



A Pragmatic Study of Apology Strategies in Akan (Twi)

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ABSTRACT

As human interact with each other there is propensity of stepping on the toes of one another, when this happens it is incumbent on the parties involved to try as much as possible to sort out their differences. One of the most effective ways of breaking this barrier is apologizing. The person apologizing creates the impression that he is remorseful for the harm caused. The purpose of the study is to examine the realization of apology speech act, which inclines to be more situation-dependent and less frequently occurring than other speech acts. It also examines how the patterns of apology strategies are varied in relation to contextual factors (social status, social distance, and severity of offence) as used by the Akan (Twi) speakers. Discourse completion Task (DCT) in a form of interview and role play was chosen for the current study. The researcher created scenes for the DCT that required apologies based on situations occurring in real life. The researcher explained the DCT thoroughly to the participants and told them to put themselves in the situation and render an apology. The findings revealed that some Akan (Twi) speakers acknowledge responsibility, some tried to justify their actions whilst others shift the blame on others. It was revealed that some people also combine different strategies when apologizing.

Keywords: Apology, Strategy, Non-occurrence, Justification, Blaming others

INTRODUCTION

The topic of apology has drawn the attention of philosophers of language, ethnographers, anthropologists, linguists and ordinary people each with their own ideas and theories about apology. Bergman and Kasper (1993:82) define an apology as a “compensatory action to an offense in the doing of which S was casually involved and which is costly to H”. The cost can be in terms of losing face or even a severe misunderstanding. It is clear that different cultures have different degrees in perceiving how costly such an offense is, and therefore how necessary an apology is (Demeter, 2006). Brown and Levinson (1987) claimed that all speakers choose the same strategy under the same conditions, and tried to demonstrate this by looking at three different languages, namely English, Tzeltal (a Mayan language), and South Indian Tamil. However, this theory has been challenged by several researchers who claim that different individual factors are involved in both considering an act as face threatening, and the strategy used in apologizing (Trosborg, 1987). According to Trosborg these factors are determined by one’s social and cultural patterns, and by the behavioral norms of one’s culture. This leads to the assumption that not only do speakers of different languages perceive the necessity of an apology differently, but also use different ways of apologizing.

Demeter posits that, more than any aspect of language, speech acts are probably the most culture specific. There are numerous definitions of speech acts, from many different perspectives, but the most common and general view of speech acts is of utterances that when issued perform an action (Austin, 1975). The speech act that is the object of the present study is the apology. As a generalization, an apology is the speech act that is required either when the social norms of politeness demand the mending of a behavior or when a linguistic expression has offended another person (Trosborg, 1995) or when somebody is offended due to the fact that personal expectations are not fulfilled (Fraser,1981). An apology or a remedy (Goffman, 1971:140 cited in Obeng, 1999) is a speech act whose primary purpose is redressive action—is one such speech strategy which pays attention to the face needs of interlocutors. It is basically aimed at maintaining or enhancing their face or restoring decorum (Goffman, 1967 cited in Obeng, 1999). Olshtain (1989: 156 cited in Obeng, 1999) defines an apology as “a speech act which is intended to provide support for H (hearer) who was actually or potentially mal affected by a violation X”. An apology is a speech act addressed to an interactants face needs with the view to remedy an

offense for which the addressor, the apologizer takes responsibility, and thus restore equilibrium between him and the addressee (the apology recipient) (Holmes1995:155 cited in Obeng, 1999).

From Obeng's point of view the above definitions point to the fact that apologizing is face threatening for the speaker, whereas it is face-saving for the hearer. Specifically, they imply that apologies are face supportive acts because unlike speech acts such as threats and insults—designated face attack acts apologies have a positive effect on the recipient or an addressee (Austin, 1975; Holmes,1995:155 cited in Obeng *ibid*). Apology has been found to be the most effective strategy in times of crises, it has the power to repair harm, mend relationships and heal broken hearts, show respect and empathy for wronged person. When an utterance or behavior is either explicitly or implicitly interpreted as offensive by another, it is incumbent upon one to offer an apology to avoid tarnishing one's image and that of one's social group, particularly one's close relatives. Offering the apology thus prevents or minimizes the occurrence of any social stigma of any calamity (or calamities) from befalling the offender and the society.

