THE STUDY OF SPEECH ACT SETS OF REFUSAL ON INDONESIAN STUDENTS SPEAKING ENGLISH

A Script

By

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ABSTRACT

THE STUDY OF SPEECH ACT SETS OF REFUSAL ON INDONESIAN STUDENTS SPEAKING ENGLISH

By
Candra Cahyani Gani

The aim of this study was to find out whether there was a difference of speech act set of refusal between high proficiency and low proficiency students. This research was qualitative research. The subjects were 5 students who had 6.5 IELTS score or higher and 5 students who had 5 IELTS score or lower. A speaking test with roleplay method were used to collect the data. The result of this research showed that high proficiency students produce more uterances to express refusal than those with low proficiency level. This indicates that higher proficiency students produce various uterances in the three different social contexts; refusing professors (+Power, +Distance), friends (-Power, +Distance), and a staff members (-Power, +Distance).

Keywords : *speech act, refusal, high proficiency, low proficiency*

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A Script

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CURRICULUM VITAE

Candra Cahyani Gani was born on August, 28th 1990 as the first daughter from the visioner lover, Bapak Suroto and Ibu Siti Hasanah. She graduated from TK YPI Keputran in 1996 and had continued her study in SD Negeri 2 Sendang Mulyo until her graduation in 2012. The next three years, in 2015, she graduated from SMP Negeri 1 Pringsewu and in the same year she entered SMA Negeri 1 Pringsewu. On July 2008 she graduated from SMA Negeri 1 Pringsewu and after two years off, she continued her study to English Department, Lampung University in 2010. Nowdays, she is leading an education based start up called GoGo which is focused on developing non formal education platform in Indonesia including the digitalization of English learning for Indonesian.

DEDICATION

Bapak-Mamak

GoGoCourse

MOTTO

"*..every dots in your life has a huge contribution to the whole story..*" (Candra)

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Bandar Lampung, 09 April 2018

Candra Cahyani Gani

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I. INTRODUCTION

This chapter of research consists of background of the problems, formulation of problems, objectives, uses, scope and definition of term.

1.1 Background of the Problems

In the end of 2014, I had gone to Seattle, Washington, and I had stayed with the local family consisting of five people and worked in a small office consisting of seven people. For three weeks, I had communicated with them and used some of utterances that I had on my mind to express some refusals. At those time I realized that we had a difficulty to communicate effectively. I had have difficulties to produce appropriate utterances to refuse my co-worker inviations or offers. I realized that i had need something beyond grammatically correct to interact with them. In other words, I, as language user, need to use the language correctly (based on linguistic competence) and appropriately (based on communicative competence).

According to Hymes (1972), "…a normal child acquires knowledge of sentences not only as grammatical, but also as appropriate. He or she acquires competence as to

when to speak, when not, and as to what to talk about with whom, when, where, in what manner. In short, a child becomes able to accomplish a repertoire of speech acts, to take part in speech events, and to evaluate their accomplishment by others."

After I went back to Indonesia, I met my friend who had live in Aussie for a year. She is really good at English, proven by her IELTS score which was beyond 7.5. Both of us, told our experience overseas and discussed about our life there. From her story, I knew that she did not have any communication problem like me. Looking at my IELTS score which was lower than her (only 5) at those time, I was inspired to do the study comparing a sociolinguistic competence between high and low proficiency of EFL speakers.

According to sociolinguistic competence theory, in Canale and Swain (1980) this component included both sociocultural rules of use and rules of discourse; here only the former set of rules is referred to. Sociolinguistic competence thus adresses the extend to which utterances are produced and understood appropriately in different sociolinguistic contects depending on contextual factors such as status of participants, purposes of the interactions, and norms or conventions of interactions.

Appropriateness of utterances refers to both appropriateness of meaning and appropriateness of form. Appropriateness of meaning concerns to extents to which particular communicative functions (e.g. commanding, complaining, and inviting),

attitudes (including politeness and formality) and ideas are judged to be proper in a given situation. For example, it would generally be inappropriate for a waiter in a restaurant to command a customer to order a certain menu item regardless of how the utterance and communicative function (a command) were expressed grammatically.

Appropriateness of form concerns to the extend to which a given meaning (including communicative functions, attitudes, and proportions/ideas) is represented in a verbal and/or non-verbal form that is proper in a given sociolinguistic context. For example, a waiter trying to take an order politely in a tasteful restaurant would be using inappropriate grammatical form if he were to ask , “OK, chump, what are you and this broad gonna eat ?”. This notion of appropriateness of form thus includes what Richards (1981) and others have called ‘interactional competence’, which addresses appropriateness of kinesics and proxemics. It is clear that the notion of naturalness or probability of occurance (Hymes, 1972) can also play an important role in determining the appropriateness of meaning and form: however, this notion may be of limited value given the unpredictable and creative aspect of communication.

There is a tendency in many second languange programmes to treat sociolinguistic competence as less important than grammatical competence. This tendency seems odd for two reason. First, it gives the impression that grammatical correctness of utterances is more importance than appropriateness of utterances in actual communication, an impression that is challanged by data from first language use

(Terrel, 1980) and second languange use (Jones, 1978). Second, this tendency ignores the fact that sociolinguistic competence is crucial in interpreting uterances for their 'social meaning' for example, communicative function and attitude-when this is not clear from the literal meaning of utterances or from non-verbal cues (e.g. sociocultural context and gestures). There is no doubt universal aspect of appropriate languange use that need not be relearned to communicate appropriately in a second languange (Canale and Swain, 1980).

Blum-Kulka (1980) distinguishes three types of rules that interact in determining how effectively a given communicative function is conveyed and interpreted : pragmatic rules, social-appropriateness rules and linguistic-realization rules. Pragmatic rules refer to the situational preconditions that must be satisfied to carry out a given communicative function (e.g. to give a command, one must have the right to do so). Social-approriateness rules deal with whether or not a given function would normally be conveyed at all and, if so, with how much directness (e.g. asking a stranger how much he or she earns). Linguistic-realization rules involve number of considerations, such as the frequency with which a given grammatical form is used to convey a given function, the number and structural range of forms associated with each function, the generality of forms across functions and situations, and the means on modulating the attitudinal tone of a given function.

Blum-Kulka's own concluding statement expresses very well the importance of sociolinguistic competence for second languange pedagogy: 'It is quite clear that as long as we do not know more about the ways in which communicative function are being achieved in different languanges, (second languange) learners will often fail to achieve their communicative ends in the target languange, and neither they nor their teacher will really understand why.' (p.40).

