THE REALIZATION STRATEGIES OF REFUSALS USED BY

UNDERGRADUATE STUDENTS OF THE ENGLISH

DEPARTMENT OF STATE UNIVERSITY OF SEMARANG

a final project

submitted in partial fulfillment of requirements

for the degree of Sarjana Pendidikan

in English

by

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The Realization Strategies of Refusals used by Undergraduate Students of the English Department of State University of Semarang

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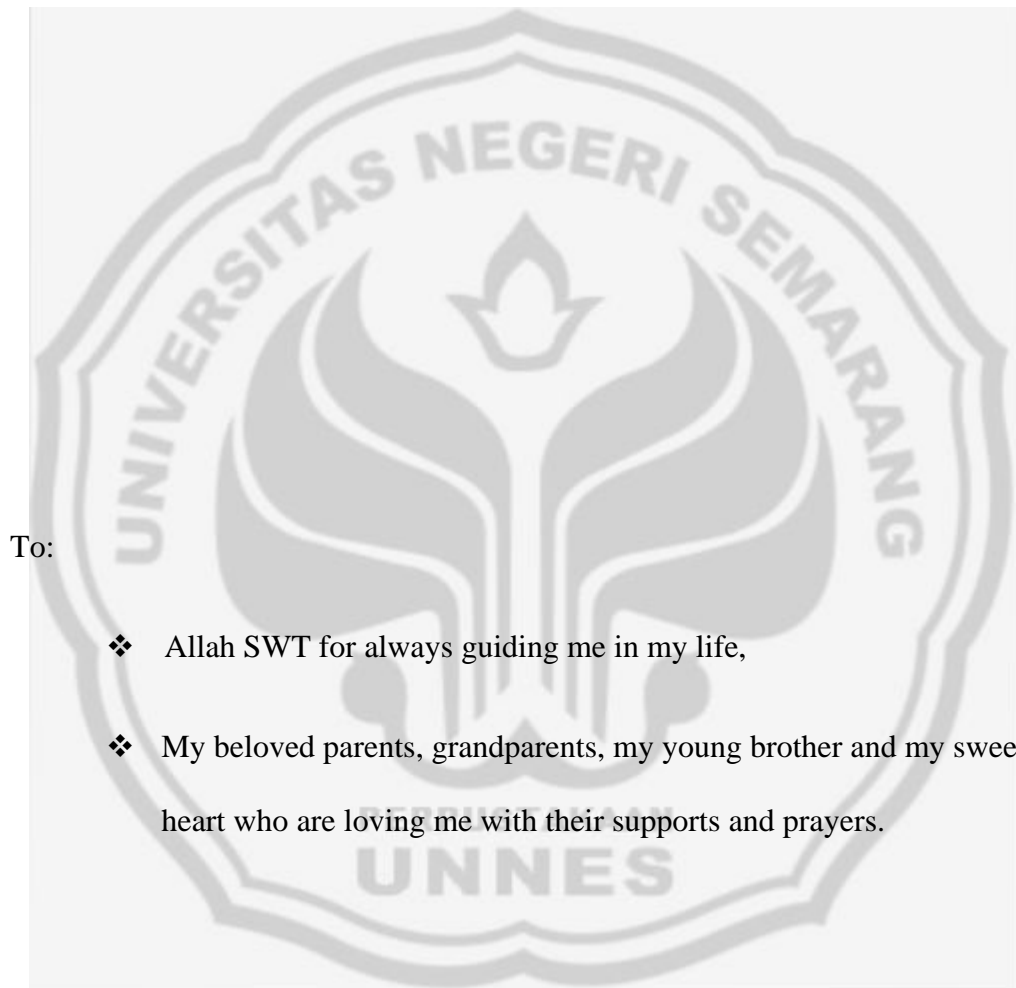
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Yang membuat pernyataan

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"It isn't what you are, or who you are, or where you are, or what you are doing that makes you happy or unhappy. It is what you think about."

Dale Carneqie

To:

- ❖ Allah SWT for always guiding me in my life,

- ❖ My beloved parents, grandparents, my young brother and my sweet heart who are loving me with their supports and prayers.

ABSTRACT

Indriani, Deva. 2011. *The Realization Strategies of Refusals Used by Undergraduate Students of the English Department of State University of Semarang.* A Final Project, English Department, Languages and Arts Faculty, Semarang State University. The first adviser: Dra. Sri Suprapti M.Pd, the second adviser: Dr. Dwi Anggani Linggar Bharati, M.Pd.

Key Words: realization strategies, politeness, face- threatening acts, refusals, social factors.

Refusing a request is considered as one of the face- threatening acts (FTAs), especially to the positive-face. Therefore, in doing the refusal, people should be aware of the strategies used in order to lower the threat as well as to have smooth interaction. Moreover, there are social factors such as age, sex, social status and social distance, which most likely influence the way people refuse the request. These factors would affect people in choosing which strategies considered as the most appropriate ones to be used in a certain situation. However, the strategies chosen in the refusal might be different from one to another. The study aimed at finding out the most frequently strategies of refusals used by senior students of the English Department of State University of Semarang.

The data was taken by using elicitation prompts from ten undergraduate students of the English Department of State University of Semarang. Brown and Levinson's framework was employed to analyze the data.

Based on the data analysis, I found that undergraduate students of the English Department of State University of Semarang chose positive opinion/ well wishing as the most frequently used strategy of refusal. There was other dominant strategies, that was refusal by giving suggestion, comment, and choices, reason/ explanation, direct refusal, thanking for refusing, expression of regret/ sorrow, criticism, promise of future acceptance, mitigated, and token agreement/ acceptance.

The finding suggested that we should increase the awareness of the politeness aspect especially in conveying refusal for the betterment of communicative competence as the goal of language learning.

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CHAPTER 1

INTRODUCTION

This chapter consists of several sub chapters including background of the study, statement of the problem, purpose of the study, significance of the study, reasons for choosing the topic, definition of terms, and outline of the report.

1.1   Background of the Study

The main purpose of learning language is to be able to communicate using the target language. This case also happens in learning English. In Indonesia, English is introduced as the first foreign language. In learning English, learners are required to be able to convey meanings productively and receptively. The learners convey meanings through communication. Communication is a form of social interaction, and therefore normally acquired and used in social interaction. Thus, communication takes the most important part in human life and the communicative competence has a big part on it. Communicative competence is a term in linguistics which refers to a language user's grammatical knowledge of syntax, morphology, phonology and the like, as well as social knowledge about how and when to use utterances appropriately. The communicative competence in language teaching and learning deals with Linguistics Competence in which the rules for describing sound systems and for

combining sounds into morphemes and morphemes into sentences is explained (Hymes: 1972) as quoted by Celce-Murcia. Besides, he also argued that one also needed notion of **Sociolinguistic Competence** that is the rules for using language appropriately in context, to account for language acquisition and language use. Hall (2002: 2) argued that language is considered to be a set of abstract systems whose meanings reside in the forms themselves rather than in the uses to which they are put.

Further the Hymes' perspective about communicative competence is than become part of the theoretical justification for a new language teaching approach and new teaching materials that were compatible with communication as the goal of second or foreign language teaching (Celce-Murcia: 2007). Previously, linguists have traditionally focused their attention primarily on the internal properties of languages, on how meaning is formally encoded in lexis and grammar (semantic meaning). In semantics, the focus is mostly on meaning which is relatively fixed and does not vary with context. In addition meaning is seen as a link between linguistic forms and concepts held in the mind.

In the development of communicative competence, Celce-Murcia et al.(1995) proposed that Actional Competence, which is the ability to comprehend and produce all significant speech acts and speech act sets, should be part of communicative competence. Actional competence, than became a part of sociolinguistic competence together with Sociocultural Competence. Sociocultural competence refers to the speaker's pragmatic knowledge, i.e. how to express messages appropriately within

the overall social and cultural context of communication. Pragmatic is the study of the use of language in society and the myriad factors that influence (Levinson, 1983; Thomas, 1995). Celce-Murcia et al. (1995: 23-24) described that there are three crucial factors in term of Sociocultural Competence. The first social contextual factors which covers the participant's age, gender, status, social distance, and their relations to each other. Then they also proposed a term of stylistic appropriateness that is the politeness strategies, a sense of genres and registers. The last is cultural factors, includes background knowledge of the target language group, major dialects/region differences and cross cultural awareness. According to the brunch of Communicative Competence, communication is not only built by one component, i.e. grammar, but also needs others component in order to make communication run well.

Basic unit of communication is speech act. According speech acts theory (Austin 1962; Searle 1969) the performance of a speech act involves the performance of three types of act; lucotionary act, an illocutionary act, and a perlocutionary act. Austin (1962) as quoted by Grundy (1995: 89) called the first of these aspects of meaning the locutionary act (uttering a sentence with determinate sense, i.e. non-ambiguous meaning, and reference). He called the second the illocutionary act (performing an act by uttering a sentence). And he called the third (the effect the utterance might have) the perlocution.

In regard to the distinction between those different aspects of meaning, philosophers have tried to understand how an infinite number of sentences might

reflect a very finite set of functions. Austin (1962) and Searle (1969) have shown that it is possible to classify utterances into a very small set of functions. In Searle's system (1969, 1976) what he calls "the basic categories of illocutionary acts", as quoted by Hatch (1992) in Hermasari (2008: 17), include: (1) having an expressive function **(expressives),** (2) promising and refusing for action (**commissives speech acts**), (3) imparting and seeking factual or intellectual information (**representative speech acts**), (4) bringing about a new state of being (**declarative** or **performative speech acts**), (5) deciding on courses of action **(directive speech acts)**. In this case refusal includes in commisive acts. Refusal becomes one of the most potential miscommunication in a social interaction. According Brown and Levinson (1989: 66), refusal is one of Face Threatening Acts (FTAs).

When a speaker invites a person, he or she wishes that his or her invitation is accepted and appreciated. On the other hand, the invitees have to consider the inviter's sincerity and good intention to invite them before refusing the invitation. When the invitees refuse, they have threatened the inviter's positive face, that is, his or her public self-image to maintain approval from others as quoted by Nugroho (2000: 2). Therefore, in doing the refusal people should be made aware of the strategies used in order to lower the threats as well as to have smooth interaction.

Doing refusals are face - threatening acts, and that the use of politeness strategies is affected by various factors, it would not be an easy task for language learners to perform refusals in linguistically, socially and culturally appropriate

manners. Therefore, the focus of the study is in the refusal strategies that the participant used in conveying their refusal with people from different social distance, gender, degree of imposition, and power.

1.2 Statement of the problem

The problem that will be discussed in this study is:

What are the refusal strategies used by undergraduate students of the English Department of State University of Semarang?

1.3 Purpose of the study

The objective of this study is to discover and describe various kinds of refusal strategies used by undergraduate students of the English Department of State University of Semarang.

1.4 Significance of the study

By conducting this study, hopefully one is able to discover and describe the various kinds of refusal strategies that can be used in doing conversation. This information can lead us to the effort of mastering the strategies to conduct or maintaining a good conversation in target language.

Practically, the result of this study can be beneficial for people in general who do not know about the refusal strategies that can be used in performing conversation.

By reading this research, the readers can finally understand that there are many ways of attempt that can be used in order to maintain their conversation and solve the breakdown when communication problem arise.

1.5 Reasons for choosing the topic

The reasons for choosing this topic are:

(1) When people do a conversation, there are many situations that can ruin their intended goal of communication. In this case, a refusal strategy is needed to encounter this problem. They have to do some refusal strategies in order to maintain their conversation smoother.

(2) Through conversation, people can not only exchange meaning but they can also exchange experiences and have opportunity to improve their competence, especially when they converse not in their native language.

(3) It is important to know about various kinds of refusal strategies in speaking in target language. It can help the speaker to maintain the conversation in order to transfer their goal of communication.

1.6 Definition of Terms

There are some definition of terms that used in this research, those are:

(1) Communication is stated as ways of sending information from one person to the other person.

(2) Communicative competence is the mastery of grammar and lexicon and also the rule of speaking for example knowing when it is appropriate to speak/ to open a conversation, what topics, and how speech acts to be given, interpreted, and responded to.

(3) Descriptive qualitative is a research which requires some descriptive as the research of data analysis

(4) EFL learners a person who use or study of English with a different native language.

(5) Elicitation is the term applied to subtle extraction of information during an apparently normal and innocent conversation.

(6) Foreign language is the use or study of language by speakers with different native languages.

(7) FTAs are certain illocutionary acts that liable to damage or threaten another person's face.

(8) Language is the system of sounds and words that used by humans to express their thought and feelings.

(9) Lerner is a person who is learning e.g. student; pupil; apprentice; trainee affecting the whole.

(10) Politeness strategies are communicative devices for redressing the threats inherent in verbal and non-verbal utterances.

(11) Power is a possession of the qualities (especially mental, qualities) required to do something or get something done.

(12) Prompt is quick or ready to act or respond to serve as the inciting cause of.

(13) Realization is a subtask of natural language generation, which involves creating an actual text in a human language (English, French, etc) from a syntactic representation.

