A Pragmatic Study on Managing Rapport in Responding to Reprimands in Jordanian Arabic

Nisreen Al-Khawaldeh[1], Haneen Abuziad, Bassil Mashaqba and Anas Al Huneety
The Hashemite University, Jordan

Abstract: This study aimed to investigate both the strategies Jordanians use to respond to reprimands and the impact of gender on them. Data were collected from 95 Jordanian university students at the Hashemite University using IDCTs, including Emotion Liker-Scales. Both qualitative and quantitative analyses were conducted utilizing Spencer-Oatey's (2008) rapport management approach. Twelve strategies were used for responding to reprimands: illocutionary force indicating device, admission of responsibility, intermediate responsibility, denying responsibility, other responsibility-related examples, managing the problem, expressing reprimands, irony, and sarcasm, swearing, opting out, working out compromises and using violence. The results showed gender differences in the type and frequency of responding to reprimand strategies, reflecting good observance of the socio-contextual variables. The findings of the study revealed that Jordanian native speakers of Arabic took into account a rapport-enhancing perspective, weighing the costs and benefits, and rapport-threatening perspectives, including asserting autonomy and infringing upon principles of association and involvement. The study concludes with some pedagogical implications and recommendations for further promising research.
Keywords: Gender, Jordanian Arabic, rapport management approach, responses to reprimands, socio-contextual variables.

Pragmatics is dedicated to investigating language usage in social communication, encompassing speakers' intentions when producing and interpreting utterances in specific contexts. Communicative acts are essential components of our pragmatic knowledge and daily linguistic behavior since they enable people to vent their intentions and get the addressees to act accordingly. Thus, they encompass particular intentions, executing certain activities and their effect on the addressees (Crystal, 1992). This means that they are not only linguistic semantic formulae, but they are rich in social meanings. Therefore, interlocutors cannot neglect sociocultural norms when producing interpreting, and responding to communicative acts (Eisenstein & Bodman, 1986).

People use a variety of speech acts across different cultures to convey their feelings, communicate their ideas and deliver their intended messages. Reprimanding and responding to reprimands are considered among the most complicated speech acts as they correlate with other crucially sensitive acts such as rebuke, reproach, and insult (Abdulraheem & Hassoon, 2021; Mirza o'g'li, 2022). Reprimanding is regularly exchanged in our daily life communication but is perceived to be harsh criticisms purposefully directed to the addressee. Accordingly, it is largely regarded as an impolite and interfering act on the part of the addressee (Tuan & Hsu, 2009). Likewise, responses to reprimands are dealt with as feedback on the received reprimand

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[1] Corresponding Author: An Associate Professor at Department of English Language and Literature, Faculty of Arts, The Hashemite University, Jordan, P.O. Box. 330127, Zarqa 13133. E-Mail: nal-khawaldeh@hu.edu.jo

performance. Both acts are viewed as the depreciation of the positive face of the addressee, implying a malperformance or an unjustified behavior (Brown & Levinson, 1987).

While responding to reprimands is a sensitive, crucial and complicated communicative act that frequently occurs in our everyday interactions, it remains an insufficiently explored subject within the Arabic context in general and the Jordanian culture in particular. It is difficult for native and non-native speakers due to their intricate nature and their overlap with other comparable complex communicative acts. It may result in misunderstanding and miscommunication between interlocutors if it is not expressed appropriately. Thus, it could also greatly affect the social bonds in the Jordanian society.

Though gender is recognized as a crucial factor with a substantial influence on producing and interpreting communicative behaviors (Mulac et al., 2001), it remains a subject of ongoing debate. Some argue that the disparities between males and females mirror the cultural impact of power differentials, whereas others argue that they do not (Mills, 2003). Exploring this sensitive and significant communicative act in Jordan is much needed because there is no study on the impact of gender on responses to reprimands in the Jordanian culture. Besides, Jordan is characterized as a conservative tribal community that imposes specific constraints on social interactions due to some particular sociocultural and religious norms (Abdalhadi, 2023; Al-Khawaldeh & Abu Rahmeh, 2022; Al-Khawaldeh et al., 2023; Mashaqba, 2015).

Moreover, numerous research investigations have previously highlighted cultural distinctiveness in the perception, manifestation, and realization of communicative acts (Banikalef, 2015; Carbaugh, 2013; Kasper & Omori, 2010). Such cultural distinctiveness has been examined in many studies conducted on the production and perception of reprimands across languages and cultures (e.g., Al-Zubaidi, 2018; Roger, 2002). However, few studies have been conducted to investigate responses to reprimanding expressions (e.g., Allami & Samimi, 2014; Al-Shemmerya, 2020; Samimi & Khoramrooz, 2017). To the best of the researcher's knowledge, no study has been conducted on the expression of such a crucial communicative act in Jordanian Arabic. Thus, this study endeavors to bridge these research gaps by addressing the following research questions:

1. What strategies do Jordanians employ to respond to reprimands?
2. Is there a disparity in how males and females in Jordanian Arabic respond to reprimands?

The significance of this study stems from the inaugural effort to shed light on the linguistic responses employed by Jordanians when confronted with reprimands and the associated social norms. Whether individuals engage in conversations using their native language or a foreign one, they typically adhere to culture-specific conventions that can influence the creation and understanding of communicative acts. A lack of awareness of these particular cultural attributes may result in incorrect execution and interpretation of the communication process. Avoiding miscommunication would help interlocutors establish and maintain social bonds between the interlocutors.

Literature Review

The theoretical framework employed to analyze the responses of Jordanians to reprimands, considering their behavioural expectations, face sensitiveness, and interactional preferences, is based on Spencer-Oatey's (2005, 2008) rapport management approach. These three conditions are related to what individuals base their social appropriateness and judgments on (Spencer Oatey, 2005). This approach allows for a richer analysis of the dynamic factors

that influence social rapport. It does not focus on how utterances reflect people's respect of positive and negative faces, rather it concentrates on reflecting the more dynamic factors affecting individuals' abilities to effectively manage rapport in context-specific situations. It sheds light on how the context of the interaction shapes subjective judgments regarding the social appropriateness of verbal and non-verbal behaviors. This subjective judgment, influenced by individuals' belief systems, is undoubtedly shaped by the dominant culture and/or subcultures that identify with and that filter their language use. The set of principles that govern people's behavioral expectations varies naturally from situation to situation and from a (sub) culture to a (sub) culture.

Few studies were conducted to explore the strategies used for responding to reprimands, and the socio-contextual and cultural variables that might considerably influence these strategies. The most influential and foregrounding work on the speech act of reprimand and responding to a reprimand was carried out by Garcia (1996). In her first study, she investigates the expression of reprimand by Peruvian Spanish speakers using role-play exchanges in boss-employee relationship situations. The findings revealed that participants tended to prioritize solidarity-based politeness strategies when issuing reprimands, but shifted towards deference-based politeness strategies when responding to reprimands.

In a cross-cultural comparative study conducted by Garcia (2004a), she explored the usage of politeness strategies of reprimanding besides responding to reprimands by both Peruvian and Venezuelan Spanish speakers. The study revealed that taking into account the social power variable, participants tended to utilize direct strategies that posed a threat to their negative face. The Venezuelans seemed more unrestrained in expressing and responding to reprimands.

In another study conducted by Garcia (2004b), the dynamics of exchanging reprimands and responding to reprimands on asymmetrical relationships among Argentinean Spanish speakers were investigated. The results revealed that female speakers tended to use negative politeness strategies as they were inclined to employ more mitigators to gain the addressee's consent contrary to their male counterparts who tended to oblige their interlocutors. When issuing reprimands, participants exhibited a preference for employing strategies that threatened the addressee's face rather than their own in reprimanding. However, when responding to reprimands, they were more likely to threaten their own positive and negative face to a greater extent than their interlocutors. Social factors, including social distance and power, were found influential in expressing and responding to reprimands.

In Allami and Samimi (2014), the objective was to examine how proficiency levels influence responding to reprimands. Data were collected from intermediate and advanced EFL learners using interactive discourse completion tasks (IDCTs). The analysis shows that intermediate learners were not respectful; they preferred not to be controlled by others and they had intentions to change the scenario of the problem by being empathetic. However, advanced EFL learners frequently had respect for the cost-benefit considerations.

Samimi and Khoramrooz (2017) investigated the reprimanding responses among native Persian speakers and EFL Learners. The study pointed out that native Persian speakers tended to adopt a rapport-threatening perspective by emphasizing autonomy and disregarding principles of association and involvement. They also demonstrated a rapport-enhancing perspective by considering cost-benefit considerations. On the contrary, EFL learners prioritize autonomy and violate deference and association principles. Besides, they manifested greater deference towards the identity face of addressees compared to their native Persian peers.

Al-Shemmerya et al. (2020) investigated the way reprimands are expressed by Iraqi EFL undergraduates through certain conceptual underpinnings. Data were collected from 50 Iraqi EFL undergraduate students. The results showed that most Iraqi EFL learners faced severe

difficulties in expressing reprimands and tended greatly to use other correlated communicative acts.

The literature review indicates that responding to reprimands is often perceived as a sensitive, impolite, and intrusive act on the recipient, resembling the speech act of reproaching (Susanti, 2020). It is expressed using various forms of strategies. The analysis of the findings in the context of the existing literature shows that the relation between responding to reprimands, politeness, and rapport management could be clarified in terms of the interaction between several variables, including the sociocultural values and people's consideration of them.

Overall, the review highlights the importance of investigating cultural distinctiveness manifested in expressing and responding to reprimands, as this could lead to cross-cultural miscommunications. Even though such cultural distinctiveness has been examined in the expression of reprimands across many languages and cultures (e.g., Al-Zubaidi, 2018), few studies have been conducted to examine its adjacency pair, responding to reprimands (e.g., Allami & Samimi, 2014; Al-Shemmerya, 2020; Samimi & Khoramrooz, 2017). Thus, this study endeavors to bridge these gaps in research by shedding light on the strategies employed in responding to reprimands in Jordanian Arabic and how gender influences these expressions.

Methodology

Sample of the Study

Data were collected from Arabic-Arabic Jordanian individuals, encompassing both males and females. The sample comprised 95 participants, with 43 males and 52 females, and was selected through a random sampling method. The participants were undergraduate B.A. students ranging from 19-21 years old at the Hashemite University.

Research Instruments

A new IDCT was devised to collect the data of the research from the participants (Appendix A). It consists of four situations in four different domains followed by a set of questions concerning the extent to which the reprimanding person was angry and felt responsible, the expression of reprimand was fair, the degree of selfishness of this person, and the reasons underlying the selection of certain strategies rather than others in specific situations. Allami and Samimi's (2014) coding scheme was used to analyze and code the data in their rubric since the results of the pilot study fit perfectly in this model.

Data Analysis

Data were analyzed qualitatively and quantitatively. In line with the rubric developed by Allami and Samimi (2014), written questionnaires were examined and categorized using their rubric, which included IFID (illocutionary force indicating device) admission of responsibility, intermediate responsibility, rejection of responsibility, managing the problem examples, and other responsibility-related examples. Six more strategies were added to Allami and Samimi's coding scheme to cover the whole data collected. The six additional strategies were incorporated into the coding scheme to encompass the entirety of the collected data. These newly added strategies included expressing reprimands, irony and sarcasm, swearing, opting out, working out compromises, and using violence.
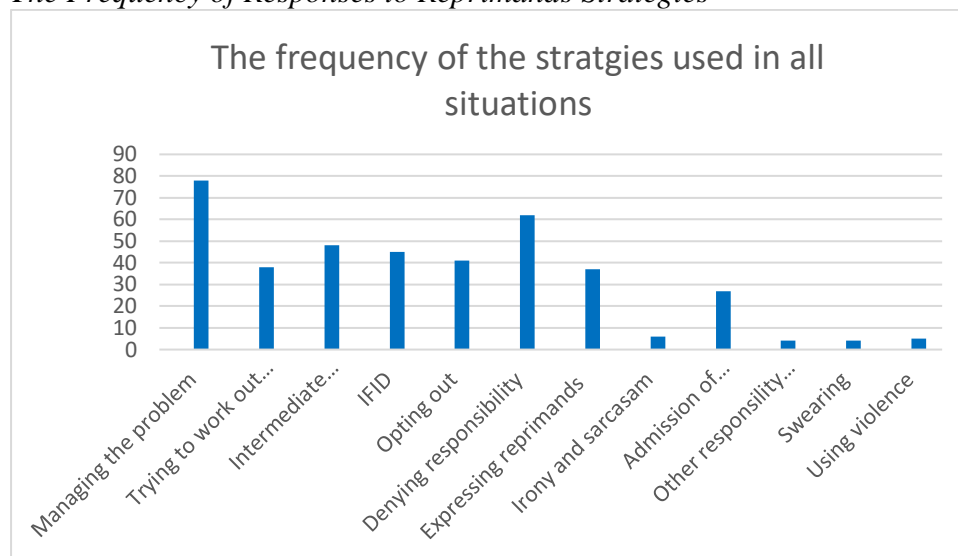
Results

What Are the Strategies That Jordanians Use to Respond to Reprimands?

The analysis of the data revealed that Jordanians used various strategies when responding to reprimands. Figure 1 shows the strategies used as responses to reprimands, along with the frequency of their usage.

Figure 1
The Frequency of Responses to Reprimands Strategies

As shown in Figure 1, the most frequently used strategy for responding to reprimands among Jordanians is the strategy of managing the problem with a frequency of 78, followed by the strategy of denying responsibility with a frequency of 62, intermediate responsibility strategy with a frequency of 48, IFID strategy with a frequency of 45, opting out strategy with a frequency of 41, trying work out solutions with a frequency of 38, expressing reprimands with a frequency of 37, admission of responsibility with a frequency of 27. It is also evident that the least used strategies are irony and sarcasm, with a frequency of 6, followed by using violence strategy, with a frequency of 5, as well as expressing other related responsibilities strategy and swearing, with a frequency of 4. Table 1 demonstrates examples of the linguistic expressions used for responding to reprimands.

Table 1
*Examples of the Responses to Reprimanding Expressions*

Strategies	Examples	Translation	The contexts of the examples
IFID	"اسف يا ابوي"	-I am sorry my dad	-(Home) father–Son/Daughter
	"أنا كثير كثير متأسف"	-I am very sorry	-(University) Professor – Students
Admission of responsibility	"بعرف تصرفاتي كانت طفولية و اخواني ما إلهم دخل"	, I know that I have a childish behavior and	-(Home) father–Son/Daughter

		my brothers are innocent.	-(Work) Boss-employee
Intermediate responsibility	بعرـف، أنا كنت '' مضطر ع التأخير و رح أتحمل ''المسؤولية	-I know, I was compelled to come late and I will take the responsibility	-(Home) father–Son/Daughter
	-'' صح كلامك بس إخواتي هما اللي بزعجوني و بساعد ''لما اكون فاضي	-You are right, but my sister's annoy me, and I help when I am free.	
			--(Work) Boss-employee
	-'' السبب انه وضع العائلة كان سيء و كنت مضطر لتأجيل ''بعض الأعمال	- The reason is that the family's condition was bad and I had to postpone some work	
Denying responsibility	'' ليش يعني أنا من- بين إخواني دايما ''الحق علي	-Why it is only me who is always to blame	-(Home) father–Son/Daughter
	'' مش ذنبي ''	- "it is not my fault"	-(Public places) you and a stranger
Other responsibility related examples	'' بتركه لحتى يهدا بعدين بشرح له ''الوضع	I leave him until he relax then I discuss the situation to him.	-(Work) Boss-employee
	'' بحكي معك بس ''ترجع للمكتب	I will talk to you when you go back to your office	-(University) Professor – Students
Managing the problem	'' اوعدك ما رح يصير شي يزعل ''	I promise you that I will not do anything that may disturb you.	-(University) Professor – Students
	'' بوعدك رح أدرس ''و أشارك أكثر	-I promise you that I will study and participate more	
Expressing reprimands	'' الشغل معكم متعب كثير ومهلك ''	Working with you is very tiring and exhausting	-(Work) Boss-employee

Irony and sarcasm	تربية اولاد " فاشلة	Unsuccessful raising up of children	-(Home) father–Son/Daughter
			(Work) Boss-employee
Swearing	الاحترام طافح "والله معك حق""	Respect is very much I swear you are right	-(Work) Boss-employee
	و الله يا دكتور " "بحاول قد ما بقدر والله ما انا فاهم "شي "	I swear Professor that I try my best I swear that I donot understand anything	-(University) Professor – Students
Opting out	أصمت و أخرج "	I remain silent then go out.	-(Public places) you and a stranger
	بضل ساكت"-	I will remain silent	-(University) Professor – Students
Work out solutions	خلي اخواني " يساعدوني بشتغل "أما لحالي ما بزبط	Let my sisters help me then I will help out, but doing it all alone is not a solution	-(Home) father–Son/Daughter
	دكتور إذا سهّلت الامتحان بجيب علامة أعلى	-If you make the exam easy them I will have a high grade professor	--(University) Professor – Students
Using violence	بتهاوش معه و " "اروح	I will fight him and leave	-(Public places) you and a stranger

Are There Differences Between Males and Females in Responding to Reprimands In Jordanian Arabic?

The analysis of the data concerning gender shows a variation in the frequency of responding to reprimand strategies across all situations, as demonstrated in Figure (2). It becomes apparent that females employed a wider range of strategies compared to males. Among females, the most frequently used strategies are managing the problem strategy with a frequency of 45, intermediate responsibility strategy with a frequency of 34, trying to work out a solution with a frequency of 25, denying responsibility strategy with a frequency of 24, IFID with a frequency of 21, admission of responsibility with a frequency of 19, and opting out with a frequency of 18. However, the least used strategies are expressing reprimands with a frequency of 9, swearing and expressing irony and sarcasm with a frequency of 3, and expressing other responsibility-related examples with a frequency of 1. It seems that females did not use the strategy of expressing violence.

Figure 2
Responding to Reprimands Strategies by Males and Females in All Situations
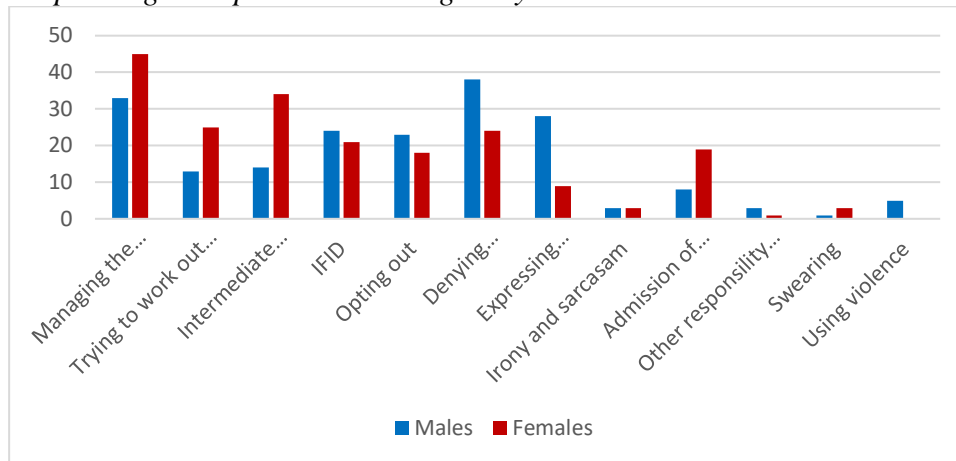
Males, on the other hand, employed more frequently the strategies of denying responsibility strategy with a frequency of approximately 38, managing the problem with a frequency of 33, expressing reprimands with a frequency of 28, IFID with a frequency of 24, opting out a frequency of 23, expressing intermediate responsibility strategy with a frequency of 14, and trying to work out solutions and compromises with a frequency of 13. Nonetheless, the least used strategies used by males for responding to reprimands are admitting responsibility with a frequency of 8, expressing other responsibility-related examples strategy and expressing irony and sarcasm strategy with a frequency of 3, and swearing strategy with a frequency of 1.

Discussion

The analysis of the results has revealed a significant finding concerning the crucial role responding to reprimand plays in social relationships and communication. It appears that the results align with the rapport management approach (Spencer-Oatey's, 2005, 2008), in which the participants used several strategies for responding to reprimands because they are aware of certain principles that govern behavioural expectations. These principles encompass factors like cost-benefit considerations, fairness-reciprocity, empathy and respect. The outcomes of the study have shed light on the perspective of Jordanian native speakers of Arabic, who carefully consider both a rapport-enhancing perspective, characterized by a mindful assessment of cost-benefit considerations, and a rapport-threatening perspective, manifested through the pursuit of autonomy occasional violations upon the principles related to association and involvement.

This analytical approach goes beyond Brown and Levinson's (1987) politeness model, which primarily centers on the concept of 'face'. This is because utterances cannot be inherently categorized as polite or rude, as such determinations involve subjective social judgment. Politeness, in this context, is understood as appropriateness, taking into account the cultural variations in how interpersonal rapport is managed. Thus, the findings align with Spencer-Oatey's (2005) perspective on rapport and rapport management, which offers a distinct departure from Brown and Levinson's (1987) model, particularly in their conceptualization of positive and negative faces. Rapport management is favoured over face management, emphasizing the need to strike a balance between self-concerns and considerations for others, rather than focusing solely on the preservation of one's own face.

The other significant finding that the analysis demonstrates is that using a combination of various strategies to respond to reprimands implies that the participants reflect good observance of certain socio-contextual variables, including the context of reprimands, the social status, distance, and gender of the interlocutors and the severity of the offense. The

consideration of these variables underlies the choice of a specific strategy rather than another in particular contexts. The power of the reprimanding person is one factor that has influenced Jordanians' usage of responding strategies to reprimands. According to Culpeper (1996), more powerful speakers have more right to behave impolitely. Therefore, the influence of contextual factors, such as the imbalance of power, is signified by the participants' use of different strategies across the four situations. This finding is in line with the outcome of Amer et al. (2020) that Jordanians are greatly influenced by the sociocultural norms of their society.

A key determinant of successful interaction lies in the understanding of suitable linguistic expressions and the most fitting strategies employed, considering the specific context and the accompanying social factors. This outcome aligns with Spencer-Oatey's (2008) assertion that various variables play a role in shaping a rapport-management strategy, such as rapport orientation, contextual variables, and pragmatic conventions. These variables exert a great influence on the relational concern, which in turn may lead to the selection of different rapport strategies across different domains.

The analyzed responses to reprimands include more than one speech act like reprimanding, apologizing, or requesting to attain the desired communicative purpose This finding lends support to Searle's (1976) claim that the function intended to be achieved in the speech can be realized through employing numerous verbs which vary in their semantic meanings. That is why speech acts should be defined similarly to the illocutionary acts of the verbs. The illocutionary force and the perlocutionary effect of a speech are based mainly on the expressions and words that speakers use in their talks.

Moreover, the findings have also shown how changes in society are reflected in linguistic behavior. It is known that linguistic construction and behavior are both influenced by the social structure and vice versa. The usage of direct and indirect speech acts in responding to reprimands differ in their use considering the time, place, and the person in an interaction. The use of indirect speech act is a method for a tactical withdrawal from being forceful in responding to a reprimand by either being much more respectful, as in "do whatever you want"," تمام اعمل اللي بدك ياه" or "اللي بتشوفه مناسب" " "what you see suitable." The distinction in the usage of direct and indirect speech acts often correlates with the formality characteristics of specific social contexts. The decision to employ direct or indirect speech acts is contingent upon the values and conventions prevalent within one's community and culture. This finding underscores the idea that, in contrast to directness, the utilization of indirect speech acts is the foundation for deeming Jordanians' behavior socially suitable, desirable, and anticipated within particular situations.

The findings have also accentuated the importance of using certain linguistic devices to soften/support the positive connotation of a message (e.g., hedges) or strengthen the negative connotation of a message (e.g., taboo words). These devices may be viewed as admitting and denying strategies. Admitting responsibility helps speakers manage the problem or decrease the number of ensuing issues that may occur. The disavowal of responsibility is expressed using various strategies such as direct denial of responsibility, expressing reprimands strategy, irony, and sarcasm strategy, and using violence strategy within the same situation of interaction. It is executed by telling the reprimanding person that he/she is wrong with his/her reprimand issues using very harsh words.

Another important finding is the utilization of a swearing strategy, which is employed in conjunction with both appropriate and inappropriate responses to reprimands. Individuals resort to swearing as a means to either convince the addressee of the speaker's sincerity (telling the truth), pledge to perform a positive or negative action or underscore the use of taboo words. Within Arabic cultures, swearing is often likened to oath-making, wherein individuals make solemn commitments to specific actions. These oaths are issued through the invocation of sacred or honorable elements to imbue the speaker's words with these attributes. The manner

in which an oath is expressed, whether directly or indirectly, hinges on the interplay between the form and the intended function of a given linguistic structure.

The use of swear words can be influenced by both rapport-enhancing or rapport-threatening factors. Using swear words for rapport enhancement is generally viewed positively by other interlocutors, as it conveys positive connotations, fosters solidarity, and confirms camaraderie. This strengthens the relationship between these interlocutors and reduces the likelihood of misunderstandings. However, it is also apparent that swearing can also be employed in a sense primarily characterized as impolite and offensive. Uttering swear words in public towards others is sometimes perceived as impolite, offensive, profane, or obscene, though the interpretation of this act is context-dependent. In other words, the communicative act of swearing reflects internal intentions and serves various functions such as committing the speaker to something in the future, assuring the listener of the truth of what the speaker says as a way of defending himself/herself, or expressing anger in some situations. This observation can be ascribed to the significant influence of Islam on Jordanians, given that it is the predominant religion in the region. Jordanians integrate a divine sensibility into their everyday speech, recognizing Allah's profound impact on all aspects of their lives (Morrow, 2006). Consequently, they tend to refrain from using harsh language, as directed by religious principles. This finding aligns with Abdel-Jawed's (2010) and Ahmed's (2020) perspective on swearing as a linguistic device used to emphasize, support, and validate statements or actions in order to persuade the addressees. Besides, it is consistent with Ahmed's (2020) claim that despite its universality, swearing varies in form, meaning, and intentions across different cultures and contexts. It is also in line with Almutlaq's (2013) claim that swearing is a religious commitment and one of the most important factors that affect the communication process.

The opting-out strategy cannot be categorized to be an admitting or a denying strategy because the reprimanded person may not always opt out from the denial; however, he may also opt-out because of his admission to the responsibility. It was noticed that Jordanians may use one strategy; such as opting out or swearing to either admit the responsibility of the reprimand or deny it. Following Spencer-Oatey's (2005) approach, Jordanians' use of this method shows that they are aware of people's behavioral expectations and the two principles that govern them: (a) the association principle and (b) the equity principle. Also, using this method of response shows that Jordanian behavior may be socially desirable and expected in certain situations.

The notable finding regarding gender differences shows that females tend to use a greater variety of strategies compared to their male counterparts. This observation could be attributed to the tendency of females to convey greater politeness in their communication. Notably, among all the strategies used by the Jordanians across all the situations, 'managing the problem' emerged as the most frequently used strategy, and this was more produced among females than males. This strategy, which is one of the most effective ways to respond to reprimands, aligns with the concept of the 'claiming involvement component' within behavioral expectations, as proposed by Spencer-Oatey (2005). Participants utilized this strategy to demonstrate respect for cost-benefit considerations and bestow merit upon the individual using reprimand. The use of this strategy is also supported by other strategies, such as intermediate responsibility and IFID. This tendency could be attributed to the Jordanian cultural belief in the superior's prerogative to offer criticisms for perceived transgressions, promoting individuals to address the issue and apologize for any perceived misbehaviors. This implies that politeness is an inherent characteristic of Jordanians' personalities, as they adhere to the principles of respect and involvement, specifically rooted in the association principle and the broader social rights and obligations outlined by Spencer-Oaty (2004). As a result, it can be inferred that Jordanians strive to exhibit rapport-enhancing behavior, the violation of which may lead to resentment and be perceived as an impolite act.

The strategy of denying responsibility and expressing reprimands can be seen as asserting autonomy over behavioral expectations (see also Spencer-Oatey, 2005). In certain cases, instead of acknowledging the reprimand directed towards them, some respondents choose to disavow any responsibility. This suggests that they are not adopting rapport-enhancing perspective but rather interrupting the flow of communication by exhibiting a rapport-threatening behavior. To elucidate the use of the denying responsibility strategy and claiming autonomy, we can consider the association principle of social rights, and obligations (Spencer-Oatey, 2005). Reprimands are typically issued when someone fails to fulfill certain obligations properly. Consequently, typically issued when someone fails to fulfill certain obligations correctly. Thus, denying the reprimand and refusing responsibility for any wrongdoing can be perceived as a violation of the association principle of social rights and obligations, potentially leading to resentment. This is because it signifies a failure to demonstrate respect and engagement with the addressees.

Emotion Likert-Scales were used to measure the degree of the reprimanded people's anger, the extent to which they feel responsible for the occurrence of the problem, the fairness of the reprimanding person, the degree of the reprimanding person's selfishness in issuing the reprimand and the reasons underlying selecting certain strategies rather than others in particular situations. The degree of anger of all participants was rated "very angry" as the highest scale when the reprimanded person rejected the reprimand, denied his responsibility, or responded with another reprimand. Also, the degree of responsibility was high when Jordanians admitted the responsibility of the reprimand and tried to apologize, as well as work out solutions to solve the problem. For the fairness degree, it was at its highest rate when the reprimanded person accepted the reprimand and admitted his/her responsibility. In addition, the selfishness degree of the reprimanding person was rated to be high when the participants rejected the reprimand and denied their responsibility. Consequently, the results showed no difference in the findings of Emotion Likert-scales between male and female participants; their responses had the same rates. However, the difference is observed in the variation of the type and frequency of the strategies used by female and male participants for responding to reprimands. This could be attributed to the interplay between the variables of gender and the contextual variables and their influence on the responses to reprimands as revealed by the participants. They accentuated that the consideration of these variables underlies the choice of a certain strategy rather than another.

The outcomes of the present study align to some extent with various perspectives presented in the literature on the communication of reprimands and responses to them. However, our data do not strongly support the widely held notion that responding to reprimands is intrinsically a face-threatening act (Brown & Levinson, 1987). Responding to reprimands can be viewed as a sign of politeness and formality if expressed via strategies such as trying to work out solutions or compromises, admission of responsibility, and managing the problem as they help speakers establish and maintain good social relations. This observation is consistent with the viewpoints put forth by Spencer-Oatey (2005) and Arundale (2006) regarding the interactive and relational functions of communicative acts. The perspective of the aforementioned researchers suggests that Brown and Levinson's (1987) politeness strategies should not be considered outdated but rather as integral components of relational communicative acts.

Conclusion

The study investigated the strategies used for responding to reprimands by Jordanian speakers of Arabic as well as gender differences in performing this act using IDCT. The analysis revealed 12 strategies used by the participants when responding to reprimands. These strategies encompassed a range of actions, including IFID, admitting responsibility, expressing

intermediate responsibility, denying responsibility, other responsibility-related examples, expressing reprimands, managing the problem, using irony and sarcasm, swearing, opting out, working out compromises, and using violence. The results also showed that females tended to use more positive strategies for responding to reprimands, such as managing problems, expressing intermediate responsibility, and trying to work out solutions. However, there were strategies used by males more than females, such as denying the responsibility and expressing reprimands. The variation in the frequency and type of strategy used across situations reflects good observance of the socio-contextual variables, including the context, the social status and familiarity, gender, and the severity of the offense. The findings of the study reveal that Jordanian native speakers of Arabic consider a rapport-enhancing perspective through observing cost-benefit considerations more than a rapport-threatening perspective, which is attained through demanding autonomy and infringing association and involvement principles. This study is anticipated to make a valuable contribution to the field of pragmatics and discourse analysis, with a particular focus on communicative acts within the Jordanian Arabic-speaking community.

The study concludes with some implications for incorporating pragmatics in language teaching and more recommendations for further research avenues. The findings could benefit language teachers and learners through enriching language curricula with diverse communicative acts and deep cultural consciousness of politeness norms, enhancing instructional plans, and teaching and learning materials that would help to enhance learners' pragmatic competence. The findings of the study would be of great significance for linguists, sociolinguists, and pragmatists. The study would be a fundamental reference point for researchers interested in conducting comparative cross-cultural studies in the future. It is also highly recommended that a comparable study be conducted to investigate adjacency pairs of reprimanding and responding to reprimands so as to examine the differences in responses in light of the already expressed reprimands. The newly developed coding scheme may also serve as a foundational framework for creating a straightforward and comprehensive coding system for future studies investigating this communicative act in similar cultural contexts. Lastly, it is worth noting that the study's methodology is replicable with a substantial sample size and could be further supported through the incorporation of alternative research instruments such as role-plays, interviews, and naturally occurring data.

Acknowledgments

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Notes on Contributors

Nisreen Al-Khawaldeh completed her PhD in Linguistics at the University of Bedfordshire (United Kingdom) in 2014. She is currently an Associate professor at the Department of English Language and Literature at the Hashemite University. She has wide-ranging teaching and assessment experience in different universities in Jordan. Her research interests lie in General Linguistics, TEFL, Pragmatics, Sociolinguistics, Translation and Discourse Analysis. She participated in different related conferences and has many publications in these fields.

Haneen Abuziad completed her MA in linguistics at the Hashemite University (Jordan) in 2022. She works as a part-time teacher in a public school in Jordan. She is interested in Sociolinguistics, Discourse Analysis and Translation.

Bassil Mashaqba currently holds the position of associate professor in the field of linguistics. His research primarily centers on general linguistic theory, with a special emphasis on theoretical phonological and morphological aspects of language variations. Additionally, he has recently delved into the analysis of child speech and discourse analysis. Over the period spanning from 2015 to 2023, he has authored numerous articles that fall within these research interests.

Anas Al huneety Anas al Huneety is an associate professor in Linguistics at the Department of English Language and Literature at Hashemite University in Jordan. He obtained his PhD from the University of Salford in Manchester, UK. His primary areas of expertise and interest include phonetics, phonology, and language acquisition.

ORCID

Nisreen Al-Khawaldeh, https://orcid.org/0000-0002-1562-7071
Haneen Abuziad, https://orcid.org/0009-0008-9399-9664
Bassil Mashaqba, https://orcid.org/0000-0003-0835-0075
Anas Al Huneety, https://orcid.org/0000-0002-1123-6102

Appendix A: DCT situations in English

Gender:
Age:
Major of study:

Instructions:
Here are four situations. Following each situation, you will be prompted to fill in the blank with your response under the heading "You reply by saying". Please, imagine that you are responding to these situations and consider how you would react to them in real life. Respond naturally, and try to capture your response as if you were genuinely speaking in the given situation. Please be aware that the information collected will be utilized solely for research purposes.

Thank you for participating in advance.

*Please fill in the blanks in the following items by taking the example into consideration. Then circle the degree of responsibility for each situation:

(Home) father–Son/Daughter

You have been reprimanded by your father for teasing your siblings and not helping in your house chores. Your father says: come here boy, you always cause problems, **you come home very late**, you always hurt your brothers and you do not even help in cleaning the house. If you do not want to change your behavior, I have to take serious actions with you.

*You reply by saying ……………………
1) In situation 1, how angry do you think you are?
1. Not angry   2.   3.   4.   5. So much angry
2) How far do you feel responsible for the problem occurring?
1. Not at all responsible   2. 3. 4.   5. Very much responsible
3. How far do you feel the reprimand made is fair?
1. Not at all fair   2.   3.   4.   5. Very much fair
4. How much do you think the man reprimanding you is conceited (selfish)?
1. Not at all conceited   2.   3.   4.   5. Very much conceited

(Work) Boss-employee

You are an employee in a company. Your boss is angry of your misconduct at work. He is reprimanding by saying: no excuses are allowed here, you have gone too far in arriving late at work, not treating your work colleague nicely and not submitting the required reports on time.

*You reply by saying ……………………

1) In situation 1, how angry do you think you are ?
1. Not angry   2.   3.   4.   5. So much angry
2) How far do you feel responsible for the problem occurring?
1. Not at all responsible   2. 3. 4.   5. Very much responsible
3. How far do you feel the reprimand made is fair?
1. Not at all fair   2.   3.   4.   5. Very much fair
4. How much do you think the man reprimanding you is conceited (selfish)?

1. Not at all conceited   2.   3.   4.   5. very much conceited

(University) Professor –Students

You are a student at a university. Your professor is reprimanding you for coming late for lectures, not participating as other students and for receiving low marks in your exam. He/she says: "Watch out! you are always late and disturb the course of the lecture, you do not even make effort to engage on the discussion and on the top of that you receive low marks in the exam".

*You reply by saying ……………………

1) In situation 1, how angry do you think you are?
1. Not angry   2.   3.   4.   5. So much angry
2) How far do you feel responsible for the problem occurring?
1. Not at all responsible   2. 3. 4.   5. Very much responsible
3. How far do you feel the reprimand made is fair?
1. Not at all fair   2.   3.   4.   5. Very much fair
4. How much do you think the man reprimanding you is conceited (selfish)?
1. Not at all conceited   2.   3.   4.   5. Very much conceited

(Public places) you and a stranger

You are at an institution applying for formal documents. A stranger is reprimanding you for trying to take his /her turn and for talking loudly on the phone. He/she is saying: "Behave yourself! you are causing discomfort for people around. Respect your turn; otherwise, I will call the security guard to deal with you".

*You reply by saying ……………………

1) In situation 1, how angry do you think you are?
1. Not angry   2.   3.   4.   5. So much angry
2) How far do you feel responsible for the problem occurring?
1. Not at all responsible   2. 3. 4.   5. Very much responsible
3) How far do you feel the reprimand made is fair?
1. Not at all fair   2.   3.   4.   5. Very much fair
4) How much do you think the man reprimanding you is conceited (selfish)?
1. Not at all conceited   2.   3.   4.   5. Very much conceited