In the end, this research investigated the difference between high proficiency and low proficiency of English Foreign Language speakers' production of refusals. The discovery of more general patterns of pragmatic failure as produced by a group of subjects from varying first languange backgrounds could be helpful to Indonesian EFL educators who must address the needs of classrooms to enhance students speaking ability. The results should provide examples that English teachers can use to illuminate situations in which students may fail pragmatically-sociopragmatically, and, in turn, to develop curricula to address these problem areas.

1.2 Formulation of Problems

Based on the general background of the study above, statement of the problem can be stated as :

1. Are there any differences of speech act sets of refusal between high proficiency and low proficiency students?

2. What are the differences of the production of utterences and semantic orders of refusal strategies between high proficiency and low proficiency students?

1.3 Objectives

The objectives of the research are to :

1. Find out the difference production of speech acts sets of refusal between low proficiency and high proficiency students.
2. Identify the differences of the production of utterences and semantic orders of refusal strategies between high proficiency and low proficiency students

1.4 Uses

The writer expects that the result of the research might be used :

1. Theoritically, to verify the previous theories that related to the differences of speech act set of refusal between high proficiency and low proficiency speaker.
2. Practically, to contribute in English teaching and learning design for Indonesian students and directly contribute to GoGoCourse to construct curriculum for teaching their students who prepare master degree overseas.

1.5 Scope

This research was focused on analyzing the differences of speech act sets of refusal between high proficiency and low proficiency students. This research is conducted in

GoGoCourse, a local English' course which prepares their students to pursue master degree overseas, using purposive sample and role play method. Subjects of the research consist of ten students; five students with a high proficiency level and five students

with a low proficiency level. Researcher designed six rolepaly situations of refusal and compared the productions of speech act strategies between those two group. In the end, researcher analized the frequency, order, and content of semantic formulae from their speaking production. Furthermore, the researcher acted as an observer to find out the speech act sets on their speaking.

1.6 Definition of Term

1. Speech act set is a combination of individual speech acts that, when produced together, comprise a complete speech act (Murphy and Neu, 1996).
2. The speech act set of refusals is the speech act which occurs when a speaker directly or indirectly says no to a request or invitation.
3. Indonesian Students were GoGoCourse's students.
4. High proficiency students were GoGoCourse's students who had 6.5 IELTS' score or higher.
5. Low proficiency students were GoGoCourses's students who had 5 IELTS' score or lower.

That is the discussion of this chapter. The first subtitle introduces the background of the research then problems, objectives, uses, scope, and definition of term.

II. LITERATURE REVIEW

This chapter of research consists the theories of pragmatic, speech act, speech act of refusal, speech act of complaint, and communicative competence.

2.1 Pragmatic

Linguists have not reached a consensus in defining the term of pragmatics (Cohen : 1981). It has been viewed as the study of how language is used in communication and of how the communicative functions are employed in language (Allott : 2010). The term focuses on the rules for the relevant use of language in the appropriate situation (Al-Mahrouqi : 2012), and it takes into account form, meaning, and context (Leech : 1983).

Additionally, pragmatics studies the "relationship between linguistic forms and the users of those forms" (Yule : 1996). It is the only field that requires analyzing the purposes behind speakers' actions and the intended meanings of those performed actions. However, pragmatics may be "a frustrating area of study because it requires us to make sense of people and what they have in mind" (Yule : 1996). Only the communicators

involved in a conversation can truly know all the implications behind their explicit utterances (Allott : 2010).

Pragmatics focuses on the meanings of utterances whereas grammar "deals with abstract entities such as sentences" (in syntax) (Leech : 1983). For example, the words would you please be quiet? are called a sentence or a question if they are described grammatically but called an utterance when described pragmatically for the particular situation to indicate performance, which is a request in this case. Besides the utterance being a function, it can be a product of a verbal act (a speech act or an illocutionary act). Thus, for describing the utterance that is labeled as an action, one may use the term speech or illocutionary act, as used by Austin (qtd. in Leech : 1983). Hence, the word "utterance," not sentence, will be used throughout this research when discussing speech acts.

2.2 Speech Act

Speech acts indicate the functions of language. They are about performing actions by producing them as utterances, such as giving compliments, responding to compliments, refusing, requesting, apologizing, inviting, and promising, to name a few (Yule : 1996). According to John Austin’s Speech Act Theory in 1962, the speech act performance contains three connected acts: locutionary, illocutionary, and perlocutionary. A locutionary act is about being able to produce the explicit meaning and linguistic statement of the language, with its sounds, words, and well-formedness. If one says, "I

will sleep" in Arabic to an English speaker who does not understand Arabic, s/he fails to produce a locutionary act in English because the speaker used a language the hearer does not understand. Then, the speakers' actions, as related to the words they are saying, are known to be an illocutionary act or force (Yule : 1996). Pragmatically, the distinction between a prediction and a promise, for example, is called an illocutionary force difference (Allott : 2010) in which the performance of the utterance conveys a different communicative purpose.

Finally, the perloctutionary act represents the effect of the uttered function on the interlocutor. In other words, it is the result of the discourse (Yule : 1996). Having the hearer understand and react properly to the intended speech resembles a success in the perlocutionary stage (Cutting : 2002). However, the most essential act of the three discussed above is the illocutionary act to the extent that the term is used interchangeably with the term speech act (Yule : 1996); it is the point where the speaker's implications could differ from their explicit statements. For example, the statement I will see you later is locutionarily successful because it is a well-formed English sentence. However, it may mean something different in the illocutionary stage depending on the context, the speakers, and the way it is uttered; it may be inferred as a prediction, a promise, a warning, or a simple phrase of parting.

2.2.1 Questioning The Universality of Speech Acts

Empirical studies have found that although speakers across cultures universally share similar speech acts, they "verbalize and conceptualize" them differently for the same speech situation when they come from dissimilar cultural backgrounds and employ discrete communication styles. In other words, the same speech act could be found in two cultures but used for different speech situations (Al-Eryani : 20). For instance, Deborah Tannen found that when New Yorkers want to express their listenership, and that they are attentive, they would remark with *Wow!* or *No kidding!* while Californians might feel terrified and confused if they heard a New Yorker say these phrases. New Yorkers who thought that they were "appreciative listeners" misinterpreted Californians' silence as being shy and reluctant to carry on the conversation (Tannen : 1984).

