu nabeth.
	Transliteration	Sangat=friend;mai=I;shumara=you (formal);hal=inform;dat nako=could not;dem tara=next time;chu=like this;nabeth=will not be.
	E. Translation	Friend, I could not inform you, next time it will not be like this.

Table 4.15.2: Analysis of the strategy ‘Promise of forbearance’ of Suleamni dialect

Coding	Strategy Description	Sulemani
AS11	Arabic Script	ماف کنے من نقل کزہ پدا بوریگا نه کن آن
	P. Strategy in English	It will not happen again.
	Roman Script	Maaf kany mai nakal kuza pada havayranga nakana.
	Transliteration	Maaf=forgive(urdu word);kany=shows present time;mai=I;nakal=copy;kuza=did;pada=next time;haveranga=like this;nakana=will not do.
	E. Translation	Forgive me, I copied it, next time I will not do like this.

Table 4.15 (1, 2) illustrates that the Baloch speakers used ‘Promise of forbearance’ strategy to the responses of the situations as they were asked, how would you apologize if a) *Mobile rings which cause disturbance in the lecture*; b) *Forget to inform to your junior colleagues about an important meeting*; c) *You copy (plagiarized) the assignment from online sources*. The strategy appeared alongside other categories in combination of two or three. The Makrani speakers used the strategy ‘Promise of forbearance’ as ‘دیم ترا چو نہ بیت’, *dem tara cho nabeth= next time it will not be like this*, alongside the category ‘An expression of apology’ = *waja bebakshy= sir forgive me*, and ‘An acknowledgment of responsibility’ = *man mobilea من موبائل بند نہ کتگ*

band nakutag = *I did not switch off mobile*, with frequency of occurrences across ten situations (2 times in situation 5; 1 in situation 6; 3 in situation 9, see table 4.2), while Rakhshani speakers used ‘promise of forbearance’ strategy, namely ديم ترا چو نه بيت = *dem tara cho nabeth* = *next time it will not be like this*, with combination of ‘An acknowledgment of responsibility’ سنگت من شمارا = *sangat mai shumara hal dat nako* = *Friend, I could not inform you*, with frequency of occurrences (1times in situation 3; 7 in situation 5; 2 in situation 9; 1 in situation 10, see table 4.3), whereas Sulemani used the strategy, that is پدا ٻوريگا نه کن آن = *pada haveranga nakana* = *next time it will not be like this*, with combination of ‘An expression of apology’ ماف کڻے = *Mauf kany* = *forgive me*, and ‘An acknowledgment of responsibility’ = *ma nakal kuza* = *I copied*, with frequency of occurrences (8 times in situation 5; 1 in situation 6; 1 in situation 7; and 2 in situation 9, see table 4.4).

The data show similarity in the responses of the various situations of apology as the respondents used '*Promise of forbearance*' strategy; however, the data show difference at the lexical level, namely ديم ترا چو نه بيت = *dem tara cho nabeth* = *next time it will not be like this*, in Makrani (see table 4.15); ديم ترا چو نه بيت = *dem tara cho nabeth* = *next time it will not be like this*, in Rakhshani (see table 4.15 (1) and پدا ہوريگا نه کن آں = *pada haveranga nakana* = *next time I will not do like this*, in Sulemani dialect (see table 4.15).

The results of the strategy ‘Promise of forbearance’ are in line with previous studies (Blum-Kulka & Olshtain, 1984; Afghari, 2007; Ahangar, Sarani & Dastuyi 2015; Ahangar & Zeynali Dastuyi, 2018; & Jucker, 2018, among others) that the respondents of the studies, i.e. English, Persian, and Iranian speakers used either direct apology ‘I apologize’ or indirect apology, including strategies such as ‘Accepting responsibility’; ‘Offer of repair’ and ‘promise of forbearance’.

On the contrary, in comparison with English, the data show similarity at the strategy level that the strategy ‘*Promise of bearance*’ is used in both languages, namely ‘*It will not happen again*’ in English (Cohen & Olshtain, 1981; Olshtain & Cohen, 1983; and Blum-Kulka & Olshtain, 1984) and دیم ترا چو نه بیت = *dem tara cho nabeth*= *next time it will not be like this*; پدا ہوریگا نہ کن آن = دیم ترا چو نه بیت = *dem tara cho nabeth*= *next time it will not be like this*, and *pada haveranga nakhana*= *next time I will not do like this*, in Balochi. The strategy is used as a standalone in English, whereas it is used alongside other strategies in combination of two or three in Balochi.

4.11 Balochi strategies

In addition to applying a majority of the strategies in Blum-Kulka & Olshtain (1984) taxonomy (see 4.5 to 4.15). The participants, in the present study, also employed several new strategies. Based on the data, the present study has found five strategies in Balochi, including its dialects which can be termed as culture specific. The following tables demonstrate new strategies, such as:

4.11.1 Denying responsibility and questioning

The strategy demonstrates avoidance of accepting fault/mistake or denying responsibility, namely *it is not my fault* (Blum-Kulka & Olshtain, 1984 & Kasper, 1993); however, ‘*denying responsibility and questioning*’ strategy is a new one used by the Baloch native speakers. The following tables display the strategy used by the respondents.

Table 4.16: Analysis of the strategy ‘Denying responsibility and questioning’ of Makrani dialect

Coding	Strategy Description	Makrani
AS17	Arabic Script	پہل بکن واجہ من نزان آن کہ شما پرچی منی سرا انچو زبرئے من چے گناہ کرتہ
	P. Strategy in English	NA
	Roman Script	Pahel bekan waja ma nazana ka shuma parchy mani sara hanchu zahry man chy guna kurtha
	Transliteration	Pahel=forgive;bekan=shows present time;waja=sir;man=I;nazana=don't know;ka=that;shuma=you;parchy=why;mani=me;sara=at;Hanchu=like this; zahry=angry;mai=I;chy=what;guna=sin;kutha=did.
	E. Translation	Forgive me (me is not mentioned in Balochi) sir, I don't know why you are angry, did I commit any sin?

Table 4.16.1: Analysis of the strategy ‘Denying responsibility and questioning’ of Rakhshani dialect

Coding	Strategy Description	Rakhshani
AS17	Arabic Script	ٿئو انچو من ء چیا چارگ ء ئے؟ من ندیسته تئی پاد
	P. Strategy in English	NA
	Roman Script	Tu hanchu mana chiya charagay? Mann nadesta tai pad.
	Transliteration	Tu=you;hanchu=like this; mana=me chiya=why;charagaya=looking;mann=I;nadesta=did not see;tai=your;pad=foot.
	E. Translation	Why are you looking at me like this?

Table 4.16.2: Analysis of the strategy ‘Denying responsibility and questioning’ of Sulemani dialect

Coding	Strategy Description	Sulemani
AS17	Arabic Script	تا چیا په هویرگه دیانے مئی تکه؟ من هنسکاری تئی پاد نه لئاریتہ
	P. Strategy in English	NA
	Roman Script	Ta chipya haverga dehany mai taka? Mai hanskari tai pad nalathaarta.
	Transliteration	Tai=you;chiyapa=why;haverga=like this;dehany=looking;mai=me;taka=at;mai=I;hanskari=intentionally;tai=your;pad=foot;nalathaarta=did not step at.
	E. Translation	Why are you looking at me like this? I did not step on your foot intentionally.

Table 4.16 (1, 2) indicates that the Baloch speakers used ‘Denying responsibility and questioning’ strategy to the responses of the given situation, how would you apologize if a) you step at the foot of a stranger. The Makrani used the strategy, namely من نزان آن کہ شما پرچی منی سرا انچو زبرئے من چے گناہ کرتہ = *ma nazana ka shuma parchy mani sara hanchu zahry mai chy guna kurtha*= *I don't know why you angry, did I commit any sin?*’ with frequency of occurrences across ten situations (1 time in situation 1; 1 in situation 5; 1 in situation 7; and 1 in situation 9,

see table 4.2), while Rakhshani used تئو انچو من ء چيا چارگ ء ئے؟ من نديسته تئي پاد = *Tu hancho mana chiya charagaya? Man nadesta tai pad*= *Why are you looking at me like this?*, with frequency of occurrences (6 in situation 5; and 6 in situation 9, see table 4.3), whereas the respondents of Sulemani dialect used تا چيا په هويرگه ديانے مئي تگه؟ من هنسکاري تئي پاد نه لتاريته = *ta chipya haverga dehany mai taka? Ma hanskari tai pad nalathaarta*= *why are you looking at me like this?, I did not step on your foot intentionally*, with frequency of occurrences (1 in situation 2; 1 in situation 5; 1 in situation 7; and 1 in situation 9, see table 4.4).

The data show the strategy appeared alongside other categories in combination of two in Makrani dialect, namely the respondents of Makrani dialect used ‘An expression of apology’ ‘*Pahel bekan waja*’ with combination of ‘*Denying responsibility and questioning*’, namely من چے گناه کرت نزان آ که شما پرچی منی سرا انچو زبر ئے من = *ma nazana ka shuma parchy mani sara hanchu zahry mai chy guna kuta?*= *I don't know why you angry, did I commit any sin?*, whereas Rakshani and Sulemani speakers used the strategy as a standalone.

The results demonstrate similarity in Rakhshani and Sulemani as the native speakers of the dialects used it as a standalone, while Makrani speakers used in combination of ‘*An expression of apology*’ strategy. The findings are not consistent with previous studies (Blum-Kulka, House & Kasper, 1989; Afghari, 2007; Ahangar, Sarani & Dastuyi 2015; Ahangar & Zeynali Dastuyi, 2018 Jucker, 2018, among others) as these studies explored the strategy ‘*Denying responsibility*’, but ‘*Denying responsibility and question*’ is a Baloch culture specific strategy.

4.11.2 Making commitment

In addition to applying a majority of the strategies in Blum-Kulka and Olshtain (1984) taxonomy (see 4.5 to 4.15), the participants in the present study also employed new strategy ‘*Making*

commitment can be termed as culture specific. The following table 4.17 demonstrates the use of strategy:

Table 4.17: Analysis of the strategy ‘Making commitment’ of Makrani dialect

Coding	Strategy Description	Makrani
AS21	Arabic Script	من سک شرمندگ آن من زبان دات بلے من سک سگٹ بوتگل
	P. Strategy in English	NA
	Roman Script	Mai sak sharmindagaa man zaban dat baly mann sak dasgat botagaa.
	Transliteration	Mai=I;sak=very;sharmindgon=ashamed; man=I;zaban=commitment (literal meaning is tongue);dat= made (give) shows past time; baly=but;mai=I;sak=very;dasgat=busy=botagaa=was (shows past time).
	E. Translation	I am very ashamed that I made a commitment, but I was very busy.

Table 4.17.1: Analysis of the strategy ‘Making commitment’ of Rakhshani dialect

Coding	Strategy Description	Rakhshani
AS21	Arabic Script	من دل ء جهانکیا پہلی لوٹاں کہ شمارا زبان دات بلے منا لوگ ء کار باز بوت
	P. Strategy in English	NA
	Roman Script	Man dila johlanky paheli lotaa ka shumra zaban dat baly mana loga kaar baz booth.
	Transliteration	Man=I;dile=heart;johlanky=in the core of;paheli=paheli=apologize;lotaa=shows present time;ka=that;shumar=you;zaban=commitment (literal meaning is tongue);dat=made;baly=but;mana=I;loga=home;kaar=task;baz=alots;booth=had.
	E. Translation	I apologize from the core of my heart that I made a commitment, but I had lot of tasks at home.

Table 4.17.2: Analysis of the strategy ‘Making commitment’ of Sulemani dialect

Coding	Strategy Description	Sulemani
AS21	Arabic Script	اڈے بشکے منا من زیان داسه پر شوارا بدینش داسه نہ کذو
	P. Strategy in English	NA
	Roman Script	Ady bashky mana ma zaban dasa pr showra badahe dasa nakuzo.
	Transliteration	Ady=friend or brother; bashky=forgive;mana=me; man=I;zaban=commitment (literal meaning is tongue);dasa=made (literal meaning is give); pr=but;shoara=you;badahe=help;dasa=give;nakuzo=could not do.
	E. Translation	Friend/brother, forgive me, I made a commitment, but I could not help.

As it can be seen in table 4.17 (1, 2) that the Baloch speakers used ‘*Making commitment*’ as a new strategy to the responses of the given situation when they were asked, how would you apologize if *a) you promised to help your junior, but you could not*. The native speakers of the three dialects used ‘*Making commitment*’ strategy which appeared alongside other categories in

combination of two or three. The Makrani speakers used the strategy ‘Making commitment’, namely = *man zaban dat* = من زبان دات = *I made commitment*, alongside the category ‘Regret strategy, that is من سک شرمندگ آن = *ma sak sharmindagaa* = I am highly ashamed, and ‘An explanation’, that is من سک دسگت بوتگان = *baly mai sak dasgat botagaa* = but I was very busy, with frequency of occurrences (2 times in situation 1; 8 in situation 3; and 4 in situation 8, see table 4.2), while Rakhshani speakers used ‘*Making Commitment*’ strategy namely, شمارا زبان دات = *shumra zaban dat* = *I made commitment with you*, with combination of intensifier, that is من دل ئ چېلنكیا = *Man dila johlanky* = in the core of my heart; ‘An expression of apology’, that is بلے منا لوگ ئ کار باز = *paheli loti* = I apologize, and ‘an explanation’ strategy, namely بلے منا لوگ ئ کار باز بوت = *baly mana loga kaar baz booth* = I had lots of tasks at home, with frequency of occurrences (2 times in situation 1; 1 in situation 3; and 5 in situation 8, see table 4.3), whereas Sulemani used the strategy, that is من زیان داسه = *man zaban dasa* = *I made a commitment*, with combination of ‘An expression of apology’, namely بشکرے منا = *bashky mana* = forgive me, and ‘Accepting the fault or blame’ strategy, that is پر شوارا بدیئ داسه نه کنو = *pr showra badahe dasa nakuzo* = but I could not help, with the frequency of occurrences (1 time in situation 1; 1 in situation 2; 2 in situation 3; 1 in situation 4; 3 in situation 5; 3 in situation 6; 1 in situation 7; 3 in situation 8; 1 in situation 9; and 1 in situation 10, see table 4.4).

The data indicate similarities in the responses of the various situations of apology as the respondents of the three dialects used ‘*Making commitment*’; however, the analysis shows the difference at the lexical level, namely من زبان دات = *man zaban dat* = *I made a commitment*, in Makrani; شمارا زبان دات = *shumra zaban dat* = *I made commitment with you*, in Rakhshani and من زیان داسه = *man zavan dasa* = *I made a commitment*, in Sulemani dialect.

Conversely, in comparison with English, the data show difference at the strategy level that the strategy of '*Making commitment*' is not used in English, whereas it is used in the Balochi. The strategy is used alongside other strategies in combination of two or three in Balochi. The findings are not consistent with previous studies (Blum-Kulka & Olshtain, 1984; Blum-Kulka, House & Kasper, 1989; Afghari, 2007; Ahangar, Sarani & Dastuyi 2015; Ahangar & Zeynali Dastuyi, 2018; & Beeching, 2019, among others) as '*Making commitment*' has been used by Baloch speakers, which is culture specific.

4.11.3 No celebration/wish

In addition to applying a majority of the strategies in Blum-Kulka and Olshtain (1984) taxonomy (see 4.5 to 4.15), the participants in the present study also employed a new strategy 'No celebration/wish' can be termed as culture specific. The following table 4.19 demonstrates the use of strategy:

Table 4.18: Analysis of the strategy 'No celebration/wish' of Makrani dialect

Coding	Strategy Description	Makrani	
AS22	Arabic Script		منے کلچر ء وش نه کنار
	P. Strategy in English	NA	
	Roman Script	Mai cultura wish nakana.	
	Transliteration	Mai=our;cultura=culture;wish=wish;nakana=don't.	
	E. Translation	In our culture, we don't wish.	

Table 4.18.1: Analysis of the strategy 'No celebration/wish' of Rakhshani dialect

Coding	Strategy Description	Rakhshani	
AS22	Arabic Script		مان وش نه کنار
	P. Strategy in English	NA	
	Roman Script	Mai wish nakana.	
	Transliteration	Mai=I;wish=wish;nakana=don't.	
	E. Translation	I don't wish.	

Table 4.18.2: Analysis of the strategy 'No celebration/wish' of Sulemani dialect

Coding	Strategy Description	Sulemani	
AS22	Arabic Script		مان موارکی ندوان بیسنه روشنہ
	P. Strategy in English	NA	
	Roman Script	Mai mvarki nazu besana rosha.	
	Transliteration	Mai=I;mvarki=wish;nazon=don't;besana=birth;rosha=day.	
	E. Translation	I don't wish birthday.	

Table 4.18 (1, 2) illustrates that the Baloch speakers used ‘*No celebration/wish*’ as a new strategy to the responses of the given situation, how would you apologize if *a) you could not wish your spouse on birthday*. Most of the respondents of the three dialects used ‘*No celebration or wish*’. It shows that usually in Baloch culture, people don’t wish birthdays as the data demonstrate the native speakers of the three dialects used ‘*No celebration/wish*’ strategy which appeared as a standalone.

The Makrani speakers used the strategy ‘*No celebration/wish*’ namely مئے کلچر ء وش نه کنائ = *mai cultura wish nakana*= *In our culture, people don’t wish*, with frequency of occurrences (21 times in situation 1, see table 4.2), while Rakhshani speakers used the strategy, namely مان وش نه کنائ = *ma wish nakana*= *I don’t wish*, with frequency of occurrences (17 times in situation 10, see table 4.3), whereas Sulemani used it, that is مان موارکی ندون بیسنہ روشنہ = *Mai mvarki nazon besana rosha*= *we don’t wish on birthdays*, with frequency of occurrences (27 times in situation 10, see table 4.4).

The analysis indicates similarity in the responses of the various situations of apology as the speakers of the three dialects used the strategy ‘*No celebration/wish*’. On the other hand, in comparison with English, the data show difference at the strategy level that the strategy ‘*No celebration/wish*’ is not used in English speech acts, whereas it is used in the Balochi speech act of apology and the strategy is used as a standalone. The findings are not consistent with previous studies (Blum-Kulka, House & Kasper, 1989; Afghari, 2007; Ahangar, Sarani & Dastuyi 2015; Ahangar & Zeynali Dastuyi, 2018; & Flowers, 2018, among others) as ‘*No celebration/wish*’ has been explored as a new strategy used in Balochi.

4.11.4 Evoking God's name

In addition to applying a majority of the strategies in Blum-Kulka and Olshtain (1984) taxonomy (see 4.5 to 4.15), the participants in the present study employed a new strategy 'No celebration/wish', which can be termed as culture specific. The following table 4.19 demonstrates the use of strategy.

Table 4.19: Analysis of the strategy 'Evoking God's name' of Makrani dialect

Coding	Strategy Description	Makrani
AS20	Arabic Script	الله من ء ماف بکن منا چے ردي بوت
	P. Strategy in English	NA
	Roman Script	Allah mana maaf bekan mana chy radi a booth.
	Transliteration	Allah=God;mana=me;map=forgive;bekan=shows present time;man achy=I; radi a=Mistake;booth=made (shows past time).
	E. Translation	God, forgive me I made a mistake.

Table 4.19.1: Analysis of the strategy 'Evoking God's name' of Rakhshani dialect

Coding	Strategy Description	Rakhshani
AS20	Arabic Script	الله بچ خيال ء نه بتنه من نو وش کني
	P. Strategy in English	NA
	Roman Script	Allah hich kayala niyata mann nou wish kani.
	Transliteration	Allah=God;hich=no;kalaya=remid;niyata=did not;mani=my;nou=right now;wasi=wish;kani=will do.
	E. Translation	Allah, I did not remember, I will wish you right now.

Table 4.19.2: Analysis of the strategy 'Evoking God's name' of Sulemani dialect

Coding	Strategy Description	Sulemani
AS20	Arabic Script	اے سائیکل ء حدا جنا منا مہنگل بیسگان
	P. Strategy in English	NA
	Roman Script	Ay cycla huda jana ma maasul besagaa.
	Transliteration	Ay=this;cycle =cycle or bike; huda=god;jana=may damage; mara=me;masul=late; masul=late;besagaa=was (shows past time).
	E. Translation	May this cycle be damaged that has caused delay.

As it can be seen in table 4.19 (1, 2) that the Baloch speakers used 'Evoking God's name' as a strategy to the responses of the situation, how would apologize when *a) drop tea on your friend's note taking register; b) you could not wish your spouse on birthday; c) you are very late to receive the guests*. The strategy appeared alongside other categories in combination of two or three. The Makrani speakers used the strategy 'Evoking God's name', namely = *Allah mana maaf bekan= God, forgive me*, alongside the strategy 'Accepting the blame/fault', that is *منا چے ردي بوت = mana chy radi a booth = I made a mistake*, with frequency of

occurrences (1 time in situation 2; 1 in situation 7; 1 in situation 8; and 1 in situation 10, see table 4.2), while Rakhshani used ‘*Evoking God’s name*’ strategy, namely $\text{الله هج خیال ء نه پته} = Allah hich kayala niyata = God! I did not remind}$, with combination of the strategy ‘An offer of repair’, that is $\text{من نو وش کنی} = mann nou wish kani = I will wish you right now$, with frequency of occurrences (1 time in situation 1; 1 in situation 8; and 1 in situation 10, see table 4.3), whereas Sulemani used the strategy, namely $\text{اے سائیکل ء حدا جنا} = Ay cycla huda jana = May this cycle be damaged$, with combination of ‘an explanation’, that is $\text{منا مهتل بیسگان} = ma masul besagaa = that has caused delay$, with frequency of occurrences (1 time in situation 2; 1 in situation 7; 2 in situation 8; 2 in situation 9; and 4 in situation 10, see table 4.4).

The data reflect similarity in the responses of the various situations of apology as the respondents of the three dialects used ‘*Evoking God’s name*’; however, the difference has been explored at the lexical level, namely $\text{الله من ء ماف بکن} = Allah mana maaf bekan = God, forgive me, in Makrani}$; $\text{الله هج خیال ء نه پته} = Allah hich kayala niyata = God! I did not remind, in Rakhshani}$ and $\text{اے سائیکل ء حدا جنا} = Ay cycla huda jana = May this cycle be damaged, in Sulemani dialect}$. Besides, it is interesting to find out that the strategy ‘*Evoking God’s name*’ has been used by most of the female respondents in Makrani and Rakhshani dialects, whereas it has been used by males in Sulemani dialect.

Conversely, in comparison with English, the data show difference at the strategy level that the strategy of ‘*Evoking God’s name*’ is not used in English speech acts of apology, whereas it is used in Balochi. The strategy is used alongside other strategies in combination of two or three in Balochi (see table 4.20 (1, 2). The findings related to this strategy are consistent with previous studies (Fareeq, 2014; Ahangar, Sarani & Dastuyi, 2015; and Ahangar & Zeynali Dastuy, 2018, among others).

4.12 Intensifiers of the apology (IFID Internal)

4.12.1 Intensifier with a single word

In this strategy, the offenders usually use words which intensify their apology. It has been treated as an element within apology strategy, not a separate strategy. It refers to the use of adverbials, namely 'very'; 'extremely'; and 'terribly' (Blum-Kulka & Olshtain, 1984). The following table indicates the speakers' explicit intentions of intensifications in Balochi.

Table 4.20: Analysis of the strategy 'Intensifiers of the apology' of Makrani dialect

Coding	Strategy Description	Makrani
AS4 (a)	Arabic Script	بہ بکش من باز دزگٹ بوتگوں/ من دل ء جہلانکیاں پہلی لوٹاں/ من ء انچو کار باز بوتگ من ء پہل به کن
	P. Strategy in English	I am very sorry.
	Roman Script	Bebaksh, Man baz dazgat botagoo/man dile johlanka paheli lotaa/mana hanchu baz kar bootha mana pahel bekan.
	Transliteration	Bebakshy=sorry;man=I;baz=very;dazgat=busy;botagoo;was/man=I;dile =heart; johlanka=from the core;paheli;apologize;lotaa=show present time/man=I;hanchu=lots of;baz=very;kar=task/work;bota=had;mana=me;pahel=forgive;bekan=sh ows present time.
	E. Translation	Sorry, I was very busy/I apologize from the core of my heart/I had lots of task forgive me.

Table 4.20.1: Analysis of the strategy 'Intensifiers of the apology' of Rakhshani dialect

Coding	Strategy Description	Rakhshani
AS4 (a)	Arabic Script	من پہلی لوٹاں ک من سک دزگٹ بوتگاں/ من چٹ بے هال بوتگاں به بکشنے منا
	P. Strategy in English	I am very sorry.
	Roman Script	Ma paheli lotaa ka mai sak dasgat botagaa/ mai chat behal botago bebakshy mana.
	Transliteration	Man=I;paheli=apologize;lotaa=present time;ka=that;mai=I;sak=very;dazgat=busy;botagan=was/mai=I; chat=completely;behal=forget=botagaa=was;bebakshy=forgive; mana=Me.
	E. Translation	I apologize as I was very busy/ I completely forgot, Forgive me.

Table 4.20.2: Analysis of the strategy 'Intensifiers of the apology' of Sulemani dialect

Coding	Strategy Description	Sulemani
AS4 (a)	Arabic Script	بشكه کنئے من باز سوگو وا / بشکیشہ کنئے من باز سوگوا سا
	P. Strategy in English	I am very sorry.
	Roman Script	Bashka khany ma baaz soghawa /Bashkisha kany mai baaz soghawa sa
	Transliteration	Bashka=forgive;kany=me;ma=I;baaz=very;soghawa sa=was busy.
	E. Translation	Forgive me, I was very bsuy/forgive me, I was very busy.

As table 4.20 (1, 2) reflects that the Baloch speakers used ‘Intensifier of the apology’ to the response of a situation that how would you apologize when *a) Forget to hand over an urgent document to your head*. Makrani speakers used باز سک چٹ = *Baz, sak, chat*= very, with frequency of occurrences across ten situations (2 times in situation 1; 1 in situation 2; 2 in situation 3; 2 in situation 4; 1 in situation 5; 6 in situation 6; 1 in situation 7; 1 in situation 8; 1 in situation 9; and 2 in situation 10, see table 4.2), while Rakhshani used the similar intensifiers باز, سک چٹ = *sak, chat, baz*= very, with frequency of occurrences (4 times in situation 1; 1 in situation 2; 5 in situation 4; 4 in situation 5; 2 in situation 8; and 3 in situation 9, see table 4.3), whereas Sulemani used single intensifier ‘baaz’ with frequency of occurrences (3 times in situation 1; 1 in situation 2; 1 in situation 3; 3 in situation 4; 3 in situation 5; 2 in situation 6; 5 in situation 7; 2 in situation 8; 2 in situation 9; and 4 in situation 10, see table 4.4).

The variation in the three dialects in terms of intensifier observed as Makrani and Rakhshani use باز سک چٹ = *sak, chat, & baz*= very, whereas the data reflect that Sulemani used a single intensifier باز = *baaz*= very, in their dialect. The findings are in line with (Blum-Kulka & Olshtain, 1984; Sachie 1998; Beckwith & Dewaele, 2008; Kim, 2008; Ahangar, Sarani & Dastuyi, 2015; Ahangar & Zeynali Dastuyi, 2018; Hawa & Sukmaningrum, 2018, among others).

On the other hand, the data show similarity in comparison with English as ‘*very*’ is used to intensify the apology in English (Blum-Kulka & Olshtain, 1984; Holmes, 1990; Siemund, 2018, among others), whereas Baloch speakers used a parallel intensifier as ‘*sak, chat & baaz*’ thus both languages have similarity in the use of the intensifiers.

4.12.2 Double intensifier or repetition of intensifying adverbials

In this strategy, the offenders usually use double intensifiers, which may reduce the intensity of their offense and these words may intensify their apology. It is treated as an element within an intensifier of apology strategy, not a separate one. It refers to the use of double adverbials, namely 'very'; 'extremely'; and 'terribly' (Blum-Kulka & Olshtain, 1984). The following tables reflect the speakers' explicit intentions of double intensifications in Balochi.

Table 4.21: Analysis of the strategy 'Doubles intensifiers' of Makrani dialect

Coding	Strategy Description	Makrani	
AS4 (b)	Arabic Script		من ء سک باز اپسوز بوگ ء انت
	P. Strategy in English	I am very very sorry.	
	Roman Script	Mana sak baz apsoz bouagaent.	
	Transliteration	Mana=I;sak=very;baz=very;apsoz=regret;bouagaent=feeling.	
	E. Translation	I am very very sorry.	

Table 4.21.1: Analysis of the strategy 'Doubles intensifiers' of Rakhshani dialect

Coding	Strategy Description	Rakhshani	
AS4 (b)	Arabic Script		من باز پېلی لوڻتی
	P. Strategy in English	I am very very sorry.	
	Roman Script	Mai baz baz paheli loti	
	Transliteration	Mai=I;baz=very;baz=very;paheli=apologize;loti=shows present time.	
	E. Translation	I apologize.	

Table 4.21.2: Analysis of the strategy 'Doubles intensifiers' of Sulemani dialect

Coding	Strategy Description	Sulemani	
AS4 (b)	Arabic Script		من شوارا شے باز باز بشکيشا لوڻگا
	P. Strategy in English	I am very very sorry.	
	Roman Script	Mai showr sha baz baz bashkisha lotagaa	
	Transliteration	Mai=I;showr=you;baz=very;baz=very;bashkisha=apologize;lotagaa=shows present progressive.	
	E. Translation	I apologize.	

Table 4.21 (1, 2) displays that the Baloch speakers used 'Double intensifiers' to the response of a situation, how would you apologize if you *a) forget to return the book*. The Makrani speakers used من ء سک باز اپسوز بوگ ء انت = *Mana sak baz apsoz bouagaent* = I am very very sorry, in the strategy سک باز = *sak* and *baz* = very, with frequency of occurrences across ten situations (1 time

in situation 1; 1 in situation 2; 1 in situation 3; 1 in situation 5; 1 in situation 6; 1 in situation 7; 1 in situation 8; 1 in situation 9; and 1 in situation 10, see table 4.2), the intensifier which is equivalent to ‘*very very*’ in English, while Rakhshani and Sulemani used similar double intensifier as من باز باز پہلی لوٹی = *Mann baz baz paheli loti*= I am very very sorry, and من شوارا شے باز باز بشکیشا لوٹگان = *Ma showr sha baz baz bashkisha lotagaa*’ respectively, thus Rakhshani used it with frequency of occurrences (1 time in situation 1; 3 in situation 3; 2 in situation 5; 1 in situation 8; and 3 in situation 10, see table 4.3), while Sulemani respondents used it with frequency of occurrences (1 time in situation 1; 1 in situation 2; 1 in situation 3; 1 in situation 4; 1 in situation 5; 1 in situation 6; 1 in situation 8; 1 in situation 9; and 1 in situation 10, see table 4.4), whereas Makrani used it with a slight different, namely ‘*sak baz*’ in their responses. Similarity is reflected in the data in Rakhshani and Sulemani and difference in Makrani dialect in terms of intensifiers. The findings correspond with the previous studies (Blum-Kulka & Olshtain, 1984; Sachie 1998; Beckwith & Dewaele, 2008; Kim, 2008 Ahangar, Sarani & Dastuyi, 2015; Ahangar & Zeynali Dastuyi, 2018; Jucker, 2018, among others).

In the same vein, similarity is observed in English and Balochi in terms of intensifier as English use ‘*very very*’ (Holmes, 1990; Blum-Kulka & Olshtain, 1984; Fraser, 1981), and the parallel lexical item in Balochi are سک باز = *sak baz*= *very very*, and باز باز = *baz baz*= *very very*.

The above section analyzed the strategies to express apology in Balochi, including similarities and differences within dialects of Balochi and English. The following section deals with discussion on the findings of apology strategies.

4.13 Discussion on apology strategies

In this section, the results of the apology strategies are discussed with reference to the previous studies presented in the literature. It focuses on various strategies of apology in Balochi, including similarity and differences in English and Balochi.

Regarding the strategies used in the DCT situations, Baloch speakers elicited various apology strategies. The high occurrence of the strategy was Illocutionary Force Indicating Device (113 in Makrani; 188 in Rakshani, and 155 in Suleamni) strategy respectively, which was either as a standalone one or in combination with other strategies. The highest occurrence of the IFIDs in apologizing is related to being more formulaic and ritualistic, which is in line with Fareeq (2014).

Conversely, ‘Denying responsibility and question’; ‘Evoking God’s name’ and ‘No celebration/wish’, strategies received lowest frequencies respectively, due to their inappropriateness in many situations, whereas ‘Offer of repair’ and ‘Promise of forbearance’ were moderate due to their situation- specificity features. The findings reflect that ‘Taking responsibility’ strategy obtained noticeably low occurrence in the speech act of apology in Balochi as compared to English and other languages (see tables 4.5 to 4.22). This is consistent with Bergman and Kasper’s (1993) findings; however, Afghari’s (2007) study on Persian students. The strategy, ‘An acknowledgement of responsibility’ occupied the first rank of the apology strategy employed by the participants. The results of the strategy in the present study are not consistent with those of Nureddeen (2008) as ‘Explanation/account of cause’, was ranked as first and “illocutionary force indicating devices” was ranked second.

The study revealed that Baloch speakers preferred explicit expressions of apology as the Makrani speakers used the strategy more frequently (116 times, see table 4.2) with a combination of ‘Expressing self-deficiency’, whereas the second highest strategy used by Sulemani speakers

with frequency of occurrences 155 times, see table 4.4, while the least frequent were Rakhshani speakers with frequency of occurrences 67 times see table 4.3. This finding is in line with previous findings on New Zealand English (Holmes, 1990) and Japanese (Barnlund & Yoshioka, 1990; Nagano, 1985; Taguchi, 1991) that the participants of their studies preferred the strategy.

Socio-regional and cultural difference reflected in the data as the speakers of the three dialects used ‘A request of forgiveness’ strategy with a combination of ‘Expressing self-deficiency’ with a slight lexical difference {see table 4.5 (1,2)}. The findings verify previous studies (Ahangar, Sarani & Dastuyi, 2015; Ahangar & Zeynali Dastuyi, 2018, among others) as the strategy has been used across cultures.

It reflects that the strategy ‘*A request of forgiveness*’ is universal and used in various languages and cultures, namely, English and Balochi cultures agree on the use of IFIDs strategy as it is used in English speech acts (Olshtain & Cohen, 1983; Blum-Kulka & Olshtain, 1983; Holmes, 1990; Mulamba, 2011; Jucker, 2018; Katchamart & Cedar, 2018, among others) and parallel strategy exists in Balochi.

Baloch speakers used ‘*Explicit self-blame*’, strategy frequently, which shows their tendency towards accepting or blaming oneself rather than denying responsibility. It is used with slight variation as Makrani used the strategy with a frequency of (89 times, see table 4.2), while Rakhshani employed the strategy (53 times, see table 4.3), whereas Sulamani used it more frequently (115 times see table 4.4). The similarity among three dialects appeared in terms of its use as the speakers of the three dialects used the strategy alongside other categories in combination of two, with slight lexical variation which can be termed as regional variation (see table 4.10 (1,2)). As compared to English, the results show similarity as the strategy is used in

English (Holmes, 1989; Blum-Kulka and Olshtain. 1984; Jeon, 2017; Jucker, 2018) and parallel strategy exists in Balochi.

Though, Baloch speakers used '*Explicit self-blame*' frequently as discussed in the above paragraph, however, data also show that the Baloch speakers also used '*Denial of responsibility*' {see table 4.12 (1,2)}, but the strategy was used less frequently, namely 14 times in Makrani, see table 4.2; 12 times in Rakhshani, see table 4.3; whereas 9 times in Sulemani, see table 4.4, thus the findings show similarity in terms of its use as the speakers of the dialects used the strategy which verifies the findings of (Blum-Kulka & Olshtain, 1984; Ahangar, Sarani & Dastuyi, 2015; and Ahangar & Zeynali Dastuyi, 2018, among others).

The results further reflected that the strategy, 'Lack of intent' was used less frequently, 35 times in Makrani, see table 4.2; 19 times in Rakhshani, see table 4.3, whereas 22 times in Sulemani, see table 4.4; however, it was used alongside other categories in combination of two {see table 4.11 (1,2)}. The results correspond to previous investigations (Blum-Kulka & Olshtain, 1984; Ahangar, Sarani & Dastuyi, 2015 and Ahangar & Zeynali Dastuyi, 2018, among others).

According to the data shown in table (4.11 (1, 2), the strategy 'Lack of intent' used as a standalone in English (Holmes, 1989; Reiter, 2000; Intachakra, 2001; Blum-Kulka & Olshtain, 1984; Demir & Takkaç 2016; Kouega, 2018 among others), while it is used in combination of other strategies in Balochi.

Baloch speakers used various strategies in ten situations. As compared to English, namely these two cultures agree and disagree on given situation as table 4.13 (1,2) displays that Baloch speakers used '*Explanation or Account*'; however, it is used in combination of two strategies, but the findings show that Makrani speakers used the strategy more frequently, namely 114 times

(see table 4.2); while Rakhshani used the strategy with less frequency, that is 45 times (see table 4.3), whereas Sulemani speakers are ranked second highest user of the strategy ‘Explanation’ 77 times across (see table 4.4). Further, the findings of this strategy agree with Blum-Kulka & Olshtain (1984); Ahangar, Sarani and Dastuyi (2015); Ahangar and Zeynali Dastuyi’s (2018) findings.

When we look at the strategy ‘*An offer of repair*’, in English and Balochi, it is evident that Baloch speakers used the strategy less frequently in all ten situations than English (Makrani 14 times, see table 4.2; Rakhshani 15, see table 4.3, whereas Sulamni 9, see table 4.4). However, the strategy remains as standalone across three dialects with slight lexical variation.

The findings agree with the findings of the previous studies (Olshtain & Cohen, 1983; Blum-Kulka Olshtain, 1984; Ahangar, Sarani & Dastuyi 2015; Ahangar & Zeynali Dastuyi, 2018; and Kouega, 2018, among others). It is interesting to find that the strategy is used as a standalone in English (Olshtain & Cohen, 1983; Blum-Kulka Olshtain, 1984) and parallel strategy exists in Balochi.

Analysis of ‘*Promise of forbearance*’ strategy indicates the strategy appeared alongside other categories in combination of two or three in the data {see table 4.15 (1, 2)}. The results show that Sulemani speakers used the strategy more frequently, Rakhshani are ranked second, whereas Makrani are in ranked third (see table, 4.2; 4.3; 4.4). According to the table 4.15, Makrani and Rakhshani used the strategy alongside of two, whereas Sulamni used it in combination of three strategies; however, the findings reveal differences at the lexical level in the use of the strategy. The results are in line with previous studies (Blum-Kulka, House and Kasper, 1989; Afghari, 2007; Ahangar, Sarani & Dastuyi 2015; Ahangar and Zeynali Dastuyi, 2018; and Jucker, 2018, among others). The data reflect that the strategy is used as a standalone

strategy in English, namely '*It will not happen again*' (Cohen & Olshtain, 1981; Olshtain & Cohen, 1983; & Blum-Kulka & Olshtain, 1984), whereas the Baloch speakers used it in combination of two and three strategies.

As discussed in the above section (table 4.5 to 4.15 in the analysis section) that in addition to applying a majority of the strategies in Blum-Kulka & Olshtain (1984) taxonomy, the participants in the present study employed several new strategies. These new strategies are: a) Denying responsibility and Questioning; b) Making commitment; c) No celebration/wish and d) Evoking God's name. These all new strategies which can be termed as culture specific as Ochs (1996) indicates that there are certain commonalities across the world's language communities. For her, certain similar linguistic means to achieve certain similar social ends; however, the present study reveals a number of dissimilar apology strategies in Balochi compared with Blum-Blum-Kulka & Olshtain (1984) taxonomy. According to Wierzbicka (1985), the variations in applying speech acts in different cultures can be related to specific cultural norms, hence the present study addresses new strategies in the following section; however, the thorough discussion on different cultural values will take place in the next chapter 5.

The table {4.16 (1,2) indicates that Baloch speakers used '*Denying responsibility and questioning*' alongside of other strategies that shows 'resistance' in the Baloch society (will be addressed in the next chapter) which could be identified as part of the Baloch culture because not only the speakers denied responsibilities but also questioned the victim. The data show that the Makrani speakers used the strategy with frequency (4 times, see table 4.2), while Rakhshani (12 times, see table 4.3), and Sulemani used the strategy (4 times, see table 4.4). Furthermore, the result of this strategy differed from previous studies (Blum-Kulka & Olshtain, 1984; Blum-Kulka, House & Kasper, 1989; Afghari, 2007; Ahangar, Sarani & Dastuyi 2015; Ahangar &

Zeynali Dastuyi, 2018 Jucker, 2018, among others) as the strategy is culture specific which differ from English.

Based on the data analysis, it is evident that Baloch speakers used '*Making commitment*' as a new strategy because '*Commitment*' is one of the strong cultural values and it has prime importance in Baloch society (Mahammad, 1982). Makrani used the strategy in combination with '*Regret strategy*' and '*An explanation and account strategy*' (see table 4.17) with frequency of occurrences (14 times, see table 4.2), while Rakhshani used it in combination with '*intensifier*'; '*An expression of apology*' and '*An explanation and account*' strategy, (4.17.1) with frequency of occurrences (8 times, see table 4.3), whereas Sulemani used the strategy in combination with '*An expression of apology*' and '*Accepting the fault or blame*' (see 4.17.2) with frequency of occurrences (17 times, see table 4.4). The findings of previous studies (Blum-Kulka & Olshtain, 1984; Blum-Kulka, House & Kasper, 1989; Afghari, 2007; Ahangar, Sarani & Dastuyi 2015; Ahangar & Zeynali Dastuyi, 2018; & Beeching, 2019, among others) show that the strategy has not been used in English apology; however, it is used in Balochi, which can be termed as culture specific.

According to table 4.19 (1, 2), the Baloch speakers used '*No celebration/wish*' to the response of a given situation '*You could not wish your spouse on birthday, how would apologize*' which can be termed as culture specific as Wierzbicka (1985) argues that the differences in speech acts in different societies may be linked to various cultural norms, thus it indicates the Baloch cultural values. The strategy, '*No celebration /wish*' may be linked to the economic condition of Baloch society as the province is not stable financially; this is why people don't celebrate parties like birthdays. The Makrani speakers used the strategy with frequency (21, see table 4.2), while Rakhshani used it (17 times, see table 4.3), whereas Sulemani used the strategy

with frequency of occurrences (27 times, see table 4, 4). The findings (Blum-Kulka & Olshtain, 1984; Blum-Kulka, House & Kasper, 1989; Afghari, 2007; Ahangar, Sarani & Dastuyi 2015; Ahangar & Zeynali Dastuyi, 2018; & Flowers, 2018, among others) do not agree with the present study as the strategy '*No celebration/wish*' is not used in English.