This paper basically deals with the apology strategies employed by the Akans (Twi) speakers. Among the Akan, apology expressions may be complex— involving a combination of both explicitness and implicitness—or compound, involving a combination of two or more implicit strategies (Obeng, 1999). Apology has the ability to disarm others of their anger and to prevent further misunderstandings. However, among the Akan, an apology may be face threatening not only for both the apologizer and the recipient, but also for the entire ethnic group (Obeng, *ibid*). He explained that in some cases, it may even be more face-threatening for the apology recipient than the apologizer. When the offense committed has a social stigma attached to it (e.g, if it involves stealing), then the apology becomes face-threatening for both the apologizer and the apology recipient and their relatives. In such a situation, it is still better to apologize than not to apologize.

Akan, an Ethno-linguistic Description

The name Akan is used to call an ethnic group in Ghana as well as the language spoken by the people of this ethnic group. It has been asserted that the word Akan was used to refer to the people of the ethnic group only, but in the early 50s, the meaning of the word was broadened to subsume the language spoken by this ethnic group as well (cf. Appah, 2013a). The use of the

Akan to refer to both the ethnic group and the language conditioned the need for a unified orthography for the different dialects of this language. Among the various dialects of the language called Akan are Agona, Akuapem, Akyem, Asante, Bono, Fante and Wasa. Out of these, three – Akuapem, Asante and Fante have gained literary status and are used as medium of instruction in primary schools in communities where they are spoken in the country. Besides being used as a medium of instruction, Akan is studied at the tertiary level of education. It appears to be the most researched language in Ghana. The language is also spoken in some parts of Ivory Coast (Dolphyne, 2006; Dolphyne & Kropp-Dakubu,1988).

STATEMENT OF THE PROBLEM

As human interact and relates to one another, the possibility of offending one another is very high. If this happens there is the need to resolve the differences among the peoples involved. Conflict is pervasive in human relationships. Although some persons appear to be predisposed to act as “peacemakers,” this is certainly not the norm. Apology has proven a dramatically effective means of resolving conflict and preventing litigation. Apologies are often used strategically in the crisis communication of an individual or an Organization. Ghanaian have numerous way of expressing apology. There is lack of enough research on apologies in Akan (Twi). The present study is an attempt at to unearth the numerous apology strategies among the Akans (Twi) speaker in Ghana.

Research Question

1. What are the categories of the speech act apology that speakers of Akan use in different situations and how do these categories combine in their apologies?
2. What apology strategy is frequently used among the Akan?

Objectives of the Study

The current study is an attempt to examine the realization of apology speech act, which inclines to be more situation-dependent and less frequently occurring than other speech acts. It also examines how the patterns of apology strategies are varied in relation to contextual factors (social status, social distance, and severity of offence) as used by the Akan (Twi) speakers. This research seeks to find out the type of apology Akan speakers prefer and how frequent it is use.

LITERATURE REVIEW

If one's utterance or behaviour is either explicitly or implicitly interpreted as offensive by another, it is incumbent upon one to offer an apology to avoid tarnishing one's image and that of one's social group, particularly one's close relatives. Offering the apology thus prevents or minimizes the occurrence of any social stigma of any calamity (or calamities) from befalling the offender and the society. There many scholarly articles on apology by linguists all over the globe, among the include but no limited to the following: (Demeter, 2006, Murphy, 2015, Ugal.et.al, 2016, Awedky, 2011 etc.).

Demeter (2006) researched on the pragmatic study of apology strategies in Romanian. The aim of the researcher was to investigate the strategies that Romanian speakers use in apologizing in different situations. Both quantitative and qualitative analysis were used in this study. The instrument was administered to 158 students attending a state university. The findings have shown that the most often used category, either as a standalone one or in combination with other categories, was the Illocutionary Force Indicating Device. The qualitative analysis of the data has also shown that the respondents not only tried to save their own face in their apologies, but were also concerned with maintaining the friendship with the hearer. The current study is similar to this study in that, this study seeks to investigate the apology strategies used among the Akan (Twi) speakers in different situations and both quantitative and qualitative will be used in the analysis.

