

AN ANALYSIS OF COMPLAINTS IN TERMS OF POLITENESS IN TURKISH

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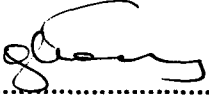
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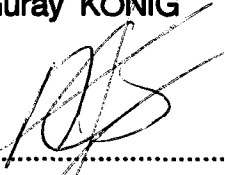
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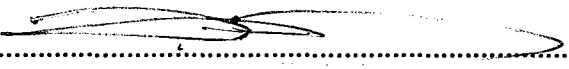
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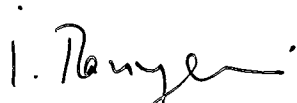
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Yukarıdaki imzaların, adı geçen öğretim üyelerine ait olduğunu onaylarım.

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ÖZET

Yüksek Lisans Tezi olarak yürütülen bu çalışma, Türkçe sözlü şikayetlerde kibarlık kullanım ölçüsünü incelemeyi amaçlamaktadır. Bireylerin şikayetlerinde kiminle hangi bağlamlarda konuştuklarına dayalı olarak değişik kibarlık stratejileri kullandıkları, bazı şikayet durumlarında ise kişilerin statüsüne bağlı olmaksızın kibar yaklaşımın bulunmadığı gözlemlenmiştir.

Çalışmamız iki ana noktaya değinmektedir: 1) şikayetlerin sözlü ifade yolları, 2) bireylerin şikayetlerini anlatmada kibarlık stratejileri kullanıp kullanmadıkları. Kibarlığın kullanıldığı sözlü şikayetlerde, özellikle hitap edilen kişinin sosyal statüsüyle bağlantılı olarak genç, yetişkin ve kadın, erkek arasında anlamlı farklar olacağı düşünülmüş, bulgular da bu varsayımı destekleyici yönde çıkmıştır.

Kibarlık kullanımında kültürler birbirlerinden ayrıldığı halde, Brown ve Levinson'un (1987) kuramının evrensel özellikler taşıdığını varsayarak çalışmamızı bu kurama dayandırdık. Doğal konuşmaları gözlemleyerek ve amaç için hazırlanan bir anketle sağlanan verilere dayanarak Brown ve Levinson'un kuramının Türkçe sözlü şikayetlere de uygulanabilir olup olmadığı sınanmıştır.

19-25 yaş arası 50 kişi ve 25-60 yaş arası 50 kişi olmak üzere toplam 100 deneğe verilen anketle deneklere hoş olmayan durumlarda ne şekilde şikayette bulunabilecekleri sorulmuştur. Verilen yanıtlar kibarlık stratejileri kullanımına göre incelenmiştir. Deneklerin yüz kavramına negatif veya pozitif olarak duyarlı olup olmadıkları veya kaçınmacı formlar kullanıp kullanmadıkları araştırılmış, veriler iki aşamada gerek nicelik gerekse nitelik olarak çözümlenmişlerdir. İlk aşamada yanıtlar pozitif, negatif, dolaysız şikayet stratejilerinin kullanımı ve şikayet etmeyip sessizliği tercih etme biçiminde

ayrıştırılmıştır. İkinci aşamada ise SPSS programı ile yaş ve cinsiyet grupları arasında yüzde kıyaslamaları yapılmıştır.

Bulgular ve değerlendirmeler kısaca şöyle özetlenebilir: Çalışmamızın başında resmiyet arttıkça kibarlığın arttığını varsaymıştık. Anketteki bütün durumlar incelendiğinde resmiyet ve kibarlık arasında bir ilişki gözlenmiştir. Fakat bu ilişkinin verilen durumlara göre farklılıklar gösterebileceği görülmüştür.

Cinsiyetlere ilişkin olarak, kadınların ve erkeklerin şikayet biçimlerinde farklılık gözlenmiştir. Genelde, kadınlar dolaysız şikayet formlarını kullanırken, erkekler kaçınmacı strateji kullanmakta ya da şikayet etmemeyi tercih etmektedir.

Genç ve yetişkin grup arasında da anlamlı farklılıklar gözlemlenmiştir. Gençler durumlara göre üst konumdaki bireye şikayet etmeyebilirken, yetişkinler benzer durumlarda kaçınmacı veya pozitif kibarlık stratejileri kullanarak şikayetlerini dile getirmişlerdir.

Bütün bulguları değerlendirdiğimizde Brown ve Levinson'un kuramının Türkçe şikayet kalıplarına uyarlanabilir olduğunu ifade etmek mümkündür.

ABSTRACT

The study for the Master's Thesis aims at investigating the degree of politeness involvement in Turkish. We supposed that people employ different strategies depending on who they are talking to, in terms of which contexts and what they are talking about, in some cases of complaints, there is no polite approach at all.

Therefore, our study focused on two major points: 1) the ways the complaints are expressed orally, and 2) whether people employ polite ways of expressing their complaints. In cases where politeness is used in complaints, we supposed there would be considerable differences between the young and the adults; the male and the female, especially in relation to the social status of the person addressed, the findings were supporting this assumption.

Even if cultures differ from each other in the way politeness is expressed we base our study on Brown and Levinson's theory (1987), claiming that their model bears universal features. Depending upon the observation of natural conversation and the data elicited from a questionnaire prepared for the purpose, we tested whether Brown and Levinson's model is applicable to Turkish forms of oral complaints. The questionnaire, given to a total of 100 subjects, 50 between the ages 19-25 and 50 between the ages 25-60, provides the subjects with nasty situations as a result of which they would come up with complaints. Their answers are analyzed in terms of the use of politeness strategies. We investigated whether subjects care for the notion of "face"-either positive or negative and whether off-record forms are used. The data were analyzed quantitatively and qualitatively. In the first step, the answers were analyzed in terms of the use of positive, negative and direct politeness strategies, those who preferred silence instead of complaints were pinned down in relation to specific contexts. In the second step the

questionnaire analysis has been carried out through SPSS statistical program to present percentage comparisons between age and gender groups.

The findings and related evaluation can be summarized as follows: In the beginning of the research we assumed that as formality increased, politeness would increase. When all the situations in the questionnaire were observed, it was found that there was a meaningful relation between the degree of formality and the degree of politeness. However, the relation in between the two differed according to situations.

Concerning genders, differences were observed in the complaint forms of the females and males. Generally the females used direct forms of complaint, while the males either used off-record strategies or preferred not to complain.

Meaningful differences were also observed between the young and the adult group. While the young can not complain to the higher status person in some situations, the adults expressed their complaints using off-record or positive politeness forms.

Regarding all the findings, it is possible to state that Brown and Levinson's model is applicable to Turkish forms of complaint as well.

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CHAPTER I : INTRODUCTION

I.1. CLEARING THE GROUNDS : LANGUAGE AND CULTURE

Language is considered to be so much linked with human beings that we normally do not realise that it is a special gift given to us. The nature of human communication is such that it differs from that of the animal communication in various ways: Messages are conveyed for different reasons among which the expression of individual tastes, preferences, feelings, opinions, etc. are also observed (Criper and Widdowson : 1975). Hoffmann indicates the significance of language as follows:

“Each type of animal has some special weapon or deference, like running fast or sharp teeth, sharp ears, long claws or long neck. We humans excel in none of these ways, but we have language” (1993:3).

Even a rough observation of daily communication leads us to pinpoint the complexities involved in human communication. Every language is closely linked to the cultural features of the society in which it is used. The interplay between language and culture has long been held by anthropologists, sociologists and linguists with strong interest to find out the ways the language habits of speakers are shaped by the cultural values of the society. Among many others, one definition of culture given by Larson and Smalley (1972: 39) is as follows:

“Culture is a “blueprint” that “guides the behaviour of people in a community and is incubated in family life. It governs our behaviour in groups, makes us sensitive to matters of status, and helps us know what others expect of us know what others expect of us and what will happen if we do not live up to their expectations. Culture helps us to know how far we can go as individuals and what our responsibility is to the group. Different cultures are the underlying structures which make Round Community round and Square Community square”.

In the light of the above definition, one can say that culture, thus, establishes a context for personal and social existence. This context shapes not only the patterns of behaviour, but also the patterns of language use. As these patterns make up a major and a crucial aspect of the communicative process, any member of the society is bound to acquire them in order to be “correctly” perceived by others. The well-known notions such as “communicative competence” (Hymes 1972: 269-293), “individual and social identity” (Feldman, 1998 , Baron & Byrne 1997) and “face” (Goffman 1967: 5) seem to have rooted their existence in the undeniable significance of these socially accepted and expected patterns.

Examples of cross-cultural research have indicated that there are several characteristics that make one culture different from the other. The fact that culture-specific world-views are reflected in language provides an explanation for the countless examples of misunderstandings due to cultural and linguistic diversity. Since cross-cultural differences are not regarded as the core subject of this study, we only want to underline the importance of cultural integration of the individual so as not to be “misinterpreted”. As intercultural misinterpretations are likely to occur anytime, a “foreigner” is to experience a difficult life in an alien environment. Then, how is it possible for a member of the society to achieve intra-cultural survival? This seems to be a process starting from birth.

I.2. LINGUISTIC SOCIALIZATION, SOCIAL FACTORS AND IDENTITY AND THE FUNCTION OF LANGUAGE AS A “MIRROR”

Socialization is the adaptation of the individual who is born as a member of that group to the structural amalgamation found in the community he is living in (Foley 1997). In other words, socialization is a process of complex transformation through which a

child acquires a specific cultural identity. It is by this way that the child gains a particular moral, cognitive and effective awareness and also form and content (Bernstein 1972).

Starting from birth, an individual goes through various stages of socialization through which he acquires the norms relating to socially accepted and expected types of behaviour and language use. This process of socialization, in its various forms, is culture-bound. In other words, a child's acquiring his mother tongue develops together with his acquisition of social behavioural patterns, which eventually prepares him to be a member of the society. As Lyons (1981: 9) mentions, "to use one particular language rather than another is to behave in one way rather than another".

While speaking, we are able to make a choice from a pond; that is from a set of structures and words to produce infinite number of sentences we choose the one we actually want to utter and we transform our utterances into apologies, commands, requests, descriptions or jokes by the help of not only our grammatical competence, but also our communicative competence (Finegan and Besnier 1989: 7).

The former refers to our conscious knowledge of phonology, morphology, syntax and semantics, while the latter refers to our awareness of creating acceptable speech, turn-taking, expressing formality and informality, behaving according to speech situations (thanking, apologising) (Crsytal 1992: 74), and knowing when and how to use the utterances. The child acquires these strategies while acquiring his language either unconsciously or by reinforcement provided by his close environment. The gradual improvement of these verbal abilities to develop healthy social interactions that begins from the beginning of life is called "Linguistic Socialization" (Foley 1997: 345-348).

Even if we can talk about common features among cultures-gender roles, for example-the way a child socializes to become a competent member in that society varies from culture to culture.

In white middle-class American society, for example, mothers and caregivers try to simplify their language while speaking with the child. However, in Samoa, the child's utterances are not taken as 'speech acts' and they do not have a 'baby talk register' (Foley 1997:357).

Japanese "indirectness" and "reticence" and American "assertiveness" and "forthrightness" are such important culture-specific patterns that children are taught related linguistic forms either through reinforcement or through the modelling of parents (Foley 1997: 345-358).

In Japanese culture the child is able to use strategic variations successfully only after he starts school, which illustrates the fact that cultural items like honorifics and address forms are learned at a later period (Brown and Levinson, 1987).

Even if we can go for further culture-specific examples of linguistic socialization, an important point to keep in mind is that being a competently "linguistically social" person depends on various socio-cultural factors available to the individual. If everything provided for each individual were the same, then, we could talk about homogeneous societies with stereotypes. Factors such as age, education, status, sex, social class, regional differences, economic level, or cognitive abilities play crucial roles in an individual's language use. For this reason, it is possible to say that individuals experience different processes of linguistic socialization within their respective environments. While some people are satisfied with what they seem to have achieved, some others seek for further strategies of communication due to various concerns, one of which is the "impression management" (Baron & Byrne, 1997).

Human being is the only species that is able to recognise himself as an individual in a social structure. This awareness, which is said to be starting around the eighteenth month, gradually turns into a process of gaining “identity” in the society. If being an “acceptable” member of the society is bound to the adoption of socially approved forms of behaviour and language, gaining a positive identity as an individual is also bound to these two as well. Since language can be taken as a mirror of one’s identity, the process of linguistic socialization, then, can be taken as a process through which the linguistic strategies of impression management are learned. In other words, learning what to say and what not to say, on how to say to present “self” gives away a lot about one’s identity.

On the other hand, we also develop a “social identity” which is our self-definition about how we categorize our “self” in the general structure of society. Who we are and what type of social identity we present determine the personal choice of language use. Individuals are much affected from the presence of others. In communicative settings, we not only care for self-enhancement (improving our appearance), but also for other-enhancement through using different tactics such as praising the hearer, expressing agreement to them, doing favours for them, and asking for their advice (Morrison & Bies, 1991, in Baron & Byrne, 1997: 67). These are some of the ways to make the hearer feel good when he is with us in a communicative setting.

One’s choice of language is affected by his public self-consciousness. This means his awareness and trial about how he is perceived by others in public (Feldman, 1998). People having high public self-consciousness will be successful in their interactions by the delicate choice of vocabulary, register, well-formed and appropriate sentences suitable to the context (Büyükkantarcıoğlu 1998).

In interaction the individual may give trial in order to give a good impression of himself or the interaction may be ‘sustained’ or ‘confused’ or ‘antagonized’ merely by his

efforts; he can shape the interaction (Goffman 1959:3). A person may become 'a young woman', "a teacher" or "a close friend" at different times, so he may present himself differently, which means that conversation consists of role-playings. We choose a role for ourselves and try to find the role of the other person in interaction and try to continue the conversation successfully (Wardhaugh 1986:285). Then as Shakespeare wrote, "all the world is a stage" and individuals play on this stage.

To summarize, through the communication carried out on verbal grounds, the use of language in its various forms display important facts about individuals. Since every individual supposedly aims at being a positively evaluated member of the society in which he lives, the way he presents himself through language use is an important asset.

I.3. LANGUAGE AS A MEANS OF DISPLAYING POLITENESS

In our daily lives, there must have been many times when we gave up buying the product we wanted simply because of the shop assistant's attitude towards us. His remarks such as "Let me give this to you", "You will use this", "Do you know how to use this?" might have led us to a change of mind. Because of his way of using language carelessly, we most probably tried other shops. Politeness is part of our life; it is living with us; it is such an organizing feature in our society that we are sensitive to it, and we are able to distinguish between polite and impolite forms quickly.

When we receive gifts which we are not satisfied with, our showing happiness and hiding our emotion may be related with the rules that have been imposed by the society (Feldman 1998 : 145).

People in the same speech community may speak the same language; the thing that brings about the difference is the way people use language. So one's using his language

distinguishes him from others. Here, employment of politeness is one of the features which distinguishes one's use of language from that of others.

The reason why researchers have been highly interested in politeness may lie in the following lines of Gumperz:

“A major reason for this interest is that politeness, as the authors define it, is basic to the production of social order, and a precondition of human cooperation, so that any theory which provides an understanding of this phenomenon at the same time goes to the foundations of human social life” (Gumperz in Brown and Levinson 1987:xiii).

One's linguistic performance, which shows itself in various social contexts, may be analyzed in terms of politeness, since the employment of politeness strategies in language use is a cultural asset. If an individual is caring for his self-impression in the society, or if the broader framework of culture has correctly instructed him the accepted norms of politeness, supposedly he will display such language use that he will not only be a communicatively competent, but also an “accepted” member of the society. He may be defined as communicatively competent in the sense he makes correct choices among the forms of language as to what and how to say to whom, where and when, on grounds of politeness.

Every culture imposes its members the “accepted” values. Politeness, as one of these values, is to be displayed both behaviourally and linguistically. If language is also a means of displaying politeness, then, what makes a language use polite or impolite and how it is achieved need investigation.

Politeness is employed in various linguistic acts: One may be polite while asking for things, while explaining facts, while asking someone do something, and so on. Another

act in which politeness is employed is “Complaining”. Politeness is such a “magic” strategy that people might think it is worth using in order

- a) to achieve goals
- b) to present positive identities
- c) to make others feel “good”
- d) to conform to the expected patterns of society
- e) to maintain the positive effects of their social impressions and so on.

If even complaints, as signs of dissatisfaction, can be put into words through politeness, it is of nothing else, but of the power of language use.

I.4. COMPLAINTS AND THE NEED FOR EXPRESSING COMPLAINTS THROUGH POLITENESS

Brown and Levinson (1987:57) have stated that some speech acts such as requests, criticisms, offers and complaints are so much risky that individuals hesitate whether they should make them at all. But in case of other speech acts such as thanks and apologies, as the individual wants the other party to grasp his feelings, attitudes, and beliefs about the interaction, there is no reason for not being explicit and direct, but in case of complaints and criticisms, the individual may choose to complain and adjust the degree of complaining without making the other party feel that he is doing so. When the speaker guides the other party to make different interpretations of his reply, there will be many reasons for being implicit and indirect (Blakemore, 1991:8).

The feelings of dissatisfaction or unhappiness force us to reflect our thoughts about the situations through complaining and thus, this makes complaining part of our life.

Also, it is possible to influence people and change their attitude by complaining (Baron and Byrne 1997:339).

In a research carried by Alicke and his colleagues (1992 cited in Baron and Byrne 1997:339), college students were asked to list their daily complaints for over a three-day period in a diary. When writing their complaints in the diary, they recorded the complaint, stated when, where and in what occasion it occurred and the reaction of other people involving in the interaction. As a result of the research, it was found that people complained for six different purposes. These are:

- “1) global statements expressing attitudes or feelings about a person, object or event (“Those fraternity brothers are so vain”)
- Category number 1
- 2) specific complaints about others’ behavior or one’s own actions (“You forgot to pay the phone bill”.)
- Category number 2
- 3) Complaints about one’s physical state (“My head is really pounding”.)
- Category number 3
- 4) Complaints referring to the falling below achievement expectations (“My roommate thinks I let him down last night.”)
- Category number 4
- 5) Complaints expressing obligations (“I wish I did not have to pick up my sister after work”.)
- Category number 5
- 6) Complaints expressing obstacles to goal achievement (“I am getting really sick of school”.)
- Category number 6

(Alicke and his colleagues cited in Baron and Byrne 1997:339).

Complaints are generally categorized as “post-event” acts. They refer to the types of complaints that take place after the event that we are unhappy about. They are cost to the speaker (Leech 1977; cited in House and Kasper 1981:159).

In order to verify the validity of these categories, we recorded conversations in TV serials, and made use of other natural interactions in the immediate environment as examples. Even though the following set of examples could be classified under the given 6 different purposes, the scope of each category would not lead us to a detailed analysis of complaint forms in terms of Brown and Levinson’s criteria. Therefore, these 6 categories should only be taken as purpose-bound features, and they apparently fail to provide an overall explanation.

Example number 1 :

In this situation the student has lost a document that her advisor gave:

Student: “Hocam, geçen dönemde öğrenci işleri ne hatalar yapmıştı”.

(Ma’am, you know how many mistakes the Registrar’s office made last term.)

Teacher : “Bunun konumuzla ne ilgisi var?”

(What has it got to do with our subject?)

The student complains about the Registrar’s Office, which can be grouped as category number 1.

Example number 2:

A conversation between a student and his adviser: The adviser wants the student to submit a petition for his problem:

Student : “Herşeye dilekçe isteniyor.”

(Petition is required for everything.)

Teacher : “Sistem böyle.”

(This is the system.)

The student wants to say that they are expected to write a petition for every single problem indirectly by using an impersonal style and therefore he succeeds in reflecting his feelings about the occasion which can be categorized as number 1.

Example number 3:

Two assistants are talking about an examination. One of the assistants is giving information, but the other one is always asking and behaving as if he does not understand:

X: “Ben anlatamıyorum galiba.”

(It is me who can not explain, I think.)

Y: “Yo, bende sorun.”

(No, the problem is with me.)

The speaker avoids disagreement and softens his utterance by using ‘I think’ In the dialogue, both parties blame themselves for the sake of having good relations, which we can group as category number 2.

Example number 4:

A student trying to cheat in the exam:

The student : “Hocam, ben öne geçeyim siz çok bakıyorsunuz bize çünkü.”

(Ma’am, let me move to the front, cause you are looking too much at us.)

The teacher : “Sen de baktırtma!”.

(Do not make me look then!)

Here the speaker is complaining directly about the teacher’s looking at them and offers an alternative; changing his seat. Similarly, the teacher responds very directly. This example belongs to category number 2.

Example number 5:

The director is coming back from a meeting and he complains about his tiredness:

X: “Bugün kafam şıştı.”

(Today my head is pounding.)

In this example the director complains about physical state because of being tired by mentioning his head. We can group this as category number 3.

Example number 6:

A teacher, having lots of lessons that day, expresses her state:

X: “Ağzımı açacak mecalim kalmadı.”

(I do not have any strength to open my mouth).

The speaker expresses her tiredness to complain about that day's routine. We can categorize this as category number 3.

Example number 7:

A teacher expresses her feelings about a student cheating in the exam:

Student : "Gerçekten ondan hiç beklemezdim."

(I simply wouldn't expect him doing this.)

The teacher did not expect that kind of behavior from that student. His complaint can be categorized in number 4.

Example number 8:

A mother complains about her child's tidying the bed:

Mother: "Bravo harika düzeltmişsin."

(Congratulations you tidied it perfectly.)

Mother expresses her dissatisfaction by mentioning the opposite, which can be very effective. We can group this example as category number 4.

Example number 9:

An unexpected visitor comes to the office and the host expresses his situation:

X: "Bankaya bugün gitmem şart, bekliyorlar."

(I have to get to the bank, today, they are waiting.)

The host expresses his obligation to go to the bank. In the sentence, going to the bank is interrupted by the visitor. We can classify this as category number 5.

Example number 10:

Two friends are talking with each other. One of them offers the other one going to the cinema together and the other one expresses her situation:

X: "Keşke bugün bu ödevi bitirmek mecburiyetinde olmasaydım".

(I wish I was not obliged to finish this homework today.)

The speaker is willing to go to the cinema, yet she has to finish her homework. The complaint is an example of category number 5.

Example number 11:

In this situation, just as the host leaves the house, an unexpected guest arrives: The host expresses her feelings about the situation:

Host: "Aaaa, bizde Aytenlerle sözleşmiştik."

(We had an appointment with Ayten and her family.)

This situation creates a difficult situation for the host, because of this, his complaint can be categorized in number 6.

Example number 12:

During preparations for a Christmas party, one of the speakers tells the other one about the weakness of the Christmas decoration:

X: “Süs çok az”.

(We’ve got few ornaments.)

Y: “Evet, biraz daha olsaydı”.

(Yes, if only there were some more.)

The speaker complains about the weakness of decoration, which can be grouped in category number 6.

On the other hand, in order to see the gender relationships in complaints, Klotz and Alicke (1993 cited in Baron and Byrne 1997:339) carried out a study concerning same sex friends, opposite sex friends and couples going out. Results yielded important gender differences in complaints. Findings have proved the fact that when compared with the male group, the female group does not tend to complain that much. But, the female group has many self-complaint forms such as ‘I dislike my hair.’ Another point creating a difference is the type of female and male reactions towards partner’s complaints: While the males do not show a considerable interest in the content of complaints put forward by the partners, the females are more sensitive and more interested in the message conveyed in complaints. So, it may be just because of this reason that the females can more successfully report the core messages in complaints that they have heard, but the males are not as successful as the female.

This study is an example only to display the fact that, the male and the female differ in their complaining habits.