The table 4.20 (1, 2) indicates a fundamental concept in Muslims' lives is to trust in God's ruling power to manage everything in the universe. The findings show that the speakers of Makrani, Rakhshani and Sulemani dialects used '*Evoking God's name*' as a new strategy, which is a manifestation of their Muslim beliefs. This result is in line with Al-Zumor's findings (2011) that show how religious beliefs and values influence the selection of apology strategies by Arab learners of English studying in India and the findings of this strategy also agree with the findings of (Ahangar, Sarani & Dastuyi, 2015), conducted on Iranian Baloch speakers in Iran; however, the results of this strategy in the present study are not in line with studies (Blum-Kulka & Olshtain, 1984; Blum-Kulka, House and Kasper, 1989; Afghari, 2007; and Beeching, 2019) conducted on English apology.

According to the table 4.21 (1, 2) and 4.22 (1, 2), the Baloch native speakers used 'intensifiers' and 'Double intensifiers' to the responses of various situations of apology, which reflect that the members of this society give emphasis to and even overstate their respect for the high social status of their interlocutors or elderly persons as shown in the tables. The Makrani speakers used intensifiers with frequency (19 times, see table 4.2), whereas Rakhshani used similar intensifiers with frequency of occurrences (19 times, see table 4.3), while Sulemani used intensifier 'baaz' with frequency of occurrences (24 times, see table 4.4).

The findings reflect lexical variations in the three dialects in terms of the intensifier. The findings are in line with (Blum-Kulka & Olshtain, 1984; Sachie 1998; Beckwith & Dewaele,

2008; Kim, 2008; Ahangar, Sarani & Dastuyi, 2015; Ahangar & Zeynali Dastuyi, 2018; Hawa & Sukmaningrum, 2018, among others) as ‘intensifiers’ and ‘double intensifiers’ are also used in English and parallel strategies exist in Balochi {see table 4.22 (1,2)}.

Overall discussion reflects that there are more similarities than differences in the apology strategies found in this study with those found in CCSARP, as well as with those found in apology studies in other cultures (Australian English, American English, British English, Canadian French, Danish, German, Hebrew and Russian by Blum-Kulka and Olshtain (1984); English and Polish by Wierzbicka (1985), Lombok by Wouk (2006), Persian by Afghari (2007), Jordanian by Bataineh and Bataineh (2008), British English, Polish and Russian by Ogiermann (2009) and Persian by Shariati and Chamani (2010).

The study also acknowledges the theory of ‘Universal Culture Principle’ developed by Ochs (1996) which is also cited in (Ahangar, Sarani & Dastuyi, 2015; Hassani, Mardani and Dastjerdi 2011), indicates that there are certain commonalities across the world’s language communities which is reflected in the findings of the present study. The present study also revealed a number of dissimilar apology strategies (reflected in the results) in Balochi spoken in Balochistan, Pakistan compared with Blum-Kulka and Olshtain (1984). Wierzbicka (1985) states the differences in applying speech acts in different societies may be linked to various cultural norms and assumptions (cited in Ahangar, Sarani & Dastuyi, 2015).

The speech act of apology in Balochi and similarities and differences in English and Balochi were examined in the above section. The following section will examine the speech act of request in Balochi with reference to English. The table 4.22 gives a short review of the request framework, whereas tables 4.23; 4.24, and 4.25 reflect the frequency of request strategies produced by the native of Makrani, Rakhshani and Sulemani dialects.

4.14 Request speech act analysis

Table 4.22: A short overview of the framework of request

Types	Example
1) Mood derivable (direct)	e.g. <i>leave me alone /clean up this mess please.</i>
2) Explicit performatives (direct)	e.g. <i>I am asking you not to park the car here.</i>
3) Hedged performative (direct)	e.g. <i>I would like you to give your lecture a week earlier.</i>
4) Locution derivable /obligation statements (direct)	e.g. <i>Madam, you will have to move your car.</i>
5) Scope stating /Want statement (Conventionally indirect)	e.g. <i>I really wish you would stop bothering me /I really want you to stop bothering me.</i>
6) Suggestory formula (Conventionally indirect)	e.g. <i>How about cleaning up?/ Why don't you get lost?</i>
7) Query Preparatory condition (Conventionally indirect)	e.g. <i>Could you clean up the kitchen?/Would you mind moving your car please?</i>
8) Strong hints (Non-conventionally indirect)	e.g. <i>You have left this kitchen in a right mess.</i>
9) Mild hints (Non-conventionally indirect)	e.g. <i>I am a nun (in response to the persistent boy).</i>

(Blum-Kulka & Olshtain, 1984, p. 202)

Table 4.23: Request strategies produced by Baloch native speakers of Makrani dialect across the ten situations

Strategies	Situation1	Situation2	Situation3	Situation4	Situation5	Situation6	Situation7	Situation8	Situation9	Situation10
RS1+RS11	31	-	4	-	6	-	-	-	-	-
RS2+ RS3	-	-	-	-	-	-	-	-	-	-
RS4+RS5	-	-	-	-	-	-	-	-	-	-
RS6+RS9	-	-	-	-	-	-	-	-	-	-
RS7	3	1	-	-	-	-	-	-	-	-
RS8	14	-	-	-	-	-	-	-	-	-
RS10	-	-	-	1	-	-	-	-	-	-
RS11	4	-	2	-	5	-	-	-	-	-
RS12	12	12	7	5	14	9	7	8	8	6
RS13	1	-	-	-	-	-	-	-	-	-
RS15	9	23	3	23	9	11	-	35	34	19
RS16	10	43	37	37	31	-	-	37	7	7
RS17	2	-	2	4	9	1	1	-	-	4
RS18	3	10	16	3	5	14	8	-	25	-
RS19	5	3	-	1	3	9	-	-	-	-
RS20	5	2	3	3	13	-	-	19	28	30
RS22	1	6	18	17	1	7	1	-	-	10
RS23	-	1	-	-	2	-	-	-	-	-
RS24	-	-	-	-	1	-	-	-	-	-
RS25	-	-	9	6	-	-	24	-	-	-
RS27	-	-	-	-	-	49	-	-	-	-
RS28	-	-	-	-	-	-	40	-	-	-
RS29	-	-	-	-	-	-	18	-	-	-
RS30	-	-	-	-	-	-	1	-	-	-

a)Direct request (impositives): RS1=Mood derivable; RS2=Performatives;RS3=Hedged performatives; RS4=Obligation statements; RS5=Want statements; b)Conventionally indirect request: RS6=Suggestory formulas;RS7=Query preparatory; c) Non-conventionally indirect request: RS8=Strong hints;RS9=Mild hints; d) New Strategies: RS10=Remain Silent; RS11=Polite request with explanation;RS12=English influence=RS13=just explanation;RS14=Blank DCT;RS15=Direct request;RS16=Direct request with explanation;RS17=Direct request with if (conditional); RS18=Request with question; RS19=polite indirect request; RS20=Polite request with no explanation;RS21=No request;RS23=request with offer of repair; RS24=indirect request;RS25=No request because of gender difference; RS27=Request with praise; RS28=Request with imperative form; RS30=Indirect order

Table 4.24: Request strategies produced by Balochi native speakers of Rakhshani dialect across the ten situations

Strategies	Situation1	Situation2	Situation3	Situation4	Situation5	Situation6	Situation7	Situation8	Situation9	Situation10
RS1+RS11	11	-	2	1	3	-	-	-	-	-
RS2+ RS3	-	-	-	-	-	-	-	-	-	-
RS4+RS5	-	-	-	-	-	-	-	-	-	-
RS6+RS9	-	-	-	-	-	-	-	-	-	-
RS7	4	4	-	-	-	-	-	-	-	-
RS8	30	-	-	-	-	-	-	-	-	-
RS10+RS13	-	-	-	-	-	-	1	-	-	-
RS11	4	-	-	4	-	-	-	-	-	-
RS12	11	16	1	4	5	2	7	7	1	4
RS15	11	11	8	24	9	22	-	59	43	31
RS16	19	44	29	37	22	18	-	25	1	1
RS17	3	-	2	5	8	10	3	1	1	6
RS18	3	11	18	-	9	9	3	6	13	33
RS19	5	3	-	-	2	16	-	-	1	-
RS20	4	-	-	1	46	-	-	7	45	10
RS22	-	4	30	39	-	10	-	-	-	17
RS23	-	4	-	-	2	-	-	-	-	-
RS24	-	4	-	-	-	-	-	-	-	-
RS25	-	-	11	1	-	-	32	-	-	-
RS27	-	-	-	-	-	36	-	-	-	-
RS28	-	-	-	-	-	-	45	-	-	-
RS29	-	-	-	-	-	-	12	-	-	-
RS30+26	-	-	-	0/2	-	-	-	-	-	-

a)Direct request (impositives): RS1=Mood derivable; RS2=Performatives;RS3=Hedged performatives; RS4=Obligation statements; RS5=Want statements; b)Conventionally indirect request: RS6=Suggestory formulas;RS7=Query preparatory; c) Non-conventionally indirect request: RS8=Strong hints;RS9=Mild hints; d) New Strategies: RS10=Remain Silent; RS11=Polite request with explanation;RS12=English influence=RS13=just explanation;RS14=Blank DCT;RS15=Direct request;RS16=Direct request with explanation;RS17=Direct request with if (conditional); RS18=Request with question; RS19=polite indirect request; RS20=Polite request with no explanation;RS21=No request;RS23=request with offer of repair; RS24=indirect request;RS25=No request because of gender difference; RS27=Request with praise; RS28=Request with imperative form; RS30=Indirect order.

Table 4.25: Request strategies produced by Baloch native speakers of Sulemani dialect across the ten situations

Strategies	Situation1	Situation2	Situation3	Situation4	Situation5	Situation6	Situation7	Situation8	Situation9	Situation10
RS1+RS11	9	-	1	-	1	-	-	-	-	-
RS2+ RS3	-	-	-	-	-	-	-	-	-	-
RS4+RS5	-	-	-	-	-	-	-	0/3	-	-
RS6+RS9	-	-	-	-	-	-	-	-	-	-
RS7/RS13		-	-	-	2/-	-	-	-	-	-
RS8	21	-	-	-	-	-	-	-	-	-
RS10	3	-	4	2	-	44	-	-	-	-
RS11	2	-	3	-	-	-	-	-	-	-
RS12	14	4	1	-	7	9	3	3	8	1
RS15	15	38	11	25	18	20	-	56	51	50
RS16	24	44	22	31	35	-	-	28	5	9
RS17	-	-	6	9	7	1	-	-	8	7
RS18	1	1	11	5	5	1	2	-	17	13
RS19	3	2	-	-	-	5	-	-	-	-
RS20	3	-	7	2	23	-	-	13	18	7
RS22	1	6	18	17	1	7	1	-	-	10
RS23	-	10	-	-	2	-	-	-	-	-
RS24	-	-	2	1	-	-	-	-	-	-
RS25	-	-	5	7	-	-	23	-	-	-
RS27	-	-	-	-	-	23	-	-	-	-
RS28	-	-	-	-	-	-	43	-	-	-
RS29	-	-	-	-	-	-	28	-	-	-
RS30	-	-	-	-	-	-	-	-	-	-

a)Direct request (impositives): RS1=Mood derivable; RS2=Performatives;RS3=Hedged performatives; RS4=Obligation statements; RS5=Want statements; b)Conventionally indirect request: RS6=Suggestory formulas;RS7=Query preparatory; c) Non-conventionally indirect request: RS8=Strong hints;RS9=Mild hints; d) New Strategies: RS10=Remain Silent; RS11=Polite request with explanation;RS12=English influence=RS13=just explanation;RS14=Blank DCT;RS15=Direct request;RS16=Direct request with explanation;RS17=Direct request with if (conditional); RS18=Request with question; RS19=polite indirect request; RS20=Polite request with no explanation;RS21=No request;RS23=request with offer of repair; RS24=indirect request;RS25=No request because of gender difference; RS27=Request with praise; RS28=Request with imperative form; RS30=Indirect order.

4.15 Request speech act

4.16 Polite direct request with explanation

The concept of politeness is universal (Brown & Levinson, 1987; Lakoff, 1993); however, the way it is expressed may vary from culture to culture (Wierzbicka, 1991). The choice of language structures and expressions, which display an attitude in social encounter, has been termed as politeness (see review section for detail). The following tables identified various polite request strategies.

Table 4.26: Analysis of the strategy ‘Polite direct request with explanation’ of Makrani dialect

Coding	Strategy Description	Makrani
RS1+RS11	Arabic Script	بانک من هچ اشک نه کنگا اوں کمو هبر ء بربز تر کن، منت وار بی
	P. Strategy in English	Please/kindly Clean up the mess/speak up please.
	Roman Script	Banuk ma hich ashk nakanago kamo hubra burztar kany minutwaar be.
	Transliteration	Banuk=ma'am; ma=I; hich=anything; ashk=getting or hearing; nakanago=not getting;kamo=a abit;hubra=voice;burztar=up;kan=shows present time; minutwaar= graetfull; be= shall be.
	E. Translation	Ma'am, I am not getting anything, speak up, I shall be grateful.

Table 4.26.1: Analysis of the strategy ‘Polite direct request with explanation’ of Rakhshani dialect

Coding	Strategy Description	Rakhshani
RS1+RS11	Arabic Script	واچ من ء پش کپتگین کلاس ئے نوش ء نادات کننے منت وار بی
	P. Strategy in English	Please/kindly Clean up the mess/speak up please.
	Roman Script	Waja mana pash kaptagee classy notesa na dat kany minutwaar bi.
	Transliteration	Waja=sir; mana=me;pash kaptagee=previous;classy=class;notesana=notes;dat=give;kany=can; minutwaar=greatful;bi=shall be.
	E. Translation	Sir, can you give me notes of the previous class, I shall be grateful.

Table 4.26.2: Analysis of the strategy ‘Polite direct request with explanation’ of Sulemani dialect

Coding	Strategy Description	Sulemani
RS1+RS11	Arabic Script	أستاد من تئى هلوارا سرپد نه بئيگ تئو ميرونى كن كمس زورا توك ء كن
	P. Strategy in English	Please/kindly Clean up the mess/speak up please.
	Roman Script	Ustad ma thai halwaara sarpad nabaegaa tau mehrvani kan kamy zora toka kan.
	Transliteration	Ustad=sir;man=I;thai=your;halwaara=talk;sarpad=understand;na baegaa=not getting; tah=you;mahrvani=kindly=kan=shows present time; kamy=a bit; zora=loud; toka=speak;kan=shows present time.
	E. Translation	Sir, I am not getting you, kindly speak up.

Table 4.26 (1, 2) shows that the Baloch speakers used ‘*Polite direct request with explanation*’ strategy to the responses of the situations, how would you request when *a) You cannot hear/listen to your teacher; b) you want to ask your teacher for notes*. The Makrani speakers used the strategy ‘*Polite direct request with explanation*’ which appeared alongside other categories in combination of two or three, that is بانک من هچ اشک نه کنگا اون = *Banuk man hich ashk nakanago*= *I am not getting anything*, is an explanation that he/she is not getting with combination of ‘*direct request*’, that is کمو هبر ء برز تر کن = *kamo habr burztar kan*= *speak up*, and finally a polite end منت وار بی = *minutwaar be*= *I shall be grateful*, with frequency of occurrences across ten situations (31times in situation 1; 4 in situation 3; and 6 in situation 5, see table 4.23), while Rakhshani used ‘*Polite direct request with explanation*’ strategy, i.e. واجه من ء کن کھے زورا ٹوک ء کن = *tah mehrvani ka kamy zora toka kan*= *kindly, speak up*, with combination of an explanation, i.e. أستاد من تئي هلوارا سرپد نه بئيگ = *ustad ma thai halwaara sarpad nabaegaa*= *Sir I am not getting your talk*, with frequency of occurrences (9 times in situation 1; 1in situation 3; 1 in situation 5; and 2 in situation 9, see table 4.25).

The data show similarity to the responses of the various situations of request as the respondents used ‘*Direct request with explanation*’. The data indicate also differences at the lexical level, namely کمو هبر ء برز تر کن = *kamo habr burztar kan*= *speak up, in Makrani*; واجه من ء پش کپتگين کلاس ئے نوش ئے نا دات کنے = *waja mana pash kaptagee classy notesa na dat kany*= *Sir*,

تئو ميرونى کن کھے زورا ٹوک ء کن = *tau* can you give notes of previous class, in Rakhshani, and *mehrvani kan kamy zora toka kan*= kindly, speak up, in Sulemani dialect.

On the contrary, in comparison with English, the analysis shows the differences as ‘*Polite direct request with explanation*’ has not been used in the previous English studies (Blum-Kulka & Olshtain, 1984; Trosberg, 1995; & Alzeebaree & Yavuz 2017) on speech acts. On the other hand, the strategy is used as a standalone strategy in English, whereas it is used alongside other strategies in combination of two or three in Balochi { see table 4.26 (1, 2)}.

4.17 Direct request

The following table identified various ‘Direct request’ strategies used by the Baloch speakers.

The analysis shows Makrani, Rakhshani and Sulemani strategies.

Table 4.27: Analysis of the strategy ‘Direct request’ of Makrani dialect

Coding	Strategy Description	Makrani
AS15	Arabic Script	قلم/ند ء بدئے لال
	P. Strategy in English	Give me pen/bring one for me.
	Roman Script	kalama/nida bedy lala.
	Transliteration	kalama/nida=pen;bedy=give;lala=brother (me is not mentioned)
	E. Translation	Give me pen, brother.

Table 4.27.1: Analysis of the strategy ‘Direct request’ of Rakhshani dialect

Coding	Strategy Description	Rakhshani
AS15	Arabic Script	منی واسته یک درخواست ئے بلک گوار
	P. Strategy in English	Give me pen/bring one for me.
	Roman Script	Mani wasta yak darkowsty belik gowar.
	Transliteration	Mani=me;wasta=for;yak=a/an or one; darkowsty=application ;belik=write;gowar=sister
	E. Translation	Write an application for me, sister.

Table 4.27.2: Analysis of the strategy ‘Direct request’ of Sulemani dialect

Coding	Strategy Description	Sulemani
AS15	Arabic Script	من ء نوش آن دئے
	P. Strategy in English	Give me pen/bring one for me.
	Roman Script	Mana notesa dy, sir.
	Transliteration	Mana=me;notesa=notes=dy=give.
	E. Translation	Give me notes.

Table 4.27 (1, 2) shows that the Baloch native speakers used ‘*Direct request*’ strategy to the responses of the given situations, such as how would you request when a) You forget your pen, you *need one*; b) *you need help writing an application in English*; c) *You want to borrow your classmate’s notes*. The Makrani speakers used the strategy ‘*Direct request*’ as standalone strategy, i.e. فلم/ندء بدئے لالا = *kalama/nida bedy lala* = *Give me pen*, which is a direct request with alerter لالا = *Lala*’ which means brother, with the frequency of occurrences across ten situations (9 times in situation 1; 23 in situation 2; 3 in situation 3; 23 in situation 4; 9 in situation 5; 11 in situation 6; 35 in situation 8; 34 in situation 9; and 19 in situation 10, see table 4.23), while Rakhshani speakers used ‘*Direct request*’ strategy, namely منی واسٹے یک درخواست ئے بلک گوار = *mani wasta yak darkowsty belik gowar* = *write an application for me sister*, with alerter گوار ‘*gowar*’ which means sister, with frequency of occurrences across ten situations (11 times in situation 1; 11 in situation 2; 8 in situation 3; 24 in situation 4; 9 in situation 5; 20 in situation 6; 59 in situation 8; 43 in situation 9; and 31 in situation 10, see table 4.24), whereas Sulemani used the strategy, that is to say من ء نوٹس آن دئے ر = *mana notesa dy* = *give me notes*, with frequency of occurrences across ten situations (15 times in situation 1; 38 in situation 2; 11 in situation 3; 25 in situation 4; 18 in situation 5; 20 in situation 6; 56 in situation 8; 51 in situation 9; and 50 in situation 10, see table 4.25).

The analysis reflects similarity in the responses as the respondents used ‘*Direct request*’ in the three dialect of Balochi; on the other hand, differences have been identified at the lexical level, that is فلم/ندء بدئے لالا = *kalama/nida bedy lala* = *Give me pen*, in Makrani; منی واسٹے یک درخواست ئے بلک گوار = *mani wasta yak darkowsty belik gowar* = *write an application for me sister*, in Rakhshani and من ء نوٹس آن دئے ر = *mana notesa dy* = *give me notes*, in Sulemani dialect.

The finding corresponds to the previous studies conducted on the request speech act (Blum-Kulka & Olshtain, 1984; Wierzbicka, 1985; Trosberg, 1995; Aijmer, 1996; and Yavuz & Alzeebaree, 2017, among others) as the strategy ‘Direct Request’ has been explored as a standalone strategy in their studies. The finding further agrees with previous research (see Drew & Couper-Kuhlen, 2014; Flores-Salgado & Castineira-Benitez, 2018; Leitner, 2018; Ruytenbeek, 2019; & Murphy & De Felice, 2019 among others).

4.18 Direct request with explanation

The data also show that the Baloch speakers used ‘direct request with explanation’. The speakers of the three dialects requested directly, followed by an explanation. The following table displays the strategy.

Table 4.28: Analysis of the strategy ‘Direct request with explanation’ of Makrani dialect

Coding	Strategy Description	Makrani
AS16	Arabic Script	وچ من ء وتي نوش ء نا بدئ من تئي کلاس نه گپتگ
	P. Strategy in English	Give me your notes, please, as I was absent.
	Roman Script	Waja mana wati notesa bedy mann zee tai class nagiptag.
	Transliteration	Waja=sir;mana=me;notesa=notes;beday=give;mann=I;zee=yesterday;tai=your;classa=class;nagiptag=did not attend.
	E. Translation	Sir, give me your notes, I did not attend your class..

Table 4.28.1: Analysis of the strategy ‘Direct request with explanation’ of Rakhshani dialect

Coding	Strategy Description	Rakhshani
AS16	Arabic Script	واچه من مرچي یونیورسٹي بس ء چه پشکپتگل من ء بر گون
	P. Strategy in English	Give me your notes, please, as I was absent.
	Roman Script	waja mann marchi universitya busa chy pashkaptagaa mana universitya bar go.
	Transliteration	Waja=sir;mann=I;marchi=today;universitya=university;busa=bus;chy=from;pashkaptagaa=missed;mana=me;universitya=university=bar=take;go=with you.
	E. Translation	Sir, I missed the university bus today, take me to university with you.

Table 4.28.2: Analysis of the strategy ‘Direct request with explanation’ of Sulemani dialect

Coding	Strategy Description	Sulemani
AS16	Arabic Script	سر کمے زورا گالوار کن/هالوار کن/تئي آواز نیاغنیں
	P. Strategy in English	Give me your notes, please, as I was absent.
	Roman Script	Sir kamy zora galwar kan/halwaar kan tai awaz niyaghe.
	Transliteration	Sir=sir;kamy=a bit;galwar/halwaar=speak;kan=shows present time;tai=your;awaz=voice; niyaghe=not coming.
	E. Translation	Sir, speak up, I am not getting you.

Table 4.28 (1, 2) indicates that the Baloch speakers used ‘*Direct request with explanation*’ strategy to the responses of the situations, such as how would you request when *a) You want to ask your teacher for notes; b) You need lift to university from the teacher; c) You cannot hear/listen your teacher*. The Makrani speakers used the strategy ‘*Direct request with explanation*’ which appeared alongside other categories in combination of two, that is وجہ من ء وچ نوڻس ء نا بدئے = *waja mana wati notesa bedy*= sir, give me your notes, with alerter وجہ = *waja*= sir, followed by a combination of an explanation, namely من تئي کلاس نه گپتگ = *mai tai classa nagiptag*= *I did not attend your class*, with frequency of occurrences across ten situations (10 times in situation 1; 43 in situation 2; 37 in situation 3; 37 in situation 4; 31 in situation 5; 37 in situation 8; 7 in situation 9; and 7 in situation 10, see table 4.23), whereas Rakhshani speakers used ‘*Direct request with explanation*’ strategy, i.e. وجہ یونیورسٹی من ء بر گوں = *waja mana universitya bar go*= sir, take me to university with you, which is direct request, with combination of an explanation وجہ من یونیورسٹی بس ء چه پشکپتگان = *waja mai universitya busa chy pashkaptagaa*= *I missed university bus*, with frequency of occurrences (19 times in situation 1; 44 in situation 2; 29 in situation 3; 22 in situation 4; 18 in situation 5; 25 in situation 8; 1 in situation 9; and 1 in situation 10, see table 4.24), while Sulemani used the strategy as a standalone, i.e. سر کمے زورا گالوار کن = *sir kamy zora galwar kan*= Sir, speak up, with an English alerter ‘sir’ with frequency of occurrences (24 times in situation 1; 44 in situation 2; 22 in situation 3; 31 in situation 4; 35 in situation 5; 28 in situation 8; 5 in situation 9; and 9 in situation 10, see table 4.25).

Table 4.28 (1, 2) presents similarity in the responses as the speakers of the three dialects used ‘*Direct request with explanation*’; on the other hand, differences have been observed at the lexical level as discussed above. On the contrary, the analysis demonstrates the difference at

strategy level as ‘*Direct request with explanation*’ is used without an explanation in English, i.e. ‘*speak up please*’ or ‘*give me pen*’, but it is used with an explanation in Balochi.

The findings are in line with (Economidou-Kogetsidis, 2010; Al-Gahtani & Roever, 2011; Cherry, 2018; & Ruytenbeek, 2019, among others) as the strategy ‘*Direct request*’ has been identified in these studies; however, ‘*Direct request with explanation*’ is different slightly, which can be termed as a strategy used by speakers of Balochi.

4.19 Query preparatory (conventional indirect request)

Indirect request has been classified into two types; a) conventionally indirect request and non-conventionally indirect request (Reiter, 2000). Meanings are also conveyed indirectly (Clark, 1991) and a bulk of studies has been produced to explore the linguistic properties of indirect speech acts (Morgan, 1977). The Conventional indirect request is considered as the most polite strategy in several languages, including English (Blum-Kulka et al. 1989) and the strategy is used by English and German speakers (Wierzbicka, 1985). The following tables reflect that the native Baloch speakers of Makrani, Rakhshani and Sulemani dialects used the strategy ‘Query Preparatory (conventional indirect request).

Table 4.29: Analysis of the strategy ‘Query preparatory (conventional indirect request)’ of Makrani dialect

Coding	Strategy Description	Makrani
AS7	Arabic Script	سنگت تنو وتي قلم ء دات کنئے من وتي لوگ ء بے هاں کت
	P. Strategy in English	Could you clean up the kitchen please/would you mind moving your car?
	Roman Script	Sangat tau wati kalma dat kany man wati logha behal kuth.
	Transliteration	Sangat=friend;tau=you;wati=your;kalma=pen;dat=give;can/could;m an=I;wati=my;logha;home;behal=forget;kuth=shows past.
	E. Translation	Could you give me you pen please?, I forgot my pen at home.

Table 4.29.1: Analysis of the strategy ‘Query preparatory (conventional indirect request)’ of Rakhshani dialect

Coding	Strategy Description	Rakhshani
AS7	Arabic Script	ٿئو دل ء مه کن کارے اس ئئے من ء بگش
	P. Strategy in English	Could you clean up the kitchen please/would you mind moving your car?
	Roman Script	Tau dila makan kary asty mana bagosh.
	Transliteration	Tau=you;dila=mind=makan=don't;kary=task/work;asty;if there;mana=me;bagosh=tell.
	E. Translation	Don't mind, if I can help you anyway, tell me.

Table 4.29.2: Analysis of the strategy ‘Query preparatory (conventional indirect request)’ of Sulemani dialect

Coding	Strategy Description	Sulemani
AS7	Arabic Script	ٿئو میروانی کئئے وتی قلم ء دئے منا
	P. Strategy in English	Could you clean up the kitchen please/would you mind moving your car?
	Roman Script	Tau mavrvani kana wasi kalama dy mana.
	Transliteration	Tau=your;marvani=mind;kana=would;wasi=your;kalma=pen;dy=give;mana=me.
	E. Translation	Would you mind to give me your pen?

Table 4.29 (1, 2) illustrates that the Baloch speakers used ‘Query preparatory’ strategy to the responses of the given situations, such as how would you request when *a) You forget your pen, you need one; b) You need help writing an application in English*. The Makrani speakers used the strategy ‘Query preparatory’ which appeared alongside other categories in combination with two, that is سنگت ٿئو وتی قلم ء دات کئئے = *sangat tau wati kalma dat kany* = *Could you give me you pen please*, with alerter سنگت = *sangat* = friend with combination of an explanation, namely من کت = *man wati logha behal ko* = *I forgot my pen at home*, with frequency of occurrences (3 times in situation 1; and 1 in situation 2, see table 4.23), while Rakhshani used ‘Query preparatory’ strategy, that is to say ٿئو دل ء مه کن کارے اس ئئے من ء بگش = *tau dila makan kary asty mana bagosh* = *Don't mind, if I help you anyway, tell me*, which has been used as a standalone strategy, with frequency of occurrences (4 times in situation 1; and 4 in situation 2, see table 4.24), whereas Sulemani used it as a standalone strategy alike Rakhshani, i.e. ٿئو میروانی

کنے وئی قلم ء دئے منا = *tau mavrvani kana wasi kalama dy mana* = would you mind to give me your pen?, with frequency of occurrences (2 times in situation 5, see table 4.25).

The analysis reflects similarity in the responses as Rakhshani and Sulemani speakers used ‘Query preparatory’ as a standalone strategy, whereas Makrani used it alongside other categories in combination of two. Data also reflect similarity at the strategy level that the ‘Query preparatory’ strategy is used in both languages as shown in table 4.29 (1, 2). The results of the strategy correspond to previous investigations, namely (Morgan, 1977; Blum-Kulka & Olshtain, 1984; Wierzbicka, 1985; De Kadet, 1992; Reiter, 2000; Yeganeh, 2016; & Daramasajeng, 2019, among others) as they have identified the use of ‘Query preparatory’ strategy in the request speech act, which is in line with the results of the present study.

4.20 Strong hint

The strategy in which the utterances contain a partial reference to an object or to the elements needed for the implementation of the act, pragmatically implying the act. The following table 4.30 identified various ‘Strong hint’ strategies in Balochi.

Table 4.30: Analysis of the strategy ‘Strong hint’ of Makrani dialect

Coding	Strategy Description	Makrani	
AS8	Arabic Script		من ء توار سر نه بوگ ء انت میں
	P. Strategy in English	You have left the kitchen in right mess.	
	Roman Script	Mana tawar sar naboage ant miss.	
	Transliteration	Mana=me; tawar=awaz;sar naboage ant =not getting; miss=miss.	
	E. Translation	I am not getting you, miss.	

Table 4.30.1: Analysis of the strategy ‘Strong hint’ of Rakhshani dialect

Coding	Strategy Description	Rakhshani	
AS8	Arabic Script		من وئی قلم گار کت سنگت
	P. Strategy in English	You have left the kitchen in right mess.	
	Roman Script	Man wati kalama gaar kuth sangat.	
	Transliteration	Man=I;wati=my;kalama=pen;gaar=lost;kuth=shows past time. ;sangat=friend	
	E. Translation	I lost my pen friend.	

Table 4.30.2: Analysis of the strategy ‘Strong hint’ of Sulemani dialect

Coding	Strategy Description	Sulemani	مئی بس منا اشتو شُتہ
AS8	Arabic Script		
	P. Strategy in English	You have left the kitchen in right mess.	
	Roman Script	Mai bus mana ishto-shota.	
	Transliteration	Mai=my;bus=bus;mana=me;ishto=left;shota=shows past time	
	E. Translation	My bus left me.	

Table 4.30 (1, 2) reflects that the Baloch speakers used ‘*Strong hint*’ strategy to the responses of the situations that how would you request when *a) you cannot hear/listen your teacher; b) you forget your pen, you need one; c) you need lift to university from the teacher*. As shown in the table that the Makrani speakers used the strategy, which appeared as a standalone, that is من ء توار سر نه بوج ء انت مس = *mana tawar sar naboage miss* = I am not getting you miss, which gives strong hint to the requestee, with alerter *miss* which is English influenced, the frequency of occurrences (14 times in situation 1, see table 4.23), while Rakhshani used the strategy, namely من وئی قلم گار کت سنگت = *man wati kalama gaar ko sangat* = *I lost my pen friend*, with an alerter سنگت = *sangat* = *friend*, with the frequency of occurrences (8 % in situation 1, see table 4.24), whereas Sulemani used it, that is to say مئی بس منا اشتو شُتہ = *mai bus mana ishto-shota* = *My bus left me*, with the frequency of occurrences (21 times in situation 1, see table 4.25).

The results reflect similarity in the responses as the speakers of the three dialects used ‘*Strong hint*’ as a standalone strategy. The data also show difference at the lexical level, i.e. من ء توار سر نه بوج ء انت مس = *mana tawar sar naboage miss* = *I am not getting you miss*, in Makrani, while من وئی قلم گار کت سنگت = *man wati kalama gaar ko sangat* = *I lost my pen friend*, in Rakhshani, and مئی بس منا اشتو شُتہ = *mai bus mana ishto-shota* = *My bus left me*, in Sulemani dialect.

On the contrary, in comparison with English, the analysis shows similarity at the strategy level that ‘*Strong hint*’ as a standalone strategy is used in English, namely ‘*You have left the kitchen in right mess*’, which gives a strong hint to the requestee, likewise, it is used as a

standalone strategy in Balochi as shown in table 4.30(1, 2). The findings of the strategy ‘*Strong hint*’ are consistent with the results of previous studies (Blum-Kulka & Olshtain, 1984; Trosborg, 1995; Safont-Jorda, 2011; Flöck, 2016; & Cherry, 2018, among others), in which the speakers of various cultural backgrounds used the strategy.

4.21 Direct request with if (conditional)

Baloch speakers used ‘direct request with if’, which can be termed as conditional, in which they linked their request with any condition. The Table 4.31 presents the strategies used by the participants of the study.

Table 4.31: Analysis of the strategy ‘Direct request with if’ of Makrani dialect

Coding	Strategy Description	Makrani
AS17	Arabic Script	سنگ اگه تئی گاڑی ء جگه نئے است انت من ء بر گو
	P. Strategy in English	Help me if you can.
	Roman Script	Sanagt aga tai gaidya jaagahy astant mana bar go.
	Transliteration	Sangat=friend;aga;if;tai=your;gadiya=car or vaheicle; jaagahy=space/room; astant=avialabe; mana=me;bar=take;go=with you.
	E. Translation	Friend, if there is space/ in your car, take me with you.

Table 4.31.1: Analysis of the strategy ‘Direct request with if’ of Rakhshani dialect

Coding	Strategy Description	Rakhshani
AS17	Arabic Script	براس منا تئی کمگ درکار انت اگه تئو کمگ کن نئے
	P. Strategy in English	Help me if you can.
	Roman Script	Bras mana tai kumak darkary ant aga tu kumak kany.
	Transliteration	Bras=brother;mana=I;tai=your;kumk=help;darkary=need/require;aga =if;tu=you;kumk=help=kany=can.
	E. Translation	Brother, I need your help if you can.

Table 4.31.2: Analysis of the strategy ‘Direct request with if’ of Sulemani dialect

Coding	Strategy Description	Sulemani
AS17	Arabic Script	ادا تئی گوارا اگه ٿيڻے است ٿئے ته منا په يك درخواست لک
	P. Strategy in English	Help me if you can.
	Roman Script	Ada tai gura aga tamey asty tha mana pa yak darkowsty lik.
	Transliteration	Ada=bother; tai=you;gura=have;aga;if;tamey=time;asty=available; tha=then;mana=me;pa=for;yak=one;darkowsty=application;lik=write.
	E. Translation	Brother, if you time then write an application for me.

As it can be seen in table 4.31 (1, 2) that the Baloch speakers used ‘*Direct request with if*’ as a strategy to the responses of the situations, such as how would request when *a) you need lift to university from a classmate; b) you need help writing an application in English*. Makrani speakers used the strategy which appeared as a standalone, namely سنگت اگه تئی گاڑی ء جگه ئے است = *sanagt aga tai gaidya jaagahy astant mana bar go* = *Friend, if you have space in your car take me with you*, is a direct request with alerter سنگت = *sangat* = friend, with frequency of occurrences (2 times in situation 1; 2 in situation 3; 4 in situation 4; 9 in situation 5; 1 in situation 6; 1 in situation 7; 4 in situation 10, see table 4.23), while Rakhshani used ‘*Direct request with if*’ strategy, that is براں منا تئی کمک درکار انت اگه تئو کمک کن ئے = *bras mana tai kumak darkary aga tu kumak kany* = *Brother, I need your help if you can*, which is direct request with if, with an alerter براں = *bras* = brother, with frequency of occurrences (3 times in situation 1; 2 in situation 3; 5 in situation 4; 8 in situation 5; 10 in situation 6; 3 in situation 7; 1 in situation 8; 1 in situation 9; and 6 in situation 10, see table 4.24), whereas Sulemani used the strategy, i.e. ادا تئی گوارا اگه ٿيئے است ئے ته منا په يک درخواست لک = *ada aga tai gura tamey asty tha mana pa yak darkowsty lik* = *brother if you time then write one (an) application for me*, with an alerter ادا = *ada* = brother, with frequency of occurrences (6 times in situation 6; 9 in situation 4; 7 in situation 5; 1 in situation 6; 8 in situation 9; and 7 in situation 10, see table 4.25).

Data show similarity in the responses as the speakers of the three dialects used ‘*Direct request with if*’. The analysis indicates similarity at the lexical level, that is to say اگه تئی = *aga tu* = *if you, in Makrani*; اگه تئی = *aga tai*’ in Rakhshani, and اگه تئی = *aga tai*, in Sulemani dialect. On the contrary, in comparison with English, analysis reveals difference at the strategy level that the strategy ‘*Direct request*’ is used in English (Blum-Kulka & Olshtain, 1984; Ellis, 1994; Trosborg, 1995; Hill, 1997; Sifianou, 1999; Trosborg, 2011; & Azwan, 2018, among others),

whereas it is used with a slight difference in Balochi as '*direct request with if*' (see tables 4.31 (1, 2).

4.22 Request with interrogative

In the strategy 'Request with interrogative' the Baloch speakers requested, but in interrogative form as the table 4.32 identified various strategies used by the speakers of Makrani, Rakhshani and Sulemani dialects.

Table 4.32: Analysis of the strategy 'Request with interrogative' of Makrani dialect

Coding	Strategy Description	Makrani
AS18	Arabic Script P. Strategy in English Roman Script Transliteration E. Translation	یک منٹ نے واسٹے وتی قلم ء دینے سنگت Could you please help me? Yak minty wasta wati kalma diya sangat? Yak=one; minty=minute; wasta=for; wati=your; kalma=pen; diya=give; sangat=friend (there is no helping verb before the verb structure in interrogative sentences in Balochi, just expression and punctuation shows the question sentence). Will you give your pen for one minute?

Table 4.32.1: Analysis of the strategy 'Request with interrogative' of Rakhshani dialect

Coding	Strategy Description	Rakhshani
AS18	Arabic Script P. Strategy in English Roman Script Transliteration E. Translation	یک منٹ نے واسٹے وتی قلم ء دینے سنگت Could you please help me? Yak minty wasta wati kalma diya sangat? Yak=one; minty=minute; wasta=for; wati=your; kalma=pen; diya=give; sangat=friend (there is no helping verb before the verb structure in interrogative sentences in Balochi, just expression and punctuation shows the question sentence). Will you give your pen for one minute?

Table 4.32.2: Analysis of the strategy 'Request with interrogative' of Sulemani dialect

Coding	Strategy Description	Sulemani
AS18	Arabic Script P. Strategy in English Roman Script Transliteration E. Translation	من ء برئے وتی پھی ء اسٹاد Could you please help me? Mana bary wati pajiya ustad? Mana=me; bary=take; wati=you; pajiya=with; ustad=teacher? (there is no helping verb before the verb structure in interrogative sentences in Balochi, just expression and punctuation shows the question sentence). Will you take me with you, sir?

As shown in table 4.32 (1, 2) that the Baloch speakers used 'Request with interrogative' as a strategy to the responses of the situations, such as how would you request when a) *You forget*

your pen, you need one; b) You need lift to university from the teacher. Makrani used the strategy, that is یک منٹ ئے واس्तه و تی قلم ء دیئے سنگت = *yak minty wastha wati kalma diya sangat?* = *Will you give your pen for one minute?*, with an alerter سنگت = *sangat* = friend, with frequency of occurrences, with frequency of occurrences (3 times in situation 1; 10 in situation 2; 16 in situation 3; 3 in situation 4; 5 in situation 5; 14 in situation 6; 8 in situation 7; 25 in situation 9 and 25 in situation 10, see table 4.23), while Rakhshani used the similar strategy, that is یک منٹ ئے واس्तه و تی قلم ء دیئے سنگت = *yak minty wastha wati kalma diya sangat?* = *will you give your pen for one minute?*, with an alerter سنگت = *sangat* = friend, with frequency of occurrences (3 times in situation 1; 11 in situation 2; 18 in situation 3; 9 in situation 5; 9 in situation 6; 3 in situation 7; 6 in situation 8; 13 in situation 9; and 33 in situation 10, see table 4.24), whereas Sulemani used the strategy, i.e. من ء بڑئے و تی پجی ء اُستاد = *mana bary wati pajiya ustad?* = *will you take me with you sir?*, with an alerter اُستاد = *ustad* = teacher which is Urdu influenced, with frequency of occurrences (1 time in situation 1; 1 in situation 2; 11 in situation 3; 5 in situation 4; 5 in situation 5; 1 in situation 6; 2 in situation 7; 17 in situation 9; and 13 in situation 10, see table 4.25).

The data reveal that the speakers of the three dialects used '*Request with question*', to the response of the situation. Conversely, in comparison with English, the findings support the previous studies (Olshtain & Cohen, 1983; Blum-Kulka & Olshtain, 1984; Byon, 2004, 2006; Barron, 2008 Marquez; Reiter, 2000, 2002; & Yavuz & Alzeebaree, 2017, among others) as similar strategy is used in English and Balochi.

4.23 Polite direct request without explanation

The analysis shows that the participants of the study used '*polite direct request with explanation*' as demonstrated in table 4.26. The following table 4.33 identified strategy 'polite direct request without explanation'.

Table 4.33: Analysis of the strategy ‘Polite direct without explanation’ of Makrani dialect

Coding	Strategy Description	Makrani
AS20	Arabic Script	منی واسنہ درخواست نے لک واجہ ، باز منت وار بئی
	P. Strategy in English	Could you please attest my documents? I shall be grateful.
	Roman Script	Mani wasta darkowsty lik waja baz minutwaar bai.
	Transliteration	Mani=my;wasta=for;darkowsty=application;lik=write;waja=sir;baz=very;mintwaar=greatful;bai=shall be.
	E. Translation	Write an application for me, sir, I shall be grateful.

Table 4.33.1: Analysis of the strategy ‘Polite direct without explanation’ of Rakhshani dialect

Coding	Strategy Description	Rakhshani
AS20	Arabic Script	منی واسنہ درخواست نے لک واجہ ، باز منت وار بئی
	P. Strategy in English	Could you please attest my documents? I shall be grateful.
	Roman Script	Mani wasta darkowsty lik waja baz minutwaar bai.
	Transliteration	Mani=my;wasta=for;darkowsty=application;lik=write;waja=sir;baz=very;mintwaar=greatful;bi=shall be.
	E. Translation	Write an application for me, sir, I shall be grateful.

