UNIVERSITY OF EDUCATION, WINNEBA

A CROSS-CULTURAL ANALYSIS OF REFUSAL RESPONSES IN BRITISH ENGLISH AND GA (A LANGUAGE SPOKEN IN GHANA)

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DECLARATION

Student's Declaration

I, **PATIENCE NAA DEDEI CALYS- TAGOE** declare that this thesis, except for questions and references in published works which have all been identified and duly acknowledged, is entirely my own original work, and it has not been submitted, either in part or whole, for another degree elsewhere.

SIGNATURE…….... ……

DATE 30th November 2020

Supervisors Declaration

We hereby declare that the preparation and the presentation of this work was supervised in accordance with the guidelines for supervision of thesis as laid down by the University of Education, Winneba.

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ABSTRACT

There are cultural differences between Ghana and Britain. Researchers like; Dzameshi (2001), Scollon (2000), Anderson (2009), Keleve (1995) and others argue that Ghana is a country with a collectivistic culture and Britain an individualistic culture. Therefore, cultural differences between Ghanaians and the British may be reflected in speech acts; (suggestion, request, invitations and offers) that elicited refusal responses. The study aimed to shed light on; how British and uneducated Ga differ from one another in their direct and indirect incomparable social situations; which sociolinguistic transfers affected educated Ga refusal responses; which politeness strategy did the British and uneducated Ga use and which factors influenced the choice of semantic formulae used by the British and the uneducated Ga. The present study employed ethnographic research methodology and complemented it with the Discourse Completion Test (DCT). One hundred and twenty-five respondents (125) participated in the study; fifty educated Ga respondents, twenty-five British respondents, twenty-five uneducated Ga respondents, fifteen Ga respondents in the focus group discussion and ten British respondents in the focus group discussion. The findings indicated that both British and uneducated Ga used less direct refusals, although different cultural values influenced their decisions. Educated Ga imported the norms of speaking in English and Ga into their responses, and this resulted in the negative pragmatic transfer and backward pragmatic transfer. Both Ga and British perceived the face threats inherent in the initiative act to refuse, but the British did not attend to 'face' in certain situations, but the uneducated Ga attended to 'face' in all the situations. The semantic formulae of the respondents were influenced by context internal and context external factors. The findings concluded that different understanding of social situations and cultural dimensions by British and uneducated Ga led to the cross-cultural variation in direct and indirectness strategies. It was evident that cross-cultural differences were not the only cause of communication conflict, but that pragmatic transfers could lead to miscommunication (educated Ga responses). Brown and Lenvinson's (1987) claim that language is universal was made evident when both uneducated Ga and British used negative politeness strategy to mitigate the illocutionary force of their refusal responses. However, Wierzbicka (1991) counterclaim was revealed when the British attended to 'face' through direct 'on record' strategies and the uneducated Ga did theirs through indirect 'on record' strategies. Finally, context external factors and context internal factors led to cross-situational variations of the choice of semantic formulae used by uneducated Ga and British. The study recommends that refusal responses should be used appropriately for discourse suitability.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

This chapter discusses the background to the study, study areas, statement of the problem, objectives of the study, research questions, significance of the study, limitations and delimitations of the research, some keywords associated with the research and how the researcher organised the thesis.

1.1 Background to the study

Refusals are not speaker-initiatives. They are speech acts that involve a certain level of offensiveness. Applying improper refusal strategies may damage the relationship between the people concerned (Chen, 1995). Consequently, appropriate perception and production of refusals necessitate a certain degree of culture-specific awareness. To avoid appearing rude or disrespectful, non-native speakers often overuse indirect strategies which the target community might misunderstand. Because refusals are culture-specific, they are often regulated by socio-cultural factors and other situational factors subjected to cultural variations (Blum-Kulka, House & Kasper, 1989). The socio-cultural factors and other situational factors necessitate the interpretation of refusal responses with cultural concerns.

According to Beebe, Takahashi and Uliss-Weltz (1990), a refusal response may be verbal or non-verbal. Some of the non-verbal responses are gestures, walking away without a word, fixity of gaze and saying nothing. Even though non- verbal responses convey meaning, they may be more offensive than verbal. For instance, walking away or fixity of gaze and others may be impolite and unacceptable because they do not address cultural concerns. The current study analyses verbal refusal responses.

The speech acts (suggestions, invitation, offers and requests) which elicited the refusal responses for the study are considered face-threatening according to Brown and Levinson's (1987, 1978) politeness theory. As a result of the face threat inherent in these speech acts every society uses polite face- saving devices to minimise offensiveness (Goffman, 1967). They are handled differently by different cultures to avoid miscommunication that may offend interlocutors. For instance, a Ghanaian refusal response to an invitation of a co-equal may differ from that of the British even though they both use the same linguistic codes. The differences in responses are attributed to cultural differences between Ghana and Britain. Whereas Ghanaians are considered a people with a collective culture, the British are individualistic (Hofstede, 1984; Scollon & Scollon 2000). This aspect of the cultural difference is dependent on the tacit knowledge of the interlocutors.

Apart from the tacit knowledge, interlocutors must be pragmatically competent to make appropriate refusal responses because grammatical mistakes do not always offend native speakers of a language in the same way as pragmatic incompetence. Whenever interlocutors lack pragmatic competence, it results in sociopragmatic or pragma- linguistic failures. Therefore, interlocutors' pragmatic competence is necessary in speech event. What constitutes pragmatic competence varies across cultures. (Hymes, 1974, Thomas, 1983; Saville-Troike, 2003). Pragmatic competence can be evaluated through respondents' knowledge about cross-situational variation, social factors, cultural values and linguistic relativity of a society.

Different perceptions about these dimensions (situational variations, social factors, cultural values and linguistic relativity) lead to a cross-cultural variation of refusal responses. Another factor that will lead to cross-cultural variation is knowing the degree of imposition of the speech act (Brown &Levinson, 1987). These factors that

lead to cross-cultural variations are sometimes inborn while others are learnt. The diverse use of these variants established that language is universal or unique (Brown & Levinson, 1987, Wierzbicka, 1991).

Beebe et al. (1990) state that refusal is a tricky speech act to realise. Therefore, interlocutors require a high level of pragmatic competence to perform a refusal act successfully. To perform the act successfully may involve using indirect strategies that are polite to minimise the offence to the hearer.

Moreover, the 'refusee' needs to know the extent to which sociolinguistic variables such as the status of the interlocutors, the social distance and others can affect the directness and indirectness of refusal responses. (e. g. an intimate friend and a supervisor at work differ in the social distance). Beebe et al. (1991) further explain that this speech act reflects "fundamental cultural values" and involves "delicate interpersonal negotiation" that requires the speaker to "build rapport and help the listener avoid embarrassment" (p. 17). Therefore, this speech act warrants investigation since the potential for offending the hearer and the possibility of communication breakdown are high.

Al- Kahtani (2011) argues that saying 'no' is one of the most challenging tasks for both the non-native speaker and the native speaker of English because how to say 'no' is an important task that needs a particular skill. This unique skill demands that interlocutors know when to use the appropriate form and its functions, the speech act and its social elements, which are dependent on one's cultural-linguistic values (p.36). Chen (1995) further emphasises that the way refusals are performed indicates one's pragmatic competence. Another way of assessing one's pragmatic competence is to find out how polite expressions have been used to mitigate the effect of the face-threatening inherent (Brown &Levinson, 1987) in the speech act through politeness

strategies (Anderson, 2004, 2009). It is a presumption that non – native speakers are more polite than native speakers of English. This assumption can only be cleared through a comprehensive data analysis of native and non-native speakers of English responses.

The appropriate realisation of the speech act of refusal, however, tends to be characterised by lengthy, dynamic interaction that stretches over several turns, and as Gass and Houck (1999) explain, involves negotiations of semantic, pragmatic, and social meanings. A data elicitation instrument that elicits a single-turn response cannot capture this kind of dynamic interaction, which is often characteristic of the realisation of the speech act of refusal. Hence, such an instrument would not be adequate for the study of this speech act. A different elicitation method is required to analyse refusal responses; A method that would capture this kind of dynamic negotiation of meaning in interactional data. The method that meets these requirements is the 'structured interview' and a focus group discussion. The structured interview will be complemented with the Discourse Completion Test (DCT).

One crucial factor that explains cross-cultural variations or relativeness in language behaviour is the differences or similarities in socio-cultural values and priorities (Wierzbicka, 1991). If data are collected from speakers of similar languages, these differences might not be evident. For instance, British English and Ghanaian English are varieties of English; therefore, research that considers data from these constituents might not evaluate cross-cultural differences because the rules of English might compel both speakers to use similar responses. For instance, it is commonplace for both British and Ghanaians to use modal auxiliaries (such as may, could, can.) to express or indicate politeness. In Dzameshi (2001) cross-cultural study of British English, Ghanaian English and Ewe (a local language spoken in Ghana), most of the

cross-cultural variations were between the Ewes and the British. As a result, the current study compares British and uneducated Ga refusal responses to determine how the different cultural values affect refusal responses. In Ghana, Dzameshi (2001) investigated the cross-cultural variations in language used. He compared 'Ewe' request forms to 'British' request forms to confirm cultural differences.

The Ga speakers' perception of social power and distance differs from that of the British. In contrast, Ga culture is mostly a high distance society in which social superiors are deemed to wield more power than their subordinates. According to Jenkins (2003) and Holmes (2012), the British culture generally is a low power distance and, therefore, emphasises egalitarianism. It does not mean that the British is impolite and does not respect the elderly or authority; rather, their perception about age, power and distance between interlocutors is different from that of Ga or the Ghanaian (Anderson 2004,2009 Dzameshi 2001).

Education and setting (Hymes 1962, 72) affect the non-native way of speaking or language used in recent times. In the sense that, in recent times, some educated non-native speakers of English, especially Ghanaians, have imbibed some native speaker of English culture into their repertoire, and that has affected the culture of the local language. Therefore, speech acts no longer have the local orientation that most readers would love to read or hear. Data collected from educated native speakers and educated non-native speakers might not yield results that will bring out the cultural differences. However, comparing data collected from uneducated Ga and the British might bring out the cultural differences. Researchers like; Agus (2018), Guo (2012), Omale (2013) have variously worked on cross-cultural refusals between the native and the non-native speakers of English. Their findings indicated that there were more similarities in respondents' refusal responses because data were collected in English.

Perhaps if these researchers had resorted to uneducated local language users, they might have yielded many differences. So, for instance, in a situation where students were asked to make inputs on the course outline, both speakers of Ghanaian English and British English may not find this imposing because it is customary in the university environment. However, the Ga speakers' cultural values consider the social distance and power of the professor as a high degree of imposition; therefore, the uneducated Ga responses will differ from British responses, whereas educated Ga and the British responses might look similar. It is possible also that educated Ga responses and uneducated Ga responses might also differ because of the influence of English language culture on the educated Ga speaker. Considering this assumption, the current study seeks to clarify the extent to which Ga language culture and English language culture affect refusal responses by using social dimensions to elicit responses for comparison. Cultural variations may be unveiled.

1.2 Study Areas

1.2.1 Ghanaian English

Ghanaian English is a variety of English spoken by the people of Ghana in the West African Region. This variety of English has been described as a non -native variety because Ghanaian English is the second language of the speakers; this confirms Kachru's model diagram of World Englishes, where English in Ghana is an outer circle phenomenon, i.e., those who speak English as a second language.

Ghana is a multilingual society. There are foreign languages such as French, German, Spanish as well as our local languages, but English is the official language and international language. Some Ghanaians are bilingual, and others Multilingual. (Jenkins, 2003; Hudson, 2000; Holmes, 2012. Anderson, 2004). In Ghana, every

language is superior to the standards of those who speak it (Jenkins, 2003; Anderson, 2004. 2009).

There are about forty to eighty local languages in Ghana (Anderson 2009). Ga is one of them, but there is no known, homogenous language community in Ghana, which means in most communities, two or more languages exist side by side. Members of a community may understand and speak two more languages fluently; this makes some of the community bilingual or multilingual. Despite this, there are few adults (who had not been to school before) in some societies in Ghana who speak just their mother tongue. The research site is one of them; Chorkor Chemunaa and Chorkor Lanteman; these people speak Ga only. They possess the native accents and competence, therefore, refusal responses collected from these respondents will manifest the cultural orientation needed for a cross-cultural comparison.

Ghanaian linguistic and cultural coloration permeates the English language at all levels (vocabulary, idiomatic usage, and pronunciation); this results in Ghanaian English, which some Ghanaians embraced, and they no longer bother themselves with a native-like accent or competence. (Jenkins, 2003; pp 80-90; Kropp-Dakubu, 1997; Keleve, 1995).

Generally, Ghana is a high powered and hierarchical society; this means that superiors directly address their subordinates, but subordinates must address their superiors indirectly; hence, communicating in Ghana is either upward, downwards, or laterally. Among the Ga people, a chain of command in communicating; the use of certain words is the prerogative of some group of persons; especially the use of taboo words and the use of proverbs are reserved for the older people in the society, therefore, a minor person who uses any of these words are sanctioned severely. Ghanaians value 'we' before 'I', hence the idea of a 'collective face' which is a loan to the individual of

the community, so that if the individual does not comport themselves very well in an interaction, that loan is retracted by the community with sanctions sometimes. The non-native speaker variety is affected by these phenomena (Agyekum 2004, Obeng- Gyasi 1999); therefore, the non-native speaker imports the local language orientation into the L2.

Again, in Ghana, the choice of politeness strategies is determined by factors such as age, gender, power and social distance, but these vary from one speech community to another. Each of these choices affects language use. Generally, when the rank of imposition on these factors is higher, politeness strategies increase across cultures. However, what pertains to every culture may differ (Dzameshi 2001). Differences in politeness strategies may sometimes lead to the transfer of L1 habits into the L2. Some of these transfers can be positive or negative (Thomas, 1983). The transfer is complimentary when the structures in the L1 are the same as those in the L2, but in the situation where the structures in the L1 are different from that of the L2, an error will result. Some of these transfers also lead to pragmalinguistic failures (Thomas, 1983).

1.2.2 The British

British are the native speakers of English. Reports by Jenkins and Holmes indicate that the proliferation of immigrants has taken a toll on the language, but the fact remains that they are the native speakers of English. The various classes in Britain (upper, middle and lower) do not affect the language behaviour, unlike Ghana, where lower-class interlocutor will have to address upper-class interlocutor with many polite lexical markers; this does not imply that British talk to one another anyhow (Wolfson 1987 pp 75-81).

According to Harzing (2016), creating humour is a way of life of British society; this is because humour is used in many ways. For instance, to establish a lively atmosphere, create a sense of togetherness, bridge differences, introduce risky ideas, criticise, and show appreciation or contempt of a person.

British have an indirect communication style, therefore, one can hardly understand the British if one is not conversant with the context. So sometimes, the non-British finds it hard to get along in conversation. There is a possibility of communication conflict or communication breakdown if you come from a culture that does not prescribe the British way. British culture is a high context culture (Dzameshi, 2001, Agus 2018). Words are not enough; you must know the background and context to understand the message and interpret tone, expression and non-verbal behaviour.

Britain is a class society, but relationships in the workplace and educational setting are very informal. Most people address their boss and other colleagues by their first names, and tutors most often expect their students to address them by their first names. British people are not very likely to complain. They will remain calm even when inadequate services are rendered at public places like restaurants because they want to avoid unnecessary confrontations. They might therefore become very nervous if you try to voice your dissatisfaction. They welcome criticisms that are voiced indirectly. Otherwise, it will only make your British counterpart very hostile and defensive, and your criticism is unlikely to have any effect.

British are very polite. In a restaurant, you will have to say thank you when you get the menu, thank you when you place the order, thank you when getting your dishes, thank you when the waiter takes away the plates and even thank you when you pay! You will have to say "excuse me" if you want to pass by someone and "I am sorry" if you accidentally touch someone. British people even say *sorry* if you stand on *their*

toes! British are also very "quiet" and keep to themselves; this can be hard if you want to make friends with them.

The British have a high amount of respect for older adults, persons with higher status (lecturers, politicians others in higher authority) and the disabled. If you are on public transportation, you are expected to give up your seat if someone who is disabled or older comes onto the train (or whatever vehicle you are in) and there is no other seat. If an older adult or someone who is disabled seems to be struggling with something, you are also expected to ask the person if they need your assistance. However, where the conditions around are not favourable, the British are not under any cultural obligation to comply (Dzameshi 2001, Holmes 2012,) this may be the reasons why the British speaks directly at certain times. According to Holmes (2012), the British are more polite with people who are familiar than the distance-related person. Garcia (2013) revealed that among the British 'request' and 'invitations' place lots of cultural burden on both speakers and hearers, therefore indirectness is most appropriate in any speech event involving these speech acts, though the British are limited by their culture of speaking indirectly, they can violate this norm if the context infringes on their freedom.

1:2.3 Ga

The straight red line at the end of the Gulf of Guinea (blue space) is the location of the Ga settlements

Ga is a language that belongs to the Kwa subgroup of the Niger-Congo family. The Ga people occupy the territory stretching northwards from the Gulf of Guinea on the Coast to the foot of the Akwapim hills. They are bordered on the west by the Awutu and the Guan and the east by the Adangbe (a people with close linguistic similarity to Ga). From the West to the east, the Ga people are divided into six significant settlements. These are Ga Mashi (Central Accra), Osu (Christiansborg), La, Teshi, Nungua and Tema.

The Coast of Ga has attracted continuous waves of people and cultural influences from outside, such as Ewes, Akans and some Gonjas and Nigerians. One such is the development of strong ties with Akan groups such as the Fante and the Akuapem on account of their fishing and trading contacts. Their contacts with other ethnic groups have resulted in dialects of the Ga language. These dialects manifest some differences in pronunciation and use of words/vocabulary across the six settlements

mentioned earlier. These dialects are mutually intelligible (Kilson, 1970; Kropp-Dakubu, 2004; Kotey, 2007).

'Kple': God's language is the variety spoken by the high priest and priestesses. It is considered exclusively sacred. Kple is believed to be a language handed over to the chief priests by God (Field, 1961). The other varieties of Ga spoken around the Ga communities are considered ordinary.

Information gathered from a resource person (Arries-Tagoe) indicates that Ga is a male-dominated society; hence, women are treated as lower-class citizens. To date, Ga men show less respect for women who are prominent in society. Among the Ga people, language communicates the thoughts of the community. As a result, one must communicate with caution, or else interlocutors are sanctioned. Minors do not use certain expressions like; proverbs, idioms, euphemism when interacting with older people. Women are expected to respect their husbands, even if the husband does not reciprocate.

The Ga society is also hierarchical; hence older ones can talk to their subordinates anyhow. The older ones are also not supposed to exhibit any kind of courtesy when addressing the younger ones. It is a sociopragmatic failure for a typical Ga man to address a woman or a child using a polite lexical marker, like "please." Competence in speaking is crucial among the Gas. Therefore, misusing a word or saying what ought not to be said in public will attract punishment (Personal communication with Mr Arries Tagoe: Bureau of Ghanaian Languages 2018).

Universally, every culture and subculture is governed by socio-cultural rules not imposed outside, instead of by standards and practices that have evolved from within. When we are born into a particular society, we learn those rules almost unawares. We intuitively understand what constitutes expected behaviour in almost any situation

within our own social or cultural group, and we identify 'outsiders' by the way they deviate from these unspoken norms.

1:2.4 Ga refusals

Universally refusal responses threaten the face of interlocutors (Brown and Lenvinson 1987). So, every culture including the Ga people has a way of regulating face threats inherent in refusal responses.

The Ga society is hierarchical, so norms of speaking insofar as refusal responses are concerned are strictly adhered to in either top or downward communication. Subordinates would have to resort to indirect and polite refusal responses when interacting with their superiors, but superiors can decide on how they would conduct themselves when interacting with their subordinates (Amartey, 1991). These do not imply that both superiors and subordinates can flout the rules of speaking when refusing offers. Gender also affects refusal responses among the Ga people, but the current study did not examine this.

Among the Ga people, 'collective face' is a powerful phenomenon that every individual must remember when refusing offers (Brown and Lenvinson 1987). In other words, every refusal situation demands that interactants protect the public image of their families. This collective face is 'loaned' to every individual. This loan can be retracted, and sanctions will be brought on any individual who does not conduct his/herself very well when refusing. The collective face dictates how, when, where and what to say in every refusal situation. So, 'how' is the indirect way of refusing. 'When' is the context of the refusal act and 'What' is the kind of semantic formulae used as refusal response.

Interaction with the focus group discussion revealed that among the Ga people refusal responses sound polite when polite lexical expressions (or hedges) like **ofainɛ**, **ofainɛ tafletsɛ**, **ofainɛ yɛ heshibaa mli**, (please, please excuse me, please with all due respect) precede the refusal head act. Honorifics like, **Nyɛ awo kpakpa**, **Minuŋtsɔ, Anyɛmi**, (cherished mother, my lord, my brother/sister) can also precede the refusal head acts. Endearment terms like ŋwulaa, **Suɔlɔ kpakpa ko, Mishienyɛ, Mishientsɛ** (my lady, my sweetheart, my lover- male or female) can also precede the refusal head act. All these polite markers soften the burden of any refusal response in a refusal situation. The endearment terms are used by co-equals to indicate polite refusal responses. The honorifics are used when the addressee is elderly and familiar. The polite lexical markers are used when the addressee wields authority in society, just like the lecturer in situation 2 **(3:12;2**) of the stimuli and the professor in situation 6 **(3:12;5)** of the stimuli. Apart from these polite markers, adjuncts can also precede refusal responses to indicate politeness. These adjuncts are 'supportive moves' (Blum- Kulka 1987). Ga people do not have specific adjuncts. (Mante1971). But depending on the context of the refusal response, the adjuncts constructions express regret, appreciation, and positive opinion. If the addressee is a higher status person, polite lexical markers should precede the adjuncts, but in the case of the equal status person the adjuncts alone precede the refusal head act. For instance, in situation five (S5) where a lower status person refuses an offer of job from a higher status who is also familiar, respondents can use expressions like **'Nyɛ awo kpakpa, oyiwaladɔŋŋ'** (cherished mother, thank you). Here the respondent uses both honorific and adjunct to precede the refusal act.

Among the Ga people being indirect is not politeness. Indirectness is a way of speaking especially when the speech event is unpleasant like a refusal situation. For instance, one

cannot refuse an offer by saying **'niyenii nɛɛ misumɔɔɔ' aloo 'nitsumɔ nɛ misumɔɔɔ'** (I don't like this food. I don't like this job). These utterances are direct, and they flout the rules of speaking when making refusals. No matter the status of the addressee, such utterances are not allowed among Gas. These utterances result into 'miscommunication' especially when one uses them among the native speakers of Ga.

The situation surrounding the refusal act also indicates what one should say. For instance, when the situation surrounding the refusal act comes with a cultural burden, the semantic formulae must express options. Some of these cultural burdens may include coming from outside to see a friend during working hours. The major occupation of the Ga people is fishing. The hours spent at sea is crucial so, visitors cannot see the fisherman. This cultural orientation is enforced till date. In such situations, the speaker will have to give 'Statement of Alternatives' that expresses 'Postponement' as a semantic formula to refuse such request. So, one may say ' **Ofainɛ, mɔni otaoɔ obaanyɛ ona lɛ bei kroko, ejaakɛ ehiɛ edɔ eetsu nii'** (please, you can only see the person you are looking for at another time because he/she is busy working).

It is upon this premise that one can juxtapose the educated Ga refusal responses.

1.3 Statement of the Problem

According to Beebe et al (1990) refusals are cultural -specific. This implies that every culture has ways of refusing offers. However, social factors and situational factors embedded in the cultural norms are similar across cultures, but the perception of these factors differ across cultures. Some of these social factors include age, status, gender, familiarity and social distance. As a result of the differences in the perception

of these social factors, different cultures realize refusal responses differently. For instance, the British and the Ga will not refuse the same initiative act (Request, Suggestions, Offers and Invitations) in the same manner, but both the educated Ga and uneducated (native Ga speakers without formal education- they cannot read or write) may perform refusals in the same manner. Therefore, a cross cultural comparison can be effectively done between natives' speakers of different languages (the native speaker of English and the native speaker of Ga) who differ culturally and linguistically.

Apart from social factors, situational factors (Dzameshi 2001, Blum-Kulka 1983) like context internal and context external also vary refusal responses across cultures. The external factors include the social distance, social power, social rights and social obligations that hold between the interactants as reflected by their role relationships in the interaction. The context internal features are the degree of imposition (risk) of the initiative act (offer, suggestion, invitation and request) as it relates to the refusal goal and the preconditions required for compliance. The influence of the context internal and context external factors will not vary refusal responses between the educated Ga and uneducated Ga since both have the same cultural orientation and perception of these factors. For instance, the educated Ga may prefer 'Statement of wish' as semantic formular for refusing an invitation from a minor and the uneducated Ga may also prefer the same semantic formular for the same situation.

Dzameshi's (2001) cross cultural comparison of request forms in Ghanaian English, Ewe and British English revealed cultural differences between the British English and the Ewes Request forms but Ghanaian English and Ewe respondents gave similar responses. Nelson et al (2002) cross cultural study of refusal responses in Egyptian Arabic and US English yielded different responses because the languages differed culturally and linguistically.

Sharifan and Shishavan (2016) also proved with their study that refusals vary from one language and culture to another, when speakers from different cultural backgrounds are involved in an interaction.

Asmali, (2013) investigated non- native speakers' (Turkish, Polish and Latvian pre-service English teachers) refusal strategies in English. The data that were analysed were in English. Therefore, the evaluation of these non- native speakers' refusal strategies in terms of 'appropriate use' showed no significant difference among the groups.

The literatures expounded so far show that when data are collected from respondents of the same cultural background, the findings will not yield much cultural differences.

Other non-cultural factors which may influence refusal responses are economic background, educational background, and regional settlement of the native speakers of a language. These factors negate the cultural expectations of refusal responses. In the light of these non- cultural factors, one can hear the educated Ga saying *"**Please I don't like this food**"* and uneducated Ga response like " ***ofainɛ, oyiwaladɔŋŋ, miyenii momo."*** *(please, thank you, I have already eaten).* Both responses do not reflect the Ga 'concept of deferment' when the initiative act is burdensome. In another instance, when the educated and uneducated Ga had to refuse a 'invitation' from a co-equal- the educated Ga said **"ofainɛ matwa bo yɛ tɛlɛfone nɔ koni ma manɔmi" (**please, I will call to confirm my coming**),** but the uneducated Ga said " **Anyɛmi kpakpa minyɛŋ maba ejaakɛ miyɛ nɔko feemɔ nakai gbi lɛ.** (my good friend, I cannot come because I will be engaged on that day)

Although the educated Ga will precede their response with a polite lexical marker **ofainɛ** which means 'please' the content of the response does not reflect the Ga culture of speaking because the content was too direct. However, the uneducated Ga response indicate a sociopragmatic failure (Thomas 1983). This is because the response was preceded with endearment terms '**Anyɛmi kpakpa'** which reduces the illocutionary force of the response (Searl 1969), but the content of the response contravenes the expectations of the native Ga speaker. This may be attributed to the negative traces of other languages in the repertoire of the uneducated Ga (Lado, 1957 Ellis & Serlinka 1972). The instances above show that the uneducated Ga responses are being affected by some non-cultural elements.

The observation above, shows that the Ga language is gradually losing its cultural orientation when it comes to refusal responses because the indirect ways of speaking among the Ga people is being affected by the English way of speaking. The uneducated Ga who is supposed to be the custodian of the Ga language is also being affected indirectly. The uneducated Ga, especially the younger ones, who mingle with the educated Ga are gradually copying the unaccepted ways of refusing offers. For example, it is common in recent times to hear the uneducated Ga, who lives among the Ga indigenes, refused an invitation by saying, 'ŋkpaaa shi akɛ manyɛ maba.' This means '*I do not think I can come.'* Because of the cultural imposition placed on 'invitation' direct refusal response to this initiative act is unacceptable. Therefore, the response above flouts the rules of speaking among the Ga people.

The educated Ga inability to measure the cultural risk of initiative acts has also resulted into inappropriate use of semantic formulae as refusal responses. Sometimes the educated Ga does not weigh the face threatening acts (Brown and Levinson 1987)

inherent in an initiative act. As a result, they often use inappropriate politeness devices and this results into miscommunication between them and the uneducated Ga.

The consequence of the language behaviour of the educated Ga is gradually weakening the Ga language when it comes to refusals. A research work that will collect refusal responses from older uneducated Ga and British will highlight the mistakes of the educated Ga performance of refusal responses.

Ghazanfari, Alireza &Shirin (2013) studied cross cultural refusal responses of speech act of refusal performed by native Persian and native English speakers concerning linguistic devices. The data were collected in Persian native language the British English. The results indicated differences and similarities in semantic formulas used as refusal responses. A pilot project carried out by the researcher of this current study indicated that Ga people prefer "deferment' as refusal response to initiative acts that embedded cultural risk, and the British also prefer same (deferment) when the preconditions for compliance are very high. In this case the current study may not conclude that the British and the Ga respondents prefer similar semantic formulae, rather, the study will focus on different cultural elements that necessitate semantic formulae.

Guo (2012) refusal studies in English between the Chinese and American speakers indicated that both cultures used similar politeness strategies; however, American refusal strategies were more direct than that of the Chinese. Maybe, the results would have been different if the comparison was between a local language spoken in China and American English. That is why the current study will collect and analyse data from two native speakers of languages that differ culturally and linguistically (Ga and British English).

In another study, AL- Shaboul, Maros and Yasin (2012) investigated the speech act of refusals in English between Jordanian English as a Foreign Language (EFL) and Malay English as a Second Language. The findings revealed that both groups used almost similar strategies with similar frequency in performing refusals. This may be attributed to the effect of the complimentary transfer of English culture. The current study, among other concerns, will examine the negative transfer of English culture to the local language (Ga language) as performed by the educated Ga.

Moreover, cultural differences between Ghana and Britain may be reflected in various speech acts. How speakers from countries with different cultures refuse in casual conversations to reveal a kind of sociolinguistic behaviour and how politeness is constrained by culture aroused the interest of the current study. The study, therefore, intends to add the Ga perspective of refusal responses as a way of filling that gap.

1.4 Objectives of the Study

This study aims to shed light on cross-cultural communication between British and uneducated Ga (British and Ga) and to find out the sociolinguistic transfer that affect educated Ga, English and Ga responses. The specific objectives of the study are as the following:

i. To analyse how the British and the uneducated Ga differ from one another in their direct and indirect refusal responses?
ii. To investigate the extent to which sociolinguistic transfers can affect educated Ga refusal responses.
iii. To examine the politeness strategies employed by the uneducated Ga and the British in refusal responses.
iv. To discuss factors that affect the semantic formulae used by the British and Ga.

1.5 Research Questions

The research questions for this study are:

i. How do the British and uneducated Ga differ from one another in their directness and indirectness when making refusal responses?

ii. In what ways has the culture of the English language and the Ga language affected the educated Ga refusal responses?

iii. What are the differences in politeness strategies employed by British and uneducated Ga?

iv. Which factors affect the semantic formulae of British and uneducated Ga refusal responses?

1.6 Significance of the Study

The study will contribute to the understanding of how the speech act of refusal is performed in British English and Ga (in culturally and linguistically diverse groups; Britain and Ghana).

Firstly, it will contribute to the discussion of politeness strategies in two cultures. Secondly, it will contribute to how refusals are done in two different cultures. Thirdly, a cultural anthropologist will understand the norms and values of the British and Ga society. Fourthly, the sociolinguist will also learn how social variables affect the use of language. Finally, the pragmaticist will understand the context in which language is used to make the appropriate choices. To a larger extent, understanding some sociolinguistic rules that govern language behaviour of non-native varieties can make users of language confident in their choices. It can also help the native speakers to understand the non-native forms better. The results of this study may encourage curriculum planners to include some of our socio-cultural norms that are necessary, which can improve our use of the local language.

1.7 Scope and Delimitation of the Study

The researcher gathered data from speakers of British English, educated and uneducated Ga. These participants were gathered from the University of Education, Winneba (Ajumako and Winneba campuses), Chorkor Chemunaa and the City of London College of Higher Education, UK. This study was qualitative research. The British data was collected through an online interlibrary conference in Britain.

The study explored the cultural perception of the social variables that influenced the responses of the speakers. These variables included: age, status, a rank of imposition on the speech act, power and familiarity. The socio-cultural norms that govern relationships in the two cultures were also studied. Descriptive statistics was used to analyse oral and written data.

1.8 Limitations of the Study

This study came with some limitations. Firstly, participants for the study were gathered from tertiary institutions; therefore, such responses cannot represent the various groups in the study because a broader range from different environments may yield more comprehensive responses for in-depth analysis**.** Secondly, demographic information on the participants in the interview data was not collected because of time constraints. Such information would have revealed some of the unspoken rules about the culture, which may also lead to other factors that are culturally specific. The researcher was constrained by time and cost; therefore, she could not get that data. Gathering data for the comparative study was quite challenging since the data comprise both a local language and native and non-native speaker of English.

1.9 Definition of Terms

The terms assumed throughout the study are used to refer to the definitions specified in the following way:

Native varieties of English: English is used by British, Americans, Canadians or Australians; this variety is also the home language of these speakers, so they learn to speak it before school (Crystal, 2007).

Non- Native varieties of English: **A** term used in sociolinguistics and foreign-language teaching refers to varieties of language that have emerged in speech communities where most of the speakers do not have the language as a mother tongue / L1. The notion has been chiefly used in the context of English as a world language. Specifically, about the kind of English which has grown up in India, Singapore and many of the countries of Africa (Jenkins, 2003)

Second Language: L2 A descriptive term, which refers to any acquired language after the mother tongue or the first language, has been acquired (Holmes, 2012 p.10).

Mother Tongue: This refers to the first language acquired by an individual (Crystal, 2007 p 245).

Refusal: According to Chen, Ye and Zhang (1995), refusal is a speech act that compels a speaker to refuse / decline /reject an engagement or an action proposed by an interlocutor. As a result, refusals contain a certain level of unpleasantness that involves negotiations of an agreeable outcome and acts as a 'face-saving' that is used to accommodate the unpleasant nature of the refusal. Besides, refusals are often regulated by different cross-cultural concerns.

Interlocutor: A participant in a discussion or conversation (Crystal 2007:187)

Head Act: A minimal unit, which is the central act in the refusal sequence. It occurs in most responses initiated by speech acts. It is the most crucial element in the refusal sequence (Tsui 2003).

Semantic formulae: These strategies indicate refusal responses. Examples include negative willingness, non-performatives, an offer of alternatives, reasons, excuses, explanations, statements of regret, statements of principal, white lies, and attempts to dissuade interlocutors (Beebe et al., 1990).

Adjuncts: These expressions precede the head act of the refusal sequence. They are opening elements like address terms, endearment terms, names and all types of attention getters meant to call the attention of the addressee to the refusal. They include pause fillers and positive opinions (Crystal, 2007 p18).

Negative willingness: A refusal strategy that contains direct non- compliance with the proposed request. E.g., 'I do not like it.'

Non-performative: The response here is a direct 'no'. It is termed non-performative because it does not contain a performative verb.

An offer of alternative: As the name suggests, speakers, instead of saying directly, will prefer to give an alternative statement to their inability to honour the intentional act.

Excuse: This is another indirect refusal strategy in which speakers will want to give convincing reasons why they will reject an engagement or accept an offer. In such cases, speakers typically use sickness or any ailments to turn down the hearers' offer politely.

Reasons: These are refusal strategies, which express the speakers' reasons for not accepting offers. Speakers will generally use an essential event that the hearer is aware of as a genuine reason.

Explanation: This is a refusal strategy that explains the speakers' inability to accept the offer.

Statement of principal: This is another refusal response which states the priorities of the speaker politely.

Attempt to dissuade interlocutors: This type of refusal strategy has different approaches. Approaches like, 'let interlocutors off the hook' to 'criticise request, request for help, guilt trip and threat or statement of negative consequence'. These kinds do not look like refusal responses but rather like making fun of the offer or questioning the speaker. It is an indirect strategy, but not polite. For instance, she is refusing a friend's invitation by asking the friend whether he/ she has an idea of your busy schedule.

Statement of regret: This is a refusal response, which is phrased in the form of regret, e.g. 'I am sorry.'

White lies: This refusal response denotes lies which both the reader and speaker are aware of.

EFL: This abbreviation means English as a foreign language. Among these are set of English speakers as a foreign language; English has no official functions within their country. Their proficiency in English ranges from reasonable to bilingual competence. Japan is a typical example of a speaker of English as a foreign language because the English language is more often used as a contact language than with native speakers of English (Jenkins, 2003 p 80).

Pragmatic competence: a significant component of the construct of communicative competence, signifies the knowledge learners employ to perform a speech act successfully when interacting with the native speakers of the target language in a particular cultural and social setting. It involves the knowledge of the linguistic

resources required to realise a speech act and of the socio-cultural constraints which govern the use of these linguistic resources (Bachman, 1990).

Communicative competence refers to 'the knowledge of not only if something is formally possible in a language, but also whether it is feasible, appropriate or done in a particular speech community' (Hymes, 1972, p. 284).

The concept of face is central to the politeness theory proposed by Brown and Levinson in 1987; the concept of face is composed of a person's feeling of self-worth or self-image. It is examined in two parts: a positive face that refers to the desire to be approved of and appreciated by other people, and a negative face, which consists of the desire not to be imposed on others (Brown & Levinson, 1987).

Face threatening act: It is an act that runs contrary to the addressee's self-image. For instance, the speech act of refusal is regarded as a potential face-threatening act since the risk of offending the addressee is inherent in the act itself (Brown & Levinson, 1987).

Pragma linguistic realisation of speech acts refers to the knowledge and ability to use linguistic resources available in the target language for performing particular communicative intentions (Hinkel, 2005).

Socio-pragmatic constraints refer to the factors such as social distance, dominance and amount of imposition, which influence interlocutors' interpretation and performance of communicative actions (Byon, 2004).

Pragmatic failure is 'the inability to understand what is meant by what is said' (Thomas, 1983, p. 91).

A speech act is the action performed using utterances. In other words, speech acts are the core units of human communication. Requests, apologies, complaints, refusals are among the examples of speech acts (Thomas, 1983).

Uneducated Ga – these are native speakers of Ga who had not had any formal education. Apart from Ga, these persons do not speak any other language: they live at Chorkor Chemunaa.

1.10 Organisation of the Thesis

This dissertation is organised as follows: in chapter one, the researcher discusses the background to the topic, the problem under investigation and states the research questions this study intends to answer. The significance, objectives, scope and limitations of the study are also highlighted. In chapter two, the researcher discusses the literature review divided into theoretical literature of the study: the politeness theory, the speech act theory, competence, and pragmatic transfer and empirical literature. In chapter three, the research methodology, population and procedure of this study are explained in detail. Chapter four discusses the results. Chapter five presents the discussion, and chapter six presents the summary, conclusions, implications and suggestion for future research.

CHAPTER TWO

LITERATURE REVIEW

This chapter is made up of the theoretical framework of the study and empirical literature of the study. The theories which provide a framework for the study include Speech Act, Pragmatic Competence and Politeness. The empirical literature was broken into subsections for easy understanding; the section that reviewed cross-cultural studies on refusals and the section that reviewed mono-cultural studies on refusals.

Theoretical Literature

2.1 Speech Act Theory

The speech act theory originated as a theory within the philosophy of language to explain the ways to use language. However, since its origination, the speech act theory has been used within a broader context in linguistics and more recently in computational models. This wider use has thrown up several problems that indicate that the traditional view of speech act developed by Austin and Searle is no longer sufficient to explain language use. However, the current study finds it useful because of the concerns it raises in connection to language use.

The concept of speech act was first introduced by Austin (1962) in his major work *How to Do Things with Words*. This concept captures an essential feature of language, which indicates that a speaker's utterance always performs an act. For instance, when a speaker says 'I am sorry' the speaker does not only produce a sentence in English but by conventional content, the speaker performs an act of apologising. Austin distinguishes three types of acts: locutionary, illocutionary and perlocutionary. The locutionary act refers to producing a sentence with a particular reference and sense such as *Can you close the door?* The illocutionary act, on the other hand, is the act performed by uttering this sentence which, in other words, is known as the conventional

content. The perlocutionary act refers to the effect of the illocutionary act on the addressee, and this is also known as a conventional force.

Austin refers to illocutionary acts as performative and makes a distinction between implicit and explicit performative. For example, an explicit performative includes the actual performative verb, in this case 'declare' as in *I declare you husband and wife* whereas the implicit performative does not include the performative verb 'declare' but as in *you are now husband and wife*. Austin thought it necessary to support the realisation or the actualisation of the act 'I declare you husband and wife' with authorisation. As a result, Austin proposed the concept of felicity conditions.

Austin proposed the concept of felicity conditions, which was later developed by Searle (1969). According to this concept of Searle, a speech act is performed successfully, a certain number of conditions have been met. For example, a speaker must possess a specific right to perform individual speech acts successfully. So, the statement 'you are now husband and wife' cannot be uttered if the speaker does not possess the right to utter those words.

Considering this, refusal responses may be classified under the speech act theory when the responses contain the verb *refuse.*

E.g. A: Can you buy me those shoes?

B: I refuse to buy you those shoes.

B' response is an explicit performative because of the verb 'refuse'. Unfortunately, refusal responses are unpleasant; therefore, they are regulated by every culture, and most cultures will not subscribe to the above response ('I refuse'). Therefore, a cross-cultural study must find a way of situating Austin's theory. A refuser need not possess any right before he/she can refuse. For instance, let us use the interaction between C and D to explain Austin's assertion.

C: You can take my car to work.

D: I am afraid no.

From Austin's claims, both speakers must have the right to perform both acts, but common knowledge shows that any person can make the above statement beside the verbs, in both statements do not denote the force attached to the statement, instead, we can infer from the C statement that it is an offer but not the response. That is why Allword (1977) argues that Austin derives his act from the conventional force of the utterance and not the communicative activity.

From the discussion, it is evident that Austin's implicit and explicit performative does not cater for responses which are the focus of the current study, but the initiative acts whose responses were analysed were part of Austin's implicit performative. The initiative acts which elicited the responses for the present study are requests, offers, suggestions and invitations.

Therefore, Tsui (1995) claims that responses have been given very little attention in the speech act literature is evident. Most of the acts characterised and listed in the various taxonomies are initiating acts (see Austin 1962; Ohmann 1972; Vendler 1972; Fraser 1975; Bach Harnish 1979; Searle 1979; Searle and Venderveken 1975); this is because the characterisation of the illocutionary acts is often done by making a semantic analysis of performative verbs rather than by examining the function of the utterance in discourse. Many responding acts do not have a corresponding performative verb; therefore, this kind of analysis inevitably neglects the responses.

E.g. A: Could I stay at your place tonight?

B: hmmm, I do not think. (sic)

Any of the performative verbs cannot describe B's response to A's request for permission to stay at his place. Expressions like B can only capture its illocutionary force' refuses to commit himself either way.

The few responses that have been attended to in the speech act literature, such as 'agree', 'accept', 'deny', 'permit' and so on, are not differentiated from initiating acts. For example, according to Austin (1962), 'agree', 'accept', 'deny', and 'state' are all 'expositives' in which the speakers expound their views. According to Searle (1979), 'permit' and 'order', are both 'directives', in which the speaker attempts to get the addressee to do something, but 'agree', and the former two are usually acting in the responding move. The latter two are acts in the initiative move. This lack of differentiation is a result of characterising illocutionary acts as isolated units instead of components in the interaction between the speaker and the addressee.

Little attention has been paid to the way an utterance is related to the preceding and following utterances. It is not surprising, therefore, that in Austin's and Searle's taxonomies, as well as in subsequent taxonomies, the structural location of an illocutionary act has never been a criterion for establishing the taxonomy. Hence, a characterisation of utterances which is based on observations of real-life discourse is not likely to neglect the importance of responses.

Despite Tsui (1995)'s strong argument, Searle's distinction of 'direct' and 'indirect' speech acts, supports refusal responses in the sense that most speakers would like to realise face-threatening responses indirectly to avoid conflict, but a direct speech act usually may not take care of face wants.

Searle (1969) first proposed the idea of indirect speech acts, a work that he substantially revised in Searle (1979). According to Searle, a speaker may utter the sentence: "Can you pass the salt?" The meaning is not merely as a question but as a

request to pass the salt (Searle, 1979, p. 30). Searle states that to understand an indirect speech act, the hearer should bear in mind that the speaker communicates more than what he/she says by "way of relying on their mutually shared background information, both linguistically and non-linguistically, together with the general powers of rationality and inference on the part of the hearer" (Searle. p. 32).

Furthermore, he states that the means of understanding an indirect speech act include: "a theory of speech acts, principles of co-operative conversation and mutually shared factual background information of the speaker and hearer, together with an ability on the part of the hearer to make inferences" (Searle, p. 32).

For instance, an interaction between E and F may illustrate how indirect speech manifests:

E. g. **E:** 'I am inviting you to my sister's wedding; here is your invitation card.'

F: 'I wish I could attend this wedding; ooh! I will miss a lot; please forgive me; I am writing a referred paper on that day.'

Here, Searle implies that speaker 'F' has an idea of the cultural values of ceremonies such as weddings, naming and funerals, therefore will not use blunt 'No.' Instead will combine the rules of culture (powers of rationality) and the context to render an indirect response.

Again, Searle sees the response as containing two illocutionary forces. Firstly, the rejection which is a primary illocutionary act and secondly the statement of the fact which is a secondary illocutionary act. Therefore, the primary illocutionary is the belief of a speech act and the secondary, which is the statement of fact, is the conversational principles. Going by the second requirement then, Searle implies that a combination of a belief of a speech act and conversational principles makes an interlocutor understand

an indirect utterance. In other words, Searle's indirect speech act implies the idea of the speech act pairing, which was not part of the Speech Act Theory.

Indirect speech acts or utterances involve a tacit acceptance of adjacent pair or sequencing of two speech acts within a discourse structure. In a comparative, one may accept the initial requirement for understanding an indirect act; therefore, the present study adopted this. By these explanations, the present study does not discredit the speech act theory but has added on ideas such as one from Tsui (1995), Hymes (1974) and Allword (1977) to make the existing literature comprehensive. Apart from Searle and Austin, speech acts have also been investigated by Dell Hymes (1962), the ethnographer of communication. Hymes' main contribution was to draw attention to the social and cultural norms and beliefs that inform speakers' realisation and interpretation of speech acts.

Hymes' contribution also includes the taxonomy he proposed for understanding speech acts as units in communication. This taxonomy includes speech situations, speech events and speech acts. According to Hymes (1974), a speech situation takes place in a speech community. So, whereas Austin and Searle talk about performative acts and the power of rationality, Hymes talks about speech community and speech situation. All these researchers are making contributions towards the successful realisation of a speech act. Searle, like Hymes, talks about a mutual background in his indirectional speech act, which validates the expectation of most speech communities in most speech events. What puts Hymes ahead of Austin and Searle is his contribution to communicative competence.

2.1.1 Communicative Competence

From the theories of language in use propounded by Searle and Austin, communicative competence is also a critical theory in cross-cultural communication. Unlike the speech act theories, communication competence provides ways of speaking successfully across cultures. It also includes violations of communication. In this regard, Hymes (1962, 1974) emphasises the importance of language as a system of communication in which knowledge of language use is as vital as grammatical knowledge (Chomsky 1965). In other words, grammatical knowledge is essential in every communication. However, knowledge of the rules that govern the appropriate use of language is crucial because, without this knowledge, a speaker cannot interact adequately with other members in a given speech community. This knowledge will allow a speaker to know, for example, what to say, when to say it, to whom and how to say it in a socially and culturally appropriate way.

Communicative competence involves a complex set of inter-related factors, both linguistic and socio-cultural ones. Supposing interlocutors are unable to apply some of these rules appropriately, pragmatic failure results. The native speaker of a language cannot tolerate pragmatic failure in interaction because this failure leads to miscommunication. Some of these failures have been encountered in cross-cultural exchanges. That is why the present study gives room to demonstrate how the communicative competence and failures manifest themselves, especially when educated Ga refused in English and Ga. Communicative failures result when learners often fail to follow the socio-cultural rules that govern language behaviour in the target language.

Considering these failures, Thomas (1983) gives two reasons, firstly the learner's lack of linguistic means to convey pragmatic knowledge and secondly, cross-

cultural differences as to what constitutes appropriate cultural behaviour. When learners lack this sociopragmatic knowledge of what constitutes appropriate linguistic behaviour in the L2, they often draw on their knowledge of appropriate language behaviour from the L1 and this results in a pragmatic transfer. One of the pivotal issues in communicative failure is pragmatic transfer.

Wolfson (1989) stated that pragmatic transfer is the transfer of the rules of speaking, or of the conventions of language behaviour. Beebe, Takahashi, and Uliss-Weltz (1990) refer to it as the transfer of L1 socio-cultural competence when performing L2 speech acts or any other language behaviour in L2. There are two types of transfer: negative and positive transfer. The negative pragmatic transfer is the transfer of norms that are inconsistent across L1 and L2 (Kasper & Blum-Kulka, 1993). Positive transfer, on the other hand, refers to the transfer of norms that L1 and L2 share. So, a positive transfer does not fail, but a negative will fail.

Thomas (1983) makes an essential distinction between the two types of pragmatic transfer, which are particularly relevant to the present study. These are pragmalinguistic and sociopragmatic transfers. Pragmalinguistic transfer refers to the transfer of L1 utterances that are syntactically and semantically equivalent but are interpreted differently in the two cultures.

Sociopragmatic transfer, on the other hand, refers to the transfer of knowledge about the social and cultural norms that govern language use in a given speech community. This kind of knowledge includes, for example, how status or social distance is perceived in a given speech community and how this might affect the way speech acts are realised. So that when respondents ignore the role social variables play in the formulating of utterances, communicative failure will occur. Other times some

language behaviour is not the result of negative pragmatic transfer but because of Interlanguage problem.

2.1.2 Interlanguage theory

Selinker (1972) argues that negative pragmatic transfers, which lead to miscommunication might not only be from negative L1 or L2 influence, rather confusing syntactic and semantic features in source language and target language. This implies that in between L1 and L2 there is interlanguage problem. Selinker explains the term Interlanguage (IL) as the linguistic system evidenced when an adult second language learner attempts to express meanings in the language being learned. The Interlanguage is viewed as a separate linguistic system, clearly different from both the learner's 'native language' (NL) and the 'target language' (TL) being learned but linked to both NL and TL by Interlingua identifications in the perception of the learner.

Selinker (1972) suggests the following processes which are central to second language learning. These are language transfer, transfer of training, strategies of second language learning and communication and over-generalisation of TL (target language) linguistic material.

Language transfer or L1 interference may be a result of laziness on the part of the learner. For example, finding it difficult to pay attention to proper pronunciation or articulation of a sound. So instead of /r/ the learner will prefer /l/. Sometimes learners may confuse the forms to use; instead of /ing/ the learner may use /ten/.

Another cause of transfer has to do with third party influence; usually the textbook or the ill-equipped instructor.

Moreover, some of the cultural norms make it difficult for students to ask question in class. As a result, some learners carry mistakes about the language. For instance, learner's inability to differentiate the vowel /u/ from /u:/ will not be able to

know the difference between these words 'loose' and 'lose.' This mistake is not a negative pragmatic transfer of L1 habits into the L2

Furthermore, generalisng some English Grammar rules can lead to sentence errors which can cause miscommunication. For instance, when the learner does not take time to understand 'The Definite and Indefinite articles in the English, it may happen that learners will precede uncountable nouns with Indefinite articles. That is why we hear learners say 'an information and an equipment

The current study will not examine well-formed sentence structures but will investigate how participants enforced the socio-cultural values in their refusal responses. Is it possible that educated Ga speakers may not speak the way the uneducated Ga will speak? Is it possible that the educated Ga speaker might speak the same way as the British? These are the areas that the researcher will want to investigate educated Ga responses. For instance, in one of the situations when participants refused an offer from an elderly woman.

Educated ***Ga; English responses***: '***Please, excuse me, madam, I am not a competent driver.'***

Educated Ga; Ga responses: '***Ofainɛ, taflɛtsɛ nyɛ awo, jeee tsɔnekudɔlɔ kpakpa ji mi' (please, excuse me madam, I am not a good driver.)***

British speaker: I am sorry, madam I am not a good driver.

The educated Ga English responses is neither acceptable in Ga nor English; this is because, in English, two polite lexical markers do not follow in that succession (*please and excuse me*). In Ga, ('Ofainɛ' meaning 'please' and 'taflɛtsɛ' meaning 'excuse me') do not follow in that succession. So, the Ga speaker's response is 'interlanguage problem which is a result of overgeneralisation according to the causes suggested by Selinker (1972). Sometimes speakers have it at the back of their mind that two or three

polite lexical markers preceding their responses make the response polite and acceptable.

2.1.3 Politeness Theories

Several theories have been proposed to provide a conceptual framework for understanding politeness phenomena. One of the earliest attempts was the work of Goffman (1967), who describes politeness within the framework of a general theory of behaviour. He also introduced the important concept of face, which was later incorporated into Brown and Levinson's politeness theory.

Lakoff (1975) also makes an essential contribution to the understanding of politeness, which she defines in terms of the desire to reduce friction in social interaction. She proposes rules for polite behaviour and shows how syntactic and lexical strategies can be used to convey politeness.

Grice (1975) also views politeness as a kind of cooperation that exists in every successful communication. According to Grice, to achieve the goal of successful communication, it is necessary for the parties involved to cooperate. Part of successful cooperation is for the parties to mutually understand and successfully employ the politeness strategies appropriate for their given situation to acknowledge social relationships, maintain harmony, and understand the real meaning of the language used.

Similarly, Leech (1983) also proposed several maxims of politeness that are comparable to Grice's (1975) theory of conversational implicature and Austin and Searl's speech act theories. Leech views politeness as fix set of maxims: Tact Maxims, Generosity Maxims, Approbation Maxims, Modesty Maxims, Agreement Maxims and Sympathy Maxims.

Brown and Levinson (1978, 1987) politeness theory is the most influential. They describe politeness in terms of conflict avoidance. Their theory is based on the concept of 'face', which is the public self-image, held by every competent adult member of society. This 'face' consists of two aspects: negative face (the desire to be unimpeded in one's actions) and positive face (the desire for appreciation and approval) (p. 59). Their theory suggests that most speech acts inherently threaten either the hearer's or the speaker's face-wants, and politeness serves to minimise such face-threats. It offers several main politeness strategies, the application of which is determined by the 'weightiness' of the combination of three social variables: the power difference between hearer and speaker, the perceived social distance between them, and the cultural ranking of the speech act (how 'threatening' or 'dangerous' it is perceived to be within a specific culture).

According to Brown and Levinson Face -Threatening Acts can be performed either 'on record' or 'off record'. When a speaker decides to go 'off record' he/ she uses metaphors, tautologies, or rhetorical questions so that the meaning of the act is not transparent. On the other hand, when a speaker decides to go 'on record' which means he/she has committed him/herself to the FTA, there are options either to mitigate the force of the utterance using positive or negative politeness or to decide to do the FTA 'baldly' without a redressive action.

Generally speaking, positive politeness addresses positive face wants, and negative politeness addresses negative face wants. The intended meaning of 'off record' statements is different from the literal interpretation, and this indirectness softens and distances the face threat. The speaker cannot be held to be committed to one particular intent, and the addressee can even pretend not to recognise the FTA as having occurred. Many 'off record' statements (by this definition) are so frequently used that they can

no longer be interpreted in more than one way and so are 'on record' statements despite their theoretical ambiguity. Once a suitable strategy has been chosen, the speaker chooses an appropriate linguistic means by which the chosen strategy can be implemented.

Brown and Levinson's theory has been criticised by many linguists who study East Asian languages. These linguists argue against a narrow, limited, Anglo-centric view of politeness (Matsumoto, 1988; Ide, 1989; Ide et al., 1992; Hill et al., 1986; Gu, 1990; Mao, 1994; Wierzbicka, 1991)

Despite the numerous criticisms, Brown and Levinson's politeness theory is still relevant for this study because refusal, by its very nature, runs contrary to the face wants of the hearer, in particular, positive face wants of approval, esteem, appreciation, valuation, and so forth, and so a refusal is intrinsically an FTA (Brown &Levinson, 1987: 65-66). As such, if performed without any redressive action, it is most likely to impact negatively on the hearer's self-image. If the speaker desires to maintain the hearer's 'face' and his own, he will look for a method of minimising the negative impact of the refusal.

To minimise the negative impact of a refusal, Brown and Levinson suggest that face-threatening act can be done without any redressive action only if the speaker does not fear retribution from the addressee. Here are some instances; when speaker and hearer both tacitly agree that the relevance of 'face demands' may be suspended in the interest of efficiency when the danger to the hearer's face is minimal, and do not require any great sacrifice of the speaker, when a speaker is vastly superior in power to the hearer, when one can enlist audience support to destroy hearer's face without losing his own (1987: 69). Although there may be situations when a refusal may be done without any redressive action, usually some kind of strategy to redress the FTA is employed.

However, direct refusal is not usually done through a single speech act, preferably through a set of acts, in which the statement of refusal is 'embedded' or through which the refusal is implied. Researchers like Blum -Kulka et al (1983) investigated cross-cultural and intralingual variation in requests, and apologies explained that each speech act sequence is divided into a head act and supportive moves. The head act is *'that part of the sequence which might serve to realise the act independently of other elements"* (1989: 17) Supportive moves are defined as units which precede or follow the head act, modifying its impact. The refusal sequence can be classified in the same manner; the head act usually being the statement of refusal.

The supportive moves may involve various strategies of both positive and negative politeness. For example, a statement of refusal may be preceded by an expression of gratitude, interest or agreement (positive politeness strategies) and followed by an apology, admitting the impingement, begging forgiveness (negative politeness strategies) or some kind of offer, promise or an expression of optimism (other positive politeness strategies). The speaker may prefer an indirect strategy, i.e., an off-record strategy, and convey the refusal through hints, association, and other clues, i.e., through supportive moves.

Like apologies (Blum-Kulka, 1984: 20), in the most direct way of refusing the actual statement of refusal is usually preceded by a formulaic expression of regret expressed through a performative verb, such as, for instance, 'I am sorry, 'I regret', or an adverbial such as 'unfortunately' or 'regretfully'. Within the statement of refusal as well as its immediate surroundings, the speaker can also employ a whole range of verbal means to soften the degree of imposition and the impact of the refusal. The more direct the refusal, the stronger the need for it to be mitigated. Such mitigating may involve both syntactic and lexical means (Brown & Levinson's negative politeness strategies

of conventional indirectness, hedges, giving deference impersonalising speaker and hearer).

2.1.4 Politeness, Sociopragmatic Competence and Indirectness of Speech Acts

Conversational indirectness is associated more with politeness than with direct speech (Yule, 1996), although it does not necessarily get entailed in all situations and all cultures (Kasper, 1989). Social perceptions of indirect speech also differ. Since it is the speech act that people mean more than what they say, it tends to be vague and ambiguous, especially for non- native speakers, because it contains multiple meanings, so listeners have to share a fair amount of knowledge of a situation with speakers to understand correctly (Blum-Kulka et al., 1989).

They must infer the conveyed meanings by utilising cues in the utterance, contextual information, and various sources. In essence, the concept of indirectness differs across cultures. Whereas Western culture perceives indirectness as the polite way of speaking, Africans have an entirely different perception. Especially in Ghana, if the indirectness does not conform to the expectations of interlocutors, it is considered impolite.

Brown and Levinson (1987) assume a correlation between indirectness and politeness, and most empirical work centres on issues of indirectness. According to Leech, indirectness implies optionality for the hearer, and the degree of politeness can be increased 'by using a more and more indirect kind of illocution' (1983: 10). This assertion may not be truism cross-culturally.

Again, in Brown and Levinson (1987) direct refusal appears to be inherently impolite and face-threatening because they intrude in the addressee's territory, and these authors argue that the preference for polite behaviour is indirectness. Again, this

cannot be a universal truth because there are specific indirect modes of speech that are less polite than direct speech.

The link between indirectness and politeness is further supported by Searle's observation that 'politeness is the most prominent motivation for indirectness in refusals and certain forms tend to become the conventionally polite ways of making indirect refusal' (1979: 6).

Brown and Levinson's (1978, 1987) claim that speech act operates by universal pragmatic principles and as such similar strategies are used to convey politeness in all languages, have been criticised by many researchers who have provided evidence from different languages to show that speakers from different cultural backgrounds produce the same speech act in different ways. Some of these differences sometimes result in difficulties in cross-cultural communication.

Also, in cross-cultural communication, socio-pragmatic failure is seen as a violation of the socio culturally based rules of language use; this can also be seen as a violation of the norms of polite behaviour in a given speech community. So, how the speaker understands socio-pragmatic competence and politeness may lead to the appropriate use of indirectness. Aside that, all indirectness can be said to be impolite.

The participants of the present study are (British; native speakers of English), non- native speakers of English (educated Ga) and uneducated Ga. Two crucial differences have been observed between native and non-native English speakers' speech act usage: namely, the degree of politeness and the level of directness. These differences stem from how a hearer naturally considers the politeness of each utterance in the context of their culture because the cultural background colours perceptions of indirectness. So, although we should avoid reliance on cultural generalisations, we do need to recognise that cultural values do influence both the speaker's choice of

politeness strategies and the interpretation by the hearer. Many cultural values associated with the British politeness and indirectness will often be opposite of their Ghanaian counterparts because (Reischauer, 1989; Goldman, 1989; Wierzbicka, 1992, 1997) whereas the British culture values individuality, the Ghanaian culture values conformity. Again, the British culture values equality but the Ghanaian values hierarchy. Also, the British values autonomy but the Ghanaian values leadership, group decision-making by consensus. Moreover, the British values self-reliance, but the Ghanaian values interdependence, and finally the British values freedom, but the Ghanaian is burdened by duty to defend the socio-cultural norms of the society (Anderson 2004, 2009; Dzameshi 2001; Agyekum 2000; Keleve 1995).

The different cultural values determine their use of politeness and indirectness. Therefore, in Ghana, typically among the Ga people when the burden of the societal norms is higher, indirectness and politeness also go higher but in Britain speakers turn to be more polite and indirect when they have much freedom (Harzel 2016 p.10). Therefore, insofar as socio-pragmatic competence is concerned, ways of achieving indirectness cannot be universal, and not all indirectness can be deemed polite.

One needs to understand what constitutes the socio-pragmatic competence of a speech community before settling for any polite behaviour. For instance, in a situation where a British youngster refuses the invitation of a higher status person and says: '*Hey! I would have loved to come, but I have a programme on that same day. I am sorry'*. This response is unacceptable by the Ga people because even though the above response is indirect, socio-pragmatic rules that govern addressing of a person of higher status among Ga people do not allow the interlocutor to use language that expresses a refusal to the elderly or high-status person in such manner, irrespective of familiarity. However, this is polite by British socio-pragmatic rules.

Dzameshi (2001) gave a similar report in his cross-cultural study of request forms between Ghanaians and British speakers. He observed that while the Ghanaian superiors address their subordinates directly, the British superiors addressed their subordinates indirectly. Similarly, Nelson et al., (2002)'s cross-cultural study of refusal strategies between Egyptians and Americans showed that while the Egyptians varied their directness according to the status of the interlocutor, Americans were indirect, regardless of status.

It is therefore clear that speech acts vary in conceptualisation and verbalisation across cultures and languages. It is demanded from every speaker of a speech community to be conversant with the rules that govern language use to enable them to use language appropriately in every given situation to avoid violation (Wierzbicka, 1985, 1991).

2.2 Relevant Literature

Cross-Cultural Refusal Studies

Sharifan and Shishavan (2016) investigated refusal strategies of Iranian English learners and Anglo-Australian students to shed light on possible areas of cross-cultural miscommunication. Two groups of students took part in this study. The first group consisted of twenty-four Persian native speakers who were Iranian undergraduate students majoring in English and literature. They ranged between the ages of 19 to 25 years. The second group comprised twenty-four Anglo-Australian undergraduate and postgraduate students enrolled in different programs of study. All Australian participants were native speakers of Australian English. Their ages ranged from 19 to 41 years. Each group comprised six male and eighteen female participants.

Data were collected through a Discourse Completion Test. Sociocultural norm underlying refusal of Iranian students was also investigated through focus group interviews. Their findings revealed that participants of both groups used more indirect strategies when interacting with addressees of higher social power. However, while making refusals to equal status, the performance of the Iranian and Australian participants differed from each other to the degree that could lead to intercultural miscommunication. The Focus Group Interviews revealed that first language cultural schemas of ritual politeness and state/feeling of distance-out of respect greatly affected the refusals of the Iranian students; this is because linguistic and pragmatic strategies employed to produce refusals vary from one language and culture to another, reflecting different sociocultural norms. When speakers from different cultural backgrounds are involved in an interaction, there is a higher chance of misunderstanding, as different cultural groups rely on different norms and appropriate rules in verbal communication (Wierzbicka 2003, 2010).

Although both the Iranian and Australian groups generally preferred to use less direct verbal strategies while making refusals, their performance differed significantly at times, to the degree that could lead to intercultural miscommunication. Concerning the use of refusal head acts with the social power of the interlocutor, some similarities and differences were observed between the two groups. Both groups used head acts similarly in response to those of higher social status. However, they used head acts significantly differently in interaction with addressees of the same social power. Here, both groups used more indirect strategies, though the Australian participants used significantly more direct refusal head acts than their Iranian counterparts. These findings supported Allami and Naeimi (2011), the study of Iranian refusal strategies. It

also supported Asmali (2013) study of refusal responses of Turkish, Polish and Latvian pre-service English teachers.

The participants of the current study will be gathered from tertiary institutions-postgraduates, undergraduates and uneducated Ga speakers (who cannot read and write) to make the data comprehensive. Moreover, this study gives a clue to handling unpleasantness of refusal responses. Just like the participants of the Sharifan and Shishivana study, the participants of the current study spoke British English and Ga. These two languages are governed by different socio-cultural norms which would guide a cross-cultural comparison. The Discourse Completion Test and Structured Interview would be deployed to cover six situations in the current study. The relevance of these methodologies in cross-cultural studies strengthens the current study's methodological approach. Also, to find out the cultural values that influenced some of the Ga refusal responses, a focus group was interviewed. How participants varied their refusal responses according to the social factors inherent in the social situations that elicited the refusal responses, led to the identification of the cross-cultural differences; provide a sound basis for the current study, which analyses cross-cultural politeness and pragmatic failures to build up literature that will strengthen contributions on cross-cultural studies.

Mokus (2014) investigated the differences in refusal strategies between American and International College Students. Part of the participants of this study were native and non- native speakers of English. The researcher used a written Discourse Completion Task in which six situations were developed and grouped in two stimulus types. Invitation and request elicited the refusal responses. Each stimulus involved an email refusal to professors, friends, and a staff member of an academic department.

The current study also use stimulus, so this study gives ideas on how the stimulus is formulated to elicit responses for analysis.

The refusals of sixteen American undergraduate students and thirty-two international students were analysed in terms of frequency, order, and content of semantic formulas. The current study uses these dimensions (frequency, order and content of semantic formulas) to investigate sociolinguistic transfers in refusal responses of educated Ga. The results of this study suggested that when using email, all groups were prone to direct refusal. American females preferred expressions of gratitude and stating positive opinions, whereas American males provided reasons and alternatives. The international students used a greater variety of semantic formulas; however, their semantic formulas lacked positive opinions and providing alternatives; this may be attributed to the influence of the socio-cultural rules of their native language (Dzameshi 2001, Holmes 2012).

Additionally, international students tended to use more 'statement of regret' than American students. The international students (both male and female) also tended to use more specific 'excuses' as compared to more 'general excuses' used by the Americans. The participants used '*reasons'* to soften the face-threatening act of the refusal. The study indicated *reasons* that were too specific and appeared to be untrue could result in pragmatic failure and could harm the relationship between the interlocutors. The current study investigates pragmatic failures in educated Ga refusal responses which could result in miscommunication between interlocutors.

Mokus (2014) touched on some issues that affect the current study; firstly, the analysis of semantic formulas to determine how participants handled face threat. Secondly, the analysis of refusals in terms of frequency order and content lends credence to the current study. Thirdly, analysis of the refusal responses also revealed

pragmatic failures which were a result of the pragmatic transfer; this gives a clue to the current study on how pragmatic transfer can manifest in speech act performance.

Despite the contributions, there are gaps; firstly, the study used a small sample size; therefore, meaningful generalisation cannot be made. The current study increased the sample size to enable the study to come out with fair representation. Moreover, the previous study did not intend to investigate pragmatic failures, but the current study investigated pragmatic failures in educated Ga; English and Ga responses. Secondly, the data collecting procedure (DCT) has its limitations, although it is widely used; therefore, the current study complements DCT with a structured interview. Also, the previous studies had all participants using direct strategies, and that was because social dimensions were not varied; therefore, the current study will vary the social dimensions (age, status, the rank of the imposition of the initiative act).

Asmali (2013) compared the refusal responses of Turkish, Polish and Latvian pre-service English teachers in terms of the strategies they used and the appropriateness levels. The Discourse Completion Test created by the author included four refusal eliciting situations. The refusal performances of Turkish, Polish and Latvian prospective English teachers were coded by using the detailed refusal strategy coding schema employed by Beebe, Takahashi, and Uliss-Weltz (1990).

The main categories in this coding schema are “direct” and “indirect”. The responses of the participants were placed in these main categories. When the refusal performances of participants from different groups were observed in the category of “direct,” some of them used “negative willingness/ability” most commonly because they do not want to refuse directly. It is known that refusals are face-threatening acts (Ellis, 2005: 187), thus it is possible to expect that this strategy seems to be the best way of refusing without hurting the feeling of the hearer. Because the speech act of

refusal is face-threatening, and during the performance of refusing, it is always hard to say "I refuse" directly, mostly Turkish participants did not prefer the strategy in their refusals. Although the most common strategy preference is the same in the category of "direct" refusals for all groups, some minor differences can be seen as well. While the most popular strategy of Latvian participants in this category is the same with Polish and Turkish participants in order not to be unkind, Latvian participants preferred a direct way of refusing by using "performative" which was not chosen by the other two groups. The reason for using this strategy can be that using direct refusals may not make the relationships worse in Latvian culture. However, it is not always possible to make generalisations because participants' choice of strategies in refusal speech acts change in their native languages and the target language. Some of these differences were exemplified in studies conducted by Dzameshi (2001) and Obeng- Gyasi (1999)

The overall results indicated that participants were prone to indirect refusal strategies than direct strategies for all groups. The most common strategies found for direct and indirect categories were the same for all groups. Evaluation of a native speaker showed that there was no significant difference among the groups in terms of the appropriate use of refusal strategies.

The participants of this study were from different cultural backgrounds, and as a result, their worldview of refusal strategies differs. Therefore, their responses though differ, were all appropriate according to their cultural expectations: this is a strong point that supports the current study, which investigates refusal performance between two native speakers of two different languages (Ga and British English). Anderson (2009) disclosed that Brown and Levinson (1987, 1978) politeness strategies that address 'face wants' are exhibited in the Ghanaian context through the use of honorifics and address terms by most ethnic groups to show respectability and politeness. Other cultures

across the world may interpret Brown & Levinson's assertion differently. Agyekum (2000, 20004) Keleve (1995), Obeng-Gyasi (1999, 2000) and Dzameshi (2001), all attested to Anderson's (2009) claim in their various speech act studies. Therefore, it is possible that although participants of the current study may differ in refusal strategies, they might be appropriate according to their cultures. Secondly, the coding scheme (Beebe et al. 1990) used in this study is relevant for the current study because it gives an idea of how responses of the current study are categorised.

Research that investigates native and non-native speakers' speech act performance can also find out how cultural values affect the content of the responses. Semantically, this can lead to miscommunication between native and non-native speakers (Thomas 1983).

Hsieh and Yi Chen (2012) researched into similarities and dissimilarities between Chinese and English in strategic types of refusals to provide pedagogical guidelines for Chinese learners of English. The researchers aimed to find out how politeness enables informants to make refusals. The researchers were under the assumption that Chinese learners may transfer their pragmatic rules and social norms to the use of English. According to them, this assumption was as a result of the findings of Shih's (1986) study on Chinese and Americans refusing strategies refusals.

The researchers planned an experiment to solicit naturally occurring refusals from Chinese speakers as the antithesis of English ones provided by Turnbull and Saxton (1997). In the light of this data collecting procedure, a real situation of recruitment, where job seekers were not aware of their conversational contributions to this study was set up. On ethical grounds, such a data collecting procedure could be questioned.

Their findings revealed that there were cross-cultural similarities in the refusal strategies of both groups of participants. Strategy such as 'negate capacity' means that the speaker refused the request by alluding to his lack of capacity to justify his declination. 'Identify impediments' were used by the Chinese respondents while the English were prone to direct responses such as 'performative and non-performatives'. Chinese speakers tended to centre their attention on maintaining face on both sides. For fear of losing their faces, the Chinese speakers also cared for the interlocutor's face wants. As a result, the Chinese find it necessary or favourable to offer excuses while English speakers' concern about the face of the two parties also explained the higher frequency of on-record strategies. In this case, the English speaker assumed that he had done what he was authorised to do. The English speakers also took care of the interlocutor's face wants.

The researchers concluded that Chinese 'refusers' are likely to seek off-record strategies, while English refusers seek on-record ones. These preferences, according to the researchers, can be traced back to language-specific conventions controlled by cultural values and logical thinking on face concern.

These findings proved Brown and Levinson (1987)'s claim that language is universal because all respondents took care of their interlocutors' 'face' even though different approaches were employed; this implies that all languages have the idea of 'face' concerns and are always ready to address it in every interaction. The current study also finds out the politeness strategy that interlocutors employed to address 'face'; therefore, some of the ideas raised will be of great benefit to the current study. Secondly, respondents' idiosyncrasies led to the cross-cultural variation of responses. Such responses are between the L1 and L2. The current research employs the Interlanguage theory to discuss responses that are neither L1 cultural values nor L2 cultural values.

Dzameshi (2001) recorded some request acts which were neither influenced by English culture nor Ewe culture and according to him the responses were because of respondent's idiosyncrasy. Thirdly, the analysis of refusing strategies was based on data from one specific set of refusing situations, i.e. one between university students and a research assistant who conversed on the telephone.

Given that various contextual and social factors regulate the functions and distributions of refusing strategies, the similarities, and differences between Chinese and English to be generalised here are interpreted in terms of a tendency of preference, instead of an absolute rule that governs behaviour of refusers speaking in the language. To make the current study more comprehensive, these social factors are explicitly embedded in refusal context. Also, the study defied ethical issues because their participants were not aware that data were being collected. That is why the current study sought the consent of the participants before administering a questionnaire or engaging them in interviews

Guo (2012*)* investigated both Chinese and North American refusal speech acts from the perspective of cross-cultural communication. The study analysed directness and indirectness in informants' refusal responses. For the study to achieve this purpose, sixty (60) US college students and teachers and sixty (60) Chinese college students and teachers were interviewed. He used a modified version of the Discourse Completion Test (DCT) developed by Beebe et al. (1990) to collect his data. The DCT consists of eight situations with each situation followed by a space for the subjects to fill in the particular refusal.

His findings indicated that there were more similarities than differences among the Chinese and Americans in making refusals, but Americans utilised more direct strategies than the Chinese did, but not in all situations. Guo's results also prove that

different contexts, relative social distance and power in both Western and Chinese societies affected the choice of refusal strategies. When the social distance was close, both participants tend to speak directly; otherwise, they all expressed their ideas and opinions in a roundabout way (Dzameshi 2001, Anderson 2004 & Baresova 2008), had recorded similar findings). Guo (2012)'s study also showed that Chinese people found it hard to refuse a higher status person and as a result, there was a tendency to be economical in strategy use. But when refusing a person of equal or lower status, the Chinese participants usually would employ more strategies, but the Americans did not show as great a contrast as the Chinese. The study also reveals that Americans were susceptible to their rights. The Chinese respondents of the study, on the other hand, were sensitive to the relative age and status, and this reflected in their use of address terms in such cases. Anderson (2009, 2004) and Dzameshi (2001) gave a similar report on their Ghanaian respondents in their studies. Generally, the study proves that language is the carrier of culture and culture reflects itself in language. These similarities and differences in refusal strategies are the manifestations of cultural differences between Chinese and Western Culture.

This study contributes to the present study in many ways. Firstly, the study highlights some Chinese socio-cultural norms and values which are like those of Ghanaians. These are relative power, status and age. These variables play a significant role in Ghanaian culture because they determine the variation of responses. This also shows that some features of Chinese culture are like Ghanaian culture. Secondly, the study deploys eight situations with different eliciting acts to gather responses for a comprehensive analysis. These situations have embedded in the different social variables that affected responses by participants of different cultures, which led to cross-cultural differences. As a result, the study revealed that language is cultural-

specific, and because of that, different languages will reveal different cultures (Wiezbicka 1991).

Guo (2012) used the oral elicitation data collecting tool. With this tool, the researcher dictated questions to respondents, and they wrote their answers. The present work built on this by complementing written data with oral data to make the analysis more comprehensive. The study investigated Chinese and English which are languages that have gained official status in their countries, but the current study will compare a local language spoken by a specific ethnic group in Ghana and English spoken by British.

In another study by Omale (2012), similarities and differences in directness and indirectness of refusal strategies between British and Omani were investigated. The participants for the study were made up of (ten) 10 Omanis and (ten) 10 British. These respondents produced (one hundred and twenty) 120 responses which were coded into idea units and analysed by using Beebe et al's (1990) classification of refusal responses. The researcher also used a Discourse Completion Test modelled on Beebe et al., (1990) to collect the data that were analysed.

The situations that elicited the responses were categorised into three requests, three invitations, three suggestions and three offers. Each category required a refusal to an equal status person, a higher status person and a lower status person. The test was translated into Arabic and administered to ten Omanis, and the English version was given to ten British people.

The findings of the study revealed that the Omanis used more direct strategies than the British in refusing requests and offers. Both the British and the Omanis also used indirect strategies to refuse requests, especially when dealing with higher status people. The British refused directly to a lower status person, sometimes as a matter of

principle. The indirect strategy most used were expressing regret and giving reasons. According to Omale, these responses mitigated the damage caused to the positive face; this implies that these responses were not only indirect but also polite. Therefore, Omale's report validates Brown and Levinson's (1978, 87) assertion that indirectness implies politeness. The Omanis used to care for the interlocutor's feelings with higher, equal and lower status people because of culture. Another way Omanis showed indirectness was by using long answers which gave a string of reasons while indulging in too many polite words.

Linguistically, responses that have too many polite words are interpreted as pragma- linguistic failure, and this is due to a negative transfer of L1 habits into the L2 Lado (1957), Thomas 1983), Wierzbicka (1991), Dzameshi (2001) and Anderson (2009) all argue that language reflects our culture; therefore, different languages will reflect different cultures. So, if Omanis used long answers full of many polite words, it is because they want to reduce the face threat and that should not be termed a failure because it is a culture of the Omanis; this may be the same in Ga. The current study collects responses from educated Ga who speak both Ga and English. So, the two sets of responses will be compared to analyse the possible transfers.

Also, the researcher noted that both the British and the Omanis used indirect strategies to refuse requests, especially when dealing with higher status people. The indirect strategy most used was expressing regret and giving reasons. These responses mitigated the damage caused to the positive face. The findings of this study support Guo (2012)'s study, but the only difference is that the American respondents in Guo's study used the expression of regret and reasons to refuse an invitation from both higher status and lower status. The current study factors the social variables into the situation

that will elicit the responses and discuss how respondents vary their responses according to these variables.

Omale (2012) concluded that culture influences communication strategies. Therefore, pragmatic transfer may be because of cultural influences target language and this according to the researcher, brings about embarrassment, misunderstanding or communication failure between interlocutors. It also shows that pragmatic principles are universal, especially those principles that maintain harmony by mitigating the threat caused to face by enhancing the positive face of the speaker. Interlocutors are more polite when dealing with hearers of higher status and more direct when dealing with a lower status person. Moreover, the content of refusal strategies and social distance also play an essential role in determining directness and indirectness. This idea provides a clue for the current study, which compares the direct and indirectness of responses to find out the factors that motivated them.

Most of the findings in this study support the present study. However, the present study increased the number of participants in the study to one hundred and fifty (150). Also, it complemented the data collecting procedure with focus group discussion to identify some more cultural values that lead to cross-cultural variations and similarities between British and Ga people (natives of Ghana).

Hashemian (2012) examined cross-cultural differences in performing refusal of requests between Persian native speakers (PNS) and English native speakers (ENSs) to analyse cross-cultural differences. The researcher investigated the difference in semantic formulas of participants, transfer of their L1 refusal patterns into the L2, and the relation between their proficiency level and the transfer of refusal strategies. The participants of her study included sixty-six (66) Persians and fifty-nine (59), English native speakers. The researcher used the DCT developed by Beebe et al., (1990).

The researcher observed that PNSs used more indirect refusal strategies, but the ENSs preceded their refusals with more adjuncts. Thomas (1983) stated that adjuncts are supportive moves which mitigate the illocutionary force on the head act of an utterance. Therefore, the ENSs may have realised the effect of the 'head act' on their interlocutors; hence, the use of adjuncts. Hashemian noted that participants recorded equal numbers of semantic formulas that expressed directness.

Hashemian reported that the range of the indirect semantic formulas used differed in the two cultures. Whereas the PNSs employed three semantic formulas such as *Swear*, *Ask for Forgiveness*, and *Apology,* the ENSs employed *statement of regret and wish.* The study also showed that both Persians and English speakers used more excuses than any other semantic formula.

Hashemian also indicated that the Persian speakers substantially utilised more indirect semantic formulas than the English speakers, especially when responding to higher status interlocutors. Persians asked for forgiveness or apologised when refusing a request. On the other hand, English speakers used adjuncts such as the statement of positive opinion, statement of empathy and paused fillers for interlocutors of higher status they were familiar with. These findings were also recorded by Chang (2009) and Phuong (2006) in their study of refusal responses.

According to Hashemian, respondents negotiated their semantic formulas to mitigate the damage caused to the positive face, and this supports Brown and Levinson (1987)'s face-threatening acts (FTA) which state that speakers reduce the FTA in utterances either through a redressive action which saves either both speaker and hearer's face or saves the speaker's face.

The benefits that the current study derived from Hashemian study are firstly, how English speakers handled 'request'. The cultural differences were explicit in the

semantic formulas used as refusal responses; this implies that Hashemian used semantic formulas to assess the cultural differences among her participants, but the current study examine factors that influenced respondent's choice of semantic formulas. Hashemian employed a sociolinguistic interview (Hudson 1996, Holmes 2012) which has been used by some researchers to evaluate cross-cultural issues to collect data from the respondents. Although the current study uses the same method, a focus group gave further explanation for the choice of semantic formulas respondent prefers; this gives a proper assessment of cultural issues. Thirdly, Hashemian assessed participant's performance of refusal behaviour on invitations and offers but the current study complements 'invitations' and 'offers' with other speech acts like suggestions and requests, which are very difficult to handle in most cultures (Martinez 2004), to bring out responses that make the analysis more comprehensive and valid in a cross-cultural situation.

Ghazanfari, Bonyadi and Malekzadeh (2013), investigated cross cultural-linguistic differences in refusals among the native Persian and native English speakers. The study was conducted to analyse refusal utterance concerning semantic formulas - that is, words, phrases, or sentences; to meet a particular semantic criterion. Researchers used one hundred films (50 in Persian, 50 in English) as instruments for gathering data. The movies were watched closely, and the utterances native speakers employed in their refusals to issues were transcribed and analysed. The research's preference for movies was because movies contain dialogues in which some refusal speech acts are performed. So, the researchers could understand why the actress or actor responded the way they did. This procedure can be traced to Scheloff (1998)'s turn-taking in conversation analysis, where responses were induced by initiating acts.

The study showed that Persian speakers used *excuse* more than English speakers; however, Persians applied strategies such as a statement of regret, non-performative statements, and lack of enthusiasm less frequently than English speakers. These results, according to the researchers, were because of socio-cultural differences among native Persian Speakers and native English Speakers. While Persian culture favours collectivism, and value group desires, and prefers 'we', English speakers use more sentences containing 'I' in refusing utterances, because they value individualistic views. English speakers define 'self' as an individualistic phenomenon rather than a collectivist one. This cultural idea made English speakers more direct, more open in their interactions, and more straightforward as a result; they used performative *verbs* and *non-performative statements* more than Persian speakers. This result may be different from the response strategy English speakers have used in most of the studies reviewed.

In most of the cases, English speakers used semantic formulas such as statement of regret, excuses, and reasons, but Ghazanfari et al. results support Kitao (1995)'s claim that results of studies should not generalise the general perception of speakers' behaviour toward a speech act. The study showed that Persian culture might be like Ghana, but Ghanaians would not use the pronoun 'we 'explicitly in a refusal response if the respondents are not many, even though Ghanaians believe in collectivism. Dzameshi (2001), Anderson (2009), Sarfo (2011) discussed similar cultural ideas about the Ghanaians in their various studies.

The above results were because actresses and actors are taught what to say and how to say it. So, these responses would not have been what they would have preferred in a real-life situation. Holmes (2012) maintains that a speech situation has a significant influence on the responses. So, collecting data from a real situation may yield different

results for comprehensive analysis. Therefore, this might not be that the cultural perception of all English speakers (to use direct semantic formulas as refusal response) because Dzameshi (2001) cross-cultural studies proved that British are not direct with their responses; this might have resulted due to other peculiar factors. Ghazanfari et al.'s study gives the present work differences that can occur when the researcher decides to limit the scope to some aspect of culture. That is why the current study investigate politeness, direct and indirectness and factors that influence semantic formulas to analyse how the different cultures manifest them.

Farnia (2012) conducted an intercultural communication study of Chinese and Malaysian University students' refusal to an invitation. This study aimed to investigate the pragmatic behaviour of refusals to an invitation in English by Chinese international university students and Malaysian university students in Malaysia. The researcher used the semantic formulas to measure respondents' perception in the process of refusing an invitation regarding their cognition. The researcher used forty (40) Chinese international students and forty Malaysian (40) students at University Sains Malaysia, Malaysia. Data were collected through a written Discourse Completion Test and structured post-interview.

The results of the study indicated that expressions of *excuses, reasons or explanation, statement of regret and expressions of negative ability or willingness* were the most frequently used strategies by Chinese and Malaysian students. The frequencies and the sequence of these responses differed. These findings supported previous studies that elicited data from role-playing (Nelson, 2002; Al-Eryani, 2007; Al-Kahtani, 2006). Results from these researchers (Farina and Sattar 2010, Abdul, Chel Lah, &Raja 2010) who investigated refusal studies on Malaysian students were also in line with the

findings of refusal studies in which *statement of regret* followed by *excuses, reasons or explanations* were the most frequently used strategies among Malaysian respondents.

The research findings showed that the variation of the responses between the groups was because of 'level of grammatical competence.' Another difference was that Malaysian respondents used longer and more detailed responses than their Chinese counterparts; this was also attributed to the fact that Malaysians planned their refusal responses in the L1 and transferred to the L2. Cohen (1998) explained that consulting the native language is right because it enables the respondent to give the expected responses or the right responses, but other researchers such as Thomas (1983) and Ellis (2008) believe that the effect of planning one's response in the L1 can either be negative or positive. The effect is positive if the answer is pragmatically and grammatically correct, but the negative effect occurs when the response is both grammatically and pragmatically incorrect.

According to Bardovi-Harlig (1996), native speakers of a language frown on the negative pragmatic transfer because it may be interpreted as 'sociolinguistic errors' which is seen as rudeness and impoliteness rather than as the transfer of different sociolinguistic rules.

The study projected some critical issues that affect the current study. The educated respondents in the present study are second learners of English; therefore, they might think in their L1 before expressing in L2, and in the process, this may result in a negative transfer. This reviewed study averted negative transfers by conducting a post-structured interview, where respondents expressed what they thought, and the reason why, and the researcher was able to conclude that their responses were right. Despite the intervention, the study concluded that there was an intercultural conflict between the participants. Nevertheless, it is the interest of the researcher of the current study to

use a structured interview to collect oral data to analyse areas of sociolinguistic transfers.

Hassani, Mardani and Dastjerdi (2011) compared refusal responses between Iranian EFL (English as a foreign language) learners' use of English and Persian. They examined the influence of social status and gender on semantic formulas used by respondents. The participants of their study were sixty (60) Iranian EFL university students. They were selected randomly from among undergraduate and postgraduate students. They participated in the study to answer both groups of questions, that is, English and Persian versions of the test.

The participants were divided equally into males and females, i.e. each group involved 30 males and 30 females. The same participants answered two sets of questions which were meant to be compared. The study showed that participants used more indirect strategies in Persian in comparison to English. No significant difference was observed between male and female refusal strategies. As for social status, the findings showed that the Persian group used more indirect strategy when talking to someone of a higher class. The Iranians used more indirect strategies in the Persian test in comparison with the English one; this may be due to their greater mastery of Persian. Another justification for this phenomenon may be the cultural norms of Iranian society in which making a refusal directly even to someone of lower social status is considered as a discourtesy (Al-Kahtani 2005).

Moreover, informants in both tests used a remarkably more extensive number of indirect strategies in comparison with the direct ones. Also, the influence of interlocutors' social status on the strategies was not something unexpected. 'Persian test' subjects used more indirect strategies when making refusals to someone of higher social status.

However, some differences were observed in the English and Persian data in this study. While the subjects of the Persian study used more indirect strategies in encounters with addressees of higher social status (maybe due to their higher level of consciousness about the hierarchical nature of social ranks or their native language socio-cultural norms), the subjects of the English study used more adjuncts when-refusing someone of an equal status' (maybe due to their friendship ties). Participants' gender influence on the refusal strategies was also investigated, but no significant difference was observed between males and females in making refusals.

An important information that emerged from this study which was beneficial to the current study was the social variables embedded in the context of the questionnaire and their influence on the responses helped in preparing the questionnaire for the current work. The effect of the social variables suggests the diverse cultural norms of the participants. The British and Ga respondents of the present study may also exhibit cultural diversity which is very crucial in every cross-culture study. Again, the results of the reviewed literature support Brown and Levinson's claims on the universality of language as evident in the similar cultural values (Persian and Iranian) that influenced the responses.

In the current study, responses were collected concurrently from two different sets of a group so that the researcher could obtain different opinions on the same questions for analysis. Also, the reviewed studies have shown the capabilities and limitations of using DCTs as a data eliciting device. Despite it being criticised for lack of contextual variation and having imaginary interactional settings, this data collection methodology is still used abundantly in discourse units, particularly those conducted in the field.

Abed (2011) investigated how semantic formulas in English of Iraqi EFL students and American students (native speakers of English) were affected by the pragmatic transfer. The respondents of this study refused requests, suggestions and invitation. In this study, forty-five (45) Iraqi whose ages ranged between 25-41years and ten (10) Americans whose ages ranged between 18-37years were the participants. The DCT designed by Beebe et al. (1991) was used to collect data for the study. The study reported that Iraqi respondents answered the questionnaire in a lecture hall while the Americans answered theirs by email. Status, age and gender were variables embedded in the questionnaire respondents answered.

The responses were divided into idea units (Chafe 1980) and analysed, according to Beebe et al.,'s classification of refusal responses. The results revealed that both Americans and Iraqi preferred indirect semantic formulas even though the percentages of usage differed. Here, the researcher noted positive, pragmatic transfer by the Iraqi. Also, Iraqi EFL learners used reason/explanation, statements of regret, statement of wish to express refusals with care and caution, but the American used 'statement of principle' and 'statement of philosophy' to refuse same token. The Americans were sensitive to higher status while Iraqi were sensitive to a lower status and equal status. In Iraq, cultural communication enjoins females to be more sensitive to a higher status than males; therefore, females preceded their responses to a higher status with adjunct; this can be the reflection of the Ga person.

The finding from this study reveals some relevant issues that lend credence to the current study. Firstly, different cultural values placed on the social variables like status, distance and age determined the responses used by the respondents of the study. In the same way, the respondents of the current are expected to weigh the effect of these variables on their refusal responses. Secondly, within the same language speaking

community (Iraqi), gender differences led to differences in semantic formulas. The current study did not assess gender influences, but it is worth noting in a cross-cultural study. Thirdly, the data analysis procedure that guided the study is of valuable essence to the present study since the examination of semantic formulas according to Chafe (1980) is remarkably achieved through the parsing of responses into idea units and these idea units lead to proper categorisation of semantic formulas. In the current study, proper categorisation of semantic formulas answer one of the research questions. Anderson (2004) used this data analysing procedure in her study of 'Request Forms' in Ghana. Fourthly, pragmatic transfer, according to Thomas (1983), can either be negative or positive; this is also crucial in a cross-cultural study because the type of transfer can help to appreciate different linguistic expressions from different speech communities.

Despite the contributions of this study, there were gaps in some areas that the current study intends to fill. The current will contact respondents for the data. The population of the current study come from a different cultural background (British and Ga), and the thematic approach is used for the data analysis. The ethnographic technique is used in data collection.

Shboul, Maro and Yasin (2012) conducted an intercultural communication study into the similarities and differences in semantic formulas of the speech act of refusals in English between Jordanian English as a Foreign Language (EFL) and Malay English as a Second Language. There were six selected male Jordanian EFL learners (JEFL) and the six male Malay ESL learners (MESL). The Jordanian participants were between the ages of 25 to 30 years, while the Malay participants' ages ranged from 30 to 40 years. The researchers used a semi-ethnographic technique which is also a modified version of DCT developed by Beebe et al., (1990). The responses gathered

from the participants were analysed in terms of formulaic semantic sequences and were categorised based on Beebe et al.,'s (1991) classification of refusal responses.

The results of this study showed that Jordanians preferred excuse, reasons and explanation as refusal responses while the Malaysians preferred statements of regret. Again, the Jordanians used indirect semantic formulas for all statuses, thus whether high, low or equal status, while the Malaysians used direct semantic formulas and preceded their responses with an expression of gratitude. For example, one of the Malaysian responses to an invitation from a higher status person was 'thank you; I cannot come'. According to the researchers, both groups of participants have a similar cultural orientation which is collectivism. Researchers like Maros (2006), Al- Issa (2003) and Nelson et al., (2002) have affirmed that Malaysians and Jordanians share similar cultural orientation. Despite these assertions, a careful look into the findings revealed that Malaysians differed at specific instances, and this was attributed to idiosyncrasy, (the individual's philosophy and behaviour towards some of this cultural elements). Dzameshi (2001) and Wierzbicka (1991) recorded some of these differences in their studies. Most of the responses of Malaysians and Jordanians did not conform to the cultural demands of society.

Baresova (2008) conducted a study into the cross-cultural politeness strategies in American English (which may be like British English in terms of politeness) and Japanese by examining the politeness strategies in employment rejection letters. The researcher did not gather responses but analysed rejected letters that were being sent to American and Japanese applicants who did not meet the employer's requirements. The researcher analysed 73 American rejected letters, and 70 Japanese rejected letters. Before the data were analysed, the researcher had hypothesised that Americans would

attend to face wants by being personal using positive politeness strategies, but the Japanese would be more distant and formal with dominant-negative strategies.

This hypothesis was valid because the Japanese letters were, as expected, quite formal while the Americans frequently attended to the addressee's cheerful face wants using expressions of familiarity signaling equal relationship. The Japanese utilised highly formal honorific. This is a gesture of equal relationship, or simply to show a friendly attitude by the Americans would be unacceptable to the Japanese, who must preserve the distance between in-group and out-group, and thus would consider such an address overly familiar and disrespectful.

Again, the Japanese employed positive strategies which expressed hope and encouragement to applicants. The Americans were insincere in the way they addressed their readers. Here, one can argue that certain insincerities are acceptable in one's culture, different insincerities are acceptable in another culture, and one must know what is acceptable to one's audience; this is one of the purposes of cross-cultural studies.

The researcher's second hypothesis was that Americans are expected to place value on sincerity, frankness, and rationality, therefore their letters should reject the candidate more straightforwardly than the Japanese, who in oral communication typically utilise ellipses and indirect strategies for rejecting requests. The hypothesis was not valid because, in the rejecting letters, the Japanese were more direct, or, somewhat more explicit in stating the rejection, than the Americans. The American letters showed a variety of rejecting strategies utilising various degrees of implicitness and indirectness, the Japanese companies 'blame themselves', referring to an insufficient number of work posts for the significant number of applicants, or the company's economic problems, and do not mention any details about the applicants.

Japanese may have decided to "say nothing" because in their culture saying nothing cannot offend anyone, but in Ga culture (participants of the current study) 'saying nothing' amounts to insult no matter the status of the hearer. This showed that not all general cultural tendencies and stereotypes apply to every communicative situation, and when this is not handled well can lead to miscommunication.

Also, the study expected that direct rejections should come in less variety than indirect methods. Considering this, the Japanese were expected to redress negative messages with honorific forms. At the same time, Americans may use a variety of strategies instead of discernment, which should result in a greater variety in the American letters, magnified by the desire to be original. The hypothesis proved valid because there were both cross-cultural similarities and differences. The analysis revealed different mechanisms underlying the rejection, requiring different politeness strategies. Although one pattern was identified in both English and Japanese, the results revealed a substantial difference in preferences. The utilisation of the particular strategies can be explained in light of the values and perceptions of politeness of each culture, but it is not necessarily predictable, as is apparent from the hypotheses and results of the analysis.

The findings support the idea that while general cultural notions are essential prerequisites for cross-cultural practices, they cannot be universally relied on. Instead, a need should be re-examined in each communicative situation. These findings agree with other research works on cross-cultural politeness, such as Nelson et al., (2002) and Bradford (2006). What makes the reviewed literature different from other studies was the fact that the Americans wrote one kind of letter for the applicants and all were addressed in such a way that it attended to the positive face of the reader; this may be a peculiar case. The researcher used Brown and Levinson's FTA theory to assess the

politeness strategies in various letters; this makes Brown and Levinson's theory very relevant to date.

This study contributes to the present study because it explains some cultural practices of the native speaker of English, which can be relied upon. Also, the study confirms the universality and specificity of language use which are relevant for the present study. Moreover, this study gives insight into how social variables stemed out cross-cultural variations and relativity. Variables such as power and rank of imposition, which are among the determinants of politeness strategies in Brown and Levinson politeness theory were of much concern to the present study.

The study 'scrutinised documents' as data collecting procedure, but the current study adopts a more interactive method to get comprehensive data for analysis.

Al-Kahtani (2006) also conducted a cross-cultural study of refusals in English among three different cultures: American, Arab and Japanese (Native and non-speakers of English). The researcher used semantic formulas to show the differences in the ways people from different cultural backgrounds perform refusals, even though using the same linguistic code (i.e. English). Americans, Arabs and Japanese were compared in the ways they perform refusals for three dimensions: how respondents differ in their semantic formulas, the ordering of the semantic formulas and the content of their semantic formulas. Al-Kahtani used thirty (30) subjects: ten (10) from each language group. He used the DCT developed by Beebe et al., (1990). His DCT was made up of twelve contexts with four speech acts (requests, offers, suggestions and invitations) which elicited the responses for the analysis. Similar research conducted by Dasjerdi, Hassani &Mardani (2011) showed that the sequence in semantic formulas is in three phases which are pre-refusal; (initial) prepares the addressee; central refusal;(middle) bears the head act and post refusal; (final) the 'mitigator' or 'concluder.'

The findings of Al-Kahtani's study showed that there were not too many differences in the way respondents ordered their semantic formulas. For instance, the native speakers of English (the Americans) and the non-native speakers of English (the Japanese and the Arabs) ordered their semantic formulas the same way across the three 'request' situations; this shows that both native and non- native hold similar perception about refusal responses. In the case of refusing an invitation, all the participants used 'excuses' in combination with other responses. However, the ordering of semantic formula differed across the three cultures when respondents refused an offer. Thus, Americans used statement of sympathy in the first position, Arabs and Japanese used gratitude at the first position. This also reveals different cultural imposition on some initiating acts. Again, Japanese and Americans were similar in the ordering of refusal of suggestion; they used gratitude as the first position, self-defense in the second position and explanation in the third position. The Arabs express reason without any adjunct.

Furthermore, the analysis indicated that respondents did not differ so much in the ordering of semantic formulas. Besides the ordering of semantic formulas, particular semantic formulas that were used by respondents at different degrees of frequency were: the Americans used statement of principle most often; the Arabs employed negative willingness most frequently, while the Japanese used 'excuse' as frequently as 'explanation' and 'statement of principle'.

Besides, differences in the content of the semantic formulas between the Japanese and the Arabs were unclear and not as specific as the Americans in making 'excuses', which were 'airtight' (concise &precise). The results were attributed to the diverse cultural background norms.

Dastejerdi, Mardani and Hassani (2011) recorded similar findings in their study of the non-native (Iranians & Chinese) speakers and native speakers of English. Whereas the non-native speakers were specific and elaborate, the native speakers (American) were vague and less specific. Guo (2012) also recorded similar findings. The results of this study would have added value to judgment if cultural reasons for the results were discussed, but that was not the aim of any cross-cultural studies. Most cross-cultural studies aimed to unearth how socio-cultural norms affect linguistics behaviour (Wierzbicka 1991, Hudson 1996, and Holmes 2012).

Unlike previous studies which gave insight into how social factors affected semantic formulas, this study described their semantic formulas; this gave the present study different ways of assessing semantic formulas across cultures. The current study investigates how the cultural degree of imposition on an 'eliciting act' can affect the ordering of semantic formulas. Ghanaian researchers like (Keleve1995, Obeng-Gyasi 1999, Dzameshi 2001, Anderson 2004 2009 and Agyekum 2005) have proven with their studies that in the Ghanaian culture, an initiating act such as 'request', poses lots of risk to both hearer and speaker. Therefore, a Ghanaian response to 'a request' will differ (in the ordering of the semantic formulas) from that of a non-Ghanaian who does not share the same cultural view.

Among the three language groups of Al-Kahtani's study, two share similar cultures (Arab & Japanese) while the other is different (American). Two are non-natives (Arabs and Japanese) while the other is a native speaker (American). The present study also used two sets of language group: British English and Ga, (a language in Ghana). The current study investigates differences in semantic formulas and other cross-cultural features.

Nelson, Al Batal & El Bakary (2002), investigated the similarities and differences between Egyptian Arabic and US English communication style by concentrating on the difference in the directness of the speech act of making refusals. According to Nelson et al., directness is a communicative style, so how different interlocutors produce indirectness evaluates their communicative competence. A modified version of the '12-item' discourse completion test (DCT) developed by Beebe et al., (1990) was used to elicit responses from Fifty-five (55) respondents; thirty (30) English-speaking Americans in the US and twenty-five (25) Arabic-speaking Egyptians in Egypt. The DCT consisted of three requests, three invitations, three offers, and three suggestions. The social variables embedded in the questionnaire were status, age and gender.

The Egyptians answered in Arabic while the Americans answered in English. The researchers analysed the results according to the frequency of directness as participants related to socio-cultural norms, gender, age and status. Their results showed that both groups (American and Egyptians) employed similar strategies as refusal responses which were equal in degrees of frequency. Although the groups used similar strategies, the American refusals were longer than the Egyptian refusals. Katriel (1986) proposes that among Arabic speakers, a person in a lower-status position frequently uses indirect communication strategies when addressing a person in a higher-status position. This result is similar to what pertains in the Ga culture. However, the findings of this study contradict Katriel's findings. The findings of this study also illustrate the danger of making generalisations about the communication style of a language or culture as if one style (e.g., direct vs indirect) is used unilaterally regardless of the situation, gender, age, and status.

Again, the study revealed that the frequency of direct and indirect refusal strategies used in Egypt and the US are approximately the same. Egyptian males employed more direct strategies when refusing individuals of either higher or lower status than the Americans. The findings are, however, consistent with those of Beebe et al., (1990), who found that in refusing requests from both higher- and lower-status individuals, Americans often employ indirect strategies.

In the current study, how status, age and context affect direct and indirectness were addressed. However, the current study is looking forward to the Ghanaian culture which indicates that higher status uses direct strategy when addressing lower status person while lower status uses indirect strategies to address higher status (Dzameshi 2001, Anderson 2004, 2009 &Sarfo 2011).

Researchers like; Guo, (2012) and Hsieh & Yi Chen (2012) concluded in their studies that Americans use shorter and more precise utterances, but the findings of Nelson et al. contradicted what these researchers said. Therefore, Kitao (1995) claims that research findings should be specific but not general because conditions as at the time of collecting the data and their analysis may change the general perceptions held by all is valid.

Research has proven that the validity of the findings of every research work is dependent on the data collecting procedure; therefore, the findings of Nelson et al. maybe as a result of the use of oral elicitation. Such situations enable respondents to copy each other's answers, but data collected through a written test (DCT) had been treated as tests; therefore, copying of answers was restricted or controlled. Despite the pitfalls, Nelson et al. lend credence to the current study. However, the data collecting procedure will be enhanced in the present study by administering a test and interacting

with respondents through interview. The current study will examine the communicative style among educated Ga and plausible pragmatic transfer.

Dzameshi (2001) compared the requesting behaviour of speakers of British English, Ghanaian English and Ewe (a language spoken in Ghana). He used a discourse completion test. He aimed at cross-cultural and situational variations in requests formulated by these groups of speakers from different cultural backgrounds in different social contexts. The study focused on the directness level in the formulation of requests by these three groups of speakers in five different social situations. He identified different strategies that speakers of English used to perform requests. In terms of strategies, he identified three categories, such as imperatives, needs/wants statement and hedged performance.

The findings of Dzameshi's study showed that there are across- situational and cross-cultural differences in the request made by the three groups of speakers he investigated. British English speakers, for instance, preferred indirectness in each of the situations while Ewe speakers preferred direct forms. He observed that Ghanaian English speakers showed similarities in their request behaviour to speakers of Ewe in two of the situations and the British English speakers in two other situations. Dzameshi's study suggested that norms of English and Ghanaian languages influenced speakers of Ghanaian English, and that was why they showed similarities to both British English speakers and Ewe speakers. He observed that two significant factors varied across the three groups: 'context internal and context external.' The context internal factors included 'degree of imposition of the request and the prerequisites for request compliance' while the context external factors included social power, social distance and the sets of rights and obligations that hold between interactants.

His study also showed that the three groups of speakers (British English, Ghanaian English &Ewe) share some similarities in their selection of request strategies. He, however, noted that Ewe speakers were more direct than British and Ghanaian English speakers in their choice of request strategies. The study confirms that different cultures view politeness and indirectness differently. Again, different factors in different cultures prompt politeness (Anderson 2004, 2009). These claims show that the theory of politeness proposed by Brown and Levinson is not universal.

Dzameshi's study did not examine refusals, but like refusals, requests are also face-threatening, and for that matter negotiations to mitigate the face threats inherent in requests may be similar to that of refusals. The participants of his study were similar to that of the present study (native and non-speaker of English: British English, Ghanaian English and Ga, (a language spoken in Ghana). Variables like; age, status and social distance which were embedded in Dzameshi's questionnaire were also found in the present studies. In the current study, contributions of the social variables to socio-pragmatic competence and evaluation of cross-cultural variations and similarities are assessed. Dzameshi's study, like many studies, relied solely on data collected through DCTs, but the present study complements DCT with oral data. Also, saturation (Labov 1972) is likely to occur when request forms were collected from two dialects of English (British English and Ghanaian English). The current study fills the gap by investigating refusal responses in Ga and British English, which are not the same linguistic codes, to bring out cultural variation and cultural similarities.

2.2.1 Other Speech Acts Studies that are not cross-cultural

Maluku (2018) investigated politeness strategies of refusal used by the Ambonese (a community in Indonesia) in refusing requests. The aim is to determine the effects of social relationship towards politeness strategies of refusal used by the

Ambonese when refusing requests. The socio-cultural norms of the society sometimes influenced social relationship and the kind of politeness strategies used. Even though this study was neither comparative nor cross-cultural, it gives an idea of how socio-cultural norms dictate language use which is relevant to the current topic.

The data were taken from 25 respondents of Ambonese conversations in any situation and taking note to remember every little thing that would happen between the interlocutors. The analysis revealed that Ambonese speakers tend to combine more than two or three strategies in refusing requests. Secondly, Ambonese speakers tend to use positive politeness strategies such as using in-group identity marker (address form), reason, promise, joke, and offer the new solution in refusing requests.

Participants' responses were different from what was recorded in the previously reviewed cross-cultural studies. Whereas Guo (2012) recorded negative politeness strategies among equal positive politeness among distance and higher status. Maluku's study recorded only positive politeness irrespective of the social variable embedded in the discourse. This showed the impact of culture on language behaviour which is relevant for the current study. Reviewing this study was also relevant because initiating speech act (request) is handled differently by every culture. Therefore, negotiating agreeable turns to mitigate the effect of request is relevant to the current study.

Despite the study's contribution, some gaps need to be filled by research, and that is what the current study may attempt to do. Firstly, the study on politeness strategies among the uneducated Ga at Chemunaa (a small Ga community in Accra) yield different results. Secondly, enhance research design data also yield more in-depth and accurate results that can avert miscommunication. Thirdly, measuring other linguistic features like a sociopragmatic failure due to negative pragmatic transfer helps

to understand some problems the native speakers of a language encounter in their quest to perform a speech act.

Sarfo (2011) analysed how indirectness manifests in the different ways of refusing requests and how those ways of refusing were influenced by social variables like age and socio-economic status among members of the Berekum Training College community: a Ghanaian setting and non- native variety of English. The study may be one of the fewest works on refusals in Ghana. Therefore, it is crucial for the current work. The data analysed for the study were gathered from the students and teachers of the Berekum Training College community through participant observation, an ethnography approach. The researcher used Brown and Levinson (1978, 87), Lakoff (1973) and Leech (1983) politeness and face theories to analyse the indirectness and directness in respondents' refusal responses.

The study described and interpreted communication events by using qualitative analysis. Some of the findings were that; firstly, respondents were prone to both direct and indirect refusals. The direct refusals were definite or flat *no* without any other form(s) of expression (According to Beebe et al.,'s classification of refusal responses, this is a non-performative statement) definite *no* with some other expression(s), is a negative willingness and negative expression(s) without the word *no* or negative ability. These forms, according to Sarfo (2011), were influenced in no small extent by age and socioeconomic status.

These forms of direct refusals occurred when a high-status and older person refuses a low-status or younger interlocutor; this may be attributed to a hierarchical relationship in Ghana. These findings support Dzameshi (2001) study where hierarchical relationships influenced the Ghanaian request forms. The study also identified three major types of indirect refusals; these are those involving:

excuses/reason, request for information or clarification, and suggesting alternatives. Other forms of indirect refusals included; mitigated refusal, setting condition for future acceptance and 'laughter' which indicated refusal. The use of excuses as forms of refusal is both vertical and horizontal. In other words, excuses do not reflect differences in status and age. However, 'excuses' have some cultural influence. In most Ghanaian societies, refusing a request from another person intentionally without any excuse indicates one's insensitivity and inhospitality to the person's request. It does not show good neighbourliness. Thus, giving an excuse is to show that one would attend to the other's needs if one had the chance or ability or were capable. Therefore, excuse indicates solidarity.

Requests for information or clarification and questions that were not genuine usually came from adult and higher-status interlocutors to younger person. This was because lower status and younger persons find it difficult to ask questions about why they are being charged by higher status or older persons to do something. Asking such questions does not show respect in some Ghanaian socio-cultural interactions.

Sarfo (2011), Anderson (2009) and Dzameshi (2001) share similar viewpoints on politeness and directness in Ghana which informs the present study, especially their viewpoint that politeness and directness in Ghana are determined by social status, age and social distance.

Sarfo (2011)'s study revealed that refusals threaten face; therefore, interlocutors must attend to the face of each other (Brown & Levinson 1987). Also, the directness of refusals is regulated by variables such as social context, age status and social distance.

Despite these useful contributions, the current work differs from Sarfo's claim that indirect refusal maintains relationships and that most involve off-record politeness strategies; this is because not all indirect forms are polite. Anderson (2004), Dzameshi

(2001) argued that not all indirect strategies are polite and therefore, cannot maintain a relationship as concluded by Sarfo (2011). The fact that respondents realised their utterance indirectly does not make it polite unless speakers adhered to the socio-cultural norms. Beebe et al., (1991) and Blum-Kulka (1983) opined that utterances may be realised indirectly but might not be 'off record'. Also, Sarfo's study did not assign reasons to why respondents responded the way they did. The present work used the focus group discussions to address reasons assigned to some unexpected responses.

Anderson (2009) investigated polite requests in Ghanaian English: a non-native variety of English. She obtained her data from natural speech observation, discourse completion tests and native speaker introspection. She randomly selected five hundred (500) adult Ghanaian speakers of English from different social situations for natural speech observation. One hundred (100) Ghanaian undergraduates from different departments from the University of Ghana, who speak English were also selected for the DCT. To defend the kind of politeness strategy her informants used, she adopted the politeness theories propounded by Leech (1983), Brown and Levinson (1987) to support her conclusions. Her findings revealed that informants varied their politeness according to the context, age, social status found in the situations.

The data collecting procedure also affected the choice of words used as a polite expression. For instance, in the oral data, most of the respondents preferred honorifics like sister, aunty, uncle as a polite lexical marker to precede their requests; this can be traced from the local orientation where minors address older persons using these honorifics to exhibit politeness. However, respondents in the written data prefer lexical politeness markers like *please, kindly, and sir*; this is because respondents see the written data formal. Informants preceded their utterances with politeness lexical markers like 'please' and 'kindly' when the hearer was older or higher in status.

Anderson's work revealed that methodology (oral and written data) influences the speech act performance (request). Significantly, the oral data brought out some of the cultural identifications of Ghanaians. Secondly, the contextual variables (age, status, distance, and degree of imposition) did vary not only the request strategies but also revealed cultural specificity. A Ghanaian violates the sociopragmatic rules if these variables are not taken into consideration in any speech event. Thirdly, the speech events (banking hall, lecturer's office) affected the request strategies respondents used.

Anderson (2009) imparts credibility to the current study in so many ways. Firstly, one of the eliciting speech acts for the current study was a request, whose cultural ranking is higher, according to Tsui, (1995), Holmes, (2012) and Dzameshi (2001). Because of this, negotiations used by participants in Anderson's study to mitigate the illocutionary force can help the current study in determining the kind of softness that is likely to be used by respondents. Secondly, variables that determine polite strategies in Anderson's work can help the current study to prepare the questionnaire and interview for the participants. Therefore, how these variables impacted the utterances in Anderson's study can also give an idea of how respondents of the current study will vary their responses according to similar variables embedded in the situations that elicited the responses. Thirdly, the respondents in Anderson's (2009) study manifested sociolinguistic behaviour. This gives the current study ideas on how to handle sociolinguistic behaviour in educated Ga responses. Finally, the politeness theories which form the basis of Anderson's argument are like that of the current study, therefore give the current study a deep insight.

Despite contributions from Anderson's work, there were some gaps that the present study seeks to fill. Firstly, the purposes and approach of Anderson's study differ from the present study. Therefore, to make results of the present study more

comprehensive to substantiate how politeness differs across cultures, the researcher of the present study settled with the cross-cultural approach. (Recommendations of Anderson, 2009)

Secondly, for best reasons the researcher may have collected data from 'one research site', but the current study would extend the data collections to three research sites to make present work more comprehensive. This is because Wierzbicka, (1985) had criticised the famous Brown &Levinson (1978) politeness because their conclusions were not based on 'cross-cultural approach.'

Thirdly, 'Natural Speech Observation' has limitations like 'observer's paradox'. According to Hudson (1996), 'observers' paradox' occurs when the researcher violates the rules of data collection by trying to correct respondents' responses in the course of collecting data, hence the difficulty. Besides, it demands lots of time to execute (Labov (1972) because of these setbacks, the current study used a structured interview and focus group discussion.

Anderson (2004) described request forms in Ghanaian English. Her study aimed to describe request forms used by speakers of English in Ghana. Her study was limited to four research questions. One of the questions was the range and length of linguistic expression. She gathered her data through oral speech observation and a written questionnaire. The participants for her study were gathered from the University of Ghana and a bank. Her questionnaire sought information on embedded status, power, distance and age. She found that request forms from the oral data were longer than those in the written data; this is because informants speak more than they write (Rose &Ono 1995), and they also understand oral data as less formal. Therefore, they can express their views very well at any length. Again, she realised that the range of request forms varied according to the data collecting procedure.

There was a wide range of strategies for requesting the oral data, whereas the written had just a few. The study also revealed that respondents used more extended responses when the status of the hearer was higher. One may argue that Anderson's (2004) study may not be suitable for the present study because it does not centre on the cross-cultural study, but the Ghanaian setting and participants are of the essence to the current study because they give foreknowledge of how the current study may encounter its participants.

Other researchers (Lin 2004 and Morkus 2009) unlike Anderson (2004), have investigated how variables such as age, status and power affect the length and range of linguistic utterances. Their results indicated that informants with higher status, power and age use few short linguistic expressions, but their subordinates use a wide range of expressions, and their utterances are longer. Even though this may be a cultural effect, sometimes respondents' understanding of the situation surrounding the speech act may compel them to use longer utterances to indicate politeness. The current study's focus group discussion reveals the reasons for the kind responses used by respondents.

2.2.2 Conclusion

Below are the critical factors that emerge from all these studies to inform the present study:

The frequency of directness and indirectness depended solely on participants' perception of social variables such as social power, social distance, social status, age and gender. This led to cross-cultural differences because the different cultures understood the variables differently.

Participants understood indirectness as politeness. Therefore, there was a direct link between indirectness and politeness in some cases. Some participants used indirect strategies to weaken their refusal responses.

Participants from all the studies frequently used excuses as semantic formulas for refusing offers because most cultures consider excuses indirect and polite. Apart from excuses, statements of regret were also used. Most of the indirect responses were influenced by the degree of imposition and social context.

The data collecting procedure and social variables affected the range of linguistic expressions used in the studies reviewed.

Some of the reviewed studies indicated that a pragmatic transfer occurred because of participants' transfer of negative L1 habits into the L2 or L2 habits into the L1.

CHAPTER THREE

RESEARCH METHODOLOGY

The logistics of data collection is key to any research project because the strength of the findings of the research is dependent on the suitability of the data collection procedure employed for the study. For this reason, the data collection procedure for the study will be described at length. This chapter is made up of eleven sub-sections, which include: research design, research approach, population, sampling technique, research sample, research site, data collecting strategies, data collection protocol, research instruments, data analysis and ethical consideration.

3.1 Research Approach

According to Holloway and Wheeler (1985) qualitative research is as an inquiry process which involves deriving information from observation, interviews or verbal interaction which focuses on meanings and interpretations of participants. The inquiry is conducted in a natural setting. The present study whose intentions are to investigate the central ideas behind the way a group of people refused offers and to find out how this group of people perceive what they say adopted the qualitative research approach. This approach enables the researcher to study refusal responses in their natural settings. There are five kinds of qualitative research which are Ethnography, Grounded theory, Phenomenology, Narrative and Case study. The present study used the ethnography research design (ethnography will be discussed in the next segment). The ethnography research design collects data through observation, interview or verbal interactions and documentation. The researcher employed interview and verbal interactions as means for collecting data for the current study (the data collecting method will be discussed in the next segment). To ensure that the findings of the

current study are strong and trustworthy, single data collecting procedure may not be enough, so the researcher complemented ethnography with a data collecting procedure from a quantitative approach. One of the motives of the current study is to come up with concepts in refusal responses that single data source could not identify. The researcher will not call this approach mixed method because there is no hypothesis to support the quantitative approach.

3.2 Research Design

The present study employed ethnographic research methodology. This methodology was derived from anthropology that has been advocated by Hymes (1964, 1972) and has been used successfully by various researchers. The researcher decided to use this method because researchers have observed that there is a difference between perceived speech behaviour and 'informants' actual productions and refusal responses can be understood through participants speech behaviour. Ethnography methodology emphasises the collection of data in naturalistic social settings because the central aim of ethnography is to provide rich, holistic insights into peoples' world views and actions; this means that the ethnographer goes into the field to explore a cultural group or explore specific social interactions. There are five primary methods of an ethnographic method of data collection which are naturalism, participant observation, interviews, surveys, and archival research. The present study used ethnography interviews and interactions.

3.2.1 Ethnography interview

In this exploration, the ethnographer talks with members of the research group as they engage in different activities related to the research context. The researcher spent four (4) months with the participants at Chorkor Chemunaa. The researcher engaged the participants in multiple tasks to gather the relevant data for the study. Because participants cannot read and write, most of the activities were interactive; questions were asked, and they answered according to their ability. Not all their answers were accurate according to the researcher's expectations based on the cultural orientation of the Ga people. So, some of the social situations were role played. For instance, in situation six (S6) when a professor must reject a suggestion, an older man in the group (about 75years) assume the position of a professor and his students were the participants of the study. This was how the researcher gathered information for situation six. Challenges faced in previous social situation determines which task to engage in for the next situation. Interview, role-play and oral elicitation were all used as data collecting procedure among the uneducated Ga at Chorkor

The British respondents' data were collected through oral elicitation. The stimuli in each of the social situations were read out to the participants and they gave their answers which were recorded by the research assistant. Nelson et al (2002) used this data collecting procedure to collect data from their American and Egyptian respondents. The British responses were collected from oral elicitation to match the data collecting procedure of the uneducated Ga respondents. This is because the cultural comparison was between the British and the uneducated Ga. That is why both participants resorted to similar data collection procedure to make the comparison uniform. Besides, the uneducated Ga cannot answer the DCT because they cannot read

and write (Tanck 2002, Agyekum 2004 and Nurjaleka 2020) had used oral elication to collect data from two native speakers of two different languages.

During this circumstantial investigation, the researcher gathers relevant data related to the goals and behaviour of the members of the research group. As the ethnographer observes the research subjects in their natural environment, he or she can ask questions that reveal more information about the research group. Hudson (2001) stated that ethnographic interview is usually informal and spontaneous, and it typically stems from the relationship between the researcher and the participants; as a result, an ethnographic interview allows the researcher to gather the most relevant and authentic information from the research group. However, it can also be affected by experimental bias, because of the relationship between the ethnographer and the participants.

The focus group discussion was employed to cater for this biasness. Fifteen (15) members constituted the focus group discussion. The members were the chief of the local community, three persons from the Bureau of Languages (Ga division), five elderly women (the age between 60-65 years) who were also participants of the study, four (4) JHS teachers (teaching Ga) and a level 400 student of UEW Ajumako campus, studying Ga. The focus group discussion was after every session with the participants of the study. A special meeting place was arranged for that purpose. Refreshments were served after every meeting. The focus group discussion evaluated the cultural implications on each of the refusal response participants gave to check the accuracy of the responses. Some of the responses were rejected and others were restructured to meet the cultural demand.

Ten (10) members constituted the British focus group discussion. All members were English lecturers. The focus group discussion assessed the cultural truism of the refusal responses the British respondents gave. The reality of some of the refusal

responses was discussed with the focus group. This approach was used by Anderson (2009) to find out the reasons for the request forms that her participants had used.

3.2.2 Discourse Completion Test

Apart from the ethnography method, the researcher also used the Discourse Completion Test to collect data. The DCT has been one of the most used in pragmatic research. It involves a written description of a situation followed by a short dialogue with an empty gap that must be completed by the respondents to answer on their own. The context specified in the situation is designed in such a way that the particular pragmatic aspect under study is elicited (Kasper and Dahl, 1991). Anderson (2004) used this method in her study of request forms in Ghana. Beebe, Takahashi and Uliss-Weltz (1990) also used this method in their study of refusals in Japanese and English. The same method has been used for most of the studies in the Cross-Cultural Speech Act Realization Project (CCSARP, Blum-Kulka et al. 1998). The researcher used the DCT because it gathers broad and factual information for comprehensive analysis. Again, the researcher complemented interview with DCT because a single data source may not provide insight into how different speakers perform refusal responses. There are two forms of DCT which are open-ended and close-ended. In the close-ended DCT, participants are provided with cues to choose answers from in this way; participants are restricted. However, in the open-ended DCT participants are given the freedom to express their views or opinion. Whereas the close-ended DCT can lead to stereotype answers, the open-ended can also lead to answers that can skew the data. The present study used the open-ended Discourse Completion Test but with carefulness.

Only the educated Ga participated in the DCT, because of time constraint and student's availability. The questionnaire was administered within the limited time that the lecturers gave the researcher. The interview to complement the DCT was done at

another time arranged by the lecturers when students were available. Unlike, the uneducated Ga and British who made time for the data collection, the educated Ga was constrained with academic work during the data collection. That is why DCT was the best in such times.

3.3 Population

According to Kahn (2006), a population is a group of individuals who with at least one common characteristic which makes them distinct from other groups of individuals**.** For this reason, the reckonable population of the current study comprises First Degree third year educated Ga students from University of Education Winneba (Ajumako campus), uneducated Ga from Chorkor Chemunaa, Accra and First-Degree final year British students from City of London College of Higher Education, UK. Refusal responses in English can pose problems to participants with low proficiency in English; that is why participants who have advanced in their university education were chosen.

3.4 Sampling Technique

The study employed the probability and non-probability sampling techniques in selecting the respondents of the study. Under the probability sampling, every individual in the group is selected to participate in answering the questionnaire. Participants were selected through simple random sampling. Simple random sampling selects few participants from a larger group not by any particular method. This method is fair because the selection of the participants did not affect those who were not selected. On the other hand, non-probability sampling does not select every member to participate; there is a unique means. This special means is purposive sampling. With purposive sampling, participants are selected based on the purpose of the study. This procedure

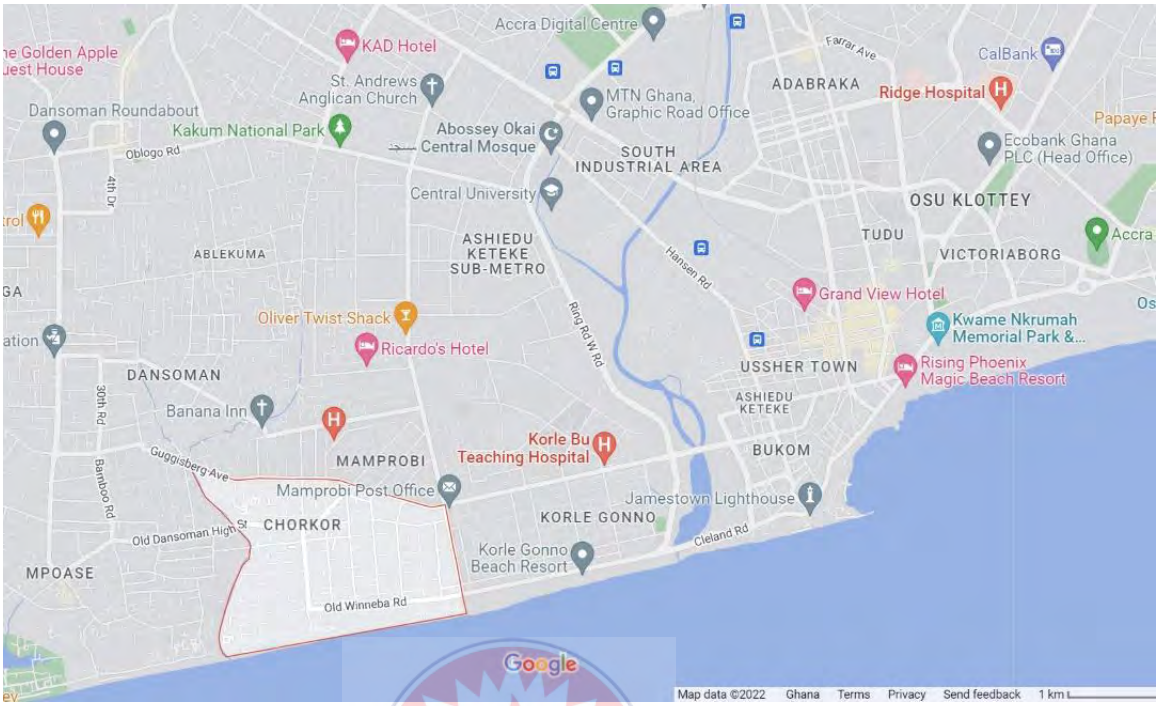
was used in selecting participants for the ethnography interview. For instance, in Winneba, the educated Ga were selected from the Ajumako Campus of UEW. These participants are native speakers of Ga. Similarly, in Accra, most Ga communities are heterogeneous, but a small community called Chemunaa with a population of about fifty were uneducated (they never had any formal education) native speakers of Ga who never spoke any language apart from their mother tongue (Ga). An interview with these participants, who were adults between the ages of 60- 80 years, revealed that they spoke only Ga, even though they were surrounded by speakers of other languages. They had done this intentionally to preserve the culture of the Ga language.

3.5 Sample Size

One hundred and twenty-five respondents (125) participated in the study. This is because the study combined two data collecting procedures and as such a large number of respondents must be used to provide further strength to the outcome of the study. Anderson (2004) used six hundred participants (600) in her study, and her results gave a fair representation of what pertains in the world surrounding the research.

3.6 The Research Site

The map shows the location of Chorkor Chemunaa



The University campuses in Ajumako (University of Education Winneba), London and the fishing community of Chorkor Chemunaa were the sites for this study. The Ajumako campus (of UEW) in the Central Region of Ghana was chosen because there are students who are natives of Ga and are studying Ga for an award of a bachelor's degree. One of the central tenets of a qualitative approach is that specific participants must always be used to make the study purposeful and valid. Therefore, Ajumako campus is a relevant site for the present study.

City of London College of Higher Education, UK was also chosen because it is densely populated with foreigners and natives. Only the natives of Britain were selected for this study. Some responses were also gathered from four British students who had come to the University of Ghana for a short programme. They were contacted at the Dance Lecture Hall of the University of Ghana. They were contacted barely one week after their arrival on the university campus. Their data were added to the refusal responses collected from Britain.

The uneducated Ga was also contacted at Chorkor Chemunaa. In all the communities these were the only Gas who did not dwell with natives of other local languages in Ghana. Because of their intention to preserve the Ga language. They have a good knowledge about the culture of the language. Therefore, the culture of the Ga language will be experienced best with these people, that is why Chemunaa (a native Ga community) is the suitable site for the current study.

3.7 Data collecting strategies

The data were collected through open-ended Discourse Completion Test, Interview and interactions with a Focus Group. A modified version of the DCT employed by Beebe et al. (1990) was used to collect data. The researcher used the DCT for three reasons: firstly, the respondents varied their refusal responses according to contextual variables embedded in the questionnaire. Secondly, by using the same situations for both methods; written and oral, the researcher could find out how the content, ordering and frequency of refusal responses are affected by the data collecting procedure. Finally, the DCT yields many refusal responses.

The researcher complemented the Discourse Completion Test method of data collection with the naturally occurring refusals from oral speech situations by interviewing the participants.

3.8 Research Instruments

The instruments for this study are questionnaire, interviews and focus group discussion. As part of the questionnaire, respondents gave information on their details like, age, sex, a level at the university, course area, hometown and mother tongue. Previous studies on pragmatics transfer revealed that demographic information like the ones above influence the choice of response an interlocutor prefers. This was relevant

because one of the research questions investigated sociolinguistics transfer. There were six situations on the questionnaire. These situations covered four initiative acts which are suggestions, offers, request and invitations. Each situation elicited a kind of refusal responses. Social dimensions like; status, age, familiarity (social distance) and context (formal/informal) were embedded in each of the situations that elicited the refusal responses. Participants answered questions on papers which were collected after some time. Dzameshi (2001), Babai (2016), Guo (2012) had administered a questionnaire to collect data for analysis.

With the ethnography interview, the researcher restructured all the situations in the context of the DCT into a simple everyday style to enable the researcher to have causal interaction with participants. In each of the situation, a particular refusal response was expected. So; the researcher consciously drew participants attention to what is expected from them. This was mainly with uneducated Ga and the British participants. This procedure was employed by Anderson (2004) and Agyekum (2004) in their study of request forms in Ghana.

The focus group discussion was also one of the data instruments used to assess the cultural truism behind some of the refusal responses. Responses from uneducated Ga were gathered through interview. The British respondents were also engaged in focus group discussion. The British focus group assessed the British culture in the refusal responses collected from the British participants. While the researcher facilitated the discussion, the assistant researcher recorded the discussion. Omale (2012) used this methodology in his cross-cultural study of native Persians and British refusal responses.

3.9 Data Protocol or Test Procedure

The educated Ga respondents completed a written questionnaire. The questionnaire was planned in a way that would not allow respondents to accept any of the stimuli. The researcher discussed the questionnaire with participants for a deeper understanding of the rules to follow. Explaining the questions to participants before answering them was also necessary to avoid mistakes that could skew the data. In Britain, twenty-five (25) participants participated in the oral interview. At UEW, Ajumako campus twenty-five (25) participated in the DCT and another twenty-five in the interview. The respondents who completed the written questionnaire were different from those who participated in the interview (oral speech); this was necessary to prevent repeating of same responses for both questionnaire and interview.

Twenty-five (25) respondents were selected through simple random sampling to complete the questionnaire. These participants sat in a lecture hall as if they were writing an examination. Lecturers were around to supervise what participants did.

The participants for the interview were gathered through purposive sampling. The researcher had asked participants how they would refuse a particular initiative acts and the reasons for their choice. Here, twenty-five responses were picked out of the lots. These responses were picked on videos and tape recorders. At Chorkor Chemunaa, twenty-five (25) informants participated in the interview, role-play and oral elicitation.

The focus group discussion explained some of the reasons for the choice of refusal responses. Some of them gave cultural reasons. This information was recorded on tape.

The British responses were collected by the researcher and the research assistant, the librarian of the Methodist University College Ghana who was on a short course at the City of London College of Higher Education. He was aided by his friend

who had travelled to London with him. The researcher conducted the focus group discussion for the British respondents on zoom (social network) because they lived far apart from one another and gathering them for face- to- face interaction was not easy. The researcher was part of the zoom discussion. This discussion was to ascertain the appropriateness of the refusal responses given by informants. The interview was structured to suit conditions in the UK; for instance, "kenkey" was not a familiar word for most British; therefore, more familiar food like "bacon" was used. Also, driving a taxi is not a menial job in Britain, so ice cream vending, which is considered menial, was used. These changes were made in situations 3 and 5.

3.10 Assessment of the questionnaire

To determine the appropriateness of the situations of the DCT questionnaire, the researcher first administered the questionnaire in some universities in Accra, specifically; the Methodist University College, Ghana and Regent University College of Technology, all in Accra, to test whether the situations cited in the context were feasible. One hundred (100) participants participated in this pilot project. Some of the respondents gave all kinds of responses, which would not have benefited the study. So, the researcher gave the questionnaire to some researchers in the field of sociolinguistics at the Research Institute of the University of Education Winneba to assess the situations in the context and give advice on the responses in the pilot test. These assessors were to determine if each situation could induce a refusal response because the researcher did not expect a situation where a respondent would accept any of the offers, invitations, requests and suggestions in the context.

3.11 Data Coding

The researcher resorted to thematic data coding, where research questions were the focus. The themes from each research question form the basis for the analysis.

For the first research question which examines direct and indirectness, only the head act or refusal acts were taken into consideration. Frequency counts of all the head acts used by the British and uneducated Ga were considered in this part of the analysis. The reason behind this is because direct and indirectness are situated in the head acts. Therefore, the native speaker of a language will not consider periphrastic elements when identifying the direct and indirect strategies. These are cultural issues which are inherent in the natives' speakers' tacit knowledge. The frequency of direct and indirect refusal strategies was compared when respondents refused higher status persons across two situations: (situation 2 and 5). Educated Ga were not included in this part of the analysis, because the coding of their data indicated that most of their responses were the same as that of the British

The second research question investigated the sociolinguistic transfer that resulted in a miscommunication conflict. Here, the educated Ga English and Ga responses were coded to find out the extent of pragmatic transfer and backward transfer that led to pragmalinguistic failure or sociopragmatic failure. The ordering of the refusal responses, the content of the refusal responses and the frequency of responses were taken into consideration to find out how mother tongue (L1) had influenced educated Ga English refusal responses. Both the DCT and interview data were coded by counting the number of times the L1 had influenced the English responses, either positively or negatively. The educated Ga, Ga responses were also coded to find out how L2 (English) had influenced their refusal responses. The content of the refusal

responses was examined in this part of the data coding. The highest occurrences of transfer were coded in percentages from both DCT and interview.

The third research question compared the differences in politeness strategies to arrive at cross-cultural variations or similarities. The British and uneducated Ga interview data were coded. The Politeness strategies for each situation was coded in percentages and were compared to determine variations because of different cultural influences. Here, the expression that preceded the refusal act and the whole responses were essential for the analysis.

The fourth research question discussed factors that influenced the choice of semantic formulae used by British and uneducated Ga across the six situations. According to Beebe et al., (1990), refusal consists of a sequence of semantic formulae, varying in content, order and frequency depending on the eliciting speech act. They classified refusal into various semantic formulae. This approach provides the most comprehensive and widely used taxonomy of the semantic formulae for refusals. The researcher modified Beebe et al.'s classification and adopted Chafe's (1980) idea of dividing responses into idea units. Each idea unit was then coded into a specific category by using the Beebe et al.'s classification scheme. For instance, in the sample test below:

You went to a friend's hostel early morning, though you were starving you could not accept his/her offer of a hard-dried ball of kenkey/bacon, because it is appalling for breakfast.

The response to this situation may include the following:

"I am sorry. I have already taken my breakfast, maybe next time."

This response was categorised into the following:

Unit	Category
1. I am sorry.	Statement of regret
2. I have already taken my breakfast.	An excuse
3. Maybe next time.	An offer of an alternative

The most critical component in the refusal act is **the head act**. So, for the semantic formulae, above is 'Excuse' because it is the head act. The pre refusal act is '*I am sorry'* and post refusal act is '*maybe next time*. To answer research question one only the head act was considered. Research question two considered all the components of the refusal response. Research question three considered the pre refusal act and the post refusal act to analyse the politeness differences between the uneducated Ga and the British. The final research question considered the head act to determine the semantic formulae that British and uneducated respondents preferred. The rankings of these semantic formulae identified for ethnography interview were calculated per participant and situation.

The theoretical framework and the empirical studies at this point gave a comprehensive understanding of the refusals that respondents used. Finally, samples of the refusal responses across the two cultures were selected for further qualitative analysis to reach a better understanding of how refusals were negotiated and recycled at the level of discourse in the two cultures.

3.11.1

Beebe et al. classification, which the researcher employed for the study:

Direct semantic formulae

These are divided into two types "Performative" and "Non-performative

1. Performative - e.g., "I refuse."
2. Non-performative statement - e.g., "no."

3. Negative willingness- Negative Willingness will be referred to as Negating a Proposition.

e.g., “I can’t,” “I won’t,” “I do not think so.”

Indirect semantic formulae: They refer to as strategies that speakers use to soften the illocutionary force of their refusals to minimize the offences to the interlocutor’s positive face (Brown & Levinson, 1987).

a. **Statement of regret**

, e.g., “I am sorry,…”; “I feel terrible…”

b. **Wish:**

e.g., “I wish I could help you…”

c. **Excuse, reason, explanation**

, e.g., “My children will be home that night.”; “I have a headache”.

d. **Statement of alternative**

, e.g. I cannot do X instead of Y

, e.g., “I would rather…” “I would prefer…”

2. Why don’t you do X instead of Y

, e.g., “Why don’t you ask someone else?”

e. **Set the condition for future or past acceptance**

, e.g., “If you had asked me earlier, I would have…”

f. **Promise of future acceptance**

, e.g., “I will do it next time”; “I promise I’ll…” or

“Next time I’ll…”-using “will” of promise or “promise.”

g. **Statement of principle**

, e.g., “I never do business with friends.”

h. **Statement of philosophy**

, e.g., “One cannot be too careful.”

I. **Attempt to dissuade interlocutor:**

a. *Threat or statement of negative consequences to the request:*

e.g., “I will not like any fun tonight” to refuse an invitation

.b. *Guilt trip*

e.g., Waitress to customers who want to sit a while: I cannot make a living off people who just order coffee.”

c. *Criticize request/requester,*

e.g., Statement of negative feeling or opinion

d. *Request for help, empathy, and assistance by dropping or holding the request*

e. *Let interlocutor off the hook*

, e.g., “Do not worry about it.” “That is okay. “You do not have to.”

f. *Self-defence:*

e.g., “I am trying my best.” “I am doing all I can.”

3.11.2

The questionnaire that elicited the data for the study

These stimuli in the questionnaire were used in the oral data, but this time it related to different participants in a conversational way. Demographic information on participants was not collected because of time constraint. The same stimuli were translated into Ga and administered to both uneducated Ga and educated Ga

Below are the instructions on the questionnaire:

a. This is neither a test nor an examination. None of these situations should be accepted; please refuse each of these appropriately.

b. Begin by filling in your data in the spaces provided.

Sex:

Mother Tongue:

Educational Background…….

Level (if in the university) ……

Age:

Situation 1

You are the receptionist of a reputable bank. An intimate friend of yours called during working hours and wanted to speak to a lady worker of your bank whom you knew very well. This person had an urgent and vital message she would not want to disclose to anybody apart from the lady worker. Considering the prevailing situation, you cannot allow your friend to speak to the lady. How would you say no to such a request?

REFUSAL

RESPONSE……..

3.12:2

Situation 2

A young lecturer of your department, who was your classmate during your secondary school days, invites you and other friends to his office during lunchtime to have a discussion on an issue that was not disclosed to you. You already had the hint that you have performed poorly in his subject. You cannot stand the shame you envisage. So, you decided not to go. How will you say no to such an invitation?

REFUSAL RESPONSE…….

3.12:3

Situation 3

1. Your roommate's younger sister, who is in a JSS invites you to her birthday party. She has also invited a select group of students from the university campus to their house, but you cannot make it because of a forthcoming quiz. How will you refuse this invitation?

   REFUSAL

   RESPONSE…….

3.12:4

Situation 4

2. You went to a friend's hostel early in the morning, and though you were starving and had no money to buy food, you could not accept his/her offer of a stale bacon sandwich because it was unpleasant for breakfast. Besides, you felt humiliated by such an offer. How will you refuse this offer such that your friend will not realize your negative feelings?

   REFUSAL RESPONSE……

3.12:5

Situation 5

You completed the university five years ago, but you are still not employed. One older woman who is a friend to your mother suggested you drive her ice cream van in the meantime. Your mother has agreed to this suggestion, but you find it somewhat intimidating and an affront considering your background as a graduate. How would you say no this offer?

REFUSAL

RESPONSE……

3.12:6

Situation 6

As a lecturer at a reputable university, your students suggested that you give more applications or case studies instead of lectures because they do not understand what you teach them. You felt the students are demanding a problematic task from you. Will you be impolite when refusing such a suggestion from your students or be diplomatic? How will you refuse this suggestion?

REFUSAL

RESPONSE……

3.12 Ethical Consideration

The Institutional Review Board of UEW scrutinised the methodology of the study by going through the questionnaire. The Head of Department of Applied Linguistics of University of Education was authorised to give the researcher an introduction letter which explains the essence of the research to be carried out. In the letter, participants whose information is valuable for the research were given assurance that no contributions of theirs would be leaked to the public domain; in that case their personality was protected. Copies of the letter were sent to London and the Head of the Department of Ga Language at Ajumako campus of the University of Education Winneba. The research was carried out acceptably as expected to add value to the findings. No participant was forced to participate, and all those who participated signed the consent form issued out to them. Every external information incorporated into the

study is appropriately documented. No information in the study was falsified, especially the primary data collected from the participants.

The researcher got in touch with the uneducated Gas (at Chemunaa) through the help of the chief fisherman. The uneducated Gas appreciated the fact that their effort to speak only Ga has served a purpose, which is the data contribution. The participants were assured of their safety during data collection and after the data collection. Out of fifty natives living at the research site, thirty of them participated. Twenty-five participated in the interview, and five participated in the focus group discussion.

3.12.1 Conclusion

The methodology chapter discussed the participants for the study. The questions which elicited the responses in both oral and written were also discussed. The classification of the refusal was also highlighted. The data analysing procedure that yielded the results of the study was also discussed, and issues that should be taken seriously at the highest level in conducting research were also highlighted. Find most of the responses in the appendix. The next chapter represented the data gathered from this chapter. To avoid unnecessary repetition, some of the relevant information in chapter four, the previous information would be referred to through numbering.

CHAPTER FOUR

RESULTS

The chapter presents the results of the data gathered from the participants of the study. The chapter is in four sections. Each section presents the results of a research question represented on a table or graph.

4.1 Research Question one

How do British and uneducated Ga differ from one another in their direct and indirectness in the social situations when making refusal responses?

The table on the next page compared the direct and indirect oral refusal responses of Ga and British respondents used across the six situations (**in pp102-103**). The table revealed how the two languages differed from one another in their preference for directness and indirectness. The detailed of how direct and indirectness were captured is in the chapter five.

Table 1: Distribution of direct and indirect responses across the six situations: oral data

	British Respondent		**Uneducated Ga respondents**			
	Oral		**Oral**		Total	
Situations	***Direct***	***Indirect***	***Direct***	***Indirect***	**% Direct**	**% Indirect**
S1	4	21	0	25	4	46
%	*16.00*	*84.00*	*0.00*	*100.00*		
S2	2	23	0	25	2	48
%	*8.00*	*92.00*	*0.00*	*100.00*		
S3	2	23	5	20	7	43
%	*8.00*	*92.00*	*20.00*	*80.00*		
S4	10	15	4	21	14	36
%	*40.00*	*60.00*	*28.57*	*58.33*		
S5	7	18	7	18	14	36
%	*28.00*	*72.00*	*28.00*	*72.00*		
S6	0	25	3	22	3	47
%	*0.00*	*100*	*12.00*	*88.00*		
Total	**25**	**125**	**19**	**131**	**44**	**256**
% Total	*56.82*	*48.83*	*43.18*	*51.17*	*14.67*	*85.33*

Source: Field data 2018

In the tables, the number of responses is arranged vertical and the percentages of responses are arranged horizontal**.**

The results in table 1 show that in situation one (S1) when respondents refused a request from a co-equal, the British respondents used four (4) direct refusal responses which represent 16% and rest of the twenty-one refusal responses (21) of the British participants were indirect refusal responses, which represented 84% but All the twenty-five (25) uneducated Ga respondents preferred indirect refusal responses, which represented 100%.

In situation two (S2), when respondents refused an invitation of a lecturer (a higher status person) the British respondents used two direct refusal responses; this represented 8% of their total responses and the twenty-three British respondents used indirect refusal responses; this accounted for 82%, but all the twenty-five Ga respondents preferred indirect refusal responses; this accounted for 100%.

In situation three (S3), respondents refused an invitation from a JHS student (a lower status person). The results show that the British respondents used two direct refusal responses which accounted for 8%, but the Ga respondents used five direct refusal responses which accounted for 20%. The British respondents used twenty-three indirect responses which accounted for 82%%; however, the uneducated Ga respondents used twenty indirect responses, and this accounted for 80%.

In situation four (S4), the participants refused an offer of food from a friend (a co-equal). The results from Table 1 indicate that the British participants used ten direct responses which represented 40%, but the Ga participants utilised four direct refusal responses which represented 16%. On the other hand, the British participants used fifteen indirect refusal responses which accounted for 60%, but the uneducated Ga used twenty-one indirect refusal responses, which accounted for 84%.

In situation five (S5), respondents refused an offer from a rich older woman (by the cultural norms of the British and Ga the affluent is considered higher status person in society Holmes (2012)). The results reveal that the British respondents utilised seven direct refusal responses; which represented 28% of the total number of the responses in that situation and uneducated Ga participants also utilised seven direct refusal responses; which is also 28%. The rest of the eighteen (18) responses in that situation were indirect refusal responses. The Ga respondents used (18) indirect refusals and the British participants also utilised eighteen indirect responses. These number of responses also accounted for 72% the British and 72% for the uneducated Ga in that situation. This result indicates cultural relativity which will be explained in detail in chapter five.

Finally, in situation six (S6), a professor (a higher status person refusing a lower status person's suggestion) refused the suggestion of students. The uneducated Ga respondents used three direct refusal responses, and that scored 12% but the British did not use direct responses only uneducated Ga did. However, all the twenty-five British respondents used indirect refusal responses. By the vertical calculation, the British scored 100% whereas the twenty- two indirect refusal responses from uneducated scored 88%.

The general results showed that both British and uneducated Ga used less direct refusals. A total of forty-four (44) direct responses, which represented 14.7% were deployed by both British and Ga and a total of two hundred and fifty-six (256) indirect refusal responses, which represented 85.3% were deployed by both Ga and British. The uneducated Ga respondents used one hundred and thirty-one (131) indirect refusal responses which represented 51.17%, whereas the British used one hundred and twenty (120) indirect refusal responses, which represented 48.83%. The uneducated Ga respondents used a total number of nineteen (19) direct refusal responses, which

represented 43.18%, whereas the British used total of twenty-five (25) direct refusal responses across all the six situations and this represented 56.82%. The samples of the tokens whose percentages were found in the tables are in chapter five.

4.2 Research Question 2

In what ways has the two cultures of the two languages (English and Ga) affect educated Ga refusal responses?

When respondents refused higher statuses, pragmatic transfers and backward pragmatic transfers were detected in the way respondents ordered their refusal responses, the content of the refusal responses and the frequency of their semantic formulae.

The tables 2,3 4 reveal the kind of sociolinguistic transfers that respondents exhibited that resulted in either negative pragmatic transfer or backward pragmatic transfer. These transfers lead to miscommunication among people with the same cultural background. In these tables DCT and Oral responses of participants were recorded. Chapter three give account of how the researcher collected responses from two data collecting procedures

In this section, the researcher only counted the number of times a response occurred and multiplied it by four, since participants of DCT were twenty- five and it represented 100% and that of the oral were also twenty-five, which also represented 100%.

Table 2: Shows how pragmatic transfer occurred in the ordering of refusal responses

ORDERING OF REFUSAL RESPONSES				
Situations	***Educated Ga***		***Educated Ga***	
	English responses		***Ga responses***	
	DCT	***Oral***	***DCT***	***Oral***
2	Please sir may I know what the meeting is about?	Please I am sorry I cannot come. Because I have been sent	*Ofainɛ, yɛ heshibaa mli; minyɛŋ maba. Ejaakɛ mibɛ hewalɛ*	Miyɛ no ko feemɔ. minyɛŋ maba
5	Please madam, I I am sorry I cannot take this job.	I am grateful madam, but I cannot stand my friends who will see me driving commercial car	*Awo, ofainɛ mibɛ nitsumɔ nɛɛ he mishɛɛ*	Awo oyiwaladɔŋŋ misumɔɔɔ nitsumɔ nɛɛ

Source: Field data 2018

Table 2 shows respondents (educated Ga) refusal responses of an invitation from a lecturer who is considered a higher status person. Both oral and DCT data were collected. The results indicated that most of the refusal responses from the educated Ga who spoke English, had two polite lexical markers *'please, sir' or please, 'I am sorry'* preceding a refusal act. '*please sir, please madam, please I am sorry'* are a negative pragmatic transfer from the first language (Ga). A detailed account of this transfer is in chapter five. Sixteen (16) of these two polite lexical markers were recorded in the DCT; this accounted for 64%, whereas fourteen refusal responses in the oral data were also preceded by two polite makers. The fourteen times accounted for 56%. The counting was possible because responses were parsed in a way that reveals the pre -refusal, refusal act and post- refusal act. Beebe et al. (1990), Cohen and Olshtain (1981) had used this method to determine the negative transfers that occurred in the respondent's responses. However, there was no negative transfer in the ordering of Ga responses collected from the educated in both DCT and oral data.

Furthermore, there was another evidence of negative pragmatic transfer in the ordering of educated Ga English refusal responses when they refused an offer from an affluent woman. The example recorded on the table was used fifteen times (15) in the DCT, and this accounted for 60%. *'I am grateful madam'* was common in the oral data. Ten of the respondents used this example, and this accounted for 40%. There was no evidence negative pragmatic transfer in the ordering of Ga refusal responses from the educated Ga in both oral and DCT.

Table 3: Shows the frequency of refusal responses and possible transfers

	FREQUENCY OF REFUSAL RESPONSES			
	Educated Ga		**Educated Ga**	
Situations	**English responses**		**Ga responses**	
	DCT	**Oral**	**Oral**	**DCT**
2	I am deeply sorry sir, I think the scheduled time clashes with My lecture.	I am grateful sir, but I am I am supposed to see my academic advisor at lunchtime.	*Eŋɔɔ minaa jogbaŋŋ akɛ otsɛ mi, shi moŋ minyɛŋ maba ajaakɛ mibɛ hɛwalɛ, kɛfee sɛɛ…*	*minaaa hewalɛ ehi fioo moŋ; shi sa ni mana datrɛfonyo*
5	I am grateful, madam but do not have a driver licence	Thanks, mom but I am attending an interview soon	*Awo, ofainɛ mitsɔne kudɔmɔ ehiii tsɔ bɔni akɛyeɔ apaa'*	*'Awo, ofainɛ mina nitsumɔ ko yɛ heko, etsɛŋ tsɔ abaatsɛ mi; oyiwaladɔŋŋ*

Source: Field data 2018

The Ga responses are not the translated counterpart of the English responses. Although the respondents in both oral and DCT were native speakers of Ga, different participants partook in the two data collecting procedures.

Table 3 shows that educated Ga frequently used 'Reasons' as English refusal responses to refuse a higher status person's invitation (a lecturer). In both oral and DCT

data. Twelve (12) of the responses expressed 'Reasons' in each case. Each case accounted for 48%. In the same instance, however, Ga refusal responses from the Educated Ga were 'Excuses.' Thirteen (13) of the 'Excuses' in the oral data accounted for 52% and the fourteen (14) in the DCT accounted for 56%.

The table also shows that the English refusal responses gathered from the educated Ga DCT (when they refuse a job offer from an opulent woman) were dominated with 'Excuses' while 'Explanation' went up in the oral data. From the table, the DCT recorded fourteen (14) out of the twenty-five refusal responses as 'Excuses 'which accounted for 56%. No semantic formulae dominate the rest of the refusal responses. However, in the oral data thirteen (13) out of the twenty-five (25) responses gathered were 'Explanations', which accounted for 52%. There was no frequency of semantic formulae in rest of the responses.

In the same instance as above, Ga refusal responses from Educated Ga were mostly Excuses and Explanations.' The respondents used thirteen (13) Excuses in the oral data, and this accounted for 52%. Twelve (12) Explanations in the DCT represented 48%. Other semantic formulae were used, but the frequently used ones are the concern for the study. The results from these tables indicate a negative pragmatic transfer. Chapter five will discuss them in detail. Table four results indicate Backward Pragmatic Transfer in the content of educated Ga refusal responses.

Table 4: Content of refusal responses exhibited backward transfer. This transfer is a negative effect of the English language on the educated Ga refusal responses.

	CONTENT OF REFUSAL RESPONSES			
Situations	***Educated Ga English responses***		***Educated Ga Ga responses***	
	DCT	***Oral***	***Oral***	***DCT***
2	I am sorry. I cannot come	Excuse me, sir I have lots of commitments	*Taflatsɛ, minyeŋ maba. Mikɛ nitsumɔ ko yaaha mɔ ko tsɔne*	*Ataa, oyiwaladɔŋŋ. Dani ebaashɛ lɛ, matswa bo koni mama nɔ mi akɛ manyɛ maba lo'*
5	Please madam, I am scared of the rampant accidents on our roads in recent times		*apaayeli ji nitsumɔ ko ni mishweko akɛ matsu.'*	*ofainɛ miishe nitsumɔ nɛɛ gbeyei*

Table 4 shows the content of the educated Ga both English and Ga responses. There responses were affected by the culture of English language. Examples of English refusal responses from the DCT (from S2) '*I am sorry, I cannot come',* and some examples which expressed similar meaning occurred fourteen times, and this represented 56% while other responses expressed different meanings but are not useful in this study.

From the results, the content of the refusal responses of the educated Ga in the DCT indicated backward transfer (a detailed account of backward transfer is in chapter five). This token '***ataa oyiwaladɔŋŋ, dani be lɛ baashɛ matswa bo koni mama nɔ mi akɛ manyɛ maba'*** *(sir thank you, I will call to confirm my coming)'* occurred more than any of the responses; this and similar ones which expressed the same meaning occurred fifteen times (15), and this accounted for 60%. The results in the oral data indicated that backward transfer occurred in the content of Ga refusal

responses from the educated Ga. The token '***Taflatsɛ, minyeŋ maba. Mikɛ nitsumɔ ko yaaha mɔ ko'*** *'(excuse me I cannot come. I have to give something to somebody')* occurred twelve times, and this represented 48%.

The results from situation five (S5) showed that the content of refusal responses from educated Ga revealed backward transfer. Some of the tokens were '*tsɔne apaayeli ji nitsumɔ ko ni mishweko akɛ matsu' (I have never dreamt of becoming a commercial driver)* and others that expressed similar content occurred eleven times, and this accounted for 44%. '*ofainɛ miishe nitsumɔ nɛɛ gbeyei' (please I am scared of this work)* also occurred twelve times, and this represented 48%.

4.3 Research Question 3

What are the differences in politeness strategies employed by the British and uneducated Ga?

Table 5 below shows the percentage of differences in politeness strategies used by British and uneducated Ga when they refused an invitation from lower-status and higher status persons (a detailed account of higher and lower status persons is in chapter five).

Table 5: BE and Ga Speakers' Politeness Responses for invitations

Situation	POLITENESS STRATEGIES	BE Oral	*% BE*	Ga Oral	*% Ga*	Total
2	Polite Lexical Markers	5	20.00	21	84.00	26
	Adjuncts	20	80.00	4	16.00	24
	Endearments					
3	Polite Lexical Markers	9	36.00	0	0.00	9
	Adjuncts	16	64.00	25	100.00	41
	Endearments					-
	Total	**50**		**50**		**100**

Source: Field data 2018

BE: **British**

In this section only, the pre refusal and post refusal were accounted for. They were counted and their percentages were recorded. The recordings moved horizontal.

The results from the table 5 indicated that when British and uneducated Ga respondents refused a higher status invitation (S2), the British respondents used five (5) polite lexical markers which accounted for 20% and twenty (20) adjuncts which accounted for 80%. However, uneducated Ga used twenty-one (21) polite lexical markers which accounted for 84% and four (4) adjuncts which accounted for 16.%. None of the respondents used endearments terms.

An invitation from a JSS student was refused in (S3). The results revealed that out of the twenty-five British respondents, nine (9) preceded their refusal responses with polite lexical markers, but the uneducated Ga did not precede their responses with polite lexical markers in that situation. The British polite lexical markers accounted for 36%. The rest of sixteen refusal responses from the British were preceded with adjuncts which represented 64% from the table. The uneducated Ga attached twenty-five adjuncts to their refusal responses in the same situation. This accounted for 100%.

Table 6 below showed the percentage differences in politeness strategies used by the uneducated Ga and British when they refused offers from co-equal (S4) and higher status person (S5)

Table 6: BE and Ga Speakers Politeness responses for offers

Situation	POLITENESS STRATEGIES	BE Oral	*% BE*	Ga Oral	*% Ga*	Total
4	Polite Lexical Markers	10	40.00	14	56.00	24
	Adjuncts	15	60.00	11	44.00	26
	Endearments	-				
5	Polite Lexical Markers	7	28.00	9	36.00	16
	Adjuncts	18	72.00	16	64.00	34
	Endearments	-		-		
	Total	**50**		**50**		**100**

Source: Field data 2018

From the table above, the British respondents used ten (10) polite lexical markers which accounted for 40% none of the uneducated Ga respondents used polite lexical marker in (S4). The British also used fifteen (15) adjuncts which accounted for 60%, but the Ga respondents used fourteen (14) adjuncts which accounted for 56% and eleven (11) endearment terms which accounted for 44%, but the British did not use endearment terms.

When the respondents refused an offer from the higher status in S5, the results showed that seven (7) of the British respondents preceded their responses with polite lexical markers which accounted for 28% and eighteen (18) of the responses were preceded with adjuncts which accounted for 72%, but the uneducated Ga respondents preceded nine (9) of their responses with polite lexical markers which accounted for 36% and sixteen (16) of their responses were preceded with adjuncts which accounted for 60%.

Table 7 below showed the percentage difference in politeness strategies when the uneducated Ga and British refused a request from a co-equal

Table 7: BE and Ga Speakers Politeness responses for a request

Situation	POLITENESS STRATEGIES	BE Oral	% *BE*	Ga Oral	*% Ga*	Total
1	Polite Lexical Markers	0	0.00	8	32.00	8
	Adjuncts	14	56.00	0	0.00	14
	Endearments			17	68.00	17
	Negative opinion	11	44.00			11
	Total	**25**		**25**		**50**

Source: Field data 2018

The results from the table above showed that when the respondents refused a co- equal's Request, eight (8) of the uneducated Ga respondents preceded their responses with Polite lexical markers which accounted for 32% and seventeen (17) which were the rest of the respondents preceded their refusal responses with Endearment terms, this accounted for 68%. However, fourteen of (14) the British respondents preceded their response with (14) Adjuncts, this accounted for 56%, while the rest; (11) respondents preceded their refusal responses with Negative Opinion, which accounted for 44%.

Table 8 below showed the percentage difference in politeness strategies used by British and uneducated Ga respondents when the speaker (professor) was a higher status person than the hearer (student).

Table 8: BE and Ga Speakers Politeness responses for a suggestion

Situation	POLITENESS STRATEGIES	BE Oral	*% BE*	Ga Oral	*% Ga*	Total
6	Polite Lexical Markers Adjuncts Endearments	13	52.00	15	60.00	28
	Total	**13**		**15**		**28**

Source: Field data 2018

In table 8, the results showed that thirteen (13) of the British respondents preceded their refusal responses with Adjuncts, and this represented 52%, but fifteen (15) of the uneducated Ga respondents also preceded their refusal responses with Adjuncts which accounted for 60%.

4.4 Research Question 4

Which factors affected the semantic formulae of British and uneducated Ga in different social situations? Semantic formulae are names given to refusal responses. These names were derived from the meaning of the refusal response (Beebe et al 1990).

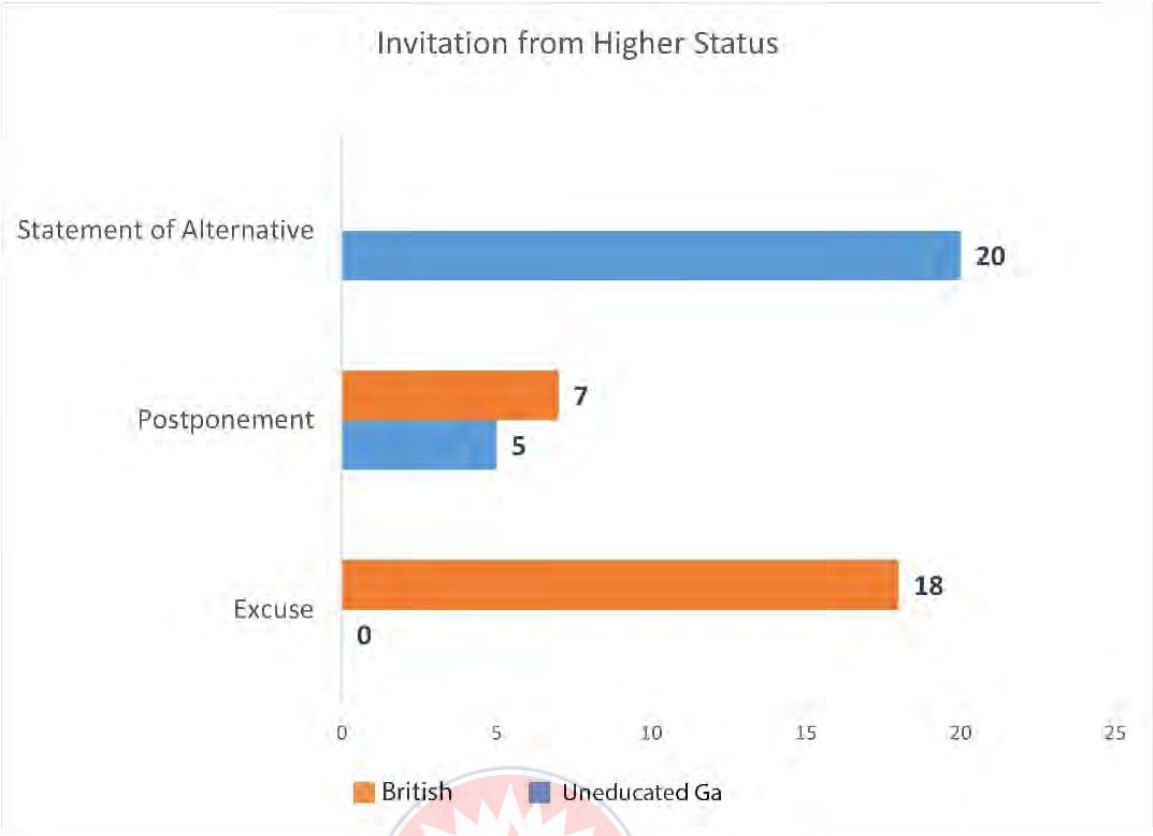


Figure 1: showed the factors that affected semantic formulas when respondents refused a higher status invitation

In this section, the semantic formulae were the head act alone. The number of times each occurred was recorded. No percentage was calculated.

The results from figure 1 indicated that uneducated Ga respondents used twenty 'Statement of alternative' and five (5) Postponements as semantic formulae for refusing an invitation from a higher status person (a lecturer) while the British used eighteen (18) 'Excuses 'and seven (7) Postponement as semantic formulae.

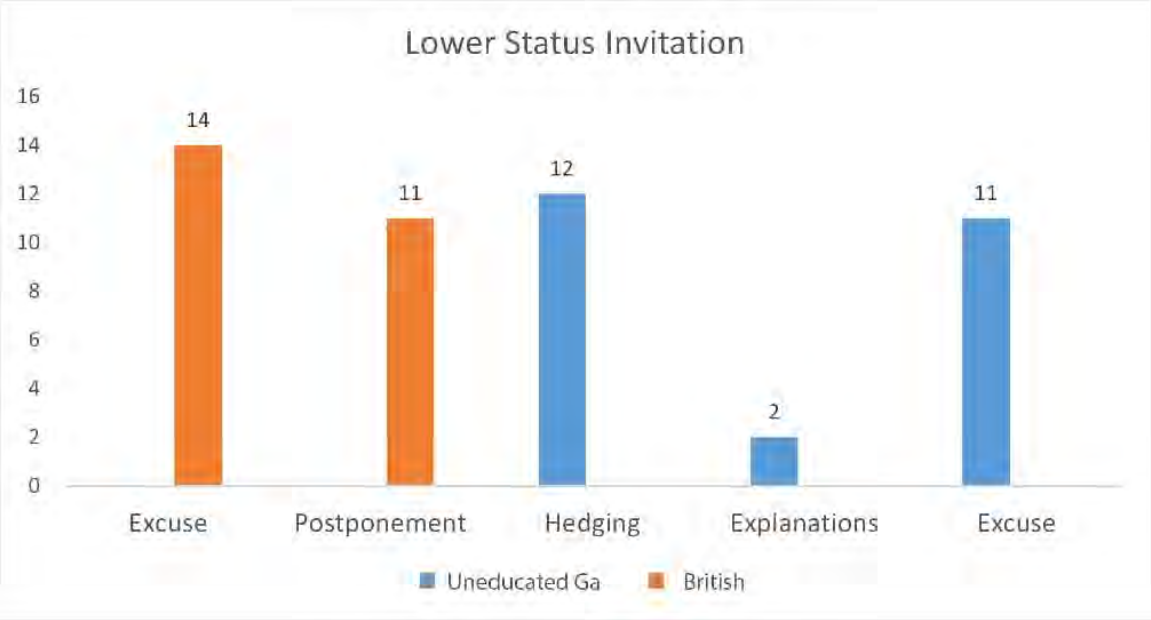


Figure 2: showed the factors that affected the semantic formulas when respondents refused a lower status invitation.

Figure 2 results indicated that the British used fourteen (14) 'Excuses' and eleven (11) 'Postponements' as semantic formulae when refusing a lower status (JSS student) invitation, but the Ga respondents used twelve (12) 'Hedging' and eleven (11) 'Excuses' in addition to two (2) 'Explanations'. Therefore, from the results the British preferred 'Excuses' and Postponements' when refusing lower status invitation whereas the uneducated Ga respondents preferred 'Hedging and Excuses'

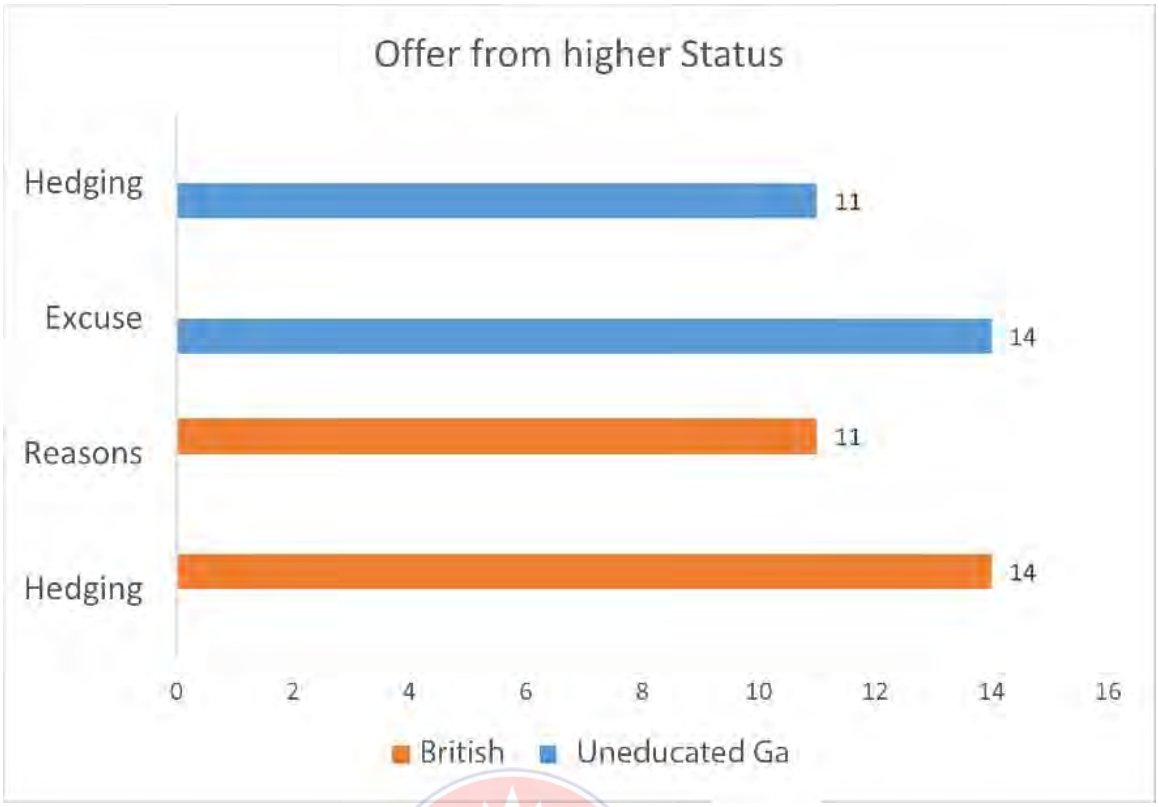


Figure 3: shows the factors that affected the semantic formulas that respondents used when they refused a higher status offer

The results from figure 3 indicated that when respondents refused an offer from a higher status person (a rich elderly woman), the British respondents used fourteen 'Hedging' and eleven 'Reasons' but the Ga respondents used eleven 'Hedging' and fourteen 'Excuses.'

These results concluded that the British preferred 'Reasons' and Hedging as semantic formulae, whereas the uneducated Ga respondents preferred 'Excuses' and Hedging' as semantic formulae.

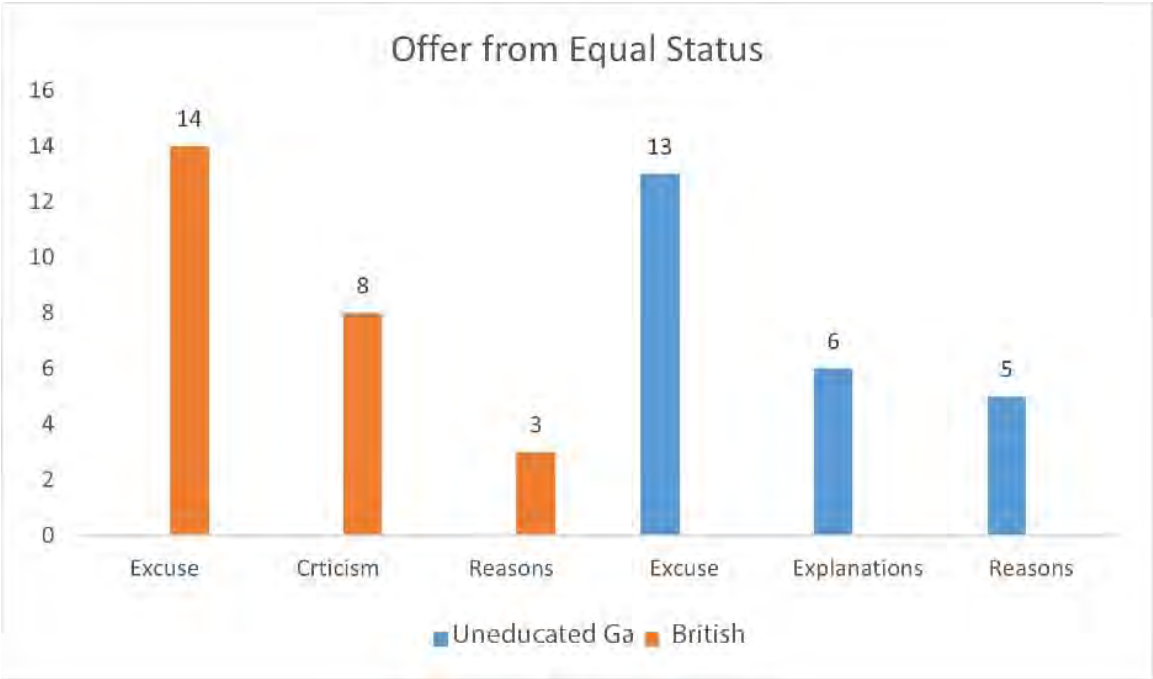


Figure 4: showed the factors that affected semantic formulas when respondents refused an offer from a co-equal

The results from figure 4 disclosed that respondents used 'Excuses,' 'Criticism,' 'Reasons,' and 'Explanations.' All these semantic formulae were found in Beebe et al. (1990) classification of refusal responses except 'Criticism.' 'Criticism' was found in Babai (2016) cross-cultural studies. The results above showed that the British utilised fourteen 'Excuses', eight 'Criticisms' and three 'Reasons' while Ga respondents utilised thirteen 'Excuses,' six 'Explanations' and five 'Reasons.' The results concluded that the British preferred 'Excuses' and Criticisms' as semantic formulae for refusing a friend's offer but the Ga respondents preferred ' Excuses' and 'Explanations' as a semantic formulae for refusing a friend's offer.

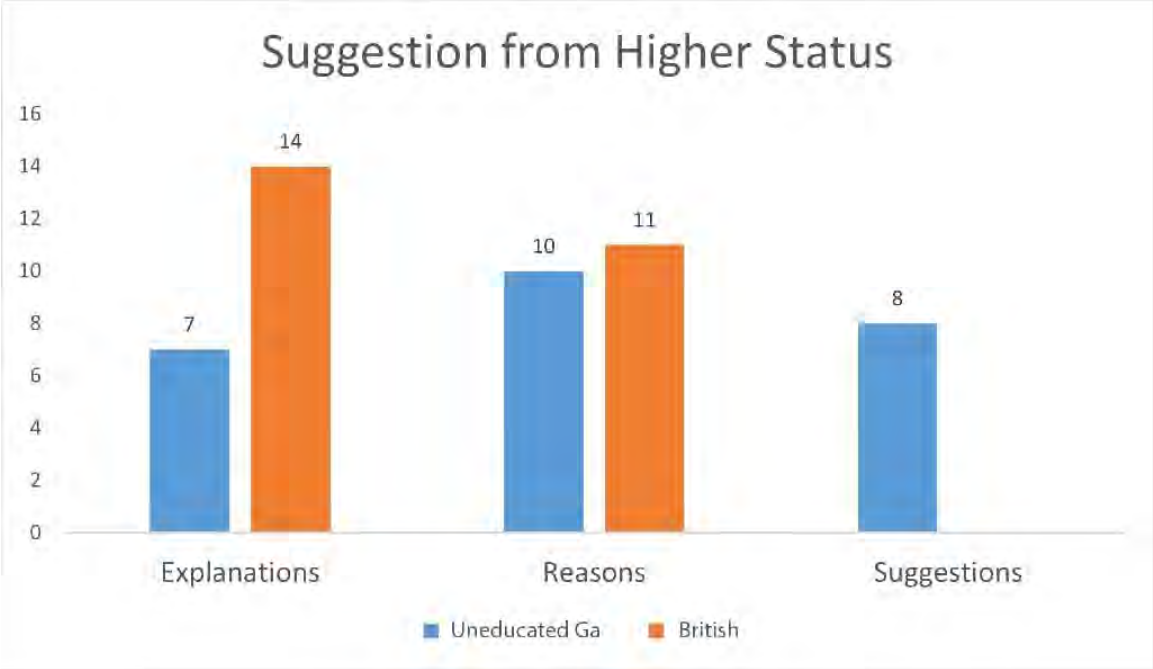


Figure 5: below showed the factors that affected semantic formulas when a professor refused the students suggestion

Figure 5 showed that respondents used 'Explanations,' 'Reasons' and 'Suggestions.' These semantic formulae were found in Beebe et al. (1990) classification of refusal responses except 'Suggestions' which were found in Umale (2012) cross-cultural refusal studies. The results above disclosed that uneducated Ga respondents used seven (7) 'Explanations,' ten 'Reasons' and eight 'Suggestions'. In comparison, the British respondents used twelve 'Explanations' and eleven 'Reasons.' The results concluded that Ga respondents preferred 'Suggestions' and 'Reasons' as semantic formulae when refusing a lower status suggestion but the British preferred 'Explanations' and Reasons' as semantic formulae.

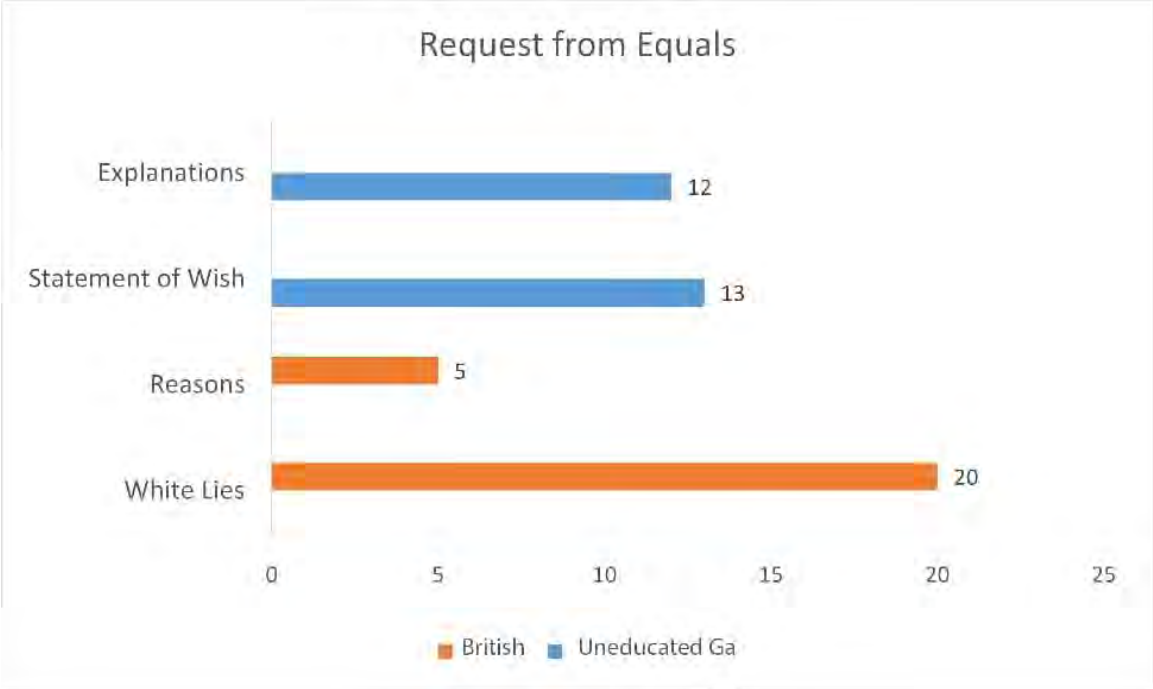


Figure 6: showed the factors that affected semantic formulas when respondents refused a request from a distant friend.

The results from figure 6 indicated that respondents used 'Explanations,' 'Statement of Wish' 'Reasons' and 'White lies. 'White lies' was not found in Beebe et al. classification of refusal responses, but it was found in Nelson et al. (2002) cross-cultural study of refusal responses. From the results, uneducated Ga respondents used twelve 'Explanations' and thirteen 'Statement of Wish' while the British respondents used twenty 'White lies' and five 'Reasons.' The results concluded that the uneducated Ga respondents preferred 'Explanations' and 'Statement of Wish' as semantic formulae when refusing a 'distant friend' but the British respondents preferred 'Reasons' and White lies' as semantic formulae

Summary

In this chapter, the responses gathered from the situation (3:12.1-6) were coded, and the results led to the findings above. Both British and uneducated Ga were sensitive to the situation surrounding the initiative act and status embedded in the situation,

therefore, both used less direct responses but more indirect responses. Secondly, the findings also revealed the impact of the English and Ga norms of speaking on the educated Ga refusal responses to a higher status. The educated Ga English refusal responses transfer negative L1 habits into the ordering of responses, content of the responses and frequency of responses, while the content of Ga responses were also affected by the English norms of speaking. Thirdly, findings on differences in cultural politeness also revealed that both the uneducated Ga and the British used lots of adjuncts as supportive moves, but sometimes the uneducated Ga respondents used a few polite lexical markers. Finally, the semantic formulae used by the uneducated Ga and the British as refusal responses were affected by cultural sensitivity of the initiative acts (suggestions, offers, invitations and request) and the status of the hearer and speaker.

CHAPTER FIVE

DISCUSSION

The chapter discusses the results of the study to determine answers to the research questions raised earlier in the study. The chapter is divided into four sections. The first section discusses the use of direct and indirectness between the British and uneducated Ga incomparable social situations. The second section discusses the pragmatic transfer and backward transfer in educated Ga responses. The third section discusses differences in politeness strategies used by the British and uneducated Ga, and the fourth section discusses factors that influence the choice of semantic formulae used by the British and the uneducated Ga.

5.1 Cultural variation or similarity in direct and indirectness

To find out whether there was a cross-cultural variation or similarity in direct and indirectness when responses from the British and the uneducated Ga were compared in similar social situations. The primary refusal or the head of the response was coded and recorded. Directness was determined through Beebe et al. (1990) classification of refusal responses and Searle (1969) explanation of direct and indirectness in speech acts. The number of direct and indirectness was recorded, and their percentages were calculated.

This first section is divided into three subsections. The first part compared direct and indirect responses when a speaker was higher in status. The second part compared direct and indirect responses when both speaker and hearer were of the same status. The third section compared direct and indirect responses when both hearers were of higher status. A higher status person in this context is an individual of higher social standing; society accords that person much respect because of education, rank, wealth

or family background. Therefore, the professor who refused students suggestions is higher in status because of education and rank. The university student who refused the JSS student's invitation is also higher in status because of education. These persons were found in situation **4.1 (S3) and 4.1 (S6).** Where four stands for chapter four and 1 stands for the research question one and S stands for situation and 3 and 6 stands for the stimulus that elicited the responses.

5:1.1 Direct and indirectness: higher status speaker vs lower status hearer

Generally, the perlocutionary effect of refusal act is supposed to be mitigated by the pre refusal act ("I would have come') and the post refusal act (I am sorry). Thus, expressions that precede the refusal act and those that conclude the refusal act, but the researcher considered the refusal acts or head act for this analysis (refer to **3.11** for explanation to head act or refusal act). The researcher's interest in only the refusal act is because of researcher like Tsui (1995) who argues that the response *'I cannot make it'* whether preceded by pre- modifier and conclude with a post -modifier is a direct response. Holmes (2012), and Beebe et al. (1990) also maintain this assertion.

The results from **4.1 (S3)** indicated that when respondents refused birthday invitation from a JSS student, the British respondents utilised two direct responses and twenty-three indirect responses, but uneducated Ga used five direct responses and twenty indirect responses. Harzel (2016) stressed that British culture supports indirectness. Also, in the Ga culture Annang (1992) and Amartey (1990) maintain that Ga people support indirectness irrespective of the hearer's status or social distance between interlocutors, especially with speech acts that places lot of imposition on interlocutors, direct strategies should not be the outcome responses. Wolfson (1987) stated that the British will always want their freedom, especially in situations that seem burdensome. The British and the uneducated Ga in this case contradicted their cultural

expectations because of the direct refusal responses that they used. But the Ga focus group argued that the *direct refusal responses* were acceptable to a larger extent, because the hearer was a minor. Besides the context of the speech act was crucial for the speaker. Whereas the burden of the speech act precipitated the British direct refusal responses that of the uneducated Ga were triggered by the social distance between the interlocutors. In a similar way, Dzameshi (2001) recorded direct request strategies used by both British and Ewes in his cross-cultural study, but he assigned different reasons to their preference for directness. Dzameshi had attributed the British directness to eccentricity while that of Ewes was because of cultural hierarchy of communication. Hudson (2000) explains that British directness can be attributed to the context of the speech act (invitation). There are two contexts here which are the background of the speaker and the critical academic exercise that the hearer would have lost. The hearer cannot forgo an Interim Assessment test (which is part of the end of semester score) for a birthday party. On account of these, the British used direct responses like: 'I *cannot make it'*.

The uneducated Ga said '***mijweŋ ko nɔ ni mafee bianɛ***' which means; I ***am not sure of what I want to do'***. This response is neither yes nor no. From Beebe et al. classification of refusal responses, this is an indirect response. Similarly, Searle (1969) also classifies such response as indirect, because there is correlation between the refusal act and the initiative act. The uneducated Ga utilised responses that carry such meaning in situation three(S3). According to Brown and Levinson (1978) and Scollon and Scollon (2000), such response is not only indirect but makes hearers feel appreciated and belonging to. It is an accepted norm in the Ga culture that the superior or adult speaks with the subordinate or a minor directly. But Kotey (2007) argues that though 'invitation' places burden' on the individual, one must avoid being 'direct' when

declining invitations. However, responses that are 'midway' are suitable. *'I am not sure of what I want to…'* Beebe et al. classify such a response as 'indirect' (**refer to 3:11 for Beebe et al. classifications**). Tsui (1995) also classifies the response as indirect because the response can only be understood from 'context'. Whereas British indirectness was motivated by the cultural value place on the speech act (invitation),' the uneducated Ga indirectness was motivated by cultural norms. British respondents used a response like *'I wish I could make it but have a good time with your friends.'*

Furthermore, the results from **4.1 (6)** indicated that when a professor refused the students' suggestion to have a practical lecture to complement the usual lecture, the British respondents used only indirect responses. This was because Holmes (2012) and Jenkins (2003) stated that British teachers place value on their students. For this reason, British lecturers or teachers, in general, are passionate about the students they teach. As a result, most lecturers would not have refused this suggestion. That is why the British will not use direct responses in such instance. One of the British responses was *'I understand your concerns, but this would be a difficult task for me considering all the work….'* The uneducated Ga, on the other hand, used three (3) direct responses and twenty-two (22) indirect responses. Personal communication with Arries Tagoe, former Director of the Bureau of Languages; Ga section, revealed that in the Ga culture, minors do not suggest ideas to adult. Therefore, the uneducated Ga preference for direct refusal responses like '*minyɛŋ mafee enɛ yɛ bei nɛɛ amli*" *I cannot do this at this time;* in other words '*I cannot do it'* was acceptable. However, Ga indirect responses were influenced by familiarity. For instance, most of their responses were expressed like; *'hao, kaselɔi enɛ feemɔ jeee naagba kwraa kɛji akɛ nyɛ wo mishi oya'* This means 'my *students this suggestion will not have been a problem if you have informed me earlier.'* This response suggests that a kind of relationship exist between the students

and their professor. Whereas the British indirect responses were precipitated by the value teachers place on their students, the uneducated indirect responses were triggered by cultural familiarity. Similar findings were recorded by Dzameshi (2001), and Martinez (2004) cross-cultural studies. While the Ewes were being 'direct' with minors in a context like the above, the British were indirect. In Martinez study, whereas the Americans were indirect with minor hearers, the Arabs were direct with minor hearers. Nelson et al. (2002), also recorded in their study that the Egyptians used direct responses when speaker's status was higher than the hearer, but the Americans preferred the indirect responses for the same situation.

5:1.2 Direct and indirectness: Equal status; both speaker and hearer are equal status

Both speaker and hearer are of equal status because both share a common background. Respondents refused a request from a friend in a working environment in **4.1(S1)**. Richard (1982) explained that requests are threats because they impose on the freedom of action of the hearer; as a result, the hearer must make a choice, to accept or refuse. The respondents faced two challenges here; the context (working hours are also known as 'contact hours'; hours that employees are supposed to be engaged with work but not to be seen engaging visitors or idling around) and the initiative (request) which poses challenges in most cultures. The British and the uneducated Ga are not exceptional. Both British and Ga people see the request as a social restriction insofar as their freedom is a concern. The results from **4.1(S1)** indicated that British respondents used two direct responses and twenty-three indirect responses, but the Ga respondents used five direct responses and twenty indirect responses.

Fishing is the traditional occupation of the Ga people. So, it is not expected that fishermen receive visitors at the coastline. Therefore, every visitor would have to wait or leave and come back on Tuesdays when fishermen do not go for fishing. The burden of this traditional orientation will trigger direct responses in some cases. Moreover, Ga people are not under any cultural obligations to address co-equals indirectly. So, Ga respondent used a response like *'ŋwulaa, mɔni otaoɔ ebɛ'* meaning *'my lady, the person you are looking for is not around.'* On the other hand, the British preference for a response like *'I am sorry this is working hours besides it is against the work ethics'* was incited by their quest to have their freedom. Whereas British direct responses were influenced their quest for freedom, uneducated direct refusal responses were influenced by cultural obligation towards work and values placed on relationships.

Kotey (2007), Annang (1992) and Ago (1991) explained that Ga speaker could resort to indirect responses in such instances (request situation) to strike acquaintance or maintain a relationship, which is also a cultural decision. However, no individual will be sanctioned for their inability to adhere to this decision. The focus group interaction confirmed this cultural decision but added that individual must stick to their responsibility of being tactical with indirectness. So, the majority of the uneducated Ga respondents preferred a response like; '*ŋwulaa, mina kulɛ mawa bo shi nitsumɔ mlai eŋmɛɛɛ gbɛ'* 'my *lady, I wish to I can help you, but* ***the working environment does not allow that, please understand me'***. The British said, "*the lady you wish to talk to is very busy now; call her later."* Here the British were straightforward and frank. Baresova (2008) explained that being straightforward and frank is an indirect way for the British to express themselves. Umale (2012) and Nelson et al. (2002) accounted for similar responses in their cross-cultural study. Although, both the British and the uneducated Ga preferred indirect responses in this situation, the content of their

responses differed. Whereas the British had asked the hearer to call later, uneducated Ga did not suggest any alternative way to get the message delivered. Whereas indirectness of British responses was influenced by their speaking norms, uneducated Ga indirectness was influenced by individual decision and cultural decision.

The results in **4.1(S4)** indicated that when respondents refused food offered by a friend, the monolingual Ga respondents used four direct responses and twenty-one indirect responses, but the British participants used ten direct responses and fifteen indirect responses.

Among the Ga people, food is not supposed to be rejected because according to Amartey (1990), Annang (1992) Field (1969), Ga people lived a communal life where everybody can eat in everybody's house. Sometimes one should not wait to be invited before joining a group at a table. Therefore, cultural values frown on the rejection of food. However, speakers who are compelled by circumstances to refuse are expected to use language effectively to avoid conflict. Selinker (1972) stated that when speakers do not adhere to the norms of a language, the results will be communication conflict or miscommunication. A few of the Ga respondents used direct response like; 'misumɔɔɔ nɛkɛ niyenii', meaning 'I do not like this food.' This response is not likely among the Ga people, but four of such responses were recorded. This shows that when the situational factors are not favourable a few anomalies can occur. The focus group interaction revealed that Ga people frown at foods that they dislike, therefore, it is possible for some respondents to use direct strategies.

In the British culture, food is also valued. That is why Hazing (2016), Holmes (2012) and Wolfson (1987), reveal that a superior like a lecturer can join students at restaurants and friends can also gather and buy food for one another, but the British are not restricted from rejecting food, which is not their choice. However, one can give

excuses in such instances. Despite this, Holmes (2012), Thomas (1983) and Jenkins (2003) advised that the choice of words must be selected to avoid miscommunication. Hymes (1974, 1972) stresses that the choice of language must reflect competence. Nevertheless, the British respondents preferred a direct response like; '*sorry dear, but I do not like to have a beacon in my breakfast".* A post-interview with the focus group revealed that bacon contains lots of fat; as a result, most people do not like it. For this reason, the British used ten 'direct responses.' Therefore, both British and monolingual direct responses were triggered by situational factors surrounding the speech act. However, the content of their responses differed.

The uneducated Ga preferred an indirect response like: ***'anɔkwale naanyo kpakpa jio; nyɔŋmɔ ajɔɔ bo; shi moŋ okɛ niyenii nɛɛ ato; wɔbaaye kɛji wɔgbe wɔnitumɔ naa' (Indeed you are a good friend; God bless you for thinking about me, but let us keep this food and eat after we have finished with our task for the day,*** but the British preferred *'thank you, but I am really in the mood for bananas this morning. I think I will wait until I go to the market.* The British culture of indirectness and the context of the initiative act affected the response above, but cultural values triggered the uneducated Ga responses.

5:1.3 Direct and indirectness: both hearers were higher status persons

The affluent and those who wield power in the society are considered higher status. In the light of this, the rich older woman whose offer was refused and the young lecturer whose invitation was refused are higher status hearers.

The acceptance of invitation means the cost of time and energy to the one who is invited. In addition, the 'invited' is put into an indebted situation (Harzing 2016, Holmes 2012, Guo 2012. Umale 2012, Garcia 2013). Among the British, honouring invitations mainly depends on the relationship between people. Dzameshi (2001)

explained that the British have autonomy when it comes to honouring invitation. Thus, the British are not under any cultural obligation to accept the invitation. However, the refusal response must be indirect. Among the Ga people, invitations are highly honoured; so, no matter the status of the 'inviter' one is expected to accept. But because of inconveniences, a person can reject invitations by giving convincing reasons or excuses. Mante (1971) and Chen (1982) suggest that, response should negotiate 'agreeable turns', and these 'turns' should not flout the norms of speaking among the Ga people. (**refer to chapter 2 for the culture of the Ga language**) otherwise the speaker violates the sociopragmatic rules **(Refer to theoretical literature in chapter 2).** My resource person: Arries Tagoe, former Director of the Bureau of Languages, stated that sociopragmatic failure is unacceptable among the Ga people. In the light of this assertion, a refusal response should not be blunt irrespective of the hearer's status or relationship that exists between the interlocutors. 'The lecturer who invited the student was a schoolmate some time ago, so the past familiarity must not compel speakers to be 'direct'. Another factor that can make the speaker refusal response 'direct' is the fact that the lecturer has also invited other colleagues to accompany the speaker **(refer to 3:12.2**). The presence of the colleagues made the situation surrounding the initiative act burdensome to the speaker (Dzameshi (2001) called these contextual variables).

The results from (**4.1; S2)** showed that the British respondents used two direct refusal responses and twenty-three indirect responses, but the uneducated Ga respondents used only indirect responses. The responses showed that the British gave alternative arrangements which are permissible in their culture per the social situation. For example, the British said "I am *sorry, but can you give another appointment later? And I will come and see you."* The underlined expression is the refusal response which

suggested an alternative. The uneducated Ga, on the other hand, gave excuses such as: '*minuŋtsɔ ofainɛ aakpe minyɛmi yoo nakai gbi lɛ ofainɛ obaanyɛ oha mi bei kroko* which means: '***' please, my sister will marry on that day; please can you give me another time.*** Mante (1971) explains that to avoid being discourteous, the Ga speaker should give actual excuses. The British used a direct response like *'I am sorry, I cannot come because I have* a *previous engagement.'* Using direct response when speaking with a higher status person is not the culture of the British, but when their freedom is being impeded, they resort to direct responses. Umale (2012) recorded some of these instances in his cross-cultural studies. Whereas uneducated Ga indirect responses were because of their cultural values placed on 'Invitation' the British indirectness was as a result of a culture of indirectness and context of the initiative act.

The quality of offers is very similar to that of invitations. Both speech acts entail the cost and benefit of the speaker and the hearer. Therefore, negotiating agreeable turns will be the preoccupation of the speakers. Among the Ga people, it is the responsibility of the parent to put the child into an apprenticeship or get a job for the child. The child has no right to reject what the parents decide. Even till current days, some parents influence children's choice of job. In the light of this, any child who rejects a parent's decision on job issues is considered rude and sometimes can be marginalised by the parents and entire community (Annang 1992, Amartey 1991, Kotey 2007). The uneducated Ga will find it difficult to reject this job offer directly because of their cultural orientation of the initiative act.

Even though driving an ice cream van in Britain is a menial job that does not need a degree qualification, speakers are to avoid using 'direct refusal responses. Umale (2012) and Nelson et al. (2001), in their cross-cultural studies concluded that British are not under any cultural obligations to accept 'offers.' However, their 'culture of

indirectness' suggests that they handle the initiative act (offer) with decorum by considering the internal contextual variables like the status of the hearer (Dzameshi 2001, Holmes 2012, Hudson 2000, Shishivan (2016) and Hymes 1972).

The results from **(4.1; S5)** showed that the British used seven direct responses and eighteen indirect responses, the uneducated Ga also used seven direct responses and eighteen indirect responses. The British used a response like; *Thanks very much, but I am planning to work as an intern in a company soon.'* The underlined expression is the refusal act expressed indirectly because the speaker did not give a blunt answer like 'No'. However, a few of the respondents said: 'I *am sorry, I cannot take this job because it is not in my field of study.'* This is a direct response. Although it is a direct response, Babai (2016) explained that such a response is not a sociopragmatic failure because the British culture allows people to reject offers, they do not like. However, the Ga culture disallows a response like: '*mimiishɛɛɛ nitsumɔ nɛɛ he,'* meaning *'I am not happy with this job'* because it is a sociopragmatic failure for a minor to reject an offer outright no matter the status of the hearer. Such a response can attract sanctions from society.

An indirect response like; *nyɛ awo kpakpa jio, nyɔŋmɔ ajɔɔ bo, onitsumɔi kpakpai lɛ aanyiɛ osɛɛ, yɛ biɛ otsii enyɔ mli makase tsɔnekudɔmɔ* 'which means; You *are a good mother; God bless you; your good deeds shall follow you; I will learn how to drive within two weeks,' showed* that the speaker wishes to accept the offer but there is a hindrance to cater for. It is assumed that as soon as that is catered for, the speaker will show up. This is acceptable in Ga culture because the response reveals a communicative competence.

The discussion above revealed a cross-cultural variation in direct and indirectness. This is because, in each of the social situations, the cultural dimensions

that influenced the direct and indirectness differed. **(4.1; S5),** seems to reveal cultural similarity because the British and the uneducated Ga seem to use the same number of directness and indirectness, but different cultural issues influenced the responses.

5.2 Cultural Miscommunication

The second section of this discussion comes with three subsections. This section seeks to establish the fact that it is not only cross-cultural variations that lead communication conflict, but intercultural issues also lead to miscommunication among speakers of the same cultural background. The causes of the miscommunication in this study were a negative pragmatic transfer of the Ga norms of speaking into English responses and backward transfer of the English norms of speaking into the Ga responses. Jenkins (2003) reported that backward transfer is the style of speaking among some elites of society. That is why the responses of the educated Ga respondents were utilised in this section. According to Beebe et al. (1990) and Wolfson (1987), transfer manifests itself in the frequency, ordering and content of responses. Therefore, the first part of this section discussed the negative pragmatic transfers that occurred in the ordering of the educated Ga responses. The second part discussed the negative transfer transfers that occurred in the frequency of educated Ga responses, and the third part discussed the backward transfers that occurred in the content of their responses. Only situations 3 and 5 were considered in this section of the discussion. These situations preference the hearers of higher status.

5:2.1

Respondents' refusal responses to higher status persons were discussed because, in an attempt to adhere to the accepted sociolinguistic behaviour, Holmes (2012), Thomas (1983) and Hymes (1972) reveal that cultural values are flouted due to

speakers' lack of competence in the target language. Bachman (1982) argues that native speakers of language frown on incompetency than grammatical errors.

The results of the study gave a clear indication of pragmatic transfers in two areas: the ordering of the responses and the frequency of some semantic formulae.

5:2.1.1 Order of the semantic formulae

Pre-refusal	**Refusal**	**Post refusal**
Please, sir,	may I know what this meeting is about?	
Please, I am sorry.	I cannot make it because the head of the department has sent me	
Ataa, ofainɛ yɛ heshibaa mli;	minyɛŋ maba.	Ejaakɛ mibɛ hewalɛ

The first two English responses were picked from educated Ga English respondents and the third from the educated Ga respondent. The gloss meaning of the Ga response is: *'Sir, with all humility I cannot come because I am indisposed.'* This response expresses a cultural truism which is much appreciated among the Ga people, which is evident in the use of the several polite lexical markers preceding the refusal act; these are: *'sir, with all humility'* (Mante 1971). Nevertheless, there is evidence of negative pragmatic transfer in the educated Ga English response like: *'please sir may I know what this meeting is about?'* The English norms of speaking do not permit two polite lexical markers *(please & sir)* to follow in that succession no matter the status of the hearer. The ordering of English responses reveals the negative influence of L1 (Ga culture of speaking). This is a negative pragmatic transfer because it is not the accepted way of speaking in English. According to Jenkins (2003), Anderson (2009), Holmes 2012 and Garcia (2013) negative pragmatic transfer may lead to cross-cultural miscommunication between the non-native speaker of English and the native speaker of English. Here are other results from **(4.2 S5).**

Pre refusal **Main Refusal** **Post refusal**

Please, madam, I know God will open another job opportunity for me.'

Awo, ofainɛ mibɛ nitsumɔ nɛɛ he mishɛɛ.

There is another evidence of negative transfer. *Madam*, and *Please* are two polite lexical markers which do not follow in that succession in English but among the Ga people, it is the norm of speaking to the elderly or higher status person. This is an indication that the educated Ga English refusal responses were affected negatively by Ga ways of speaking. Most of the responses of the educated Ga English refusal responses had two polite lexical markers preceding or ending the refusal acts.

5:2.1:2 Frequency of Semantic formulae

Educated Ga: English responses

'*I am deeply sorry, sir, I think the scheduled time clashes with my lecture; I cannot make it.'*

'I am grateful sir. However, I am supposed to see my academic advisor at lunchtime. Can we arrange another time?'

Educated Ga: Ga responses

'*Eŋɔ minaa jogbaŋŋ akɛ otsɛ mi, shi moŋ minyɛŋ maba ajaakɛ mibɛ hɛwalɛ, kɛfee sɛɛ matswa bo yɛ kpaa nɔ koni wɔto bei kroko, oyiwaladɔŋŋ.' Gloss meaning (I am happy you have invited me, but I cannot come because I am not well, I will call later to fix another time. Thank you)*

'*Aafee bei fioo ni eshwie mli nɛɛ; minaaa hewalɛ ehi fioo moŋ; shi sa ni mana datrɛfonyo shwane nɛɛ nohewɔ lɛ minyɛŋ maba.' Gloss meaning (I have not been well; I am recovering but I must see my doctor this afternoon that is why I cannot come)*

The Ga responses were 'Excuses.' These Excuses are also known as 'White Lies.' They mostly sounded genuine and are meant to save situations. Sometimes

White lies are exchanges between higher and lower interlocutors. According to Amartey (1990) 'White Lies' is accepted way of speaking among the Ga people. The educated Ga preferred 'White Lies' as a refusal response. The frequency of the response showed a pragmatic transfer of Ga ways of speaking. Even though the educated Ga resorted to the Ga people idea of White Lies when refusing a higher status person, the content of their response deviated from the ways of speaking among the Ga. This is the reason why miscommunication will result between educated and the uneducated Ga. The uneducated Ga used Excuses which were 'White Lies' but adhered to the cultural norms. Excuses such as: '*minuŋtsɔ ofainɛ aakpe minyɛmi yoo nakai gbi lɛ ofainɛ obaanyɛ oha mi bei kroko; which means 'my lord, my sister's wedding in on that day, please give me another time.'* Unlike the educated Ga refusal responses which ended with *'I cannot come'* the uneducated ended with *'please give another time'* The British respondent in same situation said: *'I am sorry, I cannot come because I have a previous engagement.* This response may be similar in meaning to that of the educated Ga response. The educated Ga is being influenced by both the native speaker of English and the Ga culture. Baresova (2008) cross-cultural study of Japanese and Americans revealed that the American used genuine 'excuses' whereas the Japanese used ingenuine 'excuses. These ingenuine Excuses used by the Japanese according to Al-Kahtani (2006) are unacceptable in Japanese culture. A response like; *'I am deeply sorry sir, I think the scheduled time clashes with my lecture; I cannot make it'* expresses a genuine concern of the speakers' inability to honour the invitation of the lecturer, but this response will create intercultural communication conflict between the educated Ga and the uneducated Ga because Ga cultural values frowns on such response.

Results from **(4.2 S5) Table 3** showed that the educated Ga English respondents said**:**

'I am grateful madam, but I do not have a drivers' licence.'

'Thank you, mom, but I am attending an interview soon.'

Whereas the educated Ga: Ga respondents said*:*

'Awo, ofainɛ mina nitsumɔ ko yɛ heko, etsɛŋ tsɔ abaatsɛ mi; oyiwaladɔŋŋ' gloss meaning *('please madam, I have been employed, I will be called very soon, thank you)*

'Awo, ofainɛ mitsɔne kudɔmɔ ehiii tsɔ bɔni akɛyeɔ apaa' (please madam, I am not a skilful driver for commercial purpose')

Again, the Ga responses expressed 'White lies' while the English response expressed genuine concerns which are 'Excuses. The Ga responses reflect the cultural values of the Ga people, while the English responses indicated the transfer of the native speaker of English norms of speaking. Ankra and Nee- Adjaben (1966) argue that 'genuine excuses' when used frequently turn into fabricated 'stories,' which is an insult to the hearer. It also indicates incompetency on the part of the speaker. Among the Ga people inability to vary one's responses shows one has hidden intentions. Therefore, such instances may also lead to intercultural communication conflict between the educated Ga and uneducated Ga. Beebe et al. (1990) recorded a similar finding when they analysed the pragmatic transfer in Japanese refusal responses with that of Americans' responses; the research findings revealed that the Japanese transferred their positive L1 habit into the L2, but their responses were like that of their American counterparts. This occurred when the status of the hearers was high. Again, Beebe et al. concluded that among the Japanese, frequent use of a particular response is set aside for children, not adult speakers.

5:2.2

Backward pragmatic transfer

The results from table four (**4.2; S2 and S5)** of the study indicated that there was a backward pragmatic transfer in the content of the refusal responses by the Ga respondents when refusing offer and invitation from a higher status person.

Among the Ga people, it is unacceptable for a younger person to call an older person on the phone either to book appointment or change appointment time; besides 'telephone' or email' is the white man's way of communication, not the Ga people. So, the educated Ga response like; *'Ataa, oyiwaladɔŋŋ. Dani bei lɛ baashɛ lɛ, matswa bo koni mama nɔ mi akɛ manyɛ maba lo'* ***'Thank you, sir. I will call you before the time to confirm my coming'*** contravenes the Ga norms of speaking. This error is because of the transfer of native speaker of English norms of speaking into Ga. Selinker (1972) argues that when the content of response in L1 is influenced by the norms of speaking in the L2, it is called backward transfer; this can only happen among the elites. Some of the British responses in **4.1** showed that some respondents said, '**Sir *I am busy on that day; can I call you for another appointment or sent me an email*……**' In the British culture, this response is acceptable, but it is unacceptable by the Ga people because it flouts the cultural values. The Ga responses supported Holmes (2012), and Hudson (2002) claims that bilinguals L1 is sometimes affected because of their second and third language acquisition. The Ga response above can cause intercultural communication conflict between the uneducated Ga and educated Ga.

There was another evidence of backward transfer in the Ga responses in **4.2. (S5)**

Ga responses

'Awo, oyiwaladɔŋŋ akɛ ojwɛŋ mihe, shi tsɔne apaa yeli ji nitsumɔ ko ni mishweko akɛ matsu.' Gloss meaning *('thank you, madam, your idea is good, but I have never dreamt of becoming a commercial driver')*

'Awo, ofainɛ tsɔne oshara efa yɛ gbɛjegbɛi lɛ anɔ tsɔ, ofainɛ miishe nitsumɔ nɛɛ gbeyei.' Gloss meaning *'(please madam, car accidents are too rampant on our road in recent times. I am afraid of this job)*

English responses

'I am grateful madam, but I do not have a drivers' licence.'

'Thank you, mom, but I am attending an interview soon.'

The content of Ga responses revealed backward transfer which implied that the response is affected by the native speaker of English norms of speaking. This is because in Ga norms of speaking, a younger person or a subordinate, does not refuse an offer from a higher status person by expressing wishes or aspirations which are contrary to the expectation of the older person. The best way to appraise culture is for respondents to use 'the middle way' which means that the response is neither yes nor no. Therefore, the educated Ga speaker's response like*; (Madam, thanks on your excellent thought, but I have never dreamt of becoming a commercial driver.),* was vague and did not conform to the cultural values of the Ga people, but the to the British the above response expresses frankness which is an acceptable way of speaking according to Garcia (2013), Holmes (2012, 2004) and Beebe et al. (1990). For instance, in **4.1** the uneducated Ga said, '*you are a good mother, God bless you; your good deeds will follow you; I will learn how to drive in the next two weeks and come for the car.'* The above response fulfils the norms of speaking among the Ga people, not because of the length but the content which conceals the intentions of the speaker

from the hearer. Therefore, miscommunication will result between the uneducated Ga and the educated Ga who said, '*Awo, oyiwaladɔŋŋ akɛ ojwɛŋ mihe, shi tsɔne apaa yeli ji nitsumɔ ko ni mishweko akɛ matsu*,'. This means 'thank you madam but I have never dreamt of becoming a commercial diver.' Such response though frank it does not appraise the Ga culture because it sounds sarcastic.

5.3 Cultural variation in politeness strategies

The third section of the discussion revealed cultural variation or cultural relativity in politeness strategies used by the British and the 'monolingual Ga respondents' to accommodate the face threats inherent in the initiative acts (request, suggestion. Invitations and offers). Social variables like; status, degree of imposition on the initiative acts or cultural ranking of the initiative act affected their politeness strategies. This section is divided into four subsections; the first section discussed the politeness strategies used when refusing invitations. The second section discussed the politeness employed by interlocutors when refusing offers. The third section discussed the politeness strategies employed by interlocutors when refusing suggestion and the fourth section discussed politeness interlocutors preferred when refusing a request. Instances of polite expressions were found in the following areas:

1. Polite lexical markers (such as please, kindly, sir)
2. Adjuncts such as (positive opinions, gratitude/appreciation, pause fillers and statement of sympathy or regret)
3. Endearment terms such as (darling, dear, sweetheart)

According to Blum Kulka et al. (1989), Scollon and Scollon (2002), Tsui (1995), these instances of polite expressions are supporting moves. They mitigate the face threats inherent in the initiative acts. These moves typically precede the refusal act. For

example, in a response like; '*I am sorry, I cannot come'*. The supporting move is '*I am sorry',* and the refusal act is '*I cannot'*. So according to these researchers mentioned above, the supporting move has mitigated the face threat inherent in '*I cannot come'*.

5.3:1 Politeness strategies used by the British and the uneducated Ga respondents when refusing invitations.

The results from the **table 5** showed that when British and uneducated respondents refused a higher status invitation (**4.3 S2**), five of the British refusal responses were preceded with Polite lexical markers and twenty refusal responses were precede with (20) Adjuncts but in that same situation, twenty-one (21) of the uneducated Ga refusal responses were preceded with Polite lexical markers and four with (4) Adjuncts.

Holmes (2012), Beebe et al. (1990) indicate that the British do not refuse invitations so quickly because of the higher cultural ranking on invitations. A speaker must gain mastery or a kind of competence (Hymes 1972) to refuse invitation in British society. In situation two (S2), the British responses like: *'Please, I have a prior engagement' Excuse me sir, but I have a lot to do today. Perhaps you can send me an email'* were preceded with polite lexical markers like; *please, 'excuse me, sir'*. When Babai (2016) compared the British and the Persians refusal responses to invitations in the cross-cultural study, these polite lexical markers were the supporting moves that preceded the British responses. According to Brown &Levinson (1978) and Scollon &Scollon (2000), the expressions *please and excuse me, sir* are face-saving devices. This face-saving was done 'on record' through negative politeness strategy. Negative politeness approves of the positive face of the hearer and saves the negative face of the speaker. So, the above British response saved the 'face' of the speaker and enhanced

the 'face' of the hearer. Apart from the polite lexical markers,' the British used Adjuncts as a supporting move to precede some of their responses; an example was '*Hope you have a good time with my friends, but I have other plans sorry I cannot come'.' Hope you have a good time'* as an adjunct is a 'positive opinion' according to Blum Kulka et al. (1983) classifications of supportive moves. 'Sorry' preceded *'I cannot'* so, the British respondent used two adjuncts in the response above *which are, 'hope you had a good time'* and '*sorry.* The British respondents used this adjunct because of the close relationship that existed between the speaker and the hearer. The response attended to 'face' by going 'on record' through negative politeness strategy.

Like the British culture, 'invitation' is ranked high among the Ga people. In this instance, both status and high cultural ranking of the initiative act (invitation) will pose a challenge to the uneducated Ga respondents (**4.3 S2).** In such situations, 'being polite' is of the essence. So, the uneducated Ga preferred a response like, *'Minuŋtsɔ makpa bo fai koni oha mi bei kroko ejaakɛ miyɛ kpatu nifeemɔ ko nakai gbi lɛ; oyiwaladɔŋŋ*``' This means; *my lord, I will plead with you to give me another time because I have a crucial issue to attend to on that very day; thank you.'* The adjunct was '*Minuŋtsɔ makpa bo fai* ''*my lord I will plead with you'* the response attended to 'face' by going 'on record'. This 'on record 'indicates Negative politeness strategy. Apart from adjuncts, the Ga respondent used polite lexical marker in a response like, *'Ataa ofainɛ aawo minyɛmi yoo fio ga nakai gbi lɛ. Ofainɛ obaanyɛ oha mi bei kroko?'* This means; *'please sir, my younger sister will be engaged in marriage on that day. Please, can you give me another time?'* The polite markers indicated that the respondent attended to 'face' by going 'on record' through a negative politeness strategy. In (**4.3 S2),** both the British and the uneducated Ga used negative politeness strategy and attended to face by going 'on record'. Although the results showed that both cultures

used the same politeness strategies, different reasons were assigned to the responses respondents gave. This also revealed a cultural relativeness between uneducated Ga and the British. Dzameshi (2001) recorded such findings in his cross-cultural studies between the British and the Ewes.

The results from (4.3 S3) indicated that British respondents used nine (9) polite lexical markers and sixteen (16) adjuncts, but the Ga respondents used twenty-five (25) adjuncts. A British respondent said, *Hey! I would love to come, but I have a program on that same day. I am sorry.'* In this response, '*Hey! I would love to come'* is the adjunct. 'Hey' is pause filler which is used to express politeness by British (Jenkins 2003, Hudson 2000). The response showed that the British were being frank. Being frank is also another way of indicating politeness in British society (Holmes 2012, Garcia 2013 Guo 2012). According to Brown and Levinson, such response indicates negative politeness strategies which were expressed 'on record' but accommodated the face- threatening. British are most polite when the social distance is close (Nelson et al. 2002, Dzameshi 2001, Asmali 2013, Babai 2016) this does not mean that the British are impolite to persons they are not familiar with.

On the other hand, the uneducated Ga said, '*Enɛ lɛ omanyɛ sane ni. Wɔkɛ shidaa aha asafo Yehowa mɔ ni duro bo afii nɛ. Nifeemɔ wulu ko ka wɔ shia gbi lɛ nɔŋŋ. shi obaanu mihe oyiwaladɔŋŋ.'* 'this means; *'this is good news; we give praise to God for granting you another……'* The uneducated Ga preceded the refusal act with praises to God. The pronoun *'we'* indicates the communal spirit of the Ga people. Among the Ga people praising God expresses genuineness of mind which indicate politeness (Amartey 1991). Among the Arabs, using God's name to swear indicates genuineness (Umale 2012, Nelson et al. 2002), and politeness. This politeness was done 'on record' but took care of the face of the speaker. This also implied that the force of

the utterance was mitigated because respondent's refusal response indicated negative politeness. Even though the hearer was a lower status person (JSS student), the response was handled in a way that revealed the value that Ga culture places on 'invitation'. This implies that irrespective of the status of the 'inviter' the response must not be 'bald' (saying blunt 'no').

Apart from the adjunct, the British used polite lexical marker in the instance when the respondent said, 'please *I will not be able to attend because I have got much studies to do.'* The respondent used negative politeness strategy because the use of 'please' which has mitigated the force of the utterance, but the respondent decided to do the face-threatening act (FTA) baldly without any redressive act '*I will not be able to attend because I have got many studies to do'.* The discussion showed that the British who used the polite lexical markers in **(4.3 S3)** flouted the polite British rules of speaking, but those who precede their responses with the adjunct adhere to the British cultural values. A post-interview with some of the British revealed that when British freedom is being limited, they turn to protect their interest by speaking directly. Sharifan and Shishavan (2016) recorded similar findings in their cross-cultural studies between Anglo Australians and Native Persians. The Anglo Australians used responses like what the British used in the narration above. Both the British and the uneducated Ga preferred negative politeness to mitigate the force of the utterance, but in saving face or doing the face-threatening act both decided to go 'on record'. But some of the British responses indicated blunt Face threatening acts (FTAs).

The discussion above showed that when the British and the uneducated Ga refused invitations, both respondents used Negative politeness strategy to mitigate the force of the responses. Both British and Ga respondents went 'on record' to

accommodate the face threats inherent in the initiative act (invitations). But the contents of their refusal responses differed because of their cultural preference.

5:3.2 Politeness strategies the British and the uneducated Ga preferred when refusing offers

The results from (4.3: S4) showed that when respondents refused an offer from a colleague, the British respondents preceded ten 10) of refusal responses with polite lexical markers and fifteen with adjuncts, but the uneducated Ga respondents preceded their responses with fourteen (14) adjuncts and eleven (11) endearment terms. The British respondents said, *'It smells nice! but beacon, it is not my favourite, I am sorry. I already had breakfast, and I am full up.'* 'It smells nice' and 'I am sorry' are examples of some the adjuncts that preceded the refusal acts in their responses. 'it smells nice' is a supportive move that shows a 'positive opinion' of the speaker and 'I am sorry' is a 'statement of regret' by the speaker. These two adjuncts are polite expressions, according to Brown and Levinson's politeness theory.

According to Harzing (2016), Larina (2008), House and Kasper (1981), the British society shows or exhibits friendliness when invited or given an offer. For example, when someone invites another person to lunch or dinner or to have coffee, but the one has the right to reject one's food and like another one. The British can even talk about the taste of the food while at the table. Garcia (2013) confirms Harzing (2016) claims in her cross-cultural studies on British hospitality. Therefore, the British values an offer of food and will not want to refuse bluntly. That is the British catered for the face of their interlocutors by going 'on record' and mitigated the force of the utterance by using negative politeness strategy. Osborne (2010) recorded similar findings in his cross-cultural study. Despite, the efforts of the British respondents to save the faces of their interlocutors some of the respondents, however, did not attend to face but went

'Bald' by saying 'No thanks'. In British culture, Individuals have their right to say 'no' when they do not like the item that was offered. In Dzameshi (2001) cross-cultural studies on requests behaviour among British and Ewe, some of the British request strategies were 'blunt'. According to Brown & Levinson (1987, 1978), such a response is 'bald.' Bald response like '*No thanks'* can upset hearers. According to the British focus group discussion,*' no thanks'* is an acceptable way of speaking in Britain, especially when the social situation puts a burden on the speaker. The British also used polite lexical markers to express politeness. For instance, some respondents said, '*please I am not hungry'. 'Please'* is a negative politeness strategy because it mitigates the force of the refusal act *'I am not hungry',* but the' face want' was not catered for, because, though the speaker used 'please' what followed was not the expectation of the hearer.

The uneducated Ga respondents, on the other hand, used only adjuncts and endearment terms as supportive moves to precede their responses. One of the respondents said, '*Yehowa ajɔɔ bo akɛ ojwɛŋ mihe, shi hɔmɔ yeee mi tsɔ shi kɛlɛ sa ni wɔye bei kroko.'* Meaning *'God bless you for thinking about me, but I am not hungry, let us keep it for* another time.' Another respondent also said, '*suɔlɔ kpakpa ji o lɛɛlɛŋ. Yehowa ajɔɔ bo akɛ osusu mihe, shi ole sane ko hani wɔyakase nii, kɛ niyenii lɛ ato da.'* This means *'you are a sweetheart; God bless you for thinking about me but let us eat this food after lectures.' '<u>Yehowa ajɔɔ bo akɛ ojwɛŋ mihe'</u>* is an adjunct while *<u>'suɔlɔ kpakpa'</u>* is endearment term. Personal communication with Albert Arries Tagoe, a former Director of the Bureau of Ghanaian Languages (GA division) in Accra Ghana, revealed that Ga people accept food even if it is distasteful or not their favourite. This is because the Ga people believe in sharing things like, food and gifts. Therefore, rejecting food is an offence in the Ga culture, and every society frowns on any

individual who does that. Field (1969) attests to this fact that the Ga people believe in communal living and sharing. Therefore, their culture places priority on offer of food. Kotey (2007) also confirms that the cultural ranking on 'offer of food' makes it impossible for speakers to refuse anyhow. This means that speakers would have to refuse 'offer of food' politely irrespective of the status of the hearer. The supporting moves expressed 'positive opinion'. These supportive moves did not only take care of both hearer and speaker's face but also mitigated the force of the utterance. The Ga respondent was 'on record' and mitigate the force of their utterance using negative politeness strategy.

The results from (4.3: S5) showed that when the respondents refused an offer from the higher status the British respondents used seven (7) polite lexical markers and eighteen adjuncts, but the Ga respondents used nine (9) polite lexical markers and sixteen (16) adjuncts

The British used supporting moves like, *Thanks very much*, *'I am sorry' 'I have plans for further studies.*' These moves express negative politeness strategies which mitigate the force of the utterance and repair the hearer's face. The negative politeness gives the hearer the impression that circumstances beyond the speaker's control had warranted such a response. The intention or motive behind this politeness strategy is to maintain the social distance between the speaker and hearer. These polite strategies were expressed 'on record' which implies that speakers are aware of the social distance between them. The British politeness strategy in this situation may be attributed to the values their culture places on 'offer'. Generally, the British are not under any cultural obligations to accept 'offers' however, the cultural burden necessitate that interlocutors weigh their choice of words when refusing 'offers' (Garcia 2013). Another respondent said, '*please I do not like this job because it is not in my field of studies.'* Although, the

speaker used a polite lexical marker *'please'* the hearer's face was not catered for. The speaker went *'bald'* by saying *'I do not like this job……'* the reason assigned to such response was that sometimes the British could go 'bald' when they want to maintain their freedom. This is not a cultural practice but an individual attitude.

The uneducated Ga supporting moves expressed 'appreciation or gratitude'. For instance, 'nyɛ awo kpakpa jio' *It* ***means****, you are a good mother.' Nyɔŋmɔ ajɔɔ bo' it means; God bless you. 'Onitsumɔ kpakpai anyiɛ osɛɛ'* ***It means****; Your good deeds shall follow you'.* These adjuncts indicate appreciations and gratitude, which express negative politeness strategies. Another said, *ofainɛ mihe esako kɛ tsɔne kudumɔ. Hewɔ lɛ matao mɔ ko no atwala mi najii fio da.' Ofainɛ means 'please',* it is a polite lexical marker. These expressions enhance the face of the hearer and show that the speaker is conversant with the cultural values placed on 'offers'. Apart from cultural values placed on 'offers' the Ga people revered the affluent in the society, especially those who are benevolent (Amartey 1991). That is why the above responses are negative politeness and are expressed 'on record. This implies that the Ga response was not only polite but the Face Threating Act inherent in the initiative act was attended to (Brown and Levinson 1987).

The discussion in **(5.3.2)** showed that when respondents refused offers, the British preferred negative politeness strategy and did the FTA either 'on record' or 'bald'. The British paid little attention to status, but the uneducated Ga preferred negative politeness and did the FTA 'on record.'

5:3.3 - Politeness strategies that the British and the uneducated Ga preferred when refusing 'Request'.

The results from (**4.3 S1**) showed that when the respondents refused a co equal's request, the British used eight (8) polite lexical markers and fourteen (14) adjuncts. However, the Ga respondents used seventeen (17) endearment terms and eleven (11) negative opinions.

The British respondent said, '*'I am sorry, but the lady you wish to talk to is very busy now, can you call later.' 'I am afraid, she is in a meeting with our boss'.* 'I am sorry' and 'I am afraid' are statements of regret. These adjuncts or supporting moves soften the force on the utterance or response. It is a negative politeness strategy because it enhances the positive face of the hearer (Brown & Levinson 1987). The response; '*the lady is very busy…..can you call later'* and '*she is in a meeting….'* indicates that the speaker recognised the face-threatening act inherent in the 'request act' and attended it by going 'on record'. However, a response like; '*please, this is not chatting or gossiping line talk to her outside working hours'.* Although the respondents used 'please' which softens the force of the response, the speaker did not attend to' face.' Such a response threatens the face of the hearer because the speaker decided to go *'bald'*. The British have been identified with their indirect pattern of speaking (Jenkins 2003), but the above response is direct way of speaking because it is without a redressive act. Findings from some cross-cultural studies (Nelson et al. 2001, Osborne 2010, Omale 2012 and Babai 2016,) revealed that sometimes, the British could be 'straightforward' or frank but not like the response above.

The uneducated Ga used endearment term like; *'Awulaa, fɛɛfɛo ofainɛ nitsumɔ bei nɛ, masumɔ akɛ mawa bo shi nitsumɔ mlai eŋmɛŋ mi gbɛ; ofainɛ oo'* gloss meaning*;* 'please*, my beautiful lady, our working regulations do not allow this'* to

enhance the face of the hearer. The endearment term *(my beautiful lady*) and polite lexical marker *(please)* were used to indicate politeness in the Ga language and some local languages in Ghana. Researchers like, Agyekum (2002), Obeng- Gyasi (1999) explained that in their studies. In the response above, the speaker attended to face by making the hearer feel appreciated and cared for, but prevailing circumstances might not allow someone to call the lady they wanted to see. By this token, the hearer will understand and would have left without feeling guilty or embarrassed. Both hearer and speaker will be at peace. Because the cultural ranking on the initiative act (request) is high, just like 'offer, or 'invitation,' available societal norms should be adhered to or else one attracts sanction from society. These societal norms indicate that one cannot be called from their workplace during working hours. This so because cultural orientation on traditional occupation is still a belief among the Ga people. So, any person who had gone out fishing cannot come out and take an important message and go back to continue with the fishing. It is this orientation that precipitated the responses the uneducated Ga respondents gave. *'Please, my beautiful lady, our working regulations do not allow this. Please understand me.'* This response indicated that the respondent went 'on record' and mitigated the force on the response through negative politeness strategy.

Another respondent said, *'wɔnitsumɔ nɛɛ mli mlai eŋmɛɛɛ gbɛ nakai. 'Awulaa onu mishishi'* gloss meaning *'the working regulations do not allow this, lady understand it' '*The response above seems inverted, and that can be attributed to the fact that the respondents wish to express their worry about the error being committed in that social situation. This is not how the Ga people speak. This response can embarrass the hearer. Nevertheless, interaction with the focus group indicated that the Ga people could talk about issues in that manner when interlocutors are well acquainted. There is no redressive act in the response above; that means the respondent went 'bald.'

The discussion above showed that when the uneducated Ga respondents and the British respondents refused a request, both used similar politeness strategy, but different reasons were assigned to the strategies used and this is because the cultural values of Ga differ from that of British

5.3.4 Politeness strategies used by the British and the uneducated Ga when refusing suggestion (professor refuses student suggestion)

The results from **(4.3; S6)** showed that both Ga and British respondents used the only adjunct.

A British respondent said, *'In your academic career, you all will experience a diverse array of teaching styles you will need to accommodate, lecturing is my teaching style, and I hope you all will respect that.'*

'In your academic career, you all will experience a diverse array of teaching style…to accommodate,' is a supporting move which gives an explanation or candid opinion. Blum Kulka et al. indicated that an adjunct which expresses 'candid opinion' induces hearers. Nelson et al. (2002), Garcia (2013) have explained in their cross-cultural studies that British are open-minded. These researchers' assertions confirm Jenkins (2003), Holmes (2008, 2012) and Harzel (2016), opinion about the British being open-minded and therefore accept suggestions from any sound-minded individual. Dzameshi (2001) and Tsui (1995) explain in their studies that the British have their rights to reject or accept 'suggestions' and would not have violated any cultural rule. The response above shows that the speaker refused the 'suggestion' outright, without any negotiation with hearers; this does not replicate the open-mindedness expected of a British. Researchers like Martinez (2004) argued in her cross-cultural studies that the British could flout the cultural values when the imposition on the initiative act is costly.

The response '*In your academic career, you all will experience a diverse array of teaching styles you will need to accommodate, lecturing is my teaching style, and I hope you all will respect that'* and its kinds are 'on record'; a strategy that shows how the face-threatening act inherent in an initiative was carried out. The adjunct is negative politeness; a strategy that mitigates the force of the refusal act; *'lecturing is my teaching style, and I hope you will respect that'* (Brown &Levinson 1987:87).

Among the Ga people, lower status persons like students are not supposed to suggest ideas to the higher status person like a professor because in Ga culture 'suggestion' can be affronting if it is not carried out well. The situation above will not pose many difficulties to the speaker. However, the speaker (a professor) is not supposed to be rude towards the hearers who were students. The speaker can decide to do the FTA or not, and he/she does not violate any cultural rules. So, responses like; '*Kaselɔi enɛ feemɔ wa. No hewɔ lɛ nyɛhaa wɔŋmɛa wɔtsui shishi fioo kɛkwɛ nibii komɛi da'* gloss meaning; '*my students, your suggestion will be difficult to carry out, let us exercise patience and observe few things before implementing your suggestion'* and *'Kaselɔi, nyɛsusumɔ lɛ ja shi nyɛsusua nibii ni ahe baahia yɛ gbɛjianɔtoo nɛɛ' gloss* meaning; '*my students your suggestion is good but think about what you will need to implement it'.* These responses above were not preceded by supporting move to mitigate the illocutionary force of the refusal act (Searle 1985, Austin 1962). However, the responses expressed negative politeness which addressed the FTA 'on record'. The Ga speakers deferred their intention in their response like, *my students your suggestion is good but think about what you will need to implement it,* but the British speaker was stern; '*In your academic career, you all will experience a diverse array of teaching styles you will need to accommodate, lecturing is my teaching style, and I hope you all will respect that.*

According to Brown &Levinson (1987), deferment is a polite response. Findings from Guo (2012) cross-cultural studies revealed that most Chinese participants showed politeness by using 'deferments.' Among the Ga people, the elderly and the higher status persons are granted the dispensation to defer meanings by resorting to the use of proverbs or making unclear statements (Mante 1971).

The discussion above revealed that both British and Ga used 'on record' strategy to reduce the face threat inherent in the speech act but the Ga speaker did the FTA indirectly, but the British did the FTA directly. The British used an adjunct which expressed negative politeness strategy to mitigate the force of the utterance, but the Ga speaker did use an adjunct; however, the response was a negative politeness strategy.

5.4 Situational factors and variability of semantic formulae

This part of the discussion is divided into four sub-sections. The first section discussed the situational factors that influenced the choice of semantic formulae when the British and the uneducated Ga refused invitations. The second part discussed the situational factors that influenced the choice of semantic formulae when the British and the uneducated Ga refused offers. The third part discussed the situational factors that influenced the choice of semantic formulae when the British and the uneducated Ga refused request, and the fourth part discussed the situational factors that influenced the choice of sematic formulae when respondents refused a suggestion.

Cross situational variability in the use of semantic formulae strongly suggested that overall, speakers are sensitive to contextual factors in selecting the various semantic formulae. In other words, the choice of refusal responses like any other type of linguistic choice is influenced by speakers' perception of the situational factors (Blum- Kulka et al. (1989), Holmes (2012), Sharifan and Shishavan (2016), Hudson (2000), Babai (2016), Safiano (1992)). There are two types of situational factors,

according to Holmes (2008, 2012) and Wolfson (1988); these are context external and context internal factors. Within the domain of speech act behaviour, the external factors include the social distance, social power, and rights and obligations that hold between the interactants as reflected by their role relationships in the interaction. The context internal features are the degree of imposition (risk) of the initiative act (offer, suggestion, invitation and request) as it relates to the refusal goal and the preconditions required for compliance. In the current study, all these contextual parameters are present, but with varying degrees of salience in the social situations presented. Thus, the practical choice of semantic formulae in the data may be seen as reflecting the influence of these situational factors. It is helpful to make a few observations on the salient factors that seem to exert a significant influence in some of the social situations.

5:4.1

Which situational factors influenced semantic formulae used by the British and uneducated Ga when refusing invitations from both higher and lower statuses?

The results from **figure 1 (4.4)** indicated that the uneducated Ga respondents preferred 'statement of alternative' whereas the British respondents preferred 'excuses 'as semantic formulae for refusing an invitation from a higher status person (a lecturer). The choice of semantic formulae was influenced by contextual factor of the degree of imposition of the 'invitation' from a lecturer. This, of course, is not to suggest that other contextual factors did not affect semantic formulae selection, the point is that this feature is the most salient situational factor here. The 'invitation' imposes quite an amount of threat because of the situation surrounding it. The British responses were influenced by the degree of imposition and social distance, but uneducated Ga responses were influenced by cultural imposition of the initiative act (invitation) and social power that the lecturer wields. Among the Ga people, social power is revered.

Therefore, speakers are under obligation to comply despite the cost. Also, when the cultural imposition on the initiative act is high like in the above situation, speakers will have to choose the middle way in their response. That is why the uneducated Ga respondent said, '*Ofainɛ obaanyɛ oha mi bei kroko* '(please can you give me another time) but the British respondent was straightforward; *I cannot make it due to prior engagement.'* The British choice of response was because of the social distance between the speaker (student) and the hearer (lecturer) was close.

The results from **Figure 2** results indicated that the British preferred 'excuses' and 'postponement' whereas the uneducated Ga respondents preferred 'Hedging and Excuses' as semantic formulae when refusing a lower status (JSS student) invitation. The British speakers used more 'excuses' than any other semantic formulae but the uneducated Ga used more 'Hedging' than any other semantic formulae. Here, two of the context internal parameters seem to exert the most significant influence in the selection of the semantic formulae; the degree of imposition and the prerequisites needed for compliance have dictated the choice of responses. In the case of the British, the 'inviter' is a minor, so respondents are not under any obligation to accept the invitation (Harzel 2016). More so complying to the invitation needs not only to use time but also to forfeit studying for 'quiz', this invitation may be seen as exerting a relatively high amount of imposition on the speaker as well as making high demand in terms of compliance. That is why the British said, '*I have a program on that same day'*. In the case of the uneducated Ga, whether minor or superior they are under cultural obligation to accept the invitation. Again, the situation demands a middle way response, but the respondent decided to hedge; *Minako nɔni mafee bianɛ.'* ***(I do not know what to do now***). This response is neither yes nor no.

5:4.2

Which situational factors influenced the choice of semantic formulae used by respondents when refusing offers?

British responses

The results from **figure 3** indicated that the British respondents preferred 'reasons' and hedging as semantic formulae whereas the uneducated Ga respondents preferred 'excuses' and hedging' as semantic formulae when refusing an offer from an elderly rich woman. These semantic formulae were found in Beebe et al. (1991) taxonomy. The British semantic formulae were influenced by context external factors like social distance, social power and the rights of obligations. The social distance and power between the speaker and the hearer impose burden; therefore, the speaker stands the risk of being perceived as disrespectful if the choice or selection of responses does not depict respectability. However, speakers are not under any obligation to accept such 'offer' when they knew their educational background does not commensurate the 'suggest job'. The British said, *' 'I have plans for further studies.'* This response is a 'reason'. The British also said, ' *'I am still looking for opportunities with my experience'* this is 'hedging'.

The choices of semantic formulae of the uneducated Ga responses were influenced by the degree of imposition and social power. Among, the Ga people, the affluent in the society wield power. Therefore, they are revered. The choice of responses is selective to avoid flouting the norms of the society (Mante 1971). That is why the uneducated Ga preferred 'hedging'. So, the British and the uneducated Ga were under the same influence, yet their semantic formulae differed. The British said, ' *'I am planning to work as interns in a company soon',* but the Ga respondent said, *'Makase tsɔnẽ*

kudumɔ otsi enyɔ bei amli koni mabawo.' (Within two weeks I will learn how to drive and come for the car.)

The results from **figure 4** showed that whereas the British respondents preferred 'excuses' and Criticisms' Ga respondents preferred 'excuses' and 'explanations' as the semantic formulae for refusing a friend's offer. Excuses were found in Beebe et al. (1990) classification of semantic formulae but 'criticism' was not found in their taxonomy neither was it found in any of the empirical literature that was reviewed for the current study. The British choice of the semantic formulae was influenced by the social distance and low degree of imposition on the item offered (Bacon), but the choice of the uneducatedGa responses was influenced by social distance and prerequisites needed for compliance.

Although, food is not rejected in Ga culture, speakers are not under any obligation to accept food which is not 'their choice'. Therefore, the uneducated Ga could say, '*hani wɔyakase nii, kɛ niyenii lɛ ato da.' (let us keep the food and eat after lectures).* Here, the precondition for the fulfilment of the task was to skip lectures. It will instead be better to skip food than lectures. Also, the hearer was close to the speaker, so the speaker can say, *'Niyenii nɛɛ baaa mitsine (I do not have an appetite for this food)*

The British said, *''I do not like to have a beacon in my breakfast.'* Though the food is popular in Britain, most British do not like it because of the high-fat content. Therefore, the speaker may refuse it due to its low imposition. That is why they preferred 'criticism' like '*I do not like beacon due to the fat content.'* Another reason for the choice of response is because of the close distance between the interlocutors.

5:4.3

Which situational factors influenced semantic formulae used by respondents when refusing suggestion?

The results from **figure 5** indicated that uneducated Ga respondents preferred 'suggestions' and 'reasons' but the British preferred 'explanations' and reasons' as semantic formulae when a higher status person (a university professor) refused a lower status (a student) person's suggestion. The social power of the speaker over the hearer and the relatively low degree of imposition of the initiative act influenced the responses that were produced. The British preferred 'Explanations and Reasons'. The British said, '*If we do more case studies, I am afraid we will not be able to do everything that is on the course outline'* this semantic formula is 'explanation' and the one who used 'reason' said, '*You need to listen more in class because my exams will be coming from the topics taught in class.* Both semantic formulae were straightforward and precise. In British culture, there is no preferential treatment for a situation which will not work. Guo (2012), Asmali (2013) and Hashemian (2012) concluded in their cross-cultural studies of refusals that both Americans and British participants used semantic formulae that were 'blunt' and 'concise' when the degree of imposition on the initiative act was low. In the case of the respondents in above researchers' work, the speakers were of higher status and wielded power.

The uneducated Ga preferred 'Suggestions and Reasons' as semantic formulae. The Ga respondents used a 'suggestion' like; *'nyɛsusua nibii ni ahe baahia yɛ gbɛjianɔtoo nɛɛ he.'* Gloss meaning*; 'think of the necessary things that will be needed for this programme.'* Another respondent used 'reasons' like; *'Kaselɔi, enɛ jeee nagba ko kwraa kɛji akɛ nyɛwo ŋtoi nɔ oya'* gloss meaning*,' this will not have been a problem if you have informed me earlier.'* Just like the British, the Ga semantic formulae were frank,

precise and concise; this is because in the Ga culture when the external factors like; social distance and social power of the speaker are higher than those of the hearer, the speaker is not under any obligation to hedge or 'circumlocute.' However, if there is a rapport between the speaker and the hearer, the speaker can resort to 'hedging'. The focus group opines that the role relationship between the professor and the students is respectability, therefore, the professor cannot use 'blunt' responses or too many polite lexical markers. In Dzameshi (2001) cross-cultural study of the British and Ewe, respondents prefer to be 'direct' in their responses when the speaker was higher in status and wields power over the hearer. Direct responses in the current context can be equated to concise and precise responses and not 'blunt' response like 'No'. In other words, the Ga responses were concise not blunt. *'nyɛsusua nibii ni ahe baahia yɛ gbɛjianɔtoo nɛɛ he.' (*Think about things that will be needed for this program*)*

5.4:4

Which situational factors influenced the semantic formulae used by respondents when refusing to request?

The results from **figure 6** showed that uneducated Ga respondents preferred 'explanations' and 'statement of wish' as semantic formulae when refusing a 'distant friend', but the British respondents preferred 'reasons' and 'white lies.' Both the Ga and British semantic formulae in this social situation were influenced by context internal features like the degree of imposition of the requested act as it relates to the request goal and the prerequisite required for compliance. However, the influence of these features differs from culture to culture. The British were being frank with their interlocutor and in so doing they used 'White lies'. Findings from other cross-cultural studies (Osborne 2010 and Omale 2012) have indicated that being frank is a way of

speaking among the British. Besides, in complying with the request, the 'requestees' need to flout the operating rules of the risky company. Therefore, this request exerted high amount of imposition as well as made a high demand in terms of compliance. According to Baresova (2008), being fair-minded and forthright in the British culture accounts for decency.

Uneducated Ga, on the other hand, preferred 'Statement of Wish and Explanations'. All these semantic formulae were found in Beebe et al. classification of refusal responses. Again, factors which influence the choice of semantic formulae were not different from those that influence the British responses. However, the content of their semantic formulae differed. Whereas the British responses like, *'she is not at her desk at the moment' The lady you wish to talk to is very busy now,'* denote assumption, uneducated Ga were factual with their response; *'masumɔ akɛ mawa bo shi nitsumɔ mlai' (I would have wished to assist you but the regulations here will not permit me)* .The response of the uneducated Ga sounds truthful than that of the British, which is hypothetical; *She is not at her desk at the moment.'*

Summary

The chapter answered the four research questions, which were formulated to guide this essay. On account of the first research question which examined the direct and indirectness in speakers' refusal responses to measure cultural similarity and cultural variability, both the British and the uneducated Ga were sensitive to the social variables in the social situations. They varied their approach and content of responses according to their cultural perception of the social variables. Whereas the British determined their responses by weighing familiarity and distance between their interlocutors the uneducated Ga determined their responses by weighing social status and social values placed on the initiative act.

The second research question; educated Ga, English refusal responses were negatively affected by the norms of speaking in the Ga language. This manifested in the way the respondents ordered their refusal responses, the content of their responses and the frequency of the responses they used. This resulted in a negative pragmatic transfer. Negative pragmatic transfer can result into pragmalinguistic failure (Thomas 1983). On the other hand, educated Ga; Ga responses imported the norms of speaking in English into the content of their refusal responses, and this resulted in the backward transfer. According to Thomas (1983), backward pragmatic transfer result into sociopragmatic failure. Both negative pragmatic transfer and backward transfer brings about miscommunication among native speakers of a language (Ellis and Selinker 1972).

Thirdly, there were cultural differences in politeness exhibited by the British and the uneducated Ga. Both British and Ga value 'invitations' and therefore will like to give it a particular preference. Nevertheless, whereas the Ga culture will find it difficult refusing, so they will prefer 'negative politeness strategy' in addition to doing the FTA to redress the 'positive face' of the hearer, the British preferred 'negative politeness strategy' but will only attend to face when the imposition of the initiative act was risky. Although, the cultural imposition on 'Offers' is like that of 'invitations' in both the Ga and British culture, the Ga people preferred 'negative politeness strategy' in addition to doing the FTA to redress the 'positive face' of the hearer but the British preferred negative politeness strategy' without redress especially when the 'offer' poses a risk to them (a food they do not like, a job they do not like). Both Ga and British rank cultural imposition on 'Request' high just like 'offer and invitation' but the British are not under any obligation to maximise cost to a speaker, so they resorted to 'negative polite strategy' without any redress. However, the Ga resorted to 'negative politeness

strategy and did the FTA 'on record' (educated the hearer they cannot help). Both the Ga and British preferred negative politeness strategy when refusing 'suggestions.' So, they did the FTA 'on record' without redressive action, because the speaker was higher than the hearer. Again, this does not imply that the Ga and British preference for politeness when higher status person was refusing suggestion is similar. Their cultural values differed.

Finally, the semantic formulae used as refusal responses by the uneducated Ga and the British were influenced by contextual internal and external factors. The impact of these variables resulted in cross-situational variability. So, when the British and the uneducated Ga refused invitations; British choice of semantic formulae was influenced by the degree of imposition on 'invitation' and social distance, but the uneducated Ga semantic formulae was influenced by cultural imposition of the initiative and social power of the hearer. Moreover, when the British and the uneducated Ga refused lower status invitation, the choice of British semantic formulae was influenced by the degree of imposition and the prerequisites needed for compliance. However, the choice of the Ga semantic formulae was influenced by cultural obligation and degree of imposition on the initiative act. When both the Ga and British refused 'offer,' the British choice of semantic formulas was influenced by the social distance and low degree of imposition on the item offered (bacon), but the choice of Ga semantic formulae was influenced by social distance and prerequisites needed for compliance. However, when the British and Ga refused 'offer' from a higher status; the British choice of the semantic formulae was influenced by the context external factors like social distance, social power and the rights of obligations but the uneducated Ga choices were influenced by the degree of imposition and social power. When higher status refused the suggestion of lower status; British semantic formulae were influenced

by the social power of the speaker over the hearer and the relatively low degree of imposition of the initiative act, but the uneducated Ga semantic formulae was influenced by social distance and social power of the speaker over the hearer. When respondents refused 'request' from a friend, the British and Ga semantic formulae were influenced by context internal features like a degree of imposition of the requested act as it relates to the request goal and the prerequisite required for compliance. But the perception of these situational factors varied in the two cultures.

CHAPTER SIX

SUMMARY OF FINDING, CONCLUSION, AND IMPLICATIONS

The chapter is divided into four sub-sections. The first sub-section summarises the significant findings of the study. The second sub-section concludes the study. The third sub-section states the implications based on the conclusions of the study and the final sub-section states recommendations for further studies.

6.1 Summary of findings

The significant findings of the current study are summarised as follows: Firstly, both the uneducated Ga and British used more indirect responses and less direct responses in the social situations. However, both varied their direct and indirectness according to the cultural sensitivity to the social situations. Whereas the British weighed the degree of familiarity and distance between interlocutors to determine direct and indirectness the Ga speakers weighed the status of interlocutors and the cultural value placed on the initiative act to determine direct or indirectness.

Secondly, sociolinguistic transfers like pragmatic transfer and backward transfer were detected among the educated Ga, Ga and English refusal responses. The negative pragmatic transfer was detected in the way the educated Ga English respondents ordered their refusal responses, the content of their refusal responses and the frequency of semantic formulae. Their inconsistencies result in miscommunication among Ga speakers. Also, negative backward transfer was detected in the content of the refusal responses of educated Ga, Ga responses; this results in miscommunication among native speakers of Ga.

Thirdly, cross-cultural politeness differences were detected between the British and the uneducated Ga in the way they refused offers, invitations, suggestions and

request. These initiative acts threaten both hearers and speakers' positive face. Therefore, both the uneducated Ga and British resorted to negative politeness strategies, but the Ga respondents went 'on record' which was indirect to redress the face-threatening acts inherent in 'offers and invitations' because of the Ga culture values both 'offer and invitations. On the other hand, the British redress the face-threatening inherent in 'offer and invitations' by using 'on record' which was direct because the British culture finds the situation surrounding the initiative acts burdensome. When refusing 'request' from the equal status person, both the British and Ga used negative politeness strategy. The uneducated Ga did the FTA 'on record', but the British did not redress the FTA. Again, both the uneducated Ga and British employed negative politeness strategy to refuse 'suggestions', but the Ga hierarchical orientation does not impress upon them to redress the face-threatening act 'indirectly 'when superiors are interacting with subordinates. However, the British did the FTA by resorting to direct 'on record'.

Finally, when respondents refused an invitation from a higher status person; the British were prone to 'excuses'; this semantic formula was influenced by the degree of imposition placed on speakers and social distance between the interlocutors while the uneducated Ga respondents used 'statement of alternative '; which was influenced by the cultural imposition on the initiative act and relative power of the hearer and the social distance between speaker and hearer. But when they refused the invitation of a lower status person, the British preferred 'excuses' and 'criticisms'. Their choice of the semantic formula was influenced by the low degree of imposition placed on the kind of invite. On the other hand, the uneducated Ga respondents used 'excuses'. Their choice was initiated by the social distance between interlocutors and prerequisite for compliance. Moreover, when respondents refused 'offers' from higher

status the British preferred 'explanation and reasons. These semantic formulae were influenced by social distance, social power and the rights of obligations but the uneducated Ga respondents used 'excuses' and 'hedging. Their semantic formulae were influenced by the degree of imposition and social power.

Nevertheless, when both cultures refused 'offer' from a lower-status person, the British used 'criticism and excuses.' Their semantic formulae were influenced by the social distance and low degree of imposition on the item offered while the uneducated Ga used 'excuses'. Their semantic formulae were influenced by the cultural value of the item offered (food)' as it relates to the goal of the initiative act. The British respondents used 'Explanations and Reasons' to refuse 'suggestion'. The social power of the speaker dictated the choice of semantic formulae over the hearer (professor & student) and the relative imposition of the initiative act. The uneducated Ga respondents used 'Suggestions and Reasons'. Their choice was influenced by social distance and social power of the speaker over the hearer. The British used 'White lies' as semantic formulae to refuse 'request' from a co-equal who is not familiar. Their choice was affected by a high amount of imposition and high demand in terms of compliance, but the uneducated Ga respondents used 'Statement of Wish and Explanations' their choice of semantic formulae was influenced by the imposition of the initiative act and social power between hearer and speaker.

6.2 Conclusion

Every society is sensitive to the use of language. Therefore, language is used in a way that will bring peace and keep society intact. Refusal responses, the pivotal issue of the current study, are sensitive in every culture and society. Therefore, the current study deployed many ways to find out how two different cultures handled polite refusal responses, direct and indirect refusal strategies, factors that determine speakers' choice

of responses and how the educated Ga import negative cultural values into refusal responses.

The current study has contributed to knowledge; firstly, by highlighting cross-cultural variation in how British and Ga respondents use direct and indirectness. Secondly, by examining how miscommunication can occur among educated Ga speakers if they do not stick to rules of speaking among the Ga people. Thirdly, by analysing a cross-cultural variation of politeness strategies adopted to refuse initiative acts like 'suggestion', 'request' offers and invitations'. Fourthly, by investigating situational factors that vary the choice of semantic formulae used by the British and the uneducated Ga.

6.3 Implications

The study makes the following recommendations.

i. Language teachers should design contextualized, task-based activities that expose learners to different types of pragmatic information along with the linguistic means needed to perform a particular speech act.

ii. Linguists should study the new trends in the use of language when it comes to refusal responses and study their impact on language use.

iii. The Teacher Training Institutions should invite resource persons to teach the cultural aspects of the language; this will improve the pragmatic competence in the use of language

6.4 Suggestions for future research

Further research is necessary on refusal strategies outside the university campus. Researchers need to use one speech act that involves different status and social variables to achieve satisfactory results. The respondents of the study were gathered

from a university community and homogenous community; researchers should extend their data collection to a broader setting. Lastly, there is a need for research that examine how educated Ga speakers and uneducated Ga can realise speech acts of refusal or other speech acts in English and Ga using only the interview method for data collection to bring out wrong usages that have paved way to dialects of Ga which are gradually leading to the 'adultration' of the Ga language.

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APPENDICES

Appendix 1A

TEST ITEM IN THE QUESTIONNAIRE

a. *This is neither a test nor an examination. None of these situations should be accepted; please refuse each of these appropriately.*

b. *Begin by filling in your data in the spaces provided.*

Sex:

Mother Tongue:

Educational Background……..

Level (if in the university)……..

Age:

Situation one

You are the receptionist of a reputable bank. An intimate friend of yours called during working hours and wanted to speak to a lady worker of your bank whom you knew very well. This person had an urgent and important message she would not want to disclose to anybody apart from the lady worker. Considering the prevailing situation, you cannot allow your friend to speak to the lady. How would you say no to such a request?

Situation 2

A young lecturer of your department, who was your classmate during your secondary school days, invited you and other friends to his office during lunchtime to have a discussion on an issue that was not disclosed to you. You already had the hint that you have performed badly in his subject. You cannot stand the shame you envisage. So you decided not to go. How will you say no to such an invitation?

Situation 3

Your roommate's younger sister who is in secondary school / JSS invites you to her birthday party. She has also invited a select group of students from the university campus to their house, but you cannot make it because of a forthcoming quiz. How will you refuse this invitation?

Situation 4

You went to a friend's hostel early in the morning and though you were very hungry and had no money to buy food, you could not accept his/her offer of a cold extra salted bacon sandwich or hardball of kenkey because it was unpleasant for breakfast. Besides, you felt humiliated by such an offer. How will you refuse this offer such that your friend will not realize your negative feelings?

Situation 5

You completed the university five years ago but you are still not employed. One elderly woman who is a friend to your mother suggested you drive her ice cream van or taxi in the meantime. Your mother has agreed to this suggestion but you find it rather intimidating and an affront considering your background as a graduate. How would you say no to this offer?

Situation 6

Let us assume that our universities welcome students' contribution to the preparation of course outlines. So, one of your professors who is unreliable when it comes to teaching and learning in your university is interested in knowing students' suggestions about case studies that they would like to be implemented in the course outline for the next semester. As a result, you are to think of any activity and send your professor an email with a good suggestion, but most students had never enjoyed this professor's lecture, for that matter, you will not want to make any suggestion. What will your response be? (Response from lower-status to higher status) Will you say:

APPENDIX 1B

THE GA VERSION OF THE QUESTIONNAIRE

Jeee kaa wolo ni akɛtaoɔ mɔ ko hesalɛ nɛ. Eji shibgɛlɛmɔ nitsumɔ ko he wolo ni akɛmiitao ale bɔ ni shikwɛɛbii srɔtoi kɛ wiemɔ tsuɔ nii (sisɛɔ wiemɔ lɛ). Esaaa akɛ aheɔ wiemɔ lɛ awoɔ mli. Ofainɛ ni okakpɛlɛ nibii ni ataoɔ akɛ ofee lɛ nɔ yɛ gbɛ ni sa nɔ. Ɪɔɔ hetoo ni asusuɔ akɛ esa yɛ be ni akɛtsu nii lɛ mli. Kɛji aaaho lɛ, obaanyɛ oha bo diɛŋtsɛ ohetoo yɛ 'F' gbɛhe lɛ. Dani obaaje shishi lɛ, jiemɔ ohe kpo otsɔɔ.

Gbɛi:……..
Nuulooyoo:……
Shikwɛɛ wiemɔ:……..
He ni otee sukuu kɛshɛ…….
He ni oshɛ (kɛji oyɛ yunivɛsiti)……..

SANE 1

Bo ji mɔ ni kpeɔ gbɔi ehaa shikatoohe ogbo ko. Onaanyo ko tswa, be ni nitsumɔ miiya nɔ, ni eetao ekɛ yoo nitsulɔ ko ni ole jogbaŋŋ awie. Ehiɛ shɛɛ ko ni he miihia jobgaŋŋ, ni esumɔɔɔ akɛ ekɛmaje mɔ ko, bɛja ena onaanyo lɛ diɛŋtsɛ. Bɔ ni nibii yɔɔ ha lɛ, onyɛŋ ni oŋmɛ onaanyo lɛ gbɛ koni ekɛ nitsulɔ lɛ awie. Te obaafee tɛŋŋ ni okaha hegbɛ nɛɛ yɛ gbɛ ni sa nɔ bɔ ni afee ni ekɛ maŋsɔ akaba bo kɛ onaanyo lɛ teŋŋ? Ani obaakɛɛ akɛ:

SANE 2

Mɔ ko ni okɛ lɛ ta maaŋoo kome nɔ yɛ sɛkɔndre sukuu ni ebatsɔ otsɔɔlɔ yɛ yunivɛsiti lɛ amrɔ nɛɛ efɔ nine etsɛ bo kɛ onanemɛi komɛi akɛ kɛji eshɛ shwane niyeli be lɛ, ebaasumɔ ni ekɛ nyɛ ato asu fioo ko yɛ etsu lɛ mli. Ona ole momo akɛshi obɔɔɔ mɔdɛŋ yɛ esɔbjɛkti lɛ mli. Efee bo hiɛgbele. Te obaafee tɛŋŋ ni okpoo nɛkɛ tsɛmɔ nɛɛ. Ani obaakɛɛ akɛ:

SANE 3

Mɔ ni okɛhiɔ tsu kome mli lɛ nyɛmi yoo fio fɔ nine kɛtsɛ bo efɔmɔgbi- yelikɛnumɔ. Efɔ nine etsɛ mɛi krokomɛi akɛ aba eshia lɛ, shi onaŋ gbɛ oya ejaakɛ kaa ko ka ohiɛ ni obaafee, hewɔ lɛ oosaa ohe kɛha no. Te obaafee tɛŋŋ ni okpoo nɛkɛ tsɛmɔ nɛɛ. Ani obaakɛɛ akɛ:

SANE 4

Be ko leebi lɛ, oyasra onaanyo ko, ni be ni ekɛɛ obaye kɔmi keketee ko kɛ kenam kɛ shitɔ lɛ, hɔmɔ miiye bo moŋ shi oŋɔɔɔ nɔ ejaakɛ enɛ ehiii kɛha leebi niyenii nɛɛ. Yɛ gbɛ ni sa nɔ bɔ ni afee ni onaanyo lɛ akayɔse akɛ oonyage niyenii lɛ, ani obaakɛɛ akɛ:

SANE 5

Afii enumɔ sɔŋŋ nɛ ni ogbe yunivɛsiti naa shi onako nitsumɔ lolo. Onyɛ awo naanyo yoo onukpa ko kɛ ŋaa ko ba akɛ, okɛ etsɔne ayaye apaa fiofio. Onyɛ awo kpɛlɛ nɔ, shi kɛji okwɛ oshidaamɔ yɛ nikasemɔ mli lɛ ewa eha bo akɛ otsu nɛkɛ nitsumɔ. Te ofeɔ tɛŋŋ ni okpoɔ nɛkɛ nitsumɔ nɛɛ? Ani obaakɛɛ akɛ:

SANE 6

Kɛji aba lɛ nitsɔɔmɔ gbɛjianɔtoo lɛ, mɔ ko yɛ tsɔɔlɔi lɛ ateŋ ni anyɛɛɛ akɛ hiɛ afɔ enɔ. Tsɔɔlɔ nɛɛ gbɛkpamɔ ji, kaselɔi lɛ atsɔɔ amɛsusumɔ yɛ nitsɔɔmɔ kɛ nikasemɔ gbɛjianɔtoo he, koni anyɛ akɛtsu nii yɛ wɔsɛɛ gbɛgbelemɔ lɛ mli. Enɛ hewɔ lɛ esa akɛ osusu nɔ ko he koni okɛtsɔ 'email' nɔ, ni okɛmaje tsɔɔlɔ lɛ. Yɛ anɔkwale mli lɛ , kaselɔi lɛ ateaŋ mɛi saŋŋ nyaaa tsɔɔlɔ lɛ nitsɔɔmɔ he, no hewɔ lɛ esa akɛ okakpɛlɛ nɔ ni tsɔɔlɔ lɛ taoɔ akɛ ofee lɛ nɔ. Ani obaakɛɛ akɛ:

……

APPENDIX 1C

Situation One

You are the receptionist of a reputable bank. An intimate friend of yours called during working hours and wanted to speak to a lady worker of your bank whom you knew very well. This person had an urgent and important message she would not want to disclose to anybody apart from the lady worker. Considering the prevailing situation, you cannot allow your friend to speak to the lady. How would you say no to such a request?

1.1.1 British Refusal Responses from the DCT

1. I am sorry, but the lady you wish to talk to is very busy now, can you call later, thanks. (regret/explanation/alternative/gratitude)
2. Sorry, this is not allowed. Hope you will understand. (regret/reason/solidarity)
3. I am sorry, but I tried transferring the call to her, but she is not at her desk at the moment would you mind calling in half an hour, please? (regret/reason/suggestion)
4. Sorry she is no more here(regret/white lies)
5. I am afraid that she is in a meeting with our boss (pause filler/reason)
6. I am sorry the lady is in a meeting (regret/ reason)
7. She is very busy, maybe some other time (excuse/alternative)
8. I am sorry; she is at a meeting now. (regret/reason)
9. Sorry, I cannot help you. (regret/negative willingness)
10. This is not chatting or gossiping line talk to her outside working hours. (criticize)

1.1.2 Oral Refusal Responses

1. Please take care of this outside of working hours; I cannot accept your request at this time. (negative willingness)
2. I am sorry; she cannot talk on the phone during work hours. (statement of regret)
3. Sorry, it has not allowed. (statement of regret)
4. Sorry; my job would be put in jeopardy. (Statement of regret)
5. This is a reputable job; I have to act as such. Sorry (explanation/regret)
6. I am sorry; call her back on her break. (regret/explanation)
7. These are the restrictions of my job, and I would be putting my employment at risk if I allow you to speak with her. I hope you understand. (explanation/reason)
8. You know personal message cannot be delivered during working hours. I am sorry but cannot make any exception even if you are my friend. (explanation/regret/negative opinion)
9. "I understand your message is urgent, but it is against company policy for me to allow you to talk to her right now." (explanation/reason)
10. I am sorry, but the lady is unable to speak to you at the moment. She is very busy.(regret/explanation/ reason)

1.1:3 Ga speakers of English Refusal Responses from DCT (25 responses were picked)

1. I am sorry. This is working hours. You cannot speak with any worker. (regret/positive opinion) **(5)**
2. No, you cannot speak with her. Call in the next five hours. (negative willingness/alternative) **(5)**
3. Please, you should know that this is working hours. Besides, it is not allowed **(2)**
4. I may lose my job if I call her for you. **(3)**
5. She is very busy. I do not think she would want to talk to anybody at this time. **(3)**
6. Please she is very tight, you may leave your phone number for her to call you later in the day (reason/suggestion) **(2)**

1.1.4 Ga speakers of English Refusal Responses from the Oral Data

1. I am deeply sorry, but there is nothing I can do to help. (regret/)
2. She is very busy now. Please accept my apology. (reason/ regret)
3. I am sorry she is busy, and she will be free after working hours. (regret/alternative)
4. I am sorry. She cannot speak to you now. (regret/frankness)
5. I am sorry; she cannot talk to you now because of the nature of the work. (regret/ frankness)
6. I am sorry I cannot call her for you. (regret/negative)
7. Hang around for some time; she will be with you when she is ready. (positive opinion)
8. You may rather text your friend (alternative)

9. The lady in question is busy, so please call later when she is free. (explanation)
10. The laws of our institution frown on that, I am sorry. (frankness/ regret)

1.1:5 Educated Ga Refusal Responses from DCT

i. Dabi onyeŋ okɛ lɛ awie. Mɛɛ, hiŋmɛitwsaa enumɔ sɛɛ lɛ, koni atswa.(frankness/suggestion)
ii. Ofainɛ, na ole akɛ nitsumɔ beiaŋ nɛ, asaŋ aŋmɛɛɛ gbɛ koni afee nakai. (positive opinion/criticize)
iii. Eetsu nii. Efeee mi akɛ abaasumɔ ni ekɛ mɔ ko awie yɛ nɛkɛ bei amli (positive opinion)

1.1.6 Ga Refusal Responses from the interview

i. Daabi onyɛŋ okɛ lɛ awie. Mɛɛ fioo (frankness/suggestion)
ii. Daabi onyɛŋ okɛ lɛ awie. Mɛɛ fioo(frankness/suggestion)
iii. Ofainɛ, nitsumɔ mla eŋmɛɛɛ gbɛ nakai. (self-defence)
iv. Nitsumɔ fa yɛ enɔ deka bɛ hewɔ lɛ tswaa hejɔɔmɔ bei amli (frankness/suggestion)
v. Ofainɛ, kɛji abaahi lɛ, mɛɛ bɛ fioo (suggestion)
vi. Ofainɛ kɛji nitsumɔŋ onukpai na le abaashwiee lɛ. (self-defence)

Ofainɛ; masusu akɛ oba hejɔɔmɔ beiaŋ. Nitsumɔ boa enɔ. (suggestion

Situation Two

A young lecturer of your department, who was your classmate during your secondary school days, invited you and other friends to his office during lunchtime to have a discussion on an issue that was not disclosed to you. You already had the hint that you have performed badly in his subject. You cannot stand the shame you envisage. So you decided not to go. How will you say no to such an invitation?

1. 2.1 British Refusal Responses from DCT

1. The other friends can come, but I have a program on that same day, I am sorry. (suggestion/reason/regret)
2. Hope you have a good time with my friends, but I have some other plans, sorry I cannot come with them. (solidarity/reason/negative willingness)
3. Sorry, but can you please give another appointment later? And I will come and see you (regret/suggestion)
4. I do not feel too well, so I cannot join you. (excuse/negative willingness)
5. Indeed, I am sorry, because at such time I have to go to the airport welcome my sister. (regret/reason)
6. I am sorry I had already arranged an appointment with my uncle on that day. (regret/reason)
7. I have an errand to run during such time. (reason)
8. Sorry, sir. I am not well. (regret/excuse)
9. Sorry, I cannot attend. I have something to do. (regret/ negative willingness)
10. I am busy. (excuse)

1.2.2 British Refusal Response from the interview

1. I already have lunch plans today, I apologize. (reason/regret)
2. I am sorry, I have a prior engagement. (regret/ excuse)
3. I am busy. (excuse)
4. Sorry, sir, I have other plans. (regret/reason)
5. I am sorry I have other things to do that day. (regret/reason)
6. I have plans already, very sorry next time. (reason/regret)

7. No, thank you! I cannot make it due to prior engagement. (negative willingness/reason)
8. I am sorry, but I have an appointment with the doctor at that time. (regret/reason)
9. "Thanks; but no thanks, I have something else to do during lunchtime". (negative willingness/excuse)
10. Thank you, but I have a lot to do today. Perhaps you can send me an email. (excuse/reason)

1.2.3 Ga speakers of English Refusal Responses from DCT

1. I am sorry. I cannot come. I have assignment to submit. (regret/ negative willingness/ e
2. Sir, why not alone? (question)
3. I am grateful, sir. Nevertheless, I am supposed to see my academic advisor at lunchtime. Can we arrange another time? (appreciation/excuse/ request)
4. Thank you very much, sir. I shall call you before lunchtime to confirm my coming.
5. Please, sir, may I know what this meeting is about? (two polite lexical markers/question)
6. I am sorry; we have lectures at that time. (regret/ reason)
7. I am grateful, sir, but due to prevailing circumstances, I cannot come. (Appreciation/ excuse)
8. Please, I have urgent business to attend. I shall call and book an appointment.

1.2.4 Ga speakers of English Refusal Responses from the Interview

1. Sir, can I see you in the house? (request)
2. Please, I cannot make it. (negative willingness)
3. I am sick; I cannot make it. (excuse/negative willingness)
4. I had a call from home and would not be around. (excuse)
5. Sir, I would like to come and listen to you, but it is rather sad that I would not be able to due to circumstances beyond my control. (hedging)
6. I have busy lecture periods for the day. (excuse)
7. I will be unable to meet you for the discussion because I am ill. (excuse)
8. Please, I cannot make it this afternoon because we have a group assignment to attend. (negative willingness/excuse)

1.2.5 Ga Refusal Responses from DCT

1. Ofainɛ, miyɛ kpatu nɔ ko feemɔ. Fee sɛɛ lɛ, matswa koni mabana bo. (white lies)
2. Taflatsɛ, minyeŋ maba. Mikɛ nitsumɔ ko yaaha mɔ ko. (Polite lecxical marker/negative willingness/ excuse)
3. Ofainɛ, miyɛ kpatu nɔ ko feemɔ. Fee sɛɛ lɛ, matswa koni mabana bo (white lies)
4. Oyiwaladɔŋŋ, ataa. Shi esa akɛ mana mɔ ni woɔ mi ŋaa yɛ minikasemɔ mli lɛ shwane nɛɛ. ani wɔbaanyɛ wɔtsi wɔto be kroko? (appreciation/reason/postponement)
5. Ofainɛ, miyɛ kpatu nɔ ko feemɔ. Fee sɛɛ lɛ, matswa koni mabana bo (white lies)

6. Oyiwaladɔŋŋ, ataa. Shi esa akɛ mana mɔ ni woɔ mi ŋaa yɛ minikasemɔ mli lɛ shwane nɛɛ. ani wɔbaanyɛ wɔtsi wɔto be kroko? (appreciation/reason/postponement)
7. Ofainɛ, miyɛ kpatu nɔ ko feemɔ. Fee sɛɛ lɛ, matswa koni mabana bo (white lies)
8. Ofainɛ, miyɛ kpatu nɔ ko feemɔ. Fee sɛɛ lɛ, matswa koni mabana bo (white lies)
9. Masumɔ ni mikɛ bo pɛ akpe dani be lɛ ashɛ (request)

1.2.6 Ga Refusal Responses from Interview

1. Ofainɛ ani ehiii akɛ mikome manyɛ maba lo? (question)
2. Mitsɔɔlɔ ofainɛ miyɛ noko krɛdɛɛ ko feemɔ kɛji migbe naa lɛ mra lɛ ma ba(excuse)
3. Ofainɛ ani ebaahi akɛ obaati nɔ krɛdɛɛ hewɔ ni otaoɔ mi le he otsɔɔ mi lo? (request)
4. Masumɔ akɛ maba otsɛmɔ lɛ shi mɛi ni mikɛbaa lɛ woŋ mi hewalɛ.(self-defense)
5. Eŋɔɔ minaa jogbaŋŋ akɛ otsɛ mi, shi moŋ minyɛŋ maba ajaakɛ mibɛ hɛwalɛ, kɛfee sɛɛ matswa bo yɛ kpaa nɔ koni wɔto bei kroko, oyiwaladɔŋŋ. (gratitude/white lies/promise for future acceptance)
6. Ofainɛ esani mana moko nakai ŋmlɛtwsaa lɛ nɔŋŋ, ofainɛ obaanyɛ ofee lɛ bei kroko?(excuse/postponement)
7. Ofainɛ miyɛ kaa ko ŋmaa gbi lɛ shwane mli, ofainɛ wɔfee bei kroko. (white lies/postponement)

8. Aafee bei fioo ni eshwie mli nɛɛ minaaa hewalɛ ehi fioo moŋ shi sa ni mana datrɛfonyo shwane nɛɛ nohewɔ lɛ minyɛŋ maba.(white lies/excuse)
9. Ofainɛ esani mana moko nakai ŋmlɛtwsaa lɛ nɔŋŋ, ofainɛ obaanyɛ ofee lɛ bei kroko (excuse/postponement)

Situation 3

Your roommate's younger sister, who is in the secondary/JSS school invites you to her birthday party. She has also invited a selected group of students from the university campus to their house, but you cannot make it because of a forthcoming quiz. How will you refuse this invitation?

1.3.1 British Refusal Responses from DCT

1. Hey, I would love to come, but I have a program on that same day. I am sorry. (pause filler/reason/ regret)
2. Sorry, I have an appointment on that day. (regret/reason)
3. Hey, dear, sorry. I would have come, but unfortunately, I cannot make it. (hedging/reason)
4. Sorry I would not be there because I am in hospital with my cousin. (regret/excuse)
5. Sorry, I have an appointment with my consultant tonight. (regret/excuse)
6. Oh sorry, I need to attend church program I organized. (pause filler/excuse)
7. Sorry, I cannot make it. I have been running sick. (regret/negative willingness/excuse)
8. I am sorry I have an urgent matter to attend. (regret/excuse)

9. I will not be able to attend because I have got much studying to do. (explanation/reason)
10. I have got things to do; have fun without me. (reason/solidarity)

1.3.2 British Responses from Interview

2. I have an important quiz and cannot make it. I am sorry, and I hope you have a great party. (excuse/negative willingness/regret/ statement of wish)
3. I wish I could go, but I cannot make it, I have a quiz. (statement of wish/negative willingness/ reason)
4. I cannot make it because I have a quiz. (Negative willingness/ excuse)
5. Tell her I have a quiz. (reason)
6. Sorry, I have to study.(regret/ reason)
7. I have to study for a quiz; I will make it up to you this weekend. (reason/alternative)
8. Cannot go I have a quiz to study for, sorry. (negative willingness/ regret)
9. It is nice of you, but I have to work. (attempt to dissuade/ excuse)
10. "Thanks for the invitation but I have a really important quiz to study for." (appreciation/explanation)
11. Thanks for the invitation, I would have loved to come, but I have too much work.(appreciation/explanation)

1.3.3 Ga speakers of English Refusal Responses from DCT

1. Do you think this party will be interesting? I will have to consider a few things
2. I do not think I can make it. (Frankness)
3. I am sorry. I have serious engagement. (Regret/excuse)

4. I have a quiz to write. I have not prepared adequately, so I cannot come. Maybe next time. (Reason/explanation/alternative

5. I sorry, my mother is sick. (Regret/excuse)

6. I am sorry I cannot honour your invitation. (Regret/frankness)

7. I do not think I can make it. (Negative willingness.

1.3.4 Ga speakers of English Refusal Responses from the interview

1. I cannot make it so let us make it another time. (frankness/alternative)
2. I have a quiz so I cannot make, but I promise I will come and see you later. (frankness/solidarity)
3. Sweet sister, I am sorry I cannot come because I have to prepare for a quiz tomorrow. (honorific/regret/frankness)
4. I am sorry; because of the forthcoming quiz, I cannot go with you. (regret/frankness/negative willingness)
5. No, I cannot. (non-performative)
6. Darling, I am sorry to be absent at the party, but you hear from me later. Cheer up (endearment/regret/solidarity)
7. No, I will not take part in the party. I have a quiz which is more important to me. (non-performative/ frankness)
8. I ought to attend a program on campus on the same day. (excuse)
9. Congratulations, but I am so engaged that I cannot attend the party, however I am with you in spirit.(gratitude/excuse/solidarity)
10. I am sorry; I have a pending quiz to write. (regret/frankness)

Ga Refusal Responses from DCT

1. Taflɛtsɛ, nifeemɔ wulu ko ka mihiɛ. (frankness)
2. Miyɛ kaa ni maŋma. Misako mihe jogbaŋŋ hewɔ lɛ minyeŋ maba. Wɔfee lɛ be kroko (frankness/explanation/postponement)
3. Miyɛ kaa ni maŋma. Misako mihe jogbaŋŋ hewɔ lɛ minyeŋ maba. Wɔfee lɛ be kroko(frankness/explanation/postponement)
4. Taflɛtsɛ, nifeemɔ wulu ko ka mihiɛ (frankness)
5. Taflɛtsɛ, nifeemɔ wulu ko ka mihiɛ (frankness)
6. Miyɛ kaa ni maŋma. Misako mihe jogbaŋŋ hewɔ lɛ minyeŋ maba. Wɔfee lɛ be kroko (frankness/explanation/postponement)
7. Miyɛ kaa ni maŋma. Misako mihe jogbaŋŋ hewɔ lɛ minyeŋ maba. Wɔfee lɛ be kroko(frankness/explanation/postponement)
8. Efeee mi akɛ manyɛ maba. (positive opinion)
9. Miyɛ kaa ni maŋma. Misako mihe jogbaŋŋ hewɔ lɛ minyeŋ maba. Wɔfee lɛ be kroko (frankness/explanation/postponement)
10. Miyɛ kaa ni maŋma. Misako mihe jogbaŋŋ hewɔ lɛ minyeŋ maba. Wɔfee lɛ be kroko (frankness/explanation/postponement)

1.3.6 Ga Refusal Responses from the interview

1. Hao Miida nyɔŋmɔ akɛ ekɛ afi kome efata ofii ahe, shi moŋ minyɛŋ maba ejaakɛ miyɛ kaa wulu ko ŋmaa ni mikase ko nii tsɔ.(pause filler/frankness)
2. Yelikɛnumɔ hi shi nibii komɛi ahe hiaa fe no. miyɛ kaa ŋmaa. (criticize)

3. Oyiwaladɔŋŋ akɛ ojwɛŋ mihe shi minyɛŋ maba. (gratitude/negative willingness)
4. Minɛ hewɔŋ otsɛɛɛ gbɛkebii tamɔ onyɛmi tipɛŋfoi? (criticize)
5. Ofainɛ mibɛ deka (frankness)
6. Hao Miida nyɔŋmɔ akɛ ekɛ afi kome efata ofii ahe, shi moŋ minyɛŋ maba ejaakɛ miyɛ kaa wulu ko ŋmaa ni mikase ko nii tsɔ. .(pause filler/frankness)
7. Hao Miida nyɔŋmɔ akɛ ekɛ afi kome efata ofii ahe, shi moŋ minyɛŋ maba ejaakɛ miyɛ kaa wulu ko ŋmaa ni mikase ko nii tsɔ. .(pause filler/frankness)
8. Hao Miida nyɔŋmɔ akɛ ekɛ afi kome efata ofii ahe, shi moŋ minyɛŋ maba ejaakɛ miyɛ kaa wulu ko ŋmaa ni mikase ko nii tsɔ. .(pause filler/frankness)
9. Hao Miida nyɔŋmɔ akɛ ekɛ afi kome efata ofii ahe, shi moŋ minyɛŋ maba ejaakɛ miyɛ kaa wulu ko `maa ni mikase ko nii tsɔ. .(pause filler/frankness)
10. Hao Miida nyɔŋmɔ akɛ ekɛ afi kome efata ofii ahe, shi moŋ minyɛŋ maba ejaakɛ miyɛ kaa wulu ko ŋmaa ni mikase ko nii tsɔ. .(pause filler/frankness)

Situation four

You went to a friend's hostel early in the morning, and though you were very hungry and had no money to buy food, you could not accept his/her offer of a cold extra salted bacon sandwich or hardball of kenkey because it was unpleasant for breakfast. Besides, you felt humiliated by such an offer. How will you refuse this offer such that your friend will not realize your negative feelings?

1.4:1 British Refusal Responses from DCT

1. It smells nice but beacon it is not my favourite. Thanks. (Hedging/ reason/ appreciation)
2. No thanks. I have already had a meal at home. (Non-performative statement/ white lies)
3. Sorry dear, but I do not like to have a beacon in my breakfast. (regret/reason)
4. Why don't we try something else? (alternative)
5. Sorry, already, I have had my breakfast. (regret/ white lies)
6. I do not like beacon due to fat content. (negative willingness/ statement of frankness)
7. I am sorry. I already had breakfast, and I am full up. (regret/white lies)
8. Thank you so much but sorry, darling. I just finished my breakfast. (appreciation/hedging/white lies)
9. I am fine; thank you for the offer. (let off the hook)
10. I am fine; I just had breakfast. (appreciation/white lies)

1.4.2 British Refusal Responses from Interview

1. I am not hungry but thank you. (Excuse/ appreciation)
2. I am vegetarian, thank you for the offer. However, I am going to pass. (excuse/appreciation/explanation)
3. No, thank you. (negative willingness)
4. the bacon is stale, I am sorry (attempt to dissuade/ regret)
5. No, thank you. (negative willingness)
6. No, thank you! I am not hungry. (negative willingness/excuse)
7. No thank you, I have food in my bag I will eat later. (negative willingness/reason/alternative)
8. Thanks but I am not hungry I already had breakfast. (appreciation/excuse)
9. "Oh, no, thank you! I am not in the mood to eat bacon. (negative willingness/excuse)
10. No thanks, I will find some fruit later. (negative willingness/alternative)

1.4.3 Ga speakers of English Refusal Responses from DCT

1. I do not eat kenkey early in the morning. (white lies)
2. I have already eaten. Maybe next time.(excuse/alternative)
3. Hmm! Wonderful meal. However, I prefer hot tea without bread and sugar. (pause filler/hedging)
4. Hmm! Wonderful meal. However, I prefer hot tea without bread and sugar. (pause filler/hedging)
5. Wao! I like it. Nevertheless, I am late for a lecture. Let us make it another time. (pause filler/ white lies/excuse/alternative)

6. Wao! Nevertheless, I am late for a lecture. Let us make it another time. (pause filler/ white lies/excuse/alternative)
7. Can you warm the food for another time? (request)
8. I like it. I will come back in the afternoon for it. (pause filler/postponement)
9. I do not eat hard food early in the morning. (frankness)
10. I do not eat kenkey early in the morning. (frankness)

Ga speakers of English Refusal Responses from the interview

1. I am sorry. I do not like (negative willingness).
2. Friend! Keep this for another time. (suggestion)
3. Boss! Keep this kenkey for the afternoon; I appreciate it. (alternative/ appreciation)
4. Thank you, but I am not hungry. (white lies)
5. I am fasting, so put the food aside. (white lies)
6. I am observing three-day fasting and prayers for a sick relative. (white lies)
7. You are life saver pal, don't you think it is too early for that. (joking/ frankness)
8. Oh, thank you, but I have already eaten. (gratitude/ white lies)
9. I am already full, but thanks anyway. (white lies/ appreciation)
10. I am fasting today. (excuse)

1.4:5 Ga Refusal Response from DCT

1. Miye nii momo. Wɔfee lɛ be kroko. (white lies/ postponement)
2. Miye nii momo. Wɔfee lɛ be kroko. (white lies/ postponement)
3. Misumɔɔ otim leebi (negative willingness)
4. Miye nii momo. Wɔfee lɛ be kroko. (white lies/ postponement)
5. Miye nii momo. Wɔfee lɛ be kroko. (white lies/ postponement)

6. Hmm!. Shi kɛji mina tii klakla kɛ bodobodo kɛ sikli lɛ masumɔ. (pause filler/wish)
7. Miye nii momo. Wɔfee lɛ be kroko. (white lies/ postponement)
8. Ei! Niyenii ni misumɔɔ nɛ. Ha wɔfee lɛ be kroko. (pause filler/solidarity/reason/ postponement)
9. Ei! Niyenii nɛ. ole noko? Ha wɔfee lɛ be kroko. (pause filler/solidarity/reason/ postponement)
10. Hmm! Niyeenii . niyenii lɛ miije ŋma kpakpa. Kɛto bei krokro. Shi kɛji mina tii klakla kɛ bodobodo kɛ sikli lɛ masumɔ (pause filler/wish)

1.4.6 Ga Refusal Responses from the interview

1. Oyiwaladɔŋŋ, shi mitɔ (appreciation/white lies)
2. Ofainɛ kɛto oha mi bei kroko(postponement)
3. Niyenii nɛɛ mileee yeli(excuse)
4. Kɛji mina no kroko masumɔ(alternative)
5. Niyenii nɛɛ baa mitsine(self-defense)
6. Wɔbei efee bei ha ni wɔya, kɛji akpa koni wɔbaye.(explanation)
7. Oyiwaladɔŋŋ, shi mitɔ(appreciation/white lies)

Situation five

You completed the university five years ago but you are still not employed. One elderly woman who is a friend to your mother suggested you drive ice cream van or taxi for her in the meantime. Your mother has agreed to this suggestion but you find it rather intimidating and an affront considering your background as a graduate. How would you say no to this offer?

1.5:1 British Refusal Responses from DCT

1. Thanks very much, but I am planning to work for an internship in a company soon. (gratitude/ reason)
2. I am sorry, but I have already applied for some jobs, and I am expecting a reply next week. (regret/explanation)
3. Sorry, I want a job in my field. (regret/ frankness)
4. I am sorry; I am going to work in a school on volunteer teaching. (regret/hedging)
5. I do not have a full driving licence. (excuse)
6. Mum, I have an interview next week, so I cannot make it. (honorific/white lies/negative willingness)
7. I have plans for further studies. Therefore I am not interested in taking up any employment at the moment. (excuse/frankness)
8. Thank you for your suggestion but I would rather not (appreciation/principle)
9. I have got a lead on another job; I do not want to commit at the moment. (excuse/ reason)
10. I cannot drive. (negative willingness)

1.5.2 British Refusal Responses from the interview

1. I am still looking for opportunities with my experience and cannot accept this offer at this time. Thank you for this offer. (Reason/negative willingness/appreciation)
2. No, thank you. I currently have other employment options I am considering. (negative willingness/reason)
3. Thank you, but I have another job lined up. (appreciation/ excuse)
4. No, thank you. (negative willingness)
5. I have a few interviews lined up. Thank you. (reason/ appreciation)
6. Thank you for the offer, but I am currently in touch with a firm which may hire me. I have an appointment in a few days.(Appreciation/reason/ alternative)
7. I might miss cut on opportunities if my time is taken there. (explanation)
8. I do not feel I am a good enough driver to take charge of a van. (explanation)
9. I am just going to keep trying to find work related to my field. (statement of principal)
10. Please, I must find a more suitable work. (polite lexical marker/explanation)

1.5:3 Ga speakers of English Refusal Responses DCT

1. I am sorry. I am not interested in this offer (regret/frankness)
2. I would have wished to do this job. Nevertheless, I fear commercial driving. (wish/frankness)
3. I am very grateful madam. However, I cannot stand my friends, who will see me driving a commercial car. (gratitude/frankness)

4. Thank you very much for this offer. Nevertheless, I am not interested. (gratitude/frankness)
5. I am grateful I do not have a licence.
6. I am sorry. I am not interested in this offer
7. I would have wished to do this job. However, I fear commercial driving. (wish/hedging)
8. Thank you very much for this wonderful offer. However, I am not interested. (gratitude/frankness)
9. Please, madam, I know God will open another job opportunity for me. (expression of hope)

1.5.4 Ga speakers of English Refusal Responses from the interview

1. Thank you for this offer, but I cannot accept it because I have an appointment somewhere else. (appreciation/frankness)
2. I am sorry, mum; I am not a competent driver. (regret/reason)
3. Thank you, mom, but I am attending an interview soon (appreciation/explanation)
4. I wish to do the job, but I fear driving. (wish/excuse)
5. Thank you very much for the offer, but I am a driving phobic. (appreciation/excuse)
6. I am sorry I cannot accept this offer. (regret/negative willingness)
   I do not know how to drive. (Frankness)
7. Please, I am sorry I have no idea about driving. (regret/frankness)
8. Thanks for your offer. I am checking on a job next time. (appreciation/explanation)

9. Thanks but I cannot bear the risk involved. (appreciation/reason)
10. I am not competent enough to drive a commercial car. (statement principal)

1.5:5 Ga Refusal Responses from the DCT

1. Miida bo shi jogbaŋŋ kɛha nitsumɔ nɛɛ. Shi mibɛ he miishɛɛ. (appreciation/ frankness)
2. Miida bo shi jogbaŋŋ kɛha nitsumɔ nɛɛ. shi mibɛ he miishɛɛ(appreciation/ frankness)
3. Mina kulɛ matsu nitsumɔ nɛɛ, shi misheɔ tsɔne kɛ apaayeli gbeyei (wish/ reason)
4. Mina kulɛ matsu nitsumɔ nɛɛ, shi misheɔ tsɔne kɛ apaayeli gbeyei (wish/reason)
5. Mina kulɛ matsu nitsumɔ nɛɛ, shi misheɔ tsɔne kɛ apaayeli gbeyei(wish/reason)
6. Awo ofainɛ, mile akɛ Yehowa baagbele gbɛ kroko eha mi. (positive opinion)
7. Miida bo shi jogbaŋŋ kɛha nitsumɔ nɛɛ. shi mibɛ he miishɛɛ(appreciation/ frankness)
8. Mina kulɛ matsu nitsumɔ nɛɛ, shi misheɔ tsɔne kɛ apaayeli gbeyei (wish/ reason)
9. Mina kulɛ matsu nitsumɔ nɛɛ, shi misheɔ tsɔne kɛ apaayeli gbeyei (wish/ reason)
10. Mina kulɛ matsu nitsumɔ nɛɛ, shi misheɔ tsɔne kɛ apaayeli gbeyei (wish/ reason

1.5.6. Ga Refusal Responses from Interview

1. Awo, oyiwaladɔŋŋ akɛ ojwɛŋ mihe, shi tsɔne apaayeli ji nitsumɔ ko ni mishweko akɛ matsu (appreciation/frankness)
2. Awo, taflatsɛ mitee skul kɛshɛ hiɛ nitsumɔ nɛɛ esaaa mi.(self-defense)
3. Awo oyiwaladɔŋŋ shi misumɔɔɔ nitsumɔ nɛɛ.(appreciation/negative willingness)
4. Awo, ofainɛ Nyɔŋmɔ bei ji bei(statement of philosophy)

5. Awo, taflatsɛ mitee skul kɛshɛ hiɛ nitsumɔ nɛɛ esaaa mi. .(self-defense)
6. Awo, taflatsɛ mitee skul kɛshɛ hiɛ nitsumɔ nɛɛ esaaa mi. .(self-defense)
7. Awo, taflatsɛ mitee skul kɛshɛ hiɛ nitsumɔ nɛɛ esaaa mi. .(self-defense)
8. Awo, taflatsɛ mitee skul kɛshɛ hiɛ nitsumɔ nɛɛ esaaa mi.(self defense)
9. Awo, taflatsɛ mitee skul kɛshɛ hiɛ nitsumɔ nɛɛ esaaa mi.Õself defense)
10. Awo, taflatsɛ mitee skul kɛshɛ hiɛ nitsumɔ nɛɛ esaaa mi.(self defense)

Situation six

As a lecturer of a reputable university, your students suggested that you give more applications or case studies instead of lectures because they do not understand what you teach them. You felt the students are demanding a difficult task from you. Will you be polite when refusing such a suggestion from your students? Will you say? (From higher status to lower status)

1.5.7 British Refusal Responses from DCT

1. Because of my background and style of teaching, I must continue to lecture. However, please feel free to ask any question during my teaching so I can be clearer and help you understand. (self defense/ alternative)
2. In your academic career, you all will experience a diverse array of teaching styles you will need to accommodate, lecturing is my teaching style, and I hope you all will respect that. (explanation/self defense/ negative willingness)

3. I will not. I want to help teach so I will try to work with the students best I can (negative willingness)
4. I am the lecturer. Like it or drop. (self-defence)
5. Reassure my class that lecturing is the best way I know how to convey the information and suggest that we leave more time for discussion at the end of class to handle any misunderstandings or portions that are unclear (self-defence/suggestion)
6. My class was conceived to cover all the subjects that are scheduled for the semester. If we do more case studies, I am afraid we will not be able to do everything that is on the course outline (explanation/ suggestion)
7. I understand your concerns, but this would be a difficult task for me considering all the work I must complete. If you are having difficulty with the lectures, then meet me during office hours or attend tutorials (solidarity/alternative)
8. The course content is very important for your studies. I know it is complex, but by the end of the semester, you should have a grasp of the subject and be able to apply what you've learnt to real-life situations. (explanation)
9. Unfortunately, if case studies were a more effective teaching method, we would be doing that, but since that is not the case you are stuck with my lectures. (explanation/ negative opinion
10. I would say I will continue to lecture as before and perhaps refer them to other sources outside of class or another professor who is willing to assist. (self defense/alternative)
11. It is your responsibility to apply the information to practical situations. This is where the greatest learning can come.
12. You do not get what you want in life, so you have to manage the way I teach (suggestion)

British Responses from the Interview

1. Do more reading on your own and if you have any questions, come and let us discuss. (frankness)
2. Do more work on your own as this would help you prepare adequately for research work in future. (frankness)
3. You need to listen more in class because my exams will be coming from the topics taught in class, not from a case study. (frankness)
4. I am on a tight schedule. (reason)
5. I am sorry students, but at the moment, I have a tight schedule. Therefore I do not have much free time. However, I will try my best. (regret/reason/hedging)
6. Case studies are important but vary vastly and will not guarantee students understanding. (frankness)
7. We will finish the lectures if we have time, we will do case studies. (frankness)
8. There is no time for case studies. (reasons)
9. Can I suggest one thing to all of you? Those of you, who do not seem to understand the lectures, I can give additional tuition time to look into your difficulties. I will not, however, be going about it as you suggest, because you need to research in your own time to supplement what I deliver. (hedging)
10. This is a wonderful suggestion, but unfortunately, this module does not require the use of case studies. I hope this is helpful. (hedging)
11. Your suggestion is much easier said than done, what I will do is rather pay close attention to how to make my lectures more comprehensible (frankness)
12. Finding case studies for their lectures are really hard because there are not many case studies relevant to the topics I am teaching. However, I will do my best to find some. (frankness)

13. Our course does not encompass such material. I can forward your suggestions to the board for reviews, and hopefully, we can incorporate them soon. (hedging/frankness)

1.6:2 Ga speakers of English Refusal Responses from the DCT

1. Students, I do not think this suggestion is appropriate. Let us consider other options.(negative opinion/postponement)
2. Students, I do not think this suggestion is appropriate. Let us consider other options. .(reason/set conditions for future acceptance)
3. Students, I do not think this suggestion is appropriate. Let us consider other options. .(reason/set conditions for future acceptance)
4. Students, I do not think this suggestion is appropriate. Let us consider other options. .(reason/set conditions for future acceptance)
5. Okay, I will also suggest that I lecture while you find suitable applications. (positive opinion
6. Case studies or applications are too elementary at this level of education. Many lectures are very crucial at this level.
7. That is okay; I will consider it another time.
8. Okay, I will also suggest that I lecture while you find suitable applications.

Ga speakers of English Refusal Responses from Interview

1. This cannot be possible. (negative willingness)
2. Sorry students, I would like you to do more research to get more information. (regret/ suggestion)
3. It is a nice suggestion, though, but near infeasible. Let us see about that later. (solidarity/postponement)
4. I am a sorry student that is what I am used to. (regret/statement of principle)
5. Sorry I cannot succumb to your offer now. I would like you to acquaint yourself with lecture-style first. (regret/statement of philosophy)

6. I cannot teach using cases studies so you should do more research on the topics. (statement of philosophy/ suggestion)
7. I will say I am going to think about it. (solidarity)
8. Case studies are demanding hence not advisable. (frankness)
9. Sorry, but that will be too difficult a task for me. (regret/frankness)
10. Okay, I hear, but you shall start with case studies next semester.(solidarity/postponement)
11. You have not gotten to that stage so far now; you will have to cope with the lectures. (statement of philosophy)
12. I am sorry, but I do not think that will be possible. (frankness)

Ga Refusal Responses from DCT

1. Nikaselɔi, nɔni nyɛsusuɔ lɛ eka gbɛ shi minyɛŋ mafee ejaakɛ wɔbɛ bei
2. Wɔbɛ bei kwraa, ni nibii sani wɔkase lɛ fa no hewɛ lɛ nyɛhaa wɔkwɛa nɛkɛ yitso nɛ wɔsɛɛ afi.(explanation/reasons/ postponement
3. Enɛ ehiŋ feemɔ bianɛ ajaakɛ wɔbe bei kwraa
4. Ebaahi feemɔ shi jeee bianɛ
5. Nyɛsusuɔ nɔ pɔtɛŋŋ ni nyɛtaoɔ ni afee, ejaakɛ nɔ ni nyɛtsɔɔ minuuu shishi.(self defense
6. Wɔbee ni aha wɔ afi mlijaa nɛ faaa kwraa, no hewɔ nyɛhaa wɔtsia wɔtoa(explanation/postponement
7. Enɛ feemɔ baafite bei ni wɔnyɛŋ wɔgbe nɔ ni sani wɔfee afi mlijaa nɛɛ naa.(explanation/reason
8. Kaselɔi yɛ nɛkɛ ŋlɛ nɛɛ nɔ nɛ nɛkɛ nikasemɔ waaa nyɛ kwraa.

1.5.9. Ga Refusal Responses from Interview

1. Nyɛfainɛ, nyɛ klasi nɛɛ da kɛji wɔkɛ enɛ baatsu nii lɛ ebaafite be.(frankness)
2. Kaselɔi, nyɛhaa wɔjeɔ enɛ shishi yɛ wɔsɛɛ afi mlijaa lɛ shishi. Afi mlijaa nɛɛ aba naagbee momo. (postponement/explanation)
3. Kaselɔi efeee mi akɛ nyɛsusumɔ nɛɛ sa. Nyɛhaa wɔkwɛɔ nibii krokomɛi.(positive opinion/ suggestion)
4. Ehi, mi hu mawo ŋaa akɛ matsɔɔ nii koni nyɛtaoɔ yiŋtoo kroko. (suggestion)
5. Nyɛfainɛ, nyɛ klasi nɛɛ da kɛji wɔkɛ enɛ baatsu nii lɛ ebaafite be.(frankness)
6. Nɔkwɛmɔ nibii kɛ nibii ahetoo he ehiaaa nɛkɛ ŋɛlɛ nɔ bii nɛɛ yɛ nikasemɔ mli. Esa akɛ awie atsɔɔ nyɛ yɛ nɛkɛ ŋɛlɛ nɛɛ nɔ. (frankness/suggestion)
7. Ehi, mi hu mawo ŋaa akɛ matsɔɔ nii koni nyɛtaoɔ yiŋtoo kroko (suggestion)
8. Nɔkwɛmɔ nibii kɛ nibii ahetoo he ehiaa nɛkɛ ŋɛlɛ nɔ bii nɛɛ yɛ nikasemɔ mli. Esa akɛ awie atsɔɔ nyɛ yɛ nɛkɛ ŋɛlɛ nɛɛ nɔ (frankness/suggestion)
9. Ehi, mi hu mawo ŋaa akɛ matsɔɔ nii koni nyɛtaoɔ yiŋtoo kroko(suggestion)
10. Kaselɔi, nyɛhaa wɔjeɔ enɛ shishi yɛ wɔsɛɛ afi mlijaa lɛ shishi. Afi mlijaa nɛɛ aba naagbee momo (postponement/explanation)
11. Kaselɔi, nyɛhaa wɔjeɔ enɛ shishi yɛ wɔsɛɛ afi mlijaa lɛ shishi. Afi mlijaa nɛɛ aba naagbee momo (postponement/explanation)
12. Kaselɔi, nyɛhaa wɔjeɔ enɛ shishi yɛ wɔsɛɛ afi mlijaa lɛ shishi. Afi mlijaa nɛɛ aba naagbee momo(postponement/explanation)
13. Kaselɔi, nyɛhaa wɔjeɔ enɛ shishi yɛ wɔsɛɛ afi mlijaa lɛ shishi. Afi mlijaa nɛɛ aba naagbee momo(postponement/explanation)
14. Kaselɔi, nyɛhaa wɔjeɔ enɛ shishi yɛ wɔsɛɛ afi mlijaa lɛ shishi. Afi mlijaa nɛɛ aba naagbee momo(postponement/explanation)
15. Kaselɔi, nyɛhaa wɔjeɔ enɛ shishi yɛ wɔsɛɛ afi mlijaa lɛ shishi. Afi mlijaa nɛɛ aba naagbee momo(postponement/explanation)
16. Ehi, mi hu mawo ŋaa akɛ matsɔɔ nii koni nyɛtaoɔ yiŋtoo kroko (suggestion)
17. Kaselɔi, nyɛhaa wɔjeɔ enɛ shishi yɛ wɔsɛɛ afi mlijaa lɛ shishi. Afi mlijaa nɛɛ aba naagbee momo (postponement/explanation)
18. Kaselɔi, nyɛhaa wɔjeɔ enɛ shishi yɛ wɔsɛɛ afi mlijaa lɛ shishi. Afi mlijaa nɛɛ aba naagbee momo (postponement/explanation)
19. Kaselɔi, nyɛhaa wɔjeɔ enɛ shishi yɛ wɔsɛɛ afi mlijaa lɛ shishi. Afi mlijaa nɛɛ aba naagbee momo(postponement/explanation)

20. Ehi, mi hu mawo ŋaa akɛ matsɔɔ nii koni nyɛtaoɔ yiŋtoo kroko(suggestion)
21. Nɔkwɛmɔ nibii kɛ nibii ahetoo he ehiaa nɛkɛ ŋɛlɛ nɔ bii nɛɛ yɛ nikasemɔ mli. Esa akɛ awie atsɔɔ nyɛ yɛ nɛkɛ ŋɛlɛ nɛɛ nɔ(frankness/suggestion)
22. Ehi, mi hu mawo ŋaa akɛ matsɔɔ nii koni nyɛtaoɔ yiŋtoo kroko(suggestion)

RESPONSES FROM UNEDUCATED GAS
THESE RESPONSES WERE GATHERED IN 2018 AT CHORKOR CHEMUNAA

Sane kome

Yei

Awulaa, ofainɛ nitsumɔ bei nɛ, masumɔ akɛ mawa bo shi nitsumɔ mlai eŋmɛŋ mi gbɛ; ofainɛ oo.

Hao ŋwulaa, mɛni hewɔŋ misumɔŋ akɛ akɛ mawa bo? Shi enɛ feemɔ kɛ naagba pii baaba; ofainɛ oo

Hii

ŋwulaa, ole noko; natsui ni omɛ fioo kɛji akɛɛ oshɛɛ lɛ he hia.

ŋwulaa, ofainɛ, wɔnitsumɔ nɛɛ mli mlai eŋmɛɛɛ gbɛ nakai. Ofainɛ ni onu mishishi

Sane enyɔ

Yei

Minuŋtsɔ makpa bo fai koni oha mi bei kroko ejaakɛ miyɛ kpatu nifeemɔ ko nakai gbi lɛ; oyiwaladɔŋŋ.

Mashieŋtsɛ fai fɛɛ bo onɔ. Naami mɔbɔ koni oha mi bei kroko.

Hii

Ataa ofainɛ aawo minyɛmi yoo fio ga nakai gbi lɛ. Ofainɛ obaanyɛ oha mi bei kroko?

Sane etɛ

Yei

Shidaa aha Yehowa akɛ edoro bo afii. Yehowa ajɔɔ bo. Minako nɔni mafee bianɛ. Ofainɛ ha mi bei fioo majwɛŋ he.

Naanyo kpakpa, ole akɛ enɛ jeee no ko kwraa shi masumɔ akɛ oha bei fioo.

Hii

Enɛ lɛ omanyɛ sane ni. Wɔkɛ shidaa aha asafo Yehowa mɔ ni duro bo afii nɛ. Nifeemɔ wulu ko ka wɔ shia gbi lɛ nɔŋŋ. shi obaanu mihe oyiwaladɔŋŋ. Onine nɔ ayilɔɔ; wɔyɛ osɛɛ. Etsɛŋ tsɔ obaanu wɔhe. Yehowa ajɔɔ bo.

Sane ejwɛ

Yei

Naanyo kpakpa ji o lɛɛlɛŋ. Yehowa ajɔɔ bo akɛ osusu mihe, shi ole sane ko hani wɔyakase nii, kɛ niyenii lɛ ato da.

Anyɛmi oyiwaladɔŋŋ akɛ ojwɛŋ mihe. Yehowa ajɔɔ bo. Hani wɔtsɛ wɔnanemɛi krokomɛi ni amɛbafata wɔhe kɛfee sɛɛ.

Hii

Oyiwaladɔŋŋ, shi ole sane ko? Kɛto ni wɔye bei kroko.

Yehowa ajɔɔ bo akɛ ojwɛŋ mihe, shi hɔmɔ yeee mi tsɔ shi kɛlɛ sa ni wɔye bei kroko.

Sane enumɔ

Nyɛ awo kpakpa Yehowa ajɔɔ bo. Onitsumɔi kpakpai lɔ aanyiɛ osɛɛ. Makase tsɔnɔ kudumɔ otsi enyɔ bei amli koni mabawo.

Nyɛ awo oyi ana wala. Miida bo shi kɛha nitsumɔi kpakpa ni otsuɔ lɛ. Miyakase tsɔnɔ kudumɔ shi mibɛ yijiemɔ wolo, hewɔlɛ manyiɛ sɛɛ da.

Hii

Nyɛ awo kpakpa jio o lɛɛlɛŋ. Mihe esako kɛ tsɔnɔ kudumɔ. Hewɔ lɛ matao mɔ ko no atwala mi najii fio da

Nyɛ aawo oyiwaladɔŋŋ akɛ ojwɛŋ mihe. Yehowa ajɔɔ bo. Mii

jie mihe yɛ nitsumɔ mli amrɔnɛɛ kɛfee sɛɛ maba koni wɔtashi koni wɔwie nitsumɔ nɛɛ he

Sane ekpaa

Kaselɔi, enɛ ehiŋ feemɔ bianɛ shi kɛ lɛ mamia nihiɋ makwɛ.

Kaselɔi enɛ feemɔ wa. Nihewɔ lɛ nyɛhaa wɔŋmɛa wɔtsui shishi fioo kɛkwɛ nibii komɛi da.

Hii

Kaselɔi, enɛ jeee nagba ko kwraa kɛji akɛ nyɛwo ŋtoi nɔ oya. Nyɛhaa mi bei fioo ni mikɛ susu he

Kaselɔi, nyɛsusumɔ lɛ ja shi nyɛsusua nibii ni ahe baahia yɛ gbɛjianɔtoo nɛɛ he.