On the other hand, complaint forms present differences depending on the age of the speakers. The following examples provide good illustrations as to how children for example, use direct forms of complaints, neglecting politeness:

Example number 1:

A child, getting sick and tired of his fathers attitude, complains as in the following:

- “Öff bee, sen hiç benim dediğimi yapmıyorsun.”

(Pooh!, You never do what I say.)

The child complains very straightforwardly and uses ‘tu’ form for his father. Children use exclamations more often to reflect their boredom.

This example illustrates the fact that children can easily complain without hiding their feelings. Bu as they grow older, simply because of having reached a higher level of socialization, they tend to convert their direct complaints into other forms. Here are few more examples to illustrate this idea:

Example number 2:

For a meal that child is not satisfied with:

“Böööö, bu yemek iğrenç.”

(Ugh, this meal is disgusting.)

The child reflects his feelings in a successful way by the exclamation “Bööö (Ugh) and the word “iğrenç” (disgusting) reflects the highest degree of dissatisfaction with the meal.

Example number 3:

A mother promises to buy a toy for the child, but later gives up. The child blames his mother by the following words:

“Söz veriyorsun veriyorsun, yapmıyorsun. Yalancı! Bir daha bende sana söz verip verip seni kandıracağım.”

(You promise and promise, but you do not keep it. You, the Liar! For the next time, I will promise, too and deceive you.”

As can be seen, the child expresses his complaint easily and straightforwardly. He uses strong words of threats and blames the mother for being indecent.

It is very rare to observe such forms of complaint in adult’s speech, whereas the children’s speech is full of similar forms of complaint.

The given examples on complaints may lead us to say that the basic reasons for complaints are:

- a) dissatisfaction with the present situation/person/object, and
- b) a wish to change unsatisfactory conditions.

I.5. PURPOSE AND HYPOTHESIS

I.5.1. PURPOSE

The basic purpose of this research is to analyze the oral complaints in Turkish in terms of Politeness. The research particularly focuses on the forms of complaint as used by the male and the female, as well as by the young and the adult, taking Brown and Levinson's theoretical framework as the basis.

Having recognized that few studies in relation to complaints were available in Turkish, we set the basic purpose of this study as the analysis of complaints with particular reference to politeness strategies.

The study aims not only at analyzing the forms of politeness in complaints, but also at finding out whether men and women, and the young and the adults differ in their way of employing politeness strategies as they complain.

I.5.2. RESEARCH QUESTIONS

1. Are the basics of Brown and Levinson's theory of politeness in language applicable to the complaint forms?
2. Does each group display radical differences in the way they employ politeness in complaints? Would it be possible to say, for example, the adults are more polite than the young while explaining their complaints?
3. Do the responses elicited in the questionnaire give clues about the either sex's being comparatively more polite in complaints?

4. Does intimacy necessarily require direct forms of complaint?

5. What are the situations in which the strategies of Positive Politeness (PPS), Negative Politeness (NP), off-record politeness (OP) are used? In what ways does the degree of formality between people affect the employment of one of the politeness strategies in complaints?

1.5.3. BASIC ASSUMPTIONS

1. We assume that Brown and Levinson's framework is applicable to complaint forms in the Turkish language.

2. The two selected age groups (18-25 and 25 over) will differ from each other in terms of their employment of politeness in complaints.

3. It is assumed that there will be differences between the male and the female groups again in terms of their employment of politeness in complaints.

4. It is again another assumption that there is a relation between the degree of formality and the degree of politeness employed in complaints.

a) As the formality increases, politeness increases.

b) As the formality decreases, politeness decreases.

5. Even if the aforementioned assumptions may come true, there will be some inconsistencies due to the degree of intimacy in personal relationships. In other words, even if we might expect informal relations between family members, inconsistencies might

occur if the relation is grounded on a formal basis in the family structure (e.g., tense or traditional relations between a child and his father). Similarly, in contexts where formal relations are expected, depending on the intimacy between lower and higher-status people, exceptional employment of informal forms of language may be the case. This may reflect in the forms politeness in complaints.

I.6. THE BOUNDARIES OF THE RESEARCH

The research has been carried out in Ankara. The questionnaire has been given to a total of 100 people. The first age group, whose ages range between 19 and 25, makes up the "young" group. The second group, whose ages are between 25 and over, is the "adult" group. Each group has an equal number of 50 subjects.

The subjects have been given a written questionnaire in which their possible responses for several situations were asked. If actual oral communications in various live situations were recorded, more realistic responses in relation to the psychological states of the subjects or to the situation of the moment could be elicited. The responses of the subjects were not evaluated in terms of any type of educational or economic background scale, either. This study is based on an age and gender scale.

II. LITERATURE REVIEW ON POLITENESS

Through time, language has always been a matter of interest for scientists, philosophers and other people, remaining as an abstract entity. With the emergence of sociolinguistics, this abstract entity began to be handled in a different way and integrated with human society in relation to factors such as age, race, gender, social class, socio-economic structure and social relations. Holmes (1992:287) mentions that with the insight that sociolinguists have brought, language does not only serve for referential functions but it also gives information about social relationships. If we consider the fact that human beings do not only communicate in order to give information but also to make contributions to our social relationships or merely to prolong the relations, what she refers to is very striking.

The use of language in order to build social relationships with others is possible only through the use of language, carefully that is; where when politeness acts on the stage.

It is usually thought that politeness is possible through the use of words “please” and “thank you”, but it is far more than that (Holmes 1992:296). According to Holmes, using ‘please’ does not increase the politeness of a directive sentence. To illustrate the idea he gives the following example:

“Answer the phone, Jo”.

“Please answer the phone, Jo”.

In these sentences the use of the lexeme “please” does not make any difference; in any way the sentence is directive. The speaker is trying to get the action done. She points out that “politeness involves taking account of the feelings of others”. In Finegan and

Besnier (1989:349) politeness is seen as an organizational force in structuring conversation. According to Richards J.C., P.Platt and H.Platt (1992:281) politeness is:

“a) how languages express the social distance between speakers and their different role relationships.

b) how face-work, that is, the attempt to establish, maintain, and save face during conversation, is carried out in a speech community.”

Studies carried out on politeness can be grouped into five: 1) The Social norm view, 2) The “Conversational-Maxim” view by Leech (1983), 3) The “Face-Saving” view by Brown and Levinson (1978, 1987), 4) The ‘Conversational-Contract’ view by Fraser (1990) and 5) Spencer-Oatey’s view (1992).

II.1. THE SOCIAL - NORM VIEW

The social-norm view of politeness gives the historical explanation of politeness that is, accepted by the public within the English-speaking world (Fraser 1990:220). That means each society has some rules valid for a particular event or situation; the view sees politeness as a common understanding in the society, which is rule-governed.

When an action is suitable to the predefined social norm, politeness is observed; but when this action is not compatible with the rule impoliteness occurs (Fraser 1990:220).

In his article Fraser (1990:220) gives the 1872 version of *Ladies’ Book of Etiquette* and *Manual of Politeness* as a classical example:

“avoid topics which may be supposed to have any direct reference to events or circumstances which may be painful.....do not stop abruptly, when you perceive that it causes pain, and above all, do not make the matter worse by apologising; turn to another subject as soon as possible, and pay no attention to the agitation your unfortunate remark may have excited.”

Never question the veracity of any statement made in general conversation.”

“If you are certain a statement is false and it is injurious to another person, who may be absent, you may quietly and courteously inform the speaker that he is mistaken, but if the falsehood is of no consequence, let it pass.”

These “manuals of etiquette” give us the examples of correct behavior that are approved by the society, many of which are still in use today.

Fraser draws our attention to the fact that in the past politeness was seen mostly as part of general behavior, but now he notes that it is highly related with language use (1990:221).

II.2. THE “CONVERSATIONAL-MAXIM” VIEW

“Conversational-maxim” view which was proposed by Lakoff and Leech is fundamentally based on Grice’s cooperative principle. The “co-operation” between speakers in using the conversational maxims (Maxim of Quantity, Maxim of Quality, Maxim of Relevance, Maxim of Manner) is defined as Cooperative Principle (Richards J.C., P.Platt and H.Platt 1992:86). Lakoff and Leech adopted Grice’s cooperative principle which provides that you should:

“Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged” (Grice 1975:45).

Grice (1975:47) mentions that in any speech event the cooperative principle is always observed, and when there is some deviation from it, it is only the conversational implicature that is observed.

The term implicature that is used by Grice (1975) is used to denote “what a speaker can imply, suggest or mean, as distinct from what the speaker literally says” (Brown and Yule 1983:31).

Let us have a look at this example:

Patient : “This medicine finishes quickly”.

Doctor: “Then, I can write two bottles of it”.

The patient uses implicature instead of directly saying “Can you write two bottles of medicine?” It can be said that concerning conversational implicature that is left to the understanding of the hearer, the hearer has to comment on the sentence.

Firstly, Lakoff (1973) adopted Grice’s formation of conversational principles in order to account for politeness. In her later works, she defines politeness as “a device used in order to reduce friction in personal interaction” (Lakoff 1979:64).

She mentions two rules of pragmatic competence:

1) Be clear (adaptation of Grice’s maxims)

2) Be polite (Lakoff 1973:296).

Then she shows 3 maxims: (Lakoff 1973:298).

Rule 1: Don’t Impose

(Used when Formal/Impersonal Politeness is needed)

Rule 2: Give options

(Used when Informal Politeness is needed)

Rule 3: Make the speaker feel good

(Used when Intimate Politeness is needed)

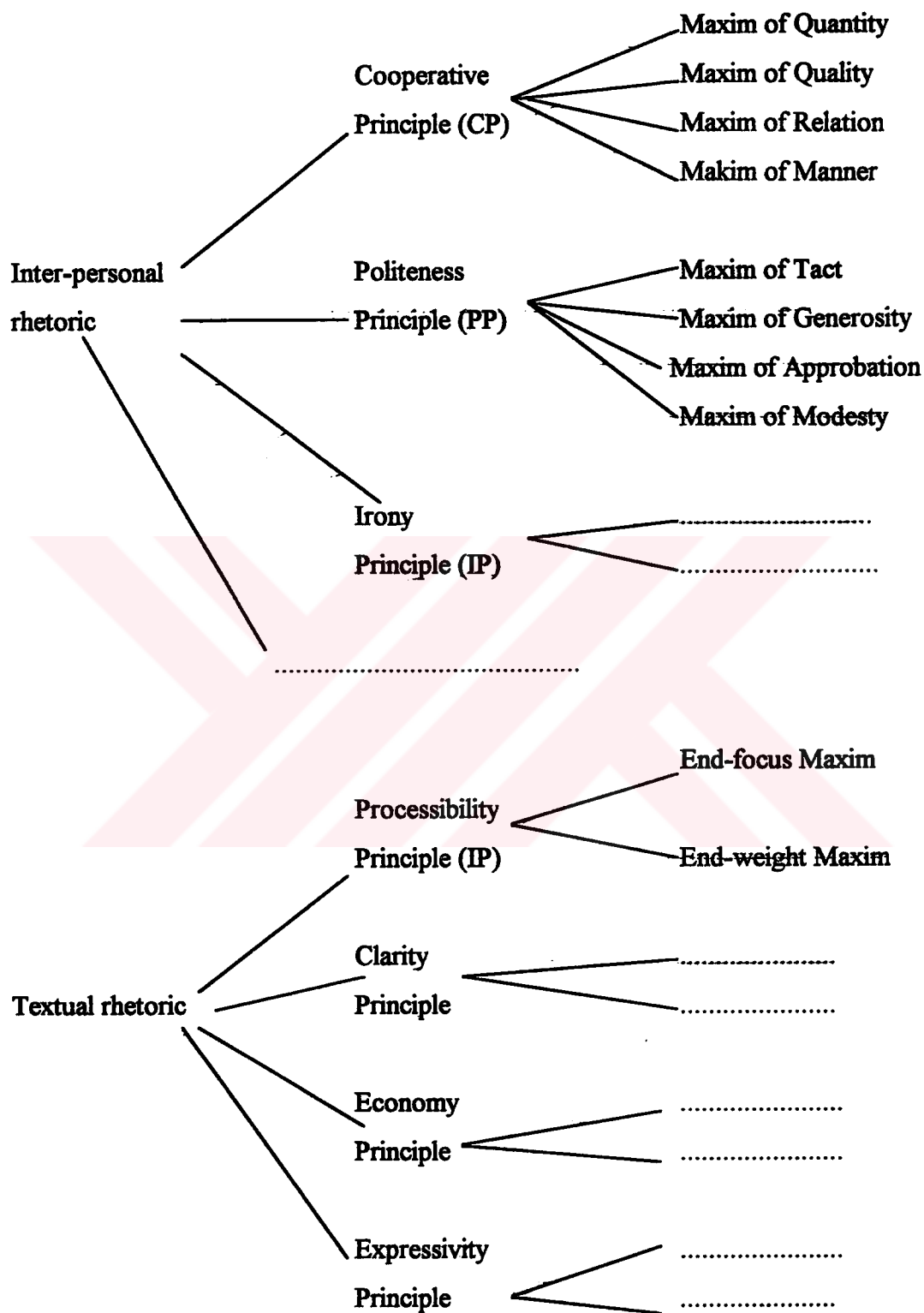
Lakoff says:

“In fact, one might try to generalize and say that this was the purpose of all the rules of politeness. But they all do it in different ways...

“a polite action is such because it is in accord with the dictates of one or more of Rules 1, 2, 3 as is a polite utterance” (Lakoff 1973:303)



Leech illustrates his model as in the following chart (1983:16).



According to his chart, Leech divides conversational (rhetorical) principles into two; interpersonal rhetoric and textual rhetoric. Politeness is included in interpersonal rhetoric, the other two of which are Cooperative principle and Irony Principle.

According to Leech (1983:80) we need Grice's Cooperative Principle as it explains the relation between sense and force; then he mentions politeness as important in explaining "why people are often so indirect in conveying what they mean" (1983:80) and thinks that cooperative principle and politeness principle interact with each other. When cooperative principle flouts, the politeness principle rescues the cooperative principle's flouting. He doesn't take the politeness principle and cooperative principle separately, but according to him, they complement each other.

Leech (1983:80) shows how politeness principle rescues the cooperative principle with an example:

A: "We'll all miss Bill and Agatha, won't we?"

B: "Well, we'll all miss Bill."

(Leech 1983:80).

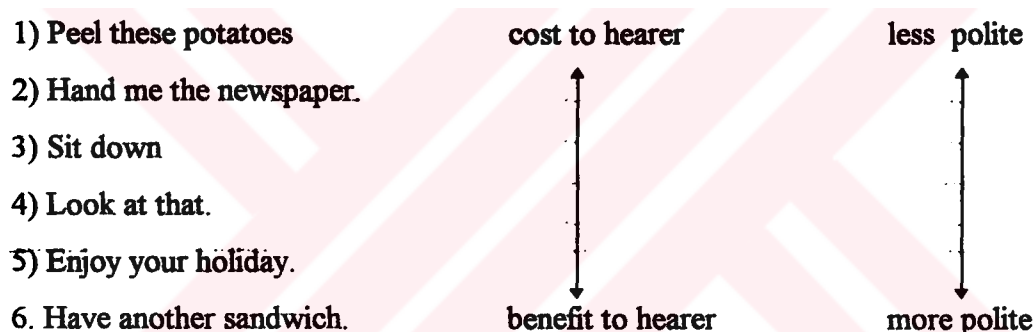
In the example sentence, A asks B to give his opinion and in B's utterance Maxim of Quantity is flouted, B doesn't give the whole information, he only gives it partly.

So according to Leech, speakers make deviations in their conversations; they flout the cooperative principle which can be explained by their trying to obey the politeness principle. In opposition to this view, Brown and Levinson see the cooperative principle as "specifying a socially neutral framework within which ordinary communication is seen to occur" (Fraser 1990:228). Brown and Levinson (1987:5) think that there is "no deviation from rational efficiency without a reason", so they mean that the reason for this is

politeness principle. Leech takes the politeness principle as a rescuer from the violations of the cooperative principle, but Brown and Levinson take the politeness principle as a problem in the natural ongoing process.

Leech (1983:81) formulates politeness principle as follows; “Minimize (other things being equal) the expression of impolite beliefs and maximize (other things being equal) the expression of polite beliefs.”

Leech (1983:107) considers politeness as being asymmetrical. According to him, what the speaker considers polite may be impolite concerning the hearer, especially if the act gives weight to the hearer to carry. Leech’s scale shows this relationship (1983:107):



From the chart if we take the first and the last sentences although both of them are imperatives, first sentence “Peel these potatoes” is considered impolite, whereas the second sentence “Have another sandwich” is considered polite. The reason is only cost-benefit scale, the first request is an imposition for the hearer, but the second request is beneficial to the hearer (M.L.Jacob 1993:68).

Leech’s six maxims of politeness are as follows : (1983:135)

- 1) Tact Maxim (‘Minimize hearer costs; maximize hearer benefit’)

- 2) Generosity Maxim ('Minimize your own benefit; maximize your hearer's benefit')
- 3) Modesty Maxim ('Minimize self praise; maximize self-dispraise')
- 4) Agreement Maxim ('Minimize disagreement between yourself and others; maximize agreement between yourself and others')
- 5) Sympathy Maxim ('Minimize antipathy between yourself and other; maximize sympathy between yourself and others')
- 6) Approbation Maxim ('Minimize hearer dispraise; maximize hearer praise')

Apart from these maxims, Leech (1983:123) mentions a set of scales. These are:

- 1) Cost-Benefit Scale (stands for the action's cost or benefit to the speaker and the hearer).
- 2) Optimality Scale (stands for the amount of choice which the speaker permits the hearer).
- 3). Indirectness Scale (stands for the extent to which hearer has to infer from the expression in order to recover the illocutionary intent).
- 4) Authority Scale (stands for the right of the speaker to impose wishes on the hearer).
- 5) Social Distance Scale (stands for the degree of familiarity between speaker and hearer).

Another point which Leech distinguishes is relative and absolute politeness. He refers to relative politeness as depending on context. On the other hand, while orders are impolite in nature, offers are defined as absolute politeness by Leech (1983:83). So absolute politeness has a negative and a positive pole. Negative politeness consists in minimizing the impoliteness of impolite illocutions, and positive politeness consists in maximizing the politeness of polite illocutions. Then, Leech (1983:104) classifies

illocutionary functions into four and he mentions that according to the environment, we use different kinds and degrees of politeness.

His illocutionary functions are:

1. **Competitive Functions** (The illocutionary goal competes with the social goal; eg., ordering, asking, begging. This function is associated with Negative Politeness.)

2. **Convivial Functions** (The illocutionary goal coincides with the social goal; eg., offering, inviting, greeting. This function is associated with Positive Politeness.)

3. **Collaborative Functions** (The illocutionary goal is indifferent to the social goal; eg asserting, reporting, announcing.)

4. **Conflictive Functions** (The illocutionary goal conflicts with the social goal eg., threatening, accusing, cursing. In this function impoliteness is observed.)

As can be noted, in these classifications only the first two functions are related with politeness, the other two aren't.

Leech's approach is criticised because his maxims are thought not to be constant. It is possible to produce infinite number of maxims for different occasions according to context. Another point is that Brown and Levinson's theory is more comprehensive in that it not only includes Leech's maxims but also lots of other strategies seen through a systematic model.

II.3. THE 'CONVERSATIONAL-CONTRACT' VIEW

The fourth approach on politeness is the conversational-contract view introduced by Fraser.

Fraser (1990:232) accepts Grice's notion of a cooperative principle and Goffman's notion of face, but he says that this approach differs from Brown and Levinson's model in some important aspects.

Fraser (1990:234) rejects the rules of politeness, that is the normative perspective, but he mentions that rather than the norms, it is the context of sentences that makes the difference.

At the very beginning of a conversation when we are in interaction, each individual brings "an understanding of some initial set of rights and obligations that will determine, at least for the preliminary stages, what the participants can expect from the others" (Fraser 1990:232).

There are certain conventions in a society that people have to obey in interaction. Fraser summarizes his view as in the following lines (1990:232):

"Some terms of a conversational contract may be imposed through convention; they are of a general nature and apply to all ordinary conversations".

In communication we build up expectations; turn taking is an expectation, a mutually intelligible language is an expectation, speaking loud enough for the other to hear correctly to prevent misunderstanding is another expectation; speaking seriously is an expectation, too. "These are seldom negotiable". (Fraser 1990:232). Besides the

mentioned expectations, the use of language in terms of the status, the power and the role of each speaker, as well as the nature of circumstances matter in a conversation, especially 'in light of the participants' perception and/or acknowledgements (Fraser 1990:232).

To summarize Fraser's above mentioned points, we can say that the first one is the speakers' and hearers' expectations as built up by the participants, that is the things that we expect from a conversation. The second point concerns the requirements that the society brings to the culture, that is requirements that people have to obey, which is a very general point. The third point is politeness depending on context, power and status. "These latter factors play a crucial role in determining what messages may be expected: both in terms of force and content". (Fraser 1990:232:233).

According to this view, being polite indicates the speaker's intention not to make the hearer "feel bad" as proposed by Brown and Levinson (Fraser 1990:233).

Lastly, Fraser points out that before communication, each individual brings some rules that they have to obey; he mentions the background, he mentions the accepted society rules so, as Thomas (1995:177) says, "Fraser takes more sociolinguistic (deterministic) approach than do Brown and Levinson or Leech".

II.4. SPENCER-OATEY'S VIEW

The fifth view on politeness is Spencer Oatey's (1992) theory. Leech, Brown and Levinson (cited in Thomas 1995:177) were criticized for their theories being culture-dependent. For example, according to the tact maxim, we should minimize the expression of cost to other, but this may change from culture to culture (cited in Thomas 1995:161).

Spencer-Oatey proposes 3 dimensions considering the culture specific property of politeness. According to her (cited in Thomas 1995:177) people choose the point on the scale according to the culture and situation that they are in.

Here is spencer-Oatey's scale (cited in Thomas 1995:178):

1. Need for Consideration: autonomy-imposition.
2. Need to be valued : approbation-criticism
interest/concern-disinterest
3. Need for Relational Identity: Inclusion-exclusion
equality-superordination
- subordination
- superordination
- subordination.

II.5. THE "FACE-SAVING" VIEW

The third approach to politeness is the face-saving view introduced by Brown and Levinson (1987).

In Brown and Levinson's theory a model person is created; their model person has two properties: he has face; that is, "the individual's self-esteem" (Fraser 1990:228) and he is "rational", which means "definable mode of reasoning from ends to the means that will achieve those ends" (Brown and Levinson 1987:58), this refers to the ability to give logical decisions and intelligence.

'Face' is

"the positive image for impression of oneself that one shows or intends to show to the other participants. If this image is not accepted by the other participants, feelings may be hurt and there is a consequent "loss of face" (Richards, J. et al 1992:135)."

The term face which was defined as "public self-image, that every member (of a society) wants to claim for himself" (Brown and Levinson 1987:61) was first brought into linguistics by Goffman (1967:5). Later Brown and Levinson brought it into an important place in accounting for politeness in their model. Just like face expressions change, the notion face changes as it can be lost, maintained or enhanced or emotionally invested (Brown and Levinson 1987:61).

Brown and Levinson (1987) identify two main types of face:

"Positive Face" :

"the want of every member that his wants be desirable to at least some others (p.62) the perennial desire that his wants or the actions/acquisitions/values resulting from them should be thought of as desirable" (p. 101).

"Negative Face" :

"the want of every member that his action be unimpeded by others" (p.62); the want to have his freedom of action unhindered and his attention unimpeded" (p.129).

As stated above, 'positive politeness' is the expression of being familiar and friendly with someone. It depends on solidarity and gives importance to "shared attitudes and

values” (Holmes 1992:297). ‘Negative politeness’, on the other hand, gives people respect and avoids intruding on them (Holmes 1992:297).