Table 4.33.2: Analysis of the strategy ‘Polite direct without explanation’ of Sulemani dialect

Coding	Strategy Description	Sulemani
AS20	Arabic Script	براس وتی سروز ئے اواز ئے گٹ کن میروانی بئی
	P. Strategy in English	Could you please attest my documents? I shall be grateful.
	Roman Script	Bras wati sarozy awaza ghat kan marvani bai.
	Transliteration	Bras=brother;wasi=your;saroza=music;kamy=a bit;ghat=turn down;kan=shows present time;marvani=grateful;bi=shall be.
	E. Translation	Brother, turn your music down, I shall be grateful.

Table 4.33 (1, 2) displays that Baloch speakers used ‘*Polite request without explanation*’ as a strategy to the responses of the situations, such as *how would you request when a) you want to get your documents attested; b) You need help writing an application in English; c) You want to ask him/her to turn the music down*. The speakers of Makrani dialect used the strategy, that is منی واسنہ درخواست نے لک واجہ ، باز منت وار بئی = *mani wasta darkowsty lik waja baz minutwaar bi= write an application for me sir, I shall be grateful*, with an alerter واجہ = *waja* = sir, with frequency of occurrences (5 times in situation 1; 2 in situation 2; 3 in situation 3; 3 in situation 4; 13 in situation 5; 19 in situation 8; 28 in situation 9; and 30 in situation 10, see table 4.23), while Rakhshani used the similar strategy, that is منی واسنہ درخواست نے لک واجہ ، باز منت وار بئی = *mani wasta darkowsty lik waja baz minutwaar bi= write an application for me sir, I shall be grateful*, with an alerter واجہ = *waja* = sir, with frequency of occurrences (4 times in situation 1; 1 in

situation 4; 46 in situation 5; 7 in situation 8; 45 in situation 9; and 10 in situation 10, see table 4.24), whereas Sulemani used the strategy, i.e. *bras wati sarozy awaza kamy ghat kan marvani bi*= *Brother, turn your music down I shall be grateful*, with an alerter *bras* = *bras* = brother, with frequency of occurrences (3 times in situation 1; 7 in situation 3; 2 in situation 4; 23 in situation 5; 13 in situation 8; 18 in situation 9; and 7 in situation 10, see table 4.25).

The data reflect similarity as the speakers of the three dialects used ‘*Polite request without explanation*’. The results of the strategy ‘*Polite direct request with no explanation*’ are in line with previous studies (Blum-Kulka Olshtain, 1984; Weizman 1989, 1993; Van Mulken, 1996; Bilbow, 1995; Aijmer, 1996; and Saadatmandi, Khiabani & Pourdana, 2018, among others), while parallel strategy exists in Balochi.

4.24 Polite indirect request

The analysis identified ‘*Polite indirect request*’ in the data shown in table 4.34, which reflects that the speakers of Makrani, Rakhshani and Sulemani used the strategy.

Table 4.34: Analysis of the strategy ‘*Polite indirect request*’ of Makrani dialect

Coding	Strategy Description	Makrani	
AS19	Arabic Script		شما شرین ورگ نے جو ڈکت لالا
	P. Strategy in English	Food is delicious.	
	Roman Script	Shuma shary waragy jod kuth lala.	
	Transliteration	Shuma=you;shary=tasty/delicious;waragy=meal;jod=cook;ko=shows past time; lala=brother.	
	E. Translation	You cooked delicious meal.	

Table 4.34.1: Analysis of the strategy ‘*Polite indirect request*’ of Rakhshani dialect

Coding	Strategy Description	Rakhshani	
AS19	Arabic Script		سنگت ترا دگے قلم نے گون انت من وتی قلم بے ہال کت
	P. Strategy in English	Food is delicious.	
	Roman Script	Sangat tara dega kalmy gony ant man wati kalam behal kuth.	
	Transliteration	Sangat=friend;tara=you;dega=another;kalmy=pen;gony=ant=have;man=I;wati=my;kalam=pen;behal=forgot;ko=shows past time.	
	E. Translation	Friend, do you have another pen?, I forgot my pen.	

Table 4.34.2: Analysis of the strategy ‘Polite indirect request’ of Sulemani dialect

Coding	Strategy Description	Sulemani
AS19	Arabic Script	ادا منى قلم گار بیسے
	P. Strategy in English	Food is delicious.
	Roman Script	Ada mani kalam gaar besa.
	Transliteration	Ada=brother;mani=my;kalam=pen;gaar=lost=besa=shows past time.
	E. Translation	Brother, I lost my pen.

Table 4.34 (1, 2) demonstrates that Baloch speakers used ‘*Polite indirect request*’ as a strategy to the responses of the situations, such as how would you request when *a) you want to ask your host for more food; b) you forget your pen, you need one*. The Makrani speakers used the strategy, which appeared as a standalone strategy, namely شما شرین ورگ ئے جوڏ کت لالا = *shuma shary waragy jod kuth lala* = *you cooked delicious meal*, along alerter لالا = *lala* = *brother*, with frequency of occurrences (5 times in situation 1; 3 in situation 2; 1 in situation 4; 3 in situation 5; and 9 in situation 6, see table 4.23), while Rakhshani used the strategy, that is سنگت ترا دگے قلم ئے = *sangat tara dega kalmy gony ant mann wati kalam behal kuth* = *Friend, do you have another pen?, I forgot my pen*, with an alerter سنگت = *sangat* = friend, with frequency of occurrences (5 times in situation 1; 3 in situation 2; 2 in situation 5; 16 in situation 6; 1 in situation 9, see table 4.24), whereas Sulemani used the strategy, i.e. ادا منى قلم گار بیسے = *ada mani kalam gaar besa* = *Brother I lost my pen*, with an alerter ادا = *ada* = brother, with frequency of occurrences (3 times in situation 1; 2 in situation 2; and 5 in situation 6, see table 4.25).

The results show that the strategy is used in three dialects with slight lexical variation. Besides, The analysis reveals differences in the use of strategy in English and Balochi as previous studies (Miyagawa, 1982; Blum-Kulka Olshtain, 1984; Ikuta, 1988; Fukushima, 1996; & Saadatmandi, Khiabani & Pourdana, 2018, among others) show that the strategy is used in English; however, the Balochi native speakers used it with slight difference as ‘*Polite indirect request*’.

4.25 Request with offer of repair

The present study identified that requests with ‘Offer of repair’ as the speakers of the three dialects used strategy, in which not only did they request for something, but also they tried to repair it as shown in table 4.35.

Table 4.35: Analysis of the strategy ‘Request with offer of repair’ of Makrani dialect

Coding	Strategy Description	Makrani
AS23	Arabic Script	سنگت قلم / ند ء دئے منء ترا دیانے واپس
	P. Strategy in English	Give me your pen, I will get you back.
	Roman Script	Sangat kalma/nida dy mana man tara diyani wapas.
	Transliteration	Sangat=friend;kalma/nida=pen;dy=give;mana=me;man=I'tara=you;diyani=will give;wapas=back.
	E. Translation	Friend, will you give your pen to me, I will give you back.

Table 4.35.1: Analysis of the strategy ‘Request with offer of repair’ of Rakhshani dialect

Coding	Strategy Description	Rakhshani
AS23	Arabic Script	بک منٹ ئے واسٹه قلم ء دئے من واپس کنی
	P. Strategy in English	Give me your pen, I will get you back.
	Roman Script	Yak minty wasta kalma dy man wapas kani.
	Transliteration	Yak=one;minty=minute;wasta=for;kalma=pen;dy=give;man=I;wapas=back;kani=will.
	E. Translation	Give me pen for one minute, I will give you back.

Table 4.35.2: Analysis of the strategy ‘Request with offer of repair’ of Sulemani dialect

Coding	Strategy Description	Sulemani
AS23	Arabic Script	کمنے قلم ء دئے من لکھا گڈا دیانے
	P. Strategy in English	Give me your pen, I will get you back.
	Roman Script	Kamy kalma dy mai likha gaddena diyani.
	Transliteration	Kamy=for a while;kalma=pen;dy=give;mai=I;likha=write;gaddena=back;diyani=will back.
	E. Translation	Give me pen for a while, I will write and give it you back.

As shown in table 4.35 (1, 2) that the Baloch speakers used ‘Request with offer of repair’ as a strategy to the responses of the situations, such as how would you request when a) you need a pen as you forget your pen. The strategy appeared alongside other categories in combination of two. The Makrani speaker used the request, namely سنگت قلم / ند ء دئے منء ترا دیانے واپس = *sangat nida/kalma dy=friend, will you give your pen to me,* with alerter سنگت = *sangat* = friend, with combination of ‘Offer of repair’, i.e. من ترا دیانے واپس = *mann tara diyani wapas= I will give you back,* with

frequency of occurrences (1 time in situation 2; and 2 in situation 5, see table 4.23), while Rakhshani used the strategy, that is یک منٹ ے واسٹہ قلم ۽ دئے = *yak minty wasta kalma dy= give me pen for one minute*, with combination of 'Offer of repair', that is to say من واپس کنی = *man wapas kani*= I will give you back, with frequency of occurrences (4 times in situation 2 and 2 in situation 5, see table 4.24), whereas Sulemani used the strategy, that is کمئے قلم ۽ دئے = *kamy kalma dy= give me pen for a while*, with combination of 'Offer of repair', namely من لکھا گذا = *ma likha gaddena diyani*= I will write and give you back, with frequency of occurrences (10 times in situation 2; and 2 in situation 5, see table 4.25).

In comparison with English, the data show differences at the strategy level that the strategy 'Request with offer of repair' is not used in English (Blum-Kulka & Olshtain, 1984; Sifianou, 1992; Reiter, 2000; Wierzbicka, 2003; Barron, 2006, 2003; & Warga, 2004, among others); however, it is used in Balochi.

4.26 Indirect request

The following table 4.36 identified 'Indirect request' strategy, used by the participants of the present study:

Table 4.36: Analysis of the strategy 'Indirect request' of Makrani dialect

Coding	Strategy Description	Makrani	
AS24	Arabic Script		من قلم بے هال کت وتنی
	P. Strategy in English	I lost my pen.	
	Roman Script	Man kalm behal kuth wati.	
	Transliteration	Man=I;kalm=pen; behal=forget; kuth=shows past time; wati=my.	
	E. Translation	I forgot my pen.	

Table 4.36.1: Analysis of the strategy 'Indirect request' of Rakhshani dialect

Coding	Strategy Description	Rakhshani	
AS24	Arabic Script		منی بس ۽ من ۽ یل دات
	P. Strategy in English	I lost my pen.	
	Roman Script	Mani busa mana yal dath.	
	Transliteration	Mani=my; bus=bus; mana=me; yal=leave=dat=shows past time.	
	E. Translation	My bus left me.	

Table 4.36.2: Analysis of the strategy ‘Indirect request’ of Sulemani dialect

Coding	Strategy Description	Sulemani
AS24	Arabic Script	من ء انگریزی ء لکگ نہ نے
	P. Strategy in English	I lost my pen.
	Roman Script	Mana angreziya likagh niya.
	Transliteration	Mana=I;angreziya=English;likagh=write;niya=don't know.
	E. Translation	I don't know how to write in English.

As can be seen in table 4.36 (1, 2) that the speakers of the three Balochi dialects used ‘*Indirect request*’ as a standalone strategy to the responses of situations, such as how would you request when *a) you forget your pen, you need one; b) you need lift to university from the teacher; c) you need help writing an application in English*. The Makrani speakers used the strategy, namely من بس من دات = *man kalm behal kuth wati* = *I forgot my pen*, with frequency of occurrences (1 time in situation 5, see table 4.23), while Rakhshani speakers used it, that is *mani busa mana yal dat* = *my bus left me*, with frequency of occurrences (4 times in situation 2, see table 4.24), whereas Sulemani used the strategy, that is to say من ء انگریزی ء لکگ نہ نے = *mana angreziya likagh niya* = *I don't know writing in English*, with frequency of occurrences (2 times in situation 3; and 1 in situation 4, see table 4.25).

The findings show similarity as the speakers of the three dialects used ‘*Indirect request*’ and English. The results correspond to previous investigations (Ervin-Tripp, 1976; House & Kasper, 1981; Blum-Kulka & Olshtain, 1984; Delgado, 1995; Flor & Uso-Juan, 2010; & Salvesen, 2015, among others).

4.27 Request as imperative

Request has been used in imperative form as the Baloch speakers used the strategy to the response of the given situation. Table 4.37 demonstrates the analysis.

Table 4.37: Analysis of the strategy ‘Request as imperative’ of Makrani dialect

Coding	Strategy Description	Makrani
AS28	Arabic Script	منی گود ۽ شود مرچی
	P. Strategy in English	Open the door, please.
	Roman Script	mani guda shod marchi.
	Transliteration	mani=my;guda=dress;shod=wash;marchi=today.
	E. Translation	Wash my dress today.

Table 4.37.1: Analysis of the strategy ‘Request as imperative’ of Rakhshani dialect

Coding	Strategy Description	Rakhshani
AS28	Arabic Script	گدا بشود بانک
	P. Strategy in English	Open the door, please.
	Roman Script	Guda beshod banuk
	Transliteration	Guda=dress;beshod=wash;banuk= formal word used for female.
	E. Translation	Wash my dress, banuk.

Table 4.37.2: Analysis of the strategy ‘Request as imperative’ of Sulemani dialect

Coding	Strategy Description	Sulemani
AS28	Arabic Script	منی جزا شود گودی
	P. Strategy in English	Open the door, please.
	Roman Script	Mai jarra shodh godi.
	Transliteration	Mai=my;jarra=dress;shod=wash;godi=used for wife.
	E. Translation	Wash my dress, godi.

Table 4.37 (1, 2) illustrates that the Baloch speakers used ‘Request as imperative form’ as a standalone strategy to the responses of the situation, such as how would you request when *a) you want to ask your spouse (husband/wife) to wash the dress*. The Makrani speakers used the strategy, namely *منی گود ۽ شود مرچی* = *mani guda shod marchi*= *wash my dress today*, with frequency of occurrences (40 % in situation 7, see table 4.23), while Rakhshani used it, i.e. *گدا بشود بانک* = *Guda beshod banuk*= *wash my dress banuk*, with alerter *= banuk* = a formal word to address a woman as a token of respect which is also used for wife, with frequency of occurrences (45 % in situation 7, see table 4.24), whereas Sulemani, that is *منی جزا شود گودی* = *mai jarra shodh godi*= *wash my dress godi*, with alerter *= godi* = a formal word to address a woman as a token of respect which is also used for wife with frequency of occurrences (43 % in situation 7, see table 4.25).

The data demonstrate similarities as the speakers of the three dialects used ‘*Request as imperative*’. The results show differences at the lexical level as Makrani used ‘*mani guda shod marchi*’, Rakhshani ‘*guda beshod banuk*’, while Sulemani used ‘*mai jarra shodh godi*’ to express the request strategy. In comparison with English, the findings show similarity at the strategy level that ‘*Request in imperative form*’ is used in English (Blum-Kulka & Olshtain, 1984; De Kadet, 1992; Trosberg, 1995; Placencia, 1998; Achiba, 2003; & Yavuz Alzeebaree, 2017, among others).

4.28 Balochi strategies

Based on the data, the present study has found three new request strategies in Balochi, including its dialects, which can be termed as culture specific, apart from the strategies proposed by Blum-Kulka and Olshtain (1984). The following tables 4.39 to 4.41 demonstrate new strategies used by the native speakers of the three dialects of Balochi.

4.28.1 No request as a strategy

The strategy, ‘No request’ is culture specific as it is used by the speakers of Makrani, Rakhshani and Sulemani dialect. The table 4.38 displays the analysis of the strategy.

Table 4.38: Analysis of the strategy ‘No request’ of Makrani dialect

Coding	Strategy Description	Makrani	من دگه ورگ نه لوڻين
AS22	Arabic Script		
	P. Strategy in English	NA	
	Roman Script	Man dega warag na loti.	
	Transliteration	Man=I; dega=more; warag=meal;naloti=will not ask.	
	E. Translation	I will ask for more food.	

Table 4.38.1: Analysis of the strategy ‘No request’ of Rakhshani dialect

Coding	Strategy Description	Rakhshani	من نه لوڻان قلم ء
AS22	Arabic Script		
	P. Strategy in English	NA	
	Roman Script	Man nalotaa kalma.	
	Transliteration	Man=I;nalotaa=will not ask;kalma=pen.	
	E. Translation	I will not ask/request for pen.	

Table 4.38.2: Analysis of the strategy ‘No request’ of Sulemani dialect

Coding	Strategy Description	Sulemani
AS22	Arabic Script	من وڌئه نه لوڻاں
	P. Strategy in English	NA
	Roman Script	mai wadth na lotaa.
	Transliteration	Mai=I; width=food/meal; nalotan=will not ask.
	E. Translation	I will not ask for food.

Table 4.38 (1, 2) demonstrates that the Baloch speakers used ‘No request’ to the responses of situation, such as how would you request when *a) you want to ask your host for more food; b) you forget your pen, you need one*. The Makrani speakers used the strategy ‘No request’ which appeared as a standalone strategy, namely من دگ ورگ نه لوڻيں = *Man dega warag na loti*= *I will ask for more food*, with frequency of occurrences (1 time in situation 1; 6 in situation 2; 18 in situation 3; 17 in situation 4; 1 in situation 5; 7 in situation 6; 1 in situation 7; and 10 in situation 10, see table 4.23), while Rakhshani speakers used the strategy, that is من نه لوڻاں قلم ء = *mann nalotaa kalma*= *I will not ask/request for pen*, with frequency of occurrences (4 times in situation 2; 30 in situation 3; 39 in situation 4; 10 in situation 6; and 17 in situation 10, see table 4.24), whereas Sulemani used the strategy, i.e. من وڌئه نه لوڻاں = *ma wadth na lotaa*= *I will not ask for food*, with frequency of occurrences (5 times in situation 1; 3 in situation 2; 26 in situation 3; 20 in situation 4; 6 in situation 6; 2 in situation 7; and 15 in situation 10, see table 4.25).

The table 4.38 (1, 2) reflects similarity as the speakers of the three dialects used ‘No request’ with slight lexical differences. The data also show differences that the strategy ‘No request’ is not used in English as I did not find any example in previous studies (Blum-Kulka & Olshtain, 1984; Sifianou, 1992; Reiter, 2000; Wierzbicka, 2003; Barron, 2006, 2003; & Warga, 2004, among others), thus the strategy can be termed as Baloch culture specific.

4.28.2 No request because of gender difference

The strategy, 'No request because of gender differences' has been identified in the data, which reflects that the Baloch speakers used the strategy to the responses of the given situation. The following table 4.39 demonstrates the use of the strategy.

Table 4.39: Analysis of the strategy 'No request because of gender' of Makrani dialect

Coding	Strategy Description	Makrani	
AS25	Arabic Script		من وٽ شودی پچان آن
	P. Strategy in English	NA	
	Roman Script	Mann wath shodii puchana.	
	Transliteration	Mann=I;wath=myself;shodii= will wash;puchana=dress.	
	E. Translation	I myself will wash my dress.	

Table 4.39.1: Analysis of the strategy 'No request because of gender' of Rakhshani dialect

Coding	Strategy Description	Rakhshani	
AS25	Arabic Script		وٽ شودی گدان آن
	P. Strategy in English	NA	
	Roman Script	Wath shodi gudana.	
	Transliteration	Wath=myself;shodi= will wash;gudana=dress.	
	E. Translation	I myself wash my dress.	

Table 4.39.2: Analysis of the strategy 'No request because of gender' of Sulemani dialect

Coding	Strategy Description	Sulemani	
AS25	Arabic Script		وٽی جڙا وس شودان
	P. Strategy in English	NA	
	Roman Script	Wati jarra was shoza.	
	Transliteration	Wati=my;jarra=dress;was=myself;shoza=wash.	
	E. Translation	I will wash my dress myself.	

Table 4.39 (1, 2) presents that the most of the Baloch female speakers used 'No request because of gender difference' as a new strategy to the responses of the situation, such as how would you request when *a) you want to ask your spouse (husband/wife) to wash the dress*. The female Makrani dialect used the request, namely من وٽ شودی پچان آن = *ma wath shodii puchana= I myself will wash my dress*, with frequency of occurrences (9 times in situation 3; 6 in situation 4; and 24 in situation 7, see appendix), while female Rakhshani used the strategy, i.e. وٽ شودی گدان آن = *wath shodi gudana= I myself wash my dress*, with frequency of occurrences (11 times in situation 3; 1 in situation 4; and 32 in situation 7, see appendix), whereas Sulemani used the

strategy, that is *وٽي جڙا وس شودان* = *wati jarra was shoza* = *I will wash my dress myself*, with frequency of occurrences (5 times in situation 3; 7 in situation 4; and 23 in situation 7, see appendix).

The data show similarity as the female speakers of the three dialects used ‘*No request because of gender differences*’. Besides, the findings are not consistent with previous studies (Blum-Kulka & Olshtain, 1984; 2005; Trosborg, 1995; Sifianou, 1999 Safont-Jorda, 2008; & Ruytenbeek, Ostashchenko & Kissine, 2017, among others) as ‘*No request because of gender difference*’ has not been used by English speakers, but it is used in Balochi, which is culture specific.

4.28.3 Request with praise

The analysis shows that ‘praise’ was followed by a request in the data, which shows the strategy is culture specific as shown in table 4.40.

Table 4.40: Analysis of the strategy ‘Request with praise’ of Makrani dialect

Coding	Strategy Description	Makrani
AS27	Arabic Script	لاا تئي ورگ سک وش انت کموکے دگے بیار
	P. Strategy in English	It is very tasty, more please.
	Roman Script	Lala tai warag sak vash ant kamko dega biyaar.
	Transliteration	Lala=brother;tai=your;warag=meal;sak=very;vashy=delicious;kamko=more;dega=some;biyaar=bring.
	E. Translation	Brother your meal is very tasty, bring a little more.

Table 4.40.1: Analysis of the strategy ‘Request with praise’ of Rakshani dialect

Coding	Strategy Description	Rakhshani
AS27	Arabic Script	ورگ انچو شر انت کمو دگے بیار
	P. Strategy in English	It is very tasty, more please.
	Roman Script	Waragh hanchu shary ant kamo dega biyaar.
	Transliteration	Warag=meal;hanchu=such a ;shary=tasty;kamo=little;dega=other;biyaar=bring.
	E. Translation	Such a tasty meal, bring a little more.

Table 4.40.2: Analysis of the strategy ‘Request with praise’ of Sulemani dialect

Coding	Strategy Description	Sulemani
AS27	Arabic Script	ادی/ادا تئی ورد باز وش این کمین دومی ئے بیار
	P. Strategy in English	It is very tasty, more please.
	Roman Script	Ada/adi tai wadth baz washy kamy domi biyaar.
	Transliteration	Ada/adi=brother/sister; tai=your;wadth=meal;baz=very;washy=delicious; kamy=little;domi=more;biyaar=bring.
	E. Translation	Brother/sister your meal is very delicious bring a little more.

Table 4.40 (1, 2) illustrates that the Baloch speakers used ‘*Request with praise*’ as a standalone strategy to the responses of the situation, such as how would you request when *a) you want to ask your host for more food*. The Makrani used the request, namely لالا تئی ورگ سک وش انت کمو گے بیار = *lala tai warag sak vashy kamko dega biyaar= brother, your meal is very tasty, bring little more*, with alerter لالا = *lala* = brother, with frequency of occurrences (49 times in situation 6, see table 4.23), whereas Rakhshani used the strategy, that is = *ورگ انچو شر انت کمو گے بیار waragh hanchu shary kamo dega biyaar= such a tasty meal, bring little more*, with frequency of occurrences (36 times in situation 6, see table 4.24), while Sulemani used the strategy, i.e. ادی/ادا تئی ورد باز وش این کمین دومی ئے بیار = *ada/adi tai wadth baz washy kamy domi biyaar= brother/sister your meal is very delicious, bring a little more*, with alerter ادی/ادا = *ada/adi* = brother/sister, with frequency of occurrences (23 times in situation 6, see table 4.25)

Table 4.40(1, 2) reflects similarity as the speakers of the three dialects used ‘*Request with praise*’ in their responses. *Besides*, the data present differences at the lexical level as Makrani, Rakhshani and Sulemani used different lexical items to express the request strategy {see table 4.40 (1,2)}. In comparison with English, the results show difference at the strategy level that the strategy ‘*Request with praise*’ is not used as an apology strategy in English speech act as the findings of previous studies (Blum-Kulka & Olshtain, 1984; Sifianou, 1992; Reiter, 2000; Wierzbicka, 2003; Barron, 2006, 2003; & Warga, 2004, among others) are not consistent, thus the strategy can be termed as culture specific.

The above section analyzed the strategies to express request in Balochi, including similarities and differences in English and Balochi. The following section deals with discussion on the findings of request strategies.

4.29 Discussion on request strategies

The result of the request strategy in Balochi across ten situations revealed various strategies were used to express request, including similarities and differences in English and Balochi.

The Baloch speakers used '*Direct request with explanation*' (see table 4.28 (1, 2) as Makrani speakers used the strategy with frequency of occurrences (209 times, see table 4.23), while Rakhshani speakers used it with the frequency of occurrences (159 times, see table 4.24), whereas Sulemani speakers used the strategy with the frequency of occurrences (198 times, see table 4.25). The findings of the previous studies (Wierzbicka 1985; Lubecka 2000; Rathmayr 1994; Larina 2003, House 2005) show German, Polish and Russian have all been characterized as more direct than English.

The results from previous study show a wider range of direct request strategies offered in Polish and Russian (see Marcjanik 1997; & Berger 1997 among others) than the two Germanic languages. The results further find that the Baloch speakers used '*Polite direct request with explanation*' as a strategy that appeared alongside other categories in combination of two or three (see table 4.26 (1, 2)). The data also reveal that the Baloch speakers used '*direct request*' as a standalone strategy, which is ranked as the second highest strategy as Makrani speakers used it with the frequency of (161 times, see table 4.3), while Rakhshani used the strategy (216 times, see table 4.4), whereas Sulemani speakers used it with frequency of occurrences (284 times, see table 4.5).

The Baloch speakers also used ‘*Direct request with if*’ as a strategy {see tables 4.31 (1, 2)} The Makrani speakers used the strategy along alerter and with frequency of occurrences across ten situations (23 times, see table 4.23), while Rakhshani speakers used ‘*Direct request with if*’ strategy along alerter with frequency of occurrences (39 times, see table 4.24), whereas Sulemani speakers used the strategy along alerter and with frequency of occurrences (38 times, see table 4.25). The results are in line with previous studies (Blum-Kulka & Olshtain, 1984; Ellis, 1994; Trosborg, 1995; Hill, 1997; Sifianou, 1999; Trosborg, 2011; & Azwan, 2018, among others).

The results of the current study reflect that Baloch speakers used more direct strategies, that is, ‘*Polite direct request with explanation*’ {see tables 4.26 (1, 2); 4.28 (1, 2)}. The findings are in line with Eslamirasekh (1993) when she argues that in cultures such as Iranian, acknowledgment of one’s status as a member of the group has greater importance in determining norms of interaction than considerations of individual freedom, similarly, the results of the present study show that to the response of request to an individual with higher authority, the Baloch speakers used ‘*Polite direct request*’.

The reason behind the use of high-frequency direct strategies among Baloch speakers may be that the situations chosen to generate request strategies are used in everyday conversations as in our daily conversations, the majority of our requests are addressed to our friends or family members with whom we do not feel formal as it is reflected in the results of the present study (see table 4.27(1,2); however, we communicate in a formal way to the ones who are in the position of power, The Baloch speakers also used polite way of requesting as the present study reveal ‘*Polite direct request with explanation*’ {see 4.26(1,2)}.

The findings of this study regarding strategies a) *Query preparatory and strong hint* support that the Baloch speakers had all the strategies at their disposal, they tend to rely predominantly on imperatives, direct request, and polite direct request for expressing their requests. The findings of the present study also support the existence of universal strategies for making requests across cultures, but indicate culture-specific differences in the preference for certain strategies, such as ‘*statements of obligation*’; ‘*Query preparatory*’ and ‘*Strong hint*’ have not been used very frequently. The findings show that the Baloch speakers used ‘*Query preparatory*’ which appeared alongside other category in combination of two, {see tables 4.29 (1, 2)}. The Makrani used the strategy with frequency (4 times, see table 4.23), while Rakhshani speakers used it (8 times, see table 4.24), whereas Suleamni used it with the frequency of occurrences (2 times, see table 4.25). The findings of the present study are consistent with (Morgan, 1977; Blum-Kulka & Olshtain, 1984; Wierzbicka, 1985; De Kadet, 1992; Reiter, 2000; Yeganeh, 2016; & Daramasajeng, 2019, among others, add these in reference list), while parallel strategy exists in Balochi.

The results of the present study also show indirect strategies as the native speakers of Balochi used ‘*Indirect strategy*’ with a slight lexical difference {see table 4.36 (1, 2)}. The speakers of Makrani dialect used ‘*Indirect strategy*’ (1 time, see table 4.23), while Rakhshani speakers used it with the frequency of occurrences (4 times, see table 4.24), whereas Sulemani used the strategy with frequency of occurrences (3 times, see table 4.25). In Western and English culture, however, we consider conventionally indirect strategies, which may be because Western societies are under the influence of individualism, which grants all human beings the freedom to think and decide individually and therefore is associated with the principle of autonomy (Brandon, 1994). Speakers of Asian languages also use strategies related to negative politeness,

which appears to imply deference and gives special priority to the time and the needs of others, which involves strategies, such as indirect demands, which reflect collective cultures (Belza, 2008). The results of the ‘Indirect strategy’ in the present study are in line with studies (Ervin-Tripp, 1976; House & Kasper, 1981; Blum-Kulka and Olshtain, 1984; Delgado, 1995; Flor & Uso-Juan, 2010; and Salvesen, 2015, among others), while the parallel strategy exists in Balochi.

One of the important aspects which is often associated with politeness in pragmatic theories is indirectness (see Brown and Levinson 1987; Grice 1975; Leech 1983 among others) and this link is often claimed to be universal (Blum-Kulka & Olshtain 1984); however, research on non-English languages has provided contrary evidence (see Byon 2006; Hassall 1999; Lee-Wong 1994; Matsumoto 1988; Ogiermann 2009; Rue & Zhang 2008; Wierzbicka 1985). Similarly, the findings of the present study do not agree with the association of indirectness with politeness as the Baloch speakers used direct strategies, including imperatives while making requests. The findings of the present study agree with those from Nguyen and Le Ho (2013), suggesting that imperatives do not necessarily imply impoliteness in their culture, similarly, the present study also suggests that directness in any culture may not be considered as impolite which may lead to misconception towards a culture or society.

Baloch speakers used more direct strategy, while indirect strategies were not preferred but Baloch culture is more formal, so the findings of this study add more evidence that perceptions of this link have been colored by cultural norms. Thus, the indirectness-politeness association must be interpreted from a language and culture specific perspective, which has also been suggested by various studies (Byon 2006; Hassall 1999; Lee-Wong 1994; Matsumoto 1988; Nguyen & Le Ho, 2013; Ogiermann 2009; Wierzbicka, 1985), conducted on non-English countries.

In Baloch culture, one can observe a collective orientation, which emphasizes involvement, interference, interdependence and a strong sense of familial duties, which indicate that people tend to depend upon their relationship with others, and this dependency upon others is especially common within the family. The results also show that the Baloch speakers used ‘Request with offer of repair’ as they were concerned for their fellow beings, which reflect the collective culture of Baloch society. The results show that the Makrani used ‘Request *with offer of repair*’ which appeared alongside other categories in combination of two {see tables 4.35(1, 2)}, with frequency of (3 times, see table 4.23), while Rakhshani speakers used it with frequency of occurrences (6 times, see table 4.24), whereas Sulemani used the strategy with frequency of occurrences (12 times, see table 4.25). The results of the strategy are not in line with (Blum-Kulka Olshtain, 1984; Sifianou, 1992; Reiter, 2000; Wierzbicka, 2003; Barron, 2006, 2003; and Warga, 2004, among others).

As discussed in the above section (table 4.26 to 4.40 in the analysis section) that the Baloch speakers employed several new strategies, in addition to applying a majority of the strategies in Blum-Kulka Olshtain (1984) taxonomy. These new strategies that can be termed culture specific as Ochs (1996) indicates that there are certain commonalities across the world’s language communities. For her, certain similar linguistic means to achieve certain similar social ends; however, the present study reveals a number of dissimilar request strategies in Balochi compared with Blum-Kulka Olshtain (1984) taxonomy. According to Wierzbicka (1985), the differences in applying speech acts in different societies may be linked to various cultural norms. The results demonstrate the Baloch native speakers used ‘Request *with praise*’ as a strategy which appeared as a standalone. The results reflect similarity as the respondents of the three dialects used ‘Request *with praise*’ with a slight lexical difference (see table 4.40(1, 2). The

findings further reveal differences at the strategy level that the strategy '*Request with praise*' is not used in English (Blum-Kulka & Olshtain, 1984; Sifianou, 1992; Reiter, 2000; Wierzbicka, 2003; Barron, 2006, 2003; & Warga, 2004, among others), while it used as a new strategy in Balochi.

The results indicate that '*Direct request with explanation*'; '*Direct request*'; '*Polite request without explanation*' were the most frequently used strategies, whereas *Indirect request* and *Want statement* were the least preferred strategies, while the hedged performatives and obligation statements were not used.

The findings reveal that Baloch speakers do relate directness and indirectness in making requests the way defined in the CCSARP project. Though in Balochi, the overall degree of directness is greater than in English, the indirectness of the request speech act increases. The results also indicate variations in English and Balochi request strategies, which support a culture-specific classification of at least some aspects of speech-act types across languages; however, this does not mean that there are no universal, or at least cross-cultural shared characteristics of speech-acts, as the study found strong evidence that both languages have also similar strategies. It does however indicate that more comparisons across languages on these lines would need to be alert to universal and cultural-specific factors as they seek to take into account the dynamic nature of interdependence between functional considerations, linguistic context, and social rules of use regulating speech-act realization in any particular language. The problem as to which aspects of the particular speech act across languages should be considered universal and what is culture specific certainly requires more study.

The speech act of request in Balochi with reference to English has been analyzed in the above section and the following section will analyze the speech act of 'Offer' in Balochi. The

table 4.41 gives a short review of the offer framework, whereas tables 4.42; 4.43, and 4.24 reflect the frequency of offer strategies produced by the native of Makrani, Rakhshani and Sulemani dialects.

4.30 Offer speech act analysis

Table 4.41: A short overview of the framework of offer

Type	Example
1) Mood derivable	e.g. <i>Let me carry them for you.</i>
2) Hedged performatives	e.g. <i>I offer you to have a look at the bookcase if you like.</i>
3) Locution derivable	e.g. <i>Give me your plate.</i>
4) Want statement	e.g. <i>I wanna give this to you.</i>
5) Suggestory formula	e.g. <i>How about coming to our home tonight?</i>
6) Query preparatory	e.g. <i>Do you want me to help you?</i>
7) State preparatory	e.g. <i>If you want I can help you.</i>
8) Strong hint	e.g. <i>The chicken is tasty.</i>
9) Imperative	e.g. <i>Eat it.</i>
10) Formulaic gift offer	e.g. <i>It is not worthy of you.</i>
11) Vulgar expressions	e.g. <i>Take it, as if a dog took it.</i>
12) Requests	e.g. <i>Please, come to our home tonight.</i>

(Barron, 2003, 2005)

Table 4.42: Offer strategies produced by Baloch native speakers of Makrani dialect across the ten situations

Strategies	Situation1	Situation2	Situation3	Situation4	Situation5	Situation6	Situation7	Situation8	Situation9	Situation10
OS1	-	-	1	-	6	3	-	-	-	-
OS2	-	1	8	2	1	3	3	3	1	-
OS3/OS4	1/0	0/19	0/16	0/0	0/0	0/12	0/4	0/2	0/2	0/0
OS5	-	-	1	-	1	-	-	-	2	-
OS6/OS16	4	4	12	-	-	14	27	19	20	28
OS7/OS8	3/2	2/0	3/0	8/0	9/0	57/0	6/0	26/0	-	1/0
OS9	80	43	37	72	79	-	44	18	42	13
OS10	-	-	-	-	-	-	-	-	-	-
OS11	-	-	-	-	-	-	-	-	-	-
OS12	-	-	-	-	-	0/1	-	-	0/5	0/21
OS13/OS14	1/1	1/12	-	4	-	1	-	1	-	-
OS15	-	-	-	-	-	-	-	-	-	-
OS17	3	-	-	-	-	-	-	-	-	-
OS18	-	-	-	-	-	-	-	-	-	-
OS19	3	4	5	3	6	9	6	9	7	2
OS20	-	10	-	-	-	-	-	-	1	-
OS21/OS22	1	1/6	18	17	1	7	1	-	19/0	27/10
OS23	1	2	15	9	5	-	7	11	2	-
OS24	1	-	2	-	-	-	-	-	-	-
OS25	-	-	-	-	-	3	-	5	-	-
OS26			1					6		

OS1=Mood Derivable; OS2=Hedged Performatives; OS3=Locution Derivable=OS4; Want statements; OS5=Suggestory formula;OS6=Query preparatory;OS7=State preparatory; OS8=Strong hint;OS9=Imperative; OS10=Formulaic gift offer;OS11= Vulgar expression; OS13=Offer in assertive form; OS15=Denying offering; OS16=Offer in interrogative form; OS17=Don't ask but present; OS18=Blank DCT; OS19=English influence; OS20=Asking whereabouts and offer; OS21=Asking to sit and offer; OS22=Asking for choice; OS23=Showing concern and offer; OS24=Offer as repair form; OS25=Offer with modal verb form; OS26=Direct offer

Table 4.43: Offer strategies produced by Baloch native speakers of Rakhshani dialect across the ten situations

Strategies	Situation1	Situation2	Situation3	Situation4	Situation5	Situation6	Situation7	Situation8	Situation9	Situation10
OS1	-	-	-	-	-	-	1	1	-	-
OS2	-	-	-	-	1	1	2	-	-	-
OS3/OS4	0/0	0/22	0/23	0/0	0/0	0/3	0/0	0/0	0/1	0/0
OS5	-	-	1	-	-	-	-	-	-	-
OS6/OS16	2	8	10	-	-	35	46	18	31	31
OS7/OS8	1/1	0/0	4/0	6/0	7/0	42/0	5/0	37/0	-	-
OS9	90	32	35	83	80	1	27	19	-	11
OS10/OS11	-	-	-	-	-	-	-	-	-	-
OS12	-	-	-	-	-	-	-	-	-	-
OS13/OS14	1/14	1/19	-	5/1	-	2/0	-	-	-	0/26
OS15	-	-	-	-	-	-	-	-	-	-
OS17	2	-	-	-	-	-	-	-	-	-
OS18	-	-	-	-	-	-	-	-	-	-
OS19	3	-	5	3	11	7	11	8	-	1
OS20	-	10	-	-	-	-	-	-	1	-
OS21/OS22	-	3/10	-	-	-	-	-	-	18/4	21/13
OS23	-	-	16	4	3	2	1	2	-	-
OS24	-	-	12	-	-	-	-	-	-	-
OS25	-	-	-	-	3	8	-	11	-	-
OS26	-	-	-	-	-	2	9	7	-	-

OS1=Mood Derivable; OS2=Hedged Performatives; OS3=Locution Derivable=OS4; Want statements; OS5=Suggestory formula;OS6=Query preparatory;OS7=State preparatory; OS8=Strong hint;OS9=Imperative; OS10=Formulaic gift offer;OS11= Vulgar expression;OS12=Request; OS13=Offer in assertive form; OS15=Denying offering; OS16=Offer in interrogative form; OS17=Don't ask but present; OS18=Blank DCT; OS19=English influence; OS20=Asking whereabouts and offer; OS21=Asking to sit and offer; OS22=Asking for choice; OS23=Showing concern and offer; OS24=Offer as repair form; OS25=Offer with model verb form; OS26=Direct offer

Table 4.44: Offer strategies produced by Baloch native speakers of Sulemani dialect across the ten situations

Strategies	Situation1	Situation2	Situation3	Situation4	Situation5	Situation6	Situation7	Situation8	Situation9	Situation10
OS1	-	-	2	-	6	3	-	-	-	-
OS2	-	1	7	1	-	2	9	5	1	-
OS3/OS4	-	0/23	0/14	0/1	0/2	0/6	0/4	-	-	-
OS5	-	-	1	-	1	-	-	-	-	-
OS6/OS16	5	3	5	2	-	34	5	19	7	46
OS7/OS8	3/1	-	8/0	8/0	16/0	31/0	2/0	32/0	-	1/0
OS9	82	66	40	72	74	4	70	25	39	12
OS10	-	-	-	-	-	-	-	-	-	-
OS11	-	-	-	-	-	-	-	-	-	-
OS12	-	-	-	-	-	0/1	-	-	0/5	0/21
OS13/OS14	0/1	2/2	1/1	2/0	-	1/0	-	-	0/23	0/28
OS15	-	-	-	-	-	-	-	-	-	-
OS17	-	-	1	-	-	1	-	2	-	-
OS18	-	-	-	-	-	-	-	-	-	-
OS19	8	-	3	8	9	7	6	2	3	-
OS20	-	3	-	-	-	-	-	-	7	-
OS21/OS22	-	0/1	-	-	-	-	1/0	-	20/0	7/6
OS23	-	1	13	6	-	1	8	9	2	1
OS24	1	-	5	-	-	-	-	-	-	-
OS25	-	-	-	-	-	7	-	5	-	-
OS26	-	-	1	-	-	5	1	7	-	-

OS1=Mood Derivable; OS2=Hedged Performatives; OS3=Locution Derivable=OS4; Want statements; OS5=Suggestory formula;OS6=Query preparatory;OS7=State preparatory; OS8=Strong hint;OS9=Imperative; OS10=Formulaic gift offer;OS11= Vulgar expression;OS12=Request; OS13=Offer in assertive form; OS15=Denying offering; OS16=Offer in interrogative form; OS17=Don't say but present; OS18=Blank DCT; OS19=English influence; OS20=Asking whereabouts and offer; OS21=Asking to sit and offer; OS22=Asking for choice; OS23=Showing concern and offer; OS24=Offer as repair form; OS25=Offer with model verb form; OS26=Direct offer.

4.31 Offer speech act

The working definition of 'offer' is restated here: an offer is a proposal to perform an action or to provide someone with a service when there is no obligation to do so. The purpose of the section is to explore various strategies in Balochi to express offer speech act and to find out similarities and differences in English and Balochi. The following tables demonstrate the analysis:

4.32 Imperative

Table 4.45: Analysis of the strategy 'Imperative' of Makrani dialect

Coding	Strategy Description	Makrani	واجہ بزور منی قلم ء/ند ء
OS9	Arabic Script		
	P. Strategy in English	Eat it.	
	Roman Script	Waja bozur mani kalma/nida.	
	Transliteration	Waja=sir;bozur=take;mani=my;kalma/nid=pen.	
	E. Translation	Sir, take my pen.	

