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Alaa Kamel Darwish

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A Thesis Submitted to the

Department of Applied Linguistics

Teaching English to Speakers of Other Languages

in partial fulfillment of the requirements for

the degree of Master of Arts

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To the soul of my adorable grandmother *Madiha Radwan*. May your soul rest in peace!

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Abstract

The current study investigated the refusal strategies realized by young adult Egyptian students in their L1 (Egyptian Arabic) and L2 (English). The study also explored the socio-pragmatic features of Egyptian refusals in terms of power and distance as well as the pragmatic transfer in the students' L2 refusals. 2270 cases of refusal were collected by means of a Discourse Completion Task (DCT) and field notes. The sample consisted of 200 DCTs (collected from 100 students in L1 and L2) and 60 instances of refusals extracted from field notes collected by the researcher. The data were analyzed according to an adaptation of the taxonomy of refusal strategies by Beebe, Takahashi and Uliss-Weltz (1990). The findings reflected a great amount of positive pragmatic transfer as most of the students refusals were indirect refusals. The strategies that were mainly used by students were statements of explanations, statements of alternatives, and statements of regret. In addition, adjuncts to refusals such as gratitude and positive opinion were used to refuse the requests and offers of higher and equal power. Furthermore, the results also showed an amount of negative pragmatic transfer in students' L2 refusals as a result of both pragmalinguistic and socio-pragmatic failures. Implications and recommendations for future research were suggested based on the given results.

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List of Abbreviations

AE: Academic English

AFL: Arabic as a Foreign Language

ASL: Arabic as a Second Language

DCT: Discourse Completion Task

ECA: Egyptian Colloquial Arabic

EFL: English as a Foreign Language

ESL: English as a second language

FTAs: Face threatening acts

GUC: The German University in Cairo

ILP: Inter-language pragmatics

L1: First Language

L2: Second language

MSA: Modern Standard Arabic

NS: native speaker

NNS: non-native speaker

RS: refusal strategy

Sit: situation

Chapter 1: Introduction

1.1   Background and rationale of the study

Producing comprehensible language requires knowledge of grammatical rules, phonology and syntax. Yet, language accuracy does not ensure avoiding miscommunication. That is, there are certain aspects of language use that are related to a community and its values. What makes certain expressions acceptable in one context may be judged as rude and unacceptable in another context. Thus, understanding the rules that govern how language is used in different communities, known as pragmatic competence, has gained more importance in the field of second and foreign language acquisition and education.

Speech acts were among the prominent areas that have been investigated in the field of pragmatic competence as they are "the basic or minimal units of linguistic communication" (Searle, 1975, p.16). Speech acts were first introduced by Austin (1962) and Searle (1975) and after them a number of linguists have subsequently investigated speech acts to contribute to a better understanding of how linguistic behavior is realized and perceived across different languages and cultures. These linguists introduced a number of theories and concepts that formed the theoretical framework of the investigation of speech acts. Among these linguists is Hymes (1974) who introduced the concept of communicative competence asserting the importance of a system of communication besides grammar essential to the use of language. Later, Thomas (1983) offered some explanations for pragmatic failure, which she described as either the lack of linguistic means to convey pragmatic knowledge or cross-cultural differences. For example, using an indirect request (i.e., It is cold here) might be the norm in one language community and considered ambiguous in another community.

Brown and Levinson (1987) made an important contribution to the understanding of the realization of speech acts by introducing politeness theory based on Goffman's (1967) notion of face. They differentiated between two types of face, e.g., positive and negative face. Negative face is the desire to be free of imposition and positive face is the desire to be liked by others. Accordingly, some speech acts represent a threat to another individual's expectations or face such as apologies, refusals, and complaints. These speech acts are known as face-threatening acts because they can either threaten the face of the hearer or the speaker. For example, an apology may threaten the positive face of the person apologizing as it puts pressure on the self-image the speaker tries to maintain. On the other hand, refusals, the focus of this study, threaten the requester's positive face as the refuser hinders the desire of the requester to have his/her actions unimpeded. Pragmatic knowledge is essential to successful navigation of cross-cultural interaction as face-threatening acts may be realized very differently across different language communities. Accordingly, strategies to mitigate threats to face can differ widely. For example, while one language community may accept direct refusal, another community may consider it impolite or face-threatening, which might lead to miscommunication or pragmatic failure.

Refusal is an important speech act that is worth investigation for two main reasons. First, it is considered an inherently face-threatening act. According to Searle (1975) refusals are categorized as commissives as they commit the refuser to refrain from doing an action. A refusal challenges the interlocutor's expectations and may be mitigated by means of indirect formula to soften the face threat and save the face of the interlocutor. This balance between being clear and saving the face of the interlocutor is rather challenging. Therefore, a high level of pragmatic competence and awareness is demanded from both interlocutors. While the speaker needs to formulate the refusal using indirect face-saving strategies, the hearer must have the pragmatic

competence needed to understand the message of refusal behind the softened strategy. The choice of these hedged refusal strategies varies across languages and cultures which may lead to pragmatic failure or judgment failure if they are not formulated appropriately according to socio-cultural norms. The second reason is that understanding these differences across languages and cultures is considered a rich source for second language teaching and materials development, because teaching such pragmatic aspects would be very useful for avoiding inter-cultural communication breakdowns among language learners.

The following lines present a brief review of research on the speech act of refusal classified into three main categories. The first line of research investigated the speech acts within the same language and culture, known as intra-language studies. For example, Félix-Brasdefer (2006) investigated refusals of Mexican Spanish native speakers and reported a tendency to use direct refusals as an act of friendliness between equal status persons. On the other hand, Migdadi Badarneh and Momani (2010) focused on the communicative function of the Arabic religious formula /maašaallah/ 'divine will' and using it for mitigating refusal. The second line of research analyzed refusals from a cross-cultural perspective, where the differences between the realizations of refusals in different cultures were observed. A large body of research investigated cross-cultural differences in producing refusal strategies. Among these studies are several that compared the East Asian culture to the American culture such as Kwan (2004) and Chang (2009). The findings of both studies suggest that East Asians use mitigating formulas more often than American English native speakers, which reveals that the East Asian refusals are more opaque and indefinite than English. In an Iranian context, there are various studies that compared Farsi speakers to native English speakers, among which are Allami and Naeimi (2011) and Ghazanfari, Bonyadi and Malekzadeh (2012) that compared Farsi and English refusals. While

Allami and Naeimi (2011) explored the production of refusals realized by Iranian EFL learners of various proficiency levels by means of a Discourse Completion Task (DCT), Ghazanfari et al. (2012) focused their study on gender differences as well as cross-cultural differences. Finally, a number of studies compared Arabic and English native speakers from a cross-cultural perspective (Hussien, 1995; Huwari & Al-Shboul, 2015; Migdadi., Badarneh, & Momani, 2010; Nelson, Al Batal & El Bakary, 1998 & 2002; Stevens, 1993). These studies compared the realization of refusal strategies in Arabic versus the production of native speakers of English.

The third line of research, which is particularly relevant to this study, investigates the effect of L1 on the nonnative speakers' acquisition, comprehension and realization of speech acts known as interlanguage pragmatic studies (ILP). These studies investigated the production of refusals by EFL language learners and how they transferred their native language socio-cultural norms to their L2 in an attempt to suggest pedagogical implications for classroom instruction and practice. For example, Stevens (1993) compared Arabic and English refusals via DCTs and concluded that Egyptian learners may not need to be explicitly taught refusal strategies as a result of the positive pragmatic transfer obtained from the results. Al-Issa (2003), on the other hand, examined the transfer of Jordanian Arabic in the participants' L2 through a DCT and an interview. The results of the interviews suggest that the participants' cultural values may have had a significant effect on the amount of negative pragmatic transfer from their native Arabic. Allami and Naeimi (2011) and Codina-Espurz (2013) investigated the effect of proficiency on the pragmatic development in realizing refusal strategies. Surprisingly, the results showed a considerable amount of pragmatic transfer especially in the higher proficiency levels which will be explained elaborately in chapter two. Both studies in Iran and Spain asserted the importance of pragmatic awareness in addition to grammatical awareness.

From the brief review above it appears that refusal strategies in learners' L2 do not just vary in terms of the content of the semantic formulae due to cultural differences, but that there is also a phenomenon of pragmatic transfer from L1 in most language contexts. Focusing on the literature that studied Arabic-speaking countries, Stevens (1993) compared English and Arabic refusals. The data were collected in Arabic from various Arab nationalities: Egyptians and non-Egyptians. The instructions of the DCT were administered in Modern Standard Arabic (MSA), which may have affected the naturalness of the responses gathered even if they were asked to answer in Egyptian colloquial Arabic (ECA) because using standard Arabic would make certain situations more formal (i.e., situations of equal power) which might affect the level of formality of the responses. Although Hussein (1995) studied the sociolinguistic patterns of native Arabic speakers based on natural observations, the refusals were reported in MSA which is also not the same semantic or syntactic formulae used in their natural spoken dialect. Studies that focused on Egyptian Arabic refusals were only conducted by Nelson, Al Batal, and El Bakary (1998 & 2002). While Nelson et al. (1998) compared the Egyptian refusal strategies to the strategies used by native English speakers, Nelson et al. (2002) focused on the use of direct versus indirect refusal strategies across Egyptians and Americans. However, to the best of the researcher's knowledge, only one study conducted in Iran by Shishavan and Sharifian (2013) analyzed the production of refusal strategies from the same group in their native language and their second language to explore whether they produce the same strategies or not and analyzing the amount of pragmatic transfer. Hence, conducting such a study in an Egyptian context would bridge the gap in this area of intralinguistic research. In other words, the results of this study may help in clarifying whether there is a need for explicit or implicit classroom instruction on pragmalinguistic issues, due to the fact that the previous literature has come to different

conclusions on this topic. More explicitly, while Stevens (1993) suggested that there was no need for classroom pragmatic instructions based on the findings of his study that reported positive pragmatic transfer; Al-Issa (2003) suggested the importance of teaching the socio-pragmatic rules of L2. Another important note is that both studies were conducted more than 15 years ago. It is possible that some changes in the socio-pragmatic aspects of the students' language may have occurred in the intervening years. For example, a word such as /fakes/ 'forget it', which is used for refusing in ECA and most commonly used by the age group of young adults, was not even coined and used 15 years ago.

1.2   Research Questions

The aim of the study is to explore the speech act of refusal realized by young adult learners in both their L1 and L2 through answering the following research questions:

1)   What are the strategies used for refusals by Egyptian students in private universities using English as their L2?

2)   What are the strategies used for refusals by the same students in private universities using their native Egyptian Arabic**?**

3)   What are the aspects of pragmatic transfer produced by the students in L2?

1.3   Importance of the study

While most of the studies that analyzed the realization of the speech act of refusal in Arabic had a cross-cultural focus by comparing native speakers of English to Arabic native speakers or EFL learners, none of them, to the best of the researcher's knowledge, examined the production of the same group in L1 and L2 in an attempt to analyze the amount of transfer from the native

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language. Moreover, this study attempts to apply triangulation through collecting naturally occurring data, together with the DCT, to explore the socio-pragmatic patterns in the refusals realized by young adult Egyptians in ECA, which has not been examined among Egyptian ESL learners.

Thus, the current study aims at exploring the refusal strategies realized by Egyptian learners of English in both their native Egyptian Arabic and their L2 English. The researcher explores the discrepancies between the learners' refusal strategies in English as their L2 and in their native ECA. In addition, the amount of pragmatic transfer found from L1 to L2 which might cause pragmatic failure due to socio-pragmatic discrepancies is also studied. The outcomes of this study provide implications for language pedagogy especially with regard to classroom pragmatic instruction on the aspects of socio-pragmatic differences that may cause pragmatic failure, which might lead to the development of the pragmatic competence and awareness of both learners of English as a second language and learners of Arabic as a second language (ASL).

1.4   Delimitations

Gender was not analyzed as it is not within the scope of the study since a number of sociolinguistic studies have been conducted on gender differences in speech act realization as reported by Bataineh and Bataineh (2006). For them, many researchers suggested that women are more polite and less direct in their communication style. For example, Holmes (1995 as cited in Bataineh and Bataineh, 2006) differentiated between the use of language according to men and women explaining that while women use language to establish personal relationships,

men use language to transfer information. Thus, women are more considerate of people's feelings and consequently they use softening devices.

Moreover, as a result of using a convenience sample, variables such as proficiency levels, different age groups, and different social backgrounds are not within the scope of the study, since the data is collected from a group of second language learners, which will be discussed in detail in the description of the participants in chapter three.

1.5 Theoretical definitions of constructs

Speech act: Yule (1996) defines speech acts as the "actions performed via utterances" (p.47).

Refusals: Cohen (1996) defines the speech act of refusal as the act that occurs when a speaker directly or indirectly says 'no' to a request, invitation, suggestion or offer.

Face: Face is the public self-image that every member of society wants to maintain (Brown & Levinson, 1987).

Pragmatic competence: Fraser (1983) defines pragmatic competence as ''the knowledge of how an addressee determines what a speaker is saying and recognizes intended illocutionary force conveyed through subtle attitudes in the speaker's utterance'' (p. 29).

Pragmatic transfer: Kasper (1992, 1995) defines pragmatic transfer as the effect of learners' pragmatic knowledge of languages and cultures other than L2 on their comprehension, production, and acquisition of L2 pragmatic information.

Pragmatic failure: Thomas (1983) defines pragmatic failure as the inability to understand the meaning of what is said.

Pragmalinguistics: Thomas (1983) defines pragmalinguistics as the use of linguistic knowledge to express meaning.

Sociopragmatics: They are the social perceptions embedded in the way speakers perform and interpret communicative acts (Thomas, 1983).

1.6 Operational definitions

Refusal strategy: The semantic formula that conveys the illocution of refusal whether on-record (direct) or off-record (indirect) is called a refusal strategy. For the purpose of the study, these semantic formulas would be realized by participants in the DCT as a response to the initiating acts proposed by each situation in the DCT.

Direct strategy: When the refusal is realized using any bald-on-record strategy for refusal such as "No" or "I can't".

Distance: The relationship between the participants (students and their teachers) defines the distance between interlocutors. While a refusal expressed between a student and a teacher meeting for the first time would be (+D), a refusal expressed between a student and their class teacher who meets them 3 times a week would be (-D).

Indirect strategy: A refusal strategy that is realized using any hedged strategy to soften the refusal, such as apologizing, offering an explanation or providing an alternative is considered an indirect strategy.

The amount of negative pragmatic transfer: the percentage of expressions which are

borrowed from L1's socio-cultural pragmatic expressions and which are different from the

expressions used in the target culture leading to confusion or pragmatic failure.

Chapter 2: Literature Review

2.1   Introduction

This chapter aims at presenting the theoretical framework for this study. The first section will include speech act theory, followed by the relevant concepts of communicative competence, pragmatic competence, pragmatic transfer, and pragmatic failure. The second section will include the main theories of politeness and the relation between politeness and refusal as a speech act. The last section will present an overview of the studies that focused on the speech act of refusal whether from an intra-language, a cross-cultural, or an inter-language perspective. Finally, studies that examined refusals in Arabic are examined.

2.2   Speech Act theory

The notion of speech act was first introduced by Austin (1962). According to his model, there are three dimensions of a speech act: locutionary, illocutionary and perlocutionary. The locution act refers to what is actually said using the words of the language, the illocutionary is the specific purpose that the speaker has in mind (e.g., refusing or complaining) and the perlocutionary is the effect on the addressee. A speech act typology was introduced by Searle that consisted of five macro-classes as explained by Searle in Grewendorf and Meggle (2012): representatives (e.g., claim, describe), directives (e.g., command, invite), commissives (e.g., promise, threat) expressives (e.g., congratulate, apologize) and declaratives (e.g., bet, resign). Since the commissives commit the speaker to a future action, refusals fall under commissives.

Searle (1976) differentiated between two types of speech acts: direct and indirect speech acts. A direct speech act would communicate the literal meaning that the words conventionally express where there is a direct relation between the form and the function. For example, a

speaker would say 'Give me the salt' in order to request the salt. On the other hand, a person using an indirect speech act would communicate a different meaning from the surface meaning by saying 'Is this the salt in front of you?' in order to serve the same function, which is request. Understanding indirect speech acts is rather challenging for non-native speakers as they are governed by socio-cultural rules.

2.2.1 Communicative competence.

A major contribution to this body of speech act research was introduced by Hymes (1962) who viewed speech acts as functional units of communication governed by socio-cultural rules in a speech community. His contribution was the basis for most cross-cultural studies. Another important contribution of Hymes was introducing the concept of communicative competence that has a considerable importance in the field of second language acquisition.

Hymes' (1962) pioneering work called for a system of communication based on the knowledge of language use in addition to the knowledge of grammar. While Chomsky's focus was on the grammatical accuracy, Hymes argued for the importance of a system that governs what is appropriate to be said in a certain language community together with the rules of grammatical accuracy.

A number of communicative competence models were built based on Hymes' work. These models included Canale & Swain (1980), Canale (1983), Bachman (1990), and Bachman and Palmer (1996) that were later revised in Bachman and Palmer (2010). Bachman and Palmer's model (2010) offered a comprehensive description of the components of language knowledge, which they described as organizational knowledge and pragmatic knowledge. While organizational knowledge mainly focused on the knowledge of vocabulary, syntax, phonology, cohesion, and rhetorical or conversational organization, pragmatic knowledge focused on the

communicative goals behind the use of the language. Thus, pragmatic knowledge comprises both functional knowledge and sociolinguistic knowledge. This and other recent models of communicative competence such as Celce-Murcia (2007) and Martínez-Flor and Usó-Juan (2006) emphasize the importance of pragmatic awareness alongside organizational awareness for effective communication.

2.2.2   Pragmatic competence.

Pragmatic competence generally refers to the ability to understand the socio-cultural rules that govern the language use. The two main models that described pragmatic competence were developed by Kasper (1984) and Bachman (1990). On one hand, Kasper divides pragmatic competence into declarative knowledge and procedural knowledge. The declarative knowledge is composed of linguistic, socio-cultural, speech act, discourse and context, knowledge of the world. On the other hand, procedural knowledge is the process of selecting and combining the declarative knowledge from these categories.