2.2.2. Differences and Communication Styles across Cultures

Arab and American communicators vary in their communication styles.

This variation necessitates the teaching of speech acts to Foreign Language (FL) learners. There are two principal approaches to life and communication styles that could be used to help explicate the distinction between Arab and American cultures: individualistic versus communitarian cultures and direct versus indirect dimension. Culturally, western societies (e.g., British and American) are characteristically individualistic, and people are encouraged to express their opinion even if those opinions are unpopular (Brown : 2004). Americans and Brits "take pride in being unique," and they are very goal-oriented (Umale :

2012). As opposed to the individualistic American way of life, the Arab's life is described as collective (communitarian) (Nydell : 1987). People from communitarian cultures are more obliged to the society and its customs than those from an individualistic cultures. Family background and social status significantly influence ones' personal standing more than accomplishments, as asserted by (Nydell : 1987). Above and beyond, people's relationships with their families and neighbors affect their behaviors and choices in life (Brown : 2004). The Omani culture may be considered communitarian because family is the center of Omanis' life. The society is systemically hierarchical with solid tribal ties. Being extremely polite, especially in public, is essential as it reveals the upbringing the speaker has had and represents the family's and tribe's reputation (Umale : 2012).

Another aspect that has been used to distinguish Arab and American speakers' communication styles is the direct/indirect dimension (Nelson et al. : 2002). This dimension denotes "the extent speakers reveal their intentions through explicit communication" (Gudykunst : 1988). On the direct end of the spectrum, speakers' intentions are explicitly expressed in their words; however, on the indirect end of the dimension, speakers' intentions and needs are not explicitly expressed in their words; therefore, they are to be inferred from the situation. Searle also distinguishes between direct and indirect speech acts. The former expresses the literal meaning of the uttered words because it establishes direct association between form and function as quoted in Cutting, 2002. Thus, when

one says, "pass me the salt," s/he is explicitly ordering or requesting. On the contrary, an indirect speech act demonstrates that an implied meaning is negotiated in the conversation. Hence, there is not a direct relation between the form of the utterance and its function (Cutting : 2002).

Interestingly, the majority of communicative acts incorporate some degree of indirectness because it is largely connected to politeness (Cutting : 2002). Hall designed a model for high-vs. low context cultures that correspond to the directness versus indirectness dimension. According to Hall, people from high-context cultures (e.g., Arabs) are characteristically less direct in their communication while those from low-context cultures (e.g., Americans) are more direct in their speech. Hall's model has been used by scholars and has been proven through scientific research; however, the means and levels of indirectness differ across cultures. For instance, Americans, a culturally heterogeneous group, are more tailored to overlook and even discard indirectness since words must echo the intention (Tannen : 1984). In contrast, Arabs avoid directness to escape embarrassment, to save face, and to show harmony (Katriel : 1986).

The same is true about Omanis, who tend to be less direct and less explicit about what they say; "what is not said is sometimes more important than what is said" to them. Accordingly, understanding meaning of the same utterance would take different paths within the two cultures. Both, Americans and Omanis, use

different speech acts for similar situations, which definitely causes pragmatic errors (Umale : 2012). Nonetheless, Nelson et al. have come to question the direct versus indirect dimension. They claim that it is a dangerous generalization that disregards the socioeconomic situation, gender, age, and status of the speaker. Therefore, they investigated similarities and differences between twenty-five Arab Egyptian and thirty American English speakers' communication style, specifically the directness of refusal speech acts, which was through a 12-item Discourse Completion Test, considering participants' status, gender, and the speech situation. Nelson et al. focused on the frequency and use of indirectness across the two groups in the study. The participants were asked, in oral interview forms, to respond to three requests, three invitations, three offers, and three suggestions that represent various levels of status: higher, equal, and lower. While Katriel states, as quoted in Nelson et al., that a lower-status Arab utilizes indirect strategies to address a higher-status person, Nelson's data revealed that male Egyptians tended to utilize fewer indirect strategies, and that they were more direct than Americans. However, both groups maintained comparable frequency strategies. Nelson et al. strongly questioned the generalization of Katriel's statement that "indirect communication style is in the blood of every Arabic person" (Katriel : 1986). Nevertheless, the Nelson et al. study cannot claim that Arabs are not completely indirect because it only focused on Arab refusals. Arabs might be indirect in other performances (e.g., request or apology), and other Arab participants rather than the Egyptians may be indirect as well. However, Nelson et al. highlight the

need to consider the speech situation and other important factors before generalizing about certain groups.

2.2.3. Escaping Negative Pragmatic Transfer

Since Arab and American speakers' cultures and communication styles are distinct, and pragmatics and cultures are intertwined (Leech : 1983), Arab learners of English need to acquire pragmatic competence. Pragmatic competence, as defined by Fraser, is the ability or the extent to which the interlocutor comprehends the intended illocutionary force produced by the speaker as qyuted in Al-Eryani, 2007. There are two main components of pragmatic competence: pragma-linguistic knowledge and socio-pragmatic knowledge. Leech defines pragma-lingustic as "the particular resources which a given language provides for conveying particular linguistic act" while he defines socio-pragmatics as "the sociological interface of pragmatics". In other words, the former means the learners' ability to employ the relevant linguistic forms to produce this speech act while the latter refers to the learners' ability to utilize the proper speech act for the context (Al-Eryani : 2007). For instance, when a speaker says, He is Muhammed instead of This is Muhammed to introduce himself on the phone, he fails to accomplish the appropriate language pragma-linguistic aspect of the speech act. However, if guests ask their host about his

balance in the bank, the guests have made a socio-pragmatic error that is inappropriate in this particular context (Nelson et al. : 2002).

Interestingly, describing a pragmatic situation is dependent on both its socio-pragmatic and pragma-linguistic factors. The socio-pragmatic norms are related to the particular social conditions in which the situation occurs (Leech : 1983) because learning pragmatics is a social phenomenon where "L2 speakers construct and negotiate their identities as they become socialized in the L2 community" (Cohen : 1981). However, pragma-linguistic knowledge is also an inseparable aspect of pragmatics (Leech : 1983). While Chomsky separated grammar from pragmatics, Leech argues that they complement each other. There is an inherent bond between grammatical meaning and illocutionary force of an utterance. As the meaning in pragmatics "is defined relative to a speaker or user of the language," grammar plays a role in shaping that meaning (Leech : 1983). One way for L2 learners to acquire pragmatic competence is through learning speech acts.

In the light of the above discussion, teaching speech acts, and therefore acquiring pragmatic competence, will assist learners in avoiding negative pragmatic transfer. Negative pragmatic transfer is the incorrect use of the first language (L1)’s (e.g., Arabic for Omanis) speech act strategies and socio-cultural norms when communicating in the (L2) (e.g., English) (Beebe et al. : 1990). Due to the pragmatic transfer, Second Language (SL), or FL learners

tend to heavily rely on their L1's pragmatic and linguistic repertoire when communicating in the target language (Scarcella : 1990). Hence, SL/FL learners need to be aware of the conversational norms employed by native speakers and across cultures to avoid a pragmatic transfer that might lead to communication breakdown.

2.3 Variable of the Speech Act Events

Before performing a speech act, speakers should also be aware of the specific aspects of pragmatic speech situations that determine the type, level, and grammatical forms of the performed speech act, which are contained in the form of a speech event. A speech event "is an activity in which participants interact via language in some conventional way to arrive at some outcome" (Yule : 1996). It is a process of interaction, in which the speech act is the central utterance. However, it involves other preceding and succeeding utterances that construct the whole speech act. Every speech event must have at least one speaker/writer and hearer/reader, who are called the addressee and addresser (Leech : 1983). One of the two participants is assumed to be a native-English speaker; however, Ishihara and Cohen propose to not to limit the scope of the pragmatic interaction between native versus non-native speaker-hearer participants, especially with the expansion of English as an international language. Non-native speakers may largely interact in English with each other without sharing a native language. Also, pragmatic correctness is more often determined by native speaker experts, not merely by any native speaker (Cohen : 1981). Native speakers' knowledge

of speech acts is generally unconscious, and they often need to consciously and explicitly learn appropriateness in different contexts (Tatsuki : 2010). For example, a three year old English native speaker, who does not have the same understanding of all the rules, would likely say, "Give me water" while a six year old native speaker might ask, "Could you give me water, please?" The six years old is unlikely to be consciously thinking about it but may have learned it through interaction or through corrective feedback from his/her parents.

Additionally, speakers' characteristics and cultural backgrounds as well as the nature and setting of the discourse are central factors that impact the speaker's choices to produce the speech act for the given scenario. For instance, age, gender, and language aptitude (i.e., a heightened ability to deal with cultural varieties and differences) of the speaker determine the level of speech act. For instance, young learners tend to be better strategic learners than older learners although some young learners might take longer to strategize than others (Cohen : 1981). Personality and the style that the conversationalist prefers also contribute in shaping the final product (i.e., speech event) of the speech act (e.g., direct or indirect). People with certain personalities prefer to express themselves indirectly while others tend to be more explicit and have difficulty inferring indirect and implicit messages (Cohen : 1981). Finally, the context of the speech event often necessitates the speaker to select particular speech act strategies. For example, a request for a pay raise is a difficult task that requires careful planning and studying of the consequences.

Furthermore, students need to recognize that the nature of the situation and the status, age, and role of the participants determine the forms of the conveyed scenario. For example, apologizing to an employer for missing a meeting is more serious than apologizing for eating a close friend's chocolate without asking permission. Requesting to borrow a car from an older person is different from requesting to borrow a bike from a child. The distance between the speaker and the interlocutor is another factor that would affect the final product; making a request to a stranger tends to be softer and more polite than making a request to a family member (Cohen : 1981). Also, the utterance may be supplemented with body language like gestures (e.g., winks, pointing, shrugging, frowns) and other formal/informal non-verbal actions that are tremendously important for understanding the meanings behind the act (Austin : 1975). In short, a successful speech act necessitates knowing the background of the listener (e.g., status, gender, age), cultural knowledge of the speech community in which the speech event occurs (e.g., distance, the level of imposition of the act, cultural sensitivity), and awareness of the language used in the L2 speech community (Cohen : 1981).

Common pragmatic mishaps among Omani EFL students are often salient when they initiate requests and refusals. They tend to employ direct requests with I want (e.g., Teacher, I want my marks or Teacher, I want my books) (Quinn : 2013). From my own experience as an EFL teacher of Omani learners, I have frequently observed my students expressing requests in the forms of commands (e.g., We want to go home or Enough teaching today. We are exhausted) that are being interpreted as rude by my

fellow native and proficient non-native speaking teachers. In regard to refusals among Omanis, Umale investigated similarities and differences between the British (western culture) and the Omani (Arab culture) ways of refusing requests in different socio-cultural settings and the roles of status in those refusals. He distributed a Discourse Completion Task (DCT), in which a respondent is given a situation to place a response in the form of a speech act. Participants were given situations requiring refusals to ten Omani and ten British speakers of different status. Findings illustrated that Omanis used more direct strategies than the British to refuse requests and offers. Applying L1 speech behaviors into the L2, the Omani speakers answers sounded "rude, tactless, abrupt, gushing, and obsequious" and caused the Omanis to fall under pragma-linguistic failure. The Omanis refusals were inclined to be very lengthy and obsequious starting with, for example, "I feel proud to accept your invitation," and ending with vague non-specific reasons (e.g., I have something to do tomorrow) (Umale : 2012).

2.4 Directive Speech Acts

2.4.1 The Speech Act Set

A speech act set is a combination of individual speech acts that, when produced together, comprise a complete speech act (Murphy and Neu : 1996). Often more than one discrete speech act is necessary for a speaker to develop the overarching communicative purpose – or illocutionary force – desired. For example, in the case of a refusal, one might

appropriately produce three separate speech acts: (1) an expression of regret, “I’m so sorry,” followed by (2) a direct refusal, “I can’t come to your graduation,” followed by (3) an excuse, “I will be out of town on business” (Chen, 1996). The speech act set is similar to the speech event, which takes into account the speech acts of all interlocutors (Scollon and Scollon : 2001). For example, the speech event “asking for the time,” could be composed of four speech acts. The first speaker may (1) excuse him or herself for interrupting, then, (2) ask the listener for the time. The second speaker will likely (3) state the time, and the first speaker will (4) thank him or her for the information.

(Cohen and Olshtain : 1981) found that an apology could be comprised of one or more components, each a speech act in its own right: an apology, “I’m sorry;” an acknowledgement of responsibility, “It’s all my fault;” an offer to compensate, “I’ll replace it;” a promise of forbearance, “It will never happen again;” or an explanation, “It was an accident.” The semantic formula, or speech act set, has also been used to analyze other speech acts, including refusals and complaints.

2.4.2 The Speech Act Set of Refusals

The speech act of refusal occurs when a speaker directly or indirectly says no to a request or invitation. Refusal is a face-threatening act to the

listener/requestor/inviter, because it contradicts his or her expectations, and is often realized through indirect strategies. Thus, it requires a high level of pragmatic competence (Chen : 1996).

In 1990, Beebe, Takahashi and Uliss-Weltz, studying refusals produced by American English speakers and Japanese EFL learners, analyzed the refusals as a formulaic sequence, comprised – in the case of refusing an invitation – of (1) an expression of regret, followed by (2) an excuse, and ending with (3) an offer of alternative. In studying these refusals, they found that Japanese speakers of English and native speakers differed in three areas: the order of the semantic formulae, the frequency of the formulae, and the content of the utterances. While the Japanese speakers appropriately produced the same semantic components as their American peers, the quality of the utterances was very different. American subjects tended to offer specific details when giving explanations, while the Japanese subjects often produced explanations that might be interpreted as vague by Americans.

Chen, 1996, used semantic formulae to analyze speech act sets of refusal (refusing requests, invitations, offers and suggestions) produced by American and Chinese speakers of English. She found that direct refusal (i.e., “No”) was not a common strategy for any of the subjects, regardless of their language background. Further, she found that an expression of

regret, common in American speakers' refusals, was generally not produced by the Chinese speakers, which could lead to unpleasant feelings between speakers in an American context.

2.4.2.1 Definition and Complexity of Refusal

Refusals involve disagreeing, denying a request, declining an invitation, or rejecting advice (Nelson : 2013). They are negotiated negative responding acts to invitations, suggestions, requests, and offers (Felix : 2002). Refusals are one of the most problematic speech acts for they are face threatening acts to the speaker and the listener (Umale : 2012). They are also complicated acts that require a high level of pragmatic competence because (a) refusals are prone to be indirect by nature and thus sometimes need to be interpreted (Felix : 2002), (b) they require two speakers, and the interlocutor needs to be involved in the process directly and continuously (Archer : 2010), and (c) "the possibility of offending someone is inherent in the act [of refusal] itself," according to Beebe & Takahashi in 1990.

2.4.2.2 Refusal Strategies : Face-Saving Acts

In order to mitigate the intrinsic threat of the refusal, speakers utilize various polite refusal strategies, which are called face-saving acts (Yule : 1996). Refusal strategies are "idea units" that "often consist of a single

independent clause" (Nelson et al. : 2002). If the interlocutor is concerned about saving the speakers' positive face, s/he may engage a couple of strategies (i.e., units) to soften the refusal. In support of the previous statement, Nelson et al.'s study of refusals among Egyptian Arab and American speakers revealed that Americans used up to nineteen different refusal strategies in their interviews, and Egyptians utilized up to eleven different strategies in their responses. Refusals are also classified as direct and indirect: direct refusals tend to be short and succinct (e.g., No, I can't), but they are usually softened (e.g., Unfortunately, I don't think I'll be able to come). However, the majority of refusals are indirect by nature and epitomize willingness to save the speaker's face. (Felix : 2002) for indirect refusals strategies.

The most widespread taxonomy for refusal strategies was developed by Beebe, Takahashi and Uliss-Weltz's in 1990. Their classification was based on the results of Discourse Completion Task (DCT) administered to Japanese speakers of English. The classification demonstrates two aspects of refusals: (1) the type of idea units (semantic formulas) that are used to produce a refusal, which can be direct or indirect, and (2) adjuncts, which complement the refusal but cannot be used alone to convey it. In other words, the adjuncts are pre-refusals and post-refusals, respectively, as named by Felix in 2002.

2.4.2.3 Refusals among Arab and Omani Speakers of English

Choosing to perform one particular face-saving act over another depends on the socio-cultural factors surrounding the speech situation (Umale : 2011). Accordingly, if the speakers impose their cultural and linguistic backgrounds that are different from the interlocutors' when refusing, they might be misunderstood as impolite. Arabic speakers tend to use more indirect strategies in their refusals than American native speakers of English. In support of the previous statement, Abdullah Al-Eryani conducted a study comparing twenty Yemeni EFL learners' refusal strategies to native Yemeni Arab speakers who do not speak English and to American Native English Speakers (NES). Participants were asked to respond to six situations in DCTs that require refusals. Research findings concluded that Yemeni EFL learners' refusals were more similar to the native Yemeni Arabic speakers' than the Americans' refusals. Additionally, although all groups employed various types of refusals, the order of Yemeni speakers' refusals and level of indirectness were different from Americans'. Yemenis were more indirect as they first gave explanations (reasons) while Americans "expressed regret" and were more direct in refusing (Al-Eryani : 2007).

Moreover, Nelson et al. found that native Egyptian Arabic speakers use less refusal strategies than native speakers of American English. For

instance, Egyptian speakers are inclined to utilize fewer strategies when refusing an invitation from a status equal. They would, for example, give a direct refusal (e.g., No, I can't), express a regret (e.g., sorry or never mind), suggest willingness for a future time (e.g., make it another day), or give an excuse right away (e.g., I am busy on Monday) (Nelson et al. : 2002). However, giving reasons, especially to people of lower status, is the most common refusal strategy Egyptian Arab speakers employ for refusals (Nelson et al. : 2002). Considering refusals in the Omani context, Umale's research on the similarities and differences of refusals between Omani and British speakers concludes that although both groups used indirect refusal strategies to refuse a request from higher status speakers, Omanis, unlike the British, still maintained indirect strategies when refusing requests from lower status speakers (Umale : 2011). Additionally, the Omanis maintained the semantic formulas (refusal units) of their native language (Arabic); coming from a very indirect culture, they started with a strategy that showed concern for the interlocutor's feeling most of the time (e.g., I am very glad with your invitation). Then, they unclearly demonstrated reasons (e.g., I have something to do tomorrow), showed willingness (e.g., I wish I could come), and ended with a promise (e.g., I promise to join your coming invitation) (Umale : 2011). On the other hand, the British speakers maintained the subsequent order in most of their indirect refusals: expressing regret and then giving clear reasons as explained by Umale. Omanis gave long answers with lots

of reasons and polite words, which caused them to be misunderstood by the British as gushing and indulgent (Umale : 2011).

In the light of the above discussion, Omanis can avoid politeness errors through systematic pragmatic instruction of the speech act of refusal. It is necessary that Omani EFL students recognize that politeness markers in English are different from the ones employed in Arabic (Umale : 2011). Ultimately, it is crucial to present the norms for refusal in English to learn how native speakers perceive them.

