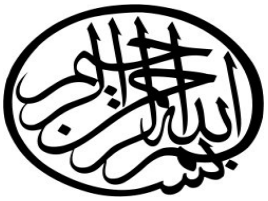

I n The name of God most gracious most merciful

The Art of Saying No: A Cross-Cultural Pragmatic Comparison of Saudi and Australian Refusal Appropriateness Applied in Academic settings

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DECLARATION

This thesis contains no material that has been accepted for the award of any other degree or diploma in any university or other tertiary institution and, to the best of my knowledge and belief, contains no material previously published or written by another person, except where due reference has been made in the text of the thesis.

I give consent to this copy of my thesis, when deposited in the University Library, being made available for photocopying and loan.

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Acknowledgments

“He who does not thank God does not thank people”

Prophet Mohammad peace be upon him

As for the first I owe this accomplishment to, I would love to thank Nabiha Ali for all her sacrifices. None of this would have happened without me trying to live up for your big expectations. Thank you mom.

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Abstract

The purpose of this present study is to investigate the cross-cultural pragmatics of refusal speech acts generated by Saudi native Arabic speakers and Australian native English speakers in academic settings. The Instrumentation of data collection developed by the study utilised a combination of discourse completion tests and role play. The participants in this study were composed of four groups: Saudi teachers, Australian teachers, Saudi students, and Australian students. Twenty Saudi teachers and students were interviewed in Um Al-Qura University in Makkah city, and resulted in 180 refusals. Similarly, twenty Australian teachers and students were interviewed in Adelaide University in Adelaide city, and resulted in 180 refusals as well. Each given refusal was analysed into speech acts and strategies, and formed semantic formulas for the given refusals. The generated data was analysed to identify the contrasting strategies adopted by both language speakers while formulating their refusal utterances and its frequencies. After determining the unshared refusal strategies among the counter participants of the study, further investigations were carried on, and collected from other participants to shed some light on the understandings and interpretations formed by the different language speakers. It was found that while all groups applied indirect refusal strategies adopting many similar strategies, they differed in many aspects, such as: length, strategies, frequencies, and content of the semantic formulas. The findings of this study also suggest that people from both countries when

using unshared refusal strategies, risk threatening the face of both interlocutors by sending negative messages and conveying negative personal images while interacting with each other. Another conclusion of the study suggests the inappropriateness of using written discourse completion tests, which have been conducted by most of the previous studies, as they fail to convey the Arabic language used in real life activities rather than formal written forms.

Introduction:

The introduction by Hymes to the notion of “pragmatic competence” in the 1970s made a huge impact on the concept of language learning (1967, 1971, 1972). Hymes argued the insufficiency of limiting second language learning process to the knowledge of linguistic roles, but should extend to cover the social and cultural roles of speaking in a target language. As a result of this paradigm, the focus of second language learning and teaching shifted from accuracy of language form to the appropriateness of language use, and from dealing with grammatical competence to communicational competence (Chang, 2008, p.447). In other words, language instructors became more interested in teaching appropriate language use, as well as accurate utterance in a target language.

The use of language is generally governed by cultural norms and roles of communication that are called speech behaviours. Speech behavior in a language can be understood as the aspect and style of communication between interlocutors of a language through their cultural understanding of what is allowed to be said, to whom, and in what contexts these conversations take place (Gumperz, Hymes, 1972; Hymes, 1962). As a result, interactions between people from diverse cultures involves them bringing their own inherited communication behaviours as a way of processing and evaluating their speech, as well as that of their interlocutors. The differences between these sets of behaviours affect the speakers’ utterances regarding values, perspectives, norms, communication styles, expectations, and understandings (Al-Issa, 2003, p581).

The influence of a native language on the utterances of a speaker in a learnt language is inevitable. The separation of language from its culture is impossible, as is the inability of second language speakers to disconnect themselves from their first language norms of communication. For all these factors, speakers of a second language usually find it difficult to communicate with native speakers (Bardovi-Harling & Harford, 1990, p40; Al-Issa, 2003, p.582). According to Umar (2004, p, 41), even learners who acquire a reasonable degree of mastering a second language tend to fall back on their native norms of communication while uttering speech in a second language, as they convey the norms of their first language to their target language.

Many definitions and terms generated by different researchers describing this process of conveying native language rules to a second language. Kasper (1992, p. 207) applied the term "sociocultural transfer" and defined it as "the influence exerted by learners' pragmatic knowledge of languages and cultures other than L2 on their comprehension, production and learning of L2 pragmatic information". Welfson (1989) employed both the terms pragmatic transfer and sociolinguistic transfer as synonyms. His provided definition to them was "the use of rules of speaking from one's own native speech community when speaking or writing in a second language" (1989, p.141). Felix-Brasdefer (2004) used the term interlanguage, and many other researchers had similar terms such as cross cultural pragmatics, sociopragmatic failures (Thomas, 1984. P.141), and many other terms for dealing with the same process from very similar angles such as cross cultural communication and cross cultural pragmatics.

Previous literature in pragmatics studies high-lighted empirical aspects of a wide range of different speech acts by utilising different theories and concepts. Some of the speech acts which were previously investigated included:

- apologies and requests (Achiba, 2003; Hassal, 2003; Marquez-Reter, 2000, 2002); advice (Matsumura, 2001);
- complaints (Olshtain & Weinbach, 1993; Trosborg, 1995; Umar, 2006); suggestions (Koike, 1996);
- refusals and disagreements (Bardovi-Harling & Harford, 1991; Beeb & Takahsi, 1989; Liang and Jing, 2005);
- gratitude (Eisenstein & Bodman, 1993);
- greetings (Omar, 1992); apologies (Hussein and Hammouri; __; Soliman, 2003; Rula Bataineh, Ruba Bataineh, 2008) and
- requests (Umar, 2004; Byon, 2004).

Generally speaking, the framework of these studies was established adapting different theories and models, such as Brown and Levinson's politeness model (1987), Leech's politeness theory (1983), discourse analysis (Edmondson, 1981), speech act theory (Austin, 1962; Searle, 1969), and Hall (1977) and Hofstede's cultural taxonomies and patterns (2001, 1997,1991).

Justifications for this research:

September 11 and the aftermath:

The increasing demand and need for Arabic classes can easily be seen after the unfortunate events of September 11, 2000. A sudden need to learn Arabic language became important for many individuals and organizations. Enrollments in Arabic courses increased dramatically around the world. For example, an Arabic class offered by the University of Brigham Young contained 36 students in the year 2000. In the year 2002, 65 students enrolled in the same class (Johanna Brown, 2005, p.10).

Unlike English language, many universities were unable to teach Arabic. Universities were faced with the lack of suitable materials and the lack of qualified teachers. Nydell explains:

"Not much has been written on the subject of Arab cultural and social practices, either in Arabic or in English. A great deal of the material which existsis over thirty years old and appears dated to anyone who is familiar with Arabsociety today. Some observations made only twenty years ago are no longerapplicable. In recent years, changes in education, housing, health, technology, and other areas have also caused marked changes in attitudes and customs"

(Nydell 1996, pg. xi).

The lack of materials dealing with Arab culture makes the process of mastering Arabic language impossible difficult process, as language cannot be learnt separately from its own culture. Seelye states that when there is an interaction between people with different cultures and world views, the process of assembling and receiving messages needs to be done with special skills to convey

the desired meanings. Understanding the context of communication becomes as important as learning the language to master that target language (Seelye, 1993, p.1).

Saudi and Australian studies:

The brevity of previous comparative studies between Saudi Arabia and Australia is another important motivation for this research. Although there were a few comparison studies between different Arabic countries and different English language speaking countries, especially America and Britain, comparison studies related to Australia was found to be a different matter. While collecting resources for this investigation, the study was unable to locate any comparison studies between any Arabic country and Australia. This suggests an obvious gap in research and knowledge that is needed to be brought to the attention of linguists and language instructors.

Saudi and Australian educational links:

The increasing tendency of Saudi students to study in Australia is another important factor for this research. According to the Saudi embassy's website, the number of the Saudi students in Australia will reach 10,000 students by the end of the current year. These students are either enrolled in English language programs or undertaking their undergraduate and postgraduate studies. Although Saudi students are taught English in their public schools, teaching cultural norms and expectations of communication in English language countries is most probably a different matter. It is necessary for English language teachers in Saudi to teach the students what they need to know about cross-cultural communications in order to be able to communicate effectively in the target language community.

As Saudi students communicate with native English speakers in Australia, they face the risk of breaching the norms and roles of communication. Saudis' native language norms may affect their communication process while speaking in English. Even Arab English language learners who possess a reasonable command of a target language face the risk of conveying a negative message during their interactions with native speakers (Umar, 2004, p.44). These negative pragmatic transfers might risk both interlocutors' faces. Al-Ameer argues that such events may reinforce cultural stereotypes and result in serious outcomes such as racism and discrimination (Umar, 2004, p.44).

Theoretical considerations:

1. Brown and Levinson's model of politeness (1978, 1987):

Brown and Levinson's proposal of Face Theory is regarded as one of the most influential and leading concepts in the field of politeness and pragmatics (Ji, 2000; Hobbs, 2003; Guodong & Han, 2005, Hiang, Han, 2005, p, 2). Their theory is built up on the three basic concepts of face, face threatening acts, and politeness strategies. They define the word "face" as "the public self-image that every member wants to claim for himself". According to this theory, people involved in an interaction cooperate to maintain their interlocutors' face, as every utterance can have a negative impact on one of the interlocutors. Some speech acts, such as refusals, requests, and suggestions, due to their nature, make the process of

maintaining face more difficult while exchanging messages in a conversation. These acts are referred to as face threatening acts.

The perspectives and understandings of these threatening acts can negatively affect the speaker's face, or the listener's, or both of the participants. In a given explanation by Brown and Levinson, a request presented by a speaker threatens the hearer's face, as the speaker crosses the hearer's "freedom of choice". Similarly, the hearer's face can be threatened by the "listener's freedom of action" (Brown and Levinson 1987, p.65). Continuing from this situation, if the hearer decides to send a negative reply, s/he will usually apply different tactics or strategies to maintain the interlocutor's face. These strategies were divided into five different categories of politeness' strategies by Brown and Levinson.

2. The politeness system of Scollon and Scollon (1995):

Another influential theory in the pragmatics and politeness fields is Scollon and Scollon's Politeness System (1995). In their observations, they established three politeness sub-systems: the difference politeness system; the solidarity politeness system; the hierarchical politeness system. The distinctions between these three systems were based on two main factors: power difference [-power, + power], and social distance [-distance, +distance]. Accordingly, different sub-system deal with interlocutors possessing equal or close power in some kind of social settings, such as classmates. The solidarity system, on the other hand, deals with interlocutors who feel no power difference nor social distance in their communication, such as friends. The hierarchical politeness system deals with mostly formal interactions such as companies or governmental organisations where difference in power and social distance do exist. They argue

that “higher interlocutors” applied “involvement politeness strategies”, whereas “lower interlocutors” applied “independent politeness strategies” (Guodong, Jing, 2005, p3).

3. Speech act theory:

A number of pragmatic studies were conducted under J.L Austin’s theory of Speech Acts (1962). Austen suggested that many utterances do not function as information, but rather serve and function as acts. These utterances are meant to be used to achieve purposes, or have other people achieve their purposes. Some of these acts and purposes are: apologising, refusing, promising, requesting, greeting and complaining etc (Umar, 2006, p.7).

Austin’s classification of speech acts categorised five different groups: verdicatives, expositives, exercitires, behabitatives, and commissives. However, a further development for these categorising of the system took place later was made by his student Searle (1979). The newer category categories was weredivided into: directives, calmatives, representatives, declaratives, and expressives (Umar, 2006, p.7).

4. Halls’ high and low context pattern:

Halls’ writings about the relation between language and culture (1977) is well known. Hall's categorisation of cultures was conducted according to the amount of information implied in the context of communication itself.

His arguments suggest that people in high context-cultures rely on the use of the context itself to deliver high-context messages instead of spoken utterances. Some of these cultures include:

Japan, China, India, and Arabic cultures. People in these countries, , imply their meanings and messages in physical settings, and very little is provided within explicit verbalised articulations.

On the other hand, Low-context cultures rely more in their communications on the use of low context messages through applying explicit coded verbal utterances. Low-context cultures, according to him, include: American, English, and European, cultures.

Speakers from different cultures are most likely to have difficulties while producing and receiving messages from each other. People from high-context cultures prefer to send internalised messages and largely rely on the use of non-verbal codes. This can be confusing to people from Low-context cultures as they rely more on explicit verbalised messages. The following is a conversation provided by Lustig and Koester (2003), which gives an example of two interlocutors from different backgrounds exchanging conversation. One of the speakers comes from a high-context culture background (Malaysia), and the other speaker comes from a low-context culture (European American). The objective of the Malaysian speaker was to request a lift from the American:

Malaysian: Can I ask you a question?

European American: Yes, of course.

Malaysian: Do you know what time it is?

European American: Yes, it's two o'clock.

Malaysian: Might you have a little soup left in the pot?

European American: What? I don't understand.

Malaysian: (Becoming more explicit since the colleague is not getting the point): I will be on campus teaching until nine o'clock tonight, a very long day for any person, let alone a hungry one!

