

CROSS-CULTURAL PRAGMATIC STUDY OF APOLOGY STRATEGIES IN BALOCHI WITH REFERENCE TO CHINESE LANGUAGE

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Received: 24 Oct 2019

Accepted: 4 May 2020

ABSTRACT

Background and Purpose: Cross-cultural studies help to reduce linguistic misunderstandings. Owing to the mastery of the grammar and vocabulary of any language, speakers who may be fluent in a second language, may still be unable to produce language that is socially and culturally acceptable, thus indicates the importance of pragmatics in general and cross-cultural pragmatics in particular. The development of the China-Pakistan Economic Corridor (CPEC) creates urgency for the Baloch and the Chinese people to know each other's language and culture, as the project is located in 'Gwadar', a Baloch region, where Balochi is widely spoken. The purpose of this paper is to explore apology strategies used in the Balochi language spoken in Balochistan, Pakistan with reference to Chinese, including Baloch cultural values which influence language.

Methodology: The data were collected through Discourse Completion Test from 30 native speakers of Balochi language enrolled in various departments at International Islamic University Islamabad Pakistan. On the other hand, the Chinese language data were adopted as a reference from a research study conducted by Chang (2016). The Balochi data were analyzed by employing the framework presented by Blum-Kulka, House, and Kasper (1989).

Findings: The findings show that the Baloch native speakers use indirect strategies of apology, explanation strategy, and taking and denying responsibility which are similar to the Chinese language.

Contribution: The paper may help to expand the scope of cross-cultural pragmatics to non-western languages. The paper may also be significant in the teaching curricula to design comparative courses in Chinese and Balochi.

Keywords: Apology, Balochi, Chinese, cross-cultural pragmatics, strategies.

Cite as: Hussain, M., & Aziz, A. (2020). Cross-cultural pragmatic study of apology strategies in Balochi with reference to Chinese language. *Journal of Nusantara Studies*, 5(2), 152-169.
<http://dx.doi.org/10.24200/jonus.vol5iss2pp152-169>

1.0 INTRODUCTION

China-Pakistan Economic Corridor (CPEC) is a multi-billion Pakistani economic project linking the Gwadar port in Balochistan Pakistan with Xinjiang in far-west China. The project is considered a game changer for Pakistan and China (Qazi, 2019). The Pakistani government, with China's cooperation, has granted scholarships to a large number of Pakistani students to learn Chinese; similarly, the Chinese may also need to understand Balochi language which may result in social harmony between the speakers of these languages. Lack of pragmatic comprehension of a language in cross-cultural communication may lead to misunderstandings. Various studies have found that pragmatic errors are more severe than syntactic and phonological mistakes (Thomas, 1983; Widanta, Hudiananingsih, Sitawati, & Ardika, 2019; Nicholas & Blake, 2020).

This paper investigates apology speech act of Balochi language with reference to Chinese language. Thomas (1983) and Padilla Cruz (2018) are of the opinion that knowing and performing speech acts can be difficult unless the speakers / listeners have a knowledge and understanding of the target language pragmatics. That is why, it is important to know what strategies the Balochi and Chinese native speakers use as both Chinese and Baloch interact in the Gwadar-based CPEC project where Balochi is spoken. And, in order to carry out the project effectively and harmoniously, they must consider the pragmatic aspects of their languages. The Pakistani government issues visas to Chinese citizens who visit Gwadar. Media reports show that in 2016 about 71,000 Chinese nationals visited Pakistan. Though more than 27,500 visa extensions were issued the same year, 41 percent rise in 2015, representing more Chinese people would stay in Pakistan (CPEC.gov.pk).

The importance of awareness of cross-cultural pragmatics in language usage to eliminate communication barriers cannot be overlooked, since different norms and values loaded in one language and culture, do not exist in another. Even so, the same speech act may exist across languages; however, the use of it may vary in how and when it is used in each culture. The present paper may also motivate the native speakers of the non-western language to carry out pragmatic studies. Eslamirasekh (1993) suggests that we need to step away from anglo-cultural ethnocentricity in the study of speech acts by broadening the spectrum of language studies. The paper may also be significant in the teaching curricula to design comparative courses in Chinese and Balochi. In addition, the identical linguistic element may constitute a specific act of speech. The best way to learn how to use speech acts across cultures; comprehensive cross-cultural comparative studies are important to undertake in terms of pragmatics. This research examines various strategies of apology with reference to Chinese language. In this case, the findings of the study will be useful in bringing together the people of both languages which will establish social harmony.

