



HACETTEPE ÜNİVERSİTESİ
EĞİTİM BİLİMLERİ ENSTİTÜSÜ

Department of Foreign Languages Education
English Language Teaching Program

THE EFFECT OF CULTURAL ENVIRONMENT ON REFUSAL STRATEGIES:
A CROSS-CULTURAL STUDY ON PERFORMANCE IN BRITISH ENGLISH AND
TURKISH

Ebru BOYNUEĞRİ

Master's Thesis

Ankara, (2018)

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REDDETME STRATEJİLERİNE KÜLTÜREL ÇEVRENİN ETKİSİ:
İNGİLİZ İNGİLİZCESİ VE TÜRKÇEDE DİL KULLANIMI ÜZERİNE KÜLTÜRLERARASI
BİR ÇALIŞMA

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Abstract

This qualitative study was conducted to reveal the types of speech acts of refusals employed by four groups of participants which were native speakers of British English (BEB), native speakers of Turkish living in the UK (TEB), native speakers of Turkish with lower levels of English proficiency (TTT-lo) and native speakers of Turkish with higher levels of English proficiency (TTT-hi). By comparing the strategies used by four groups, the study investigated the similarities/differences in refusal strategies between British English and Turkish, the effect of second language learning on first language, and the development of interlanguage pragmatics occurred as a result of acculturation. The data were collected by closed-role play in which participants played out cases on an eight-itemed discourse completion test. After the transcription of oral scripts, responses were coded according to “Classification of Refusal Strategies” that is developed by the researcher by adding categories to the “Classification of Refusals” suggested by Beebe, Takahashi and Uliss-Weltz (1990).

The results of the analyses showed that all groups’ preferred main strategies were the same. On the other hand, a remarkable difference was seen in a second level strategy, namely in use of “no”. In addition to this, this study suggests that the refusal strategies preferred by the groups could be explained by cultural individualism/collectivism dimensions; nevertheless the distinction should be made on group basis -not on country basis, because each group has its own characteristic which is linked to participants’ demographics, backgrounds and experiences.

Keywords: pragmatics, refusal strategies, interlanguage pragmatics, acculturation, language transfer, cross-cultural communication, individualism, collectivism, Turkish learners of English as a second/foreign language, English as a second/foreign language.

Öz

Bu nitel çalışma İngiliz İngilizcesini anadil olarak konuşan (BEB), Türkçeyi anadil olarak konuşan ve İngiltere’de yaşayan (TEB), Türkçeyi anadil olarak konuşan ve İngilizce yeterlilikleri düşük olan (TTT-lo) ve Türkçeyi anadil olarak konuşan ve İngilizce yeterlilikleri yüksek olan (TTT-hi) dört grup katılımcının reddetme söz eylemlerini açıklamak için yürütülmüştür. Bu grupların kullandığı stratejiler karşılaştırılarak İngiliz İngilizcesi ve Türkçede kullanılan reddetme stratejileri arasındaki benzerlikler/farklılıklar, ikinci dil öğreniminin anadil üzerindeki etkisi ve kültürleşme sonucu ortaya çıkan aradil edimibiliminin gelişimi araştırılmıştır.

Veriler, sekiz maddeli bir söylem tamamlama testindeki maddelerin katılımcılar tarafından kapalı rol canlandırma tekniğiyle oynanmasıyla toplanmıştır. Sözel verinin transkripsiyonun yapılmasından sonra yanıtlar Beebe, Takahashi ve Ullis-Weltz (1990) tarafından geliştirilen “Classification of Refusals” sınıflandırmasına araştırmacının ek kategorileri açmasıyla oluşturulan “Classification of Refusal Strategies” sınıflandırmasına göre kodlanmıştır.

Analizlerin sonuçları dört grubun tercih ettiği ana stratejilerin aynı olduğunu göstermiştir. Buna karşın, sonuçlardaki en belirgin farklılık ikinci seviye bir reddetme stratejisi olan “hayır” ifadesinin kullanımında görülmüştür. Bununla birlikte bu çalışma, grupların tercih ettiği reddetme stratejilerinin kültürel bireyci/toplulukçu boyutlarıyla açıklanabileceğini, ancak ayırımı ülke bazında değil, grup bazında yapmak gerektiğini; grubun özelliklerininse katılımcıların demografik özelliklerine, geçmiş yaşantılarına ve deneyimlerine bağlı olduğunu öne sürmektedir.

Anahtar sözcükler: edimibilim, reddetme stratejileri, aradil edimibilimi, kültürleşme, dil aktarımı, kültürler arası iletişim, bireycilik, toplulukçuluk, İngilizceyi yabancı/ikinci dil olarak öğrenen Türkler, ikinci/yabancı dil olarak İngilizce.

To my greatest love and biggest loss...

Sun will never shine again like it did when you were beside me. You were the joy, you were the life Mom. I was pampered with your presence and matured with your absence...

En büyük aşkıma ve en acı kaybıma...

Güneş bir daha asla sen yanımdayken parlacağı gibi parlamayacak. Sevinç sendin, hayat sendin Annem. Varlığınla şımarttın, yokluğunla büyütüyorsun...

Acknowledgements

This thesis emerged as a result of kindness and goodness coming from bighearted people and it would be impossible for me to come to this end if they were not there for me.

First and foremost, I am deeply grateful to my thesis advisor Assoc. Prof. Nuray Alagözlü for being such a great advisor and such a loving person. She means more than a teacher and advisor to me; she is a mentor and a guide.

My special acknowledgements go to Assoc. Prof. Hüseyin Öz who always provided his full support to me. I feel extremely privileged for having him around me, getting his constructive criticisms and endless support. I also send him big thanks for accepting to be a member of the committee of this thesis.

It was a pleasure to me to have Assoc. Prof. Kadriye Dilek Akpınar in the committee of the thesis and I would like to thank to her for being in the committee, for the feedback she has given, as well as for her enthusiasm.

My journey in writing this thesis started with Prof. İsmail Hakkı Mirici. I am grateful to him not only because of his contributions to this study, but also for his overwhelming kindness.

I am deeply indebted to Prof. Tomoko Takahashi for answering my countless questions, with all her wisdom and patience. I am intensely grateful to her for spending her valuable time with me and our study.

It would be very difficult for me to collect data from British participants, if Peter Karbo did not give me a back in my tough times. I owe huge and warm thanks to him for all his efforts, as well as for his precious friendship.

It is my fortune to have Sevgi Şahin and Sercan Çelik as friends, as colleagues, and as field experts. They have invaluable contributions to this study and it is my pleasure to thank them dearly.

I expand my dearest thanks to Assoc. Prof. Tülin Şener Kılınç who always lends a helping hand to me when I need. I am truly thankful to her for her trust, care and support. In addition to being a great scholar, she is a shoulder.

I owe a debt of gratitude to all of our participants, especially to ones in B'ham Turkish community, for their time, contributions, and welcomeness.

I also have to thank Alex Wilson for his candid support. His advices and comments as a native speaker and his sincere interest were more than valuable.

This part would remain incomplete if I do not send my deepest thanks to Assoc. Prof. Nehir Sert. Words are not capable of describing my gratitude to her. She was the grace and I miss her too much.

A very special name, Prof. Dr. Figen Çok, deserves genuine gratitude. I want to thank to her for her trust in me and for all the good things she has brought to my life. In all aspects, she has always been a fortune, a role-model and an inspiration to me.

And... I feel blessed that I have such a wonderful family, although we are one less now. My sunshine is gone and colors faded away, but I have my sister as my anchor in life's raging storms. She is my stamina and my leading star. And my dad is my shelter, my strength and my virtue. I know that I will always be his little daughter.

It is impossible for me count each name who gave moral support to me when I needed. I am grateful to many of my colleagues and my friends for their good energy and positive vibes.

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Symbols and Abbreviations

BEB: Native speakers of British English

DCT: Discourse completion test

EFL: English as a foreign language

ELT: English Language Teaching

FTA: Face-threatening acts

GPC: Guidance and psychological counseling

L1: Native language

L2: Second/foreign language

NL: Native language

SLA: Second language acquisition

TEB: Native speakers of Turkish living in the UK

TL: Target language

TTT-hi: Native speakers of Turkish with higher levels of English proficiency

TTT-lo: Native speakers of Turkish with lower levels of English proficiency

Chapter 1

Introduction

In this chapter, first, the background of the study is presented by giving very general information about some key concepts, namely pragmatics, sociopragmatics, pragmatic competence and pragmatic failure in English as Foreign Language (EFL) setting. It continues with the importance of speech acts in general and refusals in particular. These notions will be discussed in detail in further chapters. The chapter continues with the negative outcomes of pragmatic failure to state the problem clearly. Next, the purpose of the study is explained and it is continued with the research questions that are under investigation. Finally, the assumptions of the study are presented followed by its limitations.

Background to the Study

A couple of New Jersey hunters are out in the woods when one of them falls to the ground. He doesn't seem to be breathing; his eyes are rolled back in his head. The other guy whips out his cell phone and calls the emergency services. He gasps to the operator: "My friend is dead! What can I do?" The operator, in a calm soothing voice says: "Just take it easy. I can help. First, let's make sure he's dead." There is a silence, then a shot is heard. The guy's voice comes back on the line. He says: "OK, now what?"

The joke was submitted to an internet-based study (British Association for the Advancement of Science, 2011) by a psychiatrist, yet it drew attention of many scholars not only from psychology field, but also ones with economy and education backgrounds (e.g., McMillan, 2007; Braber, Cummings, & Morrish, 2015; Clark, 2013). The interest the joke aroused in social sciences could prove the importance of understanding each other in social interactions.

Although they may seem similar concepts, interaction is different from communication. It can be stated that interaction can be counted as a component of communication, in that interaction is necessary but not sufficient for communication (Browne & Neal, 1991; Lee, 2008; Swingewood, 1998).

Communication is based on understanding and reasoning (Berg, 2014). Interaction component may take different forms in communication, and it does not require words to be uttered; a wink, a cough, sitting on the edge of the chair, and even

just the silence may carry specific messages to be conveyed. What is more, in the case of denial of communication, the denial itself means something; it is a message to refuse to make any connections (Watzlawick & Beavin., 1967). To be able to correctly understand the meanings attached to conveyed messages, the contextual elements should be analyzed and interpreted correctly. Social context is among those elements, and the meanings in social contexts have therefore an important role in communication.

As Saussure (1916) points out, there is a nested relationship between culture and language. In accordance with this statement, İzgören (2000) illustrates an example on different perceptions of gestures among different cultures: Americans use the A-Okay sign that is done by fingers to convey the message “all systems are okay”. The same gesture connotes “money” in Japanese culture, and perceived as swearing in Latin American and Turkish cultures. Likewise, the meaning ascribed to silence may differ from culture to culture, and from context to context (Alagözlü & Şahin, 2011; Basso, 1970; Kramsch, 2003; Tannen, 1984); the range of this variety may even possess two opposite ends, such as approval and disapproval, respect and disrespect, or comfortable mood and uncomfortable mood. In Turkish culture there is a famous saying “silence gives consent” that links the silence with approval. On the other hand, as Nakane (2006) suggests, there may be a covert disapproval or criticism in silence in Australian context. Silence of Chinese students is the sign of respect, whereas silence in American classrooms is a kind of disrespect to the teacher, because in American classrooms, participation is the expected norm. If Chinese and American students are in the same classroom, quietude of Chinese students can be perceived as an uncomfortable silence by their American peers (Liu, 2002). Taking silence is a symbol of respect, Armenian wives are expected to keep silent when their husbands are around, otherwise they would be taken as disrespectful to their spouses (cited in Knapp, Hall, & Horgan, Kendon, 2012). Therefore neither the gestures, nor the silence can be interpreted correctly without the necessary knowledge and competence in about their meanings in a specific culture, and this is valid for all kinds of messages.

Messages and their perceptions by the interlocutor are the ways of communication, and communication is achieved when the hearer correctly interprets what the speaker means. It is beyond dictionary definitions of words and semantic meanings of sentences; it is about meanings attached to them. Speakers do not

always mean precisely what they say; the uttered sentences may have different meanings than their mere definitions. Therefore, a person's intention in communication is not always evident and straightforward (Bach, 2008). For successful communication, correct and appropriate utterances from the speaker and correct interpretations from the hearer are necessary. Correctness and appropriateness require communicative competency of the interlocutors, otherwise communication breakdown may occur.

Bachman and Palmer (1982) suggest that communicative competence is composed of grammatical competence, pragmatic competence, and sociolinguistic competence. As the name indicates, grammatical competence is based on knowledge of grammar, substantially of morphology and syntax. Sociolinguistics investigates the social factors behind the diversity, particularly in a specific language (Aitchison, 1992), and related with the concept of sociolinguistics, sociolinguistic competence cannot be achieved without an awareness on the factors aforementioned. Finally, pragmatic competence is defined as "the ability to express and comprehend messages, includes the sub-traits vocabulary, cohesion and organization or coherence" by Bachman and Palmer (1982, p.450), and they associate vocabulary mainly with pragmatic competence. The reason for this suggestion is that, vocabulary knowledge alone can be sufficient for communication when nonnative speakers are considered. According to them, sociolinguistic competence refers to "traits: distinguishing of registers, nativeness, and control of non-literal, figurative language and relevant cultural allusions" (Bachman & Palmer, 1982, p.450).

The difference between sociolinguistics and sociopragmatics may seem subtle at first sight. To make this distinction more clear, simple definitions may help. Silberstein (2001) states that sociolinguistics investigates the link between language use and the world in which it is used. The "world" refers to social contexts like gender, social class, ethnic group, etc. Sociopragmatics, on the other hand, is related to interpretation of messages (Leech, 1983).

The scope of this study is mainly sociopragmatics; it tries to shed light to the interpretation of messages in different cultures.

As a result of being members of different cultures, language used by a native speaker may differ from nonnative's (Kasper, 1996). If these different understandings originate from learners' beliefs and lead to an incompetency in grasping what is said, "sociopragmatic failure" occurs. It originates from different perceptions in different

cultures and it is more difficult to overcome compared to “pragmalinguistic failure” that arises as a result of attaching different interpretations to a single linguistic aspect (Thomas, 1983).

Searle (1969, p.16) indicates that linguistic communication is “production or issuance of the symbol or word or sentence in the performance of the speech act” and defines speech acts as “the production or issuance of a sentence token under certain conditions is a speech act, and speech acts are basic or minimal units of linguistic communication”. Cohen (1996, p.384) makes a similar definition and labels it as “a functional unit in communication”. Thus, speech acts are the basic units of a linguistic communication and they reflect social and cultural norms.

Speech acts can be investigated under three dimensions: When a language is spoken, it first contains a reference or sense, and this act is called locutionary act. Locutionary act is the particular and mere meaning in the utterance. Second, the utterance may have an intention to effect or direct the listener to do something, and this act is called illocutionary act. Finally, third is the perlocutionary act. The utterance may have a perlocutionary act that occurs when the hearer performs something in the effect of the utterance of the speaker (Austin, 1975; Searle, 1962; Searle, 1969; Searle, 2002). In spoken language, a speech act is performed with a complete illocutionary act (Austin, 1975; Searle, 2002). Austin (1962) also suggests five types for illocutionary forces, which are verdictives, exercitives, commissives, behabitives, and expositives. Searle (1969), also presents five categories that an illocutionary force can have, which are representatives, directives, commissives, expressives, and declarations.

Language can be used to perform speech acts like requests, refusals, apologies, greetings, complaints and the like. One determinant of the performance in speech acts is politeness. According to Brown and Levinson (1987), the perception of politeness is culture specific. Indirect speech acts are taken as more polite, therefore they are likely to be preferred in cultures in which group relations are highly valued. (Searle,1976, 2003). In collectivist cultures, in-group relations and the group’s expectations are more important than individual preferences, thus indirect strategies are likely to be used by people coming from collectivist cultures. In individualist cultures, on the other hand, which values personal choices above the group’s preferences, and expectations of individual’s above the group’s concerns, direct strategies are more likely to be employed. (Searle, 1976, 2003).

Taking these differences into consideration, misunderstandings are sometimes inevitable between people from different cultures. For example, a direct “no” used by an interlocutor from an individualist culture where directness in communication is appreciated could be perceived as rude from the hearer from a collectivist culture where indirect refusals are more acceptable. Likewise, a message lacking of direct strategies in refusals performed by an interlocutor from collectivist backgrounds could seem ambiguous to a hearer from individualist backgrounds. Thus, cross-cultural refusals are important when trying to maintain cross-cultural communication.

Teaching of grammar or grammatical knowledge would not be enough to maintain cross-cultural communication, and to avoid problems of communication breakdowns between people from different cultural backgrounds (Huang, 2010). To be able to avoid context-related problems, pragmatic knowledge -specifically of speech acts- should be acquired. While trying to acquire these systems in second language, learners develop a system that is affected by both native language and target language. This system is called as interlanguage which is defined as “the systematic knowledge of the language being learned which is independent of both these learners’ native language and the target language” in Ellis’ (1994, p.698) terms. This study focuses on pragmatic aspect of language, namely interlanguage pragmatics, which focuses on “the way the language system is put to use in social encounters between human beings who have different first languages, communicate in a common language, and, usually, represent different cultures” (Kecskes, 2014, p.14).

Thus, this study investigates the differences/similarities between the refusals used by people coming from different cultures and interlanguage pragmatics, as well as the effect of second language (L2) learning on first language (L1).

Statement of the Problem

The risk associated with sociopragmatic failure is not limited to not being able to communicate; the greater risk is being misunderstood and being labelled as loudish or rude (Lakoff, 1974; Thomas, 1983). Outcomes of being labeled with such negative notions can be far worse than potential negative outcomes of being taken as an incompetent user of a foreign language. Sociopragmatic failure is likely to occur when an interlocutor is from an individualist culture and the other is from a collectivist one. The tendency of members of collectivist cultures to interpret direct strategies as

'impolite' and the inclination of the people from individualist cultures to find indirect strategies 'not clear enough' are the reasons for misinterpretations (Brett, 2000).

As stated above, when refusals are the concern, a direct strategy of a person from individualist culture can be perceived as rude by the one coming from collectivist culture and she may be offended by getting an explicit "no" as an answer. Likewise, indirect strategies hired by an interlocutor typically from a collectivist culture may seem ambiguous to the listener from an individualist culture. These two potential misunderstandings are likely to occur between Turkish and British people, for the reason that the former is a collectivist culture and the latter is individualist.

Critical issue in cross-cultural communication in the scope of speech acts of refusal is politeness, as it is aforementioned. Members of collectivist cultures can perceive direct strategies as impolite, making them offended and leading to communication breakdowns. On the contrary, overuse of indirect strategies and softeners by people from collectivist cultures may seem like lacking of a clear message to people from individualist cultures. It should be kept in mind that having difficulties in language use is usually not a source for negative labels, whereas being impolite or ambiguous can be the reason for barriers between people.

On the other hand, pragmatics has not been a concern in the scope of language teaching and learning; its focus has been grammar for a long time. Nevertheless, teaching should be provided in a manner that appropriateness is at the center, rather than grammatical correctness (Hymes, 1972). Language teaching practices should adopt the view that "language is for communication" and make raising pragmatic awareness one of the aims of teaching.

In Turkish context, English language teaching has been a challenge in every level of education where language teaching practices are mainly based on formal education (Kirkgöz, 2009). In Turkey, teaching practices largely adopt the implications coming from traditional teaching methods, and communicative language teaching is hardly achieved (Kirkgöz, 2007). Nevertheless, when communicative activities and teaching of language pragmatics are not given enough emphasis, Turkish learners of English may face problems in their interactions with native speakers of English. As Turkish culture is defined as a collectivist culture where indirectness in speech acts is the norm, direct speech acts used by native speakers of English may become a source of misunderstandings and communication breakdowns. Therefore, it is important to

investigate the extent to which certain speech acts show differences/similarities between native speakers of English, native speakers of Turkish and Turkish speakers of English.

Aim and Significance of the Study

This study tries to unfold the refusal strategies used by native speakers of English, native speakers of Turkish and Turkish learners of English. It also tries to understand the similarities and differences between those strategies used by each group.

Most of the research made on interlanguage pragmatics investigating L2 use of learners of English is conducted with participants living in their native culture and learning English at their schools. Nevertheless, the acquisition of pragmatic knowledge and appropriate use of speech acts could be better achieved by living in and being exposed to target culture. On the other hand, in Turkey, English language curriculum is mainly based on grammar teaching. Therefore, investigating development of interlanguage pragmatics in people who are living in the target culture could be an alternative way of having an insight in the issue. Keeping this in mind, this study focuses on development of interlanguage pragmatics of Turkish people who are living in the UK.

Another remarkable point in this study is that, it does not take language transfer as a one-directional issue. It investigates language transfer in a bidirectional understanding, and focuses both on the effect of L1 pragmatics on L2 use and of L2 pragmatics on L1 use. In literature, a lot of research has been done to reveal similarities and differences between speech acts of people from collectivist and individualist cultures, as well as those made on interlanguage. Nevertheless, there is a gap in the literature related to embracing pragmatic transfer in a dual sense. Thus, this study tries to shed light on the effect of L2 pragmatics on L1 pragmatics by inquiring and comparing refusal strategies of Native speakers of Turkish with higher levels of English proficiency and Native speakers of Turkish with lower levels of English proficiency.

The other significance of the study is that, the researcher met the participants in actual real face-to-face terms (henceforth, the term face-to-face is used for real in-person face-to-face communication). To gather data from the participants living in the

UK, the researcher went to the UK and made face-to-face interviews with the participants who were British born and bred, coming from British parents, as well as with the participants who were native Turks living in the UK, coming from Turkish parents. The concern of the researcher was that, using computer-based interviews would affect the quality of the interviews, thus data, in that the online-interviews carry the risk of making the participants feel formal and emotionally distant, therefore it may not let the researcher fine-tune the tone and build the positive rapport for the interview (Deakin & Wakefiel, 2014; King-O'riain, 2015). Especially when collecting data via role-plays, building a positive rapport and helping participants to overcome their anxiety have important role in having the participant provide as authentic responses as possible.

Research Questions

Accepted cultural norms and appropriate communication strategies of speakers may differ from culture to culture, and variations in those strategies may cause communication problems between the interlocutors from different cultures. Efforts made to make learners aware of cross-cultural differences may help solving the problems to some extent, as long as these efforts cover pragmatic issues like appropriate forms. In addition to explicit efforts, learners may acquire and use the appropriate norms unconsciously, if they are exposed to language intensively. Nevertheless, heightened awareness or acquisition may affect the native language use in return, and native language production of ESL learners with higher levels of proficiency may become different from those in native culture.

This study tries to reveal the similarities and differences in speech acts of refusals used by four groups which are composed of British born and bred, coming from British parents (BEB); native Turks living in the UK, coming from Turkish parents (TEB); Turkish ESL learners with lower levels of English proficiency (TTT-lo); and Turkish ESL learners with higher levels of English proficiency (TTT-hi), and seeks answers to the following questions:

1. What are the similarities and differences between the refusal strategies used by native speakers of British English and native speakers of Turkish?

- a. What are the similarities and differences between the refusal strategies used by BEB and native speakers of TTT-lo when both groups are refusing in their native language?
 - b. Do the refusal strategies used by TEB differ from those strategies used by BEB and TTT-lo?
2. What are the similarities and differences between the refusal strategies used by TTT-lo and TTT-hi when both groups are refusing in Turkish?

Assumptions

In this study, it was assumed that:

1. There were differences in the speech acts of refusals used by British participants and Turkish participants because of the perceived polite and appropriate norms.
2. Participants from the UK had an upbringing of individualism, and participants from Turkey had an upbringing of collectivism.
3. The participants provided candid responses to the questions in the background questionnaire, as well as providing natural-like data when playing out the role-play.

Limitations

First limitation of the study is that, it does not focus on the level of closeness and setting when investigating the speech acts of refusals. Refusal strategies employed by a speaker may change according to her level of closeness to the interlocutor and to the setting of the scenario. As the study does not investigate the speech acts of refusals at different levels of closeness and in different social settings, it tried to fix these variables by creating situations which require refusals in informal settings where there is not any hierarchical relationship, and for informal events. By doing so, the researcher tried to eliminate variations in the responses resulting from different settings.

Secondly, in the study, participants are assumed to present the attitudes of the cultures under investigation. It is not only the culture that shapes the speech acts, but also there are a great number of factors that affect individuals' performance in this respect; to illustrate parents, upbringings, personal experiences and perceptions about the given situation. However, this is a general limitation in the study of speech acts.

Another limitation is that a Discourse Completion Test (DCT) is arguably sufficient for drawing a conclusion on this kind of research. The main reason for this argument is the data labelled as not being natural. In this respect, observations could serve best for gathering natural data, yet it has its own shortcomings in that it is almost impossible to gather data in the same context, therefore the data is hardly comparable or generalizable. Thus, a DCT stands as a more standard means for collecting data to investigate speech acts. In this study, to minimize the aforementioned risk related with having limited access to natural data via DCTs, the DCT was followed by a closed role-play activity, which helps the participants to get more engaged with the situation given, therefore to provide more authentic responses.

Definitions

Pragmatics: “Study of meaning in relation to speech situation” (Leech, 1983)

Speech act: The basic or smallest unit in a linguistic communication which is produced under particular conditions (Searle, 1969) or “a term derived from the work of the philosopher J. L. Austin (1911–60), and now used widely in linguistics, to refer to a theory which analyses the role of utterances in relation to the behavior of speaker and hearer in interpersonal communication” (Crystal, 2008)

Acculturation: “The social and psychological integration of the learner with the target language group” (Schumann, 1978:29)

Individualism/Collectivism dimension: “Dimension focuses on the relationship between the individual and larger social groups” (Canestrino & Magliocca, 2016, p.12)

Individualism: “A social pattern that consists of loosely linked individuals who view themselves as independent of collectives; are primarily motivated by their own preferences, needs, rights, and the contracts they have established with others; give priority to their personal goals over the goals of others; and emphasize rational analyses of the advantages and disadvantages to associating with others” (Triandis, 2018, p.2)

Collectivism: “A social pattern consisting of closely linked individuals who see themselves as parts of one or more collectives (family, co-workers, tribe, nation); are primarily motivated by the norms of, and duties imposed by, those collectives; are willing to give priority to the goals of these collectives over their own personal goals;

and emphasize their connectedness to members of these collectives” (Triandis, 2018, p.2)

Interlanguage: “Is a separate linguistic system, clearly different from both the learner’s ‘native language’ (NL) and the ‘target language’ (TL) being learned, but linked to both NL and TL by interlingual identifications in the perception of the learner” (Tarone, Swierzbis, & Bigelow, 2006, p.747)

Interlanguage pragmatics: “The study of non- native speakers’ use and acquisition of L2 pragmatics knowledge” (Kasper, 1996, p.145)

Pragmatic competence: Knowledge that is essential for production and comprehension of a discourse (Bachman, 1990)

Pragmatic failure: Inability to understand the intention of the speaker (Thomas, 1983)

Chapter 2

Review of Literature

In this chapter, primarily pragmatics is defined by covering its principles first, and then discussing interlanguage, cross-cultural pragmatics, interlanguage pragmatics, pragmatic transfer, and pragmatic failure. It continues with Speech Act Theory, and Appropriateness Theory. Then, the definitions for and types of competencies are presented. It is followed by the descriptions and features of individualist/collectivist cultures and their reflections on language use. Next, acculturation is discussed, and the chapter is finalized by the studies in the related field.

Pragmatics

In a nutshell, pragmatics “is the study of the signs to interpreters” (Levinson, 1983). From this very brief definition, it can be understood that pragmatics not only deals with signs, which are the speeches, sentences, or any other verbal expressions in a specific context, but also their perceived meanings by the hearer. It is about linguistic features and interpretations together.

Leech (1983) very briefly defines pragmatics as how a language used in communication, and suggests that without an understanding of the issue, “nature of the language” cannot be discovered. She investigates pragmatics -“general pragmatics” in her terms- under two dimensions, which are pragmalinguistics and sociopragmatics. She relates pragmalinguistics with grammar, and sociopragmatics with sociology, as the names suggest.

In Thomas’ (1983, p.92) definition, pragmatics is “the use of language in a goal-oriented speech situation in which S [the speaker] is using language in order to produce a particular effect in the mind of H [the hearer]”.

In a broader definition, Crystal (1997, p.301) defines pragmatics as “the study of language from the point of view of users, especially of the choices they make, the constraints they encounter in using language in social interaction and the effects their use of language has on other participants in the act of communication”.

Pragmatic competence. To a great extent, pragmatic failures can be avoided by improving pragmatic competence of the speakers. According to Bachman (1990), pragmatic competence and organizational competence are the constituents of

language competence. She defines pragmatic competence as the knowledge that is essential for production and comprehension of discourse, and states that it consists of two types of competences that are illocutionary competence and sociolinguistic competence. She defines the former as the knowledge required for performing speech acts, and the latter as the knowledge of sociolinguistic rules and functions. According to her the other constituent, the organizational competence, is composed of grammatical competence and textual competence.