Murphy (2015) researched on revisiting the apology as a speech act: The case of parliamentary apologies. The aim of the paper was to show that the speech act approaches found in research on apologies in everyday conversation can equally be applied to political apologies. It was done through the detailed analysis of 56 apologies made on the floor of the House of Commons in Britain. The results showed that MPs make more fulsome apologies than the apologies found in everyday conversation. Unlike this study which focused on MP's in the Britain, the current study used college of education students in Ghana.

Furthermore, Uglal et al. (2016) also conducted a research on apology strategies used by Iraqi EFL university students. This study was aimed at exploring apology strategies of English used by Iraqi EFL students, apology strategies in Iraqi Arabic and the pragmatic strategies of Iraqi

EFL students in relation to the use of apology as a speech act. Mixed method was used in this study. Results of the study showed that Iraqi EFL students used a variation of apology strategies, they were well aware of how to use adequate apology forms to meet the requirements of specific situations and relationships, and they felt the need for explaining and avoiding interpretation of their response as an apology. This study has some similarities to this current study because college of education students will be used as Uglal et al. did , also both quantitative and qualitative will employed in the analysis.

Moreover, Awedyk (2011) on his part conducted a research on apologizing in Norwegian. This paper discusses selected points concerning the verbal realization of the speech act of apology in Norwegian. It sets out to establish prevailing tendencies in the choice of apology strategies applied by the native speakers of Norwegian. A questionnaire was distributed among a group of Norwegian college students. In total, 78 questionnaire forms were returned and after a preliminary selection 62 forms were used in the study. He prepared a questionnaire with five situations in which the speech act of apology ought to be applied. It was revealed that Norwegian demonstrates a pronounced tendency to use IFIDs in the realization of an apology. The collected data seem to suggest that the apology strategies used by the respondents were rather formulaic. The findings also clearly indicated that Norwegian uses many negative politeness strategies in its realizations of the speech act of apology. The findings revealed that Norwegian apology strategies are fairly routinized. Although Awedyk used questionnaire to gather data for his study, this study resort to DCT in the form of interview to collect data.

Banikalef et al. (2015) talks about Apology Strategies in Jordanian Arabic. The purpose of this study was to examine the realization of apology speech act, which inclines to be more situation-dependent and less frequently occurring than other speech acts and also to examine how the patterns of apology strategies are varied in relation to contextual factors (social status, social distance, and severity of offence) as used by the Jordanians in Arabic language. This study was based on a corpus of 1100 naturally occurring apology events, collected through an ethnographic observation. After the research was find out that acknowledging responsibility was the most common apology strategy in Jordanian Arabic. Secondly, acknowledging responsibility and swearing by God's name, formed the most frequent combination of apology strategies in this language. Thirdly, another strategy that was high on the percentage of

occurrence was the non-apology strategies. In the current study an attempt will be made to find out the most common apology strategy that is common among the Akan (Twi) speakers.

METHODOLOGY

Participants

The researcher used 40 respondents who are native speakers of Akan. The respondents were made up 20 males and 20 females. Respondents were College of Education students .

Data Collection Procedure

Several instruments have been used in the study of apologies. After considering the different types of instruments, Discourse completion Task (DCT) in a form of interview and role-play interviews were chosen for the current study. The researcher created scenes for the DCT that required apologies based on situations occurring in real life. Situation. The researcher expanded the DCT thoroughly to the respondents and told them to put themselves in the situation and render an apology. Demeter (2006), argues that the concerns that the DCT raises is that it may not be an accurate representation of what the speaker would say in naturally occurring situations. This seems to be directly related to whether the situations selected for the DCT are authentic themselves. Demeter therefore opines that if the subjects could not picture themselves in the respective situations, they would, indeed, merely speculate on what they would do, and they might act differently if actually put in those situations. The contention is that selecting such situations that are not only authentic, but also situations that the subjects would often find themselves in, would lead to more accurate responses on their part. Again, this can be overcome by phrasing the situations carefully so that the possibility of using them in the responses is minimized. From these points of view, role-plays seem to be more effective; however, role-plays can sometimes result in unnatural behavior on the part of the subjects (Jung, 2004 cited in Demeter *ibid*).