Table 4.45.1: Analysis of the strategy 'Imperative' of Rakhshani dialect

Coding	Strategy Description	Rakhshani	بیا پل ترا من چائے وارین ئی
OS9	Arabic Script		
	P. Strategy in English	Eat it.	
	Roman Script	Bia pul tara mann chae warayni.	
	Transliteration	Bia=come;pul=friend;tara=you;mann=I;chae=tea;warayni= will get.	
	E. Translation	Come friend, I will get you a cup of tea.	

Table 4.45.2: Analysis of the strategy 'Imperative' of Sulemani dialect

Coding	Strategy Description	Sulemani	ادا مئے کمپوٹرا بر
OS9	Arabic Script		
	P. Strategy in English	Eat it.	
	Roman Script	Ada mai computra bar.	
	Transliteration	Ada=brother;mai=my;computra=computer;bar=away.	
	E. Translation	Brother, take my computer.	

Table 4.45 (1, 2) presents that the Baloch speakers used 'Imperative' as a standalone offer strategy to the responses of the situations, i.e. how would you offer when *a) You want to offer your pen to your teacher; b) You want to offer a cup of tea to your ex-classmate; c) You want to offer your laptop to your brother*. The Makrani speakers used the strategy, namely **واجہ بزور منی قلم ء/ند ء** = *waja bozur mani kalma/nida= sir, take my pen*, with alerter **واجہ** = *waja* = sir, with frequency of occurrences across ten situations (80 times in situation 1; 43 in situation 4; 37 in situation 3; 72 in situation 4; 79 in situation 5; 44 in situation 7; 18 in situation 8; 42 in situation 9; and 5 in situation 10, see table 4.42), whereas Rakhshani used

the strategy, that is بیا پل ترا من چائے وارین ئی = *bia pul tara ma chae waray ni* = *come friend I will get you a cup of tea*, with alerter پل = *pul* = dear, with frequency of occurrences (90 times in situation 1; 32 in situation 2; 35 in situation 3; 83 in situation 4; 80 in situation 5; 1 in situation 6; 27 in situation 7; 19 in situation 8; 37 in situation 9 and 11 in situation 10, see table 4.43), while Sulemani used the strategy, i.e. ادا مئے کمپوٹرا بر = *ada mai computra bar* = *brother, take my computer*, with alerter ادا = *ada* = brother, with frequency of occurrences (82 times in situation 1; 66 in situation 2; 40 in situation 3; 72 in situation 4; 74 in situation 5; 4 in situation 6; 70 in situation 7; 32 in situation 8; 39 in situation 9 and 12 in situation 10, see table 4.44).

The data in the table show similarities in the three dialects; however, the analysis indicate differences in Rakhshani at the lexical level, namely واجہ بزور منی قلم ء / ند ء = *waja bozur mani kalma* = *sir, take my pen*, in Makrani; بیا پل ترا من چائے وارین ئی = *bia pul tara mai chae waray ni* = *come friend, I will get you a cup of tea*, and ادا مئے کمپوٹرا بر = *mai computra bar* = *brother, take my computer*. The findings reflect similarity as the strategy is used in English, i.e. ‘*take my pen*’ (Hancher, 1979; Barron, 2003; Allami, 2012), and the parallel strategy exists in Balochi [see table 4.45 (1, 2)].

4.33 Want statement

A statement of speaker’s needs, demands, wishes and desires, that are covered in this category. The following table 4.46 reflects the use of the strategy.

Table 4.46: Analysis of the strategy ‘Want statement’ of Makrani dialect

Coding	Strategy Description	Sulemani	
OS4	Arabic Script		لاا من کلپی کنی کاریں
	P. Strategy in English	I want to give this to you.	
	Roman Script	Lala, man capy kani kari.	
	Transliteration		
	E. Translation	Brother, I will copy and bring it.	

Table 4.46.1: Analysis of the strategy ‘Want statement’ of Rakhshani dialect

Coding	Strategy Description	Rakhshani
OS4	Arabic Script	منی تئی ھلف کنال
	P. Strategy in English	I want to give this to you
	Roman Script	Mai tai half kana
	Transliteration	Mai=I; tai=your;half=help;kana=will
	E. Translation	I will help you

Table 4.46.2: Analysis of the strategy ‘Want statement’ of Sulemani dialect

Coding	Strategy Description	Sulemani
OS4	Arabic Script	من ترا پے کاپی کنال کارا نیش
	P. Strategy in English	I want to give this to you
	Roman Script	Mann tara pa capy kana kara nish
	Transliteration	Mann=I;tara =you;pa=for; capy=photocopy;kana=will; kara nish=bring
	E. Translation	Brother, I will copy and bring it

Table 4.46 (1, 2) reflects that Baloch speakers used ‘Want statement’ as a standalone offer strategy to the responses of the situation, such as how would you offer when *a) you want to help your classmate to photocopy the notes*. The Makrani used the strategy, namely للا من کاپی کنی کارین = *lala mann capy kani kari= brother, I will copy and bring it*, with alerter للا = *lala* = brother, with frequency of occurrences (19 times in situation 2; 16 in situation 3; 12 in situation 6; 4 in situation 7; 2 in situation 8; and 2 in situation 9, see table 4.42), while Rakhshani used the strategy, that is منی تئی ھلف کنال = *mani tai half kana= I will help you*, with frequency of occurrences (22 in situation 2; 23 in situation 3; 3 in situation 6; and 1 in situation 9, see table 4.43), whereas Sulemani speakers used the strategy, that is to say من ترا پے کاپی کنال کارا نیش = *ma tara p capy kana kara nish= brother, I will copy and bring it*, with frequency of occurrences (23 times in situation 2; 14 in situation 3; 1 in situation 4; 2 in situation 5; and 6 in situation 6, see table 4.44).

The findings show similarity in the three dialects in terms of its use, but the data also show differences at the lexical level. The results indicate similarities in comparison with English that the strategy *is* used in English, namely ‘*I want to give this to you*’ (Tiersma, 1986; Rabinowitz, 1993; Barron, 2003), and the parallel strategies are used in Balochi including its dialects (see table 4.46 (1,2)).

4.34 Query preparatory

The basic forms for the most explicit realization of a request are contained in this category in English, in which an interrogative or an interrogative-cum-conditional form is the central structure. The table 4.47 demonstrates the analysis of the strategy ‘Query preparatory’.

Table 4.47: Analysis of the strategy ‘Query preparatory’ of Makrani dialect

Coding	Strategy Description	Makrani	
OS6+OS16	Arabic Script		من تئي کمک کنائ
	P. Strategy in English	Do you want me to help?	
	Roman Script	Mann tai kumak kana?	
	Transliteration	Mann=I;ta=your;kumak=help;kana= may i(interrogative sign)	
	E. Translation	May I help you?	

Table 4.47.1: Analysis of the strategy ‘Query preparatory’ of Rakhshani dialect

Coding	Strategy Description	Rakhshani	
OS6+OS16	Arabic Script		ترا کمک لوٹی اماں
	P. Strategy in English	Do you want me to help?	
	Roman Script	Tara kumak loti ama?	
	Transliteration	Tara=you;kumak=help;loti=need;ama=mother; interrogative sign is in expression?	
	E. Translation	Do you need help mother?	

Table 4.47.2: Analysis of the strategy ‘Query preparatory’ of Sulemani dialect

Coding	Strategy Description	Sulemani	
OS6+OS16	Arabic Script		ماسی تئي سامان ء زیران؟
	P. Strategy in English	Do you want me to help?	
	Roman Script	Masi tai samana zeera?	
	Transliteration	Masi=Aunty;tai=your;samana=leggage; zeera;pick	
	E. Translation	Aunty may I pick your luggage?	

Table 4.47 (1, 2) indicates that the respondents of the three dialects used ‘Query preparatory’ as a standalone offer strategy to the responses of the situation, how would you offer if *a) you want to help your classmate to photocopy the notes; b) you want to help an old woman struggling with her bag*. The Makrani speakers used the strategy, namely *من تئي کمک کنائ = mann tai kumak kana? = may I help you?*, with frequency of occurrences (4 times in situation 1;4 in situation 2; 12 in situation 3; 14 in situation 6; 27 in situation 7; 19 in situation 8; 20 in situation 19; and 28 in situation 10, see table 4.42), while Rakhshani speakers used the strategy, i.e. *ترا کمک لوٹی اماں = tara kumak loti ama? = do you need help mother?*, with alerter *اماں = ama = mother*, with frequency of occurrences (2 times in situation 1; 8 in situation 2; 10 in situation 3; 35 in situation 6; 46 in situation 7; 18 in situation 8; 31 in situation 9; and

31 in situation 10, see table 4.43), whereas Sulemani respondents used it, that is ماسی تئی سامان = *masi tai samana zeera?* = *aunty may I pick your luggage?*, with alerter ماسی = *masi*, which is used as token of respect for woman, with frequency of occurrences (5 times in situation 1; 6 in situation 2; 5 in situation 3; 2 in situation 4; 34 in situation 6; 5 in situation 7; 19 in situation 8; 14 in situation 9; and 46 in situation 10, see table 4.44).

The data demonstrate similarity that the respondents of the three dialects used the strategy. Besides, the findings show differences in Rakhshani at the lexical level, that is to say ترا کمک لوٹی = *mann tai kumak kana* = *may I help you?*, while in Makrani; ماسی تئی سامان اهان = *tara kumak loti ama* = *do you need help mother?*, whereas in Rakhshani ماسی تئی سامان زیران = *masi tai samana zeera?* = *aunty may I pick your luggage?*, which can be termed as socio-regional differences.

The analysis further shows that the strategy is also used in English (Hancher, 1979; Tiersma, 1986; Barron, 2003; Allami, 2012) and the parallel strategy exists in Balochi as shown in table 4.47 (1,2).

4.35 State preparatory

It is to express overtly affirmation of utterances that the preparatory conditions for an offer hold in a conventionalized way (Barron, 2003). The table 4.48 identifies the use of ‘state preparatory’ to express offer in Balochi.

Table 4.48: Analysis of the strategy ‘State preparatory’ of Makrani dialect

Coding	Strategy Description	Makrani
OS7	Arabic Script	شمارا اگه منی کمگ درکار است من کمک کرت کنی
	P. Strategy in English	If you want I can help you.
	Roman Script	Shumra aga mani kumk darker ast ta mai shumy kumk kut kani.
	Transliteration	Shumra=you;aga=if;mani=my;kumak=help;darker=need;ast=shows present time;ta=then;ma=I;shumy=your;kumak=help;kurt=do;kani=can.
	E. Translation	If you need my help, I can help you.

Table 4.48.1: Analysis of the strategy ‘State preparatory’ of Rakhshani dialect

Coding	Strategy Description	Rakhshani
OS7	Arabic Script	ترا اگه کمک لوٹی تئو منا بگس ئے
	P. Strategy in English	If you want I can help you.
	Roman Script	Tara aga kumak loti tau mana begoshy.
	Transliteration	Tara=you;aga=if;kumak=help;loti;need;tu=then;mana=me;begoshy=tell.
	E. Translation	If you need help then tell me.

Table 4.48.2: Analysis of the strategy ‘State preparatory’ of Sulemani dialect

Coding	Strategy Description	Sulemani
OS7	Arabic Script	ماسی من ترا بڈائیں آن اگا گشئے
	P. Strategy in English	If you want I can help you.
	Roman Script	Masi ma tara badahena aga gushy ?
	Transliteration	Masi=Aunty; ma=I;tara=you;badahena=help;aga=if;gushy=say?
	E. Translation	Aunty, may I help you if you say.

Table 4.48 (1, 2) illustrates that the respondents used ‘State preparatory’ as a standalone offer strategy to the responses of the situations , such as how would you offer when a) *You want to offer help to man/woman who does not know how to use the ATM machine*; b) *You want to help an old woman struggling with her bag*. The Makrani speaker used the strategy, namely شمارا اگه منی کمگ درکار است من کمک کرت کنی = *Shumara aga mani kumak darker ast ta ma shumy kumak kurth kani*= *If you need my help I can help you*, with frequency of occurrences (3 times in situation 1; 2 in situation 2; 3 in situation 3; 8 in situation 4; 9 in situation 5; 57 in situation 6; 6 in situation 7; 26 in situation 8; and 1 in situation 10, see table 4.42), while Rakhshani used the strategy, that is ترا اگه کمک لوٹی تئو منا بگس ئے = *tara aga kumak loti tu mana begoshy*= *If you need help then tell me*, with frequency of occurrences (1 time in situation 1; 4 in situation 3; 6 in situation 4; 7 in situation 5; 42 in situation 6; 5 in situation 7; and 37 in situation 8, see table 4.43), whereas Sulemani used it, i.e. ماسی من ترا بڈائیں آن اگا گشئے = *masi mann tara badahena aga gushy* ?= *Aunty may I help you if you say*, with alerter ماسی = *masi* which is used as token of respect for woman, with frequency of occurrences (3 times in situation 1; 8 in situation 3; 8 in situation 4; 16 in situation 5; 31 in situation 6; 2 in situation 7; 32 in situation 8; 1 in situation 10, see table 4.44).

According to table 4.48(1, 2), the data show similarity as the respondents of the three dialects used the strategy. *Besides*, the analysis shows difference at the lexical level in three

dialects. The results indicate similarity in comparison with English as the strategy *is* used in English, namely '*If you want I can help you?*' (Hancher, 1979; Tiersma, 1986; Bilbow, 2002; Barron, 2003; Allami, 2012), and the parallel strategy is used in Balochi.

4.36 Strong hint

The strategy has utterances, having a partial reference to the objects or elements necessary for carrying out the offer act (Barron, 2003). The Baloch speakers of the three dialects used the strategy shown in table 4.49.

Table 4.49: Analysis of the strategy 'Strong hint' of Makrani dialect

Coding	Strategy Description	Makrani	واجه منی کرا فلم نے اسٹ انت
OS8	Arabic Script		
	P. Strategy in English	The chicken is tasty.	
	Roman Script	Waja mani kira kalmy asty ant.	
	Transliteration	Waja=sir;mani=I;kira=have;kalmy=pen;asty=shows present time.	
	E. Translation	Sir, I have a pen.	

Table 4.49.1: Analysis of the strategy 'Strong hint' of Rakhshani dialect

Coding	Strategy Description	Rakhshani	من تئی سامان ء زرت کنی
OS8	Arabic Script		
	P. Strategy in English	The chicken is tasty.	
	Roman Script	Ma tai samana zurt kani.	
	Transliteration	Ma=I;tai=your;samaana=luggage; zurt=pick;kani=can.	
	E. Translation	I can pick your luggage.	

Table 4.49.2: Analysis of the strategy 'Strong hint' of Sulemani dialect

Coding	Strategy Description	Sulemani	من تئی گنڈا زرت کنل
OS8	Arabic Script		
	P. Strategy in English	The chicken is tasty.	
	Roman Script	Ma tai gandha zudrt kana.	
	Transliteration	Ma=I; tai=your;gandha=luggage;zudrt=pick;kana=can.	
	E. Translation	I can pick your luggage.	

As shown in table 4.49 (1, 2) that the respondents used 'Strong hint' as a standalone offer strategy to the responses of the situations when they were asked how would you offer if *a) you want to offer your pen to your teacher; b) You want to help an old woman struggling with her bag*. The Makrani speakers used the strategy, namely *واجه منی کرا فلم نے اسٹ انت* = *waja mani kira kalmy asty= Sir, I have a pen*, with frequency of occurrences (2 times in situation 1, see table 4.42), while Rakhshani used the strategy, that is *من تئی سامان ء زرت کنی* = *ma tai samana zurt kani= I can pick your luggage*, with frequency of occurrences (1 time in situation 1, see table 4.43), whereas Sulemani used the strategy, that is to say *من تئی گنڈا زرت کنل* = *ma tai gandha zudrt kana= I can pick your luggage*.

کنار = *ma tai gandha zudrt kana?* = من تئی گنڈا زرٹ کنار, with frequency of occurrences (1 time in situation 1, see table 4.44).

The analysis shows similarity in the three dialects. Besides, the findings show differences at the lexical level in three dialects. In comparison with English, the results show similarity at the strategy level as the strategy *is* used in English, i.e. ‘*The chicken is tasty*’ (Hancher, 1979; Tiersma, 1986; Bilbow, 2002; Barron, 2003; Allami, 2012), and parallel strategy is used in Balochi.

4.37 Offer with modal verb

The offer strategy ‘Offer with modal verb’ is language and culture specific and modal verbs are used to express offer. The table 4.50 reflects the strategy used by Baloch speakers.

Table 4.50: Analysis of the strategy ‘Offer with modality’ of Makrani dialect

Coding	Strategy Description	Makrani	تئو منی کمپوٹر ء زرٹ کنے
OS25	Arabic Script		
	P. Strategy in English	You can use my pen.	
	Roman Script	Tau mani computra zurt kany.	
	Transliteration	Tu=you;mani=my;computra=zurt=pick;kany=can.	
	E. Translation	You can pick my computer.	

Table 4.50.1: Analysis of the strategy ‘Offer with modality’ of Rakhshani dialect

Coding	Strategy Description	Rakhshani	لاا منی کمپوٹر ء زرٹ کن نے تو
OS25	Arabic Script		
	P. Strategy in English	You can use my pen.	
	Roman Script	Lala mani computra zurt kany tau.	
	Transliteration	Lala=brother;mani=my;computra=computer;zurt=pick=kany=can;tu=you.	
	E. Translation	Brother, you can pick my computer.	

Table 4.50.2: Analysis of the strategy ‘Offer with modality’ of Sulemani dialect

Coding	Strategy Description	Sulemani	تھئی کمپوٹر ء برٹ کنے
OS25	Arabic Script		
	P. Strategy in English	You can use my pen.	
	Roman Script	Ta mai computra budtah kany.	
	Transliteration	tai=you;mai=my;computra=computer;bhudtha=take;kany=can.	
	E. Translation	You can take my computer.	

As it can be seen in table 4.50 (1, 2) that the respondents used ‘Offer with modal verb’ as a standalone offer strategy to the responses of the situation, i.e. how would you offer when *a) you want to offer your laptop to your brother*. The Makrani speakers used the strategy, that is *تئو منی کمپوٹر ء زرٹ کنے* = *tau mani computra zurt kany= you can pick my computer*, with

frequency of occurrences (3 times in situation 6; and 5 in situation 8, see table 4.42), while Rakhshani speakers used, namely لالا مني كمپوٽر ء زرت کن ئے تۇ = *lala mani computra zurt kany tau*= brother, you can pick my computer, with alerter لالا = *lala* = brother, with frequency of occurrences (3 times in situation 5; 8 in situation 6; and 11 in situation 8, see table 4.43), whereas Sulemani used the strategy, that is تە مئى كمپوٽر ء برت کەن = *tah mai computra budtah kany*= You can take my computer, with frequency of occurrences (7 times in situation 6 and 5 in situation 3, see table 4.44).

The analysis shows similarity as the respondents of the three dialects used the strategy. The results also show differences at the lexical level in the three dialects (see table 4.50(1, 2). Besides, the data show differences in comparison with English as the strategy is not used in English. The researcher could not find any evidence of the strategy in the previous studies (Hancher, 1979; Tiersma, 1986; Barron, 2003 & Allami, 2012).

4.38 Asking for choice

The offer strategy 'Asking for choice' is culture specific as the table 4.51 reflects that that the Baloch native speakers of the three dialects used the strategy to the responses of the given situation.

Table 4.51: Analysis of the strategy 'Asking for choice' of Makrani dialect

Coding	Strategy Description	Makrani	چانے ورنے پا ارماغ ئے
OS22	Arabic Script		
	P. Strategy in English	What do you want to have?	
	Roman Script	Chae wary ya hormagy?	
	Transliteration	Chea=tea=wary=want to eat;ya=or;hormagy=dates	
	E. Translation	Want to eat/have tea or dates?	

Table 4.51.1: Analysis of the strategy 'Asking for choice' of Rakhshani dialect

Coding	Strategy Description	Rakhshani	شمارا په چەن بیار ان
OS22	Arabic Script		
	P. Strategy in English	What do you want to have?	
	Roman Script	Showr pa chy biyara?	
	Transliteration	Showr=you;pa=for;chy=what;biyara	
	E. Translation	What should i bring for you?	

Table 4.51.2: Analysis of the strategy ‘Asking for choice’ of Sulemani dialect

Coding	Strategy Description	Sulemani	
OS22	Arabic Script		شوارا په چئن اوں
	P. Strategy in English	What do you want to have?	
	Roman Script	Showra pa chy taheno?	
	Transliteration	Showra=you;pa=for;chy=what;taheno=prepare?	
	E. Translation	What should be prepared for you.	

As shown in table 4.51 (1, 2) that the respondents used ‘*Asking for choice*’ as a standalone offer strategy to the responses of the situations, such as how would you offer when *a) you are in a hostel, you want to offer a cup of tea to your friend; b) a family visits you at our home and you want to offer them something to drink (tea/coffee)*. The Makrani speaker used the strategy, namely چائے ورئے یا ارمگاگ ئے = *chae wary ya hormagy?* = *want to eat/have tea or dates?*, with frequency of occurrences (1 time in situation 2; and 8 times in situation 10, see table 4.42), whereas Rakhshani speakers used the strategy, that is شمارا په چئے بیار ان = *Shuma ra pa chy biyara?* = *what should bring for you?*, with frequency of occurrences (10 times in situation 2; 4 in situation 9; and 13 in situation 10, see table 4.43), whereas Sulemani used the strategy, that is to say شوارا په چئن اوں = *showra pa chy taheno?* = *What should be prepared for you,* with frequency of occurrences (1 time in situation 2; and 6 in situation 10, see table 4.44).

The analysis show similarity in three dialects with lexical differences (see table 4.51 (1, 2). The findings of this strategy are not in line with the results presented on English offer strategies (Hancher, 1979; Tiersma, 1986; Barron, 2003; Allami, 2012) as their findings do not show such strategy.

4.39 Showing concern and offer

The table 4.52 reflects that the Baloch native speakers of three dialects used ‘*Showing concern and offer*’ strategy to express offer.

Table 4.52: Analysis of the strategy ‘Showing concern and offer’ of Makrani dialect

Coding	Strategy Description	Makrani	
OS23	Arabic Script		پکر مه کن ، من کاپی کنی کاریں
	P. Strategy in English	Don’ worry, I will help you.	
	Roman Script	Pekir makan man capy kani kari.	
	Transliteration	Pekir=worry;makan=don’t; man=I;capy=photocopy; kana=do;kari=will bring.	
	E. Translation	Don’t worry, I will photocopy and bring for you.	

Table 4.52.1: Analysis of the strategy ‘Showing concern and offer’ of Rakhshani dialect

Coding	Strategy Description	Rakhshani
OS23	Arabic Script	ٿئو چيا پکر ڪئے ، من ۽ بدئے من کن ۽ کاران
	P. Strategy in English	Don' worry, I will help you.
	Roman Script	Tu chia piker kany mana bedy man kana kara.
	Transliteration	Tu=you;chia=why;piker=worry;mana=me;bedy=give;man=I;kana=d o;kari=will bring.
	E. Translation	Why are you worried? I will photocopy and bring for you.

Table 4.52.2: Analysis of the strategy ‘Showing concern and offer’ of Sulemani dialect

Coding	Strategy Description	Sulemani
OS23	Arabic Script	ٿئو چيا په رنجائے منا دُیس من نقل کنائ کارانش
	P. Strategy in English	Don' worry, I will help you.
	Roman Script	Ta chiypa ranja ay mana diaash mai nakal kana karanish.
	Transliteration	Tai=you;chiypa;why;ranja ay=worry;mana=me;diaash=give;mai=I;nakal=photocopy;kana=do;k aranish=will bring.
	E. Translation	Why are you worried, give me I will photocopy and bring it.

Table 4.52 (1, 2) displays the Baloch speakers used ‘*Showing concern and offer*’ as a standalone offer strategy to the responses of the situation, i.e. how would you offer when *a) you want to help our classmate to photocopy notes*. The Makrani speakers used the strategy, that is پکر مه کن ، من کاپی کنی کاریں = *pekir makan mann capy kani kara*= *Don't worry, I will photocopy and will bring for you*, with frequency of occurrences (1 time in situation 1; 2 in situation 2; 15 in situation 3; 9 in situation 9; 5 in situation 5; 7 in situation 7; 11 in situation 8; and 2 in situation 9, see table 4.42), whereas Rakhshani speakers used the strategy, namely ٿئو چيا پکر ڪئے ، من ۽ بدئے من کن ۽ کاران = *tau chia piker kany mana bedy man kana kara*= *Why are you worried, I will photocopy and bring for you*, with frequency of occurrences (16 times in situation 3; 4 in situation 4; 3 in situation 5; 2 in situation 6; 1 in situation 7; and 2 in situation 8, see table 4.43), while Sulemani used the strategy, i.e. تھ چيا په رنجائے منا دُیس من نقل کنائ کارانش = *tau chiypa ranja ay mana diaash mai nakal kana karanish*= *why are you worried, give me, I will photocopy and bring it*, with frequency of occurrences (1 time in situation 2; 13 in situation 3; 6 in situation 4; 1 in situation 6; 8 in situation 7; 9 in situation 8; 2 in situation 9; and 1 in situation 10, see table 4.44).

The results show similarity as the respondents of the three dialects used the strategy. Besides, the findings indicate differences at the lexical level in the three dialects (see table

4.52 (1, 2). The findings of this strategy do not correspond with the results of the previous studies on English (Hancher, 1979; Tiersma, 1986; Tseng, 1999; Bilbow, 2002; Barron, 2003; Allami, 2012) as they did not find such strategy in their studies.

4.40 Offer as repair

The Baloch speakers used 'Offer as repair' which is culture specific as the table 4.53 reflects the use of the strategy.

Table 4.53: Analysis of the strategy 'Offer as repair' of Makrani dialect

Coding	Strategy Description	Makrani
OS24	Arabic Script	تئو مني ء بزور من دگه کارآن
	P. Strategy in English	Take mine, I have another.
	Roman Script	Tu mani a buzor ma dega kara.
	Transliteration	Tu=you;mani a=mine;buzo=take;ma=I;dega=other;kara=will bring.
	E. Translation	Take mine, I will bring another.

Table 4.53.1: Analysis of the strategy 'Offer as repair' of Rakhshani dialect

Coding	Strategy Description	Rakhshani
OS24	Arabic Script	گوار منی پپر انان بزور، من دگے کاریں وتی و استه
	P. Strategy in English	Take mine, I have another.
	Roman Script	Gowar mani papera na buzor man dega kari wati wasta.
	Transliteration	Gwar=sister;mani=my;papera na=papers; buzor=take;ma=I;dega=other;kari=will bring;wati=me;wasta=for.
	E. Translation	Sister, take mine, I will bring another

Table 4.53.2: Analysis of the strategy 'Offer as repair' of Sulemani dialect

Coding	Strategy Description	Sulemani
OS24	Arabic Script	تھے میا بر من دومی بے کارآن
	P. Strategy in English	Take mine, I have another.
	Roman Script	Tah maya bar ma domiya kara.
	Transliteration	Tah=you;maya=mine;bar'take;ma=I;domiya=another;kara=bring.
	E. Translation	Take mine, I will bring another.

Table 4.53 (1, 2) indicates that the Baloch speakers used 'Offer as repair' as a standalone offer strategy to the responses of the given situation, i.e. how would you offer when *a) you want to help our classmate to photocopy notes*. The Makrani speakers used the strategy, i.e. *گوار منی پپر انان بزور، من دگے کاریں وتی و استه* = *تئو مني ء بزور من دگه کارآن*, with frequency of occurrences (1 time in situation 1; and 2 in situation 3, see table 4.42), while Rakhshani speakers used the strategy, namely *گوار منی پپر انان بزور، من دگے کاریں وتی و استه* = *Gowar mani papera na buzor man dega kari wati wasta* = *Sister, take mine, I will bring another*, with alerter *گوار* = *gwar* = sister, with frequency of occurrences (12 times in

تھے میا (situation 3, see table 4.43), while Sulemani respondents used the strategy, that is to say بَرْ مِنْ دُومِي بَسْ کار آن = *tau maiya bar ma domiya kari* = *take mine, I will bring another*, with frequency of occurrences (1 time in situation 1; 5 in situation 3, see table 4.44).

The findings indicate similarity as the respondents of the three dialects used the strategy. Besides, the results reflect differences at the lexical level in the three dialects. On the contrary, in comparison with English, The data show difference at the strategy level as the above strategy is not used in English (Hancher, 1979; Hickey, 1986; Tiersma, 1986; Bilbow, 2002; Barron, 2003; Allami, 2012) as these researchers could not find any evidence of the strategy in the previous studies related to English; however, the strategy is used in Balochi which may be termed as culture specific.

4.41 Balochi strategies

Based on the data, the present study has found four offer strategies in Balochi, including its dialects, which can be termed as culture specific, apart from the strategies proposed by Blum-Kulka and Olshtain (1984). The following tables present new offer strategies used by the native speakers of three dialects of Balochi.

4.41.1 Don't offer, but present directly

The offer strategy 'Don't offer, but present directly' is culture specific as the table 4.54 reflects that that the Baloch native speakers of the three dialects used the strategy.

Table 4.54: Analysis of the strategy 'Don't offer, but present directly' of Makrani dialect

Coding	Strategy Description	Makrani	من ڙوٽ ء کارین دئين
OS14	Arabic Script		
	P. Strategy in English	NA	
	Roman Script	Mann zoth karri dae.	
	Transliteration	Mann=I;zoth=direct;karri=bring;dae=to them.	
	E. Translation	I will bring to them directly.	

Table 4.54.1: Analysis of the strategy 'Don't offer, but present directly' of Rakhshani dialect

Coding	Strategy Description	Rakhshani	وتي فلم ء کش آن ميم ء ديان ئے
OS14	Arabic Script		
	P. Strategy in English	NA	
	Roman Script	Wati kalma kasha ma'am a daeni.	
	Transliteration	Wati=my;kalma;pen;kasha;take out;ma'am=ma'am;a=to;daeni= will give.	
	E. Translation	I will take out my pen, will give to the ma'am.	

Table 4.54.2: Analysis of the strategy ‘Don’t offer, but present directly’ of Sulemani dialect

Coding	Strategy Description	Sulemani
OS14	Arabic Script	من وٽي قلم ء کش آن اُستاد ء دیان
	P. Strategy in English	NA
	Roman Script	Mann wati kalma kasha ustad a diyaa.
	Transliteration	Mann=I;wati=my;kalma=pen;kasha= will take out;ustad=teacher;diyaa=will give.
	E. Translation	I will take out my pen and give to the teacher.

Tables 4.54 (1, 2) illustrates that the Baloch speakers used ‘*Don’t offer but present directly*’ as a standalone offer strategy to the responses of the situations, such as how would you offer when *a) A family visits you at our home and you want to offer them something to drink (tea/coffee) b) you want to help our classmate to photocopy notes; c) you want to offer your pen to your teacher*. The Makrani speakers used the strategy, that is من ڙوٽ ء کاریں دئیں = *ma zoth karri dae* = *I will bring to them directly*, with frequency of occurrences (1 time in situation 1; 12 in situation 2; 1 in situation 6; 5 in situation 9; and 21 in situation 10, see table 4.42), Rakhshani speakers used it, namely وٽی قلم ء کش آن میم ء دیان ئے = *wati kalma kasha ma'am a daeni* = *I will take out my pen, will give to the ma'am*, with میم = *ma'am* which in English influenced, with frequency of occurrences (5 times in situation 1; 19 in situation 2; 1 in situation 4; 13 in situation 9; and 26 in situation 10, see table 4.43), while Sulemani used the strategy, that is to say من وٽی قلم ء کش آن اُستاد ء دیان = *mann wati kalma kasha ustad dian* = *I will take out my pen and give to the teacher*, withalerter اُستاد = *ustad* = teacher, with frequency of occurrences (1time in situation 1; 2 in situation 2; 1 in situation 3; 23 in situation 9; and 28 in situation 10, see table 4.44).

The results indicate similarity in three dialects related to the strategy as the respondents of the three dialects used the strategy. However, the data demonstrate differences at the lexical level in three dialects (see table 4.54(1, 2). Further, the findings indicate differences at the strategy level that the strategy is not used in English (Hancher, 1979; Barron, 2003; Allami, 2012). The results of the studies do not agree with the findings of the present study.

4.41.2 Asking whereabouts and offer

The offer strategy 'Asking whereabouts and offer' is culture specific as the table 4.55 reflects that that the Baloch native speakers of the three dialects used the strategy to the responses of the given situation.

Table 4.55: Analysis of the strategy 'Asking whereabouts and offer' of Makrani dialect

Coding	Strategy Description	Makrani
OS20	Arabic Script	اڏئے ٿئو کجا ٻوٽگ نئے بیا چائے وریں
	P. Strategy in English	NA
	Roman Script	ady tau kuja botaghy beya chay wary.
	Transliteration	Ady= it is a term used to get attention of someone; tau=you;kuja=where=botaghy=were;beya=come;chay=tea;wary=take.
	E. Translation	Where were you, come and take tea.

Table 4.55.1: Analysis of the strategy 'Asking whereabouts and offer' of Rakhshani dialect

Coding	Strategy Description	Rakhshani
OS20	Arabic Script	اڏئے پُل کجا ٻوٽگ نئے بیا چیزے بور
	P. Strategy in English	NA
	Roman Script	Ady pul kuja botaghy bia chezy bowr.
	Transliteration	Ady= it is a term used to get attention of someone; pul=friend;kuja=where;botaghy=were;bia=come;chezy=something;b owr=eat or have.
	E. Translation	Where were you, come and eat/have something.

Table 4.55.2: Analysis of the strategy 'Asking whereabouts and offer' of Sulemani dialect

Coding	Strategy Description	Sulemani
OS20	Arabic Script	تھے گارے مرشی بانگ، بیا چائے بُور
	P. Strategy in English	NA
	Roman Script	Tah gaary marshi banga, biya nind chae bowr.
	Transliteration	Tah=you;gaary=not seen=marshi banga=nowadays;biya=come;nind=sit;chae=tea;bowr=have.
	E. Translation	You have not been visible now- a-days, lets have a cup of tea.

As shown in table 4.55 (1, 2) that the Baloch speakers used 'Asking whereabouts and Offer' as a standalone offer strategy to the responses of the situation, i.e. how would you offer when *a) you want to offer a cup of tea to your ex-classmate*. The Makrani speakers used the strategy, namely اڏئے ٿئو کجا ٻوٽگ نئے بیا چائے وریں = *ady tu kuja botaghy beya chay wary= where were you, come and take tea*, with frequency of occurrences (20 times in situation 1, see table 4.42), while Rakhshani used the strategy, that is اڏئے پُل کجا ٻوٽگ نئے بیا چیزے بور = *Ady pul kuja botaghy bia chezy bowr= where were you, come and have something*, with frequency of occurrences (10 times in situation 2 and 1 in situation 9, see table 4.43), whereas

Sulemani used the strategy, i.e. بیا چائے بُور = *tah gaary marshi banga biya nind chae bowar* = *you have not been visible now-a-days, let's have a cup of tea*, with frequency of occurrences (3 times in situation 2; and 7 in situation 9, see table 4.44).

The results indicate similarity as the respondents of the three dialects used the strategy; on the other hand, the data show differences at the lexical level in the three dialects (see table 4.55 (1, 2). The findings are not consistent with previous studies (Hancher, 1979; Tiersma, 1986; Bilbow, 2002; Barron, 2003; Allami, 2012) as the strategy *is not* used in English.

4.41.3 Asking to sit and offer

The offer strategy 'Asking to sit and offer' is culture specific as the table 4.56 reflects that the Baloch native speakers of the three dialects used the strategy to the responses of the given situation.

Table 4.56: Analysis of the strategy 'Asking to sit and offer' of Makrani dialect

Coding	Strategy Description	Makrani
OS21	Arabic Script	نند، شمنے واسنے چیزے جوڈ کنا
	P. Strategy in English	NA
	Roman Script	Nindy shumy wasta chezy jod kana.
	Transliteration	Nindy=sit;shumy=you;wasta=for;chezy=something;jod=prepare;kan a=shows present time.
	E. Translation	Sit, I would prepare something for you.

Table 4.56.1: Analysis of the strategy 'Asking to sit and offer' of Rakhshani dialect

Coding	Strategy Description	Rakhshani
OS21	Arabic Script	نندے چیزے ورے شما
	P. Strategy in English	NA
	Roman Script	Nindy chezy wary shuma.
	Transliteration	Mindy=sit;chezy=something;wary=eat/have=shuma=you.
	E. Translation	Sit, eat/ have something.

Table 4.56.2: Analysis of the strategy 'Asking to sit and offer' of Sulemani dialect

Coding	Strategy Description	Sulemani
OS21	Arabic Script	نندے شوارا پہ چیزے ٹائیناں
	P. Strategy in English	NA
	Roman Script	Nindy showr pa chey tahena.
	Transliteration	Nindy=sit;showr=you;pa=for;chey=tea;tahena= will prepare.
	E. Translation	Sit, I will prepare tea for you.

Table 4.56 (1, 2) reflects that Baloch speakers used 'Asking to sit and offer' as a standalone offer strategy to the responses of the situation, how would you offer if *a) a family visits you at our home and you want to offer them something to drink (tea/coffee)*. The Makrani

speakers used the strategy, namely بیا نند، شمئے واسٹہ چیزے جوڈ کنار = *Biya nindy shumy wasta chezy jod kana= sit, I would prepare something for you*, with frequency of occurrences (1 time in situation 2; 19 in situation 9; and 27 in situation 10, see table 4.42), whereas Rakhshani speakers used the strategy, that is نندے چیزے ورے شما = *nindy chezy wary shuma= sit, eat/ have something*, with frequency of occurrences (3 times in situation 2; 18 in situation 9; and 2 in situation 10, see table 4.43), while Sulemani used the strategy, i.e. نندے شوارا پہ چیزے ٹائینا = *nindy showr pa chey tahena, Sit, I will prepare tea for you*, with frequency of occurrences (20 times in situation 9; and 7 in situation 10, see table 4.44).

The analysis show similarity in three dialect; however, the data show difference at the lexical level in three dialects (see table 4.56 (1, 2). The results of the strategy are not in line with (Hancher, 1979; Tiersma, 1986; Bilbow, 2002; Barron, 2003; Allami, 2012) as these studies did not find such strategy in their findings. It is used in Balochi which can be termed as culture specific.

4.41.4 Offer in assertive way

The offer strategy ‘Offer in assertive way’ is culture specific as the table 4.57 reflects that that the Baloch native speakers of the three dialects used the strategy to the responses of the situation.

Table 4.57: Analysis of the strategy ‘Offer in assertive way’ of Makrani dialect

Coding	Strategy Description	Makrani	منی گاڑی حاضر انت، بہ برئے ایشی ء را
OS13	Arabic Script		
	P. Strategy in English	NA	
	Roman Script	Mani gadi haziray ant bebary ishiya ra.	
	Transliteration	Mani=my;gadi=car/vehicle; haziray ant=present for you;bebary=take; ishiya ra= it.	
	E. Translation	My car is present for you, take it.	

Table 4.57.1: Analysis of the strategy ‘Offer in assertive way’ of Rakhshani dialect

Coding	Strategy Description	Rakhshani	پُل منی گاڑی ننی واسٹہ حاضر انت بہ برئے ونی کار بکن
OS13	Arabic Script		
	P. Strategy in English	NA	
	Roman Script	Pul mani gadi tai wasta hziray ant bebar wati kaar bekan.	
	Transliteration	Pul=friend;mani=my;gadi= car/vehicle; tai=you=wasta=for;hziray ant=present;bebar=take it;wati=your;kaar=task/work=bekan=do.	
	E. Translation	Friend, my car is present for you, take it and do your task/work.	

Table 4.57.2: Analysis of the strategy ‘Offer in assertive way’ of Sulemani dialect

Coding	Strategy Description	Sulemani
OS13	Arabic Script	ادا مئی گاڑی/لاری تئی و استه حاضر این ، اگه ترا کارے است این
	P. Strategy in English	NA
	Roman Script	Ada mai gadi/larri tai wasta haziry aga tara kary asty.
	Transliteration	Ada=brother;mai=my;gadi/larri=car/vehicle;haziry=present;tai=you=wasta=for;aga;if;tara=you;kary=task=work;ast=have to do.
	E. Translation	Brother my car/vehicle is present for you if you have to do your task/work.

As shown in table 4.57 (1, 2) that the Baloch speakers used the strategy ‘*Offer in assertive way*’ as a standalone offer strategy to the responses of the given situation, i.e. how would you offer when *a) you want to offer your car to your friend who is in trouble*. The Makrani speakers used the strategy, namely منی گاڑی حاضر انت ، به بر ئے ایشی ء را = *Mani gadi haziray bebary ishiya ra* = *My car is present for you take it*, with frequency of occurrences (1 time in situation 1; 1 in situation 2; 4 in situation 4; 1 in situation 6; and 1 in situation 8, see table 4.42), whereas Rakhshani used the strategy, namely پل منی گاڑی تئی و استه حاضر انت به بر ئے و تی کار بکن = *Pul mani gadi tai wasta hziray bebar wati kaar bekan* = *Friend, my car is present for you, take it, and do your task/work*, with alerter پل = *pul* = dear, with frequency of occurrences (1 in situation 2; 5 in situation 4; and 2 in situation 6, see table 4.43), while Sulemani used the strategy, namely ادا مئی گاڑی/لاری تئی و استه حاضر این ، اگه ترا کارے است این = *ada mai gadi/larri haziry tai wasta aga tara kary asty* = *brother my car/vehicle is present for you if you have to do your task/work*, with alerter ادا = *ada* = brother, with frequency of occurrences (1 time in situation 2; 1 in situation 3; 2 in situation 4; and 1 in situation 6, see table 4.44).

The data show similarity in three dialects as the native speakers of the three dialects used the strategy. Besides, the data indicate differences at the lexical level in the three dialects as shown in table 4.57 (1, 2). Further, the findings of this strategy are not in line with the results presented by (Hancher, 1979; Tiersma, 1986; Bilbow, 2002; Barron, 2003; Allami, 2012) as their findings do not show such strategy.

4.42 Discussion on offer speech act

Offers are pre-event commissive-directive acts which express the speaker's expectation to the hearer with regard to prospective action, verbal or non-verbal (Rabinowitz, 1993). The speech act of offer is made when somebody has the willingness, the ability, and the opportunity to extend something of the potential benefit to a receiver.

When a culture tends to allow for more special directness in a particular situation than the other, a similar indirect strategy may lose its effectiveness when transferred from one culture to another simply because it is not blunt enough for the occasion. Western cultures generally make offers by using indirect strategies, while this method may not always be successful in Eastern cultures (Rabinowitz, 1993).

The offer as a speech act reveals certain norms and values in different cultures, particularly in terms of supportiveness, implied potential benefit to the offer recipient, contributes to the degree of magnitude in certain offers, and politeness. It is the personal intercommunication where these results become evident between speakers and hearers.

The offer has been claimed to be a supportive speech act (Goffman, 1971; Merritt, 1976), because Giving is a supportive gesture, and it is often assumed that the recipient is available in the next phase following the offer, and the second supportive conduct often associated with the offer is hospitality (Rabinowitz, 1993).