(14) Refusal is the action of refusing or being refused.

(15) Refusal strategies are the way that speaker used to refuse something.

(16) Second language is any language learned after the first language or mother tongue.

(17) Speech Acts is specific actions in performing communication, in particular interpersonal functions such as compliments, apologies, requests or complaints.

(18) Undergraduate is a university or college student who has not yet taken her or his first degree.

1.7   Outline of the Report

This final project consists of five chapters. Chapter one introduces the backgrounds, statement of the problems, purpose of the study, significance of the study, reasons for choosing the topic, definition of terms and outline of the report, chapter two presents the review of some related literature, chapter three describes the methodology, chapter four presents the research findings and the discussion while chapter five contains the conclusions.
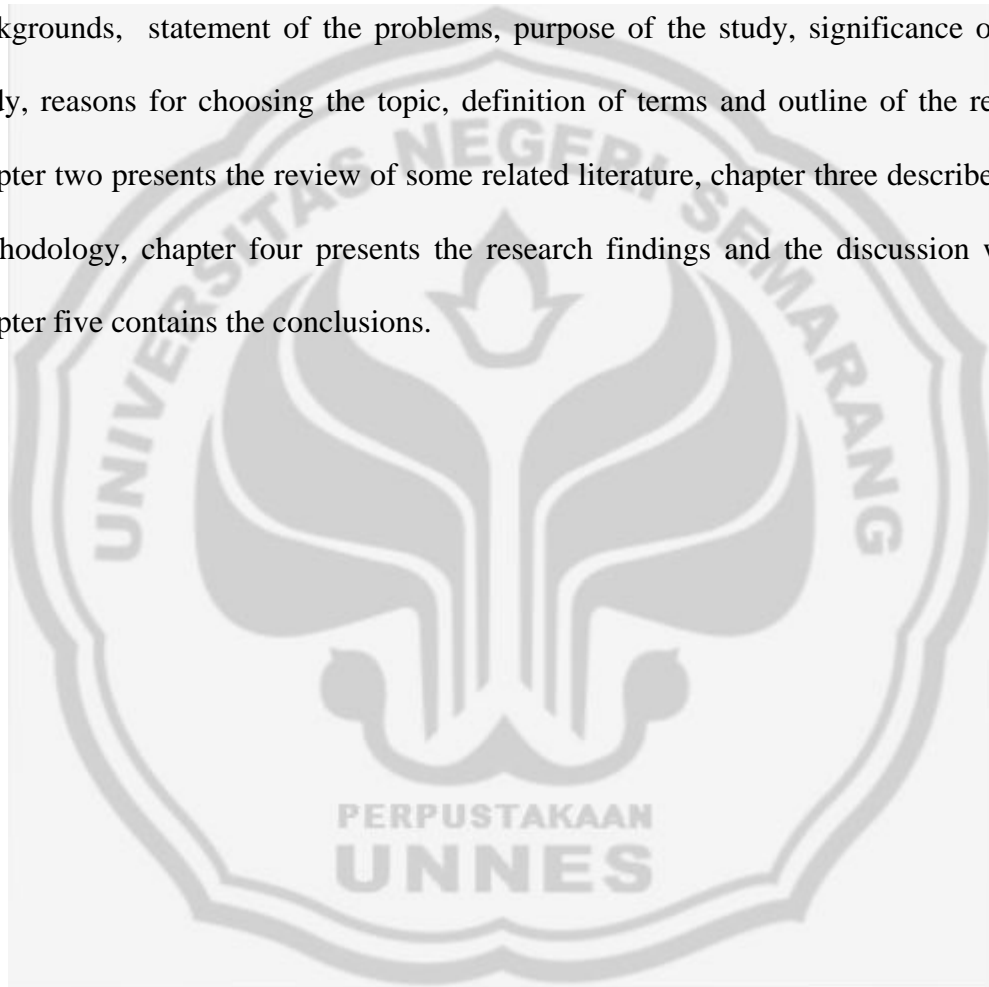
CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter consists of several sub chapters that deal with the background knowledge or theories about the topic discussed in this study. The sub chapters are language, communication, communicative competence, politeness strategy, speech acts, face-threatening acts, and refusal strategies.

2.1 Language

Language is considered to be a set of abstract systems whose meanings reside in the forms themselves rather than in the uses to which they are put as quoted by Hall (2002: 7). David Langford (1994: 19) explained that such language will have the following characteristics:

(1) it is for the most part not subject to prior conscious detailed planning;

(2) it is produced with the intention that the consumer of it actually respond in some more or less specific way;

(3) responses to such language will be produced in similar ways and with similar expectations of response;

(4) it will be shaped on a moment-by-moment basis by the roles the individuals have or take on, by the purposes they have, and by the situation in which the talk takes place.

2.2   Communication

Human beings spend a large part of their lives engaging in conversation and for most of them conversation is among their most significant and engrossing activities (Richards and Schmidth, 1983: 117). It means that they need to do a communication. With communication, a close relationship among members of society can be established. Thus, without communication, it is hard to imagine how people interact with the others, cooperate and get relationship with the others.

Communication itself is stated as ways of sending information from one person to the other people. And through communication, meaning can be exchanged. Thus, people can choose and interpret the meanings when communicating with each others (Elizabeth, 2003) in Maghfiroh (2010: 14). In technical description, communication is simply defined as a process in which a message is sent from senders to receivers. It is said that the sender encodes a message and the receiver decodes it.

From those statements, it can be concluded that communication can only exist if there is more than one side that are doing the activity of exchanging information. It is not necessary for those sides to be in the same place, or giving a simultaneous respond but at least they are connected and talk about the same meaning. Another important aspect of communication is the existence of information or meaning to be exchanged. If there are two or more people intend to do a communication without the existence of information, then the communication is impossible to be done. In conclusion, there must be three aspects of communication: the information or meaning that can be exchange from person to person, the person who sent the information, and the person who receives the information.

When a person communicates, it means that the doer talks in a certain situation with other people. Following Breen and Candlin (1980), Morrow (1977) and Widdowson (1978) as quoted by Canale (1983), communication is understood here to have some characteristics. There are characteristics of communication based in Canale (1983: 3-4):

(1) It is a form of social interaction, and is therefore normally acquired and used in social interaction.

(2) It involves a high degree of unpredictability and creativity in form and message.

(3) It takes place in discourse and socio-cultural context which provide constraints on appropriate language use and also clues as to correct interpretations of utterances.

(4) It is carried out under limiting psychological and other conditions such as memory constraints, fatigue, and distraction.

(5) It always has a purpose.

(6) It involves authentic, as opposed to textbook-contrived language.

(7) It is judged as successful or not on the basis of actual outcomes.

From the characteristics mentioned above, it can be seen that communication is defined as the exchange and negotiation of information between at least two individuals through the use of verbal and non-verbal symbols, oral/written/visual modes, and production and comprehension process.

From the explanation about communication mentioned above, a note can be taken that communication is defined as an exchange or negotiation of information between at least two individuals or more because there must be some "exchange" of meanings. However, there are two categories of communication: one way communication and two way communication as quoted by Maghfiroh (2010: 16).

One way communication is the type of communication that does not have a simultaneous respond between the two parties. It is only one side communication

which there is the one who becomes a speaker and the other one becomes the hearer/ listener. In one way communication, there is no interaction between the speaker and the listener. Examples of one way communication are speech, lecture, and seminar (without the question and answer session).

Meanwhile, the main points in a two way communication is the existence of turn taking or respond between the parties involved in the communication. The examples of two way communication are conversation, debate, talk show where there is more than one speaker and they are responding each other's statements, and interviews.

2.3 Communicative Competence

Each person has his own competence in communicating with the others. It is different from one another; competence can be defined as ability (Hornby) as quoted by Maghfiroh (2010: 22). Communicative competence is not only the mastery of grammar and lexicon but also the rule of speaking for example knowing when it is appropriate to speak/ to open a conversation, what topics, and how speech acts to be given, interpreted, and responded to.

There are some models of communicative competence that are connected to language learning. Several linguists have stated about their model of communicative

competence. To sum up the chronological evolution of model of communicative competence from several linguists, look at the figure below:

Chomsky	Hymes	Canale and Swain	Canale	Celce M et. al
(1957,1965)	(1967,1972)	(1980)	(1983)	(1995)

7.1

Figure 2.1

Chronological evolution of 'communicative competence'

The term 'communicative competence' has been in circulation for about forty years and has been by many linguists in language teaching. Celce Murcia (2007) makes a brief summary of the evolution of communicative competence proposed by several linguists as described in the figure 2.1 above. Furthermore, Celce Murcia

explains that originally, 'communicative competence' is a term coined by Dell Hymes (1967, 1972); he put forward this notion in response to the theories of the formal linguist Noam Chomsky (Chomsky 1957; 1965). Many applied linguists adopted Hymes' terminology and perspective, and his notion of communicative competence became part of the theory of a new language teaching approach and new teaching materials that were compatible with the communication as the goal of second or foreign language teaching. Among the earliest linguists who developed and elaborated a model of communicative competence were Canale and Swain (1980), who added strategic competence (the ability to compensate for problems or deficits in communication and do various types of planning) to the model of communicative competence that Hymes (1972) had proposed which only consisted of linguistic competence and sociolinguistic competence. However, they referred to 'linguistic competence' as 'grammatical competence'. A few years later, Canale (1983) added discourse competence (the ability to produce and interpret language beyond the sentence level) to the model (Celce Murcia, Rethinking the Role of Communicative Competence in Eva A. Soler and Maria P. Safont Jorda, *Intercultural Language Use and Language Laerning*, 2007: 41-42)

In the mid nineties Celce-Murcia et al. (1995) proposed that actional competence (the ability to comprehend and produce all significant speech acts and speech acts sets) should also be part of communicative competence. These authors made two changes in terminology that were used in the Canale and Swain model: (1)

that sociolinguistic competence be modified to sociolinguistic competence (the cultural background knowledge needed to interpret and use a language effectively) and (2) that grammatical competence be re-labeled as linguistic competence to explicitly include the sound system and the lexicon as well as the grammar (i.e., morphology nad syntax).

Furthermore, Celce-Murcia et al (1995: 10) proposed the new model of communicative competence. Their model is compatible with theoretical view which states that language is a communication, not only grammatical rule. This model prepares students to communicate with other people using their language that they have learnt.

The model of communicative competence by Celce-murcia et al is representated as a pyramid enclosing a circle and surrounded by another circle. The circle within pyramid represents discourse competence. This means that the discourse competence is the core of communicative competence. One said to achieve communicative competence if his able to participate in a discourse. The three points of the triangle are sociocultural competence, linguistic competence, and actional competence. The circle surrounding the pyramid represents strategic competence (see figure 2.2)

Sociocultural

Competence

Linguistic Competence   Actional Competence

Strategic Competence
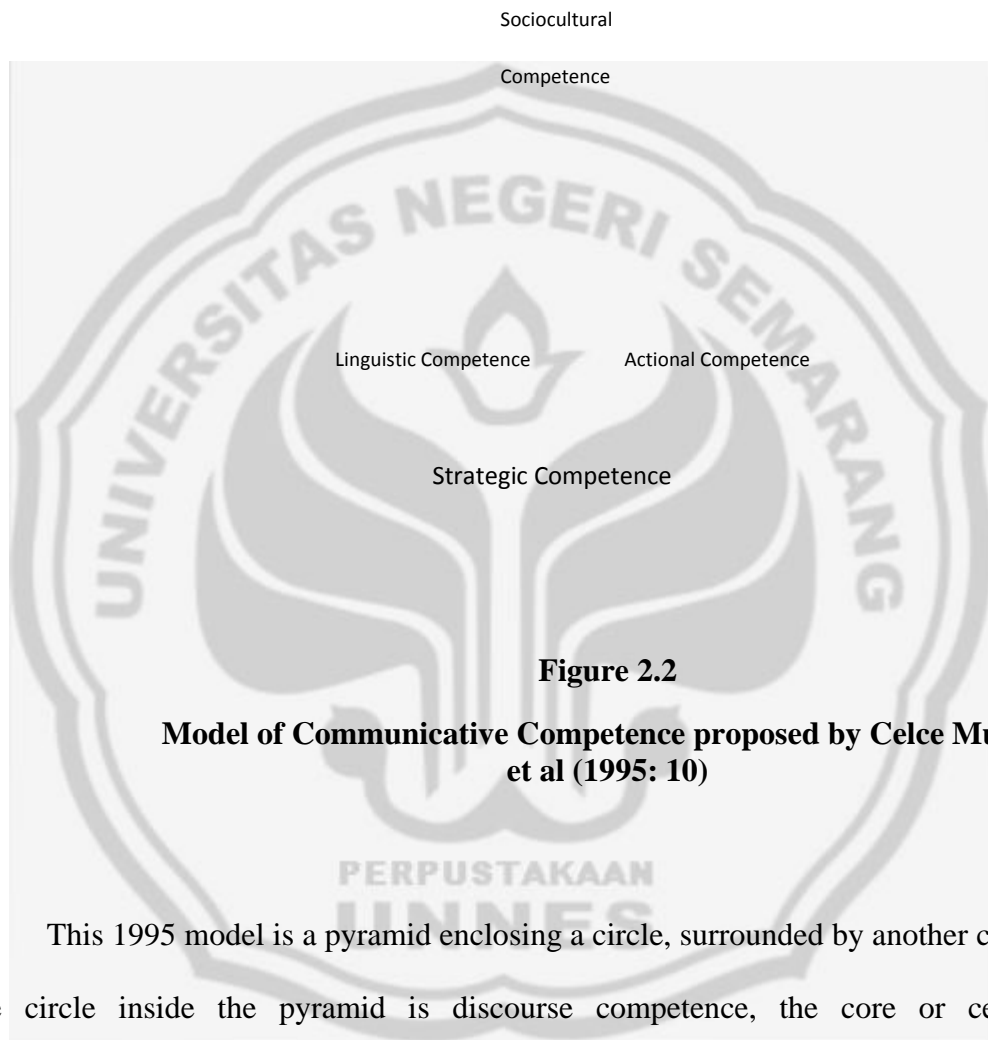
Figure 2.2

**Model of Communicative Competence proposed by Celce Murcia
et al (1995: 10)**

This 1995 model is a pyramid enclosing a circle, surrounded by another circle. The circle inside the pyramid is discourse competence, the core or central competence. The three points of the triangle are the top-down sociocultural competence and the bottom up linguistic competence and actional competence. The arrows indicate that the various components are constantly interacting with each other

and the discourse component. This construct thus placed the discourse component in a central position where the lexico-grammatical resources, the actional organizing skills, and the sociocultural context all come together and shape the discourse. The circle surrounding the pyramid is strategic competence, an available inventory of communicative, cognitive, and metecognitive strategies that allow a skilled interlocutor to negotiate meanings, resolve ambiguities, and to compensate for deficiencies in any of the other competencies. Furthermore Celce-Murcia et al explain that:

