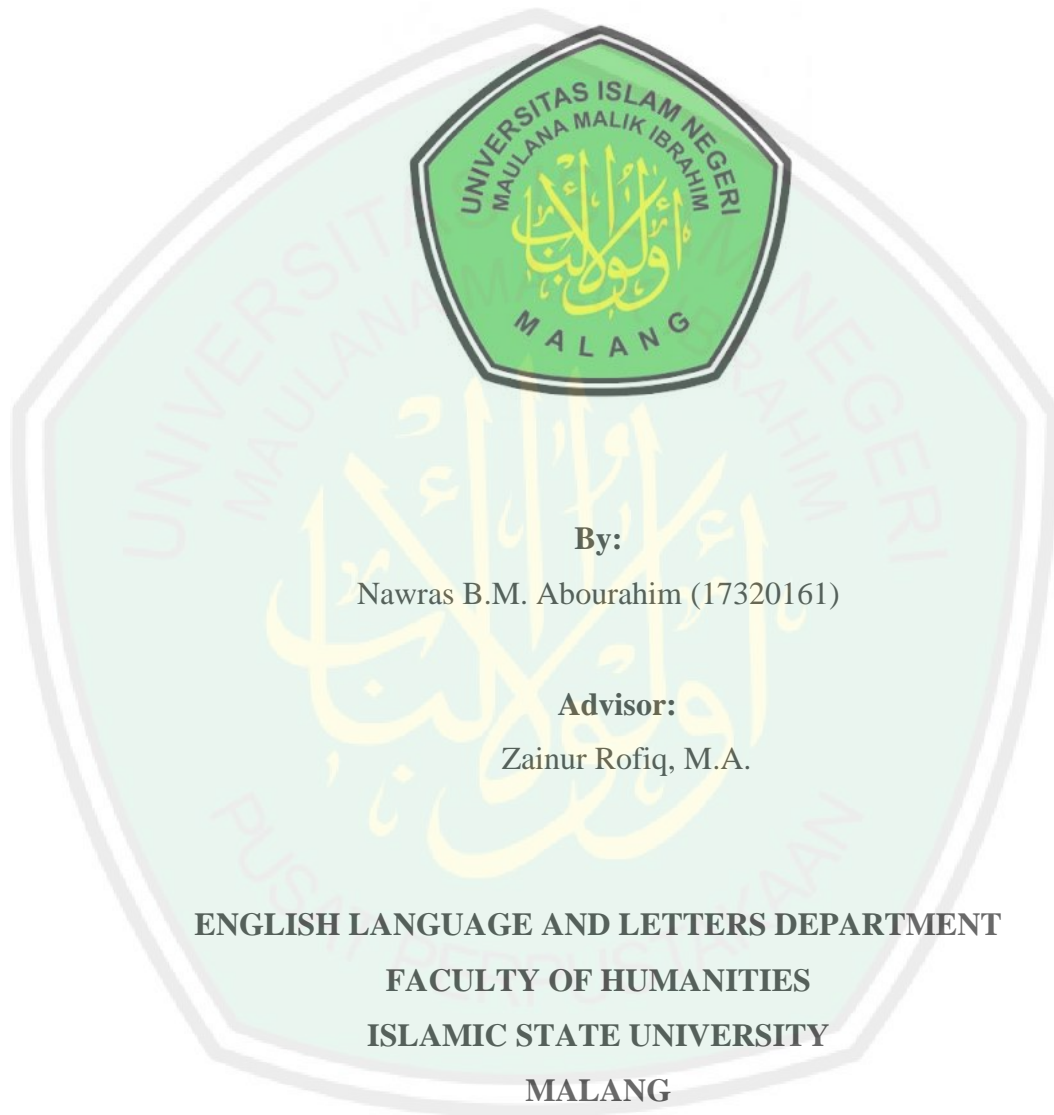


**POLITENESS STRATEGIES USED BY LIBYAN FEMALE IN
APOLOGIZING**

THESIS



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FACULTY OF HUMANITIES
ISLAMIC STATE UNIVERSITY
MALANG**

2018

**POLITENESS STRATEGIES USED BY LIBYAN FEMALE IN
APOLOGIZING**

THESIS

Presented to:

**Maulana Malik Ibrahim State Islamic University of Malang in Partial
Fulfillment of the Requirements for the Degree of *Sarjana Sastra* (S.S)**

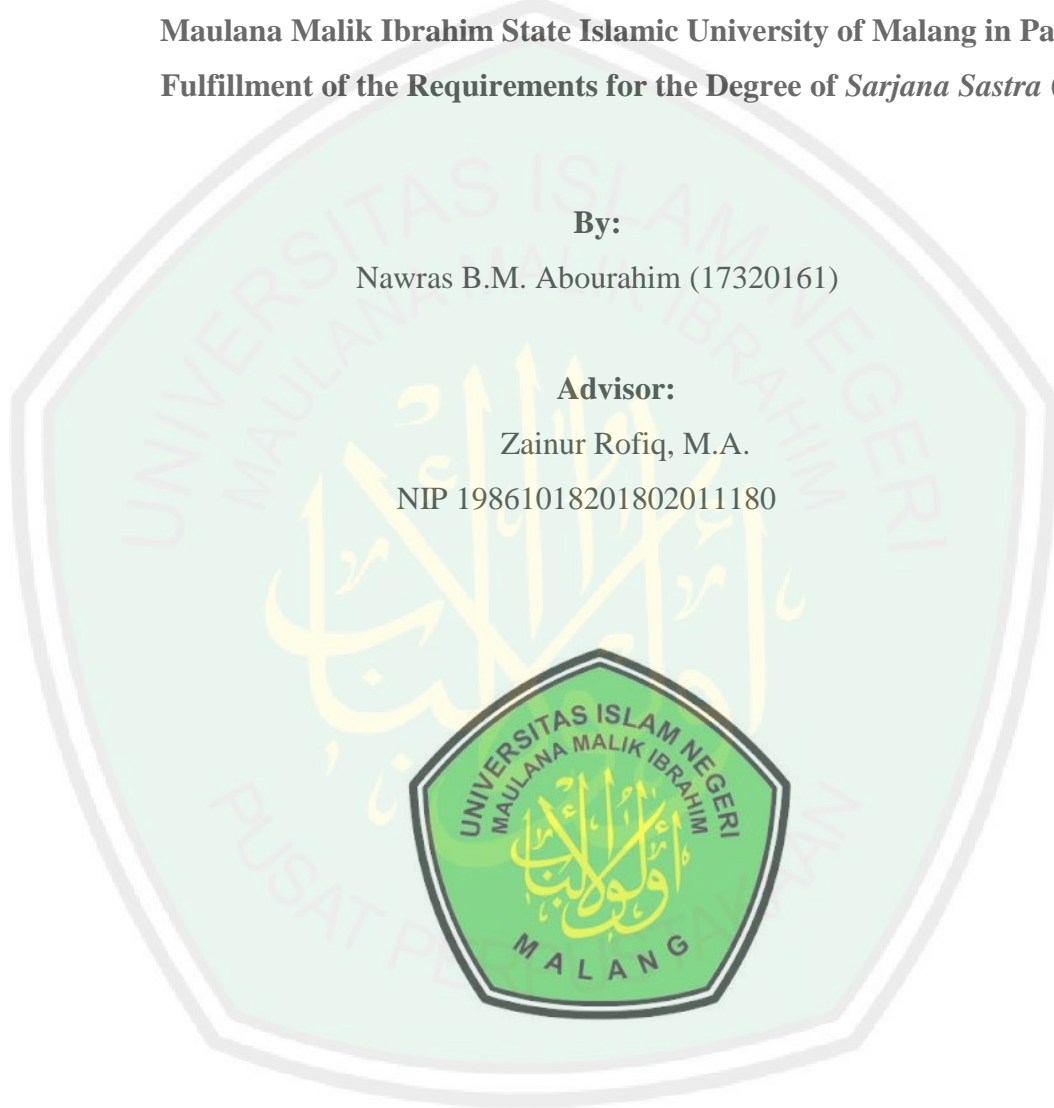
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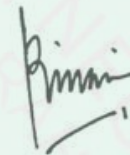


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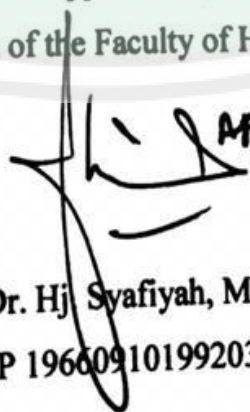


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STATEMENT OF AUTHORSHIP

This is to certify that the thesis entitled **politeness strategies used by Libyan female in apologizing** is my original work. It does not contain any materials previously written or published by another person, except specific in quotation and bibliography. So, I am the only person who is responsible for this thesis if there is any objection or claim from the other people.