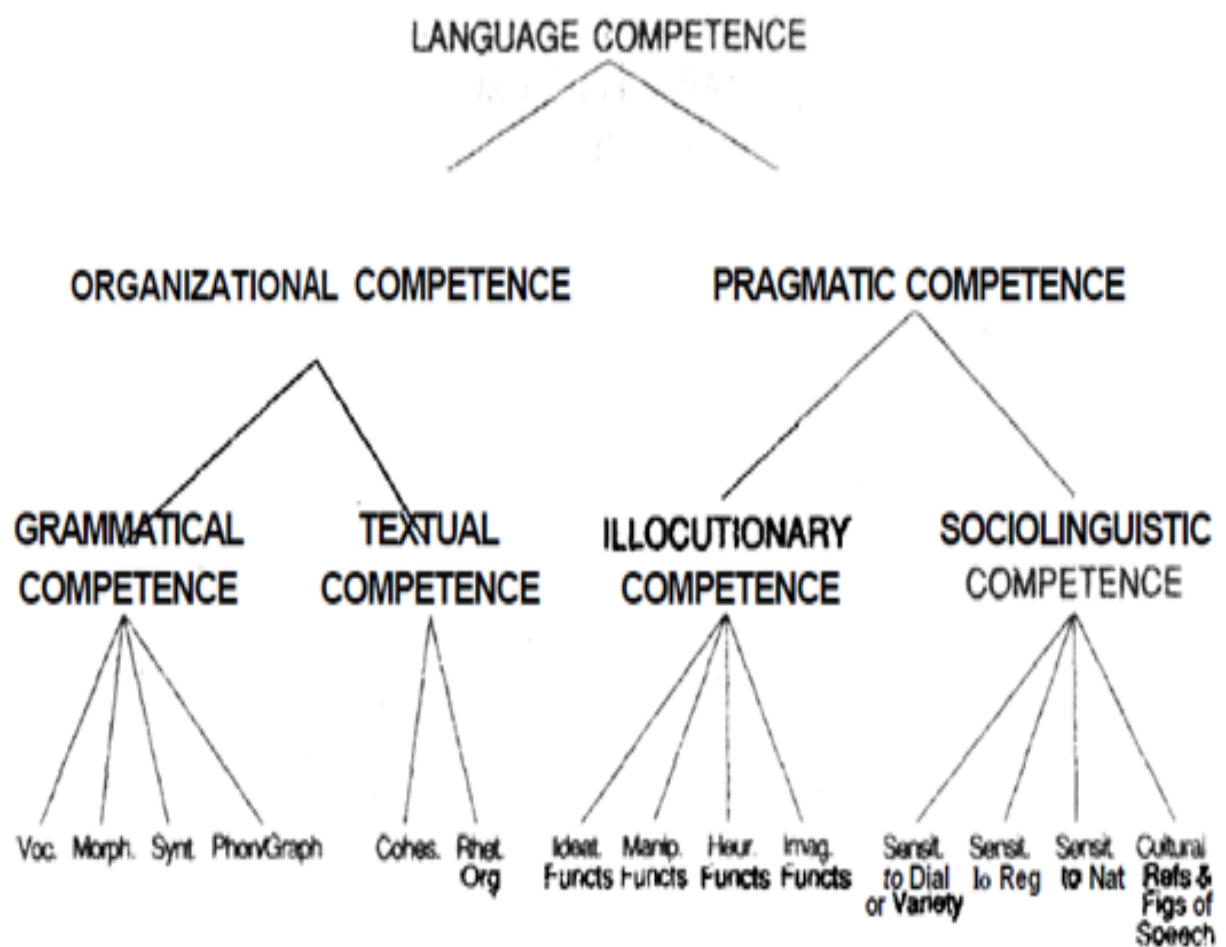


Figure 1. Components of language competence (Bachman, 1990, p.87).

The questions that Hymes (1972) raises regarding the systems of linguistic terminologies and contents (like communicative contents) are essential to outline the relationship between these two dimensions. The questions Hymes (1972, p.284-286) points are:

1. "Whether (and to what degree) something is formally possible". The focus of the question is linguistic features of the language; therefore it refers to grammatical accuracy of the sentences. This question can be generalized to cultural systems, and consequently it can be stated that something that is acceptable in the formal system is both grammatical and cultural, it can even be communicative.
2. "Whether (and to what degree) something is feasible". This question can be answered mainly with the help of psycholinguistic factors. Although the scope of the problem is not confined to linguistics, it focuses on the linguistics to some extent, since performance and acceptability are under investigation. It also pays attention to the culture, as the factors that affect language and culture are usually melted in the same pot. The question has a communicative property as well, which is in accordance with the implementation available.
3. "Whether (and to what degree) something is appropriate". The question emphasizes contextual factors. It involves grammatical factors with regard to competence; hence there is a linguistic sphere on one side. On the other side, there is cultural sphere, and the intersection of these two spheres best identifies the communicative point of view. Yet in practice, the question of "how competence will be evaluated" stays ambiguous. Performance can partially answer this question, and also makes it a more sociocultural issue.
4. "Whether (and to what degree) something is done". There are probabilities and shifts in the capabilities of speakers, and speakers consciously or unconsciously know it. On the other hand, "something may be possible, feasible, and appropriate and not occur".

Savignon (1991) places pragmatic competence under communicative competence and states that both pragmatic competence and grammatical competence are required for being competent in communication. According to Thomas (1983), pragmatic competence is one of the constituents -the other is grammatical competence- that builds up linguistic competence, and is composed of three subcompetences which are grammatical, psycholinguistic, and social competences.

Kasper (1996) centers upon appropriateness when defining pragmatic competence. She states that pragmatic competence is the ability to distinguish between appropriate and not appropriate behaviors.

Canale and Swain (1980) comment on Chomsky's understanding of the terms competence and performance by extracting that theory of competence is the theory of grammar as it deals with the linguistic aspects of language (i.e., grammatical sentences), on the other hand performance puts emphasize on the "acceptability of sentences in speech perception and production" taking into consideration the psychological and social factors behind them.

Interlanguage, cross-cultural pragmatics and interlanguage pragmatics.

Interlanguage is a separate linguistic system, that is clearly different from both the learner's 'native language' (NL) and the 'target language' (TL) being learned, but linked to both NL and TL by interlingual identifications in the perception of the learner" (Tarone, Swierzbin, & Bigelow, 2006, p.747)

Cross-cultural pragmatics is defined by Stadler (2013, p.1) as "the study of meaning negotiation between different cultures". It focuses on language use and actions of natives in a specific culture, and compares the behaviors in different cultures. Therefore, cross-cultural pragmatics is limited to any native culture –not a behavior exhibited in X culture by a person from Y culture (Stadler, 2013). Thus, an alternative name for cross-cultural pragmatics can be "intracultural pragmatics", not "intercultural pragmatics" (Stadler, 2013).

Interlanguage pragmatics is "the study of nonnative speakers use and acquisition of linguistic action patterns in a second language" (Kasper & Blum-Kulka, 1993, p.3). Interlanguage is a different language than both L1 and L2, and language transfer can be source of this difference (Selinker, 1972). Blum-Kulka and Sheffer (1993) states that taking into consideration pragmatic issues, there is a "unique pragmatic system" in interlanguage pragmatics that differs both from L1 and L2.

Likewise, intercultural pragmatics refers to the interactions between people from different cultures (Stadler, 2013). Interlanguage and interlanguage pragmatics are not different concepts as they both "investigates pragmatic declarative and procedural knowledge as realized by routine formulae and conversational strategies (Wildner-Bassett, 1994).

Pragmatic failure and pragmatic transfer. Thomas (1983) defines pragmatic failure as the inability to understand the intention of the speaker, and analyzes pragmatic failure in two categories: pragmalinguistic failure and sociopragmatic failure.

She describes the former as a type of pragmatic failure that exists when there is a systematic difference between the assigned pragmatic forces to a certain utterance by nonnative and native speakers. The latter is a failure that occurs as a result of cross-cultural differences in perceptions of constituents of appropriate linguistic behaviors. According to Thomas (1983), sociopragmatic failures are more difficult to deal with when compared to pragmalinguistic failures, because sociopragmatic failures are about systems of beliefs. Leech (1983) briefly outlines the characteristics of pragmalinguistics as language-specific and sociopragmatics as being culture-specific. This body also indicates that pragmalinguistic failure is related with incompetency in language-specific rules, whereas sociopragmatic failure is about culture-specific norms.

Negative pragmatic transfer, that is the negative effect of first language pragmatics on second language, is a reason for arousal of pragmatic failure (Kasper & Blum-Kulka, 1993). This is generally related to structures and forms (Brown & Levinson, 1978; Thomas, 1983), in that sociopragmatic failure can occur as a result of negative transfer of sociocultural norms and thoughts from L1 to L2 (Takahashi & Beebe, 1987; Cohen & Olhstain, 1993).

Although transfer is usually considered in a narrow sense which focuses on transfer from L1 to L2, in a broader sense it can refer to effects of L2 on L1 as well (Jarvis & Odlin, 2000). Thus it suggests a bidirectional influence rather than one-directional. In accordance with this, Blum-Kulka and Sheffer (1993, p.219) presents that "pragmatic systems can be bi-directionally transferable, both from first to second language as well as from second to first. The resulting hybrid styles of the bilinguals constitutes a prime example of interlanguage pragmatics".

Speech Act Theory

Speech act is the basic or smallest unit in a linguistic communication which is produced under particular conditions (Searle, 1969). In Schmidt and Richards' (1980) definition, speech acts include all the acts produced and all the things done when speaking. Austin (1962) investigates speech acts under three dimensions according to the meaning and forces they encompass. First one is locutionary act, which is the literal meaning of an expression. Locutionary act is the sense or reference of a sentence. It is also called propositional meaning. Based on Austin's suggestion, Nuccetelli and Seay (2008, p.315) define the term as "the mere act of producing some linguistic sounds or marks with a certain meaning and reference". Second is the

illocutionary act, which carries a force and an intention. This type of act has social and semantic function. In addition it carries a force, the illocutionary force, like advising, threatening, warning, and suggesting. And the last act defined by Austin (1962) is again a force, perlocutionary force, which is the actual effect of the utterance on the hearer. Kang (2013) states that perlocutionary act rises when the hearer performs something in accordance with the purpose of the speaker.

These terms can be more clearly presented with an example (Austin, 1962, p.101). When the sentence 'Shoot her!' is analyzed to reveal the acts it has, locution can be explained as 'shoot' means 'shoot' and 'her' refers to 'her' as in their mere definitions; illocution can be defined as the intention in the sentence like urging, advising, or ordering the listener to shoot her; and finally perlocution can indicate to an outcome like persuading the listener to shoot her, and this act is performed only when the woman is shot.

Austin (1962) further divides speech acts into five categories according to their illocutionary force, and she already admits she is not equally happy with all of these more general classes, in that some marginal cases, as well as awkward ones, and overlaps are possible. Austin's first category is verdictives, which implies a conclusion, decision, or just an opinion. Second is exercitives that "are the exercising of powers, rights, or influence". The third category is commissives that state a commitment, yet they are different than promises, since they are not as clear as them; instead they are vague like espousals. The fourth is behavives that are linked with attitudes and social behaviors. And the final category is expositives that "make plain how our utterances fit into the course of an argument or conversation".

Searle (1976) criticizes Austin's classification of illocutionary acts in several points and suggests an alternative taxonomy by investigating them under another five categories that are representatives (or assertives), directives, commissives, expressives, and declarations. Representatives aim to "commit the speaker to something's being the case" and can be labelled as true or false, yet it should be kept in mind that this is neither necessary nor sufficient condition to identify representatives (e.g., boast, complain). Expositives and many verdictives that Austin defines fall in this class. In the second group, which is directives, the purpose is to have the listener to do something (e.g., order, pray, advise). Austin's behavitives and many exercitives are in this group. Commissives of Searle is quite different from those of Austin's, in that she defines

commissives as illocutionary acts that “commit the speaker to some future course of action” (e.g.: promise, threaten). The fourth class, expressives, defines the psychological condition specified in the sincerity condition for a situation touched upon in the proposal content (e.g., apology, congratulate). The final class, declarations, is defined as successful performances which result in congruity between content and reality (e.g.: excommunicate, declare).

Politeness and Appropriateness

Goffman (1967) uses two fundamental terms related with interaction: line and face. Line is basically a person’s verbal or nonverbal behaviors when reflecting her perspective on a situation or a person. Line is always connected to the face, which is “the positive social value” that a person effectively associates with herself. Everything a person performs that is consistent with the face is face-work. By face-work, a person tries to eliminate or minimize the effective symbolic impacts that threaten face.

What meant by “face” is the “claimed sense of favorable social self-worth that a person wants others to have of her” (Ting-Toomey & Kurogi, 1998, p.187). In other words it is “the positive social value a person effectively claims for himself [herself] by the line others assume he [she] has taken during a participant contact” (Goffman, 1955, p.213). In Brown and Levinson’s (1987) definition, face is the “public self-image”. Positive face refers to one’s desire to be appreciated and approved by others and having a positive self-image in others’ eyes (Goffman, 1955). Negative face rises from the desire to be not hindered or restrained by others, the will to be free to act without any impositions (Goffman, 1955). Negative face brings to the mind the concept of formal politeness, nevertheless this association is less obvious in positive politeness (Brown & Levinson, 1987). Face can be fostered or threatened according to uncertain social contexts that can require facework management and/or facework communication. What Ting-Toomey suggests by facework is the “set of communicative behaviors that people use to regulate their social dignity and to support or challenge the other’s social dignity” (Ting-Toomey & Kurogi, 1998, p. 188). When the act is threatening the face (face-threatening act, henceforth FTA) and when there is mutual vulnerability of face, interlocutor would either avoid the act or try to minimize the threat is carries (Goffman, 1955).

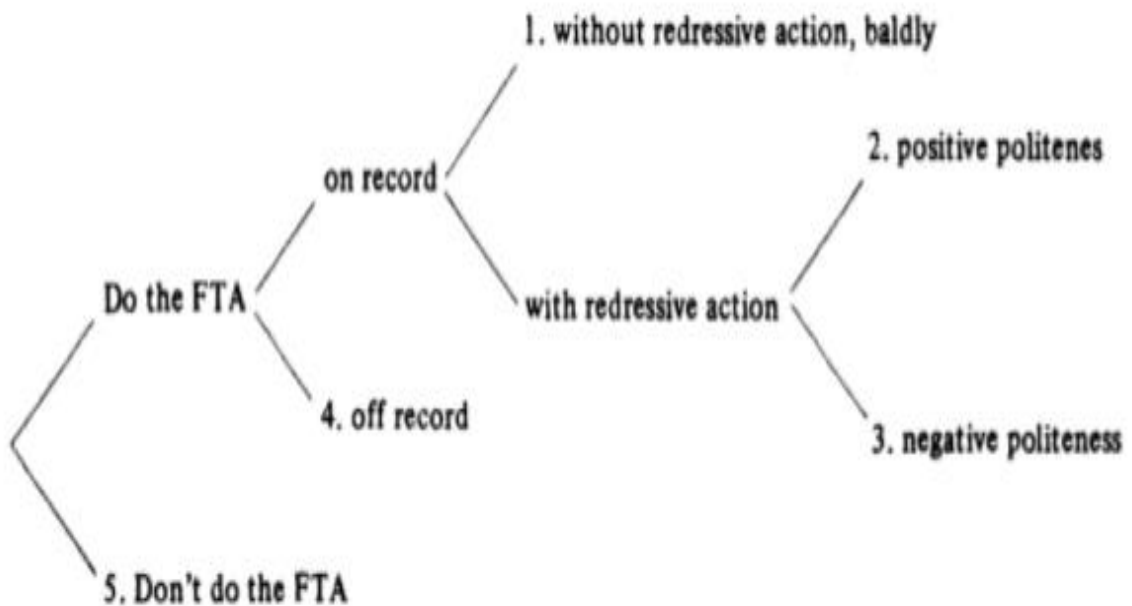


Figure 2. Possible strategies for doing FTA.

Series of possibilities start when the participant chooses to do the FTA. After this point, she can do the act either on record or off record. On record FTA refers to actions that explicitly reveal the intention of the participant; they show a clear intention in performing a future act like promising to do something explicitly. When the FTA is off record, there is an ambiguity in it; the FTA does not present a precise intent, instead there are more than one assignable intent to that act. Another series of possibilities proceeds when on record FTA is employed: On record FTA can be either without or with redressive action. Performing an act “without redressive, baldly” is the most clear and direct strategy and it can be exemplified by saying “Do X!” If the act is redressed, the speaker’s intention is to eliminate the possible face-threat of her utterance; she tries to make it clear that such face-threat is not her intention. FTA with redressive action can be performed by positive politeness strategies where the speaker aims to convey the message that she is equal with the hearer, they are in the same group, and are sharing a common interest; thus it is a kind of ‘anoint’. The purpose of selecting negative politeness strategy, on the other hand, is giving the message that the speaker is aware of and respects to the hearer’s freedom and no constraints are aimed.

Appropriateness is “the degree to which behaviors are regarded as proper and match the expectations generated by the culture” (Ting-Toomey & Kurogi, 1998, p.210). Although there is a consensus in the view that politeness can be the backbone of communication, there is a conflict among researchers in the levels of grammatical forms in which politeness could be investigated. In her work, Thomas (1983) highly criticizes the attempts made to determine degrees of politeness, and she indicates that an utterance could be very polite in form, yet it could still remain very impolite in its propositional content. What is more, in informal contexts, for instance in a dialogue between couples, using a speech that is high ranked in politeness scale could be sarcastic or even hostile. In her work, Thomas (1983) does not turn against the relationship between politeness and appropriateness, yet she suggests that indicators of politeness “are all relative and can serve as only the most general guide to appropriateness” and inappropriate behaviors can result in pragmatic failures.

Perceptions of politeness and appropriateness may change from one culture to another. Thus, it is important to have an understanding of cultural norms and expectations. To be able to do it, Hofstede (1984) suggests cultural dimensions, which are individualism/collectivism, large/small power distance, strong/weak uncertainty avoidance and masculinity/femininity. Among those categories, individualist/collectivist cultural dimension is the one that is in the scope of this study and it is discussed below.

Individualist and Collectivist Cultures

Culture is a meaning centered relational and interactional process between people (Carpenter-Song, Schwallie, & Longhofer, 2007; Jenkins & Barret, 2004). Meaning attached to the behavior and perception of appropriateness may vary from culture to culture. In this regard, Hofstede (1983,1984) investigates cultures in different dimensions, one of which is the individualism-collectivism distinction. This category focuses on the person’s relations with her circle, on the criterion that how loose or tight the relational ties are. Loose ties indicate the importance given to personal interests. On the other hand, when the ties are tight, ingroup’s interest is the central issue, rather than personal choices. It does not mean that members of individualist cultures are not integrated in or attached to any group or group member, but suggests that their integration is loose.

The individualist/collectivist distinction does not refer to absolute ends; the characteristics move on a scale. Although there are highly individualist and highly

collectivist cultures, no culture is labeled as pure collectivist or pure individualist. When moving to middle on the scale, individualist and collectivist features gets milder.

Hofstede (1983) states that wealthier countries are likely to be individualist, whereas poorer ones are more collectivist, thus she indicates a correlation between individualism index and national wealth. Her individualism index versus national wealth is as below:

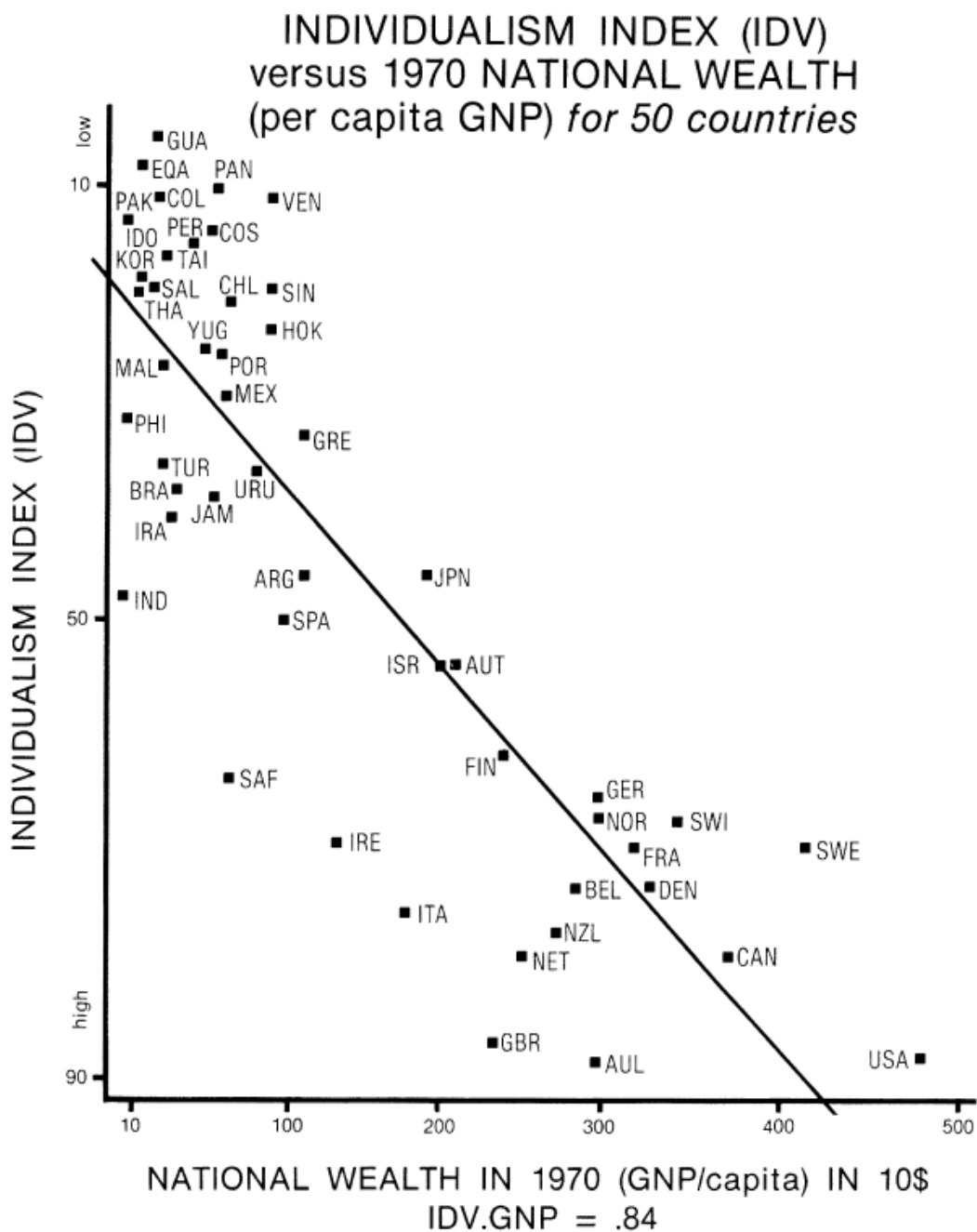


Figure 3. Individualism index versus 1970 national wealth.

As it is seen in the figure, Turkey is low both at individualism –which means it is high at collectivism- and national wealth, whereas Great Britain is high at both indicators. In recent insights, individualism score of Turkey is 37, whereas it is 89 for the UK (Hofstede Insights, n.d.).

Ahuvia (2002, p.25) explains the relationship between individualism/collectivism and wealth by stating that collectivist cultures have “a social mechanism for organizing and enforcing group cooperation” as they are dependent on their family, neighbors, relatives or other groups to support them when it is needed. They are dependent because they usually do not have enough financial resources to hire professionals to fulfill their needs. On the contrary, in wealthier countries people can obtain goods and services from paid professionals with their higher income, which makes them less or not dependent on the group they belong.

Implications of Individualist/Collectivist Dimensions on Self and Others

As a result of the importance given to ingroup relations in collectivist cultures, self-concept becomes linked to social content (Triandis, 2006), interest of the group becomes more important than individual’s interest, and mutual-face becomes worthier than self-face, and this is “we-identity” (Ting-Toomey & Kurogi, 1998). It is opposite in individualist cultures, in that self-face is over the group’s interest, and this kind of behavior is referred as “I-identity” (Ting-Toomey & Kurogi, 1998).

In collectivist cultures, saving face and having we-identity are the norms. In Chinese language –China is a collectivist culture- one of the words that refer to “face” is “lien” which means “the respect of the group for a man with a good moral reputation” (Hu, 1944, p.45). Loosing lien is something to avoid and an individual should keep in mind her collective responsibility by taking into account the possible outcomes of her actions not only for herself, but also for her family. If the person is ashamed by a group, so does her family, therefore it is important not to lose face in a group (Hu, 1944).

Scollon and Scollon (2000) defends that Asians are more strongly linked to their group, which makes them consciously evaluate possible results of their behaviors with regard group relations, whereas westerners are more concerned about their independence. Scollon and Scollon (2000) suggest a modal for “concept of the person” (based on Hsu’s diagram) which helps explaining group-dependent behaviors of Chinese person and self-dependent behaviors of Western person.

Key

- 6 Wider material culture
- - - - -
- 5 Intimate society and culture
- 4 Expressible conscious
- 3 Inexpressible conscious
- 2 Pre-conscious ("Freudian")
- 1 Interior unconscious

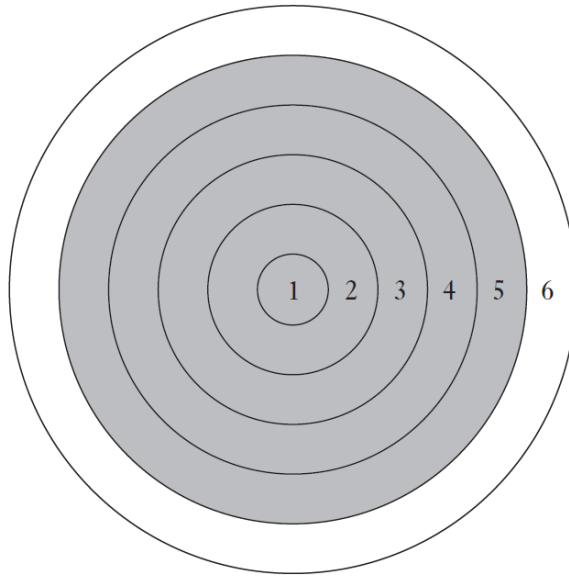


Figure 4. The Chinese concept of the person.

Key

- 6 Wider material culture
- 5 Intimate society and culture
- - - - -
- 4 Expressible conscious
- 3 Inexpressible conscious
- 2 Pre-conscious ("Freudian")
- 1 Interior unconscious

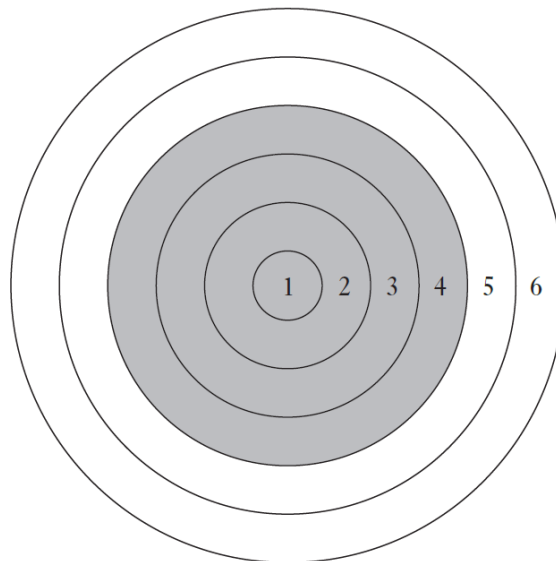


Figure 5. The western concept of the person.

If we take the term 'interior unconscious' illustrated in the figure in a broader sense, it would refer to sum of personal unconscious and collective unconscious. Jung (1936) defines personal unconscious as the personal experiences once were conscious, yet disappeared from conscious due to a reason; and collective unconscious as permanent unconscious that has never reached to conscious, never

personally experienced, yet acquired by heredity (Jung, 1936). In preconscious, the information is still not on conscious yet it is more easily reached when compared to unconscious (Huitt, 2003). Both interior unconscious and pre-conscious “contain repressed or semi-repressed psychic materials” (Hsu, 1971, p.24). Inexpressible conscious (in original terms “unexpressed conscious”) refers to contents which are generally not given voice to and kept in (Hsu, 1971). Expressible conscious is contents like love, fear and vision, and the knowledge of the possible ways -either correct or not- of performing an action regarding moral, social and technical contexts of the culture (Hsu, 1971; Hwang, 2006). Intimate society and culture contains significant others (Hwang, 2006) to whom a person is linked with a high level of affect (Hsu, 1971). In this layer, the relations refers not only to interpersonal ones, but also to the ones between an individual and animals, artifacts, cultural usage, and material collections where feelings overshadow usefulness (Hsu, 1971; Hwang, 2006).

In the original modal that Hsu (1971) suggests, there is another layer between layer 5 and layer 6 which is “operative society and culture”. At this layer, an individual can built only role relationships based on usefulness, rather than feelings (Hsu, 1971; Hwang, 2006). In layer 6, which is “wider society and culture”, there are “human beings, cultural rules, knowledge, and artifacts which are present in the larger society but which may or may not have any connection with the individual” (Hsu, 1971, p. 27). It is possible that Scollon and Scollon (2000) combined these two layers by approaching them together under the “wider material culture”, in as much as both layers exclude emotional connections, and they are not included in the concept of a person either in Chinese or in Western contexts.

Other significant differences between Hsu’s (1971) “Psychosociogram of a Man” and Scollon and Scollon’s (2000) “Concept of the Person” can be stated as follows: Hsu (1971) prefers “irregular concentric layers” rather than Scollon and Scollon’s regular layers; and Hsu starts numbering layers from the outset to the center (see Figure 6) .

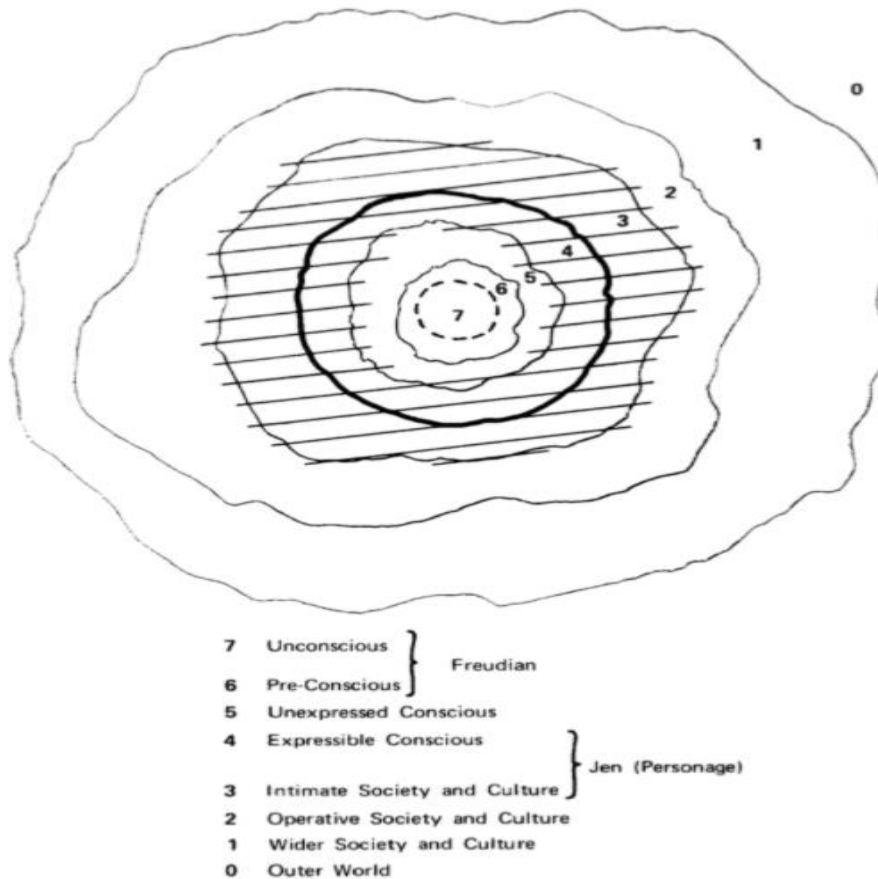


Figure 6. Hsu's "Psychosociogram of a man".

Scollon and Scollon's (2000) model suggests that Chinese concept of the person consists of interior subconscious, preconscious, inexpressible conscious, expressible conscious, and intimate society and culture; whereas western concept of the person excludes intimate society and culture by giving importance to their freedom.