European American: (finally getting the point): Would you like me to drive you to a restaurant off campus so you can have lunch?

Malaysian: What a very good idea you have!"

(Lustig, Koester, 2003, p113)

Hall's findings suggest special qualities and features that differentiate people in high and low-context cultures. Aspects such as: time orientation, importance of in-groups and out-groups, showing reactions, personal bonds, and other features contrast markedly according to the perspective of these cultural patterns as in the following table:

High-Context Cultures	Low-Context Cultures
Covert and implicit	Overt and explicit
Messages internalized	Messages plainly coded
Much nonverbal coding	Details verbalized
Reactions reserved	Reactions on the surface
Distinct in-groups and out-groups	Flexible in-groups and out-groups
Strong interpersonal bonds	Fragile interpersonal bonds
Time open and flexible	Time highly organized

Table 1: High and low-context cultures

Taken from Lustig and Jolene 2003, p,114

5. Hofstede's cultural patterns:

Geert Hofstede's impressive comparative cultural studies is also worth mentioning. In his investigations, he covered over 100,000 participants in more than 70 countries (Lustig, Koester, 2003, p115). The number of participants in countries was expanded later with the help of others to develop his model for five cultural dimensions (Hofstede, 2001, 1997,1991).

Hofstede identifies five dimensional criteria which dominate cultural patterns. These five dimensions are: power distance, uncertainty avoidance, individualism vs. collectivism, masculinity vs. femininity, and long term vs. short term time orientation. The power distance indicator investigates the cultures' level of power distribution. Uncertainty avoidance deals with that culture's capability of adapting to changes and unfamiliarity. Individualism vs. collectivism highlights individuality in a community's perspective, and how a community regards individualism. Masculinity vs. femininity is concerned with the society's preference for achievement and assertiveness versus nurture and support. Finally, Long term orientation indicator focuses on the societies' respect and perseverance towards traditions and social obligations.

The two previous cultural taxonomies and patterns suggests wide differences in perspectives, understandings, and communication preferences. According to Hall's taxonomy, Saudi Arabia

would be categorised as a high-context culture group, while Australia as a low-context culture group. In relation to Hofstede's five dimensions of culture, Saudi Arabia and Australia are also strongly contrasted.

Hofstede provides an explanation of both Australian and Saudi cultures among many other countries. He noted the Australians' high level of individuality as they achieve the second highest score for individualism vs. collectivism. He suggests that Australians' individuality is reinforced in daily life activities and must be taken into consideration in communication. The low power distance indicates a relative equality in social standards that includes organizations, individuals, families, and governmental institutions. He also defined Christianity as a predominant religion in Australia with over more than 50% of Australia's population identifying as members of a Christian denomination.

Hofstede's given analysis for Saudi Arabia's cultural patterns contrasted strongly with the Australian findings. His findings suggest Saudi culture to be highly rule oriented with laws, customs, and regulations as they achieved significant power distance results. He also argued that power and wealth are unequally distributed in the society. He claims that the combination of large power distance and an obvious uncertainty avoidance creates a situation where the leaders have ultimate power and are the producers of rules and laws. This high level of uncertainity avoidance indicates the society's non-acceptance of change, and that the population of this society will most likely avoid unfamiliar situations. Another major difference between Australian and Saudi culture is their perspective towards individualism. Saudi Arabia culture was ranked at 38, compared with an average of 64 among the other countries. This can be interpreted as Saudi

being a collective society which exercises long-term commitments for group members to family, loyalty and relationships. Finally, another major difference is the religion factor. Islam is the only religion embraced by the Saudi population.

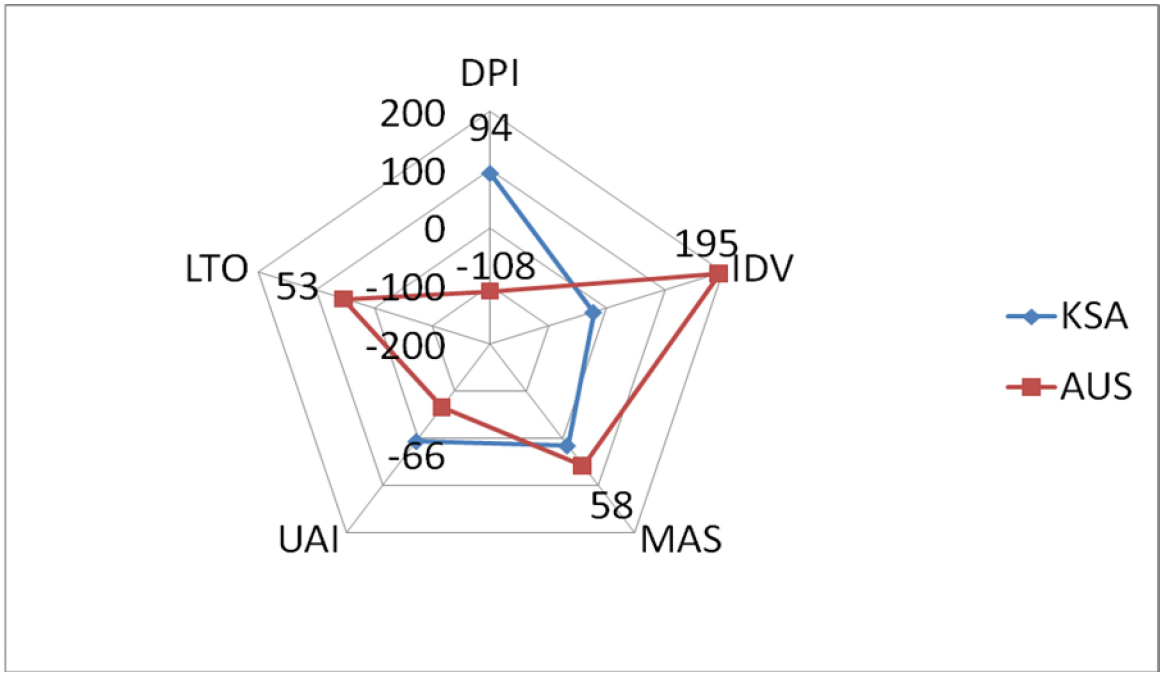

Figure 1: Saudi Arabia and Australia according to Hofstede's cultural dimensions

Literature review:

The comparative study between English and Japanese languages conducted by Beebe (1990) is considered to be one of the most influential studies on refusal speech acts (Nelson, Al-Batal, El-Bakar, 2002, p.165). In his study, Beebe investigated the refusal semantic formulas used by both English and Japanese language speakers by the use of a discourse completion test (DCT) to

generate the research data (A DCT is a test where a set of situations are provided for the participants in order to collect specific speech act). His findings illustrate different tendencies and approaches adopted by both language speakers in formalising their refusals. According to his findings, the relation between the directness of refusals and status corresponded differently in the two languages. Japanese speakers applied more direct strategies with lower status interlocutors, and more indirect strategies while refusing higher status interlocutors. He claims that Americans prefer to apply indirect refusals in all the given situations (Nelson, Al-Batal, El-Bakar, 2002, p.165). His findings also revealed obvious differences in the refusals order, semantic formulas, frequency, and content of semantic formulas.

In another study Chang (2008) investigated English refusals performed by Chinese students. With the use of Beebe's written DCT, he compared the refusals produced by four different groups: American students; Chinese English major seniors; Chinese English major freshman; and Chinese Chinese major students. he also investigated the frequency of the semantic formulas and the content of the semantic formulas. His findings suggested that both background groups followed similar strategies and speech acts while forming their refusals, but varied in the frequency and the context of the semantic formulas.

Ratchasima (2005) presented a paper at an international conference in Korea under the name of "Pragmatic Transfer in Thai ESL Refusals". The study compared refusals produced by American English speakers, Thai EFL students, and Thai native speakers. His findings suggested cross-cultural pragmatics of refusals according to many aspects of the language. For example, the use of the word "no" was not commonly used by the groups of Americans and Thai EFL. However,

Thai native speakers used “no” when refusing equal or lower status speakers (Ratchasima, 2005, p20). He also found that Thai speakers used less gratitude utterances than the English native speakers. He concluded that even advanced Thai English learners produced pragmatic failures. Thus it was necessary, according to him, to teach pragmatics to the Thai English learners.

Arabic and English pragmatics comparison studies:

Although there are many comparison studies of pragmatics among different languages and cultures, the inclusion of Arabic language in such studies has been very limited. One study noted that a prestigious international journal had less than 1% written about Arab countries in the Middle East (Robertson, Al-Habib, Al-Khatib, and Lanoue, 2001, p.223). Other recent comparative studies dealing with the Arabic language or culture stated its inability to find other comparative studies related to Arab countries (Dedoussis, 2004, p15). Although researchers recently have started paying more attention to these comparison studies, more studies are still needed in this area.

Stevens (1993) made the first comparison study between Arabic and English refusals. His findings were very similar to Beeb’s, as he suggested the refusal formulations generated by both language speakers tended to apply multiplestrategies. These strategies, utilised by both language speakers, used similar tactics in forming their refusals such as white lies, partial acceptance and explanations. However, these studies were limited to written language, as he conducted a study with the use of a written DCT. Another important factor neglected by him was to consider status and how it may have affected the speakers’ refusals.

Hussein (1995) investigated Arabic refusals as part of his larger study of Arabic speech acts. His findings suggest that Arabic speakers tend to use indirect refusals with equal and higher status hearers. Although he alleges that his data was collected naturalistically, the examples provided in his study were presented in a form of modern standard Arabic, which is not commonly used in daily life communication rather than the written form (Nelson, Al-Batal, El-Bakary, 2002, p.166).

Al-Issa conducted two comparison studies investigating refusal strategies between Jordanian Arabic speakers and American English speakers. In his first study (1998) he suggested that American speakers applied more direct strategies than the Jordanians. He also argued that both groups depended strongly on providing reasons as a refusal strategy more than any other strategies. In this study also, the researcher applied the use of a written DCT.

Al-Issa's second paper was premised on a different framework. The use of natural data collection was used as well as another DCT test. The researcher arranged for semi-structured interviews with the participants in the study. His findings were different from the previous study as he suggested the existence of social cultural transfer in the students' utterances in three different areas. These areas were: choice of semantic formulas, length of responses, and content of the semantic formulas. His findings revealed that Arabic speakers, while speaking in English language, transferred their own cultural values to the target language. He also argued that pride of religion and native language could be the motive for the students' socio-cultural transfer. He also claimed that political perception of the Arabic speakers were found to influence the semantic formulas of the speakers while communicating through English language.

In a more recent study, Al-Eryani (2007) compared Yemeni Arabic speakers and American English speakers. In his investigation he collected refusals formed by Yemeni students in both Arabic and English language. He compared these two groups with refusals produced by American native English speakers. His findings suggested that even though both language speakers applied similar tactics forming their refusals, pragmatic transfer was still evident in the frequency of the semantic formulas and in the contents of the semantic formulas itself.

Al-Kahtani (2005) investigated English refusals offered by three different cultural background speakers. These groups were Japanese, Americans, and Arabs. The data collection took place using a written DCT provided to all the participants. His investigations were concerned with three aspects of the semantic formulas provided by the participants: order, frequency, and content of the semantic formulas. His findings suggested that speakers of different cultures apply different tactics to form their refusals. However, he also suggested that some situations such as requests were found to be more similar among the three groups. By the end of the study, the researcher recommended language instructors to become more aware of cross-cultural pragmatics to help their students avoid miscommunication while using their learnt language.

Another study that compared Arabic and English refusals was conducted by Nelson, Al Batal, and El Bakary (2002). Their investigations high-lighted the degree of directness applied by Egyptian Arabic speakers and American English speakers. Unlike the previous studies, they used a spoken DCT in order to obtain data that would be similar to authentic daily life language. They claim that both language speakers were found to apply similar strategies and frequencies in order

to form their refusals. They also claimed that DCT texts could be an appropriate tool for collecting pragmatic studies' data, yet they might fail to capture the complexity of culture and face-threatening acts.