The findings of the present study also reveal hospitality which influenced the speech act of offer (discussed in detail in the next chapter). The results indicated that the Baloch speakers used '*Don't offer, but present directly*' as an offer strategy, which appeared as a standalone {see table 4.54 (1, 2)}. It shows that Hospitality is of great importance in the Baloch society as they don't ask a guest what to serve, rather they serve the guest directly because asking a guest if he / she wants to eat something, is considered against Baloch cultural values, therefore food / tea is served directly to the guests. Similar findings were explored as the Makrani speakers used the strategy '*Don't offer, but present directly*' with

frequency of occurrences (40 time, see table 4.42), while Rakhshani used the strategy with frequency of occurrences (64 times, see table 4.43), whereas Sulemani speakers used the strategy with frequency of occurrences (55 times, see table 4.44). Besides, the results further show the difference that the strategy '*Don't offer, but present directly*' is *not used* in English (Hancher, 1979; Barron, 2003; Allami, 2012), whereas this strategy is used in Balochi, which can be termed as culture specific.

The findings of the study further show hospitality as a supporting move for offer speech act. The Baloch speakers also used '*Offer in assertive way*' as an offer strategy, which appeared as a standalone strategy {see tables 4.57 (1, 2)}. The findings show that the speakers of Makrani dialect used the strategy with frequency of occurrences (8 times, see table 4.42), while Rakhshani used it with the frequency of occurrences (8 times, see table 4.43), whereas Sulemani respondents used the strategy with frequency of occurrences (5 times, see table 4.44).

The findings show similarity as the speakers of the three dialects used the strategy; however, the data also show differences at the lexical level in three dialects {see tables 4.57 (1, 2)}. The findings of this strategy are not in line with the results presented by (Hancher, 1979; Tiersma, 1986; Bilbow, 2002; Barron, 2003; Allami, 2012), thus it can be concluded that the strategy is culture specific.

The findings also reflect that the Baloch speakers of three dialects used '*Asking for choice*' as an offer strategy, which appeared as a standalone strategy {see tables 4.51 (1, 2)}, which indicates that in some situations, the Baloch speakers ask for choice before serving anything to guests. After analyzing data, it has been explored that such strategies are used in informal gatherings as the Makrani speakers used the strategy with frequency (9 times, see table 4.42), while Rakhshani used the strategy with frequency of (27 times, see table 4.43), whereas Sulemani used the strategy with frequency of occurrences (7 times, see table 4.44), which indicates that age and the relation with an individual also affect the speech act of offer

in Baloch culture as the findings further reveal that the Baloch speakers also used ‘*Asking to sit and offer*’ and ‘*Asking whereabouts and Offer*’ as an offer strategies, which appeared as standalone strategies {see tables 4.55(1,2) / 4.56 (1,2)}. The findings further indicate that the speakers of Makrani dialect used the strategy with frequency of occurrences (47 times, see table 4.42), while Rakhshani used the strategy with frequency of occurrences (23 times, see table 4.43), whereas Sulemani speakers used the strategy with frequency of occurrences (27 times, see table 4.44).

The results indicate similarity as the respondents of the three dialects used the strategy. Besides, the findings also show differences at the lexical level in the three dialects {see tables 4.56 (1, 2)}. Further, the findings show a difference that the strategy *is not* used in English (Hancher, 1979; Tiersma, 1986; Bilbow, 2002; Barron, 2003; Allami, 2012) as the researcher could not find any evidence of the strategy in the previous studies related to English, thus it can be concluded that the strategy is culture specific.

A third supportive behavior related to offer is the commonality of intent between offerer and recipient (Rabinowitz, 1993), as both services included acts of assistance and cooperation, thus the word ‘help’ appears in so many offer strategies. The findings of the present study also demonstrate the Baloch speakers used ‘*Query preparatory*’ as an offer strategy, which appeared as standalone strategy {see tables 4.48 (1,2)} in which the Baloch speakers were offering help as the Makrani speakers used the strategy with the frequency of (128 times, see table 4.42), while Rakhshani used it with the frequency of (181 times, see table 4.43), whereas Sulemani used it with the frequency of occurrences (135 times, see table 4.44); however, the results show difference at the lexical level {see tables 4.48 (1,2)}. The findings of the present study are consistent with previous studies on English speech act of offer (Hancher, 1979; Tiersma, 1986; Barron, 2003; Allami, 2012), similarly, the parallel strategy is used in Balochi.

A fourth form of supportive behavior is encouragement (Rabinowitz, 1993), in which offer is expressed rather than providing real assistance. This can be seen when the recipient is already engaged in an action that can obviously be done without anyone else's help, the offerer nevertheless offers an offer of help. This aspect of supportive behaviors in terms of offer is reflected in the results of the present study as table 4.50 (1, 2) present that the Baloch speakers used '*Offer with modal verb*' as an offer strategy, which appeared as a standalone. The Makrani speakers used the strategy, that is تئو مني کمپوٹر ء زرت کنے = *Tu mani computra zurt kany*= You can pick my computer, with frequency of occurrences (8 times, see table 4.42), while Rakhshani speakers used, namely لاا مني کمپوٹر ء زرت کنے تئو = *Lala mani computra zurt kany tu*= Brother you can pick my computer, with alerter لاا = *lala* = brother, with frequency of occurrences (19 times, see table 4.43), whereas Sulemani used the strategy, that is تئه مني کمپوٹر ء برت کنے = *tah mai computra budtah kany*= You can take my computer, with frequency of occurrences (10 times, see table 4.44).

According to the analysis, the data show similarity at the strategy level as well as differences at the lexical level in three dialects (see table 4.50(1, 2). Besides, the results are consistent with the previous studies (Hancher, 1979; Tiersma, 1986; Barron, 2003; Allami, 2012) related to offer speech act in English.

Since the offer is a supportive speech act, it can be seen as reflecting positive politeness by making the offerer appear in a favorable light as a generous person (Rabinowitz, 1993). It can be related to the concept of generosity in Islam as generosity is considered to be near to Allah, near to Paradise, near to the people, and far from the Hellfire (al-Tirmidhī 1961). Generosity has a significant place in Baloch culture as well, 'A Baloch is expected to be generous to guest'³, thus the results related to offer speech act also reflect the elements of generosity in Balochi speech act of 'Offer' as the data show that Baloch speakers used '*Offer with modal verb*' as an offer strategy, which appeared as a standalone strategy

³ <https://www.everyculture.com/wc/Norway-to-Russia/Baluchi.html#ixzz60iRnoHYj>

{see tables 4.50 (1, 2)}, which indicates that Baloch speaker willingly offer their services to their fellow. The Makrani speakers used the strategy with frequency of occurrences (8 times, see table 4.42), while Rakhshani speakers used it with the frequency of occurrences (22 times, see table 4.43), whereas Sulemani respondents used the strategy with frequency of occurrences (10 times, see table 4.44). The results indicate similarities in the three dialects in terms of the strategy as well as differences at the lexical level {see tables 4.50 (1, 2)}. The findings are not consistent with previous studies conducted on English (Hancher, 1979; Tiersma, 1986; Barron, 2003; Allami, 2012), while the strategy is used in Balochi.

Similarly, the findings demonstrate that the Baloch speakers used '*Showing concern and offer*' as an offer strategy, which appeared as a standalone strategy (see table 4.52 (1, 2), which show their generous nature as they feel concerned for their fellow being. The findings show that Makrani used the strategy with frequency of occurrences (52 times, see table 4.42), while Rakhshani speakers used it with the frequency of (28 times, see table 4.43), whereas Sulemani used the strategy with the frequency of (41 times, see table 4.44). The results further show similarities at the strategy level and differences at the lexical level in the three dialects. The findings are not in line with studies (Hancher, 1979; Tiersma, 1986; Bilbow, 2002; Barron, 2003; Allami, 2012) as the strategy has not been explored in these studies.

The Baloch people are guided in their daily lives and social relation by a code of conduct which is known as 'Balochmayar'⁴ which reflects in offer speech act as the findings show that the Baloch speakers used '*Offer/repair*' as an offer strategy, which appeared as a standalone strategy {see tables 4.53 (1,2)}. It reflects that if one is reluctant to offer help to their fellow is against 'Balochmayar' which is reflected in three dialects as Makrani used the strategy with frequency of occurrences (3 times see table 4.42), while Rakhshani used the strategy with frequency of occurrences (12 times, see table 4.43), whereas Sulemani used the strategy with frequency of occurrences (6 times see table 4.44). The results indicate

⁴ ibid

differences as the findings of this strategy are not in line with (Hancher, 1979; Hickey, 1986; Tiersma, 1986; Bilbow, 2002; Barron, 2003; Allami, 2012) as the researcher could not find any evidence of the strategy in the previous researches in English, while the strategy is used in Balochi which could be termed as culture specific.

Baloch society is a group-oriented society and puts more emphasis on the importance of society, family, solidarity, and common ground as opposed to individual, privacy, individual rights, and autonomy of individuals. The findings indicate that Baloch speakers used strategies, i.e., ‘*State preparatory*’; ‘*Want statement*’ and ‘*Strong hint*’ which reflect that the speakers themselves offered their help, which show the characteristics of a group-oriented society as table 4.48 (1, 2) present that Baloch speakers used ‘*State preparatory*’ as an offer strategy. The Makrani speaker used the strategy, namely شمارا اگه منی کمگ درکار است = *Shuma aga mai kumak darker ast ta mai shumy kumak kurt kani*= If you need my help I can help you, with frequency of occurrences (115 times, see table 4.42), while Rakhshani used the strategy, that is ترا اگه کمک لوڻی تئو منا بگس ئے = *Tara aga kumk loti tu mana begoshy*= If you need help then tell me, with frequency of occurrences (102 times, see table 4.43), whereas Sulemani used the strategy, i.e. ماسی من ترا بڏانئ آن اگا گشئ = *Masi ma tara badahena aga gushy ?*= Aunty, may I help you if you say, with alerter ماسی = *masi* which is used as symbol of respect for woman, with frequency of occurrences (101 times, see table 4.44).

Similarly, the findings show the participants of three dialects used ‘*Want statement*’ as an offer strategy {see tables 4.46 (1, 2)}. Makrani speakers used the strategy with frequency of occurrences (55 times, see table 4.42), whereas Rakhshani speakers used the strategy with frequency of occurrences (49 times, see table 4.43), while Sulemani speakers used the strategy with frequency of occurrences (46 times, see table 4.44). Likewise, the Baloch speakers used ‘*Strong hint*’ as an offer strategy as the Makrani used the strategy with frequency of occurrences across ten situations (2 times, see table 4.42), while *Rakhshani*

speakers used the strategy with frequency of occurrences (1 time, see table 4.43), whereas Sulemani respondents used the strategy with frequency of occurrences (1 time, see table 4.44). The findings are in line with previous studies on the English language (Hancher, 1979; Tiersma, 1986; Tseng, 1999; Bilbow, 2002; Barron, 2003; Allami, 2012), whereas parallel strategy exists in Balochi.

In summary, offer strategies in Balochi, including its dialects (Makrani, Rakhshani, and Sulemani) have been analyzed. The data show Balochi native speakers used various strategies to express offer such as: 1) Imperative; 2) Want statements; 3) Don't offer, but present directly; 4) Query Preparatory; 5) State preparatory; 6) Strong hint; 7) Asking whereabouts and offer; 8) Asking to sit and offer; 9) Showing concern and offer; 10) Offer /repair; 11) Offer with modality; 12) Asking for choice; and 13) Offer in assertive way. Of them, some are consistent with previous studies, whereas some are culture specific, such as 1) Don't offer, but present; 2) Foreign language influence (regional language strategies by any international language); 3) Asking whereabouts and offer and 4) 'Asking to sit and offer' which are used in Balochi (see tables 4.45 to 4.57).

4.43 Chapter summary

The analysis of apology, request and offer strategies showed that Baloch speakers used various strategies, which were Universal as well as culture specific. The analysis also showed similarities and differences in Makrani, Rkhshani and Sulemani dialects, which can be termed as socio-cultural/regional differences. The data also reflected strategies, which were similar and different to English strategies. The speech act of apology, request and offer of Balochi has been analyzed in this chapter, including similarities and differences in English and Balochi. The following chapter will explore the influnce of English and cultural values on the Balochi speech acts.

CHAPTER 5

INFLUENCE ON BALOCHI SPEECH ACTS

The present chapter explores the extent to which English has influenced the selected speech acts in Balochi and the influence of Baloch cultural values on Balochi speech acts. Each section is followed by a discussion. The section-1 below deals with the extent to which English has influenced the selected speech acts in Balochi. I found the following evidence from the data.

5.1 English influence on apology

Table 5.1: Analysis of the strategy ‘English influence’ of Makrani dialect

Coding	Strategy Description	Makrani
OS19	Arabic Script	-
	Strategy in English	-
	Roman Script	Sorry sir, I forgot your book /man sorry kana.
	Transliteration	-
	Translation	-

Table 5.1.1: Analysis of the strategy ‘English influence’ of Rakhshani dialect

Coding	Strategy Description	Rakhshani
OS19	Arabic Script	-
	Strategy in English	-
	Roman Script	I am sorry madam, I disturbed your class.
	Transliteration	-
	Translation	-

Table 5.1.2: Analysis of the strategy ‘English influence’ of Sulemani dialect

Coding	Strategy Description	Sulemani
OS19	Arabic Script	-
	Strategy in English	-
	Roman Script	Sorry, I am late because of traffic.
	Transliteration	-
	Translation	-

Table 5.1 (1, 2) presents that the Baloch speakers used strategies which were English influenced and these were labeled as ‘*English influence*’. The Makrani speakers used various apology strategies to the response of the situation when they were asked how you would apologize if *a) you forget to return the book of your teacher*. The responses were *English influenced*, as the Makrani speakers used, namely ‘Sorry sir, I forgot your book’, with frequency of occurrences (16 times in situation 1; 23 in situation 2; 15 in situation 3; 24 in situation 4; 14 in situation 5; 11 in situation 6; 11 in situation 7; 18 in situation 8; 14 in

situation 9; and 16 in situation 10, see table 4.2), while Rakhshani used the strategy, that is 'I am sorry madam I disturbed your class' with frequency of occurrences (29 times in situation 1; 20 in situation 2; 23 in situation 3; 25 in situation 4; 23 in situation 5; 18 in situation 6; 24 in situation 7; 11 in situation 8; 13 in situation 9, and 20 in situation 10, see table 4.3), whereas Sulemani used the strategy, i.e. 'Sorry I am late because of traffic', with frequency of occurrences (14 times in situation 1; 13 in situation 2; 17 in situation 3; 11 in situation 4; 16 in situation 5; 7 in situation 6; 7 in situation 7; 9 in situation 8; 13 in situation 9, and 16 in situation 10, see table 4.4). The analysis reflects that the Balochi apology strategies were English influenced as shown in table 5.1 (1, 2). The following section demonstrates the influence of English on request strategies in Balochi.

5.2 English influence on request

Table 5.2: Analysis of the strategy 'English influence' of Makrani dialect

Coding	Strategy Description	Makrani
AS12	Arabic Script	-
	Strategy in English	-
	Roman Script	I will request for help if possible /man help lotan.
	Transliteration	-
	Translation	-

Table 5.2.1: Analysis of the strategy 'English influence' of Rakhshani dialect

Coding	Strategy Description	Rakhshani
AS12	Arabic Script	-
	Strategy in English	-
	Roman Script	Slow down your music.
	Transliteration	-
	Translation	-

Table 5.2.2: Analysis of the strategy 'English influence' of Sulemani dialect

Coding	Strategy Description	Sulemani
AS12	Arabic Script	-
	Strategy in English	-
	Roman Script	I need your notes /mana notes darkara.
	Transliteration	-
	Translation	-

The analysis also shows that request strategies were also English influenced as table 5.2 (1, 2) indicates that the Baloch speakers used various English influenced request strategies to the responses of the situations when they were asked, how would you request for help *a) You need help writing an application in English; b) you want to ask him/her to turn the music*

down; c) You want to borrow your classmate's notes. The Makrani speakers used, namely 'I will request for help if possible' with frequency of occurrences (12 times in situation 1; 12 in situation 2; 7 in situation 3; 5 in situation 4; 12 in situation 5; 9 in situation 6; 7 in situation 7; 8 in situation 8; 8 in situation 9; and 6 in situation 10, see table 4.2), while Rakhshani used the English influenced strategies, i.e., 'Slow down your music' with frequency of occurrences (11 times in situation 1; 16 in situation 2; 1 in situation 3; 4 in situation 4; 5 in situation 5; 2 in situation 6; 7 in situation 7; 8 in situation 8; 1 in situation 9; and 4 in situation 10, see table 4.3), whereas Sulemani used English influenced strategies, that is to say 'I need your notes' with frequency of occurrences (14 times in situation 1; 4 in situation 2; 1 in situation 3; 7 in situation 5; 3 in situation 7; 3 in situation 8; and 1 in situation 10, see Table 4.4). The analysis shows similarity that all the three dialects had strategies which were English influenced. The following section shows the influence of English on Baloch offer strategies.

5.3 English influence on offer

Table 5.3: Analysis of the strategy 'English influence' of Makrani dialect

Coding	Strategy Description	Makrani
OS19	Arabic Script	-
	Strategy in English	-
	Roman Script	I will offer tea.
	Transliteration	-
	Translation	-

Table 5.3.1: Analysis of the strategy 'English influence' of Rakhshani dialect

Coding	Strategy Description	Rakhshani
OS19	Arabic Script	-
	Strategy in English	-
	Roman Script	Use my laptop.
	Transliteration	-
	Translation	-

Table 5.3.2: Analysis of the strategy 'English influence' of Sulemani dialect

Coding	Strategy Description	Sulemani
OS19	Arabic Script	-
	Strategy in English	-
	Roman Script	I will give my car.
	Transliteration	-
	Translation	-

Table 5.3 (1, 2) displays the Baloch speakers used offer strategies which were English influenced to the responses of the situations when they were asked how would you offer

when *a) you want to offer a cup of tea to your ex-classmate; b) you want to offer your laptop to your brother; c) you want to offer your car to your friend who is in trouble*. The Makrani speakers used, namely '*I will offer tea*', with frequency of occurrences (3 times in situation 1; 4 in situation 2; 5 in situation 3; 3 in situation 4; 6 in situation 5; 9 in situation 6; 6 in situation 7; 9 in situation 8; 7 in situation 9; and 2 in situation 10, see table 4.2), while Rakhshani used, that is '*Use my laptop*', with frequency of occurrences (3 times in situation 1; 5 in situation 3; 3 in situation 4; 11 in situation 5; 7 in situation 6; 11 in situation 7; 8 in situation 8; and 1 in situation 10, see table 4.3), whereas Sulemani used the strategy, i.e. '*I will give my car*', with frequency of occurrences (8 times in situation 1; 3 in situation 3; 8 in situation 4; 9 in situation 5; 7 in situation 6; 6 in situation 7; 2 in situation 8; and 3 in situation 9, see table 4.4). The results indicate the influence of English on Balochi offer strategies.

5.4 Discussion on English influence on Balochi speech acts

English has remained an important, dominant and prestigious language in Pakistani society since the creation of the country (Abbas, 1993; Shamim, 2008; Jilani, 2009; Coleman & Capstick, 2012). The above mentioned strategy 'English influence' on apology, request and offer strategies, indicates that Balochi is influenced by English, which could be because of the impact of globalization on Baloch culture (Breseeq, 2009).

The Pakistani indigenous languages are under the influence of Urdu and English, namely: a) small dying languages, such as Badeshi, Chilliso, Domaki, Gowro whose native speakers are shifting to bigger neighboring languages; b) small languages under much pressure from Urdu such as Balochi and Brahvi, as important identity markers of these languages, which will survive as informal languages in the private domain; c) big languages, such as Pashto and Sindhi, which will definitely survive, being powerful identity markers and medium of instruction in schools; and 4) Urdu, an important national and religious symbol, used in lower level jobs, the media, education, courts, commerce, and other domains in

Pakistan, is not in danger (Rehman 2006, cited in Khokhlova, 2014); on the other hand, National Education Policy of Pakistan (2009) has also clearly acknowledged the huge international influence of English and considers competence as essential for 'competition in a globalized world order' (Education, 2009, p. 2).

However, the results of the present study go in contrast with the argument made by Rehman (2006) that 'small languages under great pressure from Urdu, such as Balochi and Brahvi because, as shown above and in the analysis (see table 5.1(1, 2), Balochi is influenced not only by Urdu, but also English in major cities in Balochistan, such as Quetta, Hub Lasbela and, to some extent, Khuzdar and Turbat among educated class. It can be said that Balochi is being slowly influenced by globalization and English as the medium of instruction (see tables 5.1 (1, 2); 5.2 (1, 2); 5.3 (1, 2). The findings reveal various strategies of apology, request and offer, which were influenced by English.

The findings show that the speakers of Makrani, Rakhshani and Sulemani dialects used various apology strategies which were influenced by English (see table 5.1 (1, 2). The results reveal that the speakers of Makrani dialect used the strategies, which were influenced by English with frequency of occurrences (172 times, see table 4.2), while *Rakhshani* speakers used strategies with frequency of occurrences (206 times, see table 4.3), whereas Sulemani respondents used the strategies with frequency of occurrences (123 times, see table 4.4).

The findings show that the speakers of Makrani, Rakhshani and Sulemani dialect used various request strategies, which were English influenced (see tables 5.2 (1, 2). The results reveal that the speakers of Makrani dialect used the strategies which were influenced by English with frequency of occurrences (86 times, see table 4.23), while Rakhshani speakers used strategies with frequency of occurrences (59 times, see table 4.24), whereas Sulemani respondents used the strategies with frequency of occurrences (33 times, see table 4.25), thus the findings show similarities in the responses of the various situations of request as the

speakers of the three dialects used certain strategies which were influenced by English (see tables 5.2 (1,2).

The findings further reflect that the speakers of Makrani, Rakhshani and Sulemani dialect used various offer strategies, which were influenced by English (see table 5.3 (1, 2). The results reveal that the speakers of Makrani dialect used the strategies with the frequency of occurrences (54 times, see table 4.42), while Rakhshani speakers used the strategies with frequency of occurrences (49 times, see table 4.43), whereas Sulemani respondents used the strategies with frequency of occurrences (48 times, see table 4.44).

The above section explored the influence of English on Balochi speech acts; whereas the following section examines the influence of cultural values on Balochi speech acts.

5.5 Influence of cultural values on Balochi speech acts

The following section investigates the Baloch cultural values that influence apology, request, and offer speech acts in Balochi. In the literature review chapter (2), though, a compiled list of general Baloch cultural values have been given, however, I found the traits/evidence of the following cultural values in the production of the speech act data, collected from Baloch native speakers.

5.5.1 Patriarchy

The data show the influence of Patriarchy as cultural value in the production of Balochi speech acts.

Table 5.4: Analysis of the strategy ‘Request in imperative form’ of male respondents of Makrani, Rakhshani and Sulemani dialects

Gender				
	Frequency	Percent	Valid Percent	Cumulative Percent
Male	53	100.0	100.0	100.0
Dialect				
	Frequency	Percent	Valid Percent	Cumulative Percent
Makrani	53	100.0	100.0	100.0

Request Situation 7

	Frequency	Percent	Valid Percent	Cumulative Percent
RS12	2	3.8	3.8	3.8
Sent Blank	2	3.8	3.8	7.5
RS18	5	9.4	9.4	17.0
RS28	27	50.9	50.9	67.9
RS29	16	30.2	30.2	98.1
RS30	1	1.9	1.9	100.0
Total	53	100.0	100.0	

As table 5.4 shows that to the responses of the situation 7 ‘*your dress needs wash and you want to ask your spouse (husband/wife) to wash, what would you say or how will you request to him/her?*’ Fifty three male respondents of Makrani dialect used ‘*Request in imperative form*’ (RS28), namely منی گوڈ ئے شود مرچی = *mani guda shod marchi*= wash my clothes today, as the highest strategy 50.9 % from Male speakers of Makrani dialect, whereas 58 % Rakhshani and 65 % Sulemani male speakers used ‘*Request as imperative form*’ to their spouses (see appendix), which shows the Baloch social structure is Patriarchy and male-dominated as the male respondents used imperative to their spouses. These responses are attributed to the male-oriented setup in the society, where men and women are dealt differently in Baloch society (Mahammad, 1982).

Table 5.5: Analysis of the strategy ‘No request because of gender difference’ of female respondents of Makrani, Rakhshani and Sulemani dialects**Gender**

	Frequency	Percent	Valid Percent	Cumulative Percent
Female	50	100.0	100.0	100.0

Dialect

	Frequency	Percent	Valid Percent	Cumulative Percent
Makrani	50	100.0	100.0	100.0

Request-Situation-7

	Frequency	Percent	Valid Percent	Cumulative Percent
RS12	5	10.0	10.0	10.0
Sent Blank	1	2.0	2.0	12.0
RS17	1	2.0	2.0	14.0
RS18	3	6.0	6.0	20.0
RS22	1	2.0	2.0	22.0
RS25	34	68.0	68.0	70.0
RS28	3	6.0	26.0	26.0
RS29	2	4.0	4.0	100.0
Total	50	100.0	100.0	

As table 5.5 reflects that to the responses of a situation 7 ‘*your dress needs wash and you want to ask your spouse (husband/wife) to wash, what would you say or how will you request to him/her?*’ Fifty female respondents of Makrani dialect used ‘*No request because of gender difference*’ (RS25), as the highest strategy with frequency of occurrences of 34 times with 68 %. This shows that female respondents were of the opinion that they would not ask their husbands to wash clothes. This strategy represents the male dominance in a male-dominated culture, where female family members carry out household chores and males consider these duties against their integrity and honor. It shows segregated gender identities in the Baloch society (Mahammad, 1982). Similar responses were found in the Rakhshani dialect, namely مئی جزا شود بانک = *گدا بشود بانک* = *guda beshod banuk*= Wash my dress banuk, and Sulemani used گوڈی = *Mai jarra shodh godi*= Wash my dress godi (see tables, 4.39 (1,2), where males were reluctant to wash their dress and they used imperative forms (order) to their wives with frequency of occurrences (see appendix), while female respondents used ‘*No request because of gender difference*’ (RS25) as the highest strategy with frequency of occurrences (42 times in Rakhshani and 33 in Sulemani). Besides, female respondents used ‘*Request in imperative form*’ (RS28) as the lowest strategy with frequency of occurrences (2 times in Rakhshani and 3 in Sulemani dialect, see appendix).

Table 5.6 (1, 2): Analysis of the strategy ‘Direct request with explanation’ of male respondents of Makrani, Rakhshani and Sulemani dialects

Gender				
	Frequency	Percent	Valid Percent	Cumulative Percent
Male	53	100.0	100.0	100.0
Dialect				
	Frequency	Percent	Valid Percent	Cumulative Percent
Makrani	53	100.0	100.0	100.0
Request_Situation3				
	Frequency	Percent	Valid Percent	Cumulative Percent
RS1+RS11	3	5.7	5.7	5.7
RS12	6	11.3	11.3	17.0
Sent Blank	2	3.8	3.8	20.8
RS15	2	3.8	3.8	24.5
RS16	22	41.5	41.5	66.0
RS17	2	3.8	3.8	69.8
RS18	8	15.1	15.1	84.9
RS20	2	3.8	3.8	88.7
RS22	5	9.4	9.4	98.1
RS25	1	1.9	1.9	100.0
Total	53	100.0	100.0	
Request_Situation4				
	Frequency	Percent	Valid Percent	Cumulative Percent
RS12	2	3.8	3.8	3.8
Sent Blank	3	5.7	5.7	9.4
RS15	13	24.5	24.5	34.0
RS16	25	47.2	47.2	81.1
RS17	3	5.7	5.7	86.8
RS18	1	1.9	1.9	88.7
RS20	2	3.8	3.8	92.5
RS22	4	7.5	7.5	100.0
Total	53	100.0	100.0	

As table 5.6 illustrates that to the responses of the situations, such as how would you request when *a) you need lift to university from a classmate; b) you need lift to university from your teacher*. The male and female respondents dealt the situations differently. The fifty three male respondents of Makrani dialect used ‘*Direct request with explanation*’ (RS16), *i.e.* واجه من مرچي یونیورسٹي بس ء چه پشکپتگان من ء بر گون = *waja man marchi bus a chy pash kaptago mana bar go*= sir I missed university bus, take me with you, in situation 3 and ‘*sangat mana universitya bar go mani bus sho*’ as the highest strategy with frequency of occurrences (47.2 %, see tables 5.6 (1, 2). Besides, the respondents of Rakhshani dialect used the strategy with

the frequency of occurrences, that is (32 times, see appendix), whereas Sulamani native speaker used the strategy with the frequency of occurrences, namely (21, see appendix). The direct request with explanation as the highest frequency shows males are free to go with anyone, whether male or female teacher or friend; however, the responses from female respondents in the same situation 3 and 4 were different. The following tables show how the female respondents dealt the situations 3, 4 when they were asked to request for a lift from a teacher or friend, in case they missed the university bus.

Table 5.7: Analysis of the strategy ‘No request’ of female respondents of Makrani, Rakhshani and Sulemani dialects

Gender				
	Frequency	Percent	Valid Percent	Cumulative Percent
Female	50	100.0	100.0	100.0
Dialect				
	Frequency	Percent	Valid Percent	Cumulative Percent
Makrani	50	100.0	100.0	100.0
Request_Situation3				
	Frequency	Percent	Valid Percent	Cumulative Percent
RS1+RS11	1	2.0	2.0	2.0
RS11	2	4.0	4.0	6.0
RS12	1	2.0	2.0	8.0
RS15	1	2.0	2.0	10.0
RS16	8	16.0	16.0	56.0
RS18	8	16.0	16.0	56.0
RS20	1	2.0	2.0	58.0
RS22	20	40.0	40.0	84.0
RS25	8	16.0	16.0	56.0
Total	50	100.0	100.0	
Request_Situation4				
	Frequency	Percent	Valid Percent	Cumulative Percent
RS10	1	2.0	2.0	2.0
RS12	3	6.0	6.0	8.0
RS15	10	20.0	20.0	28.0
RS16	3	6.0	6.0	8.0
RS17	1	2.0	2.0	54.0
RS18	2	4.0	4.0	58.0
RS19	1	2.0	2.0	60.0
RS20	1	2.0	2.0	62.0
RS22	22	44.0	44.0	88.0
RS25	6	12.0	12.0	100.0
Total	50	100.0	100.0	

As table 5.7 (1, 2) shows that to the responses of the situations, such as how would you request when *a) you need lift to university from a classmate; b) you need lift to university from your teacher*. The female respondents dealt the situations differently. The fifty female respondents of Makrani dialect used ‘*No request*’ (RS22) as the highest strategy with frequency of occurrences (20 times, see table 5.26); whereas Rakshani female respondents used the strategy (51 times, see appendix), while the Sulemani female respondents used it with the frequency of occurrences, namely (26 times, see appendix). It shows that female respondents were reluctant to ask for a lift to male teachers and friend or classmates as it is shown in the above tables that they used ‘*No request*’ strategy as the highest one and ‘*Request with explanation*’ (RS16) as the lowest one, namely (11 times in Makrani dialect, see appendix), while Rakshani used the strategy as the lowest one, namely (13 times see appendix), whereas Sulemani female used the strategy with frequency of occurrences, namely (10 times, see appendix).

Thus, the strategy reflects that Baloch social structure is strictly patriarch and male dominated as females are not encouraged mixing with males as their position in Baloch society as female are generally considered as one of the subservience (Mahammad, 1982). On the other hand, women have a high place of respect and honor as well, namely, if a woman intervenes in the battle, the battle is stopped and negotiations begins for settlement of disputes (Mahammad, 1982), The ‘*No request*’ strategy shows that males are free to go with anyone whether male or female, teacher or friend. This is similar to what Sultana and Khan (2014) termed as strictly patriarch, male dominated, discouraging mix-gender-grouping and gender-segregation in Pashtuns culture in particular. The present study agrees with Sultana and Khan’s (2014) argument that these mentioned elements are reflected in the national culture of Pakistan, where men and women are treated separately and mix-gender grouping is discouraged by the majority.

5.5.2 Making commitment /vows

The Balochi cultural value ‘Making commitment/vows’ is reflected in the production of speech acts as the Baloch speakers of Makrani, Rakhshani, and Suleamni used ‘*Making commitment*’ as a new strategy to the responses of the given situation, such as how would you apologize when *a) you promise to help your junior, but could not*. The native speakers of the three dialects used ‘*Making commitment*’ strategy, which appeared alongside other categories in combination of two or three. The Makrani used the strategy, namely من زبان دات = *man zaban dat* = I made commitment, alongside the category ‘Regret strategy’, that is من سک = *sak* شرمندگ آن = *Man sak sharmindagon* = I am highly ashamed, and ‘An explanation and account’ strategy, i.e. بلے من سک دسگٹ بوتگان = *baly mai sak dasgat botagon* = but I was very busy (see table 4.17) *in the analysis chapter 4*), while Rakhshani used the strategy, namely شمارا زبان دات = *shumra zaban dat* = I made a commitment with you, with combination of intensifier, من دل ئ جہلانکی, ‘*mans dila johlanky* = in the core of my heart; ‘An expression of apology’, namely پہلی لوٹا = *paheli loti* = I apologize, and ‘An explanation and account’ strategy, namely بلے منا لوگ ؎ کار باز بوت = *baly mana loga kaar baz booth* = I had to do lots of tasks at home (see table 4.17(1) *in the analysis chapter 4*), whereas Sulemani used it, i.e., من زیان داسه = *man zavan dasa* = I made a commitment, with combination of ‘An expression of apology’, namely بشکر منا = *bashky mana* = forgive me, and ‘Accepting the fault or blame’ strategy, that is پر شوارا بدیئن داسه نه کنو = *pr showra badahe dasa nakuzo* = but I could not help (see tables 4.17 (2), *in the analysis chapter 4*).

The strategy reflects Baloch cultural values in which making commitment or vows have a prime place in Baloch society (Mahammad, 1982). When a Baloch makes a vow as reflected in the strategy that the respondents used, زبان دات = *zaban dat* = *I have made commitment*, which shows that they make a vow to the hearer and they would abide by that oath of honor; however, in case of violation, they become extremely guilty of it, that’s why, we find the strategy ‘*Making commitment*’ with combination of ‘Regret strategy’, من سک

‘من دل ئے جهانکی پہلی لوڻا شرمندگ آن = *man sak sharmindago*’ I am highly ashamed and ‘*Man dila johlanky paheli loti*’ ‘I apologize in the core of my heart’ which indicates that the respondents used words with intensifiers when they did not fulfill their commitment. One can find the examples of making commitment or vows in Balochi literature, namely; 1) Mir Kamber takes a vow not to return without the persons and property taken away by Mehrab; 2) Haibitan makes a vow not to restore the camels of anyone who get mixed with his herd; 3) Jado, a Rind nobleman, takes vow that he would kill the one who lays hand on his beard, he further takes vow, that he would kill anyone who may kill his friend; 4) Murred makes a vow that he would never refuse anything wanted by anyone on Thursday; and 5) Sumael, a Rind, makes a vow to marry a lady who may still be in the marriage of somebody, though ridicules; however, he forcefully gets to marry the wife of one Adam in his absence which caused a battle between the two clans of the Rind tribe (Mahammad, 1982, pp. 88-89). The strategy is used alongside other strategies in combination of two or three in Balochi.

5.5.3 Hospitality

Hospitality has long been a cultural value of the Baloch society. The data show the influence of the cultural value in the production of Balochi speech acts. The respondents used ‘*Don’t offer, but present directly*’ as an offer strategy to the responses of the given situations, such as how would you offer when *a) A family visits you at our home and you want to offer them something to drink (tea/coffee) b) you want to help our classmate to photocopy notes; c) you want to offer your pen to your teacher*. The strategy appeared as a standalone strategy. The Makrani speakers used the strategy, that is من ڙوٽ ئے کاریں دئیں = *mann zoth karri dae*= I will bring to them directly, while Rakhshani used the strategy, namely ‘*wati kalma kasha ma’am a daeni*’; with alerter *ma’am* which is influenced by English, while Sulemani used it, that is to say ‘*ma wati kalma kasha ustاد dian*’, with alerter *ustad* which means teacher *{see tables 4.54 (1, 2) in the analysis section}*.

The strategy, ‘*Don’t offer, but present*’ reflects hospitality in Baloch culture as Baloch people are traditionally hospitable and guests are considered as a blessing, even if the enemy, once entered into a home, would get the treatment of an honored guest. Besides, if an escaped man, from a battle, entered into a home, would get no harm from enemy because the host would get ready to fight against the guest’s enemy (Mahammad, 1982), because hospitality has a prime place in the tribal ethos. Besides, Titus (1998) states that Baloch does everything except betraying a guest, thus when a guest comes in a home, usually served without asking as a guest in Baloch culture usually don’t demand anything because of *Lajj o Mayar* (it is considered as unethical for asking something to eat /drink from host) in Baloch culture, this is why it is observed in the responses of situation 10 ‘*you are at home. A family visits you and you want to offer them something to eat/drink. What would you say to them or how would you offer?*’ The native speakers of the three dialects, Makrani, Rakhshani and Sulemani used the strategy ‘*Don’t offer but present*’ strategy. Besides, equal respect is given to a host in Baloch culture as it is shown in Balochi literature ‘*tase ap ware sad sala wapa bidar*’ (you should have affection for the person for a century who once offered you a glass of water’ (Mahammad, 1982).

5.5.4 Sharing

Sharing is considered as one of the tribal cultural values (Coggins, Williams & Radin, 1997) which is also known as intrinsic cultural value (Holden, 2006). The tribal feature of sharing is also found in Baloch culture, where sharing is an important part of cultural systems as the response of a tribal community or member is very generous when one is in need (Mahammad, 1982). The data also reflect the influence of ‘Sharing’ as the cultural value on Balochi speech acts. The Baloch speakers used the strategy to the responses of the given situation, such as how would you offer when *a) you want to offer your car to your friend who is in trouble*. The Makrani speakers used, namely منی گاڙی حاضر انت ، به بر ئے ایشی ئے را = *Mani gadi haziray bebare ishiya ra*= My car is present for you, take it (see table 4.58), while

Rakhshani speakers used it, that is پل منی گاری تئی و استه حاضر انت به برئے و تی کار بکن = *Pul mani gadi tai wasta hziray bebar wati kaar bekan*= Friend, my car is present for you take it and do your task/work (see table 4.57(1), whereas Sulemani used the strategy, i.e. ادا مئی = گاری/لاری تئی و استه حاضر این ، اگه ترا کارے است این = *ada mai gadi/larri haziry tau wasta aga tara kary asty*= Brother my car/vehicle is present for you if you have to do your task/work, (see the table 4.57 (2), which indicate that the responses of Baloch speakers were very generous when they were asked for help.

5.5.5 Lujj- O- Mayar (Self-Restraint)

Lujj-o-Mayar is an act of self-restraint in certain matters (Mahammad, 1982). It is a vigorous and provocative force which demands an individual to act and behave in a manner prescribed by tribal codes, which is a disciplinary inner-strength of a Baloch individual that regulates his/her, entire conduct. It is considered as a violation of conduct asking for something (food) when they go as a guest somewhere. They are supposed to behave according to the tribal/cultural code of conduct. This is why to the responses of certain situations, such as “*You are guest somewhere. The food is delicious and wants to have more. What would you say or how would you request?*” The respondents used ‘No request/Remain silent’ strategy which reflects the Baloch cultural values of ‘Lajj o Mayar’ in which they are not supposed to ask for food, which is considered as a violation of code of conduct. Thus, the respondents used ‘Remain silent’ as a new strategy. The Makrani speakers used, namely من هچ نه گوشان = *mann hich na gusha*= I will not say anything, with frequency of occurrences (34 time, see table appendix), while Rakhshani used the strategy, that is من نه گوشان هچ = *mann hich nagushani*= *I will say nothing*, with frequency of occurrences (41, see appendix), whereas Sulemani used the strategy, that is من چپی نند آن = *ma chupiya ninda*= I will sit silently, with frequency of occurrences 39 times (see table 4.38 (1,2)). The analysis shows similarities in the data related to the strategy used by the respondents of the three dialects. Thus, the present

study agrees with Mahammad (1982) who was of the view that ‘Lujj O Mayar’ has a great importance in Baloch culture.

5.5.6 Resistance

Resistance has been a part of Baloch society for a long period. The data also reflect the influence of ‘Resistance’ in the Balochi speech act of apology. The Baloch speakers used ‘Denying responsibility and questioning’ strategy to the responses of the given situation, such as how would you apologize when *a) you step at the foot of a stranger* (see table 4.16 (1, 2).

پہل بکن واجہ من نزان آ کہ شما پرچی منی سرا انچو زبر = *ma nazana ka shuma parchy mani sara hanchu zahry mai chy guna kutha*= forgive me, sir, *I don't know why you are angry with me over what sin I've done*, with frequency of occurrences (4 times, see table 4.2), while Rakhshani used the strategy, namely *تتو انچو من ء چیا چارگ ء ؟ من ندیسته ئتی پاد* = *tau hanchu mana chiya charagaya? Mann nadesta tai pad*= why are you looking at me like this, with frequency of occurrences (12 times, see table 4.3), whereas Sulemani used it, that is *تاتی پا ہویرگہ دیانے مئی تکھ ؟ من ہنسکاری ئتی پاد نہ لتاریتھ* = *tah chipya haverga dehany mai taka? Ma hanskari tai pad nalathaarta*= why are you looking at me like this, I did not step on your foot intentionally, with frequency of occurrences (4 times, see table 4.4), which reflect resistance as a cultural attitude of the Baloch society.

5.5.7 Family rituals/celebrations

Rituals, such as birthday celebrations are considered part of family rituals (Fiese, 2006). These celebrations contribute to the well-being of the family, which were termed a source for enhancing the sense of identity and continuity of the family members (Fiese, 1992; Newell, 1999) and family cohesion (Gobeil-Dwyer, 1999, cited in Lee, Katras & Bauer, 2009). Family rituals have also been termed as protection that helps couples to handle marital unhappiness, isolation and insecurity (Wolin & Bennett, 1984; Fiese, Hooker, Kotary & Schwagler, 1993). Additional resources are therefore required for various family events, such

as birthday celebrations that are not affordable in low-income families (Lee, Katras & Bauer, 2009).

Occasional family rituals are celebrated in Baloch culture: a) the occasion of the birth of either male or female child is usually marked with music and singing and women usually sing *Sipatt* or *nazink* which means songs of praise; however, the birth of a boy is celebrated with greater rejoicing than the birth of a girl, even in some of the tribes, the birth of a girl is not celebrated (Mahammad, 1982). The celebrations usually related to the birthday; a) beesin (the day of birth); b) Sasigan (selecting name on 7th day); Burruk, which is also known as ‘torugg’ in Sulemani (Marri) dialect (circumcision); however, these celebrations are occasional, if a family can afford it (Mahammad, 1982). The native speakers of Makrani, Rakhshani and Sulemani used ‘*No celebration/wish*’ strategy to the responses of the situation 10 ‘*Your spouse (husband/wife) informs you about his/her birthday; however, you could not wish your spouse because of load of work. What would you say to her/him or how will you apologize?*’ It reflects that the birthday celebrations are not common in Baloch society and culture which could be because of their socio-economic conditions as Balochistan has been ranked as the poorest province of Pakistan (UNDP Report, 2018). The previous research (Lee, Katras & Bauer, 2009) also indicate that additional resources are required for various family rituals like birthday celebrations which are not affordable to low-income families.

