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Apology Strategies in Hindko: An Explanatory Intercultural Research

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ABSTRACT

Intercultural and cross-cultural studies play a significant role in understanding the influence of culture on communication, especially pragmatic communication in any language. The current study aims to explore the phenomenon of apology strategies used by Hindko speakers enrolled at the University of Kotli and the University of AJK Muzaffarabad. The data were collected through a Discourse Completion Test from 10 speakers of Hindko enrolled in various departments at the University of Kotli and UAJK Muzaffarabad. The Turkish language data were adopted as a reference from a research study conducted by Cetinavei. The Hindko data were analyzed using the theoretical framework presented by Blum-Kulka and others The findings of the research show that Hindko speakers show variation in using apology strategies. Hindko speakers use more direct explanation and denial strategies, whereas Turkish speakers use indirect responsibility and explanation strategies. Moreover, the analysis also shows that Hindko speakers use forgiveness strategies more frequently than other strategies like intensifying or taking responsibility.

Introduction

In every social setting and culture, the level of offense varies, and to mitigate the offense, people use different apology strategies. The current research explores the apology strategies of Hindko with reference to the English language. In a social setting, it is important to have knowledge and understanding of the pragmatics of the target language; otherwise, speakers will face difficulty in communicating (Cruse, 2018). That is why it is significant to know what strategies the Hindko native speakers use and what pragmatic aspects of the language influence their interaction. Cross-cultural pragmatics play a vital role in conveying meaning, and a lack of understanding may cause problems. This happens due to the fact that in one language and culture, some pragmatic aspects are present, but in another language and culture, they may not be. Sometimes, the same language strategy may exist in different cultures. The present paper explores the apology strategies of Hindko, and this study may be helpful for further investigation of the phenomenon. Moreover, the findings of the language may create social and linguistic harmony among the speakers of both languages and cultures.

Literature Review

Over the years, many studies have been conducted on apology strategies. The greater number of these studies have investigated how one apologizes in English as a native or non-native speaker. Mir et.al (2022) discusses the pragmatic effects of humourism

on ESL teachers from socio-cultural perspective and how Pakistani English teachers used humor strategies for building relations among themselves. Jamella (2021) discusses the fact that context plays a vital role in defining the appropriateness of an apology. Owen (1983) states that apology strategies are remedial actions or moves on the part of an individual who expects the apology and moves trigger the apology. Owen's definition is limited to explicit apology strategies only. On the other hand, Bergman and Kasper (1993) state that an apology strategy is an action taken in response to something that may cause offense or be costly. The cost could be your current self-image or a misunderstanding. According to Bergman and Kasper (1993), an action that is offensive in one society or culture may not be offensive in another, and the severity level varies from culture to culture. On the other hand, Brown and Levinson (1987) claim that in all cultures, language users choose the same technique of apology under similar circumstances. However, this claim was challenged by many researchers, like Trosborg (1987) states that there are other individual factors that contribute to apology strategies and actions of offense. According to Trosborg (1987), these factors are defined based on social, cultural, and behavioral customs prevailing in any culture or community. Leech (1983) defines apologies as an action

to bridge the gap between the speaker and the hearer caused by the speaker's offense against the hearer's expectation. He also mentions that just apologizing is not enough; an apology should be successful and should establish balance between both parties involved in communication. In addition, Holman (2002) states that apology strategies are effective social tools used to convey meanings. Apology varies from culture to culture, and it is difficult to generalize the definitions across cultures. The definitions also bring variation in the classifications of apologies and Bergman and Kasper (1993) classifies apology strategies into seven different types. Olshtain and Cohen (1983) also categorized the apology strategies into two groups ; the first group contains five strategies and the second group contains two strategies. This categorization is more significant for the present investigation as it also considers the situation, whereas the later doesn't. Furthermore, Holman (1990) modifies Olshtain and Cohen's (1983) categorization and classifies the apology strategies into four main types. i.e., explicit expressions of apology contain subcategories like offer an apology, express regret, and "request forgiveness. The second type contains an excuse, justification, or explanation. The third type contains "accept blame," "express self-deficiency," "recognize H as entitled to an apology," "express lack of intent," "offer repair/redress. The fourth type contains 'acknowledgment of responsibility'. In addition to these, there are many other linguists like Trosbog (2003) and Tank (2002) who have categorized apology strategies into different types as well. There are also studies that look into the relationship between an apology and languages such as Kotani at al. (2012) discusses that in the Japanese language, there is a special apology strategy called "Feel Good Apology". He states that this type of apology is used in situations where a speaker doesn't feel good about an offense. Moreover, there are also cross-cultural studies as well, which study the pragmatics of apologies cross-culturally, e.g., Jorda (2005) investigates the pragmatic competence of native speakers; Cohen (1996) examines sociolinguistic abilities and norms of language and culture. Haroon (2012) states that Hindko is a language spoken in mountain regions and northern areas, including Mansehra, Neelum Valley, Muzaffarabad, Mirpur, and Kotli. Hindko language speakers tend to be more polite and direct because of social, geographical, and economic factors that prevail in these regions.

In the past, not much work has been done on apology strategies used in local languages spoken in Pakistan except Hussain and Aziz (2020) work about apology strategies in Balochi and Saleem's (2015) work about apology strategies used in English by Pakistani EFL learners, but no work in Hindko. The purpose of the current study is to fill the gap created by the lack of studies in Hindko. The current study aims to study the way

Hindko students learning English as a second language apologize with reference to English. The literature review shows that speakers of different languages prefer different strategies of apologizing.
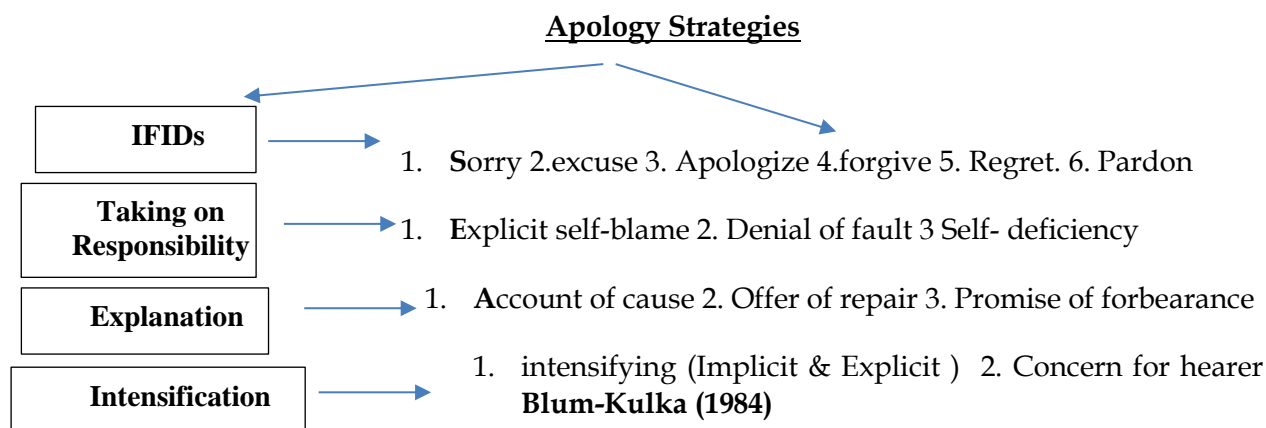
Material and Methods

Sampling, Instrumentation and Analysis Procedure

The results of the current study are based on the data collected through the Discourse Completion Test from 10 Hindko speakers studying at the University of Kotli and the UAJK Muzaffarabad (five each). The participants of the study were undergraduate students, including both male and female; their average age was 18–24 years. Hussain and Aziz (2020) claim that DCT was used in many speech act studies to obtain data for specific speech acts like apology strategies. DCT is a highly valuable tool for obtaining speech act data (Beebe & Warings, 2004; Taguchi, 2018). Hence, DCT was appropriate for the current study. During the data collection process through DCT, the participants of the study were provided with 10 different situations, and they were asked to reply as factually as possible to the provided scenarios. The following technique has been used to analyze the data: 1) Hindko data were collected using DCT; 2) Hindko data were analyzed using the Blum-Kulka framework. 3) Cultural values influencing the Hindko apology strategies were investigated, and the frequency of these strategies were evaluated.

Theoretical Framework

The present study uses the theoretical framework of Blum-Kulka (1984). The features of the model is as under:

Apology Strategies

IFIDs	→	1. **S**orry 2.excuse 3. Apologize 4.forgive 5. Regret. 6. Pardon
Taking on Responsibility	→	1. **E**xplicit self-blame 2. Denial of fault 3 Self- deficiency
Explanation	→	1. **A**ccount of cause 2. Offer of repair 3. Promise of forbearance
Intensification	→	1. intensifying (Implicit & Explicit) 2. Concern for hearer **Blum-Kulka (1984)**

The theoretical framework briefly discusses the apology strategies and classifies them into different types according to their social and semantic based usage by the language users like IFIDs used for sorry, apologize, regret and pardon, Taking responsibility, explanation and Intensification purposes.

Results and Discussion

Table 1
Illocutionary Force Indicating Devices (IFIDs)

Apology Strategies	Turkish	Hindko
Expression of Regret or Offer of Apology	"Özür dilerim", "Uzgünüm" I Apologize Sorry	1.. Mafi dey chorro (معافی دے چھوڑو) pardon my mistake 2.. معاف کروMaaf karo forgive me 3. Maaf karso معاف کرسو

		will you forgive ? 4. Mafi mangna معافی منگنا(I apologize)
Request for Forgiveness	"Afedersiniz", "Pardon", "Affedin" "Excuse me", "Pardon", "Forgive me"	1). bakhash choro بخش چھوڑو (Forgive me); 2) معاف کروmaf karo Forgive (imperative) 3. بخشوbakhsho Pardon 4. معاف کرسوMaaf kar Pardon me 5. معاف کریں Maaf karso Will you forgive 6. بخشیوMaaf kariin Forgive 7. بخشینBakhsheyo (Please forgive) 8. معاف کریوBakhshein Maaf kariyo Do Forgive 9. ُForgive 10. بخشسین Bakhashsein Will you forgive ?

Hussain and Aziz (2020) states that Illocutionary Force Indicating Devices are used to indicate the the explicit apology strategies. The data given in table 1 shows that in Hindko language speakers use the IFIDs for two purposes for expressing apology and for seeking forgiveness explicitly e.g. bakhshein   بخشین(you forgive) bakhsho بخشو) as imperative Forgive) , Bakhashasein بخشسین(will you forgive?) which means in Hindko speakers use apology strategies by keeping the social status, respect, and cultural value in mind however on the other hand Turkish language IFIDs strategies are Öżüř dilerim" I apologize, "Üżgünüm" sorry. The data shows that in both the languages the IFIDs are Parallel to each other and cross-cultural.The data also shows that Interestingly, in Hindko the element of respect, and social status is represented in strategies through suffixes like '-o' for imperative, '-so' for indirect request , '_iyo' for apology from elders.

Table 2
Frequency of IFIDs (n*100/10)

IFIDs	S1	S2	S3	S4	S5	S6	S7	S8	S9	S10
Expression of Regret	30%	30%	0%	20%	0%	30%	30%	10%	30%	20%
Offer of Apology	20%	20%	20%	30%	20 %	20%	20%	30%	10%	30%
Request for Forgiveness	10%	40%	30%	30%	20%	10%	10%	20%	10%	20%

The above data shows the frequency of IFIDs strategies used by Hindko speakers in all 10 Situations provided in ICT. The above table shows that in S1 the most frequent strategy used by Hindko speaker is request for forgiveness, the expression of regret strategy is used in S1,S2, and S6. The data shows that offer of apology strategy is used in S4,S5 and S8 and S10 more frequently than other situations by the Hindko speakers. Data also shows that in response to S3 and S5 speakers of Hindko used no IFIDs (Expression of regret).

Table 3
Explanation or Account Strategies

Apology Strategies	Turkish	Hindko
Explicit Self-Blame	"Oh yes, I forgot it", "I'm aware of that" / "Evet, unuttum", "Hatamın farkındayım"	Mein Pol geya asan (I forgot it) میں پول گیا ٓسان Moko as da pata na asa (I was unaware of that)موکو اس دا پتہ نا اسا Mein ApRein galti ta sharminda haan (I am ashamed of my mistake) میں اپڑیں غلطی تا شرمندا اں

		Moko ApRein Ghalti ta much sharmindgi hoi (I felt ashamed on my fault) موکو اِپڑیں غلطی تا موچ شرمندگی ہوی
Expressing Lack of Intent	"İstemeyerek oldu", "Böyle bir amacım yoktu" "I didn't mean to", "I didn't have such an aim"	MaRa ey matlab na asa (I didn't mean that) مڑا اے مطلب نا اسا Moko maaf karo mein dekh na sakeyaan (forgive me I could not see) موکو معاف کرو میں دیکھ نہ سکیا Moko maaf karo,Mein Poch na sakeyaan, (Forgive me I could not ask) موکو معاف کرو میں پوچھ نہ سکیاں Moko maaf karso,Mein Poch na sakeyaan, (Will you Forgive me I could not ask) موکو معاف کرسو میں پوچھ نہ ساکیاں Mafi dey ChoRo mein PaR na Sakyaan (Forgive me I could not read) معافی دے چھوڑو میں پڑھ نہ سکیاں
Acknowledgement	"I was in an oblivion", "How foolish I am" / "Kafam yerinde değil", "Ne aptalım ben"	MaRy kolo ghalti hoi moko maaf kar Choro موکو ہوئی غلطی کولوں مڑے چھوڑو کر معاف (I made mistake ,forgive me) MaRy kolo ghalti hoi moko maaf kar choR (More Informal) مڑے چھوڑ کر معاف موکو ہوئی غلطی کولوں (I made mistake ,forgive me) Mein Ghalti keti hy te HunR mein Mafii Mangna ہونڑ تے اے کیتی غلطی میں منگنا معافی میں (I committed mistake and now I seek Pardon)

The data given in table 3 shows the explanation or account strategies in Hindko. The above data show that Hindko speakers use taking responsibility strategies explicitly e.g. Mary kolo ghalti hoi مڑے کولو غلطی ہوئی, mein pol geya میں پول گیاں, mein akh na sakeyaan میں آکھ نہ سکیاں on the other hand data also show that in Turkish language speakers also use apology strategies of explanation explicitly like self-blame "Evet, unuttum" and "İstemeyerek oldu". The data shows that in Hindko language the acknowledgement strategies are used differently than Turkish e.g. in Hindko the speaker explicitly saying Mary kolo ghalti hoi moko maaf kar 359horo' چھوڑ کر معاف مڑے کولوں غلطی ہوئی whereas in Turkish speaker use it indirectly by using "Self-Deficiency" strategy. The data shows that in Hindko there are more variations of explanation apology strategies and speakers use it differently than Turkish because of different language topological nature and social and cultural setting e.g. ChoRo چھوڑو is used to refer to the higher status of the hearer , "ChoR' چھوڑ is used to refer to the equal status of the hearer to the speaker and in the same way 'Karo" and 'Karso' کرو،کرسو one is imperative and the other is indirect request in interrogative form. So, in Hindko lexical variation on verbs depends upon the variation in pragmatic situation of social status and formality.

Table 4
Frequency of Explanation or Account Strategies (n*100/10)

Account Strategies	S1	S2	S3	S4	S5	S6	S7	S8	S9	S10
Explicit Blame	20%	0	10 %	0%	0%	10%	10%	10%	10%	20%
Expressing lack of Intent	0%	0%	20%	0%	20 %	0%	0 %	10%	0%	0%
Acknowledgement	0 %	0%	10%	10%	0%	10%	10%	10%	0%	0%

The above data shows the frequency of explanation or account strategies used by Hindko speakers in all the given situations. The above table shows that in S1 the most frequent explicit blame strategy used by Hindko speaker is 20 % in S10, the expressing lack of intent is used in S5 and S8. The data shows that acknowledgement apology strategy is used in S8 more frequently than other situations by the Hindko speakers. Data also shows that acknowledgement strategy is more frequently used by Hindko speakers than other two explanation strategies.

Table 5
Offer of Repair Strategy

Apology Strategies	Turkish	Hindko
Repair Strategy	"I'll buy a new one for you" / "Sizi bir hastaneye go̊tu̇reyim", "Yenisini alacaḡım"	Yar moko maaf kar mein toko kal paka tuRi kitab anR desaan یار موکو معاف کر میں کل پکا توکو توڑی کتاب انڑ دیساں (Dear Friend Forgive me I promise I will bring your book tomorrow) Ey MaRy kolo pajeya ey, Mein toko nawaan ken ka desaan. اے مڑے کولوں پجیا اے میں توکو نواں کن کا دیساں (I broke it and I will buy you new one) Sir Moko maaf kar choro as dafa paka kal paR ka asaan سر موکو معاف کر چھوڑو اس دفعہ پکا کل پڑھ کا اساں (Sir please forgive me I promise I will come with reading tomorrow)

Derakashan et. al (2019) states that the compensation of the damage for hearer is also with another kind of self-repair apology strategy. The data given in table 5 shows that the speakers of Hindko uses the repair strategy for repairing the damage done to the expectations of the hearer. Offer of self-repair strategy is used by the speakers to apologize in both the languages but the data shows that in Hindko speakers use this strategy with diverse lexical variations e.g. with friend the speak says (yar moko maf kar یار موکو معاف کر) which is more direct and imperative self-repair strategy whereas when the speaker says it to his teacher (sir moko maaf kar choro سر موکو معاف کر چھوڑو) choro is added to show more politeness . This shows that in Hindko culture speakers use certain lexical items to show respect for the hearer and on the other hand in Turkish language these repair strategies are direct e.g. "Sizi bir hastaneye go̊tu̇reyim" and such lexical items are not added to show politeness. The data given in table 3 finds that the self-repair strategies exist in both the languages and are parallel however these repair strategies exists in Hindko with more lexical variation.

Table 6
Frequency of Offer of Repair Strategy (n*100/10)

Strategy	S1	S2	S3	S4	S5	S6	S7	S8	S9	S10
Offer of Repair	0%	0%	0 %	10%	0%	0%	0%	10%	10%	0%

Meier (1992) states that repair strategy is used to repair the damage caused by the act of the speaker to hearer and this strategy is highly effective when a speaker wants to convince the hearer about his future action and do not repeat the mistake. The data given in table 6 shows that Hindko speakers applied repair strategy in S4, S8 and S9 to offer repair of the damage caused by the action of the speaker to hearer. The frequency is 10 % in all these situations.

Table 7
Strategy of Forbearance

Apology Strategies	Turkish	Hindko
Promise of Forbearance Strategy	"Bir daha olmaz" "It will never occur again"	Sir wada ey **ghalti dobara na hosi** سر وعدہ اے غلطی دوبارہ نہ ہوسی) Sir I promise this mistake will not be repeated. Mein asal which tusaan ko assignment dy bary bich dasRaan pol geyaan, **ey ghalti fir na hosi** میں اسال بچ توساں کو اسائنمنٹ دے بارے بچ داسڑاں پول گیاں اے غلطی فر نہ ہوسی) I forgot to tell you about the assignment , it won't happen next time)

Holmes (1989) states that Promise of forbearance strategy is used when the speaker feels guilty on something that he has done wrong or hurt the hearer or when the speaker feels guilty then he or she promises the offense will not be repeated. The data given in table 7 shows that in Hindko speakers use the forbearance strategy 'Sir wada ey ghalti dobara na hosi' (Sir I promise this mistake will not be repeated سر وعدہ اے اے غلطی فر نہ ہوسی) to express his feeling of guiltiness and wants to repair the damage and data shows that in Turkish the equal of it is "Bir daha olmaz" however the data shows that in Hindko "dobara na hosi' دوبارہ نہ ہوسیand fir na hosi' فر نہ ہوسیare the lexical strings which are used to refer to the promise of forbearance strategy. The difference in Hindko is that in Hindko language speakers explicitly mention the mistake and then promise to not repeat the mistake again. Hofstede's (2003) also mentions that promise of forbearance strategy is common in situations where the committer of mistake or error wants to express his or her inner guilt and interestingly the data shows that in Hindko speakers use this strategy along with the explanation of the mistake. The strategy is found in both the languages with slight lexical structure differences.

Table 8
Frequency of Strategy of Forbearance (n*100/10)

Strategy	S1	S2	S3	S4	S5	S6	S7	S8	S9	S10
Strategy of Forbearance	0%	0%	0 %	0%	0%	0%	0%	0%	10%	10%

The above table shows the frequency of forbearance strategy used by the speakers of Hindko in situations to apologize and the data shows that in S9 and S10 speakers used forbearance strategy for offering apology to hearer and the frequency of the strategy is 10 % in both the situations. Data also shows that speakers of Hindko didn't use this strategy in other situations.

Table 9
Minimizing the Degree of Offense

Apology Strategies	Turkish	Hindko

| Minimizing the Degree of Offense | "Ne var canım, her zaman olabilir bu" "This can always happen" | Sir **mein much pershan haan,** moko maaf kar choro سر میں مچ پریشان اں موکو معاف کر چھوڑو (Sir I am much worried forgive me) Sir **bar bar akhRaan theak ni honda**, maRa quiz as dafa ken choro سر بار بار اکھڑاں ٹھیک نی ہوندا مڑا کوئز اس دفعہ کن چھوڑو (Sir it doesn't look nice to ask again please accept my quiz) Tuu Jitha bethey na **ay asi tara dobara ho skdaa** zara paraan ho ka bey توں جتھہ بیٹھے نا ایں اسی تارا دوبارہ ہو سکدا (where you are sitting it can happen again sit aside) |

Jucker (2019) states that in communication speakers of different languages use minimizing the offense strategy to minimize the degree of offense committed by the speaker towards the hearer in the communication however this minimizing strategy varies from culture to culture. The data given in table 9 shows that in Hindko language speakers use the apology strategies to minimize the degree of offense not in specific way but in general through certain lexical strings like Tuu Jitha bethey na **ay asi tara dobara ho skdaa** zara paraan ho ka bey توں جتھہ بیٹھے نا ایں اسی تارا دوبارہ ہو سکدا) where you are sitting it can happen again sit aside). In this sentence the speakers use tu jetha betha na ein means they realize the hear that it is due to their sitting that this mistake can occur again ay asi tara dobara ho sakdaa.اسی طرح دوبارہ ہو سکدا The Hindko speakers used the words ' bar bar akhRaan' بار بار اکھڑاں and 'ay asi tara' اے اسی طرح to minimize the degree of offense and the above table also shows that in Turkish language speakers also use minimizing the offense strategy by saying the phrase "Ne var canım, her zaman olabilir bu" "This can always happen" and it is parallel to Hindko culture in which speakers use the adverbial intensifier 'much' means very to minimize the degree of offense. Thus, the above data shows that in Hindko and Turkish speakers use minimizing apology strategy to minimize the degree of offense however in Hindko speakers have different lexical structure to refer this strategy.

Table 10
Minimizing the Degree of Offense (n*100/10)

Strategy	S1	S2	S3	S4	S5	S6	S7	S8	S9	S10
Minimizing the degree of offense	10%	0%	0 %	0%	10%	0%	0%	0%	10%	0%

The above table shows the frequency of minimizing the degree of offense strategy used by the speakers of Hindko in situations to apologize and the data shows that in S1,S5 and S9 speakers used minimizing the offense strategy for offering apology to hearer and the frequency of the strategy is 10 % in both the situations. Data also shows that speakers of Hindko used this strategy in these situations to minimize the offense as the hearer is higher in social status and respect.

Table 11
Concern for the Hearer Strategy

Apology Strategies	Turkish	Hindko

Concern for the Hearer Strategy	"Birşeyiniz var mı?" "Are you OK?"	Sir moko maaf kar choro maRi waja tu tusiin pareshan hoyeo ? سر موکو معاف کر چھوڑو مڑی وجہ نال توسیں پریشان ہویو (Sir forgive me you got disturbed because of me) Umeed hy meRi waja nal tusdi party khrab ta na hoi hosi امید اے مڑی وجہ نال توسدی پارٹی خراب تہ نا ہوئی ہوسی (I hope because of me your party didn't get disturb) Ooho sir sory tusiin theak ho ? اوو سر سوری توسیں ٹھیک ہو (Oho! Sir are you alright ? Yar mazrat mein wakta nal notes na dey sakyaan tud zada mind ni kiita hosi یار معزرت میں وقتا نال نوٹس نہ دے سکیاں توں زادہ مائنڈ نی کیتا ہوسی (I seek you pardon as I couldn't return the notes on time, I hope you didn't mind much) Yar maRi waja naal TuRa qeemti guldaan paj geya mein mafi mangna. یار مڑی وجہ نال تورڑا قیمتی گولدان پج گیا میں معافی منگنا (Dear I am sorry because of me your vase is broken)

The concern for the hearer strategy is used when the speaker cares for the hearer and has feeling for the listener on the damage done to him or her and in situations where one needs to sympathize with the listener uses the concern strategy. The data given in the table 11 shows that Hindko speakers used; Yar maRi waja naal TuRa qeemti guldaan paj geya mein mafi chanda, (یار مڑی وجہ نال تورڑا قیمتی گولدان پج گیا میں معافی منگنا Dear I am sorry because of me your vase is broken) to show concern for the friend whose precious vaze was broken and the speaker accepts his mistake and then seeks pardon. Interestingly, in Hindko cultural setting speaker becomes more informal by using the word 'yar' and to show affiliation as well. Moreover, data also shows that in Hindko speakers used; Yar mazrat mein wakta nal notes na dey sakyaan tud zada manda tey ni legeya (یار معزرت میں وقتا نال نوٹس واپس نہ کر سکیاں تود زادہ مائنڈ تے نی کیتا I seek you pardon as I couldn't return the notes on time, didn't you mind much ?) refer to another interesting apology strategy in interrogative way by using the adverbial ' zada manda' زادہ مندہ means didn't mind much. On the other hand, data shows that in Turkish language interrogative strategy is used; "Birşeyiniz var mı?""Are you OK?" for showing concern for the hearer. Thus, the concern strategy is used differently in both the languages although interrogative is found in both but the structure is different.

Table 12
Frequency of Concern for the Hearer Strategy (n*100/10)

Strategy	S1	S2	S3	S4	S5	S6	S7	S8	S9	S10
Strategy of Concern for Hearer	10%	10%	0 %	0%	10%	10%	0%	0%	0%	0%

The above table shows the frequency of concern for hearer strategy used by the speakers of Hindko in situations to apologize and the data shows that in S1,S2,S5,S6 and S9 speakers used Concern for hearer strategy for offering apology to hearer and the frequency of the strategy is 10 % in all the situations. Data also shows that speakers of Hindko use this strategy to show concern to the hearer either because of the social status or close affiliation with the hearer.

Table 13
Intensification Strategy

Apology Strategies	Turkish	Hindko
Intensification Strategy	"very (çok)", "very very (çok çok)", "really (gerçekten)", "I don't know how to... (nasıl ...ğımı bilemiyorum)"	Moch, (very) مچ moch zeyada مچ زاده (very much)

The data give in the table 13 shows that in Hindko language speakers use the intensifier 'moch' very and 'moch zeyada' very much for intensifying things; tuRa moch zeyada nuqsan hoya توڑا مچ زاده نقصان ہویا) You lost too much) , mein moch pereshan haan میں مچ پریشان اں) I am very upset). On the other hand data shows that in Turkish language intensifying strategies are different from Hindko like in Turekish "very (çok)", "very very (çok çok)", "really (gerçekten)", "I don't know how to... (nasıl ...ğımı bilemiyorum)" are used which depict social and linguistic differences in both the languages. Turkish speakers use intensification strategy to apologize in order to show more affiliation with the hearer whereas in Hindko only one 'moch' is used for intensification and if speakers want to more intensify things they add zada with it. Thus, data shows that intensifying strategy is used in both languages but more variety is found in Turkish.

Table 14
Frequency of Intensifying Strategy (n*100/10)

Strategy	S1	S2	S3	S4	S5	S6	S7	S8	S9	S10
Strategy of Intensifying	0%	0%	0 %	0%	0%	10%	0%	0%	10%	0%

The data given in table 14 shows the frequency of intensifying strategy used by the Hindko speakers to apologize and interestingly in S6 and S9 speakers used the intensifying words like 'much' and 'zada'. In S6 where a precious vase was broken speaker used the word 'much' and 'much zada' to intensify for apologizing from the hearer.

Table 15
Denial of Responsibility Strategy

Apology Strategies	Turkish	Hindko
Denial of Responsibility Strategy	**Explicit** "I never said such a thing" / "Ben öyle bir şey söylemedim" **Implicit** "What's the relevance?", "What!?" / "Ne alakası var?", "Ne?" **Blaming the Listener**	**Explicit** Mein key kiita ? میں کہ کیتا ؟ (What I Did?) Moko key akhtein ? موکو کہ اکھتیں)What you say to me ?) **Implicit** Key dekhtein lagya da ? کے دیکھتیں لگیا دا)what are you looking at ?) Kiy hy ? کے اے)What ?)

	"You have problems with your perception I think" / "Senin algılama problemin var galiba"	Akheyaan na kad ? اکھیاں نہ کڈّ Don't stare ?) **Blaming the Listener** Toko maRy nal key masla hy ? توکو مڑّے نال کہ مسلہ اے What problem you have with me ?) Yara tusidi party bich shor honda. یارا توسدی پارٹی بچ شور ہوندا اے Your party is noisy) Yar tud moko yad ni kraya. یار تود موکو یاد نی کرایا You didn't remind me)

Denial of responsibility is used when the speaker either doesn't want to take the responsibility of the mistake or put the responsibility on the hearer. The data given in table 8 shows that in Hindko language the denial of responsibility is explicit when the speaker explicitly denies his or her responsibility like Mein key kiita ? میں کے کیتا (What I Did?) , implicit when indirectly speaker denies his or her responsibility like maRy dar Akheiyan na kad مڑّے در اکھیاں نہ کڈّ)Don't stare me) and when speakers wants to put blame on the hearer like yar tuu moko yad ni kraya یار تود موکو یاد نی کرایا)dear you didn't remind me). The data also shows that in Hindko this strategy is not polite rather offensive e.g. akheiyan na kad ? اکھیاں نہ کڈّ is when hearer expects the speaker to show some repentance and apologize speaker denies his or her responsibility of mistake. On the other hand, these strategies are also found in Turkish language like "I never said such a thing" / "Ben öyle bir şey söylemedim" is used explicitly, "What's the relevance?", "What!?" / "Ne alakası var?", "Ne?" is used implicitly, "You have problems with your perception I think" / "Senin algılama problemin var galiba" is used to put blame on the listener. Thus, denial of responsibility strategies are found in both the languages but with level of formality, slight lexical and syntactic differences.

Table 16
Frequency of Denial of Responsibility Strategy (n*100/10)

Strategy	S1	S2	S3	S4	S5	S6	S7	S8	S9	S10
Denial of Responsibility	0%	0%	10 %	0%	20%	0%	20%	0%	0%	0%

The data given in table 16 shows that frequency of denial of responsibility strategy and in Hindko speakers use the denial of responsibility in S5 where one bumps into a fellow and the frequency is 20%. Moreover, in S3 the frequency is 10% and in S7 frequency is 20%. The denial of responsibility strategy is used where speaker or committer of mistake or damage is not ready to take responsibility. The data shows that denial strategy is more frequent in situations where both the committer and hearer have equal social status as in S7.

Table 17
Frequency of Apology Strategies in Hindko (n*100/10)

Strategy	S1	S2	S3	S4	S5	S6	S7	S8	S9	S10
Expression of Regret	30%	30%	0%	20%	0%	30%	30%	10%	30%	20%
Offer of Apology	20%	20%	20%	30%	20 %	20%	20%	30%	10%	30%
Request for Forgiveness	10%	40%	30%	30%	20%	10%	10%	20%	10%	20%
Explicit Blame	20%	0	10 %	0%	0%	10%	10%	10%	10%	20%
Expressing lack of Intent	0%	0%	20%	0%	20 %	0%	0 %	10%	0%	0%

Acknowledgement	0 %	0%	10%	10%	0%	10%	10%	10%	0%	0%
Offer of Repair	0%	0%	0 %	10%	0%	0%	0%	10%	10%	0%
Strategy of Forbearance	0%	0%	0 %	0%	0%	0%	0%	0%	10%	10%
Minimizing the degree of offense	10%	0%	0 %	0%	10%	0%	0%	0%	10%	0%
Strategy of Concern for Hearer	10%	10%	0 %	0%	10%	10%	0%	0%	0%	0%
Strategy of Intensifying	0%	0%	0 %	0%	0%	10%	0%	0%	10%	0%
Denial of Responsibility	0%	0%	10 %	0%	20%	0%	20%	0%	0%	0%

The data given in the above table shows the frequency of apology strategies used in Hindko. Data shows that in Hindko language speaker use variety of apology strategies depends on situations and context requirement. The most frequently used strategies are IFIDs in Hindko i.e. strategy of forgiveness in all situations, offer of apology as frequency of these strategies are more than other strategies. The above data also shows that the least frequent strategy is Intensifying strategy in Hindko which is only used in S6 and S9. The above statistics also shows that in Hindko language the strategies like repair, care about hearer, intensifying and acknowledgement are not frequently used. The reason of this may be because of the social and cultural situation of the speakers in which they live and prefer direct strategies like regret or apology.

Conclusion

The current research investigates two research questions, i.e., what strategies do Hindko speakers prefer in their apologies? and which apology strategies are most frequently used in Hindo? The study uses Turkish data as a reference for investigating the Hindko data from an intercultural perspective. The paper sheds light on both aspects and finds that in Hindko, speakers use diverse apology strategies to mitigate the effects of offense caused by their actions toward the hearers. The study finds that in Hindko, speakers use expression of regret, offer of apology, request for forgiveness, explicit blame, expressing lack of intent, acknowledgement, offer of repair, strategy of forbearance, minimizing the degree of offense, strategy of concern for the hearer, strategy of intensifying denial of responsibility, and strategies for apologizing and mitigating the effects. Nurddeen (2008) claims that in any society, speakers are attracted either to a negative or positive tendency of politeness, and the study also shows that in Hindko, speakers use apology strategies to show politeness towards the hearer. Moreover, data also shows that in Hindko, social status and relation between the speaker and hearer affect the usage of apology strategies, e.g., in Hindko, speakers use certain strategies only when the hearer is higher in rank or status, like an offer of repair or acknowledgement, and certain strategies are used when both the speaker and hearer are equal in status. In addition, data also shows that in Hindko, the responses of the speakers vary depending upon age, context, and the power relation between speaker and hearer. However, the study also finds some lexical differences between Hindko and Turkish, as in Hindko, lexical affixation on verbs marks the formality of apology and directness, e.g., 'karo' is more direct and informal for equal status, 'karso' is used for indirect requests for apology from the hearer who is higher in status, and intensifiers like 'much' and "much zada' are used to acknowledge mistake and overcome the severity of offense. Furthermore, the study finds that in Hindko, the apology strategies show significant differences in frequency as some strategies are used more frequently than others, e.g., in Hindko, the most frequent apology strategies are IFIDs like 'request for forgiveness' and offer of apology," and the least frequent apology strategies are 'concern for the hearer' and intensifying strategies. This is because Hindko is a more direct

language, and speakers don't prefer to use more intensifiers for hearers in their communication. Due to time constraints, the current study could not investigate all areas of intercultural studies. However, future studies could be further investigated in detail from a semantic perspective or the influence of L2 on L1 using apology strategies to explore the new dimensions in depth and strengthen the intercultural or interlingua communication of Hindko.

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Journal name/ book title must be in italic change all

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