The following table provides an overview of previous related studies:

Author (date)	Paper	Place and target	method
Mahmoud Al Batal 2002	CC Pragmatics: strategy use in Egyptian Arabic and American English refusals	Egyptians, Americans	DCT
J. Cesar Felix-Brasdefer 2004	interlanguage refusals: linguistic politeness and length of residence in the target community	Indiana university 24 learners of Spanish	Role play and verbal report
Ahmad Al-Issa 2003	Sociocultural transfer in L2 speech behaviors: evidence and motivating factors	Arabs, Americans	DCT
Chao-Chih Liao and	A contrastive	Chinese, Americans	Statistical

Mary I. Bresnahan 1996	pragmatic study on American English and Mandarin refusal strategies		study
Evangellos Dedoussis 2004	A cross-cultural comparison of organizational culture: evidence from universities in the Arab world	Japan, Arab	Questioner
Saad Al-Kahtani 2005	Refusals Realisations in three different cultures: a speech act theoretically – based Cross-Cultural study	American, Arab, Japanese	DCT
Abdul Majeed Al-Tayib 2004 {A Umar - Umm Al-Qura University Journal of Education & Social …, 2004 - uqu.edu.sa	Request strategies as used by advanced Arab learners.	20 postgraduate Arab 20 undergraduate Arab Studying English 18 British native speakers	DCT

Johanna Brown 2005	The effect of a Study Abroad on Acquiring Pragmatics	84 Arabic students in Brigham young university	DCT
Rula Bataineh a, Ruba Bataineh (2008)	A cross-cultural comparison of apologies by native speakers of American English and Jordanian Arabic	American English and Jordanian Arabic	DCT
Liang Guodong and Han Jing (2005)	A contrastive study on disagreement strategies for politeness between American English & Mandarin Chinese	American English and Mandarin Chinese	DCT
Soliman (2003)	Apology in American English and Egyptian Arabic	Americans, Egyptians	DCT
Hussein and Hammouri	Strategies of apology in Jordanian Arabic and American English	Americans, Jordanians	DCT

Gayel Nelson, Mahmoud Al Batal, Waguida El Bakary (2002)	Directness vs. Indirectness: Egyptian Arabic and US English communication style	US English , Egyptian Arabic	Roll play / DCT
Yuh-Fang Chang (2009)	How to say no: an analysis of cross-cultural difference and pragmatic transfer	Chinese, Americans	DCT
Hondo, Goodman, (2001)	Cross culture varieties of politeness	American English, Chinese, Japanese, Egyptian Arabic, Spanish	
Abdullah Ali Al-Eryani (2007)	Refusal Strategies by Yemeni EFL Learners	Yemeni Arabic speakers Yamani English speakers American English speakers	DCT

Andrew Byon (2004)	Socio-pragmatic analysis of Korean requests in pedagogical settings	Korean , American	DCT
Dr. Abdul Majeed Umar (2006)	The speech act of complaint as realized by advanced Sudanese learners of English	60 students: 46 Sudanies The rest British	DCT

Table 2: Previous related studies

Hypothesis of the current study:

The researcher hypothesizes that due to the wide gap between the Saudi and Australian cultures, speakers of both countries risk the chance of facing communication failure, and most likely deliver undesired meanings and convey negative personal images while interacting with one another. This cross-cultural difference in communication could result in speakers of both languages misrepresenting themselves in conveying undesired personal images, especially among the Saudi students doing their degrees in Australia.

Questions of the study:

The purpose of this study was to examine the refusal strategies and tactics used by both language speakers while performing refusals in their native language. The study examined the semantic formulas produced by both language speakers in order to answer the following questions:

1- According to their personal perceptions, what were the strategies implied by both language speakers in order to form their refusals? What were these strategies' frequencies?
2- According to their personal perceptions, how were both language speakers similar or different regarding the formulation of their refusals'?
3- According to their personal perceptions, how did the counter group participants reflect on the appropriateness of the different refusal strategies applied by the other language speakers?

Methodology:

As means of informing these questions, the study utilised both quantitative and qualitative approaches. These two approaches will be discussed in further details in the following paragraphs.

Population and sample of the study:

The study consisted of 53 participants. Twenty-six were Arabic native speakers in Saudi Arabia, while the other twenty-seven were Australian native English speakers. The population of this study was categorized as follows:

1- Native Arabic teachers
2- Native English language teachers

3- Native Arabic students
4- Native English students

The native Arabic teacher group comprised 10 Arabic native speakers teaching at Um Al-Qura University in different majors and colleges. Their teaching experiences involved working in homogeneous classrooms which all consisted of Saudi students. This group ranged from the ages of 37 to 55 years, and all obtained their PhDs from Britain or the United States.

The native English teachers group consisted of 10 teachers who worked at Adelaide University in different majors and colleges. Four of the teachers had their PhD degrees, while three of them were PhD candidates, and seven held master degrees. Their ages ranged between 32 and 54 years.

The native Arabic student group consisted of sixteen participants. Ten of these students were enrolled in undergraduate programs at Um Al-Qura University, whilst another six individuals were Saudi students taking their undergraduate and master's degree at Adelaide University.

Finally the native English student group comprised ten students. The students were enrolled in undergraduate and postgraduate studies in different departments in Adelaide University. The group included nine post graduate, and five undergraduate students.

As the education system in Saudi separates different genders in universities, the study targeted only male teachers and students. A wide range of previous studies has indica ted the strong correspondence between gender and language (e.g. Maltz and Borker, 1982; Tannen, 1990; Leaper, 1991, 1994; Swann, 1992; Maccoby, 1998;Wood, 2001). Many of these studies argue that different genders utilize different styles of communication. Bataineh and Bataineh (2008, p.798) propose that females tend to use language to form and maintain relations by displaying support, sympathy, acknowledgment of others, and other similar language functions, whereas males tend to use language as means of achieving independence and reaching goals through "assertive functions" such as direct statements, and criticism. Tannen (1990, p.85) argues that girls tend to socialise and use language as "the glue that holds relationships together". Basow and Rubenfeld (2003) listed other partial studies that support Tannen's theory. They argue that that "men and women come from two different cultures of communication" (Basow and Rubenfeld, 2003, p.183). Realising all these factors, the participants of the study consisted of male subjects in order to obtain more specific data.

Instrumentation and data collection:

Although many researchers called for ethnomethodology to obtain real data describing real life situations and interactions (e.g. Wolfson,1981,1983; Hymes, 1962; Wolfson, Marmor, & Jones, 1989), still ethnomethodology has its own limitations, especially for cross-cultural studies (Blum-Kulka, House, & Kasper, 1989). Ethonomethdology focuses on studying ethnic groups' social activities through observing and describing its individuals' social actions directly from real life situations without imposing the researchers' opinions (Lynchv 1997). Ethonomethdology According to this poses many limitations for cross cultural studies due to factors that researchers cannot control, such as gender, status, and context. Other important factors for data analysis

seem to be hard to acquire using ethnomethodological methods, such as the necessary information about the cultural backgrounds of the participants, and their status (Kasper & Dahl, 1991) andthe time consuming effort to collect a suitable number of specific comparable speech acts (Cohen, 1996). Other researchers argue the possibility of ethnomethodology methods to collect unauthentic speech. They explain that such methods could obtain biased lingual utterances of friendship or other possible different relations. Such utterances can affect the objectivity of data collected by ethnomethodological methods (Nelson, Al Batal, El Bakary, 2002, p.)

Due to all these limitations , other methods such as Discourse Completion Tests (DCTs) are usually preferred by researchers. The DCT applications provide researchers with the means of controlling variables such as gender, cultural backgrounds and situations (Olshtain & Blum-Kulka, 1985). The ability to be applied on a wide range of participants while providing specific planned settings enables researchers to study different patterns of language use (Olshtain, 1993; Lorenzo-Dus, 2001). Yuan investigated different means of data collection and suggested that:

"Although the written DCT has its limitations, it would still be a preferable choice if the goal of a study is to describe the realization patterns of a particular speech act of a particular language at an initial stage.'' (Yuan, 2001, p. 289).

The study used a combination of a DCTs and role plays as an instrument for data collection. The study used two modified DCT applications inspired by Nelson, Al Batal, El Bakary (2002). Instead of narrating a situation for the participants as in other research, the interviewer interacted with teachers by playing the role of a student, and then with students by playing the role of a

teacher. This modification of combining role play with the two DCTs was done for two main reasons. The first was to acquire more authentic data of possible utterances that could be used by teachers or students in different scenarios. The second was to investigate how status can affect interlocutors utterances and their choice of semantic formulas and tactics by observing the contrasts of the obtained refusal strategies performed by different status speakers of the same language.

Previous studies have shown refusal strategies, and refusal utterances to be highly sensitive to different ranks and positions, (Felix-Brasdefer, 2002. p592; Bresnahan, 1996. p. 704), and so two DCTs were designed to acquire more specified data. The first gathered teachers' responses for possible initiating utterances produced by students (check appendix 2). The second gathered students' responses for possible students' and teachers' initiating utterances (see Appendix 3). The construction of both DCTs consisted of situations designed to elicit refusal replies regarding different utterances. As in a number of previous studies, these situations were organised according to initiating speech acts. These speech acts were: invitations, suggestions, requests, and offers.

Data analysis:

The corpus of the study consisted of three-hundred and sixty recorded refusals . These were gathered from forty participants from the four previously mentioned groups. The recordings were transcribed after completing the interviews. The Australian recordings were transcribed in English. The Saudi recordings were transcribed in Arabic and then translated to English transcripts afterwards.

Following previous researchers, the gathered refusals were analysed as sequences of semantic formulas. The semantic formulas were coded according to a similar refusal category developed by Al-Issa (2003) (see Appendix 1). For instance, the following refusal was used by one of the participants: " I can't do it. I have, uh, I've some responsibilities I need to deal with now. em, if it's any consolation, I can do it later for you, But I can't do it now". After analysing the refusals as moves, each move was categorised forming the following semantic formula:

Transcripts	Semantic Formula
- I can't do it.	(negative ability/willingness)
- I've some responsibilities I need deal with now.	(reason/explanation)
- em, if it's any consolation	(consideration of interlocutor's feelings)
- I can do it later for you,	(suggestion of willingness)
- But I can't do it now.	(negative ability/willingness)

Table 3: An example of a refusal analysis

A number of modifiers were added according to the corpus of this study. These modifiers included additional categories that were necessary in order to suit the corpus of the study. Also, other categories were omitted as they were either not found in corpus or not commonly formed by the participants of the study.

After generating the semantic formulas for the data, the study investigated the strategies used by different groups and their frequencies. The study observed the similarities and differences inthe strategies used by each group. It also counted the semantic formulas and listed the usage in each group.

Further investigations were conducted as a means of exploring the perspectives developed by the counter groups regarding the unshared refusals strategies. A demonstration of some exclusively applied strategies were provided to twenty five Australian and Saudi participants. The study gathered the reflections and perspectives of fourteen Australians, (seven teachers, and five students), regarding the exclusively used Saudi refusal strategies. Similarly, the study gathered the perspectives and opinions of twelve Saudis, (4 teachers and eight students), according to the Australian refusals. Five of these Saudi students were studying in Adelaide University, and provided their own reflections comparing Saudi and Australian refusals.

Results and Discussion:

Following the method used by previous researchers, the giving refusals of all groups were analysed according to their semantic formulas. These formulas were classified in a similar

system to that used by Issa (2003) (check appendix 4). For example, the following is a refusal formed by an Australian student refusing an offer produced by a teacher:

> "Thank you very much, but sorry, I've got already too many commitments. And I'm a research assistant for Dr. Smith."

This refusal was analysed according to its semantic formula as follows:

Refusal	Strategy
Thank you very much,	Gratitude
but sorry ,	Regret
I've got already too many commitments.	Explanation/Excuse
And I'm a research assistance for Dr. Smith.	Explanation/Excuse

Table 3 : second example of refusal analysis

The identified refusal strategies in this study contained many strategies which were not mentioned in most, if not all, previous literatures. Various preceding Arabic refusal comparison studies, such as Al-Khatiani (2005), Al-Arieni (2007) conducted their studies implementing Beebe's refusal categories. Other scholars tended to apply the same catergories while utilising

slight modifications, for example Al-Issa (2002) and Nelson, Al Batal, and El Bakary (2002). However, these categories seemed to be less suitable for the corpus of this study. The conducted observations identified more than eleven newly presented refusal strategies mostly applied by Saudi speakers such as, prayers, referring to God's will, laughter, and acceptance. Interestingly, even though some of these strategies formed a substantially high percentage of frequencies, previous studies, especially studies which concerned Saudi refusals, failed to identify them. Realising this wide gap in the previous literature demanded the addition of more refusal strategies to the study's categories, especially among the Saudi speakers' groups. The construction of the refusal strategies category, developed by this study, consisted of a total of thirty nine strategies uttered by the correspondents in both countries.

Refusal strategies and frequencies in the four groups' utterances:

As a means of informing the first question, an illustration of the thirty nine identified refusal strategies utilised by both language speakers will be displayed. This is followed by a description of the frequencies' of the strategies used by all four groups.