2.0 LITERATURE REVIEW

Pragmatics is the study of social and cultural communicative actions (Weigand & Kecskes, 2018). Boxer (2002) describes that when two individuals from different cultures communicate with each other, written or spoken, expectations typically conflict because each person fulfills their own cultural norms. Consequently, such communication failure leads to miscommunication and misunderstanding. That is why various studies (Lee & Park, 2017; Derakhshan & Arabmofrad, 2018; Sengupta et al., 2018) in cross-cultural pragmatics were carried out, whereas some of the studies have also been carried out in educational contexts, such as Heath's (1983) research 'ways with words'. Besides, few studies were conducted on various speech acts in general (Siemund, 2018; Nguyen, 2020). There have also been various studies on cross-cultural pragmatics at workplaces (e.g. Timpe-Laughlin, 2019). In addition, when learning a foreign language, one must know the culture of the target language because knowing the cultural difference plays an important role in teaching/learning context (Taguchi, 2018). In cross-cultural interaction one needs to develop communicative competence in order to have appropriate knowledge the way language is used in a particular social context (Savignon, 2018). Communicative competence is an important perspective in cross-cultural interaction, as it has been defined as language competence rather than

merely language structure awareness (Canale, 2014; Savignon, 2018). Along the same vein, in linguistic competence (Chomsky, 1965; Sevinç, & Backus, 2019). Sociolinguistic competence (Geeslin et al., 2018) and Discourse competence (Watorek, 2018; Hamitovna, 2020) are considered as important elements in communicative competence.

Austin (1975) first established the definition of speech acts; however, he did not initially use the word "speech act" rather it was entitled as "performative sentence" or "performative utterances" (p. 6). Moreover, speech acts were divided into two components: a) the utterance itself, and b) the intentions of the speaker (Schmidt & Richards, 1980). It means the speaker will say something, but means something else. In addition, Austin (1975) described speech acts in three different ways: 1) Locution, which refers to the speaker's actual words, 2) illocution, refers to the force and intentions behind the words, and 3) perlocution, which is the effect of illocution on the hearer. Besides, Searle (1969) classified illocutionary acts as follows: assertive, directives, commissive, expressive, and declaration. An apology was described as an offsetting act against a fault committed by a person to another. The strategy of apology differs from culture to culture because an act that is taken seriously in a culture cannot warrant an apology in another culture (Bergman & Kasper, 1993). It has, therefore, been said that different ways of apologizing are related to cross-cultural differences. In addition, apology strategies vary due to social differences, i.e. age, social status and sex (Holmes, 1993). There is a substantial difference in men's and women's strategy and previous studies show that the women apologize more than men (Hodeib, 2019). In addition, when a person apologizes, the offense is acknowledged, guilt is conveyed, and pardon is demanded. The apology is a significant source of dispute resolution and relationship problems. Asking for forgiveness through apology is an integral part of effective relationship (Jucker, 2019).

The present study employed the following framework to analyze apology strategies in Balochi with reference to Chinese apology speech acts revealed by Chang (2016):

- 1) An expression of apology
 - a) An expression of regret (I am sorry)
 - b) An offer of apology (I apologize)
 - c) A request for forgiveness (forgive me)
- 2) Intensifiers of apology (IFID internal)
 - a) Intensifying adverbials
- 3) An explanation or account of the situation (there was a traffic jam)
- 4) An acknowledgment of responsibility
 - a) Accepting the blame (it was my fault)
 - b) Expressing self deficiency (I was confused)
 - c) Recognizing the other as a deserving apology (you are right)
 - d) I did not mean to or I did not notice
- 5) An offer of repair (let me get you a new one)
- 6) A promise of forbearance (it won't happen again)
- 7) Concern for the hearer
- 8) Lack of intent
- 9) Justification
- 10) Explanation strategies