2.4.2.4 Structure of American Refusals to Request, Invitations, and Offers

As carla.unm.edu indicates, Americans frequently use excuses to express a refusal for a request. When refusing a request by a subordinate or a person of higher status, the American interlocutors first show a positive interest in the request (e.g., that sounds like a great idea) or would use gap fillers (e.g., uhh/well/oh/uhm). Then, they demonstrate regret, such as I am sorry or unfortunately. Towards the end, they would state an excuse (e.g., I have a commitment at that time). However, if the requester is of equal status to the person who is refusing, Americans do not usually express a positive attitude about the request, but they immediately apologize and then provide an excuse.

When refusing an invitation in English, native speakers employ direct or indirect strategies depending on the socio-cultural factors surrounding the situation (Felix : 2002). One refusal structure that is common among North Americans includes three moves: opening, refusing, and closing. In the opening move, the person who is refusing may start with pause fillers (e.g., well, oh, umm, uh) and greet and thank the requester. Then, the refuser utilizes refusal strategies in the refusing move (e.g., apology, reasons, and suggestions). Finally, s/he closes the refusal with adjuncts and sending wishes. Nonnative speakers often use softened direct refusals, refusals that lack alternatives, fewer expressions to reduce the threat in the refusal, and an abrupt ending to the refusal (Felix : 2002). Felix-Barsdefer also explains that American refusers employ a let the interlocutor off the hook strategy (e.g., never mind or don't worry about it) when they decline an offer from a person who wants to pay for a broken vase, for instance.

2.5 English Languange and Culture

Cultural influences on communication are obvious. Different languages or customs can make communication between groups of people both interesting and challenging. Besnier asserts that problems may arise when people from different societies with different norms meet. There are values and norms that shape the way the members of a culture communicate. On a closer look, users of a language are a part of the world of usage; they are never alone in their use of language but use their language as

members of a speech community which reflects the conditions of the society at large. Among those conditions are the institutions that societies, that is, the social human have created for themselves. These legalizations have found their symbolic representation in language. Hence, in symbolizing human life, language standardizes and codifies it.

The range of verbal repertoire, an essential part of communicative competence, is determined by culture-bound parameters such as intelligibility, acceptability and appropriateness. In view of this, Cameron opines that social norms which reveal the way people use language is a confirmation that human behaviour requires explanation in terms of the existence of social meaning.Until language users or communicators are aware of these differences, they may see people from other cultures as unusual or even offensive and that their apparently odd behaviour comes from adhering to a different set of beliefs and unwritten rules about the 'proper' way of communicating. Sapir states: "The content of every culture is expressible in its language and there are no linguistic materials whether as to content or forms which are not felt to symbolize actual meaning whatever may be the attitude of those who belong to other cultures."

2.6 Sociopragmatics

The concept of 'Sociopragmatics' refers to the social use of language. It is the way conditions of language use derive from the social norms and situations. In other words, it involves the study of both the forms and functions of language in the given

social setting. As an aspect of sociolinguistic competence, socio-pragmatic competence borders on the ability to use language appropriately and politely to convey messages while observing the social and cultural conventions guiding such use in a particular speech community.

The beginning of Pragmatic Studies brought a controversy as regards its overlap with such areas as Sociolinguistics, Psycholinguistics, Pragmalinguistics and others. Pragmatics, therefore, cannot be easily distinguished from societal factors. It goes hand in hand with Sociolinguistics. Socio-pragmatics becomes, therefore, the common label for the study of sociolinguistics and pragmatics which is aimed at helping the learner of a language to understand how language use is realized in the social life of a speech community and presents learners with what variety of language is and how usage differences are realized in different contexts.

According to Canale, 1980, “appropriateness of utterances refers to both appropriateness of meaning and appropriateness of form”. Appropriateness of meaning deals with the extent to which particular communicative functions (e.g. commanding, apologizing, etc.) are judged to be proper in a given situation. For instance, a waiter in a restaurant is not expected to command a customer to order a certain item on the menu even if he uses well-formed sentences. Appropriateness of form concerns the extent to which a given meaning is represented in a verbal or non-verbal form that is proper in a given sociolinguistic context. For example, again, a waiter in a luxurious restaurant is not expected to say, “Ok, chum, what are you gonna eat?” Seen in another light, the sociolinguistic component of Canale’s model

refers to the rules of speaking which depend on social, pragmatic and cultural elements. This means that certain pragmatic situations might call for the performance of certain speech acts. Socio-pragmatics, therefore, looks at the appropriate use and performance of speech acts which is investigated in this study. The absence of socio-pragmatics in ESL textbooks, school curriculum and the literature of TESOL has made this study more imperative and relevant since there is need for materials to pedagogically implement the implications of this study to enhance communicative competence in English as a Second Language.

Below are different request expressions used by L2 learners of English and the native speakers respectively. While the first sample sounds impolite and unconventional, the second is polite and conventional.

(L2 speaker)	(Native Speaker)
1. Please lend me a pen.	Could you please lend me your pen?
2. I'm asking you to lend me a pen.	I'd appreciate it if you lend me your pen.
3. You should lend me a pen.	How about lending me your pen?
4. I need a pen.	May I have your pen, please?

Request Expressions based on DCTs and Blum-Kulka *et al.*'s (3) CCSARP

2.7 Sociopragmatic Competence

Sociopragmatic competence is a very crucial aspect of communicative competence which takes into account the appropriate use of language in a given socio-cultural context. As a branch of communicative competence, it accounts not only for the observable aspects of language event but also the unobservable: the choices the users

make, the constraints they encounter in using the language for social interaction and the effect their use of language has on other participants.

Levinson, 1987, defines it as the ability of the language user to pair sentences with the context in which it will be appropriately used. Knowledge of Sociopragmatics, for instance, enables one to interpret not only the literal meaning of an utterance but also the meanings that derive from the norms of formality and politeness that exist in the society where the language is used as well as the unstated meanings that derive from the shared previous knowledge of the speaker and hearer and the situation in which the utterances are used. Leech describes it as a higher level of pragmatic competence since it refers to the competence of using language in appropriate terms by following the social rules.

2.8 Politeness

In probably the most influential politeness theory, Brown and Levinson in 1987 consider that an individual's face needs motivate us to apply politeness strategies. Here, face refers to the individual's self-esteem, and according to Brown and Levinson, all individuals wish to maintain both positive face and negative face. In this context, positive face means one's desire to be liked and accepted by a certain group to which one wishes to belong, while negative face refers to one's desire to be autonomous and have freedom of action.

Like refusals, acts that may damage the face need of the speaker, the addressee, or both are, therefore, defined as face-threatening acts. In essence, politeness strategies are used to mitigate face threats and save the face of participants. Based on Brown and Levinson's (1987) framework of politeness, Scollon, Scollon, and Jones (2012) proposed three kinds of politeness systems: 1) difference, 2) solidarity, and 3) hierarchical. Two contextual variables, a) power and b) distance between participants, are involved in determining the politeness system. The first two systems, difference and solidarity are symmetrical, whereas the hierarchical politeness system is asymmetrical. In the difference politeness system, participants see themselves as being at an equal social level (-Power) with a distant relationship (+Distance).

In this politeness system, participants use independence strategies respecting each other's negative face. A good example of this system is the relationship of two professionals with nearly the same status who do not know each other very well. In a solidarity politeness system, participants see themselves as being of an equal social position (-Power) and having a close relationship (-Distance). In this system, participants use involvement strategies valuing each other's positive face. A clear example of this system is the relationship of two intimate friends.

In a hierarchical politeness system, participants see themselves as being at different social levels (+Power): one participant is at higher social level, and the other is at a lower level. In this system, the relationship could be either close or distant, and the participant in the higher-status position uses solidarity (or involvement) strategies,

whereas the participant in the lower-status position uses independence strategies. The academic relationship between a professor and her/his student is an example of the hierarchical politeness system.

Importantly, as Scollon et al. (2012) note, the degree of power and distance are determined by many different factors such as differences in society, culture, age, gender, education, and so forth. This claim has been supported by studies such as García (2007),

in which gender differences were found in Argentinean refusals to an invitation from a friend. Using a role-play, oral data were collected from Argentinean Spanish speaking females and males (11 each). Their average age was 23 years old and their professions varied, including some college students and professors. García first classified the data as

(i) head acts (main refusals) or (ii) supporting moves.

Then, employing Brown and Levinson's (1987) politeness framework and Scollon and Scollon's (1983) terminology, she further categorized head acts in two politeness strategies: (i) deference and (ii) solidarity. Deference politeness strategies are "those that imply formality and respect and include negative politeness and off-record strategies" and include providing reasons and expressing negative ability. Solidarity strategies are "those that imply camaraderie and in-group membership between speakers; they include bald on-record and positive politeness". More specifically, they

are strategies such as offering an alternative or a suggestion, expressing a willingness to comply, or stating a direct refusal.

Refusal strategies were also examined from the face threatening perspective. It was found that the Argentineans, both male and female, preferred deference politeness strategies in initially refusing a request, and they used strategies that threatened their own face needs more than those that threatened the inviter's face. However, a gender difference was seen in follow-up refusals when the participants responded to the inviter's insistence: the female participants used significantly more solidarity politeness strategies than deference politeness strategies, whereas the male participants balanced their use of strategies. In the present study, this classification of politeness systems was also used to examine pragmatic competence of native and nonnative speakers of English.

In the previous sections, studies dealing with speech acts, speech acts of refusal, and politeness, and how these concepts may be related were reviewed. It has become clear that the illocutionary act is a vital component of speech acts and refusals. Furthermore, politeness strategies are the means by which participants mitigate face threats and save face. Also, studies suggest that the degree of power and distance of the interlocutor play an important role in the realization of refusals. It is worth noting here that since

the gender effect is embedded in many studies, it would be more appropriate to devote a section to the gender influence after studies dealing with other factors are discussed.

Next, attention is turned to the study of cross-cultural refusals and how people from non-American cultures commit illocutionary acts and use politeness strategies when refusing. These studies cover a broad range of languages and cultures including the comparison of American English refusals with Japanese, Korean, Chinese, Spanish (Mexican and Argentinean), Persian, and Egyptian.

III. RESEARCH METHOD

This chapter of research consists of research settings, method of collecting data, consistency of the data, research procedure, the procedure of the study, research indicators, instrument of the study, and data analysis.

3.1 Research Settings

To compare the pragmatic competence between high proficiency and low proficiency students, all participants were given six role play settings wherein they were asked to refused three invitations and offers from different people; Professors (+Power, +Distance), Friends (-Power, +Distance), and a Staff Members (-Power, -Distance).
The responses made by high proficiency students were then evaluated for the presence and quality of the speech act components as compared to the low proficiency students.

On applying the research design, researcher chose ten subjects from two groups of the students. This researched was conducted in GoGoCourse, a local English course which prepare their students to study overseas. The researcher chose ten students which consist of five high proficiency students with 6.5 or higher IELTS score and

five low proficiency students with IELTS score lower than 5. Those subject did a role play and recorded. There are three situations in the roleplay and two combintaions of the group (high proficiency-high proficiency, low proficiency-low proficiency). After that the researcher analysed their frequency, order and content of semantic formulas.

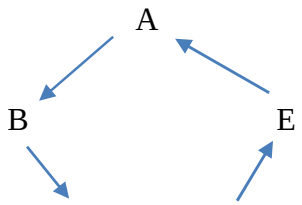
3.2 Method of Collecting Data

The research was conducted using a roleplay Each participant answered a background questionnaire at the beginning of the survey. The students were then asked to read six scenarios written out on a piece of paper. The six scenarios consisted of three invitations and three requests. Each group required a reply to professors (+Power, +Distance), to friends (−Power, −Distance) and to a department administrator (−Power, +Distance). To remove any gender bias, the invitation and request came jointly from a female and a male professor and jointly from a female and a male friend while the gender of the department administrator was not specified. All scenarios were created to particularly fit in a college-life context and to elicit refusals. It should be noted, however, that the word *refuse* was not used in order to avoid biasing the respondents' decision of response and therefore, it was possible for a participant to accept an invitation or a request. The six situations involved were:

- You are calling by your professors, inviting you to a party to celebrate students who are graduating this year. However, you are only in your first year and really don't know the graduates, so you don't want to go. How would you respond to your professors' invitation?

- Two of your good friends invite you to see a movie premiere. However, you are not interested in the movie and don't want to go. How would you respond to your friends' invitation to the movie premiere?
- You get an invitation call from the department you are majoring in at your university inviting you to their alumni event. In order to know how many people are attending the event, your department asks you to give the confirmation directly. You don't want to go. How would you respond to the invitation call?
- You receive a call from your professors, asking you to mentor an incoming international student next semester. However, you don't want to do it. How would you respond to your professors' request?
- You get a phone call from two of your friends, asking you to read their paper and provide feedback. However, you don't want to do it. How would you respond to your friends?
- You get a phone call from the department you are majoring in at your university asking you to attend a teaching demonstration by a candidate for a position in the department. However, you don't want to attend the demonstration. How would you respond to the request?

While the roleplay combination of the two groups are shown below :



C ⟶ D

In each group of the subjects, subject A talk to subject B, subject B talk to subject C, subject C talk to subject D, subject D talk to subject E, and subject E talk to subject A.

3.3 Consistency of the Data

In order to make the data consistent, the researcher choose five subjects from each categories; both high proficiency students and low proficiency students. The number of sample will give enough comparison for each categories and help the researcher to analyze the data gathered and find the pattern of their speaking production. In any case where reasercher can not conclude the pattern of data gathered from their speaking production, researcher will add more subjects to each categories consist of five more high proficiency students and five low proficiency students. This method will repeat again and again untill researchers find the pattern of their speaking productions.

3.4 Research Procedure

The collected data were classified according to the refusal strategies shown in Table 1. The subjects' refusal strategies were analyzed by matching word(s), phrase(s), or sentence(s) that met a particular semantic criterion or strategy. Data analysis of this study was guided mainly by the framework set by Beebe et al. (1990) with some modification. Specifically, the modified taxonomy did not differentiate between

performative (e.g., *I refuse*) and nonperformative (e.g., *I can't*) direct refusal statements because the occurrence of performative refusals were few (only four cases, by two people among participants). Moreover, the *promise of future acceptance* was changed to *future possibility* because the majority of statements made by the participants in this study were not promises, but rather possibilities for the future (e.g., *maybe next time*), which is likely related to the scenarios utilized in the roleplay. The *statement of philosophy*, *attempt to dissuade interlocutor*, and *acceptance that functions as refusal* also were omitted since they did not occur in the respondents' data. Furthermore, *avoidance* was replaced by *hedge* as only hedging was found under the avoidance category. Finally, the *request for empathy*, *greetings*, and *acknowledgement of receipts* were added to the adjunct to refusal category, as those semantic formulas supplemented refusals, but by themselves cannot function as refusals.

After all of the refusal strategies were classified, their order and frequency were determined. For example, in a situation in which a participant refused an invitation from professors by stating [*I am sorry*] *to say that* [*I will be out of town at a family member's wedding the weekend of the 20th*], this response was coded as [*Statement of regret*] plus [*Reason/excuse/explanation*], with the statement of regret occurring in the first order and reason occurring in the second order. The frequency was calculated as the number of respondents who used a particular formula. All the frequency and order results obtained from the participants were converted to percentages. To derive at the percentage, the number of responses was then divided by the total number of

the participants in each group. Next, the contents of reasons for refusal, positive opinions and alternatives were further examined in more detail. Finally, for each situation, the frequency, order, and content of refusal strategies used by participants were compared between high and low proficiency students. The detailed data analysis and results are discussed in Chapter IV.

3.5 Instrument of the Study

Each of the groups of high and low proficiency students responses was analyzed for individual speech acts that served to complete the speech act set for each promt. According to theory of speech act sets in chapter two, reseracher used Bebee table (1990) to classify the speaking production of the subjects research as bellow :

Table 1. *The semantic formulas used in the analysis of data*

The semantic formulas use in the analysis of data (modified from Beebe et al., 1990)

Speaker Utterances	***Semantic formulas***	***Example from the collected data***
	Direct	
	Negative willingness/capability	I can't/I won't
	Indirect	
	1. Statement of regret	I'm sorry/I apologize/Unfortunately
	2. Wish	I wish I could/I would like to but

3. Reason/excuse/explanation	I have a lot going on right now
4. Statement of alternative	Someone else would do a much better job
5. Set condition for past or future acceptance	If i (will) have extra time, I will definitely help you
6. Future possibility*	Maybe next time
7. Statement of principle	I can't ignore if you ask to me for something
8. Hedge*	I'm not sure/I will inform you if there is any possibility
Adjuct to refusal	
1. Gratitude	Thank you for your information/I appreciate...
2. Statement of positive opinion	Hope you enjoy
3. Request for empaty*	I think you can understand my situation
4. Greetings*	How are you doing these days ?
5. Acknowledgment of receipt*	I got your email

*differ from Beebe et al., 1990

3.6 Data Analysis

Setiyadi (2006) states that data analysis is a process of organizing data in order to gain the pattern or form in a research. To analyze the data in this research, the writer used discourse analysis. Discourse analysis tried to analyze the recording or communicative data both written or oral. This analysis used to analyze communicative strategies, speech act analysis and contextual analysis.

That is all of the discussion of this chapter of research. This chapter introduces research settings, method of collecting data, consistency of the data, research procedure, the procedure of the study, research incators, instrument of the study, and data analysis.

V. CONCLUSIONS AND SUGGESTIONS

This chapter presents conclusions and suggestions based on the result of the research and discussion.

5.1 Conclusions

Based on the result of the learning product and learning process, the researcher concludes some conclusions, as follows:

1. The production of speect act strategies is used by indonesian students in different both high proficiency level and low proficiency level. The high proficiency students have wider strategies and commonly use indirect strategies on refusing invitation and request while the low proficiency students have a tendency to use direct refusal expression. It caused by the lack of vocabulary on their mind and less of sociopragmatic competence for speaking.

2. The differentiation of speect act strategies was found between three socio level of people. Both high proficiency and low proficiency students had a different strategy to refuse the invitation and the offer from the proffesors (+Power, +Distance), the friends (-Power, +Distance), and the staff

members (-Power, -Distance) while pragmatic competence and sociopragmatic competence are two things which has improved at the same time due to the increasement of languange competence. Those who have a low proficiency will lack at the sociopragmatic competence and vice versa.

5.2 Suggestions

Based on the conclusion, the researcher puts forward the following suggestions:

1. The next researcher of this field should enhance the research on the comparation of high proficiency and low proficiency students on producting speech act set of refusal with the native speaker speech act production. So, the Indonesian researchers could set a sociopragmatic standard for teachers and students who teach and learn english as a foreign languange.

2. English teacher should create the condition where the students should interact in English to improve their sociolonguistic competence. In this case the teacher should let the students express their speech act by creating un-intimidative situations.

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