The study's category of refusal strategies:

The semantic formulas for the Saudi and Australian refusals were determined under a set of categories which consisted of thirty nine refusal strategies. As suggested by Houck and Gass (1995), refusals were found to be complicated speech acts that used many strategies, as the interlocutors usually implied complicated negotiations and many "face saving manoeuvres"

(p.49). The study analysed the strategies which formulated the given refusals, and came to a total of 31 different strategies used by the Saudi and Australian speakers. They were as follow:

Exaggeration *(E.g. I swear, in the name of god)*	Postponement *(E.g. I'll think about it later)*
Defying relations *(E.g. deer son, my teacher)*	Disagreeing statement *(E.g. that is not ture)*
Wish *(E.g. I wish..., I hope...)*	Removal of negativity *(E.g. I know you're a good student, but...)*
Explanation/excuse *(E.g. I have a meeting.)*	Sarcasm *(E.g. and you think you are cleaver?)*
Promise of trying *(E.g. I will try my best)*	Performative *(E.g. I refuse)*
Negative ability/willingness *(E.g. I can't)*	Alternative *(E.g. How about you talk to another teacher about this?)*
Regret *(E.g. I'm sorry)*	Insult/Attack/Threat *(E.g. get out of here!, I will call the security!)*
Prayer *(E.g. May god bless you)*	
Statement of positive opinion/feeling or agreement *(E.g. That's a good idea, but....)*	
Conditional acceptance *(E.g. I will .... if you .....)*	Reprimand *(E.g. you should study harder)*
Statement of principle *(E.g. I don't do business with friends)*	Criticism *(E.g. that is not a good way)* to do things)
Gratitude *(E.g. Thank you)*	Future acceptance *(E.g. I promise to pay you a visit another time.)*
Referring to God's Will *(E.g. God willing, I will be there)*	Requesting to be excused *(E.g. could you please excuse me from this favour?)*

Negative consequence *(E.g. If I accept your invitation, you will be late for your class)* Hedging *(E.g. I'm not sure)* Explicit rejection *(E.g. Hell no!)* Direct "No" *(E.g. No, you cannot do so.)*	Request for information *(E.g. so was that this weekend?)* Let interlocutor off the hook *(E.g. I'm alright, everything is good)* Asking for forgiveness *(E.g. Please forgive me, but I ....)* Acceptance *(E.g. sure thing, your wish is my command)* Laughter

Table 4: The study's category of refusal strategies

The frequencies of refusal strategies applied by each group:

1. Saudi teachers group:

This sample of the study was provided with ninety refusal situations in total. These formularized refusals consisted of 302 strategies in total. Of the thirty-nine refusal tactics category determined by the study, 33 different tactics were applied by this group in generating their semantic formulas. The wide range of tactics used by this group included a minority of five tactics which were applied in more than 5% of the total. These five tactics formed more than half of the strategies employed by this category as its percentage was 55.3% of the total semantic formulas. These strategies were as follow:

Strategies used in refusing	Percentage
Explanation/excuse	15 %
Prayer	9%
Negative ability/willingness	8%
Regret	6 %
Defying relations	5 %
Referring to God's Will	5%
Other	5%

Table 5: Frequently used strategies among Saudi teachers

A total of 20 tactics used by this group formed a little less than half of the semantic formulas (precisely 44.6%). These tactics were:

Strategies used in refusing	Percentage
Exaggeration	5 %
Wish	3 %
Statement of principle	3 %
Gratitude	3 %
Statement of positive opinion/feeling or agreement	3 %
Alternative	3 %
Insult/Attack/Threat	2 %
Furture acceptance	2 %

Conditional acceptance	2 %
Negative consequence	2 %
Disagreeing statement	2 %
Request for information	2 %
Criticism	1 %
Postponement	1 %
Performative	1 %
Promise of trying	1 %
Hedging	0.6 %
Removal of negativity	0.3 %
Sarcasm	0.3 %
Disagreeing statement	0.6 %
Reprimand	0.6 %
Postponement	0.3 %
Non-performative	0.3 %
Future acceptance	0.3 %

Table 6: Less frequently used strategies among Saudi teachers

2. Australian teachers group:

The Australian teachers were provided with the same ninety refusal situations. Their refusal formulas consisted of 446 strategies. These strategies were classified under twenty-nine

categories. Six categories were applied in 5 % or more of the total semantic formulas, and constructed 56.50% of total semantic formulas. These strategies were as follows:

Strategies used in refusing	Percentage
Explanation/Excuse	21 %
Other	10 %
Gratitude	9 %
Regret	8 %
No	7 %
Negative ability/willingness	4 %

Table 7: Frequently used strategies among Australian teachers

The Australian teachers group exploited twenty-three other strategies. These strategies comprised 43.4% of the total semantic formulas, and were as follow:

Strategies used in refusing	Percentage
Negative consequence	4 %
Disagreeing statement	3 %
Sarcasm	3 %
Performative	3 %
Alternative	3 %
Request for information	3 %
Let interlocutor off the hook	3 %

Reprimand	2 %
Removal of negativity	2 %
Explicit rejection	2 %
Conditional acceptance	2 %
Statement of principle	2 %
Statement of positive opinion/feeling or agreement	1%
Laughter	1 %
Criticism	0.8 %
future acceptance	0.8 %
Postponement	0.4 %
Insult/Attack/Threat	0.4 %
Disagreeing statement	0.4 %
Removal of negativity	0.4 %
Defying relations	0.4 %
Wish	0.4 %
Hedging	0.4 %

Table 8: Less frequently used strategies among Australian teachers

3. Saudi students:

The analysis listed thirty different strategies exercised in this group's refusals. Comparing all four groups, the semantic formulas and strategies applied by the Saudi students were by far the longest as it consisted of 758 strategies. However, these strategies were mainly formed within

three broad strategies. There were only five utilized strategies in this group with percentage of frequency higher than 5 %, and they formed 49.8 % of the total semantic formulas. These categories were:

Strategies used in refusing	Percentage
Explanation/Excuse	24 %
Exaggeration	11 %
Defying relations	9 %
Gratitude	6 %
Referring to God's Will	5 %

Table 9 : Frequently used strategies among Saudi students

The other 26 strategies composed 50.1% of the total tactics utilised by the Saudi students, and were as follows:

Strategies used in refusing	Percentage
Statement of positive opinion/feeling or agreement	4 %
Other	4 %
Requesting to be excused	3 %
Negative ability/willingness	3 %

Prayer	3 %
Removal of negativity	3 %
Alternative	3 %
No	3 %
Acceptance	3 %
Disagreeing statement	2 %
Conditional acceptance	2 %
Let interlocutor off the hook	2 %
Asking for forgiveness	2 %
Regret	1 %
Request for information	1 %
Wish	1 %
Promise of trying	1 %
Performative	0.7 %
Future acceptance	0.2 %
Hedging	0.2 %
Postponement	0.2 %
Disagreeing statement	0.2 %
Future acceptance	0.2 %
Removal of negativity	0.2 %

Table 10: Less frequently used strategies among Saudi students

4. The Australian students

The final group's semantic formulas were made up of twenty-five different strategies in total. The Australian students used the least variety of tactics to form their refusals. In their semantic formulas, seven strategies were most often used. These categories created a high percentage of 69.8 % of the total tactics applied by the Australian students. These strategies were as follows:

Strategies used in refusing	Percentage
Explanation/Excuse	20 %
Regret	11 %
Let interlocutor off the hook	10 %
Other	8 %
Negative ability/willingness	7 %
Gratitude	7 %
No	7 %

Table 11: Frequently used strategies among Saudi students

The usage of the other tactics by this group was limited to about 31% of the overall semantic formulas, and were as follows:

Strategies used in refusing	Percentage
Statement of positive opinion/feeling or agreement	4 %
Performative	4 %
Removal of negativity	3 %
Alternative	3 %
Disagreeing statement	3 %
Request for information	3 %
Explicit rejection	2 %
Postponement	2 %
Disagreeing statement	2 %
Hedging	1 %
Defying relations	1 %
Wish	1 %
Laughter	1 %
Conditional acceptance	0.5 %
Insult/Attack/Threat	0.5 %
Reprimand	0.5 %
Exaggeration	0.5 %

Table 12: Less frequently used strategies among Saudi students

Similarities and differences between the different language speakers:

Inappropriateness of written DCTs for analyising Arabic language:

It is safe to argue the inappropriateness of implementing Beeb's written DCT as means of collecting and analysing Arabic language data . Evidence of previous studies indicates that spoken elicitations widely contrast with written responses. Beebe and Cummings (1995) compared the two modes by investigating data collected by telephone calls and the written questionnaire. They found a candidates' tendency of composing four times more spoken responses than written expressions. Another important aspect that suggests doubting the sufficiency of written DCTs applications as a method of investigating oral responses is the fact that Arabic is a multi-glossic language.

"Arabic speakers are glossic or multi-glossic. They use one version of Arabic (FuSHaa) that is mainly written and a version of (ʻaamiyya) that is mainly spoken. To ask respondents to write their responses would be unrealistic since they would be producing formal responses they do not use in real life"

(Nelson, Al-Batal, El-Bakary, 2002, p. 168)

There were many commonly observed refusal strategies applied by the Saudi speakers which were not discussed in previous researches. Strategies such as *referring to God's Will, praying* and *swearing* were hardly mentioned in previous literature, even though the last three tactics formed nearly twenty percent of the Saudi refusals' semantic formulas articulated in this study. Beebe's written DCT seems more suitable for Australian refusals data collection as it contains

nearly all the semantic formulas and refusal strategies given by the Australian groups with a few exceptions such as laughter.

Another element is the behaviour tendencies of the participants towards some of the given situations in the DCTs. Personal reflections and comments suggesting the participants' preferences of accepting some of the given situations, was commonly observed. Many of the Saudi students had difficulties refusing higher status interlocutors especially in front of other students. Also, many Australian participants, both teachers and students, hesitated, refusing some of the provided situations and expressed their need for good reasons to formulate their refusals. However, they still provided what they expected to be reasonable refusals for such situations.

Similarities:

The study noted similar refusals strategies used by both language speakers . These similarities included the general tendency of generating indirect refusals in order to save interlocutors face; the high use of explanation and reason strategy; and the use of indirect refusal tactics.

1. Tendency of saving face and indirect refusals:

Findings of the study indicate participants in all four groups desire for preserving their interlocutor's face. This conclusion can be drawn as all groups exercised more indirect than direct refusal strategies. This testimony supports Brown and Levinson theory of face and face threatening speech acts.

However, these findings contradict with Nelson, Al-Batal and El-Bakary's claims that Egyptian Arabic speakers were less considerate of their interlocutor's feelings than American English speakers (2002 p.175). According to this study, many of the strategies that were used by Arabic speakers, such as prayers, were not considered in their refusal strategies even though it functions and aims to preserve the listener's face. It could be argued that the refusal strategy category developed by Beebe which was used in that study was not structured well enough to investigate Arabic speech acts without modifications.

While performing face threatening acts, such as refusals, speakers seek saving the listener's face by balancing "clarity and non-coerciveness" as manner of guaranteeing their utterances to obtain "*correct interpretation and the right impact, thus leading to success" (*Reiter, 2000, *p.173).* However, the degree and methods applied in the given refusals varied among the four groups..

2. The high frequency of explanation and reason strategies:

The high frequency of using explanation and excuse strategy in order to form refusals was another common aspect shared by all four groups. The heavy reliance on this particular strategy outweighed all the other refusal strategies formed by all four groups. Both language speakers were almost identical in their percentages of utilising explanations and excuses, but they differed within the groups. The group to rely least on this strategy was the Saudi teachers, as explanations and excuses formed 15% of their total refusal strategies. This percentage is noticeably lower than the Saudi students' group who applied the same strategy in 24% of their total refusal strategies. Australian teachers and students were found to be more alike as the

teachers' frequency was 21%, while the students' frequency was 19.5%. The closeness between the Australian teachers and students, in comparison to the Saudi groups, might support Hofstede's theory of power distance in both these countries.

The high frequency of explanations and reasons in forming refusals supports the findings of many previous research programs which dealt with different languages including Arabic and English (Nelson, Al-Batal, and El-Bakary, 2002, p.173; Al-Issa, 2003, p.12; Wannaruk, 2005 p.7; Al-Kahtani, 2005, p.10) Although both language groups depended heavily on this strategy with relatively close frequency percentages, they differed according to the content of this strategy as will be explained later.

Differences:

There were many contrasts regarding the refusal semantic formulas generated by the Saudi and Australian groups. This supports Al-Issa (1998, 2003) and Hussain (1995) findings. Both researchers argued that Arabic speakers' refusals tended to be formed differently to the refusals given by English speakers. These results do not support Nelson, Al-Batal, El-Bakary's claims of Arabic refusals being more similar than different in comparison with English refusals. These different conclusions could be a result of the different methodologies used by the researchers, or simply reflect different characteristics of Arabic speakers from different countries. Nelson, Al-Batal, El-Bakary compared Egyptian Arabic speakers to American English speakers, while Al-Issa focused on Jordanian Arabic speakers compared with American speakers.

The contrasts between the Saudi and Australian refusals were found on many different levels. Al-Kahtani (2005, p8) findings suggests that Saudi refusals were different to the American refusals in three levels;the order of semantic formulas, their frequency and their content. This study could not identify common semantic formula patterns among the four groups. Nevertheless, it identified other differences between the two language speakers in addition to two of his findings. These differenceswere the length of refusals, direct versus indirect strategies, frequencies, and content of semantic formulas. for a discussion of these differences is provided in the following paragraphs.

1. The use of direct refusal strategies:

Nelson, Al-Batal, El-Bakary (2002), noted the preference of participants, (Egyptian Arabic speakers and American English speakers), to utilise more indirect than direct refusal strategies (p.172). The previous statement supports findings of this research as the indirect refusals generated by Saudis and Australians were found to be substantially more than direct refusals. However, their suggestion of American speakers' tendencies to implement slightly more indirect refusals than the Egyptians contradicts with the findings of this study.

The given percentages of the direct refusal tactics given by the participants indicates a wide difference in the tendencies of both language speakers in formulating their refusals. Australian choices illustrate their preference of executing direct refusals three times more often than the Saudi speakers. With a percentage of 16.5%, the Australian teachers' group was found to employ the highest percentage of direct refusals. The second highest group was the Australian

students' group with a percentage of 14% direct refusals. On the other hand, the Saudi teachers' group was found to use direct refusals 5.6% of their total. The smallest group to apply such tactics were the Saudi students, who were found to employ these direct tactics for only 3.4% of their total refusal tactics.