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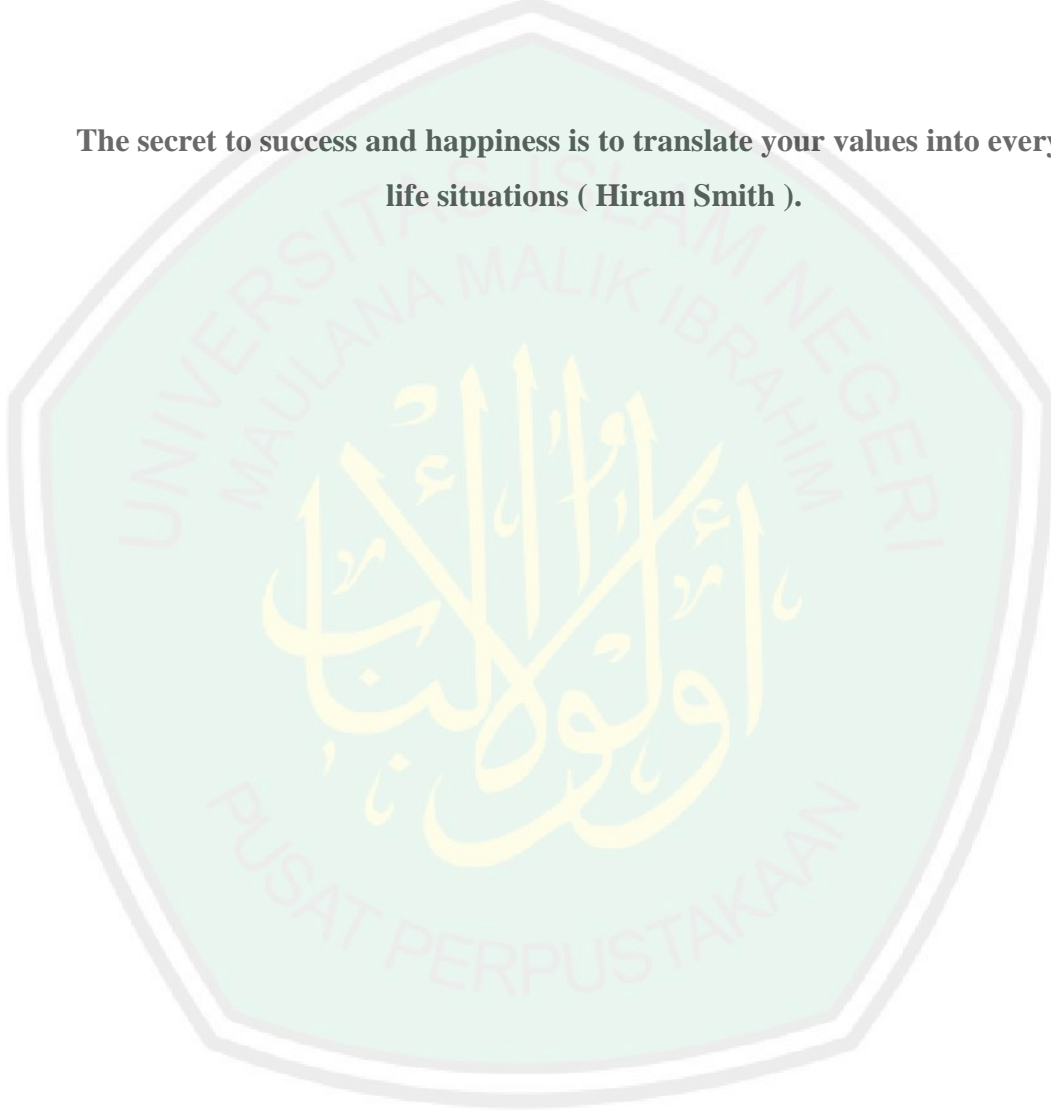
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MOTTO

ان السر في النجاح و السعادة هو ان تترجم قيمك الى مواقف الحياة اليومية هيرام سميث

**The secret to success and happiness is to translate your values into everyday
life situations (Hiram Smith).**



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For The first and always, all praise to Allah SWT, our Lord and the Creator of universe, for His Blessed, mercy, guidance, and achance for me to complete my study. Secondly, the Prophet Muhammad SAW, whom the lead us to the light of this era, may the peace and blessings of Allah upon him.

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ABSTRACT

Nawras B M Abourahim. 2018. *Politeness strategies used by Libyan female in apologizing*. Thesis. English letters and language Department. Faculty of Humanities. Maulana Malik Ibrahim State Islamic University, Malang. Advisor, Zainur Rofiq, M.A.

Key Words: *Apologizing, Positive and Negative Politeness, Politeness Strategies, social status, social distance.*

The goal of this study is to investigate how the Libyan female use politeness strategies of "social status and social distance" has been affected in the context of apologizing. By using Brown and Levinson's model (1978, 1987) on the basis of current data. Since the politeness cannot be studied in isolation, the apologizing act of speech is the goal. To obtain the data, the researcher uses a qualitative descriptive method in which data were taken from the recording of the Libyan female in Malang city. Then, 10 Conversations that occur naturally in various apologies are used as data to discuss and define patterns of apologizing among the Libyan female. The positive and negative politeness strategies are the main focus of the apologizing speech acts. Therefore, words are analyzed in terms of repetition of positive and negative strategies. The results of the analysis show that Libyan female speakers use negative politeness strategies rather than positive politeness strategies.

The results also indicate that Libyans prefer individualism. Moreover, equality in the use of negative politeness strategies with different social status is also observed. In this case, the results of this study are consistent with the global claim made by Brown and Levinson's (1978, 1987). The researcher suggests for the following researchers taking other data from speech performance data. For example, data can be taken from daily conversation. Therefore, the data being captured can be more naturally and more experimental. Also, subject references can be strengthened.

ABSTRAK

Nawras B M Abourahim. 2018. Strategi kesopanan digunakan oleh perempuan Libya dalam meminta maaf. Tesis. Departemen Bahasa dan Surat Bahasa Inggris. Fakultas Ilmu Budaya. Universitas Islam Negeri Maulana Malik Ibrahim, Malang. Penasihat, Zainur Rofiq, M.A.

Kata Kunci: Permintaan Maaf, Kesopanan Positif dan Negatif, Strategi Kesopanan, status sosial, jarak sosial.

Tujuan dari penelitian ini adalah untuk menyelidiki bagaimana perempuan Libya menggunakan strategi kesopanan "status sosial dan jarak sosial" telah terpengaruh dalam konteks permintaan maaf. Dengan menggunakan model Brown dan Levinson (1978, 1987) berdasarkan data saat ini. Karena kesopanan tidak dapat dipelajari secara terpisah, tindakan berbicara meminta maaf adalah tujuannya. Untuk mendapatkan data, peneliti menggunakan metode deskriptif kualitatif di mana data diambil dari rekaman perempuan Libya di kota Malang. Kemudian, 10 Percakapan yang terjadi secara alami dalam berbagai permintaan maaf digunakan sebagai data untuk mendiskusikan dan menentukan pola-pola permintaan maaf di antara perempuan Libya. Strategi kesopanan positif dan negatif adalah fokus utama dari tindakan pidato meminta maaf. Oleh karena itu, kata-kata dianalisis dalam hal pengulangan strategi positif dan negatif. Hasil analisis menunjukkan bahwa penutur wanita Libya menggunakan strategi kesopanan negatif daripada strategi kesopanan positif.

Hasilnya juga menunjukkan bahwa orang Libya lebih suka individualisme. Selain itu, kesetaraan dalam penggunaan strategi kesopanan negatif dengan status sosial yang berbeda juga diamati. Dalam hal ini, hasil penelitian ini konsisten dengan klaim global yang dibuat oleh Brown dan Levinson (1978, 1987). Peneliti menyarankan untuk peneliti berikut mengambil data lain dari data kinerja bicara. Misalnya, data dapat diambil dari percakapan sehari-hari. Oleh karena itu, data yang ditangkap dapat lebih alami dan lebih eksperimental. Juga, referensi subjek dapat diperkuat.

نبذة مختصرة

نورس ب م عبد الرحيم. 2018. استراتيجيات التأديب التي تستخدمها المرأة اللببية في الاعتذار. أطروحة. قسم اللغة الإنجليزية واللغات. كلية العلوم الإنسانية. جامعة مولانا مالك إبراهيم الإسلامية الحكومية ، مالانج. مستشار ، زينور رفيق ، م. أ .

الكلمات الدالة: الاعتذار ، التأديب الإيجابي والسلبى ، إستراتيجيات التأديب ، الوضع الاجتماعي ، المسافة الاجتماعية .

الهدف من هذه الدراسة هو التحقق من كيفية تأثير الإستراتيجية اللطيفة للإناث على "الوضع الاجتماعي والمسافة الاجتماعية" في سياق الاعتذار. باستخدام نموذج براون وليفنسون (1978 ، 1987) على أساس البيانات الحالية. بما أن الأدب لا يمكن دراسته في عزلة ، فإن فعل الاعتذار هو الهدف للحصول على البيانات ، يستخدم الباحث طريقة وصفية نوعية تم فيها أخذ البيانات من تسجيل الأنتى اللببية في مدينة مالانج. بعد ذلك ، يتم استخدام 10 محادثات تحدث بشكل طبيعي في الاعتذارات المختلفة كبيانات لمناقشة وتحديد أنماط الاعتذار بين الأنتى اللببية. استراتيجيات التأديب الإيجابية والسلبية هي المحور الرئيسي لأفعال الكلام الاعتذارية. لذلك ، يتم تحليل الكلمات من حيث تكرار الاستراتيجيات الإيجابية والسلبية. تظهر نتائج التحليل أن المتحدثات اللببيات يستخدمن استراتيجيات التأديب السلبية بدلاً من استراتيجيات التأديب الإيجابية.

تشير النتائج أيضاً إلى أن اللببيين يفضلون الفردية. وعلاوة على ذلك ، لوحظ أيضاً المساواة في استخدام استراتيجيات التأديب السلبية ذات الوضع الاجتماعي المختلف. في هذه الحالة ، تتفق نتائج هذه الدراسة مع المطالبة العالمية التي قدمها براون وليفنسون (1978 ، 1987). يقترح الباحث على الباحثين التاليين أخذ بيانات أخرى من بيانات أداء الكلام. على سبيل المثال ، يمكن أخذ البيانات من المحادثة اليومية. لذلك ، يمكن أن تكون البيانات التي يتم التقاطها أكثر طبيعية وأكثر تجريبية. أيضاً ، يمكن تعزيز المراجع الموضوع.

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CHAPTER I

INTRODUCTION

This chapter contains the background, research question, objectives of the study, study importance, scope and limitations, definition of key terms.