3.0 METHODOLOGY

3.1 Participants, Instrument, and Procedure

The findings of this analysis are based on data obtained through Discourse Completion Test from 30 Baloch Undergraduate students studying at International Islamic University Islamabad Pakistan. The participants' average age was 19 to 23. Various researchers (Schneider, 2018; Nguyen, 2019) claim that DCTs was used in a variety of pragmatic and speech acts studies to obtain data for particular speech acts. DCT has also been identified as a highly valuable tool for gathering data on speech act performance (Beebe & Cummings, 1995; Taguchi, 2018; Rose, McKinley, & Baffoe-Djan, 2019). In the same way, numerous scholars consider DCT as a form of

data collection, which has many advantages: a) researchers can monitor certain variables, such as age and gender; b) DCTs help to take a short time to collect significant quantities of data (Derakhshan & Eslami, 2019). Hence DCT was the ideal for the present study in this aspect. During data collection through DCTs, participants were presented with different scenarios, and they were asked to respond as objectively as possible to the given situations. The following procedure has been followed to analyze the data; 1) data were collected and analyzed; b) data were examined with reference to Chinese language; and finally, c) cultural values affecting apology strategies in Balochi were explored.

4.0 ANALYSIS

Table 1: Illocutionary Force Indicating Device (IFID)

Strategies	Chinese	Balochi
Expression of regret or offer of apology	e.g., duibuqi 对不起 or baoqian 抱歉 ‘I’m sorry’ or ‘I apologize.’	An Offer of apology (various Strategies used by Baloch) E.g., 1) mazrat lotan (معذرت لوٹاں) (I apologize) 2) mafi lotan (معافی لوٹاں), 3) man peheli lotan (پہل لوٹاں), 4) bashka lotan (بشکالوٹاں) (various Strategies are used by Baloch Native Speakers):
Request for forgiveness	e.g., qing yuanliang wo 請原諒我 ‘Please forgive me.	1) bashka kan (بشکا کن) (Forgive me); 2) Mana bebakash (منا بشک) ; 3) Bebakhash (بکشیث) ; 4) Maaf kaanth (معا ف کھنت) ; 5) pæhelkæn (پہل کن) ; 6) mafkan (معا ف کن) ; 7) map kan (ماپ کن) ; 8) Bashkish kany (بخشش کنے) ; 9) mana bashk (منا بشک) ; 10) Maufbeka (معا ف بکان) ; 11) Mahaf khanay (مخاف کھنے) ; 12) Bibaskhay (بیشکے);

Illocutionary Force Indicating Devices (IFIDs) are formulaic and these strategies are used to make a speaker’s apology explicit (Ahangar & Dastuyi, 2018). As for the Blum-Kulka et al. (1989) classification, the Baloch native speakers used different explicit strategies such as ‘bashka lotan’ and ‘pehli lotan’. On the other hand, Chinese use ‘duibuqi’ and ‘baoqian’ as IFID apology

strategies. Therefore, it can be concluded that both languages have parallel IFID strategy. In essence, the strategy can be called cross-cultural.

Table 2: Explanation or account

Strategies	Chinese	Balochi
Explicit self-blame	e.g., shi wode cuo 是我的錯 'It's my fault.	e.g., man wati gulti chay baz shrmindanda hoon (من وتی غلطی چا باز شرمندہ ہں) (I am ashamed of my fault).
Expressing lack of intent	e.g., wo 158ug an guyi de 我不是故意 的 'I didn't mean it.	e.g., Oh man a pahl kan waja man nnadeesth (او منا پہل کن واجہ من ندستہ) (Forgive me, I could not notice) e.g. man pahl lotan k man wati kar wasta patopol nakotha (من پہلی لوٹان ک منا وتی کار واسطہ پٹ پول نہ کوتا) (Forgive me , I did not ask about my task)
Acknowledgement	e.g., wo bu yinggai zheme zuo 我不應 該這麼做 'I shouldn't have done it.	e.g., gooma balaheen galati bootha, muna map kan (گوما بلاہیں غلطی بوتنا منا ماپ کن) (I committed mistake, forgive me)

This category includes any possible (human) mitigating factors that the speaker has provided, i.e. objective explanation for the violation (Ahangar & Dastuyi, 2018). Table 2 reveals that the Baloch native speakers used 'Explicit self-blame' to express an apology, that is, 'mai wat galti chya baz sharminda an'; 'من وتی غلطی چا باز شرمندہ ہں'; (I am very ashamed of my fault), which can be called 'taking responsibility' and 'explicit self-blame' strategies. On the other hand, the Chinese use 'shi

wode cuo'; '是我的錯'; (It's my fault) as explicit self-blame strategy. Furthermore, Baloch speakers also used 'lack of intent' strategy, namely 'او منا پهل کن واجه من ندسته'; 'Oh man a pahl kan waja man nnadeesth'; (Forgive me, I could not notice). The similar strategy is used in Chinese language, that is to say, 'wo 159ug an guyi de'; '我不是故意的'; (I didn't mean it). Along the same line, Baloch speakers used 'acknowledgement' strategy with different lexical features such 'gooma balaheen galati bootha, muna map kan'; (گوما بلاہیں غلطی ہوتا منا ماپ کن) (I committed a big mistake, forgive me), while Chinese use 'wo bu yinggai zheme zuo'; '我不應該這麼做'; (I shouldn't have done it). It can be inferred that the strategies of explicit self-blame, lack of intent, and acknowledgement are used in both languages.

Table 3: Offer of repair

Strategy	Chinese	Balochi
Offer of repair	wo zai mai xinde gei ni 我再買新的給你 buy you a new one.'	Sir g mana bebaksh k tai kitab mun behaal ko baly baanda karani go سر جی منا بیشک کہ تی کتاب من بے بیال کو ، بلے باندھ (کارنیگو) (Forgive me I forgot your book but I will bring it tomorrow).

If compensation can be given for the damage or inconvenience that affected the hearer, the speaker may choose the strategy 'offer of repair'; this offer must be directly related to the offense perpetrated (Ahangar & Dastuyi, 2018). Table 3 reflects the participants used 'offer of repair', that is 'Sir g mana bebaksh k tai kitab mun behaal ko baly baanda karani go'; 'سر جی منا بیشک کہ تی کتاب من بے بیال کو ، بلے باندھ کارنیگو'; 'Forgive me, I forgot your book, but I will bring it tomorrow'. The parallel strategy is used in Chinese language, that is 'wo zai mai xinde gei ni' '我再買新的給你' 'I'll buy you a new one. The data shown in Table 3 demonstrate that that both languages have parallel strategies with different lexical features.

Table 4: Promise of forbearance

Strategies	Chinese	Balochi
Promise of forbearance	xia ci 160ug an le 下次不敢了 won't happen again.	Waja mana maafkan ae chakra man degawakta ae waden واجه منا معاف کن اے چکرا من دیگا وقتا اے وڈے غلطی ناخنہ (Forgive me this time, it won't happen next time).

The strategy is used whenever the speaker feels guilty enough, he or she may feel the need to promise the offensive will never happen again (Ahangar & Dastuyi, 2018). Table 4 displays the 'promise of forbearance' was used as strategy, that is 'واجه منا معاف کن اے چکرا من دیگا وقتا اے وڈے غلطی ناخنہ'; 'Forgive me this time, it won't happen again', whereas, the parallel strategy is used in Chinese language, namely 'xia ci ug an le'; '下次不敢了'; 'It won't happen again', thus both languages have 'promise of forbearance' strategy with a slight difference in their explanations.

Table 5: Minimization of the degree of offense

Strategies	Chinese	Balochi
Minimization of the degree of offense	na mei sheme ya 那沒什麼呀! 'That's not a big deal.	Mun baz sharminde hun thee dema mana maaf pikana (من باز شرمندہ ہوں تھی دیما منا معاف پیکانے) (I am highly ashamed before you , forgive me) Bakhsh eth kamo dazgati ay sababa der bot (بخشیت کمو) (kamo is used to minimize the degree of offense)

The speakers generally use the above strategy to minimize the degree of offense (Ahangar & Dastuyi, 2018). Table 5 displays that the Baloch participants used 'minimization of the degree of offense', namely 'بخشیت کمو دز گاتی اے سبسا دیربوت' 'Bakhsh eth kamo dazgati ay sababa der bot'. The Baloch speakers used the word 'Kamo'; 'a bit' in order to minimize the intensity of the offense, whereas the similar parallel strategy is used in Chinese language, that is 'na mei some ya'; '那沒什麼呀'; 'That's not a big deal' to minimize the intensity of the offense.

On the other hand, Baloch native speakers also used ‘Mun baz sharmina hun thee dema mana maaf pikana’; ‘من باز شرمندہ ہں تھی دیما منا معاف پیکانے’, as an Intensifying adverbial in order to apologize which show that speakers take responsibility for the offense. Thus, it can be said that parallel strategy is used in Balochi and Chinese to minimize the degree of offense.

Table 6: ‘Concern for the hearer’

Strategies	Chinese	Balochi
Concern for Hearer	ni haihao ma 你還好嗎 ? ‘Are you all right?’	Bebaksh e k man der kota o shumara takleef (بیشک کہ من دیر کوتا و شمارا تکلیفات) (forgive me, I am late that caused disturbance for you)

In this strategy, the speakers usually take clear cognizance of the hearer's thoughts, which he or she may have offended (Ahangar & Dastuyi, 2018). As shown in Table 6 the Baloch speakers used ‘concerns for the hearers’ as an apology strategy, namely ‘بیشک کہ من دیر کوتا و شمارا تکلیفات’; ‘Bebaksh e k man der kota o shumara takleef data’; (forgive me, I am late that caused disturbance for you), whereas the Chinese use the strategy as interrogative, that is ‘ni haihao ma’; ‘你還好嗎?’ (Are you all right?) to express ‘concerns for the hearers’. Thus, the strategy is used differently in both languages as Chinese use the ‘concern for the hearers’ strategy as an interrogative, while it is used as an affirmative in the Balochi language, so the data indicate that the strategy is used in both languages with a structural difference.

Table 7: Intensification

Lexical Feature	Chinese	Balochi
Show Intensity	feichang 非常 ‘very’	Baaz (باز) (Very)

The speakers across languages use various words to intensify their apology expressions (Ahangar & Dastuyi, 2018). As shown in Table 7 Baloch speakers used ‘Baaz’; (باز); (Very), to intensify

their apology, while the parallel word is used in Chinese language, namely ‘feichang’; ‘非常’; ‘very’. It is concluded that ‘intensification’ is used in both languages with lexical difference.

Table 8: Alerter

Strategies	Chinese	Balochi
Alerter	laoshi	老師... Waja/ Mani waja (واجه/منی وا جه) (used for respect to address someone (senior)
	‘teacher	2) Gohar/Banuk گهار/بانک (used to address to women which mean sister.

Table 8 indicates that the Baloch speakers used ‘alerter’, that is ‘waja’; ‘mani waja’ to express respect to teachers, seniors or elders, while parallel words exist in Chinese language, namely ‘laoshi’; ‘老師’, is used as alerter for teachers. Thus, parallel words are used in Balochi and Chinese.

Table 9: Explanation strategies

Strategies	Chinese	Balochi
Example 1	Duibuqi wo wan guo tou le. 對不起 我玩過頭了。 ‘Sorry, I was playing and forgot about the time.	Sangatan mn sak dast gaht botagkh shomara hal dat nakut meeting ae سنگتان من سکدست غٹا بوتگاہ شما را حال دات نہ کت (میٹنگ اے) (Friends, I was very, I could not inform you regarding meeting)
Example 2	Laoshi duibuqi, yinwei wo tanwan suoyi chidao, qing laoshi yuanliang. 老師對不起因為我貪玩 所以遲到，請老師原諒。 ‘Teacher, sorry, I am late because I indulged in playing. Please forgive me.	Bibaksh dost mana dazgzatti an ancho kutag k man chatt bay haal butaga k gon tao kumak e ahed e kutag mana maaf kan بیشک دوست دزگتیں انچو کتغ کہ من چٹ بے بیال بوتگانکہ (forgive me, I was busy in such a way that I forgot and I could not help you, forgive me)
Example 3	Duibuqi wo wang le shijian. 對不起 我忘了時間。 ‘Sorry, I forgot about the time.	Bibaksh jan kaar sakk baz butagan chatt shamoshta bibaksh (بیشک جان کار سک باز بوتگان چٹ شومشتا بیشک) (forgive me, I was very busy and I forgot , forgive me)
Example 4	Duibuqi gang you hen zhongyao de shiqing yao chuli suoyi chidao le. 對不起 剛有很重要的事情要處理 所以遲到了。 ‘Sorry, I am late because I had to deal with a very important thing	Mani dilanayata key zarori meeting a ast (منی دلا نیا تا کہ ضروری میٹنگ است) (I forgot that a meeting was scheduled)

As shown in Table 9 the native Baloch speakers used ‘Explanation strategy’, that is ‘Bibaksh dost mana dazgzatti an ancho kutag k man chatt bay haal butaga k gon tao kumak e ahed e kutag mana

maaf kan (بیشک دوست دزگتیں انچو کتغ کہ من چٹ بے بیال بوتگانکہ گوں تو کمکء عہد ءکتگ منا معاف کن) (forgive me, I was busy in such a way that I forgot and I could not help you). Whereas, the parallel strategy is used in Chinese language, namely 'Duibuqi wo wan guo tou le'; '對不起 我玩過頭了'; 'Sorry, I was playing and forgot about the time'. It can be concluded that the parallel strategies are used in both languages.

5.0 DISCUSSION

The Baloch Society is a communal culture, in which the group is given more value than the individual. They are concerned with their fellow being and families, and assign value to interdependent social structures while in an independent society, self and individuality are granted significance. The cultural value 'collectivism' is embodied in the apology strategies of the Balochi language, namely a) Concern for Hearer; b) Offer of Repair; and c) Promise of Forbearance. The above cultural value influenced speech act in Balochi hence creating a socio-cultural influence. Moreover, the use of speech acts in Balochi reflected certain strategies that were religion specific, namely the concept of Islamic '*forgiveness*' in Baloch Culture. The Baloch speakers used 'IFIDs,' which can be perceived to have a socio-religious impact on Balochi speech acts. Baloch cultural values are profoundly ingrained in Baloch culture, affecting apology strategies in Balochi language.

The findings revealed an interesting feature of apology strategies that several of the strategies explored in the Chinese language by Chang (2016) were also identified in the Balochi language, which may indicate that these strategies are cross-cultural in nature. The findings of this study may not be generalized to the entire Balochi language as the data were taken from only 30 Balochi native speakers; however, future researchers may collect data across the province in order to explore more strategies in terms of apology speech act. Since the Balochi language captured the eye of the influential economic power, i.e. China due to the advent of the CPEC project, the findings of the present study could be useful in developing Balochi and Chinese courses because learners cannot understand a language without knowing its pragmatic aspect. Lack of comprehension in pragmatic may result in miscommunication. Misunderstandings are most likely to arise in cross-cultural interactions where individuals from various languages and cultures communicate when listeners fail to comprehend the intended force of the utterances. Therefore,

cross-cultural pragmatic studies can be beneficial for the CPEC projects where Chinese and Baloch speakers work together.

6.0 CONCLUSION

The present study attempted to address what apology strategies are used by native Baloch speakers with reference to Chinese language. The findings of this paper are consistent with Chang's (2016) study and this reflects certain universality in apology strategies. As the Government of Balochistan announced to make the Chinese language compulsory in schools, colleges and universities (see report at [defense.pk](#)), and the Chinese to learn Balochi (see report at [insider.pk](#)), the findings of this research can be very useful for teachers and syllabus designers to see how speech acts i.e., apology works in Balochi with reference to Chinese language. The findings can help to improve the learners' pragmatic competence as pragmatic skills are not automatically created; rather, it requires education (Taguchi, 2018). The study can elevate the pragmatic understanding of Baloch and Chinese students between their native language and culture through comparison with the target language. The findings of this analysis can also be of use in the creation of curricula in Pakistan and China. Teachers of these languages should be conscious that teaching / learning every language requires not only linguistic knowledge, but also pragmatic knowledge, as it could be one of the pedagogical ways of increasing the pragmatic consciousness of learners in the learning / teaching setting, thus the findings may positively contribute to the realm of teaching pragmatics to language learners of Balochi and Chinese languages. Last but not least, the findings of this study add to the understanding of what strategies of apology are used in Balochi in relation to Chinese.

The present study explored only the speech act of apology in Balochi with reference to Chinese language; future researchers may investigate the other speech acts of Balochi and Chinese. This paper adopted the Chinese data from the Chang's study; however, future researchers can also collect data from Chinese speakers working in the CPEC project at Gwadar, which may be more beneficial for learners, teachers, curriculum development and policy makers in Pakistan and China. It would also be important to examine different speech acts in Balochi and Chinese in terms of different variables such as age, education, and gender. The present paper used DCTs as a method for data collection; nevertheless, future work may also be carried out utilizing NODs; role plays; corpus, and numerous other methods used in pragmatic research.

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APPENDIX (DCT)

Situation 1

You forget to return the book of your teacher, how will you apologize or what would you say to her/him?

Situation 2

You drop tea on your friend's note taking register which is very important and useful, what would you say 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 for them; however, you do not. What would you say to them or how will you apologize?

Situation 5

Your teacher asks you to submit a term assignment. You have plagiarized or copy the assignment from online sources and your teacher detects it and calls you in his/her office. What would you say or how will you apologize in this case?