Tactics	KSA Teachers	KSA Students	AUS Teachers	AUS Students	KSA Total	AUS Total
Explicit "No"	0	3	7	7	3	14
Explicit rejection	0	0	2	2	0	4
Laughter	0	0	0.4	1	0	2
Sarcasm	0.3	0	3	0	0.3	3
Performative	1	1	3	4	2.	6
Insult/Attack/ Threat	3	0	0.4	0.5	3	1
Criticism	1	0	1	0	1	1
Total percentages	5.3 %	4 %	16.4%	14.5 %	9.3%	31 %

Table 13: Frequencies of direct refusals applied by the four groups

These figures indicate an Australian speaker preference for utilising more direct strategies forming their refusals than Saudi speakers. These percentages also support Hofstede's power distance theory, as the previous numbers suggest that Australian teachers and students seem to apply the same frequency of direct refusal strategies compared with the Saudi groups. In the same manner, the Saudi teachers nearly doubled their application of direct refusal strategies compared with the Saudi students.

2. Length of refusals:

The formulation of the refusals uttered by the four groups were also found to be dissimilar in the regard of their lengths. Generally speaking, the Arabic groups' semantic formulas consisted of more refusal strategies than the Australian groups. The total given refusals generated by the Australians amounted to 824 strategies. On the other hand, the Saudis' total refusals totalled 1058 strategies.

As for the individual groups of both language speakers, the composed refusal lengths provided by the smaller groups of both languages were different considering power and status. The figures observed in this study reveal that Saudi students' refusal strategies' were substantially longer than those of the Saudi teachers'. This was different from the Australian students, who were found to form fewer refusal strategies than the Australian teachers. These numbers are provided in the table below:

Group	Number of Refusal strategies applied	Total
Australian teachers	446	824
Australian students	378	
Saudi teachers	300	1058
Saudi students	758	

Table 14: Length of refusals

The Saudi level of awareness and caution regarding interlocutors' power and status could be argued to be higher than the Australians. As observed in previous tables, all groups, with the exception of the Saudi students, produced similar lengths of refusal strategies. The Saudi students were found to generate the longest lengths of semantic formulas in both cases of refusing both listeners of higher, and similar power and status. As an example, here are some typical refusals of the participants when refusing an invitation:

	Transcripts	Semantic Formula
Saudi Teacher	-"Wallhe my son, I would wish to go out with you. But in fact I have a commitment at this time."	Swearing - define relation – wish - explanation/excuse
	- "Congratulations, may God complete it nicely. But	Statement of positive

	excuse me, I have commitments."	opinion/feeling or agreement– prayer – regret - explanation/excuse
Australian Teacher	-"Thank you so much for the invitation, but I've something going on at the end of this week" -"Well, I'm sorry to say I'm still busy at this moment. I having this deadline to meet and, yeah I just can't have coffee with you. Maybe some other time."	Gratitude - Explanation/Excuse Other – regret - Negative consequence - Explanation/Excuse - Negative ability/willingness – Postponement
Saudi student	-"May you be well. Thank you my love, but I'm waiting for our colleague Fahad, you know him, maybe not? Well, he is always with me. So I have an appointment with him. And we are both waiting for each other. He just called and said that he is coming now. So a thousand thanks. And I don't want to tire you with me also."	Prayer – gratitude - Defying relations - Explanation/Excuse – other – other - Explanation/Excuse - Explanation/Excuse - Explanation/Excuse – gratitude - Let interlocutor off the hook

	-“ In the end of the month? Wallahe sorry. In this appointment precisely, I have to travel overseas. I would like to come, but inshallah I’ll send you a greeting card. But I can’t come that day.”	Request for information – exaggeration – regret - Explanation/Excuse - Positive opinion/feeling/agreement - referring to god’s well - Positive opinion/feeling/agreement - Negative ability/willingness
Australian student	-“Sorry, I would really like to come but ohm …, I’ve got a wedding.” -“ No thanks, I’m waiting for my mate”	Regret - Positive opinion/feeling/agreement - Explanation/Excuse No – gratitude - Explanation/Excuse

Table 15: Examples of Saudis and Australians’ diversity according to length of their refusals

the previous tables also demonstrate the Saudi teacher group generating the shortest semantic formulas,. This is supported Hofstede’s power distance theory, as the determinant of the different preferences of the Saudis while formulating their refusals to speakers of higher and lower status. This correlation of status and length in the produced refusal utterances was not to be found in the Australian responses, as they seemed to formulate similar lengths of refusal semantic formulas whether offered to higher or lower status listeners.

Different contents of semantic formulas:

1. Specified vs. unspecified reasons and explanations:

Although the heavy reliance on the use of reasoning and explanations by all four groups of the study, they still varied considering their tendencies to apply specified explanations to certain initiator speech acts.

In invitation and offer situations, all four groups of speakers utilised both types of explanations and excuses, but they seemed to favor one type more than another. The two groups of Saudi teachers and Australian students seemed to rely more on unspecified explanations and reasons to refuse proposed invitations. This contradicted with the tendency of the Saudi students and Australian teachers who employed more specified excuses and explanations to decline invitations. The Saudi students were found to be far more elaborate and specific than the other groups.

	Transcripts	Semantic Formula
Saudi Teacher	-“ Wallhe my son, I would wish to go out with you. But in fact I have a commitment at this time.”	Swearing - define relation – wish - explanation/excuse
	-“ Ah, let me see and check my schedule. If there is a	Hedging - conditional acceptance – swearing –

	possibility “wallahy” I would be honored my son.”	Statement of positive opinion/feeling or agreement- define relation
Australian Teacher	-“ Na that’s alright. Thanks a lot for the offer, but I’ve got some things I have to do.” -“ Thank you for your invitation, but unfortunately Elizabeth {his wife} and I have a prior arrangement, so we won’t be able to attend. But please ask me for next time, maybe I’ll be able to join .”	Let interlocutor off the hook – gratitude - Negative consequence Gratitude – regret - explanation/excuse - Negative consequence - promise of Furture acceptance
Saudi student	-“ wallahe in the main time frankly, wallahe I would like to. But frankly at the moment I can’t cause one of my colleagues is waiting for me. He called me before 3 days, and I keep delaying him, cause I’m not done with it yet. I still need to complete so of the notes. So, Enshallah, I’ll give it to him, and after if there were any chance to give it to you, enshallah”	Exaggeration - other – other – exaggeration – other - Negative ability/willingness - Explanation/Excuse - Explanation/Excuse - Explanation/Excuse - Explanation/Excuse -

	-“Oh! I have to go off, I’ve forgot ,Shaikh, the bus ticket with my id card and my money! I think it fell from me! I’m going to look for it, so I’ll see you ,Enshallah, there.”	Explanation/Excuse - referring to god’s well - Explanation/Excuse - Conditional acceptance - referring to god’s well Other - Let interlocutor off the hook - Defying relations - Explanation/Excuse - Explanation/Excuse - Explanation/Excuse – other - Defying relations – other
Australian student	-“ It sounds great, but unfortunately I just can’t make it in to college next week. So I’m not gona make it, sorry.” -“ No I’ll be fine, I’ve got someone else coming. I’ll be all right.”	Removal of negativity – regret - Negative ability/willingness - Regret No - Let interlocutor off the hook - Let interlocutor off the hook

Table 16: Specified vs. unspecified reasons and explanations

This finding is similar to Chang (2008, p 10) who found Chinese to be more specific than Americans in their excuses.According to Chang, unspecified reasons provide the speaker with a way to end an interaction. On the other hand, specified explanations, such as having an appointment with a doctor, could also be highly undesirable for its ability in generating further conversation. Such conversations may include an interlocutor's inquiry about the speaker's alleged appointment and the doctors' comments. This kind of situation could have a serious negative impact on the relation of the two speakers, if the specified excuse was discovered to be a untruthful.

	Transcripts	Semantic Formula
Saudi Teacher	-"Wallhe my son, I would wish to go out with you. But in fact I have a commitment at this time." - "Congratulations, may God complete it nicely. But excuse me, I have commitments."	Swearing - define relation – wish - explanation/excuse Statement of positive opinion/feeling/ agreement– prayer – regret - explanation/excuse
Australian	-"Thank you so much for the invitation, but I've got	Gratitude -

Teacher	something going on by the end of this week” -“Well, I’m sorry to say I’m still busy at this moment. I’m having this deadline to meet and, yeah I just can’t have coffee with you. Maybe some other time.”	Explanation/Excuse Other – regret - Negative consequence - Explanation/Excuse - Negative ability/willingness – Postponement

Table 17: Examples of Specified and unspecified reasons and explanations applied by both language speakers

2. The use of formal language:

The tendency of speakers to use formal language in their refusals differs from one language to another. Al-Kahtani compared English refusals formed by Saudi, Japanese, and American speakers. He concluded that Japanese speakers were found to apply statements of principles and philosophy in “striking” frequencies. These strategies were highly formal in their nature, and used high levels of formal language (Al-Kahtani, 2005, p24). However, he did not specify the level of formality that had been applied by the other language speakers.

As for the findings of this study, the Saudi teachers were found to be the only group adopting formal language in their refusals. Their articulations were mostly formed in “FuSHaa” Arabic. This version of Arabic language, as stated earlier, is mainly used in written rather than spoken

language. The Arabic students on the other hand applied the " 'ammiyya " language version, which is used in daily communication activities. These two versions are quite different, and the "FuSHa" version is not used in daily life (Nelson, Al-Batal, El-Khatib, 2002, p.168). Both Australian groups tended to use informal utterance in their refusals. The following table shows some examples of formal and informal refusals generated by the speakers:

	Transcripts	Semantic Formula
Saudi Teacher	-" We are not the authorities that deal with these issues ." -" We are not the authorities that deal with such issues".	Statement of principle Statement of principle
Australian Teacher	Look, I just have to follow the university policy and procedures. So If you missed the dead line, unfortunately I'm not the right person to speak to. You need to speak to one of the administrators. You can ask! (being sarcastic)	Other - Statement of principle - Explanation/Excuse – regret – alternative Sarcasm
Saudi student	No wallahe forgive me. I can't. Try finding some of the other guys, cause I can't	No – exaggeration – Asking for forgiveness - Negative ability/willingness – Alternative -

	wallahe my notes are not complete as well. Yea I did attend all the classes, but I'll try to finish my notes, and if I find a chance I'll call you and pass it to you	Explanation/excuse - - Negative ability/willingness. Exaggeration - Explanation/Excuse - Explanation/Excuse – alternative - Conditional acceptance
Australian student	Yeah, I don't have the time. Sorry. I cannot do that today. You have got to come to class yourself.	Other - Explanation/Excuse Regret – Negative ability/willingness – Reprimand

Table 18: The use of formal and informal language

These findings of the different use of formal and informal utterances among the speakers of the same language also support Hofstede's power distance theory,.

3. The use of religious semantics:

Religious articulations utilised in the given refusals were commonly sighted in the Saudi groups' transcripts. Such utterances were not found in any of the Australian refusals. Previous studies showed that Arab speakers transfer these strategies while speaking in other languages. Al-Issa's investigation of the motivating factors for Arab speakers to apply their pragmatic transfers, listed religion as one of the most influential motivators for Arab speakers to transfer their native cultural norms to English (Al-Issa, 2003, p.594). some examples of the religious lexical used by the Saudi groups in this study are:

Wallah (I swear in Allah's name),

Allaho a'lam Allah knows),

Inshallah (God willing),

Alhamdo lellah (Thank Allah)

Subhan Allah (Glory to Allah),

Some of these articulations were more common than others, and will be discussed in this study.

4. Defying relations:

this strategy was realized in the semantic formulas of both language speakers. the strategy for the Saudi groups mirrored a collectively oriented society, where as the Australian groups practicing this strategy symbolised an individually oriented society.

The Arabic speakers groups applied it as means of establishing close relationships with their interlocutors. The Saudi participants of the study addressed their interlocutors by titles such as teacher, master, son, love, my friend, my brother, uncle, and so on. These utterances were not limited to close friends or teachers, but went beyond to involve colleagues and strangers. For

example, a suggested situation for one of the Saudi students involves a classmate, who is not a friend, offering a ride in his car. This was refused as follows:

Refusal utterance	Semantic formula
No	No
Wallah	exaggeration
my love	Defying relations
please pardon me.	requesting to be excused
I'm waiting for my pal.	Explanation/Excuse
He'll be here soon	Explanation/Excuse
inshallah.	referring to God's Will

Thankful and may God not disgrace you.	gratitude prayer

Table 19: Example of defying relations strategy in Saudi refusals

The use of this strategy was more commonly practiced by the Saudi students (9.23%) than by the Saudi teachers (5.66%).

On the other hand, the Australian speakers operating the same strategy were obviously less keen on establishing close relations with their interlocutors. The use of this strategy in their semantic formula suggested distance and unfamiliarity. The lexical items for this strategy were limited to mate and dude. The following is an example for an Australian refusal:

Refusal utterance	Semantic formula
It's all right mate,	Let interlocutor off the hook Defying relations Let interlocutor off the hook

I'll find another way.	

Table 20: Example of defying relations strategy in Australian refusals

The use of this tactic among both language speakers supports Hofstede's theory of individual vs. collective societies, and Hall's theory of high and low-context cultures. The Saudi's methods of addressing speakers reflects a collectively oriented society while the Australian strategies represent an individually oriented culture.