1. Background of The Study

Nowadays, cultural research moves have expanded widely because direct interactions need to be better understood by speakers, in addition to the different cultures. With the borders of nations shrinking, Intercultural and intercultural communication has become important issues that encourage a comprehensive study in various aspects communication and culture factors that govern these processes. Social status is one of these factors that plays an important role in generating differences in speech between speakers and listeners. There is no doubt that the concept of social status is a global phenomenon, since every society and every individual have his beliefs and changes in dealing with such differences.

These differences ultimately lead to a potentially fluctuating system that may lead to misunderstanding among people within certain cultures (Escandell-Vidal, 1998). The right connection is conveyed not only in good language but also in good behavior. Every person must ensure his performance by being modest, humble and gentle with others (Yule, 2010). Being proper leads the person to be careful of saying and doing anything. The person tries not to bother others with his words and behavior. Humility is always considered that everyone has good quality. Thus, the person does not offense others. Then, a nice person should be friendly with others. Those three ways are required by people to communicate with others. In the connection, if a person can look after his performance well,

other people will respect him also. People will look at the feelings of others who are also thinking about their feelings. At the end, it is necessary to maintain each other's behavior in any connection.

On the other hands, Maintaining the performance of others guides people to be polite. When people maintain their behavior in any connection, they concern about the feelings of others - they talk or put this way to decrease the prospect threat of interaction. They use kindness (Roberts, 1992). As a part of the society, everyone shows friendship in their request, to offer, or to apologize politely (Brown and Levinson, 1978). While maintaining their performance, it might be impossible for the person to lose his/her face. The loss of the face is the feeling imposed on the speaker or listener behavior when the interaction is finished. that is the result of face-threatening actions (FTAs) in communication. FTAs are the person's instrument because they are forcing themselves to reach their needs (Yule, 2010). In fact, FTAs are already used by people to reach their aim. anyway, this is happened by giving a threat. Consequently, the connection will be disconnected. Furthermore, the connection target cannot be reached.

Many acts of speech fundamentally threaten to confront such complaints, criticisms, accusations, displays, apologies and confessions (Brown and Levinson, cited in Wagner, 2002). The term "face" is used in pragmatics and speech analysis to describe the "self-image" that both the speaker and the listener can understand each other (Goffman 1967, 1999/1967). In the theory of politeness, there are two faces they want. The face of the threat is when the threat on the listener's anticipation. Further, face-saving acts (FSAs) minimize the prospect threats to the person through what the speaker says. Discipline is a global phenomenon but is

governed by various different factors in different cultures that need separate investigations. With this background, the current research is an attempt to explore the (positive and negative) politeness strategies used with apology by Libyan female in the society.

The Brown and Levinson's theory (1978, 1987) is chosen as a framework for this study as it is for one influential framework on politeness theories. It is hardly any study to seek the use of politeness strategies used by Libyans, especially Libyan female. So, this study also is a try to hold this gap in the strategies of politeness between Eastern societies (especially Arabic people), based on they have similar values and beliefs. In other words, strategies for religious rites, obscure words, strategies for preserving the face, and structural behavior vary in these respects. Thus, it can be said that different cultures express their apologies differently because the apology is based on specific aspects and rules concerning culture and governs them.

Moreover, there is a need to examine whether the Brown and Levinson's theory (1987, 1987) is suitable for application to Eastern societies (especially Arabic) such as Libya. The model was successfully examined on the Egyptian Arabic language (ElShafey, 1990), Tunisian Arabic (Elarbi, 1997), and Bantahila and Davis (mentioned in Emery, 2000) claim that positive strategies for politeness are preferred in Arab culture. In this case, "great attention is paid to the Arab community to make the other party feel comfortable" Emery (2002, p. 206). There are a huge number of studies have been conducted in the field of practical culture. Comparison between American and Egyptian apologizing methods or style by Soliman (2003) showed that both communities use capacitors to show sincerity,

using overlapping processes to show anxiety and expressing embarrassment for the offense.

2. Research Questions

Q1. What are the strategies of apologizing that used by Libyan female?

Q2. What are the patterns that used by Libyan female in apologizing?

3. Objectives of the study

1. In order to answer the above research questions, this study is carried out to investigate the politeness strategies used by Libyan female in apologizing through the social situation and social distance in different contexts.

2. To investigate the patterns used by Libyan female in apologizing in different contexts.

4. Significance of the Study

According to the research question above, this study entitled of “politeness strategies used by Libyan female in apologizing” in different context social status and distance outcomes in various importance consisting of theoretical and practical contributions.

Theoretically, the outcome of this study is predictable to expand the theoretical survey of the study of politeness which deals with the strategies of Face- Saving Acts (FSAs) caused by Libyan female in different contexts for apologizing. Additionally, Face- Saving Acts (FSA) is one idiom of politeness included to the one of the politeness’ effects. As much as this study subedit the modern motion of politeness with the theme taken of culture sharing and see how the Arabic cultures are similar and differ from each other, the next researcher can

extend the theoretical review of politeness to get new expression to be investigated.

Practically, the findings of this study can provide input to the people about strategies of FSAs to modest their losing face, and how they use positive and negative strategies in apologizing.

5. Scope and limitation

The researcher concentrates on the subject of FSAs strategies. The researcher limits the model of manners to Brown & Levinson (1978) applied in this study. even though many of the theories applied by literary experts, the researcher only acquired the theory of Brown and Levinson (1978) of the politeness strategies in apologizing for dealing with FTAs. After that, the researcher wants to take the Libyan female students as a topic. and divide them to many different contexts to create and see how they apply politeness strategies in apologizing in social status and distance It is the result of the limited time for conducting this study, and the data are in Arabic then it will be transcript to English.

6. Definition of Key Terms

for making this paper comprehensively understandable and to preclude misunderstanding of the reader, the researcher determines the basic conditions for this study.

a. Apologizing: An apology is defined as a therapeutic stage after a dishonor has occurred to the hearer. Goffman (1971) describes an apology by "therapeutic exchange". In other words, it is a measure of social harmony after a real dishonor. For Brown and Levinson, apology is a negative politeness because it expresses more respect than friendship.

b. Positive Politeness: positive politeness strategy helps the speaker to get what he needs in a general goal, even in a friendly way (Yule, 1996). It emphasizes the common position of interaction (Ambuyo, Indede and Karanja, 2011). Positive politeness is essential for communication and belonging, to be member of the collection.

c. Negative politeness: The negative strategy of politeness concentrates on the speaker who feels he is imposing himself on the public. The social distance between the listener and the speaker may be obtainable. Thus, the speaker intends to make a social brake on the conversation (Brown & Levinson, 1987). In this strategy, both Brown and Levinson (1987) emphasize that the reduction of FTAs is achieved through respect for the use of questions and hedging, and the desire to communicate through apologies (Maginnis, 2011).

d. Politeness strategies: politeness strategies had been developed by Brown and Levinson (1987) that encoded in the notion of "face" by a sociologist named Irving Joffman. related to Hoffman (1955), each entrant needs two needs in each social process: you need respect and to be free. The first one is positive face, but the other one is the negative face. In addition, the work of the face, which targets the positive aspect, is called the "solidarity system", while the work of the face that deals with the negative face is known as "respect for literature" (Renkema 1993, p 13).

e. Social Status: each individual person has relative level, with all accompanying lifestyle, based on honor or prestige in the social scale. In addition, relative respect, competence and consideration is given to people, groups and organizations in society.

f. Social Distance: shows the distance between the various groups in the community, and compare the distance between sites. The idea consists of the differences like social class, strain, gender, but also different groups of the same group.

7. Previous Studies

There are large numbers of studies conducted in the field of mutual culture Deliberation. Otami (2013) examined Lincoln's face loss strategies. The conversations were analyzed in a film consisting of strategies using the Yule theory to save facial loss. The strategies are divided into a solidarity strategy and a waiver strategy. The strategy of solidarity confirms the proximity between the speaker and the listener. At the same time, the strategy of hostility confirms the right of listeners to freedom. Solidarity strategies include personal information through the use of good intentions and comprehensive terminology such as "we" and "let", and strategies of waiver include words of rhetoric from the official courtesy strategy.

In the other hand, Kuntsi (2012) discovered the politeness and untrue strategies applied by lawyers. politeness strategies are used to try to save the face of each other in communication. Conversely, non-blaming strategies are applied to the other face raid. In this case, the researcher analyzes ethical strategies using the Brown and Levinson theory (1987) and the bearing strategies using the Culpeper's theory (1996), the result shows that positive and negative politeness strategies are inclusive. Negative strategies are often used more than positive strategies. The gentle strategies of negative thinking used for asking, hedging, giving in, multiple negative politicization strategies, and apologies. At the same

time, the type of positive strategies used is to include the addressee in the activity, provide or request a reason, seek agreement, notice, attendance, or multiple strategies for positive politeness. A comparison between American and Egyptian apologetic methods Soliman (2003) showed that both communities use loudspeakers to demonstrate their sincerity Attacks to show concern, expressing embarrassment for the mistake.

Nureddeen's (2008) study found that Sudanese speakers use positive strategies in their apologies while avoiding the use of apology strategies in a harmful way. Another comparative study of two Tunisian groups (traditional Arabic and modern Tunisian) found that the positive face is preferred by the modern group (Elarbi, 1997). While, as presented at the beginning, the main objective of my recent study focus is to investigate the apology and (positive and negative) politeness strategies used by Libyan female in different contexts, which means that the data or the conversations that had been recorded are in different situations or positions such as, at school, home and bus etc. Furthermore, investigate how "social Distance "and" social status "govern the concept of gentle strategies in Libyan female apologizing speech acts is also sought in the paper.