Bachman (1990) divides pragmatic competence into illocutionary competence, which refers to knowledge of speech acts and language functions, and sociolinguistic competence, which refers to sensitivity to different aspects of the language such as dialect, register and knowledge of the culture. The process of synthesizing both the linguistic and socio-cultural aspects of language to produce grammatical and appropriate utterance often prove challenging for language learners. Based on Bachman's model, many studies have aimed at either exploring the effect of instruction on developing pragmatic awareness or assessing students' pragmatic competence (e.g., Bu, 2012; Garcia, 2004; Gholami, 2015; Jianda, 2007; Maiz-Arévalo, 2014; Matsugu, 2014). Consequently, issues of pragmatic competence and pragmatic awareness are increasingly acknowledged as essential to language acquisition because failing to abide by the

linguistic and cultural rules that govern language use may cause communication breakdowns known as pragmatic failure.

2.2.3 Pragmatic failure.

The term "pragmatic failure" was utilized by Thomas (1983) to describe the breakdown that may occur when a non-native speaker of a language communicates with a native speaker. According to Thomas, pragmatic failure can be classified as either as pragmalinguistic failure or sociopragmatic failure. She described pragmalinguistic failure as caused by the deficiencies related to grammar and language accuracy while sociopragmatic failure is described as occurring due to lack of awareness of socio-cultural behaviors. When learners struggle with understanding appropriate socio-cultural behaviors due to lack of sufficient awareness of the L2 socio-pragmatic rules, they may rely on the rules governing L1 language use. This phenomenon is known as pragmatic transfer.

2.2.4 Pragmatic transfer.

According to Beebe, Takahashi and Uliss-Weltz (1990) pragmatic transfer occurs when the socio-cultural aspects of L1 are used when producing the speech acts of L2 or any aspect of L2 language behavior; however, it is important to differentiate between positive and negative pragmatic transfer. While positive pragmatic transfer refers to the similarities in the socio-cultural behavior of L1 and L2, negative pragmatic transfer refers to the differences between L1 and L2 which may cause communication breakdown. Consequently, negative pragmatic transfer has been a major concern for ILP researchers such as Bardovi-Harlig, Rose and Nickels (2008), Beebe et al. (1990), Bella (2010), Chang (2009), Codina-Espurz (2013), and Félix-Brasdefer (2003). The reason behind this interest is the pragmalinguistic and sociopragmatic differences

that appeared between languages, which is an issue that needs to be addressed in a language classroom to develop the learners' pragmatic competence.

2.3   Politeness

Politeness has long been an important area of research, especially in the field of cross-cultural studies. Many researchers in the past decades investigated politeness. Among contributions to the understanding of politeness are Goffman's notion of face (1967) and Leech's (1983) politeness principle; however, Brown and Levinson's (1987) politeness theory has gained popularity over other theories and is the most widely adopted theory in cross-cultural studies based on their claim of the universality of their framework.

Although Brown and Levinson's politeness theory is considered the most influential, it has faced criticism based on their claim of universality. Most of the researchers that challenged Brown and Levinson's claim of the universality of their framework based their argument on the fact that the theory was based on the western values of individualism and thus, it is not relevant to certain cultures were the value of the social group is much higher such as the Eastern and African cultures (Mursy &Wilson, 2001). Despite Mursy &Wilson's argument of the limitations of Brown and Levinson's theory as it may not be applied to socio-cultural aspects in intra-language studies, it is believed to be adequate for the purpose of cross-cultural and pragmalinguistic studies, which is the nature of the study in hand.

2.3.1 Brown and Levinson's (1987) politeness framework.

Brown and Levinson's (1987) framework relied on the fundamental notion of 'face'. The concept of face was introduced by Goffman (1967) who described it as the image a person would like to preserve publicly. In other words, it is the figure or personal quality that a person would work on protecting or enhancing. And from that came the notion of positive and negative face, in which the negative face is the act of saving face by being more independent and alleviating imposition on the part of the hearer and positive face is being more appealing to others.

The specific linguistic and non-linguistic strategies that appeal to either faces are termed positive and negative politeness strategies. In Brown and Levinson's framework (1987), the most direct strategy entails direct, bald language such as saying 'shut the window' to perform the speech act of request instead of using a more indirect strategy. The most indirect strategy requires a lot of inference to interpret the message, for example; 'it is so cold in here' and between the two extremes come the positive and the negative politeness strategies.

According to Brown and Levinson (1987) there are some speech acts that are inherently face-threatening. These face-threatening acts (FTAs) are produced when a speaker in an interaction either fails to save his or her own face needs or violates the face needs of the hearer. Apologies, complaints, requests and expressions of disapproval are among the examples of speech acts that are inherently face-threatening. Making a request, for example, threatens the negative face of the interlocutors because, it gives a chance to hinder the desire of the speaker to have his actions unimpeded or involve infringing on the actions of the hearer by getting them to do something they had not planned to do.

Further, Brown and Levinson (1987) clarified that there are certain social aspects that should be analyzed during interactions when producing an FTA. In other words, the nature of an FTA

such as a refusal or a request will be assessed by the speaker to choose the appropriate wording according to different socio-linguistic features. To assess a certain act there are three culture-sensitive factors that should be considered: the social distance between the interlocutors (D), the social power of one of the interlocutors over the other (P), and the degree of imposition (I) of a certain action. Brown and Levinson suggested the universality of P and D but theorized that cultural differences would affect the degree of imposition of certain acts. In other words, while a father's request is a request from a higher power in all language communities, the degree of imposition of the request might differ from one society to the other.

Based on Brown and Levinson's framework, Scollon and Scollon (2001) classified face relationships into three politeness (or face) systems. According to this model of politeness, P is divided into a hierarchical politeness system: a super ordinate position (+P), a subordinate position (-P) and a position of equal social level with no interlocutor exerting power over the other (=P). On the other hand, social distance is classified into two categories; a distant relationship (+D) and a close relationship (-D).

2.3.2   Politeness and the speech act of refusal.

According to the taxonomy proposed by Searle (1977), refusals are categorized as commissives as they commit the refuser to refrain from doing an action. Refusals' main function is to act as a response to an offer, invitation, request, or suggestion. For Cohen (1996), refusal is the act that occurs when 'no' is used by the speaker directly or indirectly as a response to one of the above-mentioned speech acts. Thus, a refusal is a face-threatening act, since it challenges the hearer's expectations. This explains why it is mitigated by means of an indirect formula aiming at softening the face threat and saving the face of the interlocutor. Therefore, unlike acceptance, a high level of pragmatic competence is demanded to understand the message behind the

softened strategy of refusal. Refusals according to Beebe et al. (1990) are tricky speech acts to perform on both the linguistic and psychological levels because the possibility of offending the interlocutor is inherent in the act itself. In other words, being unable to refuse appropriately according to the socio-pragmatic norms of P and D can cause communication breakdowns between the speaker and the hearer. In order to minimize the risk of face-threat, a speaker needs to achieve the balance between being clear and being polite in conveying his/her refusal message. Thus, refusals usually employ different mitigating strategies in order to avoid offending one's interlocutors. However, the choice of these refusal strategies may vary across languages and cultures which might lead to pragmatic failure or judgment of failure (Allami & Naeimi, 2011; Kasper, 1992).

2.3.3   Overview of refusal studies.

The following overview will present studies investigating the speech act of refusal based on the previously mentioned division into intra-language studies, cross-cultural studies and inter-language studies. The rationale behind this division is the nature of the present study. Since the aim of the study is to explore the socio-pragmatic patterns that govern refusals in Egyptian Arabic, it is rather important to display how refusals are realized in different cultural patterns to compare it to the Egyptian pattern. While the second aim is to analyze transfer in the speech act realization of the students, a focus on ILP studies might be of relevance to the present study.

The first group of studies is intra-language studies. Among the researchers who studied refusals in one speech community was Félix-Brasdefer (2006) who investigated refusal strategies employed in Mexican Spanish. The aim of the study was to explore the refusal strategies used in interpersonal relationships with regard to distance between interlocutors and social power. The

results showed that social power and distance are factors of great influence when selecting the linguistic strategies adopted. In other words, when refusing a person of a higher or an equal status, the use of indirect strategies prevailed over direct refusals. However, on refusing an equal power and close relation there is a preference for direct refusals in this speech community. Interpretations suggest that a Mexican speaker would prefer to use a direct strategy in situations of equal social power and this is socially acceptable by the Mexican community as a sign of friendliness. However, in an Arabic-speaking community, Migdadi et al. (2010) studied the communicative functions of the Arabic religious formula /maašaallah/ 'what God wishes has and will come true' in light of speech act theory. Five hundred instances of /maašaallah/ were collected by the researchers from field notes in different interactions in social gatherings in a Jordanian tribal context. These interactions included family gatherings, guest houses, universities, public transportations, and restaurants to test the social distance. The data suggested that /maašaallah/ may be utilized as a way of mitigation to backchannel or express disapproval, whereby it is used to soften FTAs such as complaint, refusal, and criticism (i.e., a young man refuses his brother-in-law's offer to buy his laptop saying: ''Your computer maašaallah in a good condition, but I am looking for a laptop which is a little bit more advanced'' (Migdadi et al., 2010, p.493).

Cross-culturally, a myriad of studies investigated the differences between Asian and English-speaking cultures. For example, Chang (2009) investigated cultural differences in refusals across Chinese and English speakers. The findings revealed a similarity in the range of semantic formulas of refusal strategies when responding to the different initiating acts and differed in the frequency and content of the semantic formulas. Native speakers of English were observed to utilize substantially more direct strategies and more adjuncts than the Chinese groups, who

produced significantly less direct refusal strategies. In another Asian context, Kwan (2004) studied the differences between Korean and English refusals with relation to the social aspect of power. The results showed that Korean speakers used more frequent fillers and refrained from using direct refusal formulas when compared to English speakers. In addition, Koreans used apologies before refusing, while English speakers preferred stating a positive opinion and expressing gratitude for a proposed action. Lexically, Koreans used intensifiers in their apologies especially on refusing invitations or addressing a person of a superordinate power relation. The interpretations of the findings suggest that the reason behind the Koreans use of mitigating formulas when addressing a superior is that it is a very sensitive linguistic act for Korean speakers to perform. In conclusion, it appears that Korean, and Asian refusals in general, are more opaque and indefinite than English refusals.

Bella (2010) investigated the refusal strategies produced across Greek and other cultures such as Bulgarian, Ukranian, Polish, Albanian, Turkish, Hebrew and Arabic. The researcher examined the responses of 60 subjects: 20 Athenian native speakers of Greek, and 40 Greek language learners from different L1 backgrounds. On one hand, it appeared that native speakers tended to refuse the invitation directly and supported their refusal with an explanation at the first turn. On the other hand, there was a tendency by non-native speakers to use indirect strategies in the first stage and resorted to direct refusal in the second stage. Interpretations suggest that this abrupt closures to the conversations were due to the low proficiency level that hindered the natural flow of the conversation.

Ghazanfari, Bonyadi and Malekzadeh (2012) investigated cross-linguistic differences between native Farsi and English speakers. The data were collected from a corpus of one hundred movies with an equal sample of 50 American and 50 Farsi movies. Results revealed that

English speakers used fewer excuses than Farsi speakers. Strategies such as apology and lack of enthusiasm were used less frequently by Farsi speakers.

Another large body of research has studied the differences between Arabic and English refusals. The studies compared Yemeni, Saudi, Iraqi, Jordanian and Egyptian Arabic speakers to native speakers of English (Al-Eryani, 2007; Al-Issa, 2003; Al-Shalawi, 1997; Hussien, 1995; Huwari & Al-Shboul, 2015; Nelson, Al Batal & El Bakary, 1998 & 2002; Stevens, 1993). The first study to focus on the speech act of refusals among Arabic speakers was Stevens (1993). He studied the differences between Arabic and English refusals using a DCT. His findings revealed that refusals employed multiple formulas and direct strategies were rarely used. His analysis indicated that both Arabic and English speakers used many of the same indirect strategies (e.g., explanations, indefinite replies, partial acceptances, and white lies). The second study was conducted by Hussien (1995) who discussed Arabic refusals among his study of different speech acts in Arabic. The study also indicated that indirect refusals were used with both equal and unequal power. However, according to Nelson et al. (1998) the study had a problem in that the examples used were written in MSA, which does not reflect the language of daily communication. Thus, Nelson et al. (1998, 2002) compared and contrasted Egyptian Arabic and American English refusals using the widely adopted DCT developed by Beebe et al. (1990). While Nelson et al. (1998) explored the cross-cultural differences in general, Nelson et al. (2002) focused on direct versus indirect style in refusal strategies. Their DCT consisted of scenarios of requests, offers and three suggestions. The participants responded orally; Egyptians responded in Arabic and Americans in English and the data were recorded and transcribed. The data analysis was conducted according to: order, directness, a dimension of communication style, and frequency of semantic formulas. Results suggested that both groups used similar semantic

formulas with similar frequencies in making refusals, which suggested different findings than the previous literature on Arabic communication style (e.g., Cohen, 1987, 1990; Feghali, 1997; Katriel, 1986; Zaharna,1990 as cited by Nelson et al. ,1998). The findings of most of the studies that were conducted before Nelson et al. (1998) suggested that Arabic speakers preferred indirect communication and American English speakers preferred direct communication. However, in the study conducted by Nelson et.al (2002) Egyptians used more direct formulas in equal status situations. Although both groups employed similar reasons for refusing, they differed in the order of semantic formulas and the U.S. refusals reported more frequent use of gratitude.

In conclusion, on observing the results of these studies, it seemed that a change appeared in the strategies that were preferred by Arabic speakers especially in the studies conducted in the 90s, which might suggest a sociolinguistic change in the strategies and the semantic formulae of the refusals over nearly three decades from the nineties until now. Furthermore, it appeared that there are common aspects of similarities and differences between the Arab native speakers when compared to the English native speakers. In other words, although most Arab data showed a similarity in the refusal strategies used (i.e., explanation), there were distinct characteristics that appeared in the refusals of Arab speakers. For example, the results revealed a tendency to invoke the name of God as an adjunct refusal and more frequent direct refusals especially with equal status person.

The third group of studies, inter-language studies, is more learner-centered as they focus on the communicative competence of language learners. These studies are mainly concerned with the effect of L1 on the production of learners' L2.

Among the descriptive research that explored pragmatic transfer are: Allami and Naeimi (2011), Chang (2009), Codina-Espurz (2013), and Shishavan and Sharifian (2013). While Allami

and Naeimi (2011), Chang (2009), and Codina-Espurz (2013) explored the amount of pragmatic transfer based on the students' L2 proficiency, Shishavan and Sharifian (2013) studied the transfer in the learners' refusals with regard to the social aspects of gender and power. Allami and Naeimi (2011) compared the refusals of Iranian learners of English to the production of refusals from native speakers of English. The frequency of producing the strategies and the semantic content were analyzed as well as the relation between pragmatic transfer and second language proficiency (lower-intermediate, intermediate and upper-intermediate). The social aspect of power was also analyzed. Results showed that upper-intermediate learners transferred more of their socio-cultural norms when they produced the refusals in their L2. Thus, they produced a higher frequency of pragmatic errors than the lower proficiency group. The results also suggested differences in the semantic content and the strategies used between native Farsi and native English speakers across the three levels of power relation. For example, American participants provided excuses that were more specific and precise which suggests a difference related to the cultural background. Similarly, Codina-Espurz (2013) explored the effect of proficiency on Spanish EFL learners' production of refusal strategies. The proficiency level of the students varied from beginner to upper-intermediate students and the results of both studies; Allami and Naeimi (2011) and Codina-Espurz (2013) showed positive correlation between the proficiency level and the frequency of pragmatic transfer. On one hand, both studies supported Takahashi and Beebe's (1987) hypothesis claiming that the phenomenon of pragmatic transfer occurred among both lower and higher proficiency learners; however, the transfer of less proficient learners is more pragmalinguistic in nature, i.e., more proficient learners were more likely to transfer L1 sociocultural norms as they have enough control over the L2 and they can express their feelings easily in their L2. On the other hand, results reported by Chang (2009)

contradicted the hypothesis proposed by Takahashi and Beebe (1987). More explicitly, Chang (2009) explored the effect of the level of L2 proficiency on the language transfer and the findings revealed that all groups, whether native speakers of English or English L2 speakers used a similar range of semantic formulas of refusal strategies when responding to the different initiating acts. They only differed in the frequency and content of the semantic formulas, as the native speakers of English were observed to utilize substantially more direct strategies and more adjuncts; however, these differences were not significant.

While ILP studies are mainly divided into descriptive studies and instruction based studies, ILP studies that were developed in an Arab context were descriptive in nature (Al-Eryani, 2007; Al-Issa, 2003; Huwari & Al-Shboul, 2015; Stevens, 1993). First, Stevens (1993) analyzed the refusal strategies realized by 17 Arab ESL learners of different nationalities. His data showed positive pragmatic transfer. However, he pointed out that many common strategies between English and Arabic were not used by the ESL learners and he concluded that Egyptian learners may not need to be explicitly taught refusal strategies since there may be a good deal of positive pragmatic transfer from Arabic to English. Steven's study was appreciated for being one of the first studies comparing Arabic and English refusals, yet the study did not analyze the socio-cultural aspect of power. Moreover, Al-Eryani (2007) investigated the pragmatic transfer produced by the refusals of 20 Yemeni advanced EFL learners. A DCT was collected from them and compared to the production of Yemeni NS and American English NS. The sequence of semantic formulae was analyzed according to the refusals taxonomy by Beebe et al. (1990). The results indicated that students did not produce significant pragmalinguistic transfer. However, it appeared that they produced some aspects of socio-pragmatic transfer due to the effect of L1. On the other hand, Huwari and Al-Shboul (2015) investigated the perception of refusal among 30

Jordanian intermediate graduate EFL learners and compared them to 15 American English NS and 15 Jordanian Arabic NS. The data were collected by means of a DCT and a Scaled-response Questionnaire (SRQ) to elicit the perception of refusal. In this study socio-pragmatic aspects of P and D were analyzed with regards to the perception of the participants to establish their right to refuse offers, requests, and suggestions of different social power relations. In addition to the previously mentioned socio-pragmatic perspective, pragmalinguistic perspective was also within the focus of the study. Although, the findings displayed high ratings of the participants perception on establishing their right to refuse an initiating act, the American English group ratings were higher than both Jordanian groups. Consequently, the researcher suggested negative pragmatic transfer as a result of the participants cultural values. Despite the fact that Huwari and Al-Shboul's (2015) approach to pragmatic transfer by measuring the perception is relatively new; however, a more qualitative method like a role play or an interview might provide more-information rich data. Al-Issa (2003), on the other hand, studied the motivating factors and the aspects of transfer in the refusals of 50 advanced Jordanian learners. Data were collected by means of a DCT developed by the researcher based on his own field notes to measure the transfer in the learners' refusals and semi-structured interviews to measure the motivating factors behind this transfer. Results revealed strong evidence of socio-pragmatic transfer in terms of the content of semantic formulae and the length of the response. Al-Issa suggested that this amount of pragmatic transfer was due to the strong effect of L1 cultural values such as the love of the native language and the effect of religious background.