RESULTS AND DISCUSSION

Table 1. *List of Situations Used for the Study*

Name	Situation
Infidelity	A man cheating on the wife and been caught red handed by the wife.
Assault	A young man who gets furious to the extent of slapping the father
Smoking	A young man had promised his parents that he would stop smoking. However, he started again, and his parents found out that he was smoking.
Stealing	A thief caught red handed in the act and about to be mobbed
Lying	A sick friend asked his friend to escort him to hospital, but the friend declined , saying he has an urgent appointment , not knowing he was going to watch soccer and the friend finds out
Disappointment	A student who sacked from school for poor academic performance and the parents finds out.
Unfortunate Incident	A driver unintentionally soiled someone's cloth while the person was going to church on Sunday.
Failing to perform a task	A student who failed to do his assignment
Unfulfilled promise	A person who borrow money from a friend but failed to pay back when the time was due
Alcoholism	When your pastor sees you with alcohol coming out from drinking spot.

These situations were not selected haphazardly, there were numerous reasons for choosing these particular situations for this paper. First, the intention was to select situations that represent interactions among my participants. The second reason was that these situations, besides giving homogeneity to the survey in so far as the participants were concerned, also represented various types of interactions that require an apology. Finally, the situations needed to be socio-culturally appropriate for the Akan (Twi) speakers subjects of the study. For example, as in the Ghana, ones' children are require to respect the parents, so if a younger person can get so furious to the extent of slapping the father, then it requires an apology on the part of Akans (Twi) speakers

to help bridge the created as a result of the young person action. Also we expect that when one promises, then the promise needs to be fulfilled, so when a person borrow money from a friend but failed to pay back when the time was due then it expected that person needs to apologies to the friend for his failure to fulfill his promise.

Table 2. *List of Apology used in the Study*

Twi	Glossing
nye boapaye	It is not intentional
nye me anidaho	It is not deliberate
ebinsi bio	It will not happen again
Me laasearani	It is my last
Memawodibem	You are right
Nsempii	It is a whole lot
Mepawokyew	I beg you
eye, eyetwa so	Is, is ok
Anka me nye den	What do you expect me to do
mepata wo	I will compensate you
Nye hwee	Its nothing
Fakye me	Forgive me
Te m'ase	Understand me
kose	Sorry
manhye da	It was not my willing
KAFRA	SORRY
nye me	Its not me

Mennim ho hwee	I don't know anything about it
nyem'ani a	It is not my making
Nkotodwebuo	Kneeling
Koto sɛnan mu	Bow and touch the legs
Meyinne	It is only today

DATA ANALYSIS

To enable me find answers to my research questions, I used two types of analysis in the data I collected. Thus, both quantitatively and qualitatively were used. Quantitative analysis has to do with the kind of strategies speakers of Akan (Twi) use most often when apologizing. The present analysis is an attempt not only at finding the frequency of different types of apologies in Twi, but also at the different ways these types combine. I realized sometimes, most Akans (Twi) speakers displayed a very large number of combinations of two, three, and sometimes four different types of apologies. The second type of analysis, a qualitative one, this allowed for a more in depth look at the different strategies that speakers of Akan (Twi) use in order to apologize in different situations. Aspects such as length of responses, patterns of responses, the types of lexical items or constructions used for the different categories of apologies (for example different ways of providing justification, different things and persons blamed for what happened) as well as the relationship between the strategies used and the circumstances of each situation were looked at. Also, some of the more unique, less common or unexpected responses were also analyzed. A qualitative analysis is essential for the proper understanding of the different choices that the Akan (Twi) speakers made in each situation, as a mere interpretation of the frequencies for each category and strategy is not enough. Therefore, I will present the general findings of the study, namely how the categories described above were used to apologize in the entire data set, as well as how they combined to form apology strategies. The basic categories of apologetic speech acts used among the Twi speakers are described below. The examples are taken from the collected data. I will first give the original Akan (Twi) apology, followed by the word by word gloss, and finally the English translation. The term “strategy” or “apology strategy” will be used

to refer to the choice the respondents made in order to apologize. The apology strategy can consist of a single (standalone) category or of a combination of several categories.

Some speakers of Akan avoid or postponed apologies. Here the speaker avoids apologizing by speaking about something else or stating that the situation does not require an apology:

“nyε m’ani a’

NEG. Do my eyes Art.

Is not deliberate

‘Me dee saa, na me- teε’

I EMPH. Same Conj I be

That is how I am

From the above data, instead of apologizing the respondents make a comment which signifies that is not their intention or making but it is as a result of external source hence no need for an apology. Some also beliefs that they are addicted to certain kind of attitude and therefore, there is no need for them to change their way of life. This implies that what he/she has done is his/her usual behavior, and since the hearer knows this, no apology is needed. Because the person that he/ she has offended is aware that such traits is an innate behavior and there no way they can turn over a new leaf there therefore the person has to accept that behavior of them.

Some speakers of Akan render apology by promising non-occurrence of what they have done.

The speaker promises never to repeat the action that required the apology. For instance:

“ebi rensi bio”

Some Pre. Neg. happen again

Some will not happen again

“me laase a ni’

I last Part this

This is my last.

It was found out that some people are very remorseful for their actions. Hence they promise not to repeat mistakes again.

There are some instances where speakers blame others or they deny responsibility, here the offender tries to place the responsibility on someone or something else either overtly – by blaming somebody or something – or covertly, by denying responsibility completely.

“nyɛ me”

Neg. Do me

Is not me

“mennim ho hwee”

I Neg. Know Prep. Nothing

I don't know anything about it.

Another apology is by offering repair. This type is usually used to offer a remedy for the physical or moral damage that the speaker has caused as a result of his actions.

“mɛpata wo”

I will compensate you

“mɛhyɛ w'an an mu”

I will replace it (i.e. what has been destroyed)

“metua wo ka”

I will pay you

Aside these, some Akan speakers explicitly apologizes **“fakyɛ me”** Forgive me. **“kose”** sorry, **“kafra”**, sorry.

Also some apologies are used to justify ones action. Here the speaker tries to give an explanation of why the situation that required the apology happened. Example:

“anka menyɛ den?” What should have done?

Additionally, in Akan, some strategies are used to plead for understanding by saving face.

GENERAL RESULTS

The section discusses the overall results concerning the use of the apology categories as well as the way these categories combined in the apologies given by the respondents. This is necessary in order to find out which the most frequently used basic categories were, as well as what kind of combinations of these categories the Akan (Twi) speakers preferred when apologizing. Also discussion of situations, will then investigate these issues in the case of each of the situations from the survey, in order to establish what kind of basic categories and combinations were used in specific situations, and what the relationship between the circumstances of the specific situations and the strategy chosen to apologize is.

In the table below, it can be seen that out of the 17.5% of the participants used for the study, apologizes explicitly and offer repair at the same time. This is followed by 15% blaming others and justifying their actions and behavior, whilst same applies to people who apologizes explicitly. Again 12.5% also apologizes by promise of non-recurrence of their actions. It can be seen that 10% too plead for understanding + offering repair+ Promise of non-recurrence, same percentage can be said about people who apologizes by offering repair. Instead of others too apology's, 7.5 of them tend to blame someone else or deny responsibility of an action. Only 2% also tries to avoid or postpone an apology. It is clear from these findings that the Akan (Twi) speakers that participated in the research can use one or more strategy when apologizing. The table is represented below:

Table 3. *Showing the most frequent strategies used to Apology's in Akan (Twi)*

Categories	Frequency	Percentage (%)
Avoiding or postponing an apology	2	5
Promise of non-recurrence	5	12.5
Blaming someone else or denying responsibility	3	7.5

Apologizing by offering repair	4	10
Apologizing explicitly	6	15
Pleading for understanding by saving face	3	7.5
Apologizing explicitly+ offering repair	7	17.5
Blaming others + justification	6	15
Pleading for understanding + offering repair+ Promise of non-recurrence	4	10

To conclude, quantitatively, results of this study shows that overall the Akan (Twi) speakers have several ways of apologizing. It can be seen that, speakers of Akan (Twi) use some categories than others. Also, the high frequency of the categories include “apologizing explicitly and offering repair” and “blaming others + justification”. It is obvious that, some speakers of Akan (Twi) preferred to use strategies that had combinations of the categories rather than single categories. It can be seen from the table that some people combine categories whilst others used three categories.

DISCUSSION OF THE SITUATIONS USE IN THE STUDY

Situation 1: A man cheating on the wife and been caught red handed by the wife.