"A person from a highly individualistic culture would pay more attention to his or her own personal face needs, whereas a person from a more collectivistic culture would always have the face of others foremost in his or her mind" (Scollon & Scollon, 2000, p.147). Therefore, people from different cultural backgrounds are likely to make false assumptions about each other. For example, Asians (collectivist cultures) may overestimate the western (individualist) point of approach towards group's response, whereas people from west (individualist countries) may expect higher degrees of independence from people from Asia (collectivist cultures) (Scollon & Scollon, 2000).

The false assumptions, namely pragmatic failures, can be eliminated by raising pragmatic awareness. Before interacting with native speakers of a language, language learners should raise awareness on social and cultural norms. This awareness is called pragmatic awareness which can be achieved in the classroom (Bardovi-Harling, Hartford, Mahan-Taylor, Morgan, & Reynolds, 1991). On the other hand, although being aware of and able to notice target production of speech acts are necessary for pragmatic competence, they do not guarantee appropriate production (Bardovi-Harlig & Dörnyei, 1998).

Acculturation and Second Language Acquisition (SLA)

It is not surprising that pragmatic awareness of learners who acquire language and cultural norms in a natural context is higher than those who are trained by in-class instruction. The former interact with native speakers on daily basis, which makes them want to establish problem-free relationships with native speakers (Bardovi-Harlig & Dörnyei, 1998, Schmidt, 1993). This interaction leads to higher motivation, and therefore higher competence (Dörnyei, 1998; Dörnyei & Scott, 1997).

Another reason for higher awareness of the former group can be acculturation. Acculturation is defined by Schumann (1986) as “the social and psychological integration of the learner with the target language (TL) group”. In Berry’s (2005) words it is the “the dual process of cultural and psychological change that takes place as a result of contact between two or more cultural groups and their individual members”.

Acculturation requires social and psychological integration of the learner (Schumann, 1986) which can occur as a result of both conscious and unconscious processes (Schmidt, 1995; Schumann, 1986). Hence, to be the part of the larger group, minority members or immigrants can acquire the norms of the dominant culture consciously or unconsciously. These norms include appropriate behaviors and expressions. Thus, second language learning that occurs as a result of acculturation may lead to use of appropriate speech acts by nonnative speakers.

Studies on Refusal Strategies

Conducting a cross-cultural research on refusals may become challenging because of the discursive characteristics of and socio-economic influences on the refusals (Bulut, 2000). Therefore, speech acts of refusals have been interest of many researchers for decades.

A study made by Rubin (1981) presents culture-specific examples on form-function relationships of refusals and gives the following instance: “in Turkish ‘no’ is, signaled by moving one's head backwards while rolling one's eyes upwards. However, to an American this movement is close to the signal used for saying ‘yes’ ” (Rubin, 1981, p.3). After providing the reader with necessary examples from many cultures, she lists possible ways of saying “no” within different cultures. These possible strategies Rubin (1981, p.6-9) set ground for later classifications of refusals are:

1. Be silent, hesitate, show a 'lack of enthusiasm.
2. Offer an alternative
3. Postponement (delaying answers)
4. Put the blame on a third party or something over which you have no control
5. Avoidance
6. General acceptance of an offer but giving no details
7. Divert and distract the addressee
8. General acceptance with excuses
9. Say what's offered is inappropriate.

Another classification suggested by Beebe, Takahashi and Uliss-Weltz (1990) encompasses most of the items on Rubin's (1981) classification yet divides the possible strategies in three main categories, which are direct refusals, indirect refusals and adjuncts to refusals (See Appendix-A). The classification is the extended version of the “Classification of Refusals” by Takahashi and Beebe (1987) that was developed in the study conducted to compare the strategies hired by Japanese ESL learners with the strategies hired by native Americans and by Native Japanese. The results revealed that Japanese ESL learners transferred their L1 pragmatic knowledge to L2, and it also presented that native Americans' use of direct refusals were almost as twice as those of employed by native Japanese group.

Bulut (2000) conducted a cross-cultural research by investigating refusal strategies of native speakers of American English, native speakers of Turkish, and Turkish learners of English. She investigated refusal strategies used in American English and Turkish, as well as the development of interlanguage. Results of the study presented that all the groups' most commonly used strategy was the same. They used excuse/reason/explanation as the most preferred formula.

In their study that compared refusals in Egyptian Arabic and American English; Nelson, Carson, Batal, and Bakary (2002) concluded that the refusals performed by Egyptians and by Americans were similar, in that the use of strategies across the groups did not indicate to a significant difference.

The study conducted with four groups (American and Chinese college students freshmen and senior students at English major) to investigate pragmatic transfer occurred in refusals performed by Mandarin of English, it was found out that the frequency and content of semantic formulae were substantially different between native speakers of American English and native speakers of Chinese, in that the former group used direct refusal strategies significantly more than the latter (Chang, 2009).

Allami & Naemi (2011) carried out a study to understand the frequency, shift, and content of semantic formula in the production of speech acts of ESL learners at three different proficiency levels. They found out that strategies of native Iranians and native Americans differed in frequency, shift and content of semantic formulae.

Şahin's (2011) cross-cultural study on American English, Turkish and interlanguage pragmatics in refusals also revealed that American and Turkish participants were indirect to a great extent when refusing, and both groups were performed their refusals by combining direct strategies with indirect strategies or adjuncts.

Chapter 3

Methodology

In this chapter, to clearly put forward the rationale behind the study; its design, instruments and data collection, instruments and data collection and participants will be discussed.

Design of the Study

To be able to find answers to the research questions investigating similarities and differences between four groups of participants –which were BEB, TEB, TTT-lo and TTT-lo- data collected from each group was compared.

Data were collected via closed role-play, transcriptions of the saved voice recordings were made, and the transcribed data were classified using taxonomy developed by Beebe et al. (1990). Using these kinds of pre-structured (deductive) surveys when conducting qualitative research provides the researcher with the opportunity to investigate whether the predefined characteristics are observed in the population being studied (Gee, 2010).

In the study, researcher had to lean on numbers to be able to compare the preferred strategies of the groups. To be able to compare data obtained from the groups, frequency and percentage for each semantic formulae were calculated.

Although starting point of the analysis was the pre-structured inventory codes developed by Beebe et al. (1990), the researcher felt the need to expand the sub-categories (semantic formula) in the taxonomy, since she had difficulty coding some meaningful and commonly occurring utterances; therefore the taxonomy of Beebe et al. (1990) was expanded by adding subcategories.

This study is a qualitative research, which is defined by Creswell (2013, p.44) as:

Qualitative research begins with assumptions and the use of interpretive/theoretical frameworks that inform the study of research problems addressing the meaning individuals or groups ascribe to a social or human problem. To study this problem, qualitative researchers use an emerging qualitative approach to inquiry, the collection of data in a natural setting sensitive to the people and places under study, and data analysis that is both inductive

and deductive and establishes patterns or themes. The final written report or presentation includes the voices of participants, the reflexivity of the researcher, a complex description and interpretation of the problem, and its contribution to the literature or a call for change.

In accordance with the definition of qualitative research, this study addresses the problems related to an individual or social problem. The word “problem” in this sense does not refer to something that should be fixed, but rather something to be understood or explored. Second it tries to make the setting as natural as possible by making face-to-face interviews, combined with role-plays. Third, classification suggested by Beebe et al. (1990) is means for deductive qualitative analysis (will be explained in detail in this section) that establishes themes (categories/codes). Fourth, it includes voice recordings of participants. And finally, it provides flexibility to the researcher by making adjustments in the situations when necessary (for example, excuse for refusing in item 6 was given as throwing a birthday party for the partner, yet this excuse was presented with options for participants from more conservative backgrounds in Turkey. The researcher presented the situation as in the following: “You are throwing a birthday party for a beloved one such as your mother, your best friend or girl/boyfriend.)

The questions in the study were open-ended items that require the participants to provide their responses under the given situations. As Creswell suggests (2013) these questions are non-directional, they asks the participants “how would they refuse” or “what would they say” under the given circumstances, and they are designed by the researcher.

As a method to conduct qualitative research, face-to-face interviews were scheduled and carried out. “Interviews are increasingly the main mode of qualitative data collection” (Atkinson, 2005, p.5), thus participants were interviewed and role-play is performed for each item on the DCT. By doing so, the researcher tried to eliminate or minimize the power relationship with the participants by meeting them face-to-face. This was in accordance with the Creswell’s (2013) suggestions.

In addition to these, as Siemens (2011) points out “while communication in all forms provides the backbone to effective collaboration, even small geographical distances between group members reduce the amount of communication between them”. Taking the participant and the researcher as a group that puts effort together to

fulfill an objective, it can be inferred that sharing the same room would positively contribute to the communication between and the collaboration of the participant and the researcher. Thus, the researcher tried to achieve collaboration by meeting the participants face-to-face.

After data is collected, as a first step to analysis, oral data were transcribed to written text. Then, the researcher employed content analysis which “focuses on the characteristics of language as communication with attention to the content or contextual meaning of the text” (Hsieh & Shannon, 2005, p.1278). Content analysis enables the researcher to go beyond the explicit facts and reveals implicit meaning or intentions (Hsieh & Shannon, 2005). In accordance with the suggestion, this study aimed at exploring the groups’ implicit intentions when they were refusing. It focused on the messages between the lines and attempted to understand whether the participants were trying to be as polite as they could to avoid the possible negative effects of FTA on the requester, or were expressing themselves more freely by using direct strategies.

The transcribed texts were coded according to a predetermined classification, Classification of Refusals, suggested by Beebe et al. (1990). Predetermined classifications of or codes for analysis are means of deductive qualitative analysis. Researchers doing qualitative studies require “well-formulated conceptual models and hypothesis testing and begin their research in an open-ended way” and they may rely on former research to identify the problem (Gilgun, 2005, p.43). In accordance with this, deductive qualitative analysis enables a researcher to start with previously suggested concepts and theories which are substantial methods for conducting qualitative research (Gilgun, 2005).

In educational research, it is common that the researcher relies on a pre-established coding categorization before starting to collect data, and then analyzes this qualitative data quantitatively (Jacob, 1987). In the model suggested by Steckler, McLeroy, Goodman, Bird, and McCormick (1992), integration of qualitative and quantitative methods can be presented in a way to “embellish” qualitative data by using quantitative methods (see Figure 7). Although this study did not have a quantitative end, it used numbers to calculate and compare the strategies used by the groups.

Model 3
Quantitative methods are used to embellish a primarily qualitative study.

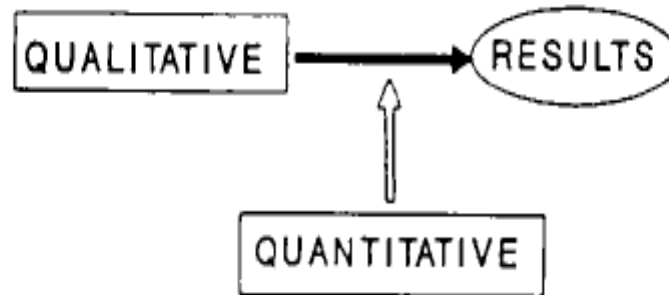


Figure 7. Integration of qualitative and quantitative methods (Steckler et al, 1992, p.5).

In a nut shell, this study employed qualitative research, in that data collection tools and procedures, and data analysis were qualitative. It included numerical calculations to interpret the data numerically.

Settings and Participants

Participants in this study included four groups. First group was composed of British born and bred participants, coming from British parents (BEB). Second was composed of native Turks living in the UK, coming from Turkish parents (TEB). They were expected to be aware of norms in British culture as a result of the effect of acculturation. Third group was Turkish ESL learners with lower levels of English proficiency (TTT-lo). They were studying at a public university whose medium of instruction was 100% Turkish. Participants of this group were selected based on the criteria having a very limited English language experience. Fourth group was Turkish ESL learners with higher levels of English proficiency (TTT-hi). They were studying at a foundation university whose medium of instruction was 100% English.

British participants (BEB).

BEB in the pilot study. There were five participants in the pilot study who were British born and bred. They were living in Birmingham- UK. There were two females and three males in the group. The researcher reached the participants by snowball sampling because it was difficult for her to find participants. After finding a native British who was born and bred in the UK, the researcher recruited other participants. The total

number of participants in pilot study was five and the participants were aged between 31 and 44.

BEB in the main study. In this group, purposeful sampling was employed. The group composed of British participants who were born and bred in the UK, and coming from British parents, thus in addition to being native speakers of British English, they were expected to reflect British culture in their behaviors, as well in their speech acts. Other characteristics of the participants differed within the group in their age, occupation, etc. This variation led to maximum variation sampling which is defined as the strategy for purposeful sampling which is used to capture and describe common themes or fundamental outcomes (Patton, 1990). The heterogeneity that maximum variation sampling brings is important in cross-cultural qualitative research, since it is an “instance that may call for a demographically and geographically heterogeneous sample” (Robinson, 2013). Patton (1990, p.172) describes the kinds of findings that maximum variation sampling would yield as in the following:

When selecting a small sample of great diversity, the data collection and analysis will yield two kinds of findings: (1) high-quality, detailed descriptions of each case, which are useful for documenting uniqueness, and (2) important shared patterns that cut across cases and derive their significance from having emerged out of heterogeneity.

A number of participants were studying at a university in Swansea, Wales, UK. The participants at the university were informed about the study via making one-on-one connections at the campus. With the volunteers, appointments were scheduled and role-play was carried out in a silent room at the university.

The researcher reached to other participants by her personal connections in Swansea and Birmingham. After scheduling the appointments, the researcher visited them at their houses or workplaces. Afterwards, the data collection process is performed.

The total number of participants was nineteen, seven and of them were females and twelve were males. Their age ranged from 19 and 51.

Turkish participants living in the UK (TEB). For this group of participants, maximum variation sampling and snowball sampling were employed. It was a

heterogeneous group, like BEB, and same concerns about BEB group's heterogeneity were applied to this group.

The participants were selected based on two criteria. First was being born and bred in Turkey at least to the age 12-13, and the second was not being settled in the UK for a short period of time. The former criterion was set in accordance with Krashen's (1973) Language Acquisition Theory, suggesting a language cannot be acquired after a certain age. Hence, it was ensured that the participants were learners of English, not bilinguals. For the latter criterion, although it was difficult to set an exact period of time that can be used as a reference to see the effects of acculturation, the researcher assumed that being settled in the UK about a year could be enough to participate in this group. Short time periods are possibly insufficient to see the effects of acculturation, since "cultural and psychological changes (*due to acculturation*) come about through a long-term process, sometimes taking years, sometimes generations, and sometimes centuries" (Berry, 2005, p.699).

The Turkish group in the UK was aged between 24 and 67. Participants were from Swansea, Birmingham, and Coventry. Among them the shortest period for living in the UK was 11 months and the longest was 30 years. The total number of participants in this group was 22. Fourteen participants were female and eight were male.

First participants of this group were three Turkish citizens studying at a university in Swansea, Wales, UK, and another three Turkish citizens studying at a university in Birmingham, England, UK. Remaining participants who were living in the UK was reached by two ways. The first was snowball sampling. Snowball (or chain) sampling is reaching participants via suggestion of other participants in a way to obtain cases which "are information rich, that is, good examples for study, good interview subjects" (Patton, 1990, p.182). The researcher first reached to two participants suggested by a participant in Birmingham, then reached to another five participants by snowball sampling. Nevertheless, the number of volunteered participants then was not sufficient for the research, thus the researcher pursued finding participants in the second way which was making an announcement on a Facebook community page of Turkish people living in Birmingham. The researcher contacted to three people who volunteered to participate in the study, then appointments were scheduled and interviews were made. To complete the desired number of participants, snowball

sampling was employed again. The participants reached via Facebook suggested other potential participants who were living in Birmingham and Coventry. After getting content of the suggested names and making appointments, the researcher visited the participants at their houses or workplaces, or they met at a silent cafe, and role-plays were carried out.

Turkish participants with lower levels of English proficiency (TTT-lo).

Initial TTT-lo. For this group, the first idea of the researcher was collecting data from Turkish language teachers with lower levels of English proficiency. It was purposeful sampling and it was supposed that Turkish language teachers would use Turkish very carefully by using the most appropriate cultural norms. On the other hand, the reason for researcher's decision to study with participants with lower levels of English proficiency was to eliminate the effect of English language learning on use of Turkish language. To be able to identify the English proficiency of the participants, their proficiency level was asked in the background questionnaire. Among thirteen participants the researcher interviewed, two of them stated their proficiency in English as beginner, and the rest as pre-intermediate. In the background interview, it was also asked to the participants whether they lived in Western culture. According to their statements, none of the participants had lived in western culture. This background of participants was in accordance with the expectations of the researcher; therefore none of the participants were excluded from the research.

There were nine females and four males in TEB. Their ages varied between 35 and 49. All the participants were living in Ankara, yet they were working at different schools. Five of them were working at public schools and eight of them were working at private schools.

Before completing the desired number of participants, the researcher saw that some of the participants were using same short semantic formulae in every situation. This pattern made the researcher think that participants were consciously applying to those strategies. At the end of the role-plays with each participant, the researcher asked them whether they used those strategies on purpose. Five participants stated that they were consciously applying to those strategies. In this in-depth section, two participants said that they had gone to a "how to say no" workshop, one of them said she learned to say "no" to be able to teach it to her son, one participant stated that she pushed herself to be able to say "no" after "being abused by others for a long time",

and one participant said that she had “suffered” very much because of accepting things that she actually did not want to, and she finally memorized chunks to be able refuse clearly and unwaveringly.

These on purpose and conscious strategies of the group were not fitting the nature of the research, since the aim of the research was investigating natural speech acts of refusals that were reflecting the cultural norms. On the other hand, answers given to in-depth questions proved that it was very difficult to say “no” in Turkish culture.

After all, it was decided to shift to younger population with the assumption that they would be more spontaneous in their refusals.

Final TTT-10. As a result of the concerns aforementioned, it was decided to collect data from students studying at a public university at Ankara which adopts 100% Turkish as medium of instruction. As it was in the previous groups, purposeful sampling was used. It was expected that participants with these characteristics would reflect current cultural context in Turkey better than the previous group, since their language use would be more subconscious and spontaneous than those who “suffered” from not using direct strategies.

The participants included in the study had very lower levels of English proficiency. All of them stated their levels of English proficiency either as beginner or pre-intermediate. They have never been in a Western country, except from short touristic visits. Their parents were native Turks. The participants were expected to reflect the cultural norms in Turkey without being effected from L2 experience.

The researcher reached to the participants via face-to-face announcements at the university. With the volunteers, appointments were scheduled and the interviews were conducted at a silent room at the university booked by the researcher.

At the beginning, total number of participants in the group was 22 composed of sixteen females and six females. One participant was native Australian. She was born in Australia and lived there for two years until coming to Turkey. In addition to this, her mother was Australian. Living in an individualist culture until age two and having a parent coming from an individualist culture were against the purpose of the group, thus she was excluded from the study. Another participant was born Germany and lived

there until she was two. She was excluded from the study, too, as a result of the same concerns.

After these exclusions, the actual number of the participants was 20 and their age ranged between 18 and 21. Fourteen of the participants were females and six were males.

The use of refusal strategies in the group was expected to reflect the ones common in Turkish culture.

Turkish speakers of English with higher levels of proficiency (TTT-hi). This group consisted of Turkish students studying at a foundation university where English was the medium of instruction (100%). To be able to pursue their studies at their specific programs, the students were required to be successful at the language (prep) school offered at the university. Being successful and passing the language school required a grade that was equal to 79 in TOEFL. All of the students in TTT-hi group were studying at their registered programs either by passing the proficiency exams of the language school or providing necessary documents showing their success in a standard test of English. Thus, their English language proficiency was at least equal to 79 in TOEFL, which corresponded to B2 in CEFR levels. Therefore all the participants in this group were independent users of English in CEFR descriptors. CEFR descriptors for B2 level spoken interaction is as follow:

Can use the language fluently, accurately and effectively on a wide range of general, academic, vocational or leisure topics, marking clearly the relationships between ideas. Can communicate spontaneously with good grammatical control without much sign of having to restrict what he/she wants to say, adopting a level of formality appropriate to the circumstances (Council of Europe, nd, p.12)

The researcher reached the participants via face-to-face announcements at the university. Appointments were scheduled with the voluntary students and the interviews were conducted at a silent room arranged by the researcher.

Total number of participants in this group was 21. It was composed of sixteen females and five males. Their age changed between 19 and 40.

This group was included in the study to investigate the effect of L2 on L1. It was assumed that upper-intermediate and higher levels of English proficiency could affect

L1 use, as the second language proficiency is associated with higher language awareness (Renou, 2001).

Data Collection

The procedures in all groups were carried out by appointment. The researcher and the participant met at the time they agreed to meet and completed the DCT through role-play at a silent place.

The researcher told each participant about herself and the study, explained the procedures, and handed out the informed consent form (see Appendix-C and G). Then the data collection started with background questionnaire that included questions about the participant's nationality, place of birth, age, occupation and education, and their parents' origin. In addition to these, the researcher asked to TEB the time they moved to UK, to TTT-lo and TTT-hi whether they had been in a Western country for a long period of time, and to TTT-lo their level of English proficiency.

When questions for background information were finished, the researcher gave one copy of the DCT to the participant, to allow the participant follow the case when the researcher is reading it aloud from her own copy. Then the researcher reminded that she was going to pretend like she was the requester in the situation and was going ask a question.

After getting a response for the first item on the test, the researcher and the participant went on with the next one. This procedure continued for each case on the DCT. Very rarely, some participants indicated it was very hard to refuse under given circumstances and refused to refuse. In that occasion, they skipped that item and continued with the following situation.

Instruments

Research is a systematic study conducted to find answers to the researcher's question (Kumar, 2005; Hatch & Farhady, 1982), and it should be provided that "the process being applied is being undertaken within a framework of a set of philosophies; uses procedures, methods and techniques that have been tested for their validity and reliability; is designed to be unbiased" (Kumar, 2014, p.7).

When studying speech acts, a number of concerns raise when deciding among the procedures, methods and techniques that are proven to be valid and reliable.

Although reliability and validity of the data gathering procedures in the field is still a controversial issue, there are three common methods for gathering data in the study of speech acts are. These are observing naturally occurring data, DCT and oral role-play (Beebe & Cummings, 2006; Cohen, 1996).

Observing naturally occurring data. Observing naturally occurring data allows spontaneous and wide range of data that is authentic and real. Data collected through natural observation are not the possible statements or participant's thoughts on what she would say under certain circumstances, instead they are actually what the speaker says under a certain condition (Beebe & Cummings, 1985; Cohen, 1996).

Gonzalez-Lloret (2010) investigates naturally occurring data under conversation analysis and states that it provides natural speech acts throughout a conversation. Besides, natural data makes it possible to reach the whole sequences of speech acts like silences, exclamations more frequently (Gonzalez-Lloret, 2010 ; Yuan, 2001). Moreover, Golato (2003) suggests that naturally occurring data is manipulation-free as they do not tell the observant what to say, how to say, how long to say, etc. She continues to advocate naturally occurring data by pointing out that no data is excluded from the study for being labeled as "outliers" or "errors". In naturally occurring data, data as a whole is valid and successful.

In spite of these advantages, data gathered by observation of naturally occurring speeches can be hardly used to make generalizations, because they are context-sensitive (Yuan, 2001). This is the most solid this disadvantage of collecting data by observing naturally occurring speeches. Other disadvantages include not letting the researcher to control variables like gender, age, and socioeconomic status –they may even be unknown- to observe certain interactions outside the classroom, to gather data with high frequencies, to find interactions between native-nonnative speaker interactions, and to define the target population (Beebe & Cummings, 1985; Félix-Brasdefer, 2010).

In sum, although naturally occurring data is the ideal data to pursue a research in speech acts, it is difficult for researchers to generalize the findings of naturally occurring data, because of the diversity in the circumstances, as well as the participants. Nevertheless, to be able to make comparisons, situations under which responses are taken should be the same. Therefore instead of observing naturally

occurring data, researchers usually manipulate conditions under which production was performed. They also assign participants by predetermined criteria.

Role-plays. If it is not possible to collect naturally occurring data, and if the researcher wants to reach as many strategies as possible, role plays stand as an option to collect data in the study of speech acts. During the role-play, participants read the cases they are given and they are asked to give oral responses imagining that they were exactly in the given situation (Félix-Brasdefer, 2010). Role-plays are also known as semi-oral interviews for including written cases followed by oral role-plays (Cohen, 1996). The responses are voice or video recorded, and then transcribed and analyzed (Félix-Brasdefer, 2010).

Role-plays can be performed in two ways: closed role-plays and open role-plays. The former can be defined as the DCT in oral version (Houck & Gass, 1999; Cummings & Clark, 2006). It covers situations that participants are required to give oral responses in which only one-turn is available during the play out (Houck & Gass, 1999). In one-turn role-plays, no further response is given by the interlocutor who is the researcher (Félix-Brasdefer, 2010). This single-turn process may bring out the disadvantage of not being able to reach very natural data. Although this disadvantage, open role-plays provide more reliable data than those gathered by DCT. The reason is that, oral responses are likely to be longer than written ones, and some strategies like pause fillers occur and investigated through oral communication (Houck & Gass, 1999).

Open role-plays, on the other hand, are role-plays in which two or more turns taken during the play out (Cummings & Clark, 2006). It serves better for providing interactive data that is easy to be controlled and gathered (Gonzales Lloret, 2010). It also provides a natural-like data in face-to-face interaction format (Félix-Brasdefer, 2010), as well as in “long interaction sequences” (Houck & Gass, 2006). Data obtained through open role plays are expected to provide the closest data to naturally occurring data in terms of speech events.

In this study, to make the more reliable, closed role-play was used as an instrument. The study did not require an open role-play as one-turn play was enough for getting necessary responses. Nevertheless, when a participant asked a question to the requester as a part of the role-play, the role-play was not restarted –repetition could distort the natural response- thus open-role-play was performed. During the process, first written DCT was given to the participant, so that she could follow the items while

the researcher was reading them aloud. It was assumed that having the participant read the situations would help them get involved in the procedure better by stimulating two skills; namely reading and listening. After reading and understanding the situation, performing the role-play enabled the researcher to obtain both more naturalistic and sound data. Another advantage of the role-play was one-to-one interviews those let the participants to indicate any ambiguous or vague points there were any, and researcher to ask in-depth questions if necessary.

Discourse completion test (DCT). DCTs are the data gathering tools used in linguistics and pragmatics that are “originally developed for comparing the speech act realization patterns of native speakers and learners” (Blum-Kulka & Olhstain, 1984). They include some cases with different settings and interlocutors with different social distances.

It is possible to conduct DCTs both in written and oral version. Written DCTs are time efficient for the researcher; the researcher can reach extensive amount of data in a short period of time. Oral DCTs, on the other hand, require more time both for data collection and for data analysis. Both versions are effective in providing data that is likely to take place in natural conversations, investigating the “stereotypical, perceived requirements” of responses that are accepted to be socially appropriate, having an understanding of social and psychological factors effecting speech and performance, and “ascertaining the canonical shape of speech acts in the minds of speakers of that language” (Beebe & Cummings 1985, p.80). In addition to these, written DCT may not be congruent with the nature of the topic under investigation, in that trying to explore certain characteristics of spoken language by gathering data via written tasks can actually be against the nature of the problem.

On the other hand, although the data gathered by DCTs –both written or oral– may only resemble actual conversations, yet it does not present authentic data, and it hardly covers the following items: actual wording in real conversations (as cases are imaginary and hypothetical); some strategies like avoidance and hesitations; length of the responses as well as the number of turns, repetitions and elaborations within the interactions; and real rates of emergence of a specific speech act (Beebe & Cummings, 1985; Brown & Levinson, 1987; Kasper & Dahl, 1991).

In sum, oral DCTs can eliminate some of the shortcomings of written DCTs by providing oral data that may contain more strategies than written DCTs. Participants

are likely to hire more strategies and utter longer sentences in oral DCTs, and some strategies are impossible to investigate in written forms (e.g., pause fillers, laughing). As a matter of fact, attempts to collect speech act data in written forms hardly fit the nature of the issue. In addition to these, when interlanguage is the point in investigating speech acts, trying to understand speaking performance via writing performance may seem irrational, as these two skills are separate language skills.

Bearing these in mind, for investigating speech acts, data elicited by oral DCTs are more convenient and more natural than data gathered by written DCTs (Yuan, 2001).

The original version of the DCT used in this study was first developed and conducted by Boynueđri (2014). In the scope of this study, the items on the test were updated by making necessary changes both on Turkish and English versions.

English DCT. First draft of English DCT was obtained by translating the original DCT designed in Turkish to English. After the translation, the researcher modified the DCT with three advisors (see Appendix-E).

DCT modifications with Advisor A. This intervention was made to improve the language and content of the items. To be able to do it, three steps were followed with Advisor A, who was native British, born and bred in England, coming from English parents. She was a university graduate and living in Birmingham.

The first and major step to improve English DCT was analyzing each item on the DCT with Advisor A to improve the language by making it more natural and to the point. To achieve it, three steps were followed:

1. For each item on the DCT, Advisor A first read aloud the whole situation a couple of times to get the gist. Then, one by one she read aloud the situations at sentence levels to paraphrase the sentences as natural as possible. She also tried to be loyal to the forms on the draft as much as possible. The researcher typed the utterances of the advisor while she was paraphrasing.
2. Advisor A analyzed each modified item in terms of its clarity and coherency. She suggested making some items clearer or more concise by giving extra explanations, or modifying the excuses provided in the items. If the researcher had the impression that the suggested modifications would not

be natural or appropriate in Turkish context, she intervened and this process continued until the researcher and Advisor A reached a consensus.

3. Advisor A and the researcher compared and discussed the initial and later versions of the items on the DCT. Item by item, they checked the gist and worked on them until they were content with the situation.

Each item on the DCT was modified as a result of this process. An example of modifications was as follow:

Item 2. Original situation

Your friend asks you to take care of his cat when he is away for a trip. But you have a bad experience about looking after animals, in that a budgerigar died when you were looking after it. You are worried about having a similar bad experience again and you do not want to take the responsibility. You are going to refuse your friend.

Item 2. Situation after working with Advisor A.

Your friend asks you to take care of his cat while he is away on holiday for two weeks. However the last time you looked after a friend's dog, it ran away and was never found. You do not want to have this responsibility again, you have to refuse your friend.

The second step after creating a new draft for English DCT was conducting a pilot study with five native British participants. The pilot study was conveyed to evaluate the extent to which the items were natural and likely to be refused in British context. To be able to do it, a 5 point Likert scale was provided for each item (see Appendix-D). A sample item was as follow:

Situation 7		Never \longleftrightarrow Always						
<p>You are going to enter a short story competition. Your neighbor, who is a literature teacher and known to be a harsh critic has heard about it and offered to read the story you have written. You do not want to hear her criticisms. You are going to refuse her.</p>	Likelihood of experiencing	1	2	3	4	5	6	7
	Likelihood of refusing	1	2	3	4	5	6	7
Suggestions:								

The scores for items on the DCT was as in the following:

Situation		Score (out of 7)
<p>1. Your professor asks you to join a weekend activity at the university; however, you and your friends are going away for a city break that weekend. Therefore you cannot join the activity at the university, you have to refuse your professor.</p>	Likelihood experiencing	6,2
	Likelihood refusing	6,2
<p>2. Your friend asks you to take care of his cat while he is away on holiday for two weeks. However the last time you looked after a friend's dog, it ran away and was never found. You do not want to have this responsibility again, you have to refuse your friend.</p>	Likelihood experiencing	6,9
	Likelihood refusing	5,9

3. You and some friends have been invited to a dinner party at a mutual friend's new house. You spent the whole day looking for a gift and finally found the perfect one. On the way a friend asks to put his name on the gift as well. Since you have spent a lot of time and effort on that, you are going to refuse your friend.	Likelihood experiencing	6,9
	Likelihood refusing	6,4
4. Your cousin is a nature lover and is keen on protecting the environment. He donates a set amount to an environmental charity each month. During a conversation he asks you to donate as well. However, it is not one of your preferred charities. You are going to refuse him.	Likelihood experiencing	6,2
	Likelihood refusing	6,6
5. Your uncle has just bought a new tablet PC and is having problems using it. As you are very familiar with this kind of technology, he asks you to stop by in the evening and give him some tips. However, you have a midterm exam the next day, you have to refuse him.	Likelihood experiencing	6,4
	Likelihood refusing	6,2
6. The brother of a close friend of yours has a math exam the next day. She asks you to help her brother with some extra tuition in the evening. However, that night you are throwing a birthday party for the person you are dating and have no time to help your friend's brother. You are going to refuse her.	Likelihood experiencing	6,2
	Likelihood refusing	6,0
7. You are going to enter a short story competition. Your neighbor, who is a literature teacher and known to be a	Likelihood experiencing	6,6

harsh critic, has heard about it and offered to read the story you have written. You do not want to hear her criticisms; you are going to refuse her.	Likelihood refusing	6,6
8. While you were out with a group of friends, you met your second cousin. While chatting with him, you realized that he could not take his eyes off one of the girls in your group who is in a relationship. When you are leaving for a restaurant, he asks to come along. Not liking his intentions, you are going to refuse him.	Likelihood experiencing	6,2
	Likelihood of refusing	6,2

DCT modifications with Advisor B. After the modifications made with Advisor A, items on the new draft of DCT were examined with another advisor, Advisor B, who was a Turkish-British bilingual; she was born and raised in Turkey, and was living in the UK for about 20 years. The advisor was a university graduate and was the manager of a private tuition center in Birmingham.

Assuming that she had enough experience and insight in culture of Turkish community in the UK, the researcher applied to her for evaluation of DCT items regarding the culture developed by Turkish citizens living in the UK. The concern here was that, Turkish people living in the UK may have developed a culture that is different from both Turkish and the British cultures. In other words, it was likely that they developed an interculture. Here, interculture neither refers to a process related to “positive relativization of both the cultures originally involved” as Skutnabb-Kangas and Phillipson (1983, p.32) suggest, nor does to backwards or forward movements in between native and target cultures, as it is in Marriott’s (1993) terms. The researcher uses the concept in a way to make reference to interlanguage; in that interculture does not have to reflect characteristics of the cultures in question, thus it may present cultural norms those are neither common in native nor in foreign culture. In accordance with this, an item on the DCT could be perceived natural and likely to be refused both in Turkish and British contexts, yet Turkish people living in the UK may not approach to the situation along the same line. With this in mind, the situations on the test were

examined with Advisor B in terms of their appropriateness for Turkish people living in the UK.

As a result of the process, slight modifications were made on the DCT. For example, the expression “girlfriend/boyfriend” on item 6 was criticized by Advisor B. Although dictionary definitions of the expressions were “a frequent or regular female/male companion in a romantic or sexual relationship” (Merriam-Webster Online Dictionary, n.d.), the advisor claimed that in their point of view, it referred to “female/male friend in a romantic and sexual relationship” and stated that TEB participants could feel uncomfortable about the expression. To be on the safe side, without questioning the extent to which the advisor’s claim was prevalent, the researcher modified the item by replacing the expression “girlfriend/boyfriend” with “the person you are dating”.

Examples of some modifications were as in the following:

Item 6. Original situation

The brother of a close friend of yours has a math exam the next day. She asks you to help her brother with some extra tuition in the evening. However, that night you are throwing a birthday party for your boyfriend/girlfriend and have no time to help your friend’s brother. You are going to refuse her.

Item 6. Situation after critique given by the Advisor 1

The brother of a close friend of yours has a math exam the next day. She asks you to help her brother with some extra tuition in the evening. However, that night you are throwing a birthday party for the person you are dating and have no time to help your friend’s brother. You are going to refuse her.

The modifications made with Advisor B were very limited in number, yet helped to provide an improved draft.

Turkish DCT. Final version of English DCT was the basis for the new draft of Turkish DCT. The items on the initial version of Turkish DCT were updated in accordance with the ones on the English DCT.

To test the extent to which the items on Turkish and English DCT were parallel in meaning, Turkish DCT was back-translated to English. Back-translation was made by a field expert who was living in Turkey. When the translations made by the field expert and by the researcher were analyzed, it was found that there were not any significant differences between two translations. Therefore, the researcher did not make any modifications on her translation of English DCT (see Appendix-H).

The role-play draft. As a matter of fact, at the beginning it was planned to collect data in a way that required the researcher and participant to read the items on the DCT together, and participant to state her response in direct speech for each case. Nevertheless, during the first two interviews, it was seen that reading the situation first and then responding to it in direct speech was confusing for the participants. Therefore, the researcher had to update the process, thus she worked with Advisor C. Advisor C was the second participant of BEB, she was a field expert with ELT backgrounds, and working at a university in Swansea, Wales, UK. Discovering the challenges in collecting data with the existing DCT, researcher and Advisor C worked on a role-play draft to make the process easier for the participants (see Appendix-F). After finalizing the draft, it was translated to Turkish (see Appendix-I).

On the role-play draft, there were very brief instructions summarizing what is going to be played out. In addition to this, it included the sentences which the researcher was going to utter in each situation. The role-play draft was not shared with the participant, only the researcher used it by reading it aloud. An example role-play item was as in the following:

Situation 3.

You and some friends have been invited to a dinner party at a mutual friends' new house. You spent the whole day looking for a gift and finally found the perfect one. On the way a friend asks to put his name on the gift as well. However you have spent a lot of time and effort, so you are going to refuse your friend.

Instructions for item 3.

"Now we will pretend like we are on the way to our mutual friend's house and I'm going to ask you a questions."

What the requester (researcher) says:

"Oh (name of the participant)! Have you bought a present?! Well, I have not bought anything and I feel a bit embarrassed about it. Can you add my name on the present as well?"

With the closed-role play performed, it became easier for the participants to be involved in the cases and to produce responses in direct speech. It also enabled researcher to utter same sentences to each participant during the play-out.

A sample item, role-play instruction and utterance of the researcher are as below (Participants were given only DCT in a written form, therefore they could read only the situations, not the instructions. Instructions were given orally):

Data Analysis

The speech acts used by native and nonnative speakers may vary from each other (Blum-Kulka & Olshtain 1984; Bardovi-Harlig, 2001) and this variation may have negative outcomes when it leads to pragmatic failure (Lackoff, 1974; Thomas, 1983). Therefore, analyzing and understanding commonly used formulae in speech acts among different cultures are important. Thus, this study aims at revealing similarities and/or differences in speech acts used by different groups of participants. To be able to do it, the taxonomy developed by Beebe et al. (1990) was used to code and analyze the data (see Appendix-A). In the taxonomy, there are three main categories, which are direct refusals, indirect refusals and adjuncts to refusals. Direct refusals include two second level categories which are performative (e.g. "I refuse") and non-performative statements. Non-performative statements, on the other hand, include two third level

categories, which are “no” and negative willingness (e.g. “I can’t”, “I won’t”). Indirect strategies are composed of eleven second level strategies: statement of regret (e.g. “I’m sorry...”; “I feel terrible...”), wish (e.g. “I wish I could help you...”), excuse/reason/explanation (e.g. “My children will be home that night.”; “I have a headache.”), statement of alternative, set condition for future and past acceptance (e.g. “If you had asked me earlier, I would have...”), promise of future acceptance (e.g. “I’ll do it next time”; “I promise I will...” or “Next time I’ll...” – using “will” of promise or “promise”), statement of principle (e.g. “I never do business with friends.”), statement of philosophy (e.g. “One can’t be too careful.”), attempt to dissuade interlocutor, acceptance that functions as a refusal, and avoidance. In indirect strategies, statement of alternative includes two third level categories which are I can do X instead of Y and why don't you do X instead of Y. Attempt to dissuade the interlocutor involves six third level strategies, which are threat or statement of negative consequences to the requester (e.g. “I won’t be any fun tonight” to refuse an invitation), guilt trip (e.g. waitress to customers who want to sit a while: “I can’t make a living off people who just order coffee.”), criticize the request/requester, etc. (statement of negative feeling or opinion); insult/attack /e.g. “Who do you think you are?”; “That’s a terrible idea!”), request for help, empathy, and assistance/trust/respect by dropping or holding the request, let interlocutor off the hook (e.g., “Don’t worry about it.” “That’s okay” “You don’t have to”), self-defense (e.g., “I’m trying my best” “I’m doing all I can do” “I no do nothing wrong”). Finally, the category adjuncts to refusals encompasses three sub-categories which statement of positive opinion/feeling or agreement (e.g. “That’s a good idea”, “I’d love to...”), statement of empathy (e.g. “I realize you are in a difficult situation”), pause fillers (e.g. “uhh” “well” “oh” “uhm”), and gratitude/appreciation.

To be able to be concrete in her analysis, the researcher coded the data at three different times. This provided the study with intrarater reliability which “is the reproducibility in repeated applications of a scale by the same individual” (Eliasziw, Young, Woodbury, & Fryday-Field, 1994).

In addition to intrarater reliability, interrater reliability was ensured by working with three field experts, since when the data is interpreted or coded by a single individual, the reliability of the study and the accuracy of the results may come under question, and a well-designed study should employ procedures to provide agreement between raters (McHugh, 2012). In education and psychology fields, agreement among raters is essential, as the problems in these fields should provide an agreement

between raters and a “standard or correct set of responses” (Berry & Mielke, 1988, p.921).

To be able to provide interrater reliability, the researcher first applied a field expert who was working as a lecturer at a university in Ankara. Researcher and the field expert analyzed all the transcribed data together. The researcher already had her coding, yet this was a chance to reevaluate it one more time. At the end of the analyses, most of the codings were same between raters, nevertheless there were few unresolved strings. They were either the strings that the researcher and the field expert could not reach to an agreement, or the ones that could not be classified using the taxonomy developed by Beebe et al. (1990). To resolve those strings, the researcher applied to another field expert who had studies on speech acts of refusals. As a result of their study, most of the problematic strings were resolved; nevertheless, there were still some expressions that were not very clear to the researcher. To be able to solve them, the researcher applied to another field expert who was a senior professor in the field of speech acts of refusals. She was living in Japan, so the researcher contacted to her through online communication. After getting the experts comments and suggestions on her questions, the researcher finalized the coding of data by adding additional formulae to the taxonomy developed by Beebe et al. (1990).

Chapter 4

Findings

As presented in previous chapters, this study investigated the refusal strategies used by BEB, TEB, TTT-lo, and TTT-hi. It attempted to reveal the similarities and differences between the groups and tried to answer the following questions:

1. What are the similarities and differences between the refusal strategies used by native speakers of British English and native speakers of Turkish?
 - a. What are the similarities and differences between the refusal strategies used by BEB and native speakers of TTT-lo when both groups are refusing in their native language?
 - b. Do the refusal strategies used by TEB differ from those strategies used by BEB and TTT-lo?
2. What are the similarities and differences between the refusal strategies used by TTT-lo and TTT-hi when both groups are refusing in Turkish?

Additional Categories according to General Findings

To be able to answer these research questions, the data collected from four groups were analyzed using the taxonomy developed by Beebe, et al. (1990). During the analyses, the researcher had difficulty classifying some of the utterances; therefore the taxonomy was expanded by adding subcategories under main categories (See Appendix-B). The new categories those were added to classify "hard to classify" utterances and their typical examples were as in the followings:

1. Statement of preference/decision (2I): Although utterances such as "it's better if we are alone with each other" may seem like statement of an alternative at first sight, it does not offer an alternative solution for the request/requester. In other words, the requester does not aim at finding a solution for or satisfying the interlocutor. Therefore, an additional category was created, which was statement of preference/decision. Statement of preference/decision was hired as in the following:

Example 4.1. (TTT-hi participant refusing in situation 8)

"İıııı biz şimdi arkadaşlarımızla sinemaya gideceğiz, aaaaa ve hani arkadaş grubu olarak çok uzun zamandır görüşemiyorduk, farklı okullarda olduğumuz

için o yüzden çok az bir araya gelebiliyoruz ve bu bir araya geldiğimiz zamanlarda da daha çok beraber olmak istiyoruz. Sadece o yüzden bu seferlik ıııı biz kendi başımıza olsak daha iyi olur. (trans., uhh we are going to the cinema with friends now, ahh and well we haven't seen each other for a long time as we are studying at different schools; therefore, we can come together very rarely and when we come together we want to be together with ourselves more. Only because of this, for this time ahh it's better if we are alone with each other".

[pause fillers + excuse/reason/explanation + pause fillers + excuse/reason/explanation + excuse/reason/explanation + excuse/reason/explanation + excuse/reason/explanation + pause fillers + statement of preference/decision]

2. Smiling/laughing (3e): Some of the participants smiled/laughed in their responses. When smiling/laughing did not follow a joke, they had to be investigated under a different sub-category. The researcher took this kind of communication as softener, therefore added a category under adjuncts to refusals. Example for smiling/laughing was as follow:

Example 4.2. (BEB refusing in situation 7)

"Hmmm no, I think it's okay, I've got plenty of commenters. It's fine (laughing)".

[pause fillers + "no" + let the interlocutor off the hook + let the interlocutor off the hook + smiling/laughing]

3. Salutation or opening/closing the conversation (3f)

Although it was not very common in any of the groups, some participants preferred to open or close the conversation by salutations or other related expressions. This strategy was taken as an adjunct to refusals and added under that main category. An example for "salutation or opening/closing the conversation" was as in the following:

Example 4.3. (TEB participant refusing in situation 8)

"Hmmm I'm afraid... I'm afraid that is not a good idea yeah. Another time. Bye!"

[pause fillers + mitigation + pause fillers + mitigation + criticize the request/requester + postponement + salutation or opening/closing the conversation]

4. Dummy negotiation (3g)

During the analyses, it was seen that some of the participants softened their expressions by asking dummy questions or by hiring dummy expressions for showing their intent to negotiate. To categorize such expressions, adjuncts to refusals category was modified again by adding dummy negotiation subcategory. Typical examples of this category was as in the followings:

Example 4.4. (TTT-lo participant refusing in situation 1)

"(Sessizlik) Hocam yaaa ııııı bizim başka bir programımız vardı, daha önceden ayarlamış olduğum. Oraya gitsem sizin için sakıncası olur mu?" (trans., (Silence) Professor ah uh we had a program, we arranged it in advance. Is it okay if I go there?)

[pause fillers + excuse/reason/explanation + dummy negotiation]

Example 4.5. (BEB participant refusing in situation 2)

"Oh... I... normally I would uncle but ermm... I've got an exam tomorrow and it's really important for me, so ah I really need to study. Errmmm... Can we do it another time? Is it alright?"

[pause fillers + statement of positive opinion/feeling + pause fillers + reason/excuse/explanation + pause fillers + reason/excuse/explanation + pause fillers + involved alternative + dummy negotiation]

The researcher thought that the questions such as "is it alright?" were dummy negotiation sentences, as the participants were not expecting a negative answer, yet trying to reduce the effect of their refusals.

5. Pampering or expressing care/love to the requester (3h): Some participants preferred to soften their refusals by showing care and love or by attempting to pamper the requester. This attempt was different than statement of positive feeling or opinion category because it was not towards the request, but it was towards the requester. Therefore, one further category was opened under adjuncts to refusals which was pampering or expressing care/love to the requester. An example for this category was as the follow:

Example 4.6. (TEB participant refusing in situation 4)

"Ooh my cousin, haha, you know I love you and if I make a choice between you and charity I choose my cousin, I love you but I don't want to donate to the charity. I don't like them".

[pause fillers + smiling/laughing + pampering or expressing care/love to the requester + avoidance (joke) + pampering or expressing care/love to the requester + negative willingness + criticize request/requester]

6. Mitigation (3i): Some expressions like "unfortunately" or "I'm afraid" were very common in all groups. Although these expressions resembled statement of regret, they were different than regret, as they were commonly used to soften the bad news. Thus, the last additional category in the taxonomy was mitigation placed under adjuncts to refusals. This category was suggested by Şahin (2011).

Use of expressions for mitigation in refusals were as in the following:

Example 4.7. (BEB participant refusing in situation 6)

"I can't help you, I'm afraid. I've already made arrangements for a birthday party for my girlfriend aah and I can't let her down. So I can't help you. I'm sorry."

[negative willingness + mitigation + reason/excuse/explanation + pause fillers + reason/excuse/explanation + negative willingness + statement of regret]

In total, 3430 strategies in 654 cases were classified with the taxonomy. In the following sections, findings are presented from general to specific. Thus, findings will start with results in main categories, then subcategories under main ones (second level categories) will be discussed, and it will be followed by more detailed findings in third level subcategories.

General Findings

Refusal strategies of native speakers of British English (BEB). In BEB group, there were 19 participants. Among them, one participant refused to refuse in situation 3. Therefore, number of cases was 151 in this group. The analyses revealed that native speakers of British English used indirect strategies more than direct

strategies and adjuncts to refusals. Adjuncts to refusals were the second most preferred strategy and the least employed strategy was the direct ones.

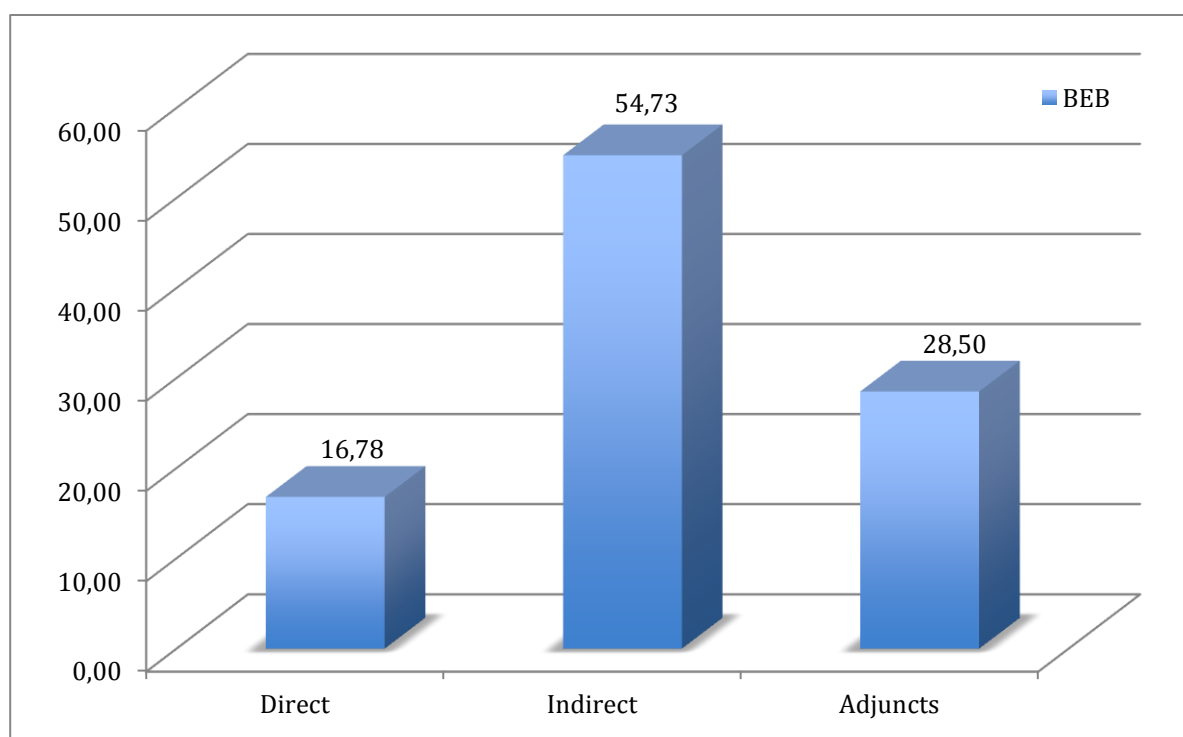
In total, 19 BEB participants uttered 4025 words refusing in 151 situations. On average, these numbers were equal to 27 words per item for each participant.

Results in main categories. Among 751 strategies hired by BEB to refuse under given eight situations, 411 refusals were performed by indirect strategies and 126 were performed by direct strategies. Adjuncts to refusals were 214 in number. Given these numbers, the percentage of indirect strategies was 54,7%, adjuncts to refusals was 28,5% and indirect refusals was 16,8%.

Percentages in main categories were as in the followings:

Table 1

Distribution of Main Categories in BEB



Although being raised in a highly individualist culture, British participants hired indirect refusals far more than direct ones. British participants also tried soften their refusals by using adjuncts to refusals. As Table 1 indicates, direct refusals were the least used strategies.

Results in second level categories. When 711 strategies used by BEB were investigated in subcategories under main strategies, it was found that BEB used excuse/reason/explanation more than other strategies. Statement of an excuse/reason/explanation (indirect refusal) was 168 in total, which was corresponding to 22,4% of all refusals.

The second most preferred subcategory was pause fillers (adjuncts to refusal), which was hired 143 times. Overall percentage of pause fillers was 19%.

The third prevalent strategy was appeared as non-performative refusals (direct refusal). It was hired 125 times, which was equal to 16,6% of total refusals.

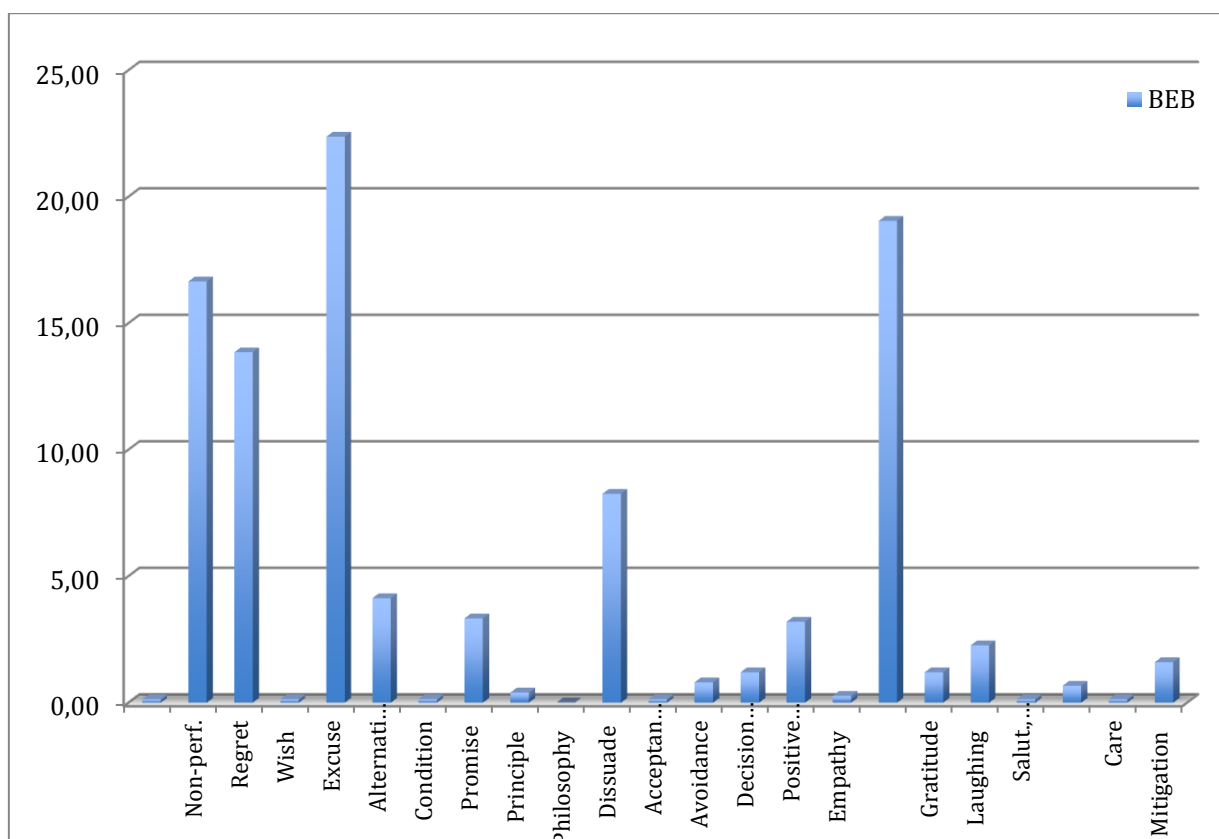
The fourth most preferred strategy was statement of regret (indirect refusal). It was used 104 times, and was 13,9% of refusals.

The last common strategy to be mentioned was an attempt to let the interlocutor off the hook (indirect refusal). It was used 62 times, which was equal to 8,3% of all refusals hired by BEB.

Overall second level categories of refusal strategies of BEB was as in the following:

Table 2

Distribution of Second Level Categories in BEB



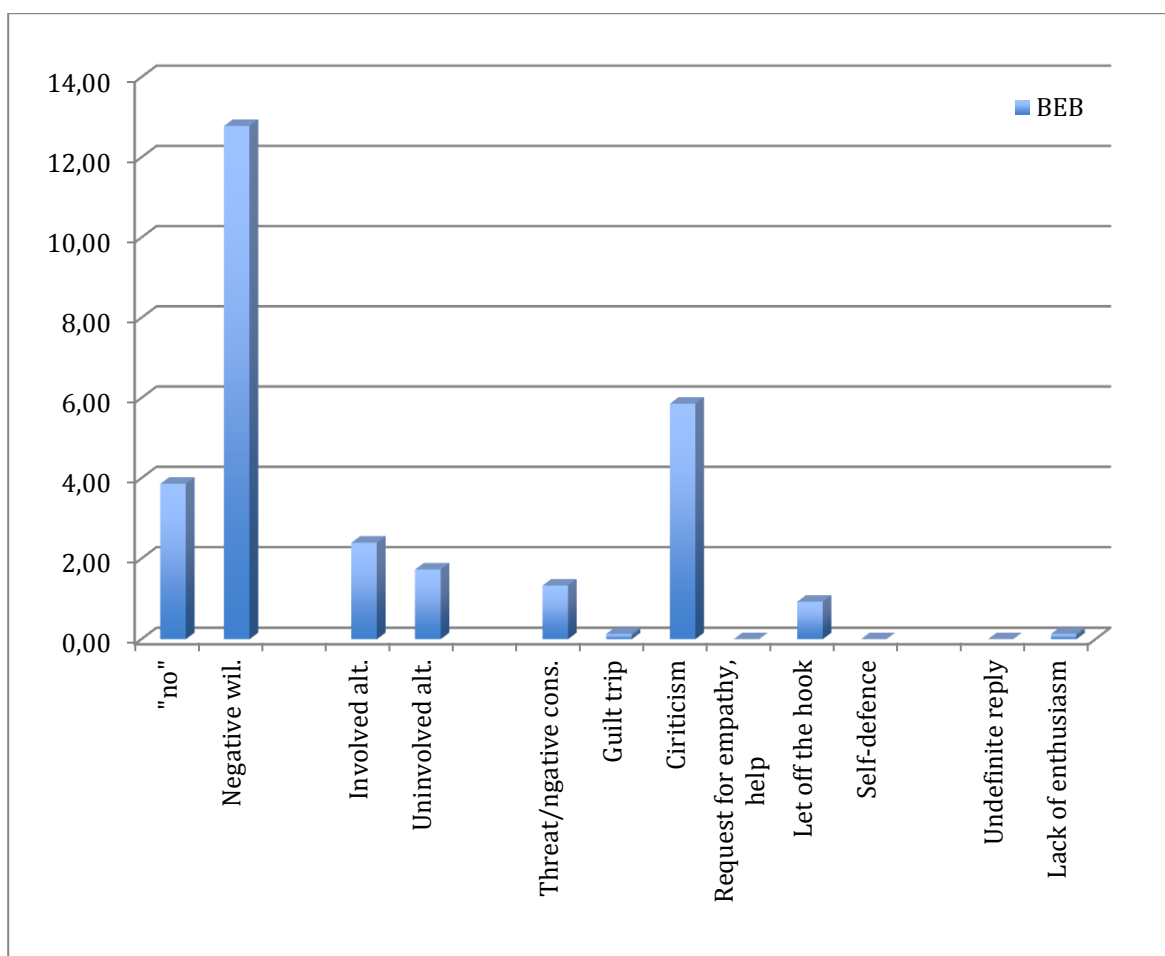
These five strategies (excuse/reason/explanation, pause fillers, negative willingness, statement of regret and attempt to dissuade interlocutor) composed 80,2% of total refusal of BEB.

Results in third level categories. In their non-performative direct refusals, BEB preferred negative willingness more than "no". They used "no" 29 times while using negative willingness 96 times. The former was 3,86% of all subcategories, whereas the latter was 12,78% of them. When offering an alternative, BEB preferred an involved alternative (2,4% of all subcategories) more than uninvolved one (1,73% of all categories).

When attempting to dissuade the interlocutor, BEB criticized the request/requester more than other strategies to dissuade the requester.

Table 3

Distribution of Third Level Categories in BEB



Refusal strategies of native speakers of Turkish Living in the UK (TEB). In TEB group, there were 21 participants. Among them five participants refused to refuse in situation 3 and one participant refused to refuse in situation 1. Therefore, a total number of 162 cases were analyzed.

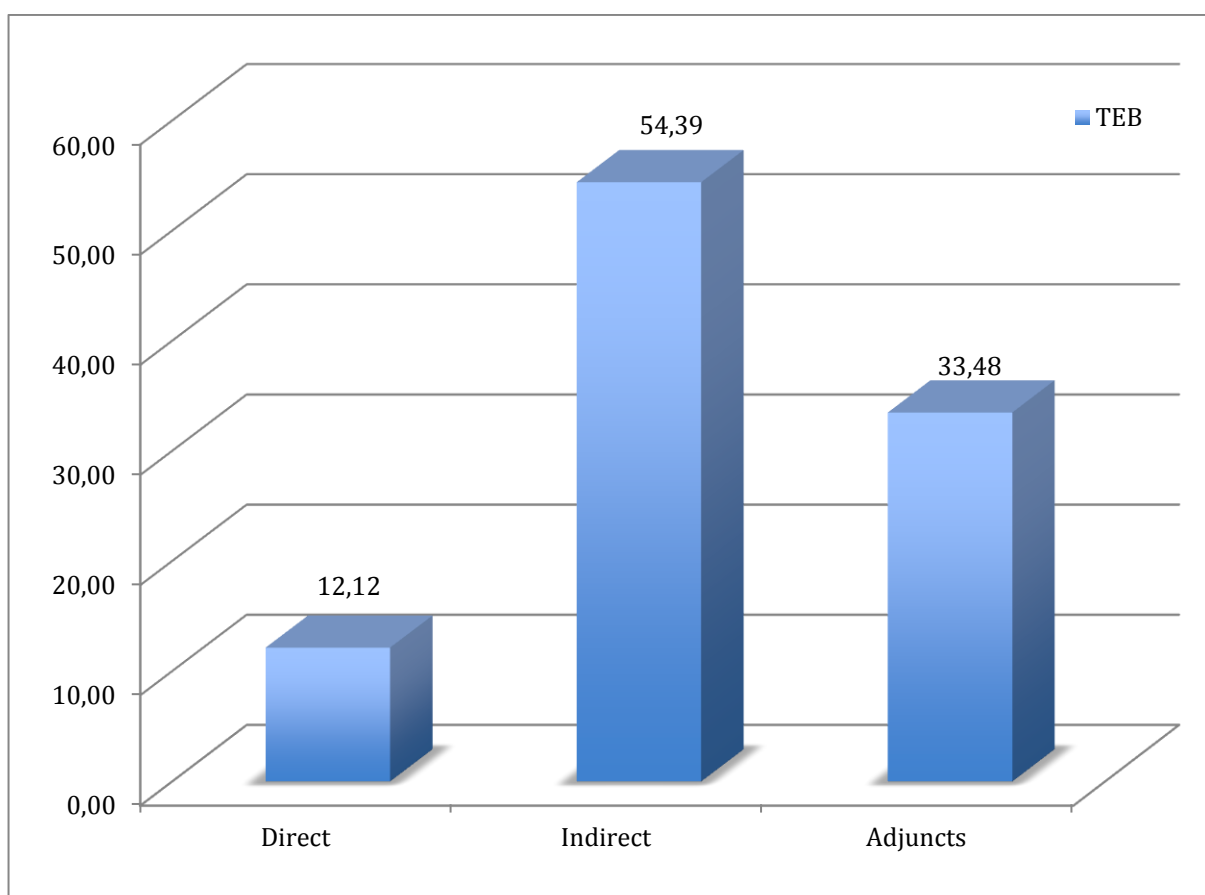
In total, 21 TEB participants uttered 4981 words refusing in 162 situations. On average, these numbers were equal to 31 words per item for each participant.

Results in main categories. The results of the analyses revealed that when refusing in English, TEB employed indirect strategies more than direct strategies and adjuncts to refusals. Adjuncts to refusals were the second most preferred strategy and the least employed strategy was direct refusals.

Among the 899 strategies uttered by TEB to refuse under given eight situations, 489 refusals were performed by indirect strategies and 109 were performed by direct strategies. Adjuncts to refusals were 301 in number. Given these results, the percentage of indirect strategies was 54,39, adjuncts to refusals was 33,48 and indirect refusals was 12,12.

Table 4

Distribution of Main Categories in TEB



Being raised in a collectivist culture and living in an individualistic one, TEB group used indirect strategies far more than direct ones. In addition to being very indirect in their refusals, TEB also tried to soften their refusals by hiring adjuncts.

Results in second level categories. Among 899 strategies hired by TEB, the most preferred strategy was excuse/reason/explanation. TEB pointed an excuse/reason/explanation (indirect refusals) in 193 of their refusals. This was equal to 21,5% of all their refusals.

The second most hired strategy in secondary level categories of refusals was pause fillers (adjuncts to refusals). Number of pause fillers was 166 and their percentage was 18,5.

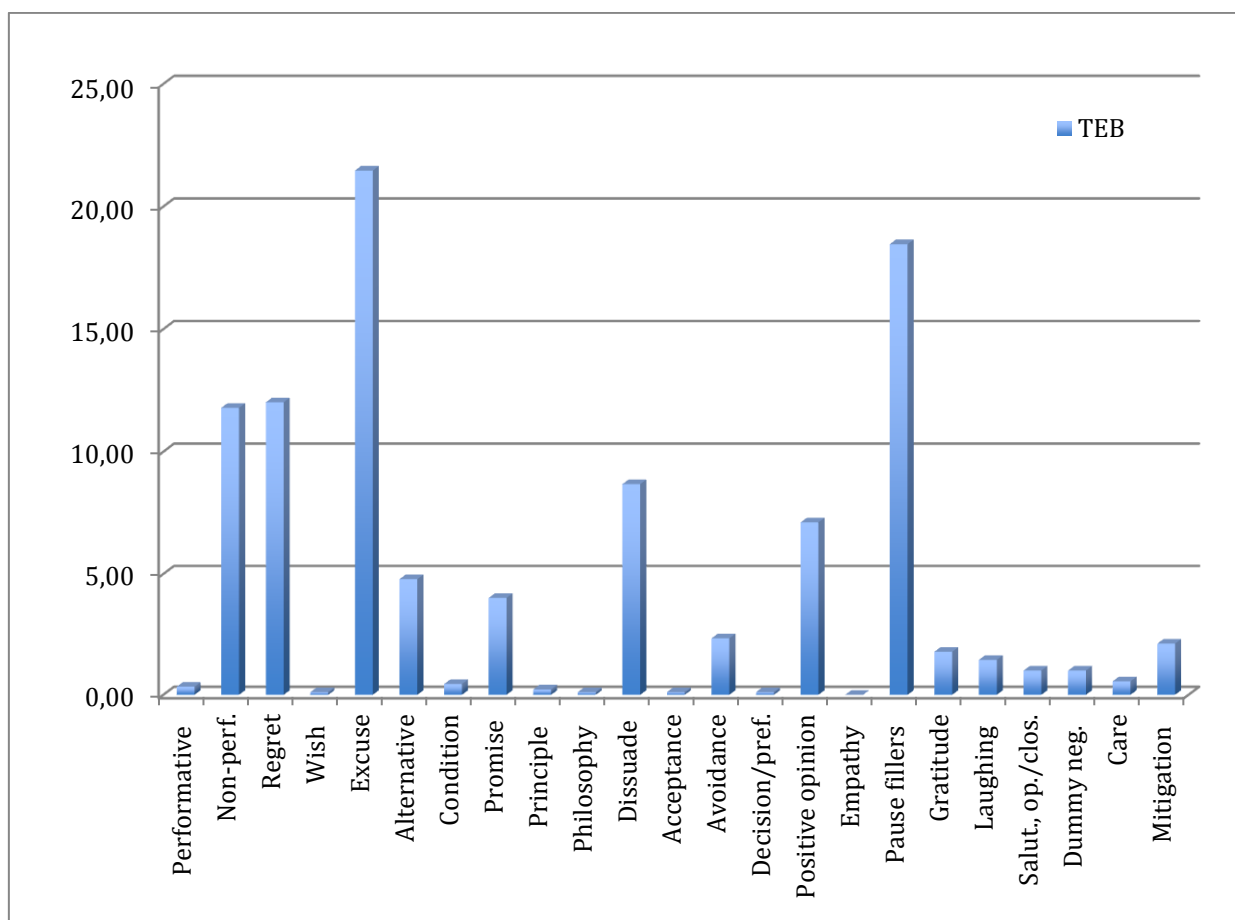
Pause fillers were followed by statement of regret (indirect refusals) and non-performative refusals (direct refusals). These two subcategories was very close to each other in their frequencies, in that the former was used 108 times and the latter 106 times, the former was used in 12% of the situations and the latter was used in 11,8% of them.

The next common strategy in TEB group was attempt to dissuade the interlocutor. It was hired 78 times, which was equal to 8,68% of the total refusals.

Statement of positive opinion/feeling followed the attempt to dissuade the interlocutor. TEB tried to dissuade their interlocutors 64 times in their responses, which lead to a percentage of 7,1.

Table 5

Distribution of Second Level Categories in TEB



These six strategies (excuse/reason/explanation, pause fillers, statement of regret, non-performatives, statement of positive opinion/feeling, and attempt to dissuade interlocutor) explained 79,5% of TEB's refusals.

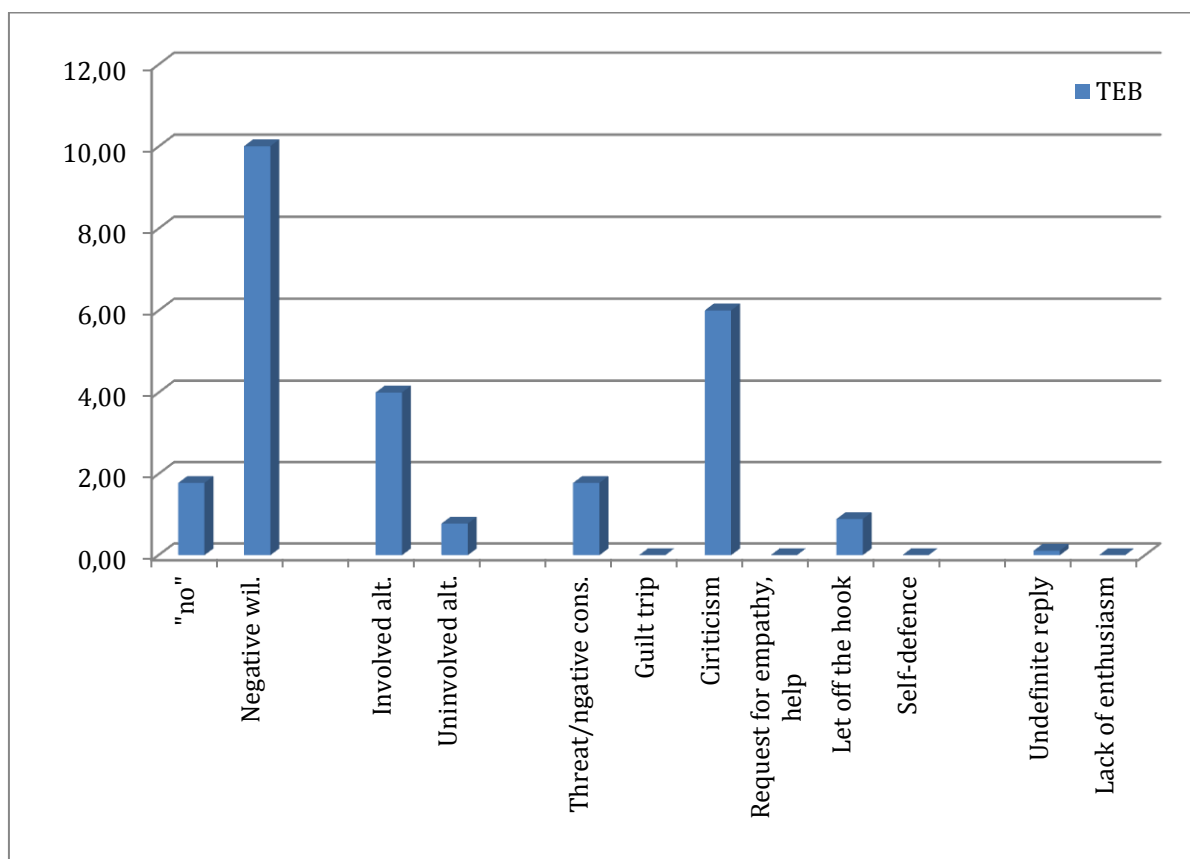
Results in third level subcategories. To refuse their interlocutors, TEB used "no" 16 times, whereas they used negative willingness 90 times. The former was 1,78% of their total refusals, whereas the latter composed 10,01% of them.

When refusing by offering an alternative, the participants preferred involved alternatives more than involved ones. Frequency of involved alternative was 36, whereas uninvolved alternative was 7. Given these numbers, percentage of the former was 4, and of the latter was 0,78%.

Among six subcategories of attempt to dissuade interlocutor, TEB tried to achieve it mainly by criticizing the request/requester. It was 54 in number and 6,01 in percentage.

Table 6

Distribution of Third Level Categories in TEB



Refusal strategies of native speakers of Turkish with lower English proficiency (TTT-lo).

Results in main categories. In TTT-lo group, there were 20 participants. None of the participants refused to refuse in any of the situations; therefore, a number of 160 cases were analyzed.

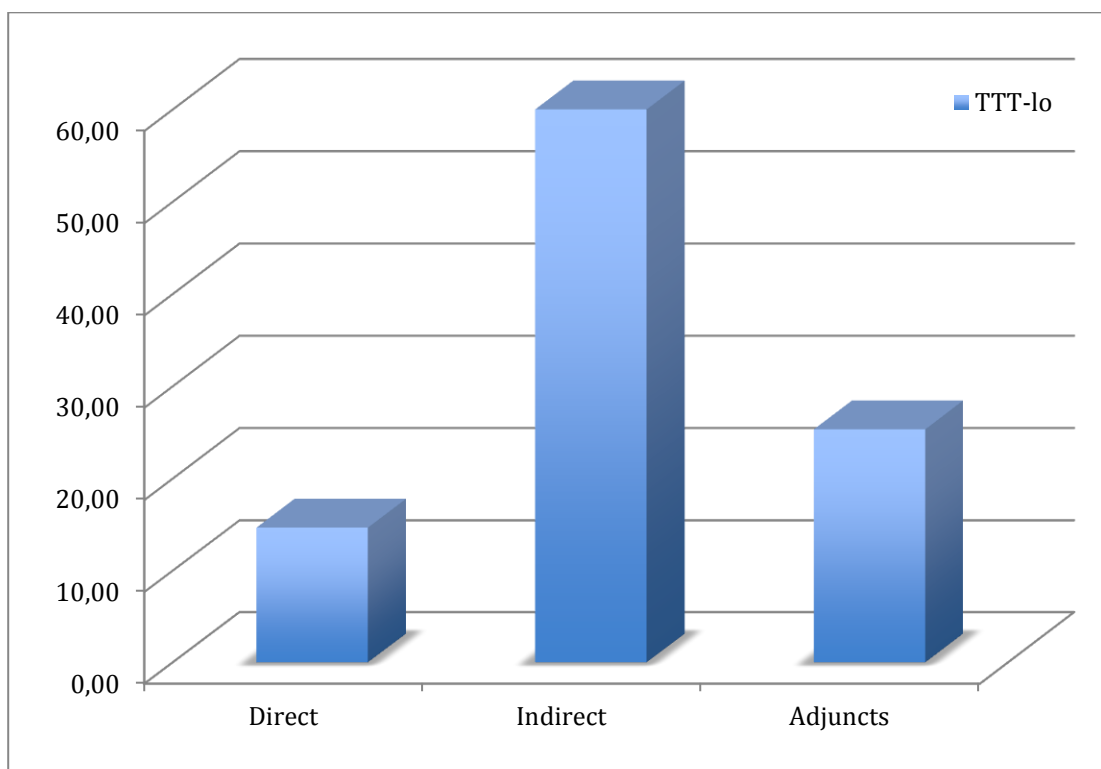
In total, 20 TTT-lo participants used 6123 words to refuse their interlocutors in eight situations. On average these results were equal to 38 words per participant for each item.

The results revealed that TTT-lo group prevalently preferred to use indirect strategies. Adjuncts to refusals was the second preferred strategy. The least preferred strategy was direct ones.

845 refusals were performed under given eight situations. Among them, there were 507 indirect strategies and 124 direct strategies. Adjuncts to refusals were 214 in number. Given these frequencies, the percentage of indirect strategies was 60, adjuncts to refusals was 25,33 and indirect refusals was 14,67.

Table 7

Distribution of Main Categories in TTT-lo



Being born and raised in a collectivist culture and not being exposed to an individualist culture, TTT-lo used indirect strategies far a lot than direct strategies. They also tried to soften their refusals with the help of adjuncts to refusals.

Results in second level categories. When second level categories were investigated, the results indicated an extensive use of excuse/reason/explanation (indirect strategy) in TTT-lo group. Excuse/reason/explanation was hired 205 times, and composed 24,26% of all their strategies.

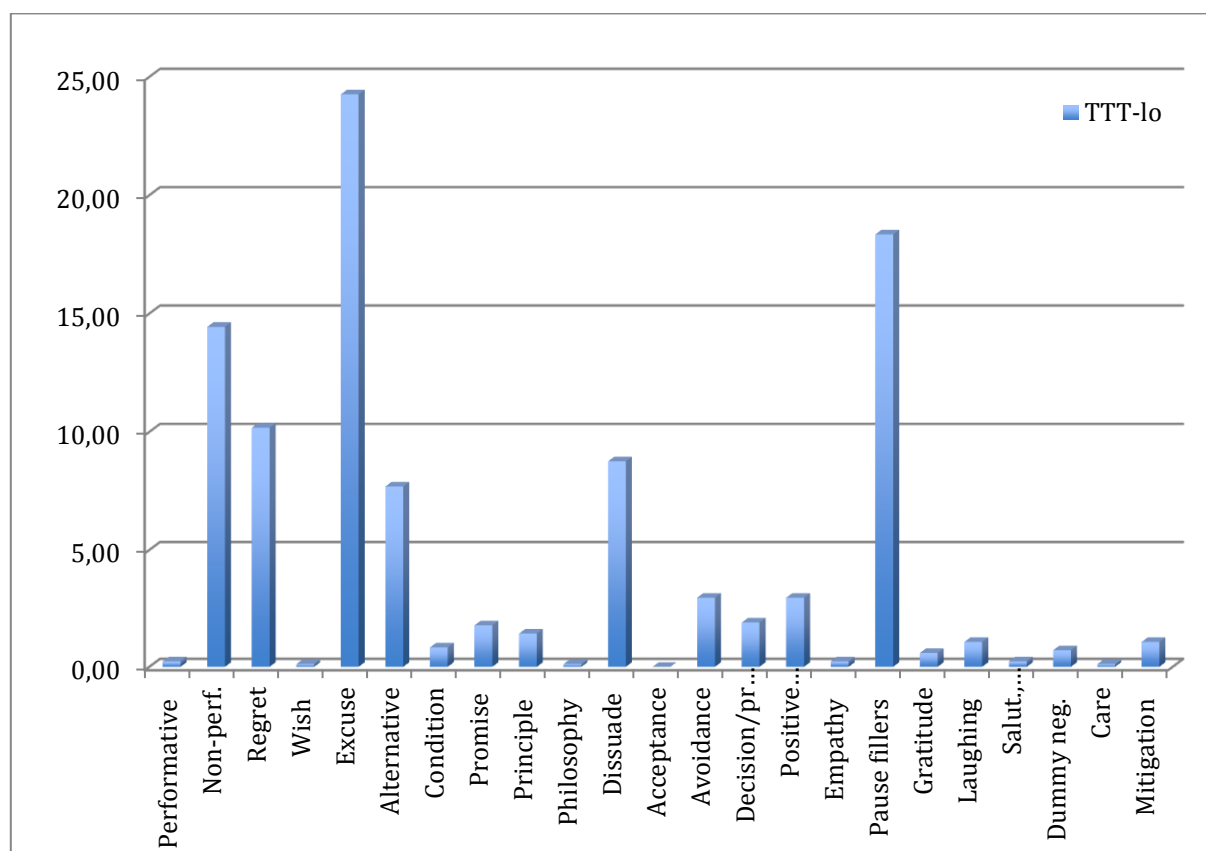
The second most common strategy in the group was pause fillers (adjuncts to refusals). TTT-lo used it 155 times, which was equal to 18,34% of all performed refusals. Non-performatives (direct strategies) was the third popular strategy in the group with the frequency of 122. It corresponded to 14,44% of the group's overall strategies.

Statement of regret was at the fourth rank. It was employed 86 times with the percentage of 10,18.

Other commonly used strategies were attempt to dissuade the interlocutor (indirect strategy) and statement of alternative (indirect strategy). These two strategies were close in percentage. TTT-lo tried to dissuade their interlocutors 74 times and offered an alternative 65 times. The percentage of the former was 8,76 and of the latter was 7,69.

Table 8

Distribution of Second Level Categories in TTT-lo



These seven strategies (excuse/reason/explanation, pause fillers, negative willingness, statement of regret, attempt to dissuade interlocutor, statement of alternative, and statement of positive opinion/feeling) explained 87,57% of overall second level strategies of TTT-lo participants.

Results in third level categories. When being direct by using non-performatives, TTT-lo hired negative willingness a lot more than "no". Frequency of negative willingness was 107, and of "no" was 15. Regarding these numbers, negative willingness was 12,66% of TTT-lo's overall refusals, whereas "no" was 1,78% of them.

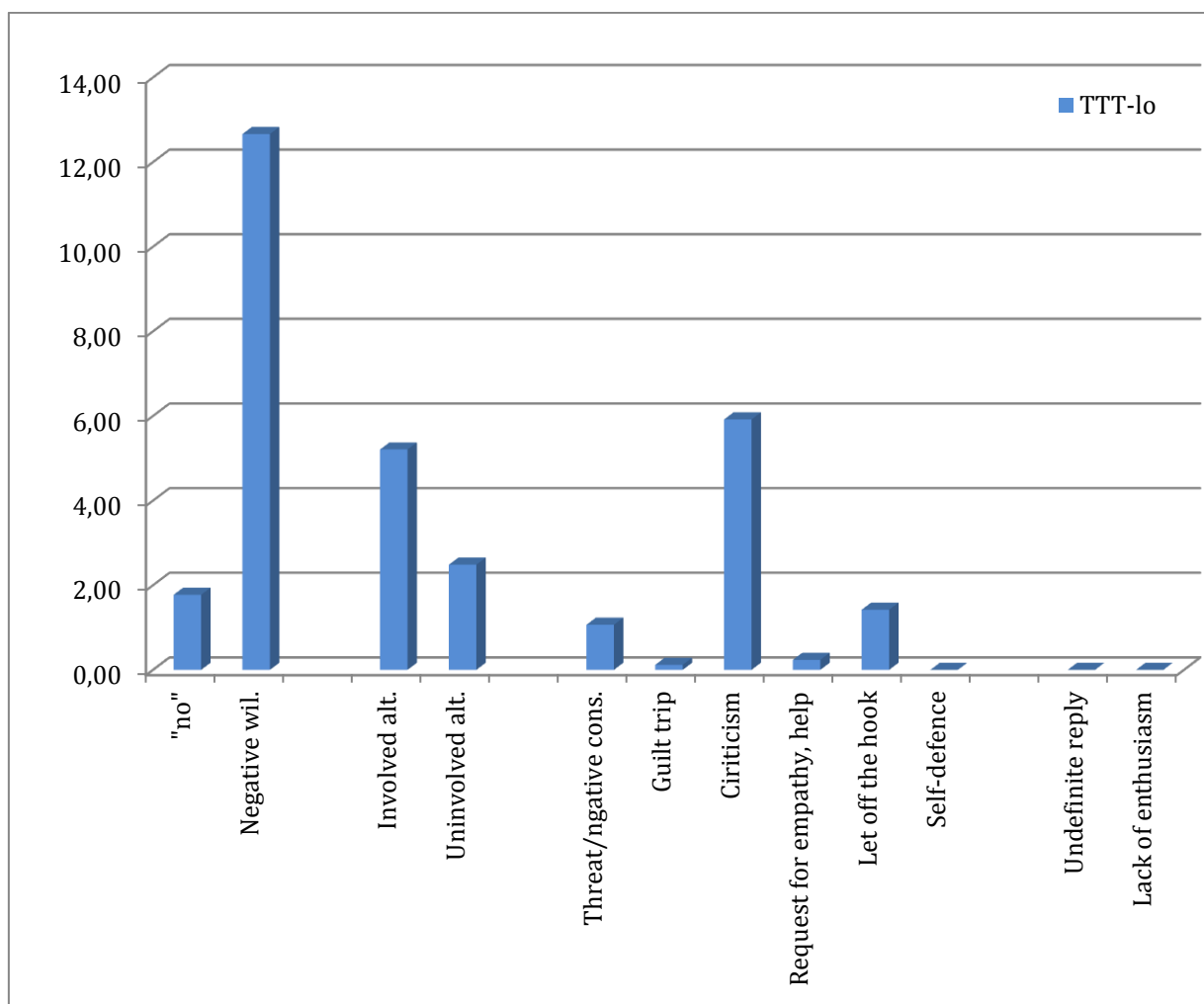
When refusing by offering an alternative, the group preferred the involved ones. Uninvolved alternatives were offered half as much as involved alternatives. Involved alternatives were 44 in frequency, and uninvolved ones were 21; therefore, the former was 5,21% of TTT-lo's overall refusals and the latter was 2,49% of them.

When refusing by trying to dissuade the interlocutor, TTT-lo criticized the request/requester 50 times and it corresponded to 5,92% of all their refusals.

Percentages of subcategories were as follows:

Table 9

Distribution of Third Level Categories in TTT-lo



Refusal strategies of native speakers of Turkish with higher English proficiency (TTT-hi). In TTT-hi group there were 21 participants. Among them two participants refused to refuse in situation 3 and one participant refused to refuse in situation 7. Therefore, a total number of 925 cases were analyzed.

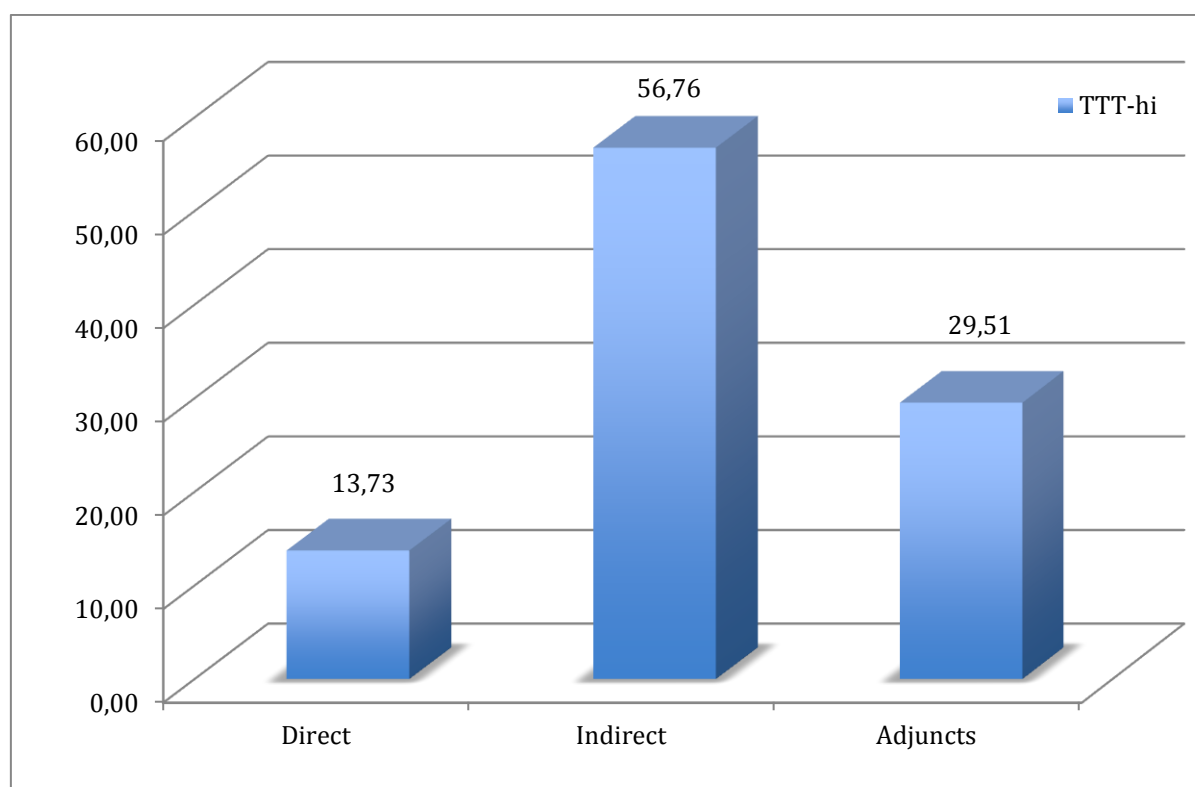
In total, TTT-hi uttered 5651 words to refuse their interlocutors. It was equal to 34 words on average for each item per participant.

Results in main categories. The results of the analyses revealed that TTT-hi used indirect strategies more than direct strategies and adjuncts to refusals. Adjuncts to refusals were the second most preferred strategy and the least employed strategy was direct refusals.

Among 925 strategies hired by TTT-hi to refuse under given eight situations, 525 refusals were performed by indirect strategies and 127 were performed by direct strategies. Adjuncts to refusals were 273 in number. Given this data, the percentage of indirect strategies was 56,76, adjuncts to refusals was 29,51; and indirect refusals was 13,73.

Table 10

Distribution of Main Categories in TTT-hi



In spite of their higher level English proficiency, being born and raised in a collectivist culture TTT-hi performed their refusals mainly with indirect strategies. They also hired adjuncts to refusals that helped them soften their utterances. Their direct refusals were far less than indirect strategies and adjuncts to refusals.

Results in second level categories. Among 925 strategies they hired to refuse their interlocutors, the most preferred strategy of TTT-hi was excuse/reason/explanation (indirect strategy). TTT-hi pointed an excuse/reason/explanation in 221 of their refusals. This was equal to 23,9% of their refusals.

Second most preferred strategy was pause fillers (adjuncts to refusals), which was hired 194 times. Its percentage was 20,97.

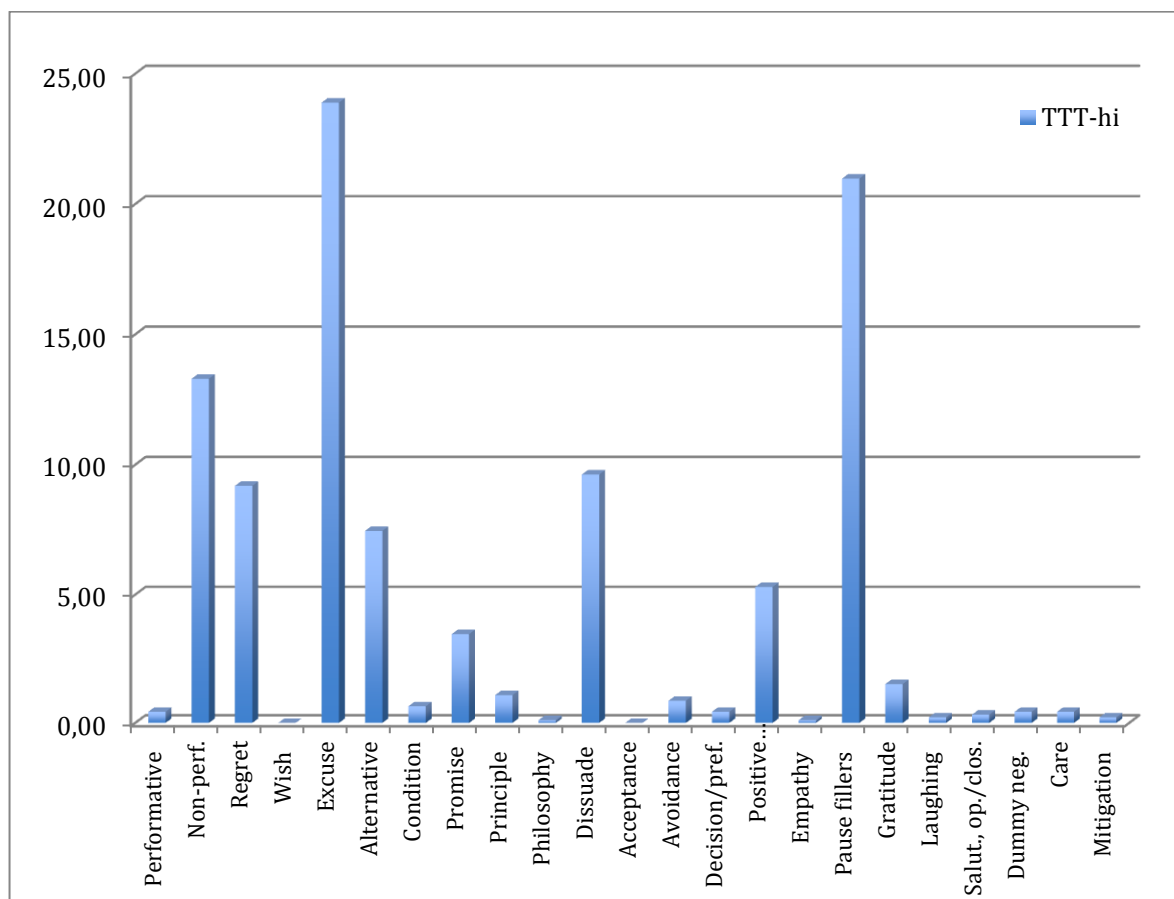
Third prevalent strategy in TTT-hi groups was non-performative refusals. It was used 123 times and composed 13.3% of all refusals.

The next two most common strategies of the group were an attempt to dissuade the interlocutor and statement of an alternative (both are indirect strategies). Their frequency in the groups was very close to each other; the former was hired 89 times and the latter was 85. Their percentage in overall secondary level refusals were 9,62 and 9,19 respectively.

Statement of an alternative (indirect strategy) was the next preferred strategy and it was followed by statement of positive opinion/feeling (adjuncts to refusals). The former was hired 69 times with a percentage of 7,46 and the latter was hired 49 times with a percentage of 5,30.

Table 11

Distribution of Second Level Categories in TTT-hi



These seven strategies (excuse/reason/explanation, pause fillers, negative willingness, attempt to dissuade interlocutor, statement of regret, statement of alternative, and statement of positive opinion/feeling) composed 89,74% of overall second level categories of TTT-hi participants.

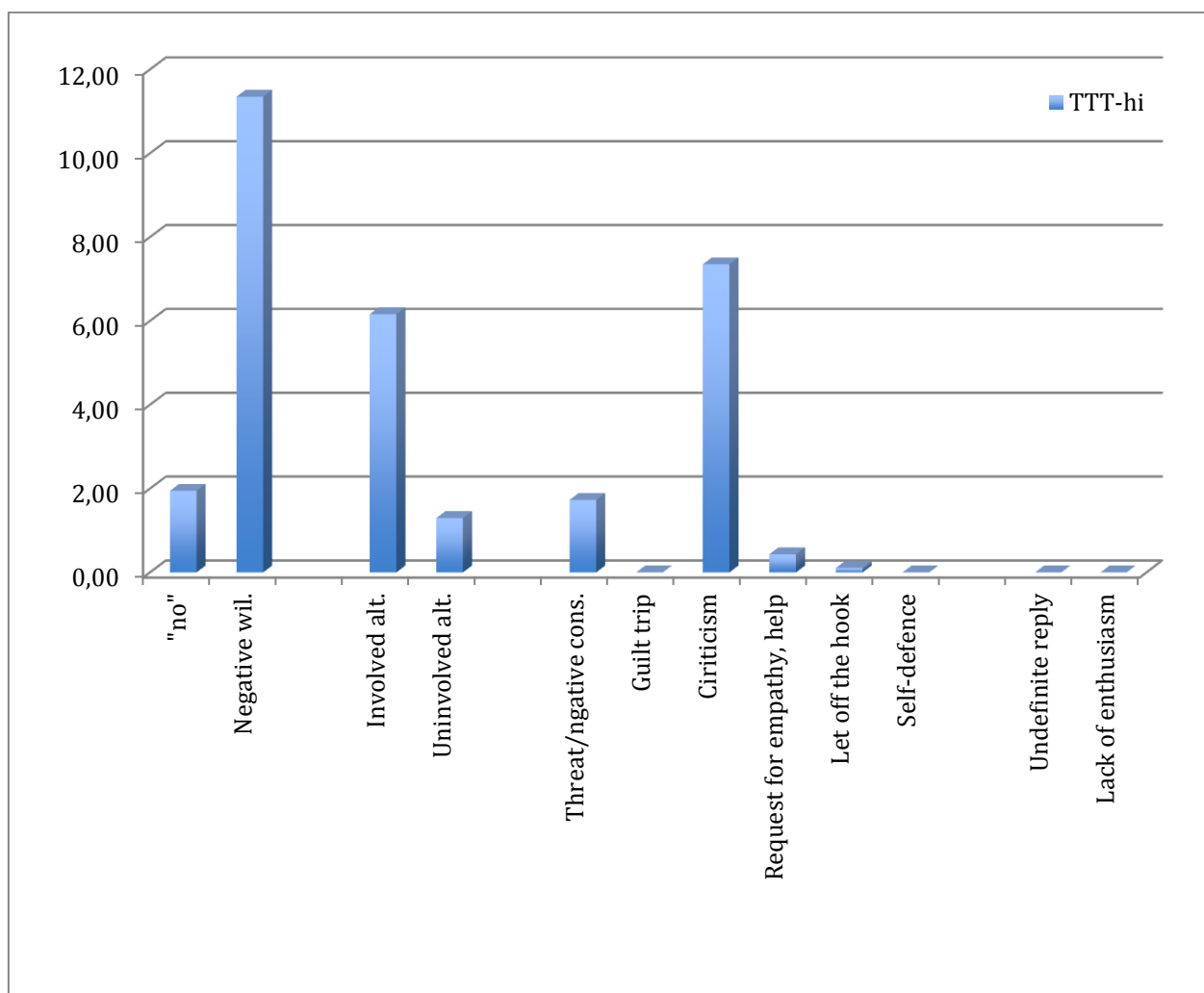
Results in third level categories. Among non-performative refusals, far most preferred category was negative willingness. It was used 105 times, and composed 11,35% of their refusals. "No" on the other hand, was used 18 times which corresponded to 1,95 in percentage.

When they refused their interlocutor by offering an alternative, TTT-hi preferred involved alternatives more than uninvolved ones. They hired involved alternatives 57 times and uninvolved alternatives 12 times. These numbers were equal to 6,16% of all strategies for the former and 1,30% for the latter.

When TTT-hi tried to dissuade their interlocutor, they criticized the request/requester 68 times. It composed 7,35% of their refusals.

Table 12

Distribution of Third Level Categories in TTT-hi



Comparative Findings

Comparison of BEB and TTT-lo.

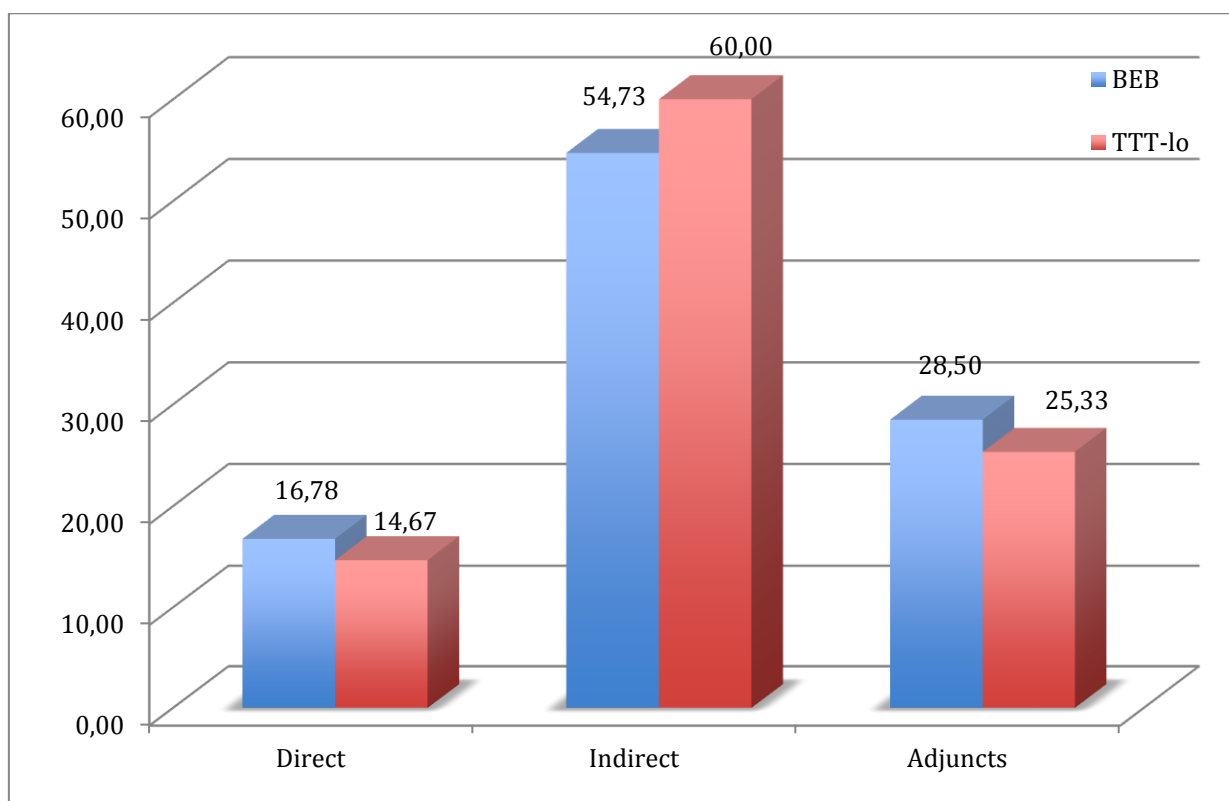
Results in main categories. To investigate the differences in refusal strategies used in British English and Turkish, the data collected from BEB and TTT-lo was compared. The results revealed that the most and the least preferred strategies were very similar between the groups.

When refusing in their native language, both groups hired indirect refusals far a lot than direct refusals. Both groups' second most preferred strategy was adjuncts to refusals. Direct refusals was the least applied category in both groups. Direct refusals

were 54,73% in BEB and 60% in TTT-lo, indirect refusals were 16,78% in BEB and 14,67% in TTT-lo, and adjuncts to refusals were 28,50% in BEB and 25,33% in TTT-lo.

Table 13

Distribution of Main Categories in BEB and TTT-lo



Given these results, BEB used direct strategies 2,11% and adjuncts to refusals 3,17% more than TTT-lo. On the other hand, they used indirect strategies 5,27% less than TTT-lo.

Results in second level categories. The analyses showed that the most preferred six subcategories were same in BEB and TTT-lo. The groups' most preferred six strategies were as in the followings:

1. Excuse/reason/explanation (indirect refusals)
2. Pause fillers (adjuncts to refusals)
3. Negative willingness (direct refusals)
4. Statement of regret (indirect refusals)

5. Attempt to dissuade interlocutor (indirect refusals)
6. Statement of an alternative (indirect refusals)

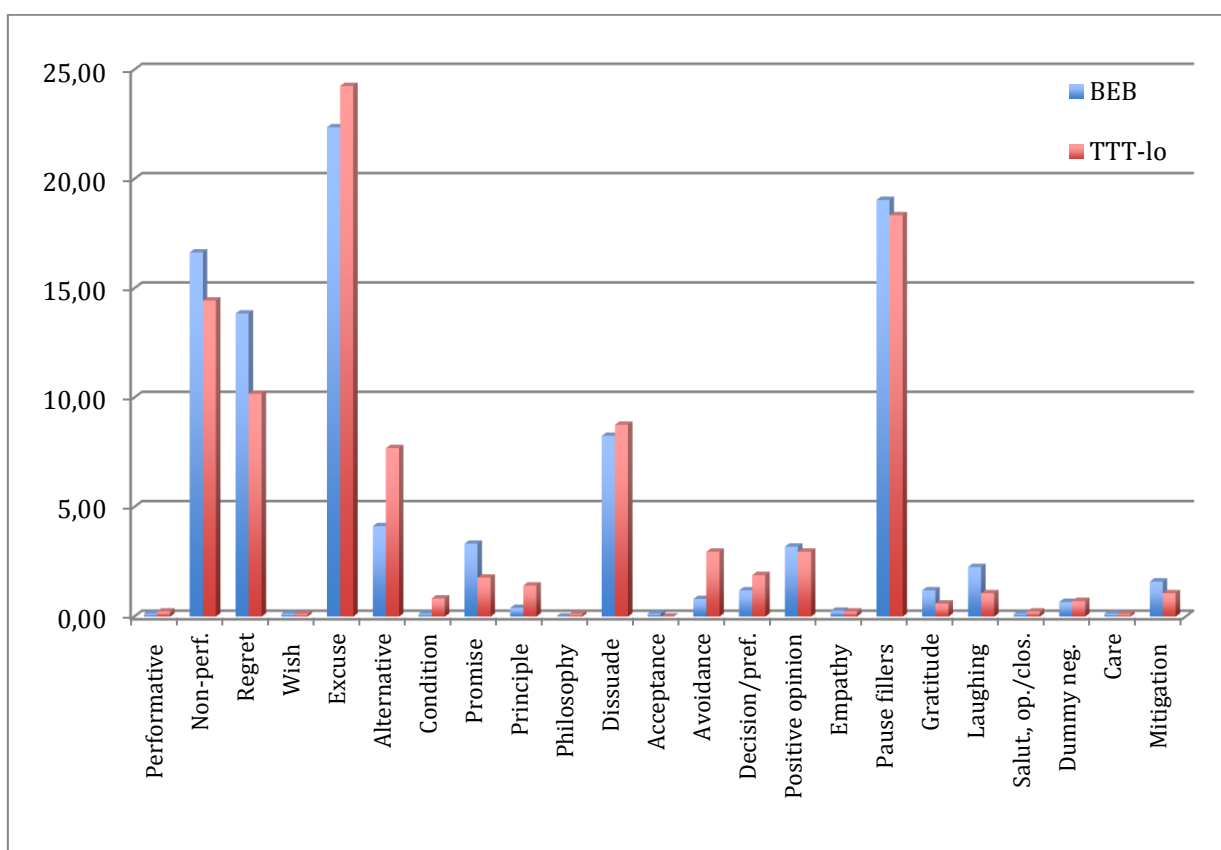
These strategies was enough to explain 84,29% of BEB's refusal strategies and 83,67% of TTT-lo's.

On the other hand, there was a difference between groups in the use of statement of alternative. BEB offered and alternative in 0,80% of their refusals, whereas TTT-lo used it in 2,96% of their refusals.

Use of the remaining seventeen secondary level strategies were very low, or else zero, in both groups.

Table 14

Distribution of Second Level Categories in BEB and TTT-lo



Results in third level categories. When refusing by non-performatives, frequency of negative willingness was much higher than “no” in both groups. BEB used an explicit “no” as an answer 2,2 times as much as TTT-lo. On the other hand, percentage of

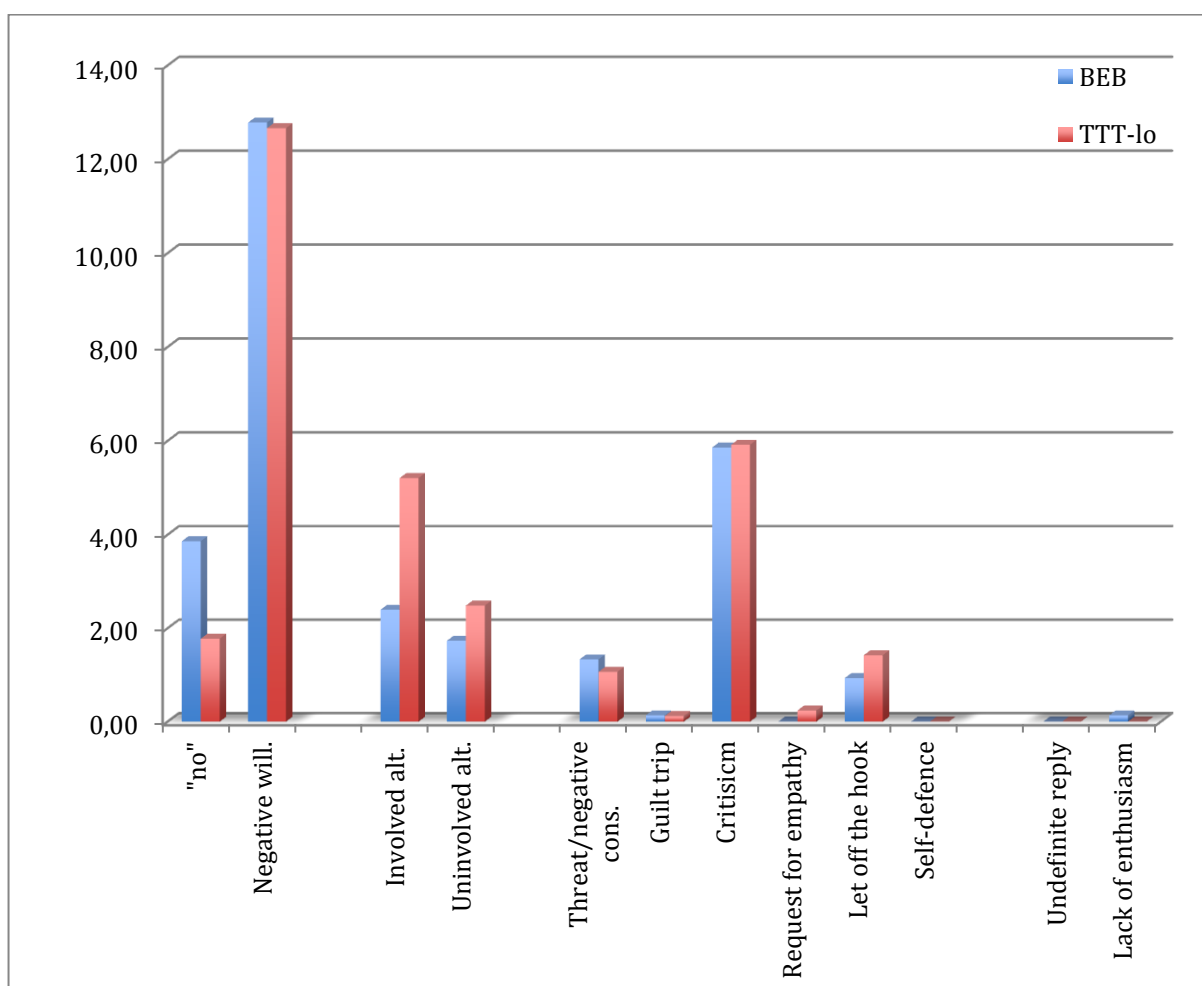
negative willingness was very close between groups; BEB used it 12,78% of their refusals, whereas TTT-lo hired them in 12,66% of their refusals.

In indirect strategies, when offering an alternative, both groups preferred an involved alternative more than uninvolved alternative. When trying to dissuade their interlocutor, both groups mainly criticized the request/requester. Finally, both groups' use of acceptance that function as refusal was very zero or very close to zero, therefore it was not necessary to investigate this strategy.

Relative use of third level categories were as in the followings:

Table 15

Distribution of Third Level Categories in BEB and TTT-lo



When all categories were included in the analysis, overall distributions of 31 categories were as follows:

Table 16

Distribution of Overall Categories in BEB and TTT-lo

Semantic Formulae	BEB	TTT-lo
Performative	0,13	0,24
“No”	3,86	1,78
Negative willingness	12,78	12,66
Statement of regret	13,85	10,18
Wish	0,13	0,12
Excuse/reason/explanation	22,37	24,26
Involved alternative	2,40	5,21
Uninvolved alternative	1,73	2,49
Set condition for future/past acceptance	0,13	0,83
Promise of future acceptance	3,33	1,78
Statement of principle	0,40	1,42
Statement of philosophy	0,00	0,12
Threat or statement of negative consequences	1,33	1,07
Guilt trip	0,13	0,12
Criticize the request/requester	5,86	5,92
Request for help, empathy	0,00	0,24
Let the interlocutor off the hook	0,93	1,42

Self-defense	0,00	0,00
Unspecific or indefinite reply	0,00	0,00
Lack of enthusiasm	0,13	0,00
Avoidance	0,80	2,96
Statement of decision/preference	1,20	1,89
Statement of positive opinion/feeling	3,20	2,96
Statement of empathy	0,27	0,24
Pause fillers	19,04	18,34
Gratitude/appreciation	1,20	0,59
Laughing	2,26	1,07
Salutation or opening/closing the conversation	0,13	0,24
Dummy negotiation	0,67	0,71
Expressing care for the requester	0,13	0,12
Mitigation	1,60	1,07

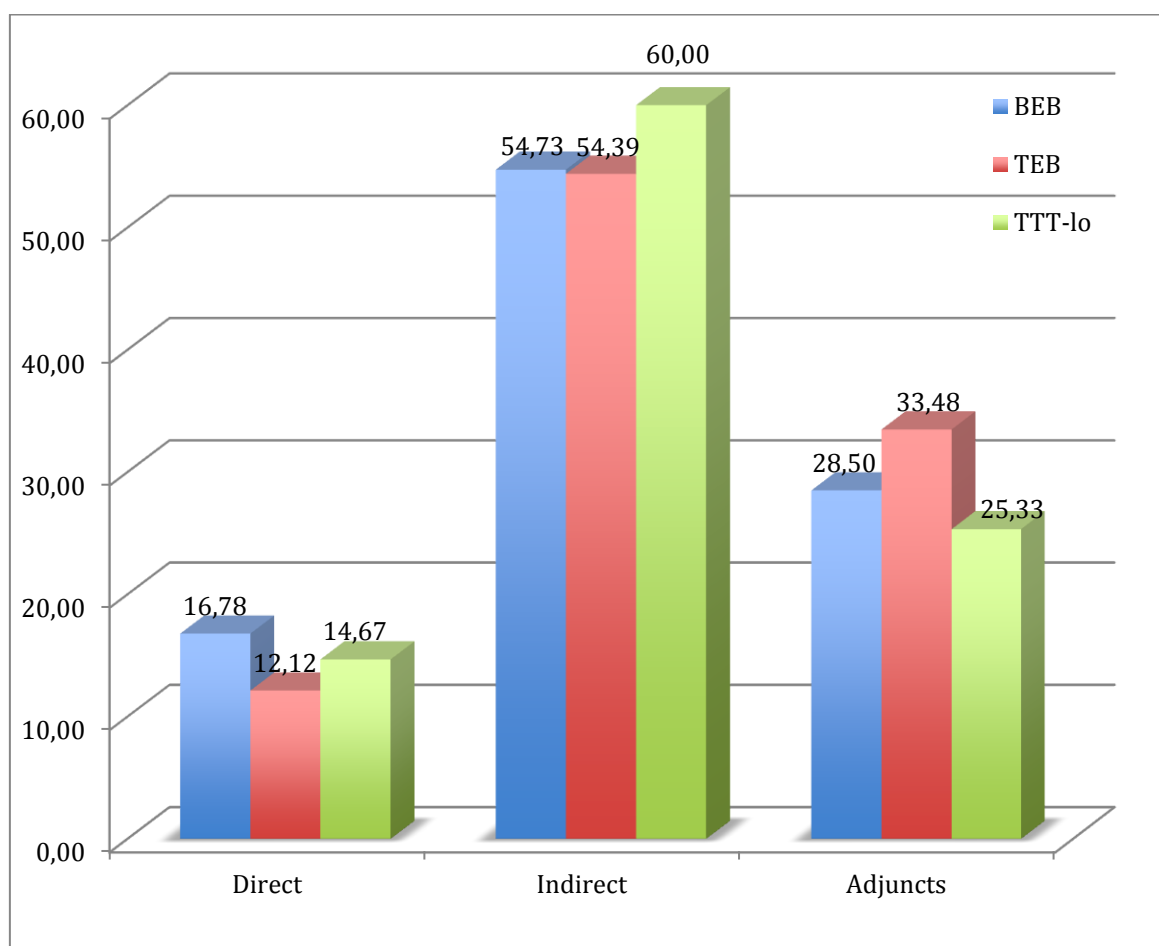
Comparison of BEB, TEB and TTT-lo.

Results in main categories. To understand the effect of language learning through acculturation on development of interlanguage pragmatics, the data collected from BEB, TEB, and TTT-lo were compared. The results showed that the most and the least preferred refusal strategies of the three groups were the same. BEB, TEB, and TTT-lo hired indirect strategies far more than direct refusals and adjuncts to refusals. The percentage of indirect strategies was 54,7% in BEB, 54,4% in TEB, and 60,0% in TTT-lo. Adjuncts to refusals was the second most preferred strategy in all groups. 28,5% of BEB's, 33,5% of TEB's and 25,3% of TTT-lo's refusals were performed by adjuncts. Direct refusals were the least preferred strategy in all groups. Their use in BEB was 16,8%, in TEB was 12,1%, and in TTT-lo was 14,7%.

According to these results, TTT-lo used indirect strategies more than BEB and TEB, TEB used adjuncts to refusals more than BEB and TTT-lo, and BEB applied to indirect refusals more than TEB and TTT-lo.

Table 17

Distribution of Main Categories in BEB, TEB and TTT-lo



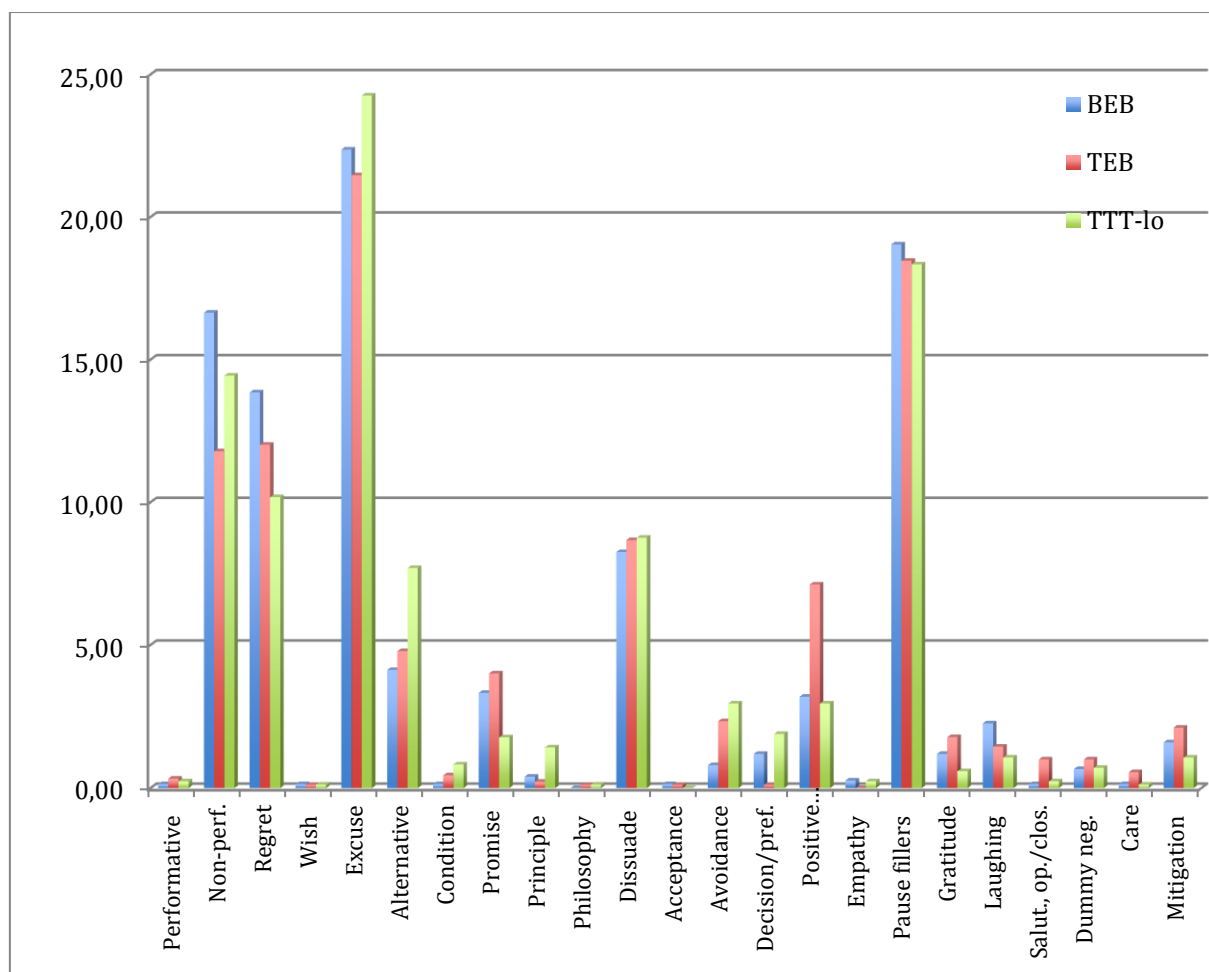
Results in second level categories. The results showed that indicating an excuse/reason/explanation was the most preferred strategy of all three groups. At the second rank, all groups used pause fillers. Both BEB and TTT-lo hired non-performatives as the third most preferred strategy, whereas TEB used statement of regret at the third rank. Use of it was slightly higher than non-performatives. Statement of regret was at the fourth rank in BEB and TTT-lo, whereas non-performative statement was TEB's fourth most common strategy. The fifth common strategy in all groups was attempt to dissuade the interlocutor. At sixth rank, TEB preferred to state

positive opinion, whereas both BEB and TEB preferred offering an alternative at this rank.

Distribution of second level categories in BEB, TEB and TTT-lo were as in the followings:

Table 18

Distribution of Second Level Categories in BEB, TEB and TTT-lo



Results in third level categories. The analyses showed that BEB used "no" more than TEB and TTT-lo. Use of no was very close in percentage in TEB and TTT-lo. On the other hand, use of negative willingness was the lowest in TEB.