The following discussion informs the second and third question which were presented earlier in the study regarding the different refusal strategies applied by both language speakers, and how these counter groups reflected on the appropriateness of such strategies. This will be done by listing the uncommon refusal strategies used by both language speakers. and then by reporting on respondent reflections on these uncommon strategies.

4. The use of different tactics:

Although most of the refusal strategies examined in the study were found to be used by both language speakers, twelve strategies were listed as specific to each group. The Saudi refusals strategies contained six strategies that were not practised by the Australians speakers. These strategies were exaggeration, prayer, referring to God's Will, requesting to be excused, asking for forgiveness, and acceptance. The Australians semantic formulas involved five strategies that were not employed by the

Saudi speakers or not employed as much. These were: regret, letting the interlocutor off the hook, direct no, laughter, positive opinion/feeling/agreement, performative.

refusal strategies Exclusively applied by Saudi speakers:

1. Exaggeration:

The findings suggest a Saudi preference for employing exaggeration as a mean of over assertion towards their interlocutors, and as a tool to avoid possible negative miscommunication messages as being careless about listener feelings. The use of over-assertion by swearing was one of the strategies used by the Saudi speakers in their refusal semantic formulas. It was usually formed using the word “wallahe”, which means: I swear by Allah’s name. Exaggeration strategies were used in most cases as initiators for the speakers’ refusals as a way to show sincerity and assertion towards the listener. Al-Issa (2003, P591) argues that Arabs are “forced” to exaggerate to make a point or otherwise most likely their intentions may be misunderstood. For example, this is a refusal formed by one of the Arabic students who was provided with a situation where his colleague asked for his notes:

“Wallahe, I still didn’t finish doing my notes. It still needs some work. When I finish from it I’ll give it to you”

The student’s refusal	The semantic formula
Wallahe,	Exaggeration

I still didn't finish doing my notes. It still needs some work. When I finish from it I'll give it to you	Explanation/Excuse Explanation/Excuse Promise of Furture acceptance

Table 21: Example exaggeration in Saudi refusals

The use of this strategy was mostly observed in the Saudi students' transcriptions. The Saudi students' exaggeration consisted of 10.81% of their tactics, compared with 4.6% of the Saudi teachers total percentage. This tactic was rare among the Australians, as the teachers never used it, and the Australian students who used it in 0.5% of their refusals.

2. Prayer:

The employment of prayer speech acts while announcing refusal messages was a strategy limited to the Saudi groups. The functional mechanism of this strategy was providing appreciation expressions. The operation of this strategy was commonly executed by the Saudi teachers group, as it comprised 9.3% of their total strategies. Saudi students on the other hand, used fewer prayers, with a given percentage of 3.43.

The following is an example of a Saudi teacher refusing a wedding invitation from one of his students:

“A thousand thousand congratulations. May God complete it for you nicely. And may God bless for you and bless upon you. And unite you in goodness.”

Refusal utterance	Semantic formula
A thousand thousand congratulations.	Gratitude
May God complete it for you nicely.	Prayer
And may God bless for you	Prayer
and bless upon you,	Prayer
And unite you in goodness	Prayer

Table 22: Example of prayer strategy in Saudi refusals

The use of this strategy can be seen as an expected aspect of the Saudi community as it is highly influenced by religion. Hamady states that religion is the biggest motivational force in Arab countries and is related to every aspect and moment in Muslim's lives. Interestingly, although this strategy was commonly used among the Saudi groups, with the exception of Al-Issa's study, none of the previous studies which investigated Arabic and Saudi refusals came across it. Even in Al-Issa's research, which discussed religion's influence on the Arabs' choice of semantic formulas, this strategy was hardly mentioned. This could be due to the method applied by these previous studies as they used written DCTs. Such religious expressions and strategies are commonly applied in oral communication.

3. Referring to God's Will:

Referring to God's Will is another religious strategy exclusively employed by the Saudi participants. The formulation of this strategy was always articulated using the phrase "inshallah" (God willing), and unlike swearing, it was not limited to the beginning of the speaker's utterance. The tactic in itself does not convey a meaning of refusal, but rather provides the hearer with an open answer that can be understood as both acceptance and refusal. The use of this tactic among Saudis provides a means of providing an uncertain answer that can save the face of both the speaker and hearer, as they leave the issue open for the future. The following is an example of a Saudi student refusing his teacher. In this example, the student was asked by his teacher to show a new student, during their lunch break, what lessons they have already covered:

> "I swear I'm under your command Doctor, but I'm eating now.
>
> God willing, after my breakfast, I'll have a lecture. If I finish my

lecture and still have time, God willing, I will help him, God willing."

Refusal utterance	Semantic formula
I swear	Exaggeration
I'm under your command	Acceptance
Doctor	Defying relations
but I'm eating now.	Explanation/Excuse
God willing	referring to God's will
after my breakfast, I'll have a lecture.	Explanation/Excuse
If I finish my lecture,	Conditional acceptance
and still have time,	Conditional acceptance
God willing	referring to God's will
I will help him	Acceptance

God willing.	referring to God's will

Table 23: Example of referring to God's will in Saudi refusals

This strategy reflects a common belief among Saudis as Islamic teachings are practised in almost every social context. According to Islamic teachings, Allah is the only being aware of future events. Thus, providing a listener with such a strategy gives the speaker a chance to end a certain initiative utterance regardless of his own future intentions enabling the speaker to provide an accepted form of refusal without threatening the face of the listener.

4. Acceptance:

The use of acceptance as a refusal strategy was confined to the Saudi student group when refusing their teachers. Here the students verbally accepted the teacher's initiative. However, the acceptance in this case is not meant to be a positive reply but generated as a tactic which functions as a face saver for both the teachers and the student, especially when the communication process was established in front of other students. For example, a refusal which was provided by one of the students to a teacher's suggestion for him to drop his course to attend another more suitable one in front of all the other students of the class: "Wallahe on my head and on my eye Doctor. I'll check with the admission office. Don't let it worry you".

Refusal transcript	Semantic formula
Wallahe	Exaggeration

on my head and on my eye	acceptance
dr.	Defying relations
I'll check with admission office.	acceptance
Don't let it worry you.	acceptance

Table 24: Example of acceptance strategy in Saudi refusals

The intended use of this refusal, as the student explained afterwards, was to prevent the teacher from losing face in the presence of other students. However, according to the same student, this was not an acceptance, and the student did not intend to visit the admission office.

The study identified other acceptance statements applied by the same group but less indirectly level than in the previous example. Other Saudi student refusals illustrate their tendency to provide refusal indicators to the Saudi teachers while still applying acceptances strategies. For example, in a situation given to a Saudi student by his teacher to help his new classmate during break, the student formed the following refusal:

"Wallahe dr. on my head and on my eye (the request). Wallahe dr. I would like to help him, and it would be an honour for me to serve him, and it is an honour for me that you think highly of me. But really I'm not sure that I understand some of the topics clearly, so I'm afraid I might

give him some wrong information. And as you know, we can never teach or explain things in a better way than you do. So please relief me, may God relief you, I'm afraid I may be mistaken in some stuff or something. And he would get a wrong understanding"

Another reply to the same situation was:

"Wallahe I'm under your command dr., but I'm eating now. Enshallah after my breakfast, I'll have a lecture. If I finish my lecture and still have time, Enshallah I will help him God willing."

Group	Refusal transcripts	Semantic Formulas
Saudi Students	-" "Wallahe dr. on my head and on my eye (the request). Wallahe dr. I would like to help him, and it would be an honour for me to serve him, and it is an honour for me that you think highly of me. But really I'm not sure that I understand some of the topics clearly, so I'm afraid I might give him some wrong information. And as you know, we can never teach or explain things in a better way than you do. So please relief me, may God relief you, I'm afraid I may be mistaken in some stuff or something. And he would get a wrong understanding" .	Exaggeration - Defying relations – acceptance – acceptance – Exaggeration – Defying relations – Positive opinion/feeling/ agreement - Removal of negativity – gratitude - Removal of negativity - Explanation/Excuse - Explanation/Excuse - Removal of negativity - requesting to be excused – prayer - Explanation/Excuse - Explanation/Excuse

	- “Wallahe I’m under your command dr., but I’m eating now. Enshallah after my breakfast, I’ll have a lecture. If I finish my lecture and still have time, Enshallah I will help him God willing.”.	Exaggeration - Acceptance - - Defying relations - Explanation/Excuse - referring to god’s well - Explanation/Excuse - Conditional acceptance - Conditional acceptance - referring to God’s Will – Acceptance - referring to God’s Will

Table 25: Examples of less in indirect acceptance strategy in Saudi refusals

The application of this specific strategy by the Saudi students generated high-contrasting perceptions and opinions in the other groups.

5. Request to be excused:

Requesting the listener’s to excuse the speaker is another strategy solely practised by the Saudi student group. This strategy was mostly used while refusing offers and invitations initiated by

speakers of different status. Refusing offers and invitations, especially when indicating a friendly gesture, in Arabic and Saudi culture is very hard. Their famous proverb “Ma yerod al-kareem ‘ella all’eem” means “Only a villain would reject an offer from a generous man”. In her investigations of Arabic pragmatics, Johanna Brown (2005) states that refusing offers of food and other hospitality is highly unacceptable in Arabic cultures. She also points out that “This habit is one of the hardest things for English-learners of Arabic to acquire” (p, 21). It seems that the cultural perspective in Saudi society generated this strategy, as it was not found to be used by the Saudi participants in other situations. These are some of the given refusals uttered by the Saudi students to their teachers offering them a position to run one of the student clubs:

Group	Refusal transcripts	Semantic Formulas
Saudi Students	-“Wallahe forgive me Dr. I have many commitments and family and the time doesn’t help me cause it’s not mine. I would like to help my colleagues but I wouldn’t be able to cause all my time is busy. That’s why I would need you to excuse me from it.”	Exaggeration - Asking for forgiveness - Defying relations – Explanation/Excuse - Explanation/Excuse - Positive opinion/feeling/agreement - Negative ability/willingness - Explanation/Excuse – requesting to be excused

	- “No, may God not disgrace you. I’ll go bring my wallet and come back again. Please pardon me , may God not disgrace you. It’s like you paid it already”	No – prayer - Let interlocutor off the hook – requesting to be excused – prayer - Let interlocutor off the hook

Table 26: Examples of speakers request to be excused in Saudi refusals

6. Asking for forgiveness:

Finally, another refusal strategy formalised exclusively by the Saudi students group is the speakers’ request for the listener’s forgiveness. This strategy was observed while addressing listeners with different levels of power and status, and was also implied in all the provided situations by the study.

Group	Refusal transcripts	Semantic Formulas
Saudi Students	-“ Wallahe pardon. On the end of this month I’m travelling. I can’t I’m sorry forgive me, forgive me. Enshallah I’ll come to you if I don’t travel. If I do, pardon me.”	Exaggeration - Explanation/Excuse - Negative ability/willingness - Asking for forgiveness -

	- “Wallahe my love, frankly you’re really dear for me, but I’m sorry. I really need my notes to study from. Wallahe, forgive me. ”	Asking for forgiveness - referring to God’s Will - Conditional acceptance – other – other Exaggeration - Defying relations- Removal of negativity – regret - Explanation/Excuse – exaggeration - Asking for forgiveness

Table 27: Examples of speakers asking for listeners’ forgiveness in Saudi refusals

Refusal strategies applied mostly or exclusively by Australian speakers:

As mentioned earlier, a total of six refusal strategies were used by the Australian speakers, which were not found to be used by the Saudi participants. These strategies were: regret, letting the interlocutor off the hook, laughter, positive opinion, and performatives.

1. Regret:

The Australian groups tended to use this strategy in their semantic formulas more than the Saudi groups. The Australian students mostly applied this strategy as it formed 10.5% of their semantic formulas. The Australian teacher group used it in 8% of their refusals. The Saudi teachers had a

score of 6% , and the Saudi students were found to be the least to use regret strategies with a percentage of 1.05%.

Previous studies had different findings concerning regret strategies used by Arabic and English speakers. One of the studies claimed that Egyptian and American speakers commonly used regret strategies in their refusals, and that it was the fifth most used strategy between both language speakers. It also claimed the Egyptian speakers' use of this strategy was slightly more common than the American speakers (Nelson, Al-Batal, El-Bakari, 2002, p.181). This suggestion contradicted a more specific comparison study that investigated apologies formulated by Americans and Jordanian speakers. This study stated that Arabic speakers applied more "non-apology strategies" than English speakers (Bataineh, Bataineh, 2008, p.816). However, it could be an acceptable argument that Egyptian Arabic speakers are different to Jordanian and Saudi Arabic speakers.

2. Explecit "no":

The explicit use of the lexical item "no" was mostly utilised by the Australian groups. The strategy formed 7% of both the Australian teacher strategies, and the Australian student strategies. Findings of the study suggests the Saudi speakers prefer to avoid the use of explicit "no". The use of such utterances was not to be found in the Saudi teachers' provided transcriptions.

As for the Saudi students, only 2.3% of their refusals contained the word "no".

The method by which this strategy was initiated varied across both language speakers. The Saudi speakers tended to use many other strategies to soften the direct refusal. The Australians on the other hand seemed to be more comfortable verbalising a direct "no" in short refusal messages.