In this scenario, a married man is caught red handed by the wife for cheating. The apology that the character used on the show was: ‘**ɛbi nsi bio**’ It will not happen again, ‘**mɛpata wo**’ I will compensate you, ‘**Mɛpa wo kyɛw**’ I beg you.

The respondents posit that, with these kinds of apology it implies that wrong doer has accepted his fault and needs forgiveness.

Situation 2: A young man who gets furious to extend of slapping the father.

My participants were of the view that, no matter the situation nobody has moral right to slap his own biological father. They argue that our cultural values frown upon such attitudes and anyone who do so, do that at his own risk. However few of my respondents were of the view that, the father might have pushed the son to the wall, hence the slap, notwithstanding their argument, they believe that the son needs to apologies for such gross misconduct against the father. They postulated that they will use these apology strategies to make peace with the father: ‘**ebi nsi bio**’ It will not happen again, ‘**mɛpata wo**’ I will compensate you, ‘**Mɛpa wo kyɛw**’ I beg you. ‘**Mannyɛ no yie**’, I am guilty. Some people explained that for the father to see that the child has indeed regretted for such behavior he needs to kneel and beg the father, sometimes the child needs to ask other respected people in the community or area to come to the father and apology’s on his behalf because, sometimes looking the posture of the father and seriousness of the whole issue the child cannot approach the father on his own he needs other prominent people in the society to do that on his behalf.

Situation 3: A young man had promised his parents that he would stop smoking. However, he started again, and his parents found out that he was smoking.

In this situation, the young man had promised his parents to quit smoking. However, he started to smoke again, and his parents found out and confronted him. Therefore, the apology that the character used was: **nyɛ m’ani a**’ It is not my making, **nsɛm pii**’ It is a whole lot. **me laase ara ni**’ It is my last. The strategy used to apologize in this situation was made up of “acknowledgment of responsibility” and “providing a justification. Instead of accepting his mistake he initially tried to justify his action but latter apologies.

Situation 4: A person who borrowed money from a friend but failed to pay back when the time was due.

In this situation the respondents postulate that since they failed to pay the loan collected, they are at fault hence need to apologies whole heartedly. They posit that they will apologies by saying ‘**nyɛ boapayɛ**’ ‘It is not intentional’, ‘**nyɛ me anida ho**’, It is not deliberate, ‘**Mema wo dibem**’ ‘you are right’. There were however few people who irrespective of their inability to pay they were unwilling to apologize instead said **kafo didi**, ‘a debtor eats’.

Situation 5: A thief caught red handed in the act and about to be mobbed

A thief was caught red handed stealing from somebody, as people around decided to lynch him, he apologized by saying, **mepa wo kyɛw**, please forgive me, **mennyɛ bio**, I will not do that again, **ebi nsi bio** it won't happen, **me laase ara nie**, This my last. My respondents explained in order to avoid lynching using these apologies has the tendency for the people to forgive the thief.

Situation 6: A sick friend asked his friend to escort him to hospital, but the friend declined, saying he has an urgent appointment, not knowing he was going to watch soccer and the friend finds out.

This situation involved apologizing for lying to a friend. A sick friend asked his friend to take him to hospital but declined saying he had an urgent appointment elsewhere not knowing he was going to watch football and the friend later find out. So, he told his best friend that he could not go to the hospital with him, as he was working out for that urgent appointment. Unfortunately for him, his friend found out that he was home watching football. Therefore, this is the apology he used: '**mepawokywɛw**' "I'm sorry, I told you I had an appointment in order to watch football. **wo ara wonim sɛ mepɛ bɔɔlo**, you know I like football. **m'ani awupaa**' I feel so ashamed. '**fakyɛ me, me nua**' forgive me, my brother. Looking at the responses from my participants it can be seen that, they combined different strategies. Some of my participants tried to justify their actions by saying their friend knows he like football hence his action, however upon realizing the harm caused they realized they need to apologize hence they "offer repair."

Situation 7: A student who failed to do his assignment.

In this situation, most of the people I had encountered with were of the opinion that students are afraid of their teachers and to avoid beating the best thing to do is to apology's first before you explain why you fail to do the assignment, whether it was because of light out, sickness etc., the student needs to apology's for be unable to perform the task given. Some of the apologies they used include: '**tikya mepa wokyɛw**' Teacher, I beg of you, **wɔdumm kanea**, there was light out, '**na meyare**' I was unwell. Looking at the apologies that they used it can be seen that the apology's before they try to explain why they were unable to perform the task they were given.

Situation 8: A driver unintentionally soiled someone's cloth while the person was the way going to church on Sunday.

This situation took place on a roadside, with the participant's one being a driver and a pedestrian. The pedestrian was standing on the roadside waiting to cross the road to the other side to church. The driver failed to stop to pave way for the pedestrian to cross the road. Unfortunately, something happened, and the driver accidentally stepped into a gutter on the road and the pedestrian was sprinkled with water spoiling his outfit entirely. My participants explained that, looking at what they might have done the best way to resolve the issue is to apologize wholeheartedly to avoid any trouble. Therefore, the driver needs apologize: **Mepawokyew paa** 'I'm sorry, **'kose'**, sorry, **enyɛ boapayɛ**, is not intentional, **yei deɛ gye samina sika**, take this for soap. My participants contend that though the pedestrian will be annoyed for what has happened, however looking at the posture of the driver how he has accepted his fault, they were of the opinion that the pedestrian will let it go.

Situation 9: A student who sacked from school for poor academic performance and the parents finds out.

In this situation the students that I had interaction with argues that, this situation will be very embarrassing situation since students are obliged to learn hard, however if they fail to learn to the extent of expelling them from school all because of poor grades or academic performance. To them they see it as disappointment, disgrace, majority of the students used in the study said they have no option than apologize for what has happened. They contend that some of the strategies they will use include the following: **'momfa nkyɛ me'** forgive me, **ebinsi bio**, It will not happen again. However few of my participants tried to justify their failure. They explained that, some courses studied at school are very difficult and in Ghana most parents want their wards to read such course because of their mind set that more opportunities exist in those courses, sadly, their wards lack that intellectual ability to cope with the demands of such courses. Some will justify by saying: **'sɛ ɛyɛ den dodo'**, it is too difficult for me, **enyɛ mo ara na mohyɛ me ma me yɛɛ'**, it you who forced me to pursue that course. Judging from the examples above, it is obvious that, instead of them to feel sorry for what has happened they are rather justifying their failure and pushing the blame on others (parents).

Situation 10: When your pastor sees you with alcohol coming out from drinking spot.

In Ghana, Christians speak against alcohol taking. So your pastor seeing you coming out of drinking bar is considered very sinful. Most of them said they will feel very ashamed. Some of them said they will tell the pastor that: ‘**mepa wo kyew**’ ‘sorry’, **eye bonsam**, it because of **satan**. Looking at the responses given above, it can be seen that some of them genuinely apology’s, however some of them attributed to Satan, the devil.

CONCLUSION

The purpose of this study was to examine the types of categories that Akan (Twi) speakers use to apologize in situations that require interaction among friends, parents etc. as well as how these categories combine to form apology strategies using DCT and the role play. The findings showed that speakers of Akan (Twi) explicitly render apologies. An apology is a way to accept responsibility for one’s mistakes, and thus reduce guilt and forgive oneself. It allows individuals to move on and grow; it can repair relationships that have been moribund for years. The results also show that some postponed or avoid apologizing and others blame other or deny responsibility (Friedman, 2006).

The analysis of the data has also shown that the respondents not only tried to save their own face in their apologies, but were also concerned with maintaining the friendship with the hearer. Sometimes even explicitly projecting it that their relationship with the people concerned was more important than the action that brought about the apology. Again, the findings indicate that Akan speakers apologize by showing non-occurrence or referring repair for the apology. Some of them plead for understanding to save face while others justify what they have done. The findings have shown that the most often used category, either as a standalone one or in combination with other categories. The conclusion is that Akan (Twi) speakers prefer explicit expressions of apology. Also, the categories “providing a justification,” “offer of repair,” and “blaming someone else or denying responsibility” had a higher frequency than the other categories. The preference for such categories suggests the fact that saving face is very important for the Akan (Twi) speakers in the survey. Also, the preference for combinations with categories that imply minimizing or denying responsibility rather than with categories that acknowledge responsibility is consistent with findings on Deutschmann, 2003 cited Demeter, 2006. In so far

as the combination of basic categories is concerned, the findings show that an overwhelming majority of the apologies were combinations rather than standalone categories.

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