In the statement of an alternative, all three groups preferred to offer an involved alternative more than uninvolved alternative.

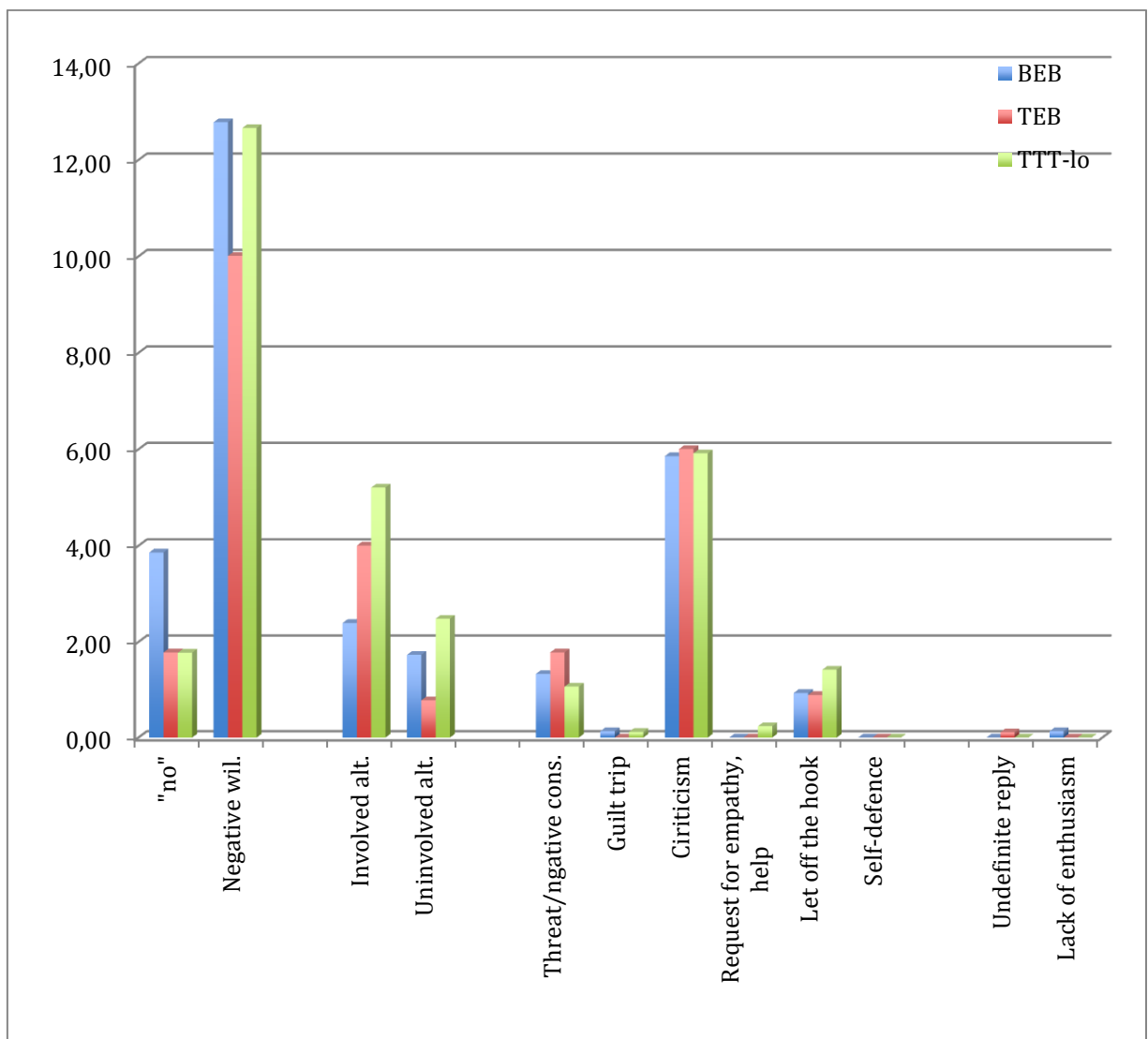
When trying to dissuade their interlocutors, all three groups preferred to criticize the request/requester a lot more than other alternatives for attempt to dissuade.

Use of refusals in the form of acceptance were zero or very close to zero in all groups so subcategories of it would not be discussed.

Distribution of third level categories of three groups were as in the following:

Table 19

Distribution of Third Level Categories in BEB, TEB and TTT-lo



Distribution of percentages among all categories between groups were as follows:

Table 20

Distribution of Overall Categories in BEB, TEB and TTT-lo

Semantic Formulae	BEB	TEB	TTT-lo
Performative	0,13	0,33	0,24
“No”	3,86	1,78	1,78
Negative willingness	12,78	10,01	12,66
Statement of regret	13,85	12,01	10,18
Wish	0,13	0,11	0,12
Excuse/reason/explanation	22,37	21,47	24,26
Involved alternative	2,40	4,00	5,21
Uninvolved alternative	1,73	0,78	2,49
Set condition for future/past acceptance	0,13	0,44	0,83
Promise of future acceptance	3,33	4,00	1,78
Statement of principle	0,40	0,22	1,42
Statement of philosophy	0,00	0,11	0,12
Threat or statement of negative consequences	1,33	1,78	1,07
Guilt trip	0,13	0,00	0,12
Criticize the request/requester	5,86	6,01	5,92
Request for help, empathy	0,00	0,00	0,24
Let the interlocutor off the hook	0,93	0,89	1,42
Self-defense	0,00	0,00	0,00
Unspecific or indefinite reply	0,00	0,11	0,00
Lack of enthusiasm	0,13	0,00	0,00

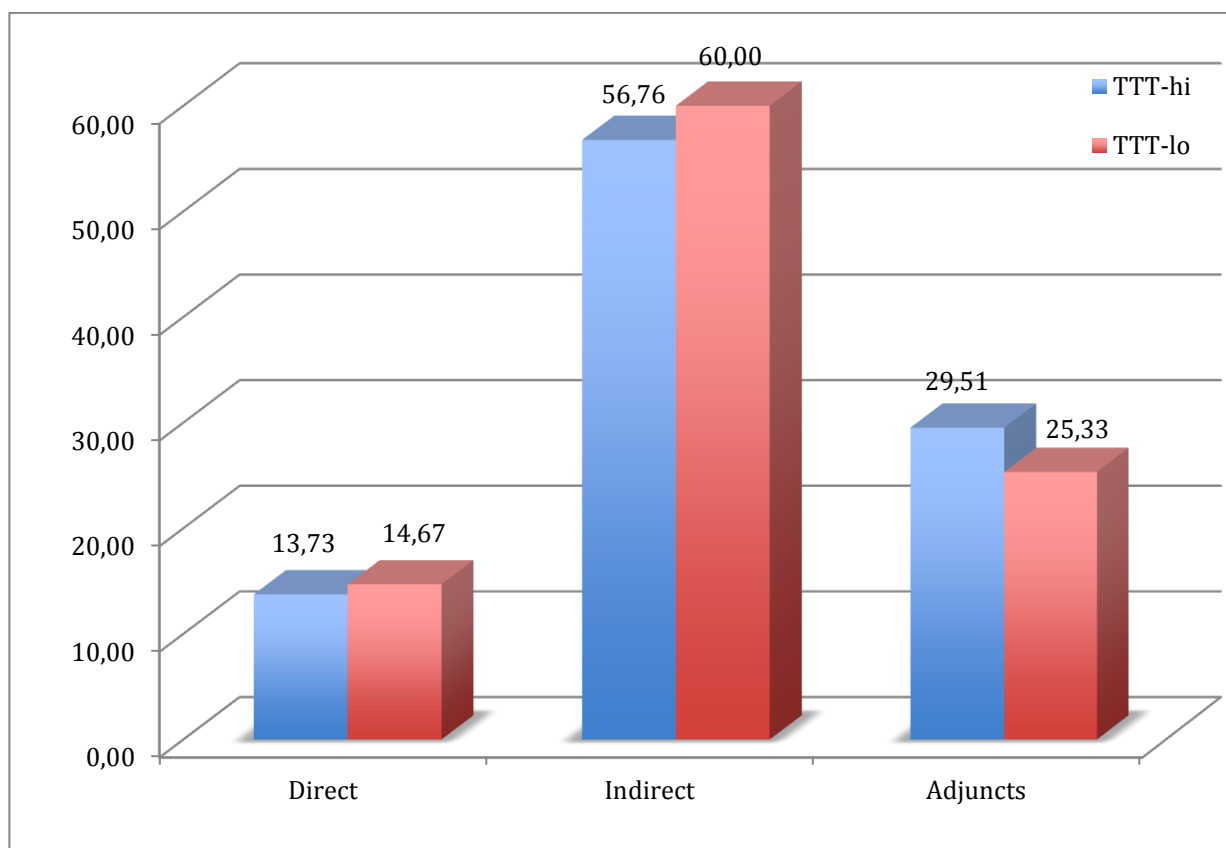
Avoidance	0,80	2,34	2,96
Statement of decision/preference	1,20	0,11	1,89
Statement of positive opinion/ feeling	3,20	7,12	2,96
Statement of empathy	0,27	0,00	0,24
Pause fillers	19,04	18,46	18,34
Gratitude/appreciation	1,20	1,78	0,59
Laughing	2,26	1,45	1,07
Salutation or opening/closing the conversation	0,13	1,00	0,24
Dummy negotiation	0,67	1,00	0,71
Expressing care for the requester	0,13	0,56	0,12
Mitigation	1,60	2,11	1,07

Comparison of TTT-hi and TTT-lo.

Results in main categories. To investigate the effect of L2 on L1, data collected from TTT-hi and TTT-lo were compared. The results revealed that, the order of main strategies were same in both groups. Both TTT-hi and TTT-lo mainly used indirect strategies, and it was followed by adjuncts refusals. Direct refusal strategies were the least preferred main category of the two groups.

Table 21

Distribution of Main Categories in TTT-hi and TTT-lo



As it is seen in the figure, order of the strategies were same in TTT-hi and TTT-lo. On the other hand, TTT-hi used indirect strategies 3,24% more than TTT-lo and TTT-lo used adjuncts to refusals 4,19% more than TTT-hi. Their use of direct strategies was very close to each other; TTT-lo used direct refusals was 0,94% more than TTT-hi.

Results in second level categories. The analyses showed that the most preferred three strategies were same in TTT-hi and TTT-lo. Both groups hired excuse/reason/explanation more than other strategies. It was followed by pause fillers and negative willingness. Therefore, they were enough to explain their refusals to a high extent.

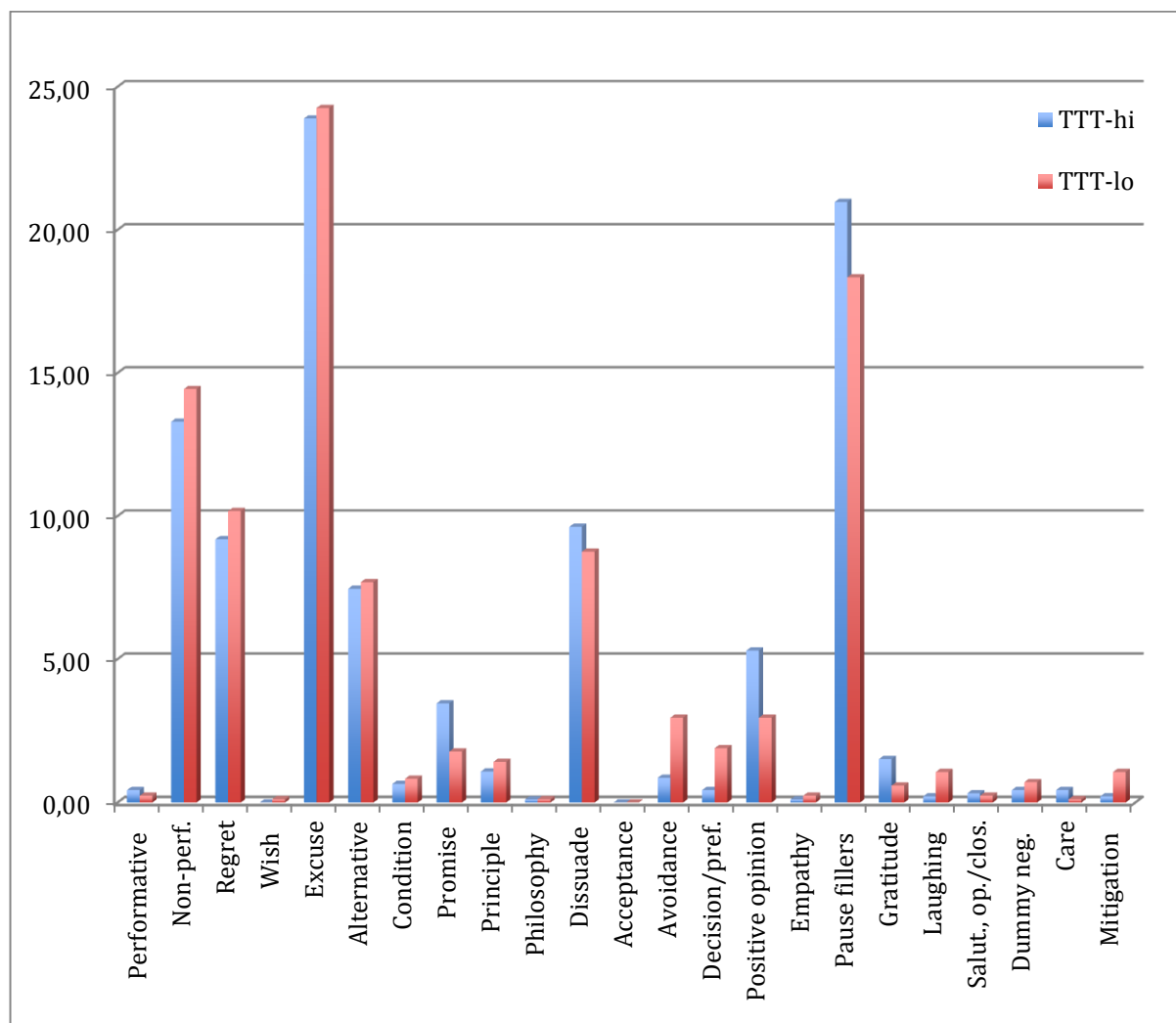
Although third and fourth strategies were switched between groups, their percentage was very close to each other. As the fourth most preferred strategy, TTT-hi attempted to dissuade their interlocutors, whereas TTT-lo hired stated their regret. And

at fifth rank TTT-hi tried to dissuade their interlocutor, whereas TTT-lo stated their regret.

Suggestion of an alternative was the sixth and statement of positive opinion was the seventh preferred strategy of both TTT-hi and TTT-lo.

Table 22

Distribution of Second Level Categories in TTT-hi and TTT-lo



These seven strategies composed 89,73% of TTT-hi's and 86,63% of TTT-lo's refusals.

Results in third level categories. The results showed that both TTT-hi and TTT-lo hired negative willingness far a lot than "no". On the other hand, TTT-hi used "no" more than TTT-lo, and TTT-lo used negative willingness more than TTT-hi..

In their indirect refusals, when stating alternatives, both groups preferred an involved alternative more than uninvolved alternative. On the other hand, percentage of involved alternatives in TTT-hi was higher than TTT-lo, whereas percentage of uninvolved alternatives was higher in TTT-lo.

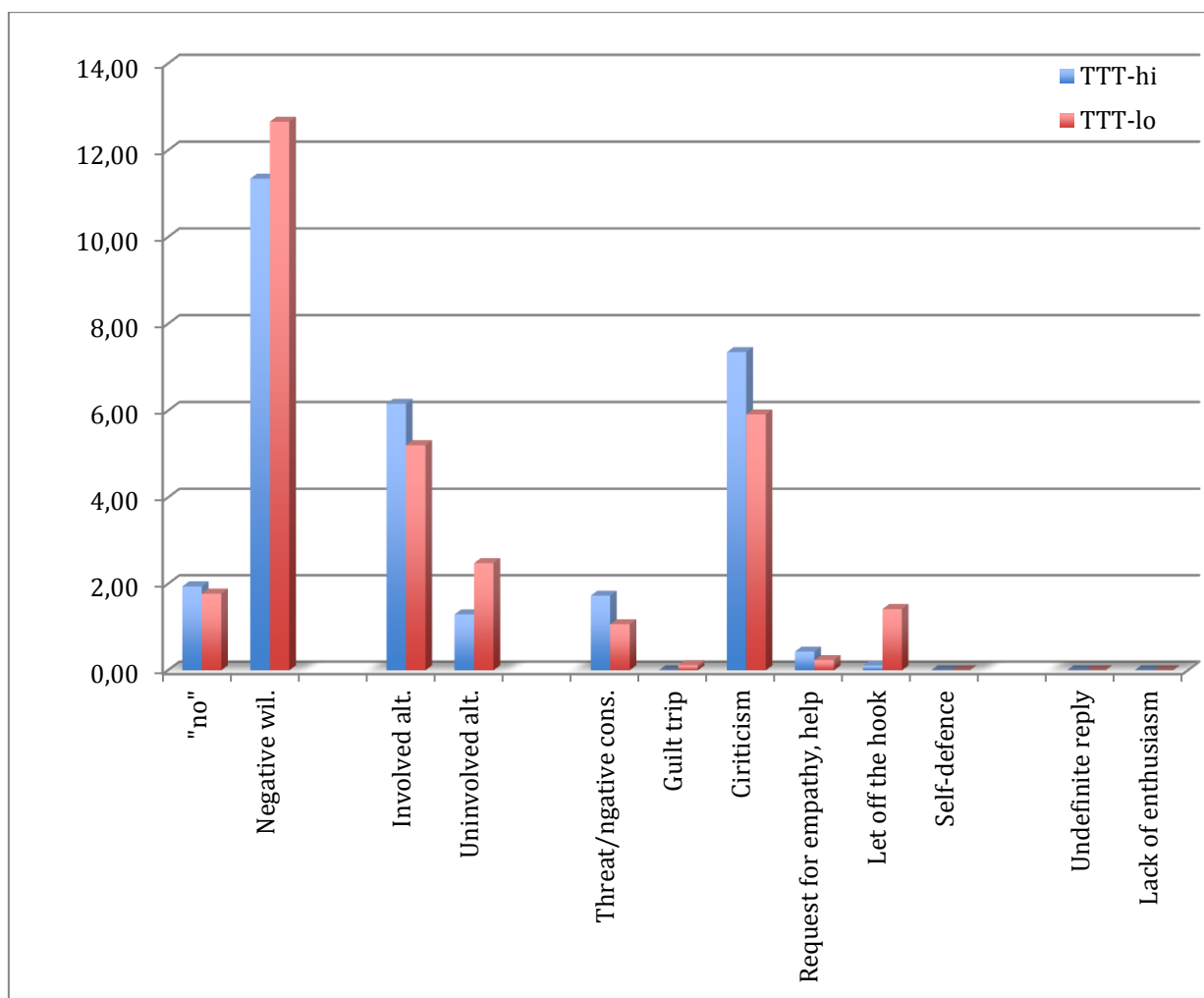
When they were trying to dissuade their interlocutors, both TTT-hi and TTT-lo criticized the request/requester. The second most preferred subcategory in TTT-hi was threat or statement of negative consequences to the requester, whereas in TTT-lo it was letting interlocutor off the hook.

None of the participants in both groups hired acceptance that functions as refusals.

TTT-hi's and TTT-lo's strategies at third level categories were as in the following:

Table 23

Distribution of Third Level Categories in TTT-hi and TTT-lo



All categories included results were as in the followings:

Table 24

Distribution of Overall Categories in TTT-hi and TTT-lo

Semantic Formulae	TTT-hi	TTT-lo
Performative	0,43	0,24
“No”	1,95	1,78
Negative willingness	11,35	12,66
Statement of regret	9,19	10,18
Wish	0,00	0,12
Excuse/reason/explanation	23,89	24,26
Involved alternative	6,16	5,21
Uninvolved alternative	1,30	2,49
Set condition for future/past acceptance	0,65	0,83
Promise of future acceptance	3,46	1,78
Statement of principle	1,08	1,42
Statement of philosophy	0,11	0,12
Threat or statement of negative consequences	1,73	1,07
Guilt trip	0,00	0,12
Criticize the request/requester	7,35	5,92
Request for help, empathy	0,43	0,24
Let the interlocutor off the hook	0,11	1,42
Self-defense	0,00	0,00
Unspecific or indefinite reply	0,00	0,00
Lack of enthusiasm	0,00	0,00

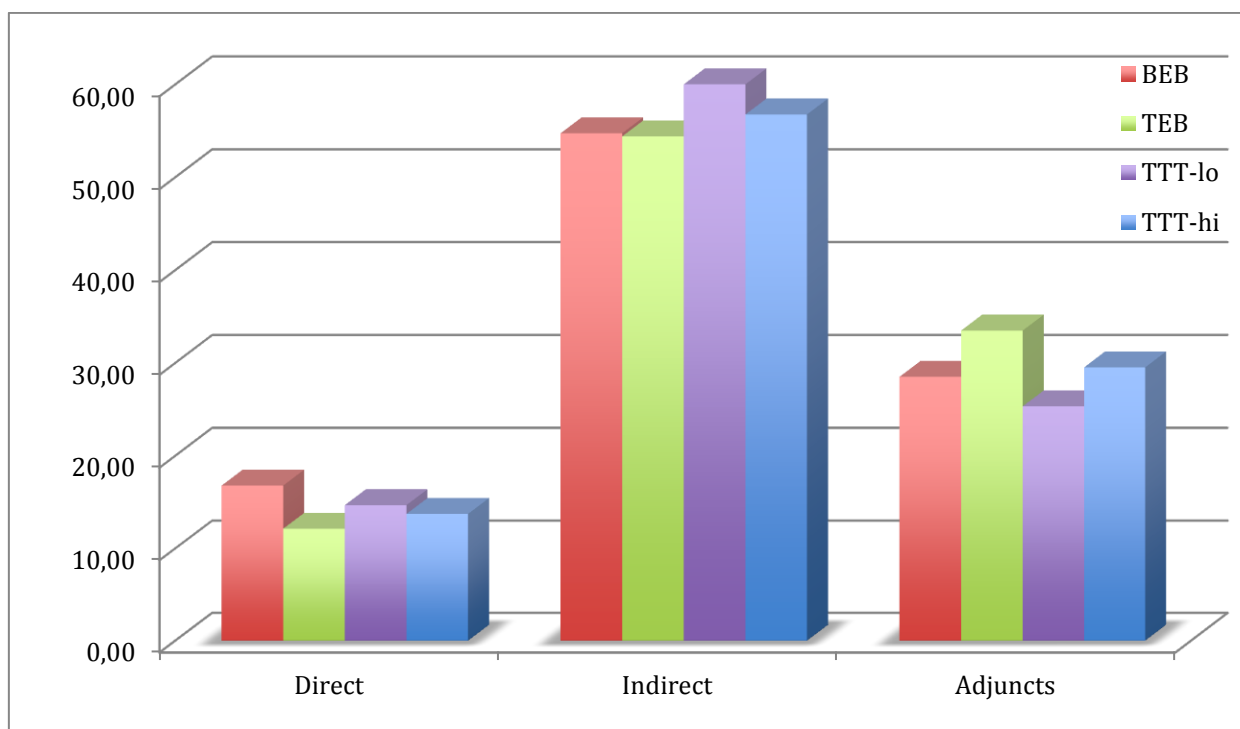
Avoidance	0,86	2,96
Statement of decision/preference	0,43	1,89
Statement of positive opinion/feeling	5,30	2,96
Statement of empathy	0,11	0,24
Pause fillers	20,97	18,34
Gratitude/appreciation	1,51	0,59
Laughing	0,22	1,07
Salutation or opening/closing the conversation	0,32	0,24
Dummy negotiation	0,43	0,71
Expressing care for the requester	0,43	0,12
Mitigation	0,22	1,07

Summary of the Findings

According to the analysis, all four groups preferred using indirect strategies as the leading strategy (e.g., indicating an excuse/reason/explanation or attempt to dissuade the interlocutor). It was followed by adjuncts to refusals in all groups (e.g., pause fillers). Direct refusals was the least preferred category of all groups (e.g., “no”). Nevertheless, BEB used direct refusals, TTT-lo used indirect strategies, and TEB used adjuncts to refusals more than other groups.

Table 25

Distribution of Main Categories in BEB, TEB, TTT-lo and TTT-hi



In second level categories all of the groups' most preferred three strategies were the same. Stating an excuse/reason/explanation was the most preferred second level strategy in all groups, it was followed by pause fillers and non-performative refusals respectively.

In third level categories, all groups used negative willingness more than "no", nevertheless BEB used "no" as twice as TEB, TTT-lo and TTT-hi. When giving an alternative, all groups preferred involved alternative more than uninvolved ones. Finally, when attempting to dissuade their interlocutors, all of the groups mainly criticized the request/requester.

Chapter 5

Conclusion, Discussion and Suggestions

This present study was conducted to find answers to investigate refusal strategies of people from different cultures and to understand the effect of second language experience both on native language and foreign language.

Results of the analyses revealed the following topics to conclude, discuss, and suggest.

Individualist/collectivist Cultures

One of the aims of the research was to investigate the similarities and differences between the refusal strategies used by people from collectivist backgrounds and individualist backgrounds. In the study, British culture was representing individualist cultures and Turkish culture was representing collectivist cultures. In their refusals, both groups preferred to refuse their interlocutors mainly by stating an excuse/reason/explanation (indirect strategy) which can be interpreted as an attempt to reduce the negative effect of the face-threatening act. On the other hand, BEB preferred to use them less than TTT-lo and they used direct strategies more than TTT-lo. This finding supports the suggestion that direct strategies are more likely to be used by members of individualist cultures. It could be suggested that cultural individualism could increase the use of direct strategies, nevertheless the effect of them are still likely to be softened by the use of indirect strategies, as well as adjuncts to refusals.

It was a significant finding that BEB used “no” in their refusals twice as much as other three groups. This study suggests that the directness and the face-threat that an explicit “no” involves are higher when it is compared to refusals performed by negative willingness. Thus, higher use of “no” in BEB supported the suggestion that members of individualist cultures would use direct strategies more than members of collectivist cultures. On the other hand, to avoid using “no” is an appropriate strategy in speech acts of refusals in Turkish culture. Explicit “no” is like a taboo word in Turkish culture and people may become offended if they hear it.

In accordance with the related literature, TTT-lo used indirect strategies far more than direct strategies. They tried to save their relationships by avoiding direct strategies and also by making extra explanations. They used more strategies than BEB, uttered

more words and made more effort to make it clear that refusing is not their fault. On average, a BEB participant spent 27 words per item, whereas it was 38 words in TTT-lo. For example, if they were giving an excuse, they wanted to make the excuse clear as much as they could by making extra explanations. To illustrate, to refuse her cousin's request for making donation to an environmental charity, a TTT-lo participant said:

Example 5.1. (TTT-lo participant refusing in situation 3)

“Maalesef böyle bir ııııı sorumluluğu üzerime alamam. Zaten hayvanlarla aram çok iyi değil. Daha önceden, daha önceden bir arkadaşımı kıramadım, köpeğine baktım ve maalesef köpek kaçtı ve bulunamadı. Şu an tekrar böyle bir şeyi ıııı üstlenemem. Zaten onun vicdan azabı hala içimde, çünkü arkadaşım çok üzülmüştü ve köpeğini de çok seviyordu. O yüzden bu teklifini kabul edemeyeceğim.” (trans. “Unfortunately, I cannot uhhh take this kind of responsibility. After all, I am not a big fan of animals. Before, before I could not refuse a friend and looked after her dog and unfortunately the dog ran away and was never found. Now, I cannot uuhhh take the responsibility again. Besides I still feel guilty about it, because my friend felt really upset about it and she loved her dog very much. Therefore, I am not able to accept your request.”

As it is in the example above, most of the participants in TTT-lo tended to make one explanation after another, and use one strategy after another to convince their interlocutor that they really had to refuse them.

On the other hand, when offering an alternative, TTT-lo used involved alternatives more than twice as much as BEB. This study suggests that involved alternatives are more disarming than uninvolved ones. In the former, there is an effort to help to requester with her issue by being a part of the solution, whereas in the latter, the speaker suggests an alternative solution to the requester in a way solve her issue without the speaker's participation. Thus, uninvolved alternatives may seem like recommendations. Therefore, in involved alternatives, the effect of FTA can be eliminated with the help of the message “I am ready to help you” between the lines. Higher number of involved alternatives in TTT-lo's refusals can be taken as their sensitivity in keeping their ingroup relations tight.

In their indirect refusals, BEB stated a decision/preference more than TTT-lo, and this could be the result of the freedom given to personal choices in their cultures. In individualist cultures, people can express their thoughts and preferences more openly and individual preferences and decisions are more important than the group's interest.

Higher use of adjuncts to refusals in TTT-lo than BEB showed TTT-lo's higher effort to soften their refusals. This was again in accordance with the related literature indicating that collectivist cultures had heightened tendency to reduce the effect of FTA. As a matter of fact, although adjuncts to refusals are taken as softeners to refusals, they involve ambiguity when they are not used with direct or indirect refusal strategies. When they are used alone, they can be understood as acceptance, as well as refusals, or they may remain ambiguous. In Turkish culture use of "thanks" alone is usually perceived as "no, thanks". As mentioned above, as "no" is a kind of taboo word in Turkish culture, people have a tendency to omit it in their refusals, and rather say "thanks" in this regard. A real anecdote from the researcher about this variety attached to meaning may best illustrate the situation: During researcher's times in England, one evening her landlady asks whether she wanted some milk in her tea. As "no" is a word that should be avoided in Turkish culture, the researcher says "thanks". Frowning her eyes, the landlady asks "Thanks, what?! Do you want or not?!" It was also possible for landlady to pour milk in the tea because in British culture, use of "thanks" alone could be perceived as "yes, thanks". These situations are communication breakdowns, and this risk reveals the importance of intercultural communication and cross-cultural pragmatics.

In a nutshell, although BEB's and TTT-lo's most preferred refusal strategies were the same, TTT-lo made more effort to reduce or eliminate the negative effect of the FTA. This was in accordance with the view that people from collectivist cultures wanted to have strong ties with their ingroup members as a result of the importance given to the ingroup relationships.

Interlanguage Pragmatics and Effect of Acculturation on Foreign Language Use

TEB used both direct and indirect strategies less than BEB and TTT-lo, whereas they used adjuncts to refusals more than BEB and TTT-lo. Taking into consideration the effect of foreign language exposure in a natural context, as well as the effect of acculturation, it could be expected from TEB to use direct strategies more than TTT-lo

and less than BEB, and to use indirect strategies more than BEB and less than TTT-lo. Nevertheless the findings were different than this prediction. The findings supported the development of interlanguage pragmatics that is different from both native language and target language. In other words TEB developed an interlanguage system that is defined as “a separate linguistic system, clearly different from both the learner’s ‘native language’ and the ‘target language’ being learned, but linked to both NL and TL by interlingual identifications in the perception of the learner” (Tarone, Swierzbis, & Bigelow, 2006:747), thus their use of refusal strategies differed both from BEB and TTT-lo.

Apart from interlanguage pragmatics, these findings could be interpreted and explained by the characteristics of the group and the conjuncture in the UK during the days data were collected. TEB was composed of immigrant Turks and although immigration could be expected to contribute to individualization, it can contribute to collectivism too, according to the circumstances. Regarding the political and social developments occurred in the UK when this research was conducted (i.e., Brexit), it could be suggested that nonnatives were not very welcomed by natives. As the attitudes of the host society towards ethnocultural groups is a determinant of the acculturation process (Berry, 2005), it could be possible that TEB could not integrate to the larger society, neither did they adopt the norms of the culture. On the other hand, it is likely that they tried to build strong ties with their ethnic group, which would make them feel safer in their communities. Most of the participants in the group did not have a family in the UK, therefore their Turkish community could mean a lot to them; their community could be counted as their “large family”. In addition to these, as far as the researcher observed, the ties between the members of Turkish community in England was very strong, interdependence and social support was high. And these characteristics of the group are likely to contribute to collectivist attitudes (Triandis, McCusker, and Hui, 1990).

Effect of Foreign Language Learning on Native Language Use

To investigate the effect of foreign language learning on native language use, data collected from TTT-hi and TTT-lo were compared.

The findings indicated that, when refusing in their native language, both TTT-hi and TTT-lo preferred indirect strategies more than direct strategies and adjuncts to

refusals. Both group's second most favorite strategy was adjuncts to refusals and they used direct refusals least.

Given these results, slightly lower use of direct strategies in TTT-hi did not indicate an L2 effect on L1.

On the other hand, the percentage of direct strategies were close to each other in TTT-hi and TTT-lo and they showed slight difference from BEB's use of direct strategies. Levels of directness in TTT-lo can be explained by participants' backgrounds and upbringings. Participants of TTT-hi were studying at a foundation university located at the capital of Turkey. They were paying to get higher education, and their family income was high enough to afford both education and other expenses in the scope of studying at a foundation university. Therefore they were likely to feel that they were belonging to an upper social class, which is a reason for individualism (Triandis, McCusker, and Hui, 1990). On the other hand, high income is a reason for individualism itself regarding the idea that higher income lets an individual to hire professional services or help when they need; and this reduces the level of collectivism and need for a mutual life with their group members.

In addition to these, the university was located at the center of the capital city where urbanism was high, which is a source for individualism. Finally, most of the participants were from faculty of education where explicit statements, autonomy and self-organization are required in the scope of the profession. These factors are also likely to contribute to individualism.

Likewise TTT-hi, TTT-lo was mainly composed of students of faculty of education. Therefore, their level of directness could be attached to their education, which emphasizes autonomy, self-organization and explicitness. As mentioned in previous sections, most of the students in the group were studying at GPC. This profession particularly requires identification and expression of feelings and thoughts. This is evidently taught in their classes. Related with this, when asked in in-depth questions after the role-play, a participant who was studying at GPC stated the following:

Example 5.2. (TTT-lo participant answering in-depth questions after the role-play)

“Bu programda okurken, duygu ve düşüncelerimin farkında olmam gerektiğini ve bunları açıkça ifade edebilmem gerektiğini öğrendim. Böylelikle başkalarının duygu ve düşüncelerini anlayabilirim ve onların da kendilerini açıkça ifade etmelerine yardım edebilirim. (Trans., During my studies at the program, I learned that I have to be aware of my feelings and thoughts, and I have to be able to express them openly. Then, I can understand the feelings and thoughts of others and I can help them express themselves openly.)”

In second level subcategories, both TTT-lo and TTT-hi used similar strategies. The remarkable differences between the use of strategies in two groups were relatively high use of promise, statement of positive opinion, and pause fillers. TTT-hi participants used them more than TTT-lo. Promise and positive opinion are likely to convey the message that the interlocutor is okay with the request, there are not any conflicts, yet she has to refuse due to some reasons. Therefore, these categories are disarming. Likewise, the pause fillers, which were high in TTT-hi, are softeners to refusals. Thus, their extensive use may be seen as an attempt to avoid the effect of FTA.

Use of avoidance was high in TTT-lo. Although all of its subcategories were not investigated –non-verbal avoidances were not possible to investigate- most of the verbal avoidances were performed by joking. Avoidance and joking might sound like “in the air” which do not state a positive or close sense, whereas promises and positive opinions have something positive in them, thus they are more disarming.

Taken these points together, beyond being less direct in their refusals, it could be inferred that TTT-hi tried to be gentler in their refusal.

In third level categories, the lower use of uninvolved alternative in TTT-hi could again indicate a more disarming behavior. Among subcategories of attempt to dissuade interlocutor, letting the interlocutor off the hook was higher in TTT-lo; whereas threat or negative consequences to the requester and criticizing the request/requester was high in TTT-hi. Among these findings, being more open in criticizing could be one controversial finding as it has a potential to open a debate. The rest may again be taken as more disarming.

Implications and Suggestions

The most significant implication of this study can be related to use of explicit “no”. Using an explicit “no” to respond to a request can be often perceived as rude or face-threatening in Asian cultures (Dahl & Habert, 1986). To avoid the perceived negative effect of the use of explicit “no” by members of individualist cultures on people from collectivist cultures, ELT practices should focus on cross-cultural differences, emphasizing that “no” is just a response to request and it is not different than “yes” in individualist speakers’ in intention. It is also be underlined that native speakers of English may even expect to hear an explicit “no” with adjuncts to refusals, otherwise the response to the request may remain ambiguous for them.

In addition to this, the results of this study can be used to predict the possible challenges in learning Turkish as a second language. It can be explained to foreign users of Turkish who are from individualist backgrounds that their use of explicit “no” can cause communication breakdowns in their interactions with Turkish people. Cross-cultural pragmatics is related to perception of utterances and without the necessary knowledge on cultural norms, misunderstandings are likely to occur.

The overall suggestion of the study is that, perceptions of politeness and use of speech acts can differ from one group to another rather than from one country to another. A special community (i.e., ethnic groups or communities living a collective life) in an individualist culture may show the characteristics of collectivist cultures. Likewise, upper social classes or urban to rural emigrated individuals can have the attitudes common in individualist cultures. Domestic migration within a collectivist country may change the collectivist heritage of immigrants and they may become likely to pursue their relations in more individualistic manners.

Especially in a country like Turkey where income inequality is high and rural-urban lives are sharply different, individualist/collectivists dimensions could be difficult to state. If gross domestic product is what determines individualism/collectivism, it may become difficult to use this factor to state the tendency of people from countries where income inequality is high. In such countries, people from houses that have higher income may adopt individualist characteristics, whereas in poorer houses, households may extensively feel the need to build strong relationships with their ingroups. They may be dependent on their environment to get support in various aspects, instead of

hiring professional help or services. This could make them exhibit collectivist behaviours.

In Turkey, lifestyles may also show radical differences from one group to another. Some families may adopt pure Western lifestyles and some may choose to live a life in Eastern style, and the others may have a mild one in between. Thus, in economically developing and culturally varying countries, like Turkey, it may become a challenge to label and to generalize the cultural tendencies.

In addition to these, the effect of globalization, especially via online communication, may help the cultures melt in the same pot. Therefore, this study suggests an approach to cultures not from on the basis of countries, but on the basis of demographic groups.

Suggestions for Further Research

Importance given to relationships and efforts made to save them can be only one aspect in defining the cultures. Culture is a complex issue and attitudes in performing face-threatening acts like refusals can be affected by various psychological factors (such as emotion regulation and disconnectedness), thus it is difficult to link groups' preferences in directness/indirectness with one aspect. Further research can be made in a way to discover the effect of such psychological factors on directness/indirectness in speech acts.

It may also be beneficial to investigate cultural tendencies within the different segments of a society. Attitudes of people from same country, yet from different backgrounds, have the potential to yield to different results.

Finally, performance in refusals can be affected from level of closeness and power distance. In this study, they were not included as variables; it rather focused on informal communication in a given environment. Thus, effect of cultural environment on performance can be investigated by taking these factors into account.

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APPENDIX-A: Classification of Refusals (Beebe et al., 1990)

I. Direct

A. Performative (e.g. "I refuse")

B. Non-performative statement

1. "No"

2. Negative willingness/ability ("I can't", "I won't", "I don't think so")

II. Indirect

A. Statement of regret (e.g. "I'm sorry...", "I feel terrible...")

B. Wish (e.g. "I wish I could help you...")

C. Excuse, reason, explanation (e.g. "My children will be home that night.", "I have a headache.")

D. Statement of alternative

1. I can do X instead of Y (e.g. "I'd rather..." "I'd prefer...")

2. Why don't you do X instead of Y (e.g. Why don't you ask someone else?")

E. Set condition for future and past acceptance (e.g. "If you had asked me earlier, I would have...")

F. Promise of future acceptance (e.g. "I'll do it next time", "I promise I will..." or "Next time I'll..." – using "will" of promise or "promise")

G. Statement of principle (e.g. "I never do business with friends.")

H. Statement of philosophy (e.g. "One can't be too careful.")

I. Attempt to dissuade interlocutor

1. Threat or statement of negative consequences to the requester (e.g. "I won't be any fun tonight" to refuse an invitation)

2. Guilt trip (e.g. waitress to customers who want to sit a while: "I can't make a living off people who just order coffee.")

3. Criticize the request/requester, etc. (statement of negative feeling or opinion); insult/attack /e.g. "Who do you think you are?"; "That's a terrible idea!")

4. Request for help, empathy, and assistance/trust/respect by dropping or holding the request

5. Let interlocutor off the hook (e.g. "Don't worry about it", "That's okay", "You don't have to")

6. Self-defense (e.g. “I’m trying my best”, “I’m doing all I can do”, “I no do nothing wrong”)

J. Acceptance that functions as a refusal

1. Unspecific or indefinite reply

2. Lack of enthusiasm

K. Avoidance

1. Nonverbal

a. Silence

b. Hesitation

c. Do nothing

d. Physical departure

2. Verbal

a. Topic switch

b. Joke

c. Repetition of part of the request, etc. (e.g. “Monday?”)

d. Postponement (e.g. “Gee, I don’t know.” “I’m not sure.”)

III. Adjuncts to Refusals

A. Statement of positive opinion/feeling or agreement (e.g. “That’s a good idea..”, “I’d love to...”)

B. Statement of empathy (e.g. “I realize you are in a difficult situation”)

C. Pause fillers (e.g. “uhh” “well” “oh” “uhm”)

D. Gratitude/appreciation

APPENDIX-B: Classification of Refusal Strategies

(Adapted from Beebe et al., 1990)

I. Direct

A. Performative (e.g. "I refuse")

B. Non-performative statement

1. "No"

2. Negative willingness/ability ("I can't", "I won't", "I don't think so")

II. Indirect

A. Statement of regret (e.g. "I'm sorry...", "I feel terrible...")

B. Wish (e.g. "I wish I could help you...")

C. Excuse, reason, explanation (e.g. "My children will be home that night.", "I have a headache.")

D. Statement of alternative

1. I can do X instead of Y (e.g. "I'd rather..." "I'd prefer...")

2. Why don't you do X instead of Y (e.g. Why don't you ask someone else?)

E. Set condition for future and past acceptance (e.g. "If you had asked me earlier, I would have...")

F. Promise of future acceptance (e.g. "I'll do it next time", "I promise I will..." or "Next time I'll..." – using "will" of promise or "promise")

G. Statement of principle (e.g. "I never do business with friends.")

H. Statement of philosophy (e.g. "One can't be too careful.")

I. Attempt to dissuade interlocutor

1. Threat or statement of negative consequences to the requester (e.g. "I won't be any fun tonight" to refuse an invitation)

2. Guilt trip (e.g. waitress to customers who want to sit a while: "I can't make a living off people who just order coffee.")

3. Criticize the request/requester, etc. (statement of negative feeling or opinion); insult/attack /e.g. "Who do you think you are?"; "That's a terrible idea!")

4. Request for help, empathy, and assistance/trust/respect by dropping or holding the request

5. Let interlocutor off the hook (e.g. "Don't worry about it", "That's okay", "You don't have to")
6. Self-defense (e.g. "I'm trying my best", "I'm doing all I can do", "I no do nothing wrong")

J. Acceptance that functions as a refusal

1. Unspecific or indefinite reply
2. Lack of enthusiasm

K. Avoidance

1. Nonverbal
 - a. Silence
 - b. Hesitation
2. Verbal
 - a. Topic switch
 - b. Joke
 - c. Repetition of part of the request, etc. (e.g. "Monday?")
 - d. Postponement (e.g. "Gee, I don't know." "I'm not sure.")

L. Statement of decision/preference

III. Adjuncts to Refusals

- A. Statement of positive opinion/feeling or agreement (e.g. "That's a good idea.." "I'd love to...")
- B. Statement of empathy (e.g. "I realize you are in a difficult situation")
- C. Pause fillers (e.g. "uhh" "well" "oh" "uhm")
- D. Gratitude/appreciation (e.g. "thank you very much for the invitation")
- E. Smiling/laughing
- F. Salutation or opening/closing the conversation (e.g. "hello", "have a nice day!")
- G. Dummy negotiation (e.g. "if you don't mind", "if it is okay for you")
- H. Expressing care for the requester (e.g. "oh, you know I love you")
- I. Mitigation (e.g. "unfortunately")

APPENDIX-C: English Version of Informed Consent Form

INFORMED CONSENT FORM

This study is conducted by Ebru Boynueğri and her thesis advisor Assoc. Prof. Nuray Alagözlü for the thesis titled “The Effect of Cultural Environment on Refusal Strategies: A Cross-Cultural Study on Performance in British English and Turkish”. The study aims to investigate refusal strategies among four groups. Among these groups there are native speakers of British English living in the United Kingdom, native speakers of British English living in the UK, native speakers of Turkish with higher levels of English proficiency and native speakers of Turkish with lower levels of English proficiency. It also aims to compare the refusal strategies of the groups and make contributions to the field of English Language Teaching.

All the items on this test are related only to English language teaching and they do not contain any foreseeable risks associated with participation. The records will be kept strictly confidential and the answers will be analyzed only by the researchers. All the data obtained from participants will be used only by the researchers and only for scientific purposes.

Participation in the research is voluntary. The items on the test are not discomforting in general. However, if you feel any discomfort about questions or for personal reasons during participation; you are free to end it without making any explanations. Such an occasion will not bring you any responsibility and it is your right to decide whether to let the researchers to use the data you have provided up to that point.

Please feel free to ask any questions before or after the study. If you want to get further information on the study or its findings, you can contact researcher Ebru Boynueğri (E-mail: ebru.boynuegri@edu.edu.tr). Thank you in advance for participating in this study.

I have read this form and decided to participate in the study voluntarily. I am aware that I can end it any time I wish. I consent to use of the data for scientific purposes.

(Please return this form to the data collector after filling and signing it).

Date:

Participant's	Researcher's
Name, surname:	Name, surname:
E-mail:	E-mail:
Signature:	Signature:

APPENDIX-D: Situation-Assessment Scale Used in the Pilot Study

Following situations are the items of a discourse completion test that will be used in a thesis. Please read each of them carefully and evaluate them in terms of:

1. The likelihood of experiencing the situation in your native culture. If it is very likely, mark 7 and if it is not likely, mark 1.
2. The likelihood of rejecting in the given the situation. If it is very likely, mark 7 and if it is not likely, mark 1.

If you have any suggestions for making the situations more appropriate to your native culture or to make a refusal, please indicate them in “suggestions” sections that are provided under each situation.

Situation 1		Never ←→ Always						
Your professor asks you to join a weekend activity at the university; however, you and your friends are going away for a city break that weekend. Therefore you cannot join the activity at the university, you have to refuse your professor.	Likelihood of experiencing	1	2	3	4	5	6	7
	Likelihood of refusing	1	2	3	4	5	6	7
Suggestions:								
Situation 2		Never ←→ Always						
Your friend asks you to take care of his cat while he is away on holiday for two weeks. However the last time you looked after a friend’s dog, it ran away and was never found. You do not want to have this responsibility again, you have to refuse your friend.	Likelihood of experiencing	1	2	3	4	5	6	7
	Likelihood of refusing	1	2	3	4	5	6	7
Suggestions:								

Situation 3		Never ←→ Always						
You and some friends have been invited to a dinner party at a mutual friend's new house. You spent the whole day looking for a gift and finally found the perfect one. On the way a friend asks to put his name on the gift as well. Since you have spent a lot of time and effort on that, you are going to refuse your friend.	Likelihood of experiencing	1	2	3	4	5	6	7
	Likelihood of refusing	1	2	3	4	5	6	7
Suggestions:								
Situation 4		Never ←→ Always						
Your cousin is a nature lover and is keen on protecting the environment. He donates a set amount to an environmental charity each month. During a conversation he asks you to donate as well. However, it is not one of your preferred charities. You are going to refuse him.	Likelihood of experiencing	1	2	3	4	5	6	7
	Likelihood of refusing	1	2	3	4	5	6	7
Suggestions:								
Situation 5		Never ←→ Always						
Your uncle has just bought a new tablet PC and is having problems using it. As you are very familiar with this kind of technology, he asks you to stop by in the evening and give him some tips. However, you have a midterm exam the next day, you have to refuse him.	Likelihood of experiencing	1	2	3	4	5	6	7
	Likelihood of refusing	1	2	3	4	5	6	7
Suggestions:								

Situation 6		Never ←→ Always						
The brother of a close friend of yours has a math exam the next day. She asks you to help her brother with some extra tuition in the evening. However, that night you are throwing a birthday party for the person you are dating and have no time to help your friend's brother. You are going to refuse her.	Likelihood of experiencing	1	2	3	4	5	6	7
	Likelihood of refusing	1	2	3	4	5	6	7
Suggestions:								
Situation 7		Never ←→ Always						
You are going to enter a short story competition. Your neighbor, who is a literature teacher and known to be a harsh critic, has heard about it and offered to read the story you have written. You do not want to hear her criticisms; you are going to refuse her.	Likelihood of experiencing	1	2	3	4	5	6	7
	Likelihood of refusing	1	2	3	4	5	6	7
Suggestions:								
Situation 8		Never ←→ Always						
While you were out with a group of friends, you met your second cousin. While chatting with him, you realized that he could not take his eyes off one of the girls in your group who is in a relationship. When you are leaving for a restaurant, he asks to come along. Not liking his intentions, you are going to refuse him	Likelihood of experiencing	1	2	3	4	5	6	7
	Likelihood of refusing	1	2	3	4	5	6	7
Suggestions:								

Thank you for your participation.

APPENDIX-E: English Version of Discourse Completion Test

1. Your professor asks you to join a weekend activity at the university; however, you and your friends are going away for a city break that weekend. Therefore you cannot join the activity at the university, you have to refuse your professor.
2. Your friend asks you to take care of his cat while he is away on holiday for two weeks. However the last time you looked after a friend's dog, it ran away and was never found. You do not want to have this responsibility again, you have to refuse your friend.
3. You and some friends have been invited to a dinner party at a mutual friend's new house. You spent the whole day looking for a gift and finally found the perfect one. On the way a friend asks to put his name on the gift as well. Since you have spent a lot of time and effort on that, you are going to refuse your friend.
4. Your cousin is a nature lover and is keen on protecting the environment. He donates a set amount to an environmental charity each month. During a conversation he asks you to donate as well. However, it is not one of your preferred charities. You are going to refuse him.
5. Your uncle has just bought a new tablet PC and is having problems using it. As you are very familiar with this kind of technology, he asks you to stop by in the evening and give him some tips. However, you have a midterm exam the next day, you have to refuse him.
6. The brother of a close friend of yours has a math exam the next day. She asks you to help her brother with some extra tuition in the evening. However, that night you are throwing a birthday party for the person you are dating and have no time to help your friend's brother. You are going to refuse her.
7. You are going to enter a short story competition. Your neighbor, who is a literature teacher and known to be a harsh critic, has heard about it and offered to read the story you have written. You do not want to hear her criticisms; you are going to refuse her.
8. While you were out with a group of friends, you met your second cousin. While chatting with him, you realized that he could not take his eyes off one of the girls in

your group who is in a relationship. When you are leaving for a restaurant, he asks to come along. Not liking his intentions, you are going to refuse him

APPENDIX-F: English Version of Closed Role-play

Now it is going to be a role play. You are going to use direct speeches, not indirect ones.

1. Now I'm going to pretend like I am your professor and I'm going to ask you a question. And you are going to refuse me.

Hi ...! We are going to watch a film on campus this weekend. Would you like to join us?

2. Now I'm going to pretend like I am your friend and I'm going to ask you a question. And you are going to refuse me.

Hi ...! I am going for a holiday for two weeks and I am looking for someone to take care of my cat. Would you be able to help me and take care of it?

3. Now let's pretend like we are on the way to our mutual friend's house and I am going to ask you a question.

Oh ...! I have not bought anything and I feel a bit embarrassed about it. Can you add my name to the present you bought?

4. Now I'm going to pretend like I am your cousin and I'm going to ask you a question. And you are going to refuse me.

... would you like to donate as well?

5. Now I'm going to pretend like I am your uncle and I'm going to ask you a question. And you are going to refuse me.

Hello ... I have bought a new tablet PC and I have trouble using it. Could you come around in the evening and helping me set it up?

6. Now I'm going to pretend like I am your friend and I'm going to ask you a question. And you are going to refuse me.

Hi ...! My brother has a math exam tomorrow and he needs some extra tuition. Would you mind coming around in evening and helping him?

7. Now I'm going to pretend like I am your neighbour and I'm going to ask you a question. And you are going to refuse me.

Hi ...! I heard that you entered a short story contest. I wonder the story you have written. Can you give me a copy so I can read and comment on it?

8. Now I'm going to pretend like I am your second cousin and I'm going to ask you a question. And you are going to refuse me.

Hey ... wait! Can I join you?

APPENDIX-G: Turkish Version of Informed Consent Form

GÖNÜLLÜ KATILIM FORMU

Bu çalışma Hacettepe Üniversitesi İngiliz Dili Eğitimi Programı Yüksek Lisans öğrencisi Ebru Boynueğri ve tez danışmanı Doç. Dr. Nuray Alagözlü tarafından yürütülen kültürler arası bir çalışmadır. Bu çalışmada Türkçeyi anadil olarak kullanan ve Türkiye’de yaşayan Türklerin hem Türkçe hem de İngilizce reddetme stratejilerini, Türkçeyi anadil olarak kullanan ve İngiltere’de yaşayan Türklerin reddetme stratejilerini, İngilizceyi ana dil olarak kullanan ve Türkiye’de yaşayan İngilizlerin reddetme stratejilerini ve İngilizceyi ana dil olarak kullanan ve İngiltere’de yaşayan İngilizlerin reddetme stratejilerini araştırmak ve İngiliz dili eğitimine katkıda bulunmak amaçlanmaktadır.

Anketlerde yer alan maddeler yalnızca İngilizce öğretimine yöneliktir ve genel olarak kişisel ya da rahatsız edici sorular içermemektedir. Çalışmada sizden kimlik belirleyici hiçbir bilgi istenmemektedir. Sorulara verdiğiniz cevaplarınız kesinlikle gizli tutulacak ve sadece araştırmacı tarafından değerlendirilecektir. Bu çalışma kapsamında elde edilecek olan tüm bilgiler, yalnızca araştırmacı tarafından yapılan bilimsel yayınlarda kullanılacaktır.

Çalışmaya katılım gönüllük esasına dayanmaktadır. Uygulamada yer alan sorular genel olarak kişisel rahatsızlık verecek nitelikte değildir. Ancak sorulardan ya da herhangi başka bir nedenden dolayı kendinizi rahatsız hissederseniz, nedenini açıklamanıza gerek olmadan uygulamayı sonlandırabilirsiniz. Böyle bir durum size herhangi bir sorumluluk getirmemektedir ve vermiş olduğunuz bilgilerin araştırmacı tarafından kullanılması yine sizin onayınızla mümkün olacaktır.

Uygulamaya onay vermeden önce sormak istediğiniz herhangi bir soru varsa çekinmeden sorabilirsiniz. Çalışmaya ilişkin daha fazla bilgi almak ve soru sormak için araştırmayı yürüten Ebru Boynueğri ile (E-posta: ebru.boynuegri@edu.edu.tr) iletişim kurabilirsiniz. Bu çalışmaya katıldığınız için şimdiden teşekkür ederim.

Bu çalışmaya tamamen gönüllü olarak katılıyorum ve istediğim zaman yarıda kesip çıkabileceğimi biliyorum. Verdiğim bilgilerin bilimsel amaçlı yayımlarda kullanılmasını kabul ediyorum. (Formu doldurup imzaladıktan sonra uygulayıcıya geri veriniz).

Tarih:

Katılımcının	Arařtırmacının:
Ad, soyadı:	Ad, soyadı:
E-posta adresi:	E-posta adresi:
İmzası:	İmzası:

APPENDIX-H: Turkish Version of Discourse Completion Test

1. Hocanız sizden üniversitede düzenlenen bir hafta sonu etkinliğine katılmanızı rica ediyor, ancak siz hafta sonunu arkadaşlarınızla şehir dışında geçireceksiniz. Bu nedenle okuldaki etkinliğe katılamayacaksınız. Hocanızı reddetmek zorundasınız.
2. Arkadaşınız iki haftalık bir tatile çıkıyor ve sizden kendisi tatildeyken kedisine bakmanızı istiyor. Ancak, siz en son bir arkadaşınızın köpeğine bakarken köpek kaçtı ve bir daha bulunamadı. Bu durumda aynı sorumluluğu bir kez daha almak istemiyorsunuz. Arkadaşınızı reddetmek zorundasınız.
3. Birkaç arkadaşınızla birlikte ortak arkadaşlarınızın evine akşam yemeğine davetlisiniz. Tüm gününüzü ev hediyesi arayarak geçirdiniz ve sonunda harika bir hediye aldınız. Arkadaşlarınızın evine doğru giderken bir arkadaşınız hediyeze kendi adını da eklemek istiyor. Ancak siz bu hediye için çok fazla zaman ve enerji harcadınız, dolayısıyla arkadaşınızı reddedeceksiniz.
4. Kuzeniniz bir doğasever ve çevreyi koruma konusunda çok hassas. Kendisi bir çevre kuruluşuna her ay belirli bir miktar bağış yapıyor. Bir sohbetiniz sırasında sizden de bağış yapmanızı rica ediyor. Ancak bu kuruluş sizin beğendiniz bir kuruluş değil. Bu durumda kuzeninizi reddedeceksiniz.
5. Enişteniz yeni bir tablet bilgisayar aldı fakat kullanmakta sorun yaşıyor. Siz bu teknolojiyi çok iyi bildiğiniz için sizden akşam kendisine uğramanızı ve ona birkaç ipucu vermenizi rica ediyor. Fakat yarın vize sınavınız var ve eniştenizi reddetmek zorundasınız.
6. Yakın bir (kadın) arkadaşınızın erkek kardeşinin yarın matematik sınavı var. Arkadaşınız akşam evlerine uğramanızı ve kardeşine matematik çalıştırmanızı rica ediyor. Fakat o gece erkek/kız arkadaşınız için doğum günü partisi veriyorsunuz ve arkadaşınızın kardeşine ayıracak zamanınız yok. Arkadaşınızı reddetmek zorundasınız.
7. Bir kısa öykü yarışmasına katılacaksınız. Edebiyat öğretmeni olan ve olumsuz sert eleştirileriyle bilinen komşunuz durumdan haberdar oluyor ve yazdığınız öyküyü okumak istiyor. Fakat siz onun eleştirilerini duymak istemiyorsunuz. Bu durumda komşunuzu reddedeceksiniz.

8. Arkadařlarınızla dıřarıdayken uzak bir akrabanızla karřılařtınız. Onunla sohbet ederken onun gözlerini grubunuzda yer alan ve sevgilisi olan bir kız arkadaşınızdan alamadığını fark ediyorsunuz. Sonra, siz mekandan ayrılıp bir restorana geçecekken akrabanız da sizinle gelmek istiyor. Niyetinden kuřku duyuyorsunuz, onu reddedeceksiniz.

APPENDIX-I: Turkish Version of Closed Role-play

Şimdi canlandırma yapacağız. Yani yanıtlarınız aktarım değil, ilk ağızdan olacak.

1. Ben sizin üniversite hocanızmışım gibi yapacağım ve size soru soracağım, siz de beni reddedeceksiniz.

Merhaba ...! Bu hafta sonu okuldaki film gösterimine katılacağız. Sen de gelmek ister misin?

2. Ben sizin arkadaşınızmışım gibi yapacağım ve size soracağım. Siz de beni reddedeceksiniz.

Merhaba ...! Ben iki haftalık bir tatile çıkıyorum ve kedime bakacak birini arıyorum. Bu konuda bana yardımcı olabilir misin, kedime bakabilir misin?

3. Ortak arkadaşımızın evine doğru yoldaymış gibi yapacağız ve ben size soracağım. Siz de beni reddedeceksiniz.

Ya ... Ben ev hediyesi almadım ve bu yüzden kendimi kötü hissediyorum. Senin aldığı hediye için ikimizin adına versek olur mu?

4. Ben sizin kuzeninizmişim gibi yapacağım ve size sorun soracağım. Siz de beni reddedeceksiniz.

... sen de bu kuruluşa bağlılık yapmak ister misin?

5. Ben sizin amcanızmışım gibi yapacağım ve size soracağım. Siz de beni reddedeceksiniz.

Merhaba ... Ben yeni bir tablet bilgisayar aldım ama kullanmayı becermiyorum. Akşam bize uğra da bana yardım et olur mu?

6. Ben sizin arkadaşınızmışım gibi yapacağım ve size soracağım. Siz de beni reddedeceksiniz.

Selam ...! Kardeşimin yarın matematik sınav var ve biraz çalıştırılması gerekiyor. Akşam bize uğrayıp onu biraz çalıştırsan olur mu?

7. Ben sizin komşunuzmuşum gibi yapacağım ve size soracağım. Siz de beni reddedeceksiniz.

Merhaba ...! Duyduğuma göre bir kısa öykü yarışmasına katılmışsın. Yazdığın öyküyü çok merak ettim. Bana öykünün bir kopyasını ver de ben de sana öykünle ilgili yorumlarda bulanayım, olur mu?

8. Ben sizin uzak akrabanızmışım gibi yapacağım ve size soracağım. Siz de beni reddedeceksiniz.

Dur ... bekle! Ben de sizinle gelebilir miyim?