CHAPTER II

LITERATURE REVIEW

The aim of this study was to investigate refusal strategies in English used by Thai EFL students and native Speakers of American English. Therefore, related literature and research are reviewed in order to gain sufficient background information for the study.

This chapter provides readers with literature associated with the relationship of language and culture, speech act theory, refusal as a speech act, refusal in request situations, adjacency pairs, politeness and face, and related studies conducted both in Thailand and abroad.

The Relationships between Language and Culture

Language and culture share interrelationship. Brown (2000 as cited in Cutting, 2002) stated that culture and language are inseparable. To define language in terms of any particular system of human communication, Richards, Platt and Platt (1992) explained that language consists of the structured arrangement of sounds (or their written representation) into larger units such as morphemes, words, sentences and utterances. Sometimes a language is spoken by most people in a particular country e.g. Chinese in China. Sometimes, however, a language is spoken by only part of the population of a country e.g. French in Canada.

In fact, language is not only the expression of human communication, but also a door key into cultures. Here, culture is a conceptual system whose surface appears in the words of people's language (Tangjaijaroensap, 2008). Furthermore, culture is viewed as the traditions, customs, beliefs, music and other products of human thought made or spoken by a particular group of people. Thus, it has been shown that language is a part of culture and plays a very important role therein. Some social scientists assert that culture would not be possible without language. Language simultaneously reflects culture and is influenced and shaped by it. In the broadest sense, it is also the symbolic representation of a people, since it comprises their

historical and cultural backgrounds, as well as their approach to life and their ways of living and thinking.

As mentioned above, a language is a part of a culture and a culture is a part of a language. Language and culture are intricately interwoven so that language cannot be separated from culture without losing the significance of either. Then, when people have to learn about a language, they have to learn and understand the culture of the target language. Wright (2006) elaborates that when Thai people have to speak with one another who are foreigners, they have to download the software program "Cross-culture" which contains the differences between Thai and western cultures. This software can yield optimum success. Moreover, many scholars have studied the relationship of language and culture in the field of applied linguistics and second language education (Chang, 2008; Caroline, 2008; Gail, 2007; Cedar, June, 2006; Wilma, 2007; Edstrom, 2004), especially in the study of speech acts, and all agree that learning language and culture in speech act theory is an interesting way to be a successful learner in English.

Speech Act Theory

Searle (1975) stated that speech acts are the acts of the speaker that perform different functions in communication. In addition, the speaker will perform any speech acts when they have a communicative purpose for the listener to do something. Speech acts include real-life interactions and require not only the knowledge of the language but also the appropriate use of that language within a given culture to minimize misunderstanding, especially when the speaker's intent and sentence meaning differ. In the main contribution of speech acts, Austin, 1962 as cited in Cutting, 2002 believes that speech acts include illocutionary acts, locutionary acts and perlocutionary acts.

Speakers perform a locutionary act when they produce any utterance in communication. The locutionary act is "what is said" and the act of saying something, e.g. "I think I might go and have another bun," or "I was going to get another one" (Cutting, 2002, p. 16)

The speakers have not only uttered a sentence but also have an intention in producing the utterance. This kind of act is known as an illocutionary act. For example, "This room is cold" can have the illocutionary force of a statement: an offer,

an explanation, a complaint, or a request. Actually, a statement might be uttered by someone who just comments on the weather. On the other hand, it can also be uttered by a person who wants somebody in a room to adjust the air conditioner. In addition, Austin (1962 as cited in Cutting, 2002, p. 5) stated that "illocutionary acts are the most important acts as they are actually what the speaker wants to achieve through the action of uttering the sentence."

In 1975, Searle divided illocutionary acts into 5 parts:

1. **Directives** are speech acts that have the function of getting the listener to do something, such as a suggestion, request, or command (e.g. open the door).