According to Holmes negative politeness “involves expressing oneself appropriately in terms of social distance and respecting status differences” (1992:297).

As everybody has face, when threatened, everyone will try to protect his face keeping this in mind, one is expected to observe and consider the face of the other person. Normally, users of languages try to keep each other’s face and they act in such way that others are made aware that this is the aim (Brown and Levinson 1987:61).

In relation to the determination of the type of politeness to be applied, Brown and Levinson mention “the uses of each are tied to social determinants, specifically the relationship between speaker and addressee and the potential offensiveness” (1987:2).

The main principle for Brown and Levinson’s politeness theory is the idea that “some acts are intrinsically threatening to face and thus require softening...” (1987:24). These acts are called ‘Face Threatening Acts’ (FTA).

As Leech mentions certain types of acts are inherently polite or impolite, Brown and Levinson (1987:65-68) mention that such acts are inherently face threatening to the speaker, to the hearer, or to both. They put forward a four way analysis:

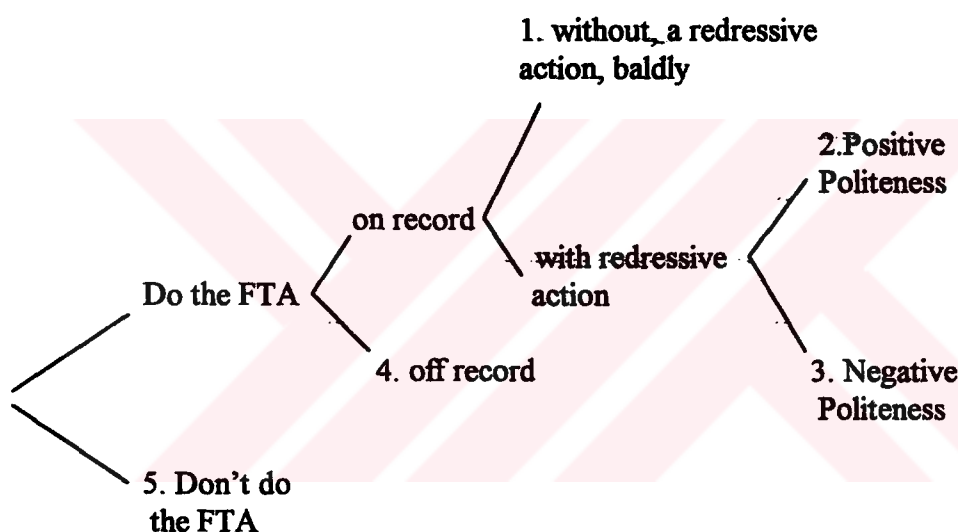
- i) Acts threatening the hearer’s Negative face: Orders, requests, suggestions, advice, reminders, threats, warnings, dares.....
- ii) Acts threatening the hearer’s Positive face: Complaining, criticising, disagreeing, raising taboo topics.....

iii) Acts threatening the speaker's Negative face: Accepting an offer, accepting thanks, promising unwillingly.....

iv) Acts threatening the speaker's Positive face: Apologising, accepting compliments, confessing.....

Since face is vulnerable, every human-being will try to avoid or minimize these face Threatening Acts (FTA), with certain strategies (Brown and Levinson 1987:69).

Possible strategies for doing FTA's are: (Brown and Levinson 1987:69).



In calculating the weightiness of a face threatening act Brown and Levinson (1987:76) bring a formula with three variables:

$$W_x = D(S,H) + P(H,S) + R_x$$

In this formula D stands for Distance between the speaker and the hearer, P stands for power which the hearer has over speaker, R_x stands for absolute ranking of the imposition in that culture.

But Fraser (1990:231) explains the invalidity of this formula in the following way:

“none of these variables can be viewed as a constant between individuals; participants vacillate in their social distance when job and anger intervene, relative power is altered as the roles and responsibilities change back and forth even over short periods of time, and the specifics of an act content or the circumstances of the participants at the time can easily cause a change in the ranking of degree of imposition”.

The following part deals with detailed aspects of their theory:

According to Brown and Levinson (1987:91-227):

First the speaker has to decide whether he will perform the FTA or not. Then if he decides to perform the FTA he has four choices:

1. Performing an FTA without redressive action (bald-on record)
2. Performing an FTA with redress (Positive politeness)
3. Performing an FTA with redress (Negative politeness)
4. Performing an FTA using off-record politeness
5. Not performing FTA.

II.5.1. BALD-ON RECORD

This face threatening act involves doing the act directly, clearly and unambiguously, for example saying ‘shut the door’, for a request and which is same with Grice’s maxims (Brown and Levinson 1987:69). A face threatening act will be done in this way if “the speaker does not fear retribution from the addressee.”

For example when there is urgency or efficiency or where face threatening act is very small, that is when it is for the benefit of the hearer as in 'Have a chocolate' or when the speaker is superior in power to the hearer (Thomas 1995:170).

II.5.2. POSITIVE POLITENESS

When speaking to someone you may use positive politeness. Brown and Levinson list 15 positive politeness strategies. The chart of the fifteen strategies is as in the following:



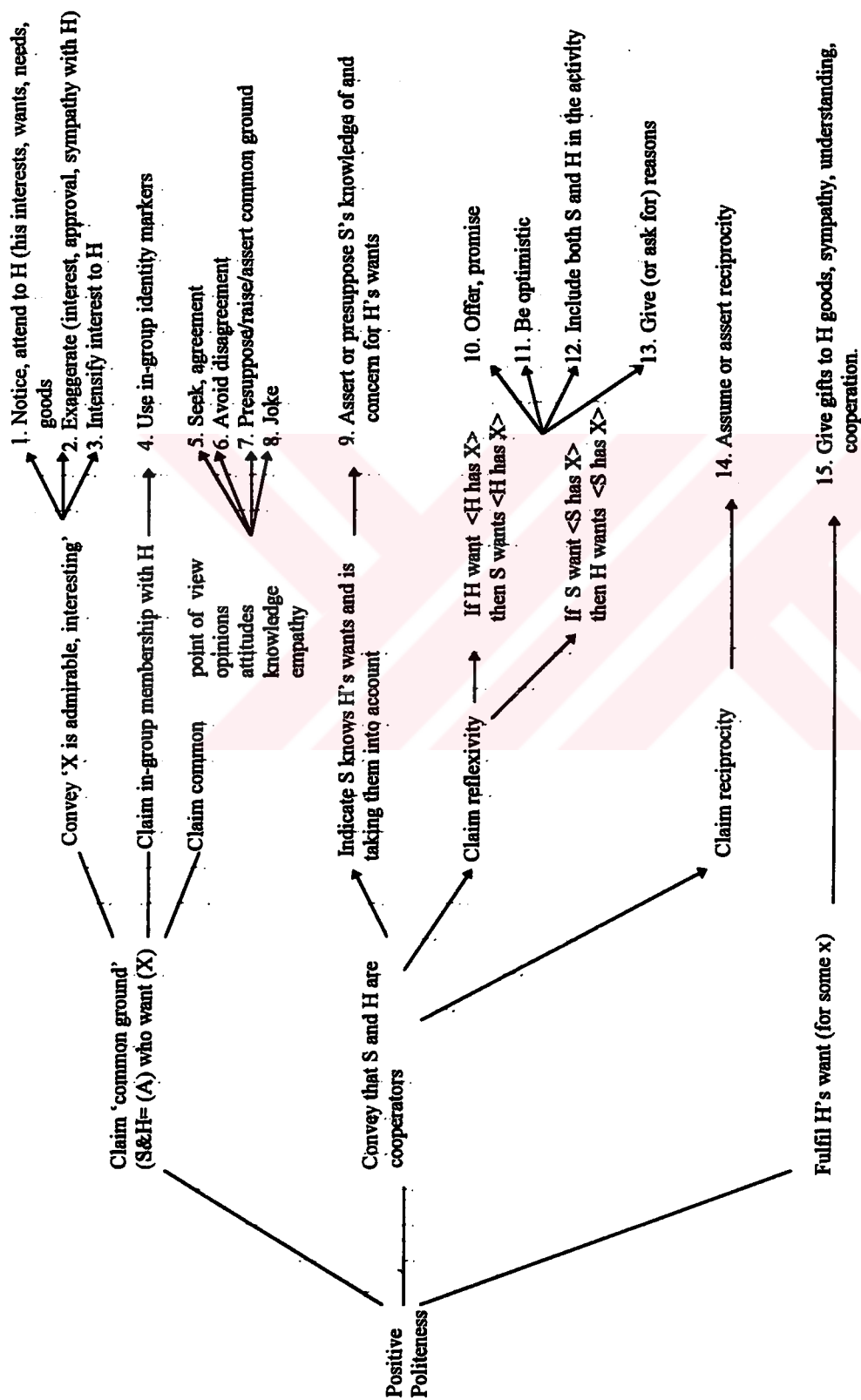


Chart of strategies : Positive Politeness
(Brown and Levinson 1987:102)

II.5.2.1. STRATEGY 1 : NOTICE, ATTEND TO H (HIS INTEREST, WANTS, NEEDS, GOODS)

In this strategy, in order to be intimate with the hearer, the speaker deals with the hearer's possessions, wants, needs, and reflects his solidarity with him.

English examples are (Brown and Levinson 1987:103):

“Goodness, you cut your hair! By the way, I came to borrow some flour”.

“You must be hungry, it's a long time since breakfast. How about some lunch?”

Turkish example can be given:

“Saçların çok güzel olmuş, nerede yaptırdın?”

(Your hair looks beautiful, where did you have it done?)

“Ne güzel bir gün, bu arada gazeten var mıydı komşu?”

(What a beautiful day! Do you have a newspaper by the way, neighbour?)

“Ne kadar güzel yüzüklerin var senin öyle!”

(How beautiful rings you have!)

II.5.2.2. STRATEGY 2: EXAGGERATE (INTEREST, APPROVAL, SYMPATHY WITH H)

This is done with exaggerated intonation, stress and prosodics, and also intensifying modifiers.

Two English examples which Brown and Levinson (1987:104) give are:

- “What a fantastic garden you have!”
- How absolutely marvellous!

Similarly in Turkish :

“Ne kadar güzel bebek!”

(What a beautiful baby!)

“Mükemmel bir insan!”

(A perfect person!)

In Turkish we can add another point for exagguration by (-I Ar) suffix as in:

“Hocamız nasıllar?”

(How is our teacher?)

“Kendileri buradalar efendim.”

(They are here, sir.)

(i.e. They is referring to one person)

“Kendileri henüz gelmedi.”

(They didn’t come yet.)

“A: Kaleminiz var mı?”

B: Buyursunlar efendim.”

(A: Do you have a pen?)

(B: Here you are, sir.)

II.5.2.3. STRATEGY 3: INTENSIFY INTEREST TO H

This strategy is seen in three ways:

Firstly, in order to make the conversation interesting, the speaker can ‘make a good story’ for gaining Hearer’s interest. Usually it is the lower-status, and uneducated person, who use this ‘vivid present’ (Brown and Levinson 1987:106-107). For example:

“I come down the stairs, and what do you think I see? -a huge mess all over the place, the phone’s of the hook and clothes are scattered all over...”

Second property which Brown and Levinson (1987:107) mention is the use of directly quoted speech rather than indirect reported speech.

Last property of this strategy is the exaggeration of facts (Brown and Levinson 1987:107):

“There were a million people in the co-op tonight!”

“I’ve never seen such a row!”

In Turkish:

“Hiç böyle hastalanmamıştım!”

(I have never been ill this much.)

“Yemeği her zaman sen ısmarlıyorsun, bu sefer de ben ısmarlayacağım.”

(It’s always you who is offering the meal, so this time I’m going to offer.)

II.5.2.4. STRATEGY 4: USE IN-GROUP IDENTITY MARKERS

It includes in-group usages of address forms, of language or dialect, of jargon and slang and of ellipsis (Brown and Levinson 1987:107).

II.5.2.4.1. ADDRESS FORMS

In English forms such as :

- Help me with this bag here, will you

luv?

son?

pal?

(Brown and Levinson 1987:108)

Another point is the use of in-group address forms with imperatives as in:

Come here,	mate
	honey
	buddy

(Brown and Levinson 1987:108)

In Turkish we can see forms such as:

Şunun ucundan tutar mısın,	Şekerim?
	Güzelim?
	Tatlım?
	Gözüm?
	Hayatım?

(Could you hold from here, (my candy) “sweetie”
 (my beautiful) “my beauty”
 (my sweet) “my sweet thing”
 (my eye) “the one who is as close to me as my eye”
 (my life) “my love, my darling”

II.5.2.4.2. USE OF IN-GROUP LANGUAGE OR DIALECT

In communities where two or more codes is valid code-switching that involves switch from one language or dialect to another is used (Brown and Levinson 1987:110).

Also a switch from V to T pronoun in languages that have T/V systems can be seen (Brown and Levinson 1987:110). For example in Turkish the same speaker may first use T form later V form to bring distance to the relationship as in:

A: "Nasılsın?"

B: "Sağolun iyiyim."

(A: How are you?)

(B: Thank you I'm fine.)

Later

A: "Siz bu işte görevlendirildiniz."

B: "Peki efendim."

(A: You're given a duty in this work.)

(B: All right, sir.)

An example of code-switching from English is:

First call : "Come here, Jonny."

Second call: John Henry Smith, you come here right away.

or in Turkish:

First call: "Ayşe uyanmadı mı?"

(Hasn't Ayşe woken up?)

Second call: "Ayşe hanım uyanmadı mı?"

(Hasn't Mrs. Ayşe woken up?)

Third call: "Ayşe Türkay Kök uyan artık."

(Ayşe Türkay Kök wake up right now.)

Another type of code-switching is the switch in English into a spurious dialect or a dialect used by the speaker or the hearer, in order to soften the face threatening act, making it a joke (Brown and Levinson 1987:111).

II.5.2.4.3. USE OF JARGON OR SLANG

Brown and Levinson (1987:111) give this example from English which reflect shared values, thoughts toward an object or event:

“Got any winstons?”

Similarly in Turkish:

“Kurşun’un var mı?”

(Do you have bullet?)

(This sentence is used for asking for a pencil.)

“Gelirken, bana da bir light alıver.”

(While coming, buy me a light.)

(i.e. ‘light’ means Marlboro Light.)

II.5.2.4.4. CONTRACTION AND ELLIPSIS

Brown and Levinson (1987:111) mention that the use of contraction and ellipsis depend on shared mutual knowledge. For example:

“Mind if I smoke?”

In English nick names are the contracted forms of full names such as Tom, Joe, Jenny (Brown and Levinson 1982:112). Similarly in Turkish we use Fatoş for Fatma, Zeliş for Zeliha.

II.5.2.5. STRATEGY 5: SEEK AGREEMENT

II.5.2.5.1. SAFE TOPICS

The speaker tries to agree with Hearer by mentioning the weather or beautiful gardens (Brown and Levinson 1987:112).

This something seen frequently in Turkish:

“Hava da ne kadar güzel değil mi?”

(How beautiful the weather is, isn't it?)

“Bu yıl fazla soğuk yapmadı.”

(It hasn't been too cold this year.)

“Menekşelerin pek güzel açmış.”

(How nicely your violets have blossomed.)

II.5.2.5.2. REPETITION

In this strategy the hearer repeats part or all of the sentence the speaker has said. Also apart from interest repetition may reflect interest and surprise (Brown and Levinson 1987:112).

For example:

A: “John went to London this weekend!”

B: “To London!”

This is also common in Turkish:

A: "Bu iş bize zor oldu."

B: "Hakikaten, zor oldu."

(A: This matter has been hard for us.)

(B: Really, it has been hard.)

II.5.2.6. STRATEGY 6: AVOID DISAGREEMENT

II.5.2.6.1. TOKEN AGREEMENT

This strategy aims at seeming to agree or hiding disagreement (Brown and Levinson 1987:114). For example, when you disagree with someone about something, you may not say "No but instead say" Yes, but(Brown and Levinson 1987:114).

Brown and Levinson (1987:114) give these examples:

A: "You hate your Mom and Dad."

B: "oh, sometimes."

A: "Have you got friends?"

B: "I have friends. So-called friends. I had friends Let me put it that way."

In Turkish we can give these as an example:

A: "Hocam, ödevim çok mu kötü olmuş?"

B: "Yo, iyi ama bazı eksiklikleri var."

(A: Teacher, has my homework been so bad?)

(B: No, it is all right, but it has some shortcomings.)

A: "Çok dostun var mı?"

B: “Çok tanıdığım var ama bir iki dostum var.”

(A: Have you got many friends?)

(B: I have lots of acquaintances but one or two friends.)

II.5.2.6.2. PSEUDO-AGREEMENT

In order to show the agreement which the speaker reaches as a decision, “then” and “so” is used (Brown and Levinson 1987:115).

As an example:

“I’ll meet you in front of the theatre just before 8.0, then.”

“So when are you coming to see us?”

Turkish example is:

“O zaman tam kararlaştırdığımız gibi buluşup Aytenlere gideriz.”

(In that case just as we decided we meet and go to Ayten’s home.)

II.5.2.6.3. WHITE LIES

There are some situations when speaker is forced to say “Yes, I do like your new hat!” for not damaging the hearer’s positive face (Brown and Levinson 1987:115). It is possible to observe the instances almost in every culture.

II.5.2.6.4. HEDGING OPINIONS

This strategy is related with strategy 2. It is used to hide the disagreement. Brown and Levinson (1987:116) give the following list for reflecting exaggeration in English:

marvellous	appalling
fastastic	ghastly
extraordinary	devastating
wonderful	outrageous
delightful	despicable
revising	revolting
divine	ridiculous
incredible (good)	incredible (bad)

Similarly in Turkish :

şahane	(master, best of its kind)
mükemmel	(perfect)
inanılmaz	(incredible (good and bad))
dehşet	(dread)
kutsal	(divine)
ulvi	(high, elevated)
acayip	(strange)
muhteşem	(marvellous)
harika	(wonderful)

Intensifying modifiers such as absolutely, completely is also used (Brown and Levinson 1987:116).

Although hedges are considered as a feature of negative politeness, they have positive politeness feature here (Brown and Levinson 1987:116). But Brown and Levinson (1987:116) state that hedges can have positive politeness status in English when used with words such as sort of, kind of, like, in a way. for example:

I really sort of	think
	hope
	wonder

It's really beautiful, in a way.

Hedges soften face threatening acts. They can do this by suggesting, criticizing or complaining as in these examples (Brown and Levinson 1987:117):

"You really should sort of try harder."

"You really are sort of a loner, aren't you?"

We can give examples of Doğançay and Kamışlı (1997:311) about hedges:

The first example is using diminutives in order to minimize the imposition:

"Bence bu konuyu biraz daha düşünmelisin. Bazı noktaları biraz daha düşünmelisin."

(I think you need to think about some points a bit more.)

or using disclaimers preceded by apologies or positive remarks:

"Evet olayın gelişimi anlattığınız gibi, yalnız.....tarihinde olmuştur."

(Yes, the development of the event is as you say, except, it happened on.....)

"Sanırım şimdilik bu düzenle devam etmek daha uygun olur."

(I think it would be better for us to continue with the current setup.)

Another example of this type is:

“Evrakların işlem görmeden numaralandırılması biraz karışıklık yaratıyor gibime geliyor.”

(The numbering of the documents before any operation comes to me as if creating somewhat bother.)

Suggesting, criticizing and complaining can be done by the help of hedges which cause the speaker to hide his intention by making his sentence become vague (Brown and Levinson 1987:117). In this respect, the sentence at the top can reveal complaint and criticism reflecting the dissatisfaction of the speaker.

II.5.2.7. STRATEGY 7: PRESUPPOSE/RAISE/ASSERT COMMON GROUND

II.5.2.7.1. GOSSIP, SMALL TALK

Speaker can take the attention of hearer from his request to another subject that is not related with the request (Brown and Levinson 1987:118). This is common in kinship based societies (Brown and Levinson 1987:118). As being a kinship based society Turkish people state safe topics such as weather later they state their request.

II.5.2.7.2. POINT-OF-VIEW OPERATIONS

Brown and Levinson (1987:119) mention seven points for reducing the distance between the speaker's and the hearer's points of view:

Personal-Centre Switch : Speaker To Hearer

In English the use of tag questions as in:

or using parenthetical verbs/adverbs for softening:

“I had a really hard time learning to drive, didn’t I?”

In Turkish when we want to share a situation with the hearer we use sentences as the following:

“Bu kapıdan çıkın, koridoru geçin sağdaki bina, tamam mı?”

(Get out of this door, pass the corridor, it’s the building on the right, is it okay?)

Another personal-centre switch is “giving empathy” as in:

S: “Oh! this cut hurts awfully, Mum.”

H: “Yes dear, it hurts terribly, I know.”

Similarly in Turkish:

S: “Bu sefer öyle böyle hastalanmadım, daha tam da iyileşemedim.”

(This time I became so ill that couldn’t recover yet.)

H: “Biliyorum, daha yeni yeni kendini toparlamaya başladın, bir tanem.”

(I know, you begin to recover yourself only recently, my dear.)

Another example is the use of pronoun ‘we’ instead of ‘I’ and ‘you’ although only the hearer is emphasized.

“Ok now, let’s stop the chatter and get on with our little essays.”

or in Turkish from teacher to his students:

“Hikayeleri okuduk değil mi?”

(We read the stories haven't we?)

Also, Brown and Levinson (1987:120) mention the use of 'you know' constructions which is also very common in Turkish, too:

“Biliyorsun, biraz alıngandır.”

(You know, he is a bit susceptible.)

Also while telling a story in order to assert common ground with the hearer, the speaker can support his story by the phrase “you know” as in Tzeltal example (Brown and Levinson 1987:120):

“Thus it is, they say, that they do, *you know*; they say the chief will jail me, they say they really laughed a lot, *you know*, at what the teacher said.”

Time Switch

Brown and Levinson (1987:120) mention the use of 'vivid present' as in the following example:

“-And Martha says to Bill, ‘oh Heavens’, and I says...”

Similarly in Turkish :

“Ben diyorum “Nasılsın”, o diyor iyiyim, bekliyorum ki bana sen nasılsın desin, dediği falan yok.”

(I say, “How are you”, he says fine, I’m waiting for him to say how are you to me but he doesn’t.)

Place Switch

Brown and Levinson (1987:121) mention the use of proximal rather than distal demonstratives (*here, this*, rather than *there, that*) as in the following example:

(in reference): | This |
| Here | is a man I could trust

(versus): | That |
| There | is a man I could trust

Avoidance Of Adjustment Of Reports To Hearer’s Point Of View

According to Brown and Levinson (1987:122):

“The use of direct quoted speech in English is associated by stereotype with the working class-along with the use of names and references without explanation” (1987:122).

II.5.2.7.3. PRESUPPOSITION MANIPULATIONS

1) Presuppose knowledge of hearer's wants and attitudes

It is used for opinions and offers both in English and Turkish:

"Wouldn't you like a drink?"

"Don't you think it's marvellous?"

"Bir bardak çay daha almaz mıydınız?"

(Wouldn't you like one more cup of tea?)

"Güzel bir gün değil mi?"

(Isn't it a beautiful day?)

"Yanlış birşey yapmadım değil mi?"

(I didn't do something wrong, did I?)

2) Presuppose Hearer's values are the same as speaker's values

We must be aware that beauty, goodness, being tall or short may change from group to group, as Brown and Levinson (1987:123) points they are relative.

3) Presuppose familiarity in speaker-hearer relationship

The use of generic familiar address forms to strangers (Mac, mate, luv) may soften or redress the threat of face threatening acts (Brown and Levinson 1987:123).

4) Presuppose H's knowledge.

This includes the use of in-group codes-language, dialect, jargon local terminology, which assumes that hearer understands that code (Brown and Levinson 1987:124). As in these examples:

"Harry took me to the movies the other day."