However, Egyptian respondents tended to attack the victims of the lower situation. Hussein and al-Hamouri (1998) reported the American and Jordanian survey of English apology strategies. Their findings revealed that these two groups "express apology, introduce reforms, and use strategies such as responsibility and commitment." However, Jordanian participants are involved in strategies such as invoking God's name for previous work; beating victims, reducing the amount of offense and objections. in addition to, they use more

apology strategies that can be considered because of the influence of religion and culture. In general, this study has similarities and differences together with these prior studies. likeness in this subject examined.

by applying Brown and Levinson (1987) politeness strategies that have been developed to overcome FTAs for apologies in different contexts. anyway, one of the major variations in those last studies relates to the subject dealt with. whole prior studies explore the mother tongue as the subject of the research. In the meantime, this study is looking at the Libyan female students in Indonesia. Thus, readers can learn how foreign speakers practice the FSAs' politicization strategies to meet FTAs in apologizing, and then readers can apply these strategies in their daily lives.

8. Research Method

This study is qualitative and descriptive in nature, as it seeks and describes the strategies of politeness used by Libyan female who study in Indonesia. It is said that the events of speech acts and events must be investigated in data that occur naturally by the use of ethno- methodology (Wolfson, 1983). However, the ethno- methodology is a way of social analysis that explores how each person uses daily conversation to build understanding of the world. Also, it is complicated by various causes such as noise, disruption, people tend to move, incomprehensible in different places of transcription (Archer, Aijmer and Wichmann, 2012). Pragmatism is the central approach of this research because the researcher obtains data that includes many terms which refer to facial tempering strategies loss, and is associated with strategies of politeness. Thus, the author

classifies strategies of politeness -, positive accuracy, and negativity (Brown & Levinson, 1987).

8.1 Data Source and Collection

Considering the importance of data occurring naturally, as described before many scientists, and audio recordings of interactions naturally between students and people from various social settings were used as a data collection instrument in this study. Recorded audio data has been copied and categorized. As such original data were in Arabic, then translated data into English for the purpose of the translation (in terms of social and cultural aspects) By helping some Libyan female students who live in Indonesia. Data collection took place in July 2018 and took about three weeks. The researcher recorded her Colleagues of Libyan female students, in Malang city in different cases of apology in actual life contexts. 30 recordings were done, but only 10 were chosen for studying on a different basis. Parameters like age, relationship and context. Avoid choosing data in the same speech happening, the audio recording originality and clarity. The newly chosen samples consist a diversity of factors, such as the "social situation" and "social distance" between Libyan female interlocutors (Libyans-Libyans).

8.2 Data Analysis

After collecting the data, the researcher will take few procedures to test them. Firstly, the researcher plays the recorder with verification of the data inclusive in the observation strategies FSA carried out by the researcher in the process of data collection. These strategies are then classified into adaptive strategies Brown and Levinson (1987). Firstly, the strategy positive politeness is shown by utterance some words to create unity with the receiver; secondly, the

strategies that make a sense of respect for the consignee, causing the distance between the speaker and the addressee is the negative politeness. After classifying all data, the researcher explains each based-on Brown and Levinson's theory (1987). lastly, the researcher concludes with a descriptive conclusion.

8.3 Research Instruments

In this study the researcher is the main tool, where the researcher collects the data with deep focusing version and using a recorder. To make the study process work in effect and gain the result normally, the researcher observes and not participating to take data; the researcher observes the Libyan female students in Malang city in different contexts.

9. Research Organization

First of all, the background of this study is focusing on the Maintaining the performance of others guides people to be polite. When people maintain their utterance in any connection, they care about the feelings of others - they speak or make this way to decrease the threat of interaction; they use politeness (Roberts, 1992). As a member of the community, everyone shows friendship in their request, in presenting, or apologizing politely (Brown and Levinson, 1978). While maintaining their behavior, it is impossible for people to lose their faces. The loss of the face is the forced feeling that happened in the speaker or listener when the connection is done. It is the result of the showing of face-threatening acts (FTAs) in interaction. FTAs are the people's instrument and say that they force themselves to reach their needs (Yule, 2010). In fact, FTAs are already applied by people to reach their aim. However, it is done by giving a threat. Thus, the connection will be disconnected. Furthermore, the connection target cannot be reached.

Secondly, for a deep understanding of the FSAs strategies carried out by the Libyan female in Malang, the qualitative method is used by the researcher. In addition, this study includes descriptive design as it describes all the talk of speakers including the positive and negative of (FSAs) strategies clearly.

Thirdly, The Brown and Levinson model (1978, 1978) of politeness for investigation the acts of threatening faces have influenced many theoretical and analytical works in this field. This theoretical framework has been taken in this study. Blum Kulka et al (1989) was taken in this study to monitor apology strategies used by Libyan female. therefore, some adjustments have been made to accommodate the study data. In addition to, positive and negative strategies theory is used in interaction, Socio-practical and epistemological research. Thus, in the current study, the concentration of the analysis on the investigation of the strategies used by the Libyan female in the city of Malang in their actions of apology. It will also focus on the relationship between the "social distance" between the speaker and Listener and its impact on strategy selection.

Lastly, as mentioned at the beginning that the data were taken by observation and recording the speakers in different social context, and showing politeness strategies in their utterance. So, the results of this study will be presented in many apology contexts by showing positive and negative politeness strategies between Libyan female who study in Malang city, and the original data is in Arabic and it will be transcript to English for more understanding. And show how Libyan female use politeness strategies in their apology context.

CHAPTER II

LITERATURE REVIEW

This chapter consists of the theories that supports the study, and make this study easy to understand and answer the research questions above.

2.1 Theoretical Framework

2.1.1 Pragmatics

In everyday interaction, we might discover that the meaning of the speaker does not come only from what he literally says. Grundy (2013) explains that pragmatic is a study of the indirect meaning. The concept of words does not necessarily depend on what the speaker conveys. We have to understand the context well to know the meaning, Context includes aspects that already occur and we use them for performance (Yule, 2010).

2.1.2 Models of Politeness

Language is a behavior and is used, consciously or unconsciously, to show out the various complexities inherent to human interactions. Discipline, the desirable element of human interaction, has been defined differently in literature. It Appropriate social and cultural behavior (Mills, 2003), and the issue of commitment before Community expectations (Yu, 2003) or options reached during the interaction before Dialogues (cutting, 2002). Linguistic tendencies indicate how people talk and How listeners interact with their words. This makes the phenomenon quite complex, as what is meant and seen as polite in a context depends on judgments based on cultural knowledge of the rules of convenience that are constantly changing. (Locher, 2006).

The study of politeness has been formalized as an important aspect of interaction Methodologically presented by Lakoff (1972). Leech also made a similar attempt (1983), which revealed "fundamental asymmetry in polite behavior, that everything that is courteous to the speaker tends to be a shameless belief of hearing and vice versa" (leech, 2016, p. 169). Brown and Levinson (1978) studied the phenomenon of politeness deserves mention. The Brown and Levinson (1978) model relies primarily on the concept of "the face" presented by Goffman (1955). Brown and Levinson (1987) consider politeness as an evaluation measure to be taken "Balancing" the subversive effect of free trade agreements FTAs, and showing interest in people (P.38). The concept of "face" was developed by Brown and Levinson "Something that is emotionally invested can be lost, preserved or improved and must constantly be brought to the interaction" (1978, p. 66). Thus, for Awareness of the personal image of others can be seen as a synergy in interaction.

They argue that every member of the community has been confronted, and when the interlocuter determines to do an act, which might lead to loss hearing (or speaker), the speaker resort to use a strategy of kindness to reduce the risk. Brown and Levinson (1978) also suggest that all cultures usually need to be polite. That is, the global advantage of face work is the claim made by Brown and Levinson.in each society, people poverty to connect with other people. In interaction, people want language as a tool as an arbitrary audio system. In any case, to get an aim in connection, people need not only language to interact but also a good way

to share what they want. what the speaker says and what he does is the best way, and is covered by being a motivator in the interaction. Lakoff (1972), leech (1983), Brown and Levinson (1978; 1987) have a broad descriptive capacity to use language, are key determinants of linguistic behavior, and enjoy universal status and communication. Moreover, the phenomenon of literature occurs in order to obtain a comfortable social interaction with society.

Also, In the theory of politeness, there are two faces they want. Face threatening action is when A threat to the listener's expectations is the speaker's statement. in another word, the Face-Saving Act is to reduce the potential threat to an individual before the spokesman said. To assess the severity of the threat, Brown and Levinson (1987) proposed three factors: 1) the social distance (SD) between the speaker and the listener; 2) the relation strength of (P) for the hearer; and 3) the absolute order of assumptions (R) in the culture (p. 74).

2.1.3 'Apology' as a Speech Act:

A brief summary of the apology as a speech law is necessary to support Model of Austin (1962) and Searle (1969). Austin (1962) launched the Theory of Verbal Theory. Define any action of speech by the British philosopher is that speech is used to make things happen. According to Searle (1969), speech action can be grouped into groups depending on their functions. Of various kinds of speech acts, such as demand, offer or apology; focus here on the definition of the law of speech apology. Moreover, an apology is defined as a therapeutic phase after an

error has occurred the listener. Goffman (1971) describes an apology for "therapeutic exchange". In other words, it is a measure of social harmony after a real error. For Brown and Levinson, apology is a negative politeness because it expresses more respect than friendship.

The apology is tantamount to an apology confession for a crime that has been implemented and acknowledged as a part-time participation in the event. In addition, Searle's (1969) theory confirms the speaker's intention and categorization of speech into five categories: first, to emphasize that the speaker is forced to do something. Second, the directive tries to make listeners perform such actions as demand, demand, advocacy, counseling, and begging IV, in the future such as promise, planning, undertaking, betting, opposition, the extent to which the speaker feels the situation, such as thanks, apology and welcome and disagreement. Finally, the Declaration changes the situation. The world in an instant manner (Searle cited in Tsovaltzi, Walter, & Burchardt, 2003).

2.1.4 FSAs Strategies

according to Brown and Levinson's (1978; 1987), using strategies of kindness to save the face of the listener. Preserving the face of the listener means that the speaker must respect the other speaker when the conversation running by maintaining self-respect. Moreover, politicization strategies support people to save their faces in the connection. Thus, Brown and Levinson (1978) present five strategies of FSAs, such as saying nothing, bald in the record, record, positive discipline, and negative politeness.

2.1.4.1 Positive Politeness Strategy

A positive politicization strategy leads the applicant to seek his goal even in a friendly manner (Yule, 1996). Positive Discipline has fifteen strategies in implementing FSAs. First, the provision of observing or presence to listeners (desires, interests, needs and goods) indicates that the speaker must pay attention to the listener's situation. For example, the speaker tells the listener "you should be tired". What about some rest?

Secondly, the speaker overdoes in hearing the listener by paying attention, consent and concern. This can be done by providing large amounts of intonation, tension, another side of positives with intense rates. For example, the speaker says "What a strong heart you have!". Thirdly, the attention to the listener is intensified by providing a nice story in the interaction. Such as, the speaker says to the listener during the conversation, *"Brown I love, I used to wear more than I do now, I'm very seldom wearing it now, I'm wearing a brown bird, and when I wear it my mother says" aah. "But Lin likes it, very pleasant, as do a little people. But when my mother looks, she said: "Oh, not your color, you are whiter and red."*

Fourthly, the use of collective identity tags is a type of group membership transfer with a listener. It includes the use of the form of the title, the accent, the terminology, and the signs of cutting in the conversation. such as, the speaker asks listeners,

"Help me in this bag here, are you (dear, son,)"?. Fifth: studying the consent of the speaker to the listener in despite to agree with him. This can be confirmed by saying the same part or all of the previous speaker in the interaction.

The sixth, avoiding controversy occurs when the speaker does not really agree with the listener. Then, the speaker tries to find a suitable method to say it. The speaker pretends to agree to the conversation. Seventh, the presupposition or emphasis on common ground is the speaker's effort to be present with the listener. The speaker tries to give the value of spending time with the listener. This can be done by providing speech, a small tag, and a question mark in the conversation. Like "I've had a hard time learning cooking, right?"

Eighthly, jokes are made to place hearing aids at ease. This method needs to be knowledgeable and listener values. Thus, the speaker can express the suitable jokes in order to provide a fun effect in the conversation. such as, the speaker asks a bit of humor to the listener saying, "*Okay, if you take those cookies now?*". Ninth, the emphasis on the speaker's knowledge regarding the needs of the listener is to make the listener want to team up with the speaker. The speaker says what the listener wants in order that make the listener want to act with the speaker. such as, "*Look, I know you want to come back by 3.00, do you have to do it now?*".

Tenth, make or promise that whatever the listener wants, the speaker will help you get it. The speaker says satisfyingly that he can support the listener. such as, the speaker provides support to the listener by saying, "How can I help?"

Eleventh, be optimistic that the listener wants to help the speaker. The speaker trust that the listener can help him express optimism. Such as, "mower will lend me over the weekend, (I hope not, I imagine)".

Twelfth, inclusive the speaker and listener in the performance is made by calling the listener to be member of some events. The speaker claims the listener to accompany what he does. This is done through the comprehensive use of "we". such as, the listener asks, "Let's get a cookie!" The words "let" are comprehensive. Thirteenth, providing (or asking) of the purpose is one type of listener inclusion in the activity. This is made by the speaker to provide reasons for what he wants. such as, "Why do not you lend me your tent on the holiday? Why do not I help you with this bag?"

Fourteenth, the presumption or confirmation of exchange is provided with proof which the speaker has assisted the listener until the listener has replied. The speaker intends the listener to respond about the help that he provided to the listener. such as, the speaker says to the listener "I've done Y for you last week, so you're Z to me this week." Finally, presents are presented to the

listener to satisfy the listener by offering goods, caring, understanding and synergy. such as, "I know you like Justin Bieber a lot, so might this declaration make you happy." (Brown & Levinson, 1978; 1987).

2.1.4.2 Negative Politeness Strategy

The negative strategy of politeness and threat concentrates on the speaker feelings that he imposes himself on the audience. The social distance between the listener and the speaker may be available. Thus, the speaker intends to have a social bridle on when conversation is ongoing (Brown & Levinson, 1987). this strategy, Brown and Levinson (1987) emphasize that the reduction of FTAs is through respect for the use of questions and hedges, and the desire to communicate through apologies (Maginnis, 2011). the freedom of the listener is because the language used by the speaker. In addition to, according to Brown and Levinson (1987). there are ten strategies of negative politeness

Firstly, the indirect traditional method is expressed by avoiding the mysterious meaning which is various from the literal meaning. This is done by entering or registering directly. For example, "Can you give me the water, please?"

Secondly, the speaker provides the questions and words to the speaker. An enclose is a word or phrase that modifies the membership of the original or nominal statement in a group. Thirdly, pessimism is expressed through the expression. It is

doubtful that the cases important for the rightness of speech act of the speaker law have been obtained. The speaker applies a pessimistic way to reach what he wants. Here, the speaker uses an indirect request for the listener's potential. For example, "You cannot lend me money".

Fourthly, risk reduction is needed. The speaker does not effort the listener. Tries to find a track for the listener to be free for helping him. Thus, they are expressed through indirectly polite sentences. For example, "I just want to ask you if I can borrow one sheet." Fifth, obedience is given by being humble and full of the speaker's ability. The speaker must to respect the listener. The speaker then uses polite sentences. Such as "Excuse me sir, but do you mind if you close the window?" Sixthly, the speaker requests an apology from the listener. This can be done by identifying the collision by reference to its frequency. First, the collision is recognized by the speaker easily by acknowledging that the speaker is affecting the person's face. Such as, "*I hope it will not bother you too much.*" Second, the speaker refers to the frequency of the interpreter to turns out that the speaker is reluctant to influence the listener. For instance, "*I don't want to make you tired, but ...*".

Seventh, the process of personalization by giving an urgent sentence. The way in which the listener practices. It is usually showed the use of the applied verb, the passive sound and the

personal verb. For example, *"Well, guys, pay attention to this photo."* Eighth, states that free trade agreements FTAs as a general rule are made by shifting the name conscientiously. such as:

(A) Passengers are kindly requested to abstain from cleaning toilets on the plane.

(B) Please stop from cleaning toilets on the plane.

Ninth, the label is made by making the sentences more formal. For instance:

(A) We did well in the exams and we were inspired.

(B) Our good performance in the exams was positively inspired.

(C) We positively liked our good performance in the exams.

Here (c) appears more official than (b), (a), and (b) more formal than (a).

Finally, the records are expressed as carrying a debt or not by the listener by expressly claims to him or her indebtedness to the listener or by waiving any obligation owed to the applicant. such as, "I will be forever grateful if you lend me money" (Brown & Levinson, 1978; 1987).

CHAPTER III

FINDINGS AND DISCUSSION

3.1 Data Analysis

As I mentioned at the beginning that this study is to investigate how Libyan female use politeness strategies in apologizing in different social context, which means the different situations that the conversations took place.

Table: 1 various politeness strategies and sub-strategies used in different conversations by the participants.

Situation: between strangers 1		
strategy	Sub- strategy	Expression used
Illocutionary force indicating device (IFIDs)	An expression of regret. Such as I am sorry.	Excuse me
Taking on responsibility	Expression on self-reduction	I did not see you
Explanation of account, objective reasons for the violation.	Explicit: the traffic was terrible.	I was running, I did not see you.
Concern for the hearer		I hope that nothing bad had happened to your phone.
Illocutionary force indicating device IFIDs	An expression of regret. Such as: I am sorry	Excuse me

Illocutionary force indicating device IFIDs	A request for forgiveness and accepting the apology.	Forgive me
Offer of repair, e.g. I will pay for the damage.		What shall I do for you? Should I repair it for you?
Illocutionary force indicating device IFIDs	Expression of regret, and request for forgiveness, and accepting the apology.	Excuse me. Forgive me. Forgive me again.
Illocutionary force indicating device IFIDs	A request for forgiveness and accepting the apology.	Ok it is important to forgive me now.
Situation: between strangers ²		
Illocutionary force indicating device IFIDs	An expression of regret.	By almighty Allah, I am sorry I did not mean it for you. I am so sorry, sorry.
Illocutionary force indicating device IFIDs	A request for forgiveness and accepting the apology.	Forgive me.
Situation between teacher- student 1		
Explanation of account: any external less circumstances.	Explicit: <i>the traffic was terrible</i>	It was traffic jam.

<p>Promise of toleration. Such as: it won't happen again.</p>		<p>I accept that teacher. By almighty Allah, I promise that I will not be ate again.</p>
<p>Situation: between teacher- student 2</p>		
<p>Taking on responsibility</p>	<p>refusal to admit guilt.</p>	<p>By almighty Allah they are circumstances.</p>
<p>Illocutionary force indicating device IFIDs.</p>	<p>A request for forgiveness and accepting the apology. E.g. please forgive me / please accept my apology.</p>	<p>By almighty Allah, please forgive me teacher.</p>
<p>Promise of forbearance, e.g. it won't happen again.</p>		<p>Ok teacher, forgive me, I won't do it again. I promise.</p>
<p>Situation: between librarian- student</p>		
<p>Explanation or account: any external mitigating circumstances, reasons for the violation.</p>	<p>Explicit: the traffic was terrible.</p>	<p>I was reading. Then I got busy with something. After that I could not find it. I looked for it.</p>
<p>Illocutionary force indicating device IFIDs</p>	<p>An expression of regret. E.g. I am sorry.</p>	<p>What shall I do? I am sorry teacher. Really sorry</p>

Illocutionary force indicating device.	A request for forgiveness and accepting the apology. please forgive me.	Ok teacher forgive me.
Situation: between classmates 1		
Illocutionary force indicating device IFIDs	An expression of regret.	Oh, I am sorry.
Taking on responsibility	Expression of self-deficiency.	I forgot it.
Offer of repair		Ok, give me the title of the book and I will print it out for you.
Situation: between classmates 2		
IFIDs	A request for forgiveness and accepting the apology	Oh my God, forgive me.
Taking on responsibility	Expression of self-deficiency.	I forgot it completely.
Explanation or account: lessen circumstances	Explicit: the traffic was terrible	The bus came early and I went out in a hurry. I was going to bring it but I forgot.
Taking on responsibility	Refusal to admit the guilt. e.g. it wasn't my fault.	So, what shall I do? It is something out of my control. The bus came

		early and I went in a hurry.
Offer of repair		I have a suggestion. I will call my brother to drive me back home and bring it for you.
IFIDs	A request for forgiveness and accepting the apology	No. No. I will bring sure and forgive me.
Promise of forbearance		I won't do it again.
Situation between friends		
Taking on responsibility	Expression of self- deficiency	By almighty Allah. I know I forgot you.
Situation between Mother- Daughter		
Taking on responsibility	Expression of self- deficiency	I forgot to charge it. By almighty Allah. Mom
Explanation or account: any external circumstances	“Objective” reasons for the violation.	And there was no electricity. And my friend was out of balance.
IFIDs	An expression of regret	I am sorry mom.
Situation between two sisters (elder- younger)		
Taking on responsibility	Expression of self- deficiency	I did not see you.
	Refusal to acknowledge	And why you are

Taking on responsibility	guilt. Blame the listener, e.g. it is your own fault.	sitting here, and do not sitting there.
Offer of repair. E.g. I will pay for you.		Ok go and study for tour exams and I will dry them and I will rewrite the homework for you. Now I am going to write history homework and I will bring the dryer.
IFIDS	A request for forgiveness and accepting the apology.	Forgive me. I am going to write it for you.

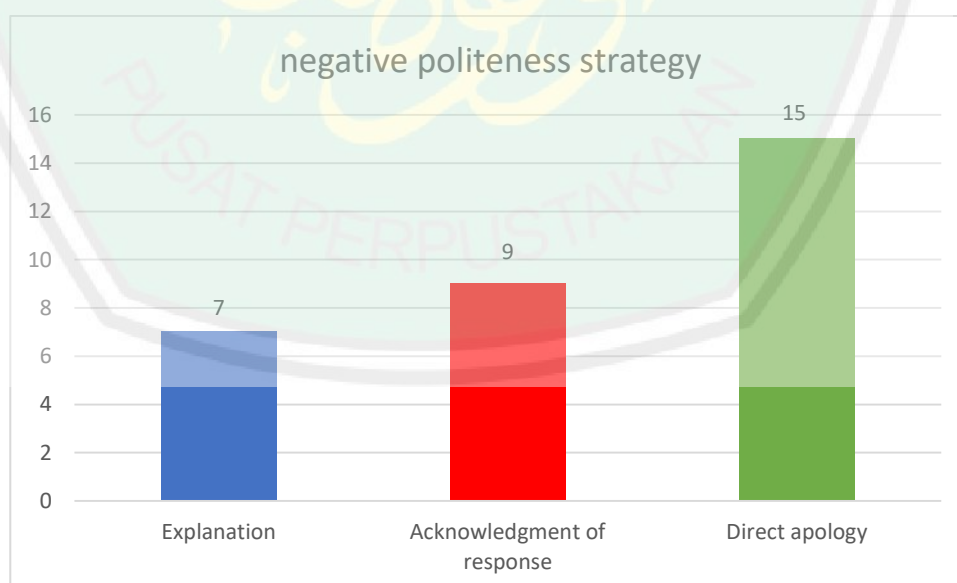
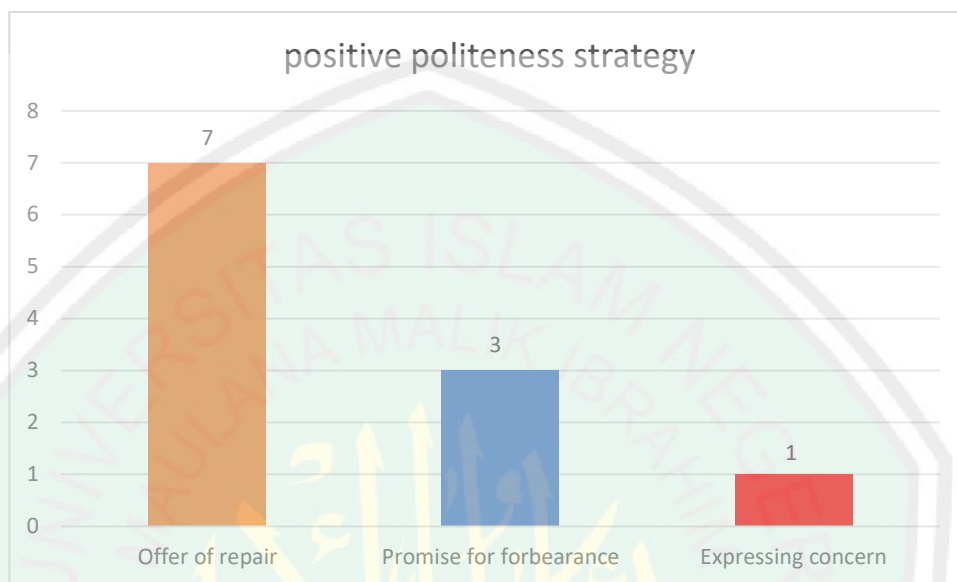
These naturally recorded conversations were used to account for these situations in order to categorize perception Patterns used in the context of apologies by Libyan Arab female. The data showed that direct apology is a sign. The use of English language preference by students of the Libyan Arab in different situations. Data analysis is represented in terms of frequency of use. The use of an illocutionary force indicating device (IFIDs) which means any linguistic element that indicates or delimits the wrong power of speech, as well as the manner in which the proposition will be presented, the subversive act of the speaker during the judgment. Devices that indicate at least an IFID include word order, stress, intonation, punctuation, mood, and actions.

IFIDs was most frequently used (use about 15 times in all conversations). Take responsibility for the work by expressing self-inadequacy, refusing to acknowledge remorse, and it seems that the contradiction of responsibility is the second preference and use in strategies to apologize to students. Explain the circumstances and the repair display was equal to 7 usage. Used in terms of frequency in all conversations. In the commentary and clearly mitigate the violation strategies were used most of the time. Few use the promise of patience to express an apology was also noted. For concern the listener's anger was used only once a sample of participants.



3.2 Analysis of Positive and Negative Politeness Strategies:

The diagrams below shows the repetitive use of politeness strategies (positive and negative) to express apologies.



Data results reveal that different strategies are used in daily conversations to apologize before dialers sampled. It is noted that the use of negative politeness strategies is significantly higher than positive strategies. It is also noted that Libyan Arab female preferred to use the (illocutionary force indicating device) (IFIDs) to any other strategies for expressing apologies. This finding supports, to a certain extent, the results of previous studies such as Ala'Eddin Banikalef and Maros (2013), Alfattah, (2010), Bataineh, (2008). Taking responsibility through the expression of different sub-strategies was the second most chosen strategy. This strategy is an indirect code of apology. Explanations of circumstances are the third preferred strategies among Libyan Arab female.

On the other hand, the offer of repair seems to be the most favorite positive strategy. The least favored strategies are fulfilled promise and expression of concern for the addressee. The preferences and differences in the use of different strategies represent a sign of data sensitivity to the social distance between the interlocutors in different contexts. There is no doubt that the different variables affect the way communication between speakers and listeners. Brown and Levinson studied the seriousness of the face threatened by three factors or aspects: social distance, power, and absolute order. However, in this study, the focus was solely on the impact of social status and the distance to express apology with positive or negative politeness strategies.

3.3 Findings and Discussion

Datum.1: Situation between teacher- student 1

- A. *Assalamu Alaikum.*
 B. *Walaikum Assalam, and why you are late to the lecture?*
 A. *It was a traffic jam teacher. I am sorry.*
 B. *Next time if you are late, you won't enter the lecture and solve the problem yourself.*
 A. *okay my teacher. By Almighty Allah, I promise that I will not be late again.*

Situation between mother- daughter

- A. *Assalamu Alaikum, mom. I am here.*
 B. *Where were you, I have been calling you but it is switched off.*
 A. *I forgot it to charge. By Almighty Allah, mom and there was no electricity.*
 B. *Why you did not call me from your friend's phone?*
 A. *My friend was out of balance. I am sorry mom.*
 B. *Ok. It is ok.*

Situation between librarian- student

- A. *Teacher, the book that I borrowed it, is lost.*
 B. *How it is lost? How? You must take care of it.*
 A. *I was reading. Then I got busy with something. After that I could not find it. I looked for it.*
 B. *You have to bring the same book to the library.*
 A. *What shall I do? I am sorry teacher. Really sorry.*
 B. *You got benefit from it. Other students will get benefit. You have to bring another copy.*
 A. *Ok teacher forgive me.*
 B. *That's all.*

After the analysis, it was amazing to discover that the defenders used with “librarian” and “with the mother” only negative strategies that are direct interpretations and objections. This is when the relationship between the interlocutors does not equal hearing status higher than speaker. In other cases, the use of explanation and direct apology is linked to discourse devices such as invoking the name of *God*, and multiple strategies to confirm the sincerity of the

apology. To clarify the discussion with the model, in one position, the apologizer supposedly that "*it was a traffic jam*".

This strategy was linked to the promise of patience to promote apology and "to give face to the speaker" (Brown and Levinson 1978, p.74). From the data analysis, it was also pointed out that Libyan Arab female prefer to use (IFIDs) in any other strategies when expressing apologies. This Supports the results of previous studies such as Jordanian speakers Hussein and Hamouri (1998) and Yemenis Apologies by Alfattah (2010) that use multiple strategies with direct apology to show the honesty of the act.

On Example: the daughter justified her mother because she closed her phone. The daughter used three strategies in one position to express an apology. *I forgot to charge it, By Almighty Allah mom there was no electricity, my friend was out from Balance, I'm sorry Mom.*

Moreover, it seems that calling the name of God in most cases of apology is culturally connected, making Arab culture distinctive in this regard. However, it is significant to note here that the various participants in the Al-Adaielh's study (2007), that Jordanian speakers rarely spoke of the (IFIDs) model. The results of the present study were different, although they came from the same Arab culture. This is a unique feature of their culture.

Datum.2: Situation: between strangers 2

- A. *Oh oh*
- B. *By Almighty Allah, I am sorry. I did not mean it to you I am so sorry, sorry sorry*
- A. *Ok*
- B. *Forgive me. I really apologize about this*
- A. *No. No. It is normal. It doesn't matter, never mind.*

Recognition of responsibility is the second preferred strategy used by Libyan Arab female. It was also noted that self-defense had been used to restore damage to the sender. Also, it seems that saying the name of *Allah* is a characteristic of the apologetic ways of the Libyans to mitigate and decrease the threat. furthermore, this strategy is used with all levels of social distance and social status. This is quite clear from the study data. For example, in apologizing "with a stranger" used this technique saying:

"by Almighty Allah, I'm sorry I did not mean it to you, I'm so sorry, sorry sorry"

Datum.3: Situation between two friends

- A. *Aisha, where are you? Fattuma hi Fattuma*
- B. *Shut your mouth Sarah.*
- A. *Why you are like this?*
- B. *It is unbelievable you got in the bus and left me. It is not good thing from you.*
- A. *By Almighty Allah, I know I forgot you.*

In this case "between the friends", when a friend was forgotten, she used the expression of self-defense before by linking it to the mechanism of pronouncing the name of Allah,

"By Almighty Allah, I know I forgot."

Datum.4: Situation between two sisters [elder-younger]:

A. *Oh ahahaha. You poured water on me and I am writing my homework Salma, By Almighty Allah. And I still have other homework and I have two exams tomorrow. Now how I will finish it. Tomorrow the teacher will punish me. Look how many pages!*

B. *I did not see you. And why you don't see it?*

A. *You didn't see?*

B. *And why you are sitting here and not sitting there.*

A. *Look I am about to finish.]*

B. *Let me see. How many exams do you have tomorrow?*

A. *Yes, I have two exams.*

B. *Ok go and study for your exams and I will dry them and I will rewrite the homework for you. Is it a writing homework?*

A. *No, it is history.*

B. *Now I am going to write history homework and I will bring the dryer. Forgive me. I am going to write it for you.*

Situation between classmates1

A. *How was your exam?*

B. *Where is my book?*

A. *Oh! By Almighty of Allah, I am sorry. I forgot it.*

B. *Woh Woh what I can do now? I have an exam. What should I do now?*

A. *Ok, give me the title of the book and I will print it out for you*

Situation between classmates2

A. *You are here and I was looking for you? Where is the book that I gave to you?*

B. *Oh my God, forgive me. I forgot it completely.*

A. *You promised that one week and you would return it back.*

B. *The bus came early and I went out in a hurry. I was going to bring it but I forgot.*

A. *It is not my business with the bus. You said that one week and you would return it back to me. On Thursday, I have an exam so what shall I do now?*

B. *So what shall I do? It is something out of my control. The bus came early and I went in a hurry.*

A. *Did you forget your mobile or your notebook?*

B. *I told you it is because of my circumstances. I told you that I went out in a hurry and forgot about it.*

A. *Ok, let's assume that you forgot, so what I am going to do for my exam?*

B. *When will be your exam?*

A. *On Thursday.*

B. *This means there is no time left?*

A. *Could you come to my house? Or I would come to your home.*

B. *I have a suggestion. I will call my brother to drive me back to the home to bring it to you.*

A. *Ok it is not a problem. If you could not bring it, I will come to your house.*

B. No. No. I will bring sure and forgive me and won't do it again.

The provision of reparations is considered as a positive destination for listeners. The face of the speakers is saved by giving free hearing "an attempt to do work" (Cohen and Olstein, 1994, p. 144). This strategy was also used by Libyan Arab female when reforms were available. For instance, "inter-sisters" were used when the perpetrator harmed her sister's house papers and we can see here that the sister who made the mistake apologizes by giving compensation which is she will rewrite the homework for her sister and actually this is one of Libyan way of apologizing.

'Ok go and study your exams and I will dry them and I will rewrite the homework for you. Is it a writing homework?'

In these data, with a stranger, a classmate, and a younger sister, with a different social distance and status, the interlocutors used the reform process as an apology strategy. and when the researcher compared this recent study with some previous studies, the researcher found that these strategies that used by Libyan female in those three situations are similar to the Tunisian and Sudanese (Alfattah 2010, and Nureddeen 2008) who also discovered this strategy in their previous studies, which often avoid using a strategy to address damage. The promise of patience is "directed to the positive face of the mentors, and our constant desire to think of his desires as desired." (Brown and Levinson, 1978, p.101). and here we can say that This positive strategy aims to ensure that crime or damage does not occur in the future.

Datum.5: Situation between teacher-student2

- A. *Where have you been? Why you are not on time?*
 B. *By Almighty Allah, these are the circumstances around us. By Almighty Allah, please forgive me teacher.*
 A. *You are late for half an hour. What is forgive me? Previous lecture too, you were late. Do not ask me to forgive you.*
 B. *Ok teacher, forgive me. I won't do it again. I promise.*
 A. *Are you sure? Next class come early at 8:45am*

Furthermore, we can see also that Bataineh (2005) reported that their participation also used this strategy. On the other hand, in the same study from Bataineh and Bataineh (2005), the Jordanian Avoid females discussing crime, unlike female Libyans. This mechanism was used in the present study Where people from a high social distance. (Teachers) and the equal status (classmates) was observed. In both cases with the teachers, when the students apologized, they showed regret for their delay by saying promise. For example,

"Okay teacher, I won't do it again. I promise."

Datum.6: Situation between strangers 1

- A. *Oh oh oh go away from me.*
 B. *excuse me. I did not see you*
 A. *What is pardon me?*
 B. *I was running.*
 A. *What is mean by I did not see you? You have to look carefully.*
 B. *I hope that nothing bad has happened to your phone.*
 A. *Happened something bad or whatever. It is not your business.*
 B. *Forgive me, what shall I do for you now. Should I repair it to you?*
 A. *I do not want you to repair it.*
 B. *It is necessary to offer you a solution. I cannot leave and your phone broken.*
 A. *You have to look carefully when you are walking*
 B. *excuse me. Forgive me. Forgive me again.*
 A. *If it happens with someone else, imagine what will happen to you.*
 B. *Ok it is important to forgive me now.*

Additionally, positive strategy is to express the listener's concern through "sympathy" (Brown and Levinson, 1978, p. 75). This Strategy has been used with

strangers who have low social distance and physical damage. (Ogiermann, 2006).

For instance, observed in the current data when the speaker said:

"I hope that nothing bad has happened to your phone"

This example illustrates the concern of the listener. It has been reported that Egyptians use the same strategy but with different expressions, such as, interjections "Oh", as reported by Soliman (2003).

In the light of the analysis and results, various visions of the cultural values and social norms of the Libyan Arab female are revealed. The analysis of the data has answered the research question that the researcher aims to investigate. and we can say that the patterns that had been used by Libyan female are clarified in the table. in addition to, this recent study also investigated the universality of positive and negative strategies and how they differ from culture to culture Maha (2014). and we can see that Libyan female prefer negative politeness strategies more than positive strategies. Moreover, the modulations of using these negative politeness strategies by Libyan female because they are individual oriented same the western societies. so, (IFIDs) strategy is strategy that demonstrate individualism. And we can conclude from the data discussed that Libyan Arab female are similar to the other Arab culture communities who favor positive politeness to negative politeness. This is a unique finding of this research.

CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter contains the conclusion and suggestion. Conclusion of the analysis is summarized in chapter III. In addition, the suggestion consists of some recommendations for the next study.

4.1 Conclusion

To sum up, we can say that the modern period of transition from language proficiency to common cultural and cultural studies has led to the growth of studies on speech acts in general and examining Performing the acts of a different polite in particular. The study, which began to fill the gap in research on politeness trends in Libyan society, aimed to study apology patterns and seek positive or negative behavioral strategies, as suggested by Brown and Levinson. The results of this study show that direct apology and interpretation of circumstances are the most favored to express apologies. furthermore, negative politeness Strategies are used rather than positive politeness. In addition to, the results show that the use of negative politeness is significantly higher than the positive politeness. The lesser-used uses of hedging instruments were to reduce damage or infringements.

Moreover, it appears that the Arab-Libyan community supports individualism. And the results show that the patterns that Libyan female use in their apologizing are offer of repair to save the lose of face, and the taking the responsibility of the mistake. Also, they use direct apology by applying the illocutionary force indicating device to express their apology, and these patterns

considered as the most favored for them while apologizing. The results also agree with the principle of universal politeness that argued by Brown and Levinson's. The limitations of the study consist of the use of only two Brown and Levinson strategies for discussion. Choose only ten samples of naturally occurring data, concentrate on the Libyan female in Malang city for sampling. indicating this in-depth search for more general results on the strategies used by the Libyan Arab female. However, this recent study can be as the guiding force in this direction to start and conduct further studies that examine the various sides of the subject discussed in this paper.

4.2 Suggestion

First, ever after the study explores only the FSAs used by Libyan females through the politeness strategy, the following researcher can further expand on other factors affecting the tendency to use FSAs by Arab students. Second, the researcher dealt with the subject of the study on Libyan female in their performance in a different social context. Thus, the following researcher suggests taking other data from speech performance data. For example, data can be taken from daily conversation. Therefore, the data being captured can be more naturally and more experimental. Also, subject references can be strengthened.