In 2007, Celce-Murcia proposed a revised version of communicative competence model (see figure 2.3)
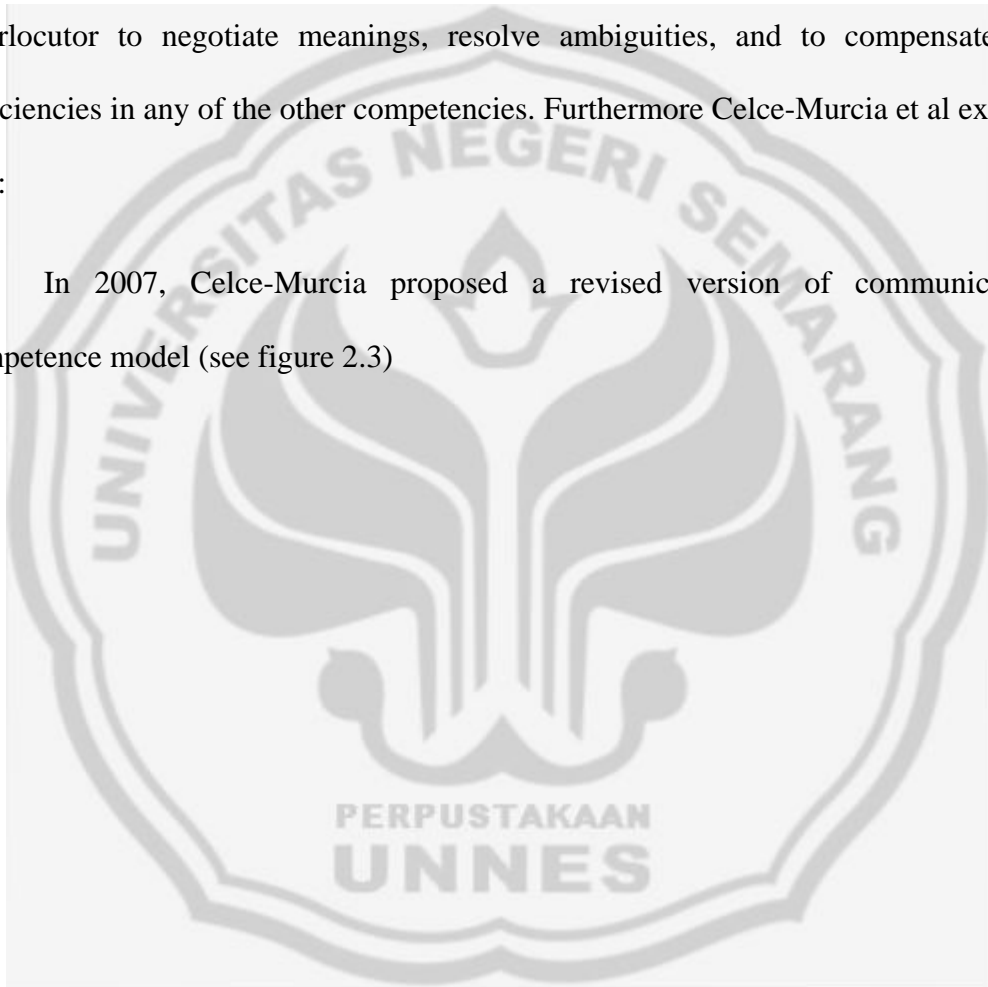
Strategic competence

Figure 2.3

A revised version of communicative competence by Celce-Murcia (2007)

This revised model is not much different with the model that Celce-Murcia et al had proposed in 1995. In this revised model of communicative competence, discourse competence is still the core of communicative competence while the other aspects are surrounding it and support the discourse.

The main different is the existence of the formulaic competence and interactional competence. Celce-Murcia (2007: 47) states that Formulaic Competence is the counterbalance to linguistic competence. Linguistic competence entails the recursive, open-ended systems listed above. Formulaic competence refers to those fixed and prefabricated chunks of language that speakers use heavily in everyday interactions. Still in the same source, Celce-Murcia states that:

> "Interactional competence is important, for example, for second and foreign language learners to understand how to manage social introductions, how to complain, how to apologize, and so forth (see Alcon this volume), if thay are going to achieve communicative competence in the target language" (Celce Murcia, 2007: 49)

Canale and Swain (1980) proposed a model of communicative competence which consists of four aspects of competence. Here is the model of communicative competence proposed by Canale and Swain (1980), which further was elaborated by Canale (1983) as quoted by Celce-Murcia et al (1995: 7):

(1)Grammatical competence

Grammatical competence is knowledge of the language code (grammatical rules, vocabulary, pronunciation, spelling, etc.)

(2)Sociolinguistic competence

Sociolinguistic competence is the mastery of the sociocultural code of language use (appropriate application of vocabulary, register, politeness, and style in a given situation).

(3)Discourse competence

Discourse competence is the ability to combine language structures into different types of cohesive texts (e.g. political speech, poetry).

(4)Strategic competence

Strategic competence is the knowledge of verbal and non-verbal communication strategies which enhance the efficiency of communication and, where necessary, enable the learner to overcome difficulties when communication breakdowns occur.

There have been review and addition by linguists as quoted in Maghfiroh (2010) about the new model of communicative competence. The latest concept was explained clearly by Celce-Murcia et al (1995). The concepts of communicative competence by Celce-Murcia et al (1995: 13-35) were briefly as follows:

(1) Sociocultural Competence

Sociocultural competence refers to the speaker's knowledge of how to express messages appropriately within overall social and cultural context in communication, in accordance with the pragmatic factors related to variation in language use, (Celce-Murcia et al, 1995: 23)

It means that someone will automatically learn the culture of one language when his learn a specific language. There are some sociocultural problems that must be faced by the language learners. In many times, second language learners get problems in applying their language knowledge in the real life communication. The differences in culture when between the first language and second language create this kind of problem. Celce-Murcia et al use the term sociocultural competence in order to distinguish it from actional competence.

(2) Linguistic Competence

The term linguistic competence is used in order to indicate unambiguously in this component. So, this competence is not grammatical competence only, but also included lexis, phonology, morphology and syntax. Linguistic competence comprises the basic element of communication: the sentence patterns ang types, the

constituent structure, morphological inflection, and the lexical resources as well as the phonological and orthographic system needed to reach communication in spoken or written language. Linguistic competence is not about knowing the structure of the sentences, but it is about how to apply the structure according to the context.

(3) Actional Competence

Celce-Murcia et al says that actional competence is defined as competence in conveying and understanding communicative purpose that is, matching actional purpose with linguistic form based on the knowledge of an inventory of verbal schemata that carry illocutionary force (Celce-Murcia et al, 1995: 17). Actional competence has two mains components, they are *knowledge of language function and knowledge speech act sets.*

(4) Discourse Competence

This competence concerns the selection, sequencing and arrangement of words, structures and sentence to reach in a unity of spoken or written text. This is where the other competencies are used to support discourse competence. Without the other competencies students cannot be said that his reach discourse

competence. The sub areas that contribute discourse competence are *cohesion, deixis, coherence, generic structure and the conversational structure.*

(5) Strategic Competence

Celce-Murcia et al conceptualized strategic competence as knowledge of communication strategies and how to use them. It has three functions of strategy from different perspectives: 1) psycholinguistic perspective, 2) Interactional perspective, 3) Communication continuity/ maintenance perspective.

All the above functions are related to communication problem and difficulties. Based on the three functions above, the description of the strategic competence consists of five main parts, they are: avoidance or reduction strategies, achievement or compensatory strategies, stalling or time gaining strategies, self monitoring strategies, interactional strategies.

2.4 Politeness Strategies

According to Brown and Levinson, **politeness strategies** are communicative devices for redressing the threats inherent in verbal and nonverbal utterances. Generally, politeness strategies are divided into two, **positive politeness** which aims to protecting the individual's desire to be evaluated positively, for example by expressing admiration for the addressee; and **negative politeness** which accounts for

the individual's desire to act free from impositions, for example, by emphasizing that the final decision is up to the addressee. Brown and Levinson (1978: 101-227) have developed a model of politeness, in which they distinguish a number of options or 'strategies' available to the speaker. First, the speakers can choose to perform the act or not to perform it. If the act is performing it can be 'off-record' or 'on-record'. On – record acts can be baldly on record or can involve 'face-saving activity'. The latter can take the form of a 'positive strategy' or a 'negative strategy'. The former involves some kind of attempt to establish solidarity with the addressee by emphasizing commonality. It is likely occur when there is minimal social distance and little power difference between the participants. A negative strategy involves performing the act in such a way that the difference is shown to the hearer. The aim is to give the hearer a way out of compliance with the act. It is used when the power difference between the participants is considerable. The schematic representation of Brown and Levinson's (1978) politeness model bellow will explain the politeness strategy.
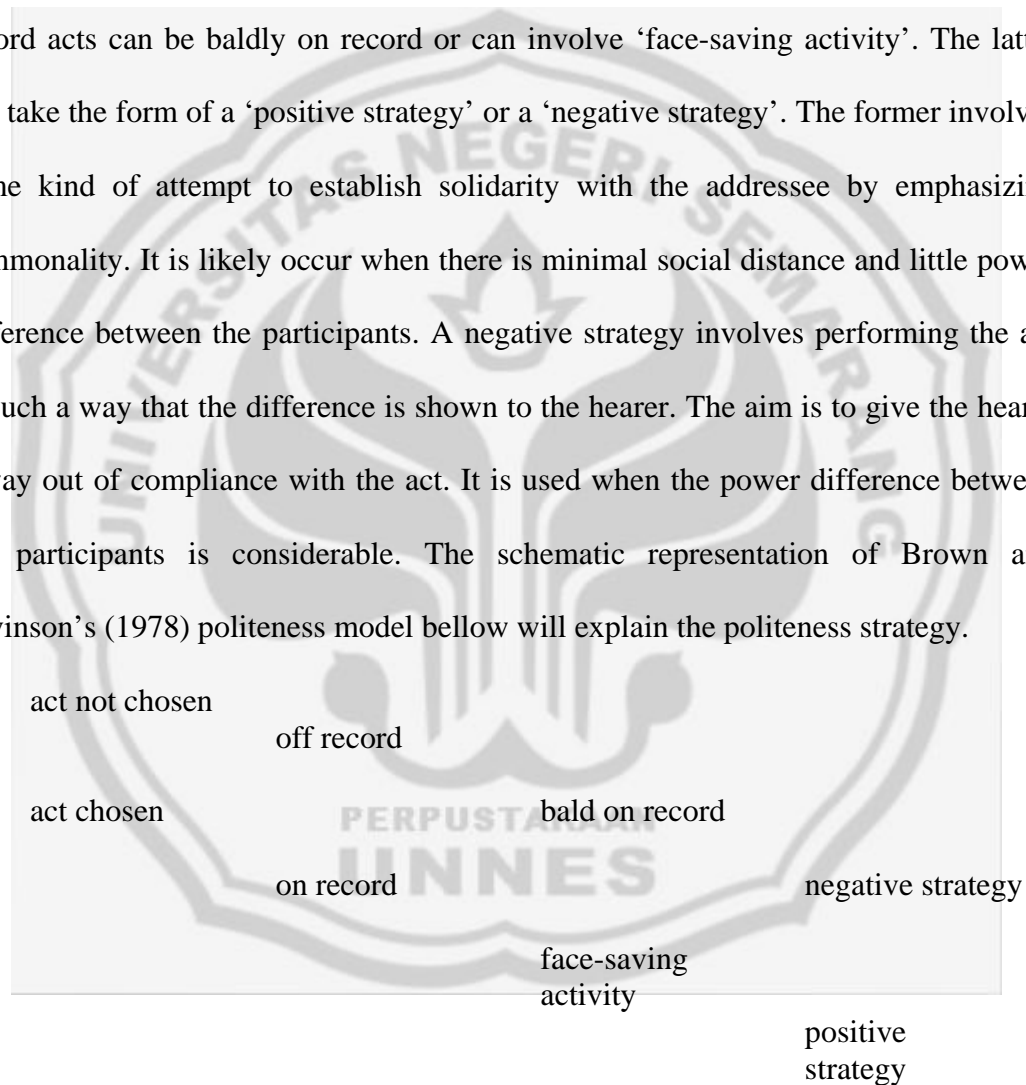
act not chosen

off record

act chosen

bald on record

on record

negative strategy

face-saving activity

positive strategy

Figure 2.4

The distribution of politeness strategies (Brown and Levinson: 1987)

The most influential theory of politeness was put forward by Brown and Levinson (1978 and revised in 1987). Central to Brown and Levinson's theory of politeness is the concept of 'face', as proposed by Goffman (1967).