To conclude, there are two main features deduced from the above descriptive ILP studies. First, most of the studies displayed a greater amount of socio-pragmatic transfer in contrast to the pragmalinguistic transfer, even across different proficiency levels. Second, it appears that the

relationship between L2 proficiency level and pragmatic transfer is still an unexplored issue that

needs further research.

Chapter 3: Methodology

3.1   Overview of the chapter

This chapter provides a detailed description of the methodology of the study. First, the participants of the study are described according to their age, gender, proficiency level and educational background. Then, a description of the data elicitation instrument is modified and provided according to the results of the pre-conducted pilot study. Afterwards, the procedures of data gathering and analysis are displayed. Quantitative data analysis procedures are presented first by presenting the frequency of refusal strategies used in L1 and L2 through descriptive statistics and presenting the statistical significance. Then, the qualitative data analysis is provided through analyzing the semantic content of the refusal strategies rendered by the DCT and natural observations using an adapted version of the taxonomy developed by Beebe et al. (1990). Both the DCT and the field notes provided examples for socio-pragmatic expressions.

3.2   Participants

Participants in this study were divided into two categories. The first category was the DCT participants and the second category was the field notes participants. While the first category was recruited from undergraduate university students only, field notes participants included undergraduate university students and their teachers.

3.2.1   Discourse Completion Task participants.

The total number of participants in the DCT was 100 participants (36 males and 64 females). The data were collected from intermediate and upper-intermediate students attending the Academic English Course (AE) at the German University in Cairo (GUC) after obtaining permission from 12 instructors that teach AE classes to collect data from their students. The proficiency level of the students was determined using an admission diagnostic placement test. The age of the students varied from 17 to 20 years old. Students were Arabic public school, language private national school and international school graduates. None of them had travelled to an English-speaking country.

3.2.2   Field notes participants.

Natural observations and natural talk were gathered by the researcher during the process of collecting the DCTs from the same sample in addition to their English instructors, whose ages varied from 26 to 29 years old. While the DCT data were collected from students who accepted to fill out the DCT, field notes observations were collected from students who refused to fill out the DCT in addition to other exchanges that included refusals whether inside or outside the class. The total number of refusals collected between the students and their teachers or between the students and their peers were 60 instances of refusals: 40 instances from female participants and 20 instances from male participants. Exchanges between the students and their teachers or their peers were recorded as well as their location and gender. Participants' use of body language, gestures and facial expressions were also recorded when required.

3.3   Instruments

In order to answer the research questions a DCT was developed by the researcher in light of the DCT situations developed by Beebe, Takahashi and Uliss-Weltz (1990) and natural ethnographic observations collected by the researcher in this university environment. The reason behind triangulation was that written DCTs have some disadvantages such as failing to reveal the sociopragmatic complexities. For example, they do not reflect real negotiations, turns, and interactions in real life conversations such as voice intonation. Second, they might not reveal the natural responses in terms of wording and semantic formulae; they are simpler in wording and they do not allow the participant to remain silent.

However, a DCT was believed to be an adequate instrument for this study based on Kasper's (2000) argument that a DCT is an effective means of data collection when the purpose of the study is to ''inform about speakers' pragmalinguistic knowledge of the strategies and linguistic forms by which communicative acts can be implemented, and about their sociopragmatic knowledge of the context factors under which particular strategic and linguistic choices are appropriate'' (Kasper, 2000, p.329). Moreover, DCTs have their own advantages in pragmatic research, because they can be administered to a large number of participants, no transcription is needed, and they are easy to assess. DCTs are controlled elicitation methods that provide researchers with a means of controlling various sociolinguistic variables such as the power relation and the social distance between participants and establishing the statistical data which are significant intra-linguistically as well as across-culturally. Since the goal of the present study was to scrutinize the participants' use of refusal strategies under some given situations, a DCT

was believed to be an adequate instrument to choose. Furthermore, the data of the natural observations were compared to the data of the DCT to check the naturalness of the data collected by the DCT bearing in mind the limitations of field observations which are the limited quantity and depending on the memory of the researcher.

3.3.1 Discourse Completion Task.

The DCT developed for this study was guided by the situations in the DCT developed by Beebe et al. (1990) that was used and adapted in various cross-cultural and ILP studies (e.g., Allami and Naeimi, 2011; Chang, 2009; Kwon, 2004; Nelson, Carson, Al Batal, El Bakary, 2002). The DCT developed for this study was made in two versions, one in English and the other in ECA, to be the nearest to the students natural conversations. Both versions consisted of six situations (three offers and three requests) and an initiating act to stimulate the participants' refusal. The participants were encouraged to write the responses as naturally as possible. Consequently, they were permitted to write either in ECA or Arabizi (written codes of Arabic language with Latin letters and Arabic numerals used in texting) in the Arabic situations. They were also allowed to write what they would actually do if their responses were not verbal or if they wanted to accompany the response with emoticons (representations of facial expressions used in texting such as wink or frown). These measures allowed the participants to respond as naturally as possible as these techniques were suitable for their age group.

A pilot study, which preceded this research, reflected some challenges; consequently, improvements were applied to the instruments. For example, the demographic data collected from the students were only the gender, age and e-mail; however, on analyzing the data, it

appeared that certain information related to their school education and the years of studying English and if they were exposed or not to native speakers or an English-speaking community provided further insight while analyzing the data.

Although the English version was mainly adapted from the situations developed by Beebe et al. (1990), two adaptations were made. First, the hypothetical situations addressing an employer or a workplace environment were changed to situation more likely to happen in a university environment so that they were much closer to the students' everyday life conversations and it was easier for them to reflect on them or recall a similar situation that really happened to them. This technique was previously adopted by Al-Issa (2003) who developed his DCT based on field notes of naturally occurring data in a university environment. An example of the change in the situations is the cleaning lady in situation 2 in the English DCT (see appendix B) who broke a vase and offered to pay for it in the original DCT. A vase might not put a high imposition on a college student. Thus, it was changed to be his laptop in the English version or his car lights in the Arabic version. Second, as seen from the example just mentioned, the situations in Arabic were developed in different context from the English version; however, I and P were the same. For example, the equal power was a cousin in the English version and a close friend in the Arabic version so as to maintain the same social distance. Since the scenarios mainly focused on the aspect of social power, the six situations included a request and an offer from a higher social power, another situation from a lower social power, and a third situation from equal social power. The higher social power was mainly presented as a professor requesting a task from a student. The lower power was presented either as a cleaning lady in the English version or a doorman in the Arabic version. Requests were presented in situations 1, 3 and 6 in the English version and situations 1, 4 and 6 in the Arabic version. On the other hand, situations 2, 4 and 6

represented the offers in the English version and 1, 3 and 5 in the Arabic version. Although the situations in Arabic and English maintained the same aspects of P and D, the context of the situations was changed so as to guarantee that the students would not translate from the Arabic version to the English version or vice versa.

While the original DCT was a 12-item questionnaire that included three offers, three invitations, three suggestions and three requests, the DCT developed for this study only included offers and requests. The rationale behind this decision was that asking the participants to fill in a 24-item questionnaire (12 items in English and 12 items in ECA) would be long and time consuming for volunteering students. Moreover, during the procedures of piloting the study, it was observed by the researcher that collecting naturally occurring data of refusing offers and requests were more accessible and could be collected and compared to the data rendered by the DCT to ensure valid and reliable results.

3.3.2 Field observations.

Researchers in the field of ILP suggest that collecting field notes is considered the most reliable data collection method in pragmatic research and speech act research in particular. Despite being the most challenging method for collecting data because it is time consuming and requires good memory for taking authentic field notes, researchers such as Chamani and Zareipur (2010), Kasper (2000), Wolfson and Manes (1980), and Yaun (2001) supported using natural observations for collecting speech acts' data in cross-cultural research. Moreover, Wolfson and Manes' (1980) pioneering strategy in collecting ethnographic field notes was followed by a number of researchers who collected ethnographic data on different speech acts such as

apologies, refusals, compliments, and compliment responses (i.e., Chamani and Zareipur, 2010; Izadie and Zilaie,2015; Shishavan, 2016; Mostafa, 2015).

Wolfinger (2002) distinguishes between two strategies ethnographers use in note-talking for field-notes: the salience hierarchy and the comprehensive note-taking. While the first strategy tends to record all what is found interesting in the field, the second strategy, which is more relevant to the nature of this research, is more systematic, focused and comprehensive. The second strategy, which is similar to the strategy developed by Wolfson and Manes (1980), focuses on a certain action happening in the field at a certain period of time and all the details surrounding this action. For this research, details were place of the refusal, age group and sex of the subjects, distance between interlocutors and the actual wording of the initiating act and the refusal expressed through verbal language or body language. Field notes in this study were collected from communication environments related to the university (i.e., classroom, office, bus, food court).

Collecting field notes within the same sessions of collecting the DCT data was also accessible for two main reasons. First, being an instructor in the same university provided a chance for listening to the students' conversations with their peers or with their teachers. Second, the process of administering the DCT created an opportunity for collecting field notes as some students accepted to volunteer to fill the DCT; however, others expressed their refusal in different manners. The observed instances of refusal that were expressed by the students were recorded together with the social aspects of power and distance in case of refusing a higher or a lower social power. The most frequent refusals that were produced by lower power were refusing to fill the DCT, refusing the teacher's request to modify a certain assignment and refusing the

offer of candies or food. On the other hand, refusals produced by a higher power were mainly

refusing a student's request to leave early or refusing to reschedule or postpone an appointment.

3.4   Data collection procedures

In order to collect the DCT the researcher coordinated with 12 instructors to ask their students

to volunteer to fill in a questionnaire. Students finished their class agenda before collecting the

data so that students were not distracted by doing other tasks such as class assignments or

quizzes to avoid the effect of other extraneous factors. Administering the DCT generally took

about 20 minutes in each class and the instructions were presented orally. The first situation in

both versions was acted out loud by the researcher before filling the written DCT. These

measures were taken for two main reasons: first, to ensure the clarity of the instructions and

following the planned flow of the experiment. Second, it appeared from the pilot study that

explaining the instructions and acting out the situations orally by the researcher through

controlling voice intonation and variation in the initiating speech act helped in maintaining the

naturalness of the students' responses to the initiating act. This measure together with asking the

students to write as naturally as possible using Arabizi, emoticons or even explaining what they

would really do in those situations made the DCT the closest it could have been to a role play.

On some situations like refusing the offer of the maid, the intonation of the response was

important in deciding on the strategy used by the refuser. For example, emoticons in these

situations helped in differentiating an angry tone of criticism from a forgiving tone that is letting

the maid off the hook.

As for the field observations, most of the notes were taken during the same period of

collecting the DCT. First, the researcher recorded the data of the students who refused to fill out

the DCT. Second, students were asked if they had ever faced a similar situation to those in the DCT to ensure the validity of the situations. Students confirmed facing similar situations on different occasions; however, the most common situations were mainly the situation of the maid and the situation of asking the professor's feedback. For example, one male student commented that he had faced a similar situation with his physics professor the day before and one female student reported facing a similar situation to the situation of the maid who dropped her mobile phone. Furthermore, the researcher sometimes asked questions while monitoring the students as they filled out the DCT to investigate the motive behind answering the questions in such a manner. For example, the researcher asked one male student about the response he provided for the notes situation as his response was a direct no. The student replied that he did not care and laughed. Then, he clarified that this was the way they used to treat each other as friends and colleagues. Then he pointed toward his friends saying "if you don't believe me, ask them". Other field notes were collected on various occasions as the researcher waited in class till the class agenda was finished, in the office listening to exchanges between instructors and their students during office hours or exchanges between students in the food court or in the university bus. By the end of this process, 60 instances of refusals were collected to be analyzed both qualitatively and quantitatively.

3.5   Coding and analysis of refusals

The data were coded in light of the taxonomy developed by Beebe et al. (1990) that was used for coding Japanese refusals. It was found to be the most suitable for the strategies collected from the DCT for two main reasons. First, the semantic content of the refusal strategies found in Beebe's taxonomy could be reflected on the data rendered by the DCT. Second, using this

taxonomy enabled the researcher to compare the data collected from the native Arabic speakers to native English speakers to see if there were differences in the strategies used by both groups. The data of the English native speakers is available in the study by Kwon (2004) who used an adapted DCT and Taxonomy from Beebe et al. (1990) as well, so comparing the data of this research to the research in hand to analyze the differences between the native Egyptian and native English speakers was feasible. Similar to the study by Kwon (2004), adaptations were applied to the taxonomy based on the refusal strategies provided by the refusals students provided in the DCTs so that it suited the Egyptian context and the data rendered by the DCT (see Table 1).

Strategies were coded on two different levels. The first level was for rating the refusal strategies into direct, indirect and adjunct to refusals. They were then divided into subgroups based on the semantic content of the refusal strategies as shown in Table 1. The second level of coding was numerical coding for quantitative data analysis which was carried out on SPSS (Statistical Package for Social Science).

3.5.1 Qualitative data analysis.

The content of semantic formulas was rated by the researcher. Then the data were divided among three raters. The three volunteering raters were all fellow M.A. students in applied linguistics. The refusal strategies that were provided by the DCT were analyzed qualitatively as consisting of sequence of semantic formulas that express the act of refusal whether explicitly (direct refusal) or implicitly (indirect or adjunct refusal). During the period of rating the refusals, it appeared that some of the strategies overlapped. Thus, it was important to provide a clear definition or explanation to these overlapping strategies, which will be clarified in the

following paragraph. It is also important to note that the process of defining or explaining these terms, together with the hints of intonation provided by the participants such as emoticons or explaining their reaction toward the request or the offer helped in avoiding most of the disagreements that appeared between the researcher and the second rater. However, when disagreement appeared in any of the rated refusals, the two raters sat together and explained their points of view until they reached an agreement which provided inter-rater reliability.

As mentioned earlier, some strategies appeared to need clarification among the raters. The three main issues that needed explanation in the taxonomy were the overlap between the statement of philosophy and statement of principle, the difference between mitigation and filler, and the difference between postponement and alternative. It was agreed among the raters that a statement of philosophy would indicate a cliché expression or a quote that is usually said in similar situations (e.g., accidents happen). On the other hand, a statement of principle reflected the respondents own personal beliefs (e.g., I don't lend my notes to anybody). As for the case of the difference between mitigation and filler, it was clarified that a filler would be at the beginning of the turn to give the respondent time to think of a response which does not offend the interlocutor, while mitigation would be during or at the end of the exchange to soften the refusal strategy that was just uttered. Finally, a postponement would be realized when the respondent does not give a clear timing or other specific person to do the job instead (e.g., Let's meet some other time). However, an alternative is more specific, indicating a clear timing or a specific person to do the job (e.g., Let's make it tomorrow before class instead).

The second section of the qualitative analysis included two parts. The first part focused on the Arabic situations where the socio-pragmatic aspects that identify the ECA refusals and

examples from the subjects' refusals were analyzed. The second part focused on the transferred

expressions from L1 in the English refusals.

3.5.2   Quantitative data analysis.

First, the frequencies of the strategies used by students that were obtained from the DCT and

field notes were calculated and presented in percentages to display the needed descriptive

statistics such as the percentages of semantic formulas used for refusing offers and requests by a

higher status, equal status, and lower status person. Second, the amount of transfer from L1 was

calculated and presented in percentages. Also, statistics related to demographics were realized.

Finally, the differences between the strategies used by students in L1 and L2 were analyzed and

statistical significance was calculated.

Table 1

The Taxonomy of Refusals Adapted from Beebe et al. (1990)

Refusal Strategy	Sub Categories of Refusal Strategies	Examples	Code
Direct	Nonperformative statement	Flat 'No'	FN
	Negative willingness/ability	'I can't, 'I don't think so'	Direct
Indirect	Statement of regret/ Apology	'I'm sorry …', 'I feel terrible …'	Reg
	Wish	'I wish I could help you …'	Wish
	Excuse, reason, explanation	'I have a headache'	Exp
	Statement of alternative	'Why don't you ask Ali?'	Alt
	Set conditions for future or past acceptance	'If you had asked me earlier, I would have …'	Cond
	Promise of future acceptance	'I'll do it next time', 'I promise I'll …'	Promise
	Statement of principle	'I never do business with friends'	Principle
	Statement of philosophy	'One can't be too careful', ' forgive and forget'	Philo
	Criticize the request/requester statement of negative feeling or opinion); insult/attack	'That's a terrible idea!'	Crit
	Request for help, empathy, and assistance by dropping or holding the request.	'I didn't take notes myself, let's find somebody who can lend us both his notes'	RH
	Let interlocutor off the hook	'Don't worry about it', 'That's okay', 'You don't have to'	Hook
	Self-defense	'I'm trying my best', 'I'm doing all I can do'	SD
	Unspecific or indefinite reply		IR
	Silence		Silence
	Physical departure		PHD
	Topic switch		TS
	Joke	'I'm not on good terms with lamb'	Joke
	Repetition of part of request	'Monday?'	Rep
	Postponement	'I'll think about it'	Pstp
	Hedging	'Gee, I don't know', 'I'm not sure'	Hedge
	Non-commitment	'I'll try, but I don't promise anything'	NC
Adjuncts to refusals	Statement of positive opinion/feeling or agreement	'That's a good idea …'; 'I'd love to …'	PO
	Statement of empathy	'I realize you are in a difficult situation'	Emp.
	Pause fillers	Mmmmm', 'well', 'oh', 'uhm'	Filler
	Gratitude/appreciation	Thank you	Grat

Chapter 4: Results

4.1   Overview of the chapter

In this chapter, the results section is divided into two parts. The first part focuses on answering the first and the second research questions:

1) What are the strategies used for refusals by Egyptian students in private universities using English as their L2?