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APPENDEX

(Original Data-Arabic Transcription and English Translation)

Between strangers:1

1. اه اه اه حولي عليا

2. معليشي ماريتك

1. شن معليشي

2. انا جيت نجري

1. شن ماريتك / اشبجي قدامك

2. تليفونك غر ان شاء الله ما صارته حاجة

1. صارته ماصارته ما عندكش بيه علاقة

2. معليشي سامحيني باهي انا شن اندير / انصلحهولك

1. مانبيك ترفعيه للصلاح

2. ماهو ضروري منه مانقدر نمشي ونخلي تليفونك مكسور

1. انتي اشبجي قدامك

2. سامحيني معليش معليش اخر مرة

1. لو طحتي في حد تاني شن بيديرلك

2. المهم سامحيني

A. Oh oh oh go away from me.

B. excuse me. I did not see you

A. What is excuse me?

B. I was running.

A. What do you mean by I did not see you? You have to look carefully.

B. I hope that nothing bad has happened to your phone.

A. Happened something bad or whatever. It is not your business.

B. Forgive me, what shall I do for you now. Should I repair it to you?

A. I do not want to repair it.

B. It is necessary to provide you a solution. I cannot leave and your phone broken.

A. You have to be careful when you are walking

B. excuse me. Please forgive me. Forgive me again.

A. If it happens with someone else, imagine what will happen to you.

Between Strangers: 2

1. اه اه

2. الله معليشي مش قصدي اسفة بالله اسفة معليشي معليش

1. اوكي

2. بالله سامحيني

1. لا لا عادي ماصار شي

A. Ah Ah

B. By Almighty Allah, I am sorry. I did not mean it for you I am so sorry, sorry sorry.

A. Ok

B. Forgive me

A. No. No. It is normal. No problem.

Between Teacher-Student: 1

1. السلام عليكم

2. وعليكم السلام

1. علاش جاية متأخرة عالمحاضرة يا طالبة

2. لان الطريق زحمة يا ابلة انا اسفة يابلة

1. حاضر المرة الجاية توعديني انك اتجي بدري

2. حاضر يابلة والله نوعدك معاش نعاودها

A. Assalamu Alaikum.

B. Waalaikum Assalam, and why you are late to the lecture?

A. It was a traffic jam teacher. I am sorry.

B. Next time if you are late, you won't enter the lecture and solve the problem yourself.

A. okay my teacher. By Almighty Allah, I promise that I will not be late again.

Between Teacher-Student: 2

1. وين كل هالتأخير ياطالبة

2. والله الظروف. بالله سامحيني يابلة

1. انتي متأخرة ليك نص ساعة

2. كيف معليش حتى المرة اللي فاتت متأخرة؟ ماتحاوليش معاي

1. باهي معليش خلاص يابلة معاش نعاودها / نودك

2. يعني معاش تعاودها؟ المرة الجاية تجي من 8 الاربع

A. *Where have you been? Why you are not on time?*

B. *By Almighty Allah, these are the circumstances around us. By Almighty Allah, please forgive me teacher.*

A. *You are late for half an hour. What is forgive me? Previous lecture too, you were late. Do not ask me to forgive you.*

B. *Ok teacher, forgive me. I won't do it again. I promise.*

A. *Are you sure? Next class come early at 8:45am.*

Between Librarian-Student

1. يابلة الكتاب اللي استعرتة راح مني

2. كيف راح, كيف مفروض حافظتي عليه

1. كنت نقرأ بيه في الحديقة, انشغلت شويه رديت دورته مالتبتهش

2. انتي ملزمة تجيبي نفس الكتاب

1. باهي يابلة كيف بندير بالله سامحيني والله اسفة

2. كيف مانتى استفدتى منه فيه طلبة غيرك رح يستفيدو منه انتي ملزمة تجيبي واحد تاني

1. خلاص يابلة بالله سامحيني

2. خلاص الموضوع انتهى

A. *Teacher, the book that I borrowed it, is lost.*

B. *How it is lost? How? You must take care of it.*

A. *I was reading. Then I got busy with something. After that I could not find it. I looked for it.*

B. *You have to bring the same book to the library.*

A. *What shall I do? I am sorry teacher. Really sorry.*

B. You got benefit from it. Other students will get benefit. You have to bring another copy.

A. Ok teacher forgive me.

B. That's all.

Between two Classmates: 1

1. شن درتي ف امتحانك

2. وبين المدكرة؟

1. والله اسفة نسيته

2. واك كيف بندير / عندي فيها امتحان غدوة

1. باهي اعطيني اسم الكتاب وتو نطبعهولك في مكانها

A. How was your exam?

B. Where is my book?

A. Oh! By Almighty of Allah, I am sorry. I forgot it.

B. Woh Woh what I can do now? I have an exam. What should I do now?

A. Ok, give me the title of the book and I will print it out for you

Between two Classmates: 2

1. انتي قاعدة هنا وانا نور فيك وين الكتب الي عطيتهملك يا سليمة

2. حي سامحيني طارون عقلي الحق

1. هذا على اساس اسبوع وبترددهم

2. ماهو الحافلة جتتي بكري على اساس بنرفعهم نسيت طلعت نجري ونسيتهم

1. انا مادخلنيش في الحافلة انت يقلت اسبوع وبترددهم تو كيف بندير انا الخميس عندي امتحان فيهم

2. باهي الله غالب شن بندير نسيتهم الحافلة جت بكري وانا طلعت بسرعة بسرعة

1. التليفون نسيته؟ كراستك نسيته؟

2. باهي انا خبرتك بطروف في حطيتهم مشيت نجري ونسيتهم

1. باهي افرضي انك نسيتهم/ انا كيف بنديرتوا عندي امتحان

2. باهي انتي امتي امتحانك

1. يوم الخميس

2. يعني مافيش وقت

1. تقدرني تجيني للحوش؟ والا انا نجيك في حوشكم

2. والا تو نكلم خوي ايجي يرفعني للحوش نجيبهملك

1. اوكي خلاص ماهي مشكلة وكان ماتقدرني تو انا نجيك

2. لالا خلاص تو نجيبهملك وسامحيني مرة تانية معاش نعاودها

A. *You are here and I was looking for you? Where is the book that I gave to you?*

B. *Oh my God, forgive me. I forgot it completely.*

A. *You promised that one week and you would return it back.*

B. *The bus came early and I went out in a hurry. I was going to bring it but I forgot.*

A. *It is not my business with the bus. You said that one week and you would return it back to me. On Thursday, I have an exam so what shall I do now?*

B. *So what shall I do? It is something out of my control. The bus came early and I went in a hurry.*

A. *Did you forget your mobile or your notebook?*

B. *I told you it is because of my circumstances. I told you that I went out in a hurry and forgot about it.*

A. *Ok, let's assume that you forgot, so what I am going to do for my exam?*

B. *When will be your exam?*

A. *On Thursday.*

B. *This means there is no time left?*

A. *Could you come to my house? Or I would come to your home.*

B. *I have a suggestion. I will call my brother to drive me back to the home to bring it to you.*

A. *Ok it is not a problem. If you could not bring it, I will come to your house.*

B. *No. No. I will bring sure and forgive me and won't do it again.*

Between two Friends:

1. عائشة وبنك, فطومة فطومة خير

2. اسكتي يا سارة

1. خيرك هكي

2. معقولة تركبي في الباص وتخليني , والله ماهي حركة منك

1. والله الا عارفة والله الا نسيتك

A. *Aisha, where are you? Fattuma hi Fattuma.*

B. *Shut your mouth Sarah.*

A. *Why you are like this?*

- B. *It is unbelievable you got in the bus and left me. It is not good thing from you.*
 A. *By Almighty Allah, I know I forgot you.*

Between Mother-Daughter:

1. السلام عليكم ياماما وصلت
 2. وينك من بدري وانا نضرب عليك مقفل
 1. والله ياماما نسيته من غير شحن والضي كان قاص علينا
 2. خيرك ماضر بتيش من تليفون صاحبك
 1. وصاحبتي ما عندهاش رصيد..... والله اسفة ياماما
 2. باهي خلاص حصل خير
 A. *Assalamu Alaikum, mom. I am here.*
 B. *Where were you, I have been calling you but it is switched off.*
 A. *I forgot it to charge. By Almighty Allah, mom and there was no electricity.*
 B. *Why you did not call me from your friend's phone?*
 A. *My friend was out of balance. I am sorry mom.*
 B. *Ok. It is ok.*

Between two sisters [elder-younger]:

1. اه ه يزعتي عليا الميه وانا قاعدة نكتب ياسليمة الله. وانا مازال عندي امتحان بكره عندي امتحانين توا
 كيف بنكمله غدوة الابله تضر بني راه اشبحي قداس عندي ورقة
 2. ماريتك باهي انا جيت فايته/ وانتي علاش ماتشبحي
 1. انتي ماتشبحي
 2. وانتي ليش مقعزة هنايا قعمزتي غادي
 1. شوفي ها قريب نكمل
 2. ترا ترا انشوفه/ قداس عندك امتحان غدوة
 1. ايه عندي امتحانين
 2. باهي بري اقري ف امتحانك وانا تو نجففهملك ونكتبك واجب الرياضيات
 1. لا واجب التاريخ
 2. تو انا نكتب واجب التاريخ ونجيب المجفف سامحيني اه تو نكتبه هي

A. Oh ahhahaha. You poured water on me and I am writing my homework Salima, By Almighty Allah. And I still have other homework and I have two exams tomorrow. Now how I will finish it. Tomorrow the teacher will punish me. Look how many pages!

B. I did not see you. And why you don't see it?

A. You didn't see?

B. And why you are sitting here and not sitting there.

A. Look I am about to finish.]

B. Let me see. How many exams do you have?

A. Yes, I have two exams.

B. Ok go and study for your exams and I will dry them and I will rewrite the homework for you. Is it a writing homework?

A. No, it is history.

B. Now I am going to write history homework and I will bring the dryer. Forgive me. I am going to write it for you.