Goffman himself (1967: 5) defined face as:

> … the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact. Face is an image of self delineated in terms of approved social attributes—albeit an image that others may share, as when a person makes a good showing for his profession or religion by making a good showing by himself.

Within politeness theory 'face' is best understood as every individual's feeling or self-worth or self-image; this image can be damaged, maintained or enhanced through interaction with others (Thomas, 1995: 169). All component adult members of a society have 'face', that is, the public self-image that every member wants to claim for himself or herself. According Brown and Levinson (1989), face consists of two related aspects:

(1) Negative face: the basic claim to territories, personal preserve, rights to non-distraction – i.e. to freedom of action and freedom from imposition.

(2) Positive face: the positive consistent self-image or 'personality' claimed by the interact ants, crucially including the desire that this self-image be appreciated and approved of.

Face can be maintained, enhanced, or even lost and must be constantly attended to in interaction. In general, people cooperate in maintaining face in

interaction, such cooperation being based on the mutual vulnerability of face. Normally, everyone's face depends on everyone else's is being maintained. Since people can be expected to defend their faces if threatened, and in defending their own to threaten other's faces; therefore, the components of face given above maybe restated as follow:

(1) negative face: the want of every 'component adult member' that his or her actions be unimpeded by others

(2) positive face: the want of every member that his wants be desirable to at least some others.

Furthermore, while the content of face will differ in different cultures (what the exact limits are to personal territories, and what the publicly relevant content of personality consists in), we are assuming that the mutual knowledge of member's public self-image or face, and the social necessity to orient oneself to it in interaction, are universal.

2.5   Speech Acts

According to speech act theory (Austin 1962; Searle 1969) the performance of a speech act involves the performance of three types of act; lucotionary act (the conveyance of propositional meaning), an illocutionary act (the performance of a particular language function), and a perlocutionary act (the achieving of some kind of effect on the addressee). Searle (1975) distinguished 'direct' and 'indirect' speech act. In a direct speech act, there is a transparent relationship between form and function as

when an imperative is used to perform a request (for example, "Pass me the salt"). In an indirect speech act the illocutionary force of the act is not derivable from the surface structure, as when an interrogative form serves as a request (for example, 'can you pass me the salt?').

Refusals, as all the other speech acts, occur in all languages. However, not all languages/ cultures refuse in the same way nor do they feel comfortable refusing the same request. The speech acts of refusal occur when a speaker directly or indirectly says 'no' to the request. Refusal is a face-threatening act to the listener/ requester/ inviter, because it contradicts his or her expectations, and is often realized through indirect strategies. Thus, it requires a high level of pragmatic competence (Al-Eryani: 2007).

2.5.1 Classification of Speech Acts

Fraser (1975) presents an analysis about classification of speech acts that similar in Searle (1975). The five-way classification rests with what it seen to be the intent of the speaker in performing the act in the first place. These intentions can be summarize as follow:

(1) *Representative Acts* – the speaker intent the utterance to count as committing him to the truth of what he has said. Examples include acts of

stating, claiming, admitting, reporting, pointing out, mentioning, testifying, and speculating.

(2) *Directive Acts* – the speaker intends his utterance to count as an attempt to get the hearer to carry out the act specified in his utterance. Example include pleading, soliciting, requesting, ordering, demanding, arguing, suggesting, instructing, commanding, and daring.

(3) *Evaluative Acts* – the speaker intends his utterance to count as a reflection of his evaluation of the state of affairs specified in his utterance. Examples include thanking, criticizing, praising, condemning, congratulating, applauding, and complaining.

(4) *Commissive Acts* – the speaker intends his utterance to count as committing him to carrying out the state of affairs specified in his utterance. Examples include promising, swearing, obligating, and vowing.

(5) *Established Acts* – the speaker intends his utterance to count as creating the new state of affairs specified in his utterance. Examples include authorizing, forbidding, permitting, granting, cancelling, appointing, classifying, excusing, and forgiving.

2.5.2 Indirectness

In an excellent discussion Dascal (1983) as quoted by Thomas (1995: 120) makes the point that indirectness is costly and risky. It is 'costly' in the sense that an indirect utterance takes longer for the speaker to produce and longer for the hearer to

process (a fact which has frequently been confirmed in psycholinguistic experiments). It is 'risky' in the sense that the hearer may not understand what the speaker is getting at (Thomas: 1995).

Individuals and cultures vary widely in how, when and why they use an indirect speech act in preference to a direct one. Nevertheless, there are the number of factors which appear to govern indirectness in all languages and cultures. The axes governing indirectness are "universal" in that they capture the types of consideration likely to govern pragmatic choices in any language, but the way they applied varies considerably from culture to culture (Thomas 1995: 124).

The main factors are listed below:

(a) The relative power of the speaker over the hearer

(b) The social distance between the speaker and the hearer

(c) The degree to which X is rated an imposition in culture Y

(d) Relative rights and obligations between the speaker and the hearer.

2.5.3 Power

Power refers to the ability of participants to influence one another's circumstances (Holmes 1995: 17). The general point is that we tend to use a greater degree of indirectness with people who have some power or authority over us than to those who do not. Power is a present to a degree in all relationships, at least some of

the time. Spancer-Oatey (1992) as quoted by Thomas (1995: 126) discusses different types and components of power at some length. There are the categorizations of power at some length.

    (a) Legitimate power

        One person has the right to prescribe or request certain things by virtue of role, age or status. Legitimate power remains fairly constant within a relationship; it is the type of power most subject to cross-cultural variation. For example, teacher in some cultures can expert, by virtue of their role and status, that students will routinely perform certain tasks for them (carry their books, clean the boards, even run errands) while in another culture this would be unthinkable. As so often happens in pragmatics, we often encounter explicit reference to such power (e.g. I'm your mother, I have a right to know).

    (b) Referent power

        One person has power over another because the other admires and wants to be like him/her in some respect. The referent power is often not exerted consciously (you may be unaware that someone admires you from afar and emulates you). In some societies, people in the public eye or with responsibilities for young people are assumed (rightly or wrongly) to have referent power and are placed under an obligation to act as a suitable role

model; teacher, for example, may be required to behave, or even to dress, in a particular (invariably conservative) manner.

(c) Expert power

In this case one person has some special knowledge or expertise which the other person needs. Expert power is, on the whole, more transient than the other types of power. For example, if an individual has great expertise in, say, computing, he or she may have considerable (if temporary) power over someone who desperately needs to draw on that knowledge. But the computer expert may, in turn, have to defer to the person he or she was instructing earlier when it comes to finding out how to prepare a lemon soufflé.

The distribution of power in a particular context may derive from a variety of source – money, knowledge, social prestige, role and so on. The power of an older child over a younger child, or of a male over a female, are further culturally constructed sources of power in many communities (Holmes, 1995: 17).

2.5.4 Social Distance

The social distance is best seen as a composite of psychologically real factors (status, age, sex, degree of intimacy, etc.) which 'together determine the overall degree of respectfulness' within a given speech situation. In other words, if you feel close to someone, because that person is related to you, or you know him or her well

or are similar in term f age, social class, occupation, sex, ethnicity, etc., you feel less need to employ indirectness in, say, making a request than you would if you were making the same request of a complete stranger (Thomas, 1995: 128).

The relative social distance between the speaker and the addressee(s) is one of the most basic factors determining appropriate levels of politeness behavior in most, if not all, societies (Holmes 1995: 11). Brown and Levinson (1987) as cited by Holmes, for instance, identify relative social distance as a relevant social dimension in all cultures, though the precise factors which contribute to determining its importance in any community, and even in a particular interaction, will differ. Geoffrey Leech (1983) as cited by Holmes (1995: 12) also identifies social distance as a crucial factor in determining politeness behavior or linguistic 'tact'. He points out that determining social distance involves considering the roles people are taking in relation to one another in a particular situation, as well as how well they know each other.

2.5.5 Size of Imposition

The size of imposition talks about 'how great is the request you are making? For example, you would probably use a greater degree of indirectness in asking to borrow $10 than you would in requesting to borrow 10 pence. And you would probably use a greater degree of indirectness in requesting someone to translate an article for you than in requesting someone to pass you the newspaper.

Goffman's (1967) as quoted by Thomas (1995: 130) notion of 'free' and 'non-free' goods provides a useful framework within which to discuss the concept of 'size of imposition'. 'Free goods' are those which, in a given situation, anyone can use without seeking permission, for example, salt in a restaurant, peanuts at bar (providing, of course, that you are having a drink at that bar and have not simply wandered in off the street). Requesting free goods (or 'free service', such as asking someone the time) requires a minimal degree of indirectness. Generally speaking, what an individual regards as free goods/services varies according to the relationship and the situation within which the interaction occurs. In one's own family or home, most things (food, drink, books, baths) are 'free goods'. In stranger's house they are not.

Lakoff (1974) in Thomas (1995: 130) has pointed out that free and non-free goods are not necessarily material---the concept can be extended to information. Clearly there are some topics that one may ask about freely and others that are 'none of your business' ---that is, non-free goods. Again, what is considered 'freely available' varies according to the situation.

2.5.6 Rights and Obligations

This dimension is needed in order to a situation in which a speech act involving a major imposition is performed with a minimal degree of indirectness. A policeman, for example, speaking in his capacity as a police officer, could get you to

move your car simply by saying 'Move this vehicle.' But the same person, speaking in a purely private capacity, would have to use a much more indirect strategy to perform the same speech act. Again, what is important is whether or not the speaker has the right to make a particular demand and whether the hearer has the obligation to comply (Thomas, 1995: 131).

2.6   Face Threatening Acts (FTAs)

According to Brown and Levinson, certain illocutionary acts are liable to damage or threaten another person's face; such acts are known as 'face-threatening acts' (FTAs). An illocutionary act has the potential to damage the hearer's positive face (by, for example, insulting H or expressing disapproval of something which H holds dear), or H's negative face (an order, for example, will impinge upon H's freedom of action); or the illocutionary act may potentially damage the speaker's own positive face (if S has to admit to having botched a job, for example) or S's negative face (if S is cornered into making an offer of help). In order to reduce the possibility of damage to H's face or to the speaker's own face, he or she may adopt certain strategies. The choice of strategy will be made on the basis of the speaker's assessment of the size of the FTA. The speaker can calculate the size of the FTA on the basis of the parameters of power (P), distance (D), and rating of imposition (R). These combined values determine the overall 'weightiness' of the FTA which in turn influences the strategy used (Thomas, 1995: 169).

We may make a first distinction between acts that threaten negative face and those that threaten positive face (Brown and Levinson: 1989). Those acts that primarily threaten the addressee's negative-face want, by indicating (potentially) that the speaker does not intend to avoid impeding H's freedom of action, include:

    i. Those acts that predicate some future act A of H, and in so doing put some pressure on H to do (or refrain from doing) the act A:

        (a) orders and requests (S indicates that he wants H to do, or refrain from doing, some act A)

        (b) suggestion, advice (S indicates that he think H ought to (perhaps) do some act A)

        (c) reminding (S indicates that H should remember to do some A)

        (d) threats, warnings, dares (S indicates that he—or someone, or something – will instigate sanctions against H unless he does A)

    ii. Those acts that predicate some positive future act of S toward H, and in so doing put some pressure on H to accept or reject them, and possibly to incur a debt:

        (a) offers (S indicates that he wants H to commit himself to whether or not he wants S to do some act for H, with H thereby incurring a possible debt)

        (b) promises (S commits himself to a future act for H's benefit)

iii. Those act that predicate some desire of S toward H or H's goods, giving H reason to think that he may have to take action to protect the object of S's desire, or give it to S:

(a) compliments, expressions of envy or admiration (S indicates that he likes or would like something of H's)

(b) expressions of strong (negative) emotions toward H—e.g. hatred, anger, lust (S indicates possible motivation for harming H or H's goods)

Those acts that threaten the positive-face want, by indicating (potentially) that the speaker does not care about the addressee's feelings, wants, etc. – that in some important respect he does not want H's wants – include:

i. Those that show that S has a negative evaluation of some aspect of H's positive face:

(a) expressions of disapproval, criticism, contempt or ridicule, complaints and reprimands, accusations, insults (S indicates that he does not like/want one or more of H's wants, acts, personal characteristics, goods, beliefs or values)

(b) contradictions or disagreements, challenges (S indicates that he thinks H is wrong or misguided or reasonable about some issue, such wrongness being associated with disapproval)

ii. Those that show that S does not care about (or is indifferent to) H's positive face:

(a) expressions of violent (out-of-control) emotions (S gives H possible reason to fear him or be embarrassed by him)

(b) irreverence, mention of taboo topics, including those that are inappropriate in the context (S indicates that he doesn't value H's values and doesn't fear H's fears)

(c) bringing of bad news about H, or good news (boasting) about S (S indicates that he is willing to cause distress to H, and/or doesn't care about H's feelings)

(d) raising or dangerously emotional or divisive topics, e.g. politics, race, religion, women's liberation (S raises the possibility or likelihood of face-threatening acts (such as the above) occurring: i.e., S creates a dangerous-to-face atmosphere)

(e) blatant non-cooperative in an activity – e.g. disruptively interrupting H's talk, making non-sequiturs or showing non-attention (S indicates that he doesn't care about H's negative-or positive-face wants)

(f) use of address terms and other status-marked identifications in initial encounters (S may misidentify H in an offensive or embarrassing way, intentionally or accidentally)

To the extent that S and H are cooperating to maintain face, the latter FTAs also potentially threaten H's face. FTAs that are threatening to S include:

i. Those that offend S's negative face:

(a) expressing thanks (S accepts a dept, humbles his own face)

(b) acceptance of H's thanks or H's apology (S may feel constrained to minimize H's debt or transgression, as in 'It was nothing, don't mention it.')

(c) excuses (S indicates that he thinks he had good reason to do, or fail to do, an act which H has just criticized; this may constitute in turn a criticism of H, or at least cause a confrontation between H's view of things and S's view)

(d) acceptance of offers (S is constrained to accept a debt, and to encroach upon H's negative face)

(e) responses to H's *faux pas* (if S visibly notices a prior *faux pas*, he may cause embarrassment to H; if he pretends not to, he may be discomfited himself)

(f) unwilling promises and offers (S commits himself to some future action although he doesn't want to; therefore, if his unwillingness shows, he may also offend H's positive face)

ii.   Those that directly damage S's positive face:

(a) apologies (S indicates that he regrets doing a prior FTA, thereby damaging his own face to some degree—especially if the apology is at the same time a confession with H learning about the transgression through it, and the FTA thus conveys bad news)

(b) acceptance of compliment (S may feel constrained to denigrate the object of H's prior compliment, thus damaging his own face; or he may feel constrained to compliment H in turn)

(c) breakdown of physical control over body, bodily leakage, stumbling or falling down, etc.

(d) self-humiliation, shuffling or cowering, acting stupid, self-contradicting

(e) confessions, admissions of guilt or responsibility – e.g. for having done or not done an act, or for ignorance of something that S is expected to know

(f) emotion leakage, non-control of laughter or tears.

2.6.1 Strategies for doing FTA

According to Brown and Levinson, the first decision to be made is whether to perform the FTA or not. If the speaker does decide to perform the FTA, there are four possibilities: three sets of 'on-record' super strategies (perform the FTA on-record without redressive action (bald-on-record), perform the FTA on-record using positive politeness, perform the FTA on-record using negative politeness) and one set of 'off-record' strategies. If the speaker decides that the degree of face threat is too great, he or she may decide to avoid the FTA altogether (in other words, to say nothing).

2.6.2 Bald-on Record

Brown and Levinson treat the bald-on–record strategy as speaking in conformity with Grice's Maxims (Grice 1975). These Maxims are an intuitive characterization of conversational principles that would constitute guidelines for achieving maximally efficient communication. They may be stated as follows:

Maxim of Quality   : Be non-spurious (speak the truth, be sincere).

Maxims of Quantity   : (a) Don't say less than is required.

(b) Don't say more than is required.

Maxim of Relevance : Be relevant.

Maxim of Manner   : Be perspicuous; avoid ambiguity and obscurity.

These Maxims define for us the basic set of assumptions underlying every talk exchange. The prime reason for bald-on-record usage may be stated simply: in general, whenever S wants to do FTA with maximum efficiency *more than* he wants to satisfy H's face, even to any degree, he will choose the bald-on-record strategy. There are, however, different kinds of bald-on-record usage in different circumstances, because S can have different motives for his want to do FTA with maximum efficiency. These fall into two classes: those where the face threat is not minimized, where face is ignored or is irrelevant; and those where in doing the FTA baldly on record, S minimizes face threats by implication.

2.6.3 Positive Politeness

According to Brown and Levinson positive politeness is redress directed to the addressee's positive face, his perennial desire that his wants (or the actions/ acquisitions/ values resulting from them) should be thought of as desirable. Redress consist in partially satisfying that desire by communicating that one's own wants (or some of them) are in some respects similar to the addressee's wants.

Unlike negative politeness, positive politeness is not necessarily redressive of the particular face want infringed by the FTA; that is, whereas in negative politeness the sphere of relevant redress is restricted to the imposition itself, in positive politeness the sphere of redress is widened to the appreciation of alter's wants in general or to the expression of similarity between ego's and alter's wants.

2.6.4 Negative Politeness

According to Brown and Levinson negative politeness is redressive action addressed to the addressee's negative face: his want to have his freedom of action unhindered and his attention unimpeded. Negative politeness is oriented towards a hearer's negative face, which appeal to the hearer's desire not to be impeded or put upon, to be left free to act as they choose. Negative politeness manifests itself in the use of conventional politeness markers, deference markers, minimizing imposition, etc. Brown and Levinson list ten negative politeness strategies and, once again, examples in English are easy to find in more formal settings.

2.6.5 Off-Record Politeness

A communicative act is done off record if it is done in such a way that it is not possible to attribute only one clear communicative intention to the act. In other words, the actor leaves himself an 'out' by providing himself with a number of defensible interpretations; he cannot be held to have committed himself to just one particular interpretation of his act. Thus if a speaker wants to do a FTA, but wants to avoid the responsibility for doing it, he can do it off record and leave it up to the addressee to decide how to interpret it (Brown and Levinson, 1989: 211).

Such off-record utterances are essentially indirect uses of language: to construct an off-record utterance one says something that is either more general (contains less information in the sense that it rules out fewer possible states of affairs) or actually different from what one means (intends to be understood). In either case, H must make some inference to recover what was in fact intended.

2.6.6 Do not Perform FTA

Brown and Levinson's final strategy "Do not perform FTA', appears to be self-explanatory: there are times when something is potentially so face-threatening, that you don't say it (Thomas, 1995: 174). In this strategy, S makes decision to keep quiet in order to avoid threatening act. However, it sometimes causes problems whenever it happens between close friends. In fact, somebody will be hurt by S's decision not to do FTA since he may help him (Murti Ayu, 2004: 25).

Scolon and Scollon (1983) as cited by Murti Ayu (2004: 25) concluded the global politeness systems of Brown and Levinson's theory were determined by three factors, (1) power, (2) distance, and (3) the absolute seriousness or weight of imposition. There were two types of global politeness, if one group for any reason should place a value on maintaining distance between individuals, this will create an overall deference politeness system. On the other hands, when a group emphasized the common grounds of social interaction, this would create solidarity politeness.

2.7   Refusal Strategies

Learning to "say no" in a foreign language involves much more than simply memorizing the lexical item for "no". One must also know when it is appropriate and when it is inappropriate to "say no." He should be aware of who he may and may not "say no" to. There are probably occasions calling for "saying no" in a round-about way and these should be under the foreigner's command (Kana, 1982: 33).

The following is a general formula for the content of refusals proposed by Marit Kana (1982: 37):

± Apology   + Excuse ± (Alternative)

Thanks

The excuse is the only essential part, with the alternative and the apology or thanks optional. The alternative follows the excuse, while the apology/ thanks (which don't occur together) may precede or follow the excuse.

As stated in Heru Utomo's thesis titled *The Refusal strategies used by male and female shop-assistants at Plaza Tunjungan Surabaya toward their bosses' order* (2007) it has some classifications of refusal strategies by Carmen Garcia (1992: 213-216). The 13 Refusal Strategies covers:

(1) Mitigated refusal

Mitigated refusal is a refusal strategy that often mitigated by hedges (internal modification) that diminishes the negative effects a direct refusal might have had on the interlocutor. The example of the hedges among them are: eh, kayaknya, waduh,ya …, etc.

For example: "it appears I can't come to work."

(2) Indefinite reply

Indefinite reply is a refusal strategy which shows indefinite numerous replies in order to avoid a direct refusal and/ or making a commitment.

For example: "I will call you later."

(3) Expression of regret/ sorrow

Expression of regret/ sorrow happen upon receiving the invitation, participants often responded with an expression of regret/ sorrow for not

being able to accept the invitation. This expression of regret/ sorrow functioned in some cases as an indirect refusal. The expression of regret/ sorrow is signified with showing that the speaker regretting the situation because he/ she cannot accept the offering, the signifier of expression of regret/ sorrow is the word "sorry" and other word which have the same meaning.

For example: "Sorry sir, it can't be."

(4) Non-verbal refusal

In non-verbal refusal, the respondent does not express his refusal verbally but express it non-verbally by frowning and moving his head from right to left.

(5) Reason/ Explanation

Reason/ explanation occur in some instances participants provided detailed reasons/ explanations for refusing the invitation. To identify a refusal as a Reason/ Explanation is simply by putting the word "because", "so" is compatible with refusal, it means the writer will classify the refusal as a reason/ explanation.

For example: "(Because) have something to do."

(6) <u>Inquiry to third party</u>

One participant responded to the invitation by expressing the need to

check with the third party.

For example: "I should ask my family first."

(7) <u>Direct refusal</u>

Direct refusal is a refusal without the presence of the hedges; therefore the

effect of the refusal is not mitigated.

(8) <u>Token agreement/ acceptance</u>

Token agreement/ acceptance happen when the participant accepts the

invitation even than the situation called for refusal.

For example: "Okay then, very well."

(9) <u>Criticism</u>

Criticism happens when the participant give critics in the form of an

opinion but tend to give comment/ opinion/ judgment to the invitation

and/ or the inviter.

For example: "you said I can have three days"

(10)   <u>Gratitude</u>

Gratitude happens when the participant gives refusal in the form of gratitude expression; usually this strategy is produced after the other refusal. The other refusal that occurred before and/ or after the gratitude is not included as gratitude's component.

For example: "Thank you."

(11)   <u>Expression of willingness to comply</u>

Expression of willingness to comply usually appear after refusing the invitation, the participant expresses their desire to accept it if it were possible for them to do so.

For example: "I will try to come if I can finish my problem."

(12)   <u>Positive opinion/ well wishing</u>

Positive opinion appears when the participant expresses a positive opinion of the friend (or the situation/ invitation) or wishes him well after refusing the invitation.

For example: "hopefully you like it very much."

(13)   <u>Promise of future acceptance</u>

Promise of future acceptance usually appears after participant refused the invitation, usually he/ she will give promise to accept a future invitation and/ or made future plans to see their friend.

For example: "How about next Saturday?"

A similar study was done by Elly Gozali in her final project entitled *Refusal strategies used by grown-up Chinese Indonesian sons and daughters toward their parents' requests in Surabaya* (2004). She used Carmen Garcia's theory and also Kartomihardjo's theory. She decided to use refusal strategies which were found by Kartomihardjo, because many kind of refusal strategy might happen. She wants to prevent some problems which may occur if there are refusal strategies which cannot classified by Carmen Garcia. In this case I would like to use both of theory. Kartomihardjo (1993) as cited by Elly Gozali (2004) wanted to find a clear and specific image about some aspects in communication which is the part of social interaction, because in daily conversation what becomes the purpose in saying the language instead of the linguistic form itself. Kartomihardjo found out that there are seven strategies that are use by people in East Java to refuse. Those are:

(1) <u>Refusal by using word "No"</u>

Example: Nggak mau, tidak bisa, jangan.

[I don't, I can't]

The refusal strategy above is always followed by using an excuse or reasons. An excuse or reason may soften the refusal strategy above.

(2) Refusal by giving reason

Example: Maaf, saya ada urusan [Sorry, I have something to do]

Saya udah janji [I already had an appointment]

The refusal strategy above show that we can show our concern toward the invitee by using reasons or excuses to make it sounds more polite.

(3) Refusal by using conditional situation.

Example: Kalau tugas saya sudah selesai, kita berangkat.

[If I have finished my task, we depart]

The refusal strategy above shows giving requirement condition is valid in refusal. The invitee can choose whether they want to fulfill the requirement or not. However, the speaker should accept if the invitees fulfill our requirement.

(4) Refusal by giving suggestion, comment, and choices

Example: Lebih baik pergi naik taxi sajacari makan aja

[It is better to go by taxi]

The refusal strategy above shows that refusal may also use suggestion. In this case, invitee will have another solution if they were rejected.

(5) Thanking for refusing

Example: Terima kasih, tapi nanti malam saya harus pergi dengan keluarga.

[Thank you, but I have to go with my family tonight]

The refusal strategy above thanking is the most polite way in expressing a refusal. The invitee will feel that they were.

(6) The use of comment to refuse

Example: Sekarang?

(Now?)

The refusal strategy above shows the doer was not sure with the request.

(7) Refusal by using non-verbal behavior.

Example: (Menggelengkan kepala, membuat isyarat dengan tangann dan diam saja)

[Giving sign by hands, shaking head, no answer and keep silent].

CHAPTER III

METHOD OF INVESTIGATION

This chapter discusses about research design, participants of the study, types of the data, unit of analysis, data collection, and data analysis.

3.1   Research Design

The research design of the present study is **descriptive qualitative.** Qualitative research presents data and research in the form of qualitative description. Analysis of this type was done with the words to describe conclusion, so the qualitative study obtained the descriptive data either spoken or written.

In addition, Eichelberg (1989) as quoted by Mauludin (2010: 34) states that qualitative data are nonnumeric (concerned with quality or meaning). They are often to as subjective, in this sense, are viewed as biased, determined by the whim of the researcher.

Furthermore, descriptive research has purpose to describe systematically the fact and characteristic of given population, or area of interest, factually and accurately (Issac and Michael, 1980) in Mauludin (2010: 34). They also mention that descriptive research is used in literal sense of describing situation or event. It is the accumulation of the data base that is solely descriptive. It does not necessarily seek or explain relationship, test hypothesis, make predictions or get at meanings and implication.

So, this research does not present numeric data as the main subject of the study. The results of study are described systematically to give explanation about the most refusal strategies used by undergraduate students of the English Department of State University of Semarang as the participants.

3.2   Participant of the Study

The participants of the study in this research are five male and five female undergraduate students of the English Department of State University of Semarang who have learnt English at least since they were at secondary school.

3.3   Types of the Data

The data used in the present study is the participants' realization of refusals. The situations are distinguished in ten different situations, with different settings dealing with social distance, gender, imposition, and power. The data collected are in form of written elicitation, which are the participants' realization of refusals based on the situations given to them.

Pursuing the validity of the data, I choose not to give the situations in the English but in Bahasa Indonesia with the consideration that English situation raises the possibility of confusions and/or misunderstanding which are risky.

3.4   Unit of Analysis

Due to the requirements of analysis, I provide ten different situations. The situations are distributed to distinguish the differences in social distance, gender, imposition, and power.

3.5   Data Collection

Collection of data is done in the following phases:

(1) Constructing situations in Bahasa Indonesia.

(2) Matching the situations with the communicators that might participate in conversation.

(3) Collecting data from participants in a form of written elicitation.

(4) Distinguishing the data based on the participants' gender.

(5) Identifying the collected data by using the refusal strategies constructed by Carmen Garcia (1992) and Kartomihardjo (1993).

(6) Identifying the data and relating it with the differences in social distance, gender, imposition, and power.

3.6   Data Analysis

The technique of data analysis will be done qualitatively by means of analyzing them using refusal strategies proposed by Carmen Garcia (1992) and Kartomihardjo (1993). There are 13 refusal strategies proposed by Carmen Garcia and 7 strategies by Kartomihardjo. Through all of the strategies, I was able to identify refusal strategies types as produced by the participants.

CHAPTER IV

DISCUSSION

The findings of the study will be analyzed under each refusal realizations that were produced by the participants determined by the refusal strategies proposed by Carmen Garcia (1992) and Kartomihardjo (1993). The focus of the refusal realization investigation is in the strategies that they use to respond the situation. The refusal realizations under discussion are varied in terms of the participants involved and the differences of the situations.

The data analysis presents the distribution of refusal strategies types used by undergraduate students of the English Department of State University of Semarang across ten situations. The setting of situations can be seen by the following table:
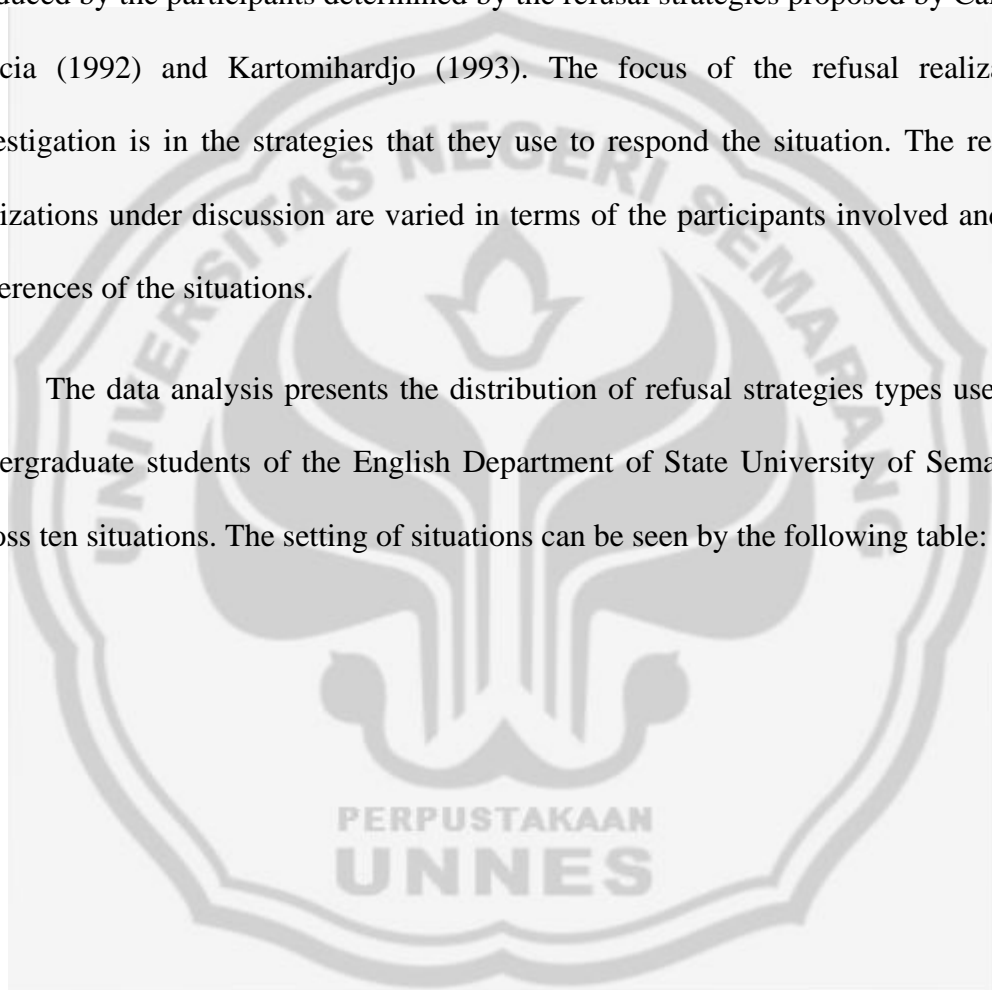
Table 4.1 The Elicitation Prompts Classification of Situations

Prompt	Participants	Situations	Request	Social distance	Imposition	Power
1	Mother- child	Informal	Service	low	low	unequal
2	Close friends	Informal	Service	low	low	equal
3	Sister-brother	Informal	Service	low	low	equal
4	Chief- youth	Formal	Service	high	low	unequal
5	Close friends	Informal	Service	low	low	equal
6	Casual friends	Informal	Service	low	low	relatively equal
7	Casual friends	Informal	Service	low	low	relatively equal
8	Father- child	Informal	Service	low	high	unequal
9	Close friends	Informal	Service	low	low	equal
10	Sister-brother	Informal	Service	low	low	equal

4.1 Responses to prompt 1

The first prompt provides the participants an informal situation and H has unequal power and low social distance. Bateson and Mead in Scollon and Scollon (1983) feel that the family is a communicative system of solidarity relations. So, this situation included in solidarity politeness. Solidarity politeness establishes camaraderie and solidarity between the speakers (Scollon and Scollon, 1983: 169). The refusal strategies that should be used to respond the situation are inquiry to third party, direct refusal, token agreement, criticism, positive opinion, promise of future acceptance, and promise to comply.

In this situation four male participants use reason/ explanation to respond prompt one. It can be seen by the phrase *"I have to do …"* and *"I have an appointment …"* in their responses. The use of expression " *I have to do …"* indicates that they tried to give explanations or reasons why they could not accept the order/ request given by the interlocutor. The participants tried to be truthful by stating their reasons that they could not do the request because they have had a promise or other plans. Differ from the third participant, he tends to use positive opinion by using expression *"I'd be glad to …"* . By giving that respond, he wants to show that he actually interested to do the request from the interlocutor. He also says something nice in order to show that he is aware to the positive want of the interlocutor.

In this situation three female participants use reason/ explanation to respond the prompt. Similar to the strategy that mostly used by male participants above, the female participants also use expression, *"I have something to do …"* and two other participants choose positive opinion use expression *"Actually I would like to do …"* to respond the prompt one. In this case, the positive opinion is more focus to express the interest of the subjects to the request. Moreover, this strategy is also an attempt to make the refusal acceptable to the interlocutors.

4.2   Responses to prompt 2

The prompt two presents an informal situation which is between casual friends, and H has low social distance and equal power. This situation included in solidarity politeness because it shows the solidarity and camaraderie between the

speaker and hearer. The refusal strategies that should be used to respond this situation are inquiry to third party, direct refusal, token agreement, criticism, positive opinion, promise of future acceptance, and promise to comply.

In order to realize this situation, four male participants use the same strategy that is giving suggestion, comment and choices. Mostly, they add phrase *"I think"* in responding the situation. The expression *"I think"* uses as an attempt to show that the participants try to give suggestion and opinion; they also give choices in responding the situation. In this case, the interlocutor will have another solution if he/she is rejected. Differ from third participant, he uses direct refusal in responding the prompt two by using the expression *"No way"*. The direct refusal shows that the participant refuse the request directly, the lower social distance they have the more direct refusal they used.

In this situation three female participants in the second prompt choose thanking for refusing as their strategies. The expressions *"Thanks for trusting me"*, *"Thanks for choosing me"* and *"Thanks for giving this chance to me"* use as an attempt to show that the participants express the refusals in polite way. In the other word, by using this strategy the participants try to minimize the threat to the positive face of the interlocutor. Two other female participants choose giving suggestion, comment and choices as their strategies. They use expression *"It would be better ..."* as an attempt to show that the participants try to give suggestion in responding the situation. So, the interlocutor will have another solution if he/she is rejected.

4.3   Responses to prompt 3

The third prompt provides the participants an informal situation and H has equal power and low social distance. Based on Scollon and Scollon (1983: 169) this situation included in solidarity politeness. Solidarity politeness establishes the camaraderie and solidarity between the speaker and hearer. The refusal strategies that should be used in responding this situation are inquiry to third party, direct refusal, token agreement, criticism, positive opinion, promise of future acceptance, and promise to comply.

Here, three male participants choose giving suggestion, comment, and choices as their strategies. They use expressions *"You better do your homework by yourself"* and *"Ask mother to help you"* in responding the situation. The expressions show that the participants try to give suggestion to the interlocutor. Differ from two male participants, they choose direct refusal as their strategies. The expression *"Not this time"* and *"I'm busy"* showed that the participants refuse the request directly.

In this situation three female participants choose giving suggestion, comment and choices as their strategies. The expressions *"You can try it by yourself first"*, *"Please do it by yourself first"* and *"Can you ask Mama or Dad to help you?"* are used as an attempt to show that the participants try to give suggestion in responding the situation. Two other female participants use positive opinion as their strategies. The expressions *"I wish I could help you sister"* and *"I'm happy to help you sister"* are used as an attempt to show that the participants actually interested to help the

interlocutor. This strategy is also an attempt to make the refusal acceptable to the interlocutor.

4.4 Responses to prompt 4

The fourth prompt provides the participants a formal situation and S has enequal power and high social distance with H. This situation included in deference politeness. Deference politeness places value on maintaining distance (+D) between individuals' and implies formality and respect (Scollon and Scollon, 1983: 169). The refusal strategies that should be used to respond this situation are mitigated, indefinite reply, expression of regret/ sorrow, non- verbal refusal, reason/ explanation, and gratitude.

In this situation four male participants use expression of regret/ sorrow to respond prompt one. It can be seen by the phrase *"I wish I could go there, Sir. Unfortunately, I have to go to Semarang for work", "I beg your pardon, Sir. I'm afraid I could not participate", "I'm afraid I can't attend to the discussion"* and *"I'm afraid I can't attend the meeting"*. Expression of regret/ sorrow is one of refusal strategies by Carmen Garcia. This strategy happen upon receiving the invitation, the participants often respond it with an expression of regret/sorrow for not being able to accept the invitation. This expression of regret/sorrow functioned in some cases as an indirect refusal. Differ from the second participant, he tends to use direct refusal by using expression *"I am sorry I can't come"* . By giving that respond, it shows that the participant refuse the invitation directly.

In this situation three female participants in the fourth prompt choose expression of regret/sorrow as their strategies. The expressions *"I am awfully sorry, but I have other plans."* and *"I'm sorry for being absent last meeting."* are used as an attempt to show that the participants regret because they cannot accept the invitation. The expression *"I'm sorry"* is used as an attempt to apologize to the interlocutor. Differ from first female participant, she chooses positive opinion as her strategies. The expression *"I'd love to come, but I've already had an appointment"* is used as an attempt to show her positive opinion. This strategy is also an attempt to make the refusal acceptable to the interlocutor.

4.5   Responses to prompt 5

The prompt five presents an informal situation between close friends which has equal power and low social distance. The same with the second prompt this situation included in solidarity politeness, because it shows camaraderie and solidarity between the speaker and hearer. The refusal strategies that should be used to respond the situation are inquiry to third party, direct refusal, token agreement, criticism, positive opinion, and promise to comply.

In order to realize this situation, three male participants use the same strategy that is positive opinion. Mostly, they add phrase *"I really want to go …", "It would be nice", and "I really want to come to your party."* in responding the situation. By giving those opinions, the participants want to show that they actually interested to come. Moreover, this strategy is also an attempt to make the refusal acceptable to the

interlocutor. The participants say something nice to the interlocutor in order to show that they are aware to the positive want of the interlocutor. The second male participant chooses expression of regret/sorrow as his strategies. The expression *"Sorry dear I really can't come to your birthday party."* is used as an attempt to apologize to the interlocutor because the hearer acknowledged that their refusal may offend the interlocutor or even might endanger their relationship. And the fifth male participant chooses reason/explanation as his strategy. The expression *"I have a plan with my family."* is used as an attempt to show that the participant tries to give explanation or reasons why he cannot accept the invitation given by the interlocutor.

Furthermore, all female participants choose positive opinion as their strategy. The expressions *"I'd love to", "I'm really wanna go to your party",* and *"I'm very happy receiving your party invitation"* are used to show their positive opinion. In this case, the participants actually interested to come to the party. The participants also say something nice to the interlocutor in order to show that they are aware to the positive want of the interlocutor.

4.6   Responses to prompt 6

The sixth prompt provides an informal situation between casual friends which has relatively equal power and low social distance. The same with the previous prompt this situation included in solidarity politeness, because it establishes camaraderie and solidarity between the speaker and hearer. The refusal strategies that should be used to respond the situation are inquiry to third party, direct refusal, token

agreement, criticism, positive opinion, promise of future acceptance, and promise to comply.

In this situation two male participants choose positive opinion as their strategy. The expressions *"I'd be glad to go there"* and *"I appreciate for your invitation"* are used as an attempt to show their refusal. Almost the same with the male response in the previous prompt, positive opinion is more focus to express their interest of the participants to the invitation. Moreover, this strategy is also an attempt to make the refusal acceptable to the interlocutor. Two other male participants choose expression of regret as their strategy. The expressions *"Deeply sorry I couldn't come"* and *"I am afraid I couldn't join you"* are used to show their refusal. Expression of regret/sorrow happens upon receiving invitation, participants often respond with an expression of regret/sorrow for not being able to accept the invitation. The rest of male participant chooses direct refusal as his strategy. The expression *"I'm sorry"* showed that the participant is not simply express the utterance *"I can't."*

Almost the same with the male participants, four female participants also choose positive opinion as their strategy. The expressions *"I'd love to come but I'm sorry"*, *"It will be nice to gather with all SMP's friends, but I'm sorry I can't"*, *"I'm very happy attending the occasion, but I'm afraid I can't"*, and *"I'm very happy to attend the occasion but sorry I can't join it"* are used as an attempt to refuse the invitation. Positive opinion appears when the participant expresses a positive opinion of the friend (or the situation/invitation) or wishes him well after refusing the

invitation. Differ from the second female participants, she chooses thanking for refusing as her strategy. She uses the expression *"Thank you, but I have to go to Semarang next week"* to respond the prompt. This strategy is the most polite way in expressing a refusal.

4.7   Responses to prompt 7

In the seventh prompt presents an informal situation between casual friends which has relatively equal power and low social distance. This situation included in solidarity politeness. The refusal strategies that should be used in responding the situation are inquiry to third party, direct refusal, token agreement, criticism, positive opinion, promise of future acceptance, and promise to comply.

Three male participants choose thanking for refusing as their strategy. The expressions *"Ok thanks, I can do it"*, *"Ok thanks, but you don't need to"*, and *"Thank you, I think I can handle it"* are used as an attempt to show that the participants express the refusals in polite way. In the other word, by using this strategy the participants try to minimize the threat to the positive face of the interlocutor. The rest of male participants choose direct refusal in responding the situation. The expressions *"You don't need to help me"* and *"I can do it by myself"* show that by expressing direct refusal which is followed by giving reason, the participants try to minimize the threat to the positive face of the interlocutor.

In line with three male participants, three female participants also use same strategy in responding this prompt that is thanking for refusing. The expressions

"Thanks for your help, I can manage it myself", *"Thank you I can manage it myself"*, and *"Oh, it's okay, I really can manage it myself. Thanks anyway"* are used as an expression to refuse the help. Differ from two others female participants, they choose positive opinion as their strategy. They use expression *"It's very nice of you to help me, thank you. But I can do it myself."* to respond the situation. This strategy is an attempt to make the refusal acceptable to the interlocutor.

4.8 Responses to prompt 8

The prompt presents an informal situation which has enequal power and low social distance. This situation included in solidarity politeness. Bateson and Mead in Scollon and Scollon (1983: 169) feel that the family is a communicative system of solidarity relations. So, this situation included in solidarity politeness. The strategies that should be used are inquiry to third party, direct refusal, token agreement, criticism, positive opinion, promise of future acceptance, and promise to comply.

In this situation two male participants choose direct refusal as their strategy. They use expressions *"Sorry dad, I have to go"*, and *"But it's a must, dad. I should go now"* to show that they are directly refuse the suggestion of the speaker. The effect of the refusal is not mitigated because it can hurt the speaker's feeling. The first male participant chooses criticism as his strategy. The expression *"It's Saturday night dad"* indicates that the participant gives critics in the form of an opinion but tend to give comment/ opinion/ judgment to the speaker. The third male participant uses expression of regret/ sorrow as his strategy. The expression *"I think you are right, but*

I just have to go. I am sorry" shows that the participant indirectly refuses the suggestion. The last male participant chooses promise of future acceptance as his strategy. The expression *"I promise I will at home before ten."* uses as an attempt to show that the participant refuse the suggestion indirectly by giving promise to the interlocutor.

In this situation two female participants choose promise of future acceptance as their strategy. The expressions *"I'll promise I'll take care of myself."*, and *"I'll be back before midnight."* are used as an attempt to give promise to the interlocutor so he/she will not offended. Two others female participants choose thanking for refusing to show their refusal. The expressions *"Thanks for your suggestion, daddy. But I have to go now."* and *"Thanks for your suggestion, Dad. But I have to go."* are used as their way to refuse suggestion. This strategy is the most polite way in expressing a refusal. In the other word, by using this strategy the participants try to minimize the threat to the positive face of the interlocutor. The last female participant chooses reason/ explanation as her strategy. The expression *"I'm sorry, Dad. I have to do something with my friends."* is used to show that she refuse the suggestion. In this situation the participant has reasons/ explanations to refuse the suggestion.

4.9   Responses to prompt 9

The prompt ninth presents an informal situation which is between close friends which has equal power and low social distance. This situation included in solidarity politeness, because it shows the solidarity and camaraderie between the

speaker and hearer. The strategies that should be used are inquiry to third party, direct refusal, token agreement, criticism, positive opinion, promise of future acceptance, and promise to comply.

In order to realize this situation, two male participants use the same strategy that is giving suggestion, comment and choices. Mostly, they add phrase *"I think"* in responding the situation. The expression *"I think …"* is used as an attempt to show that the participants try to give suggestion and opinion; they also give choices in responding the situation. In this case, the interlocutor will have another solution if he/she is rejected. Differ from three others male participants, they use direct refusal in responding the prompt by using the expressions *"Not this time",* and *"I'm so sorry"*. The direct refusal shows that the participants are not simply express the utterance *"I can't"* but with other utterances.

In this situation there are many strategies that used by female participants. First female participant chooses positive opinion as her strategy. The expression *"That's a good idea, but I can't join with you."* is used as an attempt to show that the participant want to refuse indirectly. The second female participant chooses promise of future acceptance to respond the situation. She uses the expression *"How about next week?"* it shows that the participant make future plans to join with her friends. The third female participants choose mitigated as her strategy. The expression *"Ehm … "* in this strategy often mitigated by hedges that diminishes the negative effects a direct refusal might have had on the interlocutor. The two others female participants

choose direct refusal as their strategy. The expressions *"Sorry, I can't."*, and *"Sorry, I can't do that."* indicate that the participants refuse the situation directly.

4.10   Responses to prompt 10

The last prompt provides the participants an informal situation between brother and sister which has equal power and low social distance. This situation included in solidarity politeness. The same with the eighth prompt, family is a communicative system of solidarity relations so it included in solidarity politeness. The strategies that should be used to respond the situation are inquiry to third party, direct refusal, token agreement, criticism, positive opinion, promise of future acceptance, and promise to comply.

In this situation three male participants choose direct refusal as their strategy. The expressions *"I just want to take a rest"*, and *"No, I want to sleep."* are used as an attempt to show that the participants refuse the suggestion directly. The second male participant chooses reason/ explanation as his strategy. The expression *"I am so tired, so I'll go bed without taking a bath first."* indicates that the participant has reason/ explanation to refuse the suggestion. The fourth male participant chooses thanking for refusing as his strategy. The expression *"Thanks for your suggestion"* shows that the participants refuse the suggestion politely.

In this situation four female participants use thanking for refusing as their strategy. The expression *"Thanks for your suggestion"* indicates that the participants express the refusals in polite way. In the other word, by using this strategy the

participants try to minimize the threat to the positive face of the interlocutor. The last female participant chooses token agreement as her strategy. The expression "Owh okay ..." shows that the participant accepts the suggestion even that the situation called for refusal.

From the findings above the participants mostly use positive opinion and thanking for refusing. Based on the findings, male participants (70%) tend to use more appropriate strategies than female participants (62%). For male participants they tend to use direct refusal and female participants show that they prefer to use positive opinion as their strategy than the others.

4.11 The Distribution of the realization strategies

The realization strategies of the findings above can be best explained by the following tables.

Table 4.2 Distribution of Refusal Strategies by Undergraduate Students of the English
Department of State University of Semarang

No	Refusal Strategies	Male	Female
1	Mitigated refusal	-	1
2	Indefinite reply	-	-
3	Expression of regret/ sorrow	7	3
4	Non-verbal refusal	-	-

5	Reason/ explanation	6	5
6	Inquiry to third party	-	-
7	Direct refusal	13	2
8	Token agreement/ acceptance	-	1
9	Criticism	2	-
10	Gratitude	-	-
11	Expression of willingness to comply	-	-
12	Positive opinion/ well wishing	8	17
13	Promise of future acceptance	1	3
14	Refusal by using word "No"	-	-
15	Refusal by giving reason	-	-
16	Refusal by using conditional situation	-	-
17	Refusal by giving suggestion, comment, and choices	9	5
18	Refusal by saying "Thank you" (usually followed by comment or reason)	4	13
19	The use of comment to refuse	-	-
20	Refusal by using non-verbal behavior.	-	-

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

This last chapter presents the conclusions drawn from the findings of the study and some suggestions that might be worth considering especially for those who are involved in English language teaching and learning, both the teachers and learners.

5.1 Conclusions

It can be seen from the result of the study that the realization of refusal strategies used by undergraduate students of the English Department of State University of Semarang are varied in terms of the refusal's strategies.

The findings of the study indicated that:

(1) The strategy mostly used by the participants is positive opinion.

(2) The male participants mostly use direct refusal than the other strategies.

(3) The female participants mostly use positive opinion as their strategy.

5.2 Suggestions

Based on the facts which have been drawn in the conclusions, I should like to give some suggestions as follows:

(1) Language learners, especially advanced language learners, should be aware of the sociolinguistics aspect of communicative competence. The awareness

should lead to the eagerness to be familiar with the naturally occurring conversations which show the proper refusal strategies so that they know how to realize their refusal when they face situations that have to use refusal in real conversation.

(2) Teachers and lecturers should build up their students' mind-set that conversation cannot be built up only with good structural of sentences but they need to know the sociocultural aspect of communication. Therefore, the teaching-learning process should enable learners to acquire knowledge relating to linguistic form, sociocultural appropriateness and knowledge of native preferences for certain forms rather than other.

(3) Book writers should also be aware of the phenomenon of the sociolinguistic aspect in refusal strategy realization. Therefore, in giving explanations and providing examples of refusal forms, they should cover this phenomenon so that the input towards the readers will be well conveyed.
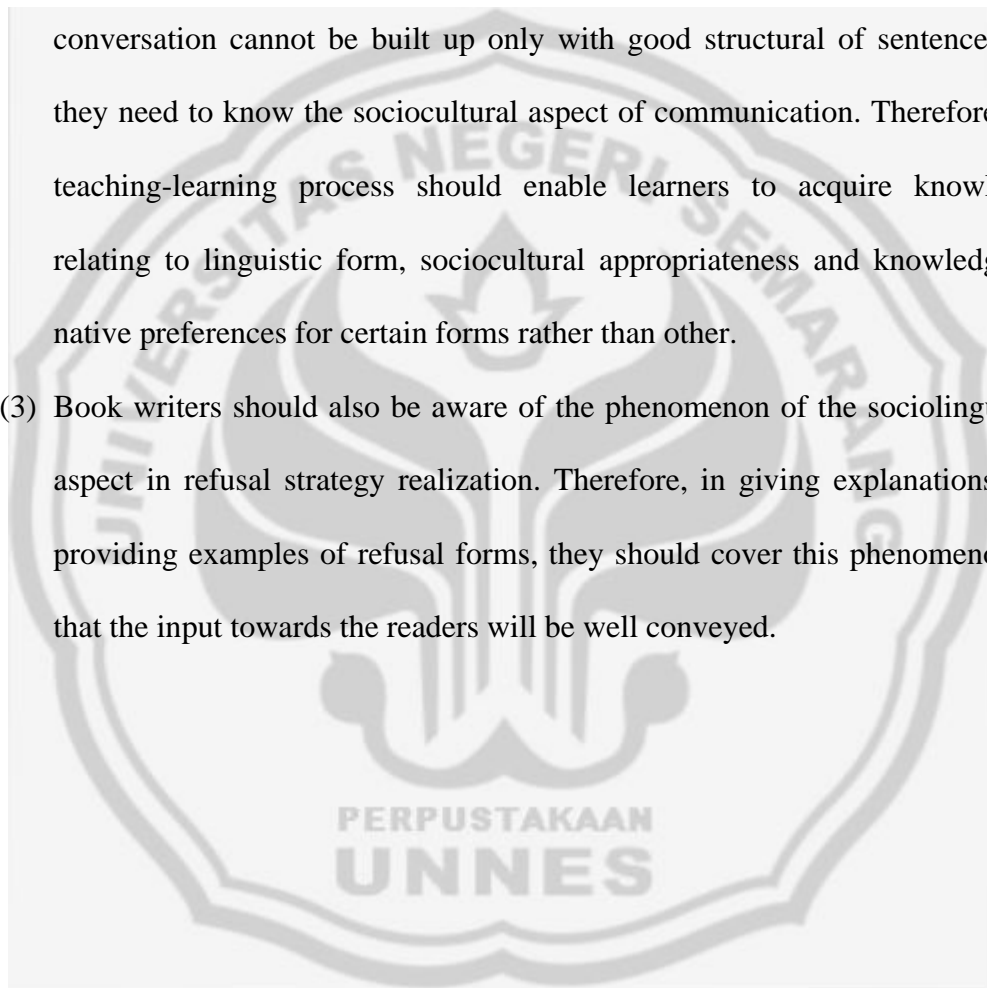
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APPENDICES

APPENDICES

Appendix 1

The participants personal data

No	Sex	Age	Semester
1	M	21	8
2	M	22	8
3	M	21	8
4	M	21	8
5	M	22	8
6	F	22	8
7	F	21	8
8	F	21	8
9	F	21	8
10	F	21	8

Appendix 2

The Elicitation Prompts

Ungkapkanlah maksud berikut ini dalam Bahasa Inggris sebagaimana dipergunakan dalam percakapan sehari-hari:

1. Suatu hari ibu memintamu untuk membelikan bumbu dapur di pasar, tapi kamu tidak bersedia karena ada sesuatu yang harus kamu kerjakan dan tidak dapat ditinggalkan. Bagaimana cara kamu menolak permintaan ibu mu?

2. Hari ini adalah hari pertama masuk kuliah. Temanmu memintamu untuk menjadi komting, tetapi kamu tidak bersedia. Bagaimana kamu mengungkapkannya?

3. Malam ini kamu sedang mengerjakan tugas kuliah banyak sekali, lalu adikmu datang meminta bantuan untuk mengerjakan PR. Karena banyak tugas lalu kamu tidak bersedia untuk membantunya. Bagaimana kamu mengungkapkannya?

4. Pada suatu hari menjelang perayaan 17 Agustus, bapak kepala desa mengundangmu dalam rapat karang taruna untuk membahas acara perayaan. Tetapi kamu tidak bisa hadir karena sesuatu hal, bagaimana cara mengungkapkannya?

5. Kamu mendapat undangan ulang tahun dari teman sekelasmu. Pada hari dan waktu bersamaan ada acara keluarga yang tidak dapat ditinggalkan, sehingga kamu tidak dapat hadir dalam acara ulang tahunnya. Bagaimana cara kamu untuk mengungkapkannya?

6. Minggu depan adalah acara reuni SMP yang diadakan oleh adik kelas, tetapi kamu ada acara lain sehingga tidak dapat hadir. Bagaimana cara mengungkapkannya?

7. Suatu hari kamu membawa buku dari perpustakaan lalu tiba-tiba buku- buku itu terjatuh. Temanmu ingin membantumu untuk membereskan buku, tapi kamu menolaknya. Bagaimana cara mengungkapkannya?

8. Suatu hari ayah memberimu saran untuk tidak pergi pada malam hari, tetapi kamu menolaknya. Bagaimana cara mengungkapkannya?

9. Suatu hari temanmu mengajak untuk membolos dalam satu mata kuliah, tetapi kamu menolaknya. Bagaimana cara mengungkapkannya?

10. Suatu hari sepulang dari kampus kamu merasa begitu lelah dan langsung merebahkan diri di kamar. Tiba- tiba adikmu datang dan memberimu saran untuk mandi terlebih dahulu sebelum tertidur, tetapi kamu tidak mau. Bagaimana cara kamu mengungkapkannya?

Appendix 3

The Participants Responses

Responses to Prompt 1

1. I have to do my homework mom, I'm sorry I can't.

2. I am sorry mom, I have to do something important.

3. I'd be glad to, but I am sorry. I just can't abandon my business right now.

4. I'm so sorry, Mom. I have an appointment with my lecture at nine.

5. I'm sorry mom. I'm doing my paper.

6. I'm sorry mom. I have something to do right now.

7. I'm sorry mom, I have to do my homework.

8. I'm sorry, mom. I really can't do it for you because I've something to do now.

9. Actually I would like to do your order, mom. But, I have something to do now. Sorry.

10. Actually I would like to do your order, Mom. But I have many things to do that I can't postpone.

Responses to Prompt 2

1. I think I'm not good enough to become the captain of this class.

2. I can't be a comting, what about choosing another student?
3. No way, man. It's just not my cup of tea.

4. I think I can't accept it because there is the other one more appropriate with this job.
5. I think I'm not able to be the leader. You should choose other friends.
6. Thanks for trusting me but I believe there is someone else better than me.
7. Thanks for choosing me, but there is someone else better than me.
8. Thanks for giving this chance to me, but it's better if you choose someone else because I'm not used to it.
9. I'm sorry I can't. It would be better if we vote for the leader.
10. I'm sorry I can't. It would be better if we vote for the leader of the class.

Responses to Prompt 3

1. You better do your homework by yourself.
2. I am doing my task. Ask mother to help you.
3. Not this time, dear. Sorry. I'll get to you soon.
4. I have so many assignments tonight. Can you do it by yourself, please.
5. I'm busy. I'm doing my homework.
6. My dear brother, you can try it by yourself first, and I'll check it out later after I finished my homework.
7. Please do it by yourself first, after I finished my homework I will check it.
8. Can you ask Mom or Dad to help you? I've not finished with mine yet.
9. I wish I could help your sister, but I have many task to do. I will help you if I have finished it.
10. I'm happy to help you sister, but not for now. I have many task to be completed. I'll help you if I have finished it.

Responses to Prompt 4

1. I wish I could go there, sir. Unfortunately, I have to go to Semarang for work.
2. I am sorry I can't come.
3. I beg your pardon, sir. I am afraid I could not participate because I have some other thing to do.
4. I'm afraid I can't attend to the discussion. I have something to do and can't be postponed.
5. I'm afraid I can't attend the meeting.
6. I'd love to come, but I'm sorry. I've already had an appointment.
7. I'm awfully sorry, but I have other plans.
8. I'm sorry for being absent last meeting.
9. I'm very sorry for my absence in the meeting. I have something to do, sir.
10. I'm very happy receiving your party invitation, but I'm sorry, I can't attend your party. I have the other occasion that can't be left.

Responses to Prompt 5

1. I really want to go to your birthday party, but I have to attend to my brother's wedding party.
2. Sorry dear I really can't come to your birthday party.
3. It would be nice, but I am sorry I have important business with my family.
4. I really want to come to your party. But, my family will have trip to my grandmother. So, I'm sorry I can't attend it.
5. I have a plan with my family. I think I can't go to your party.
6. I'd love to come to your birthday, but I'm sorry I've to come to an event.
7. I'd love to come to your birthday party, but I have an event.
8. An, I'm really wanna go to your party, but I've had an appointment with my family before. And sadly, it's at the same time with your party.
9. I'm very happy receiving your party invitation, but I'm sorry, I can't. I have another appointment.
10. I'm very happy receiving your party invitation, but I'm sorry, I can't attend your party. I have the other occasion that can't be left.

Responses to Prompt 6

1. I'm sorry I'd be glad to go there, but next week is my mother's birthday party.
2. Deeply sorry I couldn't come.
3. I am afraid I could not join you at that time. Really sorry.
4. I appreciate for your invitation, but I'm afraid I can't attend it.
5. I'm sorry. I can't join to the reunion.
6. I'd love to come, but I'm sorry.
7. Thank you, but I have to go to Semarang next week.
8. Dav, I believe that it'll be nice to gather with all soup's friends in the reunion next week but I'm sorry to say that I can't come because it's the same time with my sister's wedding party.
9. I'm very happy attending the occasion, but I'm afraid I can't.
10. I'm very happy to attend the occasion but sorry I can't join it, maybe next time.

Responses to Prompt 7

1. I can do it by my self.
2. Ok thanks, I can do it.
3. Oh, thanks but you don't need to.
4. Thank you, I think I can handle it.
5. You don't need to help me. Thanks.
6. Thanks for your help, I can manage it myself.
7. Thank you, I can manage it myself.
8. Oh, it's okay. I really can manage it myself. Thanks anyway.

9. It's very nice of you to help me, thank you. But I can do it myself.
10. It's very nice of you to help me, thank you, but I can do it myself.

Responses to Prompt 8

1. It's Saturday night dad.
2. Sorry dad, I have to go.
3. I think you are right, but I just have to go. I am sorry.
4. Please, dad. Just for tonight. I should come to my friend's birthday party. I promise I will at home before ten.
5. But it's a must, dad. I should go now.
6. I know dad, but I've already an appointment with some friends of mine. I promise I'll take care of myself.
7. I'm sorry dad. I have to do something with my friends. I will take care myself.
8. Dad, I know that you really worry me, but believe me that you don't have to. I'll be okay because I go with many friends and I'll be back before midnight.
9. Thanks for your suggestion, daddy. But I have to go now. alright, I promise that I'll take care of myself.
10. Thanks for your suggestion, Dad. But I have to go. I promise, I would take care of myself.

Responses to Prompt 9

1. Guys, there will be midterm test now.
2. Sorry, I think I will join the class.
3. Not this time, lad.
4. I'm sorry, dude. I think I should better join the class.
5. I think I shouldn't.
6. That's good idea, but I can't join with you. sorry.
7. How about next week?
8. Ehm… I think it's better if we go to Mr. David class. It'll be a quiz.
9. Sorry, I can't. It's better for me to attend the class.
10. Sorry, I can't do that. Maybe next time.

Responses to Prompt 10

1. I just want to take a rest.
2. I am so tired, so I will go bed without taking a bath first.
3. You're being like Grandma. Off you go.
4. Thanks for your suggestion. But I completely tired, I want to sleep for a while.
5. No, I want to sleep.
6. Thanks for your suggestion, but I'm totally tired right now.

7. Thanks for your suggestion, but I'm tired. I want to sleep now.
8. Owh okay, but I'm really hungry. I think I'll go for a meal first.
9. Thank you, brother. but, I'm very tired. I'll do it later.
10. Thanks for your suggestion but I will do it later. I need to take a rest faor a while right now.

Note: The responses are rewritten here as they were without any correction