Group	Refusal transcripts	Semantic Formulas
Saudi Students	-"No, my love,thank you. May God bless you with health, but my friend is coming. God willing"	No- Defying relations - gratitude -prayer - Explanation/Excuse - referring to God's Will
	- "No wallah my love please pardon me. I'm waiting for my pal. He'll be here inshallah soon. Thankful and may God not disgrace you."	No – exaggeration - Defying relations – requesting to be excused - Explanation/Excuse - Explanation/Excuse - referring to God's Will – gratitude – prayer
Australia Students	-"No I'm alright. I'll wait for my mate"	No - Let interlocutor off the hook - Let interlocutor off the hook
	-" No don't want to."	No - Explicit rejection

Australian Teachers	"No, I'm not that interested. No thanks".	No - Explanation/Excuse – no – gratitude
	-"No, thank you."	No – gratitude
	No you can't. you still got time to make it up in the next time. So just work harder.	Explicit rejection – alternative – Reprimand

Table 27: Examples of explicit "no" applied in the given refusals

3. Let interlocutor off the hook:

Although the use of this strategy was shared among three different groups of the study, its implementation was mostly located in the Australian student refusals.. The formulation of this refusal strategy comprised 10% of Australian student strategies. As for the Australian teachers, a small percentage 3% implemented this specific strategy. On the other hand, the Saudi students used it 2% in total. The Saudi teachers were not found to adopt this strategy at all. The following are examples of this strategy produced by the different groups:

Groups	Refusal transcripts	Semantic formulas
Australian Teacher	-“ Na that’s alright. Thanks a lot for the offer, but I’ve got some things I have to do.”	Let interlocutor off the hook – gratitude - Explanation/Excuse
	-“No no no, that’s alright. I was just curious about it. I actually have one back home that is similar to it. That’s the only reason I was curious about this book.”	No – no – no – Let interlocutor off the hook - Let interlocutor off the hook - Explanation/Excuse - Let interlocutor off the hook
Saudi student	“Thank you, may God provide you with health. But my house is very close and it’s nothing big. I’ll go get my wallet from home. It’s nothing of a big deal. I’ll leave you for the big things.”	Gratitude – prayer - Explanation/Excuse - Let interlocutor off the hook - Explanation/Excuse - - Let interlocutor off the hook - Removal of negativity

	-"No, may God not disgrace you. I'll go bring my wallet and come back again. Please pardon me , may God not disgrace you. It's like you paid it already."	No – prayer - Let interlocutor off the hook – requesting to be excused – prayer - Let interlocutor off the hook
	-"Thankful, you haven't been any short of help. May God whiten your face, but I'm waiting for another person."	Gratitude - Let interlocutor off the hook – prayer - Explanation/Excuse
Australian student	-"Ah no, your alright, don't worry about it".	Other – no - Let interlocutor off the hook - Let interlocutor off the hook
	-"No I'm alright. I'll wait for my mate"	No - Let interlocutor off the hook - Let interlocutor off the hook
	-"I'm fine".	Let interlocutor off the hook

Table 28: Examples of letting the interlocutor off the hook in Saudi and Australian refusals

The different approaches used by both languages speakers while implementing this strategy was witnessed in the refusals. The Australians leaned on exploiting this strategy in short refusal utterances. On the other hand, the Saudi students' employment of this strategy was generally accompanied with other strategies such as prayers, removal of negativity, and requests to be excused. The implications and reflections on the use of this exposed wide contrasts in the views of those from both cultures.

The following are some patterns of this refusal strategy:

4. Laughter and explicit rejection:

The explicit expression of sarcasm and rejection were scarcely located in the study. These strategies were occasionally observed in the Australian responses ,and were not used by any of the Saudi speakers. Both of these strategies were generally used at the beginning of the refusals. Although these percentages were very low, it was still important to specify these strategies to investigate the counter groups' reactions to and perspectives of these utterances. Generally in a collectively oriented society, such as Saudi Arabia, negative responses are not given via oral articulations rather than being sent through high-context messages.

The counter groups' perspective of the contrastive refusal strategies

After describing the differences between the two language speakers in their refusal strategies', the study attempted to investigate the counter groups' perspectives of these particular strategies. The study provided examples of the given refusals to the counter participants in all four groups.

The findings of these semi-structured interviews illustrated different perspectives and reflections on these unshared refusal strategies. These reflections of both language speakers included some serious negative opinions, and described the speakers of these utterances in many negative personal descriptions. These descriptions included some very serious negative reflections towards the speakers' personal images such as being a liar, extremely rude, closed minded, a religious fundamentalist, racially discriminating, exhibiting low self respect, and other negative perspectives. However, they also had some positive feedbacks such as being very polite and respectful.

1. Exaggeration:

The use of this strategy in the given Saudi refusals were generally not appreciated among the Australian groups. The expectation of using religious exaggeration strategies among Arabs is to show sincerity and honesty. In a previous study, a Jordanian student explained his use exaggeration while producing his refusal:

"When someone swears by God, I believe him and I know he is sincere, because if he is not sincere God will punish him." (Issa, 2003, p.594). However, the interpretations and understandings of the Australian groups were far different. The Australian teachers expressed their understanding of such expressions as the speakers were from a different culture, but they described this strategy as "interesting, but non-necessary". Most of the Australian students on the other hand adopted more negative impressions towards these speakers. Some of these impressions suggested the speakers appearance to be "deceiving" and "untruthful". According to most of these students, honest people do not need to emphasise being honest rather than

providing a direct refusal, or direct explanation. As an example for these perspectives, an Australian student explained that “you only swear when you feel that you look like a liar; otherwise you won’t be needing to go that far.”

A consequence of the tendency among the Australian groups to associate exaggeration and swearing refusal strategies with truth deceiving demanded a further investigation regarding the Saudi perspective on this issue. A number of Saudi participants studying in Adelaide were asked to reflect on this strategy. According to these Saudi participants, swearing and exaggeration in such examples are not meant to be taken literally. They argue that such utterances are meant to provide the listener with a feeling of sincerity, and it is not likely to be understood literally as swearing. In this case, swearing is not to be taken literally, and should be understood as a synonym for the term “honestly”.

2. Prayer:

Tthe use of prayers in refusal formulas was found to be more acceptable among both the Australian groups. Australian feedbacks regarding some of the examples included many positive descriptions such as: interesting, very polite, well spoken, high manners, and genuine. Although this feedback was common among the Australians, there were still a few Australian students who provided negative feedback. According to them, the speakers seemed to be more pretentions than honest, or “maybe even more closed minded”. It could be argued that these different tendencies among the same language speakers could be due to the same individual perspectives about religion rather than language. Despite the opposing feedback, the messages of refusals

were not delivered to the Australian groups. Comments gathered from these groups revealed that they understood it as blessings or acceptances, but certainly did not sound to them like refusals.

3. God willing:

The Arabic use of the lexical “Inshallah” (God willing) was recognized among many of the Australian teachers but not the students. The teachers explained their previous encounters with Arab students, and noted that Arab students tend to apply this phrase as means of dropping the subject. The Australian students seemed to be unfamiliar with this phrase, and did not understand its meaning. After providing them with some examples of this strategy, they criticised the speakers for not being clear. Many of the students stated that the speaker “should be more honest and direct, and stop blaming God for what he obviously wants to do”. Generally speaking, the Australian groups frowned on the use of this strategy. They argued that the speakers should deliver clear messages and not confuse their interlocutors.

Despite these criticisms and negative perspectives, this strategy is very common and appreciated among the Saudi speakers. The Saudi participants stated their belief that no one but God knows the future. They also argued that such a strategy provides the speaker to end an unwanted conversation without threatening the speaker or listener’s face. According to their own

perspective, such use is far more polite than other comments such as “I will think about it” or “I am busy now”.

4. The utilisation of religious phrases:

The tolerance for hearing religious phrases in the given examples varied among the Australian students and teachers. The Australian teachers were found to be more welcoming to religious articulations such as “wallahe” and “Inshallah”. This quality was not found to be as shared by the Australian students, who varied between accepting and refusing such phrases. Although many of the Australian students were keen to explain their open views towards religion, others thought of it as being closed minded and naïve. According to them, a speaker should not force his beliefs on other listeners and should consider their feelings.

When suggesting the opposite situation to the Saudi participants, they s had their own views. Saudi students and teachers were found to share the same point of views, but interestingly varied according to their location. The gathered data from the Saudi participants in Australia indicated student approval and tolerance of all similar phrases in any given religion. However, this point of view contrasted with the gathered data from the Saudi participants in Saudi Arabia. These participants were found to reject any un-Islamic utterances. They explained that Makkah is the holiest city for all Muslims, and non-Muslims are not allowed to enter this city. One of the Saudi teachers in Makkah noted that “Makkah for Muslims is pretty much like the Vatican for Christians. They both are regarded as ultimate sacred lands, and thus should be treated differently to any other place”. Other teachers and students indicated the different condition regarding the two cities of Saudi: Makkah, and Madinah. They stated that these two cities are to

be maintained as holy, and other religions will be tolerated in other cities of Saudi. According to these statements, it could be argued that the Australian teachers were found to be the most tolerant group for religious utterances followed by the Australian students. It could also be argued that the Saudi groups were found to differ in their views according to their locations due to the sanctity and special condition of the most holy city for Muslims, Makkah. The Saudis' acceptance and tolerance of other religions was evident in other locations.

5. Length of refusals:

A contrasting perspective towards the length of refusals was found in the counter group reflections on the examples. The Australian groups clearly utilised shorter semantic formulas compared with the Saudi groups. In their feedback, the Australian groups described the Saudi refusals as being more elaborate than needed and that they did not provide a practical conversation. Many of the Australians' reflections were highly negative. An Australian teacher expressed his point of view on some of the elaborated semantic formulas as ridiculous. He also explained that "I don't need to know about your problems, I just need to know if you can do it or not. A simple yes, or no would be enough." Some of the Australian students thought that such long utterances could indicate a weak personality that indicated the urge to please other people.

Unsurprisingly, the Saudi correspondents formed an opposing point of view towards the length of the given refusals. The Saudis suggested a strong correlation between the length of refusals and the amount of respect paid to the listener, and understood the Australian short refusals as being very rude. According to them, a short refusal utterance indicates a person who does not care or respect his interlocutor, especially when given from a student (lower status) to a teacher

(higher status). A Saudi student explained: “When I talk more to my teacher, he feels that I am trying my best to accept, but I can’t because I have so many things that would not allow me to accept. It also shows that I do care, because I did not just leave him, but I spent more time talking to him”. However, the Saudi students showed more acceptance towards the relatively shorter Saudi teacher refusals. The Saudi students suggested that teachers deal with many students at the same time, and thus their utterances should be less compared to the students.

6. Defying relations:

Findings of the study suggest this commonly utilisead strategy among the Saudi respondents to be one of the most unaccepted and highly unappreciated strategy among the Australian groups. The Saudis’ use of phrases such as, love, dear, son, uncle, and my eyes were described by the Australian groups to be at least out of the ordinary and accepted norms of communication in such settings and relations. Most of the Australians noted that such lexical items are not meant to be applied among male interlocutors, and described such words to convey feelings and relations which are not commonly used by males addressing other males. Many Australian teachers reflected on utterances as uncle, to be polite, but an over statement of the teachers’ relation to their students. They also suggested that if addressed with such phrases, they would form an understanding of a student’s over assumed relation towards his teachers.

The Saudis’ perspective on the use of such phrases was investigated to give more insights to what could be commonly understood among the Saudi speakers. The study located six Saudi

students in Adelaide. They explained that such phrases are used in daily life among strangers in Saudi Arabia, and usually do not indicate the real or sincere feelings of the speaker; rather they are the expression of politeness. Some of the students explained the Saudi students' tendency to use expressions such as uncle and sensei with teachers to show their understanding of the status differences between both speakers. According to one of the Saudi students, "I cannot come up to my teacher and talk to him as any other person. If you don't use such ways, you could be understood by him as thinking of yourself as more powerful than your teacher. This is just really rude".

7. Acceptance:

Another set of counter points of views among the participants of the study was generated by this strategy. In some of the given Saudi refusals, especially while addressing teachers, the speakers indicated their acceptance of their interlocutors' initiative utterances. As shown before, the utilisation of this strategy in many of the Saudi students' refusals were very indirect to the level where it could argued to be deceiving utterances. This high degree of indirectness formed different understandings among the participants of the study.

Highly negative descriptions were generated by both Australian groups towards this particular strategy. The given example of a refusal formulation generated by a Saudi student refusing his teacher's request to help his new classmate by saying: "Wallahe on my head and on my eye dr. I'll check with the man. Don't let it worry you" was provided to Australian participants. They described the example as "pure lying" and "totally untruthful". These participants did not find any understandings to justify the students' indirect refusal.

The general understanding of the previous example among the Saudi groups contrasted with the Australian speakers. Most of the Saudi teachers found both previous speakers (the teacher and student) to be at fault. According to them, the teacher's request formulation generated an comfortable situation where the student could have felt obliged to accept the request. They explain that students are not meant to refuse teachers' requests or demands as it would be considered to be very rude and impolite. They also explained that such requests formed by teachers should contain some phrases to enable the student to refuse if he wanted to. They provided examples such as "Are you free? Are you sure? Could you help your new classmate with his assignment" or "I think you look tired now. Perhaps I will look for another student to help". According to the Saudi teachers, such utterances take the pressure off the students, and thus, can be answered more honestly and directly.