(Hearer must know that Harry is the speaker's boyfriend.)

Similarly in Turkish:

“Underhill’in var mı?”

(Have you got Underhill?)

The hearer must infer that Underhill is a book written about Turkish syntax.

“Dır ları çektirdin mi?”

‘Did you photocopy the dırs?)

Here the hearer must know that ‘dır’ is an article and here the teacher is asking to his students if they photocopied them.

“Titanic’i gördün mü?”

(Did you see Titanic?)

The hearer must know that Titanic is a film.

Also it can be seen in the use of pronouns, too. As above:

“How about letting me have one of those!”

(Brown and Levinson 1987:124)

“Bu gerçekten çok güzel!”

(This is really very beautiful!)

II.5.2.8. STRATEGY 8 : JOKE

Joking, which is a positive-politeness feature, is used to minimize an FTA when requesting and another area in which it is used is in answering hearer's faux pas (that is lies) (Brown and Levinson 1987:124).

An example of joking:

“How about lending me this old heap of junk?”

(Hearer's new Cadillac).

II.5.2.9. STRATEGY 9: ASSERT OR PRESUPPOSE S'S KNOWLEDGE OF AND CONCERN FOR H'S WANTS

This strategy puts pressure on hearer to cooperate with speaker by implying knowledge of hearer's wants as in these examples. (Brown and Levinson 1987:125).

"I know you can't bear parties, but this one will really be good-do come!"
(request/offer).

In Turkish:

"Kitap da akşam sana lazım, kitabı almayayım mı?" (Request)
(You need the book this evening, shouldn't I take the book?)

II.5.2.10. STRATEGY 10: OFFER, PROMISE

The speaker shows his good intentions in order to satisfy the hearer's positive face as in the following sentence: "I'll drop by sometime next week." (Brown and Levinson 1987:125).

II.5.2.11. STRATEGY 11: BE OPTIMISTIC

Minimizing face threatening act as in these examples (Brown and Levinson 1987:126):

“I’ll just help myself to a cookie then thanks!”

“I’ve come to borrow a cup of flour.”

Also in Turkish:

“Aman ne zahmet ettiniz kekler falan, hiç gerekmezdi.”

(Why did you prepare cakes, there was no need.)

Also expressions like a little, a bit, for a second can be used (Brown and Levinson 1987:127):

“I’m borrowing your scissors for a second - OK?”

In Turkish:

“Üstünden bir parça alırsam canım pek çekti.”

(Let me take a piece of it, it looks tempting.)

“Cemal Efendi, bir dakika gelir misin? Kara böcek var burda.”

(Cemal Efendi, can you come for a moment, there is black insect here.)

II.5.2.12. STRATEGY 12: INCLUDE BOTH S AND H IN THE ACTIVITY

Brown and Levinson (1987:127) mention that speaker may use “we” when he means “you” or “me”. In English “Let’s” form means “we” as in this example:

“Let’s have a cookie, then.” (i.e.me)

Similar examples are seen in Turkish:

“Gel, seninle birlikte çalışalım.” (i.e.you)

(Come, Let’s work together with you.)

“O yazıyı yazıp gönderelim.” (i.e.you)

(Let's type the writing and send it.)

A: "Cemal efendi, ben bir öğleden sonra geleyim de odayı yerleştirelim seninle, halıyı yayalım." (i.e. you).

B: "Tabii."

(A: Cemal efendi, I will come in the afternoon and we can set the room with you, we will spread the carpet out on the floor.)

(B: Of course.)

"Konunuz çok ilgi çekici de mümkünse öğleden sonra devam edelim." (i.e. you).

(Your subject is very interesting but if it is possible let us go on in the afternoon.)

Mother: "Bardakları koyalım, kızım." (i.e. you)

(Mother: Let us place the glasses, my daughter.)

Anne, salata da yapalım. (i.e. you).

(Mother, let us make salad also.)

Cemal bey, şu koltuğu bir ucundan ben bir ucundan siz tutun da çekelim birlikte olur mu?

(Cemal bey, let's pull this armchair together.)

II.5.2.13. STRATEGY 13: GIVE (OR ASK FOR) REASONS

The speaker chooses to ask hearer why he wants what he wants and by doing this speaker aims to include the hearer in the activity (Brown and Levinson 1987:128). As in these examples:

"Why not lend me your cottage for the weekend?"

"Why don't we go to the seashore!"

In Turkish :

“Ödev süresini uzatmayı neden istiyorsunuz?”

(Why do you want to lengthen your homework period?)

Also we can use this for past events:

“Why didn’t you do the dishes?”

In Turkish :

“Dün niye gelmedin?”

(Why didn’t you come yesterday?)

II.5.2.14: STRATEGY 14: ASSUME OR ASSERT RECIPROCITY

For example in Turkish we have many forms reflecting this use:

“Sen bana o kitabı getirirsen ben de sana öbür kitabı getiririm.”

(If you bring me that book, I’ll bring you the other book.)

We can observe the use of this strategy in complaints as in:

“I did X for last week, so you do Y for me this week.”

(Brown and Levinson 1987:129).

II.5.2.15: STRATEGY 15: GIVE GIFTS TO H (GOODS, SYMPATHY, UNDERSTANDING, COOPERATION)

This strategy carries a positive politeness feature, that is the want to be liked, admired, cared about, understood, listened to... (Brown and Levinson 1987:129).

The thing that can take our attention is that Brown and Levinson's strategies defined are the same with Leech's politeness principles "seek agreement" "avoid disagreement", "be optimistic", "give sympathy". What we mean is that Brown and Levinson's strategies cover Leech's principles in them.

II.5.3. NEGATIVE POLITENESS

Negative politeness is based on the hearer's negative face. As Brown and Levinson (1987:129) mention, Positive Politeness is based on "familiar" and "joking" behaviour, but negative politeness is based on "respect" behaviour, and they also point out that negative politeness is very common in English culture as opposed to positive politeness.

Negative Politeness shows itself in the use of conventional politeness markers, minimizing imposition (Thomas 1995:172). Brown and Levinson (1987:129-211) list 10 negative politeness strategies:

The chart of negative politeness strategies is:

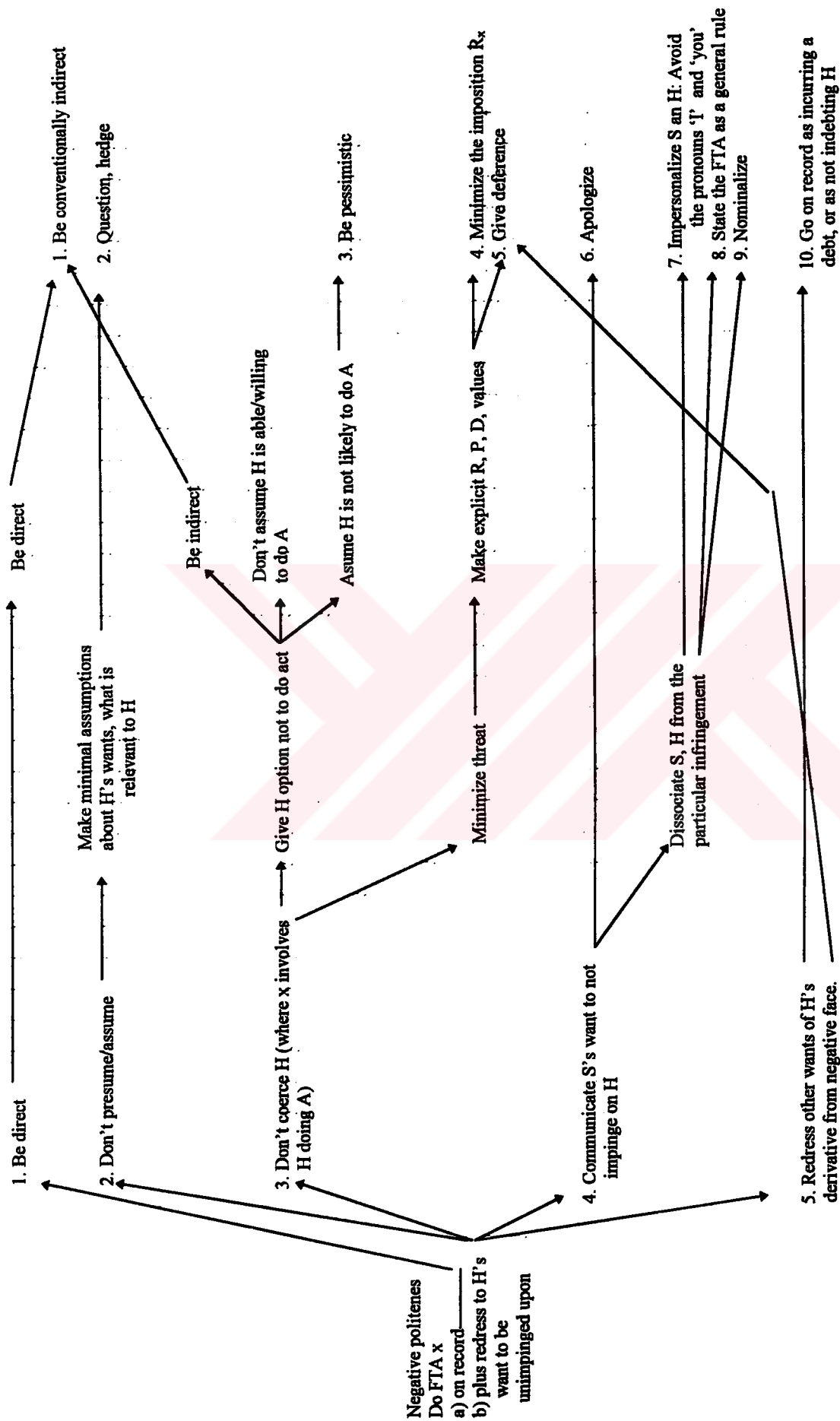


Chart of strategies : Negative politeness
(Brown and Levinson 1987:131)

II.5.3.1. STRATEGY 1: BE CONVENTIONALLY INDIRECT

Indirectness is a “mismatch between the expressed meaning and the implied meaning.” (Thomas 1995:119).

If we observe the transformations done in the sentences above for making indirect sentences as in (Brown and Levinson 1987:133):

Can you please pass the salt?

In this sentence please-insertion makes the sentence an indirect request (Brown and Levinson 1987:133).

Or in the two sentences above the changing of the first sentence into second one by the deletion of the auxiliary, and tense markers makes it an indirect sentence (Brown and Levinson 1987:133):

Why are you painting your house purple?

Why paint your house purple?

or the addition of exclamatory expressions gives the sentence an indirectness: (Brown and Levinson 1987:133):

Why	for God's sake in the world in christ's name the hell	are you painting your house purple?
-----	--	-------------------------------------

Brown and Levinson (1987:135) give sample requests that are considered rude or polite:

“Can you pass the salt?” (Polite)

“Could you pass the salt?” (Polite)

“Could you possibly pass the salt (please)?” (Polite)

“Couldn’t you (possibly) pass the salt?” (rude)

“You can pass the salt” (rude)

You couldn’t	possibly by any chance I suppose perhaps	pass the salt (please), (Could you?) (polite)
--------------	---	---

Similar in Turkish we have forms as the following for demanding salt:

“Tuzu uzatabilmeniz mümkün mü acaba?” (Polite)

(I wonder if it is possible for you to pass the salt?)

“Rica etsem tuzu uzatır mıydınız?” (Polite)

(Would you mind passing the salt?)

“Tuzu uzatır mısınız?” (Polite)

(Could you pass the salt?)

“Tuzu uzat.” (Impolite)

(Pass the salt.)

In the two sentences above:

“I don’t suppose I could possibly ask you for a cup of flour, could I?”

“I’d like to borrow a cup of flour. If I may.”

It is considered that the first sentence is more polite than the second sentence but when the context is to be considered, the first sentence might be said deliberately to a close friend or by an officer in the army to a cook (Brown and Levinson 1987:142).

In a request to borrowing a car there may be six possibilities from the most polite to the least polite (Brown and Levinson 1987:142:143):

“There wouldn’t, I suppose, be any chance of your car being able to lend me your car for just a few minutes, would there?”

“Could you possibly by any chance lend me your car for just a few minutes?”

“Would you have any objections to my borrowing your car for a while?”

“I’d like to borrow your car, if you wouldn’t mind.”

“May I borrow your car please?”

“Lend me your car.”

On the ranking of these sentences Brown and Levinson (1987:143) mention that “the more effort a speaker expends in face-preserving work, the more he will be seen as trying to satisfy H’s face wants.” And they add that hedges, indirectness, particles serve to increase the politeness of the sentences.

Similarly in Turkish instead of saying ‘take our rubbish’ to a doorkeeper we can say:

“Sibel, bizde de varmış çöp alabilir misin?”

(Sibel, we also have rubbish, can you take it?)

The last item which Brown and Levinson (1987:142) mention about indirectness is its being universal in all languages.

II.5.3.2. STRATEGY 2: QUESTION, HEDGE

Brown and Levinson (1987:145) define hedge as “a particle, word or phrase that modifies the degree of membership of a predicate or noun phrase in a set; it says of that membership that it is partial, or true only in certain respects, or that it is more true and complete than perhaps might be expected.”

II.5.3.2.1. HEDGES ON ILLOCUTIONARY FORCE

Hedges Encoded in Particles

Operations with tags or with expressions like I wonder (Brown and Levinson 1987:147):

“Do me a favour, will you?”

“I wonder if (you know whether) John went out.”

Similarly in Turkish we have forms as the following:

“Burda payıma ne kadar düşeceğini merak ediyorum.”

(I wonder how much I will have for my share.)

Adverbial-Clause Hedges

English has expressions like the following:

That's just how it is	in fact
	in a way
	in a sense
	as it were
	in all probability
	I shouldn't be surprised
	it seems to me
	don't you agree

(Brown and Levinson 1987:162)

Or if clauses :

Close the window,	if you can.
	if it closes.
	if it isn't already closed.
	if you want.

(Brown and Levinson 1987:162)

Similarly in Turkish :

"Eğer herkes hazırsa, toplantıya başlayabiliriz."

(If everybody is ready, we can declare the meeting open.)

"Eğer müsaade ederseniz yemeği ben ısmarlayacağım."

(If you'll allow me, I'm going to pay for the meal.)

II.5.3.2.2. HEDGES ADDRESSED TO GRICE'S MAXIMS

Examples of Quality hedges:

I	think.....
	believe.....
	assume.....

(Brown and Levinson 1987:164)

“with complete honesty I can say...”

I absolutely	deny	that...
	promise	
	believe	

(Brown and Levinson 1987:165)

“As you know...”

In Turkish we have similar forms:

“Bilindiği gibi...”

(As it is well known)

“Bildğin gibi.....”

(As you know)

Quantity hedges have expressions like the following:

more or less

approximately

I should think

to some extent

in short

or example sentence like the following:

I'll just say, he's not easy to get on with (Brown and Levinson 1987:166-167).

As Brown and Levinson has stated Quantity hedges can be used to redress complaints as in this example (Brown and Levinson 1987:171):

"Could you make this copy more or less final?"

Similar Turkish forms are:

Yaklaşık (approximately)

az çok (more or less)

kısaca (in short)

Example of Relevance hedges (Brown and Levinson 1987:169):

This may not be	relevant,	but.....
	appropriate,	
	timely	

In Turkish :

"Zamanı değil ama aklıma gelmişken söyleyeyim."

(It's not the time but as it came to my mind let me say.)

Example of Manner hedges:

"What I meant was..."

“To put it more simply.....”

or checking if the hearer is following the speaker’s speech as:

“Got it?”

“Is that clear?”

(Brown and Levinson 1987:171).

Similarly in Turkish we have similar forms:

“Anladın mı?”

(Did you understand?)

“Benimle hem fikir misin?”

(Do you agree with me?)

II.5.3.2.3. PROSODIC AND KINESIC HEDGES

These are cross cultural for example raised eyebrow frowning umms and ahhs and hesitations (Brown and Levinson 1987:172) can be included. In English the expression who knows? reflects such usage or in Tzeltal use of high pitch in sentences such as ‘I don’t know’ marks this use (Brown and Levinson 1987:172).

II.5.3.3. STRATEGY 3: BE PESSIMISTIC

According to Brown and Levinson (1987:175) this strategy is observed in three ways: “the use of the negative (with a tag), the use of the subjunctive and the use of remote-possibility markers.”

Indirect requests that carry negation as “You couldn’t possibly by any chance lend me your lawnmower!”

Also the use of the subjunctive in English:

could		you do x?
would		
might		

(Brown and Levinson 1987:173).

In Turkish:

“Herhalde bu olmazdı.”

(I think this couldn’t be.)

(Doğançay and Kamışlı 1997:141)

“Orayı bulabilir misin tariften?”

(Can you find there from the description?)

II.5.3.4. STRATEGY 4: MINIMIZE THE IMPOSITION R_x

Forms as the following in English minimize the imposition (Brown and Levinson 1987:177).

I just want		I can borrow		a	tiny bit of		paper
to ask you if		You could lend me			little		
					single sheet of		

or

“Could I have a taste (i.e. slice) of that cake?”

“Just a second” (i.e. a few minutes).

We have similar forms in Turkish:

“Bir milim kayarmısınız?” (Can you move one milimeter? so that I can sit is used while trying to find a place)

Öğrenci : “5 dakikanızı alabilir miyim?”

Hoca: “Bana 5 dakika verersen benim için daha önemli çünkü raporu bitirmem gerek.”

(Student: Can I take your five seconds?)

(Teacher: It would be better for me if you gave me five seconds because I have to finish the report.)

“Sizinle bir dakika görüşebilir miyim?”

(Can I see you for a second?)

“İki dakikanızı alabilir miyiz?”

(Can we take your two seconds?)

“Yazım var azıcık bir şey yazar mısın?”

(I have a writing a very little thing can you write?)

II.5.3.5. STRATEGY 5: GIVE DEFERENCE

There are two realizations of deference: “one in which speaker humbles and abases himself, and another where speaker raises hearer.” (Brown and Levinson 1987:178).

In these sentences the hearer is respected:

We look forward very much to

dining
eating

 with you

The library wishes to extend its thanks for your careful selection of volumes from your uncle Dr Snugg's bequest.

(Brown and Levinson 1987:181).

Unlike Turkish hanım, bey, beyefendi, hanımefendi English honorific forms have aristocratic connotations as sir, Madam, Lady.

Another kind of face threatening act sensitivity is the humbling of someone about his possessions, capacities or himself when serving a meal or when wanting for help. As in:

It's	not much	I'm afraid, but	it'll fill our stomachs.
	not elaborate		it's protein.

(Brown and Levinson 1987:185).

In Turkish:

While giving a present:

“Çok küçük bir şey ama, umarım seversiniz.”

(It is very small thing but, I hope you'll like it.)

“Pek güzel olmadı ama açlığımızı giderir.”

(It isn't very good but it will remove our hunger.)

“Çam sakızı çöban armağanı kabul buyurun.”

(It is a small present but please accept it.)

This face threatening act is seen very much in Turkish culture, too. For example:

“Neden bilmiyorum ama bu durum bana karışık geldi.”

(I don't know why but this situation seems to be quite confusing to me.)

II.5.3.6. STRATEGY 6: APOLOGIZE

1-Admit the impingement: Speaker can admit his impinging on hearer by expressions as the following in English:

“I know this is a bore, but.....”

“I'd like to ask you a big favour.”

(Brown and Levinson 1987:188).

and in Turkish:

“İşlerinizin çok uygun olduğunu biliyorum ama.....”

(I know that you are very busy but....)

“Sizden bir ricam olacaktı.”

(I would have a request:)

“Senden bir şey rica edebilir miyim.....”

(Can I ask something from you...)

However, in Tzeltal there is no word for ‘I'm sorry’ but instead ‘I stepped on your foot’ is used.

2. Indicate reluctance:The speaker can show his reluctance about entering the hearer's territories by hedges or expressions in English as in the following:

“I normally wouldn't ask you this, but....”

I don't want to | bother |
| interrupt | you, but....

(Brown and Levinson 1987:188).

Similarly we can see such forms in Turkish:

“Size yük oluyorum ama....”

(I'm going to be a burden to you but.....)

“Vaktinizi alıyorum biliyorum ama.....”

(I know I'm taking your time but.....)

“Emrivaki yapmaktan hiç hoşlanmam ama.....”

(I don't like to accomplish a fact but.....)

“Bu kaçınıcı oldu biliyorum ama.....”

(I know how many times I disturbed you but.....)

3. Give overwhelming reasons: The speaker gives the hearer reasons to do the act as in the following examples from English:

“I can think of nobody else who could....”

(Brown and Levinson 1987:189).

In Turkish we have forms as the following:

“Bana yardımcı olursanız çok sevinirim, çünkü sizin bu konuda uzman olduğunuzu duydum.”

(I would be so happy if you could help me, because I heard you are an expert in this matter.)

“Sizden başka tanıdığım yok....”

(There is no one but you that I know...)

“Şunu bir gözden geçirir misin, yazım hataları yapmış olabilirim.”

(Can you take a look at these, I might have made spelling mistakes.)

“Hulki abi, çok yoruldunuz biliyorum ama kimsemiz yok, biliyorsunuz.”

(Brother Hulki, I know that you’re very tired but we don’t have anyone else, you know.)

4.Beg forgiveness: Expressions as the following are common in English:

“Excuse me, but....”

“I’m sorry to bother you....”

(Brown and Levinson 1987:189).

In Turkish :

“Afedersiniz.”

(I beg your pardon)

“Kusura bakmayın.”

(Excuse me.)

II.5.3.7. STRATEGY 7: IMPERSONALIZE SPEAKER AND HEARER

In order to use this strategy it is necessary to avoid the pronouns “I” and “You”
(Brown and Levinson 1987:190).

Nine ways of doing this is by:

II.5.3.7.1. PERFORMATIVES

In English forms like “Do this for me” or “It is so” or in Turkish the form “Bu böyle olacak” (This is going to be like this) are the examples of performatives.

(Brown and Levinson 1987:190).

II.5.3.7.2. IMPERATIVES

In English the command:

“Take that out!”

“You take that out!”

(Brown and Levinson 1987:190).

In the first sentence ‘you’ isn’t used but in the second sentence ‘you’ is used deliberately.

In Turkish:

“Çekil!”

(Get out of the way!)

(Underhill 1976:422)

“Sen çekil!”

(You get out of the way!)

In the second sentence ‘sen’ (you) is used on purpose, to emphasize that person.

II.5.3.7.3. IMPERSONAL VERBS

For example in French there is a form as *Il faut que* which means it is necessary that... (Brown and Levinson 1987:191).

There is dative-agent deletion in English as in:

It	appears	(to me) that.....
	seems	

(Brown and Levinson 1987:192).

In Turkish :

“Öyle görünüyor ki.....”

(It appears that....)

“(Bana) öyle görünüyor ki....”

(It appears (to me) that...)

Another one is verbs allowing ‘stative phrasing’ as in I have made soup instead of saying soup is made. (Brown and Levinson 1987:193).

In Turkish we sometimes say:

“Yemek hazır.”

(The meal is ready.)

Instead of

“Yemeği hazırladım.”

(I prepared the meal.)

In addition, this strategy can reflect self-complaint, too. As an example Brown and Levinson give a Tzeltal form which means 'I got out of bed on the wrong side today (Brown and Levinson 1987:193).

II.5.3.7.4. PASSIVE AND CIRCUMSTANTIAL VOICES

In order to avoid direct reference to the speaker:

I expect

It is expected

Or in Turkish (Brown and Levinson 1987:194):

Bu konuda bir açıklama yapması bekleniyor.

or to the hearer:

If it is possible

(Brown and Levinson 1987:194).

or to both:

Further details should have been sent (to us by you).

(Brown and Levinson 1987:194).

In Turkish:

Salon hemen ayırtılmalı (to us by you)

(The saloon should be booked immediately.)

II.5.3.7.5. REPLACEMENT OF THE PRONOUNS 'I' AND 'YOU' BY INDEFINITES

Languages have standardized forms as:

“One shouldn’t do things like that.”

Instead of saying “You shouldn’t do things like that.”

or

Instead of saying directly ‘you finished the cookies.’

“I-can’t- guess-who finished the cookies.” can mean someone (I know).

(Brown and Levinson 1987:197)

Similarly in Turkish:

“Bugün birisi gelmedi.”

(Noone has arrived today.)

(Underhill 1976:264)

or

“Ofisi kim ziyaret ederse müdürle konuşmalı.”

(Whoever visits the office should talk with the director.)

(Underhill 1976:421).

II.5.3.7.6. PLURALIZATION OF THE 'YOU' AND 'I' PRONOUNS

One of it’s use is by ignoring the hearer, speaking as if the hearer isn’t there as in:

Would His Highness prefer tea in the pink or the lavender room?

or sentences as the following may show the use of business ‘we’:

we cannot		accept responsibility	
		trace your cheque.	

(Brown and Levinson 1987:202).

In Turkish:

“Başvurunuz reddedildi.”

(Your application has been rejected.)

(Doğançay and Kamışlı 1997:141)

II.5.3.7.7. ADDRESS TERMS AS ‘YOU’ AVOIDANCE

Brown and Levinson (1987:203) mention “the rudeness of ‘you’ as an address form in a hail or attention-getting phrase.” As an example:

Excuse me,		sir	
		miss	
		you.	

(Brown and Levinson 1987:203).

or in Turkish:

Pardon		bayım		or	Hey sen baksana
		bayan			
Excuse me		sir			(Hey, you, look)
		madam			

In many cultures the use of name to address someone is considered as rude. For example in Tamil only juniors or status inferiors can be addressed by name, to other people kin terms or title is used (Brown and Levinson 1987:203). In Turkish while asking the time some people use such forms as:

Amca	
Anne	saat kaç?
Abla	
Dayı	
Teyze	
Yeğen	
Uncle	
Mother	what time is it?
Sister	
Mother's brother	
Aunt	
Cousin	

It can be said that Turkish culture uses too many kin terms although they don't have any ties like uncle, mother with the people they ask.

II.5.3.7.8. REFERENCE TERMS AS 'I' AVOIDANCE

It is the language used officially for the speaker to put himself away from acts as an individual as in the following sentence uttered by a president:

But the president should not become involved in any part of this case (Brown and Levinson 1987:204).

or in Turkish:

Bu konu Cumhurbaşkanıyla ilgili bir mevzu değildir.

(This subject isn't a topic related with the president.)

II.5.3.7.9. POINT-OF-VIEW DISTANCING

One way of doing this is by changing the tense from present into past, in requests as in:

I	have been	wondering whether you could do me a little favour.
	was	

(Brown and Levinson 1987:204).

in questions as in:

I was kind of interested in knowing if.....

(Brown and Levinson 1987:205).

Also some other polite forms as:

I	wondered whether	
	felt	
	hoped	I might ask you.....
	thought	

(Brown and Levinson 1987:205).

Similarly in Turkish:

Sizden bir şey rica edip edemeyeceğimi merak ediyordum.

(I was wondering if I could want something from you or not.)

Second way of speaker and hearer distancing is by using deictic place switches to reflect anger, distance (Brown and Levinson 1987:205).

Anger: Get that cat out of my house.

Distance: That pub is a den of iniquity (said when passing by)

And third way can be seen when two sentences are considered:

"I'm sorry to bother you, but the chancellor advised me to come and see you"
(Brown and Levinson 1987:206).

"I'm sorry to bother you, but the chancellor said to me, 'Mr. Jones, I'd go and see the Dean if I were you.'"(Brown and Levinson 1987:206).

The first sentence is considered as negatively polite way of introducing yourself and bringing a problem but the second sentence has a different way of presenting a problem by using direct quotation.

II.5.3.8. STRATEGY 8: STATE THE FTA

In this strategy face threatening act is impersonalized as in:

- a) Passengers will please refrain from flushing toilets on the train.
- b) You will please refrain from flushing toilets on the train.

(Brown and Levinson 1987:206).

In Turkish also such forms exist:

- a) Sigara içilmez. (No smoking)
- b) Sigara içemezsin. (You can't smoke)

Also in this sentence in Turkish:

Geç kalanlar öbür araya kadar derse giremezler.

(Late comers can not enter to the lesson till the next interval.)

In this sentence the teacher just mentions that there is such a rule, there is no imposition. He could say you can't enter but by this sentence order becomes indirect.

II.5.3.9. STRATEGY 9: NOMINALIZE

In these sentences:

- a) You, performed well on the examinations and we were favorably impressed.
- b) Your performing well on the examinations impressed us favorably.
- c) Your good performance on the examinations impressed us favorably.

(Brown and Levinson 1987:207).

From formality, we can say first c then b and lastly, a, so from this conclusion it can be said that as the subject is nominalized the sentence gets more 'formal' (Brown and Levinson 1987:207).

It is possible to have such phrases expressing formality as the following:

a) I am pleased to be able to inform you....

b) It is

pleasing (to me)
pleasant
my pleasure

 to be able to inform you.....

or:

a) We regret that we can not....

b) It is

regretted
regrettable

 that we can not....

c) It is our regret that we can not....

As Brown and Levinson (1987:208) conclude "the more nouny an expression, the more removed an actor is from doing or feeling or being something, instead of the predicate being something attributed to an actor, becomes an attribute (e.g. adjective) of the action".

**II.5.3.10. STRATEGY 10: GO ON RECORD INCURRING A DEBT; OR AS
NOT INDEBTING H.**

Opposite of strategy 4 where the main principle is minimizing the imposition, in this strategy the speaker makes as if he is incurring a debt to the hearer (Brown and Levinson 1987:210).

For requests:

“I’d be eternally grateful if you would....”

“I’ll never be able to repay you if you.....”

(Brown and Levinson 1987:210).

In Turkish we have forms as the following:

“Ben sizin hakkınızı nasıl öderim ki.”

(How can I pay you)

“Hakkınızı hiçbir zaman ödeyemem.”

(I can never pay you)

“Doktordan randevu alırsanız size minnettar kalırım.”

(I’d be grateful to you if you take an appointment from the doctor.)

for offers:

“I could easily do it for you it wouldn’t be any trouble, I have to go right by there anyway.” (Brown and Levinson 1987:210).

In Turkish:

“Bankaya giderken seninkini de yatırveririm.”

(While going to the bank I can give yours.)

“Buyurun sizi de Kızılay’a bırakayım, nasıl olsa yolum ordan geçiyor.”

(Come, I’ll leave you in Kızılay, anyway my way is the same.)

Also Tzeltal has such forms like:

Difficult your speech we eat your tortillas (i.e. Thank you for feeding me) (Brown and Levinson 1987:210).

Similarly in Turkish:

“Size zahmetler verdik.”

(We bothered you.)

“Ellerinize sağlık.”

(Health to your hand, said to the person who has done the cooking and the response.) (Tannen and Öztekin 1981:48-49).

“Ağına sağlık.”

(Health to your mouth, said to the person who has told (your) fortune from coffee grounds or the someone who has said something very much to the point.)

(Tannen and Öztekin 1981:48-49).

II.5.4. PERFORMING A FACE THREATENING ACT USING OFF-RECORD POLITENESS

Brown and Levinson list 15 strategies for performing off-record politeness. Off-record politeness is formed with the violations of Relevance, Quality, Quantity and Manner maxim.

The strategies of off-record politeness is tied to maxims. This figure shows the working-principle of off-record politeness:



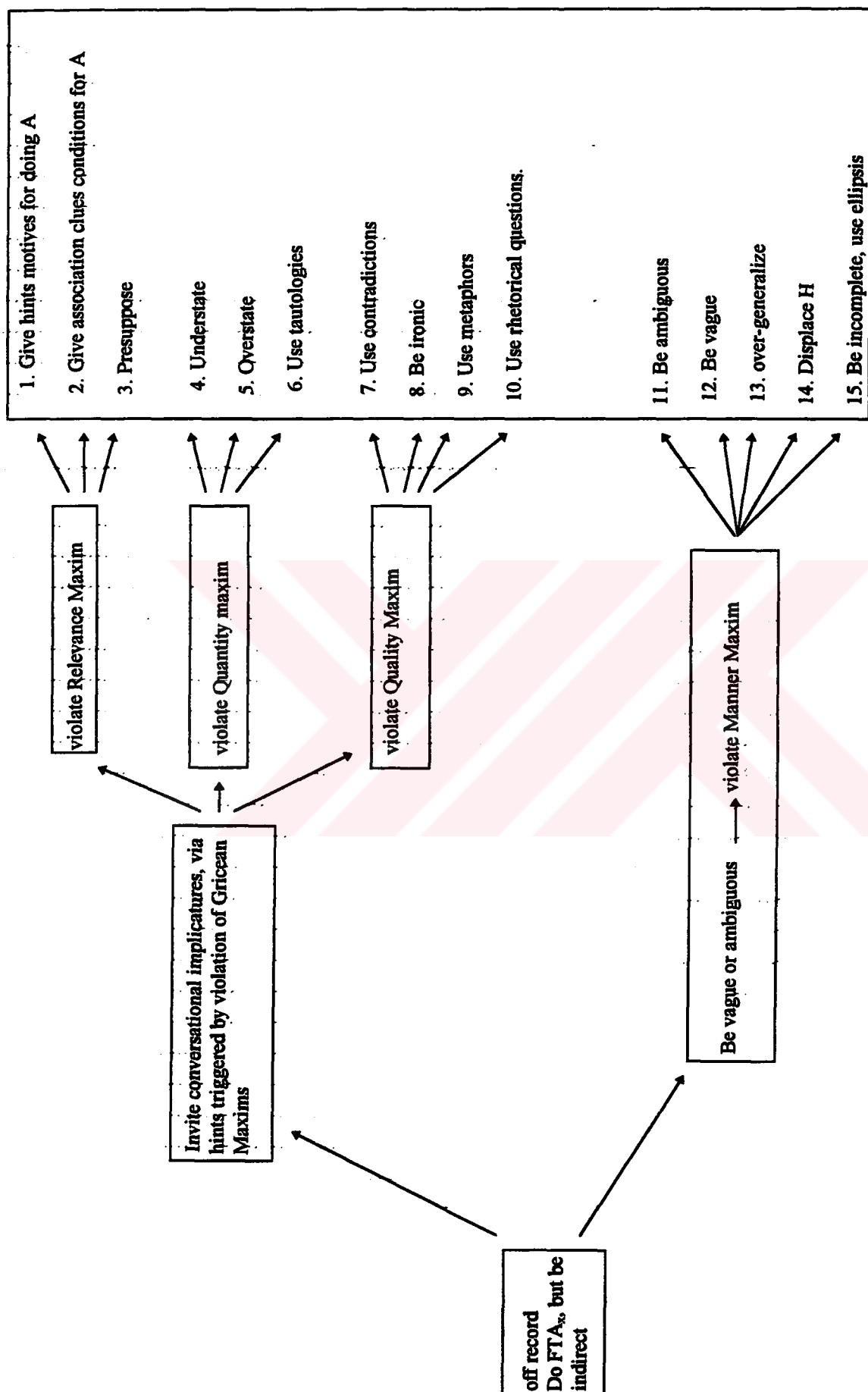


Chart of strategies : Off record
(Brown and Levinson 1987:214)

II.5.4.1. STRATEGY 1: GIVE HINTS

The speaker gives hints and wants the hearer to infer which is a violation of Relevance maxim as in:

“It’s cold in here” (i.e. shut the window)
(Brown and Levinson 1987:215).

or in Turkish:

“Kapıdan soğuk geliyor” (i.e. shut the door)
(Cold is coming from the door.)
“Cereyan yapar burası” (i.e. shut the door)
(Here there is flow of air.)

In this dialogue the passenger shouts at the driver without pressing the buttons:

Yolcu: “Kapıyı açar mısınız?”
Şöför: “Düğmelere basın da eliniz alışsın.”
(Passenger : Can you open the door?)
(Driver: Press the buttons so that your hand will get used to it.)

II.5.4.2. STRATEGY 2: GIVE ASSOCIATION CLUES

In this strategy the speaker and the hearer must have a mutual knowledge about the event, so that it can associate a meaning in his mind (Brown and Levinson 1987:215).

In Madagascar and also in Tamil requests are done by putting association clues one by one, as here:

“My house isn’t very far away... (Intervening material.). There’s the path that leads to my house “ (i.e. Please come visit me)

(Brown and Levinson 1987:216).

In Turkish we can see utterances as the following:

“Evimi kolay bulursun” (i.e. Come to my house)

(You can find my house easily.)

or

When the mother is ill she utters this sentence deliberately:

“Anne: “Bugün de çok hastayım.”

Kız: “Yemeği ben hazırlarım.”

(Mother: Today I’m very ill.)

(Daughter: I can prepare the meal.)

II.5.4.3. STRATEGY 3: PRESUPPOSE

A sentence may be normal but it may carry something to presuppose as in the following sentence:

“I washed the car again today.”

The use of again makes us find the presupposition, it may implicate a criticism. (Brown and Levinson 1987:217).

In Turkish also again carries a different meaning as in:

“Dün yine geldi.”

(Yesterday he came again.)

This again may show that mentioned person is coming there very often and they don't want to see him.

II.5.4.4. STRATEGY 4: UNDERSTATE

In this strategy and the following two strategies the hearer is forced to make inferences because of the speaker's violation of Maxim of Quantity (Brown and Levinson 1987:217). For example when talking about a boy a girl might say “He's all right” which can mean a criticism instead of saying “He's ugly” or it can mean an understated compliment instead of saying “he's handsome”. (Brown and Levinson 1987:217).

As background knowledge is needed understatement belongs to positive politeness reflecting shared values.

As in the sentences above:

“-That car looks as if might go!” (about a flashy sports car, i.e. compliment) (Brown and Levinson 1987:218).

In Turkish:

“O biraz salak gibi.” (i.e. He’s stupid)

(He is a bit stupid.)

“Biraz tuhaf davranıyor.” (i.e. He’s strange)

(He behaves somewhat strangely.)

II.5.4.5. STRATEGY 5: OVERSTATE

In this strategy the speaker (Brown and Levinson 1987:219) exaggerates the events for apologizing. For example

for excusing:

“There were a million people in the co-op tonight!”

(Brown and Levinson 1987:219).

Similarly in Turkish when we are late we say:

“Araba kağı gibi gidiyordu.”

(The car was going at a snail's pace.)

“Sanki Türkiye’de ne kadar insan varsa oraya dolmuş.”

(As if all the people in Turkey was there.)

“İğne atsan yere düşmez.”

(If you throw a needle it won’t fall.)

II.5.4.6. STRATEGY 6: USE TAUTOLOGIES

**Speaker gives an uninformative sentence as above
for an excuse:**

“War is war.”

(Brown and Levinson 1987:220).

for a criticism:

“Your clothes belong where your clothes belong, my “clothes belong where my” clothes belong. Look upstairs!” (Brown and Levinson 1987:220).

For a complaint:

“Söz sözdür.”

“A promise is a promise.”

(This is said when we promised to do something.)

IL 5.4.7. STRATEGY 7: USE CONTRADICTIONS

In the use of contradictions, ironies, metaphors and rhetorical questions Maxim of Quality is violated. For example, in the sentence above (Brown and Levinson 1987:221):

A: “Are you upset about that?”

B: Well,	Yes and no.	
	I am and I’m not.	

These two contradictory words the speaker utters makes the hearer think. By this, the speaker may try to reveal complaint or criticism. For a drunk person, one might say when he is called for the telephone:

“Well, John is here and he is not here.”

Also, Turkish language uses this strategy as in:

“Hem zor hem kolay bir iş.”

(It is both difficult and easy work.)

“Hem seviniyorum hem üzülüyorum.”

(I’m both happy and unhappy.)

II.5.4.8. STRATEGY 8: BE IRONIC

The speaker can do this by prosodic (e.g. nasality), kinesic (e.g. a smirk), or by context as in this example:

“John’s a real genius” (if it is known that John is a stupid person) (Brown and Levinson 1987:222).

In Turkish:

“Sizin kapıcı da çok klas adam.”

(Your doorkeeper is a very prestigious man.)

“Ayten’in eli pek çabuktur.”

(Ayten’s hand is very quick.)

(If Ayten is washing the dishes, and a long time passed, it is known that she is very slow in doing such work).

English ironies are marked by hedges such as real, regular, just, exactly or exaggerated stress (Brown and Levinson 1987:222).

II.5.4.9. STRATEGY 9: USE METAPHORS

Like irony, metaphors are marked with hedging particles (real, regular, sort of, as it were) Brown and Levinson 1987:222).

As an example of metaphor:

Harry's a real fish (i.e.	He drinks	
	swims	like a fish.)
	is slimy	
	is cold-blooded	

(Brown and Levinson 1987:222).

Similarly in Turkish :

“O gerçek bir melektir.”

(He is a real angel.)

(He is like an angel, that is his character is very good.)

“Altın gibi kalbi var.”

(He has a golden heart.)

II.5.4.10. STRATEGY 10: USE RHETORICAL QUESTIONS

The speaker asks questions with no intention of getting an answer, for example we use it for excuses:

“How was I to know?”....(i.e. I wasn't) (Brown and Levinson 1987:223).

In Turkish for criticisms:

“Daha ne yapmalıyız ki?”

(What must we do more?)

“Seni aradım. Ne yapıyım? Kimi arayım?”

(I called you. What can I do? Whom I can call?)

II.5.4.11. STRATEGY 11: BE AMBIGUOUS

This strategy and the following four strategies violate maxim of Manner. (Brown and Levinson 1987:225).

Purposeful ambiguity is provided by metaphor for example in the sentence:

John's a pretty	sharp	cookie
	smooth	

(Brown and Levinson 1987:225).

This sentence may either be a compliment or an insult. (Brown and Levinson 1987:225).

II.5.4.12. STRATEGY 12: BE VAGUE

In criticisms:

“Looks like someone may have had too much to drink” (vague understatement)
(Brown and Levinson 1987:226).

Also in Turkish when someone asks where we are coming from we say:

“Biraz şöyle dolaştık çarşı pazar”.

(We just travelled around the shops.)

II.5.4.13. STRATEGY 13: OVER-GENERALIZE

The speaker utters a general rule such as “The lawn has got to be mown. And proverbs may carry criticisms, too. It is the hearer’s job to decide whether general rule fits him or not (Brown and Levinson 1987:226).

“Apartmanlarda on iki’den sonra müzik çalınmamalı.”

(There mustn’t be music after twelve o’clock in apartments.)

“Sigara içilmemeli.”

(we mustn’t smoke.)

II.5.4.14. STRATEGY 14: DISPLACE H

A secretary in an office asks another secretary using negative politeness to pass the stapler, and at that time a professor is much nearer to the stapler than the other secretary. If the professor’s face isn’t threatened he may give the stapler or not it is up to him (Brown and Levinson 1987: 227).

II.5.4.15. STRATEGY 15: BE INCOMPLETE, USE ELLIPSIS

This strategy is both the violation of Quantity Maxim and Manner Maxim (Brown and Levinson 1987:227).

The speaker leaves face threatening act half undone, as in this example:

“Well, if one leaves one’s tea on the wobbly table....” (Brown and Levinson 1987:227).

Similarly a Turkish example can be given:

“Ev tam bize göre ama.....”

(The house is just for us but.....)

This sentence means requesting for borrowing money.

II.5.5. DO NOT PERFORM FTA

Sometimes something is so face threatening that people choose not to use an FTA. This is done simply by saying nothing.

Brown and Levinson’s theoretical framework provides researchers a chance to test the structures of their languages in terms of politeness. Although their work has many aspects that can be criticised, it is the best work that allows empirical testing of languages.

For example, Doğançay and Kamışlı (1997:138) carried out a study with the Turkish speakers in relation to politeness strategies. They studied their way of correcting and disagreeing while speaking to superior status and lower status people. Their data are collected by a discourse completion test, given to 80 Turkish native speakers between the ages of 19 and 22. The respondents were asked to write what they would say when they have to correct or to oppose someone’s view who is superior or lower than themselves.

The answers of the respondents were analysed in the light of Brown and Levinson’s theoretical framework. In their research it was found that professors use direct language, because of their pedagogical duties. Generally, it is the negative politeness that is used in an office context, and it is the positive politeness that is used in class context, independent of their social status. Lastly, regardless of their status and situation, it was possible to make a generalisation about the Turkish people’s using negative politeness

rather than positive politeness. This meant that they pay attention to respect rather than solidarity.

Furthermore, Hill et al (1986:347-371) examined requests in borrowing a pen. Subjects were college students enrolled at Japanese and American universities. Three-part questionnaire is designed: Part I; their ranking of polite forms in pen paradigm part II; the distance they perceive between themselves and other people part III; the form they will choose to use towards other people. Moreover, they bring the two terms; discernment and volition. The former refers to socially established rules for both verbal and non-verbal behavior and the latter leaves the appropriate form choice to the speaker. It was found that for the Japanese request form discernment was dominant whereas for American English volition was dominant. By the empirical study they attempted to support both Brown and Levinson's theory and Leech's theory as such: they state that for Brown and Levinson's theory he put forward (P)ower and (D)istance operate in all sociolinguistic systems but the weights will vary from culture to culture and for Leech's theory although languages have the same range of politeness maxims the weights given to them differ from culture to culture. Lastly, Hill et al. state that their research framework can be adopted to other cultures.

In another study carried out by Buck, (1998) an analysis of language usage in E.M.Forster's novel a Passage to India in light of Brown and Levinson's framework was conducted. By the help of this study we observe the reflection of politeness in a novel.

However, apart from these strenghts, there are some studies which point out that Brown and Levinson's work has some shortcomings: Gu (1990), Bayraktaroğlu (1992), Mao (1992), Pavlidou (1994), Yeung (1997),Huls (1998) and Chen (1990/1991), Kadit (1998) have criticized its face notion. There are some other studies that support some

certain parts of their work although these scholars suggest modifications to improve its strength. It is possible to present such studies as follows;

Gu (1990:242) mentions that offering, inviting, and promising in Chinese are not considered as threatening hearer's negative face in contradiction to western society. He adds that politeness has a normative aspect which Brown and Levinson did not focus on.

The Gu examines Leech's model. He mentions that Leech has paid attention to the normative aspect of politeness. In his work he analyses four maxims the self-denigration Maxim (that is; denigrate self and elevate others), the Address Maxim (that is; address your interlocutor with an appropriate address term) and the other two maxims which are altered by Gu are; the Tact Maxim (valid in impositives which means that you should Minimize cost to others, Maximize benefit received, the Generosity Maxim (valid in commissives which means that you should Maximize benefit to others, Minimize cost to self).

In another study made by Bayraktaroğlu, (1992:5), Brown and Levinson's theory which takes politeness as something that is "capturable in the grammatical characteristics of a single utterance" is criticized (1992:5). It is thought that the theories take politeness as something static, formalized and rule-governed and neglects its dynamic character.

Another aspect which Bayraktaroğlu (1991:11) points out is that in politeness there are three dimensions:

- 1- avoiding FTAs
- 2- reducing the impact of FTAs
- 3- recovering from the consequences of FTAs

The first two dimensions are explained in Brown and Levinson's theory but the third item is not mentioned. However Bayraktaroğlu (1991:11) distinguishes this aspect and mentions that there must be the future of doing an FTA, which is disregarded in Brown and Levinson's theory.

