MALTEPE UNIVERSITY

INSTITUTE OF SOCIAL SCIENCES

DEPARTMENT OF FOREIGN LANGUAGE EDUCATION

ENGLISH LANGUAGE TEACHING

THE PERCEPTION OF NATIVE AND NON-NATIVE SPEAKERS OF ENGLISH ON THE PERFORMANCE OF APOLOGIES AND REFUSALS BY TURKISH, KOREAN AND THAI LEARNERS OF ENGLISH

MASTER OF ARTS THESIS

ÇİĞDEM TÜRKMEN

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Supervisor

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T.C. MaltepeÜniversitesi
Sosyal Bilimler Enstitüsü Müdürlüğü'ne

25.05.2010 tarihinde tezinin savunmasını yapan Çiğdem TÜRKMEN'e ait "The Perception of Native and Non-Native Speakers of English on the Performance of Apologies and Refusals by Turkish, Korean and Thai Learners of English" başlıklı çalışma, jürimiz tarafından Sosyal Bilimler Enstitüsü Yabancı Diller Eğitimi Anabilim Dalı İngiliz Dili Eğitimi Tezli Yüksek Lisans Programında Yüksek Lisans tezi olarak kabul edilmiştir.

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ABSTRACT

Since there is a strong belief that learners write from their cultural point of view while they are writing in another language, the main aim of this study is to examine the apology and refusal strategies of learners and to reveal how these strategies are perceived by Native Speakers of English. The data of this study was collected from 15 Turkish, 15 Korean and 14 Thai learners of English through written Discourse Completion Tests that are composed of four situations that the use of *apology* and *refusal* strategies. After collecting the data the apology strategies were identified and compared based on the checklist that is formed according to Blum-Kulka et al.'s (1989) CCSARP Coding Manual while the *refusal* productions were placed on another checklist that was based on the refusal strategies classification first developed by Beebe et al.(1990) then later adapted by Fe'lix-Brasdefer (2006). In order to compare the *apology* and *refusal* productions of the Turkish, Korean and Thai participants in terms of appropriateness, the speech act productions of the participants were evaluated by one British Native Speaker and one American Native Speaker based on their perception and expectation. The results indicated that all participants responded in similar ways. But since some of the productions of the participants have culture specific components, these utterances were found inappropriate and criticized by the Native Speaker raters.

Key words: native speakers, apologies, refusals, speech acts

TEZ ÖZETİ

Öğrenicilerin başka bir dilde yazarken kendi kültürel bakış açılarıyla yazdıklarına dair kuvvetli bir inanış olduğundan, bu çalışmanın asıl amacı özür ve red stratejilerini tanımlamak ve bu stratejilerin İngilizce anadil konuşurları tarafından nasıl algılandıklarını incelemektir. Bu çalışmada kullanılan veriler 15 Türk, 15 Koreli ve 14 Taylandlı öğreniciden özür ve ret stratejilerinin kullanımını gerektiren dört adet yazılı söylem tamamlama testi kullanılarak toplanmıştır. Veriler toplandıktan sonra öğrenicilerin özür stratejileri Blum-Kulka ve diğerlerine (1989) ait olan sözeylemlerin farklı kültürlerde yerine getiriliş biçimini incelemeye dönük projenin Tanımlama Kılavuzu temel alınarak oluşturulan bir kontrol listesine dayanarak tanımlanmış ve karşılaştırılmıştır. Red cümleleri ise ilk olarak Beebe ve diğerleri (1990) tarafından geliştirilen sonrasında Fe'lix-Brasdefer (2006) tarafından uyarlanan ret stratejileri sınıflandırmasına dayandırılarak başka bir kontrol listesine yerleştirilmiştir.

Türklerin, Korelilerin ve Taylandlıların özür ve red cümlelerini uygunluk açısından kıyaslamak için katılımcıların söz edimleri bir İngiliz ve bir Amerikalı anadil konuşurun algılarına ve beklentilerine göre değerlendirilmiştir. Sonuçlar tüm katılımcıların benzer stratejileri kullandıklarını göstermektedir. Lakin katılımcıların kimi cümlelerinde kültüre özgü öğelere rastlandığından, bu cümleler anadil konuşurları tarafından uygun bulunmamış ve eleştirilmiştir.

Anahtar kelimeler: anadil konuşurları, özürler, retler, söz edimleri

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ABBREVIATIONS

L1	First Language
L2	Second Language
CP	Grice's Cooperative Principle
DCTs	Discourse Completion Tasks
CCSARP	Cross-Cultural Speech Act Realization Patterns
IFID	Illocutionary Force Indicating Device
EFL	English as a Foreign Language
EIL	English as International Language
NS	Native Speaker
NNS	Non-Native Speaker
TNNS 1	Turkish Non-Native Speaker One
TNNS 2	Turkish Non-Native Speaker Two
BNS	British Native Speaker
ANS	American Native Speaker

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CHAPTER 1

INTRODUCTION

1.1 Introduction

Cultures are powerful human creations, affording their members a shared identity, a cohesive framework for selecting, constructing and interpreting perceptions, and for assigning value and meaning in a consistent fashion. The complex systems of thought and behaviour that people create and perpetuate in and for association are subtle and profound, so elementally forged as to be endowed by their bearers with the attributes of universal truth: things that fit into this cultural framework are given the labels "human nature", "instinct", "common sense", "logic". Things that don't fit are different and therefore either illogical, immoral, nonsensical, or the result of a native and inferior stage of development of "human nature" (Galloway, 1992 cited in Hadley, 2001, p. 348).

A sociocultural perspective on human action locates the essence of social life in communication. Through our use of linguistic symbols with others, we establish goals, negotiate the means to reach them, and reconceptualise those we have set (Hall, 2002, p. 8). In other words, people participate in various active contexts from which emerge requests, chat, negotiation, commiseration, gossip, deliberation, advice and so on. These routine activities help people to experience the world.

It may be appropriate to underline the importance of the tight relationship between the language being studied and the culture that holds the language itself.

Culture forms a different context for each person but the perception of reality exists strictly within the context of the culture that each person lives in. This reality created by people is not objective reality. Brown (1993) also states the "correct" perception is shaped by our own reality although it is subjective. Therefore, misunderstandings between members of different cultures are likely to occur. In this sense, it may be said that second language learning includes the acquisition of a second identity and acculturation is supposed to start in class. Second language learning in the native culture varies in the severity of acculturation experienced by the learner, depending upon the country, the cultural and sociopolitical status of the language, and the motivations or aspirations of the learner (Brown, 1993, p.182).

In 1986, Archer uses the term 'culture bump' to refer to the events where a person from one culture finds himself or herself in a totally different and uncomfortable situation when interacting with another person of a different culture. The challenging features of intercultural communication can be identified as cultural differences, unfamiliarity, and incompatibility between the interactants. This position of English in terms of international and intercultural communication brings many challenges to teachers and learners of English. It stands to reason that successful communication is not simply about acquiring a linguistic code; it is also about dealing with different cultural values reflected in language use. This lays out the philosophical base for a growing awareness that communicative competence should be conceived as intercultural communicative competence (Baxter, 1983 cited in Thi Mai Hoa, 2007, p. 37). Learners of English who want to actualize intercultural interactions effectively

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are supposed to have the set of abilities to be able to internalize and cope with the dynamics of cultural differences because of the tight relationship between foreign language learning and intercultural communication.

Baxter (1983) summarizes the descriptions of intercultural effectiveness by saying that an effective cross-cultural communicator needs not only to tolerate ambiguity well but also be able to adapt to "new social conventions and behaviour demands", and then understand his or her own cultural roots and the effect of other cultures on personal behaviour (Baxter, 1983 cited in Thi Mai Hoa, 2007, p. 38).

From Alptekin's (2002) point of view, foreign language learning can be seen as enculturation. Learners are not only expected to acquire accurate forms of the target language but also to learn how to use these forms in given social situations in the target language setting to convey appropriate, coherent and strategically-effective meanings for the native speaker. Thus, learning a foreign language becomes a kind of enculturation, where one acquires new cultural frames of reference and a new world view, reflecting those of the target language culture and its speakers. Proponents of this view perceive foreign language teachers as 'gatekeepers' who equip their learners with the four competencies of communication (grammatical, sociolinguistic, discourse and strategic competence) with a view towards enabling them to gain access to educational or economic opportunities within the target language setting (Alptekin, 2002, p.58).

The purpose of this chapter is to review the research pertaining to the studies on

apology and refusals that comprise a part of politeness.

1.2 Pragmatics

Pragmatics is defined as the study of the meaning of language utterances with respect to their contexts. It is referred to as the study of "invisible" meaning, or how the meaning is recognized when it is not actually said or written (Yule, 2006, p. 112). "In the formation of meaning there are many features since a great number of social rules which constrain the way we speak are followed, owing to certain pragmatic factors which influence our selection of sounds, vocabulary items, and other grammatical constructions" (Demirezen, 1991, p. 281). Bardovi-Harlig (1996) asserts that there is evidence from different sources that learners differ noticeably from identifiable native-speaker norms. Two reasons are presented for this claim: Firstly, cross-cultural pragmatics has shown that different mature first languages have different realization patterns. Secondly, there is the fact that learners are learners. They do not have the full range of linguistic devices at their disposal (Bardovi-Harlig, 1996, p. 23).

Turnbull and Saxton (1997) collected some ideas from different researchers on the following:

> People do things with words. This is the basic tenet of pragmatic approaches to language. Interestingly, in analyses of the things people do with words, the words themselves often get overlooked. The tendency to ignore the words with which acts are performed is due largely to the observation that different acts can be accomplished by the same combination of words (e.g., "Turn left at the next stop sign" may be a command or the giving of directions) and that the same act can be

accomplished by different combinations of words (e.g., in response to an invitation, "I've agreed to help John move then" and "I can't" both function as rejections). Put more generally, there appears to be no clear relationship between the meaning of the combination of words in a sentence and the act(s) performed by a speaker who utters that sentence (Austin, 1962; Grice, 1975; Leech, 1983; Levinson, 1983; Searle, 1969 cited in Turnbull and Saxton, 1997, p. 145-146).

In spite of the lack of correspondence between words and acts, words do make a difference (Slugoski and Turnbull, 1988; Turnbull, 1994 cited in Turnbull and Saxton, 1997: 146). Further, given that speakers have available and make use of different words to perform both the same and different acts, and given that behavior is not random, there must be a reason why a speaker would choose to perform an act one way rather than another. One such reason arises from the centrality of language in the social world (Turnbull and Saxton, 1997, p. 146).

Pragmatic failure is an area of cross-cultural miscommunication. It is quite different from grammatical errors. In cross-cultural communication, the appropriateness of a learner's utterances seems more critical than grammatical correctness. In this sense, teaching the target culture might be covered in curriculum. Teaching English should not ignore the fact that non-native speakers' comprehension and production of linguistic action are considerably influenced by their (first language) L1 pragmatic knowledge. In this sense, Alptekin (2002) tries to shape a new pedagogic model which should be developed. The model is supposed to include these five categories:

1. Successful bilinguals with intercultural insights and knowledge should serve as

pedagogic models in English as an International Language (EIL) rather than the monolingual native speaker.

2. Intercultural communicative competence should be developed among EIL learners by equipping them with linguistic and cultural behaviour which will enable them to communicate effectively with others and also by equipping them with an awareness of difference, and with strategies for coping with such difference (Hyde, 1998 cited in Alptekin, 2002, p. 60).

3. The EIL pedagogy should be one of global appropriacy and local appropriation, in that, it should prepare learners 'to be both global and local speakers of English and feel at home in both national and international cultures'(Kramsch and Sullivan, 1996 cited in Alptekin, 2002, p. 60).

4. Instructional materials and activities should involve local and international contexts that are familiar and relevant to language learners' lives.

5. Instructional materials and activities should have suitable discourse samples pertaining to native and nonnative speaker interactions, as well as nonnative and nonnative speaker interactions. Discourse displaying exclusive native speaker use should be kept to a minimum, as it is chiefly irrelevant for many learners in terms of potential use in authentic settings (Widdowson, 1998 cited in Alptekin, 2002, p. 60).

Apart from Alptekin's model, Grice's maxims (1975), which define the conditions for efficient spoken communication, can be adapted to the teaching of writing by providing both teachers and writers with a way of understanding successful and unsuccessful written correspondence in mono- and cross-cultural settings. These maxims are;

1. Quality   Speak the truth, be sincere

2. Quantity   Say neither more nor less than is necessary for the purpose at hand

3. Relation   Be relevant

4. Manner   Be clear, be perspicuous

Grice expressed that people do not *always* follow these maxims as they communicate, and he identified four ways in which discourse participants regularly break, or fail to fulfill, maxims in conversation: violating, opting out, clashing, and flouting (Lindblom, 2001, p.1603). Grice's Cooperative Principle (CP) sets a good example to demonstrate the problem of overlapping studies of discourse. In this case, the question "Is the Cooperative Principle primarily about sentence meaning, the act of uttering a sentence, or the intention of the speaker?" is raised by Lindblom (2001). The problem is in the word 'primarily'. Different scholars have put the CP to different, valid uses. To say the CP has a 'primary' use limits its capabilities (Lindblom, 2001, p.1604).

While his maxims were being designed, other philosophers focused on discourse, such as Austin (1962) and Searle (1969), who were trying to examine the relationship between direct and indirect speech acts, and the concept that you could 'do' things with words. However, Searle (1979) rejects some of the ideas of Grice for the reason that his language-semantic decoding is dependent on the interlocutor not the speaker. In the light of numerous studies Davies (2007)   describes Grice's maxims (1975) in the following:

> Language was seen to be as much of an action as opening a door or closing a window. These proponents of the 'use theory' had moved away from the truth value approach, as well as from the reliance on sense and reference as the source of meaning (as defended, e.g. by Frege and Russell). There was also a growing

interest in the meaning of utterances rather than just of sentences. It had been noted that at the discourse level, there is no one-to-one mapping between linguistic form and utterance meaning. A particular intended meaning (which could be produced via a direct speech act) can in fact be conveyed by any number of indirect speech acts. Grice is concerned with this distinction between saying and meaning, in the way in which speakers know how to generate these implicit meanings, and in the problem of how they can assume that their addressees will reliably understand their intended meaning. His aim is to discover the mechanism behind this process (Davies, 2007, p.2309).

To accommodate cultural differences, Clyne (1996) has relativized three of Grice's maxims, as follows:

Quality 'Make your contribution as informative as is required for the purposes of the discourse, within the bounds of the discourse parameters of the given culture.'

Quantity 'Do not say what you believe to be in opposition to your culture norms of truth, harmony, charity or respect.'

Manner 'Make your contribution the appropriate length required by the nature and purpose of the exchange and the discourse parameters of your culture.'

'Structure your discourse according to the requirements of your culture.'

'In your contribution, take into account anything you know or can predict about the interlocutor's communication expectations.'(Clyne, 1996 cited in White, 2001, p. 65). This culturally relative version allows for the kinds of problems which arise in intercultural communication when there are differences in writer-reader applications of the maxims, especially with regard to such concerns as informativity, length, truthfulness, harmony, and dignity-driven core values

(White, 2001, p. 66).

1.3 Interlanguage and Cross-Cultural Pragmatics

In L2 (Second Language) acquisition, research has centered on request realizations in the learner's interlanguage in comparison to native speaker performance, resulting in data collections of requests in natives as well as non-natives, e.g. Tannen (1981) (English and Greek); House- Kasper (1981) (English and German); House- Kasper (1987) (English, Danish and German); Blum-Kulka (1983) (Hebrew and English) (Trosborg, 1994, p. 55).

> Any focus upon culture teaching should rather emphasize pragmatic and linguistic universals, and psychological/social typologies, while limiting the focus to finding and interpreting differences. This would better provide for an indirect and covert introduction of culture, couched in constructs and models that more accurately represent our classroom and social interactions. By noting how his or her own psychology and language is reflected and revealed in the code of another, the learner becomes exposed to cultural attributes of a language positively and constructively, without opening that Pandora's Box of questionable, and possibly alienating, cultural assumptions (Guest, 2000, p. 160).

In order to explore behaviours and values some linguists have developed models for building cross-cultural understanding. Galloway (1984) proposed a four principled instruction model:

1. *Convention:* the goal of this type of instruction is to help students recognize

and understand how people in a given culture typically behave in common, everyday situations. There are two types of conventions; *context-determined* conventions that include extralingusitic behaviours that are characteristics in a given situation, and *function-determined* conventions, relating to sociolingusitics formulae or conventional utterances that are used to perform tasks in the context.

2. *Connotation:* the category of connotation deals with the many culturally significant meanings that are associated with words. As students examine their own networks of associations, they can begin to discover that the underlying meanings of words are determined by their cultural frame of reference.

3. *Conditioning:* A third category of cultural understanding has to do with the fact that people act in a manner consistent with their cultural frame of reference, and that all people respond in culturally conditioned ways to basic human needs.

4. *Comprehension:* this category of cultural understanding includes such skills as analysis, hypothesis formation, and tolerance of ambiguity. This is possible by paying attention to the source of one's information, examining one's stereotypes, avoiding overgeneralizations, and learning about ways to resolve conflicts through experience-based simulations (Hadley, 2001, p. 354).

1.4 Politeness Theory

'Face' refers to the identity claims of interactants. Acts of imposition and acts of approval and disapproval have implications for face. Facework is the carrying out of communicative acts that influence face. Facework may maintain, repair, enhance, or damage face. For most analytic purposes, it may be necessary only to consider whether a facework attempt has good or bad effects on face (Fe´lix-Brasdefer, 2006). Brown and Levinson (1987) proposed a universal model of linguistic politeness and claimed that politeness is realized linguistically by

means of various strategies across cultures. Central to this model of politeness is the concept of 'face', derived from Goffman (1967), which Brown and Levinson (1987, p. 61) define as ''the public self-image that every member [of a society] wants to claim for himself'', and the authors recognize that everyone has similar face. In their model, politeness is a rectifying behaviour that is made to compensate the destructive effect of face threatening acts. The authors distinguish two aspects of face that they claim to be universal: positive and negative. While positive face refers to the hearer's desire to be appreciated or approved of (e.g., by seeking agreement, solidarity, reciprocity), negative face ''represents the basic claim to territories, personal preserves, rights to non-distraction, i.e., freedom of action and freedom from imposition'' (Brown and Levinson, 1987, p. 61) (e.g., by being indirect, giving deference, being apologetic). According to Brown and Levinson, face is invested; it is something that can be lost, and it must be constantly attended to in interaction (Fe'lix-Brasdefer, 2006, p. 2160).

However, Craig, Tracy, and Spisak (1986) noted that the theory of Brown and Lewinson fails to distinguish between threats to a speaker's and hearer's face. Politeness theory also assumes a given speech act will threaten only positive or negative face (Wilson, Aleman, & Leatham, 1998). McLaughlin (1984) reasserts the importance of attending to both speaker and hearer face and positive and negative face concerns, often within the same message.

In an attempt to address the existing concerns about politeness theory, Wilson et al. (1998) modified Brown and Levinson's (1987) theory. Wilson et al. (1998) suggest that requesters identify potential face threats based on (a) constitutive rules for seeking compliance and (b) specific influence goals. For example, a

request inherently threatens a target's negative face, but degrees of threat and potential for other face threats differ depending on influence goals (Wilson et al., 1998). Wilson et al. (1998) suggest that favor requesters perceive threats to their partner's negative and their own positive face, and those enforcing obligations expect threats to partner's negative and positive face, while advice providers anticipated threats to their own and their partner's positive face. Other work found that the justifications requesters use differed depending on type of face threat and influence goal (Wilson & Kunkel, 2000).

1.5 Speech Act Theory

Speech acts were designed to see how learners try to save his/her 'face' in specific situations. A great number of communicative acts, or *speech acts*, in the forms of apologies, requests, complaints, and refusals employed by speakers to reach their communicative goals. Various researchs have been done on the speech acts. Olshtain and Blum-Kulka- requests (1985), Blum-Kulka and Olshtain- requests & apologies (1986) House and Kasper- requests (1987), Trosborg- requests (1987), Brown and Levinson- requests (1987), Tanaka- requests (1988), and Faerch and Kasper- requests (1989), Blum-Kulka and House- requests (1989), Blum-Kulka, House and Kasper- requests (1989), Barlund and Yoshioka- requests (1990), and Bergman and Kasper- requests(1993), and Kasper and Rose- requests & apologies (2001) studied more on apologies and requests. Unlike extensive research on apologies and requests, there have been a limited number of studies on complaints and refusals including Olshtain and Weinbach (1987), Beebe, Takahashi and Uliss-Weltz (1990), Kumagai (1993), Chen (1996), Murphy and Neu (1996), Sadler and

Eröz (2002).

Cross-cultural Speech Act Realization (CCSARP) Project

The Cross-Cultural Speech Act Realization Patterns (CCSARP) project that was developed in 1982 (see Blum-Kulka et al., 1989) was an attempt to analyze speech acts across a range of languages and cultures aiming at investigating the existence of any possible pragmatic universals and their characteristics. Concerning apologies, in the CCSARP project, little variation was found in the use of the five main apologies across languages studied. Olshtain (1989) points out that the CCSRP data showed ''surprising similarities in IFID [Illocutionary Force Indicating Device] and expression of responsibility preferences''. In other words, in most situations participants expressed an overt apology and took responsibility for the offence. However, Olshtain and Cohen (1983), comparing apology situations in English and Hebrew, pointed out that an apology in Hebrew is less likely to include the two strategies: ''an offer of repair'' and ''a promise of forebearance'' than in English. Clearly, substantive claims about the universality of pragmatic principles across cultures and languages should await further research applied in as many new contexts as possible. As Blum-Kulka et al. (1989) also point out, studies of speech acts need to move away from western languages and include as many non-western languages and cultures in their scope of study as possible (Afghari, 2007, p. 177).

1.5.1 Speech Act Set of Apology

"A speech act set is a combination of individual speech acts that, when produced together, comprise a complete speech act" (Murphy and Neu 1996,

cited in Tanck, 2002, p. 1). Often more than one discrete speech act is necessary for a speaker to develop the overarching communicative purpose – or illocutionary force – desired. For example, in the case of a refusal, one might appropriately produce three separate speech acts: (1) an expression of regret, "I'm so sorry," followed by (2) a direct refusal, "I can't come to your graduation," followed by (3) an excuse, "I will be out of town on business" (Chen 1996, cited in Tanck, 2002, p. 1). The speech act set is similar to the speech event, which takes into account the speech acts of all interlocutors (Scollon and Scollon 2001 cited in Tanck 2002, p. 1). For example, the speech event "asking for the time," could be composed of four speech acts. The first speaker may (1) excuse him or herself for interrupting, then, (2) ask the listener for the time. The second speaker will likely (3) state the time, and the first speaker will (4) thank him or her for the information. Cohen and Olshtain (1981) found that an apology could be comprised of one or more components, each a speech act in its own right: an apology, "I'm sorry;" an acknowledgement of responsibility, "It's all my fault;" an offer to compensate, "I'll replace it;" a promise of forbearance, "It will never happen again;" or an explanation, "It was an accident." The semantic formula, or speech act set, has also been used to analyze other speech acts, including refusals and complaints (Tanck, 2002, p. 1).

An apology must have the three R's: regret, responsibility, and remedy, all of which a wrongdoer must show for the offended to take his/her apology as sincere (Batanieh, 2005, p. 1903). Fraser (1981) states that in order for an apology to be viewed as convincing, the offender has to use a combination of

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two or more of the following strategies:

1. Announcing that an apology is forthcoming through clauses such as "I (hereby) apologize";

2. Stating the offender's obligation to apologize with words such as "I must apologize";

3. Offering to apologize to show the sincerity of the act with sentences such as "Do you want me to apologize?"

4. Requesting the acceptance of the given apology with clauses such as "Please accept my apology for . . ."

5. Expressing regret for the offense through the use of intensifiers such as "truly, terribly, very, and so";

6. Requesting forgiveness for the offense;

7. Acknowledging responsibility for the act;

8. Promising forbearance from a similar offending act with sentences such as "I promise you that will never happen again"; and

9. Offering redress to show that the offender really regrets the offense with offers such as "Please let me pay for the damage I have done" (Batanieh, 2005, p. 1904).

Trosborg (1987) suggests that an offender has the following set of strategies from which s/he may choose:

1. Minimizing the degree of offense either by discussing the preconditions of the offense or blaming another person for it;

2. Acknowledgement of responsibility for which s/he lists the substrategies of implicit acknowledgement; explicit acknowledgement; expression of lack of intent; expression of self-deficiency; expression of embarrassment; and explicit acceptance of the blame depending on the degree the offender accepts the

blame;

3. Implicit or explicit explanation or account by the offender to mitigate his/her responsibility;

4. Offer of repair which is carried out either by a literal offer in which the offender states that s/he will pay for the damage or a compensation which might balance the offense;

5. Promise of forbearance where the offender promises never to repeat the offense; and

6. Expressing concern for the offended person in order to calm him/her.

Olshtain and Cohen (1983), who introduced the notion of 'the speech act set of apology', identified the following five apology strategies:

1. An Illocutionary Force Indicating Device (such as "sorry and excuse me"),

2. An expression of the speaker's responsibility for the offense,

3. A statement or account of the cause which brought about the violation,

4. An offer of repair, and

5. A promise of forbearance (Batanieh, 2005, p. 1904).

1.5.2 Speech Act Set of Refusals

The speech act of refusal occurs when a speaker directly or indirectly says *no* to a request or invitation. Refusal is a face-threatening act to the listener /requestor/ inviter, because it contradicts his or her expectations, and is often realized through indirect strategies. Thus, it requires a high level of pragmatic competence (Chen 1996 cited in Tanck, 2002, p. 2). Contrastive studies of

refusal strategies (Bardovi-Harlig and Hartford(1991), Turnbull-Saxton(1997), Gass-Houck(1999), Sadler-Eröz(2002), Kwon(2004) and Felix-Brasdefer (2003- 2006) carried out by international and local researchers have mainly been limited to the register of interpersonal communications, and the participants chosen for studies are mostly learners of English. In an early attempt to classify the realization of refusals, Ueada (1972) listed 16 ways to avoid saying no in Japanese. Later it was developed by Rubin (1983) as nine ways of refusing across cultures. *Be silent, hesitate, show lack of enthusiasm, offer an alternative, postponement, put the blame on a third party or something over which you have no control avoidance, general acceptance of an offer but giving no details, divert and distract the addressee, general acceptance with excuse* and *say what is offered is inappropriate.* This classification system gave way to the taxanomy by Beebe, Takashi, Uliss-Weltz's (1990) taxanomy. Furthermore, the findings drawn from these cross-linguistic argumentative studies by Beebe & Takahashi (1990), Kumagai, Liao & Bresnahan (1996), Yao Jun and Wang Aihua (2003) have contributed a lot to the further studies of the speech act of refusing both in theory and application.

Beebe, Takahashi and Uliss-Weltz (1990), studying refusals produced by American English speakers and Japanese EFL learners, analyzed the refusals as a formulaic sequence, comprised – in the case of refusing an invitation – of (1) an expression of regret, followed by (2) an excuse, and ending with (3) an offer of alternative. In studying these refusals, they found that Japanese speakers of English and native speakers differed in three areas: the order of the semantic formulae, the frequency of the formulae, and the content of the utterances. While the Japanese speakers appropriately produced the same semantic

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components as their American peers, the quality of the utterances was very different. American participants tended to offer specific details when giving explanations, while the Japanese participants often produced explanations that might be interpreted as vague by Americans (Tanck, 2002, p. 2).

Data Tools

In 1981, Manes and Wolfson agreed on the idea of spontaneous speech gathered by ethnographic observation as the most authentic data in sociolinguistic research. Blum-Kulka (1982) formalized a practical way of gathering spontaneous speech and formed a questionnaire containing a set of briefly described situations designed to elicit a particular speech act. As Beebe and Cummings (1985) outlined, it is capable of collecting a very large corpus of data, on a wide range of difficult to observe behaviours, in a short period of time. These advantages have led to the use of Discourse Completion Tasks (DCTs) by various researchers respectively, Olsthain and Cohen (1983), Eisenstein and Bodman (1986), and Beebe, Takashi & Uliss-Weltz (1985). However, the most significant progress was made by Blum-Kulka (1989) under the name of Cross-Cultural Speech Act Realization Patterns (CCSARP) which was formed by request and apology studies across 13 languages. DCTs were compared to a numerous data collection tools; however, the structure of DCTs was only investigated by Rose (1992) by comparing data elicited by situations with and without a hearer response added after the situation. But his study declared that there was no specific impact of hearer's response on the gathered data. In Table 1.1., the studies on interlanguage pragmatics are shown respectively;

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Table 1.1. Discourse Completion Tests Used as Data Collection Tool

Study	Speech Act	Proficiency	*NNS	IL	L1	*NS	L2	Items
Blum-Kulka (1982)	Requests	Intermediate / Advanced	44	Hebrew	Not Reported	32 10	Hebrew English	17
Blum-Kulka & Olshtain (1986)	Requests Apologies	Low Intermediate /High Intermediate	240	Hebrew	English (142)	172	Hebrew	5
House & Kasper (1987)	Requests	Intermediate / Advanced	200 200	English English	German Danish	200 163 100	German Danish English	5
Faerch & Kasper (1989) (Also Kasper 1989)	Requests	Intermediate / Advanced	200 200	English German	Danish Danish	100 163	English Danish	5
Svanes (1992)	Requests	Beginning / Intermediate / Advanced	60	Norwegian	Diverse	148	Norwegian	5
Olshtain & Weinbach (1987)	Complaints	Intermediate / Advanced	35	Hebrew	Not Reported	35	Hebrew	20

* NNS: Number of nonnative speakers NS: Number of L2 native speakers

Research Methods in Interlanguage Pragmatics Kasper & Dahl (1991)

Beebe and Cummings (1985) state that discourse completion tasks are fit for purpose when;

1. gathering a large amount of data quickly;

2. creating an initial classification of semantic formulas and strategies that will occur in natural speech;

3. studying the stereotypical, perceived requirements for a socially appropriate (thought not always polite) response;

4. gaining insight into social and psychological factors that are likely to affect speech and performance; and

5. ascertaining the canonical shape of refusal, apologies, partings, etc., in the minds of the speakers of that language (Kasper & Dahl, 1991; 37).

In Kasper & Dahl (1991), Beebe and Cummings also underline the drawbacks of discourse completion tasks: DCTs do not adequately represent:

- the actual wording used in real interaction;

- the range of formulas and strategies used (some, like avoidance, tend to be left out);

- the length of response or the number of turns it takes to fulfill the function;

- the depth of emotion that in turn qualitatively affects the tone, content, and form of linguistic performance;

- the number of repetitions and elaborations that occur; or

- the actual rate of occurrence of a speech act? e.g.; whether or not someone would naturalistically refuse at all in a given situation (Kasper & Dahl, 1991; 37).

Techniques to complement primary (production) data typically elicit metapragmatics assessments. Two kinds of assessments data can be identified (a) assessments of contextual factors which are assumed to affect people's perception of a speech event, and hence may explain observed speech act realization patterns; and (b) assessments of the linguistic realization modes

themselves, for example, in terms of their directness and politeness and their appropriateness in a given context (Kasper & Dahl, 1991; 23).

1.6 Integrating Culture into the Classroom

Many scholars have suggested various techniques to integrate culture into the classroom since most of them emphasize the importance of making students internalize the cultural schemata associated with phenomena they come up. However, Byrnes (1991) points out that using text at the beginning should be prior since it is difficult to simulate the appropriate second-culture framework in a class where the foreign language is taught in a native surrounding.

Tomalin & Stempleski (1993), modifying Seelye's (1988) 'seven goals of cultural instruction', may provide a point of view to the reasons why culture should be taught;

To help students

- To develop an understanding of the fact that all people exhibit culturally-conditioned behaviours.
- To develop an understanding that social variables such as age, sex, social class, and place of residence influence the ways in which people speak and behave.
- To become more aware of conventional behaviour in common situations in the target culture.
- To increase their awareness of the cultural connotations of words and phrases in the target language.
- To develop the ability to evaluate and refine generalizations about the target culture, in terms of supporting evidence.
- To develop the necessary skills to locate and organize information about the

target culture.

- To stimulate students' intellectual curiosity about the target culture, and to encourage empathy towards its people (Tomalin & Stempleski, 1993, p. 7-8).

The role of teachers might be summarized as stimulating students' interest in the target culture, and helping to establish the foreign language classroom 'not so much as a place where the language is taught, but as one where opportunities for learning of various kinds are provided through the interactions that take place between the participants' (Ellis, 1992, cited in Kramsch, 1993, p. 245). Byram (2002) adds that what language teachers need for the intercultural dimension is not more knowledge of other countries and cultures, but skills in promoting an atmosphere in the classroom, which allows learners to take risks in their thinking and feeling. Such skills are best developed in practice and in reflection on experience.

Another framework for identifying the levels representing stages of understanding culture or cultural awareness has been proposed by Hanvey (1979). In his scheme, there are four stages:

Level I: Information about the culture may consist of superficial or visible traits, such as isolated facts or stereotypes. The individual very likely sees the culture as odds, bizarre and exotic. Ideas are often expressed in terms of what the culture lacks. Culture bearers may be considered rude, ignorant, or unrefined at this stage of understanding.

Level II: Learners at this stage focus on expanded knowledge about the culture in terms of both significant and subtle traits that contrast with those of their own culture. The learners might find the culture bearer's behaviour irrational, frustrating, irritating, or nonsensical.

Level III: At this stage, the individual begins to accept the culture at an intellectual level, and thus the culture becomes believable because it can be explained. The individual can see things in terms of the target culture's frame of reference.

Level IV: This level, the level of empathy, is achieved through living in and through the culture. The individual begins to see the culture from the viewpoint of the insider, and thus is able to know how the culture bearer feels (Hanvey, 1979, cited in Hadley, 2001, p. 355).

To sum up, sociolinguistics, schema learning theory and cultivation theory all recognize the importance of culture in foreign and second language learning, even though each theorizes the importance of culture in different ways (Tseng, 2002, p. 12). Success in language learning is conditional upon the acquisition of cultural knowledge: language learners acquire cultural background knowledge in order to communicate, and to increase their comprehension in the target language. What is more, Culture teaching allows learners to increase their knowledge of the target culture in terms of people's ways of life, values, attitudes, and beliefs. More specifically, the teaching of culture helps learners become aware of speech acts, connotations, etiquette, that is, appropriate or inappropriate behaviour, as well as providing them with the opportunity to act out being a member of the target culture.

1.7 The Aim of the Study

Riley (1989) states that pragmatic errors are the result of an interactant imposing the social rules of one culture on his communicative behaviour in a situation where the social rules of another culture would be more appropriate. Communication is an interrelationship between a language and its people and if

cultural information is not taught as part of communicative competence, complete communication cannot exist. Whenever two people from different cultures meet and use English to communicate with each other, they will use it in culturally distinct ways. Therefore, it is apparent that teaching intercultural interaction competence in English may well be among the most significant undertakings of the future. It stands to reason that culture needs to be integrated into the teaching of all language skills so that learners can learn to speak, and also to write, in culturally appropriate ways for specific purposes (Thi Mai Hoa, 2007, p. 31).

However, cultural differences are likely to be ignored, despite the fact that learners express themselves from their cultural point of view, which does not always match the language they are trying to learn. Therefore, raising awareness on these effects upon the learners' productions seems as must.

1.8 The Significance of the Research

Not only is the speaker's perspective shaped by his or her cultural background but also the hearer's expectations are governed by the community he or she belongs to. Therefore, cross-cultural differences interfere with the perceptions and expectations in the first and second language or foreign language learning. Pragmatic failure is particularly problematic because it requires the learners both as speakers and hearers to adapt to a system of values that might be 'foreign' to them. Research into the pragmatic competence of adult foreign and second language learners has demonstrated that grammatical development does not guarantee a corresponding level of pragmatic development (Bardovi-Harlig

& Dörnyei, 1997 cited in Eslami-Rasekh, 2005, p.199). In order to observe any possible pragmatic failure in learners' productions this study included participants from three different nations that are Turkish, Korean and Thai. The collected data was not only assessed by Native Speakers of English but also assessed by Non-Native Speakers of English to compare any possible differences that might cause a gap among them.

This study has contributed to see if all participants need to have access to information about what an appropriate complaint is so that they are less likely to encounter problems in interactions with native speakers.

This study will aim to find out the answers of these questions:

1. What are the apology strategies used by Turkish, Korean and Thai participants and how are these strategies perceived by Native and Non-Native Speaker raters?

2. What are the refusal strategies used by Turkish, Korean and Thai participants and how are these strategies perceived by Native and Non-Native Speaker raters?

CHAPTER 2

METHOD

2.1. Introduction

The data used in this study was collected via Written Discourse Completion Tasks in English from students attending three private colleges in the United States, Australia and Turkey. In this study, two models were used as the main data analysis framework. The first model that is for apologies, was first formulated by Cohen and Olshtain (1981) (derived from Fraser, 1981) and later developed by Blum-Kulka et al. (1989) as Cross-cultural Speech Act Realization Project (CCSARP). The refusal strategies adapted from Beebe et al. (1990) was taken as a base for refusal required discourse completion tasks. Finally, the comparison of the appropriateness of nonnative speech act productions of Turkish, Korean and Thai English learners were analyzed qualitatively by Turkish, American and English native speaker raters.

The experiment of this research was held simultaneously in three different countries to three different groups. This first group consisted of 1st year Turkish students at Maltepe University English Language Teaching Department where English is taught as a foreign language. The second group of learners was Korean students studying in New Jersey at Bloomfield College where English is taught as a second language. Thai learners who were studying English as a second language at Australian Institute of Professional Education in Sydney formed the third group. This experiment focused on learners aged 17-30 at

upper intermediate level. The total number of participants is forty-four learners of English. Fifteen participants who studied at Maltepe University in Turkey are native speakers of Turkish. All participants completed their primary and secondary education in their first language. The other fifteen learners, who are currently attending American Language Department at Bloomfield College in New Jersey US, are Korean native speakers. The last fourteen learners are Thai learners of English in Australia. The Korean participants and Thai participants have similar background with the Turkish participants. However, they have the advantage of living in an English spoken country. Many of the Korean and Thai participants have dwelled in US and Australia for three to six months. This study aimed to see what ways the learners follow to apology or refusal strategies in the target language. Therefore, learners were given four discourse completion tasks in English based on their writing skills. The outcomes of three groups' participants were checked and evaluated by NS (Native speaker) and NNS (Non-native speaker) instructors' cooperation and analyzed according to the target language. The characteristics of Native and Non-Native Speaker raters have similar educational and experience background. BNS (British Native Speaker) has undergraduate degree on English Literature and graduate degree on English and American Literature while ANS (American Native Speaker) had major on Philosophy and Anthropology. Both of them have two years of teaching English experience to foreign language learners. In addition to these, TNNS 1 (Turkish Non-Native Speaker) and TNNS 2 has undergraduate degree on English Language and Literature and graduate degree on English Language Teaching. While TNNS 1 has 5 years of teaching experience, TNNS 2 has 9 years of teaching English to foreign language learners.

2.2 Data

The data used in this research was collected by using Written Discourse Completion Tasks (DCT). It consists of the *apology* and *refusal* productions for a total of 44 participants. So the data collection setting was natural. The data was collected in 20 minutes by the instructor of the lesson, during in a normal lesson hour. The DCTs given to Turkish participants were in English, but there was a Turkish instructor of English during the data collection process. In order to collect the Korean native speaker data, the researcher got assistance of a colleague. The same procedure was followed by the researcher in Australian Institute of Professional Education College. The participants were selected based on their level of English and their duration of residence by their teachers. In order to protect the natural setting of the classes, the students'teachers stayed in the classroom during the data collection process. Since the researcher was not able to attend the classes to answer any questions about the test items because of overseas distance, the mentor teachers were informed in detail. The participants were told to answer the discourse completion tasks freely.

2.3 Data Collection Instruments

As Kasper and Dahl (1991) summarize as follows:

> The formal aspects of language competence have been tested in several ways. However, testing functional aspects of language competence has been found problematic and relatively fewer measures have been developed and used to assess these functional aspects of a language. Some of the data collection methods to

assess the communicative competence of speakers are rating, multiple choice, interview tasks, discourse completion, closed role plays, open role plays and observation of authentic discourse (p. 28).

In this study, data were collected through written Discourse Completion Tasks that could be the most common data collection tool, including four situations. The situations are required the use of apology strategies. Whereas the other two situations required the use of refusal strategies. In addition to written DCTs, Blum-Kulka's apology strategies (CCSARP) and Beebe's refusal strategies were turned into checklists as the second data instrument to be used by the native and nonnative speakers.

2.3.1 Discourse Completion Tasks

In this study Discourse Completion Test was the major data collection tool. Interlanguage and Cross-Cultural studies have been done by these DCTs. The Discourse Completion Test consisted of the 2 apology and 2 refusal situations that asked the 44 participants to decide what they would say in each situation. In order to analyze the four items of each situation, two strategies by Blum-Kulka et al.'s (1989) Cross-Cultural Speech Act Realization Project (CCSARP) and by Beebe, Takahashi and Uliss-Weltz' (1990) study of refusals were followed. The test items are on Appendix 1.

2.3.1.1 Rater checklist via Apology based on CCSARP

The first two items held apology required situations that call for apology

strategies developed by Blum-Kulka (1989). The participants were not given any choices so that there would not be limitation in terms of responses. Then one checklist based on CCSARP for raters who are composed of two NS (Native Speaker) and two NNS (Non-native Speaker), was prepared (see Appendix 2). The checklist covered CCSARP elements;

(1) Illocutionary Force Indicating Devices (IFIDs)

a. An expression of regret, e.g. *I'm sorry*

b. An offer of apology, e.g. *I apologize*

c. A request for forgiveness, e.g. *Excuse me~ Forgive me~ Pardon me*

(2) Explanation or Account

Any external mitigating circumstances, 'objective' reasons for the violation,

 e.g. *The traffic was terrible*

(3) Taking on Responsibility

a. Explicit self-blame, e.g. *It is my fault~ my mistake*

b. Lack of intent, e.g. *I didn't mean it*

c. Expression of self-deficiency, e.g. *I was confused/l didn't see you~ I forgot*

d. Expression of embarrassment, e.g. *I feel awful about it*

e. Self-dispraise, e.g. *I'm such a dimwit!*

f. Justify hearer, e.g. *You're right to be angry*

g. Refusal to acknowledge guilt

- Denial of responsibility, e.g. *It wasn't my fault*

- Blame the hearer, e.g. *It's your own fault*

- Pretend to be offended, e.g. *I'm the one to be offended*

(4) Concern for the hearer, e.g. *I hope I didn't upset you/Are you all right?*

(5) Offer of Repair, e.g. *l'll pay for the damage*

(6) Promise of Forbearance, e.g. *It won't happen again*

2.3.1.2 Rater Checklist via Refusals

The last two items required refusal strategies. Therefore, the second checklist (see Appendix 3) was developed according to classification of refusal strategies that were first developed by Beebe et al., (1990) then later adapted by Fe´lix-Brasdefer (2006) as on the following;

I. Direct strategies

1. Flat 'No' - No

2. Negation of a proposition, e.g. *I can't come to the party*

II. Indirect strategies

1. Mitigated refusal,   e.g. *I don't think it's possible*

                               I wouldn't be able to attend

                               It's not possible

2. Reasons/Explanations   e.g. *I have plans*

                               I have a commitment

3. Indefinite reply,   e.g. *I don't know if I'll have time*

4. Promise to comply, e.g. *I'll try to be there, but I can't promise you anything*

5. Regret/Apology,   e.g. *Forgive me*

                         e.g. *I'm really sorry*

6. Alternative,   e.g. *Why don't we go out for dinner next week?*

7. Postponement,   e.g. *I'd rather take this class next semester*

                         e.g. *I'll think about and tell you later*

8. Set Condition for Future/ Acceptance, e.g. *If I have to take the class later*

I'll take it then

III. Adjuncts to Refusals

1. Positive Opinion, e.g. *Congratulations on your promotion. I am very glad!*

2. Willingness, e.g. *I'd love to, but . . .*

3. Gratitude, e.g. *Thanks for the invitation*

4. Agreement, e.g. *Yes, I agree, but . . .*

CHAPTER 3

FINDINGS

3.1 Introduction

The aim of this study was to measure the perceptions of native speakers of the production of specific DCTs in English by Turkish, Korean and Thai NNS in apology and refusal required situations. The collected data was not only checked by two NSs referred to as British NS and American NS but also checked by two NNSs (as Turkish NNS 1 and Turkish NNS 2). In this case, it might be said that this study attempted to see the possible differences or similarities between NSs and NNSs in terms of their perception. Therefore, the Findings section will employ the answers of research questions based on the gathered data including apology and refusal items respectively.

3.2 Findings of Research Question 1

What are the apology strategies used by Turkish, Korean and Thai participants and how are these strategies assessed by native speaker and non-native speaker raters?

To compare the pragmatic competence in Discourse Completion Tests (DCTs) a model both for apologies and requests was first formulated by Cohen and Olshtain (1981) (derived from Fraser, 1981) and later developed by Blum-Kulka as CCSARP (Cross-cultural study of speech act realization patterns). CCSARP was also taken a basis in this study to formulate. This research

question is aimed at the first and the second items since they require apology. The following table indicates the sequence of the strategies used by all participants.

Table 3.1. Apology Strategies Used by Turkish, Korean and Thai Participants

Turkish	Korean	Thai
1st Item 1.IFID+Expl./Account+ Taking on Responsibility + Promise of Forbearance 2.IFID+Taking on Responsibility + Explanation./Account + Offer of Repair 3.Taking on Responsibility + Explanation./Account	**1st Item** 1.IFID+Taking on Responsibility + Offer of Repair or Promise of Forbearance 2.IFID+Expl./Account+ Offer of Repair	**1st Item** 1.IFID+Taking on Responsibility (+Offer of Repair) 2.IFID+Expl./Account (+ Taking on Responsibility)
2nd Item 1.IFID+Taking on Responsibility 2.IFID+Offer of Repair 3.Taking on Responsibility + Offer of Repair	**2nd Item** 1.IFID + Taking on Responsibility or Offer of Repair 2.IFID+Taking on Responsibility	**2nd Item** 1.IFID+Offer of Repair 2.IFID 3.IFID+Taking on Responsibility (+Offer of Repair)

All of the six apologizing strategies suggested by Blum-Kulka et al. (1989) were also observed in the nonnative *apology* productions. *The Illocutionary*

Force Indicating Device was again the most commonly used apologizing strategy for the 1st item. But one device that is *expression of regret* by saying "sorry", comes first with a percentage of 73 % among Turkish participants, 100 % among Korean and 85 % Thai ones.

This strategy was followed by *Expression of Self-deficiency* under the title of the *Taking on Responsibility* apologizing strategy that is observed in 47 % of Turkish participants according to Turkish NNS 1 and Turkish NNS 2, 53 % according to BNS and 60% for ANS. Similar percentages are seen in Korean participants. 60 % of Korean participants prefer to *express of self-deficiency* according to Turkish NNS 1, 2 and BNS. ANS supposes that 73 % of Korean participants *express of self-deficiency*. Although the number of Thai participants who follow the same strategy is less than the others, it is still one of the most popular responses. It is preferred by 47 % of Thai participants according to the assessments of Turkish NNS 1, 2 and BNS. ANS assigns more statements to this column at 73 %.

Explanation or Account and *Offer of repair* apologizing strategies were also used by the participants a considerable number of times. The last strategy that is seen in all nonnative data is *Promise of Forbearance.*

The results of the second item do not reflect a different strategy sequence. *Illocutionary Force Indicating Device* maintains its popularity on the second item with a percentage of 80 % in Turkish, 100 % in Korean and 93 % in Thai participants.

Taking on Responsibility places second after IFID. However, this time only 33 % of Turkish participants according to TNNS 1, 2 and BNS, and 40 % of

Turkish participants according to ANS employ *expression of embarrassment* for this situation while Korean participants tend to express *their lack of intent* with the percentage of 33 % (TNNS 1 and TNNS 2), 20 % (BNS), 13 % (ANS). On the other hand, as it is evident in Table 1.1 that Thai participants are content with only IFID, there is less tendency to *take on responsibility* among Thai participants.

Offer of repair apologizing strategies were also popular one used by the participants a considerable amount, since replacing the object that was broken is a common *offer of repair.* According to the all raters, 80 % of Turkish participants offer to fix the situation while 67 % of Korean and 64 % of Thai participants employ this apology strategy.

Since the explanation of apology strategies used by the participants was introduced, the following headings were designed to show the details of the findings that aim to revise the assessment of native speaker raters.

3.1.1 IFID (Illocutionary Force Indicating Devices) Formulas

The evaluation of Turkish NNS 1 resembles NNS 2's evaluation in terms of illocutionary force indicating devices formulas since the raters were expected to scan the learners' data according to the given checklist that highlights *sorry, excuse, forgive* and *apologize* as examples. In Figure 3.1., it can be seen how many participants follow illocutionary force indicating devices that are sorry, excuse, forgive and apologize in order to express their regret, offer an apology and request forgiveness.

	Sorry	Excuse	Forgive	Apologize
☐ Turkish	73%	0	26%	7%
☐ Korean	100%	0	0	7%
☐ Thai	85%	0	0	7%
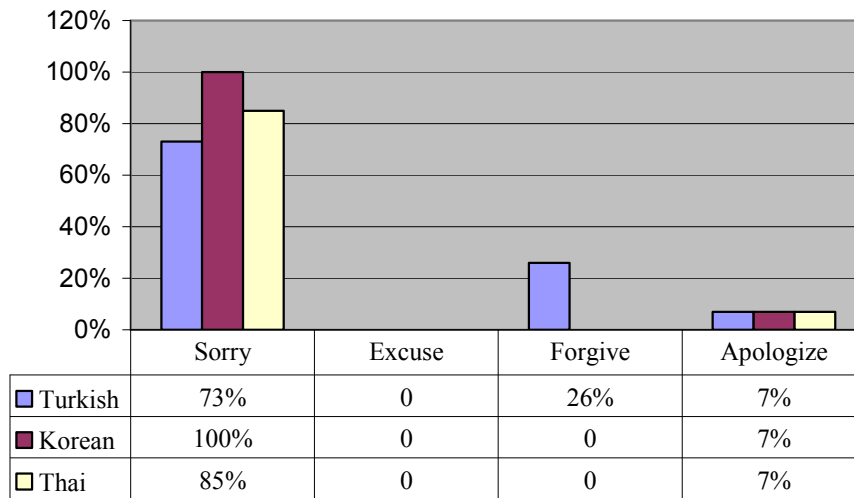
Figure 3.1. Distribution of IFID Formulas Frequency on a Percentage Basis for the First Item

The chart shows the distribution among the participants in terms of the first item. According to the bar chart, it might be said that there are some similarities among the groups. The same small number of students from each group tends to apologize and no one excuses. Only Turkish participants prefer using *forgive* in their utterances. On the other hand, most of the participants express their regret by saying *sorry.*

- **Turkish (15 Participants)**

Sorry: According to the collected data; 11 of the 15 Turkish participants express 'sorry' such as the following utterances;

"*I am really sorry*" (Turkish student number 1, 6 and 14)

"*I am so sorry*" (Turkish std. no. 2 and 3)

"*I am very sorry about this*" (Turkish std. no. 11)

"I am sorry to make you wait" (Turkish std. no. 12)

*"I am sorry for not to com*e" (Turkish std. no. 4)

"I am sorry" (Turkish std. no. 13)

"I am very sorry for forgetting our meeting" (Turkish std. no. 15)

 "Oh dear so sorry" (Turkish std. no. 10)

Forgive: Of the 15 participants, 5 of them state 'forgive' in their answers. These 5 participants who used 'forgive' had already mentioned 'sorry';

"Please forgive me" (Turkish std. no. 1, 3, 10 and 11) *"Forgive me"* such is used by 5 of the Turkish participants, is identified as formal by BNS and ANS. According to BNS, it sounds even *archaic* and it has *religious overtone.*

Apology: 2 Turkish participants use only 'apology' in their statements instead of 'sorry' and 'forgive';

 "I really apologize… really I apologize again " (Turkish std. no. 9) looks similar to *forgive me* since both of them are *quite formal* according to ANS.

- ### Korean (15 Participants)

Sorry: All Korean participants state 'sorry' in their responses;

"Oh my God! I'm sorry" (Korean std. no. 1)

"I am so sorry" (Korean std. no. 2, 7, 14)

"Oh! Sorry. I am really sorry" (Korean std. no. 3)

"I'm sorry" (Korean std. no. 4, 5, 9, 12)

"Oh I'm sorry" (Korean std. no.6, 8)

"I am really sorry" (Korean std. no. 10, 13)

"Oh I am very sorry" (Korean std. no. 11) is examined in consideration of *the need of more than a simple apology* by ANS since most Thai participants prefer not to give a reason, but to say sorry instead.

"Sorry" (Korean std. no.15)

Apologize:

"*Give me a chance to apologize*" (Korean std. no. 1) is an offer of apology that sounds good but *very humble* according to ANS and it is *reparation* that means *make it up to you* for BNS.

- **Thai (14 Participants)**

Sorry: With the exception of 2 participants, 'sorry' is used in all statements;

"I am very sorry" (Thai std. no. 1)

"Sorry" (Thai std. no.2, 4, 6 and 13)

"Sorry sorry sorry" (Thai std. no. 3 and 7)

"Sorry sorry sorry…please say yessss" (Thai std. no. 5) is criticized by BNS since it looks like a text message strategy.

"I am sorry" (Thai std. no. 8 and 14)

"I am very sorry" (Thai std. no. 10)

"I am so sorry" (Thai std. no. 12)

3.1.2 Explanation or Account

In this speech act, participants were supposed to write whatever they would say in the given conversational situation. The participants were aware of the fact that it was the second time that they had forgotten the meeting with the same person. Therefore, "objective" reality, that is *true* or *direct* reason, should have been the acceptance of forgetting the meeting with their friend for the second time. The placement of Turkish Participants' responses by TNNS 1 and TNNS 2 matched with each other in terms of *explanation or account*.

On the following table, the numbers of the participants show the frequency number of the "**unobjective**" or **"indirect"** reasons of these three groups.

Table 3.2. Distribution of Explanation Frequency Based on the 1st Item

Turkish(15)	Korean(15)	Thai(14)
(TNNS 1) 10	(TNNS 1) 6	(TNNS 1) 5
(TNNS 2) 10	(TNNS 2) 6	(TNNS 2) 5
(BNS) 10	(BNS) 5	(BNS) 6
(ANS) 7	(ANS) 4	(ANS) 5

The majority who present an explanation is formed by Turkish participants while Korean and Thai participants have half and half similarity.

	TNNS 1	TNNS 2	BNS	ANS
☐ Turkish	67%	67%	67%	47%
☐ Korean	40%	40%	33%	27%
☐ Thai	36%	36%	43%	36%
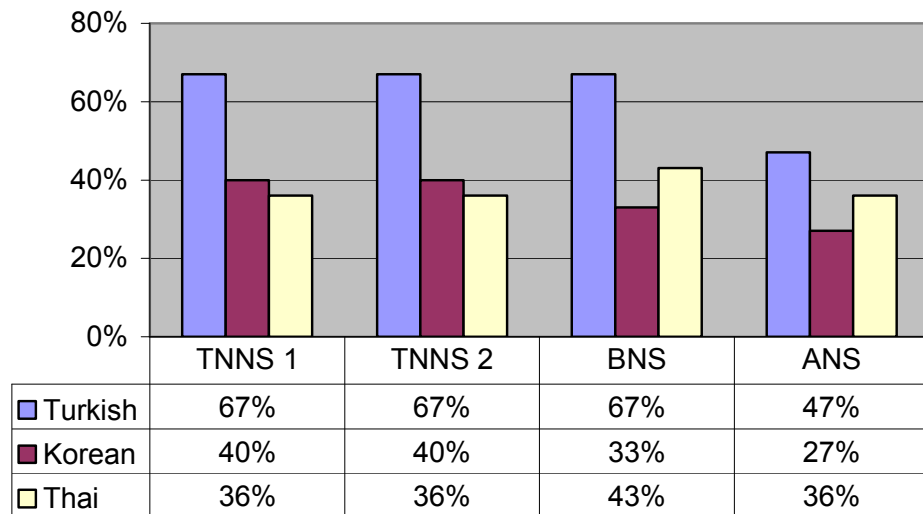
Figure 3.2. Distribution of Explanation Frequency Based on the 1st Item on a Percentage Basis

In Figure 3.2., it is shown that there is not a significant difference among the raters. All the raters agree that the Turkish participants are the ones who give an explanation in some way that will be detailed in Figure 3.3.

- **Turkish (15 Participants)**

The **indirect** explanations might be categorized under in some subtitles such as accidents, illnesses, and traffic and other;
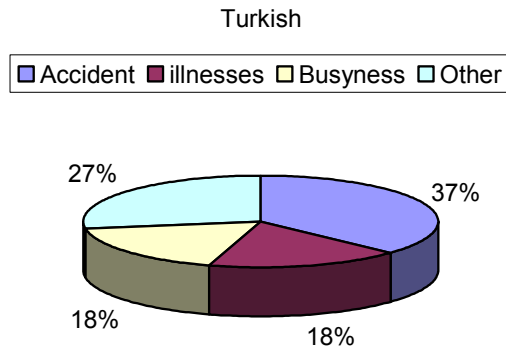
Figure 3.3. Distribution of Explanation or Account of Turkish Participants Based on the 1st Item

Accident

"But I had an accident thus I couldn't come" (Turkish std. no.2). Having an accident is the most popular *explanation* or *account,* preferred by four Turkish participants. BNS perceives this 'lie' as a *whopper* and thinks that this lie makes the liar centre of emotional attention. He also adds that using *thus* that is too formal and is not appropriate for this situation. According to ANS, this *explanation* sounds like a lie because it's too strong and the speaker seems like he is manipulating the friend into feeling sorry for him.

"I couldn't because of an urgent situation. A close friend of mine had an accident and" (Turkish std. no.4) appears as another strong *explanation.* BNS finds this another *whopper* and he adds that the participant makes an insulting distinction between the forgotten friend and the *close friend*. ANS agrees with BNS but she expresses that this *explanation* is too strong so that the hearer will be worried about the other friend.

"I have to stay at home to look after my mom. She had an accident and" (Turkish std. no.8)

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"My brother had a traffic accident on the second bridge so I had to go to near him" (Turkish std. no.12) is found too strong by ANS. As it is seen, the accident *explanation* takes the raters attention again. BNS expresses that this is another *whopper* but this time he finds *the second bridge* detail *nice* in a sarcastic way. ANS just emphasizes the severity of this excuse.

Busyness

"I have been busy for a long time" (Turkish std. no. 6) (only TNNS and BNS)

*"Today I have many works to do" (*Turkish std. no. 13)

Illnesses

"My sister became ill and my mother wasn't home so I had to bring her hospital" (Turkish std. no. 5) is another kind of *explanation* that is used twice. However, like others BNS finds it a *brazen whopper* and he says there are so many reasons that look irritating. On the other hand, ANS points out that the participant does not apologize and she corrects the participant's expression regarding the mobile phone's battery situation to "*My phone was dead"*.

"My grandmother got sick and wanted to see me so I had to go" (Turkish std. no. 14) ANS supports that *i*s another explanation too serious for an excuse.

Other

"I forgot to phone and say that I won't come because the charge of my mobile phone finished" (Turkish std. no. 7) (Only TNNS) A mobile phone reason comes with the statement of *"the charge of my mobile phone finished"* and it is corrected by ANS to *"my mobile died"*. In this sense, it might be said that there

is an emphasis on the word *finish* being replaced by *die* if the context is about a mobile phone's battery.

"Because of the traffic jam I can't come earlier" (Turkish std. no. 3) is used by only one Turkish participant although it sounds the most convincing *explanation* or *lie* according to ANS when Istanbul's traffic problem is considered. However, this response is not satisfactory for BNS, it is a *whopper* again.

"I will explain later" (Turkish std. no. 10) (Only BNS)

- **Korean (15 Participants)**

There are six participants who do not explain the **direct** reason and the reasons depend on different kinds of excuses. These responses might be titled as on the following way:
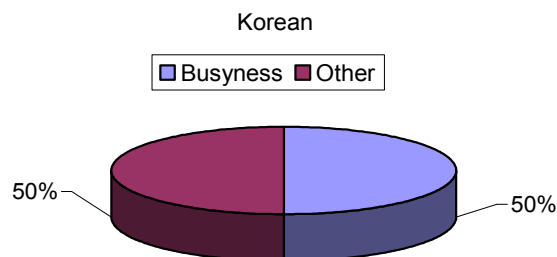
Figure 3.4. Distribution of Explanation or Account of Korean Participants Based on the 1st Item

Busyness

"I was a lot of works" (Korean std. no. 9) is *a little abrupt without another reason* or *apology* as stated in ANS assessment.

"I have a lot of things to do you know like reports" (Korean std. no. 10)

"I have been so busy these days" (Korean std. no. 13) is an approved *explanation* for ANS (but only BNS put *I couldn't remember our appointment* statement to this column).

Other

"My mom suddenly ask me to help her. I had to say it before you waited me" (Korean std. no. 7) has a blurred meaning so that ANS does not understand the implication.

"I have slept" (Koran std. no. 8) is supposed to be replaced by *"I was asleep"* according to ANS (but only TNNS and BNS).

"I'm late" (Korean std. no. 5) (Only TNNS)

- **Thai (14 Participants)**

Thai Participants and Korean Participants have common attitudes to this apology required situation. Among the Thai Participants, 5 of them tend to give some explanations that have one common excuse. The distribution of the given reasons are indicated in Figure 3.5.
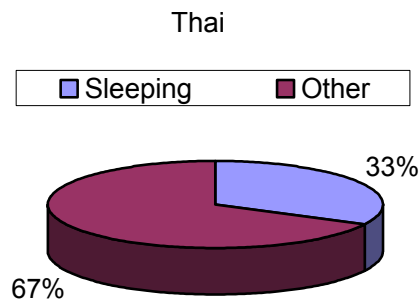
Thai

Figure 3.5. Distribution of Explanation or Account of Thai Participants Based

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on the 1st Item

Sleeping

"I was sleeping, I was sick" (except ANS) (Thai std. no.1)

"I was sleeping I wark so hard" (Thai std. no. 14) corrected by ANS as *"I fell asleep"* in order to strengthen *the lack of intent.*

Other

"I went to night club, I was drunk" (Thai std. no.2) This is an excuse which is found *good* and *funny* by ANS (but only ANS did not include the *I was drunk* utterance here).

*"I could not call. I didn't top up my mobile"** (but only ANS did not include the *I could not call* utterance here) (Thai std. no.4)

"I'm so busy" (Thai std. no. 8)

"I'm getting old, I forget everything these days" (Thai std. no. 6) (but only BNS included this statement in this category)

3.1.3 Taking on Responsibility

Taking on responsibility will show culture-specific preferences for its sub-categories, and most importantly, different responsibility values will be attached to its different sub-types, which might bring about the need to redefine the concept of the category itself. Some of the participants sit in more than <u>one</u> pattern.

Table 3.3. Distribution of Taking on Responsibility Frequency Based on the 1st

Item

	Turkish (15 Participants)	Korean (15 Participants)	Thai (14Participants)
Explicit self-blame	(TNNS 1) 4 (TNNS 2) 4 (BNS) 2 (ANS) 4	(TNNS 1) X (TNNS 2) X (BNS) X (ANS) 1	(NNS 1) 1 (NNS 2) 1 (BNS) 1 (ANS) X
Lack of intent	(TNNS 1) 2 (TNNS 2) 2 (BNS) X (ANS) 1	(TNNS 1) 1 (TNNS 2) 1 (BNS) 1 (ANS) X	(TNNS 1) 3 (TNNS 2) 3 (BNS) X (ANS) 2
Expression of self-deficiency	(TNNS 1) 7 (TNNS 2) 7 (BNS) 8 (ANS) 9	(NNS 1) 9 (NNS 2) 9 (BNS) 9 (ANS) 11	(NNS 1) 7 (NNS 2) 7 (BNS) 7 (ANS) 11
Expression of embarrassment	(TNNS 1) X (TNNS 2) X (BNS) X	(TNNS 1) X (TNNS 2) 1 (BNS) X	(TNNS 1) X (TNNS 2) X (BNS) 1

	(ANS) X	(ANS) X	(ANS) 1
Self-dispraise	(TNNS 1) X (TNNS 2) X (BNS) X (ANS) X	(TNNS 1) X (TNNS 2) X (BNS) X (ANS) X	(TNNS 1) 1 (TNNS 2) 1 (BNS) X (ANS) 2
Justify hearer	(TNNS 1) X (TNNS 2) X (BNS) 1 (ANS) X	(TNNS 1) X (TNNS 2) X (BNS) X (ANS) X	(TNNS 1) 3 (TNNS 2) 3 (BNS) 3 (ANS) X
Refusal to acknowledge guilt	(TNNS 1) 1 (TNNS 2) 1 (BNS) 2 (ANS) 3	(TNNS 1) X (TNNS 2) X (BNS) X (ANS) 1	(TNNS 1) X (TNNS 2) X (BNS) 1 (ANS) 1

In order to compare the data in Table 3.3, the percentage basis is supposed to be applied in all groups. Figure 3.6, 3.7 and 3.8 might help to compare all the taking responsibility strategies among the groups.

- **Turkish Participants**

	Explicit self-blame	Lack of intent	Expression of self-deficiency	Expression of embarrasm	Self-dispraise	Justify hearer	Refusal to acknowledge guilt
TNNS 1	27%	13%	47%	0%	0%	0%	7%
TNNS 2	27%	13%	47%	0%	0%	0%	7%
BNS	13%	0%	53%	0%	0%	7%	13%
ANS	27%	7%	60%	0%	0%	0%	20%
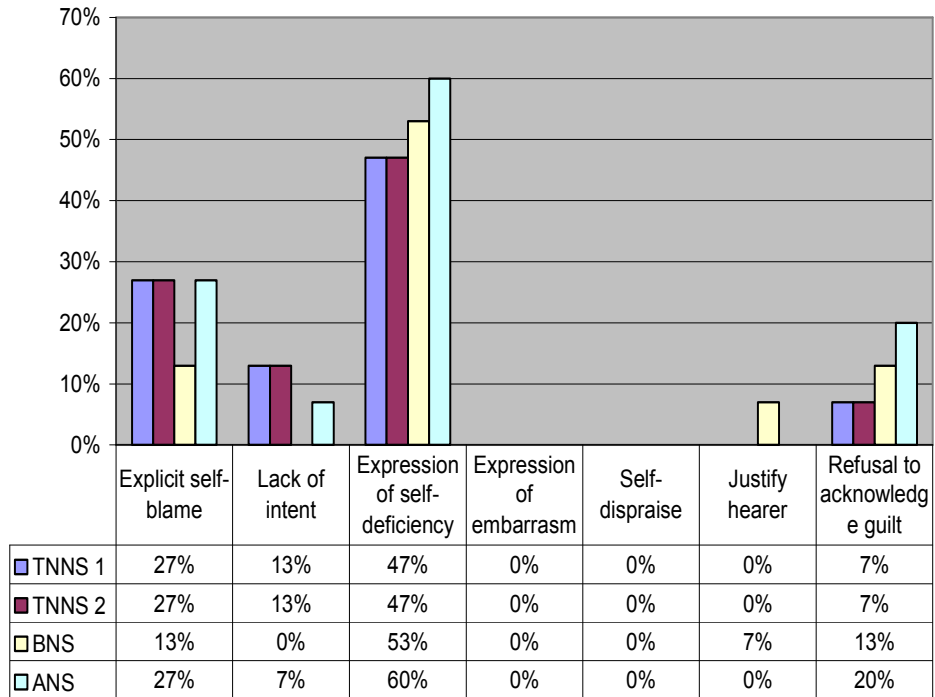
Figure 3.6. Distribution of Taking on Responsibility of Turkish Participants Based on the 1st Item on a Percentage Basis

Expression of self-deficiency as specified by all the raters is the most preferred strategy under the title of taking on responsibility among Turkish participants. The second strategy that is chosen by Turkish participants is seen as *explicit self-blame,* followed respectively by *refusal to acknowledge guilt, lack of intent, justify hearer.*

	Explicit self-blame	Lack of intent	Expression of self-deficiency	Expression of embarrasm	Self-dispraise	Justify hearer	Refusal to acknowledge guilt
TNNS 1	0%	7%	60%	0%	0%	0%	0%
TNNS 2	0%	7%	60%	7%	0%	0%	0%
BNS	0%	7%	60%	0%	0%	0%	0%
ANS	7%	0%	73%	0%	0%	0%	7%
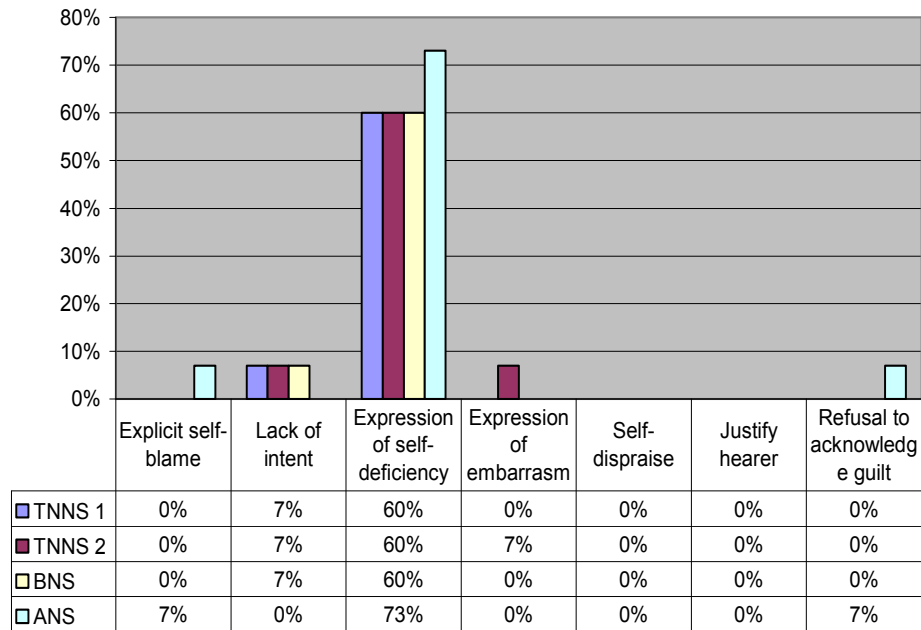
Figure 3.7. Distribution of Taking on Responsibility of Korean Participants Based on the 1st Item on a Percentage Basis

As is highlighted in Figure 3.7, the majority of Korean participants' utterances are perceived as expressions of self- deficiency by the raters. In this sense, it might be said that Korean and Turkish participants first need to express their self-deficiency. However, strategies do not vary among Korean participants. There is only one more alternative strategy used by Korean participants, which is lack of intent.

- **Thai Participants**

When Figure 3.8. is examined, the same strategy that is *expression of self-deficiency,* stands out most among Thai participants. The next most common strategies are *justify hearer, lack of intent, explicit self-blame, self-dispraise, expression of embarrassment* and *refusal to acknowledge the hearer*. In this case, it may seen a variety in Thai participants' responses can be seen.

	Expl. self-blame	Lack of intent	Expr. of self-def.	Expr. of embarras.	Self-dispraise	Justify hearer	Refusal to ack. guilt
▢ TNNS 1	7%	20%	47%	0%	7%	20%	0%
▢ TNNS 2	7%	20%	47%	0%	7%	20%	0%
▢ BNS	7%	0%	47%	7%	0%	20%	7%
▢ ANS	0%	13%	73%	7%	13%	0%	7%
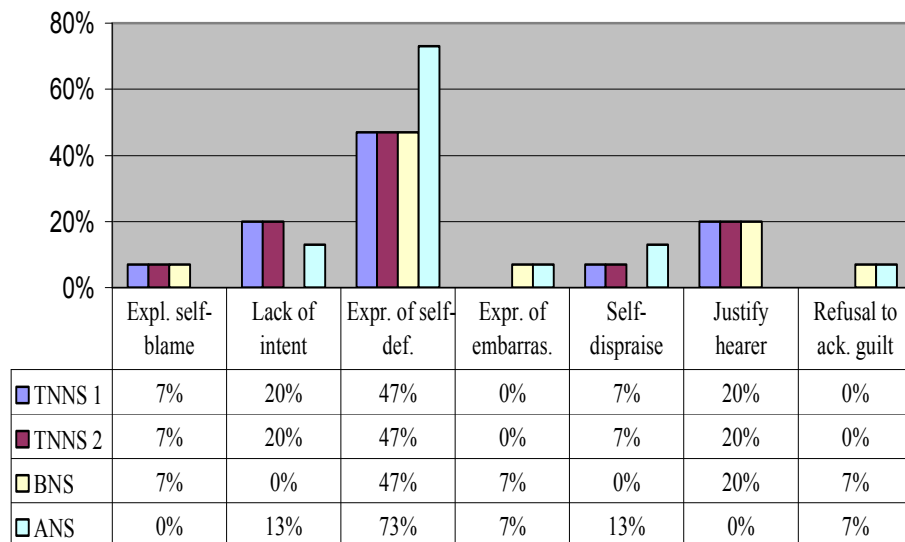
Figure 3.8. Distribution of Taking on Responsibility of Thai Participants Based on the 1st Item on a Percentage Basis

3.2.3 a. Explicit self-blame

Saying *it's my fault/my mistake* is one way of taking on responsibility. There are also some variations amounting to the same thing by acknowledging one's

mistake. On this issue, TNNS 1 and 2 mostly agree with BNS and ANS on classifying the learners' statements. However, there is one challenging utterance that makes TNNS 1 and 2 disagree with BNS and ANS. TNNSs perceives the following sentence as an indicator to *lack of intent* although BNS excludes it and puts it under the title of refusal to acknowledge guilt while ANS places it to *explicit self-blame.*

"*Oh dude, I know we had a meeting with you*" (Turkish std. no. 8)

The proof sentences are ranged as on the following;

- **Turkish Participants**

"*I have been lost-minded these days. I am tackling with some problems*" (Turkish std. no. 1). This excuse sounds a *bit formal* like one given to for a boss or colleague since "some problems" are *non-specific.* However, being lost-minded is truth according to BNS. He also adds that the excuse shifts focus away from the discomfort of the forgotten friend and onto the forgetter's problems so it seems *a bit self-centered.* On the other hand, ANS underlines that *absent-minded* or *forgetful* are more appropriate instead of *lost-minded,* as is *dealing* instead of *tackling* (but only TNNSs put this statement under this title).

"*I know it was the second time I didn't come to the meeting*" (Turkish std. no. 10) as an expression recognizes and accepts blame for ANS (but only ANS includes this statement to this category).

"*It was my fault*" (Turkish std. no. 11)

"*I know I am late*" (Turkish std. no. 3). ANS finds it *excellent* because it is *accepting responsibility.*

"*Oh dude, I know we had a meeting with you*" (Turkish std. no. 8) (but only ANS includes this statement in this category)

- **Korean Participants**

"*I'm late*" (Korean std. no. 5) (but only ANS includes this statement in this category)

- **Thai Participants**

There is one show of explicit self-blame by Thai participants according NNSs. "*I should took a note*" (Thai std. no. 12) is altered by ANS as "*I should have written it down*".

3.2.4 b. Lack of intent

- **Turkish Participants**

"*I wanted to call you but my phone's charge was over*" (Turkish std. no. 5) (but only TNNSs perceive this sentence as lack of intent)
"*I have been busy for a long time*" (Turkish std. no. 6) (but only ANS includes this statement to this category)
"*Oh dude, I know we had a meeting with you but…*" (Turkish std. 8) (but only TNNSs perceive this sentence as lack of intent)

- **Korean Participants**

"*I couldn't remember the appointment*" (Korean std. no.13)

- **Thai Participants**

"*I couldn't call*" (Thai std. no. 4)

"*I'm pretty old*" (Thai std. no. 6) (but only ANS)

"*Ohhhhhh did you wait? Why you didn't call me?*" (Thai std. no. 9)

"*Why you didn't call me?*" (Thai std. no. 13) is an utterance that requires apology as well, although the question is very natural according to ANS.

"*I was sleeping*" (Thai std. no. 14) (but only ANS)

3.2.5 c. Expression of self-deficiency

- **Turkish Participants**

"*I'm tackling with some problems. I have forgotten to inform you this situation*" (Turkish std. no. 1) (but only ANS)

"*I have forgotten inform you this situation*" (Turkish std. no. 4) (but except TNNSs) is a bit formal according to BNS.

"*I forgot to phone you and say that I won't come because the charge of my mobile phone finished*" (Turkish std. no. 7) is approved sentence by ANS (but not TNNSs).

"I forgot to call you because being in a panic" (Turkish std. no. 8)*.* ANS infers that the statement would be appropriate if it was *"because I was worried about her"*.

"I have too many things in my mind" (Turkish std. no. 9) will meet the speaker's intention if it changes to *"I have a lot on my mind"* in ANS's opinion.

"*I completely forgot it again. I know it was the second time that I didn't come to meeting*" (Turkish std. no.10)

 "*I forgot that we will have a meeting*" (Turkish std. no.6)

"Because of it I forgot our meeting" (Turkish std. no.13)

"I am very sorry for forgetting our meeting" (Turkish std. no. 15)

- **Korean Participants**

 "*I have a lot of things to do you know like reports*" (Korean std. no. 10) is an *explanation* that makes ANS think that it is *good* and *believable* although it is *vague* and makes BNS feel *cross* and *irritated* because of using *"you know"*.

 "*How can I say.. I forgot a meeting with you*" (Korean std. no.1)

"*I forgot our appointment*" (Korean std. no.2) and "*I forgot the appointment*" (Korean std. no. 15) sound too *formal* and *awkward* for a friend according to ANS.

"*I forgot that*" (Korean std. no. 3)

"I have slept" (Korean std. no. 8) (but only ANS)

 "*I forgot it*" (Korean std. no. 6 and 11)

"I should have watched the clock" (Korean std. no. 12) (but only BNS)

 "*Oh my God! I forgot the meeting with you again…*" (Korean std. no. 13) (but

only ANS adds *I couldn't remember our appointment* to this statement)

"*I really forgot it*" (Korean std. no. 14)

- **Thai Participants**

"*I was sleeping*" (Thai std. no. 1) (but only ANS)

"*I was drunk*" (Thai std. no. 2) (but only ANS)

"*I couldn't call*" (Thai std. no. 4) (but only ANS)

"*I forgot everything these days*" (Thai std. no. 6) is placed under the title of *expression of self-deficiency* but it is *not* accepted as *a good excuse* by ANS (but except BNS).

"*I forgot everything these days I am so busy*" (Thai std. no.8)

"*Eylem I forgot it*" (Thai std. no. 3) would be *a better expression* of self-deficiency if the participant gives more of a reason in accordance with ANS.

"*I forgot*" (Thai std. no. 5, 7 and 9)

"*I forgot all about it*" (Thai std. no. 12)

"*Forgot*" (Thai std. no.13)

3.2.3 d. Expression of embarrassment

- **Korean Participants**

"*I should have watched the clock*" (Korean std. no. 12) (But only TNNS 2)

- **Thai Participants**

"You will kill me I know" (Thai std. no. 11) (but only ANS)

"Please say yess" (Thai std. no. 5) (but only BNS)

3.2.3. e. Self-dispraise

There are three Thai participants who declare his/her self-dispraise.

- **Thai Participants**

"I am getting old…I forget everything these days" (Thai std. no. 6) (but only TNNS)

"If you don't like me, I understand" (Thai std. no. 7) *"If you don't like me, I understand"* is a statement that has self-dispraised, and is *a little annoying* side. It sounds like *you're trying to manipulate your friend* with respect to ANS. There is one more annoying utterance *"I think you hate me"* which makes ANS think that *the hearer probably doesn't hate the subject so it sounds like a ridiculous question* (but only ANS).

"I think you hate me" (Thai std. no. 10) (but only ANS)

3.2.3. f. Justify hearer

Korean Participants do not use any statement that might fit into this category.

- **Turkish Participants**

"I know it was the second time that I didn't come to meeting" (Turkish std. no. 10) (but only BNS)

- **Thai Participants**

"If you don't like me, I understant" (Thai std. no.7) (all except ANS)

"I think you hate me" (Thai std. 10) (all except ANS)

"You will kill me I know" (Thai std. no. 11) (all except ANS) is corrected to *"I know you are going to kill me"* that is more natural by ANS.

3.2.3 g. Refusal to acknowledge guilt

There are only two participants who refuse to be guilty among these groups.

- **Turkish Participants**

"Oh, don't think that I forgot my meeting with you, I didn't" (Turkish std. no. 5) is placed in the *refusal to acknowledge guilt* section by BNS and ANS. However, BNS criticizes this statement by naming *front.*

"Oh dude I know we had a meeting with you" (Turkish std. no. 8) (but only BNS)

"I'll explain later" (Turkish std. no. 10) (but only ANS)

"I had to go" (Turkish std. no. 15) (but only ANS)

- **Korean Participants**

"I'm about to go out" (Korean std. no. 4) (but only ANS)

3.2.4 Concern for the hearer

According to the raters none of the participants state any concern for the hearer except one Turkish and one Thai participant. This stage of the pattern is skipped by the participants.

"You know I love you and" (Turkish std. 2) (all except BNS)

"Did you wait?" (Thai std. no. 9)

Table 3.4. Distribution of Concern for the Hearer Frequency Based on the 1st Item

Turkish (15 Participants)	Korean (15 Participants)	Thai (14 Participants)
(TNNS 1) 1	(TNNS 1) X	(TNNS 1) 1
(TNNS 2) 1	(TNNS 2) X	(TNNS 2) 1
(BNS) X	(BNS) X	(BNS) 1
(ANS) 1	(ANS) X	(ANS) 1

In this table, the clearest difference is that there is no Korean participant who shows concern for the hearer. Nevertheless, this difference does not have much

impact since there are only two participants who fit into this category in total. As is shown in Figure 3.9, the assessments of raters match with each other except for BNS on a Turkish participant's utterance.

	TNNS 1	TNNS 2	ENS	ANS
☐ Turkish	7%	7%	0%	7%
☐ Korean	0%	0%	0%	0%
☐ Thai	7%	7%	7%	7%
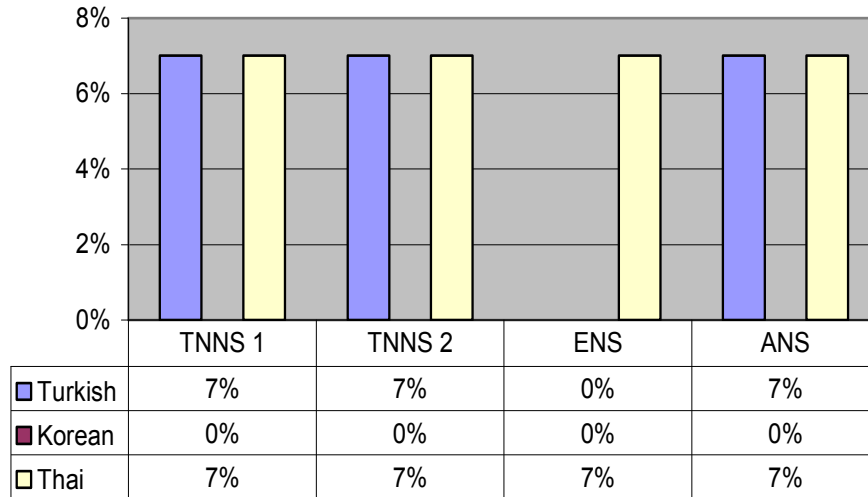
Figure 3.9. Distribution of Concern for the Hearer Based on the 1st Item on a Percentage Basis

3.2.5 Offer of the Repair

Since the participants are in a difficult situation, some of them tend to offer something for repair.

Table 3.5. Distribution of Offer of the Repair Frequency Based on the 1st Item

Turkish (15 Participants)	Korean (15 Participants)	Thai (14 Participants)
(TNNS 1) 6	(TNNS 1) 9	(TNNS 1) 3

60

(TNNS 2) 6	(TNNS 2) 9	(TNNS 2) 3
(BNS) 5	(BNS) 9	(BNS) 2
(ANS) 5	(ANS) 8	(ANS) 3

In the three groups of participants, there seem two types of common offer of the repair that is, *buying a dinner or coffee* and *changing time.*

	TNNS 1	TNNS 2	BNS	ANS
Turkish	40%	40%	33%	33%
Korean	60%	60%	60%	53%
Thai	21%	21%	14%	21%
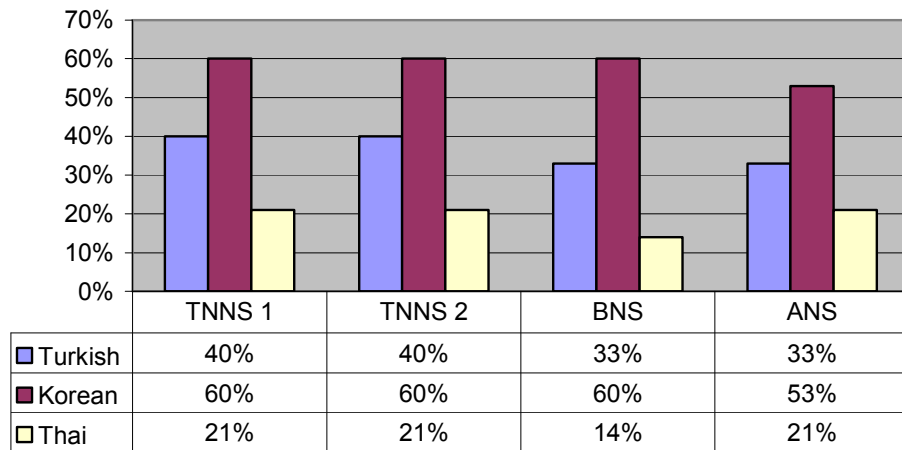
Figure 3.10. Distribution of Offer of the Repair Based on the 1st Item on a Percentage Basis

The figure clearly shows the harmony among the raters. Korean participants form the majority in *offering of the repair*.

- **Turkish Participants**

As is demonstrated in Table 3.6., the offers given by Turkish participants are

divided into two groups according to topics. Out of fifteen, three participants offer changing time, one of them presents buying a cup of coffee as an alternative. Changing time is the most preferred offer by the participants as is shown in Table 3.7., 3.8., 3.9. Buying something comes after changing time as another solution to compensate the situation.

Table 3.6. Distribution of Offer of the Repair Based on the 1st Item by Turkish Participants According to the Topics

Changing Time	Buying a dinner or coffee	other
"How about tomorrow?" (Turkish std. 5) *"Let's meet tomorrow if you like"* (Turkish std. 9) *"I will be there in 10 minutes"* (Turkish std. 13) (but only TNNS)	*"Next time I am gonna order you a cup of coffee, promise ☺"* (Turkish std. 3).	*"I will explain later"* (Turkish std. no. 10) sounds evasive according to ANS. *"I want you to give me a last chance so that I can compensate for my mistake"* (Turkish std.15)

"Next time I am gonna order you a cup of coffee, promise ☺" (Turkish std. 3) is a *good offer* to *smooth things over* from ANS's point of view

- **Korean Participants**

Table 3.7. Distribution of Offer of the Repair by Korean Participants Based on the1[st] Item According to the Topics

Changing Time	Buying a dinner or coffee
"I can go now" (Korean std. no. 8)	*"I will buying dinner for you"* (Korean std. no. 2)
"I am about to go out" (Korean std. no. 4)	*"I will buy meal tomorrow"* (Korean std. no. 3)
"Let's meet next weekend. I'll treat you" (Korean std. no. 10)	*"I will buy a lunch because I was late"* (Korean std. no. 9)
"Go to a café and take a rest. I will go there half an hour later" (Korean std. no. 6)	*"Do you have time tomorrow? I will buy you for dinner"* (Korean std. no. 7)
"I will go there fast. Please waiting me make time" (Korean std. no. 11)	

Other
"Give me a chance to apologize" (Korean std. no. 1) (but only BNS)

"Go to a café and take a rest. I will go there about half an hour later" is judged by the BNS and ANS raters. BNS asserts that using the imperative is *impolite*

and this situation requires *offers* that are more *appropriate*. The opinions of ANS overlap with BNS's ones. She declares that it sounds a bit *dismissive* like you don't actually care.

"I'll buy you for dinner" should be written as *"I'll buy dinner for you"* according to ANS and then it might mean *something very different*.

"Let's meet next weekend. I'll treat you" is interpreted as a *good offer* by ANS.

"I am about to go out" (Korean std. no. 4) is placed by BNS in the *offer of repair* column, while it is put under the title of *refusal to acknowledge guilt* by ANS. However, it is classified as *unclear* by ANS since she is not sure on whether the participant is going out to meet his/her friend or to do something else. In this sense, BNS also seems confused about the intention of the participant. He supposes that the participant uses this statement to say *come or meet you*. It might be said that the lack of grammar competence may lead to this misunderstanding.

Korean participants give more offers of changing time and buying dinner or coffee than Turkish participants.

- **Thai Participants**

Thai Participants do not attempt to offer to change time, unlike the Turkish and Korean Participants as Table 3.8 displays.

Table 3.8. Distribution of Offer of the Repair by Thai Participants Based on the 1st Item According to the Topics

Buying a dinner or coffee
"I will invite you a dinner..please say yessss" (Thai std. no. 5) (but except BNS) *"Let me buy you a dinner"* (Thai std. no. 11) *"I will invite you for a dinner"* (Thai std. no. 14)

3.2.6. Promise of Forbearance

Promise of forbearance is the last apology strategy that is expected to be used at the end of the utterances. Just one third of Turkish and Korean participants promise the hearer not to make this mistake again.

Table 3.9. Distribution of Promise of Forbearance Frequency Based on the 1st Item

Turkish (15 Participants)	Korean (15Participants)	Thai (14 Participants)
(TNNS 1) 4	(TNNS 1) 6	(TNNS 1) 1
(TNNS 2) 4	(TNNS 2) 6	(TNNS 2) 1

(BNS) 4	(BNS) 5	(BNS) 1
(ANS) 4	(ANS) 5	(ANS) 1

Table 3.9 shows that Turkish and Korean participants respond in similar ways and quantity. On the other hand, Thai participants do not tend to offer promise of forbearance.

Figure 3.11 presents that displays the comparison among the participants.

	TNNS 1	TNNS 2	BNS	ANS
Turkish	27%	27%	27%	27%
Korean	40%	40%	33%	33%
Thai	7%	7%	7%	7%
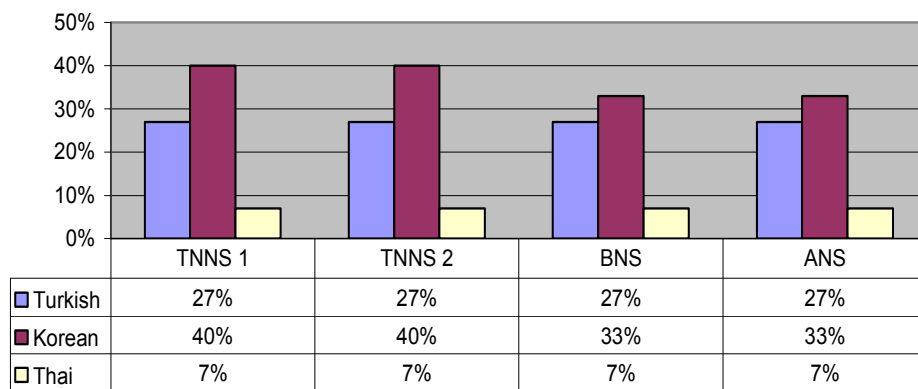
Figure 3.11. Distribution of Promise of Forbearance Based on the 1st Item on a Percentage Basis

The responses that form the chart above are as follows;

- **Turkish Participants**

"*I promise this won't happen again*" (Turkish std. 6)

"*This will never be again*" (Turkish std. 1) is problematic because of *first*

language interference according to the both native speaker raters. Therefore, it corrected as *"this will never happen again"*.

"I promise I will not be late the other again" (Turkish std. 11) is revised by ANS as *"I won't be late next time"*.

"It won't be again" (Turkish std. 2) *"It won't be again"* is also corrected by ANS as was done in the previous statement; *"it won't happen again"*.

- **Korean Participants**

"I'm about to go out" (Korean std. no. 4)

"But next time, I am never late" (Korean std. no. 5)

"Next time I will not late to meet you I promise" (Korean std. no. 12) might be an appropriate promise of forbearance but there is no reason for the hearer to believe this according to ANS.

"I will not disappoint you again" (Korean std. no. 13)

"Next time, I promise that I'm never late" (Korean std. no. 14)

"It never happens again. I promise" (Korean std. no. 15) is corrected by ANS to *"It won't happen again"*.

- **Thai Participants**

"I promise next time it will not happen" (Thai std. no. 10) is corrected by ANS to *"I promise it won't happen again"* and ANS notes that *the participant is also supposed to give a reason*.

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3.3. Findings of Research Question- Item 2

Since the second item is based on another apology required situation, it is evaluated in the same way as the first item (see Appendix 1).

3.3.1. IFID (Illocutionary Force Indicating Devices) Formulas

As is shown in Figure 3.12, the majority of all groups declare their expression of regret by saying *sorry*. The latter way of showing regret is a *request for forgiveness.*

	Sorry	Excuse	Forgive	Apologize
Turkish	80%	7%	27%	7%
Korean	100%	0%	7%	7%
Thai	93%	0%	21%	0%
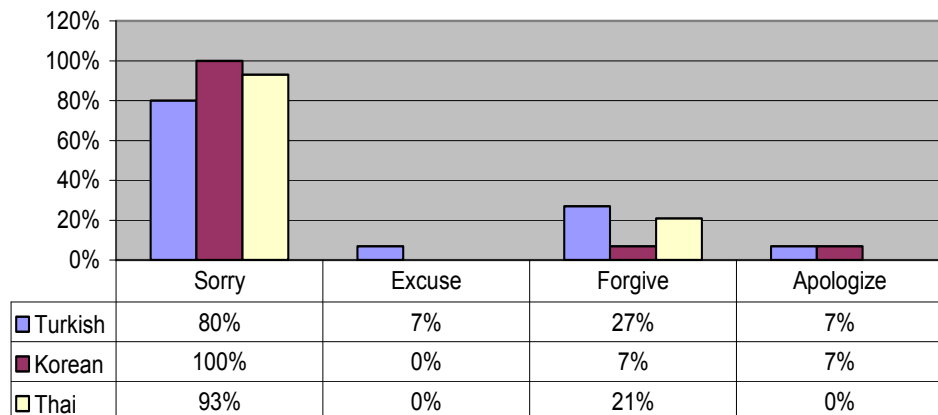
Figure 3.12. Distribution of IFID Formulas Frequency on a Percentage Basis for the 2nd Item

- **Turkish (15 Participants)**

The number of Turkish participants who prefer saying *sorry*, *excuse*, *forgive* and *apologize* in item 1 is nearly the same as in item 2. By looking at Figure

3.12, it might be seen that some Turkish participants use more than one pattern in order to show *illocutionary force.*

Sorry: According to the collected data; 17 out of 20 Turkish participants express 'sorry' as in the following utterances;

"I am so sorry" (Turkish std. no.1, 4, 13, and 15)

"I am really very sorry" (Turkish std. no. 7)

"God, I am sorry" (Turkish std. no. 8)

 "I'm so sorry to break it" (Turkish std. no. 12)

"I'm very sorry" (Turkish std. no. 14)

"I am really sorry" (Turkish std. no. 5)

"Oh my God! Oh God I'm really sorry" (Turkish std. no.3)

"I'm terribly sorry" (Turkish std. no. 9)

"Upps…So sorry bro!" (Turkish std. no. 10) *"So sorry bro…"* is described by BNS as a bit *casual* for an apology. For the same utterance, ANS finds *bro* much too informal for an apology.

Excuse: There is only one participant among the Turkish participants using *excuse* in their utterances.

"Excuse me!" (Turkish std. no. 2)

Forgive: There are only two participants among the Turkish participants using *forgive* in their utterances.

"Please forgive me" (Turkish std. no.1 and 13) is repeated by another Turkish participant but ANS underlines it again as *formal.*

"Forgive my silliness" (Turkish std. no. 12)

"Forgive me" (Turkish std. no. 15) as was mentioned before *"Forgive me"* is deemed odd in this situation as well. However, again three Turkish participants use it.

Apologize: There is only one participant among the Turkish participants using *apologize* in their utterances.

"Please let me apologize" (Turkish std. no. 15) this statement is too formal and not necessary according to BNS and ANS. There is only one participant who *apologizes* among the group.

- **Korean (15 Participants)**

All Korean participants prefers saying sorry since the hearer is in an offended situation. They only fail to mention excuse in their utterances.

Sorry: According to the collected data; all Korean participants express 'sorry', as in the following utterances;

"So sorry" (Korean std. no. 8)

"Oh my God! I am really sorry" (Korean std. no. 3)

"I am so sorry" (Korean std. no. 2 and 13)

"I am so sorry but…" (Korean std. no. 12) BNS considers that *"I'm sorry but…"* is not acceptable as an apology should not be qualified in this case.

"I am really sorry" (Korean std. no. 10)

"I am sorry" (Korean std. no. 4, 6, 9 and 11)

"I am sorry…I am so sorry" (Korean std. no. 7)

"Oh my God! I am so sorry" (Korean std. no. 1)

"Oh. Sorry" (Korean std. no. 5)

"Oh my God! Sorry!! Really so sorry" (Korean std. no. 14)

"Sorry. Really sorry" (Korean std. no. 15)

Forgive: Only one participant mentions *forgive* in their statement in addition to *sorry*.

"Please forgive me" (Korean std. no. 4). ANS repeats that it is a very *formal illocutionary force indicating device*.

Apologize: Only one participant mentions *apologize* in their statement in addition to *sorry*.

"I apologize" (Korean std. no. 2) is criticized in terms of its *formality* by ANS.

- **Thai (14 Participants)**

Like Korean participants, Thai participants also mention *sorry* in their statements and do not attempt to *excuse*.

Sorry: According to the collected data; 13 Korean participants use 'sorry' in their statements as on the following;

"Sorry sorry sorry sorry sorry again sorry" (Thai std. no. 4)

"Sorry" (Thai std. no. 2, 3, 5, 9, 13 and 14)

"Ohhh… Sorry" (Thai std. no. 8)

"Ohhhh my God" (Thai std. no. 6)

"I am sorry" (Thai std. no. 1)

"I am so sorry" (Thai std. no. 11)

"Ohhhhhhhhhhh my god!!!! I am so sorry" (Thai std. no. 10)

"I am sorry.. I am sorry.. I am sorry..100 times I am sorry" (Thai std. no. 12) is

a good way of expression of regret but ANS believes that it *might want to offer*

to replace it as well.

Forgive: 3 Thai participants mention *forgive* in their statement in addition to

sorry.

"Please forgive me" (Thai std. no. 14)

"Can you forgive me?" (Thai std. no. 8 and 10) sounds *too formal* as was

mentioned by ANS before. This statement that has been criticized before it is

used by three other Thai participants.

3.3.2. Explanation or Account

In this speech act, participants were supposed to write whatever they would say

in the given conversational situation. The participants were aware of the fact

that they were in a tough situation that required an excuse due to the fact that

they broke an object of their friends'. However, since it looked like an accident,

there was not much tendency to give an *explanation* of this accident. Therefore,

it can be said that participants express their astonishment by not giving any

explanation and some of them implement this in these words: *I don't know what*

to say.

On the following chart, the numbers of the participants show the frequency

number of the participants' explanations. That is, there is no participant who

attempts to explain the situation, since breaking the object was just an accident, not on purpose.

Table 3.10. Distribution of Explanation Frequency Based on the 2nd Item

Turkish (15 Participants)	Korean (15 Participants)	Thai (14 Participants)
(TNNS 1) X	(TNNS 1) X	(TNNS 1) X
(TNNS 2) X	(TNNS 2) X	(TNNS 2) X
(BNS) X	(BNS) X	(BNS) X
(ANS) X	(ANS) X	(ANS) X

3.3.3. Taking on Responsibility

The taking on responsibility pattern in this speech act has much more variety than the previous one as is highlighted on Table 3.10. Since this incident is one-on-one, *taking on responsibility* is urged much more than the explanation pattern. Therefore, this will also show culture-specific preferences for its sub-categories, and most importantly, different responsibility values will be attached to its different sub-types, which might bring about the need to redefine the concept of the category itself. Some of the participants sit in more than one pattern.

Table 3.11. Distribution of Taking on Responsibility Frequency Based on

the2nd Item

	Turkish (15 Participants)	Korean (15 Participants)	Thai (14Participants)
Explicit self-blame	(TNNS 1) 4 (TNNS 2) 4 (BNS) 3 (ANS) 3	(TNNS 1) 5 (TNNS 2) 4 (BNS) 3 (ANS) 4	(TNNS 1) X (TNNS 2) X (BNS) X (ANS) X
Lack of intent	(TNNS 1) 2 (TNNS 2) 3 (BNS) 4 (ANS) 4	(TNNS 1) 5 (TNNS 2) 5 (BNS) 3 (ANS) 2	(TNNS 1) X (TNNS 2) X (BNS) X (ANS) X
Expression of self-deficiency	(TNNS1) X (TNNS 2) X (BNS) X (BNS) X	(TNNS 1) X (TNNS 2) X (BNS) 1 (BNS) 1	(TNNS 1) X (TNNS 2) X (BNS) X (BNS) X
Expression of embarrassment	(TNNS 1) 5 (TNNS 2) 5 (BNS) 5 (ANS) 6	(TNNS 1) X (TNNS 2) X (BNS) 1 (ANS) 1	(TNNS 1) 1 (TNNS 2) 1 (BNS) 1 (ANS) 1
Self-dispraise	(TNNS 1) 2 (TNNS 2) 2	(TNNS 1) X (TNNS 2) X	(TNNS 1)1 (TNNS 2) 1

	(BNS) 2	(BNS) X	(BNS) 1
	(ANS) 2	(ANS) X	(ANS) 1
Justify hearer	(TNNS 1) X	(TNNS 1) 1	(TNNS 1) X
	(TNNS 2) X	(TNNS 2) 1	(TNNS 2) X
	(BNS) X	(BNS) 1	(BNS) X
	(ANS) X	(ANS) 1	(ANS) X
Refusal to acknowledge guilt	(TNNS 1) X	(TNNS 1) X	(TNNS 1) X
	(TNNS 2) X	(TNNS 2) X	(TNNS 2) X
	(BNS) X	(BNS) 1	(BNS) X
	(ANS) X	(ANS) X	(ANS) X

The most significant difference in Table 4.10 is that among Thai participants only two of them follow a strategy that sits in *taking on responsibility*.

- **Turkish Participants**

In Figure 3.13, it is apparent that the raters mostly agree on the placement of the Turkish participants' utterances.

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	Expl.self-blame	Lack of intent	Expr.of self-deficiency	Expr.of embarrasment	Self-dispraise	Justify hearer	Refusal to ack. guilt
TNNS 1	27%	13%	0%	33%	13%	0%	0%
TNNS 2	27%	20%	0%	33%	13%	0%	0%
BNS	20%	27%	0%	33%	13%	0%	0%
ANS	20%	27%	0%	40%	13%	0%	0%
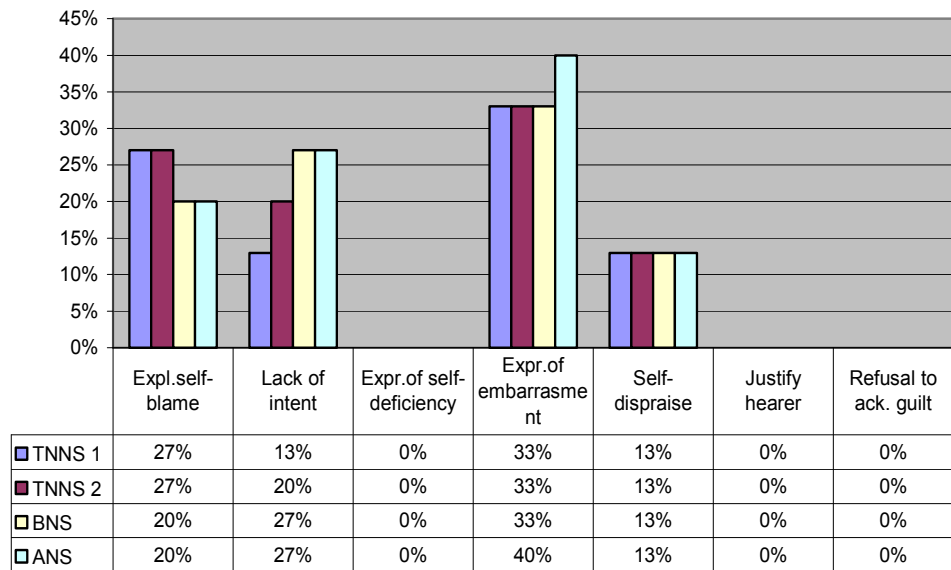
Figure 3.13. Distribution of Taking on Responsibility of Turkish Participants Based on the 2nd Item on a Percentage Basis

Their priority in this shameful situation is to *express their embarrassment*. And then *explicit self-blame* comes. The final major group tends to express *the lack of their intent*. The minority of Turkish participants prefer to humiliate themselves as a *self-dispraise*. On the other hand, *expression of self-deficiency, justify hearer and refusal to acknowledge guilt* are not followed by any participants as an apology strategy.

- **Korean Participants**

The majority of Korean participants opt for *explicit of self-blame* that is the second choice of Turkish participants. Unlike Turkish participants, it can be observed in Figure 3.14 that only one participant *expresses of self-*

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embarrassment that is the most preferred one among Turkish participants.

	Expl.self-blame	Lack of intent	Expr.of self-deficiency	Expr.of embarrassment	Self-dispraise	Justify hearer	Refusal to ack. guilt
TNNS 1	33%	33%	0%	0%	0%	7%	0%
TNNS 2	27%	33%	0%	0%	0%	7%	0%
BNS	20%	20%	7%	7%	0%	7%	7%
ANS	27%	13%	7%	7%	0%	7%	0%
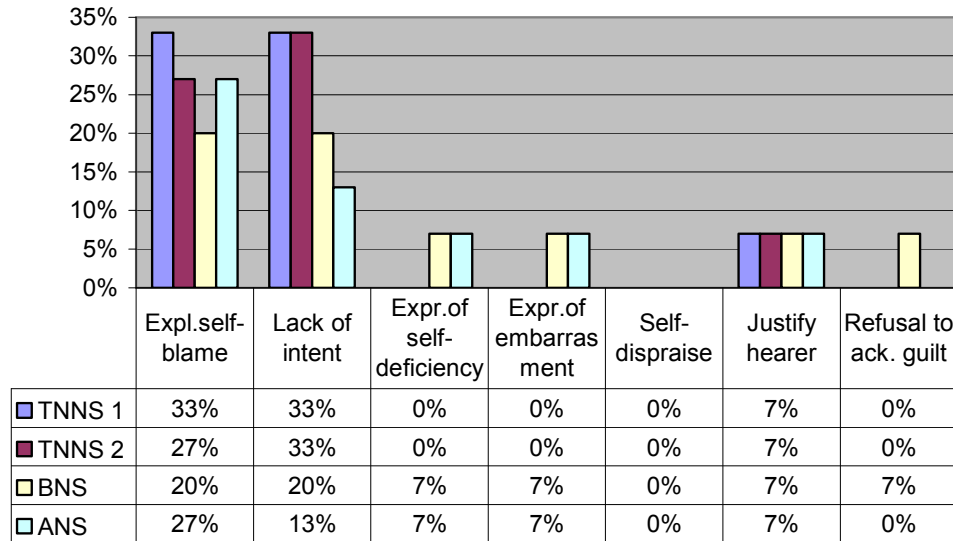
Figure 3.14. Distribution of Taking on Responsibility of Korean Participants Based on the 2nd Item on a Percentage Basis

Self-dispraise is the strategy that is not used by Korean participants. Another important difference is that BNS and ANS agree on classifying two statements as *expression of self-deficiency* and *self-embararsment* while TNNS 1 and TNNS 2 do not.

- **Thai Participants**

	Expl.self-blame	Lack of intent	Expr.of self-	Expr.of embarras	Self-dispraise	Justify hearer	Refusal to ack. guilt
TNNS 1	0%	0%	0%	7%	7%	0%	0%
TNNS 2	0%	0%	0%	7%	7%	0%	0%
BNS	0%	0%	0%	7%	7%	0%	0%
ANS	0%	0%	0%	7%	7%	0%	0%

Figure 3.15. Distribution of Taking on Responsibility of Thai Participants Based on the 2nd Item on a Percentage Basis

According to the Figure 3.15, it might be said that Thai participants prefers skipping *taking on responsibility* strategy since there is one participant sits in *expression of self-embarrassment* and another in *self-dispraise*.

This part of the study was formed by the following utterances;

3.3.3. a. Explicit self-blame

- **Turkish Participants**

"I made a mistake" (Turkish std. no. 5) (but only TNNS)

"Unfortunately, I broke your subject…I shouldn't have done" (Turkish std. no.

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11) is a statement that sounds strange with regard to ANS.

"It is broken" (Turkish std. no. 14)

"I should have been more careful about it" (Turkish std. no. 15) is another

sentence that makes ANS satisfied.

- **Korean Participants**

"It is broken" (Korean std. no. 5) seems to be *embarrassment*; there would be

no other reason to mention it according to BNS.

"It's my fault" (Korean std. no. 9 and 13) is another statement that needs

repairing since it is *a little unnatural* in accordance with ANS

"It's mistake" (Korean std. no. 10) (but except BNS)

"It's my mistake" (Korean std. no. 14)

"I shouldn't have touch" would fit into the situation if it is corrected as *"I*

shouldn't have touched" from ANS's point of view.

- **Thai Participants**

There is no show about *explicit self-blame* among Thai Participants.

3.3.3. b. Lack of intent

- **Turkish Participants**

"I didn't do it intentionally" (Turkish std. no.1) takes only ANS's attention in

terms of being a *formal* way of showing lack of intent and she expresses that it might be replaced by *on purpose* which is more *natural.*

"I just wanna look at it closer" (Turkish std. no. 3) (but except TNNS)

"I only wanted to look at it closer but I made a mistake" (Turkish std. no. 5) (but except TNNS)

"But I broke it accidentally" (Turkish std. no. 12)

"I'm very sad" (Turkish std. no. 2)*(but only TNNS 2)

- **Korean Participants**

"I don't intend to break the object" (Korean std. no. 4) is underlined by ANS since it has some tense mistakes and formal meaning.

"I just want to look at it closer" (Korean std. no. 9)

"Oh! It's mistake" (Korean std. no. 10) (but except ANS)

"it was broken" (Korean std. no. 11) is in past tense that may lead a *misunderstanding*. Therefore, it should be replaced by *already broken* as stated in BNS. (but only TNNS)

"I don't want to do that" (Korean std. no. 12) is fit into lack of intent but it causes the participant *not understand* what this sentence is sentence supposed to mean for ANS.

- **Thai Participants**

There is no show about *lack of intent* among Thai Participants.

3.3.3. c. Expression of self-deficiency

- **Korean Participants**

"It was broken" (Korean std. no. 11) (all except TNNS)

3.3.3. d. Expression of embarrassment

Turkish, Thai participants and Korean participants had some *expressions of embarrassment.*

- **Turkish Participants**

"Oh no! I cannot believe myself" (Turkish std. no. 1) (all except BNS)

"I don't know what to say" (Turkish std. no. 7)

"I shouldn't have done" (Turkish std. no. 11)

"I really have no idea I feel so bad" (Turkish std. no. 6) is another utterance that is approved by ANS since it accepts blame and doesn't try to excuse it.

"I feel so bad" (Turkish std. no 13) is nearly the same with the previous one according to ANS again.

"I'm very sad" (Turkish std. no. 2) (all except TNNS)

- **Korean Participants**

"It's broken" (Korean std. no. 5) (all except TNNS)

- **Thai Participants**

"I don't know what to say" (Thai std. no. 2) *"I don't know what to say"* is not enough to express embarrassment and the participant is supposed to *say more than th*at in accordance with ANS.

3.3.3. e. Self-dispraise

- **Turkish Participants**

"What a clumsy girl I am" (Turkish std. no. 1) is taken place to *self-dispraise* column by both native speaker raters. On the other hand, BNS states that *clumsy girl* sounds a bit *coquettish*, *childish* or *strange*. While BNS finds the word inappropriate in terms of morality, ANS focuses just on the usage in the sentence so she changes it to *"I'm so* clumsy".

"Forgive my silliness" (Turkish std. no. 12) *"My silliness…"* does not get the approval of BNS and ANS as it is *formal and strange.*

- **Thai Participants**

"I am silly" (Thai std. no. 11) is not approved by ANS as it is awkward.

- **Korean Participants**

In contrast to Turkish and Thai ones, Korean participants do not tend to humiliate themselves due to the accident.

3.3.3. f. Justify hearer

Except one Korean participant, no one who responses to this situation justifies the hearer.

- **Korean Participants**

"If I were you, I couldn't forgive me" (Korean std. no. 1) is a statement that only ANS does not approve since it is very *self-defacing*.

3.3.3. g. Refusal to acknowledge guilt

There is one response that can sit under the titles of *denial responsibility, blame the hearer, and pretend to be the offended.*

- **Korean Participants**

"Relax" (Korean std. no. 6) (but only BNS) is found irritating and dismissive by the native speaker raters since it sounds like it is not important.

3.3.4. Concern for the hearer

This is another apology strategy that most of the participants ignored. It is observed in Table 3.12 that there are two Korean participants (three according

to ANS) and two Turkish participants (none according to BNS and ANS) fit
into this category.

Table 3.12. Distribution of Concern for the Hearer Frequency Based on the 2nd
Item

Turkish (15 Participants)	Korean (15 Participants)	Thai (14 Participants)
(TNNS 1) 2	(TNNS 1) 2	(TNNS 1) X
(TNNS 2) 2	(TNNS 2) 2	(TNNS 2) X
(BNS) X	(BNS) 2	(BNS) X
(ANS) X	(ANS) 3	(ANS) X

	TNNS 1	TNNS 2	BNS	ANS
Turkish	13%	13%	0%	0%
Korean	13%	13%	13%	20%
Thai	0%	0%	0%	0%
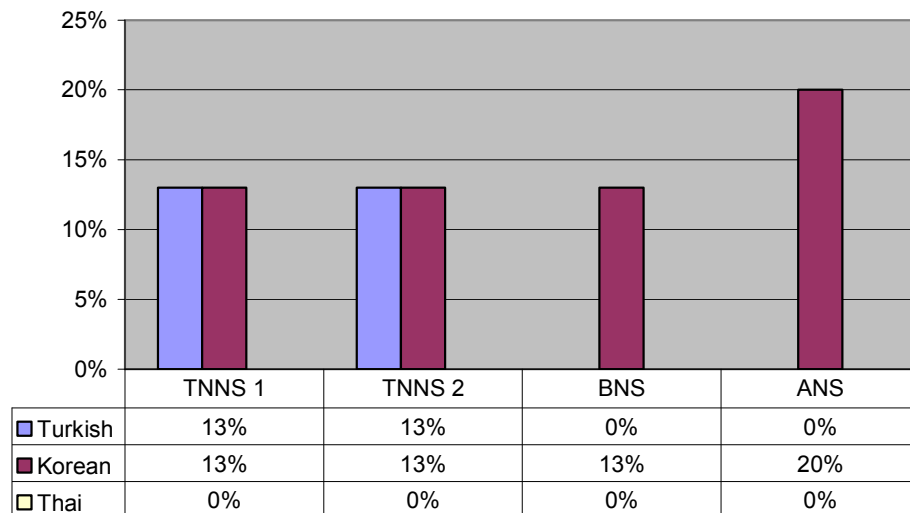
Figure 3.16. Distribution of Concern for the Hearer Based on the 2nd Item on a

Percentage Basis

Furthermore, Thai participants do not exist in this part but there are only two Turkish and two Korean participants who belong to this category. This may lead that *concern for the hearer* is inappropriate strategy for the participants.

- **Turkish Participants**

"I really have no idea what to say" (Turkish std. no. 6) (but only TNNS)
"Don't worry" (Turkish std. no.14) (but only TNNS) is a common expression that both participants agree on being too casual. BNS underlines that it could sound like *you are saying to the person would only worry about material value.*

- **Korean Participants**

"What can I do?" (Korean std. no. 3)*.* ANS assumes that the participant *does not offer any specific help* and s/he asks what her or his friend wants her or him to do. The native speaker likes the idea that fits into *concern for the hearer* (but only ANS).
"Relax" (Korean std. no. 6) (but except BNS)
"Is it important?" (Korean std. no. 7)
"Is it a valuable thing?" (Korean std. no. 14) (but only BNS)

- **Thai Participant**

There is no show in this respect among Thai participants.

3.3.5. Offer for the Repair

A very big majority of the participants feel the necessity of offering something for the repair as it is shown in Table 3.13.

Table 3.13. Distribution of Offer for the Repair Frequency Based on the 2nd Item

Turkish (15 Participants)	Korean (15 Participants)	Thai (14 Participants)
(TNNS 1) 12	(TNNS 1) 10	(TNNS 1) 9
(TNNS 2) 12	(TNNS 2) 10	(TNNS 2) 9
(BNS) 12	(BNS) 10	(BNS) 9
(ANS) 12	(ANS) 9	(ANS) 9

The harmony among the raters is clear on the table and the figure but there is only one Korean participant's utterance that is not classified as an offer according to BNS.
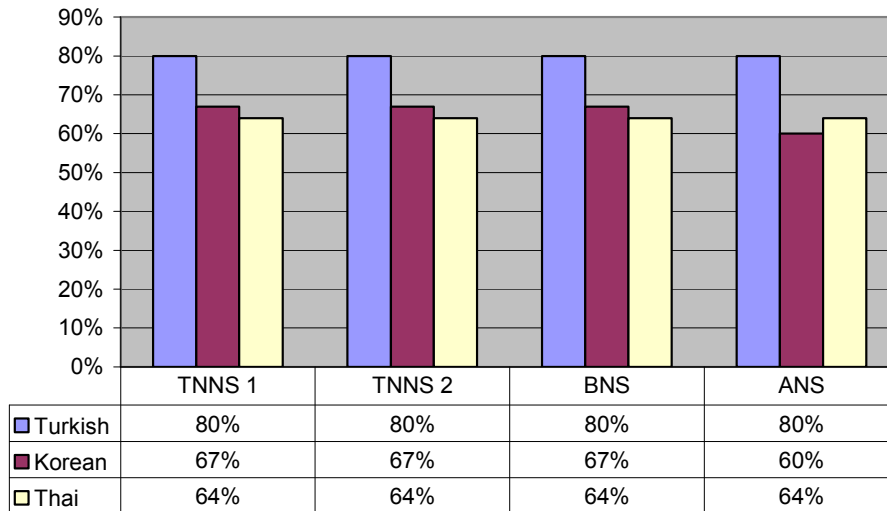
Figure 3.17. Distribution of Offer for Repair Based on the 2nd Item on a Percentage Basis

The responses of the participants as offers might be enrolled under some headings.

- **Turkish Participants**

The popular of offer is seemed as buying the same object that was broken among Turkish participants.

Table 3.14. Distribution of Offer for the Repair Based on the 2nd Item by Turkish Participants According to the Topics

	Buying the same thing	**Paying its costs**	**Other**
Turkish	(TNNS 1) 9	(TNNS 1) 2	(TNNS 1) 1

(15 Participants)	(TNNS 2) 9	(TNNS 2) 2	(TNNS 2) 1
	(BNS) 9	(BNS) 2	(BNS) 1
	(ANS) 9	(ANS) 2	(ANS) 1

The majority of the participants offer to buy the same thing in different utterances as on the following;

Buying the same thing

"If you want I will buy another for you?" (Turkish std. no. 1)

"I want you to make sure that I will buy you another one" (Turkish std. no.6).
BNS corrects *make sure* as *be sure.*

"I should find and buy the same object for you" (Turkish std. no. 2) is a *good* offer despite of being *too wordy* and *formal* according to ANS.

"I'll buy another one for you" (Turkish std. no. 10)

"But be sure I'll buy another one for you" (Turkish std. no. 13) is shortened by ANS as of course I'll buy another".

"Please just tell me where can I find the same one…I am going to buy a new one" (Turkish std. no. 9) is accepted as a *good offer* by ANS.

"I will buy the same thing" (Turkish std. no. 14)

"I want to give you the same thing as a present. Hope you'll accept" (Turkish std. no.8) is another statement that is handled by two native speaker raters. However, the BNS's point of view contradicts with the ANS's. While this utterance is assessed as a *good offer* by ANS, BNS finds the expression *strange* and asks if *turning broken object into a gift* makes the hearer *grateful*.

"I can buy a new one, if you want" (Turkish std. no. 11). BNS supports the idea of that it would be more suitable for the situation when "if you want" is skipped.

Paying its costs

"I want to pay its cost" (Turkish std. no. 7)

"Maybe I can't find the same of it, but I can pay for it" (Turkish std. no. 5) is another way that one of the Turkish participants develops but it is not approved by the native speaker raters. BNS questions whether it is *an acknowledgement that the object is irreplaceable or the desire to settle in cash up front quickly*. ANS also expresses that the *acknowledgement* in the first part of the statement is should be left out and just offered to pay for it in order to be clear.

Other

"I have a good idea. I can give you sth that is so precious for me and it is much more valuable that this object" (Turkish std. no. 4). ANS divides the sentence into two, she puts *"I have a good idea"* under the *refusal to acknowledge guilt* and places the rest of it to the same column that is offer for repair with BNS. Therefore, first she explains that it sounds like the participant is trying to make the hearer happy about it but finds it *insensitive*. However, the rest of the utterance is found completely unacceptable. BNS specifies that it means what the participant broke was only *cheap trash*, so the participant *disavows* his or her guilt and *offend the hearer twice over-perfect*. ANS is also aware of the fact that this offer does not *fix* anything.

- **Korean Participants**

Korean participants do not arrive in great numbers on one *offer for the repair.* The offers vary on the ones who want to buy the same thing, pay its cost and compensate it according to the hearer's wish but they do not know how to do it.

Table 3.15. Distribution of Offer for the Repair Based on the 2nd Item by Korean Participants According to the Topics

	Buying the same thing	**Paying its costs**	**Wishing to compensate it**
Korean (15 Participants)	(TNNS 1) 4 (TNNS 2) 4 (BNS) 4 (ANS) 4	(TNNS 1) 3 (TNNS 2) 3 (BNS) 3 (ANS) 3	(TNNS 1) 3 (TNNS 2) 3 (BNS) 3 (ANS) 2

As it is seen in Table 3.15, the best alternative seems replacing the object that was broken. And three participants (two according to ANS) do not know what to do but want to make it up in some ways.

Buying the same thing

"I'll buy you same one" (Korean std. no. 11)

Another example among Korean participants is coming as *"I will buy a new one. How much is this?",* however, BNS remarks that this question is *impolite*

since *offering money underestimates any sentimental value attached to the object* and *the cost should not be important.* In addition to this, there is one more sentence that is not suitable in line with BNS. *"How much is it? I'll buy you same thing"* (Korean std. no. 10) is not approved by BNS since *how much* is not *appropriate* usage.

 "What is it? I'll give you same thing" (Korean std. no. 5)

"I will buy you same thing? How much is this" (Korean std. no. 6)

Paying its costs

"How much is it? I'll give you" (Korean std. no. 14) is s statement that is supposed to be changed according to ANS to *"I'll replace it"* or *"I'll pay you for it"*. BNS also supports ANS by saying that *"cost shouldn't be mentioned"*. *"I'll pay you"* (Korean std. no. 9) is again considered *strange* by BNS and detailed as *offering money* is *not appropriate.*

In addition to these responses including price, another Korean participants mentions the price again by saying *"How much was it when you bought it?* (Korean std. no. 8) *"*. Therefore, BNS specifies that *price is not important, replacement is better than offering money.*

Wishing to compensate it

"I want to compensate it" (Korean std. no. 13) *"I want to compensate it"* is criticized by its formality. BNS notes that *compensate* is a *formal* and *legal* word that should be related with *cash money*.

"I compensate it" and *"I'll give you same thing"* are other expressions that need to be improved according to BNS and ANS. *I'll replace it* seems the best alternative by ANS.

"What can I do?" (Korean std. no. 3) (but except ANS)

"I compensate that" (Korean std. no. 2)

- **Thai Participant**

The major group among Thai participants offers to buy the same thing like Turkish and Korean ones do as the Table 3.16 displays. The latter group believes that bringing something from Thailand such as Thai silk makes more sense than buying the same thing.

Table 3.16. Distribution of Offer for the Repair Based on the 2nd Item by Thai Participants According to the Topics

	Buying the same thing	Bringing something from Thailand	Other
Thai (14Participants)	(TNNS 1) 5 (TNNS 2) 5 (BNS) 5 (ANS) 5	(TNNS 1) 3 (TNNS2) 3 (BNS) 3 (ANS) 3	(TNNS 1) 1 (TNNS 2) 1 (BNS) 1 (ANS) 1

Buying the same thing

"I can buy a new one" (Thai std. no. 1 and 14)

"I will buy you a new one tomorrow" (Thai std. no. 6) sets a good offer for repair for ANS and it sounds *very natural.*

"I will buy you new one" (Thai std. no. 11 and 13)

Bringing something from Thailand

"I will buy you better one from Thailand" (Thai std. no. 3) is accepted as a *good offer* by ANS. In contrast to ANS, BNS emphasizes this statement as *nationalistically offensive* that means not sorry. *Better one* leads the meaning to that the broken object is just a *foreign trash* according to BNS.

"I'll buy you a new one from Thailand" (Thai std. no. 5) gets the approval of ANS but it still remains the oddness for BNS and he ironies by saying and adding smiley face *Is clumsiness a macroeconomic strategy for the Thai nation?*

"I'll buy you Thai silk" (Thai std. no. 7) is the third repeated *offer of repair*. However, this time ANS changes her attitude towards this offer style and needs to underline that *Thai silk doesn't replace what the participant broke, although the hearer might like it. The participant also needs to apologize.* BNS keeps his sarcasm by saying *the government told the subject to break the vase.*

Other

"I will buy you a good present" (Thai std. no. 9) is the only utterance that the participant has. Thus, ANS believes that the participant is supposed to *apologize first*.

3.3.6. Promise of Forbearance

There is only one participant among all groups who gives *promise of forbearance*.

- **Turkish Participants**

"It won't be repeated again" (Turkish std. no. 10) is improved by ANS as *"it won't happen again"*.

Table 3.17. Distribution of Promise of Forbearance Based on the 2nd Item

Turkish (15 Participants)	Korean (15 Participants)	Thai (14 Participants)
(TNNS 1) 1	(TNNS 1) X	(TNNS 1) X
(TNNS 2) 1	(TTNNS 2) X	(TNNS 2) X
(BNS) 1	(BNS) X	(BNS) X
(ANS) 1	(ANS) X	(ANS) X

Since the findings of the first and the second item that have apology required situations are completed. The following research question will focus on the third and the fourth items that require refusing a request.

3.4. Findings for Research Question 2- Item 3

Unlike the 1st and 2nd items, the event that is based on a request, in the 3rd item (see Appendix 1) requires refusal strategies that are totally different from apology strategies. The table 3.18 indicates the common refusal strategies employed by the participants.

Table 3.18. Refusal Strategies Used by Turkish, Korean and Thai Participants

Turkish	Korean	Thai
3rd Item 1.Indirect Strategies 2.Indirect+Direct Strategies 3.Adjuncts to Refusals + Indirect Strategies	**3rd Item** 1.Direct+Indirect Strategies 2.Adjuncts to Refusals + Indirect Strategies 3.Indirect Strategies	**3rd Item** 1.Indirect Strategies 2.Adjuncts to Refusals + Indirect Strategies 3.Indirect+Direct Strategies (and the opposite)
4th Item 1.Adjuncts to Refusals + Indirect Strategies 2.Direct + Indirect Strategies 3.Indirect + Direct Strategies	**4th Item** 1.Indirect Strategies 2.Indirect + Direct Strategies 3.Indirect + Direct Strategies + Adjuncts to Refusals	**4th Item** 1.Direct + Indirect Strategies 2.Indirect + Direct Strategies 3.Direct Strategies

The most commonly used refusal strategy for the third situation by the Turkish

and Thai participants is *indirect strategies. Giving reasons and explanations* is the most common indirect strategy of the Turkish participants with the percentage of 87 % (according to TNNS 1, BNS) and 80 % (according to TNNS 2, ANS) while 64% (TNNS 1) 57 % (TNNS 2) and 71 % (BNS and ANS) of Thai participants prefer *giving reasons and explanations.* Korean participants also employ this strategy as much as Turkish and Thai participants do (67 % for TNNS 1 and ANS, 73 % for TNNS 2 and BNS) but they do not place it at first in their strategies.

Adjuncts to refusals that consist of *positive opinion, willingness, gratitude* and *agreement* are employed as the next strategies that are held by especially Korean and Thai participants. *Willingness* and *positive opinion* are the most preferred ones.

Direct strategies have a great number of examples on the nonnative data especially the Turkish and the Korean but they are mostly placed after *indirect strategies.* 53 % (TNNS 1), 47 % (TNNS 2 and BNS), 27 % (ANS) of Korean participants express a *negation of proposition.* This way of direct refusal strategy is used by 40 % (TNNS 1 and 2), 33 % (BNS and ANS) of Turkish participants for the 3rd refusal required item. *Reasons/explanations* with the percentage of 87 % (TNNS 1 and BNS) and 80 % (TNNS 2 and ANS) stand as the most popular refusal indirect strategy for Turkish participants. The second one is *regret/apology* with the percentage of 60 % among Turkish participants. The same order is valid for Korean participants with 73 % agreement on *reasons/explanation* and 47 % agreement on *regret/apology.* Thai participants do not violate the order; they follow it with the percentage of 71 % (BNS and ANS), 57 % (TNNS 2), 64 % (TNNS 1) on *reasons/explanation.* For

regret/apology there is tendency on 64 % of Thai participants.

The fourth item is mostly responded in an indirect way by the participants. Turkish participants in this item were found to use one of the eight *indirect strategies*. The most commonly used indirect strategy by the Turkish participants was found to be the *reasons/explanations* with a percentage of 100 % (TNNS 1), 93 % (TNNS 2 and BNS) and 87 % (ANS). On the other hand, Korean participants were found to prefer two of the *indirect strategies* which are *reasons/explanations* and *regret/apology*. These strategies were defined by the native speaker raters with the following percentages. The *reasons/explanations* strategy was followed by 87 % (TNNS 1 and 2), 80 % (BNS and ANS) of Turkish participants. *Regret/apology* strategy was found in 60 % of Turkish participants as the second common *indirect strategy*. Thai participants also take the same two *indirect strategies* like Korean participants. But it is seen that there is a slight difference between the distribution percentages. For instance, *reasons /explanations* was found as the most common indirect strategy with a percentage of 93 % (TNNS 1 and 2), 79 % (BNS), and 64 % (ANS). *Regret/apology* strategy got the peak among only Thai participants with a percentage of 79 %.

Adjuncts to refusals were found to be one of the most preferred refusal strategies in Turkish nonnative data. But especially *willingness* that is one of the adjuncts to refusals was found as the most popular one among Turkish participants with a percentage of 47 % (TNNS 1 and 2), 53 % (BNS) and 33 % (ANS).

Since the explanation of refusal strategies used by the participants was introduced, the following headings were designed to show the details of the

findings that aim to revise the assessment of native speaker raters.

3.4.1. a. Direct Strategies

3.4.1. a.1. Flat 'No'

However, as it is shown in Table 3.19 participants are not able to give direct refusals.

Table 3.19. Distribution of Flat No on the 3ʳᵈ Item

	Turkish **(15 Participants)**	**Korean** **15 Participants)**	**Thai** **(14Participants)**
The number of the participants who says "No"	(TNNS 1) X (TNNS 2) X (BNS) 1 (ANS) X	(TNNS 1) 2 (TNNS 2) 2 (BNS) 2 (ANS) 4	(TNNS 1) 1 (TNNS 2) 1 (BNS) 1 (ANS) 1

- **Turkish Participants**

No Turkish participants response with "No" as direct strategy to refuse the offer except one.

"What a sheer luck!" (Turkish std. no. 4) (but only BNS)

- **Korean Participants**

There are only two participants who say "No".

"Oh! No…" (Korean std. no. 3)

"I don't want to lend you my car" (Korean std. no. 11) (but only ANS)

"I can't believe you sorry" (Korean std. no. 12) (but only ANS)

"I don't lend my car to you" (Korean std. no. 14) (but only ANS)

"Nooo…" (Korean std. no. 15) *"Nooo"* as a direct refusal strategy is not accepted by both raters. BNS compares it, that ANS finds rude, with *text message strategy to show mild irritation*.

- **Thai Participants**

"Sorry but no" (Thai std. no. 13)

3.4.1. a. 2. Negation of a proposition

Instead of saying flat no, nearly half of the all participants would rather use a negation of proposition in their utterances (see table 3.20). There is a slight contradiction between the TNNSs' assessments and BNS and ANS's assessments with regards to Turkish and Korean participants' statements.

Table 3.20. Distribution of Negation of Proposition on the 3rd Item

	Turkish (15 Participants)	Korean (15 Participants)	Thai (14 Participants)
The number of the participants who express a negation of proposition	(TNNS 1) 6 (TNNS 2) 6 (BNS) 5 (ANS) 5	(TNNS 1) 8 (TNNS 2) 7 (BNS) 7 (ANS) 4	(TNNS 1) 2 (TNNS 2) 5 (BNS) 2 (ANS) 2

"Can't" and *"don't"* are the most common structures that reflect the intention of the participants. The structures of the participants go as follows;

- **Turkish Participants**

"I can't lend you" (Turkish std. no. 3)

"I can not lend it to you because…" (Turkish std. no. 6) (but except BNS)

"I can't give it to you" (Turkish std. no.10)

"I can't" (Turkish std. no. 11) (but except BNS)

"I'm afraid I can't" (Turkish std. no. 13) (but only TNNS)

"I can't lend" (Turkish std. no.14)

"I don't want you to take any risk about your life" (Turkish std. no. 15) (but only BNS)

- **Korean Participants**

"But I'm afraid I can't" (Korean std. no. 13) might be *mitigating* and *apologetic* from BNS's point of view but ANS declares that it is a *very polite* statement that *American people would never say this.*

"I don't want to lend my car to you" (Korean std. no. 15) (except ANS)

"I don't lend my car to you" (Korean std. no. 14) (but except ANS and TNNS 2) and *"I don't want to lend my car to you"* are perceived as *a bit rude* flat no by ANS.

"Sorry I don't because…" (Korean std. no. 6)

"I don't want to lend you my car because" (Korean std. no. 11) (but except ANS) occurs as another rude refusal strategy as reported by ANS.

"I can't lend you my car" (Korean std. no. 4)

"Sorry but I can't believe you" (Korean std. no.12) (but only TNNS)

"I don't want to borrow car for you because…" (Korean std. no. 5). Instead of *borrow*, *lend* is supposed to be used. Nevertheless, it is still *rude.* There is another participant among Korean participants who makes the same mistake; *"I really want to borrow my car"*. These two responses are criticized by ANS.

- **Thai Participants**

Unlike Turkish and Korean participants, Thai participants do not prefer to follow direct strategies while refusing except one. It might be interpreted that rejecting a person who is asking you to use something belonging to you is rude

in Thai culture.

"I love my car" (Thai std. no. 6) (but only TNNS 2)

"I can't" (Thai std. no. 9)

"Hey mate go and ask other people" (Thai std. no. 11) (but only TNNS 2)

"Maybe I give you my car when you learn how to drive" (Thai std. no. 12)

"you drive bad and you might have an accident" (Thai std. no. 13) (but only

TNNS 2)

3.4.1. b. Indirect strategies

- **Turkish Participants**

As it is understood from the previous charts, most participants do not tend to
mention a direct negative response. Therefore, this leads participants to follow
indirect strategies that consist of *mitigated refusals, reasons, indefinite reply,
promise to comply, regret, alternative, postponement, set condition for future
acceptance.*

	Mitigated Refusals	Reasons /Expl.	Indefinite Reply	Promise to Comply	Regret/Apology	Alternative	Postponement	Set Condt. for
TNNS 1	0%	87%	0%	0%	60%	0%	20%	7%
TNNS 2	0%	80%	0%	0%	60%	0%	20%	7%
BNS	13%	87%	0%	0%	60%	7%	13%	14%
ANS	20%	80%	0%	0%	60%	7%	13%	14%
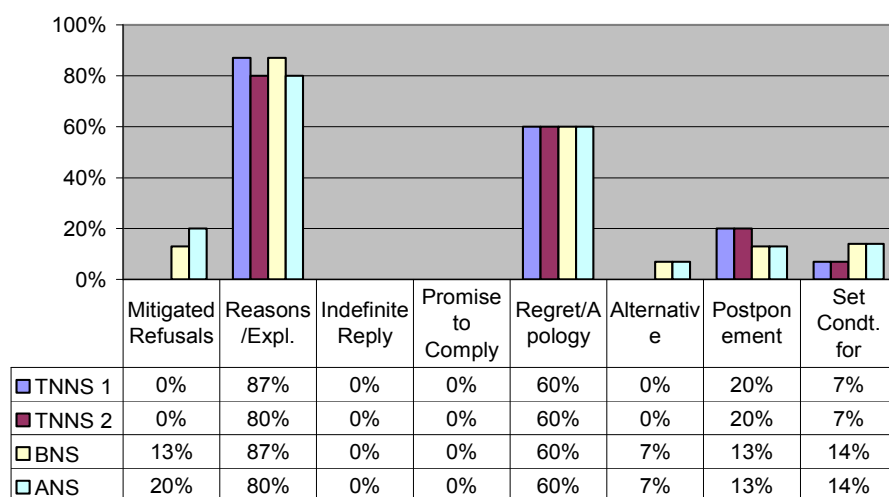
Figure 3.18. Distribution of Indirect Refusals by Turkish Participants Based on

the3rd Item on a Percentage Basis

In Figure 3.18, among indirect strategies, *reasons and explanations* is the most popular strategy that is preferred by Turkish participants. In order to refuse a request expressing regret or apology seems a natural process according to Turkish participants.

- **Korean Participants**

On the other hand, the refusal strategies of Korean participants seem quite similar with Turkish ones (see Figure 3.19).

	Mitigated Refusals	Reasons /Expl.	Indefinite Reply	Promise to Comply	Regret/A pology	Alternativ e	Postpon ement	Set Condt. for
TNNS 1	13%	67%	0%	7%	47%	7%	0%	7%
TNNS 2	7%	73%	0%	0%	47%	0%	0%	14%
BNS	0%	73%	0%	0%	47%	7%	0%	7%
ANS	0%	67%	0%	0%	47%	7%	0%	21%
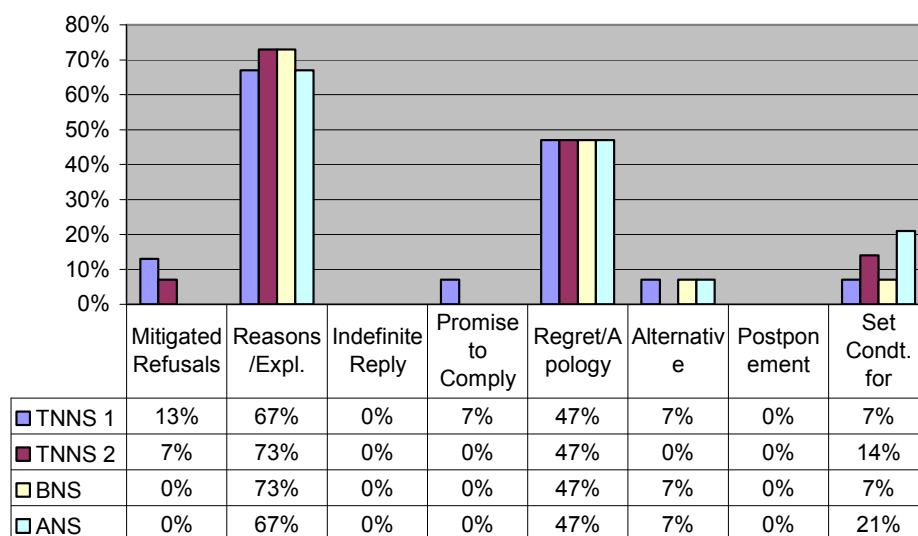
Figure 3.19. Distribution of Indirect Refusals by Korean Participants Based on the 3rd Item on a Percentage Basis

In comparison to Turkish Participants, Korean participants also follow the same strategies. For instance, *reasons/explanation* strategy is followed by

regret/apology strategy. On the other hand, there is no utterance that shows *postponement* among Korean participants.

- **Thai Participants**

The distribution of indirect refusals that is shown in Figure 3.20 does not alter among Thai participants in this item.

	Mitigated refusals	Reasons	Indefinite reply	Promise to comply	Regret	Alternative	Postponement	Set cond.for future
☐TNNS 1	7%	64%	0%	0%	64%	7%	29%	7%
☐TNNS 2	7%	57%	0%	0%	64%	0%	29%	0%
☐BNS	0%	71%	0%	0%	64%	7%	29%	7%
☐ANS	0%	71%	7%	0%	64%	7%	21%	7%
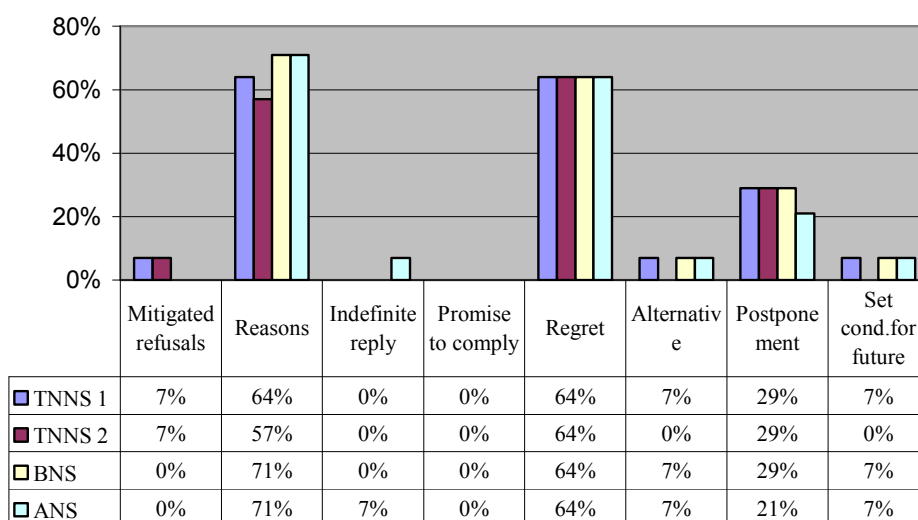
Figure 3.20. Distribution of Indirect Refusals by Thai Participants Based on the 3rd Item on a Percentage Basis

Reasons/explanation and *regret* are first two strategies followed by Thai participants. In terms of expressing *regret,* Thai and Turkish participants are nearly in the same number. Another similarity between Turkish and Thai participants is the tendency on the strategy of *postponement.*

The proof statements of the participants are sorted according to the strategies with the Tables 3.21, 3.22, 3.23, 3.24, 3.25, 3.26, 3.27, and 3.28.

3.4.1.b.1. Mitigated refusal

Table 3.21. Distribution of Mitigated Refusal on the 3rd Item

	Turkish (15 Participants)	Korean (15 Participants)	Thai (14 Participants)
The number of the participants who response with mitigated refusal	(TNNS 1) X (TNNS 2) X (BNS) 2 (ANS) 3	(TNNS 1) 2 (TNNS 2) 1 (BNS) X (ANS) X	(TNNS 1) 1 (TNNS 2) 1 (BNS) X (ANS) X

- **Turkish Participants**

"I suggest you not drive before repairment" (Turkish std. no. 1) is found as a good reason by ANS although it sounds stilted. However, BNS interprets that there is an *indicative mood* which is *formal* and *forceful* but *before repairment* suggests that borrowing the car will be ok later (but only ANS).

"I can't" (Turkish std. no. 11) (but only BNS)

"I'm afraid I can't" (Turkish std. no. 13) (but except TNNS)

"I don't want you to take any risk about your life" (Turkish std. no. 15) (but only ANS)

- **Korean Participants**

"Um…I love my car, and it's a valuable for me" (Korean std. no. 14) (but only TNNS)

"Oh my God! This is my precious…!!!As you know I have worked since two years ago…this is my all" (Korean std. no.8) (but only TNNS 1) *"Oh my God"* is thought as no by BNS.

- **Thai Participants**

"You are my good friend but I think you need more experience with cars" (Thai std. no. 10) (but only TNNS 1)

"You drink and drive it is not good" (Thai std. no. 2) (but only TNNS 2)

3.4.1.b.2. Reasons/Explanations

It might be said that the reasons do not vary depending on the cultural background. There is a common distribution with regards to *reasons or explanations*.

Table 3.22. Distribution of Reasons/Explanation on the 3rd Item

	Turkish (15Participants)	Korean (15 Participants)	Thai (14Participants)
The number of the participants who declare reasons/ explanations	(TNNS 1) 13 (TNNS 2) 12 (BNS) 13 (ANS) 12	(TNNS 1) 10 (TNNS 2) 11 (BNS) 11 (ANS) 10	(TNNS 1) 9 (TNNS 2) 8 (BNS) 10 (ANS) 10

- **Turkish Participants**

The reasons given by the participants can be divided into four sections as the ones that are based on a problem with the car, occupied situation of the car, the need of the owner and expressing the reality directly that the one is a careless driver (see Figure 3.21).
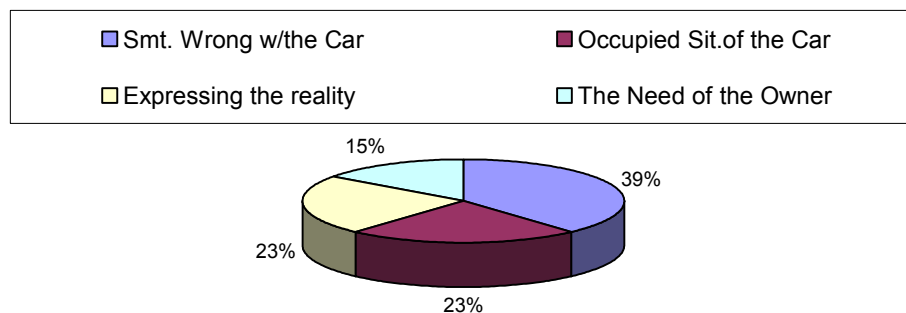
Figure 3.21. Distribution of Reasons/Explanations by Turkish Participants Based on the 3rd Item

There is something wrong with the car;

"I have to have it repaired today. There must be a problem in breaking system, so I suggest that you not drive before repairment…" (Turkish std. no.1) is assessed as a *good* reason by ANS. On the other hand, BNS states that this is a lie but suggests that the asker is a dangerous driver because a problem in the breaking system suggests *collision.*

"But my father's car was broken, so he took my car" (Turkish std. no.5). BNS explains that it is *not a good lie* to a roommate.

"My car broke down and it needs repairing" (Turkish std. no. 7) described by BNS as odd and too abrupt by ANS.

"Today I have a problem with its engine, so…" (Turkish std. no. 11)

"There is a problem in the engine or the car so…" (Turkish std. no.12) is identified as a good reason by ANS.

Occupied situation of the car

"Oh! Unfortunately my sister wanted it before you want. And she said it is emergency" (Turkish std. no.2) is identified as another *whopper* by BNS and thinks unfortunately indicates the speaker's regret. Apart from BNS, ANS finds explanation *reasonable* but expresses there is *no apology or concern for friend shown.*

"Oh man, Sezgin asked me to have it two days ago and he still has it" (Turkish std. no. 8)

"My friend Sema wanted me to give, so…" (Turkish std. no. 14)

Expressing the reality directly that the one is a careless driver

"As you are a careless driver…I don't want you to have an accident" (Turkish std. no.6) is also interpreted as a *very blunt* and *harsh* explanation by ANS. However, *"I don't want you to have an accident"* is explained by ANS in terms of showing *concern* although it is a negative response.

What's more, *it doesn't really matter what else you say after that because your friend will already be upset* according to ANS.

"You know your driving skills.." (Turkish std. no. 10) (but only TNNS 1 and BNS)

"If you were a careful driver, I would lend you my car" (Turkish std. no. 13)

The need of the owner

"I need my car to go to the job as you know" (Turkish std. no. 3)

"I need my car today" (Turkish std. no. 9)

- **Korean Participants**

In this group, the reasons might be titled similar in comparison to Turkish participants' responses such as expressing the reality directly that the one is a careless driver, the need of the owner and occupied situation of the car and other (see Figure 3.22).
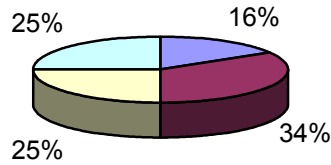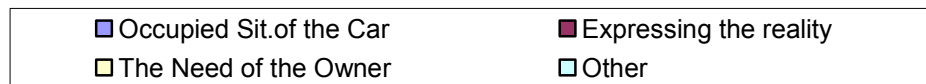
Figure 3.22. Distribution of Reasons/Explanations by Korean Participants Based on the 3rd Item

Expressing the reality directly that the one is a careless driver

"You are a careless driver" (Korean std. no. 11)

"You are a very careless driver" (Korean std. no. 3) is pretty similar with another Turkish participant's response. Therefore, ANS finds also this statement *rude. "You are careless and unskillful, it is dangerous"* is another response having the similar comments because of being rude and abrupt.

"You are careless and unskillful, it's dangerous" (Korean std. no. 5)

"I'm worried if you'll make a car accident" (Korean std. no. 13)

The need of the owner

"I need my car that day" (Korean std. no. 2)

"I have to use my car right now" (Korean std. no. 1)

"I have to go to my parents's house that day" (Korean std. no. 10)

Occupied situation of the car

"I promise to someone to borrow my car in that day" (Korean std. no. 6)

"Before you asked me, my brother rent on a car" (Korean std. no. 9)

Other

"This is my precious!! As you know I have worked since 2 years ago. This is my all" (Korean std. no. 8) might be counted as a good reason despite of its grammar mistakes as reported by ANS.

"I can't believe you" (Turkish std. no. 12) (but only BNS)

"Ask other people who have car" (Turkish std. no. 15) (but only TNNS 2)

- **Thai Participants**

The explanations of Thai participants look a bit limited. It might be divided into three groups as in Figure 3.23. ;
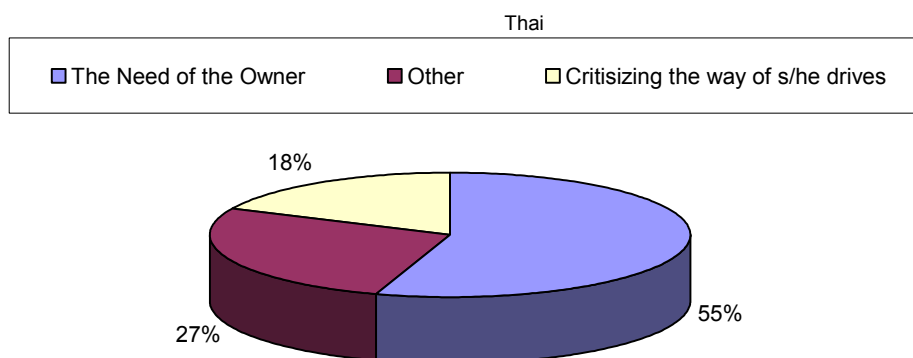
Figure 3.23. Distribution of Reasons/Explanations by Thai Participants Based

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on the 3rd Item

The need of the owner

"I need my car" (Thai std. no. 1, 4, 9 and 14) (but ANS does not agree on student number 14) meets the expectation of ANS as a reason but she supposes that it would be better if the participants said *why the participants needed the car.* In this sense, another response that is *"I need my car but you can come with me"* fits into ANS's expectation.

"I need my car mate" (Thai std. no. 3)

"I have to go to Blue Mountain with my girlfriend" (Thai std. no. 5)

Criticizing the way of s/he drives

"You drive bad" (Thai std. no. 8)

"You drive bad and you might have an accident" (Thai std. no. 13) (but only TNNS 1 and BNS place this statement under this caption. ANS shares only *you might have an accident* part.)

Other

"My car is important" (Thai std. no. 11)

"You drink and drive it is not good" (Thai std. no. 2) (but except TNNS 2) might cause that the hearer will probably be offended according to ANS. There is another statement that is *"No you drive bad".* ANS finds it rude too.

"I love my car more" (Thai std. no. 6) (but except TNNS) is a little bit offensive unless it's a very close friend as far as ANS is concerned. Another response that is *"My car is important"* also supports the previous idea that suggests the hearer is less important than the car.

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3.4.1. b. 3. Indefinite reply

No groups meet this category as it is seen in Table 3.23 since they all give definite replies in various ways.

Table 3.23. Distribution of Indefinite Reply on the 3rd Item

	Turkish (15 Participants)	Korean (15 Participants)	Thai (14Participants)
The number of the participants who gives indefinite reply	(TNNS 1) X (TNNS 2) X (BNS) X (ANS) X	(TNNS 1) X (TNNS 2) X (BNS) X (ANS) X	(TNNS 1) X (TNNS 2) X (BNS) X (ANS) 1

- **Thai Participants**

"You need more experience with cars" (Thai std. no. 10) (but only ANS)

3.4.1. b. 4. Promise to comply

There is only one utterance of a Korean participant that is not perceived as a promise to comply by only TNNS 2.

Table 3.24. Distribution of Promise to Comply on the 3rd Item

	Turkish **(15 Participants)**	**Korean** **(15 Participants)**	**Thai** **(14Participants)**
The number of the participants who promise to comply	(TNNS 1) X (TNNS 2) X (BNS) X (ANS) X	(TNNS 1) 1 (TNNS 2) X (BNS) 1 (ANS) 1	(TNNS 1) X (TNNS 2) X (BNS) X (ANS) X

- **Turkish Participants**

There is no tendency to promise to comply among Turkish participants.

- **Korean Participants**

There are only two Korean participants who do not reject the wish of the hearer.
"Promise me. You'll drive my car carefully and you have to pay of that any problem. Ok?" (Korean std. no. 7)
"If you promise me that you don't drive carelessly, I lends you my car" (Korean std. no. 11) (but except TNNS 2)

- **Thai Participants**

Thai participants also do not prefer to promise to comply.

3.4.1. b. 5. Regret/Apology

There is a major group who regrets and tries to apologize due to not lending the car. The number of the participants given in Table 3.25 indicates the consistence among not only the raters but also the participants.

Table 3.25. Distribution of Regret/Apology on the 3rd Item

	Turkish **(15 Participants)**	**Korean** **(15 Participants)**	**Thai** **(14 Participants)**
The number of the participants who regret and apologize	(TNNS 1) 9 (TNNS 2) 9 (BNS) 9 (ANS) 9	(TNNS 1) 7 (TNNS 2) 7 (BNS) 7 (ANS) 7	(TNNS 1) 9 (TNNS 2) 9 (BNS) 9 (ANS) 9

- **Turkish Participants**

"Unfortunately..." (Turkish std. no. 2)

"Sorry but… sorry" (Turkish std. no. 3) is a statement that ANS shows her sympathy by saying that *it's good to apologize when turning people down*.

"Sorry" (Turkish std. no. 5)

"I am sorry" (Turkish std. no. 6, 11, and 12)

"So sorry" (Turkish std. no. 8)

"mmm ...sorry" (Turkish std. no. 9)

"Sorry my dear friend but..." (Turkish std. no. 14) *"My dear friend..."* as the way of addressing is criticized by both of them. BNS underlines that it sounds odd and English people don't use it. ANS's comment that finds the addressing awkward looks like BNS's.

- **Korean Participants**

"I am sorry" (Korean std. no. 4)

"Sorry" (Korean std. no. 6, 9, 10 and 12)

"So I'm sorry that..." (Korean std. no. 14)

"I'm so sorry" (Korean std. no. 1)

- **Thai Participants**

"I am sorry mate" (Thai std. no. 1 and 5) Another inappropriate vocabulary for ANS is *mate* as it is seen in *"I'm sorry mate"*. This word that is repeated three times by different participants is preferred just by Thai participants.

"Sorry" (Thai std. no. 2, 3, 4, 13)

"Sorry mate..." (Thai std. no. 8)

"Sorry my friend" (Thai std. no. 9)

"I am sorry darling" (Thai std. no. 14) makes the native speaker raters agree on saying *darling* is *strange* and not appropriate vocabulary that makes BNS find it as condescending.

3.4.1. b. 6. Alternative

Since there is nothing reasonable to compensate not lending the car as it is clear on Table 3.26, the participants do not attempt to present an alternative either.

Table 3.26. Distribution of Alternative on the 3rd Item

	Turkish **(15 Participants)**	**Korean** **(15 Participants)**	**Thai** **(14Participants)**
The number of the participants who presents an alternative	(TNNS 1) X (TNNS 2) X (BNS) 1 (ANS) X	(TNNS 1) 1 (TNNS 2) X (BNS) 1 (ANS) 1	(TNNS 1) 1 (TNNS 2) X (BNS) 1 (ANS) 1

- **Turkish Participants**

"I suggest you not drive before repairment" (Turkish std. no. 1) (but only BNS)

- **Korean Participants**

"Ask other people who have car" (Korean std. no. 15) (but except TNNS 2) is

not a good response as it has *imperative* usage that is not *polite in suggestions* for BNS. And ANS agrees on supporting that it *a bit abrupt* with no explanation to go with it.

"You had better borrow cars of rental car's company" (Korean std. no. 6) does not get the approval of ANS as *it is not a very nice suggestion that sounds mean*.

- **Thai Participants**

"Hey mate…go and ask other people…" (Thai std. no. 11) (but except TNNS 2) *"Hey mate, go and ask other people"* is a statement that is evaluated as a very rude alternative by native speaker raters. BNS explicates that there is no difference between *you shouldn't be asking* and *come on*.

"You can come with me" (Thai std. no. 14) (but ANS shares the same statement with *I need my car* utterance.)

"You should buy a car because you need and you can practice" (Thai std. no. 7) and *"I think you need more experience with cars"* and *"Go and ask other people"* and *"You might have an accident"* stand out as *bad, rude and offensive suggestions* for ANS.

3.4.1. b. 7. Postponement

A few Turkish participants and Thai participants prefer refusing the request by *postponement*.

Table 3.27. Distribution of Postponement on the 3rd Item

	Turkish (15 Participants)	Korean (15 Participants)	Thai (14 Participants)
The number of the participants who postpone	(TNNS 1) 3 (TNNS 2) 3 (BNS) 2 (ANS) 2	(TNNS 1) X (TNNS 2) X (BNS) X (ANS) X	(TNNS 1) 4 (TNNS 1) 4 (BNS) 4 (ANS) 3

- **Turkish Participants**

"İf you were a careful driver, I would lend you my car" (Turkish std. no. 13)

(but only TNNS)

"Maybe another time" (Turkish std. no. 14)

"Are you sure about this? I don't want you to take any risk about your life. Why don't you practice more then I can lend you my car" (Turkish std. no. 15)

- **Thai Participants**

"Maybe next time" (Thai std. no. 3)

"Maybe next time" (Thai std. no. 9)

"You are my good friend but you need more experience with cars" (Thai std. no. 10) (but only TNNS and BNS share only *you need more experience with*

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cars part)

"Maybe I give you my car when you learn how to drive" (Thai std. no. 12) is an expression that has contradictory interpretations from two other sides. While BNS believes that it is a *nice condition for future acceptance*, it's *very rude* and *offensive* for ANS.

3.4.1. b. 8. Set Condition for the Future Acceptance

This situation requires an irrevocable refusal that is supposed to make the hearer understand it is impossible for the participant to lend the car. Therefore, this might have leaded that setting condition for future acceptance is inappropriate for this situation.

Table 3.28. Distribution of Set Condition for the Future Acceptance on the 3rd Item

	Turkish (15 Participants)	Korean (15 Participants)	Thai (14 Participants)
The number of the participants who set condition for the future acceptance	(TNNS 1) 2 (TNNS 2) 2 (BNS) 3 (ANS) 3	(TNNS 1) 1 (TNNS 2) 2 (BNS) 1 (ANS) 3	(TNNS 1) 1 (TNNS 2) X (BNS) 1 (ANS) 1

- **Turkish Participants**

"As long as you promise me that you will be so careful when you are driving I can give you permission to use my car" (Turkish std. no. 4)

"If you were a careful driver, I would lend you my car" (Turkish std. no. 13) (but except TNNS)

"Why don't you practice more then I can lend you my car" is *a little bit insulting* condition for future for ANS.

- **Korean Participants**

"If you want to drive car, more practice drive skills" (Korean std. no. 5) is found a little *offensive* against the hearer by ANS.

"You have to pay of that any problem" (Korean std. no. 7) (but only ANS)

"If I'd have a time, I would rent you" (Korean std. no. 9) (but only ANS) is interpreted by ANS as different since *rent* alters the meaning.

"If you promise me that you don't drive carelessly, I lends you my car" (Korean std. no. 11) (but only TNNS 2)

- **Thai Participants**

"Maybe I give you my car when you learn how to drive" (Thai std. no. 12) (but except TNNS 2)

3.4.1. c. Adjuncts to Refusals

In order to decrease the severity of refusals, there are some strategies that help refusals to complete in a positive way. In this study, few participants do this kind of adding as it is indicated in Figure 3.24, 3.25, 3.26.

- **Turkish Participants**
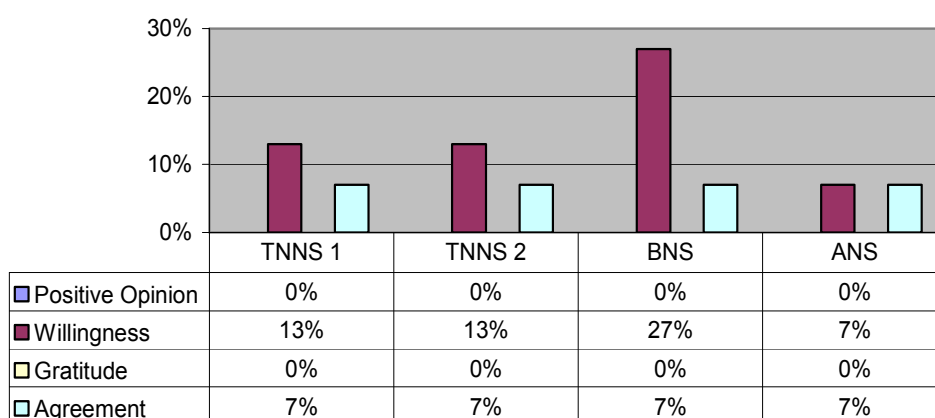
	TNNS 1	TNNS 2	BNS	ANS
☐ Positive Opinion	0%	0%	0%	0%
☐ Willingness	13%	13%	27%	7%
☐ Gratitude	0%	0%	0%	0%
☐ Agreement	7%	7%	7%	7%

Figure 3.24. Distribution of Adjuncts to Refusals by Turkish Participants Based on the 3rd Item

According to the Figure 3.24, the raters detect some utterances that have willingness and agreement.

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	TNNS 1	TNNS 2	BNS	ANS
☐ Positive Opinion	0%	0%	0%	0%
■ Willingness	20%	20%	27%	13%
☐ Gratitude	0%	0%	0%	0%
☐ Agreement	0%	0%	0%	7%
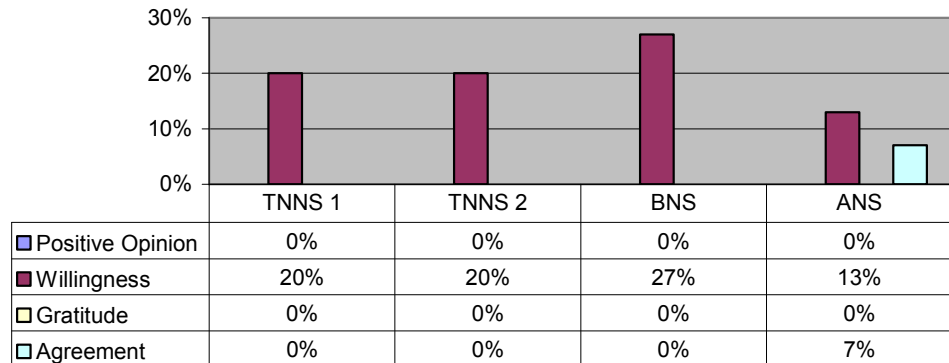
Figure 3.25. Distribution of Adjuncts to Refusals by Korean Participants Based on the 3rd Item

It can be seen in table 3.25 that minority of Korean participants prefers using some adjuncts to their refusals and *willingness* is the most common one.

• **Thai Participants**

	TNNS 1	TNNS 2	BNS	ANS
☐ Positive Opinion	7%	7%	7%	14%
■ Willingness	7%	7%	14%	0%
☐ Gratitude	0%	0%	0%	0%
☐ Agreement	0%	0%	0%	0%
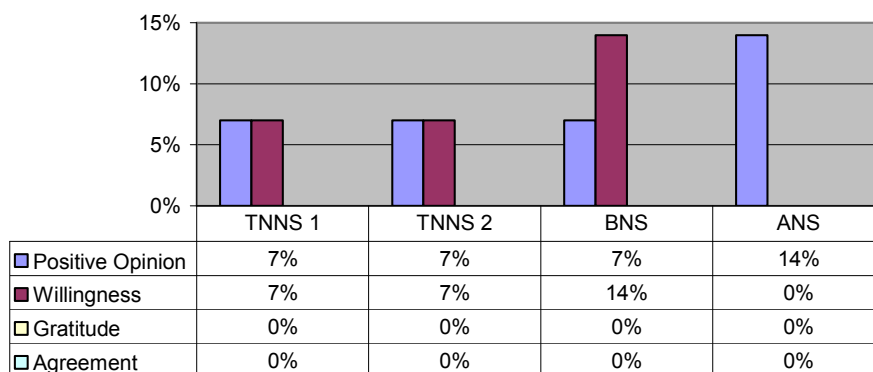
Figure 3.26. Distribution of Adjuncts to Refusals by Korean Participants Based on the 3rd Item

There are limited Thai participants who feel the need of adjuncts to refusals in their utterances. The ones who have adjuncts to their refusals mostly tend to use *positive opinion* and express *willingness.*

Since the distribution figures may not help in order to get the full picture, the detailed tables were aligned respectively with regards to the exact number of the participants who are assigned by the raters.

3.4.1. c.1. Positive Opinion

Table 3.29. Distribution of Positive Opinion on the 3rd Item

	Turkish **(15 Participants)**	**Korean** **(15 Participants)**	**Thai** **(14Participants)**
The number of the participants who declare positive opinion	(TNNS 1) X (TNNS 2) X (BNS) X (ANS) X	(TNNS 1) X (TNNS 2) X (BNS) X (ANS) X	(TNNS 1) 1 (TNNS 2) 1 (BNS) 1 (ANS) 2

- **Thai Participants**

"I love you but I love my car" (Thai std. no. 6)

"You are my good friend" (Thai std. no. 10) (but only ANS)

3.4.1. c.2. Willingness

Table 3.30. Distribution of Willingness on the 3rd Item

	Turkish **(15 Participants)**	**Korean** **(15 Participants)**	**Thai** **14Participants)**
The number of the participants who express willingness	(TNNS 1) 2 (TNNS 2) 2 (BNS) 4 (ANS) 1	(TNNS 1) 3 (TNNS 2) 3 (BNS) 4 (ANS) 2	(TNNS 1) 1 (TNNS 2) 1 (BNS) 2 (ANS) X

- **Turkish Participants**

"I really would like to lend you my car but…" (Turkish std. no.1) is a statement that ANS appreciates since it's very natural. There is no comment by BNS but this shows that there is nothing wrong with the statement.

"I can give permission to use my car" (Turkish std. no. 4) (but only BNS)

"I could give you but…" (Turkish std. no.12) (but except ANS)

"I would lend you my car" (Turkish std. no. 13) (but only BNS)

- **Korean Participants**

"I want to blow you but…" (Korean std. no. 2) is another problematic utterance for both native speaker raters. BNS paraphrase it as *allow+ think* while ANS shows her confusion by telling she is *not sure what this is supposed to mean, but it's slang for something sexual.*

"Promise me you'll drive my car carefully. And you have to pay of that any problem" (Korean std. no. 7) (but only BNS) shows *willingness* or *agreement* according to them. BNS supposes that this attitude might make the hearer *discourages*. ANS just corrects it to *you'll have to pay for any problems"*.

"If I'd have a time, I would rent you" (Korean std. no. 9) (but except ANS)

"I really want to borrow my car but…" (Korean std. no. 13)

- **Thai Participants**

"I love you but I love my car" (Thai std. no. 6) (but except ANS)

"You are my good friend" (Thai std. no. 10) (but only BNS)

3.4.1. c. 3. Gratitude

As it is seen in Table 3.31, there is no demand on expressing the state of being grateful among the participants.

Table 3.31. Distribution of Gratitude on the 3rd Item

	Turkish 15 Participants)	Korean (15 Participants)	Thai (14Participants)
The number of the participants who express the state of being grateful	(TNNS 1) X (TNNS 2) X (BNS) X (ANS) X	(TNNS 1) X (TNNS 2) X (BNS) X (ANS) X	(TNNS 1) X (TNNS 2) X (BNS) X (ANS) X

3.4.1. c. 4. Agreement

Since the situation requires a refusal of a request, agreement on something may not sound appropriate. This explanation might explore the lack of agreement in the statements of the participants.

Table 3.32. Distribution of Agreement on the 3rd Item

	Turkish (15 Participants)	Korean (15 Participants)	Thai (14Participants)
The number of the participants who agree	(TNNS 1) 1 (TNNS 2) 1 (BNS) 1 (ANS) 1	(TNNS 1) X (TNNS 2) X (BNS) X (ANS) 1	(TNNS 1) X (TNNS 2) X (BNS) X (ANS) X

- **Turkish Participants**

"I could give you but…" (Turkish std. no.12)

- **Korean Participants**

"Promise me you'll drive my car carefully" (Korean std. no. 7) (but only ANS)

3.5. Findings for Research Question 2- Item 4

In this item, the participants are in the situation that involves an invitation to a trekking trip. However, the difficult side of this situation is that some people who the participant does not like come to the trip. Therefore, the participants are

not willing to join them.

3.5.1. a. Direct Strategies

3.5.1. a.1. Flat 'No'

As it was mentioned in the 3rd item, the distribution of flat no strategy of 4th item does not seem different either. The table 3.33 indicates that although there is not a strict consistency among the raters, especially ANS, the frequency numbers showing the participants who say direct no, shows a similar match between Turkish and Thai participants.

Table 3.33. Distribution of Flat No on the 4th Item

	Turkish (15 Participants)	Korean (15 Participants)	Thai (14Participants)
The number of the participants who says "No"	(TNNS 1) 2 (TNNS 2) 2 (BNS) 2 (ANS) 3	(TNNS 1) X (TNNS 2) X (BNS) X (ANS) 1	(TNNS 1) 3 (TNNS 2) 3 (BNS) 2 (ANS) 5

The proof sentences of the participants as follows;

- **Turkish Participants**

"What a sheer luck!" (Turkish std. no. 4). BNS mentions that *sarcasm* which is hidden in this expression counts as *giving flat refusal or offense* (but only BNS). *"I don't want to come if you don't bother"* (Turkish std. no. 6) (but except BNS)

"No, thanks" (Turkish std. no. 9). ANS signifies that it is appropriate since it is polite although it is a direct refusal.

"I don't want to go there because I don't like some of the people who are coming" (Turkish std.no. 11) (but only ANS)

- **Korean Participants**

"I will not go trekking" (Korean std. no. 13) (but only ANS)

- **Thai Participants**

"I don't want any people there" (Thai std. no. 2) (but only ANS)

"Nooo…" (Thai std. no. 5)

"I don't want to see many people this weekend" (Thai std. no. 6) (but only ANS)

" I don't feel like coming…" (Thai std. no. 12) (but only ANS) *"I don't feel like going"* sounds *rude unless it's a very close friend and you give another reason.* If it is a very close friend then this statement might be counted by ANS as another natural, good and polite reason that has a flat no refusal strategy.

"Sorry no…" (Thai std. no. 13)

3.5.1. a. 2. Negation of a proposition

As it is seen in the 3rd item, there is a similar portion of demand in the 4th item.

Table 3.34. Distribution of Negation of Proposition on the 4th Item

	Turkish **(15 Participants)**	**Korean** **(15 Participants)**	**Thai** **(14Participants)**
The number of the participants who express a negation of proposition	(TNNS 1) 4 (TNNS 2) 5 (BNS) 4 (ANS) 4	(TNNS 1) 8 (TNNS 2) 8 (BNS) 9 (ANS) 7	(TNNS 1) 4 (TNNS 2) 5 (BNS) 4 (ANS) 3

Korean participants are the ones who prefer negation of proposition strategy most. The Table 3.34 displays that Turkish and Thai participants are nearly the same numerically.

- **Turkish Participants**

"I won't be able to join" (Turkish std. no. 4) (but except TNNS)

"I don't want to come if you don't bother" (Turkish std. no. 6)

"I would certainly join you" (Turkish std. no. 8) (but only TNNS2)

"Hey buddy I can't come cause…" (Turkish std. no. 10)

"I don't want to go there because I don't like some of the people who are going" (Turkish std. no. 11) *"I don't want to go there"* and *"I don't like someone"* are other utterances that ANS find it *rude* (but except ANS).

"I can't go with you" (Turkish std. no. 14)

- **Korean Participants**

"I can't go with you because…" (Korean std. no. 1 and 10)

"I'd not like to go a trekking trip" (Korean std. no. 4) (but except TNNS)

"I don't like going for trekking" (Korean std. no. 5) is supposed to omit *for* according to ANS but it is *good* and *polite* (but only TNNS and ANS).

"I have to stay at home" (Korean std. no. 7) (but only BNS)

"I don't feel like going" (Korean std. no.9)

"I don't want to go" (Korean std. no. 12) (but except ANS)

"I'm sorry that I will not go trekking" (Korean std. no. 13) (but except ANS)

"I can't go a trekking trip with you" (Korean std. no. 14)

"I can't go a trekking trip because…" (Korean std. no. 15)

- **Thai Participants**

"I can't come" (Thai std. no. 1) is another response that does not have continuation. Thus ANS expresses that the hearer the need of hearing reasons or causes.

"I can't make it this time" (Thai std. no. 4) and *"Maybe next time"* are the

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statements that sound very natural according to ANS. *"Don't get me wrong"* is another *natural* statement that is *slang* this time (but except BNS).

"I don't want to see many people this weekend" (Thai std. no. 6) is evaluated by ANS as good and not offensive reason that also has direct refusal meaning. However, the native speaker finds *"I don't like Eylem and Lisa" a bit rude* (but only BNS).

"I can't make" (Thai std. no. 8)

"Don't get me wrong but I don't like Eylem" (Thai std. no.10) (but only TNNS 2)

"I don't like xxx" (Thai std. no. 11) (but only ANS)

"To be honest with you I don't feel like coming…" (Thai std. no. 12) (but except ANS)

3.5.1. b. Indirect strategies

Indirect strategies that cover eight important subtitles might be named as the most demanded strategies.

	Mitigated Refusal	Reasons	Indefinite Reply	Promise to Comply	Regret	Alternative	Postponement	Set Cond.forF
TNNS 1	7%	100%	0%	0%	27%	0%	7%	14%
TNNS 2	0%	93%	0%	0%	27%	0%	7%	14%
BNS	7%	93%	7%	0%	20%	0%	7%	14%
ANS	7%	87%	7%	0%	27%	0%	7%	14%
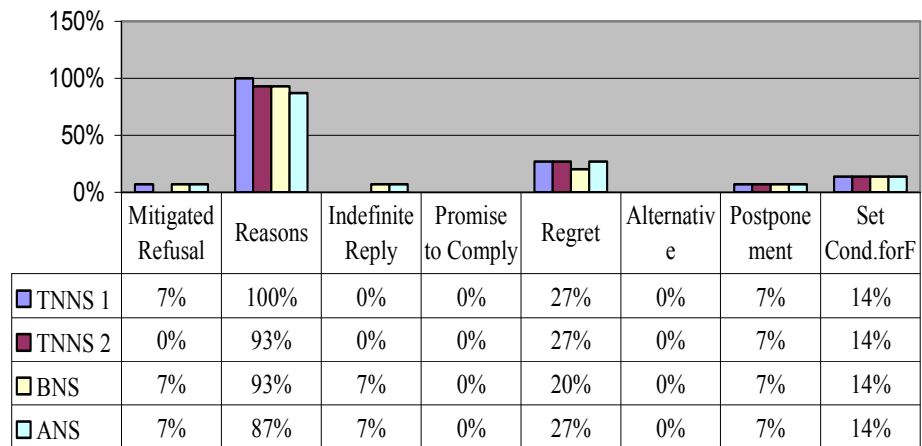
Figure 3.27. Distribution of Indirect Refusals by Turkish Participants Based on the 4th Item on a Percentage Basis

Nearly all the participants' utterances are accepted as reasons or explanations by the raters. In this item it might be declared that the other strategies are ignored, only giving reasons or explanations seem appropriate for Turkish participants. In addition to this, Korean participants draw the similar portrait like Turkish ones. Their responses also highlight the *reasons* as a strategy. The only significant difference is that stating *regret* has higher percentage among Korean participants as it is given in Figure 3.28

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	Mitigated Refusal	Reasons	Indefinite Reply	Promise to	Regret	Alternative	Postponement	Set Cond.for
TNNS 1	7%	87%	0%	0%	60%	14%	0%	0%
TNNS 2	7%	87%	0%	0%	60%	7%	0%	7%
BNS	7%	80%	0%	0%	60%	14%	0%	0%
ANS	14%	80%	0%	0%	60%	14%	0%	0%
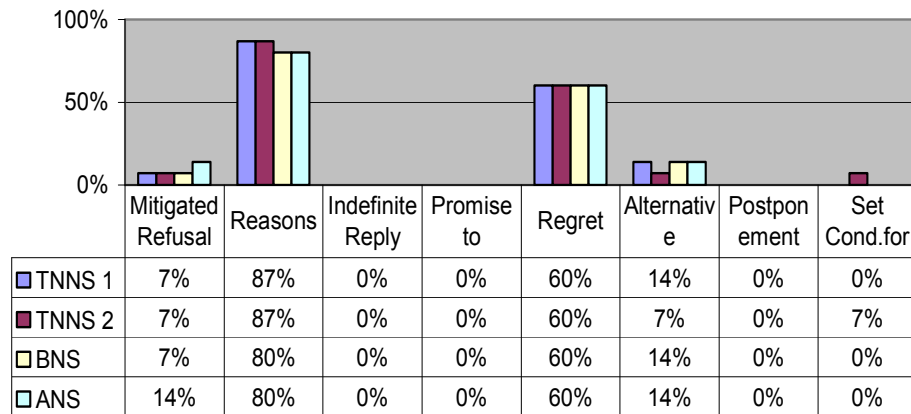
Figure 3.28. Distribution of Indirect Refusals by Korean Participants Based on the4[th] Item on a Percentage Basis

Likewise, Thai participants tend to prefer *reasons* as a strategy most but they choose expressing their *regret* (see Figure 3.29) like Korean participants.

	Mitigated Refusal	Reasons	Indefinite Reply	Promise to	Regret	Alternative	Postponement	Set Cond.for
TNNS 1	7%	93%	0%	0%	79%	7%	21%	7%
TNNS 2	7%	93%	0%	0%	79%	7%	14%	14%
BNS	7%	79%	0%	0%	79%	7%	29%	7%
ANS	21%	64%	0%	0%	79%	14%	14%	7%
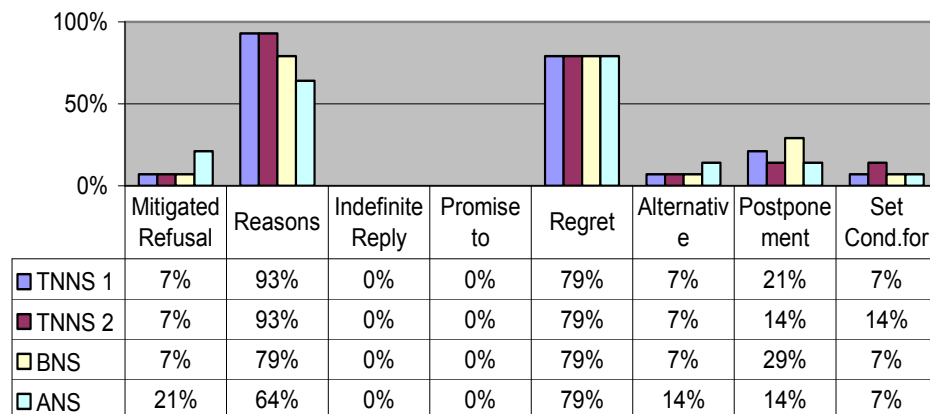
Figure 3.29. Distribution of Indirect Refusals by Thai Participants Based on the 4th Item on a Percentage Basis

3.5.1. b. 1. Mitigated refusal

It might be said by looking at Table 3.35 that all the raters except American Native speaker agree on saying there is only one participant from each group.

Table 3.35. Distribution of Mitigated Refusal on the 4th Item

	Turkish **(15 Participants)**	**Korean** **(15 Participants)**	**Thai** **(14Participants)**
The number of the participants who response with mitigated refusal	(TNNS 1) 1 (TNNS 2) X (BNS) 1 (ANS) 1	(TNNS 1) 1 (TNNS 2) 1 (BNS) 1 (ANS) 2	(TNNS 1)1 (TNNS 2) 1 (BNS) 1 (ANS) 3

- **Turkish Participants**

"I don't think that it'll be a nice experience for me so…" (Turkish std. no. 15) (but except TNNS 2)

- **Korean Participants**

"I'd not like to go on a trekking trip" (Korean std. no. 4) is sic for BNS and it is not different from saying *I don't want to go on a trekking trip* because both sound *abrupt with no further explanation.*

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"I don't like trips" (Korean std. no. 5) (but only ANS)

- **Thai Participants**

"To be honest with you I don't feel like coming" (Thai std. no. 12)

"Too tiring for me" (Thai std. no. 3) ANS makes some grammar correction on the following utterances; *"too tiring for me"* is replaced by *"I'm too tired"* and *"I need a relaxed weekend"* is corrected as *"relaxing weekend"* (but only ANS).

"I want to relax" (Thai std. no. 13) (but only ANS)

3.5.1. b.2. Reasons/Explanations

In this study, telling reasons and explanations might be interpreted as a smooth way of refusing a request since most of the participants follow this strategy.

Table 3.36. Distribution of Mitigated Refusal on the 4th Item

	Turkish (15 Participants)	Korean (15 Participants)	Thai (14 Participants)
The number of the participants who declare reasons/	(TNNS 1) 15 (TNNS 2) 14 (BNS) 14	(TNNS 1) 13 (TNNS 2) 13 (BNS) 12	(TNNS 1) 13 (TNNS 2) 13 (BNS) 11

explanations	(ANS) 13	(ANS) 12	(ANS) 9

- **Turkish Participants**

The majority of the group agrees on telling the real reason that is based on a person attending the plan. The second common explanation emphasizes on having some important things to do. The next one is enrolled under the title of appointment, and then being occupied with family is mentioned. The last one is due to the mood of the speaker (see Figure 3.30).
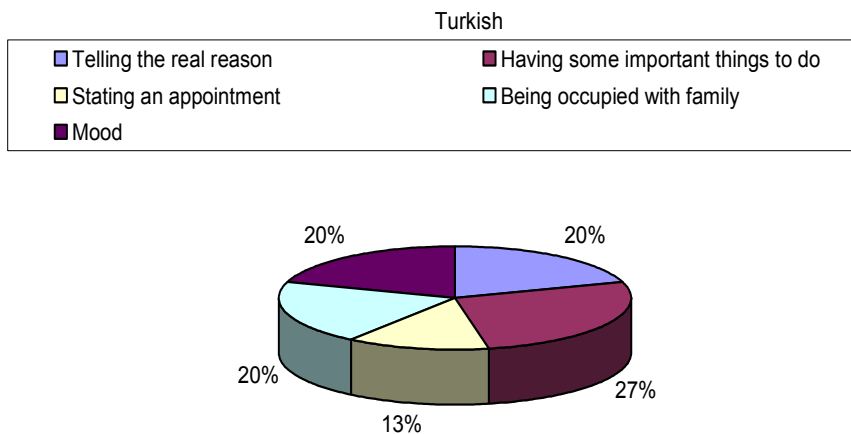
Figure 3.30. Distribution of Reasons/Explanations According to the Topics by Turkish Participants Based on the 4th Item

Telling the real reason

"Well, as you know there are some people that I don't like" (Turkish std. no. 6)

"You know there are some people whom I don't like in this organization"

(Turkish std. no. 8). ANS declares that it is *not polite to say you don't like the people who are going.*

 "I don't like some of the people who are going. I want to be with you but I don't want to be with them" (Turkish std. no. 11)

Having some important things to do

"I should complete my project to give my lecturer" (Turkish std. no. 1)

"I have some other works to do" (Turkish std. no. 9)

"I have some other important things to do next weekend" (Turkish std. no. 7)

"I've lot of work to do. Besides that some of the people you have invited before me do not get on well with me" (Turkish std. no. 10) sounds rude too for ANS (but ANS does not include *I've lot of work to do* part here)

Stating an appointment

"I have an appointment with my doctor on the same day" (Turkish std. no. 4) is a *good* reason according to ANS despite *appointment* is too *formal.*

"I promised my other friend before you asked me" (Turkish std. no. 12) is other reason that is accepted by ANS and BNS as good reason.

Being occupied with family

"Next weekend my parents will be there I'm going to be with them" (Turkish std. 3)

"I will visit my grandparent" (Turkish std. no. 14)

"My grandmother is very ill so I have to visit her" (Turkish std. no. 5) is another clear lie according to BNS. ANS also criticizes this lie by saying that *it*

seems very wrong to lie about your grandmother being ill.

Mood

"I don't feel good myself" (Turkish std. no. 2)

"I'm not in my mood for trekking" (Turkish std. no. 13) is an odd excuse that is a bit *insulting* according to BNS and ANS corrects *my mood* to *the mood.*(but except ANS).

"I don't think that it will be a nice experience..." (Turkish std. no. 15) is interpreted by ANS as it sounds *strange, stilted* and *formal*. It is also *indirect* and it *prompts question* why according to BNS (but only TNNS 2).

- **Korean Participants**

The reasons seem more limited again among Korean participants unlike Turkish participants. The giving explanations might be sorted such as stating an appointment or plan, telling the real reason that is based on a person attending the plan and other. In this group, the number of the participants who tell the real reason is pretty low (see Figure 3.31).
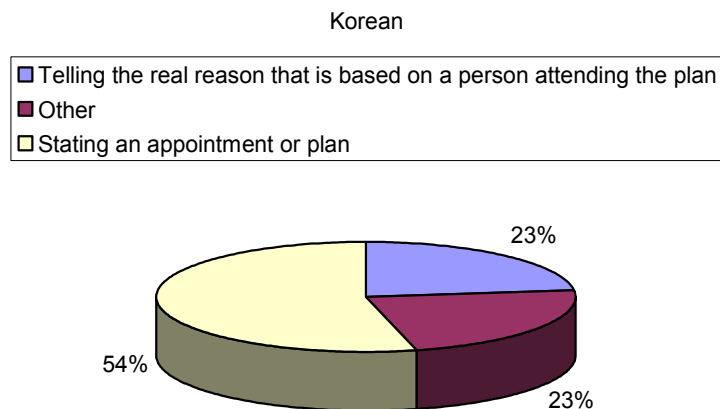
Figure 3.31. Distribution of Reasons/Explanations According to the Topics by Korean Participants Based on the 4th Item

Stating an appointment or plan

"I have a appointment that day" (Korean std. no. 15)

"Sorry I don't know that people very well, so it is very uncomfortable. And next weekend, I have an appointment with my family" (Korean std. no. 14) as an explanation response appears also in this item. ANS appraises it again because of *appointment* that suggests a *doctor appointment* but according to the raters, it maybe the most appropriate explanation among the raters since it gives real reason.

"I already have an appointment with my friend" (Korean std. no. 10)

"I'll have another plan" (Korean std. no. 3)

"I have other plan" (Korean std. no. 2)

"I have a other plan I have to go to picnic with my family" (Korean std. no. 6)

"I'm very busy next weekend" (Korean std. no. 11) might be a *good* explanation for ANS.

Telling the real reason that is based on a person attending the plan

"I don't like someone" (Korean std. no. 9)

"Because I don't like someone in the group" (Korean std. no. 12) and *"There is someone I don't want to hang out"* (Korean std. no.13) are the responses that are accepted as a *very rude* explanation by ANS.

Other

"I have to homework until tomorrow" (Korean std. no. 1)

"I want to stay at home" (Korean std. no. 7) is *a fine reason* but it should also have a reason *why the participant is tired* such as *I'm working hard* according to ANS. (but except BNS)

"I don't like trips" (Korean std. no. 5) (but except ANS)

- **Thai Participants**

The reasons given by the participants can be divided into four sections that are respectively; the need of relaxation, the wish to be alone, having some important things to do and only one telling the real reason.

Thai

- ■ The need of relaxation
- ■ The wish to be alone
- □ Having some important things to do
- □ Telling the real reason

39%

23%

23%

15%
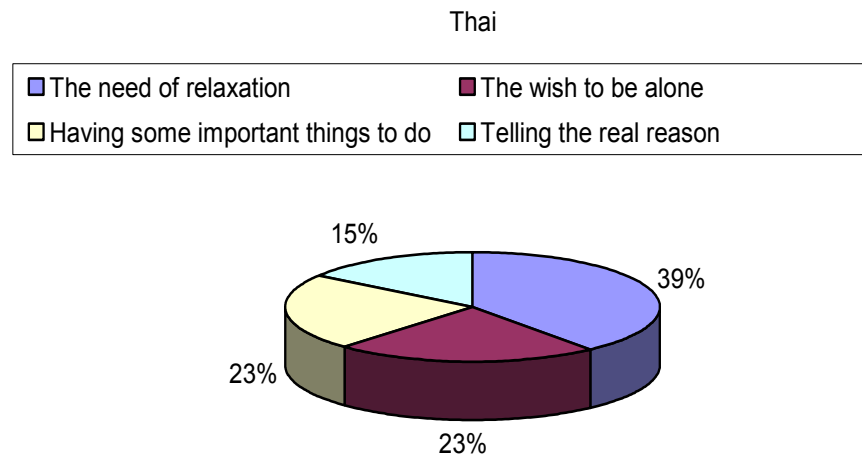
Figure 3.24. Distribution of Reasons/Explanations According to the Topics by Thai Participants Based on the 4th Item

The need of relaxation

"I want to relax" (Thai std. no. 9) meets the expectation of ANS in terms of that it is *good, polite and believable* and it is used by another Thai participant.

"I want to rest this weekend" (Thai std. no. 11) (but BNS adds *I don't like xxx* part here)

"I need a relaxed weekend…too tiring for me" (Thai std. no. 3) (but except ANS)

"I am tired" (Thai std. no. 7)

"I want to relax…trekking is tiring" (Thai std. no.13) (but except ANS)

The wish to be alone

"I don't want to see many people this weekend" (Thai std. no. 6)

(but only TNNS)

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"I am shy I don't want many people there" (Thai std. no. 2) is perceived as a *good, natural and polite* flat no by ANS but BNS assess the statement as *an objective reason* although it sounds like *a condition* (but only TNNS).

"I need time alone" (Thai std. no. 8)

Having some important things to do

"I am busy" (Thai std. no. 4)

"I have to do other things" (Thai std. no. 1)

"I have to do homework…my teacher gives a lot of homework" (Thai std. no. 14) is one of the reasons that is accepted by ANS.

Telling the real reason

"I don't like Eylem and Lisa" (Thai std.no. 10)

"I don't like xxx" (Thai std.no. 11)

3.5.1. b. 3. Indefinite reply

There is no show among the participants in this category. However, there seems one Turkish participant who gives indefinite reply according to BNS and ANS (see Table 3.37).

Table 3.37. Distribution of Indefinite Reply on the 4th Item

	Turkish (15 Participants)	Korean (15 Participants)	Thai (14 Participants)
The number of the ●participants who give ●indefinite reply	(TNNS 1) X (TNNS 2) X (BNS) 1 (ANS) 1	(TNNS 1) X (TNNS 2) X (BNS) X (ANS) X	(TNNS 1) X (TNNS 2) X (BNS) X (ANS) X

- **Turkish Participants**

"If you don't bother" (Turkish std. no. 6). BNS means that this expression will fit into the situation better if bother is replaced by mind in order to eliminate irritation (but only BNS).

"I've lot of work to do" (Turkish std. no. 10) (but only ANS)

3.5.1. b. 4. Promise to comply

This section does not include any statement that means promise as it is seen the same in the statements of the 3rd item before (see Table 3.37).

Table 3.37. Distribution of Indefinite Reply on the 4th Item

	Turkish (15 Participants)	Korean (15 Participants)	Thai (14 Participants)
The number of the participants who promise to comply	(TNNS 1) X (TNNS 2) X (BNS) X (ANS) X	(TNNS 1) X (TNNS 2) X (BNS) X (ANS) X	(TNNS 1) X (TNNS 2) X (BNS) X (ANS) X

3.5.1. b. 5. Regret/Apology

The second most preferred refusal strategy that is titled as indirect is expressing *regret* and *apology*. This item also is responded with regret by the majority of Korean and Thai participants, minority of Turkish participants.

Table 3.38. Distribution of Regret/Apology on the 4th Item

	Turkish (15Participants)	Korean (15 Participants)	Thai (14 Participants)
The number of the participants	(TNNS 1) 4 (TNNS 2) 4	(TNNS 1) 9 (TNNS 2) 9	(TNNS 1) 11 (TNNS 2) 11

who	(BNS) 3	(BNS) 9	(BNS) 11
regret and	(ANS) 4	(ANS) 9	(ANS) 11
apologize			

- **Turkish Participants**

"Sorry but have fun" (Turkish std. no. 3)

"What a sheer luck1" (Turkish std. no. 4) (but except BNS)

"I'm very sorry but…" (Turkish std. no. 7)

"I'm sorry for turning down your invitation but…I'm sorry for not coming"
(Turkish std. no. 15)

- **Korean Participants**

"I'm sorry" (Korean std. no. 3, 5, 7 and 11)

"I'm very sorry but…" (Korean std. no. 6)

"I'm so sorry" (Korean std. no. 1)

"Sorry" (Korean std. no. 4, 10 and 12)

- **Thai Participants**

"Sorry" (Thai std. no. 7, 8, 9, 11and 13)

"I'm sorry" (Thai std. no. 1)

"Forgive me" (Thai std. no. 6)

"Sorry mate…" (Thai std. no. 2 and 3) As it mentioned on the third items'
responses, one more Thai participant uses mate in his or her response.
Therefore, *"sorry mate"* is found awkward by ANS one more time.

"Forgive me this time" (Thai std. no. 14)

"Forgive me please" (Thai std. no. 12) *"Forgive me"* is a sentence that sounds
very formal and it is used twice with regard to ANS.

3.5.1. b. 6. Alternative

Offering an alternative is not much esteemed by the participants (see Table
3.39).

Table 3.39. Distribution of Alternative on the 4th Item

	Turkish (15 Participants)	Korean (15Participants)	Thai (14Participants)
The number of the participants who presents an alternative	(TNNS 1) X (TNNS 2) X (BNS) X (ANS) X	(TNNS 1) 2 (TNNS 2) 1 (BNS) 2 (ANS) 2	(TNNS 1)1 (TNNS 2)1 (BNS) 1 (ANS) 2

- **Korean Participants**

"Looking for other people who want to go" (Korean std. no. 5) is the other

expression that is accepted *a bit rude* and *unfriendly* in BNS's opinion. ANS also sees it *unnecessary* and believes it is better to *refuse* and *apologize* (except TNNS 2).

"Later you can tell me about it" (Korean std. no. 7)

- **Thai Participants**

"Lets go to my house and I cook for you" (Thai std. no. 5). BNS supports this alternative since it is *very intimate* while ANS thinks the opposite because the participant knows the hearer has plans already.

"Not this week maybe next time" (Thai std. no. 7) *"Not this week"* is a good way of saying no since it is reasonable and not rude for ANS. The same participant also gives a reasonable alternative that is *"Maybe next time"* (but only ANS).

3.5.1. b. 7. Postponement

As it is displayed in Table 3.40, postponement as a strategy is skipped by most of the participants.

Table 3.40. Distribution of Postponement on the 4th Item

	Turkish (15Participants)	Korean (15 Participants)	Thai (14Participants)
The number	(TNNS 1) 1	(TNNS 1) X	(TNNS 1) 3

of the	(TNNS 2) 1	(TNNS 2) X	(TNNS 2) 2
participants	(BNS) 1	(BNS) X	(BNS) 4
who postpone	(ANS) 1	(ANS) X	(ANS) 2

- **Turkish Participants**

"I promise next time I will join you" (Turkish std. no. 5)

- **Thai Participants**

"I don't want many people there" (Thai std. no. 2) (but only BNS)

"Maybe next time" (Thai std. no. 4)

"We go another time" (Thai std. no. 11)

"Not this week maybe next time" (Thai std. no. 7) (but only TNNS 1 and BNS)

3.5.1. b. 8. Set Condition for the Future Acceptance

This is another strategy that might be called as redundant.

Table 3.41. Distribution of Set Condition for the Future Acceptance on the 4th Item

	Turkish (15 Participants)	Korean (15 Participants)	Thai (14 Participants)

The number of the	(TNNS 1) 2	(TNNS 1) X	(TNNS 1) 1
participants who set	(TNNS 2) 2	(TNNS 2) 1	(TNNS 2) 2
condition for the	(BNS) 2	(BNS) X	(BNS) 1
future acceptance	(ANS) 2	(ANS) X	(ANS) 1

- **Turkish Participants**

"If I am fine, I'll come" (Turkish std. no. 2)

"I promise that next time I will join you" (Turkish std. no. 5). This alternative does not reflect reality. ANS emphasizes that *making a promise does not seem a good idea if you don't intend to keep it.*

- **Korean Participants**

"You can tell me about it later" (Korean std. no. 7) (but only TNNS)

- **Thai Participants**

"Maybe next time" (Thai std. no. 7) (but only TNNS 2)

"We go another time" (Thai std. no. 11)

3.5.1. c. Adjuncts to Refusals

Willingness is the only adjunct that is used by the participants to soften the refusal of the request. However, only a large group from Turkish participants

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expresses their willingness against the trekking trip. The detailed distribution is shown better in Figure 3.33, 3.34 and 3.35.

	TNNS 1	TNNS 2	BNS	ANS
■ Positive Opinion	7%	7%	0%	14%
■ Willingness	47%	47%	53%	33%
□ Gratitude	7%	7%	7%	7%
□ Agreement	0%	0%	0%	7%
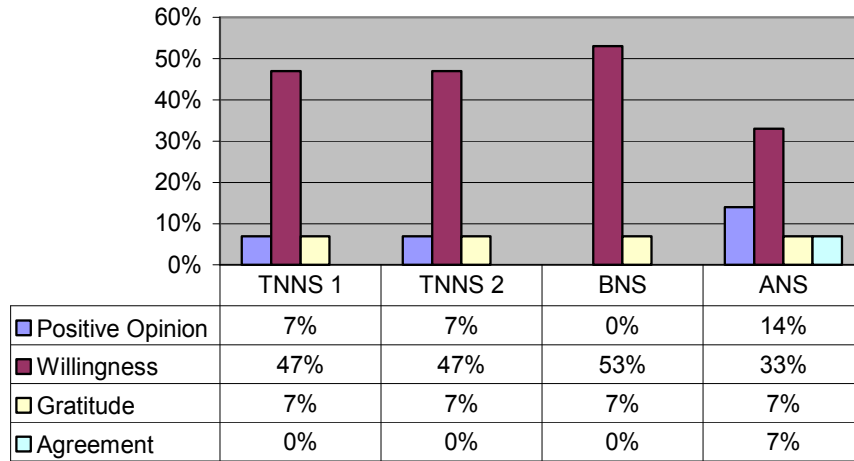
Figure 3.33. Distribution of Adjuncts to Refusals by Turkish Participants Based on the 4th Item

When it comes to Korean participants, the percentage share alters since the number of the participants who fit into this category lessens (see Figure 3.34).

	TNNS 1	TNNS 2	BNS	ANS
■ Positive Opinion	7%	7%	14%	14%
■ Willingness	7%	7%	7%	7%
□ Gratitude	7%	7%	7%	7%
□ Agreement	0%	0%	0%	7%
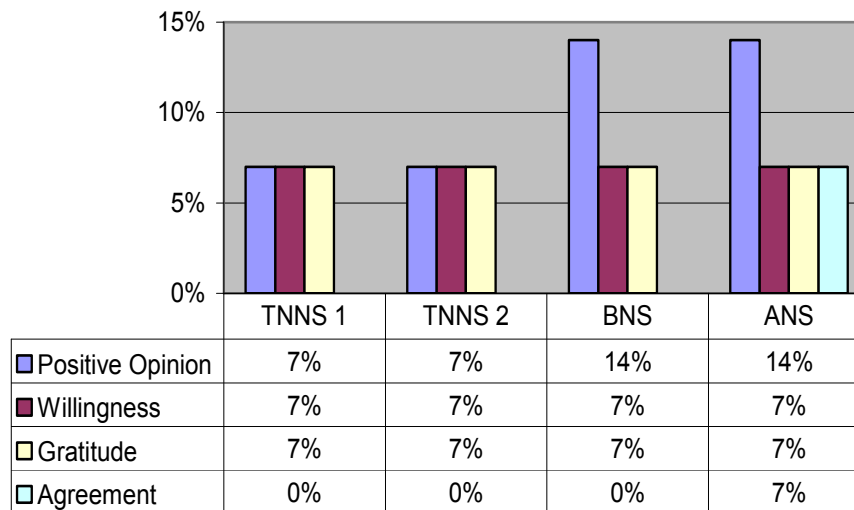
Figure 3.34. Distribution of Adjuncts to Refusals by Korean Participants Based on the 4th Item

Thai participants share the same steps with Korean participants who do not demand to use adjuncts to refusals as it is indicated in Figure 3.35.

	TNNS 1	TNNS 2	BNS	ANS
☐ Positive Opinion	0%	0%	0%	0%
■ Willingness	7%	7%	0%	7%
☐ Gratitude	0%	0%	0%	0%
☐ Agreement	0%	0%	0%	7%
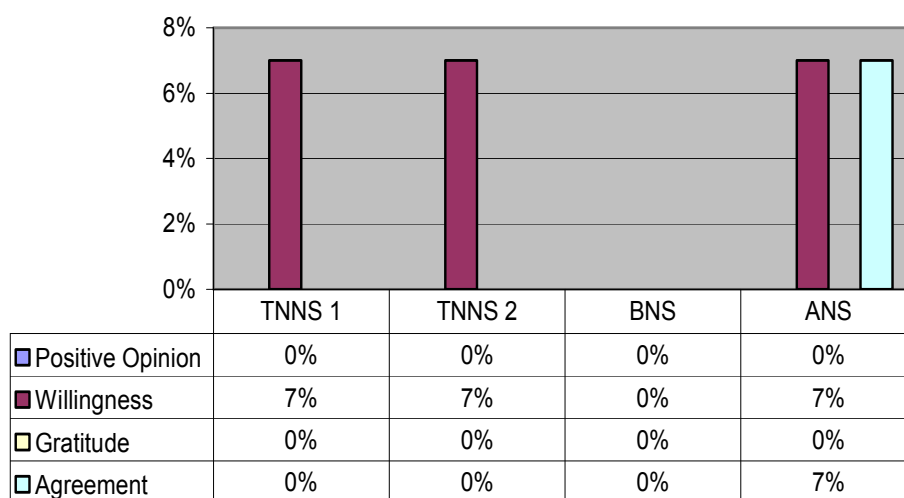
Figure 3.35. Distribution of Adjuncts to Refusals by Thai Participants Based on the 4th Item

3.5.1. c. 1. Positive Opinion

The specific numbers of the participants are presented with the proof sentences right after the following tables.

Table 3.42. Distribution of Positive Opinion on the 4th Item

	Turkish (15 Participants)	Korean (15 Participants)	Thai (14 Participants)
The number of the participants who gives positive opinion	(TNNS 1) 1 (TNNS 2) 1 (BNS) X (ANS) 2	(TNNS 1) 1 (TNNS 2) 1 (BNS) 2 (ANS) 2	(TNNS 1) X (TNNS 2) X (BNS) X (ANS) X

- **Turkish Participants**

"Have fun" (Turkish std. no. 3) (but except BNS)

"I want to be with you" (Turkish std. no. 11) (but only ANS)

- **Korean Participants**

"You can tell me about it later" (Korean std. no. 7) (but except TNNS)

"Sorry but have a nice trip" (Korean std. no. 14) shows a positive opinion in terms of adjuncts to refusals in accordance with ANS.

3.5.1.c. 2. Willingness

Table 3.43. Distribution of Willingness on the 4th Item

	Turkish (15 Participants)	Korean (15 Participants)	Thai (14 Participants)
The number of the participants who express willingness	(TNNS 1) 7 (TNNS 2) 7 (BNS) 8 (ANS) 5	(TNNS 1) 1 (TNNS 2) 1 (BNS) 1 (ANS) 1	(TNNS 1) 1 (TNNS 2) 1 (BNS) X (ANS) 1

- **Turkish Participants**

"Actually I want to come with you but…" (Turkish std. no. 13)

"I would go a trekking with you but…" (Turkish std. no. 12) (but except ANS)

"I want to be with you" (Turkish std. no. 11) (but only BNS)

"I wish I could join this trekking trip but…" (Turkish std. no. 1)

"Oh I really want to come but…" (Turkish std. no. 3) is found as a good way to start a refusal by ANS.

"I would like to come with you really but…" (Turkish std. no. 5) is another most preferred starting showing *willingness* for ANS.

"I would certainly join you but…" (Turkish std. no. 8) (but except ANS)

"What a sheer luck! ... I won't be able to join you" (Turkish std. no. 4)

- **Korean Participants**

"I want to go but…" (Korean std. no. 11) ANS is certain of those sounds like the participant does not trust his or her friend.

- **Thai Participants**

"Don't get me wrong but…" (Thai std. no. 10) (but except BNS)

3.5.1.c. 3. Gratitude

There are only three participants among Turkish and Korean who response back in positive way.

Table 3.44. Distribution of Gratitude on the 4th Item

	Turkish **(15 Participants)**	**Korean** **(15 Participants)**	**Thai** **(14Participants)**
The number of the participants who gratitude	(TNNS1) 1 (TNNS 2) 1 (BNS) 1 (ANS) 1	(TNNS 1)1 (TNNS 2) 1 (BNS) 1 (ANS) 1	(TNNS 1)X (TNNS 2)X (BNS) X (ANS) X

- **Turkish Participants**

"But have fun" (Turkish std. no. 3)

- **Korean Participants**

"Thank you" (Korean std. no. 2)

3.5.1.c. 4. Agreement

Table 3.45. Distribution of Agreement on the 4th Item

r k i s h	Turkish (15 Participants)	Korean (15 Participants)	Thai (14 Participants)
The number of the participants who agree	(TNNS 1) X (TNNS 2) X (BNS) X (ANS) 1	(TNNS 1) X (TNNS 2) X (BNS) X (ANS) X	(TNNS 1) X (TNNS 2) X (BNS) X (ANS) 1

- **Turkish Participants**

"I would certainly join you but…" (Turkish std. no. 8) (but only ANS)

- **Thai Participants**

"To be honest with you" (Thai std. No. 12) (but only ANS)

CHAPTER 4

DISCUSSION

4.1. Introduction

Since there is a strong belief that learners write from their cultural point of view while they are writing in another language, this study has an attempt to figure out the interference of their first language on the target language by focusing on both the *apology* and *refusal* productions of Turkish, Korean and Thai learners and the evaluation of these productions by 2 Turkish Non-Native Speakers of English (TNNS), 1 British Native Speaker (BNS) and 1 American Native Speaker (ANS). A numerous studies have resulted that the usage of apology and refusal strategies varies from one to another in interpersonal communications. Since the apology and refusing strategies might be similar in total, some strategies alter due to different cultures and languages in different countries.

 This study focuses on the *refusals* and *apology* productions of Turkish, Korean and Thai participants in English. In order to collect the data, 15 Turkish participants, 15 Korean participants and 14 Thai participants were given written Discourse Completion Tests that are composed of four situations required to follow *apology* and *refusal* strategies. After collecting the data the strategies used by the three groups while producing *apologies* were identified and compared based on the checklist that is formed according to Blum-Kulka et al.'s (1989) CCSARP Coding Manual (see Appendix 2) and the *refusal* productions were placed on another checklist that was based on the refusal strategies classification first developed by Beebe et al.(1990) then later adapted by Fe'lix-Brasdefer (2006) (see Appendix 3).

The analysis of the apology productions were also placed by two native speaker raters (British Native Speaker-BNS and American Native Speaker-ANS) based on the CCSARP Coding Manual which include illocutionary force indicating device, taking on responsibility, explanation or account, offer of repair, and promise of forbearance. However, while comparing the results of the analysis of the native and nonnative data it was found that although all five apologizing strategies are found in nonnative speakers of English, three groups have slight differences about the distribution of the strategies. The reasons for placing the utterances onto the checklist by the native speaker raters were to measure the perceptions of the raters of the apology and refusal productions. Placing and commenting the refusal and apology productions of the participants onto the checklist by the native speaker raters helped to see whether the productions of the participants are appropriate or not in the target language. Since this study is a qualitative study and the data is collected through open-ended questions. The responses were described in terms of frequencies. As a result of raters' evaluation and comparison of the groups it was found that Turkish, Korean and Thai learners of English in this study follow the similar apology and refusal strategies but some utterances were perceived as problematic by the native speaker raters.

4.2. Discussion of Apology Productions

The results acknowledge that the most explicit realization of an apology is the explicit illocutionary force indicating device (IFID). The expression of an

apology (IFID) is the first formulae in the list of apologies strategies. It is the most direct realization of an apology (Searle, 1969: 69). The finding section indicates that the participants used IFIDs in all situations at high frequency ranging from 73% to 100 (Turkish 73%, Korean 100% and Thai 85%). It seems that *I am sorry* is the most common IFID.

The participants used different ways of the expression of anguish. They expressed anguish using either one or more expressions of apology combined with one or more intensifiers. The most common expressions of apology followed by Turkish participants for the 1st and the 2nd situation among are IFID + Explanation /Account + Taking on Responsibility + Promise of Forbearance (*I'm so sorry. But I had an accident thus I couldn't come. You know I love you and it won't be again*). IFID + Taking on Responsibility + Explanation /Account + Offer of Repair *(I know I'm late but because of the traffic jam I can't come earlier. Please forgive me next time I am gonna order you a cup of coffee. Promise)*. Taking on responsibility + explanation / account *(Oh, don't think that I forgot my meeting with you. I didn't. My sister became ill and my mother wasn't at home so I had to bring her hospital. I wanted to call you, but my phone's charge was over. How about tomorrow?)*.

Korean participants follow similar apology strategy in apology required situations such as IFID + Taking on Responsibility + Offer of Repair or Promise of Forbearance *(Oh sorry. I'm really sorry. I forgot that. I'll buy meal tomorrow or I'm sorry. I should have watched the clock. Next time I will not late to meet to you I promise)*.

Thai participants used also similar but shorter manifestations IFID + Taking on Responsibility *(Sorry I am getting old…I forgot everything these days).* IFID + Explanation /Account *(Sorry I couldn't call I didn't top up my mobile).*

Thai respondents think that one apology expression is enough, while others seemed to think that one apology expression is not enough and hence they used two apology expressions with more than one adverbial e.g. *I am so sorry, I forgot.*

4.3. Discussion of Refusal Productions

Another strategy that is examined in this study is refusal strategies. Refusing is a complex issue, as the speaker directly or indirectly says *no* to the interlocutor's request. Numerous contrastive studies on the speech act of refusing in terms of different situations have been conducted by researchers. Refusals are generally considered to be dispreferred seconds of invitation, request, offering, suggestion or even threatening (Yule, 1996, p.81). As Levinson (1983) underlines refusals are potentially face-threatening and essentially impolite acts. On the other hand, people in every culture attempt to soften the severity of refusals by employing refusal strategies to felicitate our social communications but Chen (1996) expresses that indirect strategies require a high level of pragmatic competence since they may employ lengthy utterances.

Beebe, Takahashi and Ulisse-Weltz (1990) have been the leading linguists who have studied on the refusals given by the Japanese learners of English. The

study indicates that the Japanese start refusal with indirect strategies that include an apology or a statement of regret, followed by an excuse, while the American participants mostly start with an expression of willingness such as *"I would like to",* and followed by expressing regret and giving an excuse. Moreover, in the excuses in Japanese participants' utterances are often much less specific than American ones and, in general, Japanese refusals are found more formal.

On the other hand, in this study the results indicate that the refusal responses of Turkish participants overlap the Japanese who were in the investigation conducted by Beebe and Takashi (1990). That is Turkish participants follow indirect strategies that are formed by respectively reasons/explanations and regret/apology as it is seen in Figure 3.6. Turkish participants are found to use the following refusal strategies in the data that belongs to the third question. The majority of Turkish participants' responses in a way that fits into the *indirect strategies (Oh! Unfortunately my sister wanted it before you want. And she said it is emergency).* The next common utterance sequence is formed as *indirect + direct strategies (I'm so sorry. Today I have a problem with its engine, so I can't).* Furthermore, the last preferred strategy is shaped as *adjuncts to refusals + indirect strategies* formula *(I wish could join this trekking trip but I should complete my project to give my lecturer)* which is seen as the most preferred one in item 4. And it is followed by *direct strategies+ indirect strategies* or the other way round *(No thanks. I have some other works to do).*
Another study had a considerate explanation on the refusal strategies of Turkish and Thai participants. Sadler and Eröz (2002) examined English refusals produced by 30 participants from three different L1 background; American,

Lao, Turkish. The questionnaire and the taxonomy by Beebe, Takahashi and Ulisse-Weltz (1990) were used to elicit and analyze the data. The most common strategies of refusals by American NSs, was first, excuses/reasons and then statements of regret. The same patterns of refusals were found in the analysis of data by Lao participants. The refusal categories most frequently used by Turkish participants were again excuses/reasons followed by statements of regret. These similarities according to Sadler and Eröz (2002), maybe explained by in terms of high level of English proficiency the participants in the study had acquired.

As it is mentioned before, Korean participants follow the same strategies with Turkish participants while responding to the 3rd item (see Appendix 1). However, in the 4th item Korean participants tend to use indirect strategies first while they are placed after *adjuncts to refusals* or *direct refusals (I want to go, but I'm very busy next weekend. I'm sorry)* by Turkish participants and Thai participants. In this sense, it might be said that Turkish, Korean and Thai participants choose similar strategies to refuse the requests in the 3rd and the 4th items (see Appendix 1).

Surprisingly, there are few comments on Thai participants' responses by BNS and ANS. Therefore, it might be said that Thai participants find more appropriate responses to the 1st item than Turkish and Korean participants. However, this may be explained in another reason that Thai participants are more direct or prefer giving short responses in comparison to Turkish and Korean ones. On the other hand, this may lead the idea that the short responses of Thai participants can be explained by their low level of writing skills as

Sadler and Eröz (2002) mentioned it in their study before although all participants are at intermediate level.

Kumagai (1993) also indicates, through his study in, Japanese participants take a humble approach by using regret utterances, while the Americans are able to express themselves by using explanatory utterances. In Japan, the very structure of the language requires the speaker to focus on human relationship, whereas Western languages focus on objects and their logical relationships. This means that the Japanese tend to emphasize restoring human relationship while the Americans take more assertive attitudes on solving the problems (cited from Liao and Bresnahan, 1996, p.706). Kumagai (1993) points out that this observation might help to explain the differences between Chinese participants and American participants as well.

Depending on Kumagai's study's results, it might be said that since Turkish, Korean and Thai learners are the members of oriental culture; saving their relationships in their productions seems one of the most important policy in Eastern culture.

Thai participants and Turkish participants employed more *statements of regret* than Korean participants. Therefore, it can be said that Thai participants tend to response refusals with care. First they show their regrets in order to show that they are unwilling to say "No". Turkish, Korean and Thai participants belong to Asian culture, where the value of face-saving acts should be carefully observed. This suggests that the majority of the participants felt sorry for what they refused. They definitely did not want the interlocutor to feel humiliated. "Sorry…" can be listed to the category of statement of regret. With regard to

excuse/reason/explanation, for Turkish participants, refusals reflected the aspects of traditional Eastern culture; in which people tend to be more careful about the way they refuse. In other words, to avoid disappointing their interlocutors they gave a variety of reasons that can be seen as *whopper* in order to provide a rationale for the refusal.

4.4. Discussion of Native Speakers' Perception and Expectations

This study might do a significant contribution to the relevant literature since it has an attempt to present native speakers' perception of apology and refusal strategies of the participants. The summary of the results indicates that there is not only agreement between BNS and ANS but also sometimes disagreement. According to the both raters, in apology and refusal required situations *"Please forgive me"* that is mostly used by Turkish participants is found very formal. According to BNS, it sounds even *archaic* and it has *religious overtone.* *"Forgive my silliness"* and *"My silliness…"* does not get the approval of BNS and ANS as it is *formal and strange.*
 "I really apologize" is another inappropriate apology strategy since it sounds formal.

Other problematic utterances occur in explanations. For instance, offering an *accident* or an illness of someone in the family as reasons or explanations for being late is perceived as a strong *whopper* that not only makes the liar centre of emotional attention but also manipulating the friend into feeling sorry for him. And these kinds of excuses are used by only Turkish participants (*My*

grandmother got sick and wanted to see me so I had to go).

For the explanations that shift focus away from the discomfort of the forgotten friend and onto the forgetter's problems sounds a bit self-centered according to the native speaker raters (*I have been lost-minded these days. I am tackling with some problems* by Turkish std.).

"*I forgot our appointment*" and *"Sorry I don't know that people very well, so it is very uncomfortable. And next weekend, I have an appointment with my family"* by Korean participants is criticized by ANS since it is too formal and awkward for a friend. On the other hand, BNS does not make any comment on it. This might be explained in that BNS believes the expression is quite normal. The utterances of Thai participants such as *"If you don't like me, I understand"* or *"I think you hate me"* sound ridiculous in accordance with ANS.

"Go to a café and take a rest. I will go there about half an hour later" is judged by the BNS and ANS raters. BNS asserts that using imperative is *impolite* and this situation requires *offers* that are more *appropriate*. The opinions of ANS overlap with BNS's ones. She declares that it sounds a bit *dismissive* like *you don't actually care*. Another example *(Don't worry)* is done by another Turkish participant.

Both native speakers agree that there is *first language interference* in "*This will never be again*" (Turkish std. 1). Therefore, it is supposed to be corrected as *"this will never happen again"*.

In *offer of repair* strategy in apology, some utterances of the participants are evaluated by the native speakers in an opposite way. For instance, *"I want to*

give you the same thing as a present. Hope you'll accept" by Turkish participant is assessed as a *good offer* by ANS while BNS finds the expression strange and asks if turning broken object into a gift makes the hearer grateful. Another inappropriate usage might be mentioning "cost" according to BNS and ANS as it is seen in the example of Korean participants' statements; *"I will buy a new one", "How much is this?", "How much is it? I'll buy you same thing"* or *"How much is it? I'll give you" "I'll replace it"* or *"I'll pay you for it"*. BNS also supports ANS by saying that *"cost shouldn't be mentioned"*. In this sense, it might be said that in western culture replacement is better than offering money. In offer of repair section it is seen that Thai participants' responses (such as *I will buy you better one from Thailand* and *I'll buy you Thai silk)* are found nationalistically offensive by BNS and ANS.

In refusal required situations, both raters did not approve that direct refusal strategy is not approved by both raters although it believed that being direct is preferred in western culture. Another challenging issue is that Turkish participants tend to use their family in their excuses even in refusing a request (*Oh! Unfortunately my sister wanted it before you want. And she said it is emergency).*

Expressing the reality (e.g. *you are a very careless driver*) is which causes humiliation is a quite popular excuse respectively among Thai, Korean and Turkish participants although it is found *rude.*

Some addressing (*Sorry my dear friend but* and *my dear friend* by Turkish participants or *"I am sorry darling"* by a Thai *participant)* is also criticized by native speaker raters*.*

Adding *adjuncts to refusals* (*I really would like to lend you my car but* and *sorry but have a nice trip)* is found very natural. There is no comment by BNS but this shows that there is nothing wrong with the statement. Other utterances that sound natural are *"I can't make it this time", "Maybe next time"* and *"Don't get me wrong".*

In these situations family is used as indirect strategies again by Turkish students (*My grandmother is very ill so I have to visit her).*

Apart from the evaluation, this study has a number of limitations. The first limitation is related to that the study includes only 15 Turkish, 15 Korean and 14 Thai speakers of English, it would be misleading to generalize the apologizing and refusal patterns used by these participants to nonnative speakers of English (all aged between 18- 25). The study should be replicated with a larger and more diverse group of participants. While the number of Turkish and Korean participants remains the same, the number of Thai participants is one short. Therefore, one participant's response could change the result in a small amount.

Furthermore, although the L2 learners in this study are all at intermediate level, the Turkish participants are learning English as a foreign language in Turkey, the Korean participants are learning it as a second language in the U.S. and the Thai participants in Australia. It may be assumed that the differences in the language learning environment may have an impact on their performance of the speech acts in question. But surprisingly in this study many common attitudes are found among the participants.

Moreover, there were only four DCT (Discourse Completion Task) items used

in this study. This limitation might mislead the generalization. All scenarios seeking immediate responses are based on one type of face system such as Distance (D-) and Power (P-). However, it must be said that this study does not aim at focusing on distance-power relationship since it focuses on the strategy used by the participants and the assessment of native speaker raters to the nonnative data.

Another limitation may be due to the fact that the Discourse Completion Test, while a time-efficient instrument, may not be the best way to collect authentic data. Participants are writing, not speaking, and have the opportunity to contemplate and change their responses, something that is less possible in a naturalistic spoken setting. Besides the interlocutor effect is not present.

The final limitation of this study might stem from the number of native and nonnative speakers who checked the speech acts in question since there are only two Turkish, one American and one British speaker of English. Clearly, there are more than two English speaking countries, for example Australia and Canada, yet the data analysis in this study was only completed by a British Native Speaker and an American Native Speaker. This limitation may lead to the idea of that any speaker from another English speaking country might interpret the results in various ways depending on their culture specific point of view.

4.5. Conclusion

As a consequence, learners should be taught the ways to use language within an acceptable range of pragmatic appropriateness in the target language. In this

sense, Alptekin's pedagogic model that consists the ideas of Hyde (2002), Kramsch and Sullivan (1996) and Widdowson (1998), might be applied. According to this pedagogic model;

• Bilinguals with intercultural insights and knowledge should serve as pedagogic models in English as International Language (EIL).

• Learners should be equipped with linguistic and cultural behaviour which enable them to communicate effectively, an awareness of difference and with strategies for coping with such difference (Hyde 1998).

• The EIL pedagogy should prepare learners "to be global and local speakers of English and feel at home in both national and international cultures" (Kramsch and Sullivan 1996).

• Instructional materials and activities should involve local and international contexts that are familiar and relevant to language learners' lives (Alptekin 2002).

• Discourse displaying exclusive native speaker use should be kept minimum, as it is chiefly irrelevant for many learners in terms of potential use in authentic settings (Widdowson 1998).

The aim of this pedagogic model should be to lead students to make their own choices on how to respond, not to force them to use 'learned appropriate

utterances" in the target language in the expense of making them conflict themselves and their own cultural characteristics.

Learners should not only be given tools to feel comfortable enough in the target language and to help them understand what is appropriate or not but also they should be given freedom to decide on being rude or being polite intentionally rather than unconsciously. Our responsibility as language educators should be to inform learners on their possible pragmatic choices and their consequences (their rights and obligations) not to prevent them expressing their own values and beliefs.

4.6. Suggestions for Further Study

This study included 44 participants at total but more research to describe speech act patterns in terms of their cultural and linguistic functions in the area of cross-cultural differences need to be done to provide a broader comparative base.

For this study, the data were collected through discourse completion tests (DCTs). However, it is supposed to be developed by oral data to supplement the written data.

In this study, Turkish participants are the foreign language learners while Korean and Thai ones are the second language learners. This incompatibility might be balanced in further studies.

The number of native speaker raters in this study is at minimum range. It needs to be extended to see cultural differences in speech act behaviors from various point of view.

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APPENDIX 1

Test Items

High School / College:
Age:

Please write in the provided spaces whatever you would say in the following conversational situations.

1. You forget a meeting with a friend; this is the second time that the same thing has happened with the same person. At the end of the day your friend phones you and says: 'I waited for you for more than twenty minutes! What happened?' You say:

2. You are over at your friend's house to talk. One of the objects in her/his living room takes your attention and you want to take a closer look. However, you suddenly drop the object and it breaks. Your friend sighs and you say:

3. Your roommate asks you to use your car to go to somewhere. Knowing that he/she is a careless and unskillful driver, you don't want to lend him/her your car and you say:

4. A friend of yours asks you to go a trekking trip with her/his friends next weekend, but you don't feel like going because you don't like some of the people who are going. You say:

APPENDIX 2- Apology Check List

1)Illocutionary Force Indicating Devices (IFIDs)	Yes 1st-2nd	No 1st 2nd	1st Item Proof sentence	2nd Item Proof Sentence	Comment
a**.** an expression of regret, e.g. *I'm sorry*					
b. An offer of apology, e.g. *I apologize*					
c. A request for forgiveness, e.g. *Excuse me~ Forgive me~ Pardon me*					
2) Explanation or Account 'objective' reasons for the violation, e.g. *The traffic was terrible*					
3) Taking on Responsibility					
a. Explicit self-blame, e.g. *It is my fault~ my mistake*					
b. Lack of intent, e.g. *I didn't mean it*					
c. Expression of self-deficiency, e.g. *I was confused/l didn't see you~ I forgot*					
d. Expression of embarrassment, e.g. *I feel awful about it*					
e. Self-dispraise, e.g. *I'm such a dimwit!*					

f. Justify hearer, e.g. *You're right to be angry*				
g. Refusal to acknowledge guilt				
4) Concern for the hearer, e.g. *I hope I didn't upset you/Are you all right?*				
5) Offer of Repair, e.g. *I'll pay for the damage*				
6) Promise of Forbearance, e.g. *It won't happen again*				

APPENDIX 3- Refusal Check List

I. Direct strategies	Yes 1st 2nd	No 1st 2nd	3rd item Proof sentence	4th item Proof Sentence	Comment
1. Flat 'No' - No					
2. Negation of a proposition, e.g. *I can't come to the party*					
II. Indirect strategies					
1. Mitigated refusal, e.g. *I don't think it's possible, I wouldn't be able to attend It's not possible*					
2.Reasons/Explanations e.g. *I have plans I have a commitment*					
3.Indefinite reply, e.g. *I don't know if I'll have time*					
4. Promise to comply, e.g. *I'll try to be there, but I can't promise you anything*					
5.Regret/Apology, e.g. *Forgive me, I'm really sorry*					
6. Alternative, e.g. *Why don't we go out for dinner next week?*					
7.Postponement, e.g. *I'd rather take this class next semester, I'll think about and tell you later*					
8. Set Condition for Future/ Acceptance, e.g. *If I have to take the class later, I'll take it then*					
III. Adjuncts to Refusals					

1. Positive Opinion, e.g. *Congratulations on your promotion. I am very glad!*					
2. Willingness, e.g. *I'd love to, but . . .*					
3. Gratitude, e.g. *Thanks for the invitation*					
4. Agreement, e.g. *Yes, I agree, but ..*					

CIRRICULUM VITAE

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Born 1981 in Samsun, Turkey
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Education

2008   MA   English Language Teaching   Maltepe University   Istanbul

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2002   "Certificate of English Language Teaching" Faculty of Education
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1998   BA   English Language and Literature   Bilkent University   Ankara

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Maltepe University   Istanbul   English Preparatory School   Foreign Languages
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Istanbul Aydin University   Istanbul   Anadolu Bil School of Advanced Vocational
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English Instructor: Tutored Language Courses in All Levels, Followed a Skill-based
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Mesa Koru Primary School   Ankara
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Participated International Religion Symposium organized by Samsun 19 Mayıs University, translating for foreign guests and guiding on city tour, July 2001

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Participated and completed Rotary Young Leaders Seminar (RYLA), 1997

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