This cultural value is reflected in the responses of the native speakers of Balochi as the respondents used ‘*No celebration/wish*’ (AS22) as a new strategy. The respondents of Makrani dialect used the strategy as *Mai cultura wish nakana = mai cultura wish nakana= In* our culture, people don’t wish, with frequency of occurrences (21 times, see table 4.2), while Rakhshani used the strategy, namely مان وش نه کنار = *ma wish nakana= I don’t wish*, with frequency of occurrences (17 times, see table 4.3), whereas Sulemani respondents used the strategy, that is مان موارکی ندون بیسنه روشه = *ma mvarki nazon besana rosha= we don’t wish* on birthdays, with frequency of occurrences (27 times, see table 4.4). The strategy reflects

that the birthday celebrations are not celebrated in the Baloch culture because of the low economic situation in the province since its inception. The findings are not consistent with previous studies (Ahangar and Zeynali Dastuyi, 2018; and Ahangar, Sarani & Dastuyi 2015; Blum-Kulka & Olshtain, 1984; Afghari, 2007).

5.5.8 Individualism / Collectivism

Collectivist cultures depend upon interdependency with family, tribe and nation. Besides, priority is given to in-groups and to shape the behavior on the basis of in-group norms and behave in a communal way, whereas individualist cultures give priority to autonomous, independency, and Personal goals from their in-groups (Hofstede, 2001, cited in McFeeters, 2003). But some of the features in collectivists and individualistic cultures are similar and universal like showing concern; asking whereabouts and offer of repair used in the present study.

Table 5.8: A general overview collectivism and individualism

<i>Individualism</i>	<i>Collectivism</i>
Individual perspective	social; in-group perspective
Preference is given to task over relationship	Preference is given to relationship over task
Speaking one's mind indicates honesty	Harmony is encouraged whereas confrontation is avoided
USA, Britain, Australia, Netherland	Central and south America, East Asia, Pakistan

Various studies (Eisenburg, 1999, Triandis, 2001) were conducted on individualism and collectivism perspectives. In this regard, Baloch Society is a collective society, where importance is given to 'group' rather than the individual. They are concerned to their fellow being, family and place importance on interdependent social unities, whereas in an individual society, importance is given to self and autonomy. The cultural value of 'collectivism' is reflected in the speech acts of Balochi, namely a) showing concern; b) Asking whereabouts and offer. The following examples show the collective nature of Baloch society where people show concern for their fellow beings.

The native Baloch speakers were also concerned to their fellow being. The data show that the respondents used ‘*showing concern and offer*’ as an offer strategy, which shows their nature of collectivism and concern for the fellow being. The Makrani speakers used the strategy, namely من کاپی کنی کاریں = *pekir makan man capy kana kari* = Don’t worry I will photocopy and will bring for you, with frequency of occurrences (28 times, see table 4.42); while Rakhshani used the strategy, that is من کن ء کاران = *tau chia piker kany mana bedy man kana kari* = why you are worried, I will photocopy and will bring for you, with frequency of occurrences (28 times, see table 4.43), whereas Sulemani used the strategy, i.e. نه چیا پہ رنجائے منا دیں من نقل کنار کارانش = *Tai chiypa ranja ay mana diaash mai nakal kana karanish* = Why you are worried, give me I will photocopy and bring, (41 times, see table 4.44), such strategies reflect the nature of collectivism in Baloch culture.

The above cultural values have influenced Balochi speech acts that can be called socio-cultural influence; however, the study also shows the influence of religion on Balochi speech acts that can be called socio-religious cultural characteristics that exist in Balochi Speech acts. The following section presents the data.

5.6 The influence of Religion on Balochi speech acts

5.6.1 Evoking God’s name

The Baloch speakers used ‘*Evoking God’s name*’ as a new strategy, which appeared alongside other categories in combination of two or three. The Makrani speakers used the strategy, من ء ماف بکن = *Allah mana map bekan* = *O God forgive me*, alongside the strategy ‘Accepting the blame/fault’, منا چے ردی بوت = *mana chy radi a bot* = I made a mistake (see table 4.20 in the analysis section), while Rakhshani used the strategy, namely الله ہچ خیال ء نہ پتہ = *Allah hich kayala niyata* = *O God! I did not remind*, with combination of the strategy ‘An offer of repair’, من نو وش کنی = *mann nou wish kani* = I will wish you right now (see table 4.19 (1) in the analysis section), whereas Sulemani used the strategy, namely اے سائیکل ء حدا جنا = *Ay cycla huda jana* = *curse on this cycle that has caused delay*, with combination of ‘An

Explanation and account', 'منا هېتل بېسگان *hahanvky man masul besagan* = that has caused delay (see table 4.20 (2) in the analysis section). This is consistent with results from previous studies (Ahangar & Zeynali Dastuyi, 2018; Ahangar, Sarani & Dastuyi, 2015; Tehrani, Rezaei, Dezhara & Kafrani, 2012), in which they demonstrated the influence of religion on the Iranian Balochi.

5.6.2 The concept of Islamic 'forgiveness' in Baloch culture

The expressions of apology 'Mana bebakshy', 'Mana Bashka', 'Pehal bekan', 'Man pehli lotan', 'Bashka kany', 'Bashkisha khany', 'Bashka lotgaaa', 'Bashka lotan', 'Map kany'; and 'Mauf kany' are the most frequently used IFID in Baloch culture {see tables; 4.5 (1, 2); 4.6 (1, 2); 4.7(1, 2)} in the analysis section). This is consistent with the study related to Iranian Balochi (Ahangar & Zeynali Dastuy, 2018 & Ahangar, Sarani & Dastuyi 2015); Persian language (shariati & Chamni, 2010); Indonesian (Wouk, 2006); Jordanian Arabic (Banikalef, Maros, Aladdi & Al-Natour, 2015); Central Kurdish (Fareeq, 2014); and Iraqi Speakers (Al-Quraishy, 2011, among others) which confirms that religion is reflected in the use of strategies as a variety of IFIDs are used by the native speakers of Baloch speakers, which indicates the influence of religion (as a part of culture) on the strategies of apology. On the other hand, though, IFIDs were used by the respondents of the various western studies (Owen, 1983; Blum-Kulka & Olshtain, 1984; Holmes, 1990; Deutschmann, 2003; Suszczynska, 1999). It reflects that one needs to forgive or ask for forgiveness as Islam emphasizes on forgiveness, as mentioned in the Quran "Keep to forgiveness, and enjoin kindness, and turn away from the ignorant. And if it should happen that a prompting from Satan stirs thee up [to anger], seek refuge with Allah: behold, He is All-Hearing, All-Knowing." The Qur'an 7:199-200 (cited in Ali, 1990, 4). Thus, it can be said that Baloch culture is influenced by Islamic thoughts as well; hence the strategies are influenced by Islamic values which became part of the Baloch cultural values.

5.7 Discussion on the influence of cultural values on Balochi speech acts

Speech acts vary from culture to culture as they are universal as well as culture-specific. According to Cutting (2002), in India the expression 'How fat you are' may be treated as a compliment, but in Britain it may be taken as a critique as being slim is valued more in British culture. Different cultures tend to have different ways of speech act realization Patterns (Wierzbicka, 1991, 1992). A shift has been observed from Universalism of speech acts to cultural influence on the realization of speech acts across the world as culture is the key concept in cross-cultural communication studies (Wierzbicka, 2003), similarly the results of the present study also show the influence of cultural values on Balochi speech acts. The following section discusses the findings to the response of the research questions 'what cultural values influence the selected speech acts in Balochi.

The strategy '*Request in imperative form*' used by Baloch speakers is in line with Sultana and Khan's (2014) argument that these mentioned elements are reflected in the national culture of Pakistan, where men and women are treated separately as the results indicated that fifty three male respondents of Makrani dialect used '*Request in imperative form*' with frequency of occurrences of (see table 4.37) to the response of situation 7 in which respondents were asked to request to their spouses for washing clothes (see appendix). To the response of this situation, 50.9 % was the highest response from Makrani male whereas 58 % Rakhshani and 65 % Sulemani speakers (see appendix), which show that Baloch social structure is patriarch and male-dominated as the male respondents used imperative as request strategy to their spouses, whereas out of 50 female respondents of Makrani dialect used the strategy ' No request' with frequency of occurrences (39 times see table 4.23), while Rakhshani female speakers used the strategy with frequency of occurrences (44 times see table 4.24), whereas Sulemani respondents used the strategy with frequency of occurrences (35 times see table 4.25). It reflects that they would not request to their spouse (Husbands) to wash clothes, while most of the male used imperative form as a request, which

shows the male-oriented setup in the Baloch society, where men and women are dealt differently (Mahammad, 1982).

The findings show that males were free to go with anyone whether male or female teacher or friend; however, the responses from female respondents to the responses of request situations asking a lift from teacher and classmate, were different{see table 4.28 (1,2)}, as out of the fifty female respondents of Makrani dialect, forty one used '*No request*' (RS22) strategy, which is the highest with frequency of occurrences (34 times, see appendix), while Rakhshani female respondents used the strategy (41 times, see appendix), whereas the Sulemani female respondents used the strategy with frequency of occurrences, namely (36 times, see appendix) which shows that female speakers were reluctant to ask for a lift to male teachers and friend or classmates as it is shown in the above tables that they used '*No request*' strategy as the highest one. It again shows that Baloch social structure is strictly patriarch and male dominated as females are not encouraged mixing with males and her position, in Baloch society, has been generally considered as one of the subservience (Mahammad, 1982). The findings confirm the previous findings of Sultana and Khan (2014) in which they termed Pashto society as strictly patriarch, male dominated, discouraging mix-gender-grouping and gender-segregation. The study further agrees with Sultana & Khan's (2014) argument that these mentioned elements are reflected in the national culture of Pakistan, where men and women are treated separately and mix-gender grouping is still discouraged by the majority.

Further the findings reflect in Baloch culture, '*Making commitment or vows*' has a prime place in Baloch society (Mahammad, 1982) as going against the commitment is considered as against Baloch cultural values, thus the findings indicate that '*Making commitment/vows*' as Baloch cultural value is reflected in the production of speech acts as the speakers of Makrani, Rakhshani, and Suleamni used '*Making commitment*' as a new strategy. The respondents of Makrani dialect used the strategy '*Making commitment*' with

frequency of occurrences (14 times, see table 4.2), while Rakhshani speakers used ‘*Making Commitment*’ strategy with frequency of occurrences (8 times, see table 4.3), whereas Sulemani used the strategy with frequency of occurrences (17 times, see table 4.4), thus the strategy reflects the Baloch cultural value ‘*Making commitment*’ which has a great importance in Baloch society.

Various strategies which were used to express ‘*Offer*’ reflect hospitality in Baloch culture as the Baloch are traditionally hospitable and guests are considered as a blessing, even if the enemy, once entered in the home, would get the treatment of an honored guest (Mahammad, 1982). The results also reflect hospitality as a Baloch cultural value in the production of Balochi speech acts as the speakers of the three dialects used ‘*Don’t offer but present directly*’ as an offer strategy, which show the host does not ask from guests, whether he/should be served anything to eat or drink (tea), nor the guest would demand anything to eat from the host. This is why we find ‘*Don’t offer, but present directly*’ strategy used by Baloch speakers to the responses of a situation ‘*when you a guest at home, how would you offer them something to eat*’. The Makrani used the strategy with frequency of occurrences (40 times, see table 4.42), while Rakhshani used it with the frequency of occurrences (64 times, see table 4.43), whereas Sulemani used the strategy with frequency of occurrences (55 times, see table 4.44).

The tribal feature of sharing is also found in Baloch culture, where sharing is an important part of cultural values system as the response of a tribal community or member is very generous when one is in need (Mahammad, 1982). The results indicate that Sharing as cultural value reflected in the production of speech acts as the speakers of Makrani dialect used the strategy ‘*Offer in assertive way*’ with frequency of occurrences (8 times, see table 4.42), while Rakhshani speakers used the strategy with frequency of occurrences (8 times see table 4.43), whereas Sulemani respondents used the strategy with frequency of

occurrences (5 times, see table 4.44). It reflects that in Baloch society the guest or strangers are helped if they are in need.

Baloch cultural values are reflected in Balochi speech acts as the findings reflect Baloch cultural value 'Lujj o Mayar' (self-restraint) in the production of speech acts as it is considered as an act of self-restraint in certain matters (Mahammad, 1982). To the response of the situation '*You are a guest somewhere. The food is delicious and wants to have more. What would you say or how would you request?*' Similarly, to the response of a situation the Makrani speakers used the strategy 'No request' which appeared as standalone strategy, namely with the frequency of occurrences (61 times, see table 4.23), while Rakshani speakers used the strategy with the frequency of occurrences (100 times, see table 4.24), whereas Sulemani used the strategy with the frequency of occurrences (77 times, see table 4.25)

Similarly, the production of speech acts to the responses of various situations of request and offer, indicate the influence of Baloch cultural values in the production of speech acts in Balochi, namely '*Denying responsibility and questioning*' as a strategy which show 'resistance' as cultural values in Baloch culture.

The production of speech acts in Balochi also shows certain strategies which were culture/religion specific, namely a) *evoking God's name* and b) *the concept of Islamic 'forgiveness' in Baloch Culture*. The speakers of Balochi used '*Evoking God's name*' as a new strategy. The Makrani, Rakshani and Sulemani speakers used the strategies, which can be termed as socio-religious influence on Balochi speech acts

The findings reflect that Baloch cultural values are deeply-rooted in Baloch society, which influenced the apology, request and offer strategies in Balochi.

5.8 Chapter summary

The influence of English on Balochi speech acts has been explored in this chapter and the chapter also examined the influence of Baloch cultural values on the Balochi speech acts, whereas the following chapter concludes the study and gives recommendations for future research.

CHAPTER 6

CONCLUSION AND RECOMMENDATIONS

The present study examined the speech act realization patterns in Balochi with reference to English. The analysis focused on various strategies that are used in Balochi to express an apology, request and offer, similarities and differences in English and Balochi speech acts, and influence of English and cultural values on Balochi speech acts. Further, through the use of DCTs, a total number of 10 situations for each speech act were designed and data were collected from 312 participants. The findings have been presented and discussed in chapter 4 and 5. This chapter provides a summary of the core findings, gives directions for future research, shortcomings of the study, pedagogical implication and finally, it sums up the whole thesis.

The researcher has drawn the following conclusions (question sequence wise) in terms of speech act realization patterns in Balochi, i.e. apology, request and offer, in the light of the research questions: 1) what strategies are used to express apology, request and offer in Balochi with reference to English; 2) what are the similarities, if any, and differences in the selected speech acts in English and Balochi?; 3) to what extent has English influenced the speech acts of Balochi?; and finally 4) what cultural values influence the apology, request, and offer strategies in Balochi?

6.1 Summary of the findings

To the response of the first question, ‘what strategies are used to express an apology, request and offer in Balochi with reference to English? The present study identified that the most often used apology strategy, either as a standalone or in combination with other categories, was the Illocutionary Force Indicating Device. This is consistent with Bergman and Kasper’s (1993) findings. It can be concluded that Balochi speakers preferred explicit expressions of apology, which is consistent with previous findings on New Zealand English (Holmes, 1990) and Japanese (Barnlund & Yoshioka, 1990; Nagano, 1985; Taguchi, 1991). The results

further showed that the Balochi native speakers used the categories; 1) A request of forgiveness + Self deficiency; 2) Regret strategy; 3) Concern for hearer 4); Taking responsibility, including ‘Explicit self-blame’; 5) Lack of intent; 6) Denial of responsibility; 7) Intensifiers; 8) Explanation or Account; 9) An offer of repair; and 10) Promise of forbearance’ (see table 4.5 to 4.15 in the analysis chapter).

The preference for such categories suggests the fact that face saving is very important for the Balochi speakers and the preference for combinations with categories (see table 4.5, 4.16) that imply minimizing or denying responsibility rather than with categories that acknowledge responsibility, which is consistent with findings in British English (Deutschmann, 2003), but unlike those on German (Vollmer & Olshtain, 1989).

The findings further show that the majority of the apology strategies were in combinations (see table 4.5; 4.16; 4.17; 4.19) rather than standalone categories. Some new strategies and influence of Baloch cultural values on speech acts, are the areas where Balochi differs from the findings of the some languages, such as English, where the proportion of combinations were found to be as a standalone strategy (Holmes, 1990), and Lombok, where combinations have been found to be almost nonexistent (Wouk, 2006).

On the other hand, there are other languages that have been found to prefer combinations over single categories, such as Akan (Obeng, 1999) and German (Vollmer & Olshtain, 1989). While this is what the findings of the different studies showed, it is not possible to generalize this as absolute truth of what the situation is in each of these languages; however, the findings showed that Balochi speakers also used new strategies in order to express apology which can be called as language or culture specific, i.e. 1) ‘*Denying responsibility and questioning*’ strategy which appeared alongside other categories in combination of two; 2) ‘*Making commitment*’ as a new strategy to the response of the given situation as the native speakers of the three dialects used ‘*Making commitment*’ strategy which appeared alongside other categories in combination of two or three (see table 4.16 &

4.14); 3). The Baloch speakers used ‘*No celebration/wish*’ as a new strategy and finally, 4) the Baloch speakers also used ‘*Evoking God’s name*’ as a new strategy which can be termed as socio-religious strategy (see table 4.18 & 4.19).

The realization of IFIDs in Balochi was realized in a number of different forms as the expressions of regret throughout IFIDs in both English and Balochi data functioned as a frequent strategy in particular to express regret. The Baloch speakers of Makrani, Rakhshani and Sulemani used it with high frequency (see table 4.5 to 4.7); however, In Balochi, such IFIDs expressions have been used as apology strategies according to the participants’ preference and perception. Other strategies like Concern for the hearer; Acknowledgment of responsibility; Offering repair and Promise of forbearance (see table 4.9; 4.10; 4.14, & 4.15) were categorized in the analysis as strategies, which can be ranked as second frequently used strategies, whereas Lack of intent; A denial of responsibility; Denying responsibility and question; Making commitment; Evoking God’s name; Don’t wish/ No Celebration (see table 4.11; 4.12; 4.16; 4.17; 4.18, & 4.19) can be ranked as third in terms of their frequencies and use. Offering repair, both Balochi and English, functions to restore harmony in a verbalized way; specifically in Balochi. It has been shown that it is religiously compulsory to repair the damage rather than just offering. At the same time, offering repair indicated the less self-private dimension in Balochi culture; thus both strategies have been used to maintain social relationships. The findings show that apology speech act is deeply-rooted in Balochi culture.

The analysis of the request strategy in Balochi in ten situations revealed that the native speakers of Balochi, including its dialects (Makrani, Rakhshani, Sulemani) have used various strategies in order to express request such as: 1) Polite request with explanation; 2) Direct request; 3) Direct request with explanation; 4) Query preparatory (conventional indirect request); 5) Strong hint; 6) Direct request with if; 7) Request with question and interrogation; 8) polite direct request with explanation; 9) Polite indirect request; 10) No request as strategy; 11) Request with offer of repair; 12) Indirect request; 13) No request

because of gender difference; 14) Request with praise; 15) Request in imperative form; 16) Remain silent as a strategy (see tables 4.26 to 4.37), Of them, some were consistent with previous studies, can be called as universal; however, some of them such as ‘No request because of gender differences’; ‘Request with praise’; ‘Remain silent’ were culture specific (see tables 4.38 to 4.40).

Besides, there were some of the strategies which were in (Blum-Kulka & Olshtain, 1984) taxonomy, but the researcher could not find these patterns in Balochi data which are: 1) Explicit performatives (direct); 2) Hedged performative (direct); 3) Locution derivable /obligation statements (direct); 4) Suggestory formula (conventionally indirect); and 5) Mild hints (Non-conventionally indirect).

Offers are expected to occur in many specific situations. Within these situations are those that include hospitality which is of great importance in the Baloch culture, nearly half of all the offer strategies that have been explored in this study are to offer items and services, involved the extending of food and drink; an act which is closely associated with hospitality.

People made offers simply as acts of kindness or good will, with nothing expected in return. Situations designed for the present study indicate that many offers occur between strangers (see table 4.48); people who never expect to see each other again, yet they showed these acts of kindness, which can be termed as sharing cultural values of Baloch society. Many offers are made for the sake of politeness. The study shows people made offers to extend support to a receiver. The prospect of producing an item or a service for another person is implied in every offer, and since all offers seek or address, information about the interlocutor's needs or wishes and take these needs or wishes into consideration, they all constitute supportive speech acts.

Analysis of ‘offer’ as speech act in Balochi showed that the native speakers of Balochi, including its dialects (Makrani, Rakhshani, Sulemani) used various strategies to express offer such as: 1) Imperative; 2) Want statement; 3) Query preparatory; 4) State

preparatory; 5) Strong hint; 6) Offer with modal verb; 7) Asking for choice; 8) Showing concern and offer; 9) Offer/repair (see tables 4.45 to 4.53). These strategies were consistent with previous studies that can be called as universal and some of them were culture-specific, such as: 1) Don't offer, but present directly; 2) Asking whereabouts and Offer; 3) Asking to sit and offer; and 4) Offer in an assertive way (see tables 4.54 to 4.57).

The second question, the present study answered was 'What are the similarities, if any, and differences in the selected speech acts in English and Balochi?

The present study identified various similarities and differences in Makrani, Rakhshani and Sulemani dialects in comparison with English. The findings indicate similarities in terms of apology, request and offer speech acts (see tables 4.5 to 4.57). Slight lexical variations have also been identified in the three dialects of Balochi. Besides, in comparison with English, the results showed that some of the strategies were universal, i.e. exist in English and Balochi. Besides, some of the strategies were culture-specific (see tables 4.5 to 4.57).

The findings demonstrate similarity in the responses of Makrani and Rakhshani in terms of 'IFIDs strategy' (see tables 4.5 to 4.7), however, Sulemani dialect differs slightly in terms of lexical items, which can be termed as a socio-cultural/regional difference. The results further show that 'IFIDs' strategies are also used in English and parallel strategies exist in the Balochi (table 4.5).

The results revealed differences in the use of 'Expression of embarrassment' in the data of the three dialects. Comparing it with English, namely '*I am ashamed*' has not been used as a standalone strategy in English, whereas it is used in combination of other strategies in Balochi (see table 4.8).

The findings also revealed similarities in Makrani, Rakhshani and Sulemani dialects with slight differences in the use of lexical items to express the strategy '*Concern for hearer*'

strategy (see table 4.9). On the other hand, in comparison with English, the findings showed similarity at the strategy level, while differences at the lexical level.

The study also explored that the strategies '*Explicit-self blame*'; '*Lack of intent*'; '*Explanation of account of cause*'; '*Offer of repair*'; '*Promise of forbearance*' and '*Denial of responsibility*' and '*Intensifiers*' (see tables 4.10; 4.11; 4.12; 4.13; 4.14; & 4.15) were used in the three dialects of Balochi; however, the findings also reflected lexical differences in the three dialects, which can be termed as socio-regional differences. In comparison with English, the results also demonstrated similarity as these strategies are also used in English and Parallel strategies exist in Balochi. The results also showed that these strategies were used in combination of two or three strategies in Balochi, whereas they are used as a standalone strategy in English as Ochs (1996) indicates that there are certain commonalities across the world's language communities in terms of speech acts. For her, certain similar linguistic means exist across languages to achieve certain similar social ends.

Wierzbicka (2003) argues that Cross-cultural pragmatics is concerned with the differences and similarities in the process of producing and comprehending utterances in the different languages, similarly the findings of the present study revealed some different apology strategies, which can be termed as culture specific. The results indicated that the strategies '*Denying responsibility and questioning*'; '*Making commitment*'; '*No celebration/wish*' and '*Evoking God's name*' (see tables 4.16 to 4.19) were used in Balochi. The speakers of the three dialects used these strategies with slight lexical differences, which can be termed as socio-cultural/ regional differences, but these strategies are not used in English (see Ogiermann, 2009; Holmes, 1990; Olshtain & Cohen 1989; Blum-Kulka and Olshtain, 1984; Fraser, 1981, among others). These findings can be termed as cross-cultural differences.

Regarding request speech act, the present study identified various similarities and differences in the dialects of Makrani, Rakhshani, and Sulemani in comparison with English.

The findings reflected similarities in the dialects Makrani, Rakhshani and Sulemani; however, the present study also noted slight lexical variations. In comparison with English, the results showed that some of the strategies were universal and some of them were culture specific.

The findings revealed that twelve request strategies were cross-cultural as these are used in English and Balochi, namely: 1) *Polite request with explanation*; 2) *Direct request*; 3) *Direct request with explanation* 3) *Query preparatory (conventional indirect request)*; 4) *Strong hint*; 6) *Direct request with if*; 7) *Request with question and interrogation*; 8) *Polite direct request with explanation*; 9) *Polite indirect request*; 10) *Request with offer of repair*; 11) *Indirect request*; and 12) *Request in imperative form*. On the other hand, result indicated slight lexical variations in these dialects, which can be termed as socio-regional differences (see tables 4.26 to 4.37).

The findings of the present study also reflect differences in terms of strategies used to express request, i.e. 1) No request; 2) No request because of gender difference; 3) Request with praise; 3) Remain silent. These strategies are culture-specific (see tables 4.38 to 4.40). On the other hand, the researcher could not find any evidence of these strategies in the previous studies conducted on request speech act in English.

The present study identified various similarities and differences in offer strategies in the dialects of Makrani, Rakhshani, and Sulemani. The findings indicate similarities in Makrani, Rakhshani and Sulemani dialects, whereas slight lexical variations have also been explored in the present study. Furthermore, the findings further reflect that some of the strategies are universal, and some of them are culture specific.

The findings in terms of offer speech act showed that Baloch speakers used various strategies. Of them, some are universal, such as: 1) Imperative; 2) Want statement; 3) Query preparatory; 4) State preparatory; and 5) Strong hint (see tables 4.45 to 4.53 in the chapter 4), whereas some of them culture specific, such as: 1) Don't offer, but present directly; 2)

Asking whereabouts and offer; 3) Asking to sit and offer; 4) Showing concern and offer; 5) Offer /repair; and 5) Offer in an assertive way (see tables 4.54 to 4.57 in the chapter 4).

The following section deals with the findings of the question ‘To what extent has English influenced the speech acts of Balochi’?

The results of the present study reflected that the Baloch speakers of Makrani, Rakhshani and Sulemani used strategies to express an apology, request and offer, which were influenced by English (tables 5.1 (1, 2). The respondents of Makrani dialect used ‘*English influence strategies*’, namely ‘*Sorry sir, I forgot your book*’, see table 5.2), while Rakhshani speakers used the strategy, that is ‘*I am sorry madam, I disturbed your class*’ (see table 5.3), whereas Sulemani respondents used the strategy, i.e. ‘*Sorry I am late because of traffic*’ (see table 5.4), thus the results showed similarities as the certain strategies, which are influenced by English.

The findings further reflected that Balochi request strategies were also ‘*English influenced*’ as the respondents of Makrani speakers used the request, namely ‘*I will request for help If possible*’ (see table 5.2), while Rakhshani used, i.e. ‘*Slow down your music*’ (see table 5.2 (1), whereas Sulemani respondents used, that is to say ‘*I need your notes*’ (see Table 5.2(2).

The results further revealed that the Balochi ‘offer’ strategies were also ‘*English influenced*’ as the table 5.3 (1, 2) in the analysis chapter presented the Makrani speakers used the strategy, namely ‘*I will offer tea*’, (see table 5.3), while *Rakhshani* used the strategy, that is ‘*Use my laptop*’, (see table 5.3(1), whereas Sulemani respondents used, i.e. ‘*I will give my car*’, (see table 5.3 (1). It can be concluded that various Balochi strategies to express apology, request and offer were influenced by English as discussed in the chapter 4.

The following section deals with the results of the question ‘What cultural values influence the apology, request, and offer strategies in Balochi?

The findings of the present study demonstrated that various strategies to express apology, request and offer were influenced by Baloch cultural values. The results showed that the Baloch social structure is patriarchy and male-dominated as the male respondents used ‘Request as imperative’ to their spouses to the responses of the situation 7 ‘*your dress needs wash and you want to ask your spouse (husband/wife) to wash, how will you request to him/her?*’ As the Makrani speakers used the strategy, namely منی گود ئے شود مرچی = *mani guda shod marchi* = *wash my clothes today*, as the highest strategy with frequency of occurrences of 27 times, which shows that male respondents used ‘imperative’ as request strategy to their wives, which is attributed to the male-oriented setup in the society, where men and women are dealt differently in Baloch society (Mahammad, 1982). Out of 50 female, 39 respondents used the strategy ‘No request’ while Rakhshani female speakers used the strategy (44 times see table 4.24), whereas Sulemani female speakers used the strategy (35 times see table 4.25), which indicated that females were reluctant to request to their husbands for washing clothes, which is a vivid example of the male-oriented setup in Baloch society.

The findings further revealed that the Baloch cultural value ‘*Making commitment*’ is reflected in the production of speech acts as the speakers of Makrani, Rakhshani, and Suleamni used as a new strategy which is culture specific with a frequency of 14 times, see table 4.2 for Makrani; 8 times, see table 4.3 for Rakhshani, whereas 17 times, see table 4.4 for Sulemani.

The results demonstrated that Baloch cultural values influenced ‘offer’ strategies in Balochi, such as the cultural value ‘Hospitality’. The results reflected hospitality as a Baloch cultural value in the production of Balochi speech acts as the speakers of the three dialects used ‘*Don’t offer, but present directly*’. The Makrani used the strategy with frequency of occurrences (40 times, see table 4.42), while Rakhshani used it with the frequency of occurrences (64 times, see table 4.43), whereas Sulemani used the strategy with frequency of occurrences (55 times, see table 4.44).

The findings showed that the tribal feature of ‘sharing’ is also found in the production of speech act of ‘offer’ as the Makrani speakers used the strategy ‘*offer in assertive way*’ with frequency of occurrences (8 times, see table 4.42), while Rakhshani speakers used it with frequency of occurrences (8 times see table 4.43), whereas Sulemani used the strategy with frequency of occurrences (5 times, see table 4.44).

The study reveals that the ‘Request’ speech act is reflected in Baloch cultural value ‘*Lajj o Mayar*’ (self-restraint) as to the response of the situation ‘*You are guests somewhere. The food is delicious and wants to have more. What would you say or how would you request?*’, the Makrani speakers used the strategy ‘*No request*’ which appeared as a standalone strategy, (61 times, see table 4.23), while Rakhshani used it (100 times, see table 4.24), whereas Sulemani used the strategy with frequency of occurrences (77 times, see table 4.25), that demonstrate that Baloch speakers does not ask for more food, while they are guests somewhere as it is regarded as contrary to the cultural value ‘*Lujj o Mayar*’ (self-restraint)’ of Baloch society.

The results of the present study also revealed that Baloch cultural values influenced the apology strategies. The Makrani, Rakhshani and Sulemani speakers used ‘*No celebration/wish*’ strategy to the response of the situation ten, such as ‘*Your spouse (husband/wife) informs you about his/her birthday; however, you could not wish your spouse because of a load of work. What would you say to her/him or how will you apologize?*’ The responses reflect that the birthday celebrations are not common in Baloch society, which could be because of their socioeconomic conditions as Balochistan has been ranked as the poorest province of Pakistan (UNDP Report, 2018).

Finally, the study's findings revealed the production of speech acts in Balochi also affected by socio-religious perspectives, since few strategies were religion specific, namely a) *Evoking God's name, and b) The concept of Islamic 'forgiveness'* in Baloch Culture.

The findings also showed that it is important to note that the coding scheme of Blum-Kulka and Olshtain (1984) was adopted as the basis for analyzing apology and request, and Barron's (2003) framework for offer speech act as majority of the researchers examined the realization of speech acts across languages and cultures, adopted the model of Blum-Kulka and Olshtain (1984). This established model reflects that there is no constant number of apology strategies across cultures and languages (Cohen and Olshtain, 1981, 1983; Reiter, 2003; Jebahi, 2011; Hassan, 2014). Therefore, the reason for labeling our data according to this model is to open the door to re-categorize the apology and request strategies by revealing new strategies in Balochi.

The following tables (6.1 to 6.3) indicate that the original framework / model suggested by Blum-Kulka and Olshatin (1984) and Barron (2003) on apology, request and offer is inadequate. Therefore, these frameworks cannot be effectively applied in the study of apology, requests and offers across languages and cultures because the approaches suggested by these models are limited and inadequate. Furthermore, due to the diversity of cultures, the model may not be sufficient to analyze eastern languages, since eastern cultures are different, therefore have different strategies and cultural values.

In the same vein, this is in line with the findings of Suszczyńska (2005) and Ogiermann (2009), who also considered Blum-Kulka and Olshtain's (1984) framework as highly insufficient in the context of their research (Awedyk, 2011). Consequently, the present study further extends Blum-Kulka and Olshatin (1984) and Barron's (2005) frameworks. The extended frameworks presented in this study may be used for the analysis of apology, request and offer for eastern languages. The framework presented by Blum Kulka and Olshtain (1984) for apology and request, has been extended as:

New Apology framework for the analysis of Eastern languages:

- 1) Foreign language influence on regional language strategies
- 2) L2/national/official/ language Influence on regional language strategies
- 3) Remain Silent/Say nothing;
- 4) Evoking God's name

- 5) Making Commitment
- 6) No celebration/wish

New Request framework for the analysis of Eastern languages:

- 1) Remain Silent
- 2) Polite request with explanation
- 3) Foreign language influence (regional language strategies)
- 4) L2/national/official/ language Influence on regional language strategies
- 5) No request
- 6) No request because of gender difference

New offer framework for the analysis of Eastern Languages

- 1) Don't offer, but present/ Denying offering/ don't say but present;
- 2) Foreign language influence (regional language strategies by any international language)
- 3) Asking whereabouts and offer
- 4) Asking to sit and offer

6.2 Shortcomings of the present study

Despite the contributions this study makes to the description of speech acts on one of the indigenous languages, i.e. Balochi; the present study has some limitations that need to be acknowledged and redressed for any follow up research, For instance, a) DCT has been used as a data collection tool. Prior to the selection of this, I had not expected that the study could have benefited more if it were corpus or two or three data collection tools would have been used for triangulation purpose, which perhaps would be more beneficial for the present study, but it was not possible for the present study because of time, resources and financial constraints; b) the study employed Discourse Completion Test as data collection tool, consequently, stress, pitch, and intonation were not considered, which are missing in the present study.

Additionally, the participants were confused regarding few words in DCTs, such as 'SPSS software' and 'Plagiarism' as some of the participants were unable to understand these terms so I had to explain these terms time and again, which might have impacted the study as few participants were reluctant to write their responses, thus such limitations can be reduced

by using simple words while designing DCTs. These shortcomings of the study do not prevent the findings from being useful for pragmatic study and speech acts.

6.3 Pedagogical implications

It is a fact that that teaching pragmatic competence has been conducted previously (Lakoff, 1973, 1975; Thomas, 1983, Reiter, 1997, Taguchi, 2011, among others); however, less effort has been made to investigate whether direct or indirect teaching for the realization of speech acts expedites the acquisition of pragmatic competence or not.

Previous studies only focused on the significance of apology in different cultures, whereas the present study focused on apology, request and offer and suggests that it is pedagogically important to encourage and assist both the L1 native speakers and the L2 learners to be exposed to the appropriate pragmatic competence in terms of various strategies and the influence of cultural values on speech acts as such studies may enhance the pragmatic competency of the learners.

The idea that needs to be practically applied is direct or indirect instruction for various speech acts as social behavior and the cultural differences and other variables that might be encountered while apologizing, requesting or offering. L2 learners' attention, in case of English, should be drawn to the contextual factors such as the influence of cultural values on the production of speech acts, not only in English language, but also to the various Pakistani indigenous languages. Thus, the results of this study may be valuable for Pakistani ELT teachers, textbook authors and syllabus designers. Pragmatic teaching materials can be designed because pragmatic competence is not created automatically; rather, it requires education, starting from the first stages of language learning (Politzer, 1980).

Even though, the findings of this study do not allow for a generalization; however, there are some important implications that can be drawn. The study may raise Baloch students' awareness and understanding of cultural differences between their native language

and culture with a comparison to the target language, i.e. English since sociolinguistic variations are related to culture.

English teachers in Pakistan should be aware that fluency in English does not only involve linguistic knowledge, but also socio-cultural knowledge as seen in the study by contrasting speech acts in Balochi and English, which show that comparing the similarities and differences in apology, request and offer of L1 and target language may be one pedagogical way to raise learners' pragmatic awareness in learning and teaching, thus, the findings may positively contribute to the realm of teaching pragmatics to language learners of indigenous and international languages. Besides, the findings of this study can contribute to pragmatic teaching curriculum and teaching materials development.

The Pakistani English learners often encounter difficulties and problems in communicating with English native. This study may be beneficial to them to comprehend contrastive pragmatic aspects of Pakistani indigenous languages and English, which may lead them towards understanding of pragmatics cross-culturally.

Thus, if teachers are aware of the existence of such differences, they can teach the types of strategies which are more appropriate for a certain type of situation. Last, but not least, the findings of the present study contribute to the knowledge of how apology, request and offer are produced in Non-Western languages, which is necessary to better understand how speech acts work across languages and cultures. Finally, educational policy makers may use the results of this study to bring significant changes in the practices of teaching and learning pragmatic aspect of English to students by incorporating various strategies in L1 that improve the learners' pragmatic awareness.

6.4 Future research directions and recommendations

The investigated speech acts through the DCT are also very popular in some other cultures; it would be important for future research to compare these results with other data collection

tools, such as role play or NODs in terms of other Pakistani indigenous languages and dialects.

Additionally, making a comparison with data from Pakistani Western Diasporas would be quite useful in exploring the impact of the target culture (they were exposed to) on the speech acts of their mother tongue. Furthermore, it would be also interesting for intercultural/intracultural pragmatic research to compare the strategies of the various speech acts with other ethnic communities in the Pakistani culture, such as Punjabi, Sindhi, Pashtu, Sriyaki, Kashmiri and GB languages to find out various similarities and differences and the influence of various cultural values on the speech acts of these languages.

With regard to variables, future researchers in Pakistan may also conduct studies to investigate speech acts in terms of variables like gender, age, seniority, and formality to explore how different factors affect the use of speech act strategies which would be useful and interesting research. The study dealt with Discourse Completion Test consequently, stress, pitch, and intonation were not considered, which are lacking in the present study, and thus more research can be done to investigate speech acts of Pakistani languages in terms of stress, pitch, and intonation by using the recording as a data collection tool.

The present study employed DCTs as a data collection tool; however, future research can also be carried out by employing NODs; Role plays; corpus methodology, and various other data collection tools used in pragmatic studies mentioned in Chapter 3 of the present study. Moreover, it would be interesting in term of English ability aspect to see the result of different levels of English proficiency effect on various speech acts in English.

The focus of the present study was only the production of apology, request and offer, but it would be interesting to see whether or not the hearer accepts the apology, request and offer or other speech acts or to explore the hearer's response (the hearer's perspective). Future researchers may explore request in terms of degree of social distance, rank of imposition, minimize strategies, diminutive, gender, and age as the present study mainly

focused on request strategies in general. Above all, one may explore and develop appropriate approaches to explicit and/or implicit teaching of pragmatics which needs further investigation in order to help language learners to acquire and develop their pragmatic knowledge.

On the whole, the present study investigated the speech acts of apology, request and offer realization patterns in Balochi with reference to English. The study has identified and systemized various strategies used to express an apology, request and offer in Balochi. It has also explored the similarities and differences of the selected speech acts in English and Balochi. The thesis further examined the influence of English and cultural values on the speech acts of Balochi.