2. **Declarations** are speech acts that have the function of saying the words that change the situation or change the words. This function is created by the form "I bet ", "I declare" or "I resign," For instance, "I baptize this boy, John Smith," is sentence that is a speech act under the category of declarations, because "I baptize" are words that change a nameless baby into one with a name "John Smith"

3. **Representatives** express belief that the propositional content is true and indicates the belief in his own opinion such as a "claiming" "hypothesizing" "describing" and "predicting". An example of a representative is "It's cold here." This is an assertion of a proposition where the speaker indicates true content and expresses his/her own opinion.

4. **Commissives** are speech acts that create an obligation or commit the speaker to doing something in the future, such as a promise or a threat. For instance, "If you don't pay the money back to me for me, I'll call the police," or "I'll take you to the hospital next week."

5. **Expressives** are acts that express how a speaker feels or thinks of someone e.g. praising, apologizing, congratulating, deploring and regretting.

Speech acts that have effects on the feelings, thoughts or actions of either the speaker or the listener are known as perlocutionary acts that affect the listener's recognition and response to the illocutionary act. A consequence of the speaker's utterance may affect the listener's feeling e.g. oppressed, moody, annoyed, etc.

Refusal as a Speech Act

A refusal is placed under the type of illocutionary speech act that is the effect the speaker has on the listener. At the same time, the speech act of refusing was selected as the unit of comparison because refusals often called for strategies of indirection. Refusals occur when a speaker directly or indirectly says "no" to a request, invitation, suggestion, offer, etc. In speech acts, Beebe, and Takahashi (1989) defined the term "refusal" as face threatening and potentially offending someone that is inherent in the act itself. Beebe, Takahashi and Uliss-Weltz (1990) also categorized into 2 types: directness and indirectness, and 17 strategies as shown below:

Direct Refusal.

    1. **Performative verb**

    The refuser uses a performative verb to refuse a request directly.

    e.g. I refuse.

    2. **Non performative statement**

    The refuser uses "No" and statements which express negative willingness/ability.

    e.g. No/ I can't. / I won't. / I don't think so.

Indirectness Refusal

    1. **Statement of regret**

    The refuser expresses a feeling and produces a statement of sadness such as "Sorry", "I'm really sorry" etc. In addition, the refuser feels ashamed, embarrassed, or unhappy when he/she cannot follow the request/invitation/offer/suggestion of the interlocutor.

    e.g. I'm really sorry, but I have made other plans.

    2. **Wish**

The refuser expresses the intention to do something (e.g. invitation) but they have to refuse. Sometimes, this strategy used as a pre-refusal to prepare an interlocutor for the upcoming refusal as the pause filler. It is a polite refusal that threatens the face of the listener.

    e.g. I wish I could help you, but I have to leave now.

3. Reason

The refuser explains and refers to a cause that he cannot do something requested. Refusal that uses reason may concern a third person, place, situation, time etc.

e.g. Sorry, but I have an appointment with my mother.

4. Statement of alternative

The refuser uses a condition for future or past acceptance that they may do later or they may offer or suggest an alternative to the listener.

e.g. Sorry, but I have to go. Maybe my sister can help you.

5. Set conditions for future or past acceptance

The refuser uses "if" to set a situation. The refuser reveals an agreement to comply with the interlocutor's need but only the condition set by the refuser. It implies that the refuser does not completely perform a refusal but tries to do the best in complying with the interlocutor's need. Generally, the refuser uses "If" to set the condition.

e.g. If you had asked me earlier, I would have made other plans for this week."

6. Promise of future acceptance

The refuser refuses the interlocutor at the moment but procrastinates and promises to do it in the future.

e.g. I'm busy after class today, but I promise I'll help you next Monday.

7. Statement of principle

The refuser uses a general rule or some morality that he/she believes to refuse the interlocutor.

e.g. I never do business with a friend.

8. Statement of philosophy

The refuser uses ideas and beliefs about the meaning of life to make a refusal.

e.g. One can't be too careful.

9. Attempts to dissuade the interlocutor

The refuser uses threats or statements of negative consequences to refuse the interlocutor. For example, the worker requests the weekend off, but the boss

refuses her by expressing a negative statement e.g. "If you don't want to do it, you can quit the job." This strategy may hurt or create great confrontation between the refuser and the interlocutor.