2) What are the strategies used for refusals by the same students in private universities using their native Egyptian Arabic?

The second part focuses on the third research question:

3) What are the aspects of pragmatic transfer produced by the students in L2?

The first part explores the frequencies of the refusal strategies collected from the DCT and the field notes displayed according to the social aspect of power followed by qualitative analysis of the semantic content of the refusal strategies used in each situation. The second part of the results section analyzes the aspects of transfer in Egyptian refusals. First, the quantitative analysis is presented through comparing the frequency and content of the semantic formulas of refusals realized by the participants in L1 and L2 as rendered by the DCTs. This comparison is presented in percentages and statistical significance is displayed. Qualitatively, negative pragmatic transfer realized by the participants is explored and displayed with examples. Finally, the amount of negative transfer in the English DCT is calculated and the aspects of transfer found in the participants' L2 production are explored.

4.1.1   Quantitative findings.

In this section the frequencies of refusals realized by participants are presented. For the main aim of the study, which is to explore the refusals produced by Egyptian young adults in L1 and L2, a total of 2270 instances of refusals were collected from 1230 tokens: 1054 instances from the English DCT, 1147 instances from the Arabic DCT and 69 instances from the field notes. Empty responses or accepted responses were not counted into the data. Table 2 summarizes the total number of refusals collected by the DCTs and field notes.

Table 2

Total Refusal Strategies Data

Data collection method	Tokens collected	Refusal strategies realized
English DCTs	583	1054
Arabic DCTs	587	1147
Field notes	60	69
Total	1230	2270
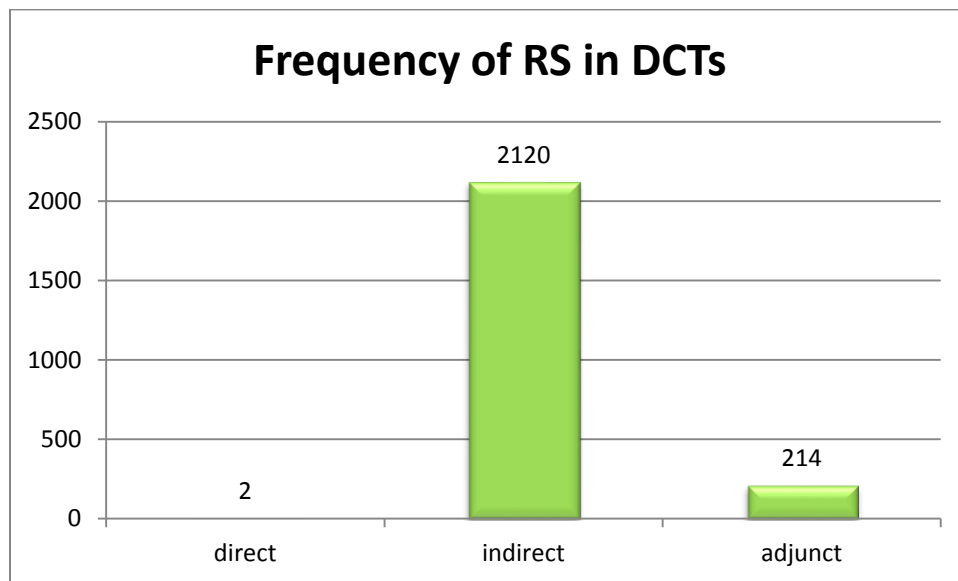
Figure 1: Frequency of RS in DCTs

Frequency of RS in Field Notes

Category	Frequency
direct	2
indirect	63
adjunct	4
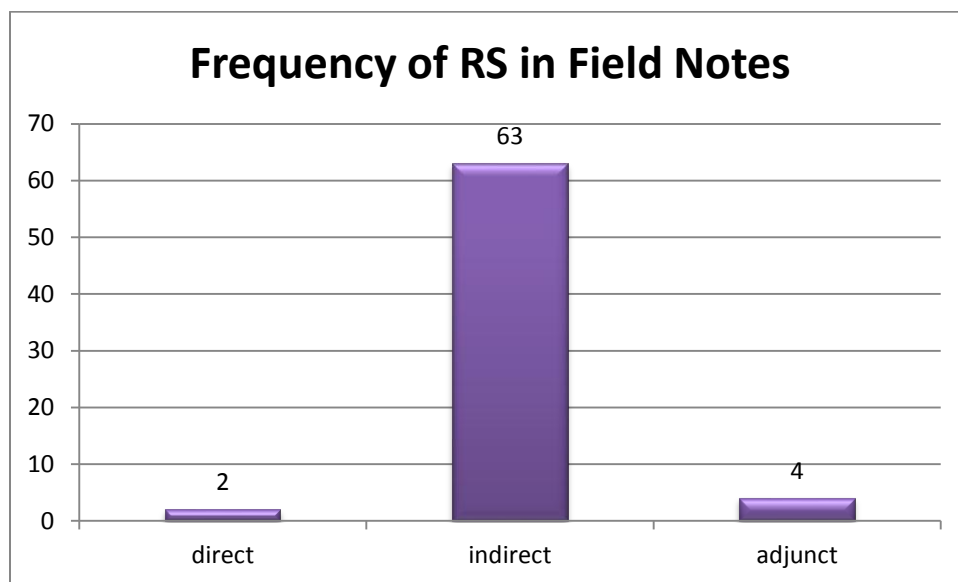
Figure 2: Frequency of RS in Field Notes

Refusals gathered from 200 DCTs (100 English and 100 Arabic) were divided into three categories which were direct, indirect and adjuncts to refusals. The frequencies of using these strategies were counted and displayed in Figure 1. Frequencies of refusals collected from field notes are also displayed in Figure 2. It appears from both figures that the majority of refusals were indirect refusals (1906 refusal) and a combination of indirect and adjunct (214 refusals). On the other hand, direct refusals were the least used by the participants as the frequency of direct refusals in both the DCTs and field notes were two and four records respectively. Results displayed in both figures show that the results of the DCTs comply with that of the field notes.

4.1.2 The frequency of refusal strategies according to the social aspect of power.

This section exhibits each situation of the six situations in both the English and the Arabic DCTs. Tables 3 and 4 provide an overview of both the Arabic and the English DCT.

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Table 3

Frequencies of RS and status in the English DCT

Situation	Initiating act	Social Status	Cases		Refusal strategy	Frequency	%
			Valid	Missing			
Sit.1	Request	=P	97	3	Direct	1	0.50%
					Indirect	191	99.90%
					Adjunct	0	0%
Sit.2	Offer	-P	100	0	Direct	1	0.80%
					Indirect	7	5.80%
					Adjunct	9	94%
Sit. 3	Request	-P	97	3	Direct	1	0.70%
					Indirect	145	97.30%
					Adjunct	3	2.00%
Sit.4	Offer	=P	100	0	Direct	0	0%
					Indirect	157	88.50%
					Adjunct	38	19.40%
Sit. 5	Offer	+P	100	0	Direct	0	0%
					Indirect	194	86.60%
					Adjunct	30	13.40%
Sit. 6	Request	+P	89	11	Direct	1	0.60%
					Indirect	180	99.6
					Adjunct	0	0%

The nature of the initiating act whether a request or an offer is shown, together with the social status of the requester or the person who presents the offer as shown in Tables 3 and 4. The fifth column in both tables reflects the strategies used by the refuser of each situation as divided into direct refusals, indirect refusals, and adjunct refusals. The final two columns show the frequency of the refusals both in numbers and in percentiles. The data in Tables 2 and 3 illustrates that the most frequently used strategies are indirect strategies or combinations of indirect and adjuncts, especially when refusing the offers of a higher or an equal social status person.

Table 4

Frequencies of RS and Status in Arabic DCT

Situation	Initiating act	Social Status	Cases		Refusal strategy	Frequency	%
			Valid	Missing			
Sit. 1	Offer	-P	98	2	Direct	0	0%
					Indirect	129	96.20%
					Adjunct	5	3.70%
Sit. 2	Request	=P	98	2	Direct	0	0%
					Indirect	214	97.40%
					Adjunct	5	2.30%
Sit. 3	Offer	=P	97	3	Direct	0	0%
					Indirect	149	77.90%
					Adjunct	42	21.90%
Sit. 4	Request	+P	100	0	Direct	0	0%
					Indirect	240	98%
					Adjunct	5	2%
Sit. 5	Offer	+P	98	2	Direct	0	0%
					Indirect	184	87%
					Adjunct	28	13.20%
Sit. 6	Request	-P	96	4	Direct	1	0.70%
					Indirect	144	98.70%
					Adjunct	1	0.70%

4.1.3 The semantic content of refusal strategies according to the social aspect of power.

In this section, the findings are explored quantitatively from the socio-pragmatic perspective of power, where the refusal responses are divided first according to refusals realized in L1 rendered by the Arabic DCT and the field notes and refusals realized in L2 rendered by the English DCT. These refusals are subdivided into refusals of requests and offers. Refusals to requests were depicted in situations 1, 3, and 6 in the English DCT and 2, 4, and 6 in the Arabic DCT. On the other hand, refusals to offers were depicted in situations 2, 4, 5 in the English DCT

and situations 1, 3, and 5 in the Arabic DCT. Another subdivision is demonstrated according to the socio-pragmatic aspect of power, where each DCT had three offers and three requests. The three offers and three requests contain one situation refusing the offer/request of a higher status person, or lower status person, or an equal status person. Table 3 and 4 summarizes the above mentioned divisions.

On the other hand, Tables 5, 6 and 7 provide a comprehensive display of the semantic formulas of refusal strategies used by the participants. It is clear from the tables that the most frequently used strategy is explanation, where the majority of refusals realized in both L1 and L2 were indirect refusals through explanations, whether the initiating act was an offer or a request. The only significant difference appeared in refusing the offer of lower power in L1, where no records of explanation were displayed and only 1.7% in L2. The reason behind this clear difference will be explained in the following section. It also appears from the tables that the participants used explanations in L2 (35.42%) more than L1 (32.33%). The second preference of the students was using statement of alternative as an indirect strategy, which was recorded 10% in L2 and 12% in L1. On the other hand, few students used statement of philosophy as a refusal strategy in English despite the fact that almost 20% of refusals to offers in L1 utilized the statement of philosophy as an indirect refusal, especially when refusing the offer of a person in a position of lower power.

Table 5

The Semantic Content of RS in the English DCT

English DCT	Requests						Offers					
Semantic Formulas	**Higher**		**Equal**		**Lower**		**Higher**		**Equal**		**Lower**	
	N	%	N	%	N	%	N	%	N	%	N	%
Principle			2	1								
Philo											4	3.3
Crit			21	10.9	11	7.4					33	27.3
Hook											63	52.1
PHD	1	0.6	1	0.5								
Rep.	1	0.6					2	0.9	2	1	3	2.5
Reg	52	28.7	71	37	30	20.1	59	26.3	38	19.5	1	0.8
Wish	1	0.6	1	0.5			10	4.5				
Exp	75	41.4	62	32.3	67	45.02	96	42.9	96	49.2	2	1.7
Alt.	34	18.8	28	14.6	20	13.4	18	8	6	3.1	4	3.3
Cond.	5	3.3	1	0.5	7	4.7	2	0.9	1	0.5		
Promise												
Pstp	9	5			3	2	4	1.8	1	0.5		
NC	1	0.6	1	0.5			1	0.4				
TS					4	2.7					2	1.7
Joke									5	2.6	1	0.8
PO							13	5.8	8	4.1		
RH			3	1.6			2	0.9				
IR					2	1.3						
SD					1	0.7						
Grat					3	2	15	6.7	35	17.9	6	5
Filler							2	0.9	2	1	1	0.8
Emp.									1	0.5		
Direct	1	0.6	1	0.5	1	0.7					1	0.8

Table 6

The Semantic Content of RS in the Arabic DCT

Arabic DCT	Requests						Offers					
Semantic Formulas	**Higher**		**Equal**		**Lower**		**Higher**		**Equal**		**Lower**	
	N	%	N	%	N	%	N	%	N	%	N	%
Principle			1	0.5							2	1.5
Philo					4	2.7	1	0.5			24	17.9
Crit					36	24.7	1	0.5			12	9
Hook											87	64.9
PHD											1	0.7
Rep	3	1.2							4	2.1	3	2.2
Reg	77	31.4	62	28.3	24	16.4	54	25.5	29	15.2		
Wish	2	0.8	1	0.5	3	2.1	6	2.8	1	0.5		
Exp	92	37.6	77	35.2	45	30.8	91	42.9	91	47.6		
Alt	46	18.8	60	27.4	18	12.3	19	9	10	5.2		
Cond	7	2.9	6	2.7	6	4.1	5	2.4				
Promise	2	0.8	1	0.5			1	0.5				
Pstp	9	3.7	5	2.3	2	1.4	3	1.4	6	3.1		
NC	2	0.8	1	0.5	1	0.7	1	0.5				
TS					1	0.7			1	0.5		
Joke					2	1.4			7	3.7		
PO	3	1.2					9	4.2	10	5.2		
RH							1	0.5				
IR							1	0.5				
Grat							17	8	31	16.2	5	3.7
Emp					1	0.7	1	0.5				
Filler	2	0.8	5	2.3			1	0.5	1	0.5		
Direct					1	0.7						

For the initiating acts to the refusals collected from the DCT, refer to Appendix B. As for the field notes, the initiating acts differed. The most frequent refusals that were produced by a person in a position of lower power were refusing to fill out the DCT, refusing the teacher's

request to modify a certain assignment and refusing the offer of candies or food. On the other

hand, refusals produced by a higher power were mainly refusing the students request to leave

early or refusing to reschedule or postpone an appointment.

Table 7

Frequencies of RS in Field notes

	Status					
Semantic Formulas	**Higher**		**Equal**		**Lower**	
	N	%	N	%	N	%
Philo	1	2	1	20	1	4.76
TS	1	2	1	20	1	4.76
Crit	0	0	0	0	4	19.04
Reg	0	0	0	0	1	4.76
Exp	18	37.5	2	40	2	9.52
Alt	4	8.3	0	0	1	4.76
Cond	0	0	0	0	1	4.76
RH	1	2	0	0	0	0
Pstp	16	33.3	0	0	0	0
Joke	0	0	0	0	1	4.76
PHD	3	6.25	0	0	4	19.04
Do nothing	4	3.8	0	0	0	0
NC	0	0	0	0	0	0
Filler	0	0	0	0	0	0
PO	0	0	0	0	1	4.76
Grat	0	0	2	40	2	9.52
FN	0	0	0	0	2	9.52

To conclude, it appeared from Tables 5 and 6 that the similarities between the strategies

realized by the students in L1 and L2 outweigh the differences. Despite the differences between

the frequencies of refusals in the DCT and field notes, the percentages of students' preferences

appear to be the same, where explanation is the most used strategy. However, it would be more

enlightening to explore the realization of the students from a more qualitative perspective which will be examined in the following section.

4.2   Qualitative Findings

In this section, the refusals realized from the initiating acts of three offers and three requests are analyzed with regard to the students' production in L1 and L2. Examples of refusals in each situation are provided with regard to the content of the semantic formulas of refusals frequently used. Moreover, the findings of the DCTs are compared to the finding of the field notes.

4.2.1   Refusing offers.

In L1, there were three offers used as an initiating act in the DCT. The first was refusing the offer of a professor (+P) to be his research assistant (sit.5), the second was the food offer from a close friend (=P, sit.3) and the third was the offer of the doorman (-P) to pay for the car lamp he broke (sit.1). It is important to note that the offer in this situation had an embedded apology for his action and that was probably the reason behind the clear difference between the nature of the content of the refusal responses in this situation and the remaining situations. Similarly in L2, the three offers were the offer of a professor to study a semester abroad (sit.5), food offer from a cousin (sit.4) and a cleaning lady offering to pay for the broken laptop screen (sit.2). As for the field notes, offers were only food offers either from a higher or equal power.

Fig.3: Refusing +P offer in L1 & L2
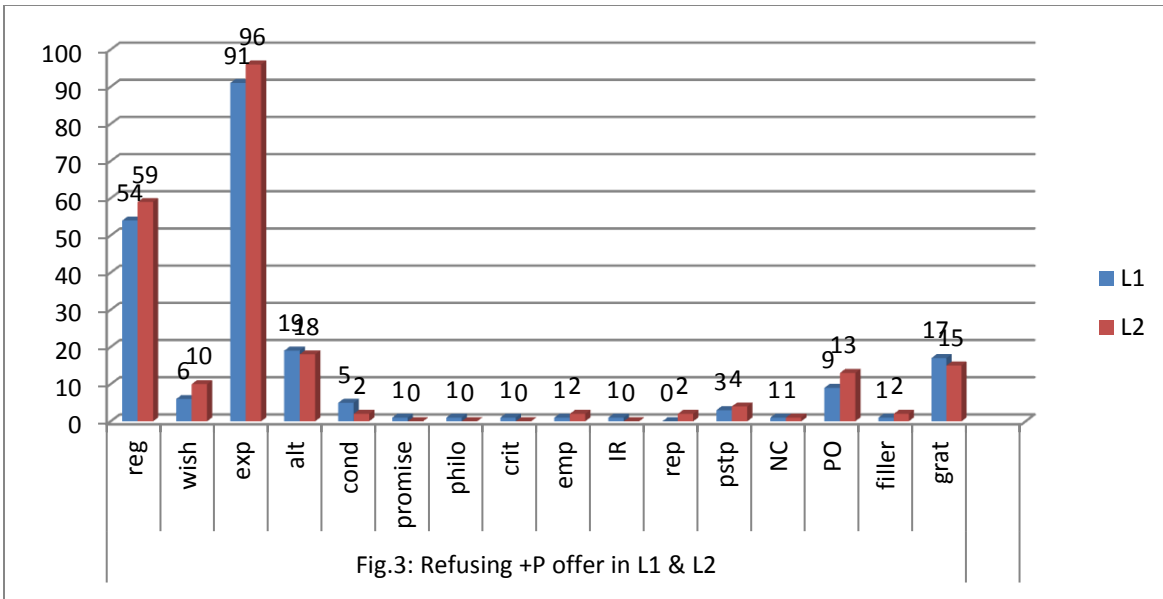
Figure 3: Refusing +P offer

Most of the participants produced the largest number of refusal strategies while refusing the

offer of a higher social power (the professor) in terms of the content of the refusals and also the

frequency (212 RS in L1 and 224 RS in L2). For example, participants only used seven

strategies to refuse the offer of a lower power, and 11 strategies to refuse the offer of an equal

power. On the other hand, most of the responses were realized as a combination of two or three

strategies; indirect and adjunct to a refusal (i.e., gratitude/positive opinion and explanation or

regret, explanation and alternative).