8. Laughter, direct no, and explicit rejections refusal strategies:

The application of explicit rejection strategies was mostly confined to the Australians' verbalised utterances. The three previous strategies furnished about ten percent of the total refusals and were uttered by both groups. This mostly comprised of the "direct No" strategy as it formed 8% of this total leaving 2% for the other two explicit strategies. This contrasted with the Saudi total of 1% indicated a high inconsistency of views among speakers of both countries.

The findings in this study revealed conflicting attitudes by speakers of both languages. The approval feedback concerning the use of "explicit no" were found to be typical and accepted by

Australians. However, they formed different responses minding the other explicit two strategies (Laughter, and explicit rejections). Some of the responses pointed to their acceptance for such strategies for declining “ridicules” proposals presented by the interlocutors. Other Australian participants reflected on these two strategies as being “impolite” and “unnecessarily called for”. However, many of their considerations signified these strategies to be common and used regularly in daily communication activities.

This acknowledgment and compliance with these strategies were highly disapproved by the Saudi participants. Their descriptions displayed negative assessments for the presented examples, and furthermore included the personal image of the speakers as well. Many of the Saudi students’ feedback revealed extreme embarrassment and negative defensive reactions if put into the illustrated examples. Given reactions for laughter and explicit refusals formed by teachers included some students’ suggestions of their inability to continue attending the same class. According to them, the awkwardness of these situations produced in front of their classmates could impact highly on their public image to the point where they could prefer delaying this specific class to another semester. Other replies gathered from Saudi teachers suggested such behaviours to be unacceptable and uncalled for. One of the teachers explained his views : “A teacher has to remember that he used to be a student before, and act exactly as he used to like to be treated before. Changing attitudes just because the positions are now different indicates a person with low self respect”. Such refusal strategies formed a shared perspective among the Saudi subjects which understood these articulations to imply personal negative messages. This Saudi feedback was mostly misinterpreted by the Australians who viewed the Saudis as taking refusals “more personally than they really are”.

According to these findings, the high risk of communication failures between both language speakers are evident, and the probability of conveying misrepresented personal images and communicational messages is likely to occur. This conclusion can be reached by a simple calculation of the uncommonly applied strategies which were found to be misunderstood between both countries' participants. These misunderstood Saudi refusal strategies (from the Australian point of view) formed 32% of the total Saudi refusal strategies. Furthermore, the misrepresented Australian refusals (conceived by the Saudis' understandings) formed 18% of their entire refusal strategies.

Conclusion:

The variation of cultural norms and patterns of communication adopted by different communities results in various interpretations and understandings of appropriateness and politeness systems. These norms can form cross cultural miscommunication processes between speakers coming from different cultural backgrounds. The contribution of this study aimed to shed some light on cross cultural pragmatic studies as it was designed to investigate the cross cultural norms of communication between Saudi and Australian speakers forming refusals.

An overall view of the data collection and analysis of the refusals produced by the participants reveals a conventional indirectness preference adopted by all the four groups. However, this tendency of conveying indirect negative messages by both language speakers has been found in

both similar and contrasting approaches and degrees. Saudi refusal utterances were found to mirror a collectivistic culture as they were more concerned with group harmony and face maintenance rather than clarity of messages. On the other hand, Australian refusals reflected an individualistic culture and were found to express refusal messages more clearly and directly compared with the Saudi groups.

Returning to the hypothesis posed at the beginning of this thesis, it is now possible to state that speakers of both countries do face the risk of delivering undesired messages, and conveying negative personal images while interacting with one another. Although the tendency of utilising indirect strategies implied in the given refusal utterances was found to be shared by both language speakers in Australia and Saudi, the exercised strategies adopted by both language speakers was found to contain many differences and contrasts. These unshared refusal strategies were found to be generally unacceptable by the counter correspondents. In general, the study has found that the Australian participants argued the inappropriateness of the Saudis' unshared refusal strategies. According to their perspectives these strategies were either: too elaborated, or deceiving, and politically incorrect. The Saudi participants found the unshared Australian refusal strategies to be very rude and short.

Implications of the study:

Important theoretical and pedagogical implications may be reached through this study. From a theoretical point of view, this investigation, with the few previous studies involving the same speech act, illustrates some of the different linguistic expressions for refusal strategies applied by

both language speakers. The study also demonstrates some of the cross cultural views and interpretations formed by counter participants determining acceptable and unacceptable refusal utterances.

The study does acknowledge the right of speakers from different cultures and languages to adopt their own politeness norms. However, while interacting via a specific language code, the politeness system of that language should adhered to by the speakers and listeners.

Also, The study has gone some way towards enhancing the understanding of suitable and unsuitable data collection methods for the Arabic language. Findings of the study provide a strong argument for the inadequacy of written discourse completion tests (DCTs) to investigate Arabic communication norms and styles. This conclusion was reached by comparing the findings of this study with the previous investigations, especially those related to speakers from the same country, as most of them failed to demonstrate many of the refusal strategies found to form a substantial percentage of the Saudi refusal utterances and strategies in this study.

From a pedagogical perspective, the study supports the claims calling for the necessity of language competence and cross cultural communication awareness. As highlighted in this study, the norms and understandings of politeness formed by both language speakers participants were found to contrast with each another. Language instructors and curriculum designers (especially in Saudi) should work on raising their students' level of awareness regarding the different

settings of norms and communication patterns. Such awareness could be necessary to achieve successful communication skills for the Saudi students studying overseas.

Limitations and further studies:

With a small sample size, caution must be applied, as the findings might not be transferable to Saudi and Australian speakers from other universities and cities. The study concentrated on a very limited number of participants and a limited number of variables. Other variables such as age, degree, and level should be systematically examined to obtain more specified and accurate data which could affect the speaker's choice of refusal utterances.

Also, the current study has only focused on male participants from both countries. Studying Saudi female refusal utterances could show other cultural differences and cross pragmatics as female students in Saudi are not exposed to male teachers and classmates. It could be useful to study such cases to gain more understandings of the possible situations these students could encounter while studying in Australia.

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Appendix 1

Al-Issa Refusal categories

I Direct

1. Performative: (e.g., ‘‘I refuse.’’)

2. _-Explicit rejection (e.g., ‘‘hell no’’; ‘‘no way’’)

3. Nonperformative:

(1) ‘‘No’’

(2) Negative ability/willingness (e.g., ‘‘I can’t’’)

II Indirect

1. Regret (e.g., ‘‘sorryy’’; ‘‘excuse mey’’; ‘‘forgive mey’’)

2. Wish (e.g., ‘‘I wish I could’’)

3. Explanation/Excuse (e.g., ‘‘I have to study’’; ‘‘I’m very busy’’)

4. Alternative (e.g., ‘‘why don’t you ask X?’’; ‘‘I’d rathery’’; ‘‘I’d prefery’’)

5. Future or past acceptance (e.g., ‘‘Can we do it next week?’’; ‘‘If you asked me ten minutes agoy’’)

6. Statement of principle (e.g., ‘‘I don’t borrow money from friends’’ ‘‘I don’t ride with strangers’’)

7. Negative consequence (e.g., ‘‘I’m afraid you can’t read my notes’’

8. Insult/Attack/Threat (e.g., ‘‘who asked about your opinion?’’; ‘‘if you don’t get out of here I’ll call the police’’)

9. Criticize (e.g., ‘‘that’s a bad idea’’; ‘‘you are lazy’’)

10. Let interlocutor off the hook (e.g., ‘‘don’t worry about it’’; ‘‘that’s ok’’, ‘‘you don’t have to’’)

11. _ Reprimand (e.g., ‘‘you should attend classes too’’, ‘‘you shouldn’t wait till the last minute’’)

12. _ Sarcasm (e.g., ‘‘I forgot I’m your servant!’’)

13. _ Conditional acceptance (e.g., ‘‘if I finish early I’ll help you’’)

14. Hedging (e.g., ‘‘I’m not sure’’; ‘‘I don’t know’’)

15. Postponement (‘‘I’ll think about it’’)

16. _Request for information (e.g., ‘‘why do you think I should take it?’’)

17. _Request for understanding (e.g., ‘‘please understand my situationy’’)

18. _Return favor (e.g., ‘‘I’ll pay for you and me’’)

19. Positive opinion/feeling/agreement (e.g., ‘‘that’s a good idea buty’’)

20. Pause filler (e.g., ‘‘welly’’; ‘‘ohy’’)

21. Gratitude (e.g., ‘‘thank you very much’’; ‘‘I appreciate it’’)

22. _Removal of negativity (e.g., ‘‘you are a nice person buty’’)

23. _ Define relation (e.g., ‘‘Okay my dear professor buty’’)

_Indicates additional categories added based on the corpus of the present study.

Appendix 2

Teachers’ DCT

Invitation 1:

1. while walking in the university campus, one of your students approached you and offered to buy you a cup of coffe.

Your student (the researcher): Hi there …… ! you look a bit tired. How about I buy you a cup of coffee?

You refuse by saying:

Invitation 2:

After giving your class, a group of students come up to you offering an invitation to join them for a class gathering at one of the students house.

One of the students (the researcher): Mr…. , we are going to have a gathering for the whole class at my place this weekend, and we were wandering if you would like to join us ?

You refuse by saying:

Invitation 3:

After the class, one of your students approaches to you to invite you for his wedding:
Student (the researcher): Mr. ….., I am so happy to tell you that I'm going to have my wedding by the end of this month. It would mean a lot to me if you can come to the wedding.

You refuse by saying:

Suggestion 1:
During the class, you ask the students if they understood what they have been taught for that class. One of the students suggests that the text book is not good enough, and should be changed.

The student (the researcher): Mr……., I really think this textbook is a bit confusing and miss many of the points that you mention, can you choose for us a different textbook?

You refuse by saying:

Suggestion 2:

One of your classes happens to be in the first session of the morning. Some of the students feel uncomfortable with the timing of this class.

A student (the researcher): Mr…….., this class is very early in the morning. Can you change it to a later time please?

You refuse by saying:

Request 1:

One of the students fail to do well on a given test. This student is very concerned about failing this course, so he requests you to retake the exam.

The student (the researcher): Mr……., I really didn't do well on this last test. I was wandering if it would be ok to ask you to repeat the test for me?

You refuse by saying:

Request 2:

After submitting the results, one of the students came to you asking for an extra five marks to level up his average score from pass to credit.

Student (the researcher): Mr….., I need to ask you for a favour, can I please ask you to provide me with five extra marks on the last assignment? It will increase my average score to a credit.

You refuse by saying:

Offer 1:

After finishing your day working at the university, you go and wait for the bus. One of your students parks his car beside you, and offers you a left.

Student (the researcher): Hi Mr....., let me give you a ride.

You refuse by saying:

Offer 2:

One of the students was reading a book related to your field. The book captures your attention. The student, noticing your interest, offers you to borrow the book.

Student (the researcher): you know Mr..... you can take the book. I am a bit busy with some other things to do. I can take it back from you later.

You refuse by saying:

Appendix 3

Students' DCT

- -P = No power difference or similar power level between both interlocutors.
- +P= Difference in power and status between both interlocutors.

Request

P- request

1. A classmate, who frequently misses classes, asks to borrow your class notes but you do not want to give them to him.

Your classmate (the researcher): You know I missed the last class. Could I please copy your notes from that class?

You refuse by saying:

P+ Request

At lunch time, you are sitting at the cafeteria eating your lunch. Your teacher approaches you and asks you to teach one of the students how to do his assignment.

teacher: Excuse me. Could you please show your classmate how to do his assignment?
You refuse by saying:

Invitation

Invitation P+

5. You are in your professor's office talking about your final paper which is due in two weeks. Your professor indicates that he has a guest speaker coming to his next class and invites you to attend that lecture but you cannot.
Your professor: By the way, I have a guest speaker in my next class who will be discussing issues which are relevant to your paper. Would you like to attend?
You refuse by saying:

Invitation P-

You are waiting near the university for your friend to give you a ride home. It starts getting late and your friend does not show up. A stranger stops his car, opens

his car window and offers you a ride. You decline his offer.

Driver: Would you like me to give you a ride somewhere?

You refuse by saying:

Invitation p-

Your friend comes to you and invites you for her wedding .

I'm going to have my wedding by the end of this month, you have to come

You refuse

Suggestion

Suggestion P-

You are trying to come up with a topic for your final paper. You consult a friend of yours who suggests that you write about something related to your personal experiences as a student but you do not want to write about that.

Your friend: Hey, I've got a great idea. Write your paper about your own personal experiences as a student in this university.

You refuse by saying:

Suggestion p+

You interred a classroom in the beginning of a new semester. The teacher realizes that you didn't study another related course, and he suggests that you enroll in that class

Teacher: I think you should enroll in the next class. It will be more helpful for you.

You refuse by saying

Offer

Offer p-

You are getting on the public bus to go to the university. You start looking in your pockets for the money to pay the fare. One of your classmate sees you and offers to pay your fare but you do not accept this offer.

classmate: Don't worry. I'll pay for it.

You refuse by saying:

Offer p+

You enter the student union building , and one of the teachers there meets up with you. He offers you a chance to run one of the groups.

Teacher: hey I’ve got you a great offer! How about you become the leader of the one of the students clubs?

You refuse by saying: