Hacettepe University Graduate School of Social Sciences
Department of English Linguistics

APOLOGIZING IN TURKISH AND KOREAN: A CROSS-CULTURAL STUDY

Esin Özge ESEN

Master's Thesis

Ankara, 2021

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KABUL VE ONAY

Esin Özge ESEN tarafından hazırlanan “Apologizing in Turkish and Korean: a Cross-cultural Study” başlıklı bu çalışma, 18 Haziran 2021 tarihinde yapılan savunma sınavı sonucunda başarılı bulunarak jürimiz tarafından Yüksek Lisans Tezi olarak kabul edilmiştir.

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Bu çalışmadaki bütün bilgi ve belgeleri akademik kurallar çerçevesinde elde ettiğimi, görsel, işitsel ve yazılı tüm bilgi ve sonuçları bilimsel ahlak kurallarına uygun olarak sunduğumu, kullandığım verilerde herhangi bir tahrifat yapmadığımı, yararlandığım kaynaklara bilimsel normlara uygun olarak atıfta bulunduğumu, tezimin kaynak gösterilen durumlar dışında özgün olduğunu, **Dr. Öğr. Üyesi Zeynep Doyuran** danışmanlığında tarafımdan üretildiğini ve Hacettepe Üniversitesi Sosyal Bilimler Enstitüsü Tez Yazım Yönergesine göre yazıldığını beyan ederim.

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ABSTRACT

Esen, Esin Özge. *Apologizing in Turkish and Korean: A Cross-cultural Study*, MA Thesis, Ankara, 2021.

This study investigates the apology strategies of native speakers of Turkish (NTR) and native speakers of Korean (NKR) in varying social situations in terms of social distance, social dominance and the severity of the offense. The study further aims at examining the similarities and differences in the apology strategies of NTR and NKR. The data of the study are collected through the use of a written discourse completion test (DCT) which consists of sixteen situations, twelve of which include different social situations and four of which include filler situations to prevent the participants from giving automatic answers. The analysis of the findings is done manually, and the apologies of the speakers are coded. The apology taxonomy of Hatipoğlu (2012) which is the modified version of the apology strategies of Cohen & Olshtain (1983) is adapted and used for the coding of the data. Later, the percentages of the apology strategies used by NTR and NKR are calculated for running descriptive statistics of the findings. The study tries to explain the differences and similarities of the apology strategies in the light of Hofstede's cultural dimensions (1981, 2001) and Politeness Theory (1987). The results of the study reveal that both speaker groups use explicit expression of apology commonly, however it was also observed that NKR use the strategy of explanation only when the addressee is in a hierarchically equal or lower position.

Keywords

Sociopragmatics, apology speech acts, politeness theory, Hofstede's cultural dimensions

ÖZET

Esen, Esin Özge. *Türkçede ve Korecede Özür Dileme: Kültürlerarası bir Çalışma*, Yüksek Lisans Tezi, Ankara, 2021.

Bu çalışma anadili Türkçe konuşurlarının ve anadili Korece konuşurlarının sosyal mesafe, sosyal baskınlık ve durumun ciddiyeti açısından değişen sosyal durumlardaki özür dileme stratejilerini araştırmaktadır. Bu çalışma ayrıca, anadili Türkçe konuşurlarının ve anadili Korece konuşurlarının özür dileme stratejilerindeki benzerlikleri ve farklılıkları incelemeyi amaçlamaktadır. Çalışmanın verileri, on ikisi farklı sosyal durumları içeren, dördü katılımcıların otomatik yanıt vermesini engellemek için dolgu durumlardan oluşan on altı soruluk bir yazılı söylem tamamlama testi aracılığıyla toplanmıştır. Verilerin analizi el ile yapılmıştır ve katılımcıların özür ifadeleri kodlanmıştır. Verinin kodlanması için Cohen & Olshtain'ın (1983) özür stratejilerinden modifiye edilen Hatipoğlu'nun (2012) özür taksonomisi adapte edilerek kullanılmıştır. Sonrasında, betimleyici istatistik için anadili Türkçe ve anadili Korece konuşurlarının özür dileme stratejilerinin yüzdeleri hesaplanmıştır. Bu çalışma özür dileme stratejileri arasındaki benzerlik ve farklılıkları Hofstede'in kültürel boyutları (1981, 2001) ve Nezaket Kuramı (1987) çerçevesinde açıklamaya çalışmaktadır. Çalışmanın sonuçları iki grubun da açık özür ifadelerini sıkça kullandığını gösterirken, anadili Korece konuşurlarının yalnızca alıcının hiyerarşik konumu eşit ya da düşük olduğunda açıklama stratejisini kullandığı gözlemlenmiştir.

Anahtar Sözcükler

Toplumbilimsel edimbilim, özür dileme söz eylemi, nezaket kuramı, Hofstede'in kültürel boyutları

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LIST OF ABBREVIATIONS

ACQ	:	Acquaintance
CCSARP	:	Cross-cultural Speech Act Realization Project
DCT	:	Discourse Completion Test
DIM	:	Diminutive
EFL	:	English as a Foreign Language
FTA	:	Face Threatening Act
FL	:	Female
H	:	Hearer
IFID	:	Illocutionary Force Indicating Device
ILP	:	Interlanguage Pragmatics
KFL	:	Korean as a Foreign Language
L1	:	First Language
L2	:	Second Language
LSD	:	Level of Social Distance
LSDO	:	Level of Social Dominance
M	:	Mild
ML	:	Male
NTR	:	Native Speakers of Turkish
NKR	:	Native Speakers of Korean
PL	:	Plural
S	:	Speaker
ST	:	Situation
SV	:	Severe
SING	:	Singular
STR	:	Stranger
TFL	:	Turkish as a Foreign Language

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INTRODUCTION

Pragmatics is the study field which investigates language use in different contexts and cultures. Crystal (1985, p. 240) defines pragmatics as follows:

> Pragmatics is the study of language from the point of view of users, especially of the choices they make, the constraints they encounter in using language in social interaction and the effects their use of language has on other participants in the act of communication.

In other words, the field of pragmatics deals with the speaker meaning rather than what the words mean without considering the context. It takes into account the contextual meaning which is the result of the influence of context on what is said. Furthermore, it investigates the elements that affect the choice between what is said and not said (Yule, 1996). Moreover, pragmatic perspective is really important in scientific research because of the fact that this area of study searches for answers to the question “Why?”. It tries to make explanations about situations where someone uses a word instead of another or prefers one grammatical structure over another one. That is to say, pragmatics is the field of linguistics which investigates the reasons behind our linguistic choices and tries to find explanations for them.

The desire to find out what is used for what reason arises one of the main challenges for a pragmatics research, which is universality. The question “To what extent is it possible to determine the degree to which the rules that govern the use of language in context vary from culture to culture and from language to language?” is tried to get an answer through a cross-cultural pragmatics investigation (Blum-Kulka & Olshtain, 1984, p. 196).

Every culture has its own way of conveying meaning through language which gives major significance to studies carried out in order to understand different

communication patterns with hopes of finding out the influence of culture and societal structure on the language use.

The main concern of the research field of cross-cultural pragmatics is the way native speakers communicate and behave in their native language and in that particular cultural context, and further compare the linguistic behaviour of natives in one culture with that of in another (Stadler, 2018). Therefore, it can be said that it is the field of cross-cultural pragmatics which investigates the linguistic behaviour and characteristics of various cultures focusing on the appropriate use of language in different cultures. One of the most common ways of learning about the linguistic behaviour of a specific society is investigating the use of speech acts in that particular culture.

Wierzbicka (1985, p. 491) states that “every culture has its own repertoire of characteristic speech acts and speech genres”. This view on speech acts have been acknowledged by various studies on apologies, refusals, and requests in the literature, which have found out that speech acts display culture-specific features. Therefore, it can be said that there is a powerful bond between speech acts and culture. Since subjective culture (small c) refers to the “psychological features that define a group of people- their everyday thinking and behaviour” (Bennet, 1998, p. 2), which can also be defined as “a pattern of learned, group-related perceptions- including both verbal and non-verbal language, attitudes, values, belief systems, disbelief systems and behaviours- that is accepted and expected by an identity group” (Singer, 1998, p. 5) and also generates knowledge besides of creating competence, speech act performance is considered as a construction of culture.

CHAPTER 1

THE STUDY

1.1. STATEMENT OF THE PROBLEM

According to Austin (1962) and later Searle (1969, 1975), speech acts are universal, and they are used by universal principles. While some studies provide a proof for this claim, many other studies have resulted in contrary findings (Hymes, 1967; Olshtain & Cohen, 1983; Kasper, 2000; Boxer, 2002). Cross-cultural Speech Act Realization Patterns (CCSARP) was a significantly remarkable study for testing the accuracy of this universality claim. The findings of CCSARP (Blum-Kulka et al., 1989) show that there is little variation in terms of the apology strategies prefered by speakers. According to Olshtain & Cohen (1989, p. 171), there are “similarities in IFID and expression of responsibility preferences”. However, there is little research on non-western languages (Afghari, 2007). The claims regarding the universality of pragmatic principles across different languages should further be investigated with the research exploring not only English-speaking cultures or western languages, but also with non-western languages and cultures (Blum-Kulka et al., 1989).

Apology speech acts were selected by the researcher as the main units for this study to go under examination as they are regarded as face-threatening speech acts that have major impact on communication in the contemporary world filled with global networks which makes it easier to have a communication breakdown and cause misunderstandings across cultures.

Brown and Levinson (1987) claim that there are three factors which affect the strategy of the speaker as given below:

1. The social distance between the speaker and the hearer
2. The relative power/social dominance between the participants
3. The absolute ranking of impositions in a particular culture

In the current study, the impact of these three factors indicated by Brown and Levinson (1987) are aimed to be explored.

In this study, particularly Korean is selected hoping to conduct a cross-cultural investigation with Turkish. The major reason behind choosing Korean for a cross-cultural investigation with Turkish is to find out whether there will be similarities in the linguistic performance of these two societies which show similar cultural characteristics according to Hofstede's cultural dimensions. Moreover, how these cultural features of the society are reflected on the language use is also investigated in the study.

1.2. AIMS OF THE STUDY

Therefore, in this study the aim is to define the apology strategies in Turkish and in Korean depending on different social variables which are social dominance, social distance, and the severity of the offense. After describing the distribution of the apology strategies for Turkish and Korean, the similarities and differences between the choices of the speech act strategies in Turkish and Korean will be explored.

This first objective of the current study is the investigation of the apology strategies used by native speakers of Turkish and native speakers of Korean and also the examination of the similarities and differences between these two non-western languages. With this aim, the study seeks to provide an insight

about the universality of pragmatic principles and the effect of culture on language use.

The second objective of this thesis is to examine the effect of social variations (namely, social distance, social dominance, and the severity of the act) on apology strategies of native speakers of Turkish and native speakers of Korean.

1.3. RESEARCH QUESTIONS

In-line with the aims stated above, the current study seeks to find answers to the following research questions:

1. What are the apology strategies of native speakers of Turkish in different social situations depending on the variables of social dominance, social distance, and the severity of the act?

2. What are the apology strategies of native speakers of Korean in different social situations depending on the variables of social dominance, social distance, and the severity of the act?

3. What are the differences and similarities in the apology strategies of native speakers of Turkish and native speakers of Korean?

1.4. CONTRIBUTIONS AND SIGNIFICANCE OF THE STUDY

The main purpose of speech act investigation is to find out how communication occurs in a specific language and compare and contrast interactions in different languages and societies. Speech act studies provide insights on how cultural and social characteristics of a society influence the realization of speech acts in a particular language community (Meier, 1995). Moreover, the findings of cross-

cultural speech act studies could also provide a great source of information for the study field of language teaching and study planning (Bardovi-Harlig, 1996).

Even though there are plenty of studies conducted about apology speech acts so far, these studies are limited with western languages such as Danish (Trosborg, 1987; Kasper, 1989), German (House, 1989), Spanish (Garcia, 1989), and Austrian (Meier, 1992). On the other hand, the current study seeks to investigate apology strategies used in two non-western languages: Turkish and Korean. In this particular study, the results will also bring light onto the concept of politeness through the investigation of apology strategies used in two different non-western cultures. Therefore, one of the major contributions of this study will be the exploration of different interpretations of politeness depending on the culture. Although there are a number of studies related to politeness theory and speech acts such as refusals, gratitude, and apologies, most of these studies are based on English and English-speaking communities for the sake of language teaching. On the other hand, the current study aims to reveal cross-cultural variations in the performance of apology speech acts in terms of politeness with the purpose of revealing the effect of culture and society on the language use. Furthermore, this study also provides an insight into non-English-speaking communities' apology behaviour and explains the elements that affect the language use with a reference to the cultural background of that specific society.

The current study will definitely contribute to the research area of cross-cultural pragmatics as well as language teaching especially for Turkish learners of Korean (KFL) and Korean learners of Turkish (TFL). As most of the previous studies carried out in the research area of language teaching, this study with no doubt will also contribute to the study field of second language teaching revealing the importance of pragmatic competence in cross-cultural communication.

CHAPTER 2

LITERATURE REVIEW

2.1. POLITENESS THEORY

The claim that politeness is a universal concept was made by Brown and Levinson in their Politeness Theory (1987). According to their investigations, linguistic preference of speakers of different languages shows similarity. Brown and Levinson (1987) put forward the theory of politeness which was hugely inspired by the concept of face. The term face was first propounded by Goffmann (1967). Goffmann (1967, p. 7) defines the concept of face as follows:

> 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.

Face is the "public self-image of a person" (Yule, 1996). In other words, it refers to the way everyone would like to be recognized by others. Brown and Levinson improved Goffman's notion of face in their Politeness Theory (1987). According to their view, there are two types of face: negative face, and positive face. Negative face refers to "the need to be independent, to have freedom of action, and not to be imposed on by others" (Yule, 1996), whereas the latter is defined as "the need to be accepted, even liked, by others, to be treated as a member of the same group, and to know that his or her wants are shared by others" (Yule, 1996). In very simple terms, negative face is the desire to be independent; while positive face is the desire to belong to a certain group.

Another important aspect of the politeness theory is Face Threatening Acts (FTAs). As Brown and Levinson propose, FTAs are the illocutionary acts that threaten the face of the interlocutor (Brown & Levinson, 1987). According to this theory, speakers apply particular strategies during communication as they find themselves in a situation that they might do a FTA. According to Brown and Levinson (1987), there are four strategies of politeness:

1. Bald on-record
2. Positive politeness
3. Negative politeness
4. Off-record

Bald on-record strategy refers to being direct and straightforward. The speaker does not try to minimize the imposition. While positive politeness strategy means showing solidarity towards the addressee, negative politeness strategy is used to refer to showing deference to the addressee which could be through the use of hedges or being pessimistic. Unlike the bald on-record strategy, off-record involves indirectness which generally makes it accepted as the politest strategy during using FTAs.

Furthermore, the social factors which are social dominance, social distance and the severity of the action/offence are accepted as the most influential factors on the politeness strategies used by speakers. As quoted by Brown and Levinson (1987, p. 15):

> In broad terms, research seems to support our claim that three social factors are crucial in determining the level of politeness … these are relative power … the social distance … and the ranking of the imposition.

However, Brown and Levinson's Politeness Theory (1987) has received some criticism over the years (1990; Mao, 1994; Mills 2003). Previous studies have claimed that not every society can be completely explained in terms of their language use through this perspective (Sifianou, 2002; Burt,

2005). Furthermore, some other studies (Ide, 1989; Matsumoto, 1989) have claimed that Politeness Theory may not be suitable in a non-western culture like Japanese claiming that the theory only generalizes what is polite and what is not within the borders of western languages. Another criticism was received by Mao (1994) in the way that the concept of face in Chinese is different from the one that was defined in Politeness Theory (1987).

On the other hand, some non-western studies that investigated Japanese in terms of politeness have come up with similar findings as western studies in the way that the three social variables mentioned by Brown and Levinson (1987) have an impact on the language use as displayed in honorifics use (Usami, 2002; Fukada & Asato, 2004).

Finally, in the current study this framework is used in order to be able to provide valuable findings to compare with, since speech acts studies have mostly been conducted within this theory. Moreover, this study is an investigation of two non-western languages taking into account the three variables that was claimed to have an influence on speech act strategies.

2.2. THE LINK BETWEEN CULTURE AND SPEECH ACTS

> Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e., historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other as conditioning elements of further action.
>
> (Kroeber & Kluckhohn, 1952, p. 181)

Among the most effective factors that have a major influence on the interpretation of a communicative act is culture. According to Hall (1959),

culture is the way of life of a group of persons. It represents the learned behaviour patterns and the way they behave accordingly. Bhagat et al. (1990) define culture as socially constructed which also means that it is learned and transmitted from generation to generation. Moreover, our minds are also shaped by our culture. What is appropriate in which situation is culture specific. Similarly, there are different ways of saying things in different cultures. Communication and culture are related in the sense that persons interact through communication which is conveyed in different ways in different cultures (Graham & Sano, 1986).

The inseparability of culture and communication is explained by Samovar et al. (1981, p. 24):

> Culture and communication are inseparable because culture not only dictates who talks to whom, about what, and how the communication proceeds, it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted... Culture...is the foundation of communication.

The fact that there is a link between speech acts and culture has been a centre of interest for various studies in the field so far (Blum-Kulka and Olshtain, 1984; Wolfson, 1989; Lwanga-Lumu, 2005). These investigations reveal the following assumptions as stated by Meier (2010, p. 75):

1. Norms of speech act performance will differ across cultures.
2. Such differences can cause misunderstandings.
3. An identification of the differences can lead to improved intercultural communication.

With the developments in technology leading to an increase in mobility and the emergence of globalization which has caused persons who speak different languages and have different cultural backgrounds to get in contact on a daily basis, intercultural communication has gained importance and the ability of self-expression in L2 has become an essential skill to develop (Samovar et al.,

2007). This results in creating a major demand on the interlocutors who need to know more than solely grammar of the target language but also learn how to effectively communicate in ways that are appropriate within that particular culture with various people on different topics in different contexts (Hymes, 1962).

Each society has a different perception of what is appropriate in which situation, as emphasized by Wierzbicka (2003, p. 69):

> In different societies and different communities, people speak differently. Different ways of speaking, different communicative styles, can be explained and made sense of in terms of independently established different cultural values and cultural priorities.

Language is affected by the characteristics of its society, but also plays a key role in shaping it. Besides being used as a tool for communication, language is also closely linked to the ways of thinking, culture and lifestyle of the society that it is used in. Therefore, it is not possible to flawlessly communicate in a foreign language without knowing the cultural characteristics that it carries of the society in which it is used. In order to be able to make a correct interpretation, one has to know about the culture of the language that is used in that particular society. For example, the use of the time adverb tomorrow in the sentence “This is due tomorrow” means “This has to be done in a couple of days” in Mexico or in India, whereas it means “Certainly tomorrow” in Germany (Brown & Levinson, 1978). A person who does not behave according to the cultural values might be considered as unpunctual and therefore unreliable (Oksaar, 1988/2008). Due to this kind of misinterpretations in intercultural communication as a result of lack of knowledge on the culture of the target language used, problems in social relationships or miscommunication/communication breakdowns occur. Therefore, for conveying a successful intercultural communication, culture-specific perceptions are needed to be learned.

2.2.1. Cultural Dimensions of Hofstede

The cultural dimensions theory (Hofstede, 1980) provides insights on different cultures which also provides a perfect source to understand other societies so that more efficient and successful communication can be conveyed. In his study, every country has been placed in comparison with other countries on a scale for each dimension which is based on the survey results among IBM employees between the years of 1967 and 1973 (Hofstede, 2001, p. 41). The data were gathered from fifty countries and three different regions. Furthermore, the findings of the survey were validated by other data and surveys (Hofstede, 2001, p. 41). Hofstede's theory explains cultural differences through four dimensions namely, power distance, individualism, masculinity, and uncertainty avoidance. Later, these dimensions were modified with the addition of two new dimensions which are long-term orientation and indulgence (Hofstede, 1991; Hofstede, 2001).

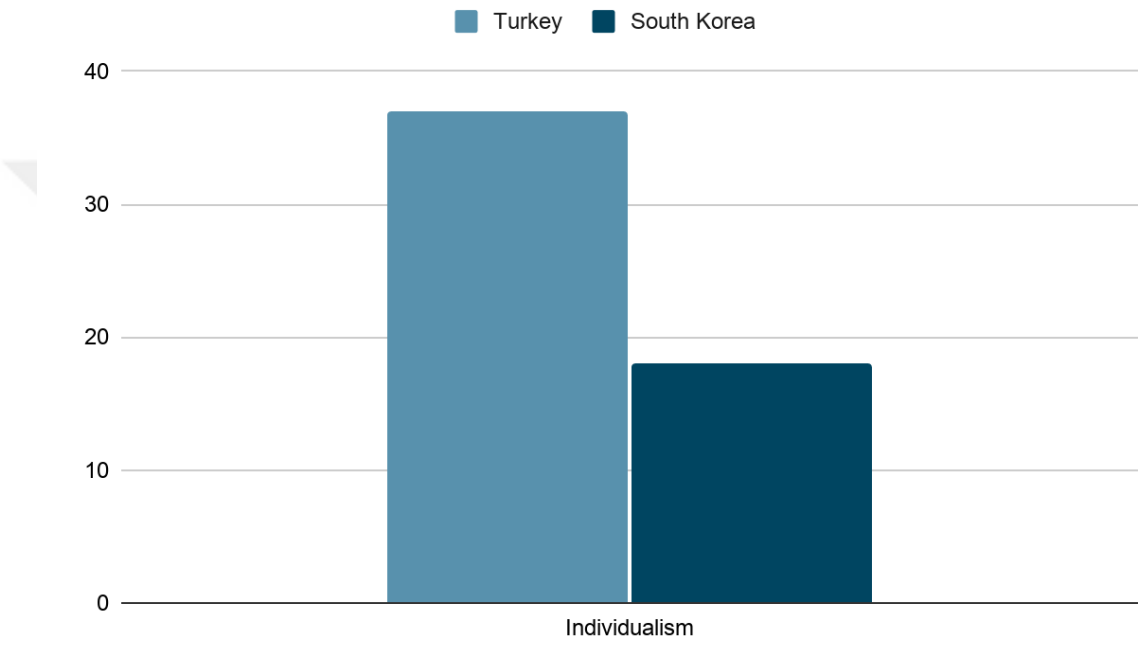
2.2.1.1. Individualism

Gudykunst and Ting-Toomey (1988, p. 40) describe individualism as the dimension where "emphasis is placed on individuals' goals", while defining collectivism as a cultural dimension in which "group goals have precedence over individuals' goals". Claiming that the terms namely collectivism and individualism are used to explain broad variations between cultures, Gudykunst and Ting-Toomey (1988) further suggest the replacement of collectivism and individualism by the terms high-context communication and low-context communication in order to define cultural variations in communication. According to Hall (1976, p. 79), high-context communication is where "most of the information is either in the physical context or internalised in the person, while very little is in the coded, explicit, transmitted part of the message". On the other hand, Hall defines low-context communication or message as one where most of the information is given explicitly. Therefore, it can be stated that low-

context communication is a feature of individualistic culture, whereas high-context communication is a characteristic of collectivist culture.

The level of individualistic characteristics of Turkish and South Korean societies are given in the figure below (Country Comparison, n.d.):

Figure 1. The level of individualism in Turkey and South Korea



As shown in the figure above, according to Hofstede's cultural dimensions, with 18% South Korea is considered as a collectivist society, just as Turkey with 37%. Note that when the level of individualism in the figure is low, it refers to collectivism. Therefore, it can be said that there is a heavy impact of collectivism on both societies which results in having the desire to belong to a certain group and also favouring the groups' benefits over the ones of the individual.

Table 1. The level of individualistic characteristics of Turkey and South Korea

Turkey	**South Korea**
37%	18%

As can be seen in Table 1, both Turkey and South Korea have collectivist features. The reason behind the collectivist nature of South Korean society is the massive influence of Confucianism which puts huge importance on loyalty and family ties. According to Confucius, there are five fundamental relationships in life which are the ones between the leader and the led, parents and children, husband and wife, sister and brother, and friends. In his philosophy, each of these relationships requires certain virtues. The ruler must be benevolent to the ruled, and the subject must be loyal to the ruler. Parents must be loving to their children, while the children must be respectful to their parents. Husband and wife must be loyal to each other. Older siblings must be gentle to their youngsters, whereas the younger must be respectful to the elder. Finally, friends must be deferential and considerate to each other.

In general, Confucianism has a huge impact on South Korean society in various ways. With the effect of the teachings of Confucius, South Koreans behave friendly and caring. Furthermore, in South Korean culture, it is expected from an individual to take into account the benefits of the group or the community that they are a part of. Likewise, Turkey shares similar characteristics as South Korea in terms of collectivism. Turkish people are known as being welcoming which is a feature that is reflected in the language. For example, in daily language, kinship terms in Turkish are generally used during communicating with non-relatives in order to show intimacy.

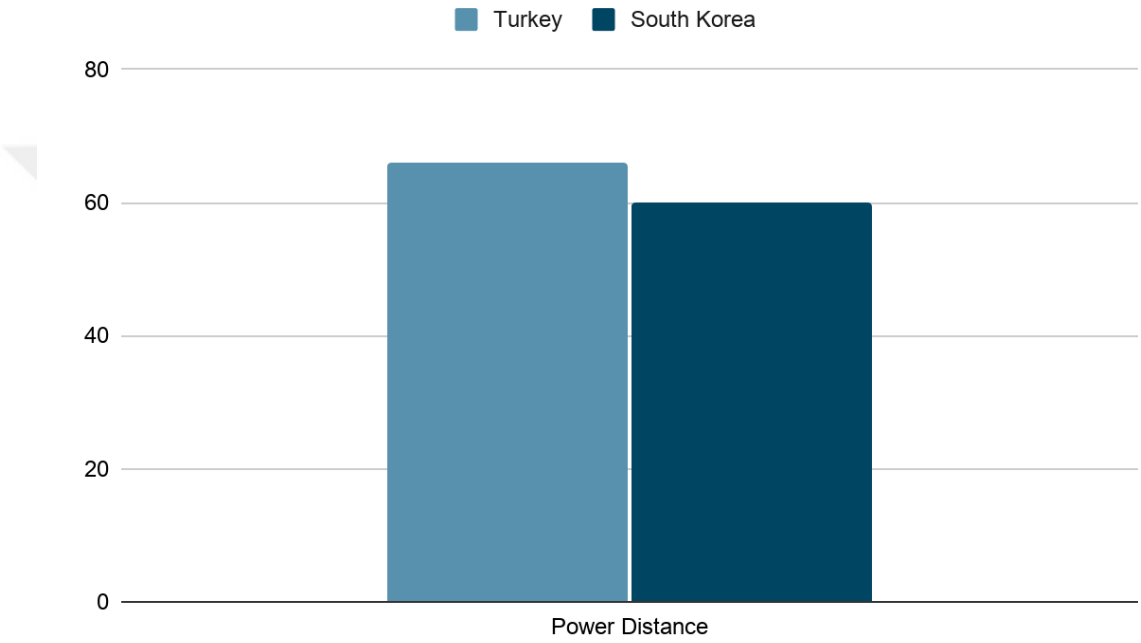
2.2.1.2. Power distance

Societies that show a high level of power distance characteristics accept power as a part of social life, whereas societies with a low power distance culture consider power as something that can solely be used when necessary (Zeyrek, 2001). The dimension of power distance deals with the situation where each individual is treated differently. In other words, this dimension is about the inequality in society. Hofstede explains power distance as “the extent to which

the less powerful members of institutions and organisations within a country expect and accept that power is distributed unequally".

The level of power distance in Turkish and South Korean societies are displayed below (Country Comparison, n.d.):

Figure 2. The level of power distance in Turkey and South Korea



As shown in the figure above, according to Hofstede's cultural dimensions, with 60% South Korea is considered as a power distance society, just as Turkey with 66%. In both cultures, the relative importance or respect given to the addressee is reflected on the language in various ways. In societies that are under the influence of power distance, social inequality is found to be very natural.

Table 2. The level of power distance in Turkey and South Korea

Turkey	South Korea
66%	60%

As shown in Table 2 above, according to Hofstede's cultural dimensions, South Korea has slightly hierarchical features in its societal structure, which is also

displayed in their language by the use of different speech levels and honorifics depending on the situational context. Status in South Korea is determined by age, gender, educational background, and occupation. All these factors affect and determine the way people are treated in society (Chaney & Martin, 2011).

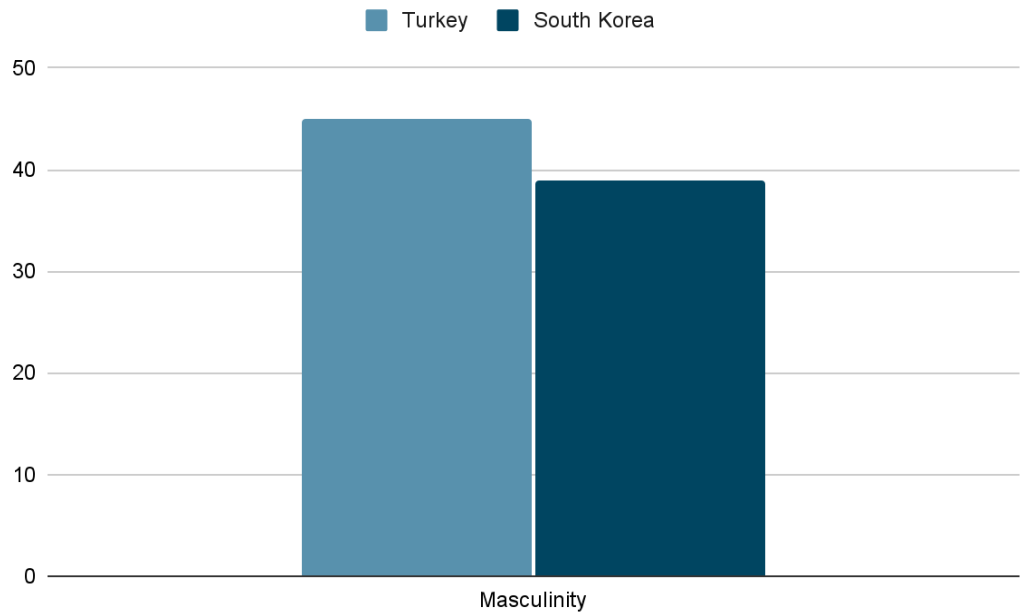
Similarly, Turkey is also majorly affected by power distance dimension. For example, employees in Turkey tend not to be able to fully express themselves to the individuals who are hierarchically in a higher position than them. Furthermore, there is a hierarchical respect given to the authority figures in Turkey. The deference given to the individuals in hierarchically higher positions are mostly shown in the language with the use of the second person plural pronoun in Turkish, while intimacy to the individuals in hierarchically lower positions is generally shown with the use of diminutives.

2.2.1.3. Masculinity

In his study, Hofstede (2001) explains masculinity as the dominant masculine behaviour, whereas femininity as the dominant feminine behaviour in the society. According to this study, there is a “fundamental dilemma” in every society, which is between the “nurturance interests” such as relations with colleagues and manager, and the “assertiveness interests” like gaining and improvement. This dimension is aimed to find out where a society is located in this scale of masculinity and femininity.

The level of masculinity in Turkish and South Korean societies are displayed below (Country Comparison, n.d.):

Figure 3. The level of masculinity in Turkey and South Korea



According to the figure above, Turkey and South Korea seem to have similar characteristics in terms of masculinity. Just like women generally give more significance to "social goals" such as their relationships, femininity means that importance is given to the quality of life rather than achievement in a competition. A feminine society defines success in terms of feelings, rather than ambitions. On the other hand, just like men mostly put more emphasis on "ego goals" such as achievements in their career and how much they earn, masculine societies are ambitious and motivated by success which is defined with an achievement in a particular field.

Table 3. The level of masculine characteristics of Turkey and South Korea

Turkey	South Korea
45%	39%

As shown in Table 3 above, according to Hofstede's cultural dimensions, with 39% South Korea is considered as a slightly feminine society which means that South Koreans care about their well-being rather than their status. The feminine nature of South Korea is evident in the everyday lives of individuals as children are expected to take care of their family members. On the other hand, with 45%

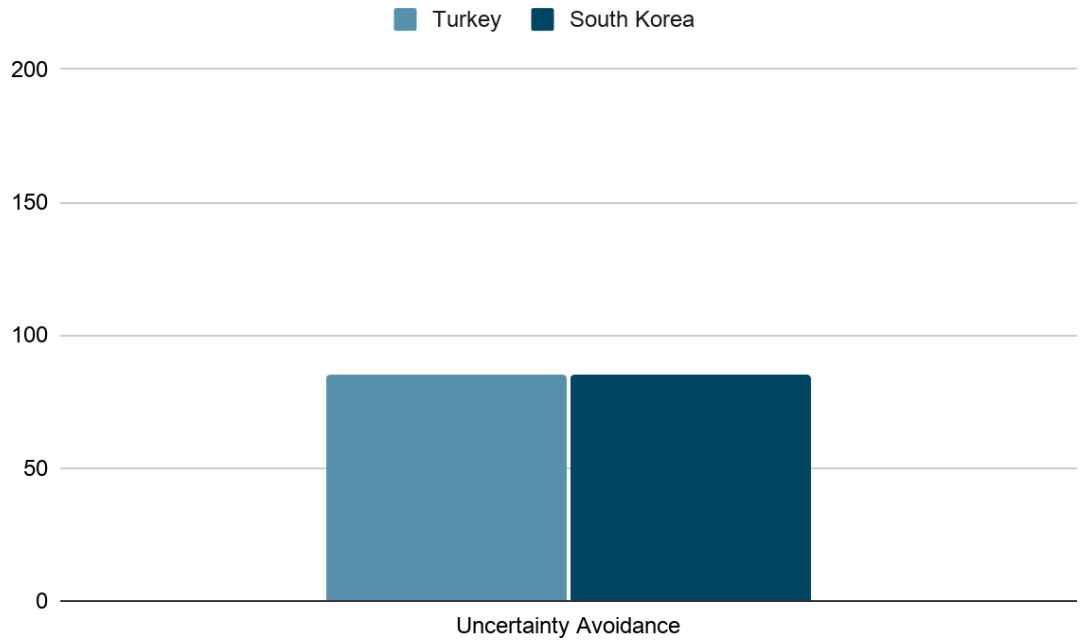
Turkey stays almost in the middle of this scale, which means there is no dominant behaviour in terms of masculinity and femininity.

2.2.1.4. Uncertainty Avoidance

The uncertainty avoidance dimension is related to the obscurity of the future. Ambiguity brings anxiety which has different effects on different cultures. The societies that show high uncertainty avoidance have rigid rules in the country in order to reduce the unstructured situations and uncertainty, whereas low uncertainty avoidance societies display a tolerant attitude and a more relaxed behaviour.

The level of uncertainty avoidance in Turkish and South Korean societies are given below (Country Comparison, n.d.):

Figure 4. The level of uncertainty avoidance in Turkey and South Korea



According to the figure above, the level of uncertainty avoidance in Turkey and South Korea are the same. Such societies mostly prefer using “technology, law,

and religion to cope with uncertainty, organizations use technology, rules, and rituals" (Hofstede, 2001, p. 147).

Table 4. The level of uncertainty avoidance in Turkey and South Korea

Turkey	South Korea
85%	85%

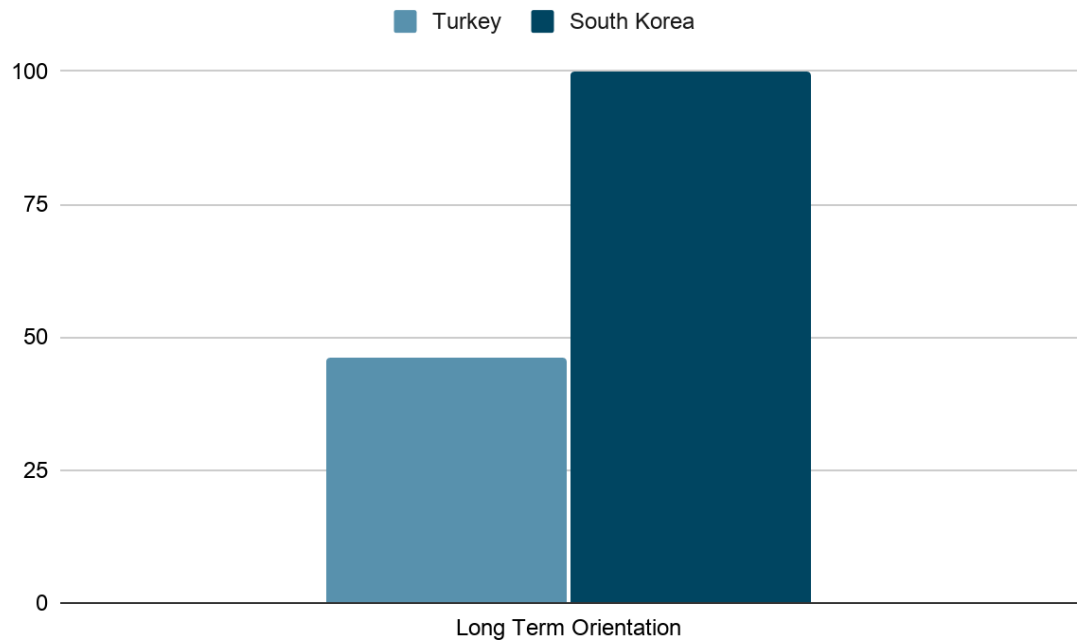
As can be seen in the table above, both Turkey and South Korea with 85% displays strong uncertainty avoidance. In high uncertainty avoidance countries, time means money which makes people feel the need to work hard, therefore in these countries, punctuality is highly emphasized.

2.2.1.5. Long-Term Orientation

This dimension is related to how each society should have some connection with its own history while coping with the difficulties and hardships that comes with the previous and the following, and societies deal with these problems dissimilarly. The societies that have a low long-term orientation, for instance, tend to choose keeping their old habits while putting importance on stability. On the other hand, the societies with a culture that has a high long-term orientation have a more pragmatic perspective which means they emphasize adaptability. Therefore, kids that grow up in a long-term oriented culture expect immediate outcomes and social or professional positions of individuals are not influential in their associations. However, children that grow up in a low long-term oriented culture show persistence, and status is highly effective in their relationships which can be clearly observed.

The level of long-term orientation in Turkish and South Korean societies are displayed below (Country Comparison, n.d.):

Figure 5. The level of long-term orientation in Turkey and South Korea



As displayed in Figure 5 above, South Korea is a highly long-term oriented country as opposed to Turkey. In line with these results, relationships in East Asian countries such as South Korea and China are understood through a long-term perspective, which means they are maintained through long-term associations (Yeung & Tung, 1996).

Table 5. The level of long-term orientation in Turkey and South Korea

Turkey	South Korea
46%	100%

As can be asserted from the table above, with 100%, South Korea is considered as one of the most pragmatic societies. The concept of God is not familiar to South Koreans. Rather than a religious system, South Koreans live by virtues. As Eastern cultures put emphasis on loyalty and obedience relationships under the influence of Confucianism, there is a differentiation between the younger and the elder in relationships. This can clearly be observed in South Korea, as South Koreans use different speech levels depending on the age of the addressee or the person that they are talking about. On the other hand, with

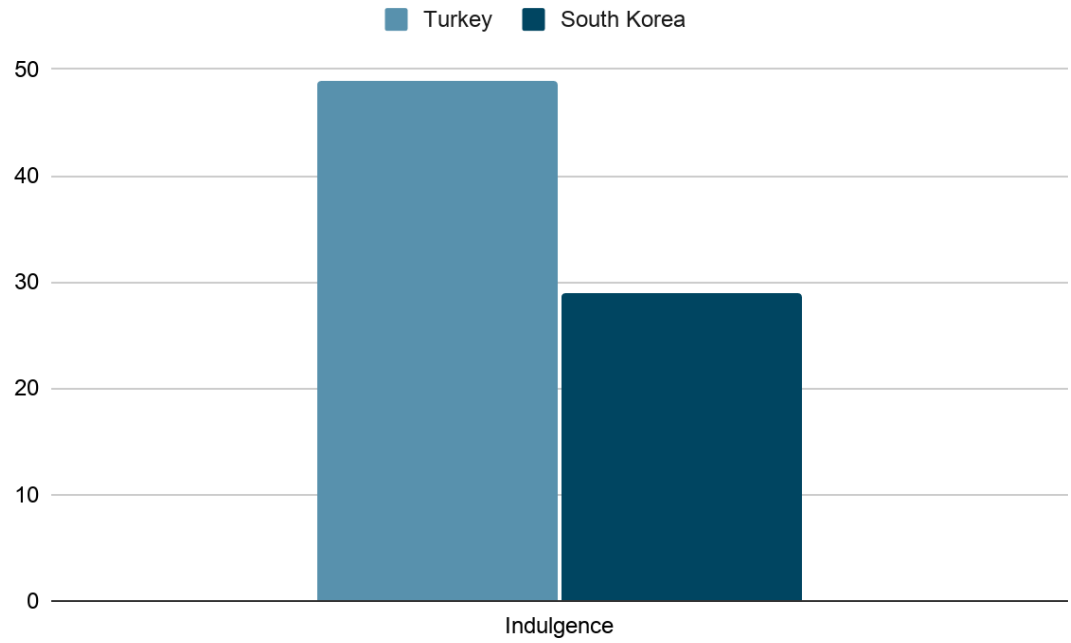
46%, Turkey stands almost in the middle of the scale which shows that Turkish society does not have a supreme preference in terms of long-term orientation.

2.2.1.6. Indulgence

Hofstede (2010, p. 281) describes indulgence as “a tendency to allow relatively free gratification of basic and natural human desires related to enjoying life and having fun”, while giving a definition for its opposite term restraint as “a conviction that such gratification needs to be curbed and regulated by strict social norms”. In other words, this dimension refers to the extent to which people make an attempt to manage what they want and their motives, under the influence of how they were raised. While the weak attempt to manage is defined as indulgence, the powerful one is named as restraint.

The level of indulgence in Turkish and South Korean societies are displayed below (Country Comparison, n.d.):

Figure 6. The level of indulgence in Turkey and South Korea



As can be seen in Figure 6 above, the level of indulgence in Turkey is almost in the middle of the scale, whereas it is relatively low in South Korea. According to Hofstede (2010), South Korea is one of the countries where there is a strong societal cynicism.

Table 6. The level of indulgence in Turkey and South Korea

Turkey	South Korea
49%	29%

As shown in Table 6 above, with a low score of 29%, South Korea is shown to have a restraint culture. Restraint cultures have a tendency for cynicism which in turn causes pessimism and negativity. On the other hand, indulgent societies put more emphasis on leisure time, which in turn causes people to be more extroverted and less neurotic.

2.3. SPEECH ACTS

The utterance “I am doing the laundry” is a statement of the speaker that does the act of doing the laundry. However, when someone says something like “I apologize” or “I refuse”, the utterance of the speaker is indeed the performance of the act itself. Austin (1962) and Searle (1969) define such communication units as speech acts. In the Speech Act Theory (Austin, 1962; Searle, 1969) propose that language is not solely used for giving information but also is used for performing actions. There are three types of speech acts which are explained in the following table.

Table 7. Types of Speech Acts

Locutionary Act	The production of the utterance
Illocutionary Act	The communicative purpose of the utterance
Perlocutionary Act	The result of the utterance

As stated in Table 7, locutionary act refers to the production of the utterance. The illocutionary act is the second dimension. It refers to the communicative purpose of the utterance, which is sometimes called as the illocutionary force. The third dimension is the perlocutionary act, which is defined as the result of the utterance that is also known as the perlocutionary effect.

One of the most critical issues that one can face during a conversation is the potential meanings which the same utterance can have. Yule (1996, p. 49) gives an example on this problem:

> I'll see you later. (=A)
> (I predict that) A.
> (I promise you that) A.
> (I warn you that) A.

In order to understand the intended meaning of the speaker (speaker meaning), there are two concepts: Illocutionary Force Indicating Devices (IFIDs) and felicity conditions. IFIDs are the most apparent devices to indicate the illocutionary act. It is the verb which "explicitly names the illocutionary act" that is being performed (Yule, 1996, p. 49). This kind of verbs are called performative verbs. In this sense, verbs such as apologize, ask, refuse, warn, and promise are all performative verbs.

According to Searle's classification (1976), there are five illocutionary acts which are: declarations, representatives, expressives, directives, and commissives. The definitions of each illocutionary act and their examples are given below in Table 8.

Table 8. The classification of illocutionary acts

The type of the speech act	Definition	Example
Declaration	Changes something in the world	“You are fired!”
Representative	States a fact	“Searle classified speech acts.”
Expressive	Represents the emotional state of the speaker	“Congratulations!”
Directive	Gets somebody to do something	“Open the door.”
Commissive	Commission for a future action	“I promise to see you soon”

As can be seen in Table 8, there are five types of illocutionary acts according to Searle’s (1976) classification. Declaration is the one that changes something in the world, while representatives state facts in the way the speaker believes such as “Searle classified speech acts”. The third one that is expressive represents the emotions of the speaker like happiness and sadness, whereas directives are used to make someone do something just as if a command. Finally, commissives are the promises made about something in the future. According to Searle’s classification above, apologies are under the category of expressive speech acts.

2.3.1. Speech Act of Apology

Apologies are “culture sensitive” speech acts (Suszcynska, 1999, p. 1053) that are used when there is a violation in the social norms (Blum-Kulka & Olshtain,

1983). Bergman and Kasper (1993) define apologies as post-event acts like speech acts such as refusals, complaining and thanking. Apologies are the speech acts that the speaker is aware that the event has already taken place or is about to (Blum-Kulka & Olshtain, 1984). Moreover, an apology generally includes the acknowledgement of one's fault and the desire to be forgiven.

On the other hand, social order is maintained by the means of apologies which makes them "face-supportive acts" (Holmes 1989, p. 195). Furthermore, apologies not only indicate distance and dominance in an interaction but also reflect cultural norms (Wolfson et al., 1986).

Cohen (1996) claims that occasions like physically hurting someone are universally accepted situations where an apology is expected. On the other hand, the type and intensity of the apology that are required vary in different cultures. In other words, even though there are some universal situations that generally call for apology, the type and intensity of the speech act shows culture-specific features.

In their study on politeness, Brown and Levinson (1987) define apology as a face-threatening act for the speaker's face because apologizing means that the speaker is aware that s/he have made a mistake and therefore wants to make-up for it and bring back the balance with the addressee. According to Deutschmann (2003, p. 44), an apology consists of four constituents which are "the offender, the offended, the offence, and the remedy".

2.3.1.1. Apology in Korean

2.3.1.1.1. Lexical Features of Korean Apologies

Korean has five different terms which are considered as apology terms: mian-, coysong-, sakwa-, silyey-, and yongse- (Hatfield & Hahn, 2011). When

combined with the suffix “-ha” in order to add the meaning of doing something, mian- and coysong- become adjectival verbs whereas the other apology terms are all verbs so they can take honorific inflection. Mian- and coysong- are most commonly translated as “sorry” or “to apologize”. There is also a loan word from English: sori which is generally preferred by young speakers and cannot take any inflection (Hatfield & Hahn, 2011).

Korean is a highly honorific language. Every speaker should consider their social position regarding the person that they are talking to or talking about during communication so that they can choose the appropriate speech level and honorific form to use in their utterances (Brown, 2011). Speakers consider various factors in their speeches, which are the age of the addressee, the social dominance relationship between the speakers, social distance, and the context of the situation (Koo, 2001).

In Korean, the suffixes “-아” and “-야” are generally used to add intimacy when attached to the ending of a name as in “남도산아” (Nam Do-san-a) Furthermore, kinship terms such as “아쩌씨” (eng. uncle), and “아줌마” (eng. aunt) are used when referring to non-relatives that are older than the speaker in order to show respect to the person they are talking to due to their age.

Furthermore, when talking to someone who has high power such as boss, parents, customer or someone older than the speaker, “-시-” is added to the verb in order to show high level of respect as in the following example:

> “아버지가 지금 주무**시**고 있어요.”
> “Dad is sleeping now.”

The importance given to showing respect to individuals that are hierarchically higher than the speaker or older than the speaker is a huge part of Korean culture. This characteristic of the society is reflected in the language usage as honorifics. As Wang (1990, p. 26) states:

> ...the morphological variants of the sentence-concluding endings occupy most important positions in Korean addressee honorifics, not only because they are more systematically distributed than the other elements, but also because they tend to be less elliptical in an actual utterance than the other elements.

Among Korean honorifics, the addressee honorifics and sentence-concluding endings are the most complex and problematic ones to learn for a L2 learner. Martin (1964) was the first to call the sentence-concluding endings as speech levels in his study, which is also the term that will be used to refer to the sentence-concluding endings of Korean in the current study.

Earlier studies in Korean propose that there are six speech levels in Korean (Martin, 1964; Choi, 1978; Lee & Yim, 1983). The reason for this description is explained by Wang (1990, p. 28) as:

1. Excluding the archaic form -naita from contemporary usage
2. Placing the form -eyo between the two honorific levels
3. Establishing panmal as a separate level

In this study, Sohn's classification of Korean speech levels (1999, cited in Hatfield & Hahn, 2011, p. 1306) will be used. According to his classification, in contemporary Korean there are four speech levels which are most commonly used by speakers: deferential, polite, intimate, and plain. The selection of the appropriate speech level inflection is determined by contextual features such as the relationship between the speaker and the addressee which is called social distance, and the hierarchical positions of them which is called social dominance. Additionally, the formality of the situation also affects this selection.

Each speech level has a different inflection which is shown in the following table:

Table 9. Korean Speech Levels (Sohn, 1999, cited in Hatfield & Hahn, 2011)

SPEECH LEVEL	INFLECTION
Deferential	-supnita, -pnita
Polite	-yo
Intimate	no inflection, sometimes -a
Plain	-ta

As described on the table above, the deferential speech level takes the inflection -supnita or -pnita; whereas the polite speech level requires the inflection of -yo into the last stem. No inflection or sometimes -a is used in intimate speech level, while -ta is added into the last stem in plain speech level.

2.3.1.1.1.1. Deferential Speech Level

According to Eun & Strauss (2004), deferential speech level occurs during public speeches (i.e. while addressing the public such as news broadcasts, and public announcements). This particular speech level is used in formal settings. There are four different endings for each sentence type namely declarative, interrogative, imperative, and propositive as shown below in Table 10:

Table 10. Deferential Speech Level

Speech Level	Declarative	Interrogative	Imperative	Propositive
Deferential	-습니다 -ㅂ니다	-습니카 -ㅂ니카	-(으)십시오	-(으)십시다

2.5.1.1.1.1.1. Declarative

When forming a declarative sentence, -습니다 or -ㅂ니다 is used depending on the ending. If the last stem is a consonant, -습니다 is used; however, if the last stem is a vowel, then -ㅂ니다 is used.

Some declarative sentence examples for deferential speech level are given below.

a. 실례합**니다**
   Excuse me

b. 만나서 반갑**습니다**
   Nice to meet you

2.5.1.1.1.1.2. Interrogative

An interrogative sentence in deferential speech level is formed adding -습니까. However, if the ending of the stem is a vowel, then -ㅂ니까 is used.

Some examples for interrogative sentences using the deferential speech level are given below.

c. 어디에 **삽니까**?
   Where do you live?

d. 어디에서 한국말을 배**웁니까**?
   Where do you learn Korean?

2.5.1.1.1.1.3. Imperative

When forming an imperative sentence, if the ending of the stem is a consonant -으십시오 is used, whereas if it is a vowel -십시오 is used.

Some imperative sentence examples for deferential speech level are shown below.

e. 교과서를 읽**으십시오**.
Please read the textbook.

f. 내일 8시에 오**십시오**.
Please come at 8 tomorrow.

2.5.1.1.1.1.4. Propositive

A propositive sentence is formed by adding -으십시다 to the ending of the stem if it is a consonant, however if the ending is a vowel -십시다 is used.

An example of a propositive sentence for deferential speech level is given below.

g. 담배를 끊**읍시다!**
Let's quit smoking!

2.3.1.1.1.2. Polite Speech Level

This particular speech level occurs in daily non-formal conversations. If there is a close relationship between the individuals, then this is the speech level that is

used in casual conversations. In polite speech level, -어요 or -아요 is used. Contrary to the declarative speech level, the endings of polite speech level does not change depending on the sentence type, the meaning is conveyed through intonation.

The endings for each sentence type in polite speech level is shown below in Table 11:

Table 11. Polite Speech Level

Speech Level	Declarative	Interrogative	Imperative	Propositive
Polite	-어요/ -아요	-어요/ -아요	-어요/ -아요	-어요/ -아요

The following examples of polite speech level shows how different meanings conveyed through the same sentence:

h. 잠심을 먼**어요.**
(I) eat lunch.

i. 잠심을 먼**어요**?
(Do you) eat lunch?

j. 잠심을 먼**어요**!
Eat lunch!

k. 잠심을 먼**어요.**
Let's eat lunch!

2.5.1.1.1.3. Intimate Speech Level

This speech level is used when talking to someone younger, when addressing someone of lower status, or between close friends that have known each other for many years. The sentence ending for this speech level is -어 or -아. As in the polite speech level, the sentence ending in the intimate speech level is used for all types of sentences. The meaning of the utterance is inferred from the context and the intonation of the speaker.

The sentence endings for each sentence type in intimate speech level is given below in Table 12:

Table 12. Intimate Speech Level

Speech Level	Declarative	Interrogative	Imperative	Propositive
Intimate	-어/ -아	-어/ -아	-어/ -아	-어/ -아

The following examples of intimate speech level shows how different meanings conveyed through the same sentence:

l. 애일 뛰**어.**
(I) run everyday.

m. 애일 뛰**어?**
(Do you) run everyday?

n. 애일 뛰**어!**
Run everyday!

o. 애일 뛰**어!**
Let's run everyday!

2.5.1.1.1.4. Plain Speech Level

Plain speech level is used when addressing a child, a younger sibling or in writing. Contrary to the use of polite and intimate speech levels, this speech level has different endings for each sentence type as shown below in Table 13:

Table 13. Plain Speech Level

<table>
<tr><th>Speech Level</th><th>Declarative</th><th>Interrogative</th><th>Imperative</th><th>Propositive</th></tr>
<tr><td rowspan="3">Plain</td><td>-는/ -ㄴ다</td><td>-니/(으)냐</td><td rowspan="3">-아라/ -어라</td><td rowspan="3">-자</td></tr>
<tr><td>-다</td><td rowspan="2">-었/았니
/-(으)냐</td></tr>
<tr><td>-었/ -았다</td></tr>
</table>

2.5.1.1.1.4.1. Declarative

The endings -는/- ㄴ다 only used with verb stems, whereas -었/ -았다 is used with all predicate stems in the past tense as shown in the following example:

p. 가다 (eng. to go)
간다

q. 먹다 (eng. to eat)
먹**는**다

r. 날씨가 주**웠다**
The weather was cold.

2.5.1.1.1.4.2. Interrogative

The ending -니/(으)냐 is used with all predicate stems, on the other hand the endings -었/았니/ -(으)냐 is used with all predicate stems in the past tense which is shown in the following examples:

s. 가**니?**
Go?

t. 날씨가 주**웠**니
Was the weather cold?

2.5.1.1.1.4.3. Imperative

When a stem ends with the vowels 오 or 아, -아라 is used; however if it ends with another vowel it gets the ending -어라. Some examples are given below:

u. 가**라!**
Go!

v. 먼**어라!**
Eat!

2.5.1.1.1.4.4. Propositive

The ending -자 is only used for verb stems as shown below:

w. 가**자**
Let's go!

x. 먼자

Let's eat!

Even though it can be said that deferential speech level is the politest, while plain speech level is the least, high speech levels are not always the most appropriate ones to use. The selection of a particular speech level depends on the context of situation. Social distance between the participants and how the participants desire to represent the relationship between them affect the selection of a speech level to use in an interaction.

2.3.1.2. Apology in Turkish

2.3.1.2.1. Lexical Features of Apology in Turkish

There are various apology terms in Turkish some of which are as follows: "Özür dile-", "affet-", "kusura bak-", "af iste-", "pardon", "üzgün ol-", "bağışla-", "affa sığın-", "mazur gör-". Respect or intimacy is displayed through the use of the second person plural suffix "-nIz" in Turkish. Just like Korean, the selection of the appropriate inflection is determined by the social relationship between the speakers or age of the addressee. While referring to a person that is in a hierarchically higher position, someone older or a stranger, the speaker tends to prefer using the second person plural suffix to show his/her respect towards the addressee. On the other hand, when talking to someone that is in a hierarchically equal or lower position, someone younger or a close friend, this time the speaker tends to use the second person singular suffix to indicate his closeness or intimate relationship with the addressee. The difference can be seen in the following sentences:

1. "Afedersi**n**." (second person sing.)
   "Excuse me."

2. “Afedersi**niz**.” (second person pl.)
   “Excuse me.”

Even though the sentences (1) and (2) look almost identical, the meaning they carry are different. The change from the use of second person plural to second person singular suffix could mean that the speaker and the receiver have a close relationship or an equal power relationship, or sometimes mean that the age of the receiver is younger than the speaker.

There are also some formulaic expressions in Turkish that are used while apologizing, such as “hakkını helal et”, “gözünü seveyim”, “Allah aşkına”, and “Allah rızası için”. These expressions are mostly motivated by “a cultural norm or a religious belief” (Zeyrek, 2001, p. 62). Some of these expressions have embedded meanings like the belief in God and fate, implying that if the addressee forgives the speaker then they will be loved by God because God loves the ones that are merciful. This kind of use shows the influence of religion on the linguistic behaviour in Turkish society.

Moreover, Turkish is a language that is rich with its “deferential or solidarity consolidating address terms” (Bayyurt and Bayraktaroğlu 2011, p. 226). As further explained in Bayyurt & Bayraktaroğlu (2011), there are honorific titles such as “Hanımefendi” (eng. Madam) and “Beyefendi” (eng. Sir) in Turkish. Sometimes occupational titles get added before these honorific titles like in “Öğretmen Hanım” (eng. Lady Teacher) when talking to someone in a higher position than the speaker, a stranger, or sometimes to someone older than the speaker. On the other hand, when talking to someone in a lower hierarchical position than the speaker or someone from a humble occupation, only the name of the occupation is used as the address term instead of adding a honorific title like in “Postacı” (eng. Postman).

When talking to someone close or depending on the situation sometimes used when talking to someone younger, endearment terms are used such as “Canım”

(eng. My dear), “Balım” (eng. My honey), and “Tatlım” (eng. My sweetie). Besides using endearment terms, diminutives (DIMs) are also used getting attached to address terms generally followed by the first person singular possessive suffix “-m” as in “Ayçacığım” (Ayça + DIM + first person sing., eng. My little Ayça). However, such kind of use of diminutives does not always mean that there is a close relationship between the speakers. In some occasions it is used when talking to someone that is not close with the speaker at all in order to be sarcastic or get the other person angry as in the example below:

3. “Ah, Denizciğim. Sen de mi burdaydın tatlım?”
   “Oh, my little Deniz. You were here too, my sweetie?”

4. “Bakın kimler gelmiş. Gültencik, n’aber?”
   “Look who came. Little Gülten, what’s up?”

Depending on the context, the examples above may indicate either there is a close relationship between the speakers or the opposite. In 3, the speaker may be showing intimacy to Deniz with the use of diminutive and endearment terms, or may be being sarcastic which means the speaker is not close with the addressee at all. Similarly, in example 4 the intentional meaning of the speaker may be showing intimacy to the addressee, as well as sarcasm which means that there is a rivalry or hostility between the speakers.

Another politeness indicator in Turkish is the use of kinship terms when talking to non-relatives. When talking to a stranger that is older than the speaker, kinship terms such as “abla” (eng. elder sister), “teyze” (eng. aunt), “amca” (eng. uncle) are used as the address term. Even though kinship terms can be used when referring to non-relatives in both Turkish and Korean, there is a slight difference between them. In Korean, kinship terms 언니 (eng. sister), 오빠 (only used by a female, eng. brother), and 형 (only used by a male, eng. brother) are solely used when talking to someone that is well known by the speaker that is in a close relationship with the addressee.

2.4. PREVIOUS LITERATURE ON APOLOGIES

There are numerous studies on apology speech acts. Most of these researches are cross-cultural studies which have focused on apology strategies and their frequency (Cordella, 1990; Sugimoto, 1997; Bataineh, 2004; Byon, 2005; Kasanga & Lwanga-Lumu, 2007; Bataineh, 2008; Guan et al., 2009), while other studies were carried out in the field of ILP (Maeshiba et al., 1996; Yang, 2002; İstifçi, 2009).

Cross Cultural Speech Act Research Project (CCSARP) is one of the most infamous studies carried out in this field. In this study, request and apology realizations of native and L2 speakers have been investigated across eight languages: namely Australian English, American English, British English, Canadian French, Danish, German, Hebrew, and Russian. In the CCSARP, very few differences were observed in the preferences of the five main apology strategies among the languages that were examined. The limitations of this study were that seven out of the eight languages investigated were Indo-European. In order to detect the effect of culture and society onto the language use, specifically speech act behaviour/realizations, non-Western languages should be studied.

On the other hand, in the cross-cultural study conducted by Olshtain & Cohen (1983), it was found that Hebrew speakers prefer using two particular apology strategies which are an offer of repair and a promise of forbearance more than English speakers do. Later, Olshtain (1989) investigated apology strategies used in Hebrew, Australian English, Canadian French and German. The results of this study indicate striking similarities in IFID and expressions of speaker's responsibility. Furthermore, Olshtain claims that "given the same social factors, the same contextual features, and the same level of offence, different languages will realize apologies in very similar ways" (p. 171).

Mir (1992) investigated the apology strategies of Spanish EFL speakers. The instrument used included eight role plays which varied in terms of the severity of the offense, the familiarity between speakers and the age of the offended. The results of the study reveal that native speakers of English use intensified apologetic expressions more compared to native speakers of Spanish. It was found that both the variables of familiarity and age had similar influences for all groups.

Maeshiba et al. (1996) investigated apologies in Japanese and English. In the study it was found that there is pragmatic transfer from Japanese to English in the apology strategies produced by advanced level learners of English only in two instances, whereas there is pragmatic transfer in six instances in the apology strategies of intermediate level learners.

Erden & Özyıldırım (2000) examined apologies in Turkish with a functional approach. They claim that since expressions that include apology in Turkish have various functions, they may indicate different meanings such as God's blessing, objection, protest, etc. which cannot be interpreted by solely considering their grammatical structure.

In another study, Koo (2001) analyzed heritage learners' realizations of requests and apologies in Korean and compared the findings with that of native speakers. It was found that there are differences in the realizations of two groups.

Karsan (2005) investigated apology strategies of native speakers of Turkish and English. The findings of the study revealed that there are both similarities and differences in the semantic formulae of the apologies of the participants. In the study it was found that the proficiency level of the speakers had an impact on their apology behaviour. The results displayed that as the level of the proficiency increases, the apology behaviour of L2 learners show more similar features with that of native speakers of the target language.

Byon (2005) made a comparison between apology strategies of native speakers of English and native speakers of Korean using a written DCT. In the study it was found that the semantic formulae of the apologies native speakers of English, native speakers of Korean, and American KFL learners show similarity which is the expression of regret, followed by the strategies of explanation or repair. It was also revealed in the study that the variables of social dominance and social distance have an impact on the apology strategies of all the speaker groups that were investigated.

In a research that investigates apology realization patterns in Persian, Afghari (2007) found that Persian apologies fit in the categorization of apologies that was observed in previous studies. The results show that the most frequently employed apology strategies in Persian are expression of apology and acknowledgement of responsibility. Additionally, in the study two different sub-categories of internal intensifiers which are hoping for forgiveness and swearing, were found to be used by the speakers. Moreover, the frequency of these intensifiers support the findings of the previous studies that suggest in situations where there is a close relationship between the speakers, apology strategies that include the most intensifiers are preferred whereas the least intensified apologies were used towards strangers.

Bataineh & Bataineh (2008) compared the apology strategies used in American English and Jordanian Arabic. In the study it was found that native speakers of American English prefer using explicit apology strategies more than native speakers of Jordanian Arabic. Furthermore, it was also found that there are more difference between Jordanian male and female speakers compared to American male and female speakers, which is explained with how children are raised in America similarly and how differently they are raised in Jordan.

Kim (2008) investigated the apology expressions in Australian English and South Korean. The findings of the study reveal that the attitudinal meanings of South Korean apologetic expression 미안하다 (eng. “I’m sorry” or “I apologize”)

differs from “Sorry” in Australian English. Moreover, it was found that 미안하다 carries the meaning of acknowledgment of responsibility. On the other hand, “Sorry” does not carry that kind of meaning other than expressing the feeling of sorrow or regret.

In another study, Balcı (2009) examined the strategies of apology and request by Turkish and American teenagers. In the study, apology and request productions of the participants were graded in terms of appropriateness. Findings showed that Turkish speakers use as appropriate apologies as American speakers. On the other hand, the request productions of Turkish speakers were found to be as less appropriate than those of American speakers.

Hatipoğlu (2009) investigated the effect of the level of imposition on apology strategies of native speakers of Turkish. The findings of the study were parallel with the claims of Brown & Levinson (1987) which state that the level of imposition affects politeness strategies of the speakers. When there is a high imposition, speakers prefer using the most direct apology, on the other hand when the imposition is low, speakers prefer using different apology strategies.

Shariati & Chamani (2010) investigated apology strategies used in Persian and found that even though the same strategies were used, the frequency of these strategies differ which shows that apology behaviour is culture-specific.

Furthermore, Chamani & Zareipur (2010) investigated apology strategies in British English and Persian and found that even though the same strategies were used by both groups, the preferences of speakers differ.

Özyıldırım (2010) investigated the effect of the level of education on the directness level of the apologies made by native speakers of Turkish. In the study it was found that individuals with a high educational background prefer

using direct apology strategies whereas individuals with a low educational background prefer using indirect apology strategies.

Türkmen (2010) examined the apology and request strategies of native speakers of Turkish, Korean and Thai in English. The aim of the study was to reveal the perception of native speakers of English on the strategies used by non-native speakers. It was found that the participants mostly used similar strategies. However, some of the responses of the participants showed culture-specific features which were found inappropriate by the raters.

Maddux et al. (2011) investigated the effect of culture on the function and meaning of apologies. In the study, apologies of Japanese speakers and American speakers were investigated. It was found that the individual-agency culture features of American speakers and the collective-agency culture features of Japanese speakers highly influence the apology behaviour of the speakers. The findings of the study reveal that apology in Japanese does not always mean the blame/fault is accepted, whereas apology in American English mostly implies the acceptance of the blame/fault.

Al-zumor (2011) investigated apology strategies in English and Arabic and found that native speakers of English tend to use repair or redress more frequently compared to native speakers of Arabic.

Jebahi (2011) investigated the apology strategies of Tunusian university students and found that Tunusian university students tend to use statement of regret while they rarely use offer of repair in their apologies.

Ametbek (2012) investigated apology, request and complaint use of American, Turkish and Kazakh EFL students. The findings indicated that there were significant differences in the speech act production of the participants in terms of appropriateness. Pragmatic transfer was observed from L1 to L2 in the speech act use of Kazakh and Turkish speakers.

Hatipoğlu (2012) investigated the apology strategies of native speakers of Turkish and native speakers of English. In the study the effect of gender on the apology strategies of both groups were studied. It was found that the link between gender and language use is rather context-specific. Furthermore, the findings of the study also reveal that every community of practice has their own "range of linguistic behaviours" which may have different functions compared to other communities of practice.

Canlı & Canlı (2013) investigated EFL teachers' apology strategies in both English and Turkish, it was found that teachers transfer their apology realizations in Turkish to their L2 apologies which shows the occurrence of a pragmatic transfer.

Nazlı (2013) examined the effect of gender, age, social class and ethnical background on the apology speech acts in Turkish. It was found that all these factors had an influence on apology strategies used by the speaker.

Asmalı & Yavuz (2014) investigated apology strategies of Turkish, Polish and Latvian final year students of English Language Teaching programme in English. In the study it was found that there were similarities in apology strategies of the three groups with some exceptions. Findings showed that even though the participants had different cultural backgrounds and come from different educational systems, they prefered to use similar apology strategies.

Saleem & Azam (2015) investigated appropriateness in English apologies. In the study it was found that native speakers of Urdu use different apology strategies such as adding intensifiers to their apologies depending on the severity of the offence when they apologize in English.

Wu & Wang (2016) examined the apology responses of native speakers of English and native speakers of Chinese. The findings of the study indicate that speakers display different strategies in their responses to apologies given the

same situations regarding social dominance, social distance, and the severity of the offense.

Jassim & Nimehchisalem (2016) carried out a study in order to examine the influence of the social context and the severity of the offense on the apology strategies of Arab EFL students. The findings of the study indicate that even when the severity of the offense is mild and the situation occurs in an informal context, Arab EFL students prefer using intensifiers in their apologies.

A recent study that used Hofstede's cultural dimensions to explain the culture-specific perceptions of speech acts is Ahmed's doctoral dissertation (2017) which investigated apologies in Iraqi Arabic and English. In that study, it was found that the collectivist nature of Iraqi culture majorly affects the apology strategies of the speakers. It was also observed in the study that the functions of the apologies performed by native speakers of Arabic in their L1 were different than those of in L2.

Tabatabaei et al. (2018) investigated apology strategies of Turkish EFL learners and compared them with that of native speakers. In the study it was found that there are some variations between the apology strategies of these two groups in terms of the content of the apology and degree of directness which is explained with different cultural background of the speakers. For instance, when expressing regret, it was found that Turkish speakers tend to exaggerate their concern, while native speakers of English prefer being direct and clear in their expressions. It was described as the result of the fact that apology is a part of Turkish culture.

In sum, previous studies in various research fields such as pragmatics, cross-cultural and interlanguage pragmatics have provided valuable findings, however the languages investigated so far are very limited and generally involve western languages. Future research in this area should investigate more non-western languages in order to be able to answer questions related to universality or

culture-specificity of speech act realizations/behaviour. As can be seen from the above examples from previous literature on speech acts, even though the same strategies are used by speakers across the languages investigated, there are differences in their use in terms of frequency depending on different social variables such as social dominance, the level of imposition, social distance and age. In other words, even though the speech act strategies are universal, their patterns of use and frequency is culture specific.

CHAPTER 3

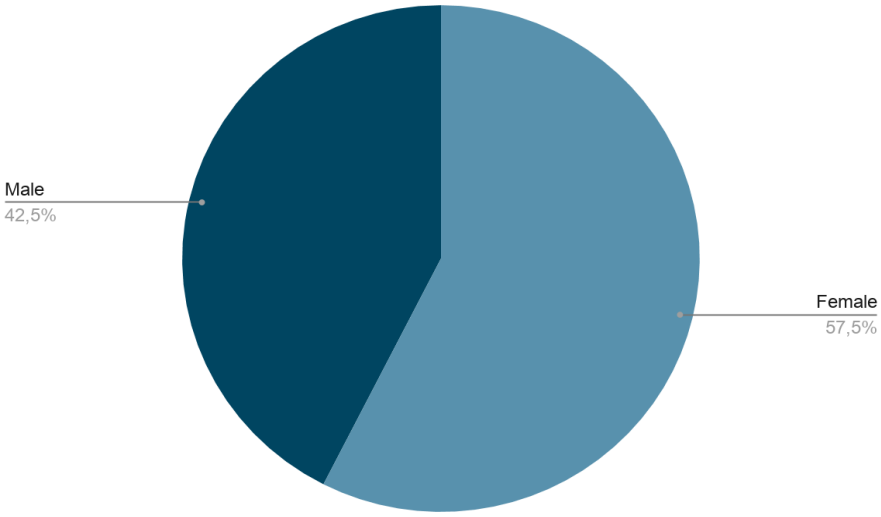
METHODOLOGY

The theoretical framework that is used in this study includes the combination of Brown and Levinson's Politeness Theory (1987) and Hofstede's Cultural Dimensions (1980, 1991) with the emprical method adapted from Hatipoğlu (2012) which was modified from Cohen & Olshtain (1983) for the analysis.

3.1. PARTICIPANTS

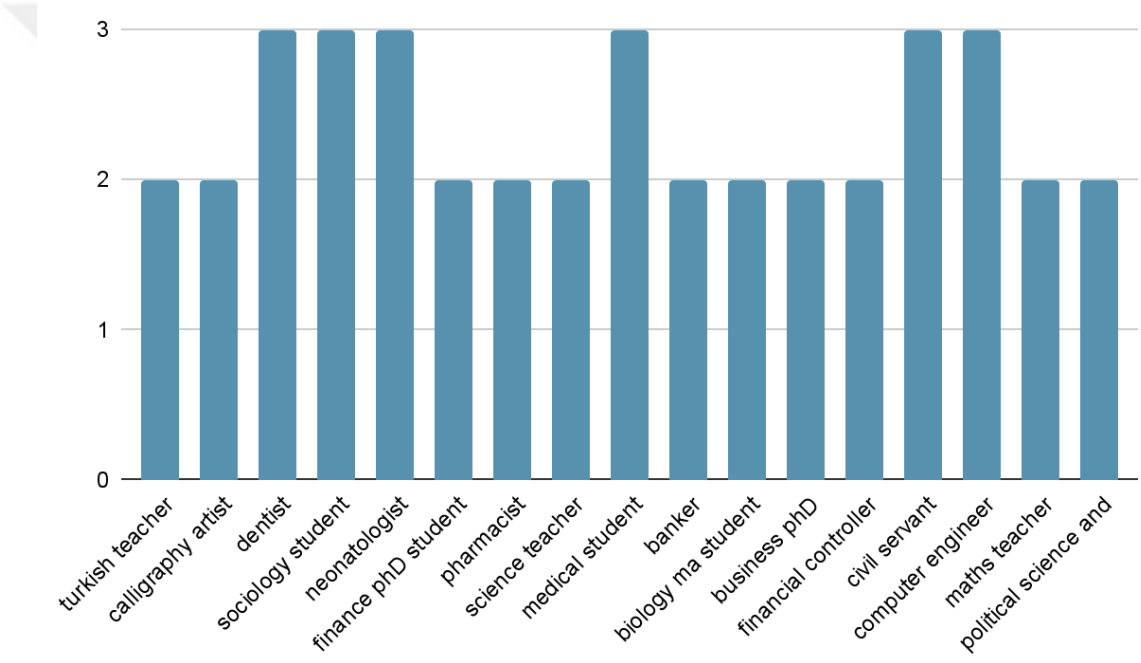
Eighty informants participated in the study. The participants were composed of two groups of informants: native speakers of Turkish (NTR) and native speakers of Korean (NKR). The informant group that includes native speakers of Turkish constitutes forty participants (twenty-three FL, seventeen ML).

Figure 7. The distribution of the participants of NTR



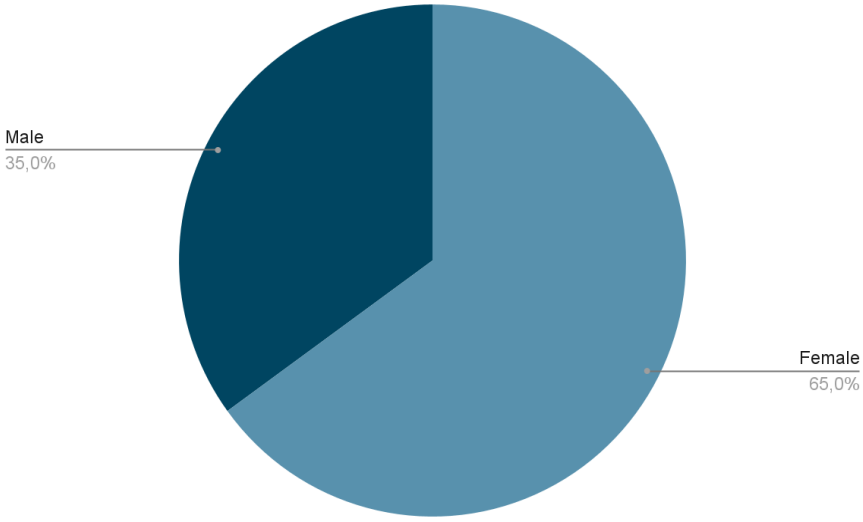
The age range of the participants is 25-35. The younger informant is twenty-five years old, while the older one is thirty-four. Each informant is from Turkey living in different parts of the country (e.g. Ankara, İzmir, İstanbul, Eskişehir, Zonguldak). A questionnaire which includes several questions about the background information of the informants were given before the discourse completion test. The participants were from different occupations such as language teaching, sociology, dentistry, biology, political science and public administration, and computer engineering as shown in Table 14 below:

Table 14. Occupational Distribution of the NTR



The other informant group includes native speakers of Korean which constitutes forty participants (twenty-six FL, fourteen ML).

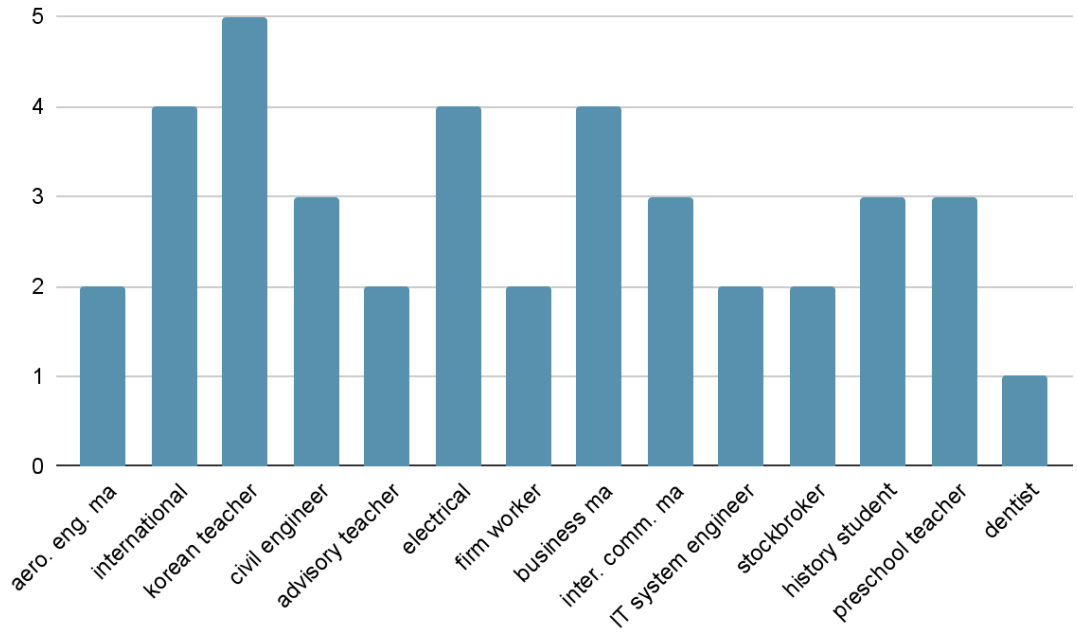
Figure 8. The distribution of the participants of NKR



The age range of the participants is 25-35. The younger informant is twenty-six years old, while the older one is thirty-five. The informants are all from South Korea, but they live in different locations in the country (e.g. Seoul, Daegu, Busan, Gumi, Incheon). The background questionnaire was given to the participants before the application of the DCT. The participants are from different occupations such as language teaching, pre-school teaching, and dental hygiene.

The occupational distribution of the participants is displayed in Table 15 below:

Table 15. Occupational Distribution of the NKR



3.2. DATA COLLECTION TOOL

The data of this study were elicited through a written discourse completion test (DCT) which includes sixteen situations where each scenario differs from the other in terms of social dominance, social distance and the severity of the offence.

Each scenario was written in detail by giving background information about the relationship between the addressee and the speaker, the context of the situation and the severity of the offence. The scenarios were written attentively and clearly enough to understand for the participants taking into consideration how each and every participant could easily empathize and give answers to. In the DCT, there are also four filler situations for which participants were expected to use the thanking speech act, so that they would not give automatic answers. The additions of fillers also increase the reliability of the answers to the DCT.

The distribution of the situations used in the DCT are shown in Table 16 below:

Table 16. The Distribution of The Situations in the DCT

Social Variation	Type of the Variation	The Severity of the Offence
SOCIAL DOMINANCE	Higher	Serious
		Mild
	Equal	Serious
		Mild
	Lower	Serious
		Mild
SOCIAL DISTANCE	Close	Serious
		Mild
	Acquaintance	Serious
		Mild
	Stranger	Serious
		Mild

As shown in Table 16, the situations in the DCT are written depending on two aspects of social variation which are social dominance and social distance. The types of social dominance variation are defined as higher, equal and lower. For each type of variation, two different scenarios were written depending on the severity of the offence namely, serious and mild.

The same categorization was applied to the social distance variation. The types of this variation were classified as close, acquaintance and stranger. Again, for each type of variation, two different scenarios were used depending on the severity of the offence.

3.2.1. The Use of DCT as Data Collection Tool

Discourse completion tests are written questionnaires that consist of various situational descriptions. These descriptions mostly are followed by brief dialogues with a blank space to be filled by the participants of the research. They are asked to give responses to these scenarios by writing what they think is the best or the most appropriate thing to say in the given context. DCTs are mostly used as the data collection tool in cross-cultural studies, especially in speech act investigations (Kasper & Dahl, 1991). The use of DCT as the research tool in cross-cultural speech act investigation makes it easier for researchers to look for universal features or differences in speech act production among various languages (Olshtain & Blum-Kulka, 1985).

Seliger and Shohamy (1989) indicate that the advantages of a DCT as the following:

1. They are self-administered and suitable to collect data from large groups of subjects at one time. Therefore, they take less time and are less expensive and easier to conduct compared to other procedures such as interviews.
2. Subjects tend to share information of a sensitive nature more easily when anonymity is assured.
3. More uniform and standard data are obtained because all subjects are given the same questionnaire.
4. Lastly, the data are more accurate because the questionnaire is usually given to all subjects in each group of the research exactly at the same time.

During the preparation process of the DCT, social dominance, social distance and the severity of the act/offence were taken into consideration, since they were selected as the variables to be investigated in the study. These variables are briefly explained in the following part.

3.2.1.1. The Variations Used in the DCT

3.2.1.1.1. Social Dominance

According to Blum-Kulka and Olshtain (1984), social variations such as distance and dominance may have different effects on the intensification of the apology depending on the culture. In a study carried out by Spencer-Oatey (1997), it was found that there is a propensity for associating power with concepts such as kindness and humanitarianism in Asian cultures. On the other hand, in western societies the concept of power is related to domination.

3.2.1.1.2. Social Distance

Park (1924) initiated the term social dominance and defines this concept as “the grades and degrees of understanding and intimacy which characterize pre-social and social relations generally” (p. 339). Fraser (1981) found that increased familiarity ends up causing less detailed apologies. In line with this finding, later Cohen, Olshtain & Rosenstein (1986) found out that when apologizing to friends, less elaborate apologies were used whereas, when apologizing to strangers more elaborate apologies were used. On the other hand, in another study by Bergman & Kasper (1993) it was found that increased familiarity increased the use of taking responsibility strategy.

3.2.1.1.3. Severity of the Action/Offense

The impact of the level of severity of the action or offense on the preferences of apology strategies have been a topic of interest in the study of speech acts. It was found that the level of severity of the offence or the act results in more detailed and careful apologies (Fraser, 1981; Schlenker & Darby 1981; Holmes,

1990). On the other hand, in another study it was found that severity of the offence might cause no response (McLaughlin et al., 1983). Furthermore, in another study it was found that severe offense has no effect on the number of strategies used or their sequence (Meier, 1992).

3.2.1.3.1. The Use of Likert-Scale to Determine The Severity

Likert-scale questionnaires make the researcher able to find a common point and define an agreement for the situations to be investigated (McDonough & McDonough, 1997). Therefore, in order to be able to successfully compare the responses of the speakers for the cross-cultural analysis, a five-point Likert-scale was developed to determine a common point of what is accepted as severe and mild by the NKR and NTR. With the aim of preventing speakers' responses for the DCT, the speakers that participated in the Likert-scale questionnaire were not included in the actual study. The questionnaire was taken by ten native speakers of Turkish and ten native speakers of Korean. The participants were asked to mark one for the situations that they think is highly serious, and mark five for the ones that they find less serious. After receiving the answers of the speakers for the Likert-scale, interviews were made with some of the participants in order to get more insightful information about their cultural norms. The final version of the DCT has been modified in accordance with the results of the questionnaire and also the pilot test.

An extract from each Likert-scale is given below:

Table 17. An example from the Turkish likert-scale questionnaire

Durum 9	***az*** **←** **Ciddiyet Derecesi** **→** ***çok***				
Acil bir ihtiyacın için arkadaşından borç olarak aldığın parayı söz verdiğin tarihte geri ödemen mümkün değil. Arkadaşının borç olması şartıyla bu parayı sana verdiğini ve paraya ihtiyacı olduğunu biliyorsun. Ona ne söylersin?	**1**	**2**	**3**	**4**	**5**

Table 18. An example from the Korean likert-scale questionnaire

상황 9	*낮음* ← 심각도의 정도 → *높은*				
당신이 긴급한 필요로 친구에게 빌린 돈을 약속한 날짜에 갚을 수 없습니다. 친구가 나중에 갚는 조건으로 돈을 빌려 준다는 것을 알고 있습니다. 그에게 뭐라고 말하겠습니까?	**1**	**2**	**3**	**4**	**5**

Table 19. English version of an example from the likert-scale questionnaires

Situation 9	***low*** **←** **Degree of Severity** **→** ***high***				
It is not possible for you to pay back the money you had borrowed from a friend of yours for an urgent need at the time you promised to. You know that your friend gave you the money provided that you would pay it back and that s/he needs the money. What would you tell her/him?	**1**	**2**	**3**	**4**	**5**

3.3. DATA COLLECTION PROCEDURE

A questionnaire that includes questions about the background of the participants was written and used before the application of the DCT. Deciding on the appropriate data collection procedure is one of the most important parts of carrying out a research. The data collection tool that is used in the study should be able to help the researcher find answers to the research questions (Yuan, 2001). Moreover, when carrying out a cross-cultural study, the data collection

tool should both be applicable in a short time period, and let the researcher be able to get data that are generalizable (Şahin, 2011). The data collection materials were all sent the participants via google form.

3.4. DATA ANALYSIS PROCEDURE

In order to find out the apology strategies which the participants prefer using, the apology taxonomy of Hatipoğlu (2012) which is the modified version of Cohen & Olshtain (1983) were adapted for the current study (see Appendix C). The formulae of the apology strategy used were analysed and coded accordingly. The following example shows how the data were analysed and coded the strategies:

> "I'm so sorry/ Are you alright/ Is there anything I can do for you?"
> [Explicit expression of apology + Positive politeness apology + An offer of repair/redress].

3.4.1. Pilot Study

After receiving some feedback about the scenarios used in the pilot study, particular changes were made accordingly. Some of the participants stated that some situations in the DCT were complicated and hard to understand. Therefore, these scenarios were rearranged in the DCT in order for the context of the situation to be more easily understood. In addition to these changes, more information was given to make a plain description of the situations. An example from the DCT is given below:

> "Derse yetişmeye çalışırken aynı dersi aldığın öğrencilerden birine çarptın ve onun çayını döktün. Öğrenciye ne söylersin?"

> “While you were trying to catch the class, you hit one of the students that takes the same class as you and spilled their tea. What would you say to her/him?”

The revised version that was used in DCT:

> “Kantindeki kahve kuyruğunda çok beklemek zorunda kalınca dersine geç kaldın. Sınav haftasından önceki son ders olduğu için derse yetişmek amacıyla hızla sınıfa koşarken seninle aynı dersi aldığını bildiğin ama onun dışında pek de samimiyetin olmayan bir öğrenciye çarptın. Bu sırada taşıdığın kahve onun üzerine döküldü, ona ne söylersin?”
> “When you have had to wait in the coffee queue at the cafeteria, you get late to your class. Since it is the last class before the exam week, you run quickly with the aim of catching the class. While running, you hit one of the students that you know takes the same class as you but you are not that close with. When your coffee gets spilled on her/him, what would you tell her/him?”

3.5. DATA CODING SCHEME

The data gathered from the DCT were coded according to the following coding scheme of apology strategies which was adapted from Hatipoğlu (2012) that was modified from Cohen & Olshtain (1983).

Table 20. Apology Strategies

CATEGORIES	LANGUAGE	EXAMPLES
A. Explicit expression of apology	TR	Affedersin/ Beni affet/ Kusura bakma
	KR	죄송합니다/ 실례합니다
	ENG	I apologize/ I'm sorry/ Excuse me
B. Explanation or account	TR	Trafik korkunçtu
	KR	교통이 복잡했어요
	ENG	Traffic was horrible
C. Acknowledgment of responsibility	TR	Benim hatam/ Unuttum
	KR	제 실수예요
	ENG	It is my fault/ I forgot
D. Positive politeness apologies	TR	İyi misin/ Bir şey olmadı, değil mi?
	KR	괜찮으세요?
	ENG	Are you alright?
E. An offer of repair / redress	TR	En kısa zamanda sana yenisini alacağım
	KR	최대한 빨리 새로운 것을 그쪽에게 사주겠어요
	ENG	I will fix it
F. A promise of forbearance	TR	Bunu asla tekrarlamayacağım/ Yine olmaz
	KR	다시는 안 하겠습니다
	ENG	I won't do it again
N: Non-apology	TR	Odamdan hemen çık!/ Umrumda değil
	KR	신경 안 서요/ 내 방에서 나가!
	ENG	Get out of my room!

CHAPTER 4

FINDINGS AND DISCUSSION

The findings of this study are examined by using the apology categories adapted from Hatipoğlu (2012) which was modified from Cohen & Olshtain (1983) (Appendix C). The findings of the data analysis are given, and then the apology strategies used by each group are explained and discussed in this chapter. The first section of the data analysis includes the descriptive analysis of the apology strategy preferences of NTR, while the descriptive analysis of the apology strategy preferences of NKR is given in the second section.

4.1. APOLOGIES BY NATIVE SPEAKERS OF TURKISH (NTR)

4.1.1. General Results

After the process of collecting the responses of the participants, the final results of the data analysis is given in Table 21 below.

Table 21. The Distribution of the Apology Strategies Used by NTR (n=40)

TR	Apology Strategy						
	A	**B**	**C**	**D**	**E**	**F**	**N**
St1	75%	5%	55%	5%	67.5%	0%	17.5%
St2	62.5%	45%	15%	15%	22.5%	5%	10%
St3	75%	0%	5%	50%	22.5%	0%	20%
St5	90%	20%	25%	35%	35%	0%	0%
St6	65%	10%	45%	10%	65%	0%	10%
St7	55%	5%	70%	0%	72.5%	0%	0%
St8	85%	0%	65%	0%	0%	0%	30%
St9	87.5%	0%	30%	15%	0%	0%	0%
St11	55%	20%	10%	10%	50%	0%	5%
St12	65%	20%	40%	5%	85%	0%	10%
St13	87.5%	15%	40%	10%	55%	5%	5%
St15	60%	20%	40%	0%	45%	0%	12.5%

As can be seen in Table 21 above, for each situation it was found that most of the participants use explicit expression of apology except for situation 7, for which 72.5% of the participants preferred to use the strategy of repair and situation 12 for which 85% of the participants used repair. The strategy of forbearance was not used by any of the participants except for situation 2, and situation 13. A more detailed explanation will be made considering the variables taken into consideration in the study which are social dominance, social distance, and the severity of the offence in the following sections.

4.1.2. Variable 1: Social Dominance

4.1.2.1. The effect of the level of social dominance on the use of the apology strategies

In this section, the findings of the DCT answers by NTR will be given in terms of the social dominance variable, after that the results will be explained and discussed through the perspective of Hofstede's cultural dimensions and Brown

and Levinson's politeness theory. The percentage of the number of speakers depending on the apology strategies are given in Table 22 below:

Table 22. The Distribution of the Apology Strategies Used by NTR depending on the Variable of Social Dominance and Severity of the Offence (n= 40)

LSDO	Situation	Apology Strategy							Fault
		A	B	C	D	E	F	N	
High	St13	87.5%	15%	40%	10%	55%	5%	5%	Sv
	St8	85%	0%	65%	0%	0%	0%	30%	M
Equal	St11	55%	20%	10%	10%	50%	0%	5%	Sv
	St15	60%	20%	40%	0%	45%	0%	12.5%	M
Low	St12	65%	20%	40%	5%	85%	0%	10%	Sv
	St2	62.5%	45%	15%	15%	22.5%	5%	10%	M

As given in the table above, a general view of the apology strategy preferences of NTR when apologizing to someone who is in a higher hierarchical position than the speaker, it can be said that the strategy that is used most commonly is the strategy of explicit apology. None of the participants used the strategy of forbearance besides situation 13 and situation 2. In the following part of the discussion, each situation will be examined separately.

4.1.2.1.1. Apologizing to Someone in a Higher Position S (-) H (+)

When the social dominance relationship between the speaker and the hearer is S(-) and H (+), the apology strategies chosen by NTR are given in the table below:

Table 23. The Distribution of the Apology Strategies Used by NTR while apologizing to someone in a higher position

LSDO	Situation	Apology Strategy							Fault
		A	B	C	D	E	F	N	
High	St13	87.5%	15%	40%	10%	55%	5%	5%	Sv
	St8	85%	0%	65%	0%	0%	0%	30%	M

As displayed in Table 23 above, when apologizing to a person that is in a hierarchically higher position than the speaker, the most preferred apology strategy is explicit apology. When there is a serious fault, 87.5% of the participants choose to use an explicit apology strategy, whereas when there is a mild situation 85% of the speakers prefer using this type of apology strategy. Moreover, the strategy of repair is used by 55% of the speakers when there is a serious act, however this strategy is used by none of the speakers when the level of severity is low. Another important finding to mention here is that non-apology strategies are used by 5% of the speakers in severe situations, on the other hand they are used by 30% of the speakers in mild ones.

Each scenario that was written to investigate the effect of social dominance and the severity of the offense will be examined individually in the following section.

4.1.2.1.1.1. Situation 13 (serious offense)

In situation 13, the participants were asked to talk to their professor who is very strict when it comes to his/her materials, in a situation that even though they promised to give back the book they had borrowed that day because the professor is meant to use the book in the class, they forgot.

The apology strategies used by NTR in this situation is displayed in the table below:

Table 24. The Distribution of the Apology Strategies used by NTR in Situation 13

Strategy	Total N= 40	Percentage of use (%)	Example
Explicit expression of apology	35	87.5%	I feel so ashamed, I'm terribly sorry
Explanation or account	6	15%	There was a problem at the copy center
Acknowledgement of responsibility	16	40%	I forgot your book at home
Positive politeness apologies	4	10%	Thank you for trusting me enough to let me borrow your book
An offer of repair / redress	22	55%	I'll get your book back as soon as possible, how can I make it up for you?
A promise of forbearance	2	5%	I promise that I'll never do that again
Non-apology	2	5%	Forgetting is a part of being human

As displayed in the table above, the findings reveal that most of the participants (87.5%) prefer to use explicit apology strategies such as "I feel so small", "I'm sorry", and "Forgive me". The second most preferred apology strategy is an offer of repair which is used by 55% of the participants, while the strategy of acknowledgement of responsibility is at the third place with 40% of the participants. The least used strategies are a promise of forbearance (5%) and non-apology which was used by only 5% of the NTR.

For a detailed explanation, some of the responses are given below:

1. "Hocam fotokopici kapanmıştı dün akşam/ Yarın söz kitabınızı getireceğim."

"Professor, the copy center was closed last night/ I promise I'll get your book back tomorrow."
(Explanation or account + An offer of repair)

As can be seen in example 1, 15% of the participants preferred not taking any responsibility but making up an excuse for their fault instead. They supported their excuse by using a repair strategy by saying they will bring it back the next day.

2. "Çok özür dilerim hocam/ Unuttum/ Yarın getireceğim/ Bir daha olmaz."
"I'm so sorry, professor/ I forgot/ I will bring it back tomorrow/ It will not happen again."
(Explicit expression of apology + Acknowledgement of responsibility + An offer of repair + A promise of forbearance)

Another finding of the study is that the participants seem to feel the need to make up for the mistake they have made only when there is a serious situation. As can be seen in example 2, it was also observed in the data that some of the participants use the strategy of a promise of forbearance to indicate the shame and regret they feel for their fault and make sure the hearer that they will never do the same mistake again.

4.1.2.1.1.2. Situation 8 (mild offense)

In situation 8, the participants want to talk to their professor about a project they are working on. However, they accidentally knock on another professor's door that they have never taken a class of. The apology strategies used by NTR in this situation is given in table 25 below:

Table 25. The Distribution of the Apology Strategies used by NTR in Situation 8

Strategy	Total N= 40	Percentage of use (%)	Example
Explicit expression of apology	34	85%	Sorry, pardon
Explanation or account	0	0%	-
Acknowledgment of responsibility	26	65%	My bad, I accidentally knocked on your door
Positive politeness apologies	0	0%	-
An offer of repair / redress	0	0%	-
A promise of forbearance	0	0%	-
Non-apology	12	30%	Have you seen professor X?

As displayed in the table above, the findings display that 85% of the participants prefer using explicit apology strategies such as “I’m sorry”, and “Pardon”. The second most preferred apology strategy is acknowledgement of responsibility which is used by 65% of the participants. Non-apology is the third most used strategy with 30%. On the other hand, it was found that none of the participants used the apology strategies namely explanation, positive politeness apology, repair, and a promise of forbearance. For a detailed discussion on the findings, some of the responses are given below:

3. “Afedersiniz/ X hocanın odası ne tarafta?”
   “Excuse me/ Where is professor X’s office?”
   (Explicit expression of apology + Non-apology)

As displayed in 3, the non-apology strategies are used by the participants in order to cover the fault and pretend as if they did not accidentally get in the professor’s office but just to ask for where another professor’s office is, which

shows that they do not take any responsibility for their act.

4. “Özür dilerim hocam/ odaları karıştırmışım.”
“I apologize, professor/ I accidently came in.”
(Explicit expression of apology + Acknowledgement of responsibility)

As shown in example 4, the participants seem to have a tendency of using acknowledgment of responsibility in their responses. One important thing to mention here is that while some of the non-apology strategy used by NTR carry the intention of not taking any responsibility and making up a scenario to cover up the mistake as in example 3, others prefer using the strategy of responsibility with the aim of accepting the fault as in 4.

Note that the strategy of explanation, positive politeness apology, and forbearance are only used by NTR in situation 13, where there is a relatively serious offence. This difference shows that NTR take the severity of the situation into account in their apologies. When there is a serious situation, speakers tend to support their apologies using explanation, however when there is a mild situation they try not to accept their fault by using non-apology strategies to pretend as if they have done nothing wrong in order to cover up the mistake.

4.1.2.1.2. Apologizing to Someone in a Equal Position S (=) H (=)

When the social dominance relationship between the speaker and the hearer is equal [S(=) and H (=)], the apology strategies chosen by NTR are given in the table below:

Table 26. The Distribution of the Apology Strategies Used by NTR while apologizing to someone in a equal position

LSDO	Situation	Apology Strategy							Fault
		A	B	C	D	E	F	N	
Equal	St11	55%	20%	10%	10%	50%	0%	5%	Sv
	St15	60%	20%	40%	0%	45%	0%	12.5%	M

As displayed in Table 26 above, when apologizing to a person that is in a hierarchically equal position with the speaker, the most preferred apology strategy is explicit expression of apology. When there is a serious fault, 55% of the participants choose to use the strategy of an explicit expression of apology, whereas when there is a mild situation 60% of the speakers prefer using this type of apology strategy. Furthermore, the strategy of repair is used by 50% of the speakers when there is a serious act, while this strategy is used by 45% of the speakers when the level of severity is low. The strategy of forbearance was not used by any of the speakers in both situations.

Each scenario that was written to investigate the effect of equal social dominance and the severity of the offense will be examined separately in the following part.

4.1.2.1.2.1. Situation 11 (serious offense)

Situation 11 includes a scenario that the speaker is not able to pay the money they had borrowed on the day that they promised. The speaker is aware that their friend needs the money. The participants were asked to talk to their friend about this situation.

The distribution of the apology strategies used by NTR in this situation is shown in table 27 below:

Table 27. The Distribution of the Apology Strategies used by NTR in Situation 11

Strategy	Total N= 40	Percentage of use (%)	Example
Explicit expression of apology	22	55%	Forgive me, I feel so ashamed
Explanation or account	5	20%	It didn't go as I planned
Acknowledgement of responsibility	4	10%	It's totally my irresponsibility
Positive politeness apologies	4	10%	I appreciate that you gave me money when I needed
An offer of repair / redress	20	50%	I will find a way to make it up without making it harder for you
A promise of forbearance	0	0%	-
Non-apology	2	5%	Give me a few more days please

As displayed in the table above, the findings display that 55% of the participants prefer using explicit expression of apology strategy such as "Forgive me", and "I feel so ashamed". The second most preferred apology strategy is an offer of repair which is used by 50% of the participants. Explanation is the third most used strategy with 20%. On the other hand, it was found that none of the participants used the apology strategy of a promise of forbearance. For a detailed discussion on the findings, some of the responses are given below:

5. "Zor zamanımda borç verdiğin için çok teşekkür ederim/ Seni daha fazla mağdur etmeden ödemeyi yapmanın bir yolunu bulacağım."
   "Thank you for lending me money when I was going through a tough time/ I will find a way to make it up without making it harder for you."
   (Positive politeness strategy + An offer of repair)

As given in example 5, 10% of NTR prefer using positive politeness apologies while 50% of the participants use the strategy of repair. In this example, the strategy of positive politeness apology is used to show gratitude to the addressee.

6. “Canım çok mahçubum/ biliyorum ihtiyacın var/ ama abimden alıp sana vereceğim/ Kusura bakma/ planlamada hata yaptım.”
   “My dear, I feel so small/ I know you need the money/ but I will give it after borrowing it from my brother/ Sorry/ I have made a mistake in planning.”
   (Explicit expression of apology + Positive politeness strategy + An offer of repair + Explicit expression of apology + Acknowledgement of responsibility)

As can be seen in example 6, NTR tend to use the strategy of explicit expression of apology, and repair in their apologies. Just like in example 6, the use of endearment terms like “Canım” (eng. My dear) is evident in some of the respondents’ apologies when talking to someone that has equal status with themselves, which is used to show intimacy and closeness to the addressee. Contrary to example 5, positive politeness apology is used to show empathy towards the addressee in 6.

4.1.2.1.2.2. Situation 15 (mild offense)

The scenario for situation 15 is when the speaker had planned a date with a friend whom they had not seen for a while but they forgot. The participants were asked to write what they would say to their friend when s/he calls them at the time that they were supposed to meet. The apology strategies used by NTR in this situation are given below:

Table 28. The Distribution of the Apology Strategies used by NTR in Situation 15

Strategy	Total N= 40	Percentage of use (%)	Example
Explicit expression of apology	24	60%	I'm sorry
Explanation or account	8	20%	I've been so busy this whole week
Acknowledgement of responsibility	16	40%	I totally forgot
Positive politeness apologies	0	0%	-
An offer of repair / redress	18	45%	Order a coffee for yourself, it's on me
A promise of forbearance	0	0%	-
Non-apology	5	12.5%	Why didn't you remind me?

As displayed in Table 28 above, the findings show that 60% of the participants prefer using explicit apology strategies such as "I'm sorry", "Sorry for being late". The second most preferred apology strategy is an offer of repair which is used by 45% of the participants. Acknowledgement of responsibility is the third most used strategy with 40%. On the other hand, it was found that none of the participants used the apology strategies of a promise of forbearance and positive politeness apologies. For a detailed discussion on the findings, some of the responses are given below:

7. "Kendine bir kahve söyle benden/ Geciktiğim için özür dilerim."
"Order a coffee for yourself, it's on me/ Sorry for being late."
(An offer of repair + Explicit expression of apology)

In the example above it can be observed that explicit expression of apology and repair are prefered by NTR in their apologies. Speakers offer buying a drink or paying for the dinner in order to make amends with the speaker.

8. “Niye önceden aramadın?”
“Why didn’t you call me earlier?”
(Non-apology)

As given in 8, some NTR prefered using non-apology to insult the offended instead of taking the blame when there is a mild situation, which shows difference in the function of non-apology used when there is a severe situation. NTR prefered non-apology solely to ask for some more time to make-up for the offense in high-imposition situations, which supports the claim that the severity level of the offense has an effect on the apology strategies used.

4.1.2.1.3. Apologizing to Someone in a Lower Position S (+) H (-)

When the social dominance relationship between the speaker and the hearer is S(+) and H(-), the apology strategies chosen by NTR are given below:

Table 29. The Distribution of the Apology Strategies Used by NTR while apologizing to someone in a lower position

LSDO	Situation	Apology Strategy							Fault
		A	B	C	D	E	F	N	
Low	St12	65%	20%	40%	5%	85%	0%	10%	Sv
	St2	62.5%	45%	15%	15%	22.5%	5%	10%	M

As shown in Table 29 above, when apologizing to a person that is in a hierarchically lower position than the speaker, 65% of the participants prefer using a repair strategy in a high-imposition situation, whereas 62.5% of NTR choose using the strategy of an explicit expression of apology in a low-imposition situation. While the strategy of forbearance is used by 5% of the

participants in a low-imposition situation, none of the speakers used this strategy when there is a high imposition. Each scenario that was written to investigate the effect of low social dominance and the severity of the offense will be examined separately in the following section of the analysis.

4.1.2.1.3.1. Situation 12 (serious offense)

Situation 12 includes a scenario in which the speaker is a lecturer at a university and they misgraded two students that have the same name which in turn results in a situation where the successful student fails, and the unsuccessful one passes the class. The participants were asked what they would say when the failing student comes to see them and they realize the mistake they have made. The distribution of the responses of the participants are shown below:

Table 30. The Distribution of the Apology Strategies used in Situation 12

Strategy	Total N= 40	Percentage of use (%)	Example
Explicit expression of apology	26	65%	I deeply apologize, I'm sorry
Explanation or account	8	20%	It must've been some kind of a problem with the system
Acknowledgment of responsibility	16	40%	It's all my fault, I misgraded your exam paper
Positive politeness apologies	2	5%	Thank you for coming
An offer of repair / redress	34	85%	I'll regrade your exam paper, I'll fix it
A promise of forbearance	0	0%	-
Non-apology	4	10%	Don't worry

As displayed in Table 30 above, the findings reveal that 65% of the participants prefer using explicit expression of apology strategy such as “I’m sorry”, and “I deeply apologize”. The most preferred apology strategy is an offer of repair which is used by 85% of the participants. Acknowledgement of responsibility is the third most used strategy with 40%. On the other hand, it was found that none of the participants used the apology strategy of a promise of forbearance. For a detailed discussion on the findings, some of the responses are given below:

9. “X’ciğim bir karışıklık olmuş sistemde/ Hemen düzelttireceğim/ İyi ki fark etmişsin, aferin.”
   “Dear X, there has been a problem with the system/ I’ll get it fixed now/ Thanks for noticing it/ good job.”
   (An explanation or account + An offer of repair + Positive politeness apology + Positive politeness apology)

As given in the example above, NTR prefer using repair, and positive politeness apologies. Speakers use positive politeness apologies to show gratitude towards the offender for noticing the problem, and thanking them for coming to the office to get it fixed. The findings also reveal that NTR tend to use diminutives while addressing the offended in order to decrease the level of imposition by showing some sympathy and intimacy.

4.1.2.1.3.2. Situation 2 (mild offense)

Situation 2 includes another scenario in which the speaker is a lecturer at a university and they got late to their class because of a meeting. The participants were asked what they would say to their students when they got into the class and saw that some of the students left the class already.

The responses of the participants are shown in table 31 below:

Table 31. The Distribution of the Apology Strategies used by NTR in Situation 2

Strategy	Total N= 40	Percentage of use (%)	Example
Explicit expression of apology	25	62.5%	Sorry
Explanation or account	18	45%	The meeting took so long
Acknowledgement of responsibility	6	15%	I should've let you know I'd be late
Positive politeness apologies	6	15%	Thank you for waiting
An offer of repair / redress	9	22.5%	I can cancel the class if you want to
A promise of forbearance	2	5%	This will never happen again
Non-apology	4	10%	Let's begin the class

As can be seen in the table above, 62.5% of the participants preferred to use an explicit expression of apology, while 45% used an explanation or account. The strategy of forbearance is the least used one with 5%. For a more detailed explanation on the use of apology strategies, some responses are given below:

10. "Öncelikle özür dilerim/ dersin telafisini en kısa zamanda yapacağım/ Giden arkadaşlar için de eğer isterlerse tekrar telafi dersi verebilirim."
"First of all I apologize/ I'll schedule a makeup class as soon as possible/ I can also schedule a makeup class for the ones that have already left, if they want to."
(Explicit expression of apology + An offer of repair + An offer of repair)

11. "Özür dilerim/ Önemli bir toplantım vardı/ Bugün ders yapmayalım. Telafisini böyle yapmış olayım."
"I'm sorry/ I had an important meeting/ I'm canceling today's class. This is how I makeup for it."

(Explicit expression of apology + An explanation or account + An offer of repair)

Even though the apology strategies used by the participants are the same, each participant had a different understanding of repair in examples 10 and 11. While in 10 the respondent offer to schedule a makeup class because s/he got late and found that some of the students had already left, however in 11 the participant wants to makeup for being late and making the students wait, so s/he cancells the class.

12. “Bir şey söylemezdim, direkt derse geçerdim.”
“I would not say anything, I would begin the class straight away.”
(Non-apology)

As can be seen in example 12, some of the participants expressed that they would not feel the need to apologize or make any explanations to the students, therefore they would not say anything and start the class instead. It can be said that in situations where the offender is in a hierarchically higher position than the offended, some speakers prefer not to apologize which could be explained with the power distance features of Turkish culture. Since power distance cultures accept the inequality between individuals, it is found normal not to accept the fault or not feel the need to apologize from someone that has low-status.

4.1.3. Variable 2: Social Distance

4.1.3.1. The effect of the level of social distance on the use of the apology strategies

In this section, the findings of the DCT answers by NTR will be given in terms of the social distance variable, after that the results will be explained and

discussed. The percentage of the number of speakers depending on the apology strategies are shown in Table 32 below:

Table 32. The Distribution of the Apology Strategies Used by NTR Depending on the Level of Social Distance and the Severity of the Offence (n=40)

LSD	Situation	Apology Strategy							Fault
		A	B	C	D	E	F	N	
Close	St1	75%	5%	55%	5%	67.5%	0%	17.5%	Sv
	St6	65%	10%	45%	10%	65%	0%	10%	M
Acq.	St5	90%	20%	25%	35%	35%	0%	0%	Sv
	St7	55%	5%	70%	0%	72.5%	0%	0%	M
Str.	St3	75%	0%	5%	50%	22.5%	0%	20%	Sv
	St9	87.5%	0%	30%	15%	0%	0%	0%	M

As displayed in the table above, apology strategies preferred by NTR when apologizing to someone who is in a close relationship with the speaker, it can be said that the strategy that is used by most of the speakers is the explicit expression of apology except for situation 7. On the other hand, the strategy of forbearance was not used by any of the speakers in any of the situations given.

In the following sections, each situation will be investigated separately depending on the level of social distance and severity.

4.1.3.1.1. Apologizing to Someone Close

When there is a close relationship between the speakers in terms of social distance, the apology strategies chosen by NTR are displayed in the table below:

Table 33. The Distribution of the Apology Strategies Used by NTR while apologizing to someone close

LSD	Situation	Apology Strategy							Fault
		A	B	C	D	E	F	N	
Close	St1	75%	5%	55%	5%	67.5%	0%	17.5%	Sv
	St6	65%	10%	45%	10%	65%	0%	10%	M

As displayed in Table 33 above, when apologizing to a person that is in a close relationship with the speaker, 75% of the participants choose using an explicit expression of apology when there is a serious act, whereas 65% of the participants prefer using the same strategy in their apologies when the level of the severity of the offence is mild. On the other hand, it was observed that none of the participants used the strategy of forbearance.

Each situation that was written to examine the influence of social distance and the severity of the offense will be discussed individually in the following section.

4.1.3.1.1.1. Situation 1 (serious offence)

Situation 1 includes a scenario where the participants accidentally crush one of their closest friends' car while parking. The speakers were asked to talk to their friend when they call them at the time that the speaker is supposed to bring back the car.

The distribution of the responses received from NTR are given in Table 34 as percentage below:

Table 34. The Distribution of the Apology Strategies used by NTR in Situation 1

Strategy	Total N= 40	Percentage of use (%)	Example
Explicit expression of apology	30	75%	I apologize, I feel so sorry
Explanation or account	2	5%	Someone must have hit your car
Acknowledgment of responsibility	22	55%	I hit your car
Positive politeness apologies	2	5%	I know how much you love your car
An offer of repair / redress	27	67.5%	I'll pay for the damage
A promise of forbearance	0	0%	-
Non-apology	7	17.5%	I got something to tell you, Can I keep the car for a little longer?

As displayed in Table 34 above, 75% of NTR used the strategy of an explicit expression of apology such as "I apologize" and "I feel so sorry", while 67.5% of the speakers prefered the strategy of repair. On the other hand, none of the speakers used the strategy of forbearance. Some of the responses are given below for further explanation:

Some of the responses of the participants are given below:

13. "Çok özür dilerim/ arabanı çarptım/ Masrafları ben ödeyeceğim."
"I'm so sorry/ I hit your car/ I'll pay for the expenses."
(Explicit expression of apology + Acknowledgement of responsibility + An offer of repair)

As displayed in the example above, NTR tend to prefer using the strategies explicit expression of apology, acknowledgment of responsibility, and repair in their responses when talking to someone close. It should also be added that some of the speakers used expressions such as “Kanka” (eng. mate) and “Kardeşim” (eng. -my- brother/sister) as address terms to indicate intimacy, which is shown in the example below:

14. “Kanka, ben bir b*k yedim…”
“(My) brother/sister, I did some sh*t…”
(Acknowledgement of responsibility)

In example 14 above, it can also be observed that NTR use slang which is another signifier of intimacy between speakers. The slang in the example indicates the badness of the situation in an informal and more casual way, while showing that the speaker takes the blame for the fault.

4.1.3.1.1.2. Situation 6 (mild offence)

The scenario includes a situation where the participant could not attend the class because of a health issue, therefore s/he asks for the notes from a close friend. Unfortunately, the speaker spills coffee on the notes and they are asked to write what they would say to their friend when they call them to ask for the notes back.

The percentage of the responses per participant are shown in Table 35 below:

Table 35. The Distribution of the Apology Strategies used by NTR in Situation 6

Strategy	Total N= 40	Percentage of use (%)	Example
Explicit expression of apology	26	65%	I feel so embarrassed.
Explanation or account	4	10%	Coffee was spilled on your notes by an accident.
Acknowledgment of responsibility	18	45%	It's all my fault.
Positive politeness apologies	4	10%	Now your notes smell coffee.
An offer of repair / redress	26	65%	I'll do whatever I can to make it up
A promise of forbearance	0	0%	-
Non-apology	4	10%	Take it, things like that happen.

As displayed in Table 35, 65% of NTR used the strategy of an explicit expression of apology such as "I feel so embarrassed", while 65% of the speakers prefered offering a repair for their fault. 45% of the speakers used the strategy of acknowledgement of responsibility, while 10% of NTR used explanation and/or positive politeness apologies. Some of the responses from the DCT are given below for further explanation:

15. "Ders notlarının üstüne kahve döktüm/ Hatamı telafi edebilmek için elimden geleni yapacağım/ Sana karşı çok mahcup oldum/ Özür dilerim."
"I spilled coffee on your notes/ I'll do whatever I can to make it up/ I feel so embarrassed/ I'm sorry."
(Acknowledgement of responsibility + An offer of repair + Explicit expression of apology + Explicit expression of apology)

As given in the example above, NTR tend to use explicit expression of apology and repair in their apologies.

16. “Not kağıtlarını biraz renklendirdim.”
“I coloured your notes a little.”
(Positive politeness apology)

As can be in this example, some participants prefer using positive politeness strategies as a way to decrease the severity of the situation through the use of jokes. It should be added that the use of jokes is not observed in any other situation, which could result from the fact that joking requires a certain degree of intimacy to be used in a conversation.

17. “Al ya n’olacak, olur öyle şeyler.”
“Take it, that’s alright. Things like that happen.”
(Non-apology)

When there is high-imposition, non-apology is used with the aim of asking some more time to make-up for the mistake as a request for tolerance or sometimes as an initiator to indicate the importance of the situation before actually saying it. On the other hand, when there is low-imposition, non-apology is used as a result of not taking the blame and underestimating the situation by ignoring it. Therefore, it can be said that the level of severity of the situation affects the strategy preferences of NTR.

4.1.3.1.2. Apologizing to An Acquaintance

The apology strategies used by NTR when apologizing to an acquaintance depending on the severity level of the offence are shown in Table 36:

Table 36. The Distribution of the Apology Strategies Used by NTR while apologizing to an acquaintance

LSD	Situation	Apology Strategy							Fault
		A	B	C	D	E	F	N	
Acq.	St5	90%	20%	25%	35%	35%	0%	0%	Sv
	St7	55%	5%	70%	0%	72.5%	0%	0%	M

As can be seen in the table above, when apologizing to an acquaintance, 90% of the participants prefer using an explicit apology strategy when there is a serious act, on the other hand 55% of the participants choose using the same strategy in their apologies when there is a relatively less severe act. One important difference in the strategy preferences of NTR is that when there is a serious offence, 35% of the participants used positive politeness strategies however none of the participants used that strategy in their apologies when there is a mild offence.

Each situation in the DCT aiming to investigate the influence of equal social distance and the severity of the act will be discussed separately in the following section.

4.1.3.1.2.1. Situation 5 (serious offence)

The scenario for situation 5 includes a context where the participant gets late for class s/he had to wait in the queue for coffee too long, so s/he rushes off to catch up with the class. Unfortunately, while on the way to the class, s/he hits one of her/his classmates that s/he barely knows, and the coffee gets spilled on them.

The distribution of the responses as percentage are given in Table 37 below:

Table 37. The Distribution of the Apology Strategies used by NTR in Situation 5

Strategy	Total N= 40	Percentage of use (%)	Example
Explicit expression of apology	36	90%	I'm sorry.
Explanation or account	8	20%	The queue was so long that I got late for the class
Acknowledgment of responsibility	10	25%	It's all my fault
Positive politeness apologies	14	35%	Are you okay? Have I burned you?
An offer of repair / redress	14	35%	Is there anything I can do?
A promise of forbearance	0	0%	-
Non-apology	0	0%	-

As displayed in Table 37, 90% of NTR used the strategy of an explicit expression of apology such as "I apologize" and "I feel so sorry", while 35% of the speakers prefered the strategy of repair. On the other hand, none of the speakers used the strategy of forbearance. Some of the responses are given below:

18. "Çok özür dilerim/ iyi misin/ Sana yardımcı olayım."
"I'm so sorry/ are you alright/ Let me help you."
(Explicit expression of apology + Positive politeness apology + An offer of repair)

As given in the example above, NTR often prefer using explicit expression of apology, positive politeness apology, and repair in their responses. It was found that speakers often use positive politeness apology in order to check on the speaker's well-being just like in the example above. Note that when apologizing to an acquaintance, NTR keep using the second person singular suffix even if

there is no intimacy. This could be due to the fact that the speaker is aware that the addressee is almost the same age as the speaker, since they take the same class. Therefore, these speakers may not feel the need to use a more formal language in their apologies.

19.

a. “(Erkekse) gerçekten çok özür dilerim/ derse yetişmeye çalışıyordum.”
“(If it is a man) I’m truly so sorry/ I was trying to catch up with the class.”
(Explicit expression of apology + Acknowledgment of responsibility)

b. “(Kadınsa) gerçekten çok özür dilerim/ yandınız mı/ Üzgünüm/ derse yetişmeye çalışıyordum/ Yapabileceğim bir şey var mı?”
“(If it is a woman) I’m truly so sorry/ have you burnt/ I’m sorry/ I was trying to catch up with the class/ Is there anything I can do?”
(Explicit expression of apology + Positive politeness apology + Explicit expression of apology + Acknowledgment of responsibility + An offer of repair)

As can be seen in the example above, some of NTR prefered using different strategies depending on the gender of the addressee. As given in example 19a, when the addressee is male, the apology strategy is explicit expression of apology and acknowledgement of responsibility. On the other hand, when the addressee is female, as shown in 19b, the apology strategy is not only explicit expression of apology and acknowledgement of responsibility but also positive politeness apology and repair. It should be mentioned that this response was given by a female speaker. The difference between the apology strategies applied depending on gender could stem from the religious belief of the speaker. In order not to have any further contact with the addressee, the speaker here prefer only apologizing and accepting the fault, whereas when the addressee and the hearer are the same gender, the speaker does not feel the

need to stay away but ask whether the hearer is alright or not and offer help instead.

4.1.3.1.2.2. Situation 7 (mild offence)

Situation 7 includes a scenario where the speaker borrows a book from a friend that s/he is not very close with in order to study for the exam that is in two days. The speaker forgets to bring the book back the next day, and the participants were asked to write down what they would say to the addressee when s/he aska for the book. The answers of the NTR are given in Table 38 below:

Table 38. The Distribution of the Apology Strategies used by NTR in Situation 7

Strategy	**Total N= 40**	**Percentage of use (%)**	**Example**
Explicit expression of apology	22	55%	Sorry
Explanation or account	2	5%	I've been pretty busy
Acknowledgment of responsibility	28	70%	I forgot the book at home
Positive politeness apologies	0	0%	-
An offer of repair / redress	29	72.5%	I'll skip the class and go home to get it
A promise of forbearance	0	0%	-
Non-apology	0	0%	-

As can be seen in the table above, most of the speakers (72.5%) prefer using the strategy of repair, while 70% of NTR choose using acknowledgement of responsibility in their apologies. Furthermore, only 55% of NTR used the strategy of an explicit expression of apology such as "Sorry", however the

strategies namely positive politeness apologies, forbearance, and non-apology were not included in the apologies of any of the speakers.

Some of the responses will be given and discussed below:

20. “Kitabı evde unuttum/ kusura bakma/ istersen okul çıkışı getirebilirim.”
“I forgot the book at home/ sorry/ I can bring it after school if you want.”
(Acknowledgement of responsibility + Explicit expression of apology + An offer of repair)

As can be seen in the example above, NTR prefer using the strategy of repair, acknowledgement of responsibility, and explicit expression of apology. The findings reveal that speakers use acknowledgement of responsibility strategies such as “I forgot it” and “It’s my bad” in order to take the blame and accept their fault.

When taking into consideration the impact of the severity level of the situation, it was found that the strategy of positive politeness was used in high-imposition situation whereas it was not used by any of the speakers in low-imposition situation. This could be because of the fact that when there is a severe situation, speakers want to pay more attention to the hearer and make sure they are alright in order to show how much they regret what they have caused and that they care about the addressee.

Also, note that even though the social distance between the speakers is equal in situation 5 and 7, while some of the participants prefer using second person singular, others choose using second person plural suffix in their responses. This could be as a result of individual differences among the speakers. Some prefer being more casual and intimate, whereas others prefer showing respect and keeping their distance.

4.1.3.1.3. Apologizing to A Stranger

The apology strategies used by NTR when apologizing to a stranger depending on the severity level of the offence are shown in Table 39 below:

Table 39. The Distribution of the Apology Strategies Used by NTR while apologizing to a stranger

LSD	Situation	Apology Strategy							Fault
		A	B	C	D	E	F	N	
Str.	St3	75%	0%	5%	50%	22.5%	0%	20%	Sv
	St9	87.5%	0%	30%	15%	0%	0%	0%	M

As can be observed in the table above, NTR prefer using explicit expression of apology in their responses both when there is a serious offence (75%), and there is a mild situation (87.5%). On the other hand, it was found that none of the speakers use the strategies of explanation forbearance in their apologies. One important finding is that the strategy of repair was used by 22.5% of NTR in a high imposition, whereas it was not used by any of the participants.

4.1.3.1.3.1. Situation 3 (serious offence)

The scenario that was used in situation 3 is about the participant putting his/her bag in the bus but when the driver suddenly hits the brake, the bag falls down and hits a passenger. The speakers are asked to write down what they would say to the passenger, when s/he jumps in her/his seat in fear.

The apology strategies used by NTR are given in the table below:

Table 40. The Distribution of the Apology Strategies used by NTR in Situation 3

Strategy	Total N= 40	Percentage of use (%)	Example
Explicit expression of apology	30	75%	I'm really sorry, I apologize, Forgive me
Explanation or account	0	0%	-
Acknowledgment of responsibility	2	5%	I shouldn't have put it there, it's my fault
Positive politeness apologies	20	50%	Are you alright? Did you get hurt?
An offer of repair / redress	9	22.5%	I'll buy you a coffee in the next station, I'll put it somewhere else for you
A promise of forbearance	0	0%	-
Non-apology	8	20%	Since the driver suddenly hit the brake, it fell down

As can be seen in Table 40 above, 75% of NTR use the strategy of explicit expression of apology, while 50% of the participants prefer using a positive politeness apology. However, the strategies explanation and forbearance was not used by any of the speakers in their responses. For a more in depth examination, some of the responses are given below:

21. "Çok afedersiniz/ hakkınızı helal edin/ iyi misiniz/ Yardımcı olayım."
"I'm so sorry/ forgive me/ are you alright/ Let me help you."
(Explicit expression of apology + Explicit expression of apology + Positive politeness apology + An offer of repair)

As can be inferred from example 21 above, NTR prefer using explicit expression of apology, positive politeness apology, and repair in their responses. One important thing to mention here is that some of the NTR were

observed using formulaic expressions of apology such as “Mazur görün” and “Hakkınızı helal edin” (eng. similar to “forgive me”), given in the example above. The importance of the use of these kind of expressions in the apologies of NTR is that they reflects the features of the cultural background of Turkey, showing the impact of religion and religious beliefs on the language. Also, note that the responses of the participants were written in second person plural form instead of second person singular which also results from the power distance characteristics of Turkish culture which suggests showing respect to strangers by using the second person plural suffix.

4.1.3.1.3.2. Situation 9 (mild offence)

In situation 9, the participants were given a situation where the speaker quickly get on the bus in order not to get late for work. However, they do not notice the person that gets on the bus after her/him and steps on her/his foot. The speakers are asked to write what they would tell them, when the person turns them. The responses given by NTR are displayed in Table 41 below:

Table 41. The Distribution of the Apology Strategies used by NTR in Situation 9

Strategy	Total N= 40	Percentage of use (%)	Example
Explicit expression of apology	35	87.5%	Pardon, Excuse me
Explanation or account	0	0%	-
Acknowledgement of responsibility	12	30%	I didn’t see you
Positive politeness apologies	6	15%	Are you alright?
An offer of repair / redress	0	0%	-
A promise of forbearance	0	0%	-
Non-apology	0	0%	-

As can be observed in the table above, 87.5% of NTR prefer using the strategy of explicit expression of apology, while 30% of the speakers use acknowledgement of responsibility. On the other hand, none of the speakers use the strategies explanation, repair, forbearance, and non-apology.

For further examination, some of the responses are given below:

22. “Pardon/ benim hatam/ Umarım canınız yanmamıştır/ Özür dilerim.”
“Pardon/ it’s my fault/ I hope you didn’t get hurt/ I’m sorry.”
(Explicit expression of apology + Acknowledgement of responsibility + Positive politeness apology + Explicit expression of apology)

As displayed in the example, NTR tend to use the strategies of explicit expression of apology, acknowledgement of responsibility, and positive politeness apology in their responses when talking to a stranger in a mild situation. The findings reveal that speakers have a tendency to accept their fault by using the strategy of acknowledgement of responsibility with expressions such as “It's my fault”, “I didn’t see you standing there”, and “It’s my carelessness” and also to check on the addressee by asking whether they are alright or not.

Furthermore, as can be observed in the example above, it was found that NTR use second person plural suffix in their responses when talking to a stranger, which indicates politeness and respect towards the addressee. The effect of the power distance characteristics of Turkish culture is reflected on the language use of NTR in the way that speakers talk to people depending on their social distance relationship. Moreover, the fact that the strategy of repair was used by 22.5% of NTR when there is a high-imposition, whereas it was not used by any of the participants in the low-imposition situation indicates that the level of severity has an impact on the apology strategies.

4.2. APOLOGIES BY NATIVE SPEAKERS OF KOREAN (NKR)

4.2.1. General Results

After receiving the answers of NKR for the DCT, the findings of the data analysis are displayed in Table 42 below.

Table 42. The Distribution of the Apology Strategies Used by NKR in Each Situation (n=40)

KR	Apology Strategy						
	A	**B**	**C**	**D**	**E**	**F**	**N**
St1	100%	0%	67.5%	0%	92.5%	0%	17.5%
St2	92.5%	75%	20%	25%	32.5%	12.5%	7.5%
St3	42.5%	0%	0%	87.5%	15%	0%	32.5%
St5	100%	0%	7.5%	62.5%	37.5%	5%	0%
St6	92.5%	0%	87.5%	7.5%	55%	0%	12.5%
St7	75%	0%	100%	0%	70%	0%	40%
St8	87.5%	0%	80%	0%	0%	0%	30%
St9	92.5%	0%	12.5%	37.5%	0%	0%	0%
St11	92.5%	5%	0%	0%	37.5%	5%	67.5%
St12	82.5%	12.5%	67.5%	0%	82.5%	0%	12.5%
St13	100%	0%	80%	0%	55%	5%	12.5%
St15	100%	5%	87.5%	0%	67.5%	0%	37.5%

As can be seen in Table 42, for each situation most of the participants used explicit expression of apology except for situation 3 and 7. The strategy of forbearance was one of the least used strategies by NKR which is solely used in situations 2, 5, 11, and 13. In the following section of this chapter, responses received from NKR for each situation will be examined and discussed in detail

considering the variables social dominance, social distance, and the level of imposition.

4.2.2. Variable 1: Social Dominance

4.2.2.1. The effect of the level of social dominance on the use of the apology strategies

In this section, the findings of the DCT answers by NKR will be given in terms of the social dominance variable, after that the findings will be examined and discussed through the perspective of Hofstede's cultural dimensions and Brown and Levinson's politeness theory. The percentage of the number of speakers depending on the apology strategies are shown below:

Table 43. The Distribution of the Apology Strategies Used by NKR depending on the Variable of Social Dominance and Severity of the Offence (n= 40)

LSDO	Situation	Apology Strategy							Fault
		A	B	C	D	E	F	N	
High	St13	100%	0%	80%	0%	55%	5%	12.5%	Sv
	St8	87.5%	0%	80%	0%	0%	0%	30%	M
Equal	St11	92.5%	5%	0%	0%	37.5%	5%	67.5%	Sv
	St15	100%	5%	87.5%	0%	67.5%	0%	37.5%	M
Low	St12	82.5%	12.5%	67.5%	0%	82.5%	0%	12.5%	Sv
	St2	92.5%	75%	20%	25%	32.5%	12.5%	7.5%	M

As given in Table 43 above, a general view of the apology strategy preferences of NKR when apologizing to someone who is in a higher hierarchical position than the speaker, it can be said that the strategy that is used most commonly is the strategy of explicit expression of apology. None of the participants used the strategy of positive politeness apologies except for situation 2. In the following part of the discussion, each situation will be examined separately.

4.2.2.1.1. Apologizing to Someone in a Higher Position S (-) H (+)

When the social dominance relationship between the speaker and the hearer is S(-) and H (+), the apology strategies chosen by NKR are given in Table 44 below:

Table 44. The Distribution of the Apology Strategies Used by NKR while apologizing to someone in a higher position

LSDO	Situation	Apology Strategy							Fault
		A	B	C	D	E	F	N	
High	St13	100%	0%	80%	0%	55%	5%	12.5%	Sv
	St8	87.5%	0%	80%	0%	0%	0%	30%	M

As can be seen in Table 44 above, when apologizing to a person that is in a hierarchically higher position than the speaker, an explicit expression of apology is the most used strategy with 100% in a situation that is relatively severe. Moreover, the findings reveal a similar result with 87.5% of NKR prefer the same strategy when apologizing in a mild situation. None of the speakers used either the strategy of explanation or positive politeness apologies in both situations. On the other hand, the strategy of repair was used by 55% of NKR when there is a serious fault, whereas none of the participants used that strategy when the level of imposition is low.

Each scenario that was written to investigate the effect of social dominance and the severity of the offense will be handled separately in the following section.

4.2.2.1.1.1. Situation 13 (serious offense)

The apology strategies used by NKR in situation 13 are given in the table below:

Table 45. The Distribution of the Apology Strategies used by NKR in Situation 13

Strategy	Total N= 40	Percentage of use (%)	Example
Explicit expression of apology	40	100%	I apologize, I feel so ashamed
Explanation or account	0	0%	-
Acknowledgement of responsibility	32	80%	I forgot your book
Positive politeness apologies	0	0%	-
An offer of repair / redress	22	55%	Let me give you mine
A promise of forbearance	2	5%	I will never make a mistake like this again
Non-apology	5	12.5%	Is it ok if I give it back tomorrow?

As shown in the table above, the findings reveal that all of the participants (100%) prefer using the strategy of explicit expression of apology such as “I feel so ashamed”, and “I apologize”. On the other hand, the strategies namely explanation and positive politeness apologies are not used by any of the participants in this situation. For a more detailed explanation, some of the responses are given below:

23. “교수님, 정말 죄송합니다/ 제가 교수님 책을 깜빡 놓고 집에 놓고 왔어요/ 죄송합니다/ 제 책을 빌려드릴까요?”

“Professor, I’m so sorry/ I forgot your book at home and got here/ I apologize/ Could I lend you my book?”

(Explicit expression of apology + Acknowledgement of responsibility + Explicit expression of apology + An offer of repair)

As can be seen in the example above, NKR seem to have a tendency to use an explicit expression of apology when the level of imposition is high. Furthermore, it was also observed that 80% of the participants prefer using acknowledgement of responsibility strategies such as “It is my fault”, and “I forgot”. However, none of the speakers use the strategy of explanation. These findings reveal that NKR tend to take the blame and accept their fault instead of making up excuses or blaming others. Moreover, the reflections of the power distance dimension in the South Korean cultural system is evident in the linguistic structure of the apologies. As given in the above example, the deferential linguistic marker -ㅂ니다 and polite linguistic markers -어요 and -아요 are used in order to show respect towards the professor who is in a hierarchically higher position than the speaker.

4.2.2.1.1.2. Situation 8 (mild offense)

The apology strategies used by NKR in situation 8 are displayed below:

Table 46. The Distribution of the Apology Strategies used by NKR in Situation 8

Strategy	Total N= 40	Percentage of use (%)	Example
Explicit expression of apology	35	87.5%	I apologize, I’m sorry
Explanation or account	0	0%	-
Acknowledgement of responsibility	32	80%	I thought it was professor X’s office.
Positive politeness apologies	0	0%	-
An offer of repair / redress	0	0%	-
A promise of forbearance	0	0%	-
Non-apology	12	30%	Your office is next to professor X’s office?

As can be seen in Table 46, the findings reveal that 87.5% of the participants prefer using the strategy of explicit expression of apology such as “I’m sorry”, and “I apologize”. The second most preferred apology strategy is acknowledgement of responsibility which is used by 80% of the participants. However, it was found that none of the participants used the apology strategies namely explanation, positive politeness apology, repair, and a promise of forbearance.

For a detailed discussion, some of the responses collected from NKR are given below:

24. “죄송합니다/ 00교수님 방인줄 알고 실수로 들어왔습니다.”
“I apologize/ I thought it was professor OO’s office and got in accidentally.”
(Explicit expression of apology + Acknowledgement of responsibility)

As shown in the example above, NKR tend to use the strategies, namely explicit expression of apology and acknowledgement of responsibility, when the level of imposition is low. Just as in situation 13 where there is high imposition, none of the participants used the strategy of explanation and positive politeness strategies. These findings reveal that NKR have a tendency to use the strategy of acknowledgement of responsibility regardless of the level of imposition. On the other hand, contrary to the findings of situation 13, the strategy of repair was not used in situation 8. This could be because of the difference in the severity level of the situation. Furthermore, as can also be observed in the example, the deferential linguistic marker -ㅂ니다 is used in the apologies of NKR as a result of the power distance characteristics of the South Korean society. This marker is used when talking to someone that is in a higher hierarchical position than the speaker with the aim of showing respect.

4.2.2.1.2. Apologizing to Someone in a Equal Position S (=) H (=)

When the social dominance relationship between the speaker and the hearer is equal [S(=) and H (=)], the apology strategies chosen by NKR are displayed in Table 47:

Table 47. The Distribution of the Apology Strategies Used by NKR while apologizing to someone in a equal position

LSDO	Situation	Apology Strategy							Fault
		A	B	C	D	E	F	N	
Equal	St11	92.5%	5%	0%	0%	37.5%	5%	67.5%	Sv
	St15	100%	5%	87.5%	0%	67.5%	0%	37.5%	M

As shown in the table above, when apologizing to a person that is in a hierarchically equal position with the speaker, the most preferred apology strategy is explicit apology. When there is a serious fault, 92.5% of the participants choose to use an explicit apology strategy, whereas when there is a mild situation all of the speakers (100%) prefer using this apology strategy. The strategy of acknowledgement of responsibility was not used when there is high imposition, on the other hand 87.5% of NKR used this strategy when there is low imposition. The strategy of positive politeness apology was not used by any of the speakers in both situations. Each scenario that was written to investigate the effect of equal social dominance and the severity of the offense will be handled separately in the following part.

4.2.2.1.2.1. Situation 11 (serious offense)

The distribution of the apology strategies used by NKR in situation 11 is given in table 48 below:

Table 48. The Distribution of the Apology Strategies used by NKR in Situation 11

Strategy	Total N= 40	Percentage of use (%)	Example
Explicit expression of apology	37	92.5%	I'm so sorry, I apologize
Explanation or account	2	5%	Something came up.
Acknowledgment of responsibility	0	0%	-
Positive politeness apologies	0	0%	-
An offer of repair / redress	15	37.5%	Let me buy you a drink instead
A promise of forbearance	2	5%	I won't ever ask for money again
Non-apology	27	67.5%	Can you give me some more time?

As can be understood in the table above, the findings reveal that 92.5% of the participants prefer using explicit apology strategies such as "I apologize", and "Sorry". The second most preferred apology strategy is non-apology which is used by 67.5% of the participants. Furthermore, it was also found that none of the participants used the strategies of acknowledgement of responsibility and positive politeness apology. For a more in detail explanation of the findings, some of the responses are given below:

25. "친구야 진짜 너무 미안해/ 조금만 시간을 더 줄 수 있어?/ 정말 너무 너무 미안해."

"(My) friend, I'm so sorry/ Could you give me some more time?/ I'm really very very sorry."

(Explicit expression of apology + Non-apology + Explicit expression of apology)

As can be seen in example 25 above, NKR prefer using explicit expression of apology and also tend to use non-apology strategies such as “Could you give me some more time?” or “Is it ok if I pay it back next week?” which are in fact requests to ask for some more time to pay the money back to the addressee. It was also found in the data that when there is an equal status between the participants, the suffix -야 is added to the addressing term 친구 (eng. friend) which is used in casual conversation. The impact of power distance is once again observed in the use of the apology term 미안해 (eng. sorry) which is only used when talking to friends and in a casual conversation.

4.2.2.1.2.2. Situation 15 (mild offense)

The apology strategies used by NKR in situation 15 are shown in Table 49 below:

Table 49. The Distribution of the Apology Strategies used by NKR in Situation 15

Strategy	Total N= 40	Percentage of use (%)	Example
Explicit expression of apology	40	100%	I apologize, I’m terribly sorry
Explanation or account	2	5%	There was an emergency at work
Acknowledgement of responsibility	35	87.5%	I forgot
Positive politeness apologies	0	0%	-
An offer of repair / redress	27	67.5%	I’ll pay for the dinner
A promise of forbearance	0	0%	-
Non-apology	15	37.5%	Could you wait?

As displayed in Table 49 above, the findings show that all of the participants prefer using explicit apology strategies such as “I’m terribly sorry”, and “I apologize”. On the other hand, it was found that none of the participants used the apology strategies of a promise of forbearance and positive politeness apologies.

For a detailed discussion on the findings, some of the responses are given below:

26. “친구야! 미안해/ 내가 약속을 잊었어/ 1시간만 기다려 줄래?”
“(My) friend! I’m sorry/ I forgot my promise/ Could you wait for an hour?”
(Explicit expression of apology + Acknowledgement of responsibility + Non-apology)

As can be inferred from the example above, NKR tend to use the strategies of explicit expression of apology, acknowledgement of responsibility, and non-apology in their responses when there is a mild situation. Just as in situation 11, the addressing term 친구 is used with the -야 suffix to indicate a casualty. While 67.5% of the responses include a repair strategy such as “I’ll pay for the dinner” or “I’ll pay for the drinks”, 37.5% include non-apology expressions with the purpose of asking for some more time to get to the meeting place or whether the addressee could wait a little longer or not just as in the example above. Since the participants tend to combine several strategies to apologize and then make-up for their fault of forgetting the date with a friend instead of saying they would not be able to make it or postponing the date, it can be said that this is the result of both Confucianism and the collectivistic nature of South Korean society in which individuals pay attention to their relationships, be considerate to their friends, favour group’s benefits instead of individual ones.

4.2.2.1.3. Apologizing to Someone in a Lower Position S (+) H (-)

When the social dominance relationship between the speaker and the hearer is S(+) and H (-), the apology strategies chosen by NKR are given in the table below:

Table 50. The Distribution of the Apology Strategies Used by NKR while apologizing to someone in a lower position

LSDO	Situation	Apology Strategy							Fault
		A	B	C	D	E	F	N	
Low	St12	82.5%	12.5%	67.5%	0%	82.5%	0%	12.5%	Sv
	St2	92.5%	75%	20%	25%	32.5%	12.5%	7.5%	M

As shown in Table 50 above, when apologizing to a person that is in a hierarchically lower position than the speaker, the most preferred apology strategy is explicit apology. When there is a serious fault, 82.5% of the participants prefer using an explicit apology strategy and the strategy of repair, whereas when there is a mild situation 92.5% of NKR choose using an explicit expression of apology strategy. While the strategy of positive politeness apology is used by 25% of the participants in a low-imposition situation, none of the speakers used this strategy when there is a high imposition.

Each scenario that was written to investigate the effect of low social dominance and the severity of the offense will be examined separately in the following section of the analysis.

4.2.2.1.3.1. Situation 12 (serious offense)

The distribution of the responses received from NKR are given in Table 51 below:

Table 51. The Distribution of the Apology Strategies used by NKR in Situation 12

Strategy	Total N= 40	Percentage of use (%)	Example
Explicit expression of apology	32	82.5%	I feel so embarrassed, I'm sorry
Explanation or account	5	12.5%	There was a problem in the system
Acknowledgement of responsibility	27	67.5%	It's completely my fault
Positive politeness apologies	0	0%	-
An offer of repair / redress	32	82.5%	I'll fix it as soon as possible
A promise of forbearance	0	0%	-
Non-apology	5	12.5%	It looks like there is a mistake

As shown in Table 51 above, the findings reveal that most of the participants prefer using the strategies explicit expression of apology (82.5%) and an offer of repair (82.5%). However, it was found that none of the participants used the apology strategies namely a promise of forbearance, and positive politeness apologies.

For a more in depth explanation on the findings, some of the responses are given below:

27. "학생 제가 정말 큰 실수를 한 것 같아요/ 정말 미안해요/ 제가 얼른 고칠께요."

"I made a big mistake/ I'm really sorry/ I'll fix it right away." (Acknowledgement of responsibility + Explicit expression of apology + An offer of repair)

As can be seen in the example above, NKR prefer using explicit expression of apology, acknowledgement of responsibility, and repair in their apologies when there is a serious fault. Speakers tend to use the polite speech level (-아요) since the conversation is taking place in a formal context instead of a equal-status or close relationship context with the addressee.

4.2.2.1.3.2. Situation 2 (mild offense)

The distribution of the responses received from the speakers are given below:

Table 52. The Distribution of the Apology Strategies used by NKR in Situation 2

Strategy	Total N= 40	Percentage of use (%)	Example
Explicit expression of apology	37	92.5%	Sorry for being late
Explanation or account	30	75%	The meeting took longer
Acknowledgment of responsibility	8	20%	I didn't realize how time passed
Positive politeness apologies	10	25%	Thank you for waiting
An offer of repair / redress	13	32.5%	I'll give a 30-minute class to make it up
A promise of forbearance	5	12.5%	I'll make sure that my assistant will inform you next time
Non-apology	3	7.5%	I'll set up an alarm next time in order not to be late. If I get late again, you'll let me know (!)

As displayed in the table above, 92.5% of the participants preferred to use an explicit expression of apology, while 75% used an explanation or account. The strategy of non-apology is the least used one with 7.5%.

For a more detailed explanation on the use of apology strategies, some of the responses are given below:

28. “회의 시간이 길어짐으로 인해 30분 이상 늦었으니/ 죄송합니다. 제가 여러분들에게 메일이라도 보냈어요 했는데 제 불찰입 니다/ 여기 남은 분들에게 죄송하고/ 또한 기다려주셔서 감사합니다.”
“Since the meeting was prolonged, I got late for thirty minutes/ I’m sorry/ I should’ve sent you an email, it’s my fault/ I not only apologize/ but also thank the rest of the class”.
(Explanation or account + Explicit expression of apology + Acknowledgement of responsibility + Explicit expression of apology + Positive politeness apology)

As shown in the example above, NKR tend to use an explicit expression of apology, explanation, and positive politeness apologies in their responses. Since it is a formal conversation, even if the hierarchical position of the speaker is higher than the hearer, the deferential and polite speech levels are used in the apologies.

29. “여러분 수업이 길어져서 죄송합니다/ 앞으로는 늦지않도록 알람을 맞춰놓겠습니다/ 수업 시간이 지나면 여러분들이 알려주셔도 좋습니다”
“I’m sorry that the class was postponed, guys/ I’ll set up an alarm next time in order not to be late/ If I get late again you’ll let me know, it will be great.”
(Explicit expression of apology + Non-apology)

As given in the example above, some of the participants of NKR prefered using non-apology. Even though for a non-Korean speaker this response may seem like a decent apology at first glance, linguistically it carries the opposite meaning. The super formal -시 in the apology strategy of the speaker is used sarcastically which indicates that as a professor who is in a hierarchically higher position than the students, they do not feel the need to apologize. As members

of a power distance culture where power inequality is accepted as normal, this kind of attitude is evident and also observed in the 7.5% of the responses received from NKR.

Another important thing to mention here is that when there is high-imposition, NKR prefer using the strategy of acknowledgement of responsibility more, whereas when there is low-imposition speakers tend to use the strategy of explanation more. This could be explained with the effect of the level of severity on the apology strategies of the speakers. When there is a severe situation, speakers accept their fault and take the blame, on the other hand when there is a mild situation, they make-up excuses or make explanations instead of saying "It's my fault".

4.2.3. Variable 2: Social Distance

4.2.3.1. The effect of the level of social distance on the use of the apology strategies

In this section, the findings of the DCT responses received from NKR will be displayed and discussed in terms of the social distance variable. The distribution of the apology strategies is shown in Table 53 below:

Table 53. The Distribution of the Apology Strategies Used by NKR (n=40)

LSD	Situation	Apology Strategy							Fault
		A	B	C	D	E	F	N	
Close	**St1**	100%	0%	67.5%	0%	92.5%	0%	17.5%	**Sv**
	St6	92.5%	0%	87.5%	7.5%	55%	0%	12.5%	**M**
Acq.	**St5**	100%	0%	7.5%	62.5%	37.5%	5%	0%	**Sv**
	St7	75%	0%	100%	0%	70%	0%	40%	**M**
Str.	**St3**	42.5%	0%	0%	87.5%	15%	0%	32.5%	**Sv**
	St9	92.5%	0%	12.5%	37.5%	0%	0%	0%	**M**

As can be seen in the table above, apology strategies preferred by NKR when apologizing to someone who is in a close relationship with the speaker, it can be said that the strategy that is preferred by most of the speakers is the explicit expression of apology except for situation 3 and situation 7. On the other hand, the strategy of forbearance was not used by any of the speakers in any of the situations besides situation 5.

In the following sections, each situation will be investigated separately depending on the level of social distance and severity.

4.2.3.1.1. Apologizing to Someone Close

When there is a close relationship between the speakers in terms of social distance, the apology strategies used by NKR are displayed in the table below:

Table 54. The Distribution of the Apology Strategies Used by NKR while apologizing to someone close

LSD	Situation	Apology Strategy							Fault
		A	B	C	D	E	F	N	
Close	St1	100%	0%	67.5%	0%	92.5%	0%	17.5%	Sv
	St6	92.5%	0%	87.5%	7.5%	55%	0%	12.5%	M

As displayed in Table 54 above, when apologizing to a person that is in a close relationship with the speaker, most of the participants prefer using an explicit expression of apology both in a high-imposition situation (100%) and a low-imposition situation (92.5%). On the other hand, none of the participants used the strategy of explanation.

Each situation that was written to examine the influence of social distance and the severity of the offense will be discussed individually in the following section.

4.2.3.1.1.1. Situation 1 (serious offence)

The distribution of the responses received from NKR are displayed in Table 55 below:

Table 55. The Distribution of the Apology Strategies used by NKR in Situation 1

Strategy	Total N= 40	Percentage of use (%)	Example
Explicit expression of apology	40	100%	I sincerely apologize
Explanation or account	0	0%	-
Acknowledgement of responsibility	27	67.5%	I hit your car
Positive politeness apologies	0	0%	-
An offer of repair / redress	37	92.5%	I'll fix it, I'll pay for the expenses even if the assurance provides it
A promise of forbearance	0	0%	-
Non-apology	7	17.5%	There is a problem in your car

As can be seen in Table 55 above, 100% of NKR prefer using the strategy of an explicit expression of apology such as "I apologize" and "I'm so sorry", while 92.5% of the speakers prefered the strategy of repair. On the other hand, none of the speakers used the strategy of forbearance, explanation, or positive politeness apology. Some of the responses of the participants are given below:

30. "정말 미안해/ 실수로 차에 흠집이 생겼어/ 내가 돈 다 물어주고 수리도 할게"

"I'm really sorry/ I accidentally hit your car/ I'll ask for the price and get it fixed".

(Explicit expression of apology + Acknowledgement of responsibility + An offer of repair)

As can be seen in the example above, NKR prefer using the strategies of an explicit expression of apology, acknowledgement of responsibility, and repair in their responses. Since the speakers are in a close relationship, the responses include casual apologies such as "미안해" and "미안". The influence of Confucianism is evident in the apology strategies. As the teachings of Confucius suggest friends taking care of each other and being considerate, the speakers tend to accept their faults and use the strategy of repair for the mistake.

4.2.3.1.1.2. Situation 6 (mild offence)

The distribution of the apology strategies used by NKR are given below:

Table 56. The Distribution of the Apology Strategies used by NKR in Situation 6

Strategy	Total N= 40	Percentage of use (%)	Example
Explicit expression of apology	37	92.5%	I'm terribly sorry
Explanation or account	0	0%	-
Acknowledgement of responsibility	35	87.5%	I spilled coffee on your notes
Positive politeness apologies	3	7.5%	Thanks for letting me borrow your notes
An offer of repair / redress	22	55%	I'll give you my notes
A promise of forbearance	0	0%	-
Non-apology	5	12.5%	You can still see the writing, it's alright

As displayed in the table above, 92.5% of NKR used the strategy of an explicit expression of apology, while 87.5% of the speakers prefered using the strategy of acknowledgement of responsibility. On the other hand, none of the speakers used the strategies namely explanation and a promise of forbearance.

Some of the responses from the DCT are given below for further explanation:

31. "내가 공부하다가 네 노트에 커피를 쏟아버렸어/ 정말 미안/ 원한다면 내가 새로 필기한 노트를 복사해서 가져다 줄께."
"As I was studying, I spilled coffee on your notes/ I'm really sorry/ I can get a copy of my notes and give them to you, if you want."
(Acknowledgement of responsibility + Explicit expression of apology + An offer of repair)

It can be inferred from the example above that NKR tend to use the strategies of explicit expression of apology, acknowledgement of responsibility, and repair in their responses. The reason behind the use of "미안" which is the casual way of saying "Sorry" in Korean is to show intimacy to the addressee.

4.2.3.1.2. Apologizing to An Acquaintance

The apology strategies used by NKR when apologizing to an acquaintance depending on the severity level of the offence are shown in Table 57 below:

Table 57. The Distribution of the Apology Strategies Used by NKR while apologizing to an acquaintance

LSD	Situation	Apology Strategy							Fault
		A	B	C	D	E	F	N	
Acq.	St5	100%	0%	7.5%	62.5%	37.5%	5%	0%	Sv
	St7	75%	0%	100%	0%	70%	0%	40%	M

As can be understood from the table above, when apologizing to an acquaintance, 100% of the participants prefer using an explicit expression of apology strategy when there is a serious act, on the other hand 75% of the participants choose using the same strategy in their apologies when there is a relatively less severe act. One important difference in the strategy preferences of NKR is that when there is a serious offence, 62.5% of the participants used positive politeness strategies however none of the participants used that strategy in their apologies when there is a mild offence.

Each situation in the DCT aiming to investigate the influence of equal social distance and the severity of the act will be discussed separately in the following section.

4.2.3.1.2.1. Situation 5 (serious offence)

The distribution of the strategies used by NKR are displayed in Table 58 below:

Table 58. The Distribution of the Apology Strategies used by NKR in Situation 5

Strategy	**Total N= 40**	**Percentage of use (%)**	**Example**
Explicit expression of apology	40	100%	I apologize
Explanation or account	0	0%	-
Acknowledgment of responsibility	3	7.5%	It's my fault
Positive politeness apologies	25	62.5%	Are you ok? Did you get hurt?
An offer of repair / redress	15	37.5%	Let me clean it up, I'll pay for the drycleaning
A promise of forbearance	2	5%	I'll be more careful next time
Non-apology	0	0%	-

As displayed in Table 58, 100% of NKR used the strategy of an explicit expression of apology such as “I apologize” and “I’m so sorry”, while 62.5% of the speakers prefered using positive politeness apologies. On the other hand, none of the speakers used the strategy of explanation or non-apology.

Some of the responses received from NKR are given below for further investigation:

32. “미안하다 친구야/ 커피에 데이지 않았니/ 다음엔 조심할께.”
“Sorry (my) friend/ Did the coffee leave a stain/ I’ll be careful next time”.
(Explicit expression of apology + Positive politeness apology + A promise of forbearance)

As shown in example 32 above, NKR tend to use explicit expression of apology, and positive politeness apology in their responses. While %5 of the participants prefer using a promise of forbearance as in the example given, 37.5% of NKR prefer using the strategy of repair by using expressions such as “I’ll pay for the drycleaning” or “I’ll get your shirt cleaned” to make-up for the damage that they have caused. Just like in situations where there is an equality in terms of status of the participants, the use of 친구 (eng. friend) and the suffix -야 which are used while talking to someone close to add intimacy is observed in the responses.

4.2.3.1.2.2. Situation 7 (mild offence)

The distribution of the apology strategies used by NKR are given in Table 59:

Table 59. The Distribution of the Apology Strategies used by NKR in Situation 7

Strategy	Total N= 40	Percentage of use (%)	Example
Explicit expression of apology	30	75%	I'm so sorry, I apologize
Explanation or account	0	0%	-
Acknowledgement of responsibility	40	100%	I forgot your book at home
Positive politeness apologies	0	0%	-
An offer of repair / redress	28	70%	I'll borrow the book from someone else for you
A promise of forbearance	0	0%	-
Non-apology	16	40%	Is it ok if I give it back tomorrow?

As can be seen in the table above, the strategy that was used by most of the participants (100%) is acknowledgement of responsibility, while 75% of the participants prefer using an explicit expression of apology in their responses. On the other hand, the strategies namely explanation, positive politeness apologies, and forbearance were not used by any of the participants.

Some of the responses will be given and discussed below:

33. "내가 깜빡하고 가져오지 못해서/ 정말 미안해 /내가 책임지고 다른 반에서 똑같은 책 빌려 올께"

"I forgot your book/ I'm so sorry/ I take the responsibility/ I will borrow the book from another student of another class"

(Acknowledgement of responsibility + Explicit expression of apology + Acknowledgement of responsibility + An offer of repair)

As can be seen in the example above, NKR tend to use the strategies of explicit expression of apology and acknowledgement of responsibility in their responses. Again, the casual form of apology "미안해" is used as the apology term by NKR, which is used when talking to close friends to add intimacy as well as bringing informality to the expression.

It should be mentioned that there is a difference in the tendency of strategies in terms of the severity level of the offence. While there is a high imposition in the situation, speakers prefer using positive politeness apologies. On the other hand, when there is a low imposition in the situation, it was found that none of the speakers use this strategy.

4.2.3.1.3. Apologizing to A Stranger

The apology strategies used by NKR when apologizing to an acquaintance depending on the severity level of the offence are shown in Table 60:

Table 60. The Distribution of the Apology Strategies Used by NKR while apologizing to a stranger

LSD	Situation	Apology Strategy							Fault
		A	B	C	D	E	F	N	
Str.	St3	42.5%	0%	0%	87.5%	15%	0%	32.5%	Sv
	St9	92.5%	0%	12.5%	37.5%	0%	0%	0%	M

As can be seen in Table 60 above, when apologizing to a stranger, 42.5% of the speakers used the strategy of explicit expression of apology in a high-imposition situation, while 92.5% of the speakers used the same strategy when there is low-imposition. On the other hand, none of the NKR used the strategy of a promise of forbearance, and explanation or account in both situations.

Each situation in the DCT aiming to investigate the influence of low social distance and the severity of the act will be discussed separately in the following section.

4.2.3.1.3.1. Situation 3 (serious offence)

The distribution of the apology strategies used by NKR are given in Table 61:

Table 61. The Distribution of the Apology Strategies used by NKR in Situation 3

Strategy	Total N= 40	Percentage of use (%)	Example
Explicit expression of apology	25	42.5%	I apologize, I'm sorry
Explanation or account	0	0%	-
Acknowledgement of responsibility	0	0%	-
Positive politeness apologies	35	87.5%	Are you alright? Did you get hurt?
An offer of repair / redress	6	15%	Can I buy you a drink?
A promise of forbearance	0	0%	-
Non-apology	13	32.5%	It's dangerous! Drive carefully.

As can be seen in the table above, most of the speakers 87.5% of the speakers prefer using the strategy of positive politeness apology, while 42.5% of NKR use an explicit expression of apology. However, none of the speakers used the strategies of explanation, acknowledgement of responsibility, and a promise of forbearance.

Some of the responses will be given and discussed below:

34. “죄송합니다/ 괜찮으세요/ 어디 다친 곳은 없으세요. 죄송해요.”
“I apologize/ Are you ok?/ Did you get hurt? I’m sorry.”
(Explicit expression of apology + Positive politeness apology + Positive politeness apology + Explicit expression of apology)

As shown in the example above, NKR prefer using explicit expression of apology, and positive politeness apology in their responses. Furthermore, it can also be said that NKR has a tendency to use positive politeness apology to show their concern about the addressee and ask whether they feel fine or not. The influence of the social distance relationship between the speakers is evident, since NKR prefer using the speech levels of deferential and polite when talking to a stranger, just as they do when talking to someone hierarchically higher than themselves. These speech levels are used to indicate formality and respect towards the addressee.

35. “위험 합니다 차를 조심해서 운전해 주세욕”
“It’s dangerous, drive carefully.”
(Non-apology)

On the other hand, as can be seen in the example above, 32.5% of the speakers prefer using non-apology in their answers. These participants do not take any responsibility for the act, moreover they used non-apology to blame the driver for not driving attentively.

4.2.3.1.3.2. Situation 9 (mild offence)

The distribution of the apology strategies used by NKR are given in Table 62:

Table 62. The Distribution of the Apology Strategies used by NKR in Situation 9

Strategy	Total N= 40	Percentage of use (%)	Example
Explicit expression of apology	37	92.5%	I apologize, Pardon
Explanation or account	0	0%	-
Acknowledgement of responsibility	5	12.5%	I didn't see you, It's my fault
Positive politeness apologies	15	37.5%	Are you ok?
An offer of repair / redress	0	0%	-
A promise of forbearance	0	0%	-
Non-apology	0	0%	-

As can be seen in the table above, most of the speakers 92.5% of the speakers prefer using the strategy of explicit expression of apology, while 37.5% of NKR use positive politeness apology. However, none of the speakers used the strategies of explanation, repair, a promise of forbearance, and non-apology. Some of the responses will be given and discussed below:

36. "죄송합니다/ 다치신데 없으세요?"
"I'm sorry/ Did you get hurt?"
(Explicit expression of apology + Positive politeness apology)

As can be observed in the example above, NKR tend to use explicit expression of apology, and positive politeness apology in their responses. Since they are talking to a stranger, the use of deferential and polite speech levels are evident in their apologies. When the level of severity is high, the speakers prefer using the strategy of repair, on the other hand when the level of severity is low none of the speakers use this strategy in their responses. Therefore, it can be inferred that the level of imposition affects the apology strategy of the speakers when apologizing to a stranger.

CONCLUSION

This study aims at investigating the apology strategies used by NTR and NKR in different situations varying in terms of social dominance, social distance and the severity of the offence. As in previous studies on speech acts (Olshtain, 1989; Byon, 2005; Nureddeen, 2008; Jebahi, 2011), also in the current study a DCT was used in order to examine the apology strategies of NTR and NKR. The research questions will be answered and discussed below in light of the findings. The first research question is given below:

> RQ1. What are the apology strategies of native speakers of Turkish in different social situations depending on the variables of social dominance, social distance, and the severity of the act?

In the study, it was found that both of the social variables taken into consideration in the research are influential on the apology strategies of NTR. Moreover, the results also display that the level of severity has an impact on the apologies. Overall, the findings show that NTR have a tendency to use explicit expression of apology strategy in all situations no matter how close the participants are or what kind of hierarchical relationship they have. The strategy of a promise of forbearance was not used as commonly as other strategies in the apologies.

The findings of the study reveal that social distance relationship between speakers has an impact on the language use. It was found that speakers mostly use the strategies of explicit expression of apology, acknowledgment of responsibility, and an offer of repair. Furthermore, when the speakers apologize to someone they have a close relationship with, they use positive politeness apologies to make jokes about the situation in order to decrease the severity of

the situation. Kinship terms such as “kardeşim” (eng. “my sister” or “my brother”) as well as addressing terms like “kanka” (eng. “mate”) are used to indicate intimacy between the speakers. In some of the participants’ responses the use of slang was observed which signifies the closeness of the speakers. On the other hand, when the severity level of the situation is severe, it was found that non-apology was used as an initiator to indicate the hesitance of the speaker due to the high imposition as in “Sana bir şey söylemem gerekiyor” (eng. “I need to tell you something”), and “Kardeşim sana bir şey söylemeliyim…” (eng. “(My) sibling I need to tell you something…”). However, when the severity of the situation is mild, the findings indicate that non-apology was used not to take any responsibility for the offence as in “Al ya n’olacak, olur öyle şeyler” (eng. “Take it, that’s alright. Things like that happen”).

When the speakers apologize to an acquaintance, NTR have a tendency to use explicit expression of apology and repair in their apologies. Furthermore, the strategy of forbearance and non-apology was not observed in any of the responses. When the level of imposition is high, it was found that the speakers prefer using positive politeness apologies to show that they care about the addressee whereas it was not used by any of the speakers when there is low imposition. The findings also show that speakers use both second person singular suffix and second person plural suffix in their responses, which indicates there are some individual differences in the linguistic preferences of the speakers. While some speakers prefer showing intimacy through their language, others prefer keeping the distance.

On the other hand, in the apologies made to strangers, it was found that NTR prefer using the strategy of explicit expression of apology and positive politeness apologies. Another important finding of the study was that the strategies of explanation or account and a promise of forbearance were not used by any of the speakers in their apologies. It was also found that the level of severity influences the apology strategy preferences of the speakers in the way that they feel the need to make-up for their fault by using repair strategies

when there is a severe offence, on the other hand none of the speakers used the strategy of repair when there is a mild offence. Linguistically, it was observed that every speaker prefers using second person plural suffix when apologizing to strangers instead of second person singular in order to show respect towards the addressee. Furthermore, it was also found that some speakers mentioned that they would use different ways of apology depending on the gender of the offended. When the offender and the offended are both the female, speakers indicated that they would use positive politeness apology and repair, as well as explicit expression of apology and acknowledgment of responsibility. On the other hand, when the offender is female and the offended is male, speakers declared that they would only use explicit expression of apology and acknowledgment of responsibility. These findings also show another individual difference in the choices of apology strategies of the Turkish speakers. It can be inferred that some female Turkish speakers try to avoid any further interaction with male speakers as a result of their religious beliefs while showing more intimacy and concern to female speakers.

In terms of social dominance, the findings of the study reveal that Turkish speakers have a tendency to use explicit expression of apology, and acknowledgement of responsibility when apologizing to someone that is in a higher status than the offender. Every apology includes the second person plural suffix instead of second person singular in order to show respect towards the addressee and also let them know that the offender is aware of the hierarchical difference between them (in other words “know their place”). The findings also show that when the offense is severe, speakers tend to use explanation to make-up excuses for the mistake as in “There was a problem at the copy centre”, whereas when the offense is mild, they use non-apology to cover up their mistake by acting like they have done nothing wrong as in asking “Where is Professor X’s office?” even though they know they got in the wrong office.

When it comes to equal status, it was observed that Turkish speakers prefer using the strategies of explicit expression of apology, and repair. When the severity level is high, some speakers tend to use endearment terms such as “Canım” (eng. “My dear”), while others prefer using kinship terms like “Kardeşim” (eng. “My sibling”) in order to decrease the imposition by showing intimacy towards the offender. On the other hand, neither endearment nor kinship use was observed when there is a mild offense. Another difference that was observed is that when the severity level is low, speakers used non-apology to blame the offended for the mistake as in “Why didn’t you remind me?” while using non-apology to ask for tolerance to be able to make-up for the mistake from the offended as in “Could you give me a little more time?”.

On the other hand, when apologizing to someone that has low power than the offender, Turkish speakers tend to use explicit expression of apology, explanation, and acknowledgment of responsibility. While the findings show that speakers prefer using the strategy of repair in a severe situation, they use non-apology and some speakers even mentioned that they would not even say a word when there is a mild offense. It was also observed that some speakers use diminutives to show closeness to the offended as in “X’ciğim…” (eng. “My (name X) DIM.”) to decrease the severity by acting sympathetic and caring.

> RQ2. What are the apology strategies of native speakers of Korean in different social situations depending on the variables of social dominance, social distance, and the severity of the act?

Overall, the findings of the Korean data are in line with Byon’s study on apology speech acts (2005) which claims that the variables namely social distance and power have an impact on the apology strategies of NKR. In general, it can be said that NKR have a tendency of using explicit expression of apology in all situations and do not prefer using the strategies of explanation and a promise of forbearance as much in their apologies. While using 죄송 in situations where there is a formal context and the addressee has a hierarchically higher status

than the speaker, NKR were observed using the other apology term 미안 in almost each situation only making changes in the speech level. For example, the findings reveal that Korean speakers use 미안하다, whereas they use 미안 when the social distance is equal between the speakers. Furthermore, in line with the findings of Koo (2001), in the current study it was also found that Korean speakers tend to use the apology term "미안해요" (eng. "I apologize" or "I'm sorry") when the offender is in a hierarchically higher position than the offended or when they are talking to a close friend, on the other hand speakers tend to use the apology term "죄송해요" (eng. "I apologize" or "I'm sorry") when apologizing to someone that is in a higher status than the offender or an acquaintance.

When the offended is in a hierarchically higher position than the offender, Korean speakers have a tendency to use the strategies of explicit expression of apology and acknowledgment of responsibility in their apologies. On the other hand, when there is a severe offense, speakers prefer using the strategies of repair to make-up for the damage that they have caused. Furthermore, it was found that power distance features of South Korean society has an impact on the language use of the speakers, as the deferential speech level was observed in each apology such as "죄송합니다" (eng. "I apologize") in order to show respect towards the offended due to the inequality in terms of status.

However, when apologizing to someone that is in a hierarchically equal status as the offender, the findings reveal that explicit expression of apology and repair, and non-apology were used by NKR. Note that non-apology was used with the purpose of a tolerance-request by asking for some more time to make-up for the offence, instead of not to apologize at all. This finding supports the claim that confucianism and collectivistic nature of South Korean culture have an impact on the apology strategies of speakers in the way that Koreans tend to make-up for the offence by using repair strategies such as "I'll pay for the drinks" and non-apology like "Could you give me some more time?". It was also found that when addressing to the offended, Korean speakers tend to use

“친구야” (eng. “mate”) with the -야 suffix to add intimacy when there is equality in terms of status between the offender and the offended.

Parallel with the findings of Kim (2008), in the current study it was found that Korean speakers do not use the strategy of explanation in their apologies unless they are in a higher position than the offended in terms of status. It results from the fact that when speakers who are in a hierarchically higher position are the ones to commit the fault, they feel threatened to lose their higher status because of the offense. Therefore, speakers tend to use explanation to indicate that the offense occurs out of an outer reason instead of the speaker’s fault.

In terms of social distance, Korean speakers have a tendency to use the strategies namely; explicit expression of apology, acknowledgment of responsibility, and repair. Furthermore, when there is a close relationship between the offender and the offended, it was found that positive politeness apologies were used less than in the apologies made to an acquaintance or a stranger. Since there is already a close bond between the speakers, the offender does not necessarily feel the need to further state his/her concern for the offended or show gratitude for a previous favour. Furthermore, when the severity is high, it was observed that none of the speakers use positive politeness apologies, while some speakers prefer using it when there is low imposition.

On the other hand, when apologizing to an acquaintance the findings show similarity to the apologies made to someone close in the way that speakers prefer offering repair. Furthermore, when the severity is high it was observed that some Korean speakers use positive politeness apologies to make sure the offended is alright and decrease the severity, whereas when the severity is low, none of the speakers used it. Another finding of the study reveals that non-apology was used by none of the speakers when the severity is high, however it was used by the speakers when there is a mild offense.

In the apologies made to strangers, the findings show that Korean speakers prefer using less repair strategies but more positive politeness apologies instead. The fact that speakers are not familiar to each other makes the offender show his/her concern other than having a further contact with the offended to make-up for the offense. When it comes to the effect of the severity, it was found that when the severity is high, speakers use the strategy of repair more in order to decrease the severity by offering help whereas none of the speakers use it when there is a mild offense.

RQ3. What are the differences and similarities of the apology strategies of native speakers of Turkish and native speakers of Korean?

Overall results of the study support the findings of Olshtain & Cohen (1989) which state that speech act strategies may show similarity under the same situation of context, social factors, and the level of imposition.

The findings reveal that speakers use different speech levels and honorifics depending on social distance, social dominance and the severity of the offense in Korean, which is in line with the claims of Brown & Levinson (1987) that these three social variables have an impact on language use while also supporting the findings of (Usami, 2002; Fukada & Asato, 2004) which state that variables namely power, social distance, and imposition are realized through the use of honorifics. Even though Turkish does not have a linguistic system as hierarchically complex as Korean, the findings show a similarity in the way that Turkish speakers prefer using second person plural suffix when apologizing to a stranger or someone that is in a hierarchically higher position, whereas they prefer using second person singular when apologizing someone close, has equal or low status just like Korean speakers using honorofics and speech levels.

Furthermore, it was found that some Korean speakers use different speech levels as a way to be sarcastic, such as using the highest respect form -시-

when talking to someone that has low power than the speaker to show that since the offender has a higher status, s/he does not have the need to be sorry for the offense or to apologize. On the other hand, sarcastic language use was not observed in the data received from Turkish speakers. However, the sub-category of positive politeness apology which is joking was only found in the apologies of NTR as in “Artık notların kahve kokuyor” (eng. “Now your notes smell coffee”) and “Not kağıtlarını biraz renklendirdim” (eng. “I coloured your notes a little”).

On the other hand, findings also reveal that there is a difference in terms of diversity in the apology expressions used by NTR and NKR. While Turkish speakers was observed using various apology terms such as “Özür dilerim” (eng. “I apologize”), “Kusura bakma” (eng. “Don’t take the offense seriously” or something similar to “Forgive me”), “Afedersin” (eng. “Excuse me”), “Üzgünüm” (eng. “I’m sorry), “Pardon” (eng. “Pardon”), “Çok mahcubum” (eng. “I feel so small”), “Hakkınızı helal edin” (eng. similar to “Forgive me”), Korean speakers was observed using only “죄송합니다” (eng. “I apologize”), and “미안” (eng. “I’m sorry” or sometimes “I apologize”). It was also found that formulaic expressions of apology which underlie religious beliefs of the speakers were used in Turkish but were not found in the Korean data.

Moreover, while the speakers of both groups have a tendency to use the strategy of explicit expression of apology, the findings show that the strategy of forbearance was not used as much in both groups’ apologies.

Another similarity was found in the way that the addressing terms “kanka” in Turkish and “친구야” in Korean which mean “mate” in English were used in the apologies made to close friends or someone that is in an equal status as the offender to show intimacy and closeness.

One important difference observed in the apology strategies of Korean and Turkish speakers is that there is a difference in the way that speakers use the

strategy of explanation or account. It was found that the strategy of explanation was not used by any of the Korean speakers unless they are in a higher position than the offended in terms of status, on the other hand, Turkish speakers generally prefer using explanation or account in their apologies. These findings can be explained with the cultural differences between Turkish and South Korean society. While both Turkey and South Korea are considered as collectivist societies, with the influence of Confucianism, South Korea has slightly more collectivist features according to Hofstede (Country Comparison, Hofstede Insights, 2021). Therefore, it can be said that Korean speakers prefer using the strategy of acknowledgement of responsibility instead of explanation or account. Korean speakers are responsible in the way that they accept their fault. Furthermore, as previously mentioned, the findings of Kim (2008) indicate that the apology term "미안하다" directly carries the meaning of taking responsibility, which makes it function differently than the Turkish apology term "üzgünüm" (eng. "I'm sorry") that only carries the meaning of regret.

Another difference was observed in the way that NKR use the strategy of explicit expression of apology repeatedly in their responses as in the following example:

> "**죄송합니다**/ 괜찮으세요/ 어디 다친 곳은 없으세요. **죄송해요.**"
>
> "**I apologize**. Are you ok? Did you get hurt? **I'm sorry**."

Such kind of use was not observed in the responses received from NTR.

To sum up, as a result of the similarities they have in their cultural structure according to Hofstede's cultural dimensions (1980, 1991), it was found in the study that NKR and NTR choose using similar strategies when it comes to apologizing under the same situations. However, during the analysis it was also found that even though in Korean and Turkish similar strategies are used, the linguistic structure that is preferred by the speakers in their strategies, in fact, differ. Since Korean is a highly honorific language with its four different speech

levels, it differs from Turkish in the way that the apologies are conveyed linguistically. In Turkish apologies, respect to face is only provided through the use of second person plural instead of second person singular, whereas in Korean respect is provided through the use of different speech levels depending on the situation and the person the speaker is referring to which is the result of a hierarchic system that Turkish language does not have.

A further study can be carried out with a different participant group that belongs to a different age range like 50+ to examine elder speakers' apology strategies. Furthermore, as Koo (2001) claims that the age of the addressee also has a major impact on the apology strategies of the speakers, there could be another comparative study to investigate the apology strategy of Korean speakers and Turkish speakers when apologizing to individuals that belong to different age groups.

Moreover, there could be research to examine the apology behaviour of different gender groups under the same contextual situations. As in the current study it was found that some speakers mentioned that they prefer using different strategies based on the gender of the addressee, the apology behaviour of speakers depending on the gender of the offended within the same context also could be further studied.

In the current study, various ways of intensifier and mitigator use have been noticed, however it was not taken into consideration because intensifiers are not among the variables which went under investigation. Therefore, another study could be carried out in order to further examine the use of intensifiers and mitigators.

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APPENDIX A

TURKISH LIKERT SCALE

Durum 1	***az*** **← Ciddiyet Derecesi →** ***çok***				
Çok yakın bir arkadaşının arabasını ödünç aldın. Fakat arabayı park ederken duvara çarptın.Bu yüzden arabada belirgin çizikler oluştu. Arkadaşının arabasına çok düşkün olduğunubiliyorsun. Arabayı teslim etmen gereken saatte seni aradığında, ona ne söylersin?	**1**	**2**	**3**	**4**	**5**

Durum 2	***az*** **← Ciddiyet Derecesi →** ***çok***				
Bir üniversitede öğretim görevlisi olarak çalışıyorsun. Toplantın uzadığı için okuldaki dersine yarım saat geciktin. Sınıfa gittiğinde öğrencilerin bazılarının sınıfı terk ettiğini fark ettin. Sınıftaki öğrencilere ne söylersin?	**1**	**2**	**3**	**4**	**5**

Durum 3	***az*** **← Ciddiyet Derecesi →** ***çok***				
Şehirlerarası bir yolculuğa çıktın. Otobüste üst rafa yerleştirdiğin bir valiz, şoför ani fren yapınca ön koltuktaki hiç tanımadığın bir yolcunun üzerine düştü. Yolcu korkuyla yerinden sıçradığında ona ne söylersin?	**1**	**2**	**3**	**4**	**5**

Durum 4	***az*** **← Ciddiyet Derecesi →** ***çok***				
Kantindeki kahve kuyruğunda çok beklemek zorunda kalınca dersine geç kaldın. Sınav haftasından önceki son ders olduğu için derse yetişmek amacıyla hızla sınıfa koşarken seninle aynı dersi aldığını bildiğin ama onun dışında pek de samimiyetin olmayan bir öğrenciye çarptın. Bu sırada taşıdığın kahve onun üzerine döküldü, ona ne söylersin?	**1**	**2**	**3**	**4**	**5**

Durum 5	***az*** **← Ciddiyet Derecesi →** ***çok***				
Rahatsızlığın sebebiyle dersi kaçırdın. Çalışmak için, çok iyi not tuttuğunu bildiğin yakın bir arkadaşından notlarını aldın. Ama çalışırken notların üzerine kahve döktün. Arkadaşın notlarını geri istemek için seni aradığında ona ne söylersin?	**1**	**2**	**3**	**4**	**5**

Durum 6	***az*** **← Ciddiyet Derecesi →** ***çok***				
İki gün sonraki sınavdan önce ders çalışmak için pek de samimi olmadığın bir sınıf arkadaşından kitabını ödünç aldın. Ertesi gün okula giderken kitabı evde unuttun. Arkadaşın senden kitabını istediğinde ona ne söylersin?	**1**	**2**	**3**	**4**	**5**

Durum 7	***az*** ← **Ciddiyet Derecesi** → ***çok***				
Hazırladığın projeyle ilgili dersin hocasıyla görüşmeye giderken yanlışlıkla başka bir hocanın odasına girdin. Fakat bu hocadan hiç ders almadın, bu yüzden onu pek tanımıyorsun. Odasına girdiğinde ona ne söylersin?	**1**	**2**	**3**	**4**	**5**

Durum 8	***az*** ← **Ciddiyet Derecesi** → ***çok***				
Mesaiye geç kalmamak için hızla otobüse bindin. Fakat senden sonra otobüse binen yolcuyu fark etmeyince ayağına bastın. Yolcu şaşkınlıkla sana döndüğünde ona ne söylersin?	**1**	**2**	**3**	**4**	**5**

Durum 9	***az*** ← **Ciddiyet Derecesi** → ***çok***				
Acil bir ihtiyacın için arkadaşından borç olarak aldığın parayı söz verdiğin tarihte geri ödemen mümkün değil. Arkadaşının borç olması şartıyla bu parayı sana verdiğini ve paraya ihtiyacı olduğunu biliyorsun. Ona ne söylersin?	**1**	**2**	**3**	**4**	**5**

Durum 10	***az*** **← Ciddiyet Derecesi →** ***çok***				
Üniversitede öğretim elemanı olarak görev yapıyorsun. İsimleri aynı olan iki öğrencinin notlarını karıştırdın. Bu yüzden aslında başarılı olan öğrenci dersten kalırken, başarısız öğrenci dersi geçmiş oldu. Dersten kalan öğrenci kağıdını görmek için odana geldiğinde yaptığın hatayı fark ettin. Ona ne söylersin?	**1**	**2**	**3**	**4**	**5**

Durum 11	***az*** **← Ciddiyet Derecesi →** ***çok***				
Hocandan bir kopyasını çıkarmak için ödünç aldığın kitabı söz verdiğin tarihte getirmeyi unuttun. Hocanın o günkü derste kitabı kullanması gerektiğini ve eşyaları konusunda katı olduğunu biliyorsun. Ona ne söylersin?	**1**	**2**	**3**	**4**	**5**

Durum 12	***az*** **← Ciddiyet Derecesi →** ***çok***				
Uzun zamandır görüşmediğin bir arkadaşınla buluşmak için plan yaptınız ama o gün buluşacağınızı unuttun. Arkadaşın anlaştığınız saatte seni arayıp nerede olduğunu sorduğunda ona ne dersin?	**1**	**2**	**3**	**4**	**5**

APPENDIX B

KOREAN LIKERT SCALE

상황 1	낮음← 심각도의 정도 → 높은				
당신은 아주 친한 친구의 차를 빌렸습니다. 그러나 차를 주차하는 동안 벽에 부딪혔습니다. 이 때문에 차에 명백한 흠집이 있었습니다. 친구가 차를 아주 좋아한다는 것을 알고 있습니다. 당신이 차를 돌려주어야 하는 시간에 그가 당신에게 전화하면 그에게 뭐라고 말하겠습니까?	1	2	3	4	5

상황 2	낮음← 심각도의 정도 → 높은				
당신은 대학에서 강사로 일하고 있습니다. 회의 시간이 길어지므로 학교 수업에 30분 늦었습니다. 교실에 들어갔을 때 일부 학생이 교실을 떠났다는 것을 알았습니다. 교실에 있는 학생들에게 뭐라고 말하겠습니까?	1	2	3	4	5

상황 3	낮음← 심각도의 정도 → 높은				
당신이 고속버스를 타고 여행을 갔습니다. 버스 상단 선반에 놓은 여행 가방은 운전자가 갑자기 브레이크를 밟았을 때 앞 좌석에 있는 모르는 승객에게 떨어졌습니다. 승객이 너무 놀라서 뛰어 일어났습니다. 그에게 뭐라고 말하겠습니까?	1	2	3	4	5

상황 4	*낮음*← 심각도의 정도 →*높은*				
당신이 캔틴 커피 줄에서 오래 기다려서 수업에 늦었습니다. 시험 주 전 마지막 수업이었기 때문에 교실로 달려가다가 같은 수업을 듣지만 친하지 않은 학생을 맞았습니다. 그때 당신이 들고 있는 커피를 학생에게 쏟아버렸습니다. 그에게 뭐라고 말하겠습니까? 말하겠습니까?	**1**	**2**	**3**	**4**	**5**

상황 5	*낮음*← 심각도의 정도 →*높은*				
아파서 수업에 못 갔습니다. 수업에서 항상 열심히 메모하는 친구의 노트를 받았습니다. 하지만 공부할 때 노트에 커피를 쏟았습니다. 친구가 전화해서 노트를 돌려주라고 할 때 그에게 뭐라고 말하겠습니까?	**1**	**2**	**3**	**4**	**5**

상황 6	*낮음*← 심각도의 정도 →*높은*				
이틀 후에 시험이 있기 때문에 당신은 공부하려고 별로 친하지 않은 반 친구에게 책을 빌렸습니다. 다음날 책을 집에 놓고 학교에 왔습니다. 친구가 책을 돌려주라고 하면 뭐라고 말하겠습니까?	**1**	**2**	**3**	**4**	**5**

상황 7	*낮음*← 심각도의 정도 →*높은*				
당신이 준비하는 프로젝트에 관해 이야기하려고 강의 교수님을 뵈러 사무실에 갔는데 실수로 다른 교수님 사무실에 들어갔습니다. 하지만 당신은 이 교수님에게 배운 적이 없어서 그를 많이 알지 못합니다. 사무실에 들어갔을 때 그에게 뭐라고 말하겠습니까?	**1**	**2**	**3**	**4**	**5**

상황 8	*낮음*← 심각도의 정도 →*높은*				
당신은 직장에 늦지 않기 위해 빨리 버스를 탔습니다. 하지만 당신 뒤에 버스를 타는 승객을 보지 못해서 그의 발을 밟았습니다. 승객이 깜짝 놀라 당신을 쳐다보면 그에게 뭐라고 말하겠습니까?	**1**	**2**	**3**	**4**	**5**

상황 9	*낮음*← 심각도의 정도 →*높은*				
당신이 긴급한 필요로 친구에게 빌린 돈을 약속한 날짜에 갚을 수 없습니다. 친구가 나중에 갚는 조건으로 돈을 빌려 준다는 것을 알고 있습니다. 그에게 뭐라고 말하겠습니까?	**1**	**2**	**3**	**4**	**5**

상황 10	*낮음*← 심각도의 정도 →*높은*				
당신은 대학에서 강사로 일하고 있습니다. 이름이 같은 두 학생의 성적을 혼합했습니다. 따라서 성공한 학생은 과정을 통과하지 못했지만 성공하지 않은 학생은 과정을 통과했습니다. 통과하지 못한 학생은 시험지를 보러 사무실에 왔을 때 당신은 실수를 발견했습니다. 그에게 뭐라고 말하겠습니까?	**1**	**2**	**3**	**4**	**5**

상황 11	*낮음*← 심각도의 정도 →*높은*				
당신은 복사하기 위해 교수님의 책을 빌렸지만 약속한 날짜에 책을 가져오는 것을 깜빡 잊었습니다. 교수님이 그날 수업에서 책을 사용해야 하고 그의 물건에 엄격하다는 것을 알고 있습니다. 그에게 뭐라고 말하겠습니까?	**1**	**2**	**3**	**4**	**5**

상황 12	*낮음*← 심각도의 정도 →*높은*				
오랜만에 친구를 만나려고 같이 계획을 세웠습니다. 그런데 당신은 그날 만날 거란 것을 깜빡 잊었습니다. 친구가 약속 시간에 전화해서 지금 어디인지 물어보면 어떻게 대답하겠습니까?	**1**	**2**	**3**	**4**	**5**

APPENDIX C

APOLOGY STRATEGIES

A. Explicit Apology:

1. **An expression of regret:** I'm sorry
2. **An offer of an apology:** I apologize
3. **A request for forgiveness:** excuse me, forgive me

B. Explanation or Account:

the bus was late, the traffic was heavy, I had to finish something

C. Acknowledgment of Responsibility:

1. **Accepting the blame:** It's my fault, I forgot, I didn't see you
2. **Expressing self-deficiency:** I'm so forgetful
3. **Expressing lack of intent:** I didn't mean to, I didn't do it deliberately

D. Positive Politeness Apologies:

1. **Concern for the hearer:** Are you alright, is everything ok?
2. **Expression of empathy:** I know how you feel
3. **Complementing:** I really like your classes
4. **Joking:** Your notes smell like coffee
5. **Thanking/expression of gratitude:** Thank you for waiting, thanks for the book
6. **Recognizing the other person as deserving an apology:** You're right whatever you say, you're right to be angry

E. An Offer of Repair/ Redress:

I'll get it fixed, I'll buy you a new one as soon as possible

F. A Promise of Forbearance:

I won't happen again, I promise never to do it again

N. Non-apology:

1. **Blaming someone else:** You were blocking the way
2. **Downgraders and self-defence:** Don't worry, please don't get angry
3. **Initiators:** I need to tell you something…
4. **Denial of fault:** It is not my fault
5. **Expression of indifference:** I don't care, I don't think so
6. **Sarcastic language use:** That is just what I needed today(!)
7. **Request of tolerance:** Could you give me some more time?

APPENDIX D

TURKISH CONSENT FORM

Sayın katılımcı,

Bu çalışma, kültürlerarası bir söylem incelemesi olup Hacettepe Üniversitesi İngiliz Dilbilimi Anabilim Dalı Yüksek Lisans programında Dr. Öğr. Üyesi Zeynep Doyuran danışmanlığında yürütülmekte olan "Türkçede ve Korecede Özür Dileme: Kültürlerarası bir Çalışma" isimli bir Yüksek Lisans Tez çalışmasıdır. Bu araştırma için Hacettepe Üniversitesi Etik Komisyonu'ndan gerekli izinler alınmıştır. Size verilmiş olan bu ankette kimlik bilgileriniz sorgulanmayacak ve cevaplarınız yalnızca bahsedilen tez çalışmasında kullanılacaktır.

Bu çalışmanın amacı, verilen durumlarda belirtilen kişilere ne söyleyeceğinizi size en uygun şekilde ve anlaşılır biçimde ifade etmenizdir. Bu araştırma için dolduracağınız anket tahminen 15-20 dakikanızı alacaktır. Araştırma süresince sizden beklenen, belirtilen sorulara eksiksiz ve hiç kimsenin baskısı veya telkini altında olmadan, size en uygun ifadeyi kullanmanızdır.

Bu çalışmaya katılmak tamamen gönüllülük esasına dayalıdır. İstediğiniz zaman anketi bırakabilir, çalışmadan çekilebilirsiniz. Bu durum size hiçbir sorumluluk getirmeyecektir. Araştırmada vereceğiniz cevaplar, çalışmada yer alan araştırmacılar ve ilgili yüksek lisans tezinin veri kısmında anonim şekilde kullanılmak haricinde hiç kimseyle paylaşılmayacaktır. Araştırma sonuçları tez ve bilimsel yayınlarda kullanılacaktır. Araştırmanın tüm süreçlerinde kişisel bilgileriniz özenle korunacaktır.

Bu formu dikkatli bir şekilde okuyup anlamanız ve onaylamanız bu araştırmaya katılmayı kabul ettiğiniz anlamına gelmektedir. Ancak, araştırmaya katılmama, araştırmaya katıldıktan sonra vazgeçme ve çalışmayı yarıda bırakma hakkına da sahipsiniz. Bu formu onaylamadan önce veya sonrasında, çalışma hakkında

aklınıza takılan sorularla ilgili araştırmacılarla iletişime geçebilirsiniz. İlgili araştırmacıların iletişim bilgileri formun alt kısmında belirtilmiştir. Araştırmaya katılmayı kabul ediyorsanız, aşağıda yer alan “Araştırma hakkında bilgi edindim ve çalışmaya katılmayı kabul ediyorum” kısmını işaretleyiniz.

- Yukarıda yer alan ve araştırmadan önce katılımcıya verilmesi gereken bilgileri dikkatli bir şekilde okudum ve çalışmayla ilgili gerekli bilgiyi edindim. Katılmam istenen araştırmanın amacını ve kapsamını, gönüllü katılımcı olarak sahip olduğum sorumlulukları anladım. Çalışma hakkında yazılı açıklama yapıldı. Kişisel bilgilerimin ihtimamla korunacağı konusunda yeterli güven verildi. *Bu koşullar altında, ilgili araştırmaya kendi isteğimle ve hiç kimsenin baskısı ya da telkini altında olmadan katılmayı kabul ediyorum.*

Tarih:

Katılımcı Adı-Soyadı:

Sorumlu Araştırmacı

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E-posta: zdoyuran@hacettepe.edu.tr
Adres: Hacettepe Üniversitesi
Edebiyat Fakültesi,
İngiliz Dilbilimi Bölümü,
Beytepe Kampüsü
Çankaya/Ankara

Yardımcı Araştırmacı

Adı, Soyadı: Esin Özge Esen
Telefon: 0312 297 85 25
E-posta:esin.esen@hacettepe.edu.tr
Adres: Hacettepe Üniversitesi
Edebiyat Fakültesi,
İngiliz Dilbilimi Bölümü,
Beytepe Kampüsü
Çankaya, Ankara

APPENDIX E

KOREAN CONSENT FORM

참가자 여러분,

이 연구는 담론의 문화 간 탐구이며 강사 Zeynep Doyuran 감독하에 "터키어와 한국어의 사과: 이문화 연구" 라는 제목의 석사 논문입니다. 이 연구를 위해 Hacettepe 대학교 윤리위원회로부터 필요한 허가를 받았습니다. 귀하의 신원 정보는 귀하에게 제공되는이 설문지에서 체크되지 않으며 귀하의 답변은 논문에서만 사용됩니다.

이 연구의 목적은 특정 상황에서 지정된 사람들에게 말할 내용을 가장 적절하고 이해하기 쉬운 방식으로 표시하는 것입니다. 이 연구를 위해 작성하는 설문 조사는 약 15-20 분 정도 소요됩니다. 약 60 명이 연구에 참여할 것입니다. 연구를 진행하는 동안 질문에 명확하게 답해야 합니다.

이 연구에 대한 참여는 자의적입니다. 언제든지 설문 조사에서 나가거나 연구에서 철회 할 수 있습니다. 연구에서 얻은 결과는 해당 석사 논문 및 과학 출판물에 사용되며 설문 조사 데이터는 익명으로 포함되고 누구와도 공유되지 않습니다.

이 양식을주의 깊게 읽고 이해하고 승인하는 것은이 연구에 참여하는 데 동의함을 의미합니다. 그러나 연구에 참여한 후 작업을 포기하거나 중단 할 권리도

있습니다. 이 양식을 승인하기 전이나 후에 질문에 대해 연구원에게 연락 할 수 있습니다. 해당 연구원의 연락처는 양식 하단에 기재되어 있습니다. 연구에 참여하는 데 동의하는 경우 아래 섹션에 표시하십시오. "연구에 대해 알게되었으며 연구에 참여하는 데 동의합니다".

- 위의 정보를 읽고 연구에 필요한 정보를 얻었습니다. 참여를 요청받은 연구의 목적과 범위, 자원 봉사자로서의 책임을 이해했습니다. 내 개인 정보 보호에 대해 충분한 신뢰를 얻었습니다. 이러한 상황에서 본인은 누구의 부담없이 자발적으로 관련 연구에 참여할 것에 동의합니다.

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APPENDIX F

TURKISH DCT

Aşağıdaki senaryoları okuyun ve belirtilen durumda karşınızdaki kişiye tam olarak NE SÖYLEYECEĞİNİZİ aynen yazın. Ankette, belirtilen durumlarda ne söyleyeceğinizi sadece KONUŞMA İFADESİ şeklinde yazmanız beklenmektedir.

1. Çok yakın bir arkadaşının arabasını ödünç aldın. Fakat arabayı park ederken duvara çarptın. Bu yüzden arabada belirgin çizikler oluştu. Arkadaşının arabasına çok düşkün olduğunu biliyorsun. Arabayı teslim etmen gereken saatte seni aradığında, ona ne söylersin?

2. Bir üniversitede öğretim görevlisi olarak çalışıyorsun. Toplantın uzadığı için okuldaki dersine yarım saat geciktin. Sınıfa gittiğinde öğrencilerin bazılarının sınıfı terk ettiğini fark ettin. Sınıftaki öğrencilere ne söylersin?

3. Şehirlerarası bir yolculuğa çıktın. Otobüste üst rafa yerleştirdiğin bir valiz, şoför ani fren yapınca ön koltuktaki hiç tanımadığın bir yolcunun üzerine düştü. Yolcu korkuyla yerinden sıçradığında ona ne söylersin?

4. Yeni bir kazak aldın. Ertesi gün işe gittiğinde kazağı üzerinde gören iş arkadaşlarından biri “Çok yakışmış,” dedi. Onunla pek samimi olmadığınız için iş dışında fazla görüşmüyorsunuz. Ona ne söylersin?

5. Kantindeki kahve kuyruğunda çok beklemek zorunda kalınca dersine geç kaldın. Sınav haftasından önceki son ders olduğu için derse yetişmek amacıyla hızla sınıfa koşarken seninle aynı dersi aldığını bildiğin ama onun dışında pek de samimiyetin olmayan bir öğrenciye çarptın. Bu sırada taşıdığın kahve onun üzerine döküldü, ona ne söylersin?

6. Rahatsızlığın sebebiyle dersi kaçırdın. Çalışmak için, çok iyi not tuttuğunu bildiğin yakın bir arkadaşından notlarını aldın. Ama çalışırken notların üzerine kahve döktün. Arkadaşın notlarını geri istemek için seni aradığında ona ne söylersin?

7. İki gün sonraki sınavdan önce ders çalışmak için pek de samimi olmadığın bir sınıf arkadaşından kitabını ödünç aldın. Ertesi gün okula giderken kitabı evde unuttun. Arkadaşın senden kitabını istediğinde ona ne söylersin?

8. Hazırladığın projeyle ilgili dersin hocasıyla görüşmeye giderken yanlışlıkla başka bir hocanın odasına girdin. Fakat bu hocadan hiç ders almadın, bu yüzden onu pek tanımıyorsun. Odasına girdiğinde ona ne söylersin?

9. Mesaiye geç kalmamak için hızla otobüse bindin. Fakat senden sonra otobüse binen yolcuyu fark etmeyince ayağına bastın. Yolcu şaşkınlıkla sana döndüğünde ona ne söylersin?

10. Bir firmada çalışıyorsun. Önemli bir toplantı için gerekli evrakları hazırlarken öğle arasının bittiğini fark etmedin bile. Bu sırada çok da samimi olmadığın bir iş arkadaşın sana kahve getirdi. Ona ne söylersin?

11. Acil bir ihtiyacın için arkadaşından borç olarak aldığın parayı söz verdiğin tarihte geri ödemen mümkün değil. Arkadaşının borç olması şartıyla bu parayı sana verdiğini ve paraya ihtiyacı olduğunu biliyorsun. Ona ne söylersin?

12. Üniversitede öğretim elemanı olarak görev yapıyorsun. İsimleri aynı olan iki öğrencinin notlarını karıştırdın. Bu yüzden aslında başarılı olan öğrenci dersten kalırken, başarısız öğrenci dersi geçmiş oldu. Dersten kalan öğrenci kağıdını görmek için odana geldiğinde yaptığın hatayı fark ettin. Ona ne söylersin?

13. Hocandan bir kopyasını çıkarmak için ödünç aldığın kitabı söz verdiğin tarihte getirmeyi unuttun. Hocanın o günkü derste kitabı kullanması gerektiğini ve eşyaları konusunda katı olduğunu biliyorsun. Ona ne söylersin?

14. Hocan ders için hazırladığın sunumu çok beğendi. Bu sunum için çok çaba sarf etmiştin. Hocan hazırladığın sunumu diğer sınıftaki öğrencilerine örnek olarak göstermek istediğini belirttiğinde, ona ne söylersin?

15. Uzun zamandır görüşmediğin bir arkadaşınla buluşmak için plan yaptınız ama o gün buluşacağınızı unuttun. Arkadaşın anlaştığınız saatte seni arayıp nerede olduğunu sorduğunda ona ne dersin?

16. Yakın arkadaşının yeni ayakkabılarını çok beğendin. Hep almak istediğin ayakkabılara tıpatıp benziyorlar. Arkadaşın ayakkabılarını nasıl bulduğunu sorduğunda ona ne dersin?

APPENDIX G

KOREAN DCT

아래 시나리오를 읽고 지정된 상황에서 상대방에게 말할 내용을 정확하게 적어 두십시오. 설문지에는 특정 상황에서 말할 내용을 스피치 표현으로만 적어야 합니다.

1. 당신은 아주 친한 친구의 차를 빌렸습니다. 그러나 차를 주차하는 동안 벽에 부딪혔습니다. 이 때문에 차에 명백한 흠집이 있었습니다. 친구가 차를 아주 좋아한다는 것을 알고 있습니다. 당신이 차를 돌려주어야 하는 시간에 그가 당신에게 전화하면 그에게 뭐라고 말하겠습니까?

2. 당신은 대학에서 강사로 일하고 있습니다. 회의 시간이 길어지므로 학교 수업에 30분 늦었습니다. 교실에 들어갔을 때 일부 학생이 교실을 떠났다는 것을 알았습니다. 교실에 있는 학생들에게 뭐라고 말하겠습니까?

3. 당신이 고속버스를 타고 여행을 갔습니다. 버스 상단 선반에 놓은 여행 가방은 운전자가 갑자기 브레이크를 밟았을 때 앞 좌석에 있는 모르는 승객에게 떨어졌습니다. 승객이 너무 놀라서 뛰어 일어났습니다. 그에게 뭐라고 말하겠습니까?

4. 당신이 새 스웨터를 샀습니다. 다음날 직장에서 스웨터를 본 직장 동료 한 명이 잘 어울린다고 말했습니다. 당신은 그와 그다지 친하지 않기 때문에 직장 밖에서 만나지 않습니다. 그에게 뭐라고 말하겠습니까?

5. 당신이 캔틴 커피 줄에서 오래 기다려서 수업에 늦었습니다. 시험 주 전 마지막 수업이었기 때문에 교실로 달려가다가 같은 수업을 듣지만 친하지 않은 학생을 맞았습니다. 그때 당신이 들고 있는 커피를 학생에게 쏟아버렸습니다. 그에게 뭐라고 말하겠습니까?

6. 아파서 수업에 못 갔습니다. 수업에서 항상 열심히 메모하는 친구의 노트를 받았습니다. 하지만 공부할 때 노트에 커피를 쏟았습니다. 친구가 전화해서 노트를 돌려주라고 할 때 그에게 뭐라고 말하겠습니까?

7. 이틀 후에 시험이 있기 때문에 당신은 공부하려고 별로 친하지 않은 반 친구에게 책을 빌렸습니다. 다음날 책을 집에 놓고 학교에 왔습니다. 친구가 책을 돌려주라고 하면 뭐라고 말하겠습니까?

8. 당신이 준비하는 프로젝트에 관해 이야기하려고 강의 교수님을 뵈러 사무실에 갔는데 실수로 다른 교수님 사무실에 들어갔습니다. 하지만 당신은 이 교수님에게 배운 적이 없어서 그를 많이 알지 못합니다. 사무실에 들어갔을 때 그에게 뭐라고 말하겠습니까?

9. 당신은 직장에 늦지 않기 위해 빨리 버스를 탔습니다. 하지만 당신 뒤에 버스를 타는 승객을 보지 못해서 그의 발을 밟았습니다. 승객이 깜짝 놀라 당신을 쳐다보면 그에게 뭐라고 말하겠습니까?

10. 당신은 회사에서 일합니다. 중요한 회의를 위해 서류를 준비하는 동안 점심시간이 끝났다는 사실조차 깨닫지 못했습니다. 한편, 당신과 친하지 않은 동료 한 명이 당신에게 커피를 가져왔습니다. 그에게 뭐라고 말하겠습니까?

11. 당신이 긴급한 필요로 친구에게 빌린 돈을 약속한 날짜에 갚을 수 없습니다. 친구가 나중에 갚는 조건으로 돈을 빌려 준다는 것을 알고 있습니다. 그에게 뭐라고 말하겠습니까?

12. 당신은 대학에서 강사로 일하고 있습니다. 이름이 같은 두 학생의 성적을 혼합했습니다. 따라서 성공한 학생은 과정을 통과하지 못했지만 성공하지 않은 학생은 과정을 통과했습니다. 통과하지 못한 학생은 시험지를 보러 사무실에 왔을 때 당신은 실수를 발견했습니다. 그에게 뭐라고 말하겠습니까?

13. 당신은 복사하기 위해 교수님의 책을 빌렸지만 약속한 날짜에 책을 가져오는 것을 깜빡 잊었습니다. 교수님이 그날 수업에서 책을 사용해야 하고 그의 물건에 엄격하다는 것을 알고 있습니다. 그에게 뭐라고 말하겠습니까?

14. 수업을 위해 준비한 발표를 교수님이 아주 좋아했습니다. 당신은 발표를 준비할 때 최대의 노력을 기울였습니다. 교수님이 다른 반 학생들에게 이 발표를 예로 보여주고 싶다고 하면 그에게 뭐라고 말하겠습니까?

15. 오랜만에 친구를 만나려고 같이 계획을 세웠습니다. 그런데 당신은 그날 만날 거란 것을 깜빡 잊었습니다. 친구가 약속 시간에 전화해서 지금 어디인지 물어보면 어떻게 대답하겠습니까?

16. 친한 친구의 새 신발을 아주 좋아했습니다. 신발은 당신이 사고 싶었던 신발과 똑같습니다. 친구가 새 신발이 어때냐고 물어보면 어떻게 대답하겠습니까?

APPENDIX H

ENGLISH VERSION OF THE DCT

Read the scenarios below and write what you would exactly SAY to the person indicated in the situation. In the questionnaire, you are expected to write what you would say only as THE WAY YOU UTTER.

1. You borrow one of your closest friends' car. However, you hit the wall while parking so there are some scratches on the car. You know that your friend is very fond of his/her car. When s/he calls you at the time you are supposed to give the car back, what would you tell him/her?

2. You're working at a university as a foreign language lecturer. You get late to your class for thirty minutes because of a prolonged meeting. When you get to the class, you notice some of the students have left the class. What would you tell the students in the class?

3. You are on an intercity trip. The baggage you placed on the top shelf of the bus has fallen down to the passenger whom you have never met before on the front seat. When the passenger jumps out of her/his seat in fear, what would you tell him/her?

4. You buy a new sweater. After seeing it on you, one of your colleagues says "It looks good on you". Since you're not very close, you don't see each other other than work. What would you tell him/her?

5. When you have had to wait in the coffee queue at the cafeteria, you get late to your class. Since it is the last class before the exam week, you run quickly with the aim of catching the class. While running, you hit one of the students that you know takes the same class as you but you are not that close with. When your coffee gets spilled on her/him, what would you tell her/him?

6. You miss your class because of health issues. You take the notes from one of your closest friends to study. However, you spilled coffee on the notes while studying. When your friend calls you to get back her/his notes, what would you tell her/him?

7. You borrow the book of one of your classmates' that you are not very close with to study for the exam in two days. You forget the book at home the next day. When your friend wants the book back, what would you tell her/him?

8. While going to see the professor about the project you've prepared, you accidentally get in the office of another professor. However, you have never taken any class of hers/his, so you don't know her/him well. What would you say to her/him when you get in the office?

9. In order not to be late, you quickly get on the bus. However, you haven't notice the person that get on the bus after you, so you step on her/his foot. When the passenger turns you in shock, what would you say to her/him?

10. You work at a firm. While preparing the necessary files for an important meeting you haven't noticed that the lunch break is over. Meanwhile, a colleague that you're not very close with has brought you coffee. What would you say to her/him?

11. It is not possible for you to pay back the money you had borrowed from a friend of yours for an urgent need at the time you promised to. You know that your friend gave you the money provided that you would pay it back and that s/he needs the money. What would you tell her/him?

12. You're working as a foreign language lecturer at a university. You misgraded two students papers because of the similarity in their names. Therefore, the student that is successful has failed in the class, whereas the unsuccessful one has passed. When the failed student comes to see her/his exam paper, you have realized your mistake. What would you say to her/him?

13. You forget to bring the book you have borrowed from the professor to get a copy on the day you promised. You know that the professor is supposed to use that book in the class and is very strict when it comes to her/his materials. What would you say to her/him?

14. The professor really likes your presentation for her/his class. You have worked so hard for that presentation. When the professor says s/he wants to show your presentation to other students, what would you say to her/him?

15. You have made a plan to meet with a friend that you haven't seen for a while but you forget about it. When your friend calls you at the time you two are supposed to meet to ask where you are, what would you say to her/him?

16. You really like the new shoes of your close friend. They look alike with the shoes you have always wanted to buy. When your friend asks you what you think of them, what would you say to her/him?

APPENDIX I

PERSONAL INFORMATION FORM IN TURKISH

Aşağıdaki maddeleri dikkatlice okuyunuz ve belirtilen sorulara eksiksiz ve açık şekilde yanıt veriniz.

Yaşınız:

Cinsiyetiniz:

Yaşadığınız şehir/ülke:

Eğitim durumunuz:

Bölümünüz:

Mesleğiniz:

Anadiliniz:

Anadiliniz dışında bildiğiniz diller:

Eğer var ise, yabancı dil seviyeniz:

❏ A1-A2 (başlangıç)

❏ B1-B2 (orta)

❏ C1 (ileri)

APPENDIX J

PERSONAL INFORMATION FORM IN KOREAN

다음을 읽고 질문의 명확하게 답하십시오.

나이:

성별:

지금 사는 도시 및 나라:

학력:

학과:

직업:

모국어?

외국어?

외국어 수준은?

❑초급
❑중급
❑고급

APPENDIX K

PERSONAL INFORMATION FORM IN ENGLISH

Read the questions below carefully and write your answers to each clearly.

Age:

Gender:

The city/country that you reside:

Education level:

University department:

Occupation:

Native language:

The languages that you can speak other than your native one:

If there is one, your level:

- A1-A2 (beginner)
- B1-B2 (intermediate)
- C1 (advanced)

APPENDIX L

ETİK KOMİSYON İZNİ

T.C.
HACETTEPE ÜNİVERSİTESİ REKTÖRLÜĞÜ
Rektörlük

Sayı : E-35853172-300-00001546477 19.04.2021
Konu : Esin Özge ESEN (Etik Komisyon İzni)

SOSYAL BİLİMLER ENSTİTÜSÜ MÜDÜRLÜĞÜNE

İlgi: 26.03.2021 tarihli ve E-12908312-300-00001516963 sayılı yazınız.

Enstitünüz İngiliz Dil Bilimi Anabilim Dalı Yüksek Lisans Programı öğrencilerinden **Esin Özge ESEN**'in **Dr. Öğr. Üyesi Zeynep DOYURAN** danışmanlığında hazırladığı **"Türkçede ve Korecede Özür Dileme: Kültürlerarası Bir Çalışma"** başlıklı tez çalışması Üniversitemiz Senatosu Etik Komisyonunun **13 Nisan 2021** tarihinde yapmış olduğu toplantıda incelenmiş olup, etik açıdan uygun bulunmuştur.

Bilgilerinizi ve gereğini saygılarımla rica ederim.

e-imzalıdır
Prof. Dr. Vural GÖKMEN
Rektör Yardımcısı

Bu belge güvenli elektronik imza ile imzalanmıştır.

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Bilgisayar İşletmeni
Telefon: 03123051008

APPENDIX M

ORİJİNALLİK RAPORU

HACETTEPE ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
YÜKSEK LİSANS TEZ ÇALIŞMASI ORİJİNALLİK RAPORU

HACETTEPE ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
İNGİLİZ DİLBİLİMİ ANABİLİM DALI BAŞKANLIĞI'NA

Tarih: .../..../.....

Tez Başlığı : TÜRKÇEDE VE KORECEDE ÖZÜR DİLEME: KÜLTÜRLERARASI BİR ÇALIŞMA

Yukarıda başlığı gösterilen tez çalışmamın a) Kapak sayfası, b) Giriş, c) Ana bölümler ve d) Sonuç kısımlarından oluşan toplam 125 sayfalık kısmına ilişkin, 28/06/2021 tarihinde şahsım/tez danışmanım tarafından Turnitin adlı intihal tespit programından aşağıda işaretlenmiş filtrelemeler uygulanarak alınmış olan orijinallik raporuna göre, tezimin benzerlik oranı %10 'dur.

Uygulanan filtrelemeler:

1- ☒ Kabul/Onay ve Bildirim sayfaları hariç
2- ☒ Kaynakça hariç
3- ☒ Alıntılar hariç
4- ☐ Alıntılar dâhil
5- ☒ 5 kelimeden daha az örtüşme içeren metin kısımları hariç

Hacettepe Üniversitesi Sosyal Bilimler Enstitüsü Tez Çalışması Orijinallik Raporu Alınması ve Kullanılması Uygulama Esasları'nı inceledim ve bu Uygulama Esasları'nda belirtilen azami benzerlik oranlarına göre tez çalışmamın herhangi bir intihal içermediğini; aksinin tespit edileceği muhtemel durumda doğabilecek her türlü hukuki sorumluluğu kabul ettiğimi ve yukarıda vermiş olduğum bilgilerin doğru olduğunu beyan ederim.

Gereğini saygılarımla arz ederim.

Tarih ve İmza

Adı Soyadı: Esin Özge ESEN
Öğrenci No: N18139161
Anabilim Dalı: İngiliz Dilbilimi
Programı: Yüksek Lisans

DANIŞMAN ONAYI

UYGUNDUR.

Dr. Öğr. Üyesi Zeynep Doyuran
(Unvan, Ad Soyad, İmza)

APPENDIX N

ORIGINALITY REPORT

HACETTEPE UNIVERSITY
GRADUATE SCHOOL OF SOCIAL SCIENCES
MASTER'S THESIS ORIGINALITY REPORT

HACETTEPE UNIVERSITY
GRADUATE SCHOOL OF SOCIAL SCIENCES
ENGLISH LINGUISTICS DEPARTMENT

Date: .../..../.....

Thesis Title : APOLOGIZING IN TURKISH AND KOREAN: A CROSS-CULTURAL STUDY

According to the originality report obtained by myself/my thesis advisor by using the Turnitin plagiarism detection software and by applying the filtering options checked below on 28/06/2021 for the total of 125 pages including the a) Title Page, b) Introduction, c) Main Chapters, and d) Conclusion sections of my thesis entitled as above, the similarity index of my thesis is 10%.

Filtering options applied:

1. ☒ Approval and Decleration sections excluded
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3. ☒ Quotes excluded
4. ☐ Quotes included
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I declare that I have carefully read Hacettepe University Graduate School of Social Sciences Guidelines for Obtaining and Using Thesis Originality Reports; that according to the maximum similarity index values specified in the Guidelines, my thesis does not include any form of plagiarism; that in any future detection of possible infringement of the regulations I accept all legal responsibility; and that all the information I have provided is correct to the best of my knowledge.

I respectfully submit this for approval.

Date and Signature

Name Surname: Esin Özge ESEN
Student No: N18139161
Department: English Linguistics
Program: Master of Arts

ADVISOR APPROVAL

APPROVED.

Asisst. Prof. Zeynep Doyuran
(Title, Name Surname, Signature)