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Appendix 1

SPSS Analysis of Apology in Makrani Dialect

Apology_Situation1

		Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid	AS3 + AS7	28	27.2	27.2	27.2
	AS3 + AS7 + AS10	6	5.8	5.8	33.0
	AS3 + AS16 + AS7	1	1.0	1.0	34.0
	AS3	20	19.4	19.4	53.4
	AS3 + AS5	2	1.9	1.9	55.3
	AS15	11	10.7	10.7	66.0
	AS2 + AS7	3	2.9	2.9	68.9
	AS16 + AS7	1	1.0	1.0	69.9
	AS15 + AS16 + AS7	1	1.0	1.0	70.9
	AS16 + AS5	1	1.0	1.0	71.8
	AS15 + AS3 + AS10	1	1.0	1.0	72.8
	AS15 + AS3 + AS17	1	1.0	1.0	73.8
	AS15 + AS3 + AS7	6	5.8	5.8	79.6
	AS4	2	1.9	1.9	81.6
	AS4 (b)	1	1.0	1.0	82.5
	AS15 + AS1 + AS7	1	1.0	1.0	83.5
	AS3 + AS15 + AS6	1	1.0	1.0	84.5
	AS6 + AS3	2	1.9	1.9	86.4
	AS2	1	1.0	1.0	87.4
	AS1	2	1.9	1.9	89.3
	AS3 + AS16	1	1.0	1.0	90.3
	AS16	3	2.9	2.9	93.2
	Sent Blank	3	2.9	2.9	96.1
	AS3 + AS10	2	1.9	1.9	98.1
	AS21	2	1.9	1.9	100.0
	Total	103	100.0	100.0	

Apology_Situation2

		Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid	AS3	12	11.7	11.7	11.7
	AS15	22	21.4	21.4	33.0
	AS16 + AS7	1	1.0	1.0	34.0
	AS4 (b)	1	1.0	1.0	35.0
	AS1 + AS15	1	1.0	1.0	35.9

AS6 + AS3	24	23.3	23.3	59.2
AS2 + AS6	3	2.9	2.9	62.1
AS20	1	1.0	1.0	63.1
AS3 + AS2	1	1.0	1.0	64.1
AS3 + AS12	1	1.0	1.0	65.0
AS2	1	1.0	1.0	66.0
AS6 + AS10	1	1.0	1.0	67.0
AS3 + AS9	7	6.8	6.8	73.8
AS17	1	1.0	1.0	74.8
AS14	1	1.0	1.0	75.7
AS5 + AS6	1	1.0	1.0	76.7
AS3 + AS9 + AS15	2	1.9	1.9	78.6
AS4	1	1.0	1.0	79.6
AS1 + AS12	1	1.0	1.0	80.6
AS16	8	7.8	7.8	88.3
AS16 + AS6	10	9.7	9.7	98.1
Sent Blank	2	1.9	1.9	100.0
Total	103	100.0	100.0	

Apology_Situation3

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	AS3 + AS7	20	19.4	19.4	19.4
	AS3	5	4.9	4.9	24.3
	AS3 + AS5	9	8.7	8.7	33.0
	AS15	13	12.6	12.6	45.6
	AS14	3	2.9	2.9	48.5
	AS5 + AS7 + AS3	1	1.0	1.0	49.5
	AS16 + AS7	2	1.9	1.9	51.5
	AS7	1	1.0	1.0	52.4
	AS15 + AS7 + AS2	1	1.0	1.0	53.4
	AS3 + AS15 + AS6	1	1.0	1.0	54.4
	AS1 + AS15	1	1.0	1.0	55.3
	AS6 + AS3	4	3.9	3.9	59.2
	AS2	5	4.9	4.9	64.1
	AS6	2	1.9	1.9	66.0
	AS7 + AS1 + AS16	1	1.0	1.0	67.0
	AS4	2	1.9	1.9	68.9
	AS3 + AS16	1	1.0	1.0	69.9
	AS5	1	1.0	1.0	70.9
	AS12 + AS6	1	1.0	1.0	71.8
	AS10	1	1.0	1.0	72.8
	AS9 + AS6 + AS15	1	1.0	1.0	73.8
	AS4 (a)	1	1.0	1.0	74.8
	AS3 + AS5 + AS12	1	1.0	1.0	75.7

AS16	9	8.7	8.7	84.5
AS16 + AS7 + AS10	3	2.9	2.9	87.4
AS5 + AS7	1	1.0	1.0	88.3
Sent Blank	4	3.9	3.9	92.2
AS21	8	7.8	7.8	100.0
Total	103	100.0	100.0	

Apology_Situation4

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid AS3 + AS7	8	7.8	7.8	7.8
AS3 + AS7 + AS10	1	1.0	1.0	8.7
AS7 + AS10	1	1.0	1.0	9.7
AS3	8	7.8	7.8	17.5
AS3 + AS5	5	4.9	4.9	22.3
AS4 (a)	1	1.0	1.0	23.3
AS15	24	23.3	23.3	46.6
AS2 + AS7	2	1.9	1.9	48.5
AS4	2	1.9	1.9	50.5
AS16 + AS7	5	4.9	4.9	55.3
AS7	2	1.9	1.9	57.3
AS6 + AS3	10	9.7	9.7	67.0
AS2 + AS6	4	3.9	3.9	70.9
AS3 + AS12	1	1.0	1.0	71.8
AS2	4	3.9	3.9	75.7
AS3 + AS9	1	1.0	1.0	76.7
AS6	1	1.0	1.0	77.7
AS5	2	1.9	1.9	79.6
AS6 + AS7 + AS3	1	1.0	1.0	80.6
AS3 + AS6 + AS7	1	1.0	1.0	81.6
AS7 + AS12 + AS6	1	1.0	1.0	82.5
AS2 + AS 7	1	1.0	1.0	83.5
AS7 + AS5	1	1.0	1.0	84.5
AS14	2	1.9	1.9	86.4
AS5 + AS6 + AS3	1	1.0	1.0	87.4
AS16	7	6.8	6.8	94.2
Sent Blank	3	2.9	2.9	97.1
AS10 + AS16	1	1.0	1.0	98.1
AS21	2	1.9	1.9	100.0
Total	103	100.0	100.0	

Apology_Situation5

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	AS3 + AS7	5	4.9	4.9	4.9
	AS3	12	11.7	11.7	16.5
	AS3 + AS5	3	2.9	2.9	19.4
	AS15	12	11.7	11.7	31.1
	AS7	2	1.9	1.9	33.0
	AS17	1	1.0	1.0	34.0
	AS15 + AS5	2	1.9	1.9	35.9
	AS6 + AS3	14	13.6	13.6	49.5
	AS2 + AS6	1	1.0	1.0	50.5
	AS2	5	4.9	4.9	55.3
	AS6	1	1.0	1.0	56.3
	AS5	3	2.9	2.9	59.2
	AS6 + AS3 + AS10	1	1.0	1.0	60.2
	AS7 + AS5	1	1.0	1.0	61.2
	AS3 + AS11	1	1.0	1.0	62.1
	AS2 + AS5	1	1.0	1.0	63.1
	AS4 + AS10	1	1.0	1.0	64.1
	AS14	6	5.8	5.8	69.9
	AS2 + AS6	2	1.9	1.9	71.8
	AS4	1	1.0	1.0	72.8
	AS2 + AS6 + AS11	1	1.0	1.0	73.8
	AS11 + AS15	1	1.0	1.0	74.8
	AS6 + AS11	1	1.0	1.0	75.7
	AS3 + AS5 + AS11	2	1.9	1.9	77.7
	AS16	14	13.6	13.6	91.3
	AS16 + AS6	5	4.9	4.9	96.1
	Sent Blank	2	1.9	1.9	98.1
	AS4 (a)	1	1.0	1.0	99.0
	AS21	1	1.0	1.0	100.0
	Total	103	100.0	100.0	

Apology_Situation6

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	AS3 + AS7	5	4.9	4.9	4.9
	AS3	8	7.8	7.8	12.6
	AS3 + AS5	10	9.7	9.7	22.3
	AS15	11	10.7	10.7	33.0
	AS16 + AS5	5	4.9	4.9	37.9
	AS6 + AS3	20	19.4	19.4	57.3
	AS2 + AS6	2	1.9	1.9	59.2
	AS3 + AS12	3	2.9	2.9	62.1
	AS2	2	1.9	1.9	64.1

AS5	12	11.7	11.7	75.7
AS2 + AS5	3	2.9	2.9	78.6
AS2 + AS6	1	1.0	1.0	79.6
AS4 (a)	1	1.0	1.0	80.6
AS6 + AS11	1	1.0	1.0	81.6
AS4	6	5.8	5.8	87.4
AS16 + AS6	9	8.7	8.7	96.1
AS12	1	1.0	1.0	97.1
Sent Blank	2	1.9	1.9	99.0
AS12 + AS2 + AS6	1	1.0	1.0	100.0
Total	103	100.0	100.0	

Apology_Situation7

		Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid	AS3 + AS7	5	4.9	4.9	4.9
	AS3	19	18.4	18.4	23.3
	AS15	11	10.7	10.7	34.0
	AS4 (a)	1	1.0	1.0	35.0
	AS16 + AS5	3	2.9	2.9	37.9
	AS6 + AS3	8	7.8	7.8	45.6
	AS3 + AS12	1	1.0	1.0	46.6
	AS2	8	7.8	7.8	54.4
	AS9	3	2.9	2.9	57.3
	AS3 + AS9	15	14.6	14.6	71.8
	AS5	1	1.0	1.0	72.8
	AS5 + AS9	1	1.0	1.0	73.8
	AS16	10	9.7	9.7	83.5
	AS16 + AS9	7	6.8	6.8	90.3
	AS17	1	1.0	1.0	91.3
	AS18	1	1.0	1.0	92.2
	AS3 + AS14	1	1.0	1.0	93.2
	AS16 + AS19	1	1.0	1.0	94.2
	AS14	1	1.0	1.0	95.1
	AS4	1	1.0	1.0	96.1
	Sent Blank	2	1.9	1.9	98.1
	AS20	1	1.0	1.0	99.0
	AS2 + AS9	1	1.0	1.0	100.0
	Total	103	100.0	100.0	

Apology_Situation8

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	AS3 + AS7	1	1.0	1.0	1.0
	AS3	12	11.7	11.7	12.6
	AS3 + AS5	9	8.7	8.7	21.4
	AS15	6	5.8	5.8	27.2
	AS16 + AS5	16	15.5	15.5	42.7
	AS1 + AS15	1	1.0	1.0	43.7
	AS6 + AS3	8	7.8	7.8	51.5
	AS2 + AS6	4	3.9	3.9	55.3
	AS2	1	1.0	1.0	56.3
	AS5 + AS6	2	1.9	1.9	58.3
	AS15 + AS10	1	1.0	1.0	59.2
	AS5	7	6.8	6.8	66.0
	AS10	1	1.0	1.0	67.0
	AS5 + AS12	1	1.0	1.0	68.0
	AS21	4	3.9	3.9	71.8
	AS2 + AS5	2	1.9	1.9	73.8
	AS16	16	15.5	15.5	89.3
	AS20	1	1.0	1.0	90.3
	AS4	1	1.0	1.0	91.3
	AS4 (a)	1	1.0	1.0	92.2
	AS1 + AS15 + AS6	1	1.0	1.0	93.2
	AS2 + AS5 + AS12	1	1.0	1.0	94.2
	AS2 + AS 16 + AS5	1	1.0	1.0	95.1
	AS4 + AS5	1	1.0	1.0	96.1
	Sent Blank	4	3.9	3.9	100.0
	Total	103	100.0	100.0	

Apology_Situation9

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	AS3 + AS7	10	9.7	9.7	9.7
	AS3	15	14.6	14.6	24.3
	AS3 + AS5	2	1.9	1.9	26.2
	AS15	13	12.6	12.6	38.8
	AS2 + AS7	1	1.0	1.0	39.8
	AS16 + AS7	6	5.8	5.8	45.6
	AS7	2	1.9	1.9	47.6
	AS16 + AS5	1	1.0	1.0	48.5
	AS15 + AS6	1	1.0	1.0	49.5
	AS1 + AS15	2	1.9	1.9	51.5

AS6 + AS3	7	6.8	6.8	58.3
AS2 + AS6	1	1.0	1.0	59.2
AS3 + AS12	3	2.9	2.9	62.1
AS2	2	1.9	1.9	64.1
AS10	1	1.0	1.0	65.0
AS5 + AS6 + AS3	1	1.0	1.0	66.0
AS3 + AS11	2	1.9	1.9	68.0
AS4	1	1.0	1.0	68.9
AS16	16	15.5	15.5	84.5
AS16 + As6	5	4.9	4.9	89.3
AS18	1	1.0	1.0	90.3
AS14 + AS10	1	1.0	1.0	91.3
AS17	1	1.0	1.0	92.2
AS4 + AS7	1	1.0	1.0	93.2
AS16 + AS11	1	1.0	1.0	94.2
AS3 + AS6 + AS12	1	1.0	1.0	95.1
AS16 + AS6 + AS3	1	1.0	1.0	96.1
Sent Blank	2	1.9	1.9	98.1
AS10 + AS16	1	1.0	1.0	99.0
AS4 (b)	1	1.0	1.0	100.0
Total	103	100.0	100.0	

Apology_Situation10

		Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid	AS3 + AS7	14	13.6	13.6	13.6
	AS4	2	1.9	1.9	15.5
	AS7 + AS10	2	1.9	1.9	17.5
	AS3	2	1.9	1.9	19.4
	AS15	14	13.6	13.6	33.0
	AS2 + AS7	1	1.0	1.0	34.0
	AS4 (b)	3	2.9	2.9	36.9
	AS16 + AS7	7	6.8	6.8	43.7
	AS7	1	1.0	1.0	44.7
	AS16 + AS5	3	2.9	2.9	47.6
	AS15 + AS5	1	1.0	1.0	48.5
	AS6 + AS3	5	4.9	4.9	53.4
	AS2 + AS6	2	1.9	1.9	55.3
	AS2	1	1.0	1.0	56.3
	AS3 + AS16	1	1.0	1.0	57.3
	AS5	5	4.9	4.9	62.1
	AS7 + AS5	2	1.9	1.9	64.1
	AS7 + AS15	1	1.0	1.0	65.0
	AS16	7	6.8	6.8	71.8
	AS16 + As6	1	1.0	1.0	72.8

AS2 + AS5 + AS3	1	1.0	1.0	73.8
AS3 + AS5	1	1.0	1.0	74.8
AS20	2	1.9	1.9	76.7
Sent Blank	3	2.9	2.9	79.6
AS22	21	20.4	20.4	100.0
Total	103	100.0	100.0	

SPSS Analysis of Apology in Rakhshani Dialect

Apology_Situation1

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid AS3 + AS7	16	15.1	15.1	15.1
AS4 (b)	1	.9	.9	16.0
AS7 + AS10	1	.9	.9	17.0
AS1	1	.9	.9	17.9
AS3	23	21.7	21.7	39.6
AS3 + AS5	1	.9	.9	40.6
AS15	28	26.4	26.4	67.0
AS2 + AS7	2	1.9	1.9	68.9
AS4 (b)	4	3.8	3.8	72.6
AS20	1	.9	.9	73.6
AS15 + AS5 + AS10	1	.9	.9	74.5
AS6 + AS3	4	3.8	3.8	78.3
AS2	6	5.7	5.7	84.0
AS5	1	.9	.9	84.9
AS21	2	1.9	1.9	86.8
AS3 + AS12 + AS5	1	.9	.9	87.7
AS16	9	8.5	8.5	96.2
Sent Blank	1	.9	.9	97.2
AS3 + AS10	3	2.8	2.8	100.0
Total	106	100.0	100.0	

Apology_Situation2

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid AS3	16	15.1	15.1	15.1
AS15	20	18.9	18.9	34.0
AS16 + AS5	1	.9	.9	34.9
AS6 + AS3	16	15.1	15.1	50.0
AS4	1	.9	.9	50.9
AS2 + AS6	2	1.9	1.9	52.8
AS2	6	5.7	5.7	58.5

AS3 + AS9	2	1.9	1.9	60.4
AS14	1	.9	.9	61.3
AS16	19	17.9	17.9	79.2
AS16 + AS9	3	2.8	2.8	82.1
AS16 + As6	13	12.3	12.3	94.3
Sent Blank	6	5.7	5.7	100.0
Total	106	100.0	100.0	

Apology_Situation3

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid AS3 + AS7	18	17.0	17.0	17.0
AS3	12	11.3	11.3	28.3
AS3 + AS5	2	1.9	1.9	30.2
AS15	23	21.7	21.7	51.9
AS4 (b)	3	2.8	2.8	54.7
AS14	6	5.7	5.7	60.4
AS7	2	1.9	1.9	62.3
AS6 + AS3	5	4.7	4.7	67.0
AS2 + AS6	1	.9	.9	67.9
AS2	5	4.7	4.7	72.6
AS15 + AS10	1	.9	.9	73.6
AS11	1	.9	.9	74.5
AS16	16	15.1	15.1	89.6
AS16 + As6	2	1.9	1.9	91.5
AS3 + As7 + AS11	1	.9	.9	92.5
Sent Blank	1	.9	.9	93.4
AS3 + AS10	1	.9	.9	94.3
AS21	6	5.7	5.7	100.0
Total	106	100.0	100.0	

Apology_Situation4

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid AS3 + AS7	9	8.5	8.5	8.5
AS7 + AS10	1	.9	.9	9.4
AS3	22	20.8	20.8	30.2
AS15	25	23.6	23.6	53.8
AS14	3	2.8	2.8	56.6
AS7	2	1.9	1.9	58.5
AS6 + AS3	3	2.8	2.8	61.3
AS2 + AS6	1	.9	.9	62.3
AS2	2	1.9	1.9	64.2
AS5	2	1.9	1.9	66.0

AS2 + AS5	2	1.9	1.9	67.9
AS16	16	15.1	15.1	83.0
AS4 (a)	5	4.7	4.7	87.7
Sent Blank	4	3.8	3.8	91.5
AS3 + AS10	3	2.8	2.8	94.3
AS21	6	5.7	5.7	100.0
Total	106	100.0	100.0	

Apology Situation5

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	AS3 + AS7	1	.9	.9	.9
	AS3	17	16.0	16.0	17.0
	AS15	23	21.7	21.7	38.7
	AS16 + AS5	1	.9	.9	39.6
	AS4 (b)	2	1.9	1.9	41.5
	AS6 + AS3	3	2.8	2.8	44.3
	AS2 + AS6	2	1.9	1.9	46.2
	AS3 + AS12	2	1.9	1.9	48.1
	AS2	7	6.6	6.6	54.7
	AS6	1	.9	.9	55.7
	AS5 + AS6	1	.9	.9	56.6
	AS14	1	.9	.9	57.5
	AS3 + AS11	4	3.8	3.8	61.3
	AS17	6	5.7	5.7	67.0
	AS7 + AS11	1	.9	.9	67.9
	AS6 + AS11	2	1.9	1.9	69.8
	AS16	20	18.9	18.9	88.7
	AS4 (a)	4	3.8	3.8	92.5
	AS16 + AS10 + AS6	1	.9	.9	93.4
	Sent Blank	5	4.7	4.7	98.1
	AS3 + AS10	1	.9	.9	99.1
	AS2 + AS6 + AS5	1	.9	.9	100.0
	Total	106	100.0	100.0	

Apology Situation6

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	AS3	11	10.4	10.4	10.4
	AS3 + AS5	11	10.4	10.4	20.8
	AS15	18	17.0	17.0	37.7
	AS16 + AS5	5	4.7	4.7	42.5
	AS6 + AS3	9	8.5	8.5	50.9

AS2 + AS6	4	3.8	3.8	54.7
AS3 + AS12	4	3.8	3.8	58.5
AS2	2	1.9	1.9	60.4
AS5 + AS6	1	.9	.9	61.3
AS5	2	1.9	1.9	63.2
AS3 + AS5 + AS12	2	1.9	1.9	65.1
AS16	23	21.7	21.7	86.8
AS16 + AS6	6	5.7	5.7	92.5
AS12 + AS5	1	.9	.9	93.4
Sent Blank	3	2.8	2.8	96.2
AS21	4	3.8	3.8	100.0
Total	106	100.0	100.0	

Apology_Situation7

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	AS3 + AS7	1	.9	.9	.9
	AS3	24	22.6	22.6	23.6
	AS15	24	22.6	22.6	46.2
	AS16 + AS5	1	.9	.9	47.2
	AS2	6	5.7	5.7	52.8
	AS6 + AS10	1	.9	.9	53.8
	AS3 + AS9	3	2.8	2.8	56.6
	AS14	1	.9	.9	57.5
	AS16	28	26.4	26.4	84.0
	AS16 + AS9	8	7.5	7.5	91.5
	Sent Blank	4	3.8	3.8	95.3
	AS2 + AS9	5	4.7	4.7	100.0
	Total	106	100.0	100.0	

Apology_Situation8

		Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid	AS3 + AS7	10	9.4	9.4	9.4
	AS7 + AS10	2	1.9	1.9	11.3
	AS3	22	20.8	20.8	32.1
	AS3 + AS5	3	2.8	2.8	34.9
	AS15	11	10.4	10.4	45.3
	AS4 (b)	1	.9	.9	46.2
	AS4 (a)	2	1.9	1.9	48.1
	AS16 + AS5	8	7.5	7.5	55.7
	AS1	1	.9	.9	56.6
	AS6 + AS3	2	1.9	1.9	58.5

AS2	6	5.7	5.7	64.2
AS5	2	1.9	1.9	66.0
AS7 + AS15	1	.9	.9	67.0
AS20	1	.9	.9	67.9
AS2 + AS5	1	.9	.9	68.9
AS16	23	21.7	21.7	90.6
AS16 + As6	1	.9	.9	91.5
AS14	1	.9	.9	92.5
AS2 + AS 16 + AS5	1	.9	.9	93.4
Sent Blank	2	1.9	1.9	95.3
AS21	5	4.7	4.7	100.0
Total	106	100.0	100.0	

Apology_Situation9

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	AS3 + AS7	4	3.8	3.8	3.8
	AS3	25	23.6	23.6	27.4
	AS3 + AS5	5	4.7	4.7	32.1
	AS15	13	12.3	12.3	44.3
	AS4 (a)	3	2.8	2.8	47.2
	AS17	6	5.7	5.7	52.8
	AS6 + AS3	6	5.7	5.7	58.5
	AS3 + AS12	1	.9	.9	59.4
	AS2	6	5.7	5.7	65.1
	AS18	1	.9	.9	66.0
	AS5	1	.9	.9	67.0
	AS12 + AS6	1	.9	.9	67.9
	AS6 + AS11	1	.9	.9	68.9
	AS16	21	19.8	19.8	88.7
	AS16 + As6	3	2.8	2.8	91.5
	AS16 + AS11	1	.9	.9	92.5
	AS3 + AS6 + AS12	1	.9	.9	93.4
	AS2 + AS14	1	.9	.9	94.3
	AS1	1	.9	.9	95.3
	Sent Blank	5	4.7	4.7	100.0
	Total	106	100.0	100.0	

Apology_Situation10

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	AS3 + AS7	8	7.5	7.5	7.5
	AS4 (b)	3	2.8	2.8	10.4

AS7 + AS10	2	1.9	1.9	12.3
AS3	16	15.1	15.1	27.4
AS3 + AS5	3	2.8	2.8	30.2
AS15	20	18.9	18.9	49.1
AS18	3	2.8	2.8	51.9
AS7	4	3.8	3.8	55.7
AS16 + AS5	1	.9	.9	56.6
AS2	8	7.5	7.5	64.2
AS5 + AS6	1	.9	.9	65.1
AS20	1	.9	.9	66.0
AS6 + AS3 + AS11	1	.9	.9	67.0
AS16	14	13.2	13.2	80.2
Sent Blank	2	1.9	1.9	82.1
AS3 + AS10	1	.9	.9	83.0
AS10 + AS16	1	.9	.9	84.0
AS22	17	16.0	16.0	100.0
Total	106	100.0	100.0	

SPSS Analysis of Apology in Sulemani Dialect

Apology_Situation1

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	AS3 + AS7	36	35.0	35.0	35.0
	AS3 + AS16 + AS7	5	4.9	4.9	39.8
	AS2 + AS16 + AS11	1	1.0	1.0	40.8
	AS3	10	9.7	9.7	50.5
	AS21	1	1.0	1.0	51.5
	AS15	14	13.6	13.6	65.0
	AS1	1	1.0	1.0	66.0
	AS3 + AS16 + AS17	1	1.0	1.0	67.0
	AS5 + AS7 + AS3	1	1.0	1.0	68.0
	AS16 + AS7	3	2.9	2.9	70.9
	AS7	1	1.0	1.0	71.8
	AS15 + AS3 + AS17	1	1.0	1.0	72.8
	AS4 (a)	3	2.9	2.9	75.7
	AS4 (b)	1	1.0	1.0	76.7
	AS15 + AS7 + AS2	1	1.0	1.0	77.7
	AS1 + AS15	1	1.0	1.0	78.6
	AS15 + AS5	1	1.0	1.0	79.6
	AS6 + AS3	2	1.9	1.9	81.6
	AS2	1	1.0	1.0	82.5
	AS6 + AS3 + AS10	3	2.9	2.9	85.4
	AS16	8	7.8	7.8	93.2
	Sent Blank	2	1.9	1.9	95.1
	AS2 + AS16 + AS5	1	1.0	1.0	96.1
	AS3+AS7	4	3.9	3.9	100.0

Total	103	100.0	100.0
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Apology_Situation2

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid AS3 + AS7	9	8.7	8.7	8.7
AS3	5	4.9	4.9	13.6
AS15	13	12.6	12.6	26.2
AS6 + AS3	21	20.4	20.4	46.6
AS2 + AS6	7	6.8	6.8	53.4
AS6 + AS15	1	1.0	1.0	54.4
AS2 + AS10	1	1.0	1.0	55.3
AS2	3	2.9	2.9	58.3
AS21	1	1.0	1.0	59.2
AS1	1	1.0	1.0	60.2
AS9	1	1.0	1.0	61.2
AS3 + AS9	5	4.9	4.9	66.0
AS6	2	1.9	1.9	68.0
AS17	3	2.9	2.9	70.9
AS4 (a)	1	1.0	1.0	71.8
AS16	14	13.6	13.6	85.4
AS14	4	3.9	3.9	89.3
AS4 (b)	1	1.0	1.0	90.3
Sent Blank	3	2.9	2.9	93.2
AS6+AS5	7	6.8	6.8	100.0
Total	103	100.0	100.0	

Apology_Situation3

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid AS3 + AS7	23	22.3	22.3	22.3
AS3	7	6.8	6.8	29.1
AS3 + AS5	1	1.0	1.0	30.1
AS15	17	16.5	16.5	46.6
AS2 + AS7	3	2.9	2.9	49.5
AS16 + AS7	8	7.8	7.8	57.3
AS7	2	1.9	1.9	59.2
AS16 + AS5	2	1.9	1.9	61.2
AS15 + AS3 + AS7	1	1.0	1.0	62.1
AS14	1	1.0	1.0	63.1
AS21	2	1.9	1.9	65.0
AS6 + AS3	7	6.8	6.8	71.8
AS2	5	4.9	4.9	76.7

AS1	1	1.0	1.0	77.7
AS1 + AS6 + AS5	1	1.0	1.0	78.6
AS1	1	1.0	1.0	79.6
AS5	2	1.9	1.9	81.6
AS4 (a)	1	1.0	1.0	82.5
AS3 + AS15 + AS5	1	1.0	1.0	83.5
AS4 (b)	1	1.0	1.0	84.5
AS6 + AS7 + AS3	1	1.0	1.0	85.4
AS6 + AS7	1	1.0	1.0	86.4
AS16	5	4.9	4.9	91.3
AS16 + AS6	1	1.0	1.0	92.2
Sent Blank	1	1.0	1.0	93.2
AS1+AS5	7	6.8	6.8	100.0
Total	103	100.0	100.0	

Apology_Situation4

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	AS3 + AS7	20	19.4	19.4	19.4
	AS7 + AS10	2	1.9	1.9	21.4
	AS3	12	11.7	11.7	33.0
	AS3 + AS5	5	4.9	4.9	37.9
	AS21	1	1.0	1.0	38.8
	AS15	11	10.7	10.7	49.5
	AS5 + AS7 + AS3	1	1.0	1.0	50.5
	AS16 + AS7	3	2.9	2.9	53.4
	AS7	4	3.9	3.9	57.3
	AS4 (a)	3	2.9	2.9	60.2
	AS4 (b)	1	1.0	1.0	61.2
	AS6 + AS3	6	5.8	5.8	67.0
	AS2 + AS6	1	1.0	1.0	68.0
	AS3 + AS12	1	1.0	1.0	68.9
	AS2	6	5.8	5.8	74.8
	AS6	1	1.0	1.0	75.7
	AS14	1	1.0	1.0	76.7
	AS10	1	1.0	1.0	77.7
	AS5 + AS12	1	1.0	1.0	78.6
	AS6 + AS7	1	1.0	1.0	79.6
	AS16	10	9.7	9.7	89.3
	AS1	1	1.0	1.0	90.3
	AS14	1	1.0	1.0	91.3
	Sent Blank	3	2.9	2.9	94.2
	AS3 + AS10	4	3.9	3.9	98.1

AS2+AS10	2	1.9	1.9	100.0
Total	103	100.0	100.0	

Apology_Situation5

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	AS3 + AS7	18	17.5	17.6	17.6
	AS1	1	1.0	1.0	18.6
	AS3	8	7.8	7.8	26.5
	AS3 + AS5	2	1.9	2.0	28.4
	AS15	16	15.5	15.7	44.1
	AS7	3	2.9	2.9	47.1
	AS6 + AS3	9	8.7	8.8	55.9
	AS2 + AS6	1	1.0	1.0	56.9
	AS2	5	4.9	4.9	61.8
	AS6	2	1.9	2.0	63.7
	AS5	1	1.0	1.0	64.7
	AS10	1	1.0	1.0	65.7
	AS3 + AS11	3	2.9	2.9	68.6
	AS4 (b)	1	1.0	1.0	69.6
	AS7 + AS11	1	1.0	1.0	70.6
	AS3 + AS9 + AS2	1	1.0	1.0	71.6
	AS11	1	1.0	1.0	72.5
	AS6 + AS11	2	1.9	2.0	74.5
	AS5 + AS11	1	1.0	1.0	75.5
	AS17	1	1.0	1.0	76.5
	AS16	6	5.8	5.9	82.4
	AS16 + AS6	7	6.8	6.9	89.2
	AS4 (a)	3	2.9	2.9	92.2
	Sent Blank	2	1.9	2.0	94.1
	AS21	3	2.9	2.9	97.1
	AS3+AS11	3	2.9	2.9	100.0
Missing	Total System	102	99.0	100.0	
Total		103	100.0		

Apology_Situation6

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	AS3 + AS7	5	4.9	4.9	4.9
	AS3	10	9.7	9.7	14.6
	AS3 + AS5	6	5.8	5.8	20.4
	AS15	7	6.8	6.8	27.2
	AS21	3	2.9	2.9	30.1

AS15 + AS5	1	1.0	1.0	31.1
AS6 + AS3	18	17.5	17.5	48.5
AS3 + AS12	8	7.8	7.8	56.3
AS2	4	3.9	3.9	60.2
AS6	1	1.0	1.0	61.2
AS5	5	4.9	4.9	66.0
AS12 + AS6	1	1.0	1.0	67.0
AS4 (a)	2	1.9	1.9	68.9
AS2 + AS5	2	1.9	1.9	70.9
AS11 + AS15	1	1.0	1.0	71.8
AS4 (b)	1	1.0	1.0	72.8
AS1	2	1.9	1.9	74.8
AS16	5	4.9	4.9	79.6
AS16 + AS6	9	8.7	8.7	88.3
AS3 + AS6 + AS12	3	2.9	2.9	91.3
AS12 + AS5	1	1.0	1.0	92.2
AS3 + AS15	1	1.0	1.0	93.2
AS12 + AS16	3	2.9	2.9	96.1
Sent Blank	2	1.9	1.9	98.1
AS5+AS12	2	1.9	1.9	100.0
Total	103	100.0	100.0	

Apology_Situation7

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	AS3 + AS7	6	5.8	5.8	5.8
	AS3	26	25.2	25.2	31.1
	AS15	7	6.8	6.8	37.9
	AS14	3	2.9	2.9	40.8
	AS7	1	1.0	1.0	41.7
	AS18	1	1.0	1.0	42.7
	AS6 + AS3	6	5.8	5.8	48.5
	AS20	1	1.0	1.0	49.5
	AS2	3	2.9	2.9	52.4
	AS9	2	1.9	1.9	54.4
	AS3 + AS9	5	4.9	4.9	59.2
	AS6	1	1.0	1.0	60.2
	AS17	1	1.0	1.0	61.2
	AS16	16	15.5	15.5	76.7
	AS16 + AS9	8	7.8	7.8	84.5
	AS4 (a)	5	4.9	4.9	89.3
	AS19	1	1.0	1.0	90.3
	AS12 + AS7	2	1.9	1.9	92.2
	AS21	1	1.0	1.0	93.2
	AS12	2	1.9	1.9	95.1

Sent Blank	3	2.9	2.9	98.1
AS2 + AS9	1	1.0	1.0	99.0
AS9+AS16	1	1.0	1.0	100.0
Total	103	100.0	100.0	

Apology_Situation8

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid				
AS3 + AS7	9	8.7	8.7	8.7
AS3	11	10.7	10.7	19.4
AS3 + AS5	11	10.7	10.7	30.1
AS15	8	7.8	7.8	37.9
AS16 + AS5	17	16.5	16.5	54.4
AS15 + AS5	1	1.0	1.0	55.3
AS6 + AS3	2	1.9	1.9	57.3
AS2 + AS6	1	1.0	1.0	58.3
AS20	2	1.9	1.9	60.2
AS2	8	7.8	7.8	68.0
AS5	5	4.9	4.9	72.8
AS12 + AS6	1	1.0	1.0	73.8
AS5 + AS12	3	2.9	2.9	76.7
AS4 (a)	2	1.9	1.9	78.6
AS16	9	8.7	8.7	87.4
AS16 + AS6	4	3.9	3.9	91.3
AS21	3	2.9	2.9	94.2
AS4 (b)	1	1.0	1.0	95.1
AS1	1	1.0	1.0	96.1
Sent Blank	2	1.9	1.9	98.1
AS12+AS5	2	1.9	1.9	100.0
Total	103	100.0	100.0	

Apology_Situation9

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid				
AS3 + AS7	19	18.4	18.4	18.4
AS3	14	13.6	13.6	32.0
AS3 + AS5	1	1.0	1.0	33.0
AS15	13	12.6	12.6	45.6
AS16 + AS7	6	5.8	5.8	51.5
AS7	5	4.9	4.9	56.3
AS1 + AS15	1	1.0	1.0	57.3
AS6 + AS3	4	3.9	3.9	61.2
AS20	2	1.9	1.9	63.1
AS2	3	2.9	2.9	66.0

AS6 + AS10	1	1.0	1.0	67.0
AS3 + AS11	2	1.9	1.9	68.9
AS11 + AS15	1	1.0	1.0	69.9
AS17	1	1.0	1.0	70.9
AS16	13	12.6	12.6	83.5
AS16 + AS6	4	3.9	3.9	87.4
AS18	1	1.0	1.0	88.3
AS4 (b)	1	1.0	1.0	89.3
AS4 (a)	2	1.9	1.9	91.3
AS1	2	1.9	1.9	93.2
AS7	1	1.0	1.0	94.2
Sent Blank	2	1.9	1.9	96.1
AS10 + AS16	1	1.0	1.0	97.1
AS21	1	1.0	1.0	98.1
AS10+AS6	2	1.9	1.9	100.0
Total	103	100.0	100.0	

Apology_Situation10

		Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid	AS3 + AS7	10	9.7	9.7	9.7
	AS4 (b)	1	1.0	1.0	10.7
	AS7 + AS10	1	1.0	1.0	11.7
	AS3	8	7.8	7.8	19.4
	AS15	16	15.5	15.5	35.0
	AS16 + AS7	9	8.7	8.7	43.7
	AS7	1	1.0	1.0	44.7
	AS16 + AS5	2	1.9	1.9	46.6
	AS2	3	2.9	2.9	49.5
	AS5	3	2.9	2.9	52.4
	AS20	4	3.9	3.9	56.3
	AS7 + AS15	1	1.0	1.0	57.3
	AS21	1	1.0	1.0	58.3
	AS16	6	5.8	5.8	64.1
	AS16 + As6	1	1.0	1.0	65.0
	AS4 (a)	4	3.9	3.9	68.9
	AS16 + AS17	2	1.9	1.9	70.9
	AS1	1	1.0	1.0	71.8
	Sent Blank	2	1.9	1.9	73.8
	AS22	27	26.2	26.2	100.0
	Total	103	100.0	100.0	

Request

Request_Situation1

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	RS1+RS11	31	30.1	30.1	30.1
	RS7	3	2.9	2.9	33.0
	RS8	14	13.6	13.6	46.6
	RS11	4	3.9	3.9	50.5
	RS12	12	11.7	11.7	62.1
	RS13	1	1.0	1.0	63.1
	Sent Blank	3	2.9	2.9	66.0
	RS15	9	8.7	8.7	74.8
	RS16	10	9.7	9.7	84.5
	RS17	2	1.9	1.9	86.4
	RS18	3	2.9	2.9	89.3
	RS19	5	4.9	4.9	94.2
	RS20	5	4.9	4.9	99.0
	RS22	1	1.0	1.0	100.0
	Total	103	100.0	100.0	

Request_Situation2

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	RS7	1	1.0	1.0	1.0
	RS12	12	11.7	11.7	12.6
	Sent Blank	2	1.9	1.9	14.6
	RS15	23	22.3	22.3	36.9
	RS16	43	41.7	41.7	78.6
	RS18	10	9.7	9.7	88.3
	RS19	3	2.9	2.9	91.3
	RS20	2	1.9	1.9	93.2
	RS22	6	5.8	5.8	99.0
	RS23	1	1.0	1.0	100.0
	Total	103	100.0	100.0	

Request_Situation3

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	RS1+RS11	4	3.9	3.9	3.9
	RS11	2	1.9	1.9	5.8
	RS12	7	6.8	6.8	12.6
	Sent Blank	2	1.9	1.9	14.6
	RS15	3	2.9	2.9	17.5
	RS16	37	35.9	35.9	53.4

RS17	2	1.9	1.9	55.3
RS18	16	15.5	15.5	70.9
RS20	3	2.9	2.9	73.8
RS22	18	17.5	17.5	91.3
RS25	9	8.7	8.7	100.0
Total	103	100.0	100.0	

Request_Situation4

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid RS10	1	1.0	1.0	1.0
RS12	5	4.9	4.9	5.8
Sent Blank	3	2.9	2.9	8.7
RS15	23	22.3	22.3	31.1
RS16	37	35.9	35.9	67.0
RS17	4	3.9	3.9	70.9
RS18	3	2.9	2.9	73.8
RS19	1	1.0	1.0	74.8
RS20	3	2.9	2.9	77.7
RS22	17	16.5	16.5	94.2
RS25	6	5.8	5.8	100.0
Total	103	100.0	100.0	

Request_Situations5

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid RS1+RS11	6	5.8	5.8	5.8
RS11	5	4.9	4.9	10.7
RS12	14	13.6	13.6	24.3
Sent Blank	4	3.9	3.9	28.2
RS15	9	8.7	8.7	36.9
RS16	31	30.1	30.1	67.0
RS17	9	8.7	8.7	75.7
RS18	5	4.9	4.9	80.6
RS19	3	2.9	2.9	83.5
RS20	13	12.6	12.6	96.1
RS22	1	1.0	1.0	97.1
RS23	2	1.9	1.9	99.0
RS24	1	1.0	1.0	100.0
Total	103	100.0	100.0	

Request_Situation6

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	RS12	9	8.7	8.7	8.7
	Sent	3	2.9	2.9	11.7
	Blank				
	RS15	11	10.7	10.7	22.3
	RS17	1	1.0	1.0	23.3
	RS18	14	13.6	13.6	36.9
	RS19	9	8.7	8.7	45.6
	RS22	7	6.8	6.8	52.4
	RS27	49	47.6	47.6	100.0
	Total	103	100.0	100.0	

Request_Situation7

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	RS12	7	6.8	6.8	6.8
	Sent	3	2.9	2.9	9.7
	Blank				
	RS17	1	1.0	1.0	10.7
	RS18	8	7.8	7.8	18.4
	RS22	1	1.0	1.0	19.4
	RS25	24	23.3	23.3	42.7
	RS28	40	38.8	38.8	81.6
	RS29	18	17.5	17.5	99.0
	RS30	1	1.0	1.0	100.0
	Total	103	100.0	100.0	

Request_Situation8

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	RS12	8	7.8	7.8	7.8
	Sent	4	3.9	3.9	11.7
	Blank				
	RS15	35	34.0	34.0	45.6
	RS16	37	35.9	35.9	81.6
	RS20	19	18.4	18.4	100.0
	Total	103	100.0	100.0	

Request_Situation9

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	RS12	8	7.8	7.8	7.8
	Sent	1	1.0	1.0	8.7
	Blank				

RS15	34	33.0	33.0	41.7
RS16	7	6.8	6.8	48.5
RS18	25	24.3	24.3	72.8
RS20	28	27.2	27.2	100.0
Total	103	100.0	100.0	

Request_Situation10

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid RS12	6	5.8	5.8	5.8
Sent Blank	2	1.9	1.9	7.8
RS15	19	18.4	18.4	26.2
RS16	7	6.8	6.8	33.0
RS17	4	3.9	3.9	36.9
RS18	25	24.3	24.3	61.2
RS20	30	29.1	29.1	90.3
RS22	10	9.7	9.7	100.0
Total	103	100.0	100.0	

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Request_Situation1

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid RS1+RS11	11	10.4	10.4	10.4
RS7	4	3.8	3.8	14.2
RS8	30	28.3	28.3	42.5
RS12	11	10.4	10.4	52.8
Sent Blank	5	4.7	4.7	57.5
RS15	11	10.4	10.4	67.9
RS16	19	17.9	17.9	85.8
RS17	3	2.8	2.8	88.7
RS18	3	2.8	2.8	91.5
RS19	5	4.7	4.7	96.2
RS20	4	3.8	3.8	100.0
Total	106	100.0	100.0	

Request_Situation2

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid RS7	4	3.8	3.8	3.8
RS12	16	15.1	15.1	18.9
Sent Blank	5	4.7	4.7	23.6
RS15	11	10.4	10.4	34.0

RS16	44	41.5	41.5	75.5
RS18	11	10.4	10.4	85.8
RS19	3	2.8	2.8	88.7
RS22	4	3.8	3.8	92.5
RS23	4	3.8	3.8	96.2
RS24	4	3.8	3.8	100.0
Total	106	100.0	100.0	

Request_Situations3

	Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid RS1+RS11	2	1.9	1.9	1.9
RS12	1	.9	.9	2.8
Sent Blank	5	4.7	4.7	7.5
RS15	8	7.5	7.5	15.1
RS16	29	27.4	27.4	42.5
RS17	2	1.9	1.9	44.3
RS18	18	17.0	17.0	61.3
RS22	30	28.3	28.3	89.6
RS25	11	10.4	10.4	100.0
Total	106	100.0	100.0	

Request_Situation4

	Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid RS1+RS11	1	.9	.9	.9
RS11	4	3.8	3.8	4.7
RS12	4	3.8	3.8	8.5
Sent Blank	3	2.8	2.8	11.3
RS15	24	22.6	22.6	34.0
RS16	22	20.8	20.8	54.7
RS17	5	4.7	4.7	59.4
RS20	1	.9	.9	60.4
RS22	39	36.8	36.8	97.2
RS25	1	.9	.9	98.1
RS26	2	1.9	1.9	100.0
Total	106	100.0	100.0	

Request_Situation5

	Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid RS1+RS11	3	2.8	2.8	2.8
RS12	5	4.7	4.7	7.5

Sent Blank	6	5.7	5.7	13.2
RS15	9	8.5	8.5	21.7
RS16	18	17.0	17.0	38.7
RS17	8	7.5	7.5	46.2
RS18	9	8.5	8.5	54.7
RS19	2	1.9	1.9	56.6
RS20	46	43.4	43.4	100.0
Total	106	100.0	100.0	

Request_Situation6

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid RS12	2	1.9	1.9	1.9
Sent Blank	1	.9	.9	2.8
RS15	22	20.8	20.8	23.6
RS17	10	9.4	9.4	33.0
RS18	9	8.5	8.5	41.5
RS19	16	15.1	15.1	56.6
RS22	10	9.4	9.4	66.0
RS27	36	34.0	34.0	100.0
Total	106	100.0	100.0	

Request_Situation7

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid RS10	1	.9	.9	.9
RS12	7	6.6	6.6	7.5
Sent Blank	3	2.8	2.8	10.4
RS17	3	2.8	2.8	13.2
RS18	3	2.8	2.8	16.0
RS25	32	30.2	30.2	46.2
RS28	45	42.5	42.5	88.7
RS29	12	11.3	11.3	100.0
Total	106	100.0	100.0	

Request_Situation8

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid RS12	7	6.6	6.6	6.6
Sent Blank	1	.9	.9	7.5
RS15	59	55.7	55.7	63.2
RS16	25	23.6	23.6	86.8
RS17	1	.9	.9	87.7

RS18	6	5.7	5.7	93.4
RS20	7	6.6	6.6	100.0
Total	106	100.0	100.0	

Request_Situation9

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	RS12	1	.9	.9	.9
	Sent	1	.9	.9	1.9
	Blank				
	RS15	43	40.6	40.6	42.5
	RS16	1	.9	.9	43.4
	RS17	1	.9	.9	44.3
	RS18	13	12.3	12.3	56.6
	RS19	1	.9	.9	57.5
	RS20	45	42.5	42.5	100.0
	Total	106	100.0	100.0	

Request_Situation10

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	RS12	4	3.8	3.8	3.8
	Sent	4	3.8	3.8	7.5
	Blank				
	RS15	31	29.2	29.2	36.8
	RS16	1	.9	.9	37.7
	RS17	6	5.7	5.7	43.4
	RS18	33	31.1	31.1	74.5
	RS20	10	9.4	9.4	84.0
	RS22	17	16.0	16.0	100.0
	Total	106	100.0	100.0	

Request Sulemani

Request_Situation1

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	RS1+RS11	9	8.7	8.7	8.7
	RS8	21	20.4	20.4	29.1
	RS10	3	2.9	2.9	32.0
	RS11	2	1.9	1.9	34.0
	RS12	14	13.6	13.6	47.6
	Sent Blank	2	1.9	1.9	49.5
	RS15	15	14.6	14.6	64.1
	RS16	24	23.3	23.3	87.4
	RS18	1	1.0	1.0	88.3

RS19	3	2.9	2.9	91.3
RS20	3	2.9	2.9	94.2
RS21	1	1.0	1.0	95.1
RS22	5	4.9	4.9	100.0
Total	103	100.0	100.0	

Request_Situation2

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	RS12	4	3.9	3.9	3.9
	Sent	1	1.0	1.0	4.9
	Blank				
	RS15	38	36.9	36.9	41.7
	RS16	44	42.7	42.7	84.5
	RS18	1	1.0	1.0	85.4
	RS19	2	1.9	1.9	87.4
	RS22	3	2.9	2.9	90.3
	RS23	10	9.7	9.7	100.0
	Total	103	100.0	100.0	

Request_Situation3

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	RS1+RS11	1	1.0	1.0	1.0
	RS10	4	3.9	3.9	4.9
	RS11	3	2.9	2.9	7.8
	RS12	1	1.0	1.0	8.7
	Sent Blank	4	3.9	3.9	12.6
	RS15	11	10.7	10.7	23.3
	RS16	22	21.4	21.4	44.7
	RS17	6	5.8	5.8	50.5
	RS18	11	10.7	10.7	61.2
	RS20	7	6.8	6.8	68.0
	RS22	26	25.2	25.2	93.2
	RS24	2	1.9	1.9	95.1
	RS25	5	4.9	4.9	100.0
	Total	103	100.0	100.0	

Request_Situation4

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	RS10	2	1.9	1.9	1.9
	Sent	1	1.0	1.0	2.9
	Blank				
	RS15	25	24.3	24.3	27.2
	RS16	31	30.1	30.1	57.3

RS17	9	8.7	8.7	66.0
RS18	5	4.9	4.9	70.9
RS20	2	1.9	1.9	72.8
RS22	20	19.4	19.4	92.2
RS24	1	1.0	1.0	93.2
RS25	7	6.8	6.8	100.0
Total	103	100.0	100.0	

Request_Situations5

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	RS1+RS11	1	1.0	1.0	1.0
	RS11	2	1.9	1.9	2.9
	RS12	7	6.8	6.8	9.7
	Sent Blank	3	2.9	2.9	12.6
	RS15	18	17.5	17.5	30.1
	RS16	35	34.0	34.0	64.1
	RS17	7	6.8	6.8	70.9
	RS18	5	4.9	4.9	75.7
	RS20	23	22.3	22.3	98.1
	RS23	2	1.9	1.9	100.0
	Total	103	100.0	100.0	

Request_Situation6

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	RS10	44	42.7	42.7	42.7
	Sent Blank	3	2.9	2.9	45.6
	RS15	20	19.4	19.4	65.0
	RS17	1	1.0	1.0	66.0
	RS18	1	1.0	1.0	67.0
	RS19	5	4.9	4.9	71.8
	RS22	6	5.8	5.8	77.7
	RS27	23	22.3	22.3	100.0
	Total	103	100.0	100.0	

Request_Situation7

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	RS12	3	2.9	2.9	2.9
	Sent Blank	1	1.0	1.0	3.9
	RS18	2	1.9	1.9	5.8
	RS21	1	1.0	1.0	6.8
	RS22	2	1.9	1.9	8.7

RS25	23	22.3	22.3	31.1
RS28	43	41.7	41.7	72.8
RS29	28	27.2	27.2	100.0
Total	103	100.0	100.0	

Request_Situation8

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid RS5	3	2.9	2.9	2.9
RS12	3	2.9	2.9	5.8
RS15	56	54.4	54.4	60.2
RS16	28	27.2	27.2	87.4
RS20	13	12.6	12.6	100.0
Total	103	100.0	100.0	

Request_Situation9

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Sent Blank	4	3.9	3.9	3.9
RS15	51	49.5	49.5	53.4
RS16	5	4.9	4.9	58.3
RS17	8	7.8	7.8	66.0
RS18	17	16.5	16.5	82.5
RS20	18	17.5	17.5	100.0
Total	103	100.0	100.0	

Request_Situation10

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid RS12	1	1.0	1.0	1.0
Sent Blank	1	1.0	1.0	1.9
RS15	50	48.5	48.5	50.5
RS16	9	8.7	8.7	59.2
RS17	7	6.8	6.8	66.0
RS18	13	12.6	12.6	78.6
RS20	7	6.8	6.8	85.4
RS22	15	14.6	14.6	100.0
Total	103	100.0	100.0	

Offer

Makrani

Offer_Situation1

		Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid	OS3	1	1.0	1.0	1.0
	OS6 +	3	2.9	2.9	3.9
	OS16				
	OS7	3	2.9	2.9	6.8
	OS8	2	1.9	1.9	8.7
	OS9	80	77.7	77.7	86.4
	OS13	1	1.0	1.0	87.4
	OS14	1	1.0	1.0	88.3
	OS16 +				
	OS6	1	1.0	1.0	89.3
	OS17	3	2.9	2.9	92.2
	Sent Blank	3	2.9	2.9	95.1
	OS19	3	2.9	2.9	98.1
	OS23	1	1.0	1.0	99.0
	OS24	1	1.0	1.0	100.0
	Total	103	100.0	100.0	

Offer_Situation2

		Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid	OS2	1	1.0	1.0	1.0
	OS4	19	18.4	18.4	19.4
	OS6 +				
	OS16	1	1.0	1.0	20.4
	OS7	2	1.9	1.9	22.3
	OS9	43	41.7	41.7	64.1
	OS13	1	1.0	1.0	65.0
	OS14	12	11.7	11.7	76.7
	OS16 +				
	OS6	3	2.9	2.9	79.6
	Sent Blank	3	2.9	2.9	82.5
	OS19	4	3.9	3.9	86.4
	OS20	10	9.7	9.7	96.1
	OS21	1	1.0	1.0	97.1
	OS22	1	1.0	1.0	98.1
	OS23	2	1.9	1.9	100.0
	Total	103	100.0	100.0	

Offer_Situation3

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	OS1	1	1.0	1.0	1.0
	OS2	8	7.8	7.8	8.7
	OS4	16	15.5	15.5	24.3
	OS5	1	1.0	1.0	25.2
	OS6 +				
	OS16	5	4.9	4.9	30.1
	OS7	3	2.9	2.9	33.0
	OS9	37	35.9	35.9	68.9
	OS16 +				
	OS6	7	6.8	6.8	75.7
	Sent Blank	2	1.9	1.9	77.7
	OS19	5	4.9	4.9	82.5
	OS23	15	14.6	14.6	97.1
	OS24	2	1.9	1.9	99.0
	OS26	1	1.0	1.0	100.0
	Total	103	100.0	100.0	

Offer_Situation4

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	OS2	2	1.9	1.9	1.9
	OS7	8	7.8	7.8	9.7
	OS9	72	69.9	69.9	79.6
	OS13	4	3.9	3.9	83.5
	OS15	1	1.0	1.0	84.5
	Sent Blank	4	3.9	3.9	88.3
	OS19	3	2.9	2.9	91.3
	OS23	9	8.7	8.7	100.0
	Total	103	100.0	100.0	

Offer_Situation5

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	OS2	1	1.0	1.0	1.0
	OS5	1	1.0	1.0	1.9
	OS7	9	8.7	8.7	10.7
	OS9	79	76.7	76.7	87.4
	Sent Blank	2	1.9	1.9	89.3
	OS19	6	5.8	5.8	95.1
	OS23	5	4.9	4.9	100.0
	Total	103	100.0	100.0	

Offer_Situation6

		Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid	OS2	3	2.9	2.9	2.9
	OS4	12	11.7	11.7	14.6
	OS6 +	3	2.9	2.9	17.5
	OS16				
	OS7	57	55.3	55.3	72.8
	OS13	1	1.0	1.0	73.8
	OS14	1	1.0	1.0	74.8
	OS16 +	11	10.7	10.7	85.4
	OS6				
	Sent Blank	3	2.9	2.9	88.3
	OS19	9	8.7	8.7	97.1
	OS25	3	2.9	2.9	100.0
	Total	103	100.0	100.0	

Offer_Situation7

		Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid	OS1	3	2.9	2.9	2.9
	OS2	3	2.9	2.9	5.8
	OS4	4	3.9	3.9	9.7
	OS6 +	4	3.9	3.9	13.6
	OS16				
	OS7	6	5.8	5.8	19.4
	OS9	44	42.7	42.7	62.1
	OS16 +	23	22.3	22.3	84.5
	OS6				
	Sent Blank	3	2.9	2.9	87.4
	OS19	6	5.8	5.8	93.2
	OS23	7	6.8	6.8	100.0
	Total	103	100.0	100.0	

Offer_Situation8

		Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid	OS2	3	2.9	2.9	2.9
	OS4	2	1.9	1.9	4.9
	OS6 +	5	4.9	4.9	9.7
	OS16				
	OS7	26	25.2	25.2	35.0
	OS9	18	17.5	17.5	52.4
	OS13	1	1.0	1.0	53.4
	OS16 +	14	13.6	13.6	67.0
	OS6				

Sent Blank	3	2.9	2.9	69.9
OS19	9	8.7	8.7	78.6
OS23	11	10.7	10.7	89.3
OS25	5	4.9	4.9	94.2
OS26	6	5.8	5.8	100.0
Total	103	100.0	100.0	

Offer_Situation9

	Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid OS2	1	1.0	1.0	1.0
OS4	2	1.9	1.9	2.9
OS5	2	1.9	1.9	4.9
OS6 +	5	4.9	4.9	9.7
OS16				
OS9	42	40.8	40.8	50.5
OS14	5	4.9	4.9	55.3
OS16 +	15	14.6	14.6	69.9
OS6				
Sent Blank	2	1.9	1.9	71.8
OS19	7	6.8	6.8	78.6
OS20	1	1.0	1.0	79.6
OS21	19	18.4	18.4	98.1
OS23	2	1.9	1.9	100.0
Total	103	100.0	100.0	

Offer_Situation10

	Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid OS6 +	15	14.6	14.6	14.6
OS16				
OS7	1	1.0	1.0	15.5
OS9	13	12.6	12.6	28.2
OS14	21	20.4	20.4	48.5
OS16 +	13	12.6	12.6	61.2
OS6				
Sent Blank	3	2.9	2.9	64.1
OS19	2	1.9	1.9	66.0
OS21	27	26.2	26.2	92.2
OS22	8	7.8	7.8	100.0
Total	103	100.0	100.0	

Offer Rakhshani

Offer_Situation1

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid OS7	1	.9	.9	.9
OS8	1	.9	.9	1.9
OS9	90	84.9	84.9	86.8
OS14	5	4.7	4.7	91.5
OS16 + OS6	2	1.9	1.9	93.4
OS17	2	1.9	1.9	95.3
Sent Blank	2	1.9	1.9	97.2
OS19	3	2.8	2.8	100.0
Total	106	100.0	100.0	

Offer_Situation2

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid OS4	22	20.8	20.8	20.8
OS9	32	30.2	30.2	50.9
OS13	1	.9	.9	51.9
OS14	19	17.9	17.9	69.8
OS16 + OS6	8	7.5	7.5	77.4
Sent Blank	1	.9	.9	78.3
OS20	10	9.4	9.4	87.7
OS21	3	2.8	2.8	90.6
OS22	10	9.4	9.4	100.0
Total	106	100.0	100.0	

Offer_Situation3

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid OS4	23	21.7	21.7	21.7
OS7	4	3.8	3.8	25.5
OS9	35	33.0	33.0	58.5
OS16 + OS6	10	9.4	9.4	67.9
Sent Blank	1	.9	.9	68.9
OS19	5	4.7	4.7	73.6
OS23	16	15.1	15.1	88.7
OS24	12	11.3	11.3	100.0
Total	106	100.0	100.0	

Offer_Situation4

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid OS7	6	5.7	5.7	5.7

OS9	83	78.3	78.3	84.0
OS13	5	4.7	4.7	88.7
OS14	1	.9	.9	89.6
Sent				
Blank	4	3.8	3.8	93.4
OS19	3	2.8	2.8	96.2
OS23	4	3.8	3.8	100.0
Total	106	100.0	100.0	

Offer_Situation5

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid OS7	7	6.6	6.6	6.6
OS9	80	75.5	75.5	82.1
Sent				
Blank	2	1.9	1.9	84.0
OS19	11	10.4	10.4	94.3
OS23	3	2.8	2.8	97.2
OS25	3	2.8	2.8	100.0
Total	106	100.0	100.0	

Offer_Situation6

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid OS2	1	.9	.9	.9
OS4	3	2.8	2.8	3.8
OS6 +	3	2.8	2.8	6.6
OS16				
OS7	42	39.6	39.6	46.2
OS9	1	.9	.9	47.2
OS13	2	1.9	1.9	49.1
OS16 +				
OS6	32	30.2	30.2	79.2
Sent Blank	3	2.8	2.8	82.1
OS19	7	6.6	6.6	88.7
OS23	2	1.9	1.9	90.6
OS25	8	7.5	7.5	98.1
OS26	2	1.9	1.9	100.0
Total	106	100.0	100.0	

Offer_Situation7

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid OS1	1	.9	.9	.9
OS2	2	1.9	1.9	2.8
OS6 +				
OS16	1	.9	.9	3.8

OS7	5	4.7	4.7	8.5
OS9	27	25.5	25.5	34.0
OS16 +				
OS6	45	42.5	42.5	76.4
Sent Blank	4	3.8	3.8	80.2
OS19	11	10.4	10.4	90.6
OS23	1	.9	.9	91.5
OS26	9	8.5	8.5	100.0
Total	106	100.0	100.0	

Offer_Situation8

	Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid OS1	1	.9	.9	.9
OS7	37	34.9	34.9	35.8
OS9	19	17.9	17.9	53.8
OS16 +				
OS6	18	17.0	17.0	70.8
Sent Blank	3	2.8	2.8	73.6
OS19	8	7.5	7.5	81.1
OS23	2	1.9	1.9	83.0
OS25	11	10.4	10.4	93.4
OS26	7	6.6	6.6	100.0
Total	106	100.0	100.0	

Offer_Situation9

	Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid OS4	1	.9	.9	.9
OS6 +	2	1.9	1.9	2.8
OS16				
OS9	37	34.9	34.9	37.7
OS14	13	12.3	12.3	50.0
OS16 +				
OS6	29	27.4	27.4	77.4
Sent Blank	2	1.9	1.9	79.2
OS21	18	17.0	17.0	96.2
OS22	4	3.8	3.8	100.0
Total	106	100.0	100.0	

Offer_Situation10

	Frequenc y	Percent	Valid Percent	Cumulative Percent

Valid	OS6 + OS16	2	1.9	1.9	1.9
	OS9	11	10.4	10.4	12.3
	OS14	26	24.5	24.5	36.8
	OS16 + OS6	29	27.4	27.4	64.2
	Sent Blank	3	2.8	2.8	67.0
	OS19	1	.9	.9	67.9
	OS21	21	19.8	19.8	87.7
	OS22	13	12.3	12.3	100.0
	Total	106	100.0	100.0	

Offer Sulemani

Offer_Situation1

		Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid	OS6 + OS16	3	2.9	2.9	2.9
	OS7	3	2.9	2.9	5.8
	OS8	1	1.0	1.0	6.8
	OS9	82	79.6	79.6	86.4
	OS14	1	1.0	1.0	87.4
	OS16 + OS6	2	1.9	1.9	89.3
	Sent Blank	2	1.9	1.9	91.3
	OS19	8	7.8	7.8	99.0
	OS24	1	1.0	1.0	100.0
	Total	103	100.0	100.0	

Offer_Situation2

		Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid	OS4	23	22.3	22.3	22.3
	OS6 + OS16	3	2.9	2.9	25.2
	OS9	66	64.1	64.1	89.3
	OS13	2	1.9	1.9	91.3
	OS14	2	1.9	1.9	93.2
	OS16 + OS6	3	2.9	2.9	96.1
	Sent Blank	2	1.9	1.9	98.1
	OS22	1	1.0	1.0	99.0
	OS23	1	1.0	1.0	100.0
	Total	103	100.0	100.0	

Offer_Situation3

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	OS1	2	1.9	1.9	1.9
	OS2	7	6.8	6.8	8.7
	OS4	14	13.6	13.6	22.3
	OS6 +	4	3.9	3.9	26.2
	OS16				
	OS7	8	7.8	7.8	34.0
	OS9	40	38.8	38.8	72.8
	OS13	1	1.0	1.0	73.8
	OS14	1	1.0	1.0	74.8
	OS16 +	1	1.0	1.0	75.7
	OS6				
	OS17	1	1.0	1.0	76.7
	Sent Blank	2	1.9	1.9	78.6
	OS19	3	2.9	2.9	81.6
	OS23	13	12.6	12.6	94.2
	OS24	5	4.9	4.9	99.0
	OS26	1	1.0	1.0	100.0
	Total	103	100.0	100.0	

Offer_Situation4

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	OS2	1	1.0	1.0	1.0
	OS4	1	1.0	1.0	1.9
	OS6 +	2	1.9	1.9	3.9
	OS16				
	OS7	8	7.8	7.8	11.7
	OS9	72	69.9	69.9	81.6
	OS13	2	1.9	1.9	83.5
	Sent Blank	3	2.9	2.9	86.4
	OS19	8	7.8	7.8	94.2
	OS23	6	5.8	5.8	100.0
	Total	103	100.0	100.0	

Offer_Situation5

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	OS4	2	1.9	1.9
	OS7	16	15.5	15.5
	OS9	74	71.8	71.8
	Sent Blank	2	1.9	1.9
	OS19	9	8.7	8.7
	Total	103	100.0	100.0

Offer_Situation6

		Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid	OS2	2	1.9	1.9	1.9
	OS4	6	5.8	5.8	7.8
	OS6 +	7	6.8	6.8	14.6
	OS16				
	OS7	31	30.1	30.1	44.7
	OS9	4	3.9	3.9	48.5
	OS13	1	1.0	1.0	49.5
	OS16 +				
	OS6	27	26.2	26.2	75.7
	OS17	1	1.0	1.0	76.7
	Sent Blank	4	3.9	3.9	80.6
	OS19	7	6.8	6.8	87.4
	OS23	1	1.0	1.0	88.3
	OS25	7	6.8	6.8	95.1
	OS26	5	4.9	4.9	100.0
	Total	103	100.0	100.0	

Offer_Situation7

		Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid	OS2	9	8.7	8.7	8.7
	OS7	2	1.9	1.9	10.7
	OS9	70	68.0	68.0	78.6
	OS16 +				
	OS6	5	4.9	4.9	83.5
	Sent Blank	2	1.9	1.9	85.4
	OS19	6	5.8	5.8	91.3
	OS23	8	7.8	7.8	99.0
	OS26	1	1.0	1.0	100.0
	Total	103	100.0	100.0	

Offer_Situation8

		Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid	OS2	5	4.9	4.9	4.9
	OS6 +	5	4.9	4.9	9.7
	OS16				
	OS7	32	31.1	31.1	40.8
	OS9	25	24.3	24.3	65.0
	OS16 +				
	OS6	14	13.6	13.6	78.6
	OS17	2	1.9	1.9	80.6

Sent Blank	2	1.9	1.9	82.5
OS19	2	1.9	1.9	84.5
OS23	9	8.7	8.7	93.2
OS26	7	6.8	6.8	100.0
Total	103	100.0	100.0	

Offer_Situation9

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid OS2	1	1.0	1.0	1.0
OS6 +	7	6.8	6.8	7.8
OS16				
OS9	39	37.9	37.9	45.6
OS14	23	22.3	22.3	68.0
OS16 +	7	6.8	6.8	74.8
OS6				
Sent Blank	3	2.9	2.9	77.7
OS19	3	2.9	2.9	80.6
OS21	20	19.4	19.4	100.0
Total	103	100.0	100.0	

Offer_Situation10

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid OS6 +	17	16.5	16.5	16.5
OS16				
OS7	1	1.0	1.0	17.5
OS9	12	11.7	11.7	29.1
OS14	28	27.2	27.2	56.3
OS16 +	29	28.2	28.2	84.5
OS6				
Sent Blank	2	1.9	1.9	86.4
OS21	7	6.8	6.8	93.2
OS22	6	5.8	5.8	99.0
OS23	1	1.0	1.0	100.0
Total	103	100.0	100.0	

SPSS analysis male Makrani dialect (situation 7)

Gender

	Frequency	Percent	Valid Percent	Cumulative Percent
Male	53	100.0	100.0	100.0

Dialect

	Frequency	Percent	Valid Percent	Cumulative Percent
Makrani	53	100.0	100.0	100.0

Request Situation 7

	Frequency	Percent	Valid Percent	Cumulative Percent
RS12	2	3.8	3.8	3.8
Sent	2	3.8	3.8	7.5
Blank				
RS18	5	9.4	9.4	17.0
RS28	27	50.9	50.9	67.9
RS29	16	30.2	30.2	98.1
RS30	1	1.9	1.9	100.0
Total	53	100.0	100.0	

SPSS analysis female Makrani dialect (situation 7)

Gender

	Frequency	Percent	Valid Percent	Cumulative Percent
Female	50	100.0	100.0	100.0

Dialect

	Frequency	Percent	Valid Percent	Cumulative Percent
Makrani	50	100.0	100.0	100.0

Request_Situation7

	Frequency	Percent	Valid Percent	Cumulative Percent
RS12	5	10.0	10.0	10.0
Sent	1	2.0	2.0	12.0
Blank				
RS17	1	2.0	2.0	14.0
RS18	3	6.0	6.0	20.0
RS22	1	2.0	2.0	22.0
RS25	34	68.0	68.0	70.0
RS28	3	6.0	6.0	20.0
RS29	2	4.0	4.0	100.0
Total	50	100.0	100.0	

SPSS analysis female Rakhshani dialect (situation 7)

Gender

	Frequency	Percent	Valid Percent	Cumulative Percent
Male	51	100.0	100.0	100.0

Dialect

	Frequency	Percent	Valid Percent	Cumulative Percent
Rakhshani	51	100.0	100.0	100.0

Request_Situation7

	Frequency	Percent	Valid Percent	Cumulative Percent
RS12	2	3.9	3.9	3.9
Sent	1	2.0	2.0	5.9
Blank				
RS17	3	5.9	5.9	11.8
RS18	2	3.9	3.9	15.7
RS28	33	64.7	64.7	80.4
RS29	10	19.6	19.6	100.0
Total	51	100.0	100.0	

Female Rakhshani

Gender

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Female	55	100.0	100.0	100.0

Dialect

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Rakshani	55	100.0	100.0	100.0

Request_Situation7

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid RS10	1	1.8	1.8	1.8

RS12	5	9.1	9.1	10.9
Sent	2	3.6	3.6	14.5
Blank				
RS18	1	1.8	1.8	16.4
RS25	42	68.2	68.2	84.5
RS28	2	3.6	3.6	14.5
RS29	2	3.6	3.6	100.0
Total	55	100.0	100.0	

Sulemani male

Gender

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Male	52	100.0	100.0	100.0

Dialect

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Sulemani	52	100.0	100.0	100.0

Request_Situation7

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid RS12	2	3.8	3.8	3.8
RS18	1	1.9	1.9	5.8
RS21	1	1.9	1.9	7.7
RS22	2	3.8	3.8	11.5
RS28	30	57.7	57.7	69.2
RS29	16	30.8	30.8	100.0
Total	52	100.0	100.0	

Sulemani Female

Gender

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Female	51	100.0	100.0	100.0

Dialect

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Sulemani	51	100.0	100.0	100.0

Request_Situation7

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid RS12	1	2.0	2.0	2.0
Sent Blank	1	2.0	2.0	3.9
RS18	1	2.0	2.0	5.9
RS25	33	65.1	65.1	71.0
RS28	3	6.0	6.0	6.9
RS29	12	23.5	23.5	100.0
Total	51	100.0	100.0	

Spss analysis Rakhshani male situation 3, 4

Gender

	Frequency	Percent	Valid Percent	Cumulative Percent
Male	51	100.0	100.0	100.0

Dialect

	Frequency	Percent	Valid Percent	Cumulative Percent
Rakshani	51	100.0	100.0	100.0

Request_Situation3

	Frequency	Percent	Valid Percent	Cumulative Percent
RS1+RS11	2	3.9	3.9	3.9
RS12	1	2.0	2.0	5.9
Sent Blank	3	5.9	5.9	11.8

RS15	6	11.8	11.8	23.5
RS16	16	31.4	31.4	54.9
RS17	2	3.9	3.9	58.8
RS18	11	21.6	21.6	80.4
RS22	9	17.6	17.6	98.0
RS25	1	2.0	2.0	100.0
Total	51	100.0	100.0	

Request_Situation4

	Frequency	Percent	Valid Percent	Cumulative Percent
RS1+RS11	1	2.0	2.0	2.0
RS11	2	3.9	3.9	5.9
RS12	3	5.9	5.9	11.8
RS15	14	27.5	27.5	39.2
RS16	16	31.4	31.4	70.6
RS17	4	7.8	7.8	78.4
RS22	9	17.6	17.6	96.1
RS26	2	3.9	3.9	100.0
Total	51	100.0	100.0	

Spss analysis Sulemani male situation 3, 4

Gender

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Male	52	100.0	100.0	100.0

Dialect

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Sulemani	52	100.0	100.0	100.0

Request_Situation3

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid RS1+RS11	1	1.9	1.9	1.9
RS10	2	3.8	3.8	5.8
RS11	1	1.9	1.9	7.7

RS12	1	1.9	1.9	9.6
Sent Blank	1	1.9	1.9	11.5
RS15	6	11.5	11.5	23.1
RS16	7	13.5	13.5	36.5
RS17	3	5.8	5.8	42.3
RS18	8	15.4	15.4	57.7
RS20	1	1.9	1.9	59.6
RS22	18	34.6	34.6	94.2
RS24	2	3.8	3.8	98.1
RS25	1	1.9	1.9	100.0
Total	52	100.0	100.0	

Request_Situation4

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	RS10	2	3.8	3.8	3.8
	Sent Blank	1	1.9	1.9	5.8
	RS15	12	23.1	23.1	28.8
	RS16	14	26.9	26.9	55.8
	RS17	8	15.4	15.4	71.2
	RS18	5	9.6	9.6	80.8
	RS22	9	17.3	17.3	98.1
	RS24	1	1.9	1.9	100.0
	Total	52	100.0	100.0	

Female Rakhshani situation 3, 4

Gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Female	55	100.0	100.0	100.0

Dialect

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Rakshani	55	100.0	100.0	100.0

Request_Situation3

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Sent Blank	2	3.6	3.6	3.6
RS15	2	3.6	3.6	7.3
RS18	13	23.6	23.6	30.9
RS16	7	12.7	12.7	43.6
RS22	21	38.2	38.2	81.8
RS25	10	18.2	18.2	100.0
Total	55	100.0	100.0	

Request_Situation4

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid RS11	2	3.6	3.6	3.6
RS12	1	1.8	1.8	5.5
Sent Blank	3	5.5	5.5	10.9
RS15	10	18.2	18.2	29.1
RS16	6	10.9	10.9	40.0
RS17	1	1.8	1.8	41.8
RS20	1	1.8	1.8	43.6
RS22	30	54.5	54.5	98.2
RS25	1	1.8	1.8	100.0
Total	55	100.0	100.0	

Sulemani female situation 3, 4

Gender

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Female	51	100.0	100.0	100.0

Dialect

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Sulemani	51	100.0	100.0	100.0

Request_Situation3

	Frequency	Percent	Valid Percent	Cumulative Percent

Valid	RS10	2	3.9	3.9	3.9
	RS11	2	3.9	3.9	7.8
	Sent	3	5.9	5.9	13.7
	Blank				
	RS15	5	9.8	9.8	23.5
	RS16	8	15.7	15.7	92.2
	RS17	3	5.9	5.9	58.8
	RS18	3	5.9	5.9	64.7
	RS20	6	11.8	11.8	76.5
	RS22	15	29.4	29.4	52.9
	RS25	4	7.8	7.8	100.0
	Total	51	100.0	100.0	

Request_Situation4

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	RS15	13	25.5	25.5	25.5
	RS20	17	33.3	33.3	58.8
	RS17	1	2.0	2.0	60.8
	RS16	2	3.9	3.9	64.7
	RS22	11	21.6	21.6	86.3
	RS25	7	13.7	13.7	100.0
	Total	51	100.0	100.0	

Appendix 2



International Islamic University Islamabad

You are requested to read the description of each situation and respond to the given situations as realistically as possible. Write down your response in your mother tongue/dialect (Balochi). You can also write in Roman English. You are assured of confidentiality of your provided information. Information obtained in this study will only be used for research purpose. You are requested to cooperate. Thank you so much for your participation.

Part 1- Background Information

1. Name ----- 2. Gender -----

3. Qualification ----- 4. Mother Tongue -----

5. Dialect ----- 6. Province -----

7. Age ----- 8. Name of Institute -----

9- Area where the language/dialect is spoken

Apology

Situation 1

You forget to return the book of your teacher, how will you apologize or what will you say to him or her?

Situation 2

You drop tea on your friend's note taking register which is very important and useful. What would you say to her/ him or how will you apologize?

Situation 3

You are supposed to handover an urgent document to your head; however, you do not. What would you say to him/her or how will you apologize?

Situation 4

You are head of a department and you are to inform to your junior colleagues regarding an important meeting which is very useful; however, you do not. What would you say to them or how will you apologize when they ask about it?

Situation 5

Your teacher asks you to submit a term assignment. You have plagiarized or copied the assignment from online sources and your teacher detects it and call you in his/her office. What would you say to him/her or how will you apologize in this case?

Situation 6

You are advised by your father to receive the guests from airport but you are very late and the guests wait a lot for you. What would you say or how will you apologize to them?

Situation 7

At a bus point, you step on the foot of a stranger and he/she looks at you in anger. What would you say to him/her or how will you apologize?

Situation 8

You promise to help your junior; however, you could not because of your own busy schedule. What would you say or how will you apologize?

Situation 9

You are sitting in class and your teacher asks you to switch off your mobile. Unexpectedly, your mobile rings and it causes disturbance in the lecture. What would you say to your teacher or how will you apologize?

Situation 10

Your spouse (Husband / Wife) informs you about his/her birthday; however, you could not wish your spouse because of load of work. What would you say to her/him or how will you apologize?

Request**Situation 1**

You are in your first class of the semester, sitting in last row and you cannot hear your teacher properly. What would you say or how will you request to speak up?

Situation 2

You are in university and you want to fill in a form; however, you forget your pen, a student who is sitting next to you, has a pen. What would you say to him/her or how will you request?

Situation 3

You miss the university bus and one of your teachers is going to university in his/her car. What would you say to him/her or how will you request?

Situation 4

You miss the university bus and one of your classmates is going to university in his/her car. What would you say to him/her or how will you request?

Situation 5

You are talking to your classmates after class. You missed the last class and there is no fellow around and you want to ask your teacher for notes about the topic. How would you ask for help in this case?

Situation 6

Your teacher has taught an important topic. You miss the last class and your no fellow is around and you want to ask your teacher for notes regarding the topic. How would you request for notes?

Situation 7

Your dress needs wash and you want to ask your spouse (husband/wife) to wash the dress. What would you say or how will you request to him/her?

Situation 8

You are having dinner in a dinner invitation. The food is delicious, and you want to ask your host for more. What would you say or how will you request?

Situation 9

You are asked to write an application in English but you cannot write in English. You find someone who is sitting next to you, writing his/ her paper in English. What would you say or how will you request to him/her?

Situation 10

You are studying in your room at hostel and you hear loud music coming from a room down the hall. You don't know the student who lives there, but you want to ask him/her to turn the music down. What would you say to her/him or how will you request?

Offer

Situation 1

You are with your teacher in his/her the office. You want to get your paper signed; however, teacher misplaces his/her pen. You want to offer your pen to her/him. What would you say or how will you offer your pen?

Situation 2

You enter the university cafeteria in order to have something. You find one of your Ex-classmates standing beside you. You want to offer her/him a cup of tea. What would you say or how would you offer?

Situation 3

Your classmate is worried because he/she wants someone's help in order to get some papers photocopied as she/he is running out of time for class. You want to help her/him. What would you say to her/him or how will you offer your help?

Situation 4

One of your best friends is in trouble as she/he needs your car. You want to offer her/him your car. What would you say to him/her or how will you offer?

Situation 5

You are at home. Your brother has to write an important assignment, but his laptop is not working properly. You want to offer him your one. What would you say to him?

Situation 6

A new family has moved in your town. They need some help in their home arrangement. You want to help them. What would you say or how will you offer your help to them?



Situation 7

You are at a shop and you find an old woman struggling with her bag. You want to help her. What would you say to her?

Situation 8

You are standing at a queue and you find a man/woman who is standing in front of you does not know how to use ATM machine. You want to offer him/her help. What would you say or how will you offer your help?

Situation 9

You are in hostel. Your friend comes to you and you want to offer her/him a cup of tea. What would you say to her/him?

Situation 10

You are at home. A family visits you and you want to offer them something to drink (tea/coffee). What would you say to them or how will you offer?

Thank You For Your Time

گو تو دستبدي انت که جهل، داتگين جاوران (Hallan) بوان ئے داتگين جاورانی گو راستی ۽ پسہ بدئے۔ وتي پسپايان وتي ماتي زبان بلوجي زبان، تو رومن انگلش، ام نبشه کت کنه۔ تئي داتگين سريپيهانی پرده دارگ بيٽ۔ اے بابت، رستگين سريپدي، معلومات بس ريسچ، مقصد، کارمز زنگ بنت۔ گو تئو کمک کنه دست بندی انت۔ تئي بھر زورگ، گو دل، جهانکيٽ، منت وار آن۔

جند، بابت، سريپدي:

جنس	نام
عمر	زانشٽ (تعلیم)
بولي (گالريج)	ماتي زبان
صوبه	اداره نام
	ہند (علاقہ)

Apology پہلی

حالت (جاور) 1

تئوونتی[ُ] استاد ء را کتاب ء دیگ ء بے هال بوتے، تئو چوں پہلی لوٹے/ تئو آئی را چے گشئے؟

حالت 2

تئو ونی سنگت ء کاپی ء سرا چاہ رت که آباز کارآمد[ُ] ارزشت داریت، تئو آئی را چے گشئے، ء چوں پہلی لوٹے؟

حالت 3

اگا ترا زوت ڈاکو منڈس وتی صاحب ء را دیگی به بیت[ُ] انچین وڈے تئو دات مکن ئے. تئو آئی را چے گشئے/ چوں آئی کرا پہلی لوٹے؟

حالت 4

تئو یک ڈیپارٹمنٹی ئے مسٹر ئے[ُ] ترا وتی کسٹریں ہمراں انلی یک حاصلین میٹنگ ء بابت ء گشئگی انت، بلے تئو گوشت ئے مکن ئے۔ گڈا تئو آئیانل چے گشئے[ُ] چہ آئیاں چوں پہلی لوٹے؟

حالت 5

تئی[ُ] استاد ترا گوشیت کہ ا آخری اسائینمنٹ ء جمع بکن۔ تئو اسائینمنٹ چہ آن لئن ء چے نقل کر تگ انت[ُ] استاد ء را سما کپیت[ُ] ء ترا وتی دفتر[ُ] لوٹیت۔ تئو چے گشئے/ ء اے حالت ء چوں پہلی لوٹے۔

حالت 6

تئى پت ترا گوشىت كه مەمان بالى پىت) ائير پورت (ء چە آيگ ء انت بلە تئو سك دىر كنئەء مەمان سك باز ودار كن انت. تئو آينان چە گوشى ئا چە وڈپەلى لوٹى؟

حالت 7

بس ء استاپ ء، تئو يك درآمد ئى پاد لىگت دات ئى ئى ئە پە ترا زار چار ات. تئو آئى ء چە گوشى ئا چە وڈپەلى لوٹى؟

حالت 8

تئو وتى كىستر جەل كار (جۇنېئر) ء را كىك كنگ ء زبان دات بلە وتى دست گىنى آئى سوب ء كت نه كت. تئو چە گوشى ئا چە وڈپەلى لوٹى؟

حالت 9

تئو كالس نشتگ ئى ئە تئى استاد ترا گوشىت كه وتى موبائل ء بند كن. اناكىبە ، تئى موبائل توار كىت، ئە يە لىكچر ء (ڈسٹرېب) كنگ ء سوب بىت. تئى استاد ء را چە گوشى ئا چون پەلى لوٹى؟

حالت 10

تئي لوگ واجه/لوگ بانک ترا تئي بوتن ء روج ء بابت ء ترا بگوش ايت بلے تئو آئي را بازين کاراني دز گلئي ء سوب ء (وش) کت مکن ئي. گلائئو آئي ء را چې گشئي يا چوں پهلي لوٹئي؟

Request

دستبندى

حالت 1

تئو وتي کالس ء اولي سمسئر ء ئي، ء گلئي سرب (الن) ء نشتگ ئي، ء شريين وڈئي ء استاد ء را اش کنگ ء نه ئي. تئو چې گشئي يا چې وڈ دستبندى كنئي؟

حالت 2

تئو یونيورسٹي ء ئي، ء تئو فارم ئي، بير کنگ لوٹي. بلے تئو وتي ند/قلم بى هال کتگ، يك نوربرى تئي ديم ء نندوک انت، ء آئي را ند گون انت. تئو آئي را چې گشئي/چې وڈ دستبندى كن ئي؟

حالت 3

بس اسٹاپ ء چه یونيورسٹي ء بس تئي آيگ ء چه پيسر روت، ء تئي استادان چه يكى گاڑي ء سرا یونيورسٹي ء روگ ء انت. تئو آئي را چې گشئي/چې وڈ دستبندى كن ئي؟

حالت 4

بس اسٹاپ ء چه یونیورسٹی ء بس تئی آیگ ء چه پیسر رؤت ء تئی هم جماعتل چه یکرے گاڑی ء سرا یونیورسٹی ء روگ ء انت. تئو آئی را چے گشئے/ چوں دستبندی کن ئے؟

حالت 5

تئو وتی کالس میٹ ء گو کالس ء پد هبر کنگ ء ئے۔ تئو گڈی لیکپر گوازینٹء تئو آئی ء کرا نوٹسان پچ گرگ لوٹئے۔ تئو آئی ء را چے گشئے کہ کمک بکنت؟

حالت 6

تئی اسٹاد ء یک زلوری) ٹاپک (ئے وائینتگ. تئو گڈی کالس نه گپت ء ئے تئی هچ هم جماعت تئی گورا نیست ء تئو وتی اسٹاد ء را نوٹسانی بابت ء جست کنگ لوٹئے۔ تئو چے ڈستبندی کن ئے؟

حالت 7

تئی پچ شودگ لوٹاں ء تئو وتی لوگ واجہ/لوگ بانک ء را گدانی شودگے واس्तه گشئے۔ تئو آئی را چے گشئے/ چوں دستبندی کن ئے؟

حالت 8

تئو شپ ء شام ء دعوت ء ورگ ء ئے۔ ورگ سک وش انت ء تئو دگه ورگ لوٹئے۔ تئو آئی را چے گشئے/ چوں دستبندی کن ئے؟

حالت 9

ترا گھٹئگ بیت که انگریزی یے تھا یک درخواست ہے بلک بل ے تھو انگریزی ہے لکت نہ کن ہے۔ تو گندے کے تھی دیم ہے یکے نشت ہے و تی پیپر ہے انگریزی ہے لکگ ہے انت۔ تھو آئی را چے گھٹے/ چوں دستبندی کن ہے؟

حالت 10

تھو و تی ہاسٹل ہے کوٹی ہے تھا نشتگ ہے ہے وانگ ہے ہے تو کوٹی ہے جہل ہے ترند ہے برزین توار ہے گانا ہے هشک کن ہے۔ تھو کہ آ کوٹی ہے نوربر ہے نزان ہے۔ بلے تھو لوٹے کہ آ و تی گانا ہے توار ہے کمو جہل بکنت۔ تھو آئی را چے گھٹے/ چوں دستبندی کن ہے؟

Offer سالہ جنگ

حالت 1

تھو و تی اسٹاد ہے گوما آئی ہے کارجاه (دفتر) ہے ہے تھو لوٹے کہ تھی پیپر دستخط بہ بیت۔ بلے اسٹاد و تی ند ہے نہ گندیت۔ تھو و تی ند (قلم) ہے دیگ لوٹے۔ تھو چے گھٹے/ چوں و تی ند ہے دیت ہے؟

حالت 2

تھو یونیورسٹی ہے کیفے پتر ہے ہے لوٹے کہ چیزے بور آ۔ تھو گندے کہ تھی ہم مکتب ہے تھی کش ہے اوشتاتگ۔ تھو لوٹے کہ چاہ یے سالہ بجن این ہے۔ تھو چے گوش ایت ہے چوں سالہ جن ایت ہے؟

حالات 3

تئی کالس فیلو گمگین انت پرچہ کہ آلوٹیت کس ئے آئی ئے پیپرانی فوٹو کاپی کنگ ئے کمک بکن چوش کہ آئی ئے کالس ئے وہ روگ ئے انت. تئو لوٹھ آئی ئے کمک ئے بکن آن. تئو چر گوش ایت ئے۔ تئو کمک ئے سالہ ئے چوں جن ایت ئے؟

حالات 4

نهی دوستین سنگت یه مصیبت ئے تهی انت ئے چوش که آئی را تئی گاڈی ئے زلورت انت. تئو وته گاڑی ئے ساله جنگ لوڑت. تئو چے گشئے / چو وته گاڑی ئے ساله ئے جن ایت ئے؟

حالت 5

تئو وتي گس ء ئى- تئى برات ء را يك زلورى اسائىمنىت ئى لىكى ئى انت. بل ئى آئى لىپ ٹاپ شىرى ئى كار ئى نه انت.
تئو وتي لىپ ٹاپ ئى دىگ لولۇ- تئو آئى را چە گشئى؟

حالت ۶

یک نوکیں هاندانے اتکگے نئی ہمسابگ بوتگ آئیانا وتی گسے شر کنگے لہتے کمک درکار انت. نئو لوٹے کہ آئیانی کمکے بکن ایں۔ نئو چر گشہر/ نئو وتی کمکے سالہ چوں جن ائے۔

حالت 7

تئو دکان ء ئے ء تئو گندئے که یک پیریں زالبول ئے وتی بیگ ء گو سر ء چیر انت. تئو لوٹ ئے که آئی ء کمک ء بکن
آن/تئو آئئی راچے گشئے؟

حالت 8

تئو کتار ء اوشتاتگ ئىے ء تئو مردے/زالبول ئىے گند ئىے که تئى ديم ء اوشتاتگ ئىے ئى ايم مشين ئىے کارمرز کنگ نزانت. ء تئو لوٹىرى كه آئى ء كمك ء بكن آن. تئو چىرى گوش ايت ئىے. وتى كمك ء ساله ء چوں جن ايت ئىے؟

حالت 9

تئو ہاسٹل ء ئىے. تئى سنگت تئى کرا کئيت ء تئو لوٹىرى آئى را کوب يې چاھ ء ساله بجن آن. آئى را تئو چىرى گشئى؟

حالت 10

تئو گس ء ئىے. يك هاندان ئىے تئى کرا کئيت ء تئو آئيان ء په ورگ ء بدى آن. تئو آئيانا چىرى گشئى/ چوں ساله جن ئىے؟

منت وار