Bayraktaroğlu accepts face threatening acts (FTAs), but brings another term; 'face-boosting acts' (FBAs) that "satisfy the face wants of the addressee and/or the speaker" (1992:15).

The situations where the face values of the speakers change are:

1. boosting the face of self: FBA/self;
 2. threatening the face of self: FBA/self;
 3. boosting the face of other: FBA/other
 4. threatening the face of other: FTA/other
- (1992:15).

The changes are seen in these situations:

1. boasting;
2. self-degradation;
3. compliments;
4. accusations/criticisms (1992:15).

After giving examples of both face threatening acts, Bayraktaroğlu analyses error corrections according to interactional imbalance and quotes Goffman's definition of 'interactional imbalance' (Goffman 1967:19).

“When the participants is an undertaking or encounter fail to prevent the occurrence of an event that is expressively incompatible with the judgements of social worth that are being maintained, and when the event is of the kind that is difficult to overlook, then the participants are likely to give it accredited status as an incident-to ratify it as a threat that deserves direct official attention-and to proceed to try to correct for its effects. At this point one or more participants find themselves in an established state of ritual disequilibrium or disgrace, and an attempt must be made to re-establish a satisfactory ritual state for them”.

In his article Mao (192: 456-457) analyzes the term face and mentions that in western cultures face represents individualism but in non western cultures it represents group identity. He refers to the origin of the term face as China. Mao brings another face term as relative face orientation and defines it as follows:

“an underlying direction of face that emulates, though never completely attaining, one of two interactional ideals that may be salient in a given speech community: the ideal social identity, or the ideal individual autonomy. The specific content of face in a given speech community is determined by one of these two interactional ideals sanctioned by the members of the community” (1992:472).

“Then he refers to the term’s ideal individual autonomy” as an “interdependent view of the self” and “ideal social identity” as an “independent view of the self” (cited in Mao : 472).

Mao states that Chinese and Japanese face are based on an “ideal social identity” but contrary to this Brown and Levinson’s notion of face is based on an “ideal individual autonomy” (1992:473). Mao analyzed invitation and offering and showed that Chinese politeness is based on “ideal social identity”. Firstly, he analyzed an invitation to dinner in Chinese and found that if the invitee does not want to accept the invitation, he will say “no” and then give a reason. But if he is willing to accept the invitation, he will decline it

but such as “Don’t bother” or “It is just too much of a trouble for you”, which will force the inviter to try four, five, six times and then reach the conclusion.

Secondly, he analyzed an offer to make an invitee to eat some more. The invitee gives the feeling that if the inviter repeats his offer the invitee is likely to accept the offer.

Lastly, in his work Mao (1992:484) argues that although this kind of communication differs from Brown and Levinson’s framework, the culture succeeds in communicating.

Pavlidou (1994) compared Greek and German politeness within a context (by a telephone call) in the light of Brown and Levinson’s framework. He argues that studies were based on only one FTA so in the study conducted he attempted to analyze politeness as a whole in the speech event. He recorded telephone calls (120 in Greek, 62 in German) As a result of his analysis he found was that Greeks use phatic utterances more than Germans in telephone conversations second item that he found was that Germans were more direct in stating the reason for their calling. Pavlidou (1994:508) reaches the conclusion that telephone call is considered as face threatening in Germany because of this fact they tend to keep it as short as possible. Lastly, Pavlidou (1994) argues the shortcoming of Brown and Levinson’s theory by stating that a way should be developed to make directness and politeness compatible or he states that the terms ‘rationality’ and ‘face’ are not adequate explanation of social interaction.

Yeung (1997) examines the use of polite requests in both English and Chinese business correspondence in Hong kong. For the study 360 English and 181 Chinese letters and memos were collected. The study aimed at finding a relationship between social distance, power and imposition. In English data only imposition had an effect on linguistic choice. But for the Chinese data none of these factors had a significant

relationship. So Yeung (1997:521) concludes that Brown and Levinson's framework is not applicable to the Chinese data in the study.

It was Huls (1998) who adopted Hill et al's work to examine directive use of Turkish families living in Netherlands in light of Brown and Levinson's work. Two different families are analyzed: one is a closed, religious family and there is traditional division of household tasks and the other one is more open, non-religious family and there is less traditional division of household tasks. Their daily conversations were recorded. As a result, mainly strategy 1, the bald-on-record strategy was used in both families, but negative politeness was not observed in both families. As the two families were different from each other, a rich variation of language strategies were expected but there was not such a variation in the use of directives. After this natural observation a questionnaire is designed. Also, the questionnaire study aimed at investigating if Turkish politeness is depending on volition or discernment. At the end of the research it was found that discernment is more dominant than volition in Turkish forms. The forms distinguished by Brown and Levinson were not used in the families which was not expected, so the universality of the model was questioned once more.

In another study Chen (1990/1991) examined the host and the guest relationship at a Chinese dinner table. He aimed at finding an answer to the question "How is face interactionally managed, enacted, negotiated and accomplished at the Chinese dinner table?" Data was collected by the help of a tape recorder in a restaurant but because of voice it could not be recorded completely so the conversation was reconstructed. Apart from this an interview was made, too. Chen mentions that in a Chinese table the host and the guest have certain duties: The host must offer more food and the guests role is ironic: He should not behave as a greedy person but after host's impositions for eating more he should accept the offer. According to him the notion face is not to be taken for granted.

Kadt (1997) analyzed directives through a discourse completion task, but also in the study non-verbal strategies (gesture, posture and gaze) were taken into consideration. The study attempts to test the applicability of “face” to an African language, zulu. The participants were trying to raise their salary by role playing. The study is concluded by stating that “face” remains of interest for the analysis of politeness.”

On the other hand, House and Kasper (1981) have developed a theory combining and thus, synthesizing all the related theories.

House and Kasper (1981) analyzed complaints and requests contrastively in German and English. This idea appeared when they realized that German learners of English were considered impolite by native speakers of English. The study attempts to emphasize the importance of culture on language. For the analysis, they found 24 different situations and made German and English pairs act the scene verbally, that is role play: two parameters were taken into account; authority and social distance; authority of one participant over the other, or lack of authority of one participant over another and social distance. They either know each other or they do not know each other. In the first part of their study complaints and requests are graded from the most indirect to the direct level. For complaints and requests it was found that German students tend to choose more direct complaint and request forms than English students.

The reason they give for this situation is the social norms differing from culture to culture. In the second part of their study they take a different perspective; they mention that from directness level they grouped “come here” and “please come here” at the same level but they claimed that they can be grouped as “Downgraders” and “Upgraders” as modality markers. Through this analysis it was found that German speakers used more modality markers than English speakers and they used fewer downgraders in requests

than the English speakers. It can be said that German speakers are straightforward about socially delicate matters.

Lastly, House and Kasper conclude by stating that in order to prevent impoliteness and incompatibility across cultures the foreign cultural system must be taught to the learner.



CHAPTER III : METHOD

As indicated in the introduction part, the concern of our study is to present a research concerning politeness employed in complaint forms, in the light of Brown and Levinson's framework. For the research we selected two age groups; the young and the adults. After the two groups as the sources of data were selected, the second stage was to apply the means of data collection which consisted of a personal information questionnaire and a written questionnaire. Computer assisted data analysis constituted the final stage of the method to lead us to the findings and the evaluation presented in the final chapters of the study.

III.1. SELECTION OF THE SUBJECTS

This research, concerning politeness of complaints in light of Brown and Levinson's framework, has been carried out in the year 1999. The subjects chosen for the study are 50 young and 50 adult people. The group of the young is between 19-25 years of age, while the group of the adults is over 25.

III.2. WRITTEN QUESTIONNAIRE

Before the actual questionnaire was put into practice, we observed complaint patterns in daily conversations, panel discussions, TV serials (see Introduction 1.4) that gave us an insight and contributed in composing the questionnaire. Also, a pilot study was made. The pilot study results helped us to recognize that there were various answers given. It was because of this reason that we decided not to give multiple choice questions. The written questionnaire presented 10 different situations with 3 degrees of relationship (formal-informal-semi-formal). The questions did not provide multiple choice answers as they would surely restrict the subjects in their responses. Open-ended answers

of the subjects were later classified according to direct, positive politeness, negative politeness, off-record politeness and questions left blank by stating the reason of not complaining. No matter how different the responses for each blank seemed, they could be classified under the politeness strategies proposed by Brown and Levinson.

We classified politeness strategies according to the formality scale assuming that; as the formality increases also politeness increases and the less formal the person considered, the less polite complaint form is used. This formality scale shows us that if people in interaction use different forms of complaint patterns according to whom they speak.

In this respect, the questionnaire we have conducted is as the following:

- 1) Complaining about the book that was returned badly
 - A. To your director or professor (Formal)
 - B. To your friend (semi-formal)
 - C. To your brother or sister (Informal)
- 2) Complaining about the meals in your dining hall
 - A. To your director or professor (Formal)
 - B. To your friend (semi-formal)
 - C. To your family member (Informal)
3. Complaining about a person trying to join the queue without permission of the people waiting
 - A. To the person who joined the queue without permission (semi-formal)
 - B. To the ones who are waiting with you in the same queue (Informal)
 - C. To the person in charge (Formal)

4. Complaining about a person zapping while watching TV
 - A. If this person is your father (formal)
 - B. If this person is your brother or sister (Informal)
 - C. If this person is your friend (semi-formal)

5. Complaining about your income
 - A. To the person who is your director or professor (formal)
 - B. To your friend (semi-formal)
 - C. To the family member (Informal)

- 6) Complaining about a driver who made a mistake in the traffic
 - A. To the person who made the mistake (semi-formal)
 - B. To your friend (Informal)
 - C. To the police (Formal)

- 7) Complaining about your neighbour making too much noise
 - A. To the neighbour himself (formal or semi-formal)
 - B. To another neighbour (semi-formal)
 - C. To someone from the family ((Informal)

- 8) Complaining about the medicament, causing allergy
 - A. To the doctor himself (Formal)
 - B. To your friend (semi-formal)
 - C. To your family member (Informal)

- 9) Complaining about the hairdresser who cut your hair awfully
 - A. To the hairdresser himself (formal)

- B. To your friend ((In)- formal)
- C. To your family member ((In)-formal)

10. Complaining about the baker for not giving a receipt to you

- A. To the baker himself (semi-formal)
- B. To the person in charge of control (Formal)
- C. To your family member (Informal)

Another point we need to mention is that in the findings part we gave examples from questions by putting S for situations and A,B or C for the person referred to.

III.3. METHOD USED FOR EVALUATION

Computerized evaluation of the data was conducted by Yasemin Genç. The program used for the purpose was SPSS (Statistical Package for the Social Sciences). While performing the descriptive function of the data in the form of frequency and procedures were formulated to present information in a more usable and meaningful form to calculate various statistics from masses of raw scores of papers.

The term “frequency data” refers to those questions the answers of which can be expressed by frequency distribution. For example, the politeness forms; direct, positive, negative, off-record or the explanations for the responses that did not indicate complaint can be grouped according to their frequency data for all the situations one by one was in order to prove our statement that as formality increases, the degree of politeness increases.

Frequently while in the opposite situation, that is when the person is considered less formal, politeness is employed to a lesser degree.

On the other hand, chi-square test was applied when comparing the differences of complaint use between men and women or young and adult group.

The computer program was designed in the way to bring answers to the questions we raised in the beginning of the research. Here we restate the questions as in the following:

1. What are the frequently used complaint forms used in each situation given in the questionnaire?
2. What is the comparison of women's use of complaint forms to men?
3. What is the comparison of the complaint forms of the young and the adults?
4. Is it possible to apply Brown and Levinson's framework to Turkish complaint forms.

The next part explains the findings to bring answers to the above questions.

CHAPTER IV : FINDINGS

This part consists of all the findings obtained through the ways presented in the method. As the first step, in section 4.1 we have accounted for the complaint strategies and categorized the responses as direct, positive, negative, off-record replies by giving examples. This part makes up the qualitative section of the thesis.

The second step consists of the 17 tables that display the results obtained from the questionnaires by the help of SPSS program. In section 4.2 tables number 1 to 10 display the frequency of politeness strategies employed in relation to the situations for people A, B and C.

As the third step, in section 4.3 the comparisons of politeness strategies used by age groups and gender groups is observed through tables number 10 to 17. In other words, the strategies mostly employed by the young and the adults, the male and the female. This part is what makes up the quantitative section, displayed by SPSS results. In section 4.3.1 from tables 10 to 15 we explained meaningful gender comparisons of politeness strategies employed in the situations. In the 4.3.2 section in which tables 15 to 17 are explained, we referred to the meaningful differences between age groups in terms of politeness strategies employed in the situations.

IV.1. SELECTION OF STRATEGIES QUALITATIVE FINDINGS:

In this part, depending on the data provided by the respondents, we have classified examples into complaint strategies as direct, positive politeness, negative politeness, off-record politeness. For some situations, subjects preferred not to use complaint forms explaining their reasons we called them silence forms. What lied behind was the high level formality relations between the subject and the person in question. We had to take

such responses in consideration as we thought they were also the marks of self-protection against the higher position.

IV.1.1. DIRECTNESS

Direct strategies which we have selected from the questionnaires are as in the following:

- “Bıktım şu iğrenç yemeklerden”. (S2 C)
(I’ve got bored of these disgusting meals.)
- “Ne kadar dikkatsizsin”. (S1 C)
(How careless you are.)
- “Baba, bir kanalda karar versen artık”. (S4 A)
(Dad, better decide on a channel.)
- “Ver şu kumandayı”. (S4 B)
(Pass me the remote control.)
- “ Hata sürücüdeydi”. (S6 B)
(The mistake was with the driver.)
- “ Salak adam, doktorum diye geçinir bir de! ”. (S8 B)
(Jerk, thinks he is a doctor!)
- “ Yemekhanemizde ki yemekler berbat ”. (S2 C)
(The meals in the refectory are repulsive.)
- “ Saçlarımı mahvetti ”. (S9 B)
(He destroyed my hair.)
- “ Kanalı açsana ”. (S4 B)
(Turn on the channel.)
- “ Bir daha benim kitaplarıma elini sürme ”. (S1 C)
(Don’t ever touch my books.)

As can be seen in the given examples, directness is achieved through telling your purpose straightforwardly and may be without giving trial for being polite; that is without any redressive action.

IV.1.2. POSITIVE POLITENESS

IV.1.2.1. EMPLOYMENT OF STRATEGY 3 (FOR DETAILS OF THIS STRATEGY, SEE PAGE 41)

- “ Geri verdiğiniz için teşekkür ederim”. (S1 A)
(Thank you for returning it.)
- “ Teşekkürler”. (S1 A)
(Thanks.)
- “ Teşekkür ederim, umarım işinize yaramıştır.” (S1 A)
(Thank you, I hope it helped you anyway.)

In this strategy, the speaker thanks to the hearer instead of complaining. Yet, thanking seems to be an implication of dissatisfaction, or a neutral act, rather than the act of thanking would actually refer.

IV.1.2.2. EMPLOYMENT OF STRATEGY 4 (FOR DETAILS OF THIS STRATEGY, SEE PAGE 42)

- “ Babacığım, bu kadar çok kanal değiştirmesen”. (S4 A)
(Dad, if only you didn't zap that much.)
- “ Kardeşim, biraz dikkat etsene!” (S6 A)
(Boy, be a bit more careful!)

Expressions such as “Babacığım” (Dad), “Kardeşim” (Boy) reflect intimacy and shared values. The speaker tries to care for the face of the second person.

IV.1.2.3. EMPLOYMENT OF STRATEGY 6 (FOR DETAILS OF THIS STRATEGY, SEE PAGE 47)

- “Yemekler pek iyi değil gibi”. (S2 A)
(I don’t think the meals are good enough.)
- “ Bu pek benim istediğim gibi olmadı”. (S9 A)
(This has not come up as I wanted.)
- “ Bu doktordan pek memnun kalmadım”. (S8 B)
(I am not much pleased with this doctor.)
- “ Fiş vermeyi unuttunuz, galiba”. (S10 A)
(You forgot to give the receipt, I think.)
- “ Sanıyorum, ilaçtan her yerim kabardı”. (S8 B)
(I think, the medicament caused an allergy all over.)

In this strategy the speaker uses hedges such as ‘galiba’ (I think), ‘sanırım’ (I think) to express his complaint. If we compare these forms with their alternatives like ‘The meals are bad’, the form ‘I don’t think the meals are good enough’ softens and minimizes the act of complaining.

IV.1.2.4. EMPLOYMENT OF STRATEGY 7 (FOR DETAILS OF THIS STRATEGY, SEE PAGE-51)

- “ Yemekhanedeki yemekler çok kötü, sizce de öyle değil mi?” (S2 A)
(The meals in the refectory are too bad, don’t you think so?)

- “Saçım çok kötü olmuş, değil mi?” (S 9 C)

(My hair looks awful, doesn't it?)

In these examples of strategy 7, by using tag questions such as ‘değil mi?’ (isn't it?) the speaker states his opinion to the other party and tries to find agreement from the environment in his complaint.

Also sentences as the following are grouped as belonging to this strategy:

“Biliyorsun, ben kitaplara çok önem veririm”. (S1 C)

(You know, I attach great importance to books.)

“Gelir dağılımındaki adaletsizliği görüyorsunuz”. (S5 A)

(You see unfair distribution of income.)

“Fiş vermek zorunda olduğunuzu biliyorsunuz değil mi?” (S10 A)

(You know that you are obliged to give receipt isn't it?)

In these examples, the speaker blames the hearer by the expressions “you know”. “you see”. By this strategy in the first sentence the speaker blames the hearer referring to the fact how much he values his books.

In the second sentence, by mentioning “you see” the speaker establishes a common ground with the hearer. In this strategy the complaint is realized by protecting respect and trying to establish a common ground with the hearer.

IV.1.2.5. STRATEGY 8 (FOR DETAILS OF THIS STRATEGY, SEE PAGE 56)

- “Nereden mezun oldunuz? Veterinerlik Fakültesinden mi?”

(Where did you graduate from? From a veterinary college?)

- “Ehliyeti kuran kursundan almış olmalı”. (S6 B)
(You must have taken your driving licensce from the Koran course.)
- “Burada yemek yemek için gaz maskesi falan lazım”. (S2 B)
(One needs a gas mask to dine here.)
- “Afrika anılarını tazeliyorlar”. (S7 C)
(They are refreshing their memories of Africa.)
- “Şu üst katta kimin oturduğunu öğrendim; Fred Çakmaktaş ve Barni Moloztaş”.(S7 C)
(I’ve got who is upstairs; Fred Flintstone and Barney.)

As observed in the above examples joking expresses solidarity which might be considered as the safest way to complain.

IV.1.2.6. STRATEGY 12 (FOR DETAILS OF THIS STRATEGY, SEE PAGE

58)

- “X kanalında iyi bir program var. İstersen onu izleyelim”. (S4 C)
(There’s a good program on channel X. Let’s watch it.)
- “Bir daha bu ekmekçiden alışveriş yapmayalım”. (S10 C)
(Better not shop at this bakery again.)
- “Başka doktora gidelim”. (S10 C)
(Let’s go to another doctor.)

As reflected in the examples, the speaker expresses solidarity by including everyone in the activity with “we and “Let’s” forms. By this, he complains in such a way that no party is offended.

IV.1.2.7. STRATEGY 13 (FOR DETAILS OF THIS STRATEGY, SEE PAGE 59)

- “Konsantrasyonum bozuluyor, okumakta güçlük çekiyorum”. (S7 A)
(I can’t concentrate, I have difficulty in reading.)
- “Evde çocuk gürültüden uyuyamıyor”. (S7 A)
(Because of the noise, the child can not sleep at home.)
- “Yemekhaneye çok nadir gidiyorum, çünkü yemekleri berbat”. (S2 C)
(I seldom go to the refectory, because the meals are awful.)
- “Aşağıya çok gürültü geliyor, çalışamıyorum”. (S7 A)
(A lot of noise is heard down here, I can’t study.)

In strategy 13, the speaker expresses his complaint by stating the reason for his dissatisfaction. By giving a reason his complaint becomes more meaningful.

IV.1.2.8. EMPLOYMENT OF STRATEGY 14 (FOR DETAILS OF THIS STRATEGY, SEE PAGE 60)

- “Biz aynı şeyleri yapsak kıyameti koparır, cadı kadın”. (S7 C)
(If we did the same thing, she would make a fuss. Witch!)

In strategy 14, the speaker mentions the mutual rights and obligations existing between the speaker and the hearer.

IV.1.3. NEGATIVE POLITENESS

IV.1.3.1. EMPLOYMENT OF STRATEGY 1 (FOR DETAILS OF THIS STRATEGY, SEE PAGE 63)

- “ Orada yemek yiyeceğime, aç gezerim daha iyi!” (S2 B)
(I’d better go hungry than eating there.)
- “ Sıraya girseniz iyi olur”. (S3 A)
(Better join the queue.)
- “ Kitabımı daha özenli kullanmam gerekirdi”. (S1 C)
(You should have used my book more carefully.)

Strategy 1 gives the face threatening act indirectly. The speaker wants the hearer understand that a complaint is made. As Searle (1991:265) has mentioned “he intends to produce this knowledge by means of getting the hearer to recognize his intention to produce it”.

IV.1.3.2. EMPLOYMENT OF STRATEGY 2 (FOR DETAILS OF THIS STRATEGY, SEE PAGE 66)

- “ Sıraya girebilir misiniz, eğer mümkünse”. (S3 A)
(Can you join the queue, if it is possible.)

In this example sentence, the speaker uses if clause as an example of strategy 2.

IV.1.3.3. EMPLOYMENT OF STRATEGY 3 (FOR DETAILS OF THIS STRATEGY, SEE PAGE 70)

- “ Kuyruğa girmeniz gerekmiyor mu?” (S3 A)
(Don’t you have to join the queue?)
- “ Daha dikkatli olamaz mısınız?” (S6 A)
(Can’t you be a bit more careful?)
- “ Anne, saçım hiç güzel olmamış değil mi?” (S9 C)
(Mom, my hair does not look good, does it?)

In strategy 3, the speaker tells the other party to join the queue, to be careful and thinks that his hair is bad, but the way he expresses the idea is through negative interrogation, and by the tag questions. This softens the nature complaint.

IV.1.3.4. EMPLOYMENT OF STRATEGY 4 (FOR DETAILS OF THIS STRATEGY, SEE PAGE 71)

- “ Lütfen, biraz daha sessiz olur musunuz?” (S7 A)
(Could you please be a bit more quiet?)
- “ Son zamanlarda biraz maddi sorunum var”. (S5 A)
(I’m going through a bottleneck lately.)

In strategy 4, by using the form “biraz” (a little bit) the speaker minimizes the imposition and softens the face threatening act he has done.

IV.1.3.5. EMPLOYMENT OF STRATEGY 5 (FOR DETAILS OF THIS STRATEGY, SEE PAGE 72)

- “Doktor bey, verdiğiniz ilaç beni mahvetti”. (S8 A)
(Doctor, the medicament you prescribed almost killed me.)

In strategy 5, the speaker expresses his respect by the deference form ‘Doktor bey’ in his complaint.

IV.1.3.6. EMPLOYMENT OF STRATEGY 6 (FOR DETAILS OF THIS STRATEGY, SEE PAGE 74)

- “Hiç beğenmedim, kusura bakmayın”. (S9 A)
(Sorry, but I don’t like it at all.)
- “Pardon, kuyruğun sonu şurası”. (S5 A)
(Excuse me, but the queue ends over there.)

In strategy 6, the speaker expresses his complaint by apologising with the forms ‘pardon’ (Excuse me) and ‘kusura bakmayın’ (sorry).

IV.1.3.7. EMPLOYMENT OF STRATEGY 7 (FOR DETAILS OF THIS STRATEGY, SEE PAGE 76)

- “Bu doktora gidende hata”. (S8 B)
(Who goes to this doctor is mistaken.)
- “Bu berbere gidende hata”. (S9 B)
(Who goes to this hairdresser is mistaken.)

- “ Bu kesim bana hiç yakışmadı”. (S9 A)
(This cut does not suit me at all.)
- “ Sana kitap verende kabahat”. (S1 C)
(Who gives you the book is mistaken.)

In strategy 7, the speaker seems to be putting the blame on himself-in fact he does not-while expressing his complaint.

In the sentences he does not blame the doctor, the hairdresser, or the person taking the book, but himself.

In the third sentence again the speaker does not blame the hairdresser but mentions that the cutting did not suit him.

IV.1.3.8. STRATEGY 8: (FOR DETAILS OF THIS STRATEGY, SEE PAGE 85)

- “ Yasal olarak fiş verilmesi gerekir”. (S10 B)
(You are required to give the receipt.)
- “ Trafik kuralları var”. (S6 A)
(There are traffic rules.)

In strategy 8, the speaker mentions the general rules one should obey; thus implicitly complains about the other's behavior.

IV.1.3.9. STRATEGY 9:(FOR DETAILS OF THIS STRATEGY, SEE PAGE 85)

- “Ne düşüncesiz insanlar bunlar”. (S7 C)
(How thoughtless people they are.)
- “ Üçüncü kattaki komşular çok gürültücü”. (S7 B)
(The neighbours on the third floor are very noisy.)
- “ Bunlar çok gürültücü komşular”. (S7 B)
(They are very noisy neighbours.)

In strategy 9, the forms “düşüncesiz insanlar” (thoughtless people), “gürültücü komşular” (noisy neighbours) are used. The generalization of the referents and the nominalization of the subjects make the complaint pattern more effective.

IV.1.3.10. EMPLOYMENT OF STRATEGY 10 (FOR DETAILS OF THIS STRATEGY, SEE PAGE 87)

- “ Elinize sağlık”. (S9 A)
(An expression meaning: Health to your hand.)

In this strategy, the speaker makes as if he is incurring a debt to the hearer by thanking about the hair which he did not like. The speaker expresses his respect to the hairdresser which is somewhat contradictory with complaining. This demonstrates the fact that even if we are not satisfied with certain situations we do not state our real opinion about the event.

IV.1.4. OFF-RECORD POLITENESS

IV.1.4.1. EMPLOYMENT OF STRATEGY 1 (FOR DETAILS OF THIS STRATEGY, SEE PAGE 91)

- “ Siz vergiden muaf mısınız?” (S10 A)
(Are you immune from tax?)
- “ Çocuklar, para ağaçtan toplanmıyor”. (S5 C)
(Children, money is not picked up from the tree.)
- “ Kendine başka bir oyuncak bul”. (S4 B)
(Find another toy for yourself.)
- “ Sen ehliyeti kasaptan mı aldın?” (S6 A)
(Did you get your driving license from the butcher?)
- “ Sizin evde tamirat yapılıyor galiba”. (S7 A)
(I think, your house is under repair.)

In strategy 1, the speaker implicitly asserts his thoughts to the hearer and wants him to grasp the same meaning with him. For example, in situation 10 for the baker the speaker wants him to understand and give receipt. In the next example for the fifth situation in the questionnaire, a mother mentions that money is not easy to earn and wants the children to understand this by giving a hint. In the other example, for a friend playing with the remote control the speaker complains by telling him to find another toy which will make the hearer think and comment about it.

In the other sentence, for a driver making a mistake, the speaker implicitly mentions his dissatisfaction about his driving the car. The last example is told to a noisy neighbour. The speaker mentions their unhappiness about noise by telling that the house was under repair.

IV.1.4.2. EMPLOYMENT OF STRATEGY 2 (FOR DETAILS OF THIS STRATEGY, SEE PAGE 91)

- “ Siz de hatayı gördünüz”. (S6 C)
(You saw the mistake, too.)
- “ Ben seni kitaba zarar vermemen için önceden uyarmıştım, değil mi?”(S1 C)
(I warned you not to damage the book, did I not?)
- “ Şunun yaptığına bak”. (S6 B)
(Have a look at what he did.)
- “ O hata yapılır mıydı! Kesin bu daha yeni trafiğe çıkıyor”. (S6 B)
(How come he made that mistake! He is certainly new in the traffic.)

In strategy 2, there must be mutual knowledge between speaker and hearer as in the examples. In the first example, the speaker wants the hearer to share the situation with him. In the second example, for the first situation in the questionnaire the speaker's sentence is including the other party about the book. Similarly, the same situation is observed in the other examples, too.

IV.1.4.3. EMPLOYMENT OF STRATEGY 3 (FOR DETAILS OF THIS STRATEGY, SEE PAGE 92)

- “ Toplu bir fiş keser misiniz?” (S10 A)
(Can you give a receipt for the total?)
- “ Bana yine para gerekiyor”. (S5 C)
(I need money again.)
- “ Üsttekiler yine faaliyeteydi”. (S7 B)
(The ones upstairs were again active.)

- " Ekmekçi yine fiş vermedi". (S10 B)
(The baker did not give a receipt again.)
- " Bu sefer saçımı hiç güzel yapmadın". (S9 A)
(You haven't made my hair look good this time.)

In strategy 3, the speaker utters a normal sentence, but it has something unusual or different in it. For example, for the baker not giving receipt, the speaker wants a total receipt which is somewhat different there. In the second, third and fourth examples the use of "again" is carrying complaint in it. In the last example, the phrase "this time" involves the act of complaining, too.

IV.1.4.4. EMPLOYMENT OF STRATEGY 5 (FOR DETAILS OF THIS STRATEGY, SEE PAGE 94)

- " Bakın biz burada uzun zamandır bekliyoruz". (S3 A)
(Look, we have been waiting here for a long time.)
- " O kadar para veriyoruz, yemeklere bak". (S2 C)
(We give too much money, yet see the meals.)
- " Yemeklere bir sürü para veriyoruz". (S2 A)
(We give too much money for the meals.)
- " Saatlerdir kuyrukta bekliyoruz". (S3 A)
(We have been waiting in the queue for hours.)

In strategy 5, the speaker exaggerates what he is doing. In the first example, the speaker uses "long time" in his complaint. In the second example, the speaker mentions his giving that much money and in the third and fourth examples, the expressions "a lot of money", and "for hours" are used. By using exaggerations such as these, the speaker reflects his complaint.

IV.1.4.5. EMPLOYMENT OF STRATEGY 8 (FOR DETAILS OF THIS STRATEGY, SEE PAGE 96)

- “Sorduğun için teşekkürler! Çok nazıksın!”. (S4 C)
(Thank you for asking! That's very kind of you!)
- “ Çekinme, çekinme istediğin kanalı açabilirsin”. (S4 C)
(Feel free to turn on any channel you want.)
- “ Kitabımı çok iyi kullanmışsın”. (S1 B)
(You've treated my book wonderfully.)

In strategy 8, there is some sort of irony in the utterances. In all these examples, the speaker makes fun of the hearer and at the same time complains by the help of this strategy.

IV.1.4.6. EMPLOYMENT OF STRATEGY 9 (FOR DETAILS OF THIS STRATEGY, SEE PAGE 97)

- “ Beni koyun gibi kırpı”. (S9 C)
(He trimmed me like a sheep.)
- “ Kırmızı ışıktaki geçti ve kasap gibi araba kullanıyor”. (S6 C)
(He passed in the red light. He uses the car as a butcher.)
- “ Beni şebeğe çevirdi”. (S9 B)
(I am like a baboon.)
- “ Deneme tahtası gibi oldum. Ne biçim doktor bu!” (S8 C)
(I became a guinea pig. What sort of doctor in he?)
- “ Yine akbabalara döndük”. (S2 B)
(We are like vultures.)

In strategy 9, metaphoric words such as “like a sheep”, “like a butcher”, “a baboon”, “a guinea pig” and “vulture” are used to effect the hearer. Such use of metaphors strengthen the force of complaints.

IV.1.4.7. EMPLOYMENT OF STRATEGY 10 (FOR DETAILS OF THIS STRATEGY, SEE PAGE 97)

- “ Kitabıma ne yapmışsın böyle?” (S1 B)
(What have you done to my book?)
- “ Neden sürekli kanal değiştiriyorsun? “ (S4 B)
(Why do you always zap?)
- “ Beyefendi ayıp olmuyor mu?” (S3 A)
(Sir, don't you think it's a shame?)
- “ Kardeşim nasıl araba kullanıyorsun?” (S6 A)
(Boy, what sort of driving is that?)

In strategy 10, the speaker asks questions without any intention of obtaining relevant answers. He intends to explain his complaint through question forms.

IV.1.4.8. EMPLOYMENT OF STRATEGY 13 (FOR DETAILS OF THIS STRATEGY, SEE PAGE 99)

- “ Genelde insanlar memnun değiller”. (S2 A)
(People are not happy with it in general.)
- “ Hatalı sürücüler uyarın, lütfen”. (S6 C)
(Warn the faulty drivers, please.)
- “ Doktorlar cahil kalmış”. (S8 B)
(Doctors have remained ignorant.)

- “ Adamlar kimseye fiş vermiyor”. (S10 B)
(The chaps do not give a receipt to anyone.)

In strategy 13, the speaker includes everyone through general remarks. It is possible to complain by bringing a general perspective.

IV.1.4.9. EMPLOYMENT OF STRATEGY 15 (FOR DETAILS OF THIS STRATEGY, SEE PAGE 99)

- “ Şeytan diyor ki.....” (S7 C)
(The devil says.....)
- “ Bu berbere bir daha gidenin.....” (S9 B)
(Should I ever go to that barber's again...)
- “ Bir daha buraya gelirsem.....” (S2 C)
(If I ever come here again.....)

In strategy 15, the speaker starts with incomplete expressions the possible continuations of which would certainly bring about the idea of dissatisfaction.

**IV. 2. POLITENESS STRATEGIES AND THEIR FREQUENCIES IN
COMPLAINT FORMS IN RELATION TO THE SITUATIONS**

Table 1: Politeness strategies employed in situation 1

		S1 A		S1 B		S1 C	
		Frequency	Percent	Frequency	Percent	Frequency	Percent
Valid	PPS	16	16.0	13	13.0	5	5.0
	NP	4	4.0	7	7.0	8	8.0
	OP	20	20.0	50	50.0	34	34.0
	DIRECT	3	3.0	24	24.0	49	49.0
Missing	System Missing	57	57.0	6	6.0	4	4.0
Total		100	100.0	100	100.0	100	100.0

PPS : Positive Politeness

NP : Negative Politeness

OP : Off - record Politeness

Missing : Forms that people express the reason for their silence. (silence forms)

Table 1 displays the frequencies of complaint forms for the first situation which was about the book that was returned to you in a bad way. According to this table, for person A who is the director or professor, 20 per cent of the respondents complain by off-record forms; 16 per cent of the respondents do not complain, but use positive politeness forms to express solidarity; 4 per cent of the respondents complain with negatively polite forms, while complaining. If we observe the second column for person B, that is the friend, 50 per cent of the respondents employed off-record forms, which means people complain to their friends implicitly. 24 per cent of the respondents employed direct forms, while 13 per cent of them do not complain, but express intimacy using positively polite forms. 7

per cent of the people used negative politeness form, while 6 per cent did not complain to their friends. For person C who is the brother or sister, 49 per cent of the people did not use any strategies, but they reflected their dissatisfaction about the situation directly, while 34 per cent of them used off-record forms. In general 8 per cent negative forms were used, 5 per cent positive politeness was employed and 4 per cent of the people told that they would not complain.

For the first situation, we can say that to the “formal” considered person who is the director or professor because of politeness, respondents prefer not to use complaint forms. For the “informal” considered person, who may be your brother or sister, direct complaint forms are employed. For the “semi-formal” considered person, who may be the friend, off-record forms are employed. This demonstrates the fact that there is a direct relation between formality degrees and politeness in situation 1.

Table 2: Politeness strategies employed in situation 2

		S2 A		S2 B		S2 C	
		Frequenc y	Percent	Frequenc y	Percent	Frequenc y	Percent
Valid	PPS	15	15.0	16	16.0	9	9.0
	NP	24	24.0	5	5.0	1	1.0
	OP	16	16.0	18	18.0	21	21.0
	DIRECT	36	36.0	54	54.0	63	63.0
Missing	System Missing	9	9.0	7	7.0	6	6.0
Total		100	100.0	100	100.0	100	100.0

Table 2 refers to the frequencies of complaint forms for the second situation which is about reflecting your dissatisfaction concerning the bad meals in the dining hall. In this

respect, for person A who is the director or professor, 36 per cent of the respondents complained without using any of the politeness strategies, but reflect their dissatisfaction directly. 24 per cent of the respondents used negatively polite forms reflecting indirectness and respect while 16 per cent of them used positively polite forms reflecting solidarity. 9 per cent of the respondents did not complain and expressed the reason for their silence. For person B, who is the friend, 54 per cent of the people reflected their dissatisfaction directly while 18 per cent of them used off-record forms. 16 per cent of the respondents used positively polite forms. Only 7 per cent gave explanations referring to why they would not answer in the given situation and 5 per cent used negatively polite forms. If we look at the third column for person C, who is a family member, the direct forms used rises up to 63 per cent, which means that people easily express their dissatisfaction about the meals in the dining hall using direct forms. Further observation reveals that 21 per cent of the people employed off-record forms with their family members. 9 per cent of the respondents used positively polite forms to their family members, while 6 per cent said nothing about the situation and only 1 per cent of the respondents replied using negatively polite form.

Table 3: Politeness strategies employed in situation 3

		S 3 A		S 3 B		S 3 C	
		Frequenc y	Percent	Frequenc y	Percent	Frequenc y	Percent
Valid	PPS	7	7.0	18	18.0	7	7.0
	NP	33	33.0	9	9.0	38	38.0
	OP	34	34.0	41	41.0	24	24.0
	DIRECT	23	23.0	17	17.0	17	17.0
Missing	System Missing	3	3.0	15	15.0	14	14.0
Total		100	100.0	100	100.0	100	100.0

Table 3 displays complaint strategies used frequently for the third situation which is about a person trying to join the queue without the permission of the people waiting. For person A who joined the queue without permission 34 per cent of the people employed off-record forms; 33 per cent employed negative politeness forms; 23 per cent employed direct forms. So we can say that both negative, off-record and direct forms are used equally. 7 per cent used positively polite forms, while 3 per cent preferred not to use complaint forms at all. For person B, that is, to a person who is waiting in the queue with you in the same environment, 41 per cent of the respondents employed off-record forms; 18 per cent used positively polite forms; 17 per cent used direct forms while 15 per cent did not say anything to other people in the environment, 9 per cent used negatively polite forms.

For the second situation, we need to mention that there is no relationship between formality degree and politeness employed. For all the persons directness is employed the most. So this proves the fact that no matter with whom people speak, politeness is not employed for expressing the dissatisfaction about the bad meals. But another point that we recognized while observing the answers given to the questionnaire was that as the formality scale shifts from formal to semi-formal and informal there is a recognizable change in the vocabulary used. For example, for explaining the bad quality of meals, the expressions used while complaining the director or professor are 'pek iyi değil' (not very good), 'o kadar iyi değil' (not so good), but to a friend "kötü" (bad), and to a family member "berbat" (awful), and "rezalet" (horrible). From here we can say that words are chosen more carefully when talking with the "formal" considered person. But the "formal considered person, selection of words is not made with extra care. Related with the formality degrees there is a shift from carefully chosen words to more direct ones.

For person C, who is the person in charge people used 38 per cent negatively polite forms; 24 per cent off-record forms; 17 per cent employed directness while 14 per cent explained their reasons for not complaining and 7 out of a hundred used positive politeness forms.

For this situation we can say that for the “formal” considered person, negative politeness is employed, but both for the “semi-formal” and “informal” person respondents employed off-record politeness.

Table 4: Politeness strategies employed in situation 4

		S4 A		S4 B		S4 C	
		Frequenc y	Percent	Frequenc y	Percent	Frequenc y	Percent
Valid	PPS	21	21.0	13	13.0	31	31.0
	NP	14	14.0	5	5.0	17	17.0
	OP	25	25.0	20	20.0	19	19.0
	DIRECT	26	26.0	60	60.0	30	30.0
Missing	System Missing	14	14.0	2	2.0	3	3.0
Total		100	100.0	100	100.0	100	100.0

Table 4 concerns complaints about a person zapping while watching TV. In this respect, for person A who is the father; 26 per cent of the respondents used direct forms; 25 per cent used off-record forms; while 14 per cent used negatively polite forms and forms expressing the reason for not complaining were used. For person B, who is the brother or sister, 60 per cent of the respondents used direct forms while complaining; 20 per cent used off-record forms; 13 per cent employed positively polite forms. It is striking that 5 per cent of the respondents used negative politeness for reflecting respect and 2 per

cent of them explained the reason for their not complaining. If we observe the third column for person C, who is the friend, 31 per cent of the respondents employed positive politeness forms; 30 per cent of the respondents complained directly; 19 per cent employed off-record forms; 17 per cent of the people used negatively polite forms; only 3 per cent of the respondents did not reflect their dissatisfaction to their friends.

To sum up we can say that in this situation for “informal” and “semi-formal” people, respondents employed directness, for the “formal” person who may be the father, respondents used directness and off-record forms equally. This shows that there is a difference in the approach to the “formal” considered person: As the formality increases, more off-record forms are employed.

Table 5: Politeness strategies employed in situation 5

		S5 A		S5 B		S5 C	
		Frequenc y	Percent	Frequenc y	Percent	Frequenc y	Percent
Valid	PPS	8	8.0	8	8.0	14	14.0
	NP	5	5.0	2	2.0	7	7.0
	OP	34	34.0	36	36.0	26	26.0
	DIRECT	33	33.0	41	41.0	43	43.0
Missing	System Missing	20	20.0	13	13.0	10	10.0
Total		100	100.0	100	100.0	100	100.0

Table 5 displays the complaint forms for the fifth situation, which is about the difficulties one has with his income and expenditures. For person A, who is the director or professor, 34 per cent off-record forms; 33 per cent direct forms; 20 per cent silence forms were used. 8 per cent positively polite forms, 5 per cent negatively polite forms

were used. For person B, who is the friend, 41 per cent of the respondents complained directly; 36 per cent of them complained using off-record forms; 13 per cent did not complain about the situation; 8 per cent of them employed positively polite forms, 2 per cent complained with negative politeness to their friends. For person C, who is a family member, 43 per cent of the respondents replied directly; 26 per cent of them employed off-record forms; 14 per cent of them used positively polite forms; 10 per cent of them did not complain to their family members about the situation and only 7 per cent of the respondents employed negatively polite forms to their family members.

This situation is similar with the fourth one for the “informal” and “semi-formal” considered people. The respondents mostly used direct forms. There is a difference only with the “formal” considered person; respondents used direct forms and off-record forms to complain to that person.

Table 6: Politeness strategies employed in situation 6

		S 6 A		S 6 B		S 6 C	
		Frequenc y	Percent	Frequenc y	Percent	Frequenc y	Percent
Valid	PPS	3	3.0	4	4.0	6	6.0
	NP	19	19.0	2	2.0	16	16.0
	OP	40	40.0	59	59.0	16	16.0
	DIRECT	27	27.0	21	21.0	44	44.0
Missing	System Missing	11	11.0	14	14.0	18	18.0
Total		100	100.0	100	100.0	100	100.0

Table 6 concerns the complaint forms used for the situation 6, which is about a driver who made a mistake. For person A, who is the person making the mistake 40 per

cent of the respondents employed off-record forms; 27 per cent of them used direct forms; 19 per cent of them used negatively polite forms; then 11 out of a hundred did not reflect their complaints; and only 3 per cent of them used positive polite forms. For person B, who is the friend, 59 per cent of the respondents employed off-record forms; 21 per cent them complained directly; 14 per cent did not reflect their opinions to their friends; 4 per cent of them used positive politeness forms, 2 per cent used negatively polite forms.

For person C, who is the police officer, 44 per cent complained directly; 18 per cent did not reflect their dissatisfaction to the police; similarly 16 per cent of them used negatively polite and off-record forms; 6 per cent of them used positively polite forms.

In this situation there is no direct relationship between formality degrees and politeness employed. With the “formal” considered person; that is the police officer, people employed directness and they employed off-record forms with the “semi-formal” and “informal” considered person.

Table 7: Politeness strategies employed in situation 7

		S7 A		S7 B		S7 C	
		Frequenc y	Percent	Frequenc y	Percent	Frequenc y	Percent
Valid	PPS	23	23.0	6	6.0	12	12.0
	NP	31	31.0	13	13.0	9	9.0
	OP	23	23.0	29	29.0	30	30.0
	DIRECT	15	15.0	39	39.0	36	36.0
Missing	System Missing	8	8.0	13	13.0	13	13.0
Total		100	100.0	100	100.0	100	100.0

Table 7 displays the frequencies of complaint forms used for the seventh situation which was about the neighbour making too much noise. For person A, who is the neighbour frequently making noise 31 per cent of the respondents used negatively polite forms reflecting respect. 23 per cent of the respondents complained implicitly to the neighbour, using off-record forms. Similarly, the same percentage is observed for the positive politeness forms. 15 per cent explained their dissatisfaction using direct forms and 8 per cent of the respondents told that they would not tell the noisy neighbour that they were uncomfortable with the situation. For person B, who is another neighbour whom you are intimate with, 39 per cent of the respondents complained directly, 29 per cent reflected their unhappiness with implicit forms that is using off-record forms. Answers in which respondents used negative politeness forms and expressed the reason for their not complaining are in the same percentage, which is 13 per cent, and only 6 per cent of the respondents used positively polite forms while expressing their unhappiness. This may be because of the fact that some of them used jokes while expressing their complaints.

For person C, who is a family member, 36 per cent of the respondents used direct forms; 30 per cent used off-record forms; 13 per cent did not complain about the situation; 12 per cent employed positively polite forms; while 9 per cent of them used negatively polite forms.

For this situation there is no relationship between formality and politeness. But for the neighbour making noise, who may be considered as "semi-formal", respondents used negative politeness forms.

Table 8: Politeness strategies employed in situation 8

		S8 A		S8 B		S8 C	
		Frequenc y	Percent	Frequenc y	Percent	Frequenc y	Percent
Valid	PPS	21	21.0	14	14,0	14	14.0
	NP	29	29.0	4	4,0	3	3.0
	OP	6	6.0	11	11,0	19	19.0
	DIRECT	40	40.0	63	63,0	51	51.0
Missing	System Missing	4	4.0	8	8,0	13	13.0
Total		100	100.0	100	100.0	100	100.0

Table 8 displays the frequencies of complaint forms for situation 8 which was a complaint about the drug causing allergy. For person A, who is the doctor himself, 40 per cent of the respondents replied directly, 29 out of a hundred employed negatively polite forms and 21 per cent of them used positively polite forms. Off-record use was common; only 6 per cent. This means that in complaining to the doctor about health problems, people do not explain the problem they have implicitly, but instead, they are very direct. For person B, who is the friend, directness increases up to 63 per cent; 14 per cent positive politeness forms and 11 per cent off-record forms, 8 per cent silence forms and 4 per cent negative politeness forms are observed. This shows the fact that people express their dissatisfaction directly to their friends. For person C, who is the family member, there is 51 per cent directness employed; 19 per cent off-record forms; 14 per cent positively polite forms; 13 per cent silence forms, 3 per cent negatively polite forms are used.

If we evaluate the situation according to formality scales which changes from “formal” to “semi-formal” and “informal”, we can say that in all contexts directness is

employed about the drug causing allergy. There is no relation between formality and degree of politeness employed. In all cases, directness is employed.