Table 8

Examples of Refusing Offer of Higher Power

Data Collection Method	Example	Refusal strategy
English DCT	That' a very good offer professor but I'm afraid I'll be busy during the summer.	PO /Exp
	Sorry professor, but I already planned with my friends.	Reg/Exp
	I am sorry professor but I have to turn it down. I already booked a trip to Europe with my friends and I'd really like to go but thank you for the opportunity anyway	Reg/Exp/Grat
Arabic DCT	/ʔana ʔasef ya dukur, ʔana eʃtarakt fkaza klub flgmʕa w baʔeit maʃɣūl moʕzam elwaʔt bein ʔl mozakra wel ʔasajnments/ sorry professor, but I'm already a member in many clubs and I'm busy most of the time studying and finishing my assignments.	Reg/Exp
	/maʕlesh ja duktur, maʕandiʃ waʔt xalesˤ/ sorry professor, I don't have enough time.	Reg/ Exp
	/da ʃaraf kbeer geddan ja duktur, bs ħadretak mħtagny ʔd ʔh ʕaʃan ana moʃtarek fkaza klub w ʕandy ʔltezama:t w haħawel azabbatha/that's an honor, professor, but I'm a member of many clubs and I have commitments and I will try to coordinate.	PO/ NC

Figure 4: Refusing =P offer in L1 & L2
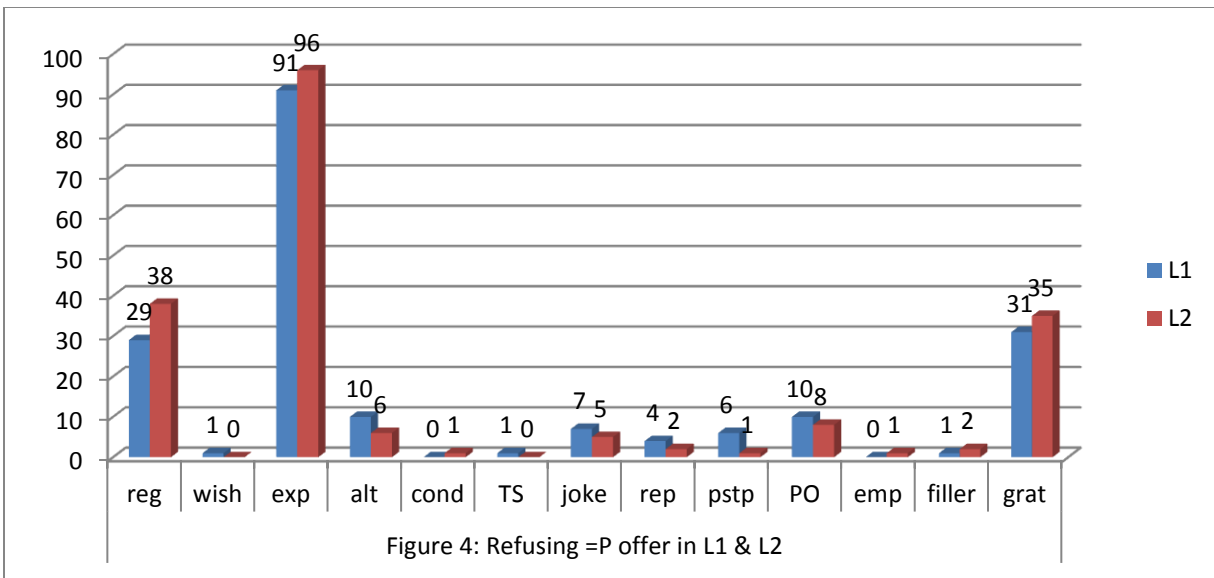
Figure 4: Refusing =P offer in L1 and L2

On refusing the offer of an equal power, explanations were also the most used strategy and it was also combined with an adjunct to refusal such as gratitude or combined with a statement of regret. It appears from both the data and the comments collected from field notes that refusing food offers is considered highly face-threatening according to this age group. More than 15% of the students commented on this situation wondering why they would say no to food. While others commented that they could take the food and never eat it so that they would not embarrass their interlocutor. This comment was not only recorded in the field notes but also in one of the DCTs. Also, while collecting the data, the researcher offered chocolates as a way of thanking the participants. Only two male participants refused the chocolates, one of them used gratitude and explanation saying /la, mersi, mabaħebeʃ el tʃocolet/ No, thanks, I don't like chocolates and the another male participant refused using a statement of regret and explanation /maʕleʃ asli bakol helθi/ I'm sorry, it's just that I eat healthy food. Another participant commented during filling the DCT saying, / bs ana mabaʔolʃ ʕala elakl laʔ/ I never say no to

food. It is believed that the reason behind this principle is that some people believe it is insulting

or offending to the person who offered the food. This appeared even clearer in the English DCT

as the food offer was an item cooked by the person who made the offer. Refusers often thanked

or complimented the person who presented the offer together with the indirect refusal in an

attempt to mitigate the refusal as much as possible.

Table 9

Refusing the Offer of an Equal Power

Data Collection Method	Example	Strategy
English DCT	No, thanks , I don't like lamb.	Grat/Exp
English DCT	Sorry, I have already eaten my lunch.	Reg/Exp
English DCT	I'm not hungry at all. I just had lunch. Maybe next time.	Exp/Pstp
Arabic DCT	/Merci, ʔana mʃ baħeb elʔrfa, 3andoko besʃʃukulata/ Thank you, I don't like cinnamon, is there any with chocolate (wink)	Grat /Exp/Alt/Joke
Arabic DCT	/ maliʃ nfs ʔakol/ I don't feel like eating.	Exp
Arabic DCT	/ʔana ʔasfa geddan, bs maliʃ flbaskut dah/ Sorry, but I don't like this kind of cookies.	Reg/Exp
Arabic DCT	/rabena jxallik, teslam ʔeidak, bs ana mʃ baħeb ennoʕ dah wallhi, bs hwa aki:d ħlw lelli beyħebbo/ Thank you so much, but I really don't like this kind of cookies, but I'm sure it's delicious for those who like it. (smile)	Grat/Exp/PO
Field notes	/laʔ merci, lessa wakla sandwitʃ mn ʕam saʕd/No, thank you, I just grabbed a bite from the cafeteria	Grat/Exp

Finally, the offer of the lower social power reflected a totally different preference in the

participants responses as the most frequent strategy used was mostly letting the interlocutor off

the hook in both L1 and L2. Regarding the responses realized in L1, it is important to clarify

that the semantic content of the responses to this situation is especially interesting from a socio-

pragmatic point of view which will be discussed elaborately in chapter 5. However, at this point

it is important to clarify that some of the formulas used by the interlocutors implied socio-

pragmatic aspects related to the Egyptian society. From these aspects are the concepts of evil eye, using statements of philosophy and invoking the name of God. Another important aspect that was found in the data was that the participants commented frequently on this situation in many cases especially in cases of criticizing the interlocutor. For example, one participant said, "I'll shout and leave him afterwards, but I will never accept his money". Another participant added a sad emoticon to her response which was /la ja ʕam xlasˤ, ana hasallaħha, msh ʕayza ħaga/ no man, that's it, I'll fix it myself, I want nothing. As for the responses related to refusing the offer of a lower status in L2, while participants had the same initial preference which is letting the interlocutor off the hook, it was clear that the second preference changed to an extent where the frequency of using criticism increased and using the statement of philosophy was also minimized to 3.3% while it was 17.9% in L1.

Figure 5: Refusing -P offer in L1 and L2
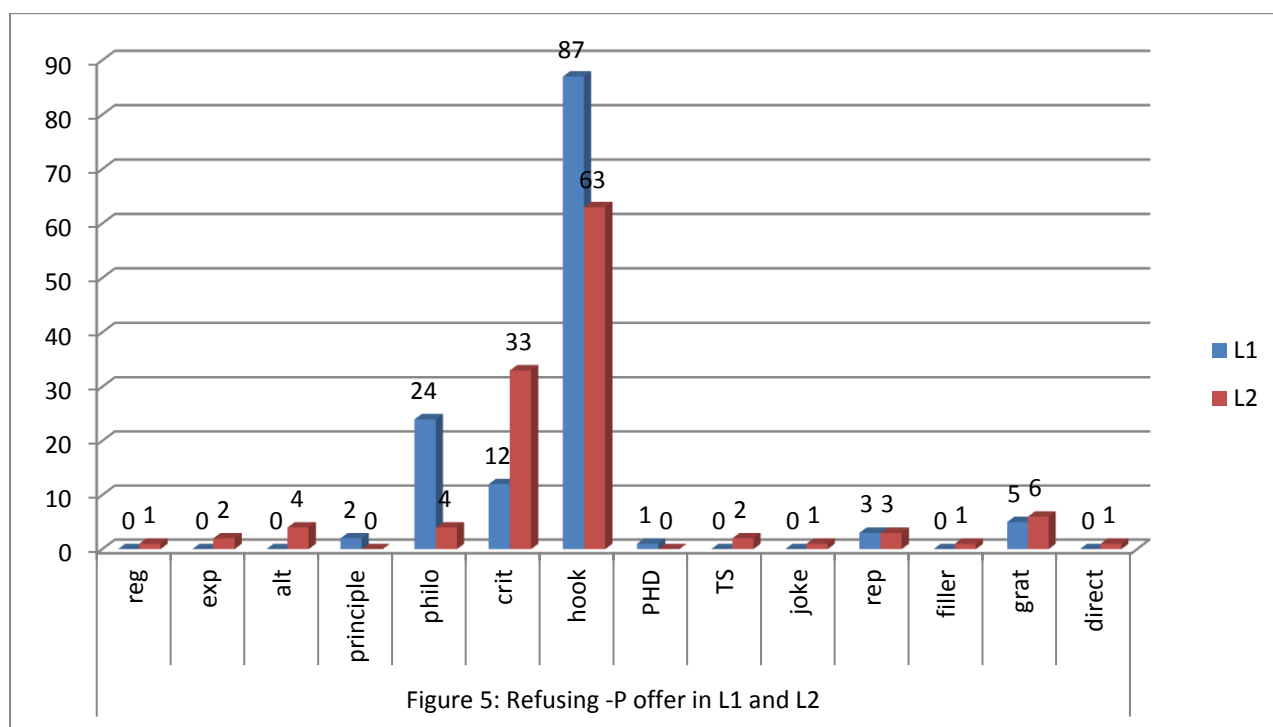
Figure 5: Refusing -P offer in L1 and L2

Table 10

Refusing the Offer of Lower Social Power

Data Collection Method	Example	Strategy
English DCT	No need to pay for anything it's ok. We all make mistakes. I'll fix it.	Hook/Philo
English DCT	No, no, you should not. Don't worry. It was just an accident. Accidents happen.	Hook/Philo
English DCT	Next time be careful.	Crit
English DCT	No thank you. I don't want your money but expect to leave the job by next month.	Crit
Arabic DCT	/wala yhemmak, mʃ mestahla, elħamdollelah, gat fel ħadid/ No need to and thank god nobody is hurt.	Hook (evil eye/ invoking name of God)
Arabic DCT	/la,la, rabena jxallik ja ʕam sajed, fadak, dah nasˁiboh w kan lazem jtkeser, rbna jkrmk/ No, no, thank you. It was meant to be. Don't worry.	Grat/ Hook (evil eye/ invoking name of God)
Arabic DCT	/la ja ʕam Hussein, ʕawadna ʕala allah/ literal meaning: no, may god compensate us.	Hook (invoking name of God)
Field notes	Student : /di daʕwa leħaflet el mjuzik ensembl, jum el arb3. Hanbeset awi lw ʔaderti teigi?/ this is an invitation to the concert played by the students of the university, I'll be happy if you managed to come? Teacher: /mada:m ʔenta htʕzf haħawel agi inʃaʔ ʔallah/ I'll try (god willing), since you're playing (with a smile)	PO/NC (invoking name of God)

In conclusion, on analyzing the students' responses, first, it appeared that students refusing

the offer of higher power tended to use more than one strategy for fear of offending their

interlocutors. Second, there is a general tendency among participants not to refuse food offers

for the same reason; however, when they refused, they mitigated the refusals through the use of

a combination of adjuncts to refusals and explanations. Finally, refusing the offer of a lower

status person which implied an apology in it was different to an extent. More explicitly, while

most of the participants refused the money offer, other participants did not accept the apology

implied in the offer and thus produced a refusal which is face-threatening even though it is an indirect refusal (criticizing or attacking the interlocutor).

4.2.2 Refusing requests.

The three requests in the DCT were also divided with relation to the status of the requester. Refusing the request of the professor was the initiating act for both situations in L1 and L2 (sit.4 in L1 and sit.6 in L2). While in the field notes requests of the (+P) varied. For example, asking to fill out the DCT, asking to modify an assignment or asking to form a group for a certain project or task. While the request to fill out the DCT reflects (+D), the other requests reflects (-D) as the requester is the students' class teacher whom they work with from the beginning of the semester. On the other hand, a colleague in the university was the equal power requester in both DCTs (sit.2 in L1 and sit. 1 in L2) and the field notes. Finally, students requesting feedback or an adjustment in the syllabus were the initiating acts for refusals of the request of a lower status person (sit. 6 in L1 and Sit. 3 in L2). As for field notes, asking for feedback or asking to leave early were the main two requests from a lower power.

Figure 6: Refusing +P request in L1 & L2

Figure 6: Refusing +P request in L1 and L2

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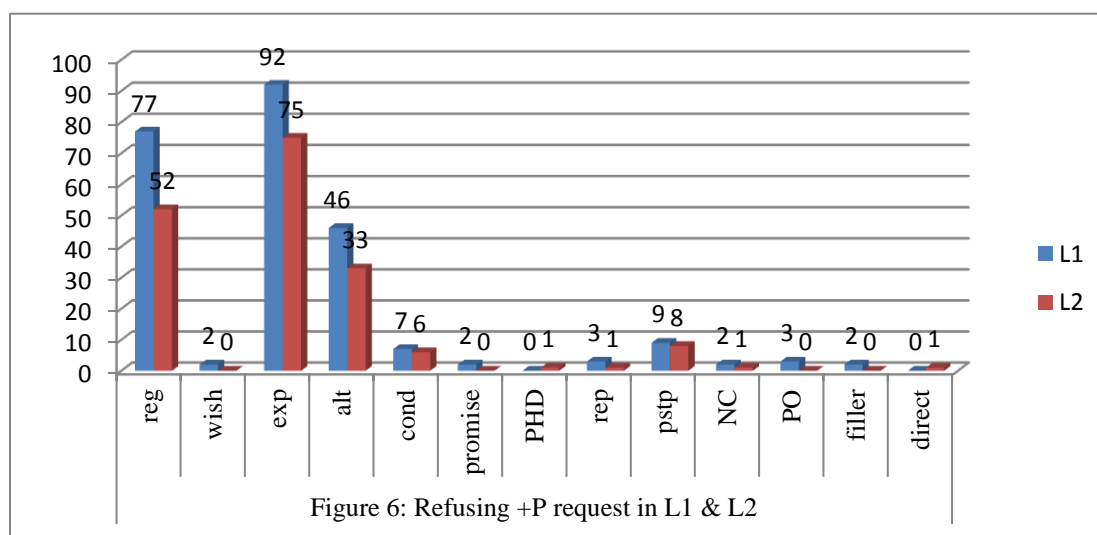
On refusing the request of a higher power, participants' highest preference was to either use a combination of a statement of regret and an explanation or use an explanation and a statement of alternative in both L1 and L2. Some used three strategies for the same act (regret, explanation and alternative). The highest frequency of refusal strategies used by participants refusing the request of a higher power in field notes complied with the DCT, which is explanation or a combination of explanation and alternative. The results varied in the second preference which was postponement in the field notes. The reason behind this difference is probably the nature of the request itself and the distance between the interlocutors. In other words, while the distance between the student and the professor was familiar (-D) in the DCT, the distance between the teacher and the students was (+D) as it was their first time to meet on the day they were asked to fill the DCT. For example, one student refused filling the DCT saying that he had to leave but he could come and fill it in any other time (explanation and postponement). It was also noted in the field notes that resorting to avoidance by being silent and doing nothing occurred more than once. It was clarified by one of the students during filling the DCT that sometimes she did not want to accept a certain request or an offer such as the situation she was refusing in the DCT but she did not know what to say, so she was either silent or she accepted for fear of being rude. Her comment is specifically enlightening in two ways. First, it may be considered an illuminating explanation to the number of missing responses to the DCT situations, bearing in mind that both acceptance and empty responses were counted as missing responses. Second, it may suggest some informative implications, which will be discussed in chapter five.

Table 11

Refusing the Request of Higher Power

Data Collection Method	Example	Strategy
English DCT	I'm sorry I can't. I'm really tired. You won't get a lot out of me anyway can we do this tomorrow, please.	Reg/Exp/Alt
English DCT	Excuse me, prof., but this is the last tutorial and I'm really tired, can we do it the next time?	Exp/Alt
English DCT	Am very sorry but I'm really tired. And I have to go home maybe we can do this tomorrow	Reg/Exp/Alt
Arabic DCT	/ʔana ʔasef ja duktur, wallahi mʃ fady, bs saħby fady w momkn jʕmlk elħagat di/ sorry professor, I'm really busy, but my friend isn't busy and he can do this stuff for you.	Reg/Exp/Alt
Arabic DCT	/m ʃ hʔdr, asl ʕndy mʕad dukto:r/ I can't. I have a doctor's appointment	Exp
Arabic DCT	/mʕlʃ ja duktur asl ʕndy quizez kte:r. Bokra abʔa a3mlhom/ sorry professor, I have lots of quizzes tomorrow, but I can come tomorrow to write them.	Reg/Alt/Exp
Field notes	/elwaʔt maznooʔ awy, fi bus/ The time is so tight. I have to catch the bus(pointing to his watch, frowning his face in embarressment)	Exp/Reg
Field notes	/maʕleʃ ʕandena maθ kman ʕaʃar daʔayeʔ/(pointing at his watch and looking in embarrassment) sorry, we have math lecture in 10 minutes.	Exp/Reg
Field notes	/la, xala:s bʔa fakes ʔajza alħaʔ ʔlbus/ no, forget it. I want to catch the bus.	Exp
Field notes	/la xala:s kda tama:m. Barak allah fima razaʔ/ literal meaning: That's good, may God bless what he granted. Meaning: No it's totally fine this way.	Philo

Figure 7: Refusing =P request
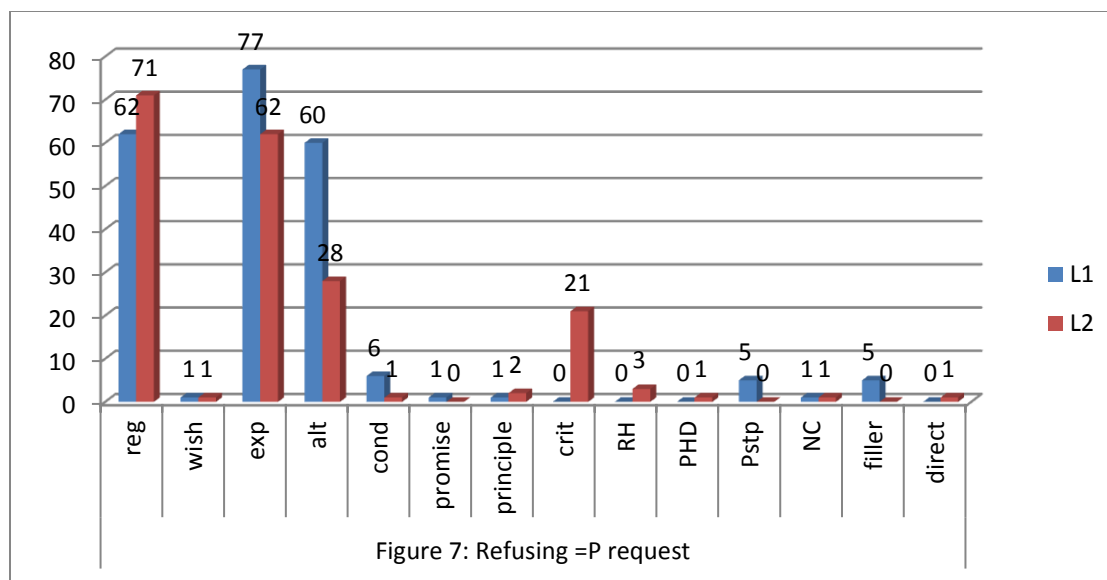
Figure 7: Refusing =P request

On refusing the request of an equal power, results varied between L1 and L2 in the second preference which was the statement of regret combined with explanation or explanation and alternative. While some strategies appeared only in the production of the students in L2 which is criticism (21%) and requesting help (3%), others appeared in their production in L1 (filler and postponement). Using criticism in L2 only may have been the result of the nature of the request and being the first situation in the English DCT on which the researcher acted out loud and explained the imposition in the situation by saying, 'would you lend your notes to this lazy student who always sleeps in class, whom you don't know that much, and he is always asking for your notes?'

Table 12

Refusing the Request of Equal Power

Data collection method	Example	Strategy
English DCT	Take a picture of them as you can see we both need them tomorrow.	Alt /Exp
English DCT	I'm sorry but I haven't studied them yet but you can copy them if your need is urgent.	Regret/Exp/Alt
English DCT	No, these are my notes and you won't understand what's written.	Exp
Arabic DCT	/maʕlesh wallahi, ʔasli ʕandy maʕad. Bs lw xallast badri hage:lek/ sorry, I have an appointment. But, if I finish early I will come.	Regret/Exp/NC
Arabic DCT	/mʕlʃ, ʔana maʃ ɣūla. Bs momkn ʔabʕatlek el eksplanaiʃen w lw ʕajza ħaga ebʔi kallemi:ny/ sorry, I'm busy, however, I can send you the explanation and if you need anything, call me.	Regret / Exp/Alt
Arabic DCT	/momkn ʔashraħlek online, mʃ flbeit/ I can explain online, no need to visit you at home.	Alt
Field notes	Student 1:/ teigy mʕaja el keneisa bʕd el gamʕa ʕaʃan nxallas el ħagat elly ʔoltelek ʕaleiha essobħ?/ Will you come with me to church to run the arrands I told you about this morning? Student 2: /ʕala gosseti/ over my dead body	Philo
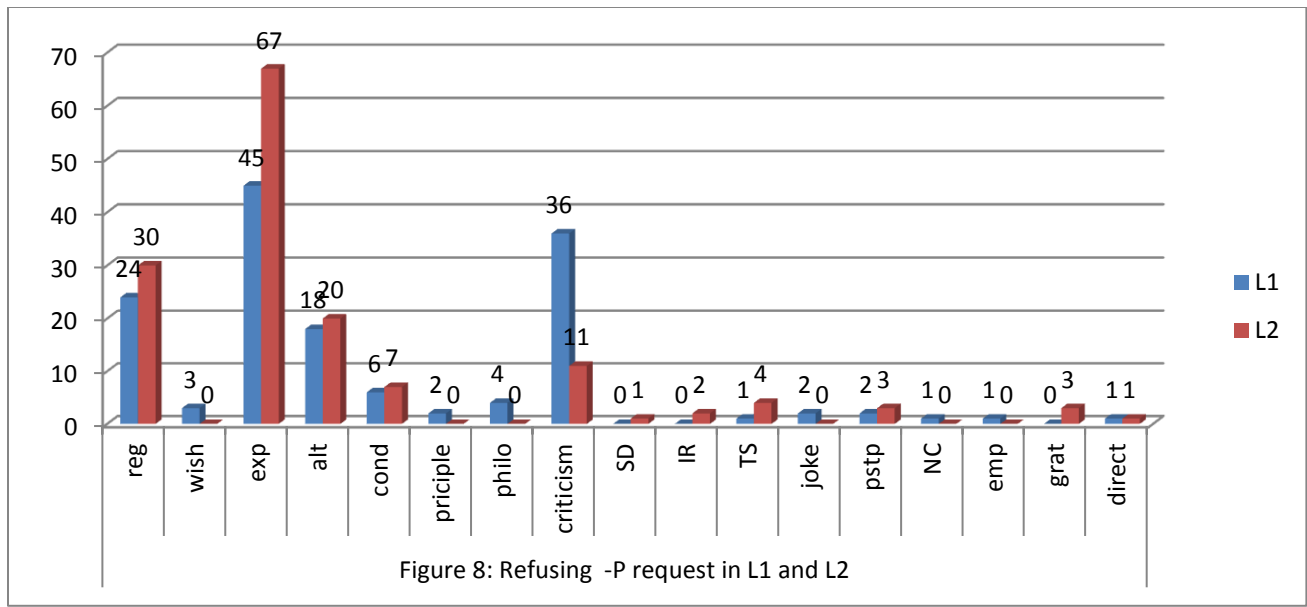
Figure 8: Refusing –P request in L1 and L2

Refusing a lower status person's request shows interesting results. While the use of explanation when refusing a lower status person in both L1 and L2 comes first in the DCTs, using criticism came second in L1(24.7%) and moved back to the forth preference (7.4%) in L2. On the other hand, criticism came as first preference in field notes. It is important to note that the distance between the interlocutors may have been the reason for this difference and also the amount of imposition on the refuser. For example, in one of the field notes recorded by the researcher one of the students' requests was to leave early and that was the fourth time she asked to leave early which increased the imposition on the respondent (teacher). Also, while talking to the teachers, one of them gave an interesting comment about this issue of distance. In her opinion, it is the nature of the relation between the teacher and the students that makes the difference. In other words, this rapport between the teacher and the students makes a certain comment or act accepted from one teacher who is popular with the students and the same comment or act is not accepted from another teacher who is distant from the students . Another

comment was that sometimes being too indirect can be vague for some students and they needed

to be as clear as possible.

Table 13

Refusing the Request of Lower Power

Data Collection Method	Example	Refusal Strategy
English DCT	Sorry, but I am a grammar teacher and we are sticking to our curriculum.	Exp
	I'm sorry but it's the university's regulation not mine.	Exp
	Sorry I am busy at this time can we make it later	Exp/reg/pstp
Arabic DCT	/ʔennaharda maʃχūl geddan lelʔasaf mʃ haʔdar ʔaddiholko/ today I'm really busy, I can't give it to you.	Exp/regret
Arabic DCT	/mʃ moʃkelti ʔnto etʔa5arto ʕn el dedlajn. lw konto eltazamto bemawaʕedko, kont eltazamt bmawaʕe:di mʕako/ not my problem, you were behind the deadline. Had you been punctual, I would have given you your feedback.	Crit
Arabic DCT	/Tab xalas, in shaʔ ʔallah habʕatloko el fe:dbak 3al i:mail w ʔn shaʔ ʔallah telħaʔo tzakro, bas ʔnnaharda ʕandi tuturial fa meʃ halħaʔ/fine, I will send you the feedback on the email, and hopefully you will have time to study, but today I have a tutorial and I won't have time.	Alt/exp
Field notes	S: I wanna show you the outline for my presentation, but I'm not ready with it today. Can I get it tomorrow? I'm not really sure if I'm coming tomorrow. why don't you send it via email?	Exp/alt
Field notes	Student: /mumken nemʃi badri? / can we leave early? Teacher: /lessa faḍˤel saʕa ella robʕ ʕala el klas/ there are still 45 minutes left (pointing to her watch and lifting her eye brows.)	Crit
Field notes	/T: laʔa, w lw ħad saʔalni tani, haʔaʕadko laxer deʔiʔa/ No, and ask me one more time and I will finish on the last minute of the class.	Crit.

4.3   Aspects of transfer in Egyptian refusals

This section is divided also according to the method of analysis. First, quantitative data is demonstrated by presenting differences between L1 and L2 refusals with regard to the frequency of semantic content of refusal strategies used and running the statistical analysis. This demonstration is organized as the previous section where refusing offers in L1 and L2 are presented first according to social power. Then, refusals to requests are presented and compared. After that, the amount of negative pragmatic transfer in the participants L2 will be presented in percentages. The second part of this section analyzes the refusal responses containing expressions that imply negative pragmatic transfer.

4.3.1   Quantitative findings.

After comparing the results of the data rendered by both versions of the DCT, it appeared that most of the strategies used by the participants while refusing offers were similar to a great extent which may suggest a positive pragmatic transfer as the difference between the percentages each strategy used in L1 and L2 does not exceed 4%. This is also supported by the chi-square analysis that was carried to show if there were any significant differences between the strategies used by students in L1 and L2.

Table 14

Frequencies and Statistical Significance of Higher Power Offer

Offer (+P)	Strategy	L1	L2	Chi-Square Tests	Value	Df	Asymptotic Significance (2-sided)
	Reg	54	59	Pearson Chi-Square	11.008[a]	16	.809
	Wish	6	10	Likelihood Ratio	13.774	16	.616
	Exp	91	96	Linear-by-Linear Association	.002	1	.965
	Alt	19	18	N of Valid Cases	436		
	Cond	5	2				
	Promise	1	0				
	Philo	1	0				
	Criticism	1	0				
	RH	1	2				
	IR	1	0				
	Rep	0	2				
	Pstp	3	4				
	NC	1	1				
	PO	9	13				
	Emp	1	0				
	Filler	1	2				
	Grat	17	15				
Total		212	224				

a. 22 cells (64.7%) have expected count less than 5. The minimum expected count is .49.

While refusing the offer of the higher power and equal power showed no significance (χ^2 = 11.008, p = .809) and (χ^2 = 11.672, p = .472), refusing lower power's offer showed statistical significance (χ^2 = 42.464, p = .000). Tables 14, 15 and 16 display both the percentage of each strategy used and the statistical significance with regard to social status.

Table 15

Frequencies and Statistical Significance of Equal Power Offer

Offer (=P)	Strategy	L1	L2	Chi-Square Tests	Value	Df	Asymptotic Significance (2-sided)
	Reg	29	38	Pearson Chi-Square	11.672[a]	12	.472
	Wish	1	0	Likelihood Ratio	13.643	12	.324
	Exp	91	96	Linear-by-Linear Association	.299	1	.585
	Alt	10	6	N of Valid Cases	386		
	Cond	0	1				
	TS	1	0				
	Joke	7	5				
	Rep	4	2				
	Pstp	6	1				
	PO	10	8				
	Emp	0	1				
	Filler	1	2				
	Grat	31	35				
Total		191	195				

a. 14 cells (53.8%) have expected count less than 5. The minimum expected count is .49.

The clearest difference between the participants' responses in L1 and L2 was mainly related to the use of statement of philosophy in L1, which was minimized in their L2 production. This may suggest students' socio-pragmatic awareness as they did not transfer cultural specific expressions which is supported by the statistical significance as shown in Table 16.

Table 16

Frequencies and statistical significance of lower power offer

Offer (-P)	Strategy	L1	L2	Chi-Square Tests	Value	Df	Asymptotic Significance (2-sided)
	Reg	0	1	Pearson Chi-Square	42.464[a]	13	.000
	Exp	0	2	Likelihood Ratio	50.120	13	.000
	Alt	0	4	Linear-by-Linear Association	.182	1	.670
	Principle	2	0	N of Valid Cases	255		
	Philo	24	4				
	Crit	12	33				
	Hook	87	63				
	PHD	1	0				
	TS	0	2				
	Joke	0	1				
	Rep	3	3				
	filler	0	1				
	Grat	5	6				
	Direct	0	1				
Total		134	121				

a. 20 cells (71.4%) have expected count less than 5. The minimum expected count is .47.

On comparing the refusals to requests, the differences between the strategies realized by the participants in L1 and L2 varied more than the data rendered by offers as the difference between the frequency of some strategies reached 20% in some cases such as regret and explanation (see Table 17) and using statement of alternative (see Table 18).

Table 17

Frequencies and Statistical Significance of Higher Power Request

Request (+P)	Strategy	L1	L2	Chi-Square Tests	Value	df	Asymptotic Significance (2-sided)
	Regret	77	52	Pearson Chi-Square	10.844[a]	12	.542
	Wish	2	0	Likelihood Ratio	14.873	12	.248
	Exp	92	75	Linear-by-Linear Association	.163	1	.687
	Alt	46	33	N of Valid Cases	423		
	Cond	7	6				
	Promise	2	0				
	PHD	0	1				
	Rep	3	1				
	Pstp	9	8				
	NC	2	1				
	PO	3	0				
	Filler	2	0				
	Direct	0	1				
Total		245	178				

a. 16 cells (61.5%) have expected count less than 5. The minimum expected count is .42.

It appears from Tables 18 and 19 that the strategies used on refusing the request of equal and lower power showed significant differences (χ^2 = 53.225, p = .000, χ^2 = 39.442, p = .001). On comparing the frequency of the strategies used, some strategies were not used in L1 such as statement of criticism; however, 20% of the participants used it in L2 to refuse the request of equal power. On the other hand, the use of criticism reached 36% while refusing the request of lower power in L1and the use of the same strategy (criticism) was minimized to 11% in L2.

Table 18

Frequencies and Statistical Significance of Equal Power Request

Request (=P)	Strategy	L1	L2	Chi-Square Tests	Value	df	Asymptotic Significance (2-sided)
	Reg	62	71	Pearson Chi-Square	53.225[a]	13	.000
	Wish	1	1	Likelihood Ratio	67.959	13	.000
	Exp	77	62	Linear-by-Linear Association	.330	1	.565
	Alt	60	28	N of Valid Cases	411		
	Cond	6	1				
	Promise	1	0				
	Principle	1	2				
	Crit	0	21				
	RH	0	3				
	PHD	0	1				
	Pstp	5	0				
	NC	1	1				
	Filler	5	0				
	Direct	0	1				
	Total	219	192				

a. 20 cells (71.4%) have expected count less than 5. The minimum expected count is .47.

On the one hand, comparing the semantic formulae used by the participants showed more of a similarity than difference between the participants realization of refusal. On the other hand, the qualitative analysis of the data showed a degree of negative pragmatic transfer, which will be discussed in the following section.

Table 19

Frequencies and Statistical Significance of Lower Power Request

Request (-P)	Strategy	L1	L2	Chi-Square Tests	Value	Df	Asymptotic Significance (2-sided)
	Reg	24	30	Pearson Chi-Square	39.442[a]	16	.001
	Wish	3	0	Likelihood Ratio	47.647	16	.000
	Exp	45	67	Linear-by-Linear Association	1.604	1	.205
	Alt	18	20	N of Valid Cases	295		
	Cond	6	7				
	Principle	2	0				
	Philo	4	0				
	Crit	36	11				
	SD	0	1				
	IR	0	2				
	TS	1	4				
	Joke	2	0				
	Pstp	2	3				
	NC	1	0				
	Emp	1	0				
	Grat	0	3				
	Direct	1	1				
	Total	146	149				

a. 24 cells (70.6%) have expected count less than 5. The minimum expected count is .49.

The amount of negative pragmatic transfer was counted as occurrence per case. Table 20 shows the amount of pragmatic transfer occurred in the English DCT and its division with relation to the educational background of the participants.

Table 20

The Amount of Transfer with Relation to Schools

Transfer	School			Total
	Arabic Public	**Language Private**	**International**	
Frequency(n)	6	11	8	25
% within School	35.3%	25.6%	20.5%	25.3%

5.3.1   Qualitative findings

In order to analyze the aspects of transfer in the L2 production, the socio-cultural aspects that defined L1 refusals should be highlighted first. It appeared from the data that the main aspects that were found in L1 refusals were the statement of philosophy, the concept of the evil eye and formulas the implied an effect of religious socio-cultural background. While some of these religious formulas implied invoking the name of God such as /qaddar allah wama ʃaʔ faʕal/ which meant literally "God predetermined and He did what He intended", others did not, such as /jalla, qadˤaʔ w qadar/ Well, it was meant to be. These previously mentioned examples not only express the religious socio-cultural background, but are also considered statements of philosophy together with other expressions such as /mabaʔbalsh el ʕawad/ I don't accept compensation. On the other hand, the concept of the evil eye was clear in expressions such as /xadet eʃʃar w raħet/ it took the evil eye with it and /gat fl ħadid/ the evil eye was drawn to the car instead of humans; however, these expressions that implied the concept of the evil eye were found in only 12 cases.

While the data reported very few cases of transfer related to invoking the name of God or to the concept of evil eye, some responses implied socio-pragmatic transfer such as the first and the third examples in the second situation, Table 21; however, the main criterion for assessing an expression as a transferred expression was whether it caused confusion to the interlocutor. While

some of the expressions had this level of confusion due to direct translation from an L1

expression, others were related to other aspects of pragmalinguistic transfer such as using

improper collocation.

Table 21

Examples of Transferred Expressions According to the Situation

Situation	Transferred Expression
Sit. 1	1) Sorry, I wrote only one words [sic], no one could understand it except me.
Sit. 2	1) May God compensate me, but please be careful next time.
	2) Never mind, it's good that you're ok.
	3) I'm not sad, it's their destiny.
	4) I'll try to solve it, but be careful next time.
	5) Never mind, I'll find someone like you. "laughter emoticon"
Sit. 3	1) Sorry, I must stay on curriculum we have.
	2) This is my style of teaching and I know how to *improve* you in each thing.
	3) This is my work, if you know more come and replace me.
	4) I *don't feel that*, so do it together without me.
Sit.4	1) Sorry, I'm not a big fan of lamb, honestly.
	2) Impossible, it's better to leave it for you "laughing emoticon".
	3) I'm sorry, I'm on a diet, can't eat lamb. I *can fill with rice.*
	4) If I want to taste it, I won't hesitate.
	5) I'm not in good terms with lamb.
Sit. 5	1) I appreciate that, but *I'm not thinking to study* abroad
	2) I've already *booked to trip.*
	3) This would be amazing, but I'll *be occupied* this summer and I can't cancel my plans.
Sit. 6	1) Dr., I feel stressed right now and I won't *consider* any advice from you, I will come later.
	2) I'm sorry, but I *cannot accept any information in my head* after the class. I'm really tired. Can I come early next class if you want? Sorry
	3) Just let me have 10 minutes break, so I can *absorb*.

These examples presented in Table 21 were assessed as transferred expressions based on the

decision of the two raters, where one of them or both of them found an expression

incomprehensible until the Arabic equivalent to this expression was offered. For example, in sit.2

'It's their destiny' he meant the Arabic expression /dah nasˤiːbhom/ which reflected a level of

negative pragmatic transfer affected by the religious background and the concept of fate. While most of the examples implied pragmalinguistic transfer (e.g., so I can absorb in sit. 5), other examples implied socio-pragmatic transfer (e.g., May God compensate me in sit.2).

On analyzing the data qualitatively it appeared that invoking the name of God appeared to serve the following functions demonstrated in Table 22.

Table 22

Strategies that Imply Invoking the Name of God

Strategy	Example
mitigation	/lelʔasaf ja duktur mʕ en kan nfsy *wallahi*, bs ana eshtrkt fkaza club, ɣeir kda ʕndy kemmejet asainmints kte:r awi *wallahi*, fmʕlsh/ Sorry Professor, I wish I could but I subscribed in many clubs and I also have lots of assignments, *I swear,* I'm sorry.
Gratitude	/la ja ʕam, ana mabaħebbesh elʔerfa xales, *rabena* yxallik/ No, man. I really don't like cinnamon. Thank you. (literal meaning: May *God* keep you safe.)
Filler	/*wallahi* yabni mʃ hʔdr, asly mettefeʔ mʕ nas tanja, mʕlʃ/ *Well*, I can't. The point is that I already have arrangements with other people. I'm sorry.
Postponement	/yom tani, ʔn ʃaʔ *allah*/ Some other day, *God* willing.
Promise	/en ʃaʔ *allah* ʔaʕmelo bokra bʕd el quiz/ By *God* Willing, I will do it tomorrow after the quiz.
Philosophy	/qaddar *allah* wama ʃaʔ faʕal/ *God* predetermined and He did what He wanted.

Chapter 5: Discussion

This chapter discusses the analysis and interpretation of the findings that were provided by the DCTs and the field notes. While participants' production in L2 is mainly compared to native language production in other studies, their production in L1 is scrutinized in this study to show the socio-pragmatic aspects in their Arabic refusals. Then an analysis of transferred expressions is presented. Based on that, implications based on the analyzed data are suggested. Finally, the conclusion discusses the limitation of the study and the recommendations for future research.

5.1   What are the strategies used for refusals by ESL Egyptian students in their L2?

With reference to the results previously displayed in chapter 4, it can be concluded that the targeted population has a general tendency to mitigate refusals by means of using indirect refusals or combinations of adjunct and indirect refusals. On examining these indirect refusals, it appeared that in most cases the highest preference is to the use of explanation, statement of alternative, statement of regret, and gratitude along different social status (refer to Table 5). Letting the interlocutor off the hook was a strategy that was extensively used in one condition, which was a refusal to an offer that implied apology and for that it differed from the other situations (refer to Table 10 for examples). While in some cultures like the Asian culture as indicated by Chang (2009) and Beebe et al. (1991) using direct refusals might threaten the face of the interlocutor and thus it is avoided, Egyptians seems to communicate this face-threat by using criticism whether to refuse a request or an offer of high imposition with an equal power or with a lower power. On the other hand, avoiding the face threat is attempted by using indirect and adjunct refusals or avoiding refusals totally. This avoidance was reported especially in the

field notes as students kept silent and did nothing or left the room when they wanted to express refusals as shown in Table 7.

On comparing the results of the English DCT to the other studies that displayed the production of English NS, the results of the study in hand as shown in Table 5 complies with Nelson et al. (1998) that the Egyptian communication style is indirect and the study also agrees with Nelson et al. (1998) and Stevens (1993) that Egyptians and Americans use the same strategies for refusals. However, there was a difference related to the refusals of equal power as in this study equal power rarely used direct strategies, whereas according to Nelson et al. (1998) a majority of equal power Egyptians used direct strategies (70%). Moreover, direct refusals were also recorded as the highest preference among American English NS according to Kwon (2004) as both refusing higher and equal social power requests were realized as direct refusals (more than 80%).

Other qualitative issues appeared in the type of explanations. According to Stevens (1993), Egyptians sometimes used very frank explanations like 'I don't like dogs' and thought that these explanations might be face-threatening to the interlocutor and it should be softened. He suggested that an explanation such as 'I'm not a great animal lover' would be a more mitigated refusal. Although this type of frank explanation was found in the data, it appeared that the tendency to use it was minimized especially with female participants where similar formulas to the softened formula were found in the data (e.g.: Oh, I'm so sorry but I haven't eat [sic] meat for long time, I am now vegetarian. It's the healthy style of life). Most of the refusals came as a combination between two indirect strategies or a combination of indirect and adjunct strategies. Other strategy that was reported by Stevens (1993) was using white lies to mitigate refusals. Stevens reported that this strategy was used by American NS, whereas Egyptians used it very

little in their L2 refusals. It seems that the same might apply to this research, were some of the participants lied about the trip with their friends saying that they had family obligations or they are travelling with their family not their friends so their response implied referring to a higher authority and it is not their decision to accept or refuse.

It also appeared from the results that the distance between the interlocutors affected the type of strategy used. For example, on refusing a higher status, students' responses varied according to the degree of familiarity with the teacher. In the DCT, the relation between the teacher and the student was a familiar relation and thus the refusal was softened by one or two strategies. While it was observed that the less the familiarity between the teacher and the student the less the students preferred to talk. An example to that was clear from the field notes as the students who refused to fill out the DCT either left the room silently, or just put the paper aside and did nothing. When the researcher encouraged them to participate, there answers were very short such as /ʕandena mozakra/ we have to study; which is rather abrupt and might seem offensive; however, it could have been out of being embarrassed as most of the students who refused to take the DCT showed gestures and facial expressions that showed embarrassment or regret (e.g., one student frowned his blushing face returning the paper back and saying sorry in a very low voice).

5.2   What are the strategies used for refusals in native Egyptian Arabic?

The data collected in the research was a total of 1216 tokens from both the Arabic DCT and the field notes combined. Similar to the answers rendered by the English DCT, the participants' results showed a preference in indirect refusals. While some only used an indirect strategy, most of the participants used more than one strategy to soften their refusals. Other similarity was the

semantic content of the refusals as most of the indirect strategies used were mainly explanations, statement of alternative, regret and gratitude. Direct strategies were rarely used and when they were used while refusing equal or lower status they did not aim at offending the interlocutor but being clear in case of refusing a lower status person. When the face threat was meant, Egyptian speakers, according to the data reported, usually used criticism and sometimes combined it with sarcasm.

While results showed very little discrepancy between the strategies used by participants in L1 and L2, Arabic refusals reflected some socio-pragmatic aspects related to the Egyptian society. Among these aspects are expressions that reflected the religious background and the belief in fate, the concept of the evil eye, the frequent use of statement of philosophy, and sometimes joking for mitigation. While most of the participants confined these expressions to the responses in L1, others sometimes used them in L2 which reflected negative pragmatic transfer in most cases (for examples refer to Table 21 in the results section).

Statement of Philosophy

When students used statement of philosophy in their L1, sometimes it implied invoking the name of God such as /ʕafa allah ʕamma salaf/ God forgives what happened or /qaddar allah w ma shaʔ faʕal/ God predetermined and He did what He wanted. On the other hand, statement of philosophy was used very little in L2 and when it was used it reflected positive pragmatic transfer such as 'it happens to the best of us' or 'accidents happen'.

While this strategy was easy for students to recognize and showed pragmatic awareness as students managed to transfer them correctly into the L2, other expressions related to fate showed

a level of negative pragmatic transfer, for example, expressions such as 'it's their destiny'. Students could have used other expressions like 'it was meant to be'.

While other studies such as Al-Issa (2003) suggested that invoking the name of God was a reason for negative pragmatic transfer, the data collected in this study recorded very little expressions with literal translation such as 'God willing'. Other point related to invoking the name of God is that some ILP studies classified invoking the name of God as an adjunct to refusals (e.g., Morkus, 2009), while studies such as Migdadi et al. (2010) just focused on the use of /mašhallah/ for mitigating refusals in the Jordanian context. However, the study in hand provided different examples of religious formulas that reflected different functions in the context of mitigating refusals (e.g., mitigation, gratitude, filler, postponement, promise, and statement of philosophy) which were displayed in Table 22. Moreover, it is important to note that while Jordanians used /mašhallah/ to mitigate refusal according to Migdadi et al. (2010), Egyptians use the same expression to prevent the evil eye.

Joking

Other transferred expressions were caused by the students' attempts to use witty comments and jokes in order to mitigate the refusals such as 'I'm not on good terms with lamb'. This expression was vague even to the researcher until reading the Arabic equivalent which is /ana welʔerfa mʃ soħab/ which literally mean: I'm not cinnamon's friend.

Despite the fact that the data did not reflect a high percentage of joking as a strategy to soften refusals, joking is considered as part of Egyptians' everyday language. The low percentage of joking might be the result of the nature of the refusal as a face-threatening act. Joking in such conditions might be understood as sarcasm, which might offend the interlocutor even more.

While most of the witty comments used by the participants in L1 were easily understood, they caused some confusion when they were found in the English data. It was only easier to interpret because of the use of emoticons such as winks and laughter emoticons and when compared them to the Arabic equivalent. On the other hand, sarcasm, where the face threat was intended, appeared clear in the participants' responses, such as 'don't worry, I'll find someone like you' because what he meant here that he was firing the cleaning lady.

5.3   Transfer in the refusals of Egyptian undergraduate students

While most of the students' responses reflected a high degree of pragmatic awareness in L2, there were certain aspects of pragmatic transfer that appeared in their L2 responses. Transferred expressions displayed in Table 21 may suggest that socio-cultural back ground is not the only cause of transfer, other examples of creative use of lexical items reflected aspects of pragmalinguistic transfer. For example, using the word 'absorb' instead of 'focus' or 'understand' in situation 6 or using the word 'solve' instead of 'fix' in situation 2 not only reflected wrong word choice, but caused a level of confusion to the reader or the listener.

Despite the fact that the level of exposure in many cases affected the level of pragmatic awareness as many researchers believe that pragmatic competence and pragmatic awareness grows naturally with proficiency, the results of the study reflected different point of view which was adopted by Nelson et al. (1998) that pragmatic awareness does not necessarily develop with proficiency. Results on Table 20 demonstrated the division of transfer among three educational back grounds which reflected different levels of exposure, where graduates of Arabic schools represented the participants least exposed to ESL and graduates of international schools

represented the most exposed to ESL. On observing the difference between the percentages, it appears that the differences between them do not exceed 15%, which shows that exposure is not enough for developing pragmatic awareness.

5.4   Conclusion

5.4.1   Review of the study and findings.

The purpose of the present study was to discover whether there are differences between the refusals strategies used by Egyptian students in ESL and their native ECA, to examine the differences and the effect of the Egyptian culture on their L2 production.

After analyzing the results of the study, the following conclusions could be drawn. First, the results suggest a high level of similarity between the students' realization of refusals in L1 and L2, which suggest positive pragmatic transfer. Among the aspects that were found in common are the use of indirect strategies especially explanations, alternatives and adjuncts to refusals such as statements of gratitude and positive opinion. Second, Arabic refusals rendered by the research reflected some socio-cultural aspects related to the Egyptian society. Among these aspects are the tendency to use non-verbal refusals with distant relations and the extensive use of statement of philosophy and invoking the name of God. Some other aspects were less frequent; however, they occurred in the data, like the influence of the belief in the evil eye. Finally, although the data reported a high level of positive pragmatic transfer, some aspects of negative pragmatic transfer were present in the L2 refusals. While some of these refusals implied socio-pragmatic transfer, others were purely pragma-linguistic transferred expressions.

To the best of the researcher's knowledge, not many studies have examined the realization of refusals in L1 and L2 within an Egyptian university context. However, the results of the study supported the past studies that reflected the communication style of the Egyptian context which is more of an indirect style such as Nelson et al. (2002) and Stevens (1993). On the other hand, the study displayed different results in relation to the negative pragmatic transfer produced by Arab students as Al-Issa (2003) reported more of socio-pragmatic than pragmalinguistic transfer in his data. For example, Al-Issa (2003) reported that about 30% of Jordanians in his sample used future acceptance, which corresponded to the extensive use of /inšallah/ God willing in their responses; however, the study in hand reported less than 1% of the same transferred expression in the responses realized in L2. In addition to these socio-pragmatically transferred expressions, the study in hand reported pragmalinguitically transferred expressions such as " I am not thinking of travelling abroad" which is a direct translation from L1.

5.4.2 Implications.

Based on the results of the study and after reviewing the literature, it is suggested that the speech act of refusal should be taught explicitly whether in L1 or L2 to minimize the probability of pragmatic failure. As shown from the results of the field notes and the English DCT that when some students wanted to refuse the offer or the request, they either kept silent or their answers were abrupt and sounded face-threatening even in their native language. While most of the studies in ILP in the Arabic context where descriptive studies, Instruction-based studies in other contexts might support the previous suggestion (e.g., Bu, 2012; Garcia, 2004; Gholami, 2015; Lingli & Wannaruk, 2010; Maiz-Arévalo, 2014; Soler & Pitarch, 2010; Usó-Juan, 2013).

The effect of instruction on the development of students' pragmatic awareness was studied by different researchers in the Spanish context such as Soler and Pitarch (2010) and Usó-Juan (2013). Soler and Pitarch (2010) studied the effect of instruction on students' development of pragmatic awareness differentiating between socio-pragmatic information, pragma-linguistic information and linguistic information. Their findings revealed a development in the students' pragmalinguistic and sociopragmatic awareness. Similarly, Usó-Juan (2013) studied the students' pragmatic awareness in refusals through a pedagogical intervention and the findings revealed a development in the students pragmatic awareness in terms of the variety of the strategies used. Moreover, Lingli and Wannaruk (2010) supported explicit instruction as they studied the effect of explicit and implicit instruction on Chinese students and the study revealed a better effect of explicit instruction on students especially in refusing offers.

From a different angle, refusals in Arabic might sound challenging to teach because of the socio-cultural aspects that appear in the context of the refusals. AFL learners should be taught that using statements of philosophy and figurative language is part of the Egyptian everyday language which was also recommended by Morkus (2009). On understanding this figurative language and knowing how to use it, not only pragmatic failure will be avoided or at least minimized, but also AFL refusals would sound more natural and closer to native Egyptian refusals.

5.4.3 Limitations.

The present study had two main limitations related to the methods. First, while the original plan was to collect 100 field notes to be compared to the DCTs, the researcher ended up with only 60 as they required a more flexible time frame. Second, despite the fact that the DCT is a

very practical instrument for data collection, it would have been more reliable to depend on a data collection method that provides oral production like depending only on field notes or role-plays so as to analyze the multiple turns in addition to intonations and voice variations.

As for the participants, it would have enriched the study if a sample of English native speakers were recruited and compared their refusals to the Egyptian sample production to analyze the cross-cultural differences within the same age group. Finally, it would have been more enlightening to examine a sample from different proficiency levels in order to study the relation between the proficiency and the amount of transfer as the literature has shown inconsistent results regarding this issue. While Allami and Naeimi (2011) and Codina-Espurz (2013) supported Takahashi and Beebe's (1987) hypothesis that there is a direct correlation between the proficiency level and the amount of pragmatic transfer, Chang's (2009) reported results that weakens this hypothesis.

5.4.4 Future recommendations.

Due to the variations in the results of the studies previously mentioned, further studies can be conducted on different proficiency levels to investigate the amount of transfer on various levels attempting to see if there is a positive or a negative correlation between the proficiency level and the amount of transfer.

While all the past results and suggestions apply to the Cairene Egyptian context, the same study could be conducted on different subcultures of the Egyptian culture like the Siwi and the Upper-Egyptian culture. According to the researcher's observation, the nomadic culture that is found in different parts of Egypt like Siwa and Matrouh reflects different ways of communication which would be very interesting to study. Thus, the speech act production in

general and refusal strategies and ways of mitigation in particular might reveal different communication style in this Egyptian culture.

Bearing in mind that this study was conducted on a particular age group, which is young adults, studying different age groups might reflect different results. Also, while analyzing the data qualitatively, it appeared that the communication style of the male participants despite using indirect refusals might imply a face-threat to the interlocutor, which is an aspect that is worth further investigation.

To conclude, this study is an exploratory attempt to inquire into the ways of refusal realized by young adults in their native language and their second language and it is not meant to be generalized. It only adds to both the cross-cultural and the ILP research.

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Appendix A: The piloted version of the Discourse Completion Task (DCT)

<u>Consent form</u>

Dear Respondent,

The researcher conducting this study under the title of Refusal **Strategies among Egyptian Young Adults** is for academic purposes related to M.A. program. You are kindly requested to respond to the following situations as naturally as possible. The data collected from this study will be analyzed collectively and the answers are confidential. You totally have the right not to complete the study or to refrain from answering any of the questions if you like. The whole process of answering will take you less than 20 minutes.

Thank you for volunteering in this research.

The researcher

Demographic data:

1. Age:
2. Gender:
3. Email or any contact information: (optional)

Please read the following short scenarios that you could encounter in your daily life. Respond to each scenario with a REFUSAL. Try to make your response as realistic and natural as possible bearing in mind that you are talking to a native speaker of English.

1- You are a junior in college. You attend classes regularly and take good notes. Your classmate, who you just met, was sleeping in class and asked you for the lecture notes.
Classmate: Oh God! We have an exam tomorrow but I don't have notes from last week. I am sorry to ask you this, but could you please lend me your notes once again?
To refuse, you say: ---

2- You arrive home and notice that your cleaning lady is extremely upset. She comes rushing up to you.
Cleaning lady: Oh God, I'm so sorry! I had a terrible accident. While I was cleaning, I bumped into the Table and your laptop fell and the screen is broken. I feel very bad about it. I'll pay for it.
To refuse, you say: ---

3- You teach English Grammar at a university. It is the middle of the semester now and you have finished teaching more than half of the curriculum. One of your students asks to speak to you.
Student: Ah, excuse me, some of the students were talking after class yesterday. We kind of feel that the we need more practice in conversation and less on grammar.
To refuse, you say: ---

4- You are at your cousin's house for lunch. Your cousin offers you Lamb.

 Cousin: How about a piece of lamb? I have tried a new recipe. You should try it.

To refuse, you say: --

5- Based on your academic performance, your professor offers you a program to study a semester abroad <mark>for free</mark>. However, it has to be this summer in which you've already paid for a trip around Europe with your friends. You don't want to miss the fun. Today, your professor calls you into his office.

Professor: I'd like to offer you a scholarship to study for a semester abroad this summer. It's a great opportunity in which you will be able to proceed with your studies for 3 months before the next academic year starts.

To refuse, you say: --

6- It has been a very stressful day and this was your last tutorial. You feel tired and you are happy the class will finish in 5 minutes. Your professor asks you to stay for a little longer to discuss the feedback on your previous presentation.

Professor: If it's okay with you, I'd like you to spend an extra 20 minutes so that we can finish discussing the feedback before next week presentation. Can you stay a little longer?

You: --

الأمثلة التالية هي مواقف إجتماعية من الممكن أن تتعرض لها في حياتك اليومية. رجاءاً اجب **بالرفض** على كلٍ من المواقف الآتية بالكلمات والعبارات التي تستخدمها فعلاً في مثل هذه المواقف.

1. رجعت من الجامعة بتاعتك بالعربية وسيبتها للبواب يركنها. وهو بيركنها غصب عنه خبط في عربية تانية وكسر فانوس عربيتك.

   البواب: معلش يا بيه/آنسة وانا بركن العربية غصب عني خبطت في العامود فالفانوس اتكسر بس انا هصلحه على حسابي

   انت هترفض وتقول: ---

   ----

2. زميلك في الكلية ـ لسة متعرف عليه من اسبوع ـ غاب المحاضرة اللي فاتت وعليكم individual assignment يتسلم المحاضرة اللي جاية وهو مش عارف يحل ازاي فطلب منك تساعده و تشرح له المطلوب في ال assignment ، انت كنت متفق مع اصحابك و خارجين .

   زميلك: هو انت ممكن تجيلي البيت و تساعدني في حل الـ assignment اللي المفروض نسلمه المحاضرة اللي جاية عشان انا كنت غايب ومش فاهم حاجة.

   انت هترفض وتقول: ---

   ----

3. روحت تذاكر عند واحد صاحبك/ صاحبتك من سنين عشان تشجعوا بعض ولما وصلت البيت عنده/ عندها، قدملك /قدمتلك بسكوت بالقرفة مع الشاى.

   صاحبك/ صاحبتك: لازم تدوق البسكوت ده تحفة ، انا بعمل اوردر مخصوص بيه.

   انت هترفض وتقول: ---

----

4. الدكتور بتاعك في الجامعة اللي بتشتغل معاه في البحث طلب منك تساعده النهاردة في survey وتعملهوله وتحطهوله على النت وانت مش فاضي ووراك كذا quiz بكرة وعايز تقعد تذاكر.

الدكتور: انا محتاجك تساعدني في survey بعمله بس محتاجك تكتبهولي وتظبطهولي وتحطه على النت.

انت هترفض وتقول: ---

----

5. طلبت من الدكتور بتاعك في الجامعة تبقى الresearch assistant معاه الـ semester ده لإنك متفوق. لما عرض عليك الموضوع كنت انت خلاص نسيت و اشتركت في كذا club في الجامعة و معندكش وقت مع المذاكرة و الassignments.

الدكتور: انا بعرض عليك تبقى research assistant الـ semester ده وطبعا دا عشان أداءك المتميز وتفوقك التعليمي.

انت هترفض وتقول: --

----

6. انت مدرس في الجامعة والطلبة اتأخروا عليك في تسليم الـ assignment بتاعتهم وعدوا الـdeadline بس هما محتاجين ال feedback بسرعة عشان عايزين يذاكروا قبل ال quiz.

الطلبة: معلش يا دكتور احنا بس محتاجين الـ feedback بسرعة عشان نلحق نذاكر قبل ال quiz.

انت هترفض وتقول: --

Appendix B: The final version of the Discourse Completion Task (DCT)

<u>Consent form</u>

Dear Respondent,

The researcher conducting this study under the title of Refusal **Strategies among Egyptian Young Adults** is for academic purposes related to an M.A. program. You are kindly requested to respond to the following situations as naturally as possible. The data collected from this study will be analyzed collectively and the answers are confidential. You totally have the right not to complete the study or to refrain from answering any of the questions if you like. The whole process of <mark>answering the 12 questions</mark> will take you less than 20 minutes.

Thank you for volunteering in this research.

<div align="center">Alaa Darwish</div>

Demographic data:

1. Age:
2. Gender:
3. Email or any contact information: (optional)

4. Have you lived in an English speaking country before? If yes, for how many years?

5. Are you a graduate of public school, national language school or an international one?

6. How often do you use English outside the university? when?

7. In what situations do you use English outside of the classroom? (Ex: chatting online with friends, chatting with English native speakers, listening to music, watching English movies)

Please read the following short scenarios that you could encounter in your daily life. Respond to each scenario with a REFUSAL. Try to make your response as realistic and natural as possible bearing in mind that you are talking to a native speaker of English.

1- You are a junior in college. You attend classes regularly and take good notes. Your classmate who you just met, was sleeping in class and asked you for the lecture notes.

Classmate: Oh God! We have an exam tomorrow but I don't have notes from last week. I am sorry to ask you this, but could you please lend me your notes once again? (= P, + D)

To refuse, you say: ---

2- You arrive home and notice that your cleaning lady is extremely upset. She comes rushing up to you.

Cleaning lady: Oh God, I'm so sorry! I had a terrible accident. While I was cleaning, I bumped into the Table and your laptop fell and the screen is broken. I feel very bad about it. I'll pay for it. (-P, +D)

To refuse, you say: ---

3- You teach English Grammar at a university. It is the middle of the semester now and you have finished teaching more than half of the curriculum. One of your students asks to speak to you.

Student: Ah, excuse me, some of the students were talking after class yesterday. We kind of feel that we need more practice in conversation and less on grammar. (- P, -D)

To refuse, you say: ---

4- You are at your cousin's house for lunch. Your cousin offers you Lamb.

  Cousin: How about a piece of lamb? I have tried a new recipe, you should try it. (= P, -D)

  To refuse, you say: --

5- Based on your academic performance, your professor offers you a program to study a semester abroad. However, it has to be this summer in which you've already paid for a trip around Europe with your friends. You don't want to miss the fun. Today, your professor calls you into his office.

  Professor: I'd like to offer you a scholarship to study for a semester abroad this summer. It's a great opportunity in which you will be able to proceed with your studies for 3 months before the next academic year starts. (+P, +D)

  To refuse, you say: --

6- It has been a very stressful day and this was your last tutorial. You feel tired and you are happy the class will finish in 5 minutes. Your professor asks you to stay for a little longer to discuss the feedback on your previous presentation.

  Professor: If it's okay with you, I'd like you to spend an extra 20 minutes so that we can finish discussing the feedback before next week presentation. Can you stay a little longer? (+P, +D)

  You: ---

==**For the Arabic situations please turn the page.**==

الأمثلة التالية هي مواقف إجتماعية من الممكن أن تتعرض لها في حياتك اليومية. رجاءاً اجب **بالرفض** على كلٍ من المواقف الآتية بالكلمات والعبارات التي تستخدمها فعلاً في مثل هذه المواقف.

1. رجعت من الجامعة بتاعتك بالعربية وسيبتها للبواب يركنها. وهو بيركنها غصب عنه خبط في عربية تانية وكسر فانوس عربيتك. (P-, +D.)

البواب: معلش يا بيه/آنسة وانا بركن العربية غصب عني خبطت في العامود فالفانوس اتكسر بس انا هصلحه على حسابي.

انت هترفض وتقول: ---

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2. زميلك في الكلية ـ لسة متعرف عليه من اسبوع ـ غاب المحاضرة اللي فاتت وعليكم individual assignment يتسلم المحاضرة اللي جاية وهو مش عارف يحل ازاي فطلب منك تساعده و تشرح له المطلوب في ال assignment ، انت كنت متفق مع اصحابك و خارجين .
زميلك: هو انت ممكن تجيلي البيت و تساعدني في حل الـ assignment اللي المفروض نسلمه المحاضرة اللي جاية عشان انا كنت غايب ومش فاهم حاجة. (P, + D =)

انت هترفض وتقول: ---

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3. روحت تذاكر عند واحد صاحبك/ صاحبتك من سنين عشان تشجعوا بعض ولما وصلت البيت عنده/ عندها، قدملك /قدمتلك بسكوت بالقرفة مع الشاى.
صاحبك/ صاحبتك: لازم تدوق البسكوت ده تحفة ، انا بعمل اوردر مخصوص بيه. (P, +D =)

انت هترفض وتقول: ---

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4. الدكتور بتاعك في الجامعة اللي بتشتغل معاه في البحث طلب منك تساعده النهاردة في survey تكتبوا على الكمبيوتر وتحطهوله على النت وانت مش فاضي ووراك كذا quiz بكرة وعايز تقعد تذاكر.

الدكتور: انا محتاجك تساعدني في survey بعمله بس محتاجك تكتبهولي وتظبطهولي وتحطه على النت. (P-, D+)

انت هترفض وتقول: ---

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5. طلبت من الدكتور بتاعك في الجامعة تبقى الresearch assistant معاه الـ semester ده لإنك متفوق. لما عرض عليك الموضوع كنت انت خلاص نسيت و اشتركت في كذا club في الجامعة و معندكش وقت مع المذاكرة و الـ assignments.

الدكتور: انا بعرض عليك تبقى research assistant الـ semester ده وطبعا دا عشان أداءك المتميز وتفوقك التعليمي. (P+, D+)

انت هترفض وتقول: ---

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6. انت مدرس في الجامعة والطلبة اتأخروا عليك في تسليم الـ assignment بتاعتهم وعدوا الـdeadline بس هما محتاجين الـ feedback بسرعة عشان عايزين يذاكروا قبل الـ quiz.

الطلبة: معلش يا دكتور احنا بس محتاجين الـ feedback بسرعة عشان نلحق نذاكر قبل الـ quiz.(P-, D+)

انت هترفض وتقول: ---

Thank you ☺

Appendix C: The taxonomy of refusals adapted from Beebe et al. (1990)

Refusal Strategy	Sub Categories of Refusal Strategies	Examples	Code
Direct	Nonperformative statement	Flat 'No'	FN
	Negative willingness/ability	'I can't, 'I don't think so'	Direct
Indirect	Statement of regret/ Apology	'I'm sorry …', 'I feel terrible …'	Reg
	Wish	'I wish I could help you …'	Wish
	Excuse, reason, explanation	'I have a headache'	Exp
	Statement of alternative	'Why don't you ask Ali?'	Alt
	Set conditions for future or past acceptance	'If you had asked me earlier, I would have …'	Cond
	Promise of future acceptance	'I'll do it next time', 'I promise I'll …'	Promise
	Statement of principle	'I never do business with friends'	Principle
	Statement of philosophy	'One can't be too careful', ' forgive and forget'	Philo
	Criticize the request/requester statement of negative feeling or opinion); insult/attack	'That's a terrible idea!'	Crit
	Request for help, empathy, and assistance by dropping or holding the request.	'I didn't take notes myself, let's find somebody who can lend us both his notes'	RH
	Let interlocutor off the hook	'Don't worry about it', 'That's okay', 'You don't have to'	Hook
	Self-defense	'I'm trying my best', 'I'm doing all I can do'	SD
	Unspecific or indefinite reply		IR
	Silence		Silence
	Physical departure		PHD
	Topic switch		TS
	Joke	'I'm not on good terms with lamb'	Joke
	Repetition of part of request	'Monday?'	Rep
	Postponement	'I'll think about it'	Pstp
	Hedging	'Gee, I don't know', 'I'm not sure'	Hedge
	Non-commitment	'I'll try, but I don't promise anything'	NC
Adjuncts to refusals	Statement of positive opinion/feeling or agreement	'That's a good idea …'; 'I'd love to …'	PO
	Statement of empathy	'I realize you are in a difficult situation'	Emp.
	Pause fillers	Mmmmm', 'well', 'oh', 'uhm'	Filler
	Gratitude/appreciation	Thank you	Grat

Appendix D: IRB Acceptance Letter

 Institutional Review Board The American University in Cairo AUC Avenue, P.O. Box 74 New Cairo 11835, Egypt. tel 20.2.2615.1000 fax 20.2.27957565 **Email: aucirb@aucegypt.edu**

 `CASE #2015-2016-179`
To: Alaa Darwish
Cc: Sara Tarek
From**:** Atta Gebril, Chair of the IRB
Date**:** June 12 **,** 2016
Re**:** Approval of study
This is to inform you that I reviewed your revised research proposal entitled "**A Study of Refusal Strategies in L1 and L2 among Undergraduate Egyptian students.**" and determined that it required consultation with the IRB under the "expedited" heading. As you are aware, the members of the IRB suggested certain revisions to the original proposal, but your new version addresses these concerns successfully. The revised proposal used appropriate procedures to minimize risks to human subjects and that adequate provision was made for confidentiality and data anonymity of participants in any published record. I believe you will also make adequate provision for obtaining informed consent of the participants.
This approval letter was issued under the assumption that you have not started data collection for your research project. Any data collected before receiving this letter could not be used since this is a violation of the IRB policy.
Please note that IRB approval does not automatically ensure approval by CAPMAS, an Egyptian government agency responsible for approving some types of off-campus research. CAPMAS issues are handled at AUC by the office of the University Counsellor, Dr. Amr Salama. The IRB is not in a position to offer any opinion on CAPMAS issues, and takes no responsibility for obtaining CAPMAS approval.
This approval is valid for only one year. In case you have not finished data collection within a year, you need to apply for an extension.
Thank you and good luck.
Dr. Atta Gebril
IRB chair, The American University in Cairo
2046 HUSS Building
T: 02-26151919
Email: agebril@aucegypt.edu

Appendix E: Students Consent Form

الجامعة الأمريكية بالقاهرة

استمارة موافقة مسبقة للمشاركة في دراسة بحثية

عنوان البحث : دراسة لأساليب الرفض

الباحث الرئيسي: آلاء محمد كامل درويش
البريد الالكتروني: alaa-kamel@aucegypt.edu

انت مدعو للمشاركة فى دراسة بحثية عن اساليب الرفض .

هدف الدراسة هو معرفة اساليب الرفض المستخدمة من قبل الطلاب باللغة الاولى (العربية) واللغة الثانية (الانجليزية)

نتائج البحث ستنشر فى دوريه متخصصه أو مؤتمر علمي أو ربما كليهما.

المدة المتوقعة للمشاركة فى هذا البحث 30 دقيقة.

اجراءات الدراسة تشتمل على الاجابة على عدد من المواقف الاجتماعية التي من الممكن التعرض لها في الحياة اليومية . 6 مواقف باللغة العربية و 6 مواقف باللغة الانجليزية.

السرية واحترام الخصوصية: المعلومات التى ستدلى بها فى هذا البحث سرية .

أي أسئلة متعلقة بهذه الدراسة أو حقوق المشاركين فيها يجب التوجه الى : ا/ آلاء درويش
alaa-kamel@aucegypt.edu

الامضاء: ....

اسم المشارك : ....

التاريخ : ..../..................../...............