9.1 The refuser refuses by making the interlocutor know or feel they have done something wrong.

e.g. "Have you ever thought about the consequences of acting this way?"

9.2 The refuser criticizes the interlocutor or produces a statement of negative feeling/opinion/attack.

e.g. "That's a terrible idea."

9.3 The refuser lets the interlocutor off the hook.

e.g. "That's okay."/ "Don't worry about it."/"Never mind."

9.4 The refuser uses statements of self-defense.

e.g. "Sorry, I can't help you. I'm doing all I can do."

10. **Acceptance that functions as a refusal**

10.1 The refuser uses an unspecific or indefinite reply.

e.g. "I'm not sure."

10.2 The refuser uses lack of enthusiasm.

e.g. "So what?"

11. **Avoidance**

11.1 The refuser uses nonverbal language to avoid speaking a refusal statement.

e.g. Silence/hesitation/doing nothing/physical departure.

11.2 The refuser uses repetition.

e.g. "Monday?"

11.3 The refuser uses topic switch.

11.4 The refuser uses postponement.

e.g. "I'll think about it."

11.5 The refuser uses hedging.

e.g. "Gee, I don't know."/"I'm not sure."

12. Statement of positive opinion / feelings or agreement

The refuser makes refusal by using statements like "I'd love to...", "That's nice", " It's very interesting," etc .These expressions show that the refuser needs to make a polite refusal and make the listener feel good.

e.g. "That's a really good chance but I'm afraid I can't take it."

13. Statement of empathy

The refuser expresses that they know how the listener feels and understands his/her mood, but they insist on refusing the listener.

e.g. "I realize you are in a difficult situation, but I can't move to another town because my son is sick."

14. Pause filler

The refuser uses interjection to express refusal e.g. Uhh/ Well/ Oh/ Uhm.

e.g. "Well...thank you, but I can't move to another town."

15. Gratitude

The refuser uses a word, expression, or sentence containing a verb such as "Thank you," "Thanks," or "Thank you very much." The general gratitude strategy is to feel that the refuser is grateful for the invitation/suggestion/request/offer.

e.g. "Thank you, but I don't want to bother you."

Bach and Harnish (1979) added that refusal is the act with the speaker's intention or desire that his utterance or attitude it expresses be taken as a reason for the listener to act. In 1996, Chen described refusal as the use of language that contradicts the expectations and needs of the speaker. In contrast, Brown and Levinson, 1978 as cited in Wagner, 2004 assumed that certain kinds of speech acts are intrinsically face threatening. Nugroho (2000) also stated that refusal is an act that threatens the face – wants of the listener. For example, in the case of refusal to an invitation, the positive face – the want of the inviter is threatened, because a person who offers someone to come to his/her invitation, indeed hopes his/her invitation will be accepted. The inviter has a desire that his / her invitation is also desirable to the invitee. However, when the invitee refuses the inviter, certain strategies are needed to preserve the face – want of the inviter.

Refusal in Request Situations

Request is one of the favorite situations (e.g. suggestion, invitation and offer situations) some researchers have investigated to explore their relationship and influence in selecting refusal strategies. Refusal in request situations can make both requester and requestee feel uncomfortable (Nguyen, 2006), but we cannot avoid refusals in everyday life. In addition, request situations wherein the requester shows non-preference tend to be refusals.

In 1998, Nguyen stated that a setting or communicative environment is one of the factors that influences the determination of selection of refusal strategies. For example, when people communicate in an informal setting, they tend to express themselves or perform the act of refusal in a direct way. On this point, Nguyen's notion is also related to many studies that comment on a situation as the factor affecting the different selection of refusal strategies (Beebe, Takahashi and Uliss-Weltz, 1990; Nelson, et al., 2002; Liao and Bresnahan, 1996). In order to determine whether a response to a request is suitable, one should understand the concept of adjacency pairs as described below.

Adjacency Pairs

Conversation Analysis (CA) defined a relation between acts appearing frequently in conversation patterns and in pairs of utterances as "adjacency pairs" wherein an act is ordered with a first part and a second part. Each first part is followed by a second part containing a preference structure (preferred or dispreferred response). See the example of adjacency pairs in Figure 1 below.
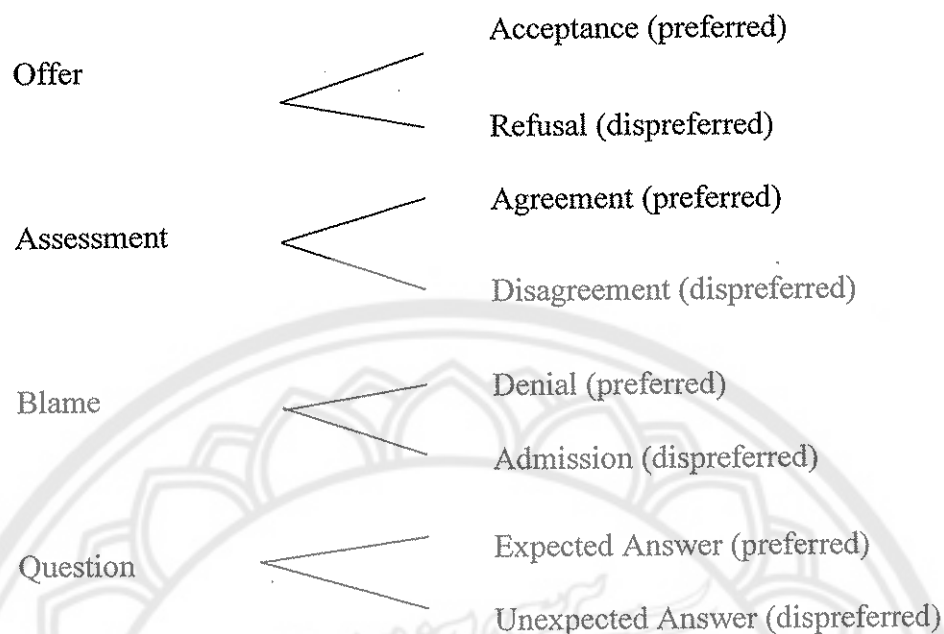
Offer — Acceptance (preferred)
／ Refusal (dispreferred)

Assessment — Agreement (preferred)
／ Disagreement (dispreferred)

Blame — Denial (preferred)
／ Admission (dispreferred)

Question — Expected Answer (preferred)
／ Unexpected Answer (dispreferred)

Figure 1 Adjacency Pairs of Conversation Analysis

In terms of pragmatics, request and refusal can be described as automatic sequences which include a first part and a second part of the conversation. That is, refusal is part of an adjacency pair and it is a dispreferred response to a request. A request is most likely to be followed by either an acceptance or refusal. Nguyen (2006) proposes that "requests" are pre-event acts and "refusals" are post-event acts i.e. when a speaker produces a request in the first part, he/she expects that the interlocutor will produce a second part which can be either acceptance or refusal.

To produce adjacency pairs successfully, Scheloff and Sack (1973, as cited in Nguyen, 2006) proposed that the speaker have an important role as the listener. The listener should show that he/she can understand what the speaker aims to communicate and he/she is willing to go along with that by producing a second part. If the listener misunderstands because the first part of the speaker is unclear or ambiguous, he/she will fail to complete the adjacency pair and misunderstanding can be face threatening or even offensive.

Politeness and Face

Brown and Levinson introduced the theory of politeness in 1978 and revised this theory in 1978, revealing that politeness has a close relationship with face. (Brown and Levinson, 1978, as cited in Cutting, 2002) They also revealed that face is a key concept to the politeness theory. According to the politeness theory, Brown and Levinson described politeness as a strategic use of language in order to save the interlocutors' face. At this point, face refers to the public self-image, the sense of self, of the people we address. Brown and Levinson have classified face into two types: negative face and positive face. Negative face is referred to the basic claim to territories, personal preserves and right to non-distraction e.g. freedom of action and freedom from imposition. On the contrary, Brown and Levinson defined positive face as the positive self-image where people have and want to be liked, appreciated and accepted. Both negative and positive face are found in everyone and appear in most societies, because it is an universal characteristic across culture that speakers should respect each others' expectations regarding self-image and take account of their feelings while avoiding face threatening acts (FTAs).

According to the notion of Brown and Levinson, face threatening acts (FTAs) are acts and strategies which could harm or threaten the positive or negative face of another person. In communicating, Brown and Levinson stated that when the speaker decides to perform the FTA, she/he can perform four possibilities of FTA. the first choice is to perform the FTA indirectly. This performance is known as indirect strategy or off-record. Off-record uses indirect language and removes the speaker from the potential of being imposing. For example, "It's getting hot in here," can imply that it would be nice if the listener turned up the air-conditioning without directly asking the listener to do so. Secondly, in performing an FTA with negative politeness, the speaker decides to perform negative politeness when he/she cannot avoid an FTA. Additionally, the speaker will respect the listener's negative face when she/he performs this politeness. It also means that speakers use FTAs to avoid imposing or presuming and to give the listener options. To avoid imposing in negative politeness, the speaker will perform the importance of the other's time and concerns, using apology and hesitation, or offering a question rather than the opportunity to say no.

For instance, you have trouble in searching for information. Then you perform negative politeness by saying to John, "I don't want to be a nuisance, but could you possibility tell me the address for that website you were talking about this morning?" Furthermore, speakers can redress or minimize the imposition by making it seem smaller or by adding devices such as "Sort of, " " I wonder," " If possible," " In a way." In the theater, for example, Mary asks the person sitting in front of her by saying something like "Would you mind moving slightly? I can't see the screen very clearly. " "Would you mind" is a hedge that Mary uses to mitigate the imposition. On the other hand, if the speaker decides to perform an FTA, she/he may possibly perform positive politeness. Positive politeness refers to a strategy attending to the positive face. We can see this strategy in groups of friends or people who have demonstrative closeness and solidarity. As mentioned above, this strategy aims to save positive face and make other people feel good while emphasizing that both speakers have a common goal. In this case, Cutting (2002) showed the example in asking for information about a website and shows that performing positive politeness emphasizes the strengthening of friendships and closeness e.g. "Marky," you're a computer whiz – kid - I'd really appreciate it if you'd tell me the address for that website they were talking about this morning." Besides, Brown and Levinson found that positive politeness contains many types as follows:

1. Claiming common ground

2. Seeking agreement and avoiding disagreement

3. Use of in-group address forms and endearments

4. Expression of interest, want and need

5. Assuming reciprocity

6. Joking

7. Giving of gifts, both concrete and linguistic, such as sympathy, understanding, and cooperation.

Finally, if a speaker makes a request, invitation, suggestion or offer in an open and direct way, Brown and Levinson stated that he/she is doing an FTA bald on record. Bald on – record strategy is direct speech acts. This strategy is not an attempt to minimize the threat to the listener's face. His/her speech tends to contain the imperative with no mitigating device. The speaker is commonly expressing bald on –

record with people who know each other very well such as family, close friends and those who are very comfortable in their environment (e.g. an employee). Thus, the listener may be shocked or embarrassed by this strategy. For instance, "Do the dishes. It's your turn." or "Give that note to me." When the speaker performs this strategy, it affects the listener in that he/she will have little option. On the other hand, sometimes a speaker uses bald on – record to save the listener's face such as "Marry me." or "Have another biscuit." wherein the risk the listener may not wish to be imposed upon is small and the FTA is quite pleasant.

Discourse Completion Test (DCT)

Discourse completion Test (DCT) is a technique used to elicit data in sociolinguistic research. It is a questionnaire containing situations, briefly described designs, to elicit a particular speech act. Subjects read each situation and respond in writing to a prompt.

Although, Gass and Neo (1995) agreed that some information, such as tone of voice, facial expression, gesture and nonverbal cues are not available in DCT, that does not mean that DCT is useless for assessing speech acts.

DCT is a useful tool for data collection because it has a controlled elicitation method which meets the demand for cross-cultural corporeality (Nelson, et al., 2002) In addition, it allows the researcher to control the variables of a given situation such as the gender of the interlocutors. Another advantage of controlled techniques like DCT is that they have been proven to be quick and efficient in gathering a large amount of data at the same time (Kwon, 2004). Nguyen (2006) has mentioned that DCT works well in surveying and making statistical analysis. Moreover, DCT is a data collection method that does not harm the subjects in the study physically or mentally.

In addition, Kasper stressed that DCT is an effective means of data collection when the purpose of the study is to inform about speakers' sociopragmatic knowledge. In fact, the goal of the present study is to investigate the subjects' knowledge and potential use of refusal strategies under given situations rather than to examine pragmatic aspect, so the DCT is believed to be an adequate instrument for conducting this study.

Related Research Conducted in Thailand

Among recent studies investigating refusal speech acts, there have been a few research studies exploring Thai speakers in refusal and a comparison between Thai and American speakers. These studies are presented below.

Sairhun (1999) investigated English refusal strategies used by Thai learners of English. The study focused on pragmatic transfer and the data was collected by using (DCT). The samples in the study comprised 50 American students and 50 Thai students. The findings indicated that Thai students used indirect refusal but American students preferred direct refusal in request and offer situations. The Thais also used the expression "That's OK."/"Alright." or "I can do it myself." in greater quantity than the American students. Additionally, they often used intensifiers such as "really" and "greatly" in their apologies and appreciation, whereas the Americans hardly did so. Furthermore, the study revealed that social status influenced refusal in the Thai and English used by the Thai students, especially refusals with lower status people. While Thai students preferred to use reason, apologizing and expressing positive remarks, social status seemed to influence the strategic choices made by the American students to a lesser extent than those made by the Thai students.

Another study conducted by Promsrimas (2000) asserted that social status also played an important role in selecting refusal strategies. This study differed from Sairhun's subjects which were 50 Thai speakers who had various occupations. The age of the subjects ranged from 20 to 40 years of age and the study was aimed at investigating the relationship between using Thai refusal strategies in three situations: suggestions, offers and invitations. In addition, this study also investigated the effects of the social status of the interlocutor. Moreover, the second purpose was aimed at analyzing the role of face. Data were collected by questionnaires, which included two parts: DCT for collecting linguistic strategies and selecting face threatening in different situations. The results were divided into direct and indirect types while the direct types were further divided into 2 strategies: performative verb and non-performative verbs. In the indirect type, sixteen refusal strategies were found: reasoning, thanking, comforting the addressee, apologizing, hesitating, congratulating and well-wishing, suggesting, stating desire and feeling, asking for favor, complimenting, postponing, regretting for being unable to comply, expressing desire

to comply, offering an alternative, semi-accepting and joking. The choice of the strategies was also related to the three types of favors expressing speech acts, which include suggestions, invitations and offers. In this study, Promsrimas inferred that Thai speakers tended to prefer using different refusal strategies while taking into account the role and the power of conversation participations. In the analysis of role of face, Promsrimas found the speaker to be more concerned with the listener's face than with his/her own face. The choice of strategies, however, was not related to the concern about face. The same strategy can be used in all cases.

Songsukrujiroad (2005) studied the content and ordering of semantic formulas in refusals used by American native English speakers and Thai EFL students. The samples of the study comprised 15 Thai native speakers who were third-year students majoring in English at Ubon Ratchathani Rajabhat University and 15 American English native speakers who were teachers in Ubon Ratchathani Educational institutes and other neighboring provincial universities. All of the American subjects had lived in Thailand for 3-6 years. The data was collected by using DCT and the statistics used in this study was "Mode". The findings indicated that order and contents of refusal formats between American native speakers and students of Ubon Ratchathani Rajabhat University were quite different. Moreover, Thai students tended to be affected by L1 transfer.

Related Research Conducted Outside Thailand

According to the study of refusal in English in intercultural and non-native contexts, there have been comparisons between native speakers (American) and non — native speakers who use English as a second or a foreign language such as the Indonesian, Chinese, Japanese, Arabs, Jordanian, and Yemeni. These studies focused on the differences and similarities of using strategies and the effects of sociolinguistic factors.

Kanemoto (1993) focused on refusal assertions in five popular publications in the United State and Japan. These publications were written in American English and Japanese, respectively. The results revealed that Japanese refusals had three formal characteristics. The first was avoiding a clear refusal. The second was using a third person as a reason for the refusal. The third was using a fictitious reason for the refusal

that had two characteristics of refusal. It was concluded that there unclear and constructive refusals should be articulated and that reasons for a refusal did not necessarily have to be offered.

In the same year, the study of Ikoma and Shimura (1993) related pragmatic transfer in the speech act of refusal. The subjects were separated into 2 groups: the first group comprised ten advanced-level American learners of Japanese. They were fourth-year students at the University of Hawaii. The second group comprised 10 Japanese native speakers. They focused on English as L1 and Japanese as L2. The data was elicited through Discourse Complement Tasks (DCT). Finally, the results showed that there was no difference between American and Japanese subjects in terms of specificity in refusals.

Liao and Bresnahan (1996) compared the refusal making of American and Japanese students by using six scenarios in the questionnaires: (1) a teacher's request to students for help in preparing a reception; (2) a tardy classmate's request to borrow class notes; (3) a longtime friend's request for help in moving; (4) a friend's request to borrow a car for a vacation; (5) a friend's request to borrow a small amount of money to buy a textbook and (6) a family member's request to borrow a substantial amount of money. The subjects of this study consisted of 570 undergraduate students at Feng China University in Taiwan and 516 students at the University of Michigan who were asked to fill in the six request scenarios with what they would say when they refused. The results of this study indicated that the common refusal pattern of Americans began with a positive refusal strategy such as "I'd love to, but........."; whereas, the Chinese rarely used this strategy. Additionally, the author indicated that both groups refused a request from a person with higher status (a teacher) more easily than from either a friend or a family member, but the Chinese gave more specific reasons than Americans. In terms of gender difference, women tended to use more strategies than men to refuse someone of higher status. Furthermore, male American students were less likely to turn down a request for helping someone move. Finally, the author noticed that a principle of dian-dao-wei-zhi or "marginally touching the point" which was an adjunct refusal strategy used by the Chinese students (e.g. I planned to use my car, because I have to visit my family) to refuse to lend their cars to their friends. In the cases of American students, however, they responded by using a "statement of

principle" in asking to borrow money from a friend (e.g. I never do business with a friend).

Similar to Liao and Bresnaha (1996; Nugroho, 2000) also studied the importance of situations related to refusal strategies, but she studied American and Indonesian students under invitation and offer situations. The subjects in this research consisted of 2 groups: 25 American English students and 26 Indonesian students who were senior students and had been learners of English for more than three years. She used DCT which contains 10 different situations to collect the data from both groups and analyzed the data to find refusal categories. According to the data, Nugroho found that apologizing, showing interest, giving reason, thanking and directing strategies were the five most frequently employed strategies by the respondents in both groups.

Felix- Brasdefer (2003) was interested in the influence of social status and investigated it with 10 native speakers of American English, using DCT which included 6 different situations. Felix- Brasedter found that the subjects generally tended to be sensitive about status (equal and unequal status). For example, the refusals of Americans tended to include, "Thank you" at the end of the statement to the listener who had equal status but they did not prefer to do so with others of unequal status. Moreover, Americans generally used excuse strategies in request situations where they typically began by expressing a positive opinion or feeling about the request or requester. In addition, the use of refusal strategies depended upon the status of the interlocutor. For instance, Americans generally expressed regret or apology with people of equal status. However, the researcher did not mention the factor of pragmatic transfer directly.

In the same year, Nelson, et al. (2002) studied the direct and indirect refusals of Egyptian Arabic and American English communication styles, finding the specific characteristic of America speakers in making refusals i.e. 30 Americans had 358 refusals and 25 Egyptian subjects had 300 refusals. American subjects used similar strategies and frequency with Egyptian subjects. Also, for request situations, Americans often used indirect refusal strategies which included regret, apology, excuse, etc. In the factor of gender, American males or females from either country employ indirect strategies when they refused the interlocutor with higher or lower status.

Research on the phenomenon of socio-cultural transfer and motivating factors has been carried out by many researchers. Like Ikoma and Shimura (1993, Al-Issa, 2003) used DCT and semi-structure interviews with Jordanian EFL learners. Using semantic formulas as units of analysis, EFL refusal responses were compared with similar data elicited form native speakers of English responding in English and natives speakers of Arabic responding in Arabic. The subjects of this study were speakers of English who responded in English and native speakers of Arabic who responded in Arabic. Al-Issa found that socio-cultural transfer appeared to influence the EFL learners' selection of semantic formulas, the length of their responses and the content of the semantic formulas. The cases of transfer were seen to reflect cultural values transferred from Arabic to English. In the interview data, it was determined that the learners pride in their L1, their perception of L2 (second language) and their religious values all played a role in the socio-cultural transfer.

Al-Eryami (2007) was interested in pragmalinguistic investigation and focused specifically on the speech act of refusal produced by Yemeni learners of English as a foreign language. He separated the subjects into 3 groups: 20 Yemeni learners of English, (YELs), 20 Yemeni native speakers of Arabic (YANSs) and 20 American native speakers of English (AENSs). These subjects responded to DCT with six different situations. The data was analyzed and categorized regarding the refusal taxonomy of Beebe, et al. (1990), which included 15 categories: performative verb, non performative statement, statement of regret, wish, reason, statement of alternative, set condition for future or past acceptance, promise of future acceptance, statement of principle, statement of philosophy, attempt to dissuade interlocutor, acceptance that functions as a refusal, avoidance, statement of positive opinion, statement of empathy, pause filler, and gratitude.

Moreover, the data was compared with Yemeni native speaker's data to find out the interference of pragmatic transfer from L1. The findings of this study revealed that the two language groups had a similar range of refusal strategies. Furthermore, the status of the interlocutors and situations were obstacles of cross-cultural communication. There was a difference in frequency and content of semantic formulas of each language group. However, both groups avoided using direct refusal.

From the research, we can summarize that studies on speech acts of refusal can be divided into three components: within one specific language (Promsrimas, 2000) between two or more languages that were compared with first language (Ikoma and Shimura, 1993; Kanemoto, 1993; Nugroho, 2000, Felix- Brasdefer, 2003, Nelson, et al., 2002; Al-Issa, 2003, Al-Eryami, 2007) and between languages produced by American native speakers and Thai speakers (Sairhun, 1999 and Songsukrujiroad, 2005)

Additionally, speech acts of refusal were investigated in many fields i.e. the relationship of situations (Nugroho, 2000, Liao and Bresnahan, 1996), pragmatic transfer from L1 to L2 (Ikoma and Shimura, 1993; Kanemoto, 1993; Al-Eryami, 2007; Al-Issa, 2003) and the role of status was also studied (Nelson, et al., 2002 and Felix-Brasedter, 2002).

In conclusion, we can summarize that different language and culture affects the perceptions and interpretations of the interlocutors. Furthermore, speakers of different cultures employ different strategies with refusal speech acts. To reduce the problem of making inappropriate refusal strategies, many researchers have suggested that EFL learners or non-native speakers have to understand and learn the cultures of the target language and speech acts of refusal which include 17 strategies. Additionally, politeness, face and cross-cultural communication are also important knowledge refusers should understand and be aware of. Learning all of these strategies can help communications become smooth and effective. Both native speakers and non-native speakers can understand the purpose of each other and avoid misunderstanding and offense.