Table 9: Politeness strategies employed in situation 9

		S9 A		S9 B		S9 C	
		Frequenc y	Percent	Frequenc y	Percent	Frequenc y	Percent
Valid	PPS	19	19.0	5	5.0	7	7.0
	NP	9	9.0	2	2.0	6	6.0
	OP	30	30.0	27	27.0	24	24.0
	DIRECT	38	38.0	60	60.0	53	53.0
Missing	System Missing	4	4.0	6	6.0	10	10.0
Total		100	100.0	100	100.0	100	100.0

Table 9 displays the frequencies of complaint forms for situation 9 which was complaining about the badly cut hair. For person A, who is the hairdresser himself, 38 per cent of the respondents used direct forms; 30 per cent of them used off-record forms; 19 per cent of them used positive politeness forms; 9 per cent of them used negative politeness forms; 4 per cent of them stated the reason for their not complaining. For person B, who is the friend, 60 out of a hundred complained directly which shows that people easily complain about the hairdresser who cut their hair awfully to their friends. When we go on observing the chart we see that 27 per cent of the respondents used off-record forms; 6 per cent of the respondents did not complain to the friends; 5 per cent used positively polite forms; 2 per cent of them employed negatively polite forms. For person C, who is the family member, 53 out of a hundred complained directly, 24 per cent employed off-record forms. 10 per cent did not complain about the badly cut hair to the family members. 7 per cent of the respondents complained using positive politeness

form through jokes and 6 per cent of them employed negative politeness forms in expressing their complaints.

In this situation we can observe that there is no relationship between formality scales and politeness strategies used. In both cases directness is observed.

It is possible to say that there is no relationship between formality scales and politeness employed for complaining about the awfully cut hair. No matter with whom they speak respondents employed direct forms.

Table 10: Politeness strategies employed in situation 10

		S10 A		S10 B		S10 C	
		Frequenc y	Percent	Frequenc y	Percent	Frequenc y	Percent
Valid	PPS	7	7.0	2	2.0	20	20.0
	NP	30	30.0	5	5.0	3	3.0
	OP	30	30.0	8	8.0	19	19.0
	DIRECT	26	26.0	67	67.0	45	45.0
Missing	System Missing	7	7.0	18	18.0	13	13.0
Total		100	100.0	100	100.0	100	100.0

Table 10 displays the frequencies of complaint forms for situation 10, which was about the baker who did not give receipt in any way. For person A, who was the baker himself, negative politeness and off-record politeness were used in the same percentage which is 30; 26 per cent of the respondents used direct forms; 7 per cent of them stated that they would not complain and similarly, 7 per cent positive politeness was observed; especially through joking. For person B, who is the person in charge, 67 per cent of the

respondents employed direct forms, 18 per cent did not reflect their complaints; 8 per cent of them complained with off-record forms; 5 per cent complained using negative politeness forms, while only 2 per cent of them used positive politeness forms. For person C, who is the family member, 45 per cent out of a hundred do complain directly; 20 per cent of the respondents complained with positive politeness forms; 19 per cent of them used off-record forms while expressing their unhappiness to the family members. 13 per cent of them did not complain to the family members and only 3 per cent of the respondents complained using negative politeness forms. If we observe the chart generally, we can see that in complaining to the family members jokes and sentences such as "Let's not shop from here again" are used very frequently when compared with the complaints made to A or B.

Generally, we can say that in the "formal" and "informal" contexts directness is employed. With the "semi-formal" considered person negative politeness and off-record politeness are employed.

IV.3. AN EVALUATION OF THE COMPARISONS OBTAINED THROUGH QUESTIONNAIRE RESULTS

In this section, first of all we will compare women and men's use of complaint strategies according to the situations given in the questionnaire within Brown and Levinson's framework. As the second step, again in the light of Brown and Levinson's theory we will compare the use of complaint strategies of the young and the adults according to the situations given in the questionnaire.

IV.3.1. GENDER COMPARISON OF COMPLAINT FORMS IN RELATION SITUATIONS

In gender comparison of complaint forms using chi-square test, the situations S1A, S1B, S1C, S2A, S2B, S3A, S3B, S3C, S4B, S4C, S5A, S5B, S5C, S6A, S6B, S6C, S7A, S7C, S8A, S8B, S8C, S9A, S9C, S10A, S10B, S10C were not found statistically meaningful. For the values to be statistically meaningful; the p value must be smaller than 0,05. So, in the mentioned situations there is no difference between men and women's use of complaint forms. However, S2C, S4A, S7B and S9B were found to be statistically meaningful. One by one, we will evaluate the situations that are regarded as statistically meaningful. We will also observe S2 A as it closer to become meaningful.

Table 11: Gender comparison of politeness strategies in situation 2 for person A

		S 2A					Total
		PPS	NP	OP	DIRECT	MISSING	
GENDER	W Count	8	16	7	28	8	67
	%of Gender	11.9 %	23.9 %	10.8 %	41.8 %	11.9 %	100.0 %
	M Count	7	8	9	8	1	33
	%of Gender	21.2 %	24.2 %	27.3 %	24.2 %	3.0 %	100.0 %
Total	Count	15	24	16	36	9	100
	% of Gender	15.0 %	24.0 %	16.0 %	36.0 %	9.0 %	100.0 %

$$X^2 = 9.022 \quad P > 0.05$$

Table 11 displays the comparison of complaint strategies used by men and women. Although the p value is greater than 0.05, which is not meaningful statistically, it is close to become meaningful: If we observe the percentages, we see that 10.4 per cent of women employed off-record forms, while 27.3 per cent men employed off-record forms; which means that men preferred using more off-record forms than women do. Also women and men used direct forms differently; 41.8 per cent of women employed directness while this rate is 24.2 in men. This demonstrates the fact that while

complaining about the bad meals with “formal” people men prefer using off-record forms, but women prefer using direct forms.

Table 12: Gender comparison of politeness strategies in situation 2 for person C

		S 2C					Total
		PPS	NP	OP	DIRECT	MISSING	
GENDER	W Count	6	1	8	49	3	67
	% of Gender	9.0 %	1.5 %	11.9 %	73.1 %	4.5 %	100.0 %
	M Count	3		13	14	3	33
	% of Gender	9.1 %		39.4 %	42.4 %	9.1 %	100.0 %
Total		Count					
		9	1	21	63	6	100
		% of Gender	9.0 %	1.0 %	21.0 %	63.0 %	6.0 %
							100.0 %

$$X^2 = 12.52 \quad P < 0.05$$

Table 12 displays the use of complaint forms comparing women and men when expressing their complaints to their family members about the bad meals. It can be said that men's and women's use of complaint forms are different.

This difference emerges from the following observation: 73.1 per cent of women employed direct forms while 42.4 per cent men employed direct forms. Because 39.4 per cent of men shifted to off-record forms. These values show that women can easily reflect their unhappiness to their family members, but men choose to use off-record forms.

Table 13: Gender Comparison of politeness strategies in situation 4 for Person A

		S 4A					Total
		PPS	NP	OP	DIRECT	MISSING	
GENDER	W Count	15	9	14	23	6	67
	% of Gender	22.4 %	13.4 %	20.9 %	34.3 %	9.0 %	100.0 %
	M Count	6	5	11	3	8	33
	% of Gender	18.2 %	15.2 %	33.3 %	9.1 %	24.2 %	100.0 %
Total	Count	21	14	25	26	14	100
	% of Gender	21.0 %	14.0 %	25.0 %	26.0 %	14.0 %	100.0 %

$$X^2 = 10,70 \quad P < 0.05$$

Table 13 displays the meaningful differences of complaint forms between men and women in situation 4 for person A. Situation 4 is about the complaints to the person changing the channel that is the father. 9 per cent of women did not complain to their father while this amount is greater in men, which is 24.2 per cent. Secondly, men and women differ in their forms of direct complaints. Women are more direct (34.3 %) than men are (9.1 %). Thirdly, they differed in their use of off-record forms; 33,3 per cent of men but 20,9 per cent of women used off-record forms.

Table 14: Gender Comparison of politeness strategies in situation 7 for person B

		S 7B					Total
		PPS	NP	OP	DIRECT	MISSING	
GENDER	W Count	3	12	16	31	5	67
	% of Gender	4.5 %	17.9 %	23.9 %	46.3 %	7.5 %	100.0 %
	M Count	3	1	13	8	8	33
	% of Gender	9.1 %	3.0 %	39.4 %	24.2 %	24.2 %	100.0 %
Total	Count	6	13	29	39	13	100
	% of Gender	6.0 %	13.0 %	29.0 %	39.0 %	13.0 %	100.0 %

$$X^2 = 13.92 \quad P < 0.01$$

Table 14, displays the meaningful difference in complaining about the noisy neighbour they are intimate with. Women and men differ in this situation, too. This difference emerges from the fact that the use of direct forms is greater in women (46.3 %) than in men (24.2 %). While 24.2 per cent men did not complain, only 7.5 per cent of women did not complain. Similarly, their use of off-record forms differed; 39.4 per cent men used off-record forms while this per cent is 23.9 in women. About the values, it can be said that women complained very easily to the other neighbour than men could. Men usually shift to off-record forms of complaint.

Table 15: Gender Comparison of politeness strategies in situation 9 for person B

		S 9B					Total
		PPS	NP	OP	DIRECT	MISSING	
GENDER	W. Count	3	2	12	47	3	67
	% of Gender	4.5 %	3.0 %	17.9 %	70.1 %	4.5 %	100.0 %
	M. Count	2		15	13	3	33
	% of Gender	6.1 %		45.5 %	39.4 %	9.1 %	100.0 %
Total	Count	5	2	27	60	6	100
	% of Gender	5.0 %	2.0 %	27.0 %	60.0 %	6.0 %	100.0 %

$$X^2 = 11,57 \quad P < 0.05$$

As can be seen in Table 15, in complaining to the friend about awfully cut hair, men and women employed different forms of complaint. Most of women (70.1 %) employed direct forms, while men (39.4 %) employed fewer number of direct forms. If we take off-record forms into consideration, men (45.5 %) used off-record strategies more than women (17.9 %) did. We can say that about their hair, women can easily complain to their friends and they are more direct. Even when they are not happy with their hair, men tend to use implicit forms of complaint.

Considering all the situations given about gender distinction, it is possible to say that regardless of the formality scales, women use direct forms while men use off-record

forms. This proves the fact that women do not care about whom they speak to and do not complain differently according to the formality degree of the person spoken. On the other hand, it is men who try to be careful and employ implicit forms.

IV.3.2. GROUP COMPARISON OF COMPLAINT FORMS IN RELATION TO SITUATIONS

In comparing the young group to the adult group using chi-square test, the situations S1B, S1C, S2A, S2B, S2C, S3A, S3B, S3C, S4A, S4B, S4C, S5A, S5B, S5C, S6A, S6B, S6C, S7A, S7B, S7C, S8A, S8B, S8C, S9A, S9B, S9C, S10A, S10B, S10C were not found statistically meaningful. The p value is smaller than 0,05 as mentioned before. So, in the mentioned situations no difference emerged between the young and the adult groups. But in situation S1A, there was a statistically meaningful result. In this section, we will observe S1A and S4A as S4A is closer to become statistically meaningful.

Table 16: Group Comparison of politeness strategies in situation 1 for person A

			S 1A					Total
			PPS	NP	OP	DIRECT	MISSING	
GROUP	YOUNG	Count	8	3	4	2	33	50
		% of GROUP	16.0 %	6.0 %	8.0 %	4.0 %	66.0 %	100.0 %
	ADULT	Count	8	1	16	1	24	50
		% of GROUP	16.0 %	2.0 %	32.0 %	2.0 %	48.0 %	100.0 %
Total		Count	16	4	20	3	57	100
		% of GROUP	16.0 %	4.0 %	20.0 %	3.0 %	57.0 %	100.0 %

$$X^2 = 9.95 \quad P < 0.05$$

Table 16 displays the comparison of complaint forms between the young and the adult groups for the book that was returned in a bad way. The young (66 %) group did

not complain to their professors. Adults (32 %) used off-record forms while complaining. None of the groups tended to use direct forms in the “formal” contexts.

There is a direct relation ship between formality and politeness in this situation. As the person is considered "formal", the young group did not complain because of politeness concerns, because of trying to be polite and formal the adult group complained implicitly.

Table 17: Group Comparison of politeness strategies in situation 4 for person A

			S 4A					Total
			PPS	NP	OP	DIRECT	MISSING	
GROUP	YOUNG	Count	7	9	10	13	11	50
		% of GROUP	14.0 %	18.0 %	20.0 %	26.0 %	22.0 %	100.0 %
	ADULT	Count	14	5	15	13	3	50
		% of GROUP	28.0 %	10.0 %	30.0 %	26.0 %	6.0 %	100.0 %
Total		Count	21	14	25	26	14	100
		% of GROUP	21.0 %	14.0 %	25.0 %	26.0 %	14.0 %	100.0 %

$$X^2 = 9.048 \quad P > 0.05$$

Table 17 displays the use of complaint forms in situation 4 for person A, who may be considered "formal". Although p value is greater than 0,05, there is a great tendency to consider it meaningful. According to the table, when young and adult group are compared the adult group has a greater tendency to use positive politeness forms (28 %), while the young group did not use that much of positive politeness (14 %). We can also see that their forms of not complaining also differ; while 22 per cent of young respondents do not complain to their father about his zapping, only 6 per cent of the adult respondents prefer keeping silent to their fathers, which may lead us to the conclusion that as people grow older they can complain to their father about an event but young people can not express their complaints easily.

The results display that there is a relationship between formality and politeness employed.



CHAPTER V : CONCLUSION

The objective of the thesis is to study the verbal complaints in terms of politeness in Turkish. In apologising or expressing thanks, it is obvious that the speaker wants the hearer to understand that he is using a certain kind of speech act, but while criticizing or complaining, in some cases the speaker may try to hide his actual intention by using certain other speech acts. It is due to this nature of complaint strategies, there may be problems in the hearer's interpretation of the message. May it be direct or indirect, a complaint bearing politeness needs analysing in the way messages are conveyed. It is for this reason, we decided to analyze complaints in terms of politeness in Turkish.

In the light of Brown and Levinson's universal theory, we explored the varieties of complaint forms and differences between the young and the adult, women and men. We assumed that there would be differences between the ways the young and the adult; the male and the female, employ politeness in complaints especially in relation to the social status of the person addressed. Considering these factors, a questionnaire was prepared. Respondents were given nasty contexts that would cause them to complain in 10 different situations.

The data were collected from 50 students at Hacettepe University and 50 university staff working in various departments, both academic and non-academic.. The data collection stage lasted for a month. As mentioned earlier, Brown and Levinson's framework rests on the notion of "face", and a person has both "positive" and "negative" faces. "Positive" face refers to shared attitudes and solidarity, while "negative" face refers to respect and escaping from imposition.

Apart from these tactics, the speaker may use “off-record” forms, which can be considered as ambiguous forms; the comment of the sentences is left to the hearer. Also the speaker may either use direct forms without any redressive action or remain silent. We analyzed the data depending on “face” notion-either positive or negative and whether off-record forms are used. We established this analysis on the bases of quantitative and qualitative findings.

Firstly, the answers of the respondents were analyzed in terms of the use of positive, negative and direct politeness strategies. Those who preferred silence instead of complaining were differentiated. Secondly, the questionnaire analysis was carried out through SPSS statistical program in order to see the comparisons of age and gender differences between groups statistically.

V.1. FORMALITY AND POLITENESS

In the basic assumptions we assumed that as formality increases the employment of politeness increases. The validity of this statement may be hard to generalize, yet our findings display such a tendency although exceptional cases may be observed.

It is possible to group the situations into four and explain the use of complaint forms as in the following:

About the book that was returned in a bad way (S1), it is possible to find a relationship between formality degree and politeness employed according to that degree. If we observe that situation, we can see that for the person on the formal degree scale, who may be the director or professor, respondents did not complain to the face. Respondents mentioned that they would not say anything in that situation, which proves the fact that there is a relationship between formality and politeness. With the “semi-

formal” considered person, who may be the friend, respondents employed implicit forms and to the “informal” considered person, who may be the brother or sister, respondents used direct forms. In this situation, as formality increased respondents employed silence forms; while formality began to decrease, respondents chose to reflect their dissatisfaction directly. The statistical findings for the first situation reveals us the fact that there is a distinguishable difference in the employment of politeness according to the degree of formality of the person considered.

For the bad meals (S2), for the medicament causing allergy (S 8) and for the badly cut hair (S9) regardless of whom they interact with respondents expressed their complaints straightforwardly. This directness proves the fact that in the mentioned three situations respondents do not consider the status of the person they interact with, but instead they reflect their complaint without any relation to politeness or formality degrees. In all these situations respondents' answers reveal the fact that status of the people come up to be as not as important as the situations.

For the person entering the queue (S3), for the driver making mistake (S6), for the baker not giving receipt (S10), for the neighbour making noise (S7) respondents answers to the “informal” and “formal” considered person do not change that much but there is a considerable difference with the “semi-formal” considered person but other answers are mostly direct. We observed that in all these situations with the “semi-formal” considered person the complaint is realized in the form of off-record forms or negative forms which demonstrates the fact that in the presence of the person entering the queue without permission (S3), neighbour making noise (S7), baker (S10) and person making a mistake in the traffic (S6) people used forms reflecting negative politeness and off-record politeness. This demonstrates the fact that respondents consider the face of the person while complaining to his face.

In the two other situations in which complaints about the income level (S5) and person zapping while watching TV were involved (S4), there is not any relation between the status of the person and politeness used for the “informal” and “semi-formal” situations. But in the “formal” context with the director or professor, or with the father, respondents express their dissatisfaction with off -record and direct forms. This proves the fact that people consider the face of the formally considered person.

From all these evaluations we can conclude that the relationship between formality and politeness differs according to the situations, presence or absence of the person we are complaining about and formality degree of the person we have interactions with. The complaint forms that respondents used are context dependent.

V.2. GENDER DIFFERENCES IN COMPLAINING

The popular belief that women are more polite than men, which was proposed by Lakoff, seems to fail when we consider different circumstances: we have observed both men and women may display impolite manners or language use depending on who they are talking to and where or when. Studies reveal the fact that also power plays an important role in the degree of politeness employed (Brown and Levinson 1987: 29-32).

Therefore, it is not possible to make clearcut distinctions about this issue. Similarly, in this research, in some instances men have proved to be more polite than women in expressing their dissatisfaction about an event through complaining.

This research has proved us the fact that men and women complain in different ways: Regardless to whom they speak, when women are in need of complaining, they complain without using any politeness strategies.

For example, to complain about the bad meals (S2) to the director or professor or to the family member, women used direct forms, but men used off-record forms. To complain about the channel to the father (S4), women employed direct forms, while men employed off-record forms and mentioned that they would not complain to the father. For the neighbour making noise (S7), women employed direct forms while men employed off-record forms and mentioned that they would not complain to another neighbour. Similarly for the badly cut hair women complained to their friends with direct forms, while men used off-record forms.

As observed from the situations women seem to be employing less polite forms in complaints, while men mostly used implicit forms or did not prefer to complain. This shows the fact that in complaining about the event that they are unsatisfied with, men are not as comfortable as women. Men take care of the face of the person they are talking to, but women do not.

V.3. GROUP DIFFERENCES IN COMPLAINING

In expressing complaints with the "formally" considered person the young and the adult group reveal differences.

For example, about the book that was returned in a bad way (S1); young people did not complain to the professor, but choose silence, while adults used off-record forms to the director. For the zapping situation (S4), young people did not complain to the father, but adults used positive forms expressing solidarity, which demonstrates that adults did not complain to their father.

From these results, we can conclude by saying that both the young and the adults did not complain using direct forms to their father, director or professor who is considered as “formal”.

It is the young group that did not complain to the professor and father, but the adult group who complains with off-record forms and positive politeness forms to the director or father.

V.4. UNIVERSALITY AND POLITENESS

Brown and Levinson have claimed that their theoretical framework can be applied to all languages by adopting it to Tamil, Tzeltal and English. Even if cultures differ in reflecting polite attitude Brown and Levinson’s framework bears universal features. Considering the results of this study, it is possible to state that the framework Brown and Levinson propose is applicable also to the complaint forms in Turkish because of the fact that it was not difficult to group strategies as positive, negative, off-record, direct or silence forms, which leads us to the conclusion that the framework is universal.

Situations studied in relation to the employment of politeness in complaint forms display what Brown and Levinson claimed as 'universal' accounts for the forms in Turkish as well.

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Durum 1

Sizin için önemli olan kitabınızı, X'e kısa bir süre için ödünç verdiniz; ancak size iade edildiğinde kitabın hırpalanmış, çizilmiş hatta bazı sayfalarının yırtılmış olduğunu farkettiler. Ne dersiniz?

A. Bu kişi yöneticiniz/hocanız durumunda ise :

B. Bi kişi arkadaşınız ise:

C. Bu kişi kardeşiniz ise:

Durum 2

Yemekhanede yemekler çok kötü çıkıyor. Bu durumdan duyduğunuz hoşnutsuzluğu nasıl dile getirirsiniz?

A. Bu kişi yöneticiniz/hocanız durumunda ise:

B. Arkadaşınız ise:

C. Aile bireyi ise:

Durum 3

Bir süredir kuyrukta beklemektesiniz. Dışardan gelen birisi ön sıralara geçmeye yeltenir. Bu durumda ne dersiniz?

A. Kuyruğa izinsiz giren kişiye:

B. Çevrede sizinli birlikte beklemekte olanlara:

C. Ortada sorumlu olan kiþiye:

Durum 4

Evde TV izlemektesiniz. Dięer kiþi fikrinizi sormadan s¼rekli olarak kanal deęiřtirmekte. Tepkinizi nasıl dile getirirsiniz?

A. Bu kiþi babanız ise:

B. Bu kiþi kardeřiniz ise:

C: Bu kiþi arkadařınız ise:

Durum 5

Geliriniz ile ay sonunu getirmekte g¼çlük çekiyorsunuz. Bu sıkıntınızı nasıl dile getirirsiniz?

A. Yöneticiniz/Hocanız durumundaki kiþiye:

B. Arkadařınıza:

C. Aile bireyinize:

Durum 6

Bir sür¼c¼n¼n trafikte hata yaptığını gördünüz. Bu hoşnutsuzluęunuzu ne diyerek dile getirirsiniz?

A. Hatayı yapan kiþiye:

B. Arkadaşınıza:

C. Trafik memuruna:

Durum 7

Üst komşunuz sürekli olarak gürültü yapmakta. Bu rahatsızlığınızı ne diyerek diye getirirsiniz?

A. Gürültü yapan komşuya:

B. Samimi olduğunuz bir başka komşuya:

C. Aile bireylerinden birine:

Durum 8

Doktora gittiniz. Doktorun size daha önce vermiş olduğu hap alerji yaptı. Bu memnuniyetsizliğinizi ne diyerek anlatırsınız?

A. Doktorun kendisine:

B. Arkadaşınıza:

C. Aile bireyinize:

**T.C. YÜKSEKÖĞRETİM KURULU
DOKÜMANTASYON MERKEZİ**

Durum 9

Berberde saçınızı kestirdiniz fakat hiç beğenmediniz. Hoşnutsuzluğunuzu ne diyerek anlatırsınız?

A. Berberin kendisine:

B. Arkadaşınıza:

C. Aile bireyinize:

Durum 10

Sürekli kendisinden ekmek aldığınız ekmekçi size bir türlü fiş vermiyor. Bu hoşnutsuzluğunuzu ne diyerek anlatırsınız?

A. Ekmekçinin kendisine:

B. İlgili makama:

C. Aile bireyinize: