



**PERCEPTION OF IMPOLITENESS IN TURKISH AND ENGLISH BY
TURKISH UNIVERSITY EFL STUDENTS**

Doktora Tezi

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ABSTRACT

PERCEPTION OF IMPOLITENESS IN TURKISH AND ENGLISH BY TURKISH UNIVERSITY EFL STUDENTS

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Impoliteness has been studied since the 1980s and it considers human language social and cultural contexts. It is usual in human communication that people have different judgments about impolite acts. Any individual has the potential and chance to use impolite language in the case of conflicts and this knowledge is a part of communicative competence. In view of this, the current research aims to go forward on impoliteness to investigate the perceptions of Turkish EFL speakers about impoliteness judgments in their L1 (Turkish) and L2 (English) to find out whether language may have a cross-linguistic and cross-cultural impact on this and to explore L1 and L2 differences in impoliteness judgment across strategies formulated by Culpeper (1996). As will be discussed, gender is also an important factor in the literature and it is also taken as a factor to reveal speakers' perceptions of impoliteness. 154 participants participated in the written data collection and 22 participants participated in the oral data collection procedure (interviews and think-aloud protocols). The results indicated that in both Turkish and English, the participants perceived impolite language similarly. On the other hand, it was found there were differences across the strategies.

Key Words: Impoliteness, Perceptions, Impoliteness strategies, Turkish EFL speakers

ÖZET

İNGİLİZCEYİ YABANCI DİL OLARAK KONUŞAN TÜRK ÜNİVERSİTE ÖĞRENCİLERİNİN TÜRKÇE VE İNGİLİZCE KABALIK ALGILARI

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Dilde kabalık 1980'lerden beri araştırılmaktadır ve insan dilini sosyal ve kültürel bağlamların bir parçası olarak görmektedir. İnsan iletişimde, insanların kaba davranışlar hakkında farklı yargılara sahip olması olağandır. Herhangi bir birey, çatışma durumunda kaba bir dil kullanma potansiyeline sahiptir ve bu bilgi, iletişimsel yeterliliğin bir parçasıdır. Bunun ışığında, mevcut araştırma, dilin diller arası ve kültürler arası bir özelliği olup olmadığını ortaya çıkarmak için, yabancı dil olarak İngilizce konuşan Türklerin Culpeper (1996) tarafından ortaya konulan stratejiler arasındaki birinci dil (Türkçe) ve ikinci dil (İngilizce) dillerindeki kabalık yargılarına ilişkin algılarını araştırmayı amaçlamaktadır. Tartışılacağı üzere cinsiyet, literatürde de önemli bir faktördür ve konuşmacıların kabalık algılarını ortaya çıkaran bir faktör olarak da ele alınmaktadır. Yazılı veri toplama sürecinde 154 katılımcı, sözlü veri toplama sürecinde ise (görüşmeler ve sesli düşünme protokolleri) 22 katılımcı yer almıştır. Sonuçlar, hem Türkçe hem de İngilizce'de katılımcıların kaba dili benzer şekilde algıladıklarını göstermiştir. Öte yandan, stratejiler arasında farklılıklar olduğu tespit edilmiştir. Sonuçlar, hem Türkçe hem de İngilizce'de katılımcıların kaba dili benzer şekilde algıladıklarını göstermiştir. Öte yandan, stratejiler arasında farklılıklar olduğu tespit edilmiştir.

Anahtar Sözcükler: Kabalık algıları, Kabalık stratejileri, İngilizceyi yabancı dil olarak konuşan Türk konuşucular



To my dear playmate and love, Barış, who always trusted and encouraged me,
and to my beloved sons, Ares (Bozuk) and Hermes (Şişko),
whose loving paws and purring hearts were always by my side

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03/08/2023

STATEMENT OF COMPLIANCE WITH ETHICAL PRINCIPLES AND RULES

I hereby truthfully declare that this thesis is an original work prepared by me; that I have behaved in accordance with the scientific ethical principles and rules throughout the stages of preparation, data collection, analysis and presentation of my work; that I have cited the sources of all the data and information that could be obtained within the scope of this study, and included these sources in the references section; and that this study has been scanned for plagiarism with “scientific plagiarism detection program” used by Anadolu University, and that “it does not have any plagiarism” whatsoever. I also declare that, if a case contrary to my declaration is detected in my work at any time, I hereby express my consent to all the ethical and legal consequences that are involved.

.....

İlknur CİVAN

03/08/2023

ETİK İLKE VE KURALLARA UYGUNLUK BEYANNAMESİ

Bu tezin bana ait, özgün bir çalışma olduğunu; çalışmamın hazırlık, veri toplama, analiz ve bilgilerin sunumu olmak üzere tüm aşamalarında bilimsel etik ilke ve kurallara uygun davrandığımı; bu çalışma kapsamında elde edilen tüm veri ve bilgiler için kaynak gösterdiğimi ve bu kaynaklara kaynakçada yer verdiğimi; bu çalışmanın Anadolu Üniversitesi tarafından kullanılan “bilimsel intihal tespit programı”yla tarandığını ve hiçbir şekilde “intihal içermediğini” beyan ederim. Herhangi bir zamanda, çalışmamla ilgili yaptığım bu beyana aykırı bir durumun saptanması durumunda, ortaya çıkacak tüm ahlaki ve hukuki sonuçları kabul ettiğimi bildiririm.

.....

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LIST OF ABBREVIATIONS

L1	: First Language
L2	: Second Language
TL	: Target Language
EFL	: English as a Foreign Language
ELT	: English Language Teaching
FTA	: Face Threatening Act
IAR	: Impolite Action Rating
IS	: Impoliteness Strategy
DCT	: Discourse Completion Test
CP	: Cooperative Principle
CofP	: Community of Practice
GSI	: General Strategy of Impoliteness
M	: Maxim
S	: Speaker
H	: Hearer
W	: Weightiness
P	: Power
D	: Distance
R	: Rated Imposition Degree

1. INTRODUCTION

Human communication under normal circumstances is supposed to be considerate and respectful for individuals to maintain social norms, and smooth and positive relationships. For this reason, speakers normally use polite language, which pertains to indirect language, mitigation, and minimizing the threat of face-threatening acts. Nevertheless, there may be confrontational situations in communication where people may not handle the interaction in a desired constructive way, due to various reasons such as frustration, anger, strong negative opinions, power dominance, lack of respect and lack of understanding of social and cultural norms. In these cases, speakers may use impolite language perceived as intentionally rude, disrespectful, and confrontational. Impolite language may contain the use of direct language, sarcasm, insults, profanity, or other forms of verbal aggression. This was seen as being exceptional and underlines a lack of politeness (Brown and Levinson, 1987). It is also considered to be an intentional conflict (Bousfield, 2008). On the other hand, Culpeper (1996/2005) argues this is more than that because individuals' judgments about impoliteness matter a lot while perceiving impolite acts as impolite, which might be related to various factors such as solidarity or status (Mills, 2003). Also, both polite and impolite language widely vary across cultures and impoliteness is becoming more apparent and rampant worldwide. Thus, this study aims to investigate the perceptions of Turkish EFL speakers about impolite language in their L1 (Turkish) and L2 (English) in terms of language and gender differences. The main framework of the investigation is based on the impoliteness framework by Culpeper (1996).

In this chapter, first, some background information is provided based on the literature. Then, the scope of the study and the statement of the research problem are explained. After a description of the significance and the goal of the study, the limitations are presented.

1.1. Background to the study

People use language to express their thoughts and feelings during interaction as one of the ways that help humans treat each other in various manners as social beings (Brown and Levinson, 1987) and their minds and inner perceptions are reflected through language (Pinker, 2007/2011). People would be quite interested in how others treat them (Culpeper,

Haugh, and Kádár, 2017) and an important aspect of this perception of treatment is manifest in language.

In relevance with the general goal of communication and under normal circumstances, individuals try to avoid threats or negative behaviors and keep communication positive. Their language is shaped by their purpose (Lakoff, 1973; Brown and Levinson, 1987). Speakers try to be polite to avoid friction, save their public images or faces and stay in harmony during communication. This desire to keep interaction smooth is studied in politeness theory (R. Lakoff, 1973; Brown and Levinson, 1987; Myers, 1989; Fraser, 1990; Kasper, 1990; Işık-Güler, 2008). Politeness theory was originally introduced by R. Lakoff (1973), who suggested that people would like to be polite in a conversation because it is generally expected in a conversation that speakers will obey the conversation maxims and they will not opt out of them. R. Lakoff proposed several maxims concerning politeness: 'Do not impose', 'Give the receiver options', 'Make the receiver feel good'. Speakers have an unwritten social code of conduct to abide by in their everyday speech (Nwoye, 1992), which can also be denoted as appropriateness in speech.

Remarking that polite behaviors or speech depend on the tacit and conventional proper codes and expectations within the society and culture, hearers will normally expect a reason or a choice within the politeness expectations in communication. However, as has been previously stated, people may sometimes act impolitely due to conflicts (Leech, 1983; Culpeper, 2005; Pinker, 2007; Kienpointner, 2008). American sociologist Erving Goffman (1956/1967) suggested the notion of face, which is the public image or social value of people in social interaction. Speakers want to save their own face, as well as the faces of their interlocutors to avoid any negative situation and show respect. However, communication sometimes may not develop as smoothly as expected and some acts may cause face attacks, which are called face-threatening acts (FTAs). These acts are regarded as the main causes of impoliteness. Thus, communication may or may not continue smoothly depending on circumstances, the context of a conversation, the statuses of the interlocutors, etc. These factors might also lead to various evaluations and expectations concerning the interaction between people. This causes the generation of impoliteness (Kecskes, 2010; Haugh, 2007). Thus, impoliteness must also be counted for and studied to better understand aspects of people's attitudes, perceptions, social interaction and cross-cultural communication.

Politeness and impoliteness are related to each other to some extent but they result in different circumstances. The former is easier to react to and accept but the latter is more marked and salient (Watts, 2003). Eelen (2001) and Culpeper (2011) discuss that politeness cannot explain or model the interrelations in impolite behaviors or acts so impoliteness should be put into action to procure the analysis of social interaction between humans more purposefully and elaborately. The main characteristics of impoliteness is the aggravating attack towards one's face in communication causing conflicts and impolite assumptions (Culpeper, 2003). Culpeper explains that impoliteness refers to different interactional strategies employed by people to attack their faces in communication. This indicates that there are different ways to be impolite when people want to attack others' faces, such as mocking, and withholding politeness, among others to be discussed in this study.

Impoliteness evokes two main types of reaction: reacting or not reacting to the impolite situations people face (Culpeper et al., 2003). It may signify that impoliteness is based on positive and negative evaluations depending on the individuals' assumptions for specific situations or behaviors (Culpeper, 2011) and the possible reactions that people may give due to those judgments. These evaluations, while people interact with each other, may lead to reciprocal impolite attacks by people (Culpeper and Tantucci, 2021). It is also involved in impoliteness as "...reciprocal impolite exchanges are also not uncommon. People tend not to 'turn the other cheek'..." (Culpeper and Tantucci, 2021, p.148). Individuals have two options when they encounter impolite attacks, one of which is to perform counter attacks and these counter attacks can be offensive or defensive depending upon the choice of the recipient (Culpeper et al., 2003).

In relation to the idea that impoliteness evokes reactions, it is usual in human communication that people have different evaluations of im/polite acts (Allan and Burridge, 2006). Jary (1998) claims that impoliteness occurs when the hearer regards a behavior as unexpected as it is supposed to be. These evaluations are most probably based on their moral degrees as expressed by Haugh (2015), which was also verified by Ruhi (2008) that people's perceived intentions and non-verbal acts within communication determine their impoliteness evaluations, which are based on the moral constraints individuals have and they also shape their everyday acts and perceptions that morality and rules of conduct formulate together (Goffman, 1967; Garfinkel, 1964). The participants' social practice-based expectations of how interactions should go determine

morality and immorality (Kádár and a Márquez-Reiter, 2015). Culpeper (2011) states that impoliteness is in humans' minds and their mental processes are interconnected with the concept and its role in human communication. This is also related to the emotions they have in different situations, especially impolite situations since emotions interact with behaviors or actions. Also, norms have an impact on emotions people have in particular situations because humans have schemas in their minds that cause them to have different emotions. Leech (1983) states that speakers' and hearers' interpretations and performances of communication are affected by their perceptions of social events. While people evaluate social actions and meanings, they can use different impoliteness evaluators, which are representations of humans' assessments between polite and impolite criteria (Kadar and Haugh, 2013) as overpolite, mock polite, not impolite, neither polite nor impolite, not polite, mock polite, under-polite between polite and impolite. These evaluations are also concerned with the variation in actions due to different elements or factors influencing social communication and interaction between humans. They can be built in a variety of ways to fit with particular current practices (Potter, 1998).

Impoliteness emerges from impolite behaviors. Impolite behaviors have some characteristics that are related to speech and politeness (partial politeness or lack of politeness) and they could be intended or not (de Marlangeon, 2008). Therefore, it could be said that how people perceive may change their way of interpreting and performing communication with others, which leads to impoliteness. It should also be pointed out that impoliteness is less addressed than politeness since humans may see it as inappropriate or wrong (Leech, 1983; Culpeper, 1996; Eelen, 2001; Mills, 2003; Culpeper 2008, Terkourafi 2008; Locher and Bousfield, 2008). This is also because all the impolite behaviors or impolite language use may not usually be overt in communication and people have different evaluations about it stemming from this difference (Bens, 1971). Who is moral or immoral would be a highly subjective question to answer because of how complex the issue is (Parvaresh, 2019). Such different evaluations by people may emerge due to the difference in people's talk or interaction depending on their different moral judgments (Garfinkel, 1967).

As an important factor in impolite language, directness is associated with the different interpretations of impoliteness in behaviors, which might hold a face-threatening property but also might not attack one's face in certain groups (Mills, 2003). An expression is more courteous if it is more indirect. Therefore, it is generally accepted that

being direct is impolite even though it may not be straightforward all the time (Grainger and Mills, 2016). It can be claimed that there is a relationship between directness and offense degree (Brown and Levinson, 1987), which was previously coined by Leech (1983). He stated that indirectness would be related to politeness. Culpeper (2011) also emphasizes the point that directness or indirectness may be attributed to the degree of impoliteness.

Impoliteness is also related to the taboos in cultures. Simply put, people evaluate their appropriateness differently (Çelebi, 2012). Thus, it is not a unilateral notion or issue in a culture and is interrelated to various aspects to be studied. Therefore, it could be said that this evaluation process generates the core of impoliteness research (Eelen, 2001). Culpeper (2013) also explains why it is necessary to study impoliteness scientifically and that it could justify the need for studies to take place in the field. It is as important and natural as politeness issue in human communication and holds complex parts. Also, it should be touched upon more elaborately by employing it in various contexts and research areas with a reference to L1 and L2 differences since speakers may switch to a language the hearer does not know while being impolite for different reasons (Terkourafi, 2008). This could be similar to L1 and L2 differences in that people may be more comfortable in their L2 when they behave or speak impolitely.

Politeness and impoliteness (as discussed relevantly for taboos in different cultures) in language are also related to each other for language learning since these are parts of pragmatic competence. When communicative aspects of language use are taken into consideration, learning a foreign language means more than learning grammar and the lexicon. Non-native speakers have varying degrees of communicative skills when compared to native speakers. Language acquisition, therefore, refers to acquiring awareness of pragmatic aspects and the speakers' and hearers' identities when they interact with others in the second language. Learners might have difficulty in deciding pragmatic choices in various contexts (Haugh, 2007) and they should be acquainted with the relevant pragmatic aspects of the language in various contexts. Thereby, it could be claimed that learners might have difficulty in dealing with impolite language in their L2. This point was discussed by Kecskes (2015) that impolite evaluations might be impacted by speakers' familiarity with impoliteness practices and personal evaluations related to the social interaction they perform.

Gender is an important factor that is in close relationship with language. Gender is a complex system that is associated with a person's personality, as well as their behaviors, emotions, worldview, and ideology (Kiesling, 2019). The language used by men and women is affected by their behaviors between men and women and it is considered that men's language might sound more powerful than women's, which is acknowledged in various cultures (R. Lakoff, 2003; Kienpointner and Stopfner, 2017). In various studies, it is expressed that speakers act differently and have different impoliteness perceptions (Olshtain, 1983/1989; Blum-Kulka and House, 1989; Kim, 2000).

Including gender, the different properties speakers have might affect impoliteness perceptions. The hearer or the speaker may affect the evaluation due to differences in their position when they communicate with each other or others. "The kind of person you perceive to be saying something will affect your evaluation of what they say (Culpeper, 2011, p.75)". How individuals perceive others might have an impact on how they evaluate impolite behaviours.

All in all, in communication, impoliteness can occur any time when a speaker's behavior is considered impolite by a hearer, which shows the core of impoliteness perception: it lies in evaluation. Human beings evaluate any kind of behavior addressing them, especially impolite behaviors because people rank and assess the pain of the act towards them via face-threatening acts/impolite behaviors based on the contrast between people's self-interpretation and the one they are exposed to (Brown and Levinson, 1987).

1.2. Statement of the Problem

Impoliteness has been on the research agenda since the 1980s and it considers human language as a part of social and cultural contexts specifically affecting the interest in this topic with reference to different areas of linguistics. People's cultural norms used in their native language may not comply with their second language practices and perceptions (Gomez-Laich, 2016), and this could lead to variation in non-native speakers' perceptions of impoliteness. It is a general assumption that the mother tongue could be more loaded and carries more intense meanings than a second language for speakers and hearers (Pinker, 2011) and this could lead to variations in speakers' impoliteness judgments. Kecskes (2015) also specified two factors influencing individuals' understanding of impolite interactions in L2 "(1) familiarity with impoliteness formulae in the target language (English) and (2) individual evaluation" (p.46).

As discussed in 1.1 and 2.4, gender is a significant factor for impoliteness that has been studied by various researchers. Their research shows that females tend to adopt politeness more than males during interaction (R. Lakoff, 1973; Maltz and Borker, 1982; De Klerk, 1992; Holmes, 1995, 2005; Mills, 2003, 2004, 2005, 2012; Nakane, 2008; Mason, 2008, Shields, 2008; Aydınoğlu, 2013). It has been argued in the literature that women have certain peculiar characteristics in their speech, which are different from men (Kienpointner and Stopfner, 2017). Female speakers tend to be indirect and supportive when they interact with others but male speakers prefer to use direct and more assertive language, instead (Tannen, 1991; Holmes and Stubbe, 2003). McElhinny (2003) states four assumptions about gender.

... (1) gender is closely wedded to sex, and the study of gender is closely wedded to the study of heterosexuality; (2) gender is an attribute; (3) the study of gender is the study of individuals; and (4) gender is best studied where most salient. (p. 22)

As stated, gender is the identity of an individual based on biological sex. On the other hand, gender might not be a monolithic category; rather, it interacts with other social identity aspects (Shields, 2008). This point highlights that gender is constructed and it is a shared practice within a community of practice. In other words, gender is performed, making it a possible ground for conflict over alleged role limitations (Crawford, 1995). In addition to the gender-specific differences, stereotypical beliefs might also matter in impoliteness perceptions (Mills, 2005).

Since the 1970s, gender has been a controversial issue as well. Gender is rather defined as a social and cultural property which is bound to the sex of the individuals. Due to the changing feature of gender, it is a complex issue for speakers and they might perceive it as more complicated and it is shared with other factors. Even though it is mostly associated with binary division, Kiesling (2019) states it is the “combination of the individual and social (p. 22)”. Early studies might take gender as a salient factor, especially in cross-sex interaction (Brown and Levinson, 1983) but due to the changing feature, it may not be considered a cultural marker but rather a constructed nature in which it is regarded as more a cultural property instead of a biological entity (Butler, 1990; McElhinny, 2003). Language differences or preferences between men and women might not exist as they share the same group and spend time together (Troemel-Ploetz, 1998). The shared norms or ideas in a community of practice might be more important for the perception of impoliteness because this community has its own way of linguistic practices

(Mills, 2002). In other words, women might also be less polite and even more impolite than men despite the stereotypical ideology concerning female language (Mills, 2003; 2005). Mills (2003/2004) also points out the importance of the context the speakers are in while interacting with each other. Women may be more polite while speaking (Holmes, 1995) but it is questioned within the idea of Community of Practice and stereotypical beliefs. It should also be signified that women may behave differently when they are polite or impolite, because particularly impoliteness has specific functions for particular groups (Mills, 2004).

Also, impoliteness is relatively rarely studied to investigate the differences comparing the perceptual variation across the strategies of impoliteness from a broader perspective. What is more, several studies deal with the notion of impoliteness from various aspects, which provides a significant theoretical basis for the current study (Culpeper, 1996/2005/2007/2009/2011; Bousfield, 2008; Terkourafi, 2008; Mills, 2005/2009; Haugh, 2010; Limberg, 2009; Upadhyay, 2010; Culpeper and Kadar, 2010; Mills and Kadar, 2011; Kadar and Culpeper, 2010; Kadar, 2017 among others). The current study draws inspiration from Culpeper's studies (1996; 2009). It aims to provide more data and knowledge on the issue of impoliteness perceptions considering gender and language differences, and their impact on perceptions of people in terms of impoliteness. The study also considers the differences across the strategies employed by people as impoliteness perceptions may show linguistic variation across cultures. Eelen (2001) points out that politeness and impoliteness do not remain balanced on the scale as there are lacking parts in explaining the latter due to the popularity and tendency to investigate the former more. Thus, in order to close the gap to some extent, impoliteness should be probed with a reference to various factors involved.

Considering these insights, the current study aims to focus on this point as impoliteness is a social matter saliently used in life (Culpeper, 2013). As such, it would be useful to explore impoliteness perceptions about impolite situations or acts. In sum, this study focuses on the perceptions of Turkish EFL speakers in their L1 and L2 in terms of gender.

1.3. Purpose of the Study

As has been previously stated, impoliteness is a social phenomenon that individuals are involved in while interacting with others, which is based on speakers' and hearers'

perceptions or evaluations concerning impolite situations or acts. It is referred to as inappropriate behavior or language use contrasting with societal norms. Any individual has the potential and chance to use impolite language in case of conflict but L2 teachers should be first knowledgeable about it in order to train their prospective students. Thus, ELT programs must be involved in teaching what constitutes polite and impolite language used either to attack or save their faces. Teacher candidates should be aware of polite vs. impolite language and how to be impolite in case of an aggravating situation (Mugford, 2008) in order to understand the dynamics of communication. With this in mind, the current research aims to investigate the perceptions of Turkish EFL speakers about impoliteness perceptions in their L1 (Turkish) and L2 (English) to find out whether language may have a cross-linguistic and cross-cultural impact on this and to explore L1 and L2 differences in impoliteness judgment across strategies formulated by Culpeper (1996). The study also targets gender as a variable to reveal speakers' more elaborate interpretations. It is expected to yield results regarding the relationship between impoliteness and cross-cultural communication as when English is the medium of communication, two elements influence what an interlocutor perceives as impolite: (1) knowledge with impoliteness formulae in English and (2) individual judgement (Kecskes, 2013/2015).

In sum, the main purpose of the current study was to find out subtle perceptions of non-native English/EFL (Turkish) speakers about impoliteness judgments in their L1 and L2 within the framework of Culpeper's impoliteness strategies from a descriptive perspective as given in Section 2.5 'Research Questions'. The participants were assumed to provide natural communication data, which is in a similar line with Terkourafi (2015) emphasizing the importance of experimental/empirical studies in impoliteness as researchers can go deeper and investigate people's direct processing of impolite language.

1.4. Significance of the Study

The study of impoliteness in human relationships and its many manifestations, purposes, and effects is a prominent topic of research. The study of impoliteness illuminates the darker side of communication, even though politeness has long been a subject of attention.

Watts (2003) specifies the goal of politeness study as to touch upon the necessity to study individuals' perceptions and evaluations about im/polite acts. Haugh (2007)

points to the necessity of a more careful investigation of people's impoliteness evaluations. What is more, Spencer-Oatey (2000) claims that there is not as much investigation into impoliteness as politeness because people tend to conduct harmonious social communication and relationship, which also stems from the point that speakers and hearers try to keep a balance between them.

In the Turkish context, politeness has been approached and investigated with reference to various points such as speech acts, power, gender, identity, and culture comparing the Turkish language with other languages (Martı, 2006; Hatipoğlu, 2003; Kakava, 2004; Otçu and Zeyrek, 2008; Kienpointner, 2003; Tabar, 2012; Ogiermann, 2009; Kahraman and Akkuş, 2007; Kahraman Özkurt and Çakır, 2017; Ak, 2018). Even though the literature and scope of the studies have begun with the politeness concept, the shift moved with some studies peculiarly towards impoliteness such as the study by Işık-Güler (2008), which investigated emic investigation and metapragmatics of impoliteness in Turkish by focusing on the rudeness concept. Politeness studies have constituted a fundamental theoretical framework considering various points while impoliteness has not been touched upon as much as politeness itself. However, several significant scientists are dwelling on the impoliteness concept from both theoretical and empirical aspects (Culpeper, 1996; Culpeper, 2005; Culpeper, 2009; Culpeper, 2010; Terkourafi, 2015; Bousfield, 2008; Çelebi, 2012; Culpeper, Martı, Mei, Nevala, and Schauer, 2010; Işık-Güler, 2008; Haris, Ayçiçeği and Gleason, 2003; Colbeck and Bowers, 2012, Valdeon, 2015) yielding significant results and points within impoliteness theory and its variability.

As mentioned above, in the Turkish context, impoliteness has been studied to a certain extent (Işık-Güler, 2008; Karatepe, 2015; Ortaköylüoğlu, 2019; Yertutan, 2018). Even though it has been investigated from different perspectives, there is still a need to investigate speakers' abilities and insights for the evaluation of impoliteness with reference to gender differences and cross-linguistic perceptions. In addition, as Mugford (2008) states, L2 users should be provided information about impolite language use and language teachers should be aware of it to be able to practice it with learners, which also forms a crucial base for the study because impoliteness exists also in L2 and English language teacher candidates should raise awareness on this issue.

As a consequence, it should be underlined that the current research is expected to yield significant findings regarding nonnative EFL speakers within the scope of impoliteness theory and its variability among people and across the strategies of

impoliteness in L1 and L2 as the researcher intends to focus on the generation of new findings and ideas to get further in the scope of impoliteness research with a reference to gender and language differences.

1.5. Limitations

The study is based on the 5 strategies of impoliteness suggested by Culpeper. Therefore, it should be noted that examining perceptual variation within a solid framework is expected to yield more organized results.

The number of participants is not high since all participants are volunteers. Also, impoliteness is a sensitive topic, so participation in the study is on a voluntary basis in order to obtain reliable data with sincere and honest responses from the participants.

In the study, semi-structured interviews and oral data collected for discourse completion and think-aloud are expected to triangulate information about how informants perceive or report impolite incidents and the responses participants will tend to give are expected to yield a deeper analysis of the issue instead of diary or field notes.

The study mostly seems to focus on linguistic incidents of impoliteness from a cross-linguistic perspective. It is difficult to consider all sociolinguistic factors such as power, age, social relations, culture and subcultures even though they are important factors when it comes to impoliteness. They are all of great scientific importance but it would be wise and rational to select specific points to investigate in the proposed study in order to reach further results.

The role of culture in impoliteness is beyond the scope of this study as a separate variable. It can be taken into consideration in future studies.

2. REVIEW OF LITERATURE

In this chapter, related literature will be provided to describe the current research including the main relevant areas within the frame of the study, and elaborate on the research about the subject matter of the study. First, the concept of face is discussed with reference to politeness and impoliteness in addition to the description in the previous chapter. Then, politeness and impoliteness theories are explained. Lastly, gender and language differences are elucidated in order to see their relevance as variables in impoliteness research.

2.1. The Concept of Face

Penelope Brown and Stephen Levinson developed the politeness theory in the 1970s. The theory is based on the concept of face, which was first coined by the American sociologist Erving Goffman, with a specific focus on how and why people are nice to others. The following section explains the concept of face and its relationship with politeness and impoliteness.

Humans use language for communicative purposes to convey their messages to others and state their opinions and feelings. During communication, speakers prefer to avoid conflict unless there is a troubling situation or confrontation. This is also accepted to avoid trouble-free communication, which can happen by internalizing language structure and cultural understanding of the language (Song, 2012). Haugh and Hinze (2003) point out that individuals consider their position, namely face, as the basis of interaction referring to the social norms they are bound to be based on what they think of others during communication. Face is one's self-image to be preserved and an attribute that is compatible with social norms (O'Driscoll, 1996). Concordantly, Haugh and Hinze (2003) have illustrated the key aspects of what A thinks of B and what B thinks of A in Figure 2.1. that could relate to the concept of face during an interaction.

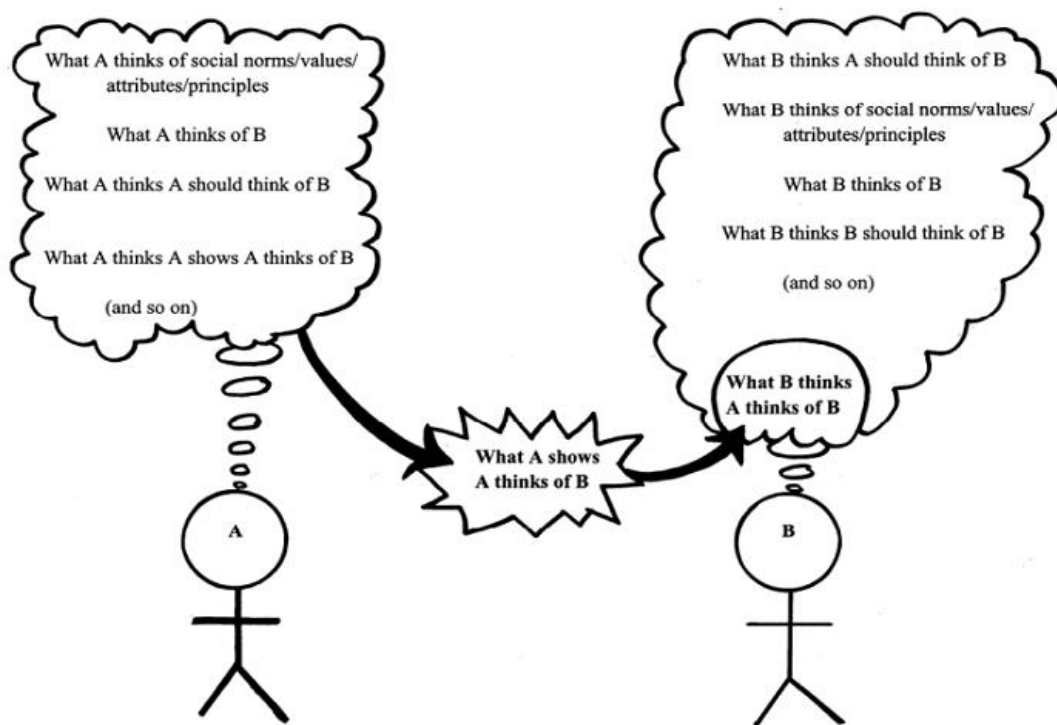


Figure 2.1. A simple architecture for describing 'face' and 'politeness' (Haugh and Hinze, 2003, p. 1584)

As seen in Figure 2.1, People's evaluations or thoughts about each other construct the concepts of 'face' and 'im/politeness'. The figure above illustrates that "A thinks of B" and "B thinks of A" are involved in behaviors of both A and B. The thinking process goes on in every different act by one of the couples interacting with one another (Haugh and Hinze, 2003). This thinking process involves saving oneself against negative attacks from the other person during the interaction as people tend to preserve his/her identity when they interact with others, which is called "face" (Goffman, 1967).

The concept of face was introduced by the Canadian/American sociologist, Erwing Goffman (1955/1967) in the English-speaking world which as a concept has origins in the Chinese culture according to Bargiela-Chiappini (2003). It has been defined and associated with various terms by various researchers. Face is a significant notion for individuals during interaction. It is the social image of a person that he/she wishes to preserve. Sifinaou (2011) highlights that it is also associated with one's identity defined. The concept became widespread via Brown and Levinson's work (1978). Goffman (1972) originally defined face as "the positive social value a person effectively claims for himself by the line others assume he has taken during a particular interaction" (p.319). He adds

that “face is an image of self-delineated in terms of approved social attributes – albeit an image that others may share”.

2.1.1. Face in politeness and impoliteness

According to Brown and Levinson (1978), face is “the public self-image that every member wants to claim for himself” (p.66) as a notion belonging to interaction occurring between speakers and hearers. This is also acknowledged by Thomas (1995) who argues that this image can be damaged, maintained or enhanced through interaction with others. This idea brings out two sides of the concept. In other words, the face concept also consists of two desires designated as two terms, which are born out of threatening acts towards it. Once the theoretical bases of im/politeness are addressed, it is seen that Brown and Levinson (1987) discuss the notion and face and politeness together even though there are controversies on their definition of face. They divide this concept into two as positive face and negative face.

Negative face: the basic claim to territories, personal preserves, rights to non-distraction—i.e. to freedom of action and freedom from imposition *Positive face*: the positive consistent self-image or “personality” (crucially including the desire that this self-image be appreciated and approved of) claimed by interactants. (Brown and Levinson, 1987, p. 61)

In various mediums, the concept of face is described and explained differently referring to self-images of people in public or society while they interact with others as the main aim is to protect one’s self and honor stemming from a desire to avoid disapproval from others while presenting themselves. Spencer-Oatey (2000) draws attention to the concept of identity while adverting the concept of face. She claims that they have connections with each other which point to similarities and differences. Face and identity concepts are interconnected since they are both related to one’s self and attributes related to the self. On the other hand, they have differences in terms of the face’s sensitivity to itself and dealing with the underpinnings towards it during communication, which results in differences in polite and impolite acts and their evaluations by people.

As stated in Brown and Levinson in impoliteness definition, Haverkate (1988) also defines impoliteness as a face attack by the interlocutor via speech acts carrying various functions such as insulting, threatening etc. towards the listener internally. Even though these attacks may differ in both function and manner, the concept of face is the core defined differently by various researchers. The togetherness-apartness axis can be presented as universal, but other characteristics of the face can only be characterized as

empty shells that these many contexts will fill up differently. O'Driscoll is clear that these other aspects of the face cannot be specified outside the cultural or situational context as seen in Table 2.1.

Table 2.1. *The togetherness and apartness sides of face: varying terms used (O'Driscoll, 2017, p. 106)*

A	B	
Positive face	Negative face	Brown and Levinson (1987), O'Driscoll (1996, 2007b)
Connection face	Separation face	Arundale (2006, 2009)
Approach	Withdrawal	Terkourafi (2007, 2008)
Interpersonal face	Personal face	Janney and Arndt (1992)
Ideal social identity	Ideal individual autonomy	Mao (1994)
Involvement face	Independence face	Scollon and Scollon (2001)
Affiliation face	Autonomy face	Bravo (1996, 2008)
Fellowship face	Autonomy face	Lim and Bowers (1991)
Solidarity face	Autonomy face	Bogdanowska-Jakubowska (2010, 2011, p. 237–57)
Union	Autonomy	Hymes (1986)

Unlike Brown and Levinson expressing two different types of face in social relationships, the concept of face is reworded as “rapport management” by Spencer-Oatey (2000) since ‘face’ is rather related to self than ‘rapport’ focusing on both self and others. These two ideas are closely related to one another and are crucial to communication and relationship-building. The practice of creating and preserving good relationships with others through effective communication is referred to as rapport management. It entails utilizing social techniques and tactics to foster relationships based on trust, comprehension, and connection. The notion that people have a social "face" that they portray to others and that this face is intimately connected to their sense of identity and self-worth is known and referred to as face theory. Face concept has two sides. It can be positive, where people are respected, valued, and appreciated by others, or it can be negative, where people feel disrespected, embarrassed, or embarrassed by others. According to Spencer-Oatey's, rapport management and language use are classified into four groups as presented in Table 2.2.

Table 2.2. *Spencer-Oatey's rapport management framework (Spencer-Oatey, 2002, p. 540-541)*

Quality face	We have a fundamental desire for people to evaluate us positively in terms of our personal qualities; e.g. our competence, abilities, appearance etc. Quality face is concerned with the value that we effectively claim for ourselves in terms of such personal qualities as these, and so is closely associated with our sense of personal self-esteem.
Social Identity face	We have a fundamental desire for people to acknowledge and uphold our social identities or roles, e.g. as group leader, valued customer, close friend. Role Identity face is concerned with the value that we effectively claim for ourselves in terms of social or group roles, and is closely associated with our sense of public worth. Similarly, I suggest that sociality rights have two interrelated aspects.
Equity Rights	We have a fundamental belief that we are entitled to personal consideration from others, so that we are treated fairly: that we are not unduly imposed upon or unfairly ordered about, that we are not taken advantage of or exploited, and that we receive the benefits to which we are entitled. There seem to be two components to this equity entitlement: the notion of cost-benefit (the extent to which we are exploited, disadvantaged or benefitted, and the belief that costs and benefits should be kept roughly in balance through the principle of reciprocity), and the related issue of autonomy– imposition (the extent to which people control us or impose on us).
Association Rights	We have a fundamental belief that we are entitled to association with others that is in keeping with the type of relationship that we have with them. These association rights relate partly to interactional association – dissociation (the type and extent of our involvement with others), so that we feel, for example, that we are entitled to an appropriate amount of conversational interaction and social chit-chat with others (e.g. not ignored on the one hand, but not overwhelmed on the other). They also relate to affective association – dissociation (the extent to which we share concerns, feelings and interests). Naturally, what counts as, an appropriate amount“ depends on the nature of the relationship, as well as sociocultural norms and personal preferences.

Spencer-Oatey (2002) touches upon 4 face/right types within human interaction along with the conceptualization of face as described in a framework in Table 2.2. Also, personal/independent and social/ interdependent aspects are put together within the frame of communication. It could be claimed that her classification is an attempt towards the social sides of im/politeness (Mills, 2003). Rapport management deals with the language from a more comprehensive perspective including the right management and human relationships. The rapport management model seeks to provide light on how relationships rise and fall during social contact. Spencer-Oatey believes that research on politeness and

face misses the social influence on the face since it places a strong emphasis on individuality and the harmony (rapport) of interpersonal relationships. In the process of interpersonal contact, rapport is a person's subjective experience of harmony or discord, smoothness or turbulence, and warmth or antagonism. This perception is dynamic and easily influenced by society (Spencer-Oatey and Franklin, 2009). Furthermore, Spencer-Oatey's selects this term as it consists of managing the face and rights, and it is broader than Brown and Levinson's distinction of face. Concerns about face and social rights are the two sources that are conceptualized as being present in rapport management. She defines each right under the rapport management concept referring to both positive and negative face denominated by Brown and Levinson. By making the interpersonal or social component much more obvious, her approach advances the conceptualization of face. Also, sociality rights are not considered face issues because they may only cause irritation rather than a sense of face threat or loss when violated. In addition, Redmond (2015) presents the major principles of the concept of face with a reference to Goffman's and Brown and Levinson's works:

The faces people take are contextually bound (the situation, the culture or society, other participants) and produce a ritual process of orderly but constrained interaction. We depend upon other people to accept and validate our face, which is called facework. Numerous strategies are utilized in facework, when managing face-threatening acts, in repairing or restoring face, and by offenders responding to challenges. (p. 14-17)

Occasionally people perform attacks towards others' faces (stated differently by different researchers as above) for various reasons or purposes that are generally considered to be impolite. It could be both verbal and nonverbal. It reveals that the types or names of faces mentioned can be considered as various functions in communication realized by people. However, Keinpointner (1997) discusses that impoliteness can sometimes share similar features with politeness in that speakers tend to behave non-co-operatively but it is not the polar opposite as researchers studying politeness see (Mills, 2003).

During an interaction, threatening acts are likely to happen in different manners. Individuals may sometimes keep silent or leave a note to keep themselves away from negative acts. They even say nothing that could threaten the other individual, such acts can threaten one's face (Brown and Levinson, 1987; Beebe, 1995; Thompson and Agyekum, 2016). In order to avoid such acts, individuals employ various ways to get away from the negative results of such threatening acts. Politeness is the main way that

directs the acts to reduce the damaging effect on the face via strategies (Brown and Levinson, 1987; Kadar and Haugh, 2013). In fact, people first calculate the size of the act that threatens their face. Thomas (1995) presents criteria for FTA calculation “on the basis of the parameters of power (P), distance (D) and rating of imposition (R) (p.169)”.

In fact, face and im/politeness are two concepts which are intensely gone through and touched together within pragmatics. Goffman (1967) establishes the definition of face as a self-image of a person related to social norms or principles/situations shaping society’s morals. People assume that there is a borderline surrounding their perceptions towards others’ actions.

Within cultural considerations, as Mills (2003) emphasizes, face loss could lead to conflicts between individuals socially. It could also change from individual face loss into the group due to the concern that individuals have functions within groups forming society within the system, both of whose concerns are about preserving the positive harmony in communication referring to politeness.

Bargiela-Chiappini (2003) states that face-work is concerned with linguistic and para-linguistic principles in society. Craig, Tracy and Spisak (1986) define face as “the self-image” used by people to present to others in communication (p.440). This is on a similar line with Cupach and Metts’ (1994) definition, which is the sense of self that each person exhibits in specific interactions with others (p.3). Another description of the concept of face is by Domenici and Littlejohn (2006) that it is a “desire to present oneself with dignity and honor (p.10)”. Therefore, it should be noted that individuals try to keep communication on a harmonious scale. Hearers and speakers desire not to be threatened by any behavior, act or language use that might attack their face. Brown and Levinson (1987) denominate these acts, behaviors or language use as face-threatening acts and define them as “acts that by their very nature run contrary to the face wants of the addressee and/or speaker” (p. 65). Tracy and Tracy (1998) point out that face-threatening acts are intended communication acts of speakers which are offensive to the hearers.

Brown and Levinson (1978/1987) discuss that people are affected by sociological factors or elements while they evaluate a face-threatening act, which may occur in any cultural context. These factors lead to distance between the speaker and the hearer, power of the speaker over the hearer, and imposition load of an act in culture. Every culture holds its peculiar characteristics, and the notion of face may change from one culture to another. These factors also affect the level of im/politeness speakers apply to when they

interact with hearers. However, Brown and Levinson also point out that even though face and cultures may differ in different contexts, the general understanding and approbation of an act socially is universal that humans have a common understanding and need of face (wishes) content, and they have knowledge of illocutionary acts strategically.

To summarize, even though there exist various definitions of the face concept regarding politeness and impoliteness, it has several common points to be discussed. The basis of the concept is social interaction between humans and people use it towards others. Also, context has a significant place as intentionality does within communication (Redmond, 2015) and human beings try to save their faces when they interact with others.

2.2. Politeness

Politeness and impoliteness studies have not been explored thoroughly yet since these two concepts depend on the lexical universals across cultures, which causes differences among them. However, researchers try to find out the way these concepts exist in the languages and compare them across different cultures. Along with cross-cultural differences, these two concepts differ in terms of their linguistic entities, which may have caused further variations in cultures. However, it should be said that even though these two concepts differ from each other, they are also interrelated both linguistically and culturally. Thus, to be able to explain impoliteness clearly, the background and former topic 'politeness' should be elaborated.

Since the 1970s, politeness as a research focus has been touched upon widely and seems to be on the agenda in the future as well within human communication and interaction (Brown, 2015). Aforementioned points, politeness as a social interaction theory is directly related to the concept of face, in which the aim is to manage the face within human communication.

The term 'politeness', which started its connection with linguistics about 40 years ago, takes 'face' into its core suggesting that people expect to be approved by or not to offend others in communication (later postulated as the positive and negative face), which pictures it as interpersonal and sociological face management (Goffman, 1967). As a matter of fact, these considerations arise from the surmise that face could be ventured or challenged at any time, which results in that politeness being used to prevent the threat towards social interaction and to maintain it in polite manners (Goffman, 1956). In other words, being polite is a useful strategy for navigating and reducing potential risks to social

encounters, and thus saving face. People try to avoid embarrassment, maintain peace, and foster good interpersonal interactions by using proper behavior. When there are potential disputes or differences of opinion, politeness functions as a barrier to prevent confrontation or insult.

As a general tendency, language is described as a fixed system. However, it should be taken into consideration that language is a dynamic system, and thus its rules are not fixed. Foley (1997) points out that cultures involve daily life practices and personal acts rather than only abstract rules of society, and this is a significant point making languages peculiar. Pragmatics study various linguistic meanings referring to assumptions of people stemming from invisible references within human interaction (Yule, 2010). To put it differently, only grammar and vocabulary cannot indicate the contextual use of language since there are differences across social and linguistic norms, and one of them is politeness. (Mills, 2009).

Politeness, as a branch of pragmatics, comprises systematic rules or principles, human speech, different speech acts, indirect language use, and various ways of expression. As it is also a social theory, politeness is related to sociolinguistics as well involving cross-linguistic and cross-cultural phenomena together with typological differences across languages and cultures (Lakoff and Ide, 2005). In fact, people do not want to experience anything negative during communication. Thus, they prefer to behave politely or use polite language to avoid negative acts, which brings out a theory called politeness. The theory is based on the interaction between individuals surrounded by various norms or constraints, which is denoted by Holmes, Marra and Vine (2012) based on their findings in Figure 2.2.

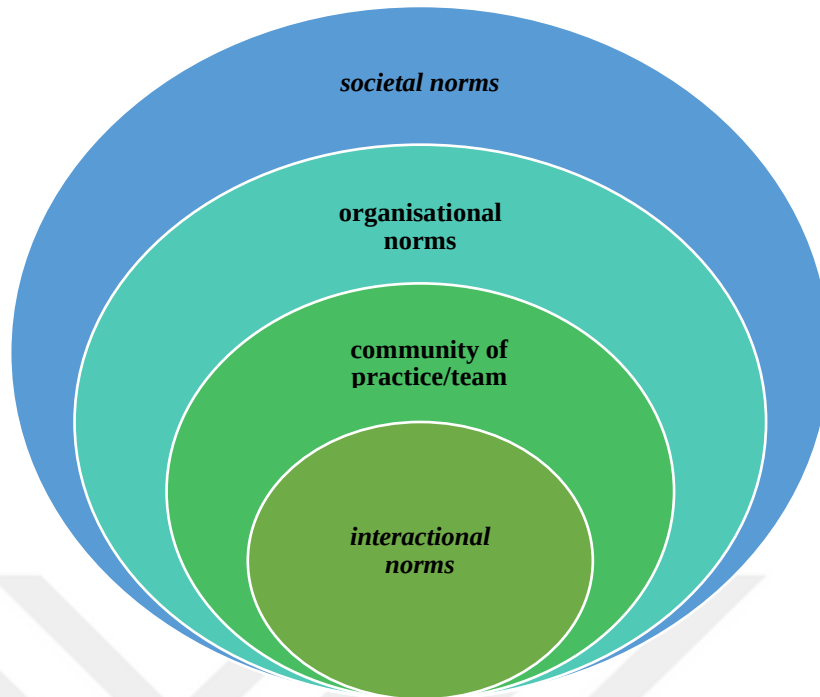


Figure 2.2. *A model of intercultural communication norms (Adapted from Holmes, Marra and Vine, 2012, p. 1065).*

The layers that are illustrated in Figure 2.2. indicate the perspectives and factors (moral levels) affecting individuals' perceptions about politeness in interaction representing the moral norms that determine the evaluation process of humans. Kadar and Haugh (2013) call norms shaping humans' politeness perceptions as beliefs and attitudes leading to various inferences, attentions, and anticipations.

Rather, the behavior that a culture calls "polite" is an intrinsic and sometimes unmarked part of a communicative system. The choice of polite forms then plays a significant role in linguistic behavior, at least if there is a rough equivalence between "language" and "communication." (Lakoff and Ide, 2005, p. 9)

Each culture has a unique set of social norms made up of more or less explicit laws that define acceptable behavior, circumstances, and perspectives (Fraser, 1990; Hofstede, Hofstede and Minkov, 2010). Because the norms in each context are different, a speaker's mediated and virtual networks are likely to use significantly different techniques and styles than face-to-face interactions (Durant and Shepherd, 2009). Speakers must be aware of the underlying norms of their own speech practices, how norms change depending on situational factors, and how speakers from other language backgrounds may have different expectations of language usage and behavior in order to manage intercultural interaction effectively (Bowe and Martin, 2007). These norms emphasize the

expectations of speakers and the pragmatic elements of their discourse that are based on their norms. Goffman (1967) also regards face as an interpersonal principle. Brown (2015) points to three elements used when people decide to be polite. An individual wants to behave politely to others who are superior, who he/she does not know, and who are in more weighty charge or predication. Brown and Levinson (1978/1987) postulate that humans refer to various strategies when they would like to be polite while interacting with others. In social interactions, politeness strategies are communication skills that are used to demonstrate respect and regard for others. These strategies can aid in preserving good relationships and preventing misunderstandings or confrontations. Brown and Levinson stated three politeness strategy types: positive politeness, negative politeness and off-record politeness. They have also sub-strategies occurring in different bodies during communication, as shown in Table 2.3.

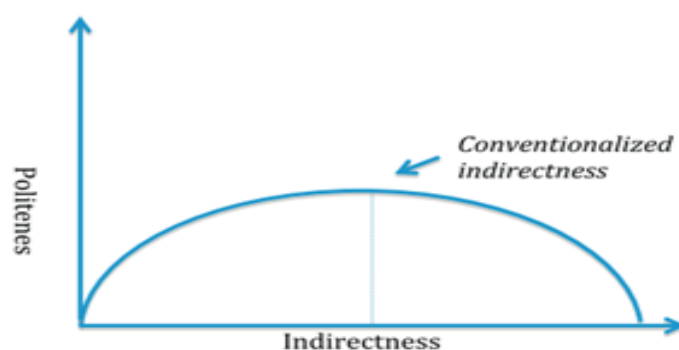
Table 2.3. *Politeness strategies (Brown and Levinson, 1987, p.94-227)*

Bald-on Record	Positive Politeness	Negative Politeness	Off-record Politeness
- Non-minimalization of the face threat - FTA-oriented bald-on-record usage	- Notice, attend to H (his interests, wants, needs, goods) - Exaggerate (interest, approval, sympathy, with H) - Intensify interest to H - Use in-group identity markers - Seek agreement - Avoid disagreement - Presuppose/raise/ assert common ground - Assert or presuppose S's knowledge of and concern for H's wants - Offer, promise - Be optimistic - Include both S and H in the activity - Give (ask for) reasons - Assume or assert reciprocity - Fulfil H's want for some X	- Be conventionally indirect - Question, hedge - Be pessimistic - Minimize the imposition, Rx - Give deference - Apologize - Impersonalize S and H - State the FTA as a general rule - Nominalize - Go on record as incurring a debt, or as not indebting H	- Give hints - Give association clues - Presuppose - Understate - Overstate - Use tautologies - Use contradictions - Be ironic - Use metaphors - Use rhetorical questions - Be ambiguous - Be vague - Over-generalize - Displace H - Be incomplete, use ellipsis

The application of politeness strategies can aid in the development and maintenance of positive relationships, the avoidance of misunderstandings or disputes, and the demonstration of respect and regard for others as seen in Table 2.3. Leech (2014) points out the characteristics of politeness: not obligatory, varying gradations, normality sense, situation-dependent, mutuality, repetitive ritualized behaviour, value transaction, and balanced value as specified in Table 2.3. Mills (2003) also discusses that politeness emerges out of various factors such as context, speakers' face performance and their assessment related to these with a reference to their habitual styles. There is another point to be discussed considering politeness, redefined from two viewpoints by Terkourafi (2015) that there is a relationship between politeness and indirectness (Brown and Levinson, 1987). Leech (1983) also agrees that the more indirect the illocutionary force/act is, the more polite it is going to be perceived. Similarly, Blum-Kulka (1987) also discovered that while opinions on the politeness of hints differed, conventional indirectness was consistently found to be the most polite, which is portrayed in Figure 2.3.



1. Politeness as a matter of indirectness.



2. Politeness as a matter of conventionalization (take I).

Figure 2.3. Indirectness and politeness (Terkourafi, 2015, p.13)

Terkourafi (2015) summarizes the relationship between indirectness and politeness in Figure 2.3 that politeness rises in direct proportion to indirectness, but only until a certain degree, after which politeness starts to fall as indirectness rises. This is accomplished by the use of conventionalized indirectness, which is the use of words and phrases that have clear, contextually relevant meanings that are different from their literal meanings, and that will lead to a different realization of indirectness. People occasionally tend to be indirect to be polite from a conventionalized perspective as illustrated in the first part. From the conventionalized aspect, the case seems different. There is not a direct relationship as in the first one. Even if the conversation is more indirect, it may not be politer. Conventionalized indirectness is verbalized as “on-record politeness” by Blum-Kulka (1987, p. 131). It includes the politeness strategies on the scale as the politest ones, including exact wording that carries functional polite purposes.

Grice (1975) states that individuals naturally aim at sending and receiving messages effectively and properly, and this could be done via strategies to save their faces during communication, which is the main aim occurring in a conversation between a speaker and a hearer. In other words, “Politeness is claimed to come into existence when a speaker does not observe the CP (this is often called ‘flouting’ in the field (Kadar, 2017, p. xii)”. Individuals flout the maxims of Grice with the aim of effective and polite communication and “with polite intention”. Therefore, this face-saving purpose leads to the use of politeness by people during communication. Brown and Levinson’s (1987) politeness has been studied commonly in order to define the politeness behaviors and language between speakers (S) and hearers (H) as it is not enough to explain this concept on a linguistic basis but it is necessary to mention the behavioral aspect. The theory offers a thorough examination of politeness strategies and the role they play in social interactions. This theory was also studied to be able to explore its existence in language and culture as well (Leech, 1983; R. Lakoff, 1989). In accordance with this theory, Brown and Levinson identified four head labels for politeness strategies: Bald-on record, Positive Politeness, Negative Politeness, and Off-record (including sub-strategies). According to Spencer-Oatey (2011), it is considered that feelings and beliefs have a role in politeness and the strategies, which various studies are conducted to prove (Brown and Levinson 1987; R. Lakoff, 1989; Ide, 1989; Leech, 1983; Goffman, 1967).

As Brown and Levinson (1987) agree in their work, Grice’s (1975) Cooperative Principle (CP) and the maxims are related to the theory of politeness (Lakoff and Ide,

2005), which could be verified by the main point of this principle by Grice: “Make your conversational contribution such as is required, at the state at which occurs, by the accepted purpose or direction of the talk exchange in which you are engaged” (p. 26). Grice points out that this is how human communication happens. Grice postulated four maxims under this principle: Quantity, Quality, Relation and Manner. These maxims also involve submaxims shaping cooperation in human communication.

Leech (1983) produces several maxims in opposition to Grice’s work. At that time, Grice gained much fame in the field but later his maxims were criticized as they are thought to have lacking points, one of which is Leech claiming that Grice’s maxims are only about information. However, it should be noted that language should be represented by its functionality and interpersonalness. Thus, he presents a maxim called “Tact maxim”: maximize the benefit to others and minimize the cost to others (1983, p.132). In fact, this maxim is born out of his Politeness Principle regulating the interaction happening between humans. In other words, humans sometimes may deliberately break the maxims such as the quality maxim as they would like to be tactful rather than mislead the hearer.

Indeed, the general aim of the interaction is to minimize the imposition on the hearer and keep it balanced. Humans tend to use language in a way to keep the relationship at a good and positive level to save themselves against attacks in communication because individuals communicate with each other effectively if they care about each other equally when they speak and listen (Bourdieu, 1977). However, communication may undergo breakdowns by people, which is related to another notion in human interaction: impoliteness.

2.3. Impoliteness

Humans’ social acts are not always polite depending on various occasions and points language is shaped according to these situations. Humans, as pictured in the cooperative principle, generally tend to avoid negative acts or language use in communication, they sometimes apply impolite or negative language uses for different purposes. As Culpeper (2007) acknowledges, politeness may not be enough to explain every context or act. Thus, there arose a need for impoliteness in human interaction in a social context.

Watts (2005) highlights that politeness will always be a fluid, ultimately intangible aspect of communication that can alter over time and across cultural boundaries. In other words, the word 'polite' does not index a stable referent (p. xiii).

Briefly stated, [the social-norm view] assumes that each society has a particular set of social norms consisting of more or less explicit rules that prescribe a certain behavior, a state of affairs, or a way of thinking in context. A positive evaluation (politeness) arises when an action is in congruence with the norm, a negative evaluation (impoliteness= rudeness) when action is to the contrary. (Fraser, 1990, p. 20)

According to the social-norm concept, each community has its own set of social norms, which are more or less explicit laws that dictate specific behaviors, conditions, or ways of thinking. When behavior conforms to the standard, politeness is judged positively; when behavior deviates from the usual, there is a negative evaluation as 'impoliteness' (Fraser, 1990).

Linguistic impoliteness did not emerge in the field instantly on a wide scale, but it rather expanded and evolved in the 1990s. Mitchell and Haugh (2015) state that impoliteness has been concentrated on and treated from a research perspective in the last twenty years. However, the real advent occurred around 2008 and then it has turned out to be one of the most frequently investigated topics in both research and theoretical studies (Culpeper and Hardaker, 2017).

Lachenicht (1980) highlights the necessity to focus on the use of impolite or insulting use of language by addressing the fact that behaviours and languages are not only socially positive but also socially negative, which leads to the importance of understanding impoliteness while touching upon politeness. This is also related to face loss during communication the less sensitive an action or language use is the less potential for face loss to occur, which is suggested by Culpeper (2011) in Figure 2.4.

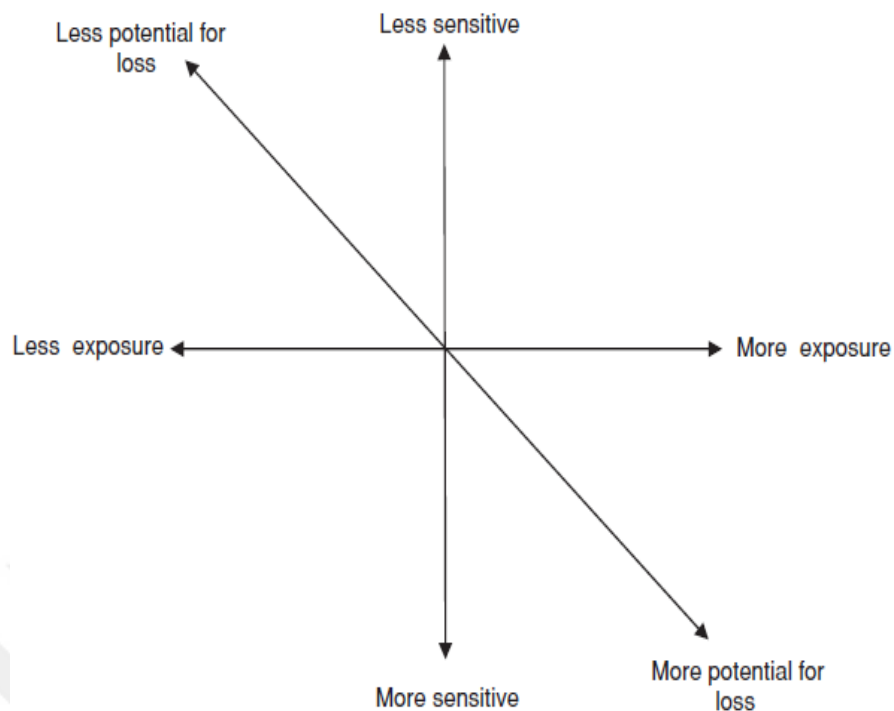


Figure 2.4. *The potential for face loss (Culpeper, 2011, p.203)*

Culpeper (2011) points out that the degree of sensitivity of the affected face and the perceived level of exposure both affect the possibility of face loss as depicted in Figure 2.4. Despite involving different aspects, impoliteness research could start with the investigation of politeness and its distinction from impoliteness with a reference to face loss in communication as it is a general tendency by people to protect their faces against negative behaviours or attacks and they try to keep the communication in a positive way. The loss of face is related to sensitivity and humans generally tend to save their faces during interaction.

'In general, people cooperate (and assume each other's cooperation) in maintaining face in interaction, such cooperation being based on the mutual vulnerability of face. That is, normally everyone's face depends on everyone else's being maintained, and since people can be expected to defend their faces if threatened, and in defending their own to threaten others' faces, it is in general in every participant's best interest to maintain each others' face ... (Brown and Levinson, 1987, p. 61)

Theoretically, there is a tendency to distinguish judgments about daily polite acts and how it is conceptualized within formal research contexts (Jucker and Staley, 2017). Politeness has been studied diversely to a rather significant scale but Eelen (2001) claims that the research results show that impoliteness has been approached more than politeness since it is natural in human behavior and it can occur on purpose or occasion.

Impoliteness, according to Terkourafi (2008), happens when the expression used is not conventionalized in relation to the context of occurrence; it threatens the addressee's face without the speaker intending to do so, according to the hearer. In addition, impolite acts and language use could be stated as more marked and marginal than polite behaviours and linguistic expressions (Watts, 2003). Culpeper (1996) argues that impoliteness does not only occur at the surface level (linguistic utterance) but also it is necessary to focus on such points as impoliteness may occur together with polite incidents. Eelen (2001) also discusses that it is not a common tendency to distinguish impoliteness from politeness because impoliteness is generally considered to be just the opposite of politeness based on people's perceptions occurring in communication and interaction (Huang, 2014) in the center of which the concept of the face lies from the interactional aspect referring to both self(ves) and other(s) (Culpeper, 2011).

Culpeper (2011) captures a moment of an interlocutor's mind concerning the components and processes of impoliteness perceptions because impoliteness is a mental state. Impoliteness is obviously a subjective and flexible concept that involves interpretations of actions in their context. The mental concepts are represented in order to depict their role in the understanding of impoliteness. As van Dijk (2008) remarks, it should be born in mind that the events are constructed or interpreted differently depending on the language user's environment, personal goals, and background knowledge. This is also explained by Culpeper (2011) as seen in Figure 2.5.

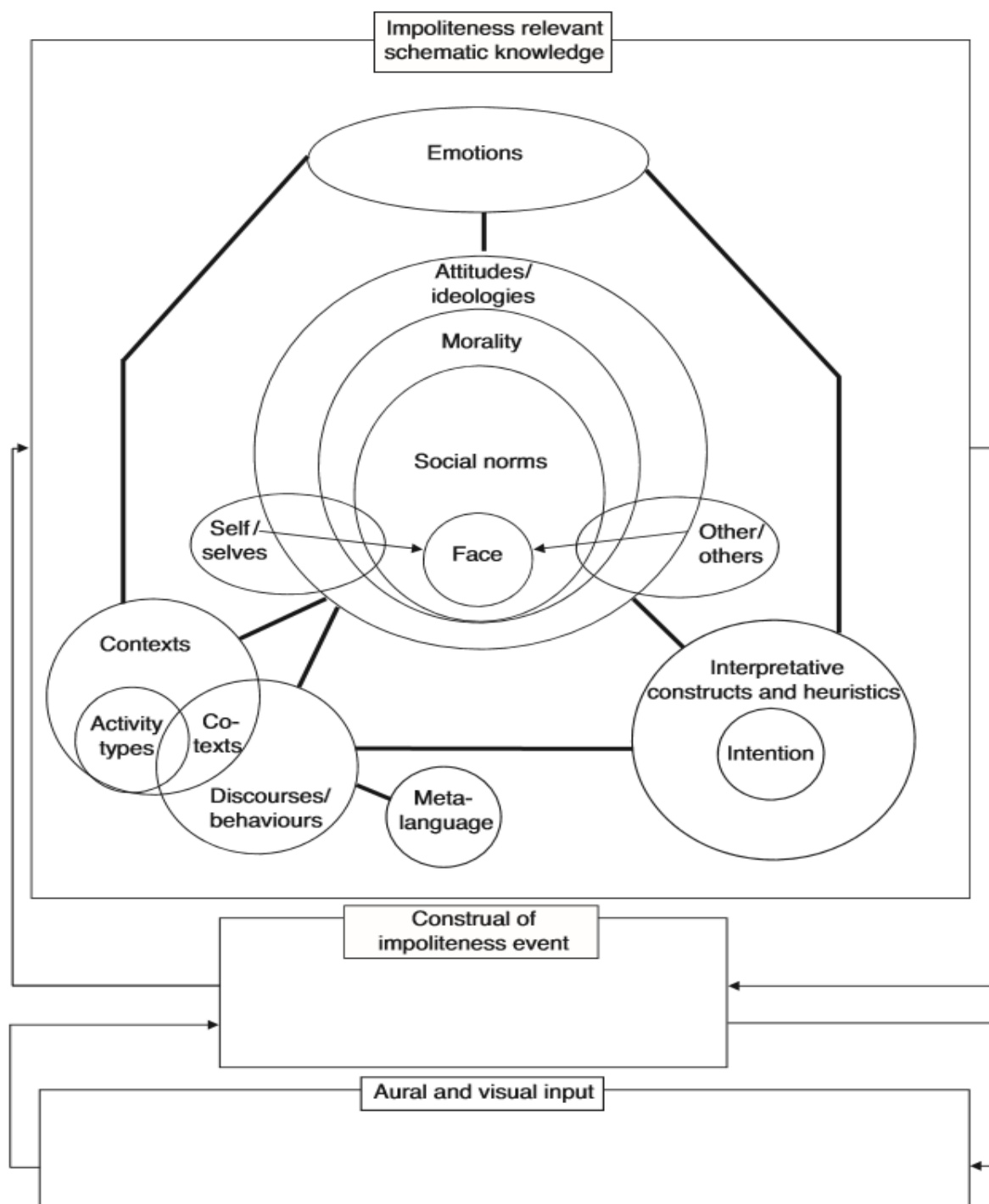


Figure 2.5. *Components and processes in the understanding of impoliteness (Culpeper, 2011, p. 68)*

Before describing the concept of impoliteness, it is necessary to put forward the elements involved in it and what it consists of. As seen in Figure 2.5, Culpeper presents the components and processes in the understanding of impoliteness, which is mainly based on the cognitive processes of people in communication. While it is not possible to

explain every possible element in this issue, the main ones are presented in the diagram with a reference to the interrelated relationship. It is seen that it is an intricate theory in which the concept of the face could be placed as a core and it is affected by both oneself and others initially surrounded by social norms.

Another point included in the perception of impoliteness by people during communication is the concept of directness, which is related to the concept of indirectness mentioned in politeness. Directness means speaking plainly and directly without hedging words or being overly courteous. Being straightforward and succinct in communication is necessary. Impoliteness, on the other hand, is speaking in an unkind, disrespectful, or offensive manner. Social conventions are broken, and there is a lack of regard for others' feelings. The relationship between directness and impoliteness is shown in Figure 2.6.

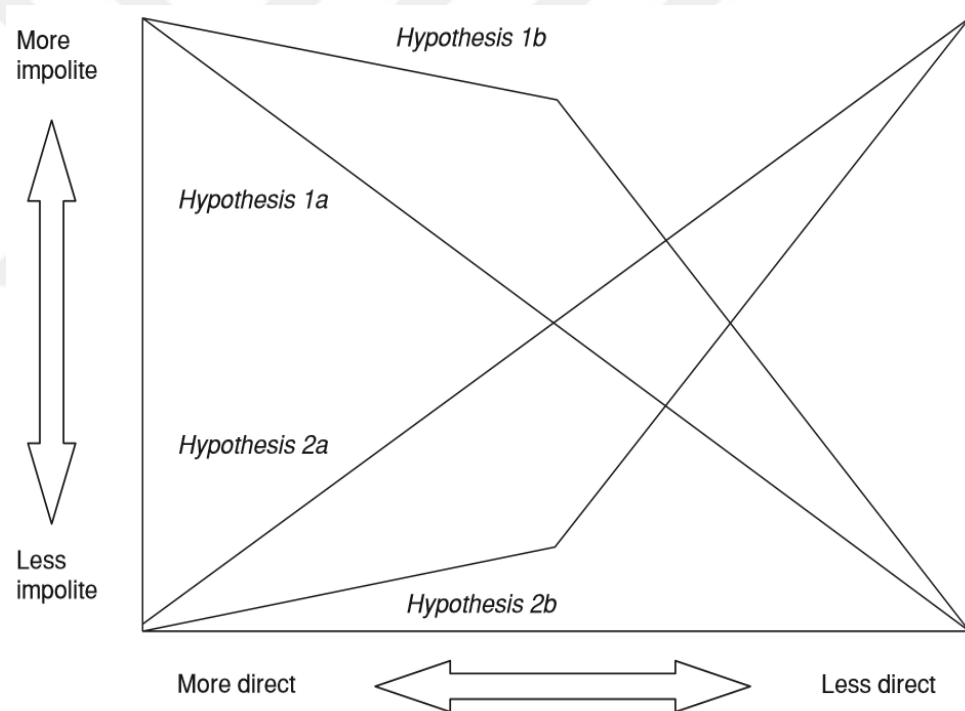


Figure 2.6. Interactions between directness and gravity of offense in the expression of impoliteness (Culpeper, 2011, p.186)

Culpeper (2011) points out four hypotheses, as displayed in Figure 2.6, about the relationship between directness and impoliteness as follows (p.184-186):

- H. 1a: There is a positive linear relationship between gravity of offence and directness; the more indirectly the impoliteness is triggered the less the offence taken.
- H. 2a: There is a positive linear relationship between gravity of offence and directness; the more indirectly the impoliteness is triggered the greater the offence taken.

H. 1b: Conventionalised impolite expressions are only marginally less direct than fully direct expressions; only fully indirect non-conventional expressions stand apart as being least offensive.

H. 2b: Conventionalised impolite expressions are only marginally less direct than fully direct expressions; only fully indirect non-conventional expressions stand apart as being most offensive.

The aforementioned hypotheses are summarized as follows:

- Because they provide the hearer with more choice while reducing illocutionary force, indirect utterances are often considered more positive.
- The necessary inferencing to reach the illocutionary point of the speech is shortened by conventionally indirect procedures.
- Because hearers can skip the inferential stage, traditionally indirect utterances are only somewhat more indirect than direct expressions.
- Because indirectness or implicitness is not always associated with a particular interpretation, the first contradicting hypotheses, 1a and 2a, are both plausible.
- The necessary inferencing to reach the illocutionary point of the speech is shortened by conventionally indirect procedures.
- Because hearers are able to skip the inferential stage, traditionally indirect utterances are only somewhat more indirect than direct expressions.

As a result, hypotheses 1 and 2 are modified in two ways (1b and 2b) to account for the differing status of conventional indirectness.

To define what impoliteness refers to, it could be helpful to identify what it is not. Culpeper (2005) states several points in his work about this, which are listed in the following items (p. 36-37):

- 1- Impoliteness is not incidental face threat.
- 2- Impoliteness is not unintentional.
- 3- Impoliteness is not banter.
- 4- Impoliteness is not bald on record politeness.

It is seen that even though interaction and communication may involve unexpected offensive acts, the outcomes are anticipated by the offenders. However, it should be stated that the main purpose of such actions does not stem from the spite of people. Furthermore, it is not an easy job to describe impoliteness as it seems to exist on a verbal level even though the real case is that it is context-dependent (Culpeper, 2011) and evaluation-based

(Culpeper, 1996). The other point about impoliteness is that it is not unintentional, which can be linked with the former point. The third point is that impoliteness is not banter as he suggests genuine impoliteness is different from mock impoliteness, and it is different from real impoliteness since it is not that deep in terms of contextual meaning. The last one is that impoliteness is not bold on record politeness and Culpeper means that impoliteness does not relate to bold on record politeness.

Despite the contrastive definitions of politeness and impoliteness, it should be emphasized that they are not exactly opposites. Culpeper (2005) defines impoliteness as referring to the hearer's and the speaker's role in communication that it occurs when the speaker performs a deliberate attack towards the hearer's face behaviorally or verbally. Nevertheless, it should be noted that people do not directly deviate from polite manners, which means impoliteness can also be in cooperative manners and does not always hold polar negativeness and markedness (Kienpointner and Stopfner, 2017).

There is not only one and solid description for impoliteness but it could be explained and defined under a number of umbrella terms involving synonymous terms as bad manners (boorishness, discourtesy, disrespect, impoliteness, inconsideration, unmannerliness), disrespect (boldness, coarseness, contempt, discourtesy, dishonor, flippancy, hardihood, impertinence, impiety, impoliteness, impudence, incivility, insolence, insolency, insolentness, irreverence, lack of respect, sacrilege, unmannerliness), incivility (bad manners, coarseness, discourteousness, disrespect, impoliteness, rudeness, unmannerliness), discourtesy, (brusqueness, contumely, impoliteness, incivility, inurbanity, profanation, rudeness), and lese majesty (boldness, coarseness, contempt, discourtesy, dishonor, flippancy, hardihood, impertinence, impiety, impoliteness, impudence, incivility, insolence, insolency, insolentness, irreverence, lack of respect, sacrilege, unmannerliness) (<http://www.thesaurus.com/browse/impoliteness>).

Impoliteness involves (a) a mental attitude held by a participant and comprised of negative evaluative beliefs about particular behaviours in particular social contexts, and (b) the activation of that attitude by those particular incontext behaviours. (Culpeper, 2011, p. 22).

Mills (2005) discusses that context and society in which impoliteness evaluations are built are two important points in human interaction affecting their perceptions and judgments about other people's actions. She also discusses that impoliteness occurs in the absence of politeness (direct use of requests instead of indirect use or not using polite

language elements), which leads to its conceptualization and attribution in social interaction. Furthermore, it should be noted that impolite evaluations may arise when the hearers regard an act as offensive. These acts may differ in terms of offensiveness, which is calculated by individuals (Tracy and Tracy, 1998) and this leads to different assessments/judgements about impolite/offensive acts.

Culpeper (2011) categorizes impoliteness into three groups: Form-driven, Convention-driven, and Context-driven. In Form-driven impoliteness, the surface level of people's utterances matters, i.e. syntactic and semantic levels. There are two levels in convention-driven impoliteness internal and external which behavioral conflicts are led by another part or language use. Context-driven impoliteness includes three points related to the previous impoliteness types unmarked behaviors (surface level), behavioral conflicts and absence or behaviors. It is seen that linguistic representation together with context and convention may lead to impolite language use and interpretation, which is figured from another perspective by Haugh (2015) as seen in Figure 2.7.

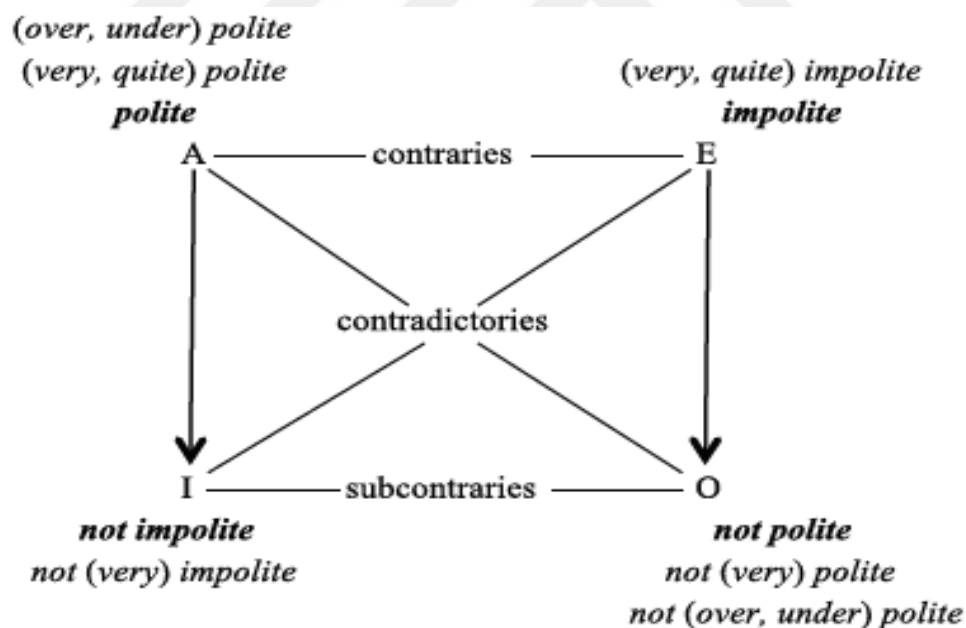


Figure 2.7. Evaluations of im/politeness in English and square of opposition (Haugh, 2015, p.205)

As seen in Figure 2.7, Haugh (2015) asks two important questions in the study of impoliteness, which form the basis of the conceptualization of impoliteness: how people decide an act is impolite and what the footing is in impoliteness evaluations. These two questions form the core of impoliteness analysis in terms of evaluative differences.

Evaluations of impoliteness are conclusions concerning the politeness of a certain communication act or conduct. Several elements, including environment, personal ideas and values, cultural norms, and the relationship between the speaker and the listener, might affect how these judgements are made. In certain cultures or contexts, what is considered disrespectful may be entirely appropriate in another. For example, frank criticism may be viewed as unpleasant in some cultures while being viewed as an indication of honesty and respect in others. However, assessments of impoliteness are frequently subjective and might change depending on the person. Keckses (2015) presents two factors influencing interlocutors' interpretations of impolite interaction and communication in English: personal differences in impoliteness judgments and evaluations, and acquaintance with linguistic impoliteness. That is also true when it comes to responding to an impolite act. Even if one could choose to ignore rudeness and remain silent, responding gives one an option in how to do so. It appears that there is an option between tolerating the impoliteness and responding to it (Culpeper and Hardaker, 2017), which is shown in Figure 2.8.

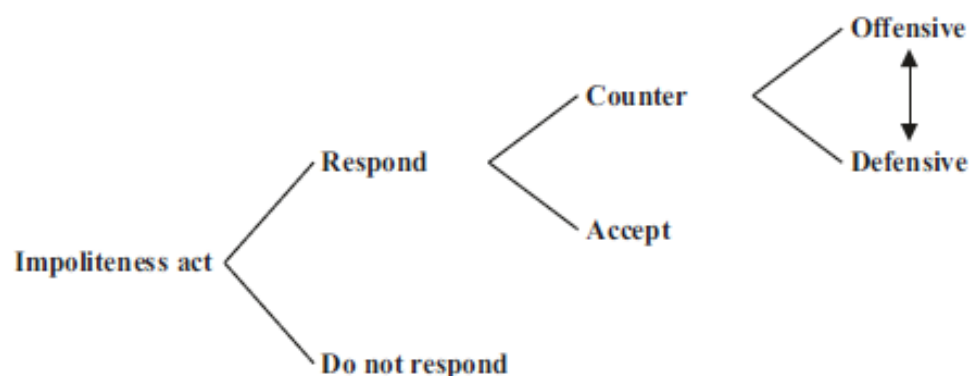


Figure 2.8. *Impoliteness response options (Culpeper and Hardaker, 2017, p.213)*

As Culpeper and Hardaker (2017) suggest, one might choose to ignore impoliteness and say nothing at all, but if a person does, he/she can choose how to say it as seen in Figure 2.8. Accepting the rudeness or responding to it seems to be the only option. Similar to the distinction between offensive and defensive impoliteness (Culpeper et al., 2003; Bousfield, 2007), Kienpointner (1997) defines impoliteness as cooperative and noncooperative, motivated or unmotivated. During the interaction, hearers may hear impolite utterances uttered by speakers in different contexts. When hearers face an impolite act, they have two options: to give a response or not. When they prefer to react

to the behavior or utterance, they behave as offensive or defensive. Here two important features of impoliteness should be discussed. On one hand, impoliteness has to be triggered by an antecedent act (Culpeper, 2003). It's crucial to remember that different cultures and people may have different ideas on what constitutes an antecedent act that causes impoliteness. Different cultures have distinct norms and expectations, and what one culture may deem impolite may not be regarded as such in another (Hofstede, Hofstede and Minkov, 2010). Additionally, how people interpret and react to antecedent behaviors might vary depending on an individual's personality, values, and politeness sensitivity. In fact, they evaluate the acts differently on different occasions. Therefore, hearers can also be impolite in response to the act or statement made by the speaker, which causes impoliteness this time on the part of the hearer. These evaluations arise from the beliefs or social norms they abide by. Morality also influences the perceptions of people guiding their thoughts and acts (Domenici and Littlejohn, 2006). Culpeper (2007) defines these moral norms under four groups (p. 17):

- Personal norms - based on the totality of X's social experiences.
- Cultural norms - based on the totality of X's experiences of a particular culture.
- Situational norms - based on the totality of X's experiences of a particular situation in a particular culture.
- Co-textual norms - based on the totality of X's experience of a particular interaction in a particular situation in a particular culture.

These norms depend on different contexts or situations hierarchically starting from personal norms involving another norm type. Culpeper suggests that individuals depend on norms when they consider whether an act or language use is appropriate (impolite in a way) or not owing to the fact that what is normal in behaviours may change and is subjective.

Researchers have also offered different statements related to the concept of impoliteness in order to define and clarify it properly. The common definition of the impoliteness concept is suggested by Locher and Bousfield (2008) that it is a human behavior that aggravates the face within a context. However, this notion was stated much before by Goffman (1967) and Lachenicht (1980), as impoliteness as an aggravating language against the face of people in addition to their emphasis on the necessity to study impoliteness. Culpeper (2011) explains impoliteness as “very much about signalling behaviors that are attitudinally extreme or understanding them to be so” (p.139). Culpeper (2005) also personifies it before from a rather broader aspect showing that it happens in

three ways both linguistically and behaviorally “Impoliteness comes about when: (1) the speaker communicates face attack intentionally, or (2) the hearer perceives and/or constructs behavior as intentionally face-attacking, or a combination of (1) and (2)” (p.38).

Impoliteness is a negative attitude towards specific behaviors occurring in specific contexts. It is sustained by expectations, desires and/or beliefs about social organization, including, in particular, how one person’s or a group’s identities are mediated by others in interaction. Situated behaviors are viewed negatively—considered “impolite”—when they conflict with how one expects them to be, how one wants them to be and/or how one thinks they ought to be. Such behaviors always have or are presumed to have emotional consequences for at least one participant, that is, they cause or are presumed to cause offence. (Culpeper 2011, p. 254; Culpeper and Hardaker, 2017, p.204)

As impoliteness is related to behaviors, it can be claimed that it is related to the beliefs and emotions of people Culpeper (2011) states in his study that it is a negative attitude towards particular behaviors in different contexts. Goffman (1967) states that feelings or emotions are related to the concept of face because people have interactional concerns in communication that shape their reactions in different situations (Spencer-Oatey, 2002). This is also related to the use of the language of the people because it is impossible to separate language use from its possible impacts on human behaviors, feelings and perceptions, which is also explained as the bases of Rapport by Spencer-Oatey (2008) and shown in Figure 2.9.

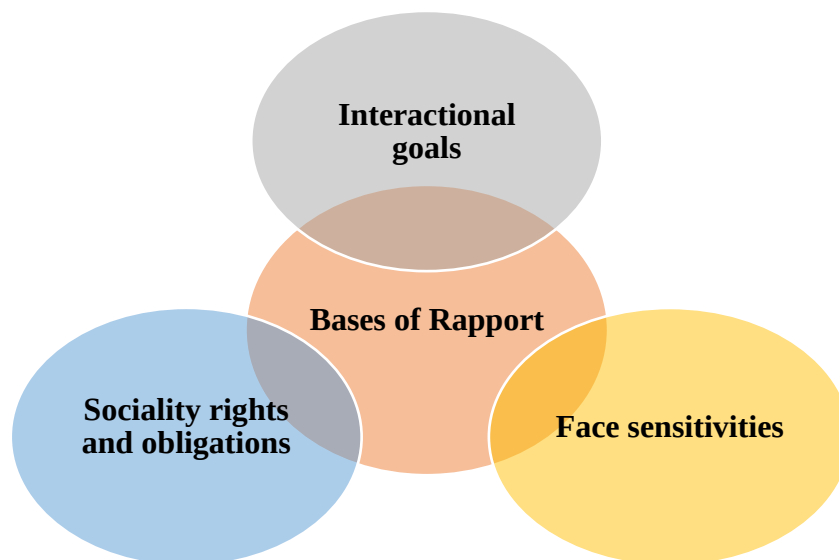


Figure 2.9. *The bases of rapport (Adapted from Spencer-Oatey, 2008, p.14)*

Im/politeness considering the aforementioned points is related to the concept of face in social interaction and communication. In Figure 2.9, Spencer-Oatey enounces that face could be verbalized as rapport involving three points: interactional goals, sociality rights and face sensitivities. She represents rapport management as a particular task or goal during human interaction and creates this term as she thinks im/politeness is a social issue and rapport (face) should be organized with a reference to this notion. She made an effort to pinpoint the essential criteria that people use to determine whether interpersonal relationships are harmonious or contentious. The underlying principles are unrelated to speakers or hearers; they hold true for both. However, it should be born to mind that im/politeness studies mostly arise from the concept of face and face-threatening attacks occurring between speakers and hearers.

2.3.1. Impoliteness strategies

Impoliteness cannot be reduced to a simple transgression or departure from the norms and principles of communication. According to Brown and Levinson (1987), one will engage in politeness work suitable to the face threat of the act if they want to execute a potentially face-threatening act but want to keep the faces of individuals involved. The more face-damaging the act is likely to be, the greater the imposition of the act, and the stronger and further away the other is. Impoliteness is the conduct that transgresses social norms and standards of decency, respect, and civility. It can manifest in a variety of ways, including through words, actions, or nonverbal signs, and take many different forms, including rudeness, disrespect, anger, or aggression. Interrupting others while they are speaking, using unpleasant language or gestures, ignoring or discarding someone's thoughts or feelings, refusing to listen to others, and acting confrontationally or aggressively are some examples of rude behavior. Negative effects of impoliteness include strained or strained relationships, disagreement, and other people's emotional discomfort. It is critical to be conscious of how our actions could influence other people and to try to interact with dignity and thoughtfulness. According to Leech (2014), politeness and impoliteness are perceived and based on value attribution, and he stressed that there is reciprocal asymmetrical behavior between the Speaker (S) and Others (O). He contends that when S pursues the politeness strategy, S tends to convey or suggest evaluative interpretations that are favorable to O and unfavorable to S. S tends to convey or infer evaluative meaning that is favorable to S and unfavorable to O as a result of

adopting the impoliteness approach. Leech developed General Strategy of Politeness (GSP) and General Strategy of Impoliteness (GSI) based on this idea (GSI). The reciprocal asymmetry between S and O is represented by five pairs of maxims in GSP by Leech, who uses a maxim-based method. Culpeper (2011) dealt with the face concept that impoliteness is concerned with the potential damage to one's face in communication and how sensitive the act/language use influences the perception of face attack. Leech (2014) explains it from the violation of the maxims he formulated. The lists of infractions to those maxims will therefore make up GSI, as depicted in Table 2.4.

Table 2.4. *The categories of constraint violation of the “General strategy of impoliteness” (Leech, 2014, p.221)*

Violation of Maxim (expressed in an imperative mood):	Related pair of maxims	Label for the maxim violated	Typical speech-act type(s)
(M1) give an unfavorable value to O's wants	Generosity/	Generosity	Refusing, threatening
(M2) give a favorable value to S's wants	Tact	Tact	Ordering, demanding
(M3) give an unfavorable value to O's qualities	Approbation	Approbation	Insulting, complaining,
(M4) give a favorable/high value to S's qualities/	Modesty	Modesty	telling off
(M5) give an unfavorable/low value to S's obligation to O	Obligation	Obligation (to O)	Boasting, being complacent
(M6) give a favorable/high value to O's obligation to S	Obligation	Obligation (to S)	Withholding thanks or apologies
(M7) give an unfavorable/low value to O's opinions	Opinion	Agreement	Disagreeing, contradicting
(M8) give an favorable/high value to S's opinions	Opinion	Opinion	Being opinionated
(M9) give an unfavorable/low value to O's feelings	Feeling	Sympathy	Expressing antipathy to O
(M10) give a favorable/high value to S's feelings	Feeling	Feeling	Grumbling, grouching
		reticence	

Note: S = speaker; O = other(s), typically the addressee.

As seen in Table 2.4, Leech points out that impoliteness comes out of the violation of maxims in communication having different functions specified by various speech acts. Culpeper (2017) also touches upon the functions of impoliteness and impolite events. He puts impoliteness into categories: affective impoliteness: “the targeted display of heightened emotion, typically anger, with the implication that the target is to blame for producing that negative emotional state” (p.223), coercive impoliteness: “impoliteness that seeks a realignment of values between the producer and the target such that the producer benefits or has their current benefits reinforced or protected” (p. 226), entertaining impoliteness: “it involves exploitative entertainment – it involves entertainment at the expense of the target of the impoliteness” (p. 233), creative impoliteness: “as a variety of implicational impoliteness, that which is driven by the context, involving either unmarked behaviours or the absence of behaviours” (p. 242), and institutional impoliteness: “vigorously challenging somebody with markedly more social institutional power using techniques such as impoliteness” (p. 245). The functions have determined these types of impoliteness as claimed by Culpeper. He summarizes by projecting that “All impoliteness has the general function of reinforcing or opposing specific identities, interpersonal relationships, social norms and/or ideologies.” (p. 252). Impoliteness must be prompted by a prior occurrence before it can occur. According to Culpeper (2003), the interlocutor who uses impolite behavior must have been annoyed by a prior incident or speech act. Impoliteness is context-dependent; it does not exist in a vacuum. The triggering event prompts a different response on the part of the other party. Due to the recursive nature of impoliteness, these reactions may be met with backlash that is either offensive or defensive.

Linguistic interpretations in contexts lead to the concept of impoliteness (Culpeper, 2011), which indicates that linguistic differences may be a part of this outcome in the potential of face attack. Locher (2004) points that judgments about language use are likely to be different from one another due to different aims or expectations of people about the same issue. Thus, it is understood here that beliefs, feelings, and expectations of people influence human interaction in communication. If the speaker and the hearer have a conflict in terms of these points, they consider that there is impolite behavior. In other words, people would assume there is a face attack towards them. In fact, this is concerned with the nature of face notion in communication, which is originally coined by Brown and Levinson. However, this concept is also valid for impoliteness strategies used by

people in communication, which is divided into two focusing on its positive and negative aspects. Impoliteness causes annoyance with the hearer's positive face, or his or her want to be liked, and his or her negative face, or his or her desire to be free to do as they please. A context-specific form and function of impoliteness in arguments are also demonstrated by the expectation that positive and negative face aggravation will take particular forms and behave in particular ways. Additionally, both positive and negative face aggravation are expected to take specific forms and behave in particular ways, illuminating the context-specific nature of impoliteness in discussions. as depicted in Table 2.5.

Table 2.5. *Face aggravating strategies (García-Pastor, 2008, p.108)*

Positive face-oriented strategies	Negative face-oriented strategies
Convey dislike for, and disagreement with H* and close others (his/her/their things, actions, values and opinions).	State the communicative act(s) as common or shared knowledge.
Use aggressive punning.	Indebt H.
Be ironic/sarcastic.	Refer to rights, duties and rules not respected, fulfilled or complied with respectively.
Deny in-group status.	Increase imposition weight.
Disassociate, distance from H.	Refuse H and H's things, actions, values and opinions.
Ignore H.	Challenge
Belittle or diminish the importance of H and H's things, actions, values and opinions.	Frighten
	Dare

*H refers to the 'hearer'

Garcia-Pastor (2008) defines impoliteness strategies as face-aggravating acts from two major face aspects: the hearer's positive and negative face as shown in Table 2.5. Larger discursive categories, such as face aggravating moves, with two principal face orientations towards the hearer's positive and negative face, respectively, were seen to replace impoliteness methods. While rude moves occasionally showed dual-face directionality, micro tactics frequently showed simultaneous orientation to both faces. Instead, the dominant face orientation is typically one over the other. In spite of the investigation of face-aggravating methods and maneuvers in debates focusing on the figure of the hearer (in this case, the opponent), the speaker is not entirely ignored by taking into consideration the fact that candidates occasionally use self-facial damage in

debates for tactical goals. Negativity cycles, or very hostile interactional phases, were found to be sparked by both positive and negative face-aggravating gestures.

Impoliteness is people's judgments about actions occurring in human interaction. "Impoliteness is very much in the eye of the beholder, that is, the mind's eye. It depends on how you perceive what is said and done and how that relates to the situation" (Culpeper, 2011, p.22). Culpeper states that impoliteness is subjective changing according to individual assessments, which brings out that the evaluations could lead to scales in impolite acts of humans. Kadar and Haugh (2013) also express that social actions and pragmatic interpretations along with norms and evaluations may lead to different perceptions or interpretations of impoliteness occurring in behaviors. This is claimed by Brown and Levinson (1987) in admitting that evaluations are based on people's calculations related to face-threatening attacks. Brown and Levinson present the calculation of face-threatening attack weight as follows:

$$W^* = D(S, H) + P(H, S) + R^*$$

W^* is the numerical value showing the weightiness of the Face Threatening Act x . $D(S, H)$ indicates the social distance value between Speaker and Hearer. $P(H, S)$ refers to the power of the Hearer over the Speaker. R_x represents FTA's rated imposition degree within a culture. Finally, people would count on these points during the evaluation of impolite actions/behaviors. This is designated in another way by de Marlangeon and Alba-Juez (2012) through Politeness/Impoliteness Continuum. From a similar perspective to Brown and Levinson, the weight of FTA leads to the range in im/politeness due to perceptual differences of people within interaction and communication.

...impoliteness is an assessment of others' behaviour which is arrived at within particular interactions, it is not simply a matter of individual assessment alone, since this judgment is constructed within the context of institutional and community norms. (Mills, 2005, p.269)

A function on the set of all possible expressions to the ternary set of characteristics or values is the politeness-impoliteness force. Similar to the illocutionary force, the politeness-impoliteness force is a constant element of speech acts. Similar to the illocutionary force, the politeness-impoliteness force is a constant element of speech acts. Additionally, we contend that rudeness and politeness are two poles of the same pragmatic continuum. A framework for describing various degrees of politeness or impoliteness in language use is the politeness-impoliteness continuum. It depicts a gamut or spectrum of communicative actions that might be viewed as more or less impolite or

courteous. Very polite or submissive actions like employing honorifics, expressing thanks or appreciation, and using indirect language to avoid being aggressive or demanding are at one end of the continuum. Very unpleasant or confrontational actions, such as using insults, insulting language, or acting aggressively, are at the other end of the scale. Depending on the circumstances, the relationship between the speakers, and cultural standards, there are several levels of politeness and impoliteness between these two extremes. Each of these components makes up a continuum in turn, as depicted in Figure 2.10.

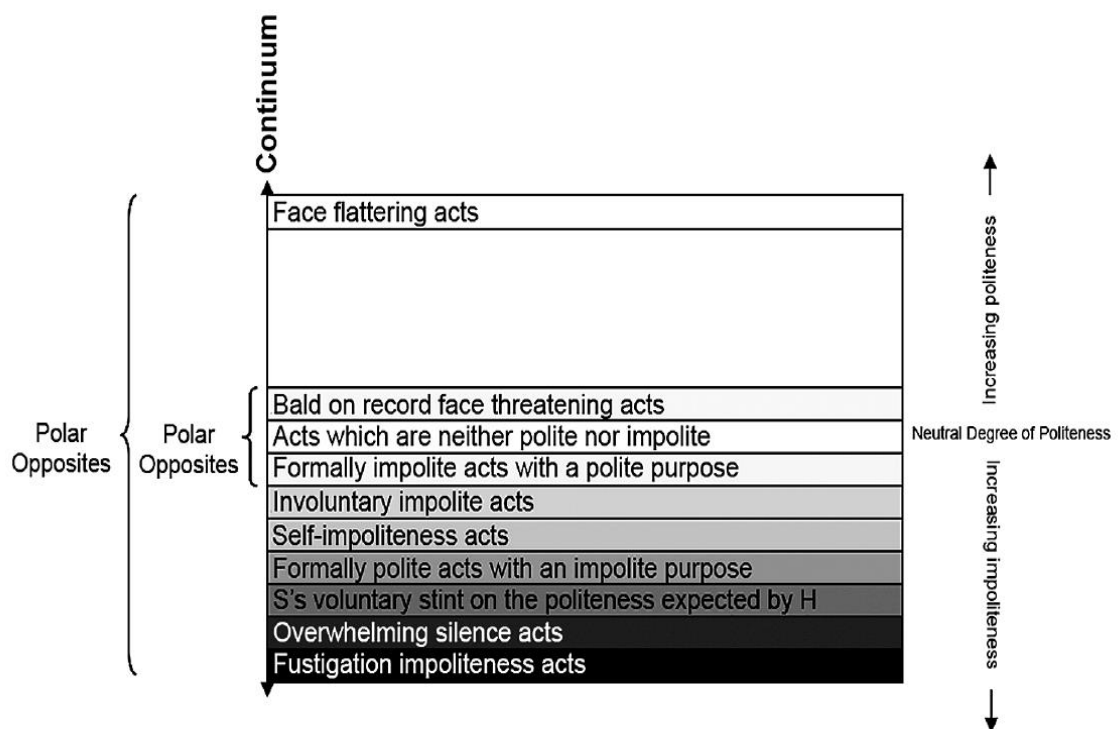


Figure 2.10. *Politeness/Impoliteness continuum (de Marlangeon and Alba-Juez, 2012, p.74)*

Figure 2.10 shows that there is a scale between politeness and impoliteness of humans' actions. de Marlangeon and Alba-Juez (2012) present the politeness-impoliteness continuum by giving degrees to the acts occurring in interaction. It is seen that harsh criticism is the most impolite act on the scale, which is an important point to show the scale of impolite behaviors in human actions. The idea of polar opposites within a continuum combines the speakers' natural and intuitive metalanguage with their communicative proficiency. Mills and Kádár (2011) also argue that im/politeness may differ across cultures and people choose different and appropriate acts for a situation as they aim to be harmonious. This idea may have led to the emergence of various

impoliteness formulae that is investigated in linguistic studies, one of which is by Culpeper (1996). Furthermore, Culpeper (1996) elaborated on impoliteness strategies by grouping them in a more structured way. Impoliteness output strategies are the means through which individuals might indicate in social encounters that they are not being polite or intend to be impolite. They are frequently applied to convey unpleasant feelings, establish authority, or subvert societal standards. With a reference to the framework of Brown and Levinson' (1987) politeness strategies to formulate the impoliteness theory more concretely, he divided the impoliteness strategies into two in order to keep on a similar line with their work (p. 357-358):

Positive impoliteness output strategies:

Ignore, snub the other - fail to acknowledge the other's presence.

Exclude the other from an activity

Disassociate from the other - for example, deny association or common ground with the other; avoid sitting together.

Be disinterested, unconcerned, unsympathetic

Use inappropriate identity markers - for example, use a title and surname when a close relationship pertains, or a nickname when a distant relationship pertains.

Use obscure or secretive language - for example, mystify the other with jargon, or use a code known to others in the group, but not the target.

Seek disagreement - select a sensitive topic.

Make the other feel uncomfortable - for example, do not avoid silence, joke, or use small talk.

Use taboo words - swear, or use abusive or profane language.

Call the other names - use derogatory nominations. etc.

Negative impoliteness output strategies:

Frighten - instil a belief that action detrimental to the other will occur.

Condescend, scorn or ridicule - emphasize your relative power. Be contemptuous. Do not treat the other seriously. Belittle the other (e.g. use diminutives).

Invade the other's space - literally (e.g. position yourself closer to the other than the relationship permits) or metaphorically (e.g. ask for or speak about information which is too intimate given the relationship).

Explicitly associate the other with a negative aspect - personalize, use the pronouns 'I' and 'you'.

Put the other's indebtedness on record etc'.

It can be seen that his impoliteness strategies are similar to Brown and Levinson's politeness strategies, whose aims are related to face attack by speakers or hearers in communication. It is critical to remember that rudeness output tactics can vary greatly based on the social and cultural norms of the environment and may be interpreted in different ways. With a more detailed and comprehensive focus on the strategies, Culpeper (1996) grouped sub-strategies of impoliteness under five main strategies based on the idea that impoliteness is a face attack of the speaker (positive or negative) to the hearer (p. 249-350). Culpeper's 5 impoliteness strategies and sub-strategies are as follows:

1. Bald on record impoliteness

- shouting
- giving commands

2. Positive impoliteness

- ignoring, snubbing the other
- excluding the other from an activity
- disassociating from the other
- being disinterested, unconcerned, unsympathetic
- using inappropriate identity markers
- using obscure or secretive language
- seeking disagreement
- making the other feel uncomfortable
- using taboo words
- calling the other names

3. Negative impoliteness

- frightening
- condescending, scorning or ridiculing
- invading the other's space
- explicitly associating the other with a negative aspect
- putting the other's indebtedness on record

4. Sarcasm or mock politeness

- mocking
- being sarcastic

5. Withhold politeness

-falling to carry out a polite action (e.g. not thanking where and when necessary)

To clarify the impoliteness strategies, Culpeper defines and explains them one by one:

- (1) Bald on record impoliteness - the FTA is performed in a direct, clear, unambiguous and concise way in circumstances where face is not irrelevant or minimized. It is important to distinguish this strategy from Brown and Levinson's Bald on record. For Brown and Levinson, Bald on record is a politeness strategy in fairly specific circumstances. For example, when face concerns are suspended in an emergency, when the threat to the hearer's face is very small (e.g. "Come in" or "Do sit down"), or when the speaker is much more powerful than the hearer (e.g. "Stop complaining" said by a parent to a child). In all these cases, the little face is at stake, and, more importantly, it is not the intention of the speaker to attack the face of the hearer.
- (2) Positive impoliteness - the use of strategies designed to damage the addressee's positive face wants.
- (3) Negative impoliteness - the use of strategies designed to damage the addressee's negative face wants.
- (4) Sarcasm or mock politeness - the FTA is performed with the use of politeness strategies that are obviously insincere, and thus remain surface realizations.
- (5) Withhold politeness - the absence of politeness work where it would be expected. Brown and Levinson touch on the face-damaging implications of withholding politeness work. (Culpeper, 1996, p. 356/357).

The prominent criteria in Culpeper's (1996) strategies identifying impolite acts or behaviors are the face attack and its degree, which is concerned with the difference in the degree of the attack across the strategies. It could be said that these strategies are not the same in terms of impoliteness impact as the notion of intention comes into play. Furthermore, the intention of the action-doers is significant in the acts. Bousfield (2008) focused on two main strategies: On-record and Off-record impoliteness. Off-record impoliteness is divided into two: Sarcasm and Withhold Politeness, and it is similar to Culpeper's formulae. However, Culpeper's study was more comprehensive to study further, and impolite language and the conventionalized impoliteness formulae are presented with sub-strategies in his work (based on the last version, 2017, p.135/137):

Insults

1. Personalized negative vocatives

– [you] [f*cking/rotten/dirty/fat/little/etc.] [moron/f*ck/plonker/d*ckhead/b*rk/p*g/sh*t/bastard/loser/liar/m*nxb*rt/sl*t/sq*irt/sod/b*gger/etc.] [you]

2. Personalized negative assertions

– [you] [are] [so/such a] [sh*t/stink/thick/stupid/b*tchy/b*tch/hypocrite/disappointment/g*y/nuts/nuttier than a fruit cake/hopeless/pathetic/fussy/terrible/fat/ugly/etc.] – [you] [can't do] [anything right/basic arithmetic/etc.]

– [you] [disgust me] / [make me] [sick/etc.]

3. Personalized negative references

– [your] [stinking/little] [mouth/act/ar*e/body/c*rpse/hands/guts/trap/ breath/etc.]

4. Personalized third-person negative references (in the hearing of the target)

– [the] [daft] [b*mbo] – [she][’s] [n*tzo]

Pointed criticisms/complaints

– [that/this/it] [is/was] [absolutely/extraordinarily/unspeakably/etc.] [bad/rubbish/crap/horrible/terrible/etc.]

Unpalatable questions and/or presuppositions

– why do you make my life impossible?
– which lie are you telling me?
– what’s gone wrong now?
– you want to argue with me or you want to go to jail?
– I am not going to exploit for political purposes my opponent’s youth and inexperience.

Condescensions (see also the use of ‘little’ in Insults)

– [that] [’s/ is being] [babyish/childish/etc.]

Message enforcers

– listen here (preface)
– you got [it/that]? (tag)
– do you understand [me]? (tag)

Dismissals

– [go] [away]
– [get] [lost/out]
– [f*ck/piss/shove] [off]

Silencers

– [shut] [it] / [your] [stinking/f*cking/etc.] [mouth/face/trap/etc.]
– shut [the f*ck] up

Threats

– [I'll/I'm/we're][gonna][smash your face in/beat the sh*t out of you/box your ears/bust your f*cking head off/straighten you out/etc.] [if you don't] [X]

– [you'd better be ready Friday the 20th to meet with me/do it][or][else][I'll] [X]

– [X] [before I] [hit you/strangle you]

Negative expressives (e.g. curses, ill-wishes)

– [go] [to h*ll/h*ng yourself/f*ck yourself] – [d*mn/f*ck] [you]

As depicted, impoliteness strategies are how people willfully go against societal norms and expectations of politeness in order to accomplish a specific purpose, such as asserting power, expressing displeasure, or defending oneself. In other words, to attack face. It's crucial to keep in mind that rudeness tactics might vary depending on the culture, and what is considered rude in one society could not be in another. As impoliteness is culturally bound, the relationship between culture and impoliteness is explained in the following part.

2.3.2. Impoliteness, language and culture

Culture is another significant point in impoliteness (Spencer-Oatey, 2000) involving the attitudes, beliefs, values, opinions, etc. of people in a society. Different cultural norms and expectations for appropriate social behavior, including what constitutes polite or impolite behavior, vary widely. As a result, what is considered unfriendly in one culture could not be in another. These may influence people's perceptions about behaviors and language use. Thus, it can be claimed that regardless of which culture is impoliteness involved, it may show variety owing to different perceptions of people. Impoliteness research requires a method for capturing the reality that various social groups, or "cultures," have various norms and values. Impoliteness is fundamentally a matter of values and conventions. Impolite language is peculiar to every culture and it has special characteristics in every culture (de Marlangeon, 2008). However, defining culture is a notoriously challenging task. Spencer-Oatey (2000) gives a comprehensive definition of culture:

Culture is a fuzzy set of attitudes, beliefs, behavioural conventions, and basic assumptions and values that are shared by a group of people, and that influence each member's behaviour and each member's interpretations of the 'meaning' of other people's behaviour. (p. 4)

What is more, the interaction between people is affected by different variables such as interlocutors and communication context, which is another indicator that impoliteness

perceptions are shaped considering various factors within a context (Abrams, 2013). Cultures are not uniform, and there are various perspectives on what makes polite and impolite behavior within each culture (Mills and Kadar, 2011). In addition, cultural norms in L1 and L2 may differ (Maria Pia Gomez-Laich, 2016), which might create cross-cultural or cross-linguistic differences in the impoliteness perceptions of speakers (Locher and Bousfield, 2008; Harris, Gleason and Ayçiçeği, 2006; Kienpointner and Stopfner, 2017; Maltz and Borker, 1982; Holmes, 2005).

Taboos hold rather a significant place in impoliteness strategies while the sub-strategies are classified under nine impoliteness strategies as seen in Culpeper's work, and it is a rather comprehensive version of impoliteness strategies. When the strategies are examined, it is obvious that not all the expressions are used directly for impolite actions. It could be said that they are more about how people evaluate the expressions within the context. Therefore, impoliteness cannot be considered apart from and regardless of the form, convention and context of the language used in the communication between speakers and hearers. This could also be concerned with Eelen's (2001) claim that impoliteness is composed of two parts: production and evaluation of the speech since impoliteness strategies are related to these processes during the communication between people. Culpeper (2011) emphasizes that impoliteness takes place in people's minds and is concerned with assessments of people regarding their expectations and cognitive schemas during communication. Even though de Marlangeon's (2008) claim about impoliteness suggests individuals can use and evaluate impolite language in both their L1 and other languages, L2 speakers may not perceive impolite situations as well as in their L1 (Tajeddin et al. 2014; Masitha, 2016; Aditama, 2017). Additionally, for L2 learners or users, it can be difficult to understand non-literal meanings or formulaic statements (Taguchi, 2005). In other words, the cultural background of a language is profoundly ingrained in nonliteral utterances. L2 learners might not be conversant with colloquial idioms, metaphors, or cultural allusions. It can be difficult to discern the intended meaning without knowing the cultural context. This can be linked to impoliteness perceptions as well. How well a person knows the impoliteness formulae in L2 affects people's interpretations of impoliteness (Kecskes, 2015). Impoliteness formulas are words or expressions that are frequently employed in a language or culture to signify rudeness or impolite intents. These equations frequently differ from their literal interpretations, necessitating a deeper comprehension of the cultural context and

associated meanings. When L2 students are not familiar with these equations, they could miss instances of rudeness or get the intended meaning wrong. In his study, Kecskes (2015) investigated the function of formulaic language in the interpretation of impoliteness and discovered that people who have a deeper understanding of the precise formulae of impoliteness in the L2 are more likely to correctly identify instances of impoliteness and comprehend their intended meanings.

Another point necessary to mention while dealing with the im/politeness strategies is the factors that affect the strategy selected by the individuals. Brown and Levinson (1987) mention a number of possible factors that may influence the strategy selection, which they originally postulated for politeness strategies. However, they can be related to the impoliteness strategies as well due to the fact that these concepts are interrelated in human interaction. The factors claimed by Brown and Levinson are the payoffs (the possible outcomes of results of an act towards the hearer), sociological variables (distance, power and ranking), the weightiness of an act (hearers calculate the weightiness), and ambiguity. Generally, individuals assess the payoffs when they face an act and they also assess the risk while choosing the strategies to be used whether consciously or unconsciously. On various occasions, they may face ambiguity or disambiguation about power, distance and ranking. No matter which variable is involved in the act or language use, humans compute its weightiness and seriousness. Kecskes (2015) also points to literal meaning priority for language processing that affects the evaluations of nonnative individuals due to im/polite linguistic meaning may lead to evaluative variation about im/polite functions. In addition to that, he states familiarity with impolite language use and norms as factors influencing people's assessment of impolite interactions. Unless individuals are familiar with the formulae of the impolite language they may not be able to resort to it on different occasions. These individual and social factors are integral in influencing human interaction together. In addition, these evaluations undergo various changes through time. Individual changes progressively lead to social changes, or at least the impression of social changes, which are then perceived by others. Every modification that a person initiates increases the likelihood that it will be adopted by someone else (Mills, 2009). It is important to be aware of the heterogeneity within cultural groups because it is from this variance that language change in regard to impoliteness norms emerges. This is in contrast to the common assumption that cultures

and language groups are homogeneous in their usage, especially when it comes to impoliteness (Deutscher, 2005).

As discussed so far, for obvious reasons it can be said that impoliteness and impolite language use are exploited and perceived by people differently. Nevertheless, the common point in impoliteness theory is that “All impoliteness has the general function of reinforcing or opposing specific identities, interpersonal relationships, social norms and/or ideologies.” (Culpeper, 2011, p.252). It should be stated that they are the core point in any kind of construction or behavior in any language holding linguistic and behavioural purposes. Consequently, the following section will present the relevant studies which gave inspiration to the study with a reference attempt to design the current study.

2.3.2.1. *Impoliteness research in L1 and L2 context*

As an initial attempt in impoliteness studies, Culpeper's (1996, 2010, 2011) aim was to identify and form impoliteness formulae by means of particular contexts and discourse. He tried to point out what linguistic behavior would dominate and direct impoliteness. Video recordings, texts, reports of impoliteness experiences, corpus data, and impoliteness perception questionnaires were utilized to conduct the studies. The results of these studies led to the classification of impoliteness strategies as an insult, personalized negative assertions, challenging or unpalatable questions and/or presuppositions, condescension, message enforcers, dismissals, silencers, threats, negative expressions and so on so forth.

Culpeper (2009) not only generated impoliteness formulae to be studied within intercultural pragmatics. He also conducted another study that would be significant to be discussed in the current study. In his study, the main purpose was “to increase our understanding of an important area of social interaction by developing a descriptive and theoretical model of 'linguistic impoliteness' which is both comprehensive and robust (p. 14)”. Culpeper initially analyzed Fly-on-the-wall documentaries, Exploitative TV shows, Graffiti dialogues, Tapped phone calls and various Corpora, along with Oxford English Corpus. Furthermore, he created a diary-report form to elicit a detailed description of impoliteness events of undergraduate students, and he utilized a rating questionnaire with undergraduate students in which there were scenarios to be evaluated by the students as patronizing, rude, aggressive, inappropriate, hurtful or impolite. It was found in the study that people mostly felt upset when other people patronized them. Also, it was seen that

over-politeness is not evaluated as offensive; unintentionality in a behavior did not have much effect on people's offence perception; self-emotions and moral emotions are exploited when there is a face attack in conversations; conventional impoliteness formulae were not involved as triggers in the reports as well; Quality Face was significant for the English data and Turkish, and Equity Rights was significant for the Chinese, and Association Rights was significant for the German; the discrepancy between high-level and low-level status affected impoliteness perceptions regarding directness; and several key impoliteness functions arose in the study: Affective impoliteness, Coercive impoliteness, and Entertaining impoliteness. All in all, it is obvious that it is one of the deep and broad studies conducted within the scope of impoliteness, which inspired the current study to an extent.

Moreover, as insulting (taboo language) is one of the impoliteness strategies, Culpeper (2010) conducted a study about taboo words which are used as intensifiers in the impoliteness formulae. This was also touched upon in another study by Millwood-Hargrave (2000) done by Advertising Standards Authority, The British Broadcasting Corporation, the Broadcasting Standards Commission and the Independent Television Commission. The aim of the study was to find people's attitudes towards offensive language, and it also investigated whether context had a role in this via group discussions, interviews and an in-home questionnaire. The findings indicated that the use of swearing and offensive words increased, and the use of them was found to be changing according to the presence of children. In addition, age was found to affect the use and perception of these words.

In the study by Shinta, Hamzah and Wahyuni (2018), it was aimed to find the impoliteness strategies adopted by individuals in online comments. The study focused on gender differences as well. The researchers examined the data according to Culpeper's (1996) five impoliteness strategies. The data consist of the written comments posted on different social networking websites for nearly one year (9-10 months). It was seen that individuals mostly tend to use positive impoliteness in their online posts. Even sometimes they adopted more than one strategy in a single utterance. As for gender differences, males used positive impoliteness more than females.

In addition to these studies, various constructs have an impact on impoliteness perceptions and impolite language use, which were investigated in different contexts as well. Language differences might be one of the significant factors affecting this point. In

the following part, several impoliteness studies conducted in the L1 context from which the current research draws inspiration (especially the Turkish context) were discussed.

After referring to the important studies within the impoliteness scope, several impoliteness studies carried out in the Turkish context should be explained here as they could assist to form the basis literature of the current study. The first study to be mentioned is by Işık-Güler (2008) who investigated the concept of impoliteness from an emic perspective in order to present theoretical information and investigate Turkish speakers' perceptions of impoliteness by grounding the study on 7 terms. The study is composed of corpus analysis and speakers' perceptions about what is impolite in their culture. The findings indicate that their perceptions are concerned with their traditions, age, social background, emotions, needs or purposes along with biases and egocentric tendencies while using impoliteness strategies.

In the study by Can (2009), impoliteness was investigated in the context of Computer Mediated Communication. She examined data in an online discussion forum to investigate the nature of linguistic (im)politeness in Turkish computer-mediated communication. The impoliteness models proposed by Culpeper (1996) and Bousfield (2007) were applied to the data. In terms of both impoliteness strategies and the dynamics of impoliteness, the study presents a different picture than face-to-face English communication. Also, negative impoliteness strategies are greatly outnumbered by positive impoliteness strategies. Similar to this, impoliteness is recursive; applied repeatedly. In other words, making an impolite phrase or gesture causes more impoliteness to follow. Lastly, a combination of many impoliteness strategies appears to be the norm in the data; impoliteness strategies are not used alone.

Çelebi (2012) also conducted a contrastive study on impoliteness. The aim was to investigate impoliteness based on British National Corpus (BNC) and Spoken Turkish Corpus (STC) by retrieving conflict and offence dialogues in order to see the difference in strategies employed in each language. It was found that the common impoliteness strategy was face attacks on people carried by taboo words. Also, the results showed that BNC and STC have common characteristics of impoliteness.

Culpeper, Martı, Mei, Nevala, and Schauer (2010) conducted a study, which yielded significant inspirations in cross-cultural variations of impoliteness. In the study, they used Spencer-Oatey's rapport management framework in order to investigate and analyze cross-cultural differences in the impoliteness perceptions of speakers from 5

different cultures. In the study, they analyzed 500 events experienced by students in England, China, Finland, Germany, and Turkey. While analyzing the data, the researchers focused on 3 categories of rapport management that are quality face, equity rights, and association rights. The results indicated extra differences between the geographical datasets. Indeed, while a face was violated in one culture, another face could be violated in another culture, which offers broader and deeper cultural differences occurring across countries' impoliteness perceptions. Another study by Culpeper, Schauer, Martı, Mei and Nevala (2014) was conducted with a similar perspective in the Turkish context referring to the differences between cultures. The aim of the study is to find out how different cultures experience different feelings in case of impolite acts. In order to conduct the study, the researchers analyzed impoliteness action reports by university students from different countries: England, Finland, Germany, Turkey and China. While analyzing the data, the researchers created labels for feelings emerging in the research. The findings indicated that cultural variation is not much at high-level emotion, but the case is vice versa for low-level emotions. All in all, these studies constitute the basis of the current research to go further and deeper in the analysis of people's perceptions of impoliteness and to see the behavioral differences as well.

Another study conducted in the Turkish context is by Demirkol (2016). The purpose of the study was to reach and evaluate the impoliteness perceptions of the staff and students at a state university. The data collection procedure was held via a questionnaire with 5 open-ended questions. In this study, it was found that the impoliteness concept was only limited to the Turkish rudeness concept. To collect and analyze the data, the rapport management framework was utilized. The results indicated that the instructors regarded student communicative actions as impolite as they felt an attack on their social status. Furthermore, it was seen that students thought of student communicative actions as impolite when they had a negative perception that it would affect their social rights. Therefore, it was concluded that the interaction happening in a socially distant environment can affect impoliteness perceptions of people.

Haris, Ayçiçeği and Gleason (2003) conducted a study on impoliteness. The purpose of the study was to investigate the difference in using taboo terms in participants' first and second languages. They were tested with fingertip electrodes in a skin conductance test. The findings indicated that Turkish-English bilingual speakers reacted to taboo words more in their first language. This difference supports the implication that

speakers consider their first language more loaded than their second language, which points to the linguistic difference in impoliteness perceptions of speakers. De Klerk's (1992) study aims to find out male and female speakers' use and perceptions of taboo language since it is based on the theory that females perceive it as more impolite as they try to be polite during their communication. The findings showed that there was a difference between genders in terms of taboo language use and perceptions, which was presupposed in the research.

Another study conducted within the scope of impoliteness is the research by Colbeck and Bowers (2012), the purpose of which was to compare the emotionality level of English taboo expressions by both native speakers (English) and non-native speakers (Chinese). In order to conduct the study, a rapid serial visual presentation task was employed. It was seen that distracters influenced native speakers more than non-native speakers. In addition, this study suggests that speakers' first language is more emotional and there is a difference in the evaluation of impoliteness between non-native speakers' L1 and L2.

In Valdeon' (2015) study, the main concern was about the effect of language differences on impoliteness perceptions from the taboo language perspective. The aim was to raise awareness among speakers about English and Spanish differences in taboo expressions (mostly swearing) within the frame of impoliteness. In that study, a translation task was conducted with the participants. The results showed that the participants were careful with the taboo language given even if the number of taboo expressions was increased, which supports L1 and L2 differences which could influence the perception of linguistic impoliteness.

As the core of the study stated before is to see the perception differences in impoliteness strategies, it is necessary to mention the studies conducted to investigate speakers' perceptions of impoliteness in various contexts. In Deweale's (2004) study, the purpose was to explore how multilingual speakers interpret taboo words. The researcher applied a questionnaire to carry out the study. It was found that taboo language use was more offensive in the first language than in their second language as they think that the language power is bigger in their first language. In addition, it was seen that the speakers who did not acquire the target language in the original place of the language would not think of taboo words as emotional and powerful as the speakers who acquired the target language in the natural environment. Also, the age of learning a language, proficiency in

the language and frequency of language use would have an impact on these results. In addition, gender might be an important factor that impacts impoliteness perceptions of speakers, which varies from person to person as well. The knowledge and presentation of gender roles, identities, and expectations by individuals are greatly shaped and influenced by cultural ideas, values, conventions, and practices. Thus, the following section presents relevant literature and ideas about gender, language and impoliteness relationship, which is an important part of the culture of speakers.

2.3.3. Gender, language and impoliteness

Research on male and female language use differences has increased tremendously in the past 50 years and it has been one of the core areas of sociolinguistic studies. The following sections present dichotomous and non-dichotomous approaches and ideas on gender. Also, they explain the relationship between gender, language and impoliteness.

2.3.3.1. *Dichotomous ideas*

Before discussing gender, language and impoliteness relationship, gender and sex first should be defined, which is also a very early debate point (Stanley, 2002). Gender is a more social and psychological matter but sex is rather physical and biological (Butler, 1990). Even though they seem to be two different concepts from this perspective, it can be claimed they are still interrelated constructs in terms of their multidimensional characteristics (Cordoba, 2023) and they are in constant evolution (Fox and Alldred, 2015) as will be discussed later.

Cross-cultural and cross-linguistic differences are two important fields of interactional sociolinguistics referring to communicational differences in groups. “Gender-based research within interactional sociolinguistics developed from this concern with cross-cultural differences in communicative norms” (Bucholtz, 2003, p. 49). Thus, gender difference has been one of the factors affecting language use by individuals (R. Lakoff, 1973/1975; Kızıllı and Doğançay Aktuna, 1997). Due to societal standards and expectations for gender behavior, gender can have an impact on how people behave in social situations. There are certain gender disparities in the ways that people exhibit rudeness or respond to rude behavior. One of the researchers investigating this topic thoroughly is Robin Lakoff. R. Lakoff (1973) expresses that females and males use language differently. The role patterns of males and females in society affect their

language use (Hofstede, Hofstede, and Minkov, 2010). Women are stereotypically thought to use more language with overt prestige (Hughes, 1992). This may stem from various reasons, one of which is claimed by Trudgill (1972/1999/2000) that both males and females may encounter different attitudes in society because of their gender in society, which will eventually affect their language use. R. Lakoff (1973) points out that female language use conveys some signals of weakness and lack of power.

The concept that males have superiority over women is supposed to be the cornerstone of woman's language (R. Lakoff, 1975). Robin Lakoff (1973) claims that when females use more powerful language like a man, it could be perceived as more aggressive. On the other hand, when males use powerful language, it may not seem to be as powerful as when females use such language. According to R. Lakoff, female language has positive characteristics of being polite, not direct, appropriate, more formal, etc. "Differences in the use of linguistic variables, then, reflect sex-based differences in social practice" (Eckert and McConnell-Ginet, 1992, p. 468). Therefore, it can be claimed that powerful language use is realized by males unlike females. Cheshire and Trudgill (1998) express that variation in language use preferences is seen as the adoption of different strategies by men and women in conversation. They point out that female speakers tend to adopt more collaborative speech and solidarity than male speakers. On the contrary, male speakers have a more competitive speech in conversation, which supports that both women and men prefer different communication strategies.

Interactional level events have a specific power over the gender system as it is a set of social norms and organizes relations of inequality based on socially meaningful differences that make people different from one another (Ridgeway and Smith-Lovin, 1999). Men and women interact more often than persons on opposing sides of racial and class divisions for a variety of reasons. The fact that gender divides people into two equal-sized groups creates the maximum structural chance of cross-gender contact for both sexes because who you engage with depends in part on who is accessible, which is pointed up by Holmes and Stubbe (2003) and shown in Table 2.6.

Table 2.6. *Widely cited features of "feminine" and "masculine" interactional style (Holmes and Stubbe, 2003, p. 574)*

Feminine	Masculine
indirect	direct
conciliatory	confrontational
facilitative	competitive
collaborative	autonomous
minor contribution (in public) supportive feedback	dominates (public) talking time aggressive
person/process-oriented	interruptions
affectively oriented	task/ outcome-oriented
	referentially oriented

Unacknowledged discrepancies in the communication styles that various social groups prefer are the cause of certain problematic interactions and social friction in contact between members of different social groups. In a similar vein to polite language use, gender affects the impolite language use by men and women as described in Table 2.6. It is related to the variation in perceptions when males or females carry out face-threatening acts in communication. "Judgments about whether an utterance counts as impolite may be informed by stereotypical beliefs about gender-appropriate behaviour." (Mills, 2005, p. 264). Mills states it is generally thought that females tend to use polite language compared to males during communication as impolite language is not regarded as feminine but rather masculine. In a study by R. Lakoff (1975), it was found that males would use naughty words more than females, which was also previously claimed by Flexner and Wentworth (1960) and Grossman and Tucker (1997) that males use slang and taboo words more, both of which support the hypothesis. Due to their solidarity characteristics, women frequently use polite language, which is their communication case (Eckert and McConnell-Ginet, 1992). In R. Lakoff's study (1973), she gives two examples of sentences thought to be used by men and women.

(a) Oh dear, you've put the peanut butter in the refrigerator again.

(b) Shit, you've put the peanut butter in the refrigerator again. (p. 50)

It can be said that the first sentence (a) is generally used by women but the latter is used by men because the second one consists of a negative expletive or taboo word "shit" which is an impolite expression. Women cannot use such expressions as easily and frequently as men do. If the second one is adopted by women, they are not tolerated as

men are. She adds, as for expletives, stronger ones (damn, etc.) are used by males compared to females in conversation (they use weaker ones such as oh dear etc.). From a similar perspective, Holmes (1995/1997) states there are differences between the language use by males and females. She points out that women tend to use more emotional language than men with a reference to politeness norms in language. “Gender-specific ideologies of (im)politeness assume that men, women (and queer people) behave differently, as far as (im)politeness is concerned.” (Kienpointner and Stopfner, 2017, p.71). This variation may also stem from the different perceptions of men and women. Aggressive language use is interpreted “as personally directed, negative, and disruptive” but men do not consider impolite language use as women do rather they interpret it as “conventional” (Maltz and Borker, 1982, p.213). In a study by Culpeper (1996) conducted in a masculine context-American army training programme, it is seen that swearing is adopted frequently by the trainers and they humiliate the recruits. However, polite expressions or acts never occur as impolite language use is considered more appropriate or conventional for such settings in which hierarchy and obedience have a big importance.

Allowing men stronger means of expression than are open to women further reinforces men's position of strength in the real world: for surely we listen with more attention the more strongly and forcefully someone expresses opinions, and a speaker unable - for whatever reason - to be forceful in stating his views, is much less likely to be taken seriously. Ability to use strong particles like 'shit' and 'hell' is, of course, only incidental to the inequity that exists rather than its cause. But once again, apparently accidental linguistic usage suggests that women are denied equality partially for linguistic reasons, and that an examination of language points up precisely an area in which inequity exists. (Lakoff, 1973, p.51)

The social relationship between individuals in a group may affect their interaction. In other words, depending on the social relationship or social distance the individuals tend to use more polite language in communication. Furthermore, females may care about the positive face more if they speak to females while it is vice versa if they speak to males. Women care about negative faces while communicating with men by using different language particles (Brown and Levinson, 1978/1987/1998; Brown, 1980). In other words, Maltz and Borker (1982) conclude that males and females have different conversational skills and that the language changes by the gender-same or gender-different group contexts, which indicates that the cultural differences for interaction between genders cause such variation in language preferences or evaluations.

...women are positively polite to women and negatively polite to men. Rather, the data suggest that women are overall more sensitive to possibly face-threatening material in their

speech, and hence use negative politeness to women as well as men, and are more sensitive to positive face wants and hence use positive politeness to men as well as women. (Brown, 1980, p.129)

According to Maltz and Borker (1982), norms of cordial peer communication are mostly learned in single-sex preadolescent peer groups. These norms are drastically different for boys and girls, but generally the same within each sex throughout many different local communities. In a study conducted by Pica et al. (1991), it is found that whether the interlocutor is male or female affects language use even though gender might not affect the language used by native and non-native speakers. Furthermore, female speakers tend to do meaningful negotiations more than males. In Cutler and Scott's study (1990), it was seen that the gender of the speaker during a conversation affects people's judgements. Females in a cross-gender interaction were perceived as more dominant despite the equal allocation of time and amount in their speech. Thus, gender might function as a triggering factor that leads to a tendency for generalizations about female speech. In a similar vein, Pilkington (1998) studied that even though males and females have similar purposes of gossiping in their utterances about solidarity and company, females are rather cooperative in their talk. Moreover, females adopt positive politeness strategies contrary to males, and males tend to be more aggressive during an interaction. It is important to remember that these gender distinctions are not constant and might change based on the situation and cultural norms. Furthermore, not all people will experience these variances, which can also be influenced by personality and unique communication preferences. When people are classified as "men" or "women" based on their lexical and/or grammatical gender, a wide range of stereotypical attributions are made that come from prevalent gender ideas (Pavlidou, 2011). These stereotypical beliefs about gender serve male dominance and female subordination in society (Talbot, 2003). While gender is typically seen as the result of social and cultural influences, sex is typically connected with reproductive function and divides people into males and women. Simone de Beauvoir originally stated these notions in 1949. The fundamental presumption has been that "gender" covers two genders—men and women—which are constructed upon or presuppose the two sex categories although the focus of the term has varied significantly over time. Also, the two gender categories were treated as uniform and stable despite the fact that gender history was undeniable.

Binary conceptions of gender frequently serve as the foundation for dichotomous classifications of speech patterns (Freed, 1996). Communication experts have viewed utterances from gender perspectives. Through these perspectives, gender is seen as a binary concept as biological sex. As a result, it is thought that the evaluations and practices are influenced, if not determined, by the gendered lenses (Bem, 1993; Rodino, 1997). On the other hand, the amount to which context affects how utterances work is overlooked when speech traits are described as "male" and "female" (Rodino, 1997).

2.3.3.2. *Non-dichotomous ideas*

Language has the potential to symbolize speakers' communicative purposes, thoughts, characters and actions (Eckert and McConnell-Ginet, 1992) and it is used to express their social identity in communication regarding their "particular rights, obligations, and expectations people attach to different social roles and relationships they assume in everyday interaction (Goldstein, 2001, p.82)". Gender and communication studies have gone through radical changes throughout the years. At the initial stages, they focused on the dichotomous differences between men and women in terms of their language use. Later on, this dichotomy was challenged with nonbinary approaches on speakers' language use. The assumption that gender is fixed and ingrained in one's biological sex is contested by non-dichotomous ideas. Instead, it is claimed that gender is a social construct impacted by cultural, historical, and individual influences. The ideas about how men and women use language have shown to be quite resilient, even though more and more people are challenging them both individually and collectively. In particular, addressing the discrepancy between actual language use and views of it in terms of women's and men's talk, as well as expectations about language use as an object of research, or to explain to a wider public how the findings of their research run contrary to the stereotypical beliefs of society because the distinct language strategies associated with men and women did not develop independently; rather, they were a crucial component of the dynamics between men and women in many communities (Freed, 1992/1996).

Women's language constraints have frequently been the target of feminist demands for reform, and such requests are frequently backed up by criticism of the ideological justifications for the limits (Cameron, 2003). The mainstream ideology about females and males was rejected that the latter is linguistically superior to the former. While both men

and women are subject to limitations on the emotions they are allowed to express, these limitations appear to be intended to exacerbate the already-existing power disparity between the sexes. Men were not supposed to cry or be sad; women were not supposed to be angry or use profanity when they were angry. Anger, on the other hand, is a sign of strength; sorrow, helplessness and weakness. These laws strengthen male power and female powerlessness even though they may appear to equalize the sexes. Concern over the rising rudeness or impoliteness has grown as women have defended their freedom to use bad language (R. Lakoff, 2003).

As an important part of non-dichotomous ideas, gender and identity in a close relationship with culture are not the same thing even though they are closely related. Identity relates to a person's internal sense of who they are, whereas gender refers to the social and cultural roles and expectations connected with being male or female. In addition to a person's gender identification, identity incorporates a wide range of characteristics, such as race, ethnicity, sexual orientation, cultural heritage, and etc. These various facets of identity combine to form a distinct and intricate sense of self. Therefore, for gender research, Community of Practice might be a useful concept providing a basis to explain language variation constraints because different membership in CofP creates gender (Eckert and McConnell-Ginet, 1992). In the early 1990s, social learning theorists Jean Lave and Etienne Wenger presented the idea. A community of practice (CofP), a sociolinguistic framework, is a collection of people who join together to learn, exchange information, and work together on tasks or activities and who have a similar occupation or area of interest (Eckert and McConnell-Ginet, 1992). In addition, Eckert and McConnell-Ginet (1992) highlight that in the various communities in which people actively participate at a given moment or various phases of their lives, individuals may encounter the language-gender interaction in ways that are unique to each community. A person's way of speaking in a community involves a complex articulation of their forms of participation in that community with participation in other communities. It does not just involve turning on a community-specific linguistic switch or symbolically claiming membership in that community. Any given community of practice's linguistic practices will be constantly altering as a result of the numerous salencies that are brought into play by its numerous members (Eckert and McConnell-Ginet, 1992). Within this scope, gender is not a static social category that people are born into; rather, it is socially formed via contact (Bucholtz, 1999/2003/2014). Eckert and McConnell-Ginet (1992) highlight

“gender in its full complexity: how gender is constructed in social practice, and how this construction intertwines with that of other components of identity and difference, and of language” (p. 472). Therefore, it is useful to explain this point from CofP perspective, which is a useful framework for considering how language and society interact. Relatedly, as Eckert and McConnell-Ginet (1992) discuss, developing and using category labels like “woman” and “man” is only a tiny part of how language interacts with social practices that gender people and their actions and ideas. It is important to carefully observe linguistic and gender practices in the setting of a specific community's social practices if we are to accurately understand how language interacts with gender (and with other symbolic and social phenomena).

A certain culture or society's gender roles, expectations, and standards influence how people interact, communicate, and develop social connections. This is referred to as gender relationships. Gender interactions can change greatly between contexts and are influenced by social, cultural, and historical variables. In other words, “...cultural representations of gendered speech may change...” (Cameron, 2003, p. 450). Gender connections are socially formed and subject to change over time. Gender roles are viewed and practiced differently in different societies and cultures, which can affect the dynamics of interpersonal relationships. Factors including patriarchy, gender stereotypes, personal beliefs and etc. can have an impact on gender relationships. Speakers construct or select their language and the strategies they will use when they communicate with others in society. They are shaped by their perceptions due to their social positions determined by their gender in their environment culturally, socially and linguistically (Teutsch-Dwyer, 2001). Even though the identity of the individual and the individual community of practice are stable, this is not the case. As individuals adopt new ways of being women and men, they continue to reject some of the outdated ways of speaking. This is also related to their power or social identity affecting their language perceptions, which was argued by Bourdieu (1999) as well that speaker's utterances may be related to their social power and identity as well as their linguistic power referring to their competence. Eckert and McConnell-Ginet (2003) discuss that gender affects human interaction.

...gender is not a part of one's essence, what one is, but an achievement, what one does. Gender is a set of practices through which people construct and claim identities; not simply a system of categorizing people. And gender practices are not only about establishing identities but also about managing social relations. (Eckert and McConnell-Ginet 2003, p. 305)

The representations of other social traits like class and ethnicity or also ideological factors also influence how language and gender ideologies are represented, and they differ throughout cultures and historical periods. The idea that women and men are distinct in any discernible social group is what endures. When it comes to gender disparities, complementarities are usually used to describe them, meaning that whatever men's language is, women's language is not. However, there can be a lot of diversity in how men and women speakers vary from or complement one another (Cameron, 2003).

Gender is considered to be more a cultural property instead of a biological entity (Butler, 1990; Weatherall, 2002; McElhinny, 2003). Language differences or preferences between men and women might not exist as they share the same group and spend time together (Troemel-Ploetz, 1998) and language use of males and females may not be explained from binary opposition approaches as language is dynamic (Rodino, 1997). In other words, as language undergoes various changes and effects in time for various reasons, it is difficult to state precisely women are generally more polite and collaborative compared to men (Mills, 2005). Gender and impoliteness also possess a complex connection and it requires a context-dependent analysis rather than stereotypical beliefs about gender and impoliteness (Mills, 2005), and even for people in their own communities, one can never be completely certain when classifying some statements as polite or impolite (Wenger, 1998). The notion that the differentiation between men and women is socially and culturally motivated rather than biologically has frequently degenerated into a simple shift in vocabulary (Pavlidou, 2011). For example, according to Cameron (2003), women have advanced from poor language users to role models for communication skills as a result of changes in both the nature of employment in the global economy and personal lifestyles in late modern civilizations. Butler's (1990) idea of gender as a sequence of social acts is encouraged by Bing and Bergvall (1996). One may more accurately depict the various ways in which gender is perceived and displayed by not seeing gender as a constant characteristic but as something that only appears in the works of its production. Gomm (1981) asserts that there is not a big difference in the use of swear/taboo words by women and men. This was also seen in the study by Holster (2005). Her study showed that male and female teachers of English to Speakers of Other Languages tend to use taboo words in their communication. Durmoşoğlu (1990) found that even females might use insults addressing other females, specifically with the aim of showing solidarity. This might also indicate that insults do not always aim to offend others

and women can be impolite and use insults towards other women. In the study by De Klerk (1992), it is also seen that women may use various taboo words in communication even though they are generally considered to use euphemistic language in communication. The study by Magnifico and Defranq (2016) showed that female interpreters might downtone fewer FTAs compared to males. Even male interpreters tend to use downtoning for most unmitigated FTAs they hear. Thus, it might be claimed that face-saving can be a male language strategy as well. Abdel-Raheem (2022) also found that female cartoonists use taboos or impolite metaphors in their work as males do.

In conclusion, gender and impolite language use are related to each other as gender is interpreted as identity and masculinity are associated with impoliteness. It is inheld in communication as identity and does not have the same position and effect as social distance or power does on impoliteness perceptions. However, as language is dynamic, it is difficult to state precisely that women are generally more polite and collaborative compared to men (Mills, 2005), which creates the inspiration for the current study. Moreover, it is important for learners and thus language teachers to build their sociopragmatic and pragmalinguistic skills in order to know which expressions to use in impolite or rude situations in the second language (L2). Impoliteness should be part of pragmatic competence.

2.5. Research Questions

To conduct the current study, the following questions were answered:

1. How do Turkish EFL speakers perceive impolite language in English and Turkish?
 - a. Do Turkish EFL speakers' perceptions differ across impoliteness strategies in English?
 - b. Do Turkish EFL speakers' perceptions differ across impoliteness strategies in Turkish?
 - c. Does gender affect impoliteness perceptions of Turkish EFL speakers?
 - d. Does language difference affect impoliteness perceptions of Turkish EFL speakers?

3. METHODOLOGY

In this section, the method of the study will be explained, including participants, research design, data collection and data analysis.

3.1. Research Design

Mixed-method research design was mainly adopted in the current study. It comprises both qualitative and quantitative data to provide a better interpretation in order to explore and understand the research problem (Creswell, 2012).

In addition, in intercultural pragmatics and sociolinguistics, various research tools have been adopted to analyze human communication. They have some common characteristics in that all of them could be oral, written or computer-mediated. Utterance and discourse may be the unit of analysis and communicative aspects in interaction are focused on (Kecskes, 2014). There are data collection techniques such as controlled, semi-structured interviews etc. Three of these dimensions are shown in Figure 3.1. with a variety of data collection techniques, including more experimental ones.

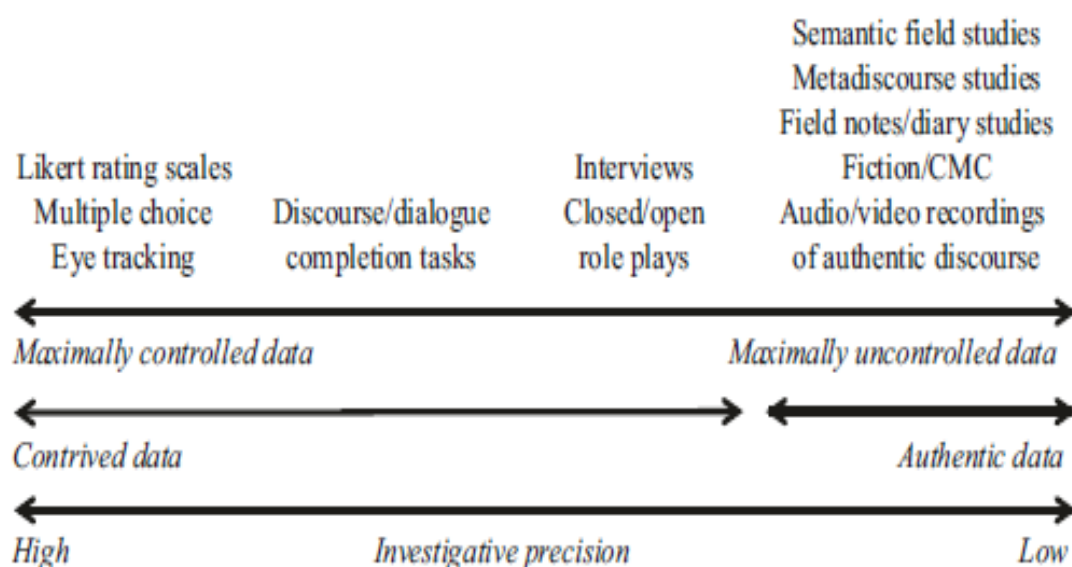


Figure 3.1. Data collection methods (partly based on Kasper and Dahl 1991, p. 217 and Leech 2014, p. 249 cited in Jucker and Staley, 2017, p.406)

Figure 3.1 illustrates that the approaches are roughly organized in order from most tightly controlled to uncontrolled data. The distinction is seen less as a scale than as a binary opposition. The procedures on the left of the diagram, on the whole, allow for a

greater level of investigative precision than the approaches on the right. Researchers have tried to apply all kinds of data sources ranging from very controlled data to uncontrolled resulting in high-level or low-level precise findings (Jucker and Staley, 2017). To express the "essences" of the experience, phenomenology, as a field of qualitative study, aims to describe the phenomenon in question with as much richness of detail as possible (Husserl, 2015; Husserl and Moran, 2012; Van Manen, 1990). Phenomenological research aims to recognize and define a phenomenon's fundamental characteristics. The technique looks into how people interact and investigates lived events to learn more about how individuals interpret those experiences. Thus, the current study adopts a descriptive and phenomenological approach while investigating the impoliteness perceptions of the participants by focusing on their experiences and ideas, and interpreting real-life situations and lived experiences (Cresswell and Poth, 2018; van Manen, 1990). In addition, this method provides an interpretation of the meaning of lived experiences with an insider perspective. Thus, data collection consists of interviews that provide data from this perspective.

As Culpeper (2011) emphasizes, explaining impoliteness is not easy because it depends on the situations the individuals experience. Impoliteness should be understood as the subjective evaluations that individuals make regarding the social acceptability of their behavior. In other words, impoliteness is a label that people apply to behavior as a result of their evaluations (Watts, 2003). The reason why Culpeper's model was chosen for the study is that it is rather the most comprehensive formulae covering impolite language use with a reference to the face attack notion of impoliteness. Spencer-Oatey's (2000, 2002, 2005) rapport management is also used for impoliteness research (e.g. Cashman, 2006). Culpeper's impoliteness categories are much more comprehensive and selected for the study as the former one is more concerned with face claims and sensitivities. Culpeper's framework is originally based on Brown and Levinson's politeness framework. Also, his impoliteness formulae is rather more comprehensive and it presents an adequate analysis level for impoliteness with an open-ended aspect in impoliteness strategies (Çelebi, 2012). This is verbalized in another way by Bousfield (2008) that the important point is to investigate impoliteness deeper by examining the effect of context and how it develops within discourse. While preparing the situations, the researcher did not focus on only one act or behavior because the purpose was to see

the strategies and perceptions from a broader aspect. Thus, Culpeper's strategies were taken as the basis of the current study while preparing the data collection tools.

As a consequence, to conduct the study, the instrument was prepared by the researcher based on Culpeper's impoliteness strategies (1996), which was also used for think-aloud protocol within the scope of the face attack concept in impoliteness. In think-aloud protocols, the participants were asked to think aloud and keep talking during the task (Somerén, Barnard and Sandberg, 1994; Charters, 2003; Leighton, 2017) as these protocols provide rich verbal data for mental introspection (Ericsson and Simon, 1980). In think-aloud protocol, it is expected to get oral/aural and more detailed data from the participants as they are not much touched upon in impoliteness research (Culpeper, 2011) and such methodological approach would enable the researchers to be able to examine speakers' and hearers' real and direct knowledge or understanding in an area.

The main difference from self-reporting methodologies is that in experimental methodologies the research is typically conducted in a lab and/or using specialized equipment (e.g. computer screen, eye-tracker, magnetic resonance imaging (MRI) unit or electroencephalograph (EEG) recording equipment). This specialized equipment is used to record aspects of subjects' physical behavior that is then correlated with their understanding of linguistic forms. In this way, experimental studies can tap into subjects' knowledge about language without explicitly asking about it, and sometimes directly into their processing of im/polite language in real time. (Terkourafi and Defibaugh, 2015, p.183)

This research model (think aloud) comes from psychological studies (Somerén, Barnard and Sandberg, 1994) since this methodological design is expected to provide the researcher with participants' real thoughts and insights during the research procedure. "Think aloud protocols", involving people articulating their thoughts as they are, for example, shown segments from a continuous text, are at the opposite end of the cost scale" (Culpeper, 2015, p.268).

In addition, the current research refers to van Dijk and Kintsch (1983)'s text comprehension model to some extent because the participants are expected to comprehend the situations given to them and how they interpret them is important in the study. This model could also be described as the situation model in which the topic of situations, the stakeholders of situations such as actions, people, events, behaviours, and so on and so forth (van Dijk and Kintsch, 1983).

Consequently, the study comprises both quantitative and qualitative data including both written and oral data. The quantitative data comprise the rating questionnaire data.

As the study aims to describe the perceptions and possible language use on impoliteness, it is also aimed to collect qualitative data since it is expected to yield effective results by developing categories based on the qualitative data rather than determining them before the research itself (Cresswell, 1998). The qualitative data collected from the participants include voice recordings of the voluntary participants for the semi-structured interview in open-ended questions, discourse completion test, and think-aloud sessions.

3.2. Setting and Participants

This research draws upon data collected from proficient Turkish EFL speakers at Anadolu University English Language Teaching (ELT) Department in order to investigate their impoliteness perceptions from cross-linguistic and cross-cultural perspectives. The participants were selected on voluntary basis. The primary medium of instruction in the department is English. The majority of the students are Turkish in the department while there are also a number of students with different ethnic origins. As the study aims to examine the impoliteness perceptions of Turkish EFL speakers in English and Turkish, the other ethnic origins were not taken as participants.

Anadolu University ELT Program students were selected because the aim was to see the perceptual differences in impoliteness and the participants were supposed to comprehend the situations given to them in Turkish and English. They were expected to represent the target population in terms of their L1 and their L2 background. Also, they all belong to middle-class families as seen in their background information (see Appendix 2). The students of the program get an English exam score (they have to be successful in the English proficiency exam organized by the prep school to start their education in the department). The participants were second and third-year students in the department. It is assumed that it is important to determine a specific age group and language level to make sure they have similar demographic characteristics and not to expand the age range. There is a five-year age range between the participants (5 years- between 18 and 25) and they were selected on a voluntary basis as they have to volunteer to take part in the study with their sincere participation.

After the piloting phase of the instrument with two groups (34 participants), the first major step in data collection started with the English version of the instrument. The instrument consists of 4 main parts designed in both Turkish and English. The data were collected from 14 groups/classes. 7 of the groups were second-year students and the other

seven were third-year students. The compulsory courses for the 2nd and 3rd grades were selected for this step to reach a higher number of participants (7-Linguistics II and 7-Teaching English to Young Learners II). The motive behind choosing the 2nd and 3rd-year students is to minimize the age gap among the potential participants.

The instrument was delivered to 248 participants at first but 204 of them were taken into consideration in the analysis procedure. In other words, the data of the participants who were younger than 18 years old and older than 24 years old were taken out. Also, the data of the participants whose first language was not Turkish and who were 1st-year or 4th-year students were excluded from the main data source. 3 months later, the Turkish version of the instrument was given to the participants again but not to the same number of participants as it was nearly the end of the term and the data were collected in the lessons. The collected data were entered into the computer in order to sort the matching ones first. After comparing the data collected, it was seen that the Turkish version of the instrument was given to 203 participants but only 154 of them were used for the analysis to make sure that we could access the same participants to see the perceptual variation across the languages of the same EFL speakers. To reach the same participants, the nicknames they wrote were compared. The age of the participants is presented in Table 3.1.

Table 3.1. *Age range of the participants*

		Number of the participants	Percent
Age	19	2	1,3
	20	65	42,2
	21	55	35,7
	22	18	11,7
	23	12	7,8
	24	2	1,3
	Total	154	100,0

As seen in Table 3.1, a total number of 154 participants took part in the collection of written data. It is found that the age range of the students 5 years at most is between the dates of birth, 1996-2000 (5 years). The majority belongs to the 20 and 21 years of age. This is the same for the participants who took part in oral data collection. As for the gender distribution of the participants, it is seen that females constitute the larger part, which is also depicted in Table 3.2.

Table 3.2. *Gender distribution of the participants*

		Number of the participants	Percent
Gender	Male	67	43,5
	Female	87	56,5
	Ttotal	154	100,0

Although gender is one of the major concerns in the study, due to convenience sampling (Culpeper, 2012) and departmental characteristics, the number of participants in each group is not the same (67 males and 87 females) as seen in Table 3.2. For the oral data collection, the number of participants for the oral (the second step) data is 22 (12 males and 10 females). In addition, it should be stated that the number of participants from each gender is not the same since mostly female students enrol in ELT departments. For the oral data collection procedure, it was different because fewer females wished to participate due to the sensitivity of the topic.

3.3. Reliability and Validity of the Instrument

In this study, the tools were prepared to provide real-life situations in order to obtain the participants' more realistic perceptions because impoliteness is dependent upon its context and their perception (Locher and Watts, 2008; Işık-Güler, 2008; Demirkol, 2016). To fulfil this aim, the researcher drew insights from different language use data to prepare the data collection tool including situations based on Culpeper's impoliteness framework (5 strategies).

The researcher prepared the situations based on the strategies by Culpeper and creates the situations and sentences uttered for each situation based on introspection, which is another method used for such data and was adopted by R. Lakoff (1975) as well. For the validity concerns, the instrument (both English and Turkish versions) was checked by two language experts to make sure the items serve the purpose of the study, all the strategies by Culpeper are covered in the situations and are compatible with the framework. Also, the Turkish version of the open-ended questions and impolite actions are back-translated by two other proficient English speakers after they are checked by a native speaker of English and a native speaker of Turkish. After that, for the sake of naturality and validity, the situations and acts were checked by two students (1 male and 1 female) to see whether they represent and reflect their daily life activities and understandability. After that step, the instrument was piloted with two groups within the

department. To this end, Giora (2004) postulates in her Graded Salience Hypothesis that people refer to their lexicon in their minds and contexts for the information. The more salient a meaning is, the better it is perceived. While designing the instrument, the researcher tried to create situations appropriate for the participants' context to enable them to give realistic responses for each. Therefore, these steps contributed to the validity and reliability of the instrument.

Multiple tests and analyses were performed to verify the reliability of the tests generated for this research. The degree to which participants' scores on individual items are consistent with their overall score is referred to as internal consistency (Weir, 2005) and this test is utilized under the condition that the items measure a common factor, they are evaluated correctly or incorrectly as categorical scores, and the responses are unaffected by speed (Creswell, 2012). The following ranges of internal consistency coefficients specifically reflect the following degrees based on the dependability standards put forward by Salvucci, Walter, Conley, Fink, and Saba (1997, p. 350).

- Less than 0.5, the reliability is low,
- Between 0.5 and 0.8, the reliability is moderate,
- Greater than 0.8, the reliability is high.

2 quantitative scales were devised to reach quantitative data in English and Turkish (in total 4). The impolite action rating questionnaire includes 20 items referring to the impoliteness sub-strategies labelled under 5 main impoliteness strategies while the Impoliteness strategy questionnaire consists of 15 situations designed in two versions of addressees and addressers as Male to Female and Female to Male. 5 of them were distractors (they were excluded in the analysis) and thus 10 of them were taken into consideration in the analysis procedure excluding the distractors. Another important step to check the reliability of the instruments is to find out the internal consistency of the quantitative data. Thus, for each quantitative section (2 sections mainly), Cronbach alpha was calculated and the results are given in Table 3.4.

Table 3.3. *Internal consistency analysis results*

	Impolite Action Rating Questionnaire (English)	Impoliteness Strategies Questionnaire (English)	Impolite Action Rating Questionnaire (Turkish)	Impoliteness Strategies Questionnaire (Turkish)
Cronbach Alpha	,847	,909	,861	,937

To understand if the items in these questionnaires reliably measure the same latent variable, Cronbach alpha was calculated for each part for both English and Turkish versions. After this calculation, it was seen that the figures slightly differed from each other generally in approximate similarity as seen in Table 3.4. The Cronbach alpha was calculated and found as “.847” for Impolite Action Rating Questionnaire in English and “.861” in the Turkish version, which could be inferred as this section in both versions has high internal consistency. As for the impoliteness strategy questionnaire, the case is found similar and Cronbach alpha was found as “.909” in the English version and “.937” in the Turkish version, which indicates it has a high reliability-internal consistency. Considering the Cronbach alpha calculated for each questionnaire, it could be claimed that the instruments designed for quantitative data for the English version have high internal consistency and they are reliable to be implemented. In addition to that, 30% of the whole data were coded by another coder, who got training. This is based on the idea of systematic sampling (Krippendorff, 2003). The researcher gave numbers to the participants and one-third of the total participants' data were analyzed by the other coder. Inter-coder reliability and agreement were checked by Cronbach alpha (Tinsley and Weiss, 1975; 2000) and the results were given in Table 3.5.

Table 3.4. *Intraclass correlation analysis results*

	English	Turkish
Cronbach Alpha	,866	,849

As seen in Table 3.5., Cronbach alpha was calculated and found as “.866” in the English version and “.849” in the Turkish version, both coders were highly consistent with each other. These findings show that the coding process was highly successful between the coders.

3.4. Data Collection

In this study, the data is collected by using different instruments: Impolite Action Rating (IAR) Questionnaire, Impoliteness Strategy (IS) Questionnaire, Open-ended Questions and Discourse Completion Test (DCT). Figure 3.2 gives the overall representation of the instrument.

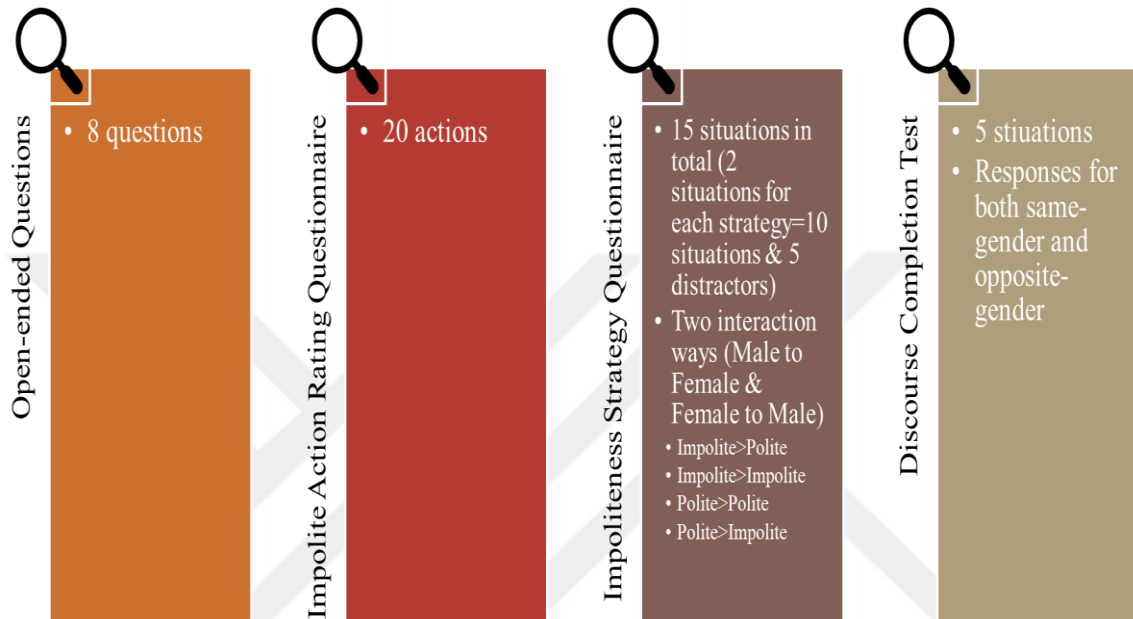


Figure 3.2. *The instrument*

As shown in Figure, 3.2, the current study comprises both quantitative and qualitative data. Turkish native speakers participated in the data collection to examine a native sociolinguistic and sociopragmatic point of view on impoliteness. The participants during the data collection procedure are mainly selected based on convenience sampling and also voluntary participants are included due to the sensitivity of the study topic. For the quantitative part of the study, the participants are asked to rate the impoliteness of the scenarios and the acts on a Likert-type scale (from 1 to 5). The scale is as follows: 0: No idea, 1: very polite, 2: polite, 3: neither polite nor impolite, 4: impolite and 5: very impolite. The instrument (Impoliteness Strategy Questionnaire Part) includes different situations (including conversations) for each strategy and Impolite Action Rating Questionnaire includes impolite actions. The researcher asks the participants to rate their impoliteness in both their L1 and L2. The impoliteness strategies are given in Table 3.5.

Table 3.5. *Impoliteness strategies (Culpeper, 1996)*

Bald-on Record Impoliteness	Positive Impoliteness	Negative Impoliteness	Sarcasm or Mock Politeness	Withhold Politeness
• shouting • giving commands	• ignoring, snubbing the other • excluding the other from an activity • disassociating from the other • being disinterested, unconcerned, unsympathetic • using inappropriate identity markers • using obscure or secretive language • seeking disagreement • making the other feel uncomfortable • using taboo words • calling the other names	• frightening • condescending, scorning or ridiculing • invading the other's space • explicitly associating the other with a negative aspect • putting the other's indebtedness on record	• mocking • being sarcastic	• falling to carry out a polite action

The study also aims to find out descriptive interpretations of impoliteness perceptions of Turkish EFL speakers about impoliteness strategies used in different scenarios given to them as shown in Table 3.3. After the validation process, the researcher began the main data collection procedure for the written data as specified for each step below:

- Before the whole procedure, the participants were asked to give their written consent.
- In addition, the researcher gave a background questionnaire to get first and second-language information along with personal details (age, gender, etc.).
- For the data collection of the research, the participants were given open-ended questions that investigate their perceptions of impolite language and their own experiences in their L1 and L2.

- Secondly, the impolite actions and utterances are based on the sub-strategies of Culpeper's impoliteness framework. The participants were asked to rate the utterances for each conversation in Impoliteness Strategy Questionnaire and the impolite actions given in another section, Impolite Action Rating Questionnaire. The situations/dialogues were presented and participants were asked to write down their judgment/perception values (rating questionnaire). This rating procedure in the current study draws inspiration from Culpeper's project (2009). The researcher also asked for each situation and how they would react, and the participants were expected to write their own possible verbal reactions under each one. This would provide the researcher with more elaborate and further data to be analyzed to see different perceptions of impoliteness. Henceforth, this part was expected to yield their own possible insights and productions for each strategy type of impoliteness.
- Thirdly, the participants were given 5 situations for which they were asked to produce utterances (reactions) to a same-sex and an opposite-sex person. This aims to see whether they use impolite language differently towards a same-sex or an opposite-sex person or not. The situations aim to trigger the 5 main impoliteness strategies based on Culpeper's framework. The personal relationship between the speakers in the situations is that they are friends and the situations are relevant to their real-life context because the aim was to see the participants' perceptions to avoid any other factor that might have an effect on them except language differences and gender.

The oral data collection (semi-structured interview and think-aloud data) in the study is explained as follows:

- The consent of the participants was taken to record their answers and reactions.
- The researcher conducts semi-structured interviews with the participants to reach a deeper understanding based on their answers related to their impoliteness perceptions. A semi-structured interview is open and allows for the introduction of new ideas as a result of what the interviewee says (Edwards and Holland, 2013), and it is a common research method adopted in social sciences. In intercultural communication, individuals must understand and build impoliteness based on context and cannot always rely on shared information (Kecskes, 2017). According to Spencer-Oatey (2009), interview comments would help the researchers constitute a detailed picture of evaluations/perceptions including various and multifaceted data gained from the participants. The idea is that the participants would provide more detailed information

for the current research about their impoliteness perceptions in their L1 and L2 through the written interview/open-ended questionnaire. However, if the participants volunteer to take part in this section as an interview and let the researcher record their answers, the researcher carried out this part with the participants as a semi-structured interview.

- The interview was followed by asking the participants to give their responses to the situations in DCT. They were told to give their answers considering the gender difference of the other person they were addressing.
- For the second type of oral data, the researcher implemented think-aloud protocols. There is no time limit for the think-aloud protocols because the purpose is to get as much data as possible. During the procedure, the researcher asked questions to the participants to assist the think-aloud process during the implementation as one of the aims of the study is to see the participants' reactions to each situation given to them, and the researcher recorded the sessions.

Additionally, while collecting the data, the researcher asked the participants to use the relevant language (depending on the language of the tool) but also lets the participants use Turkish or English (which one they would like to use) in think-aloud protocols and open-ended questionnaire because the aim is to get their perceptions but not to investigate their pragmatic or language competence. Thus, if the participants wish to use their first language (Turkish), the researcher did not interfere with this.

3.5. Data Analysis

As has been previously stated, the data collection procedure included two stages: written and oral data collection. The written data included responses to the open-ended questions and DCT situations along with rating scores in Impolite Action Rating Questionnaire and Impoliteness Strategy Questionnaire. For the qualitative data, an interrater (a language instructor with at least 10 years of experience who works at another state university) examined randomly selected 30% of the qualitative data for reliability issues. Cronbach Alpha was also calculated to check internal consistency and interrater reliability.

In the questionnaires, the ranking varied from very impolite (5) to polite (1), and also with an option of no idea (0). The analysis depends on whether the group has parametric or nonparametric characteristics determined by SPSS. Therefore, to analyze

the quantitative data, the researcher utilizes Mann-Whitney U Test and Wilcoxon Signed Ranks Test, t-test and Chi-square test in SPSS to compare the differences in impoliteness perceptions of the participants across the languages along with the gender differences. The mean scores of the ratings were also calculated regarding their impoliteness perceptions in L1 and L2 based on the strategies.

For impoliteness rating, a space beneath each item was provided in case the participants might wish to add any other comments with or without rating them. The comments were analyzed in the same way as the written data for open-ended questions by generating themes and codes.

After collecting the oral data, the semi-structured interviews and think-aloud protocols were transcribed and then the data were analyzed. Think-aloud protocols and semi-structured interviews are significant in the current study because they are expected to yield not only quantitative rating data collected from the participants but also non-verbal data which is one of the core purposes of the study to investigate differences in impoliteness perceptions regarding Culpeper's strategies and to reach a deeper investigation.

Next, the answers given by the participants to the open-ended questions were analyzed. This section aims to provide more elaborate data on the impoliteness perceptions of the EFL speakers. Considering the qualitative characteristic of the study, content analysis was adopted to analyze the participants' responses since Fraenkel and Wallen (2006) agree that opinions and attitudes could be analyzed this way while developing categories and themes.

To analyze the answers, the open coding method was used (Glaser, 1978; Creswell, 1998). The analysis is based on four steps for the qualitative data: formation of analytical categories, assembly of the categories-guide, coding and identifying relationships, and interpreting the results. In this method, the collected data are read and the labels are formed based on the contents of the data collected from the participants. During the analysis, if an idea emerged, the researcher wrote it down to create labels or codes to check all the data collected from the participants. Finally, the codes were checked and united to explain them in detail with a reference to the purpose and scope of the current study. The qualitative data analysis is described in Figure 3.3.

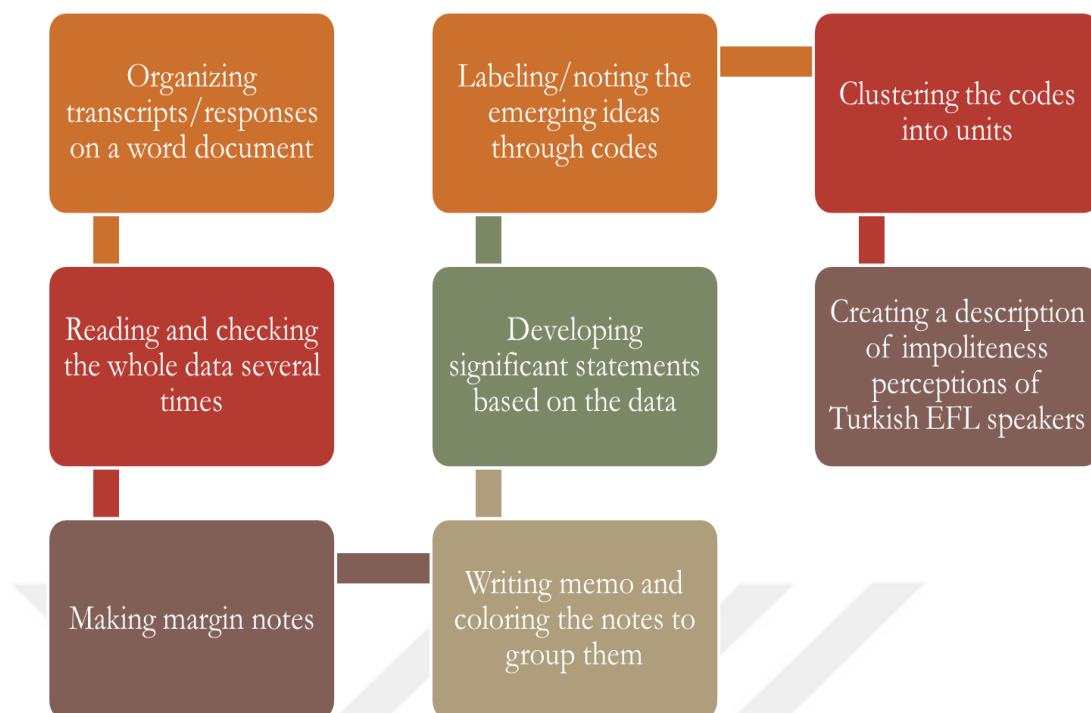


Figure 3.3. *Qualitative data analysis flow*

As pictured in Figure 3.3, qualitative data analysis was aimed to provide deeper insights into the research to create a description of the impoliteness perceptions of Turkish EFL speakers. In addition to that, it should be stated that randomly chosen 30% of the qualitative data were checked by an interrater (a language teacher having at least 10 years of experience and working at another state university) for reliability concerns, which is suggested as a technique by Hemmings (2008). Before the analysis procedure, the researcher gave information about the research to (train) the rater for an effective analysis procedure. The researcher and the rater worked on the data together (randomly chosen) to create the labels and codes based on the main purpose and scope of the current research. After this session, the researcher worked on the whole data alone again. In case of a new or different label, the researcher consulted with the other rater to meet a consensus during the analysis procedure.

For the piloting section, the researcher adopted the same approach to check and analyze the data. A summary of the tests was given in Figure 3.4.

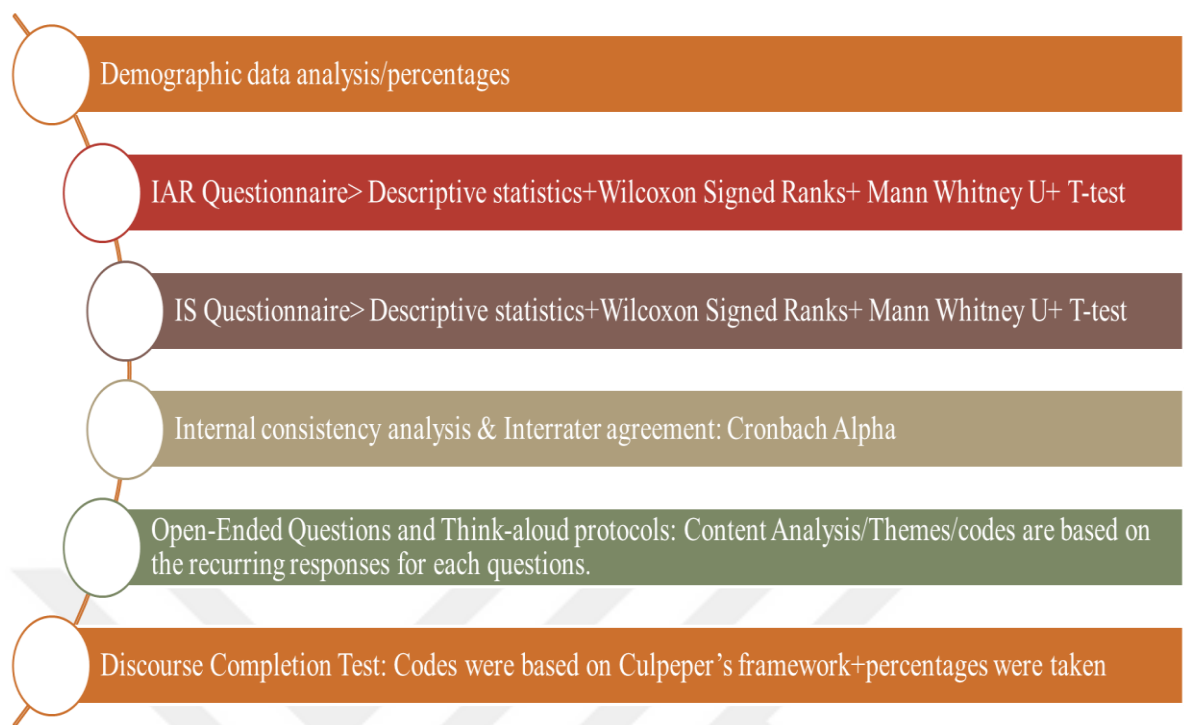


Figure 3.4. *Summary of the tests used in the analysis*

4. RESULTS

In the following section, the findings are presented addressing each research question. The research questions given in Section 2.5. are repeated below for ease of reference:

1. How do Turkish EFL speakers perceive impolite language in English and Turkish?

- a. Do Turkish EFL speakers' perceptions differ across impoliteness strategies in English?
- b. Do Turkish EFL speakers' perceptions differ across impoliteness strategies in Turkish?
- c. Does gender affect impoliteness perceptions of Turkish EFL speakers?
- d. Does language difference affect impoliteness perceptions of Turkish EFL speakers?

4.1. Impoliteness Perceptions of Turkish EFL Speakers in English and Turkish

To collect data and answer the research questions, the instrument was designed in four sections: Impolite Action Rating Questionnaire, Impoliteness Strategy Questionnaire, Discourse Completion Test and Open-ended Questions. In the following section, the findings were given respectively with reference to the research questions given in 2.5.

4.1.1. Impolite action rating questionnaire rating results

As has been previously stated, the second section of the instrument “impolite action rating questionnaire” includes the actions of major impoliteness strategies in 20 items based on the sub-strategies of Culpeper’s impoliteness framework (1996). The rating is on the Likert scale as explained in Section 3.2 Data Collection. Table 4.1. gives impolite actions in English and Turkish.

Table 4.1. *Impoliteness action rating questionnaire items*

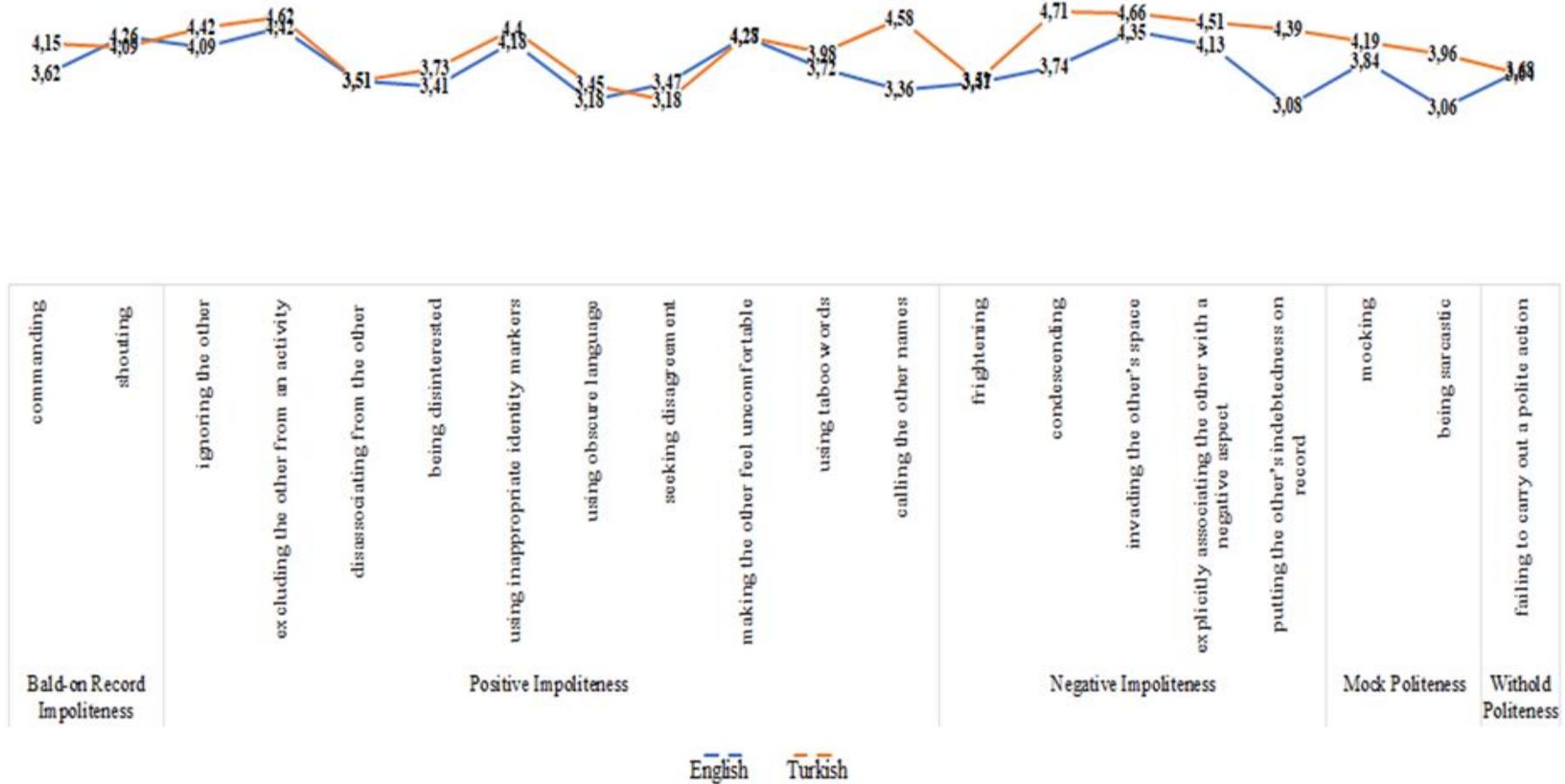
Kaba Eylemler	Impolite Actions
1. emir vermek (emretmek)	1. giving commands (giving orders)
2. bağırarak (yüksek sesle seslenmek)	2. shouting (yelling)
3. karşıdakini görmezden gelmek (aldırmamak/ önemsememek)	3. ignoring the other person (snubbing/not accepting one's wish)
4. birisini dışlamak (birisini topluluktan hariç/dışarıda bırakmak)	4. excluding the other person from an activity (putting the other person out of the group)
5. karşıdakiyle iletişimini kesmek (birisinden uzaklaşmak)	5. disassociating from the other person (avoiding common ground)
6. ilgisiz davranmak (umursamaz davranmak)	6. being disinterested, unconcerned, unsympathetic (being not interested/not engaged)
7. uygun olmayan hitap ve/veya adları kullanmak (ilişkiyi bozan için yakışsız isimler kullanmak/ ad takmak)	7. using inappropriate addressing terms (using unsuitable names (identity markers) to violate the relationship)
8. üstü kapalı dil kullanmak (gizli kapaklı/karmaşık konuşmak)	8. using obscure/secretive language (talking mysteriously/complicatedly)
9. bozuşmak (anlaşmazlığa düşmek/çatışmak)	9. seeking disagreement (contradicting/ conflicting)
10. birisini rahatsız etmek (huzursuzluğa sebep olmak, rahatını bozmak)	10. making the other person feel uncomfortable (causing discomfort/annoying)
11. tabu kelimeler kullanmak (ayıp/ahlaken yasak sözcükler kullanmak)	11. using taboo words (using morally banned words)
12. küçültücü adlarla çağırmak/seslenmek/kötü söz söylemek (aşağılayıcı/kaba isimler kullanmak)	12. calling the other names (using other names to express low opinion)
13. korkutmak (ürkutmek)	13. frightening (scaring)
14. aşağılamak, (istihza etmek, küçümsemek)	14. condescending (ridiculing, scorning, belittling)
15. karşıdakinin kişisel alanını ihlal etmek (kişisel alana tecavüz etmek/özeline girmek)	15. invading the other's space (violating/derogating personal space)
16. birini açıkça olumsuz bir halle/özellikle bağdaştırmak (olumsuz belirteçlerle/adlarla tanımlamak/ ilişkilendirmek)	16. explicitly associating the other person with a negative aspect (connecting/identifying with negative markers)
17. yapılan iyiliğin lafını etmek/iyiliği başa kakmak (borcunu açıklamak/yapılmış iyilik hakkında konuşmak)	17. putting the other person's indebtedness on record (speaking about a goodness the speaker has done for the hearer)
18. dalga geçmek (alay etmek)	18. mocking (teasing, making fun of)
19. kinayeli/alaycı konuşmak (iğneleyici konuşmak)	19. being sarcastic (being ironic)
20. kibar bir eylemi gerçekleştirmemek (gereken bir yerde/anda kibar olmamak)	20. failing to carry out a polite action (not acting politely)

The data were collected based on this framework as shown in Table 4.1. The participants were asked to rate them from very impolite (5) to very polite (1) and I have no idea (0) in order to check whether there could exist any differences among the sub-strategies as their load may differ from one to another. This section also plays an

important role in the study as it provides a cross-check for the findings of the other quantitative section (short dialogues and impolite utterances). In this section, the number of impolite actions is determined by the impoliteness sub-strategies (2 actions in Bald on-record impoliteness, 10 actions in Positive impoliteness, 5 actions in Negative impoliteness, 2 actions in Mock politeness and 1 action in Withhold politeness). The following section aims to present the results of the Impolite Action Rating Questionnaire in English and Turkish.

Even though the participants perceive the impolite actions similarly in both Turkish and English, a t-test was calculated in order to find out whether language differences affect perceptual variation in impolite language English and Turkish. The overall representation of the mean scores in the Impolite Action Rating Questionnaire is given in Graph 4.1.

IMPOLITE ACTION RATINGS ACROSS STRATEGIES



Graph 4.1. Impolite action rating questionnaire results (English and Turkish)

Although the participants seem to prefer giving similar ratings for the impolite actions in both the English and Turkish versions of the questionnaire, the mean scores show that they perceived the actions in Turkish as slightly more impolite than in English as seen in Graph 4.1. The blue line in the graph shows the results for the English version and the orange line shows the results for the Turkish version. The results indicate that the mean scores between 4 and 5 indicate the actions that were perceived as more impolite (4 for impolite and 5 for very impolite) than others by the participants. The mean scores for the actions in Bald-on Record Impoliteness are higher in Turkish (M=4,15; M=4,09) than in English (M=3,62; M=4,26). The act of shouting might sound more impolite in Turkish than in English while the act of commanding sounds similar in terms of impoliteness or offensiveness. In addition, the participants gave similar scores for the Positive Impoliteness actions in English and Turkish, which suggests that they might perceive these acts similarly as very impolite. Among the most impolitely perceived actions, ignoring the other (M=4,09; M=4,42), excluding the other from an activity (M=4,42; M=4,62), using inappropriate identity markers (M=4,18; M=4,40), and making the other feel uncomfortable (M=4,27; M=4,28) were perceived approximately very impolite in both languages.

In the Turkish version, it was seen that using taboo words (M=3,72; M=3,98) and calling the other names (M=3,36; M=4,58) were perceived as more impolite than the English counterparts, which might show that the lexeme load of these acts are higher in Turkish. In their second language, which is similar for practically every action in this strategy, the lexeme loads of the actions might be less demanding for them. For the third strategy in the framework, the findings showed that the participants perceived the actions in Negative Impoliteness Strategy similarly as very impolite. Among all the actions in this strategy, they perceived invading the other's space (M=4,35; 4,66), explicitly associating the other with a negative aspect (M=4,13; M=4,51) are perceived as more impolite. In addition, the participants perceived condescending (M=3,74; M=4,71) and putting the other's indebtedness on record (M=3,08; M=4,39) as less impolite in English as their lexeme loads are less heavy for them in their second language, which is similar for almost every action in this strategy. For the last two strategies, respectively Mock Politeness and Withhold Politeness, it was seen the participants gave similar ratings to both the English and Turkish versions. The participants perceived Mock Politeness acts

in Turkish (M=4,19; M=3,96) as more impolite than the English versions (M=3,84; M=3,06). That might similarly imply that the lexeme loads of these actions seem more offensive for them in their first language. In Turkish, the lexeme loads of the actions in the Mock Politeness strategy are heavier for the participants. On the other hand, the participants did not Withhold Politeness act as impolite in English (M=3,68) and Turkish (M=3,64). Interestingly, the participants did not perceive Withhold Politeness utterances as impolite as Mock Politeness utterances (in fact, the least impolite in the framework).

It can be summarized as commanding, ignoring the other person, excluding the other person from an activity, using inappropriate addressing terms, making the other person feel uncomfortable, condescending, and explicitly associating the other person with a negative aspect were perceived as more impolite. That means the most impolite actions for the participants are under the strategies Bald-on Record Impoliteness, Positive Impoliteness, Negative Impoliteness and Mock Politeness, especially the first three. The actions that were perceived as more impolite in Turkish are shouting, calling the other names, condescending, putting the other's indebtedness on record and being sarcastic. On the other hand, they are neutral about Withhold politeness strategy as they may not fail to carry out a polite action when and where necessary because the ones who are not polite when necessary should be outcasted within the society and are considered rude. It is an action that people do not want to see in society. One should respond at a similar level in case of a polite action. Also, politeness is a mutually compulsory action in that two parties should be compatible with each other, which might have affected their perceptions about this action. In order to find out whether the differences were statistically significant, a t-test was conducted. The p values were given in Table 4.2.

Table 4.2. *t*-test results of impolite action rating questionnaire in Turkish and English

Strategy	The action	Z	Sig. (p<.05)
Bald-on Record Impoliteness	commanding	-5.479 ^b	0.000
	shouting	-2.362 ^c	0.018
	ignoring the other	-3.205 ^b	0.001
	excluding the other from an activity	-2.324 ^b	0.020
	disassociating from the other	-.348 ^c	0.728
	being disinterested	-3.558 ^b	0.000
Positive Impoliteness	using inappropriate identity markers	-1.927 ^b	0.054
	using obscure language	-2.222 ^b	0.026
	seeking disagreement	-3.169 ^c	0.002
	making the other feel uncomfortable	-.273 ^c	0.785
	using taboo words	-2.287 ^b	0.022
	calling the other names	-7.774 ^b	0.000
Negative Impoliteness	frightening	-2.287 ^b	0.022
	condescending	-6.745 ^b	0.000
	invading the other's space	-3.358 ^b	0.001
	explicitly associating the other with a negative aspect	-3.771 ^b	0.000
	putting the other's indebtedness on record	-7.431 ^b	0.000
	mocking	-3.397 ^b	0.001
Mock Politeness	being sarcastic	-7.547 ^b	0.000
Withhold Politeness	failing to carry out a polite action	-.922 ^c	0.357

The p values given in Table 4.2 show that there is a statistically significant difference between the mean scores of Turkish and English results as highlighted in the table. It was seen that there are statistically significant differences between the actions as such: commanding (p=,000), shouting (p=,018), ignoring the other (p=,001), excluding the other from an activity (p=,020), being disinterested (p=,000), using obscure language

($p=,026$), seeking disagreement ($p=,002$), using taboo words ($p=,022$), calling the other names ($p=,000$), condescending ($p=,000$), invading the other's space ($p=,001$), explicitly associating the other with a negative aspect ($p=,000$), putting the other's indebtedness on record ($p=,001$), mocking ($p=,001$), and being sarcastic ($p=,000$). On the other hand, there are few actions that language might not have impacted the participants' perceptions and they perceived them similarly in both languages. The actions are disassociating from the other ($p=,728$), using inappropriate identity markers ($p=,054$), making the other feel uncomfortable ($p=,785$), frightening ($p=,931$) and failing to carry out a polite action ($p=,357$). The participants perceived the impolite actions as less impolite in English. This could stem from their language knowledge that they might not comprehend the lexical load of these actions in English as much as in Turkish. In the following part, the comparisons between the two languages (English and Turkish) are presented for the impolite utterances in the conversations, considering the mean scores representing the impoliteness perceptions given for each strategy.

4.1.2. Impoliteness strategy questionnaire results

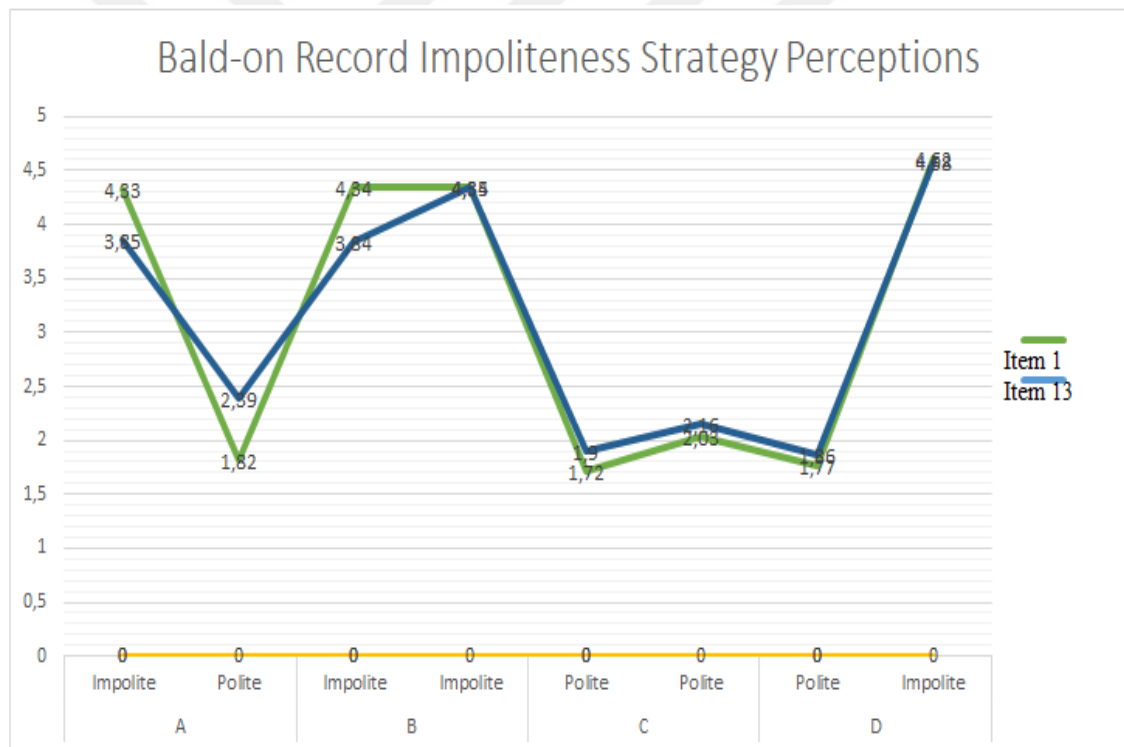
In the study, perceptual variation across impoliteness strategies in English was investigated through another section. In this section, the participants were given 2 situations in English for each strategy including short interactions between male and female interlocutors in the school context between friends in order to answer research question 1b. For each strategy, there are two scenarios including short conversations. In one scenario, the first utterances are by a male speaker. In the other one, the initial utterances are by a female speaker. This is also compatible with the goals of the study as gender has been investigated whether it may have an impact on perceptions.

The conversations for each strategy are designed as follows: Conversation A starts with an impolite utterance and the other speaker gives a polite utterance. Conversation B includes an initial impolite utterance and then another impolite utterance. Conversation C includes two polite utterances to see whether they perceive these polite utterances as they are supposed to be. Lastly, in Conversation D the first utterances are polite and the second one is impolite to see their perceptions about whether impoliteness should be reactive and only in defense situations. In the following graphs, the mean scores of the perceptions for each strategy were calculated for each item and each utterance, because they represent the rating scores the participants gave for each utterance. In order to

provide a perceived hierarchy for impoliteness strategies, the following sections present the scores for each strategy respectively in English and Turkish.

4.1.2.1. *English impoliteness strategy questionnaire rating results*

In the study, Impoliteness Strategy Questionnaire was delivered including scenarios and utterances in short conversations between friends. The aim was to find out the impoliteness perceptions of Turkish EFL speakers and whether they might vary across the super-strategies of impoliteness, language and gender. Graph 4.2 begins with Bald-on Record Impoliteness Strategy mean scores. Items 1 and 13 consisted of short conversations between two friends. The impolite utterances were prepared within Bald-on Record Impoliteness Strategy.



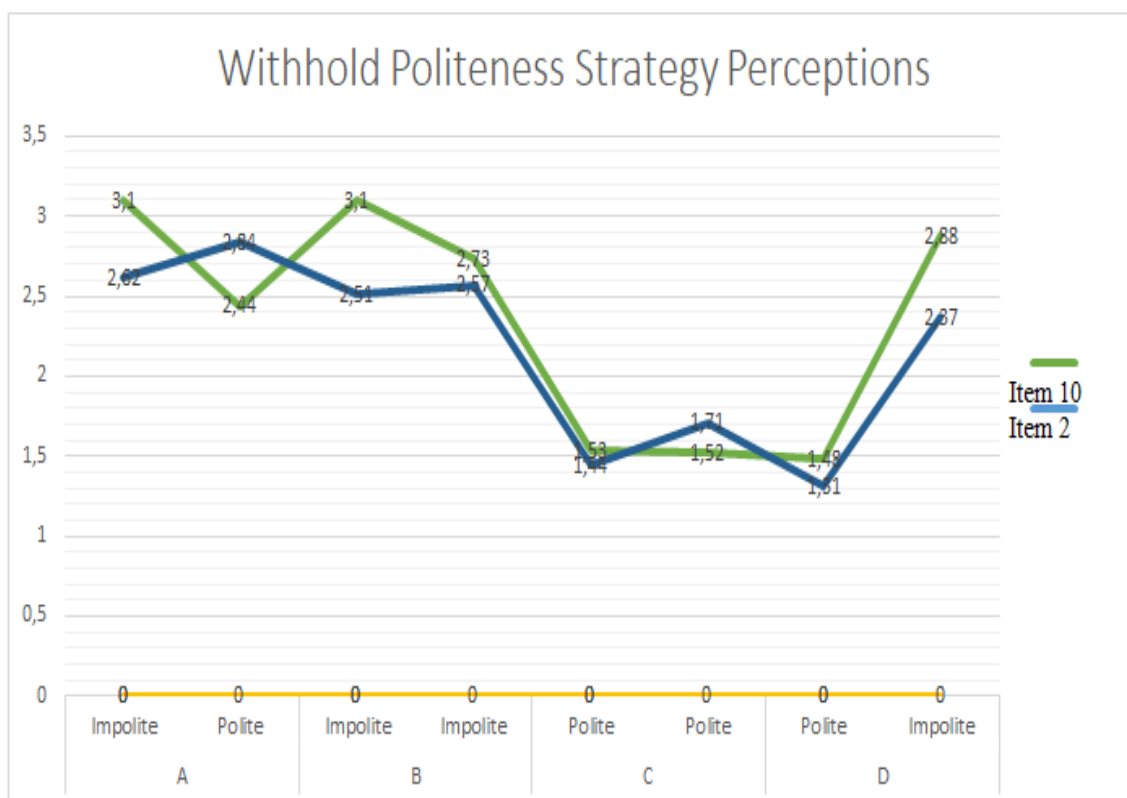
Graph 4.2. *Bald-on record impoliteness strategy– mean scores (English)*

Bald-on Record Impoliteness is the initial strategy in the framework, which means the direct, uncomplicated and precise way of threatening one's face. As seen in Graph 4.2, in the 1st item in which the initial attacker is a male against a female and the other utterances for this scenario are designed in this way. The 13th item (blue line) includes the initial utterances by a female speaker and the 1st item (green line) includes the initial

utterances by a male speaker. It is seen that polite utterances in items 1 and 13 were perceived at a similar level but it is intriguing that the impolite utterances responding to a polite or impolite utterance are perceived as more impolite than others, which may indicate that politeness requires a mutual constraint on agreement and speakers should feel the need to pay back as a moral precept engrained in individuals' interactions. The discrepancies between female-uttered and male-uttered initial impolite utterances in Conversation A and Conversation B show that the participants might perceive the impolite utterances as more offensive if they were uttered by a female speaker. However, the reason for these discrepancies might stem from another thing the utterances include different utterances despite being given in the same strategy. For example, in Conversation A in item 1, the initial impolite utterance is "Just shut up and listen!" and the initial impolite utterance in Conversation A in item 13 is "Turn off your phone and put it away!". Even though they are produced in the same way for Bald-on Record Impoliteness, the reason might be the severity of the situation rather than the gender of the speaker as the think-aloud protocols might suggest. For example, one female participant (P14) said that "It is very impolite to shout or command like this. Yes, the other person deserves it but we could still express it politely". Another example by a male participant (P2) is "This person cannot do this. He/she deserves it. I might be even more impolite". It is also seen the participants gave very similar ratings to the other utterances for the other interaction items, which might suggest they did not consider the gender of the addresser important and it might change their evaluation. The impolite utterances after a polite one were perceived as the most impolite (Conversation D, M=4,62; M=4,58). Also, the initial utterances by female speakers towards a male hearer were perceived as less impolite (Conversation A, M=4,33; M=3,85), Conversation B, (M=4,34; M=3,84). The mean scores for the utterances in Conversation C show that the participants understood them as expected, which was also agreed by the participants in think-aloud sessions. For example, one male participant (P22) said "Yes, it is very normal." Another intriguing finding as seen in the graph is that the participants did not perceive the polite utterances as the same for each conversation. In other words, the participants perceived the polite utterances as a response to an impolite one less polite than the other polite utterances, which might suggest the reciprocity of impolite behavior is more acceptable for them and they could be perceived as overpolite. This was also expressed by one participant (P9) "Why does this person say this? The other person behaved very

impolitely. This doesn't sound normal. Does he/she try to mean something else?". As this quote suggests, what individuals say in any situation depends on the context and the purposes of the speakers. Even politeness might be perceived as impolite if it is not used expectedly.

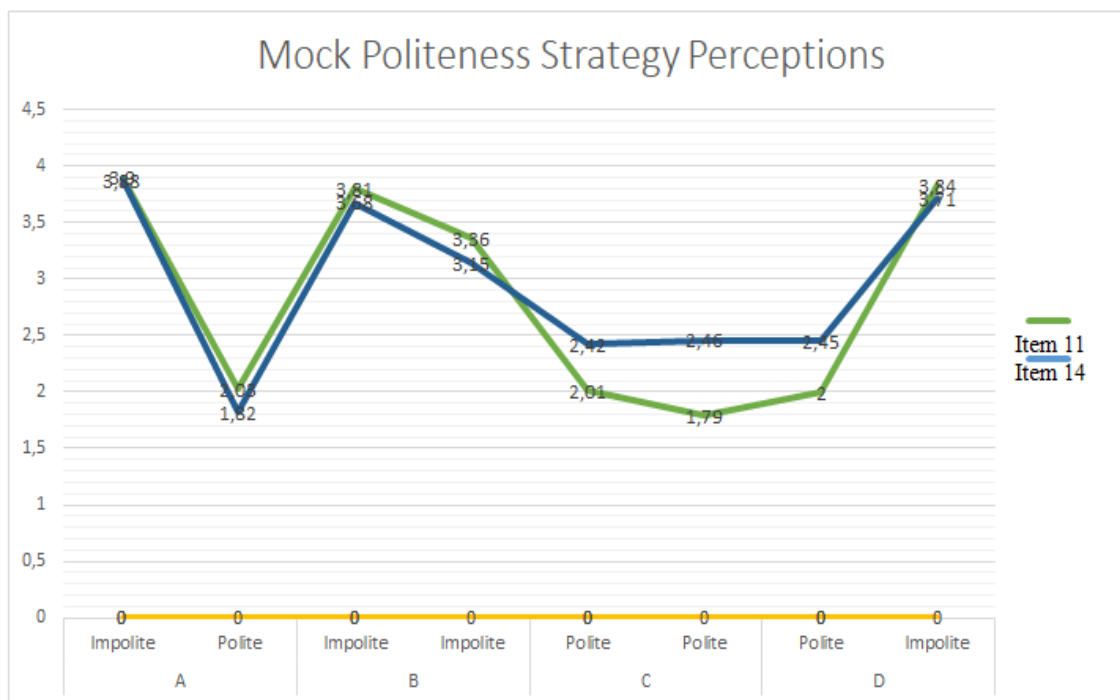
The results of Withhold Politeness strategy for both interaction ways are presented in Graph 4.3.



Graph 4.3. *Withhold politeness strategy– mean scores (English)*

The second impoliteness strategy examined within the scope of the study is Withhold Politeness representing not carrying out polite actions when and where necessary. The 2nd item (blue line) includes the initial utterances by a female speaker and The 10th item (green line) includes the initial utterances by a male speaker. The general assumption based on the findings as seen in Graph 4.3 is that the participants did not find these utterances impolite as the absence of politeness is different from other impoliteness strategies in terms of its characteristics that there should be a polite action and one should respond to it with another polite remark. For example, the utterances in Conversation A (item 2) are “I can give it to him” and “Okay”. However, the informants were in the general view of being polite at the first step despite facing impolite action.

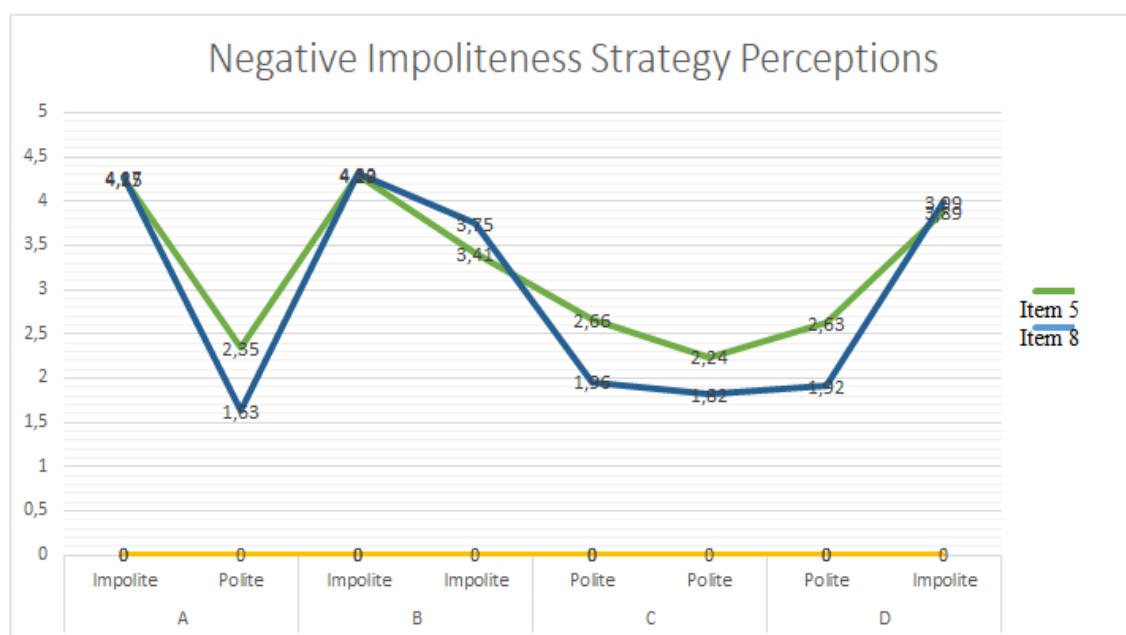
Additionally, the impolite remarks that follow a polite one are viewed as not polite, i.e. almost neither polite nor impolite, (Conversation D, M=2,88; M=2,37). Additionally, males regard the opening utterances made by female speakers as less impolite (Conversation A, M=2,62 and M=3,01 respectively). The participants in think-aloud sessions and the mean ratings for the statements in Conversation A both indicate that the participants did not understand withholding politeness very well. One male participant (P1) stated “I did not understand why this person did this”. However, they also stated the necessity of performing a polite action where and when necessary. For example, the same participant added “This person should have thanked here”. This agrees with the results for Conversation C that the utterances were perceived similarly regardless of the speaker. Interestingly, the polite actions after an impolite one as seen in Conversation A scores show that it could be perceived as not polite. There is no consistency pointing to the fact that the gender of the speaker might change the evaluations if the mean scores of Conversation C are examined. All in all, the figures represent that the Withhold Politeness utterances (absent polite remarks) were mostly perceived as neither polite nor impolite (almost impolite) rather than polite or very polite, which may show the participants could have gotten the obligation to perform a polite action in reply to a former polite one. In addition, it should be noted that this strategy is one of the most difficult strategies for the participants to understand the offense or aggravating situation as it is default that the speakers tend to behave politely in situations. The results of the Mock Politeness strategy for both interaction ways are presented in Graph 4.4.



Graph 4.4. Mock politeness strategy– mean scores (English)

The third impoliteness strategy examined within the scope of the study is Mock Politeness. It is one of the impoliteness strategies for which speakers need to use indirect language mostly and it consists of sarcasm, insincerity and irony to be impolite towards the other interlocutor. The 4th item (blue line) includes the initial utterances by a female speaker and the 11th item (green line) includes the initial utterances by a male speaker. The general assumption based on the findings as seen in Graph 4.4 is that the participants did not find these utterances as impolite as the other impoliteness strategies except Withhold Politeness. For example, the utterances in the first conversation- Conversation A (item 4) are “Look how handsome you are!” (sarcastically)” and “Thank you very much”. The scores show that the participants mostly gave similar ratings to the impolite utterances for Conversation A and Conversation B, which might suggest they did not focus on the gender of the speaker (Conversation A, M=3,9; M=3,88/ Conversation B, M=3,81; M=3,68). However, it is seen that this impoliteness strategy was perceived as almost impolite as Bald-on Record, Positive and Negative Impoliteness strategies. This may show that they understand the utterances formed according to this strategy correctly but it should be noted that sarcasm is not perceived as very impolite, which is similar to the case of Withhold Politeness. Also, impolite utterances responding to a polite or impolite utterance are perceived as more impolite than others. The impolite utterances

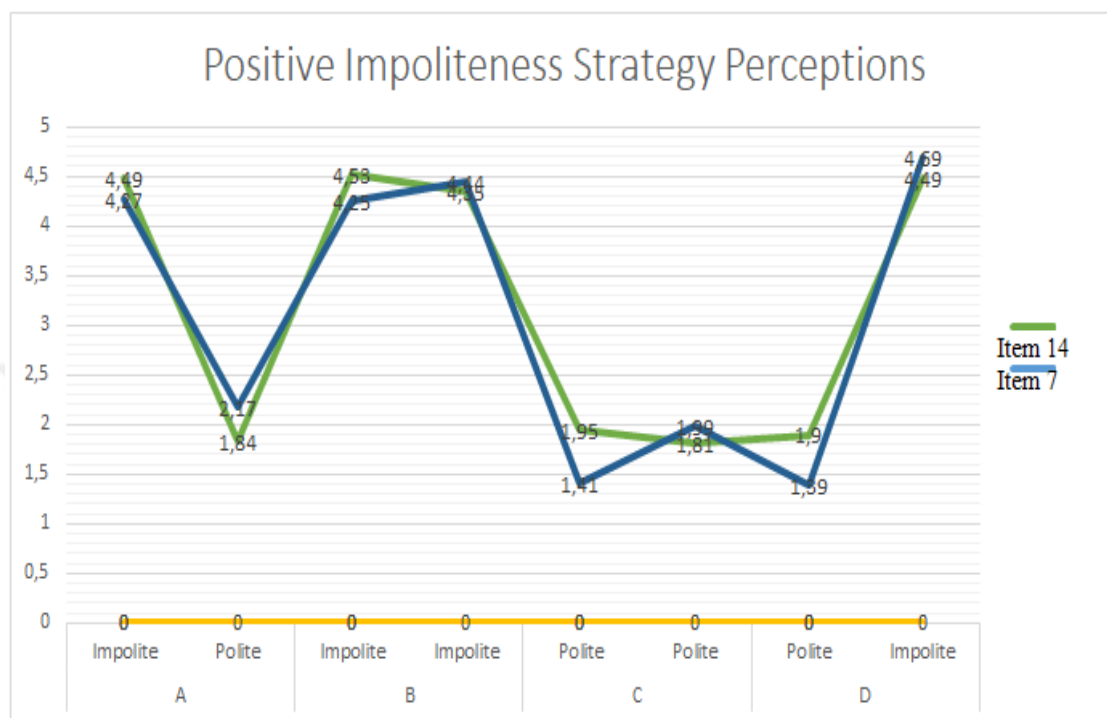
after a polite one were perceived as the most impolite (Conversation D $M=3,84$; $M=3,71$). In addition, the initial utterances by female speakers towards a male hearer are perceived as less impolite (Conversation A, $M=3,9$; $M=3,88$), Conversation B, ($M=3,36$ $M=3,15$). These scores also support the idea that the gender of the speakers might affect the evaluations concerning the offensiveness of the utterances. Even though the participants generally did not perceive this strategy as impolite as the other strategies, unlike Withhold Politeness, they considered it as an impolite action as the scores indicate. Different from the impolite utterances, the discrepancies between the scores are mostly for the polite utterances that the male-uttered ones were perceived as more polite. The reason for this could be related to the gender of the speaker as the polite utterances might sound more polite if they were uttered by a female speaker (Conversation C and Conversation D). On the other hand, it could relate to the situation as well because the mean scores for impolite utterances do not differ greatly. During think-aloud protocols, the participants also agreed with the fact that mock politeness (sarcasm) is an impolite act but not as offensive as others. For example, one participant said, “Yes this person speaks sarcastically. It is impolite”. Nevertheless, it was also mentioned, “Ehh. It is impolite but not very impolite”. It suggests that the participants might consider the impact of gender while evaluating impolite language use. As another strategy in the study, the mean scores of Negative Impoliteness are given in Graph 4.5.



Graph 4.5. Negative impoliteness strategy– mean scores (English)

Another impoliteness strategy as one of the investigation points in the study is Negative impoliteness. It consists of face-threatening acts directed at the interlocutor's negative face. The 8th item (blue line) includes the initial utterances by a female speaker and the 5th item (green line) includes the initial utterances by a male speaker. It is seen in Graph 4.5 that polite utterances are perceived at a similar level but it is intriguing that the impolite utterances responding to a polite or impolite utterance were perceived as less impolite than the initial attack, which may indicate that impoliteness could lose its severity (in individuals' perceptions) in response to an initial impolite act. It also requires a mutual constraint on agreement and speakers feel the need to pay back when they encounter an impolite act. In the case of this situation, impolite utterances may be perceived as less impolite, which is interesting because impoliteness can be offensive, not defensive. the impolite utterances responding to a polite or impolite utterance are perceived as more impolite than others. To give an example from the utterances, Conversation A in item 5 includes these utterances respectively: "You will never understand this, and if you think you do, you've missed something!" and "I can think of nobody else who could explain it a lot better". The impolite utterances after a polite one were perceived as more impolite (Conversation D $M=3,89$; $M=3,99$). Interestingly, the initial utterances by female speakers towards a male hearer for this strategy are perceived as slightly more impolite (Conversation A, $M=4,25$; $M=4,27$), Conversation B, ($M=4,29$; $M=4,32$). As for the gender of the speaker, the scores show that participants might not consider the impact of gender as important while evaluating impolite language use. It should also be noted that the mean scores are almost the same for the conversations in this strategy. This points out that the speakers initially focus on the utterances rather than who produces them. On the other hand, for the polite utterances (Conversation C and Conversation D), the difference between the mean scores seem bigger compared to the impolite utterances. This might show that polite utterances might be perceived as more polite if they were uttered by a female speaker. However, this could not be the case as the gender of the speaker did not change scores very much for the impolite utterances. During the think-aloud protocols, the participants referred to the offensiveness of the strategy as "This person belittled the other. Very impolite". For the impolite utterances responding to an initial attack, they mentioned the reactive or defensive characteristics of being impolite as "He/she should not have behaved like that. So he/she deserved it not. So not very impolite". In whatever circumstance, what people say and how they evaluate

depends on the circumstances and their goals. Even being polite might come out as disrespectful if it is not applied correctly. Graph 4.6 presents the mean scores of the Positive Impoliteness strategy.



Graph 4.6. *Positive impoliteness strategy– mean scores (English)*

The last impoliteness strategy investigated in the instrument is Positive impoliteness. It consists of verbal face-threatening acts directed at the interlocutor's positive face. The 7th item (blue line) includes the initial utterances by a female speaker and the 14th item (green line) includes the initial utterances by a male speaker. Graph 4.6 shows that polite utterances are perceived similarly and properly by the participants. The example utterances from this strategy are “What the hell we’re supposed to do, you moron?” and “I will finish it on time. I promise, buddy.” (Conversation A in item 7). Also, it was seen that the impolite remarks were also perceived at the same level. It can be the case that whether it is the first attack or the response, positive impoliteness is frequently the most impolite technique for people. Impoliteness is specifically both defensive and offensive. The initial and responding impolite remarks, however, can be distinguished by very tiny changes. The data under the positive impoliteness strategy depicting impoliteness may be more destructive in polite-impolite interactions than

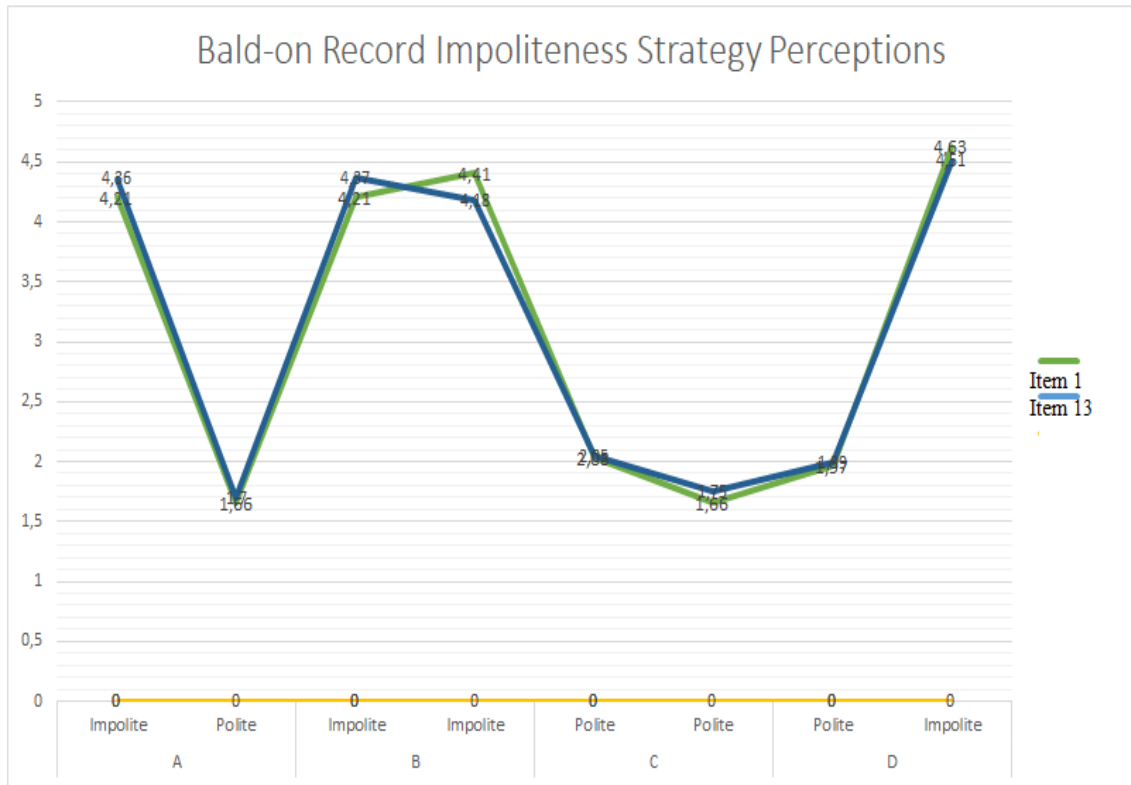
impolite-impolite interactions show that the responsive ones are viewed as less impolite and the ones responding to polite utterances were perceived as most impolite. The impolite utterances after a polite one were perceived as more impolite (Conversation D M=4,65; M=4,71). Interestingly, whether a male or female speaker produces the initial utterances would not matter to the participants as they focus on just the language use and whether impolite language is used in the reactive and attacking position (Conversation A, M=4,59; M=4,57), Conversation B, (M=4,56; M=4,53). It should also be noted that the mean scores are almost the same for this strategy scenario, which points to the fact the speakers firstly focus on the utterances rather than who produces them. The responses in Interaction B were perceived as slightly less impolite than the initial attacks (M=4,29; M=4,22). The difference in the mean scores for the polite statements (Conversation C and Conversation D) appears to be bigger than the impolite utterances. This may suggest that a woman speaking may be perceived as being less polite if she makes a polite remark in an offensive situation. This, however, could not be the case of gender but rather the situation matters for the participants. Additionally, it was observed that impolite utterances were seen as less impolite after an impolite one, which was supported by the mean scores in Conversation B and Conversation D (the second utterance in each). The findings suggest that when judging impolite language use, participants may not have given the speaker's gender as much weight. The mean ratings are nearly the same. This illustrates how the speakers pay more attention to the words they are saying than the person saying them. Additionally, during the think-aloud protocols, the participants referred to the strategy's offensiveness as "This is very impolite according to me". They would typically retaliate with their defensive or reactionary propensity to underline it angrily after an initial attack by saying things like "it is very impolite but he/she is right in that ".

All in all, it is seen in the English data that the participants mostly perceive Bald-on Record, Positive and Negative Impoliteness Strategies as more impolite than the other two strategies, Mock Politeness and Withhold Politeness as the mean scores for the scenarios suggest. Also, if the speakers use impolite language as a response to a polite action, it is seen as improper and very impolite. Even though they also find impolite utterances in each interaction, they find those improper. Thus, it might not matter whether it is the first attack or the response within an interaction. Namely, impoliteness is considered both offensive not defensive.

4.1.2.2. Turkish impoliteness strategy questionnaire results

In the study, perceptual variation across impoliteness strategies in Turkish was investigated through another section. To answer research question 1b, the participants were given 2 situations for each strategy in Turkish including short conversations between male and female interlocutors in the school context between friends, which is the same as the English version. This is also compatible with the goals of the study as linguistic differences may affect the impoliteness perceptions has been investigated whether it may have an impact on perceptions.

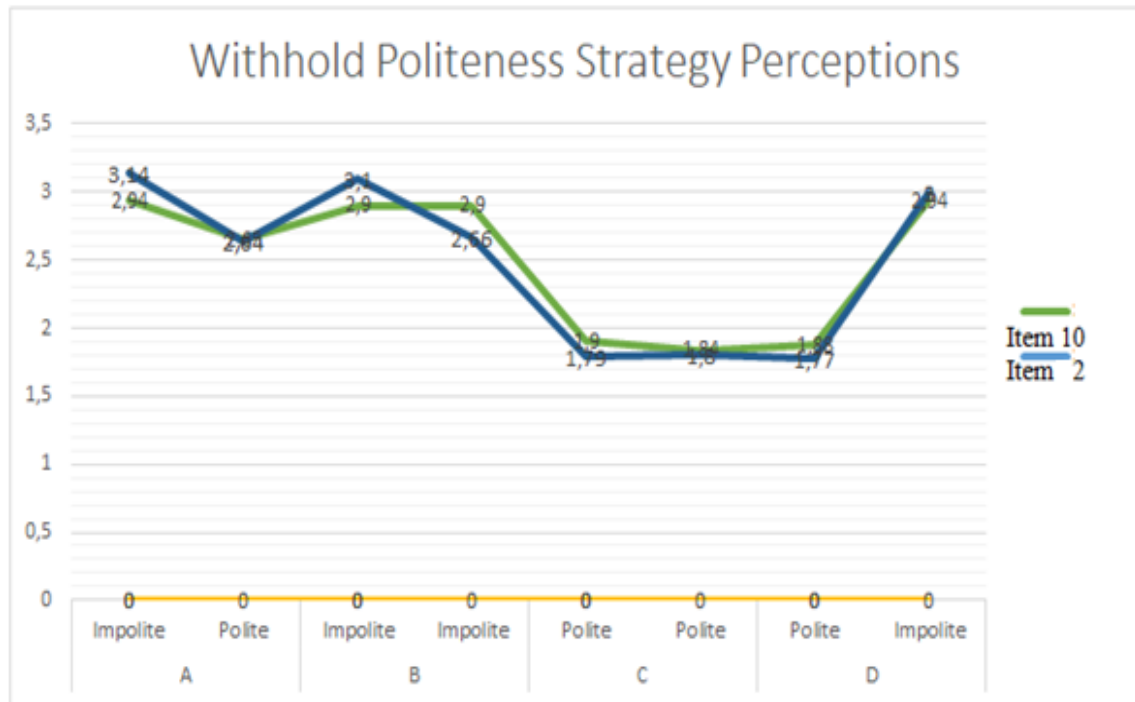
The conversations were devised as follows for each strategy, which is in the same way as the English version of this section: The first speaker in Conversation A makes an impolite utterance, and the second speaker responds politely. An impolite remark is made at the start of Conversation B, followed by another impolite remark. Two polite statements are included in Conversation C to determine if they are understood as intended in this manner. To see their perceptions regarding whether impoliteness should be reactive and only used in defense situations, Conversation D's first and second statements are polite and the third is impolite. Because they represent the rating scores the participants provided for each utterance, the mean scores of the perceptions for each technique were calculated for each item. In the following graphs, descriptive statistics of the perceptions of the utterances in each strategy are presented starting with Bald-on Record Impoliteness in Graph 4.7.



Graph 4.7. Bald-on record impoliteness strategy– mean scores (Turkish)

Bald-on Record Impoliteness is the initial strategy in the framework. The interactions in which the initial attacker is a male against a female and the other utterances are designed in the same way as the English version. The 13th item (blue line) includes the initial utterances by a female speaker and the 1st item (green line) includes the initial utterances by a male speaker. As seen in Graph 4.7, polite utterances are perceived similarly but it is intriguing that the impolite utterances responding to a polite or impolite utterance are perceived as almost very impolite, which may indicate that politeness requires a mutual constraint on agreement and speakers should feel the need to pay back as a moral precept engrained in individuals' interactions. On the other hand, the graph indicates the utterances in Conversation B were perceived as slightly different. In other words, the initial impolite utterance in item 1 was "Konuşmayı kes ya! -Stop talking!" and it was "Sus! Defol git şuradan! Sinirimi bozma! -Shut up! Get out! Don't get on my nerves!" in item 13. For item 13, it was perceived as more impolite, which was uttered by a male speaker but the second impolite utterance "Kes sesini!" was perceived as more impolite in item 1. This might suggest the participants did not consider the gender of the speaker important while evaluating the utterances but rather they considered the offense and aggressiveness of the situations more important, which was stated in think-aloud

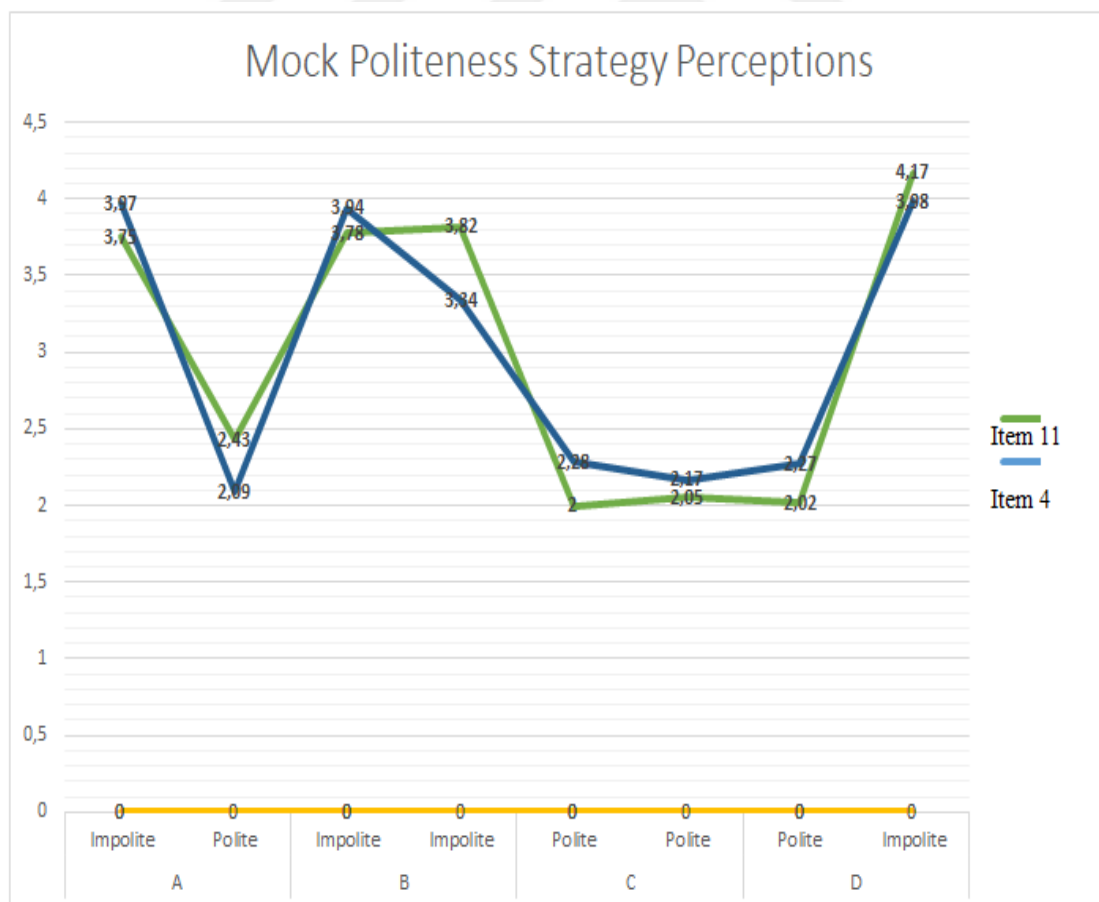
protocols. For example, one male participant (P10) stated “Yani baya kaba. Gerek yok yani-Err it is very impolite. Not necessary so behave like this” and another female participant (P4) said “Sinirlenmiş ama yine de buna gerek yok-The person got angry but this behavior is not necessary”. Different from the English version, the ratings for each impolite and polite utterance in the conversations are very similar as the mean scores suggest as seen. For the first interaction, Conversation A, the mean scores show that the initial impolite utterance might be perceived as more impolite if uttered by a female speaker (M=4,21; M=4,36). In Conversation B, the mean scores suggest for the initial utterances (M=4,21; M=4,37) and the second utterances (M=4,41; M=4,18) that if the utterance was by a female speaker it would be perceived as more impolite while this is vice versa for the responses because they could be perceived as more impolite if uttered by a male speaker (Conversation D, M=4,63; M=4,51). Impolite utterances responding to a polite utterance were perceived as more impolite seen with slight differences in the figures. This may represent that politeness is based on mutual agreement and impoliteness may be more damaging in reply to polite utterances. The mean scores for Bald-on Record Impoliteness in the Turkish version show that the participants perceived the utterances similarly, which was different from the English version in that they might have understood the utterances better in their first language and they might not understand impolite language in English as much as Turkish. Withhold Politeness Strategy statistics are given in Graph 4.8.



Graph 4.8. *Withhold politeness strategy– mean scores (Turkish)*

Similarly, as the English findings for Withhold Politeness suggest, the general assumption based on the Turkish findings is that the participants may not find these utterances as impolite as the other strategies since the absence of politeness requires a different understanding from other impoliteness strategies in terms of its characteristics that one should respond with a polite action to an initial polite action. Nevertheless, as seen in Graph 4.8., the participants are in the general view of being polite at the first step despite facing an impolite action. The 2nd item (blue line) includes the initial utterances by a female speaker and the 10th item (green line) includes the initial utterances by a male speaker. The example utterances from this strategy are “10 dakikaya yetişirim sanırım. - I think I'll be there in 10 minutes.” and “Görüşürüz.-See you later.” (Conversation A in item 10). Moreover, the figures represent that the Withhold Politeness utterances (absent polite remarks) are perceived as neither polite nor impolite (almost impolite) rather than polite or very polite, which may show the participants could understand the necessity to perform a polite action in reply to a former polite one. The mean scores follow a similar path for both male-uttered and female-uttered sentences and there is not a big discrepancy between the values as follows for the initial impolite utterances: Conversation A, M=2,94; M=3,14/ Conversation B, M=2,9; M=3,1. On the other hand, the second impolite utterance in Conversation B (M=2,9; M=2,66) shows that an impolite response to another

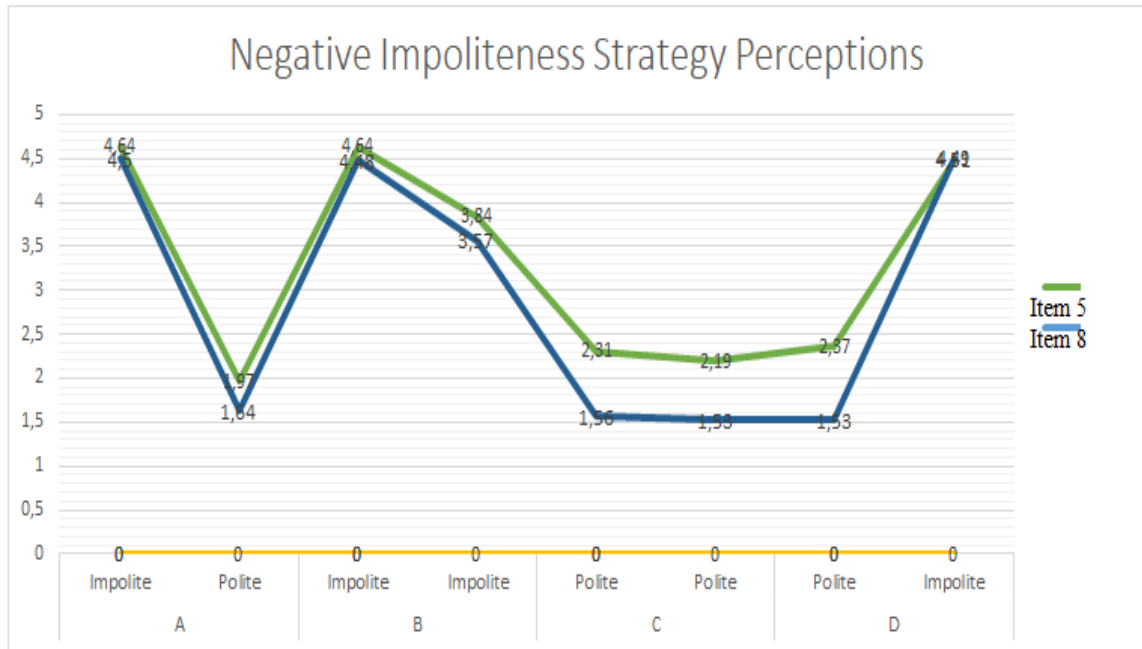
impolite utterance is not as offensive as an initial attack. However, they are not perceived as impolite as the other strategies, which may stem from their politeness/impoliteness ideas. Both the think-aloud session participants and the average scores for the statements in Conversation A show that the participants did not truly comprehend withholding politeness. "Neden böyle dedi? -why did he/she said it?" one male participant (P1) said. However, they also emphasized the need to act politely when and where it is called for. The participant said, for example, "Gayet normal burası-This is quite normal". This is consistent with the findings for Conversation C, which showed that the utterances were understood the same way regardless of the speaker. The lack of politeness differs from other impoliteness tactics in that there should be a courteous action and one should respond to it with another polite remark, which is why the participants did not regard these statements to be impolite. Despite encountering disrespectful behavior, the informants are generally regarded as being courteous at the outset. Graph 4.9 gives the results of mean scores for the Mock Politeness strategy.



Graph 4.9. Mock politeness strategy– mean scores (Turkish)

As seen in Graph 4.9, the third impoliteness strategy examined within the scope of the study is Mock Politeness. It is one of the impoliteness strategies for which speakers need to use indirect language mostly and it consists of sarcasm, insincerity and irony to be impolite towards the other interlocutor. The 4th item (blue line) includes the initial utterances by a female speaker and the 11th item (green line) includes the initial utterances by a male speaker. The example utterances from this strategy are “Aman ne de yakınmış mükemmel evin! -How close your perfect place is. (imalı-sarcastic)” and “Teşekkür ederim. - Thank you” (Conversation A in item 4). The general assumption based on the findings is that the participants did not find these utterances as impolite as the other impoliteness strategies except Withhold Politeness. According to the results, participants generally rated the unpleasant statements for Conversations A and B as impolite, and they gave similar ratings, which may indicate that they did not pay attention to the speaker's gender (Conversation A, $M=3,75$; $M=3,97$ / Conversation B, $M=3,78$; $M=3,94$). This impoliteness method, however, was viewed as virtually as impolite as the Bald-on Record, Positive, and Negative Impoliteness strategies. This could indicate that they accurately grasp the statements produced using this tactic, however, it should be remembered that, like withhold politeness, sarcasm is not regarded as particularly unfriendly. Additionally, rude responses to polite or impolite statements are seen as being more impolite than others. The most impolite utterances are those that follow a polite one (Conversation D $M=4,17$; $M=3,98$). Additionally, male listeners regard the beginning statements made by female speakers as less disrespectful (Conversation A, $M=3,9$; $M=3,88$), and Conversation B, $M=3,36$ $M=3,15$). These results also lend credence to the hypothesis that assessments of the offensiveness of the speakers' utterances may be influenced by their gender. Contrary to Withhold Politeness, participants still thought this tactic was disrespectful, although they did not generally think it was as impolite as the other ones. The differences in scores, as opposed to the impolite utterances, are both for the polite and impolite utterances. In other words, the discrepancies are seen for both female-uttered and male-uttered statements, which might suggest that the gender of the addresser might not matter to the participants but they might focus on what is uttered or the situation itself. The participants also concurred during think-aloud protocols that mock politeness (sarcasm) is an impolite act but not as insulting as others. One participant commented, “Kinayeli konuşmuş. Kaba- He/she spoke ironically. It is rude”. However, it was also stated, “İmalı konuşmak kaba ama çok değil – Speaking ironically is impolite

but not very impolite”. It implies that the participants may take gender into account when assessing the usage of disrespectful words. Graph 4.10 presents the mean scores for Negative Impoliteness Strategy.

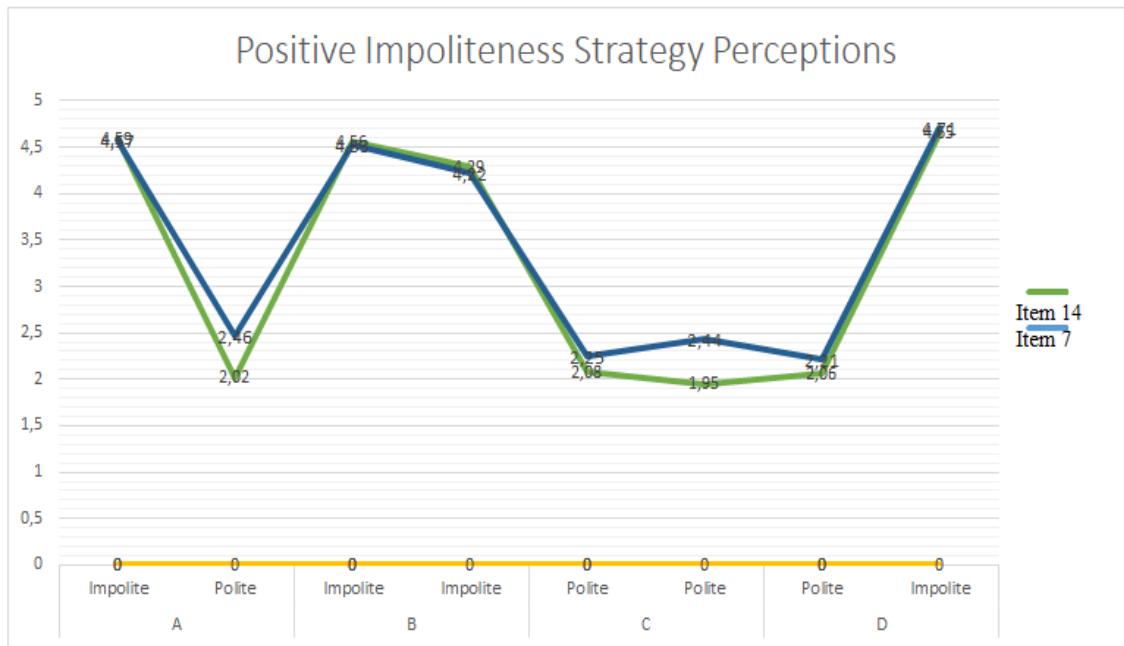


Graph 4.10. *Negative impoliteness strategy– mean scores (Turkish)*

The fourth impoliteness strategy investigated in the study is Negative impoliteness as seen in Graph 4.10. It consists of face-threatening acts directed at the interlocutor's negative face. The 8th item (blue line) includes the initial utterances by a female speaker and the 5th item (green line) includes the initial utterances by a male speaker. The example utterances from this strategy are “Yüz kere de anlatsam kafan basmaz bulamazsın orayı sen! - Even if I told you a hundred times, you wouldn't find it in your head!” and “Zahmet olacak ama bir tarif ediversen? -Could I trouble you to describe it again?” (Conversation A in item 5). It is seen that the findings show similarity with the English data that polite utterances are perceived similarly and the impolite utterances responding to an impolite utterance are perceived as less impolite than the initial attack (offensive position), which may indicate that impoliteness could lose its severity (in individuals' perceptions) in response to an initial impolite act. When individuals respond to a face-threatening attack may be right in their action and may not be as impolite rather than offensive attacks (initial). Thus, impolite utterances may be perceived as less impolite in this situation and defensive impoliteness may lose its severity. Following a

polite statement, the subsequent impolite ones are interpreted as being more impolite (Conversation D M=4,49; M=4,51). It's interesting to note that the first words spoken by a female speaker to a male hearer for this method are viewed as being a little less courteous (Conversation A, M=4,64; M=4,5), and Conversation B, (M=4,64; M=4,48). The results indicate that participants may not have given the speaker's gender as much weight when rating impolite language use. It should be noticed that the mean scores seem rather similar even though the female-uttered ones are lower. Moreover, the responsive impolite utterance after an initial attack was perceived as less impolite (Conversation B M=3,84; M=3,57) but it is higher in Conversation D since the impolite utterance came after a polite one. This demonstrates how the speakers' initial attention is given to the utterances rather than the person who makes them. However, compared to the impolite utterances, the gap between the mean scores for the polite utterances (Conversations C and D) appears to be bigger, which is also similar to the results in the English version. This may indicate that if a female speaker makes a courteous statement, it may be seen as more polite. This, however, could not be the case since the impolite utterances' scores were not significantly affected by the speaker's gender. The participants described the offensiveness of the tactic as "Aşağılamış diğerini. Çok kaba- He/she belittled the other. Very impolite" during the think-aloud protocols. The reactive or defensive aspects of being rude were stated for the unpleasant comments in response to an initial attack, such as "Önce o aşağılamış. Yapmasaydı iyiydi ama çok kaba değil-He/she firstly belittled the other. This person should not have behaved like that but not very impolite". What individuals say and how they judge depend on the circumstances and their intentions in the situation. If not used properly, even being courteous could come across as impolite.

Graph 4.11 shows the results of the Positive Impoliteness Strategy perceptions of the participants.



Graph 4.11. *Positive impoliteness strategy– mean scores (Turkish)*

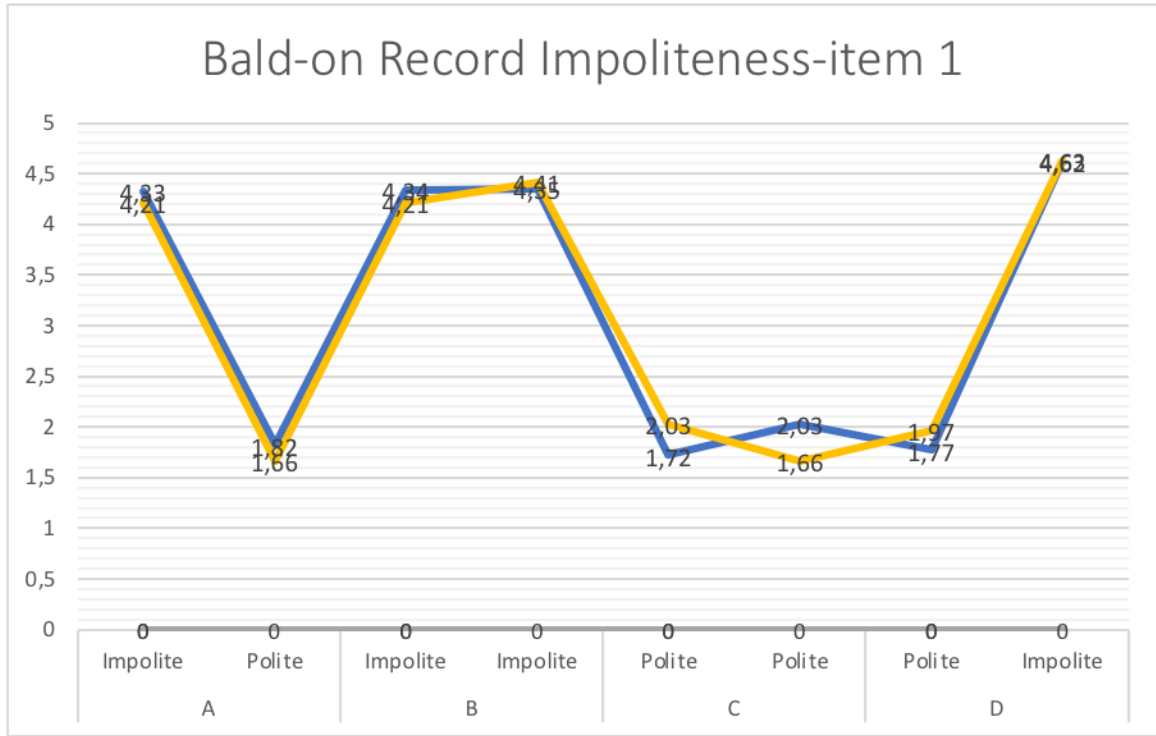
The final impoliteness strategy investigated in the study is Positive impoliteness. It consists of face-threatening acts directed at the interlocutor's positive face. Graph 4.11 indicates that polite utterances are perceived similarly and properly. The 7th item (blue line) includes the initial utterances by a female speaker and the 14th item (green line) includes the initial utterances by a male speaker. The examples from the utterances in Conversation A (item 7) are “Mal! Sanki İlk defa geliyorsunuz! Bok var bulamayacak! - Chumphhead! It's like you're coming for the first time. Shit you can't find it!” and “Bulamadım kanka ya.- I couldn't find it, buddy.”. The impolite utterances are perceived at a similar level as well, which is different from the former ones. It may be because positive impoliteness is often the most impolite strategy for individuals so it does not matter whether it is the first attack or the response. Namely, impoliteness is both offensive not defensive. However, it is possible to see slight differences between the initial and responsive impolite utterances. The responsive ones are perceived as less impolite and the ones responding to polite utterances are perceived as most impolite in the data under the positive impoliteness strategy depicting impoliteness may be more harmful in polite-impolite interactions than impolite-impolite interactions. Following a pleasant statement, the impolite remarks were perceived as more impolite (Conversation D M=4,65; M=4,71). It's interesting to note that the first words spoken by a female speaker to a male hearer were viewed as being a little less polite/courteous (Conversation A,

M=4,59; M=4,57), and Interaction B, (M=4,56; M=4,53). However, compared to the impolite utterances, the gap between the mean scores for the polite utterances (Conversations C and D) appears to be greater, but smaller than the English version. This may indicate that if a female speaker makes a courteous statement, it may be seen as more polite. This, however, could not be the case since the impolite utterances' scores were not significantly affected by the speaker's gender. In addition, it was seen that impolite utterances after an impolite one were perceived as less impolite, which was agreed by the mean scores in Conversation B and D (the second utterance in each). The results indicate that participants may not have given the speaker's gender as much weight when rating rude language use. It should be noticed that the mean ratings for the discussions in this technique are essentially the same. This demonstrates how the speakers' initial attention is given to the utterances rather than the person who makes them. Also, the participants described the offensiveness of the tactic during the think-aloud protocols as “Çok kaba. Biraz daha kibar da olabilirdi- So impolite. He/she could have been a little more polite”. When making rude comments in response to an initial attack, they would often use phrases like "Baya kaba bence. Ama aslında hak etmiş. - Pretty impolite I think. But he actually deserved it." to emphasize their defensive or reactive nature. Overall, the impolite responses to a courteous or impolite statement are viewed as being more disrespectful than others, which may suggest that being polite requires speakers to feel the urge to reciprocate as a moral principle ingrained in people's interactions.

Overall, it can be shown from the Turkish data that participants mostly view the Mock Politeness and Withhold Politeness Strategies as less impolite than the other strategies, which are Bald-on Record, Positive, and Negative Impoliteness. Additionally, it is considered immoral, inappropriate and extremely disrespectful when speakers respond to courteous behavior with impolite language. Even if they also encounter impolite remarks with each engagement, they view such as inappropriate. Therefore, whether it is the initial attack or the answer within a dialogue, it might matter. Impoliteness is specifically regarded as both offensive and defensive. In order to see whether language differences might have an impact on their perceptions, comparisons were drawn and also t-test was applied for the impolite utterances.

4.1.2.3. Language comparison of impoliteness strategy questionnaire results

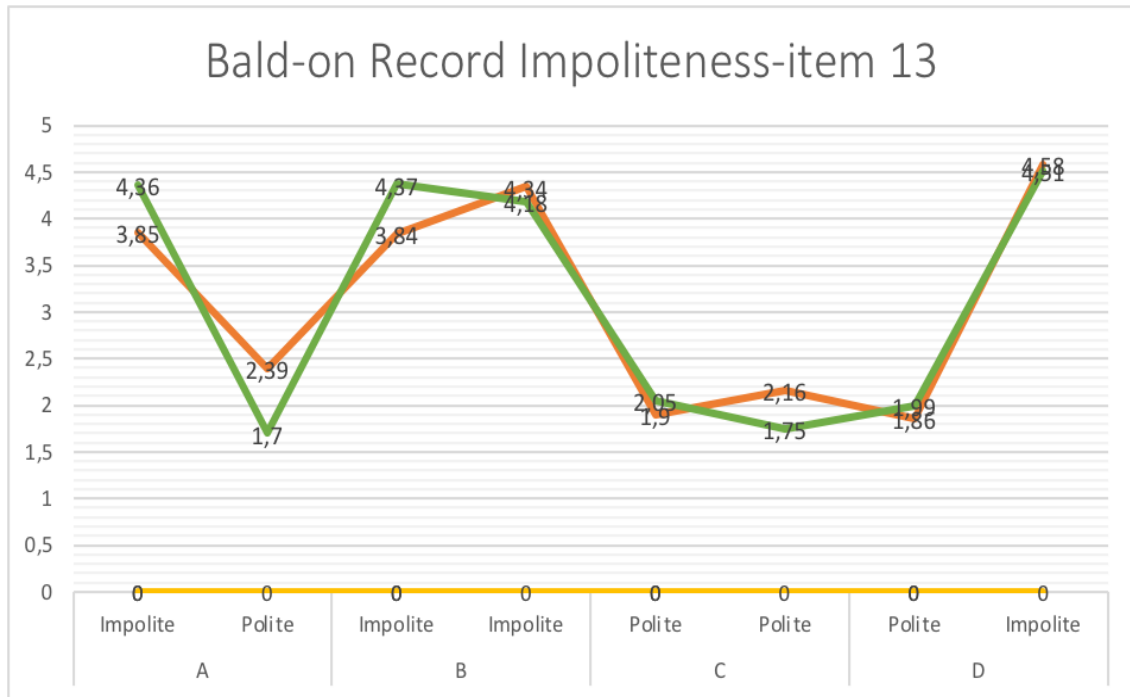
In order to answer the last research question, comparisons were made, and a t-test ($p < .05$) was used for the impolite utterances in the conversations given in English and Turkish, to determine whether language differences would have an effect on the perceptions.



Graph 4.12. Bald-on record impoliteness strategy– language comparison (item 1)

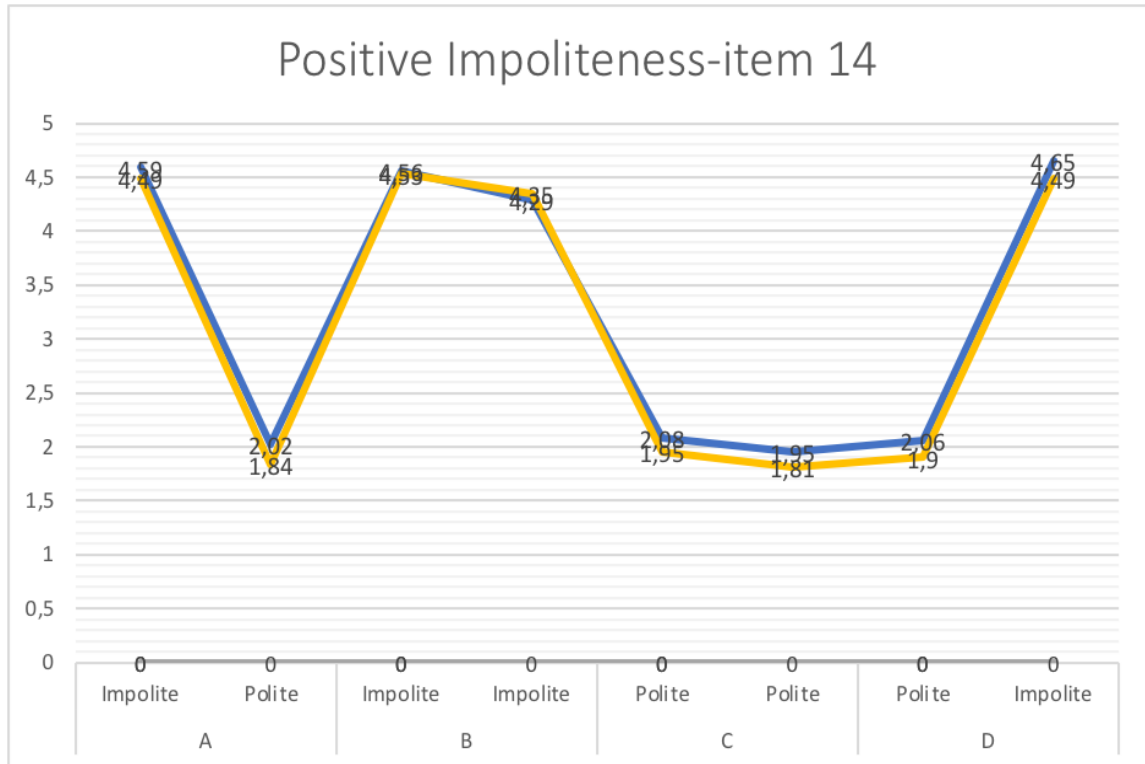
Graph 4.12 show the comparison of the scores for Bald-on Record Impoliteness item 1 in Turkish and English (the Yellow line shows Turkish and the blue line shows English). Bald-on Record Impoliteness refers to the straightforward, accurate, and direct approach of confronting someone in the face and is the first strategy in the framework. The first attacker in the first item is a guy versus a female. The situations investigating the perceptions of this strategy are as follows: You are in the class in the morning. Mike is listening to the professor who is talking about a topic which could be important for the exam. Jane interrupts in the middle. Kantinde arkadaşlarınızla oturuyorsunuz. - Mert bir ders hakkında önemli bir şeyler söylüyor. Ayşe konuyla alakasız olarak erkek arkadaşıyla ilgili konuşmaya başlıyor. The results show that the participants perceived the utterances in this strategy similarly. Interestingly, it was seen that a significant point to mention was

the higher result for the last impolite utterance following a polite remark. The participants thought that it was more offensive to use impolite language towards a polite remark (Conversation A 1st utterance and Conversation D 2nd utterance, $p=,000$).



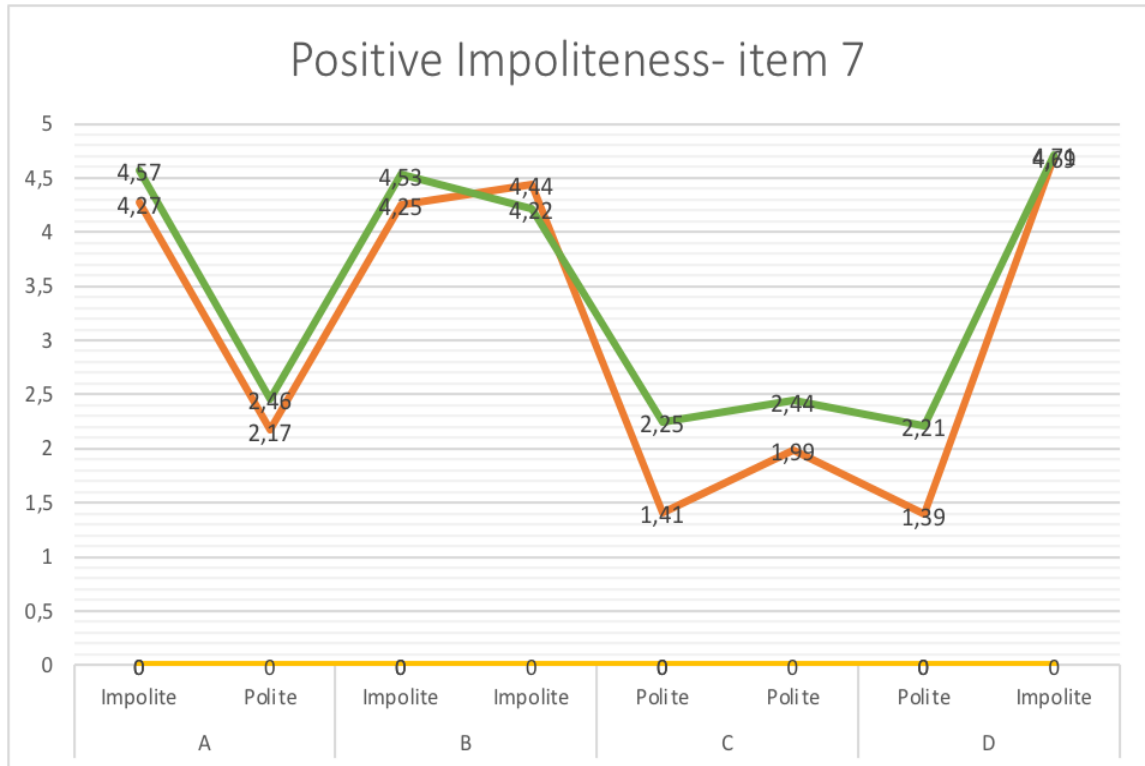
Graph 4.13. Bald-on record impoliteness strategy– language comparison (item 13)

Different from item 1 results, as seen in Graph 4.13, it was seen that there may be differences in the impoliteness perceptions of Turkish EFL speakers. The situations for this item are: You are having a midterm exam in the class. Jasmine is very stressed. Daniel's phone starts ringing in the middle of the exam and Jasmine feels distracted. - Arkadaşlarınla koridorda sınavla ilgili bir şey sormak için hocanızı bekliyorsunuz. Celal, Tuğçe'ye herkesin dersten kalacağını söylüyor. It was seen that the impolite utterances in Conversation A 1st ($p=,000$) and Conversation B 1st item ($p=,000$) were perceived as more impolite in Turkish (The green line shows Turkish and the orange line shows English). It might be related to the offense of the utterances but it is also seen that there is no statistically significant difference in the 2nd utterance in Conversation D ($p=,225$).



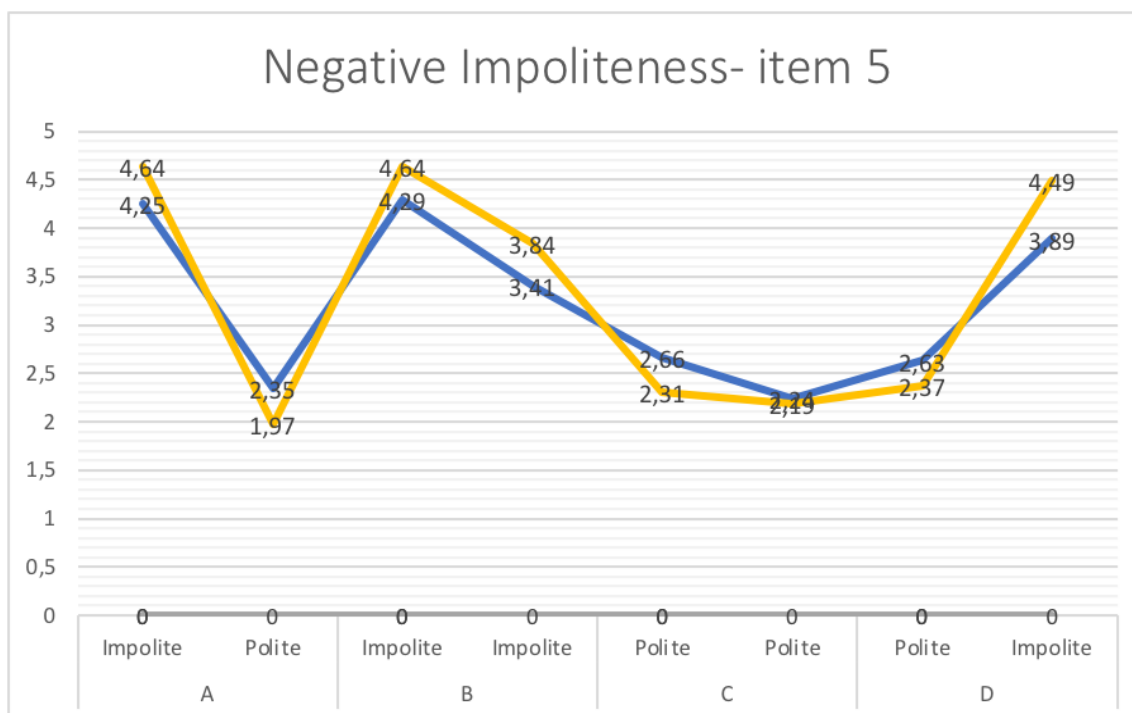
Graph 4.14. Positive impoliteness strategy– language comparison (item 14)

Positive impoliteness includes verbal face-threatening acts directed at the addressee's positive face. The situations for item 14 are: You are talking about future career plans with your friends. Your major is English Language Teaching. Lucy says that she will be a dog trainer. David does not find her idea very reasonable. - Arkadaşlarınla araştırma yaparken Hande bilgisayarı çalıştıramıyor. Fakat Yunus görüyor ki Hande kabloyu takmadığı için bilgisayarı çalıştıramamış. The linguistic comparison (The yellow line shows Turkish and the blue line shows English) between Turkish and English results that are given in Graph 4.14 shows that the participants perceived the utterances in this strategy similarly (Conversation A 1st utterance $p=.301$, Conversation D 2nd utterance $p=.068$). In other words, it can be said that language differences might not matter while comprehending and evaluating the offence in this strategy utterances for the speakers.



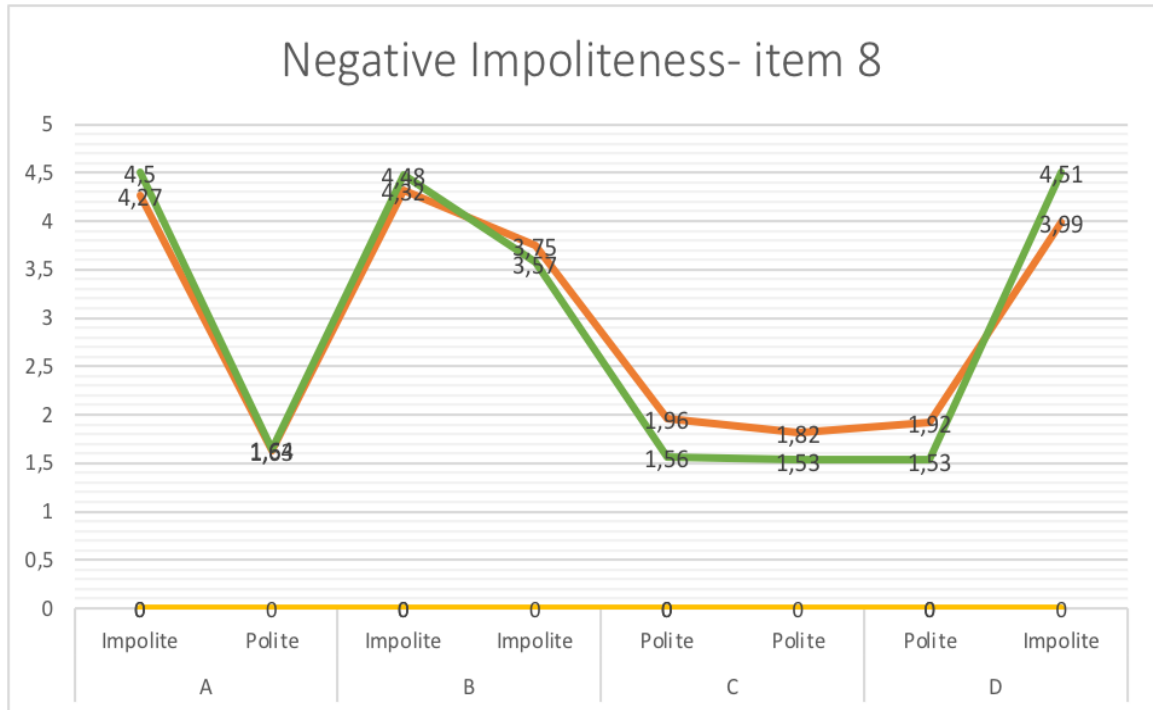
Graph 4.15. Positive impoliteness strategy– language comparison (item 7)

For Positive impoliteness strategy, item 7 results as seen in Graph 4.15 are given (The green line shows Turkish and the orange line shows English). The situations are: You are discussing an important assignment with your group members. Each one has to complete a part. Alice learns that Adam forgets to do the part he is responsible for and there is nearly no time to do it. - Arkadaşlarınızla bir konu hakkında konuşuyorsunuz. Selim, Jale'ye sınıfın yerini karıştırdığı için dersi kaçırdığını söylüyor. It was seen that there could be statistically significant differences between Turkish and English results (Conversation A 1st utterance $p=,000$; Conversation B 1st utterance $p=,001$ and 2nd utterance $p=,021$) that the impolite utterances were perceived as more impolite in Turkish. On the other hand, this is not so for the 2nd utterance in Conversation D (Conversation D 2nd utterance $p=,991$) that both English and Turkish versions were perceived almost the same.



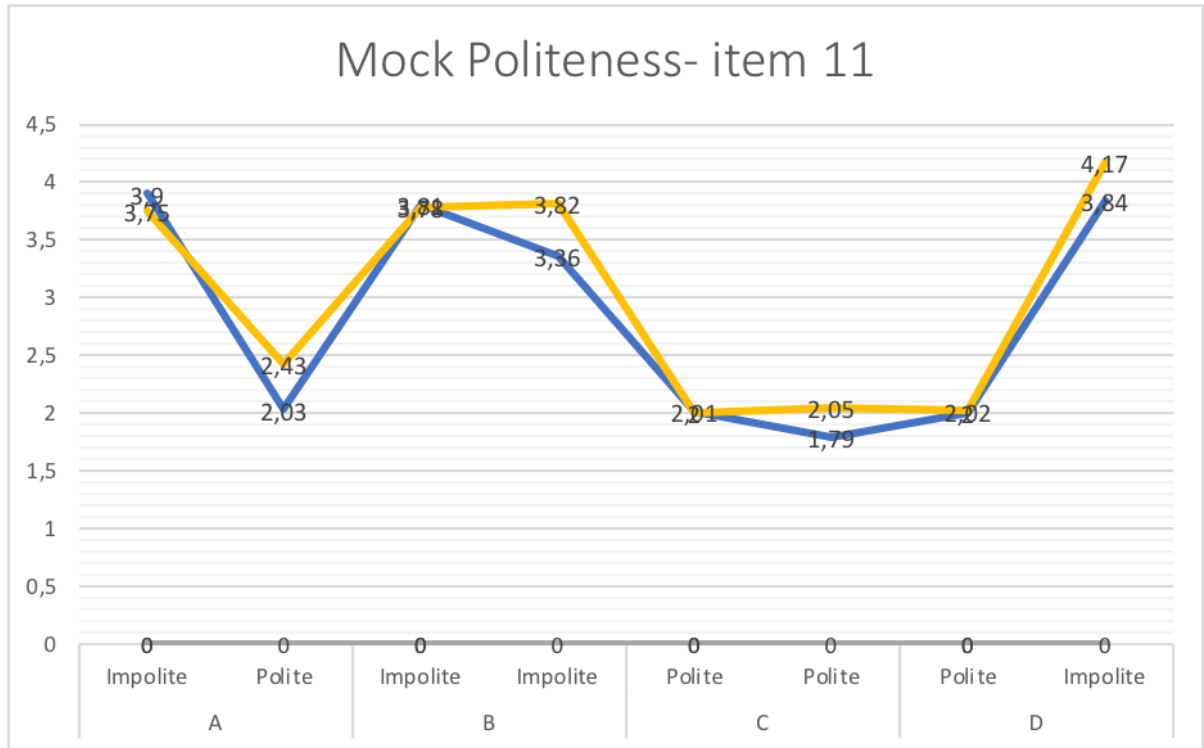
Graph 4.16. *Negative impoliteness strategy– language comparison (item 5)*

Another impoliteness strategy as one of the investigation points in the study is Negative impoliteness. It includes face-threatening acts directed at the interlocutor's negative face. Graph 4.16 shows the comparison of Turkish and English results of mean scores (The yellow line shows Turkish and the blue line shows English). The situations are as follows: Kampüste çimlerde arkadaşlarınızla oturuyorsunuz. Sevil, kütüphanenin yerini bulamadığı için gelip Kemal'e soruyor. - You are studying for an exam with your friends. Jennifer asks a question about a point she does not understand. Joe knows she usually has difficulty understanding the topics. It was seen that impolite utterances were perceived as more impolite in Turkish as there are statistically significant differences between the utterances in Turkish and English (Conversation A 1st utterance $p=,000$; Conversation B 1st utterance $p=,000$ and 2nd utterance $p=,000$; Conversation D 2nd utterance $p=,000$). Thus, it might be said that language differences might hold an impact on the perceptions of this strategy for the participants.



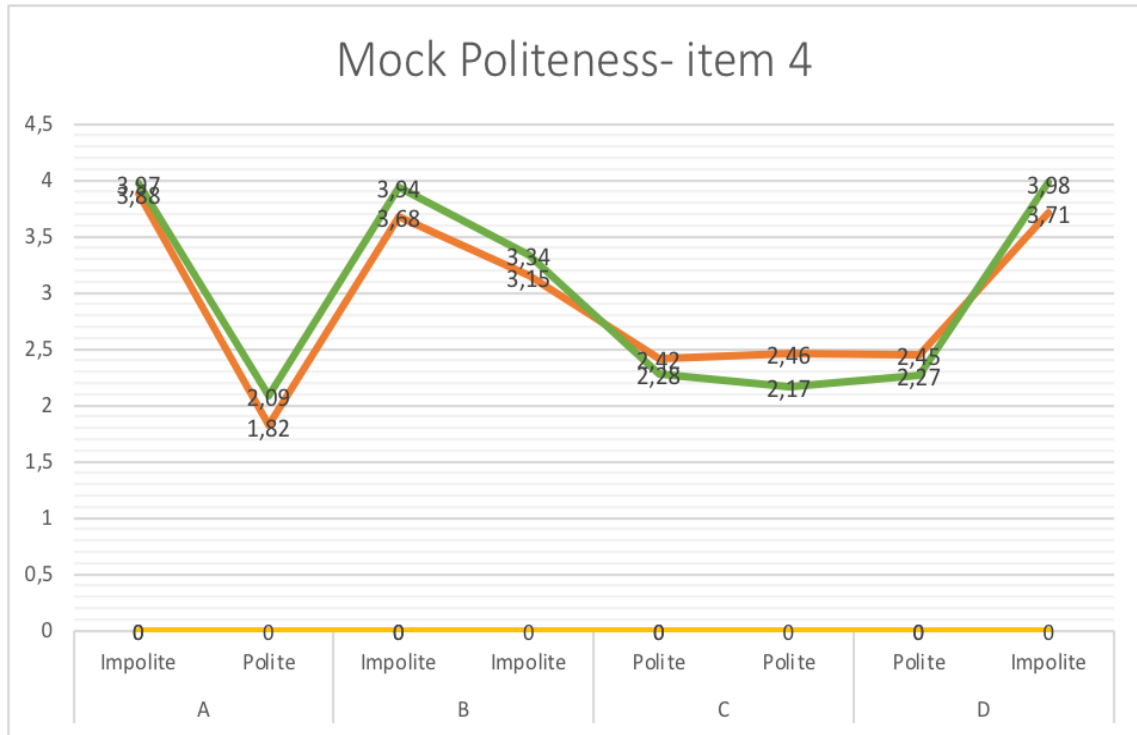
Graph 4.17. *Negative impoliteness strategy– language comparison (item 8)*

When it comes to the other item for Negative Impoliteness strategy, Graph 4.17 shows that it seems a bit different from the 5th item (The green line shows Turkish and the orange line shows English). The situations are as follows: You are at a cafe. Anna is very angry because a girl in the class texts Anna's boyfriend about lessons at night. Bill says he does not understand why Anna is so angry with this. Anna gets annoyed. - Arkadaşlarınızlasınız. Bir dersin final notları açıklanıyor. Gözde, notlara baktığında Salih'in en yüksek notu aldığını görüyor. The results show that there are statistically significant differences between Turkish and English results (Conversation B 2nd utterance $p=,023$ and Conversation D 2nd utterance $p=,000$) but there are no statistically significant differences in Conversation A 1st utterance $p=,055$ and Conversation B 1st utterance $p=,101$. Even though it might seem language might affect the impoliteness perceptions of the participants, it is not precise due to the inconsistency in the differences.



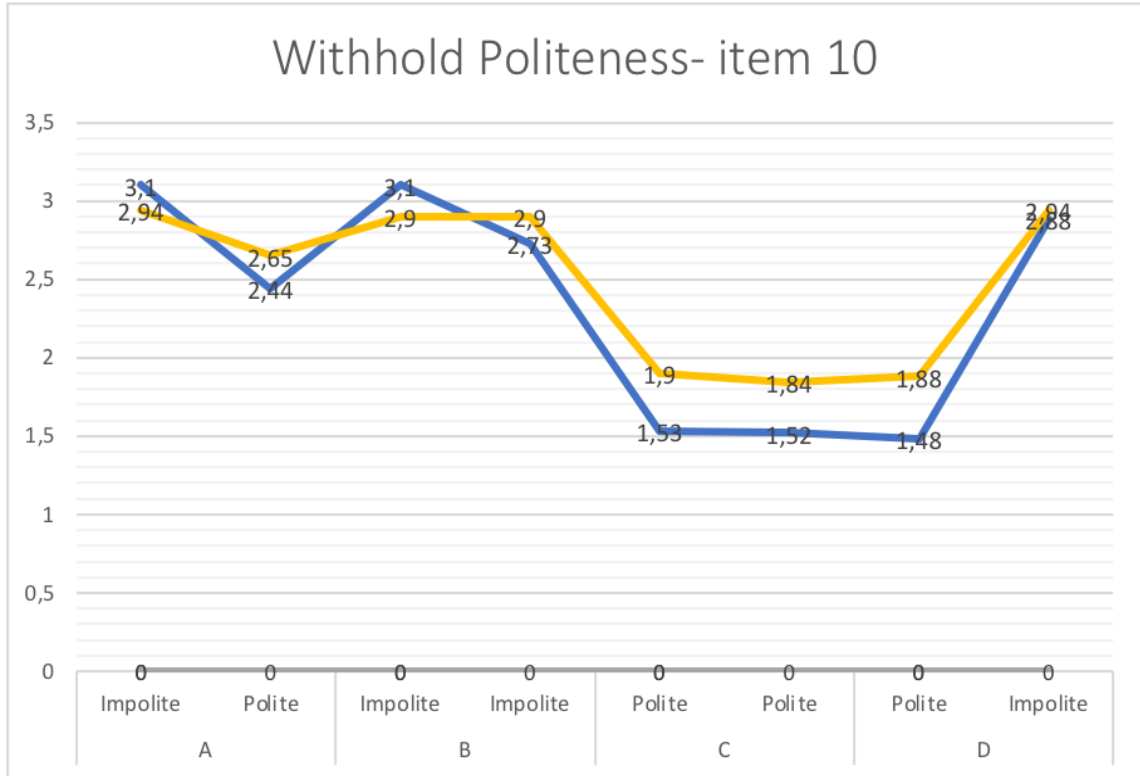
Graph 4.18. Mock politeness strategy– language comparison (item 11)

As seen in Graph 4.18, item 11 aims to find out the perceptions concerning Mock politeness strategy (The yellow line shows Turkish and the blue line shows English). The situations are as follows: You are in the class and Helen has made a presentation. She thinks it is very good. Then, she asks Charles how it is but Charles does not like it. - Arkadaşların derste bir sunum yapıyor. Sunumdan sonra Gamze, Mehmet'e konuyla hiç ilgisi olmayan bir soru soruyor. The findings show that there are statistically significant differences between Turkish and English results (Conversation B 2nd utterance $p=,000$ and Conversation D 2nd utterance $p=,001$) but there are no statistically significant differences in Conversation A 1st utterance $p=,071$ and Conversation B 1st utterance $p=,608$. Considering the differences, it might be claimed that language might have an impact on impoliteness perceptions, but it is not certain due to the inconsistency in the differences.



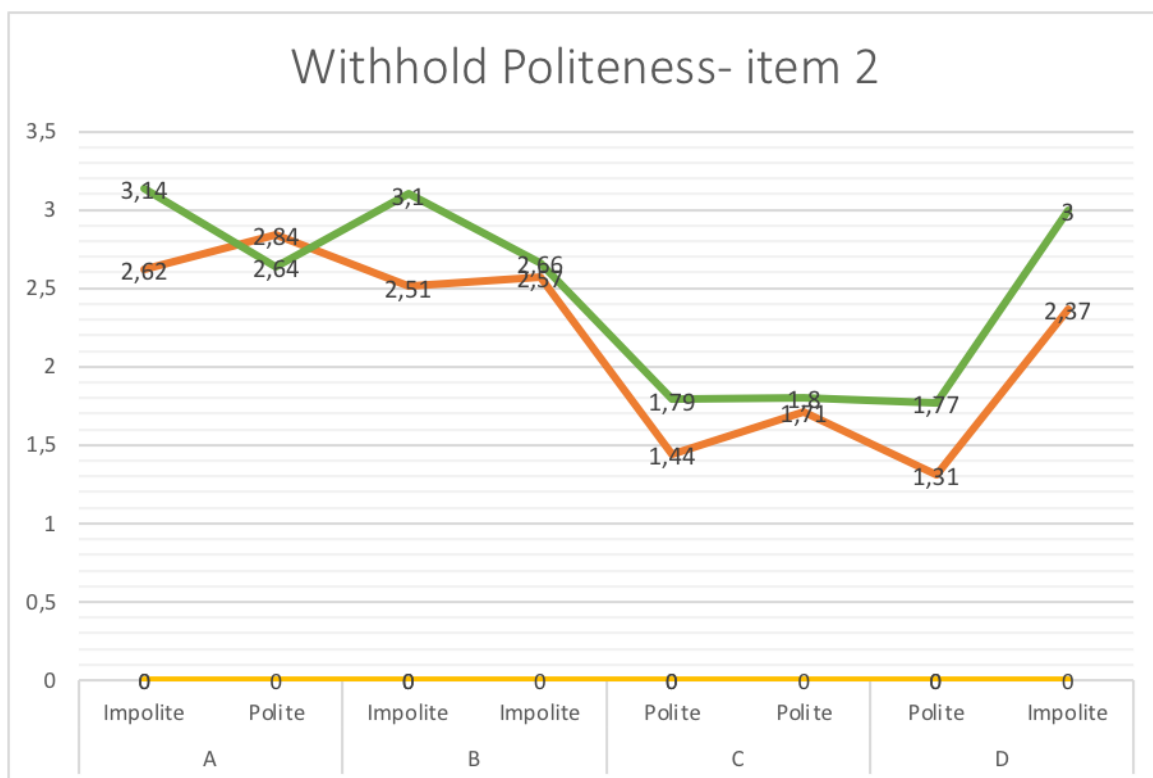
Graph 4.19. Mock politeness strategy– language comparison (item 4)

Graph 4.19 shows the results of the comparison of the results for Mock Politeness. The situations for Mock Politeness item 4 are: You go shopping with your friends to buy something for the university prom. Tom will buy a suit and he thinks he is very handsome in this suit but Kathy thinks it does not fit him. - Arkadaşlarınızla kafede oturuyorsunuz. Kaan yeni taşındığı evinin yakınlığından bahsediyor fakat sonra Çiğdem Kaan'ın evden okula üç vasıtayla gelebildiğini ve çok eski olduğunu anlıyor. The green line shows Turkish and the orange line shows English. It is seen that the utterances were perceived as more impolite in Turkish than in English and there might be statistically significant differences between the scores (Conversation B 1st utterance $p=,008$ and 2nd utterance $p=,035$; Conversation D 2nd utterance $p=,008$) but the 1st utterance in Conversation A shows that language difference might not matter for the participants ($p=,361$).



Graph 4.20. Withhold politeness strategy– language comparison (item 10)

It is seen in Graph 4.20 that the participants might have perceived the utterances in English and Turkish similarly (The yellow line shows Turkish and the blue line shows English). The situations for this item are as follows: You are in a bookstore with your friends. Bob does not have enough money to buy a book for his assignment. Emma lends him the money. -Yemekhanede öğle yemeği için arkadaşlarınızla sırada bekliyorsunuz. Sema, hocayla görüşmesi var diye Tayfun'a kendi sırasını veriyor. Unlike the 2nd utterance in Conversation D ($p=,722$), there are statistically significant differences in the utterances (Conversation A 1st utterance $p=,044$; Conversation B 1st utterance $p=,029$ and 2nd utterance $p=,021$).



Graph 4.21. *Withhold politeness strategy– language comparison (item 2)*

As seen in Graph 4.21, the participants might have perceived Withhold politeness utterances as not very impolite. The situations for this item are: You are in the canteen with your friends. Mary forgets to give the cover page to the teacher. John goes and brings Mary the print-out. - Okula gitmek için otobüse bindiniz. Merve otobüs kartı olmadığını fark ediyor. Murat da ona kendi kartını veriyor. According to the results, language differences might have impacted the participants' perceptions of this strategy that they have perceived the Turkish utterances as more impolite (The green line shows Turkish and the orange line shows English). There are statistically significant differences between the utterances as follows: Conversation A 1st utterance $p=,000$; Conversation B 1st utterance $p=,000$ and Conversation D 2nd utterance $p=,000$ unlike Conversation B 2nd utterance $p=,592$.

All in all, it was seen that the most impolite strategies were Bald-on record, Positive and Negative impoliteness strategies. This shows a perceived hierarchy for impoliteness strategies in Turkish and English. According to this hierarchy, the least impolite strategies for Turkish EFL speakers are Mock politeness and Withhold politeness. In addition, there

is not a clear consistency in the impact of language differences on the impoliteness perceptions of the participants and this might cause doubts.

4.1.3. Discourse completion test results

In the study, the researcher prepared a Discourse Completion Test including 5 situations that the participants might encounter in their current context. The situations differ in terms of their trigger aim (the impoliteness strategy to be used). In each situation, the participants are asked to respond in two ways: same-gender and opposite-gender. In other words, they are expected to consider gender differences as addressees of their responses. This section of the instrument includes 5 situations in the English and Turkish versions (10 in total). The situations were formed in the same way incompatible with their context, which is significant to get relevant and more realistic responses to the situations given. For this section, the participants did not rate but they responded to the situations instead. Therefore, the percentages were calculated for each. The situations for both Turkish and English are given in Table 4.3.

Table 4.3. *Situations in discourse completion task*

Language	Situation
English	You are studying in the classroom with your friends. Just in the middle of the work, your friend opens the window. It gets very cold and you get distracted. What would you say? Your friend ridicules you in front of other students and this makes you feel very embarrassed. You get mad. What would you say? One of your friends goes to a language course and tells you he/she will learn that language soon but it does not seem possible for your friend. What would you say? One of your friends tells you that the professor has changed the exam date to give you more time to study but you have only 1 more day to study for it. What would you say? You have a problem while submitting your assignment online. One of your friends helps you with that. What would you say?
Turkish	Arkadaşlarınızla sohbet ediyorsunuz. Bir arkadaşınız kendininkini unuttuğu için sizin telefonunu izinsiz almış kullanıyor. Sinirleniyorsunuz. Arkadaşınıza ne söylersiniz? Arkadaş grubundan birisi sana hiç hoşlanmadığın sözlü bir şaka yapıyor. Sen bundan hiç haz etmediğini defalarca söylemiş olsan da yapmaya devam ediyor. Sinirleniyorsunuz. Arkadaşınıza ne söylersiniz? Final sınavına çalışmak için arkadaşınızın evinde toplanmaya karar vermişsiniz. Bir arkadaşınızın vize sınavı çok düşük ve dersten geçmesinin imkanı yok fakat yine de çalışmaya gelmiş. Ona ne söylersiniz? Sınıf arkadaşlarınızla hafta sonu kamp yapmaya gidemediğiniz için üzgünsünüz. Arkadaşınız da sinemadan ikiniz için bilet almış. Arkadaşınız kamptan daha çok eğleneceğinizi düşünüyor. Ona ne söylersiniz? Arkadaşınızdan hastalanıp gidemediğiniz dersin notlarını istiyorsunuz ve o da notları veriyor. Ona ne söylersiniz?

When the responses for the situations were analyzed, it was seen that the participants understood all the situations and nearly all of them have been given a response. No matter what the situation was or how they felt, the general tendency was to be polite first to the hearer as a speaker even though several utterances could be perceived as impolite (formulated in different strategies). It was also seen that the participants generally produced similar statements for gender-same and gender-different sections in

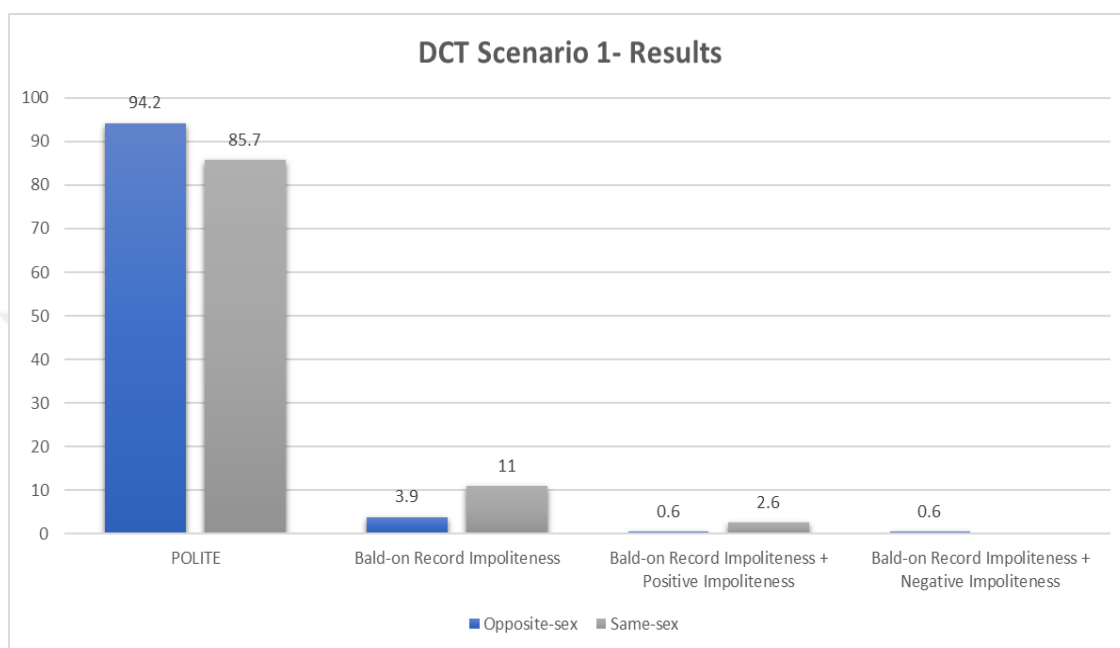
the situations. To code the answers, impolite actions defined by Culpeper (20 for the main 5 strategies) were used as seen in Table 4.4.

Table 4.4. *Impolite actions used to code the answers in DCT*

Kaba Eylemler	Impolite Actions
1. emir vermek (emretmek)	1. giving commands (giving orders)
2. bağırarak (yüksek sesle seslenmek)	2. shouting (yelling)
3. karşıdakini görmezden gelmek (aldırmamak/ önemsememek)	3. ignoring the other person (snubbing/not accepting one's wish)
4. birisini dışlamak (birisini topluluktan hariç/dışarıda bırakmak)	4. excluding the other person from an activity (putting the other person out of the group)
5. karşıdakiyle iletişimini kesmek (birisinden uzaklaşmak)	5. disassociating from the other person (avoiding common ground)
6. ilgisiz davranmak (umursamaz davranmak)	6. being disinterested, unconcerned, unsympathetic (being not interested/not engaged)
7. uygun olmayan hitap ve/veya adları kullanmak (ilişkiyi bozan için yakışsız isimler kullanmak/ ad takmak)	7. using inappropriate addressing terms (using unsuitable names (identity markers) to violate the relationship)
8. üstü kapalı dil kullanmak (gizli kapaklı/karmaşık konuşmak)	8. using obscure/secretive language (talking mysteriously/complicatedly)
9. bozuşmak (anlaşmazlığa düşmek/çatışmak)	9. seeking disagreement (contradicting/ conflicting)
10. birisini rahatsız etmek (huzursuzluğa sebep olmak, rahatını bozmak)	10. making the other person feel uncomfortable (causing discomfort/annoying)
11. tabu kelimeler kullanmak (ayıp/ahlaken yasak sözcükler kullanmak)	11. using taboo words (using morally banned words)
12. küçültücü adlarla çağırmak/seslenmek/kötü söz söylemek (aşağılayıcı/kaba isimler kullanmak)	12. calling the other names (using other names to express low opinion)
13. korkutmak (ürkütme)	13. frightening (scaring)
14. aşağılamak, (istihza etmek, küçümsemek)	14. condescending (ridiculing, scorning, belittling)
15. karşıdakinin kişisel alanını ihlal etmek (kişisel alana tecavüz etmek/özeline girmek)	15. invading the other's space (violating/derogating personal space)
16. birini açıkça olumsuz bir halle/özellikle bağdaştırmak (olumsuz belirteçlerle/adlarla tanımlamak/ ilişkilendirmek)	16. explicitly associating the other person with a negative aspect (connecting/identifying with negative markers)
17. yapılan iyiliğin lafını etmek/iyiliği başa kakmak (borcunu açıklamak/yapılmış iyilik hakkında konuşmak)	17. putting the other person's indebtedness on record (speaking about a goodness the speaker has done for the hearer)
18. dalga geçmek (alay etmek)	18. mocking (teasing, making fun of)
19. kinayeli/alaycı konuşmak (iğneleyici konuşmak)	19. being sarcastic (being ironic)
20. kibar bir eylemi gerçekleştirmemek (gereken bir yerde/anda kibar olmamak)	20. failing to carry out a polite action (not acting politely)

In the instrument, as one of the parts, Discourse Completion Test included 5 situations in English that aimed to get possible impolite language utterances by the

participants as much as possible as seen in Table 4.4. In the following section, descriptive statistics for the English Discourse Completion Test responses were presented with the frequencies and explained first for the opposite sex and then for the same-sex answers. Graph 4.22 presents results concerning the first scenario in the DCT.



Graph 4.22. DCT 1 opposite sex and same sex responses- percentages (English)

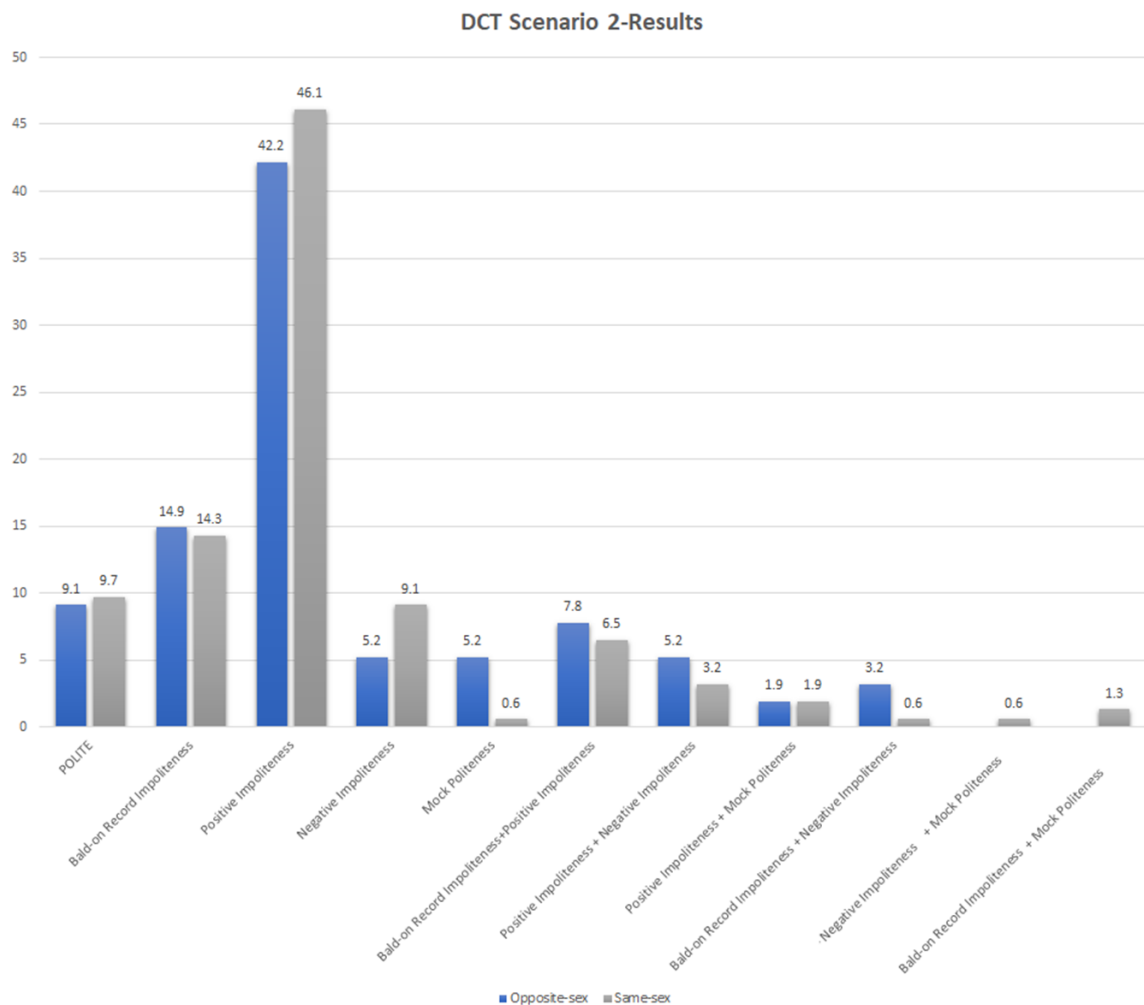
The first situation in the English DCT is as follows: You are studying in the classroom with your friends. Just in the middle of the work, your friend opens the window. It gets very cold and you get distracted. What would you say?. The situation interestingly triggered the participants' polite responses (94,2%) as seen in Graph 4.22 above. The responses to the first situation show that the participants primarily utilized bald-on-record impoliteness to demand or order the person who is of the opposing sex to them in this circumstance. Rarely, though, do they also mix Bald-on Record with Positive and Negative Impoliteness in their comments together with a separate use of Bald-on Record Impoliteness (3,9%). However, it should be emphasized that they frequently choose courteous comments over face-threatening statements. When the findings for the same-sex responses were analyzed, a slight difference has been noticed with impolite responses polite ones are less than the opposite-sex responses, and impolite utterances are slightly higher as seen in Graph 4.23. When the responses were examined, it was seen that the participants mainly adopted Bald-on Record Impoliteness strategy (11%) and a

combination of Positive impoliteness (2,6%) as well. It was seen that they were similar to the figures for the opposite-sex responses. On the other hand, a small difference was found between polite and impolite statements, with courteous responses being somewhat less frequent than opposite-sex responses. Examining the responses revealed that the participants primarily used the Bald-on Record Impoliteness approach in combination with Positive Impoliteness, which is a bit higher than the opposite-sex responses. The graph presents an illustration to show how the opposite sex responses range. The examples from the data are given below:

Examples:

- ▶ Bald-on Record Impoliteness «Close it!»
- ▶ Bald-on Record Impoliteness+Positive Impoliteness «Close the d*mn door!»
- ▶ Bald-on Record Impoliteness+Negative Impoliteness «Are you stupid? I feel cold. Close the door!»

Graph 4.23 presents the figures regarding the responses given for the second situation.



Graph 4.23. *DCT 2 opposite sex and same sex responses- percentages (English)*

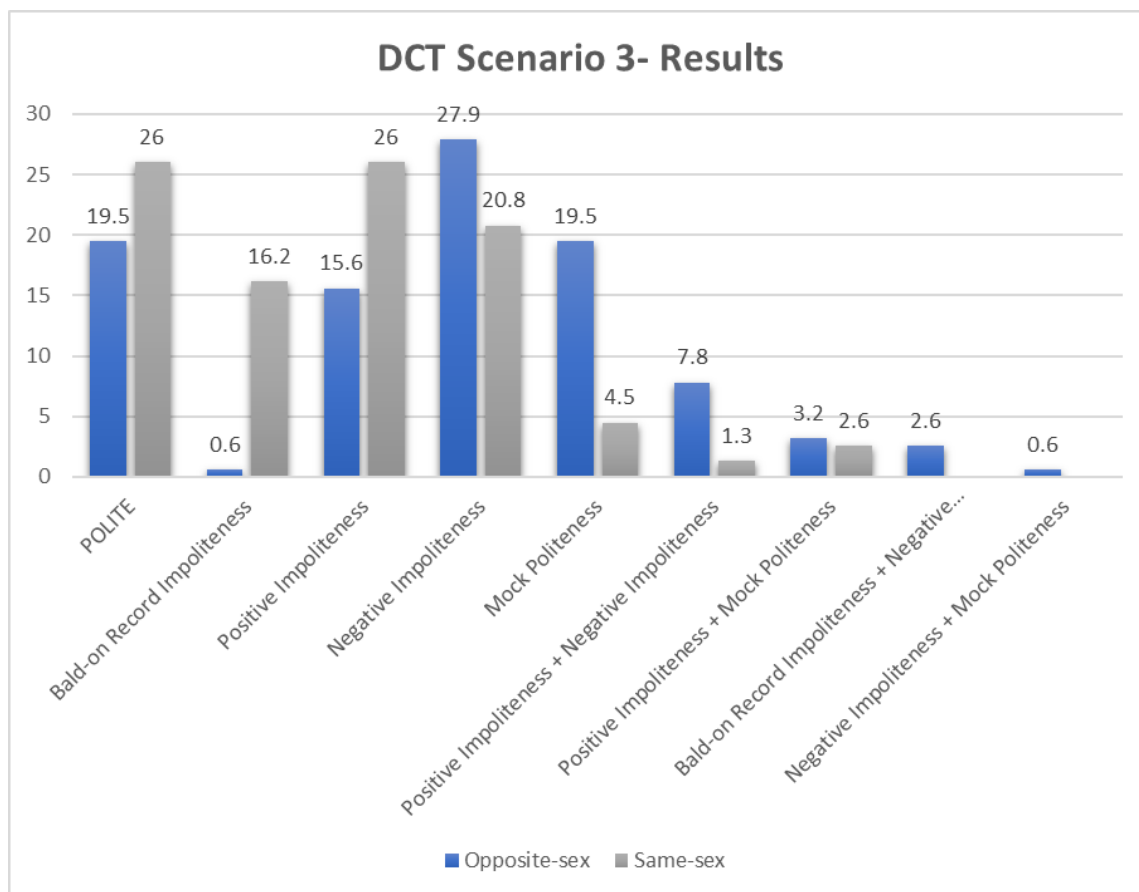
As Graph 4.23 indicates for the second scenario (Your friend ridicules you in front of other students and this makes you feel very embarrassed. You get mad. What would you say?) in the English DCT, the participants primarily employed Bald-on-Record (14,9%) and Positive Impoliteness (42,2%) toward the person who shares the opposite sex with them in the second situation for the opposing sex, according to the responses. They also employ Mock Politeness (5,2%) and Negative Impoliteness (5,2%), though less frequently. Additionally, they combine Positive Impoliteness and Mock Politeness in a few responses, together with Positive and Negative Impoliteness with Bald-on Record. The responses in the second situation for the opposite sex show that the participants have used mostly Bald-on-Record and Positive Impoliteness towards the person who is of the opposite sex with them. Less frequently though, they also use Negative Impoliteness and Mock Politeness strategies. They also combine Positive and Negative impoliteness with

Bald-on Record in their responses together with another combination of Positive Impoliteness and Mock Politeness, which is very rare. Differently, in this situation, participants do not tend to use polite utterances as much as the first one as they may find it more intimidating and face-threatening, which is compatible with the idea of impolite language as aggressive, intentional and reactive (Culpeper, 1996/2008). When it comes to the same-sex responses for the second situation, it is seen that the participants have adopted mostly Bald-on-Record, Positive Impoliteness and Negative Impoliteness towards the other person. The participants exhibited a majority of Bald-on-Record, Positive Impoliteness, and Negative Impoliteness toward the other person in the same-sex responses for the second scenario. Scarce though, they also combine Positive and Negative impoliteness with Bald-on Record in their responses together with another combination of Positive and Negative Impoliteness with Mock Politeness, which is very rare. Similar to the opposite sex results, participants do not tend to use polite utterances as they might consider this situation more intense and attacking with the use of more direct impolite language use rather than indirect language use. The examples from the data are given below:

Examples:

- ▶ Bald-on Record Impoliteness «Don't talk to me ever again!»
- ▶ Positive Impoliteness «Wtf are you doing?!»
- ▶ Negative Impoliteness «if you do it again, I will kill you.»
- ▶ Mock Politeness «Çok komiksin(!)»
- ▶ Bald-on Record Impoliteness+Positive Impoliteness «Shut the f*ck up!»
- ▶ Positive Impoliteness+Negative Impoliteness «you think it's funny you fat f*ck?»
- ▶ Positive Impoliteness+Mock Politeness «haha very funny smart a*s»
- ▶ Bald-on Record Impoliteness+ Negative Impoliteness «act like a human being and consider other people's feelings./don't cross the line or aklını alırım!»

Graph 4.24 presents the results regarding both the opposite-sex and same-sex responses given for the third situation.



Graph 4.24. DCT 3 opposite sex and same sex responses- percentages (English)

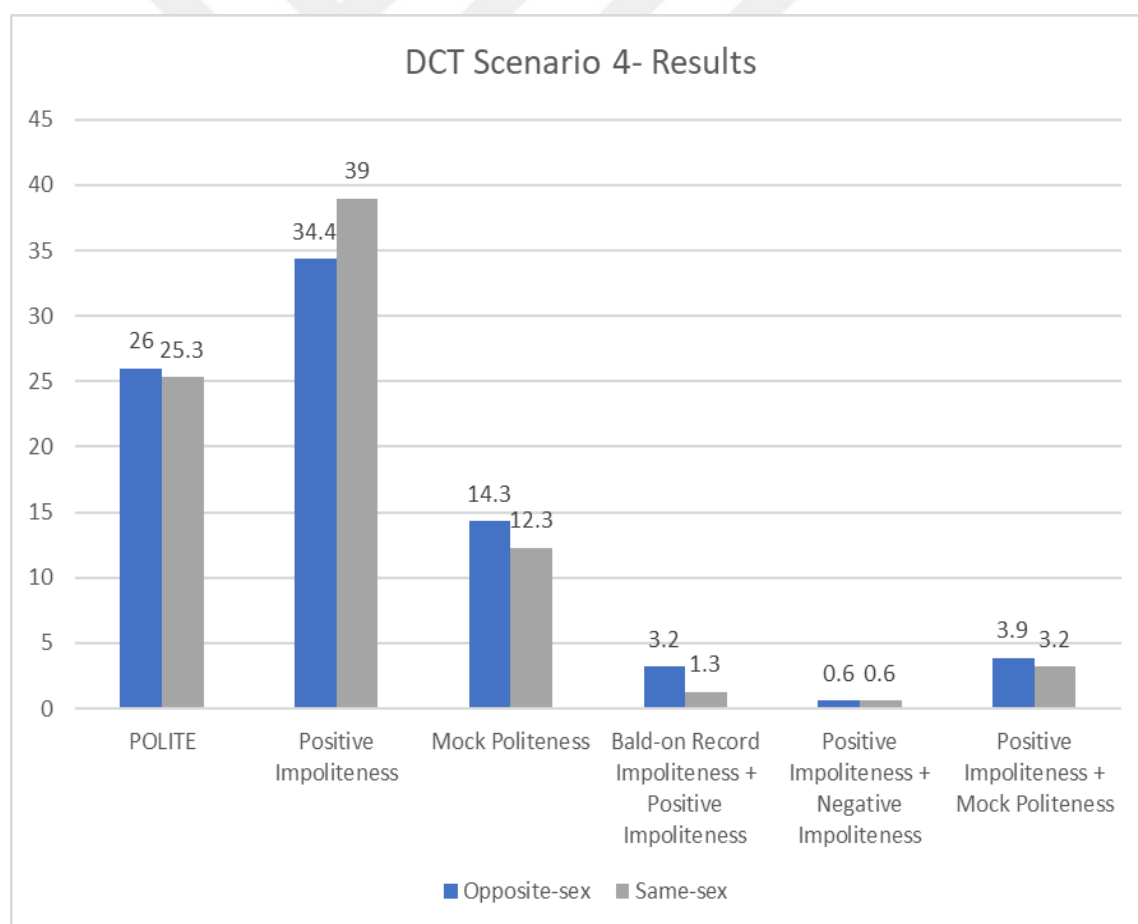
The third scenario in the English DCT is as follows: One of your friends goes to a language course and tells you he/she will learn that language soon but it does not seem possible for your friend. What would you say?. According to the responses for the third situation, individuals tended to communicate with the other person using Mock Politeness, Positive Impoliteness, and Negative Impoliteness as seen in Graph 4.24. On the other hand, they also combine Positive Impoliteness with Negative Impoliteness and Mock Politeness techniques less frequently. Additionally, their comments are in a combination of Negative Impoliteness and Bald-on Record Impoliteness strategies. The graph also presents the figures regarding the same-sex responses given for the third situation. Regarding the responses for the same sex, it can be explained that the participants have used mostly Positive Impoliteness, Negative Impoliteness and Mock Politeness towards the other person during communication, which is similar to the opposite sex responses. Not as common as the others though, they combine Negative impoliteness with Bald-on Record Impoliteness and Mock Politeness in their

responses. Also, they may use Positive Impoliteness and Mock Politeness together. The examples from the data are given below:

Examples:

- ▶ Positive Impoliteness «I don't care your opinion.»
- ▶ Negative Impoliteness «It's not going to happen.»
- ▶ Mock Politeness «yav! You are the only one who is clever and smart!»
- ▶ Positive Impoliteness+Negative Impoliteness «bullsh*t, it seems impossible.»
- ▶ Positive Impoliteness+Mock Politeness «You won't b*tch, hahaha./Oh my sweet summer child it is not that easy.»
- ▶ Negative Impoliteness+Mock Politeness «Ohh Really? :) (You can't).»

Graph 4.25 presents the figures regarding the opposite-sex and same-sex responses given for the fourth situation.



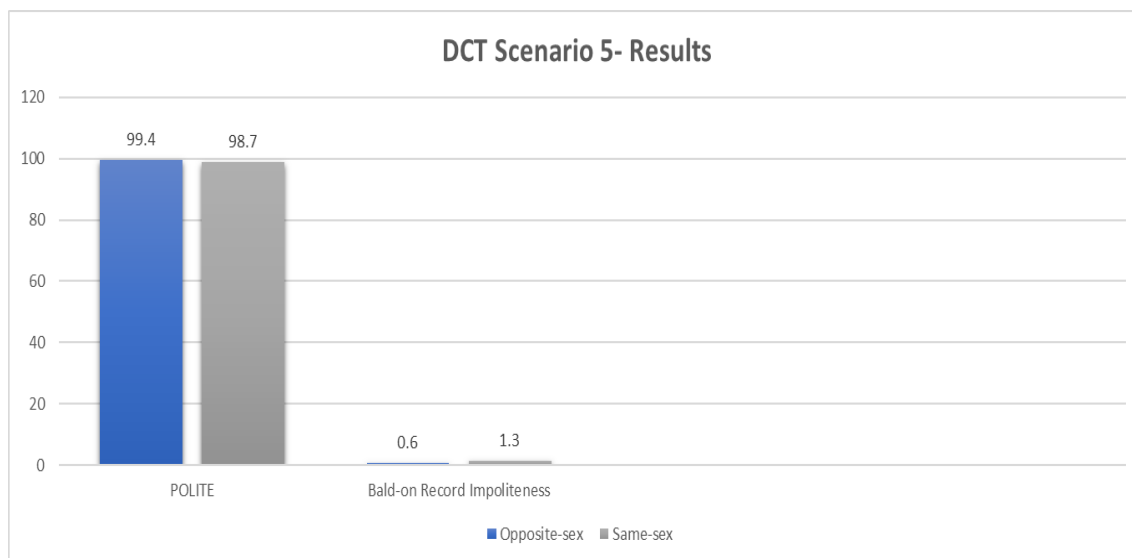
Graph 4.25. DCT 4 opposite sex and same sex responses- percentages (English)

Graph 4.25 presents the results for the fourth situation (One of your friends tells you that the professor has changed the exam date to give you more time to study but you have only 1 more day to study for it. What would you say?) and it was seen that the participants primarily utilized Positive Impoliteness and Mock Politeness toward the other person, as shown by the opposite-sex replies for the fourth scenario. They also occasionally combine Positive Impoliteness with Mock Politeness and Negative Impoliteness, but this is less common. Additionally, when responding, they combine Positive Impoliteness with Bald-on Record. Likewise, the same-sex responses for the 4th situation indicate that the participants have used Positive Impoliteness and Mock Politeness towards the other person more than other combinations. Less frequently though, they use Positive Impoliteness by combining it with Bald-on Record Impoliteness, Negative Impoliteness and Mock Politeness. These findings may represent that gender-same or gender-different interaction may not be very effective in the selection and adoption of the impoliteness strategy for the speakers. The examples from the data are given below:

Examples:

- ▶ Positive Impoliteness «Bullshit./F*ck it.»
- ▶ Mock Politeness «Wow, that's a lot of time(!)»
- ▶ Bald-on Record Impoliteness+Positive Impoliteness «What the f*ck!!»
- ▶ Positive Impoliteness+Negative Impoliteness «You prove that I should never trust you again. Hope you face with the same situation one day.»
- ▶ Positive Impoliteness+Mock Politeness «Thanks for your f*cking kindness, you totally made my f*cking day, you motherf*cker.»

Graph 4.26 presents the figures regarding the responses given for the fifth situation.



Graph 4.26. *DCT 5 opposite sex and same sex responses- percentages (English)*

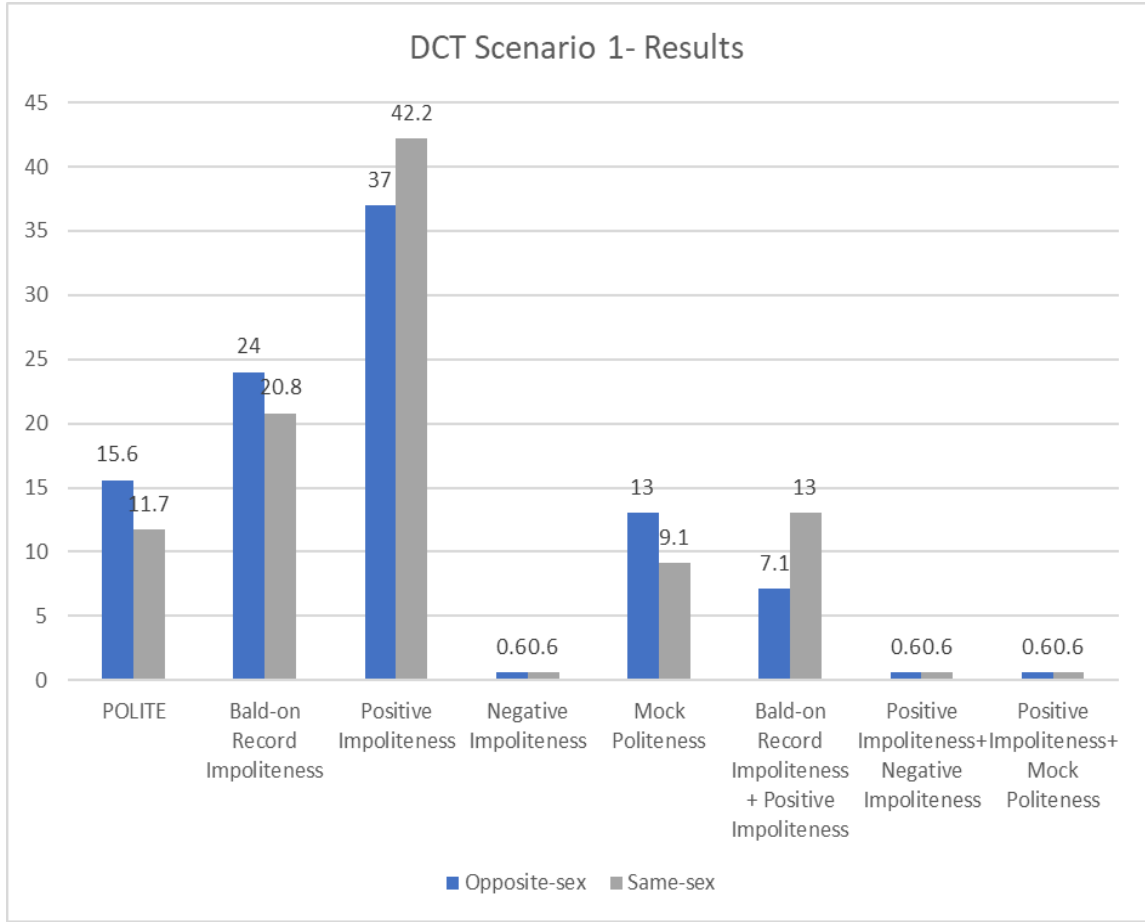
As seen in Graph 4.26, the responses to the fifth situation (You have a problem while submitting your assignment online. One of your friends helps you with that. What would you say?) indicate that the participants have used mostly polite utterances for this situation towards the person who is the opposite sex with them, which shows the absence of Withhold Politeness in a similar line with the polite responses in the previous four situations. In such polite situations, they respond with another polite remark which is compatible with the philosophy of politeness theory. As for the same-sex responses for the fifth situation, the participants used mostly polite utterances for this situation towards the person again, which shows the absence of Withhold Politeness in a similar line with the polite responses in the previous four situations. Similar to the opposite-sex responses, Positive Impoliteness is used very rarely by the participants (the use of other names/taboo words).

Examples:

- ▶ «Thanks. »
- ▶ «Thank you. »
- ▶ «Thank you very much. »

For the Turkish version, another 5 situations were given to get possible impolite language utterances by the participants. In the following section, the statistics for the Turkish Discourse Completion Test responses were presented with the frequencies and

explained in the following part. Graph 4.27 shows the results for the first situation of responses.



Graph 4.27. DCT 1 opposite sex and same sex responses- percentages (Turkish)

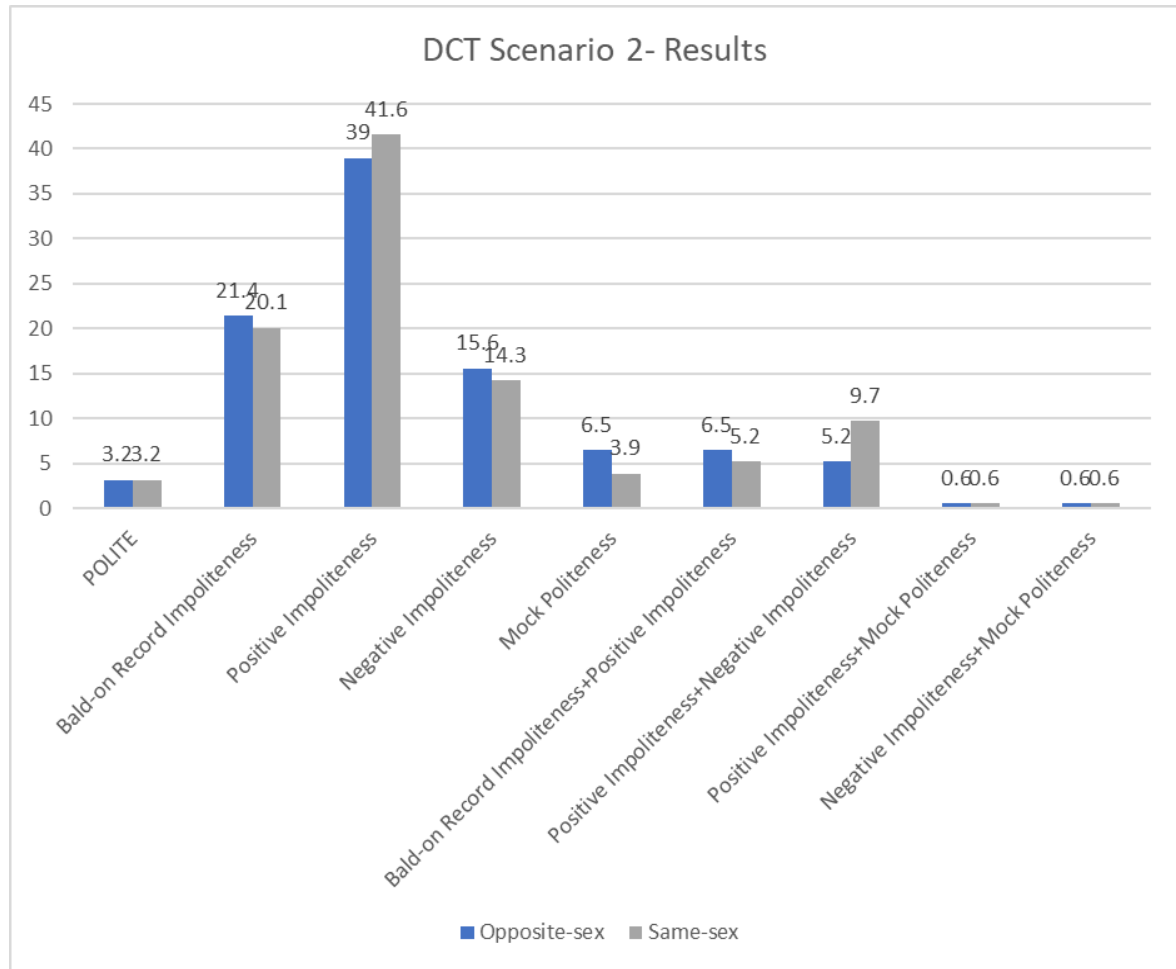
As depicted in Graph 4.27, the opposite sex responses for the first situation (Arkadaşlarınızla sohbet ediyorsunuz. Bir arkadaşınız kendininkini unuttuğu için sizin telefonunu izinsiz almış kullanıyor. Sinirleniyorsunuz. Arkadaşınıza ne söylersiniz? - You are chatting with your friends. A friend of yours is using your phone without permission because he forgot his own. You are getting angry. What would you say to your friend?) indicate that the participants prefer mostly Bald-on-Record Impoliteness and Positive Impoliteness towards the other person in a situation with rare use of Negative Impoliteness and Mock Politeness. They also combine Bald-on Record Impoliteness with Positive impoliteness in their responses with another combination of Positive Impoliteness with Negative Impoliteness and Mock Politeness. Unlike the English version, they do not use polite responses more rather face-threatening utterances. As seen

in the graph, the same-sex responses for the first situation indicate that the participants prefer mostly Bald-on-Record Impoliteness and Positive Impoliteness towards the other person with rare use of Negative Impoliteness and Mock Politeness. They combine Bald-on Record Impoliteness with Negative impoliteness and Mock Politeness in their responses with another combination of Positive Impoliteness and Mock Politeness. On the other hand, it should be noted that they do not use polite responses more rather than face-threatening utterances, which is different from the English version.

Examples:

- ▶ Bald-on Record Impoliteness +Positive Impoliteness «Hişt! Telefonu ver lan s*kik!»
- ▶ Bald-on Record Impoliteness +Negative Impoliteness «Kafanı kırmadan ver şu telefonu!»
- ▶ Mock Politeness« Kolay gelsin(!)»
- ▶ Negative Impolitenes «Bir dahakine benden izin alsan iyi olur»
- ▶ Positive Impoliteness« Kime sordun alırken?»
- ▶ Positive Impoliteness+Negative Impoliteness « O telefonu g*tüne sokarım! »
- ▶ Bald-on Record Impoliteness « Bırak telefonumu! izin almadın benden. »
- ▶ Positive Impoliteness+Mock Politeness «Aşko napıyon sen(!) »

Graph 4.28 shows the results for the responses of the second situation.



Graph 4.28. DCT 2 opposite sex and same sex responses- percentages (Turkish)

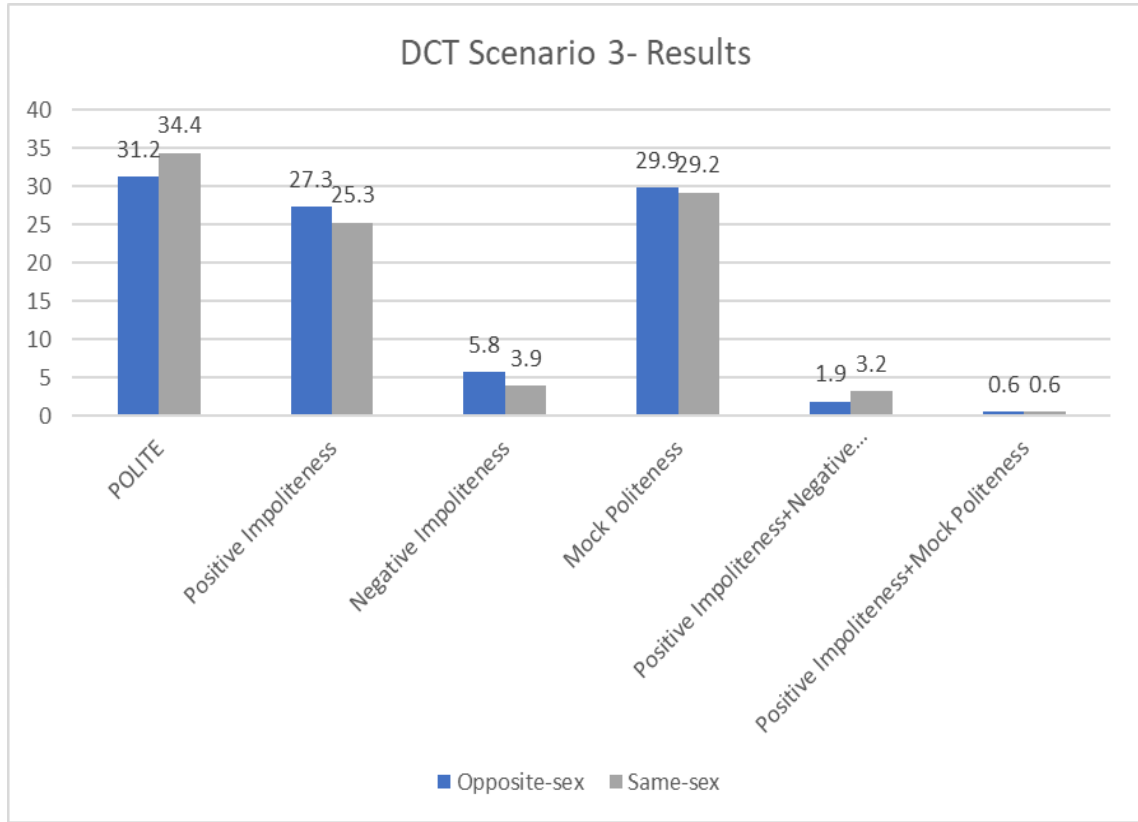
As seen in Graph 4.28, the Turkish responses for the second situation (Arkadaş grubundan birisi sana hiç hoşlanmadığın sözlü bir şaka yapıyor. Sen bundan hiç haz etmediğini defalarca söylemiş olsan da yapmaya devam ediyor. Sinirleniyorsunuz. Arkadaşınıza ne söylersiniz? - Someone in your friend group is playing a verbal joke on you that you don't like. Even though you have said many times that you don't like it at all, it continues to do so. You are getting angry. What would you say to your friend?) show that the participants used mostly Bald-on-Record, Positive Impoliteness and Negative Impoliteness strategies towards the person who is of the opposite sex. Less frequently though, they also use Mock Politeness. Additionally, they combine Positive impoliteness with Bald-on Record in their responses together with another combination of Positive Impoliteness with Negative Impoliteness and Mock Politeness, which is rare. Unlike the first situation responses, participants might not prefer to use polite utterances as much as the first one as they may find it more face-threatening so they decide to respond with

another impolite utterance as impoliteness is also reciprocal and recursive (Culpeper and Tantucci, 2021). The responses for the same-sex indicate that the participants used Bald-on-Record, Positive Impoliteness and Negative Impoliteness strategies for a linguistic face-threatening attack. It is not very common in the data that they use Mock Politeness in their responses. Also, it is seen they combine Positive impoliteness with Bald-on Record in their responses together with another combination of Positive Impoliteness with Negative Impoliteness and Mock Politeness, which is similar to the opposite-sex responses. Unlike the first situation, participants mostly decided to respond with another impolite utterance.

Examples:

- ▶ Bald-on Record Impoliteness +Positive Impoliteness «S*kerim. Bırak telefonu!»
- ▶ Bald-on Record Impoliteness +Positive Impoliteness « Bak senin Aq çocuk yeter! »
- ▶ Mock Politeness« Çok komikmiş! »
- ▶ Positive Impoliteness+Negative Impoliteness « O telefonu g*tüne sokarım! »
- ▶ Bald-on Record Impoliteness « Bırak telefonumu! izin almadın benden. »
- ▶ Positive Impoliteness+Mock Politeness « Çok komik tipini s*ktiğim! »
- ▶ Negative Impolitenes+Mock Politeness« Komik olduğunu mu düşünüyorsun? Kaç yaşına gelmişsin hala karakterin oturmamış. »

Graph 4.29 shows the statistics for the responses for the third situation.



Graph 4.29. DCT 3 opposite sex and same sex responses- percentages (Turkish)

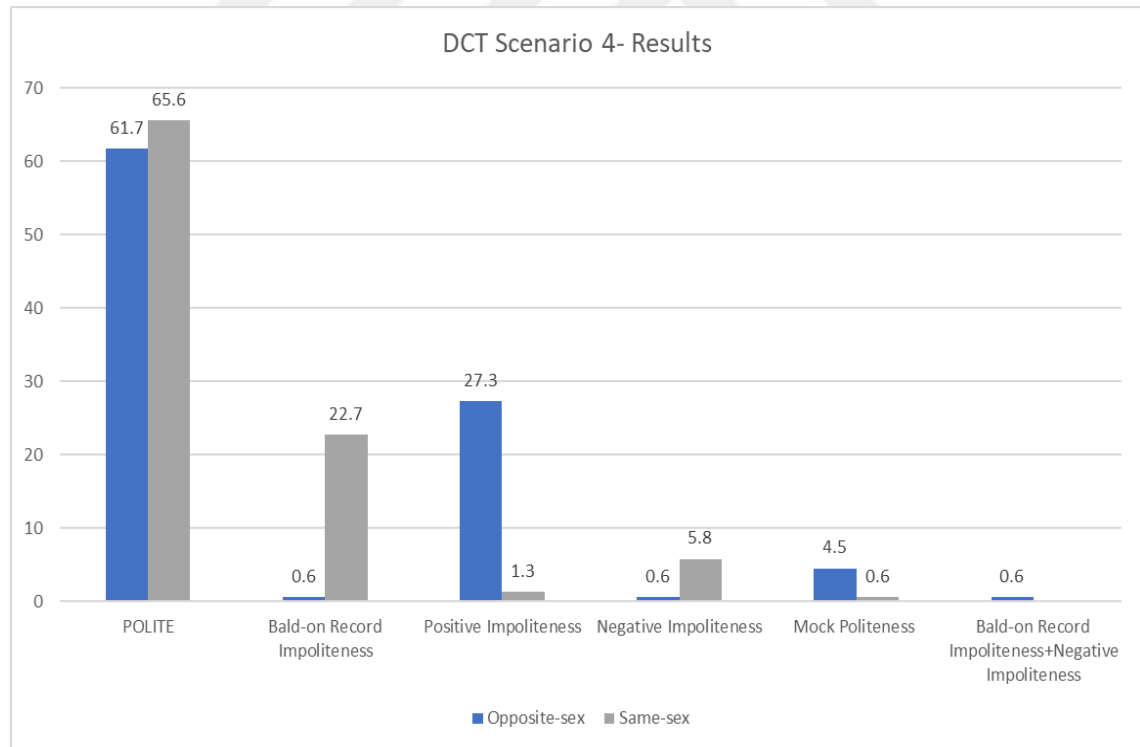
The opposite-sex responses for the 3rd situation (Final sınavına çalışmak için arkadaşınızın evinde toplanmaya karar vermişsiniz. Bir arkadaşınızın vize sınavı çok düşük ve dersten geçmesinin imkanı yok fakat yine de çalışmaya gelmiş. Ona ne söylersiniz? - You have decided to meet at your friend's house to study for the final exam. A friend's midterm exam is very low and there is no way he can pass the course, but he still came to study. What would you say to him?) as seen in Graph 4.29 denote that the participants used mostly Positive Impoliteness and Mock Politeness to attack the addressee with their combination as well. In addition, they also use Negative Impoliteness both separately and with a combination of Positive Impoliteness. The figures represent their tendency to use mitigated language to a certain extent despite an aggressive situation. As seen in the graph for the same-sex responses, it might be claimed that the participants mostly prefer Positive Impoliteness and Mock Politeness to attack the addressee with their combination, which is similar to the opposite-sex responses. In addition, it is rare but still important that they adopt Negative Impoliteness both separately and with a combination of Positive Impoliteness. The figures represent their tendency to

use mitigated language to a certain extent despite an aggressive situation. The examples from the data are given as follows:

Examples:

- Positive Impoliteness+Negative Impoliteness« Lan beyinsiz boşa zaman harcıyon»
- Positive Impoliteness+Mock Politeness« Y*rrağım geçersin »
- Negative Impoliteness « Hiç şansın yok boş yapma. »
- Negative Impoliteness « Boşa kürek sallama. »
- Mock Politeness « İnş canım ya. »
- Mock Politeness « Umut fakirin ekmeğidir. »
- Negative Impoliteness « Boş yere gelmişsin, yazık! »
- Mock Politeness « Hoş geldin aşko. »
- Mock Politeness « Azmine hayran kaldım. »

Graph 4.30 shows the statistics for the results of the 4th situation responses.



Graph 4.30. DCT 4 opposite sex and same sex responses- percentages (Turkish)

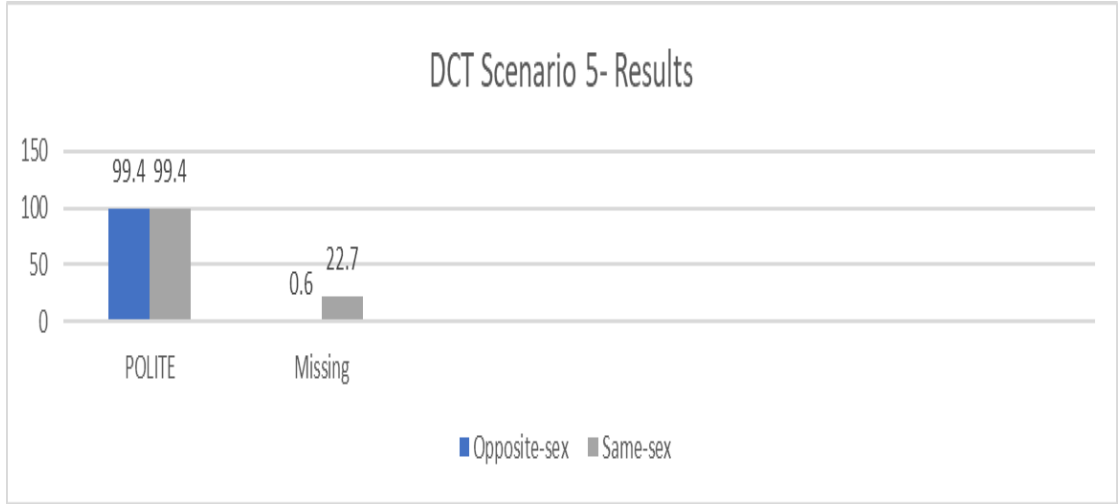
The opposite-sex responses in Turkish for the 4th situation (Sınıf arkadaşlarınızla hafta sonu kamp yapmaya gidemediğiniz için üzgünüz. Arkadaşınız da sinemadan

ikiniz için bilet almış. Arkadaşınız kamptan daha çok eğleneceğinizi düşünüyor. Ona ne söylersiniz? - You're sorry you couldn't go camping with your classmates at the weekend. Your friend also bought tickets for both of you from the cinema. Your friend thinks you will have more fun than camping. What would you say to him?) as seen in Graph 4.30 show that the participants have used mostly Positive Impoliteness towards the other person. They adopt Bald-on Record Impoliteness, Negative Impoliteness and Mock Politeness in their responses. Not frequently though, they also use Bald-on Record Impoliteness by combining it with Negative Impoliteness. On the other hand, it should be noted that they rather tend to use polite utterances instead of attacking utterances. The same-sex responses in Turkish for the 4th situation show that the speakers might prefer Positive Impoliteness to attack the other person. Rarely though, they adopted Negative Impoliteness and Mock Politeness in their responses. They also use Bald-on Record Impoliteness by combining it with Negative Impoliteness. However, the speakers might prefer to answer with polite remarks rather than attacking utterances. The examples from the data are given as follows:

Examples:

- ▶ Bald-on Record Impoliteness+Positive Impoliteness «Saçmalama.»
- ▶ Positive Impoliteness«Keşke bana da sorsaydın yani. »
- ▶ Positive Impoliteness «Mal mısın ne alaka? »
- ▶ Mock Politeness«İnşallah(!)»
- ▶ Polite«Hiç yoktan iyidir. »
- ▶ Polite«Teşekkür ederim. »
- ▶ Polite«Sağol karşım. »
- ▶ Polite«Çok iyi akıl etmişsin. »

Graph 4.31 presents an illustration of the responses for the 5th situation.



Graph 4.31. DCT 5 opposite sex and same sex responses- percentages (Turkish)

The responses of the fifth situation (Arkadaşınızdan hastalanıp gidemediğiniz dersin notlarını istiyorsunuz ve o da notları veriyor. Ona ne söylersiniz? - You ask your friend for the notes of the course you couldn't attend, and he gives them. What would you say to him?) indicate that the participants have used mostly polite utterances for this situation towards the person who is the opposite sex with them as seen in Graph 4.31. This shows the absence of Withhold Politeness in a similar line with the polite responses in the previous four situations and also a similarity to the English responses for the fifth situation. In such polite situations, they generally respond with another polite remark. Similar to the English version, it is seen that the participants have used mostly polite utterances for this situation towards the person again pointing to the absence of Withhold Politeness in a similar line with the polite responses in the previous four situations. Different from the English version, they never adopted any impolite strategy for this situation (both opposite-sex and same-sex). The polite example utterances from the data are given as follows:

Examples:

- « Teşekkürler. »
- « Teşekkür ederim. »
- « Çok teşekkür ederim. İyi ki varsın. »
- « Çok sağol kankam. »
- « Sağol moruk. »
- « Eyvallah hacı. »

When the responses were analyzed for the English version of the DCT situations, it is seen that they understood all the situations and nearly all of them have been given a response. No matter what the situation is or how they feel, the participants tend to be polite first to the hearer as a speaker even though several utterances could be perceived as impolite (formulated in different strategies). It is also seen that the participants have generally produced very similar statements for gender-same and gender-different responses in the situations.

It was seen that the 2nd, 3rd, and 4th situations were found more aggravating, which was seen by the responses given. On the other hand, the 1st situation did not trigger face-threatening act as much as the others. The last situation aimed to check whether the participants would withhold politeness in their utterances or not.

When the responses are examined, it can be said that males and females have a similar reaction style for this situation as either they use negative impoliteness strategy (condescending) or neutral statements. It is also seen that gender makes no big difference and they use almost the same sentences no matter whether the addressee is male or female. Very few stated they would behave impolitely rather than using impolite language. When the responses of female participants are checked, it is also seen that they have a similar attitude. The only difference is they can use additional addressing markers for solidarity.

The responses for the first situation indicate that few females have used Bald-on-Record Impoliteness as commanding or ordering for this situation towards the person who is the same sex with them. Females have used request statements for the opposite gender, which means they have used more indirect language compared to same-sex situations. What is more, which could be stated as face-threatening, participants also used Bald-On-Record Politeness.

The responses that were given by males to this situation generally include Bald-on-Record impoliteness, commanding and Positive Impoliteness using taboo words or swearing or they have used these both in one statement. As for the females, they only used Bald-On-Record Impoliteness, rarely though, they tend to use imperatives/commands. When the other responses are examined, it is seen that the general tendency is to be polite first no matter whether the person they are referring to is the same or opposite sex. They adopt Bald-on-Record politeness or explaining the situation, which could be labelled negative politeness as it imposes on the other person to explain the reason for his/her behaviour even if it is not very different across the sexes/genders.

The analyses of the responses given to this utterance generally uphold positive impoliteness (both males and females can use such taboo words more often with a person who is the same sex with them).

Throughout the whole study, Withhold politeness is perceived as impolite by both males and females and they do not consider this as an intentional impoliteness strategy. In this situation, they never withhold polite actions when necessary as a first speaker, which may also be in the same line with the reciprocal framework of politeness (Culpeper, 2011). They actualize thanking and appreciating the action done by the other person and it is seen that both males and females use fellowship words as a politeness strategy such as honey, bruh, dude, bro...etc to praise or flatter the other person for the polite action.

The important point noticed is that they generally behave within the politeness reciprocal framework as they have pointed out in the comments sections of the second section of the instrument (impoliteness strategy questionnaire) that impolite language could be perceived as more natural and proper as a reaction to an offensive remark or attempt. That's why for these situations they are initially oriented to polite behaviour or language use. In the Turkish version, it is similarly seen that the situations given to the participants have worked and they have understood them.

The responses for the Turkish version of the DCT showed that the usual trend was to be polite first to the hearer as a speaker, regardless of the circumstance or how they are feeling, even when some of their words may be construed as unpleasant (formulated in different strategies). Additionally, participants generally provided statements that were comparable for both the gender-same and gender-different sections of the situations.

The results for the first situation show that few females have used the command or order "Bald-on-Record Impoliteness" in this context toward a person of the same sex. In contrast to same-sex situations, females have used request statements for the opposite gender, which indicates that they have used more indirect language. Participants also utilized Bald-On-Record Politeness, which may be described as face-threatening.

Males typically responded to the situations with Bald-on Record impoliteness, domineering act, and positive impoliteness by using swearing or taboo terms, or by combining these two acts into a single statement. The females, on the other hand, tended to utilize imperatives and directives and only occasionally used Bald-on Record impoliteness. They avoid using taboo language compared to males. Furthermore, when the responses are compared, it can be said that males and females similarly respond to the

situations either by being condescending or by using neutral language. In fact, they tend to be more polite compared to males in the study group.

Additionally, gender does not make a big difference in how phrases are used, regardless of whether the addressee is a man or a woman. They generally had a condescending and mocking attitude in their utterances as well. Analyzing the responses of the female participants reveals a similar mindset among them as well. The sole distinction is that they use extra addressing markers for fellowship. On the other hand, when the answers were examined, it was seen that males and females can both use such bad words and phrases more frequently with someone who is the same sex as them, according to examinations of the responses made in response.

Throughout the study, both males and females saw withholding politeness as unpleasant, and they did not see this as a purposeful impoliteness act. They never hold back from being nice in this circumstance when acting as the first speaker, which may also be in keeping with the reciprocal structure of politeness (Culpeper, 2011). They practice saying "thank you" and "appreciating what you did for the other person," and it is evident that both men and women utilize courtesy phrases like "canım," "kanka," "hacı," "tatlım," and similar expressions to flatter or appreciate the other person.

All in all, it is seen that politeness-initiated interaction for situations in which favour is done requires the speakers to be polite first no matter what the other person's sex/gender is. In other words, gender might have no impact in such situations in their context, which is also uttered by the participants that when they interact with their peers, they generally adopt the same language use. Withhold politeness is rarely realized by the participants, which is also verified in the statistical results obtained in the first and third sections of the instrument. They perceive Withhold Politeness as impolite but also an unintentional act and they tend not to adopt this strategy as an intentional impoliteness strategy for any purpose.

4.1.3.1. *Language comparison of the discourse completion test results*

Even though the participants produced very similar utterances for the situations in both Turkish and English, a t-test was calculated in order to find out whether language differences affect perceptual variation in impolite language English and Turkish (the last research question). The overall representation of the p values was given in Table 4.5.

Table 4.5. *t*-test results of discourse completion test in Turkish and English

Item	Z	Sig. (2-tailed) (p<.05)
DCT1_Opposite sex	-9.558 ^b	.000
DCT1_Same sex	-9.541 ^b	.018
DCT2_Opposite sex	-.285 ^b	.775
DCT2_Same sex	-1.965 ^b	.049
DCT3_Opposite sex	-.2.230 ^c	.026
DCT3_Same sex	-4.070 ^c	.000
DCT4_Opposite sex	-5.606 ^c	.000
DCT4_Same sex	-5.058 ^c	.000
DCT5_Opposite sex	-1.000 ^c	.317
DCT5_Same sex	-1.414 ^c	.157

The p values given in Table 4.5 show that there is a statistically significant difference between Turkish and English responses. The results show that the participants tended to produce rather different statements. It was seen that there are statistically significant differences between the responses as such: DCT1 opposite sex (p=.000), DCT1 same sex (p=.018), DCT2 same sex (p=.049), DCT3 opposite sex (p=.026), DCT3 same sex (p=.000), DCT4 opposite sex (p=.000), and DCT4 same sex (p=.000). On the other hand, there are few responses that language might not have impacted the participants' responses and they produced rather similar responses in both languages. The items are DCT2 Opposite sex (p=.775), DCT5 Opposite sex (p=.317), and DCT5 Same-sex (p=.157). The participants perceived the impolite situations as less impolite in English and produced less impolite responses compared to their productions in Turkish. This could stem from their language knowledge that they might not comprehend the lexical load of these actions in English as much as in Turkish. For the 1st, 2nd, 3rd and 4th situations, the participants used impolite language more in Turkish as they tend to be more polite in English as seen in the responses. In sum, rather than gender, EFL speakers tend to behave slightly differently while employing impolite language in Turkish and

English. In addition, if there is an aggravating or offensive and provocative or triggering act in the situation, the speakers tend to be more impolite while responding, especially in their L1. In the next section, the responses to the open-ended questions were presented in detail.

4.1.4. Open-ended questions' results

This section includes 8 open-ended questions for the participants to answer, which is one of the important sections of the instrument. The purpose was to answer the first research question to identify their impolite language perceptions in detail with a reference to language differences and the questions were given in two languages (Turkish and English) supposing that the concept “impoliteness” or “impolite language” might lead to a different understanding. The responses yielded findings about the adoption of impoliteness strategies and language preference in impolite language use. The questions are as follows:

1. What does impolite language mean to you? (Kaba dil sizin için ne ifade etmektedir?)
2. What is the most important characteristic of impolite language? Kaba dilin en önemli özelliği nedir?)
3. Please explain and exemplify the most impolite language use that you have ever experienced so far. (Şu ana kadar karşılaştığınız/yaşadığınız en kaba dil kullanımını lütfen örnek vererek açıklayınız.)
4. For what kind of purposes do speakers use impolite language? (İnsanlar ne amaçlarla kaba dil kullanırlar?)
5. Do you think gender difference affects impolite language use? What do you think the other factors affecting impolite language use are? (Sizce cinsiyet farkı kaba dil kullanımını etkiler mi? Sizce kaba dil kullanımını etkileyen diğer faktörler nelerdir?)
6. Do you use impolite language in Turkish? When and how? (Türkçe konuşurken kaba dil kullanır mısınız? Ne zaman ve nasıl?)
7. Do you use impolite language in English? When and how? (İngilizce konuşurken kaba dil kullanır mısınız? Ne zaman ve nasıl?)

8. In which language (Turkish or English) is it easier to use impolite language?
Why? (Türkçe’de mi İngilizce’de mi daha kolaylıkla kaba dil kullanırsınız?
Sizce neden?)

The participants wrote their answers, and they were entered into the computer. After the responses were collected and compared, the open-coding method was adopted to analyze the responses. 154 participants answered the questions in English as the English version is given to them, which was found after comparing the data for both Turkish and English. The general insight from the data indicates that the perceptions of impoliteness do not significantly differ across the languages since the participants generally tended to give very similar or the same answers to the questions.

In the following part, the results of the responses collected via open-ended questions were presented. The questions aimed to gather data regarding descriptions, evaluations and exemplifications of impolite language use (given in Turkish and English separately) from their perspectives. Table 4.6. presents the results for impolite language associations of the participants.

Table 4.6. *Associations with “impolite language”*

Turkish Associations	N	English Associations	N
swear (küfür)	38	swear	32
offensive (kırıcı)	69	offensive	54
insult (aşağılama)	13	insult	10
command (emir)	6	command	2
unintentional (kasıtsız)	1	unintentional	3
slang (argo)	18	slang	16
Withholding Politeness (kibarlığı gerçekleştirmeme)	5	Withholding Politeness	3
disrespectful (saygısız)	14	disrespectful	3
solidarity/intimate (arkadaşlık)	11	solidarity/intimate	3
sexist (cinsiyetçi)	0	sexist	1
register (stil/tarz)	3	register	8
behavior (davranış)	0	behavior	3
inappropriate/immoral (uygunsuz/ahlaksız)	14	inappropriate/immoral	11
threat (tehdit)	1	threat	1
changing in context/ person (değişken)	1	changing in context/ person	4
insincere (samimiyetsiz-alaycı)	0	insincere	1
shout/tone (bağırma-ses)	3	shout/tone	1
incapable of language (dilde yetersizlik)	9	incapable of language	1
defense (savunma)	2	defense	1
habit (alışkanlık)	1	habit	0
relief (rahatlama)	1	relief	0
anger/emotion (sinir/duygu)	1	rude	15

The first question aims to find answers to these questions: What does impolite language mean to you? - Kaba dil sizin için ne ifade etmektedir? (as given in both versions). Table 4.6 shows the results of the associations with impolite language. When the replies were analyzed, it became clear that both languages had similar perceptions of the topics and questions, as well as similar responses. The participants, in both versions of the questionnaires, highlighted two associations most: swearing and offensive. The other associations are insulting/condescending, commanding, unintentional use/banter, slang, withholding politeness (failing to carry out the polite action when necessary), disrespect, solidarity/intimacy, sexist, register difference, as behavior, immoral (against moral norms), threatening/frightening, changing in context, insincerity/disingenuousness,

shouting/high in pitch, incapability of using language/incompetence, defense, habitual attitude, relief, and angry. In the English version, 15 students also defined impolite language as rudeness. The majority of the answers point out that impolite language is swearing/using bad words (taboo language) and offensive language use. The other responses would relate to immorality, using slang, commanding, failing to carry out a polite action, defensive characteristics (eye for an eye), or emotional side of it etc. The examples from the data are as follows: swear words or used to insult people.; it includes rude phrases; the language which disturbs me and breaks my heart is impolite, it means offending words to me; contains swears; the language we use generally in informal situations. Table 4.7 presents the results for the most important characteristics of impolite language according to the participants.

Table 4.7. *Associations with “most important characteristics of impolite language”*

Characteristics in Turkish	N	Characteristics in English	N
swear/ bad word (küfür)	13	swear/bad word	30
offensive/intentional (kırıcı) informal/uneducated (eğitimsiz)	100	offensive/ intentional informal/ uneducated	53
insult (aşağılama)	10	insult	12
shouting/high in pitch (bağırma)	2	shouting/ high in pitch	9
sexist (cinsiyetçi)	0	sexist	10
solidarity/intimate (arkadaşlık)	4	solidarity/intimate	1
slang (argo)	5	slang	2
disrespect (saygısız)	9	disrespect	4
mock/sarcasm (alaycı)	2	mock/sarcasm	5
young/age (genç-yaş)	0	young	6
relief (rahatlama)	5	young	1
behavior (davranış)	0	relief	2
insincere (samimiyetsiz-alaycı)	1	behavior	3
habit (alışkanlık)	2	insincere	1
Withholding Politeness (kibarlığı gerçekleştirme)	6	habit	1
Immoral (ahlaksız)	5	Withholding Politeness	2
changing (değişken)	2	immoral	1
defensive (savunma)	1	changing	1
rude (kaba-nobran)	1	context	2
		defensive	2
		rude	8

The second question aims to find out answers to the following questions: What is the most important characteristic of impolite language? - Kaba dilin en önemli özelliği nedir?. Table 4.7 above shows what the participants consider the most important characteristic of impolite language is. When the answers were examined, it was seen that the themes and questions in both languages were perceived similarly and similar answers were given to these questions. The main two characteristics of impolite language according to them swear/bad words and offensive/intentional. They relate offensiveness to the intention of speakers when they use impolite language. The other associations are insulting/condescending, informal/lay, slang, withholding politeness (failing to carry out the polite action when necessary), disrespect, solidarity/intimacy, sexist, register difference, behavioral, immoral, threatening/frightening, changing in context, insincerity/disingenuousness, shouting/high in pitch, changing up to person, defense, mocking, context-dependent, rude, habitual/reckless and angry. The other points/themes based on the responses to this question show that impolite language could also be related to the emotional reactions of people. The examples from the data are as follows: Maybe using bad words.; Using offensive words; it's mostly like uneducated style.; swear, curse; slang words; Humiliating; direct way; it is rude and should not be used towards everybody.; It isn't sincere and it is prideful. It hurts people's feelings. The participants were also asked about their most impolite language use experiences and Table 4.8 presents the results for this question.

Table 4.8. *Most impolite language use experiences*

Language	TR & Eng & NA			Impolite Language Use (Strategy)	N
Turkish	116	0	38	Bald-on Record Impoliteness	7
				Positive Impoliteness	89
				Negative Impoliteness	15
				Mock Politeness	0
				Withhold Politeness	1
				Bald-on Record Impoliteness+Positive Impoliteness	1
				Bald-on Record Impoliteness+Negative Impoliteness	2
				Bald-on Record Impoliteness+Mock Politeness	1
				Bald-on Record Impoliteness+Withhold Politeness	0
				Positive Impoliteness+Negative Impoliteness	2
English	105	4	45	Bald-on Record Impoliteness	12
				Positive Impoliteness	75
				Negative Impoliteness	15
				Mock Politeness	6
				Withhold Politeness	1
				Bald-on Record Impoliteness+Positive Impoliteness	3
				Bald-on Record Impoliteness+Negative Impoliteness	0
				Bald-on Record Impoliteness+Mock Politeness	0
				Bald-on Record Impoliteness+Withhold Politeness	1
				Positive Impoliteness+Negative Impoliteness	3

The study focuses on the perceptual variation of impoliteness strategies. Therefore, the third question in the questionnaires here is: Please explain and exemplify the most impolite language use that you have ever experienced so far. - Şu ana kadar karşılaştığınız/yaşadığınız en kaba dil kullanımını lütfen örnek vererek açıklayınız. These questions are significant since the answers would yield the participants' most impolite experiences along with which strategy in these impolite language uses was adopted. This would also reveal their perceptions of a lived impolite language experience. When the answers were analyzed, it became clear that the topics and questions were understood identically in both languages and that the answers provided to these questions were also similar as seen in Table 4.8. The responses to the question about the most impolite language experience of the participants show that the participants have experienced mostly Positive Impoliteness (taboo words use, calling the other name). Less frequently

though, they also experienced impolite language use in Negative Impoliteness (condescending) and Bald-on record Impoliteness (shouting) strategies. They have also stated that their impolite language use experiences include the combination of Bald-on record Impoliteness and Positive Impoliteness, and Positive Impoliteness and Negative Impoliteness in their responses together with other eye-catching but rare combinations of Bald-on record Impoliteness and Withhold Politeness, and Bald-on record Impoliteness and Mock Politeness. It is seen that the participants mostly came across direct impolite language use rather than indirect versions (Mock Politeness and Withhold Politeness). The results are in accord with their previous responses concerning impolite language characteristics that they might understand Positive Impoliteness strategy as the most impolite as seen in their responses. The examples from the data are as follows: Being disrespectful of my personality. I was being nice to people. "Fuck your personality, you poof." And they called me 'homosexual' or 'I*ne, yum*şak, t*p' I don't mind people swearing at me. But when they swear on my personality, it becomes annoying.; I told my sister to tidy up our room and she shouted at me.; I told my sister to tidy up our room and she shouted at me.; As a girl, sexist impolite language is the most impolite language I have ever experienced. It is not important if it is directly said towards me. It is completely terrible.; Humiliating other people... Calling them like (hey girl, boy) or nicknames, (fatty...). As another point to investigate the perceptions of the participants, they were also asked about the purposes of impolite language use, which is presented in Table 4.9.

Table 4.9. *Purposes of impolite language use*

Purposes in Turkish	N	Purposes in English	N
offend (kıрма)	50	offend	31
insulting (aşağılama)	19	insul	21
power (güç)	35	power	14
solidarity (arkadaşlık)	11	solidarity	14
habit (alışkanlık)	10	habit	7
fun (eğlence)	9	fun	0
language/culture (dil-kültür)	1	language/culture	2
express oneself/anger (öfke)	58	express oneself/anger	59
emotion/reaction (duygu-tepki)	13	emotion/reaction	28
defense (savunma)	2	defense	4
uneducated (eğitimsiz)	1	uneducated	6
mock (alay)	1	relief	3
relief (rahatlama)	2	discomfort	2
		mock	2

The fourth questions aiming to investigate the purposes to use impolite language are as follows: For what kind of purposes do speakers use impolite language? - İnsanlar ne amaçlarla kaba dil kullanırlar?. When the replies were analyzed, it became clear that both languages had similar perceptions of the themes and topics, and that both languages had similar responses to those questions as seen in Table 4.9. The majority of the responses point out that most people use impolite language to offend others, insult/condescend/belittle, and show power/dominance. The other purposes to use impolite language are to show solidarity, to perform a habitual act, to have fun, to express anger, to show emotion/reaction, to defend themselves, to disturb/bother, to relieve, and to mock. There are other points not as purposes but as relevant. The participants consider it a part of their language and culture, and people use impolite language as they are low educated. The examples from the data are as follows: to insult people they hate; To express their anger, anxiety etc.; to express their anger; to be dominant. To be frightening so that they can make people what they want subliminally; I think people that use impolite language are not human beings, they can't explain himself/herself and they just find an easy way to say something; to feel relaxed maybe, to shout when they're angry; To insult;

there are no purposes. They are just rude. The results for the factors affecting impolite language use are given in Table 4.10.

Table 4.10. *Factors affecting impolite language use*

Language	Yes & No & NA			Factors	N
Turkish	102	49	3	social environment (sosyal çevre)	58
				education (eğitim)	29
				family (aile)	38
				character/psychology (karakter-psikoloji)	5
				age (yaş)	31
				race (etnik köken)	2
				religion (din)	3
				social status/socioeconomic factor (sosyoekonomik faktörler)	11
				culture (kültür)	9
				aim (amaç)	0
				medium used (kullanılan dil)	0
				defense (savunma)	0
				intellectual capacity (zeka)	0
English	107	41	6	social environment	43
				education	24
				family	16
				character/psychology	15
				age	19
				race	4
				religion	2
				social status/ socioeconomic factor	8
				culture	7
				aim	1
				medium used	1
				defense	1
				intellectual capacity	1

The following questions aim to find out whether gender might be an impact on impolite language use and the other possible factors that might affect impolite language. The questions are: Do you think gender difference affects impolite language use? What

do you think the other factors affecting impolite language use are? - Sizce cinsiyet farkı kaba dil kullanımını etkiler mi? Sizce kaba dil kullanımını etkileyen diğer faktörler nelerdir?. Table 4.10 shows whether the participants consider gender as a primary factor for impolite language use. When the data were evaluated, it became clear that both versions of the instrument's codes and questions were understood equally and received nearly identical responses. They stated that gender is a significant factor in impolite language use, and they mostly explained it in terms of the language differences between males and females. However, they did not mention that the gender of the addresser or the addressee would matter in the conversation. The other possible factors for impolite language use are the social environment of the speakers, education (high or low), family (how they grew), character or the psychology of the speakers, age, race/ethnic origin, socioeconomic or social status, culture (whether norms and rules are important or not), the aim of the speaker, the medium used (which language), as a defense (reciprocal), and even the intellectual capacity of the speakers. The participants generally emphasized the speaker as well as the contextual/social issues, the purposes or the respondents. In short, the participants mostly think gender differences might affect impolite language use, and they mentioned various other factors that might affect it as well. The examples from the data are as follows: I think that the male gender tends to use more impolite language compared to the female ones. The others may be that, for example, if their parents use impolite language, they can be affected and use it either; Yes, I think it affects them. Lack of education; yes gender affects it age also affects it. The gender and age of the person who uses impolite language is important. Young people use it more. Men use it more as well.; Gender, social status, financial status, physical appearance and education affect the language of both sides; Women tend to use impolite language less. Education and socioeconomic factors, and place of birth have an impact; I don't think gender difference affects it, I heard the same impolite language from both genders. The results of their impolite language use in their L1 (Turkish) are given in Table 4.11.

Table 4.11. *Impolite language use in L1-Turkish*

Language	Yes & No & NA			Reasons	N
Turkish	130	21	3	anger (öfke)	68
				solidarity (arkadaşlık)	65
				not to be understood (gizlenme)	0
				surprises/reaction (tepki)	15
				formality (resmiyet)	0
				family (aile)	3
				joke (şaka-eğlence)	4
				habit (alışkanlık)	2
				no chance to use (kullanma şansı olmama)	0
				meaning (anlam farkı)	0
				L2 difference (dil farkı)	0
				defense (savunma)	0
English	138	16	10	anger	84
				solidarity	48
				not to be understood	0
				surprise/reaction	12
				formality	0
				family	0
				joke	3
				habit	3
				no chance to use	0
				meaning	0
				L2 difference	0
				defense	6

The 6th question in the questionnaire was expected to find out whether the participants would use impolite language in Turkish (L1) with the help of the following questions: Do you use impolite language in Turkish? When and how? - Türkçe konuşurken kaba dil kullanır mısınız? Ne zaman ve nasıl?. After the data had been evaluated, it became clear that both versions of the instrument's codes and questions had been read and interpreted in a fairly consistent manner, with nearly identical responses as seen in Table 4.11. The findings based on the participants' responses show the factors concerning the participants' language choice for impoliteness in Turkish. It is seen that

the participants generally prefer to use impolite language in their L1 but also they use impolite language in their L2 according to their responses given in both versions of the questionnaires. The factors that might affect their impolite language use in Turkish are anger, solidarity, surprise /reaction; formality, family, joke, habit, and defense. The reason why they might not prefer it is due to the formality of the context they are in (as school). The examples from the data are as follows: Yes. When I am angry. Using bad words; Yes, I use it. Sometimes I use it with my friends to show my sincerity. If I swear at them, it would be funny and they also swear at me. And also, I use it when I am really angry. Like "you motherf*cker" and "f*ck off; Sometimes, when I am in stress, driving; yes, sometimes. When I am very angry or nervous, I sometimes use impolite language by swearing; As I am a sensitive person and don't like to be talked to in an impolite way, I am always trying to be careful with my language. In short, the participants might tend to use impolite language in Turkish for various purposes. The results of their impolite language use in their L2 (English) are given in Table 4.12.

Table 4.12. *Impolite language use in L2-English*

Language	Yes&No&NA			Reasons	N
Turkish	89	62	3	anger (öfke)	41
				solidarity (arkadaşlık)	30
				not to be understood (gizlenme)	5
				surprises/reaction (tepki)	9
				formality (resmiyet)	8
				family (aile)	1
				joke (şaka-eğlence)	2
				habit (alışkanlık)	4
				no chance to use (kullanma şansı olmama)	1
				meaning (anlam farkı)	5
				L2 difference (dil farkı)	6
				defense (savunma)	0
English	96	56	2	anger	40
				solidarity	19
				not to be understood	1
				surprises/reaction	23
				formality	8
				family	0
				joke	1
				habit	0
				no chance to use	2
				meaning	3
				L2 difference	12
				defense	4

The following questions aim to find out if the participants would use impolite language in English (their L2): Do you use impolite language in English? When and how? - İngilizce konuşurken kaba dil kullanır mısınız? Ne zaman ve nasıl?. When the answers of the participants were examined, it was seen that the codes and questions in both versions of the instrument were understood similarly and almost the same answers were given to these questions as seen in Table 4.12. The table above shows the factors concerning the participants' language choice for impoliteness in English (bold ones are about not preferring it). It is seen that the participants generally prefer to use impolite

language in their L2 according to their responses given in both versions of the questionnaires. Similarly, the factors that might affect their impolite language use in English are anger, solidarity, not being understood, surprises /reaction; formality, family, joke, habit, and defense. The reasons why they do not prefer to use is that they do not have many chances to use English, they cannot express the real meaning in English and English is not their first language and they find it different and do not feel as comfortable as in Turkish. In short, the participants might tend to use impolite language in English for various purposes and reasons even though they might sometimes avoid it. The examples from the data are as follows: Yes, only with my close friends; Generally not, but when I am surprised, maybe; If I get very annoyed, yes. Otherwise, no; No because my only chance to speak English happens in school. So, I don't use it; I do. I use it back to people who used it towards me on games; No. I speak English only at school. So, I can't use impolite language with my teachers. The results for the reasons for easier impolite language use in L1 or L2 are given in Table 4.13.

Table 4.13. *Reasons for “easier impolite language use in L1 or L2”*

Language	L1 or L2 or Both – No answer				Factors	N
Turkish	110 (n)	38 (n)	5 (n)	1 (n)	L1 influence (1.dil etkisi)	96
					less load/softer (daha yumuşak)	19
					people may not know (diğerlerinin dil bilmemesi)	4
					meaningful / more load (daha yüklü)	9
					comfortable (rahatlık-kolaylık)	3
					feeling like sb else (başka kimlik)	6
					learning process/ L2 less proficient (2.dilde yetersizlik)	3
English	115 (n)	33 (n)	3(n)	3 (n)	L1 influence	108
					less load/softer	21
					people may not know	7
					meaningful / more load	4
					comfortable	4
					feeling like sb else	0
					learning process	0
					more creative insult	3
					media	1
					language difference/context	3

The last open-ended question aimed to learn which language would be easier for them while using impolite language as seen in the following questions: In which language (Turkish or English) is it easier to use impolite language? Why? - Türkçe’de mi İngilizce’de mi daha kolaylıkla kaba dil kullanırsınız? Sizce neden?. Table 4.13 shows the factors concerning the participants’ language choice for impoliteness (bold ones are about L1 preference). The codes and questions in both versions of the instrument were perceived similarly and received nearly identical answers when the data were evaluated. It is seen that the participants generally prefer to use impolite language in their first language rather than in their second language according to their responses given in both versions of the questionnaires. The factors that might affect their language preference for L1 concerning impoliteness are as follows: their first language knowledge has an influence on their second language competence and performance; they might find

impolite language use in L2 less loaded or softer; relevantly they find their L1 more meaningful; their learning process does not include the use of impolite language (they feel less proficient in it); they can be more creative in their L1. On the other hand, the ones who prefer to use impolite language in their L2 chose it as people around them may not know it and thus they feel more comfortable; they adopt another identity while using impolite language in L2 as they feel like somebody else; and the media content they have been exposed to might cause them to use impolite language (such as films and videos etc.). The examples from the data are as follows: It is easy in both but it is more comfortable and easier in English; Turkish, of course, is my mother tongue after all; Turkish, the biggest factor is that I use Turkish in my daily life; English. Because not everyone can understand you; Turkish because you can create new ones in every time. In short, the participants mostly prefer to use impolite language in Turkish rather than English.

The interviews elicited definitions and descriptions of polite and impolite speech and behaviour by asking for verbalizations and evaluations of modes of situated speech performance and encouraged exemplification via personal narratives. Concerning the research questions, it was seen that the participants have similar perceptions about impolite language use in both their L1 (Turkish) and L2 (English).

4.1.5. Gender impact on impolite language perceptions

Gender, as one of the research points and variables in the study, is investigated across the impolite actions and impoliteness strategies for both Turkish and English versions of the questionnaires. In order to answer research question 1d (does gender have an impact on perceptual variation across impoliteness strategies in English and Turkish), Mann-Whitney U test and chi-square test were calculated to find out whether gender might have an impact on the results. The test results for the actions and strategies are explained in the following parts. Firstly, the results of the Impolite Action Rating Questionnaire (English and then Turkish) are presented. It is followed by Impoliteness Strategy Questionnaire Results (English and then Turkish).

4.1.5.1. Gender impact on impolite language perceptions-impolite action rating questionnaire

In order to find out whether gender might affect the perceptions of the participants, Mann-Whitney U tests were calculated for the quantitative data collected via each rating questionnaire. Table 4.14. displays the findings for the English Impolite Action Rating Questionnaire with reference to the gender of the participants.

Table 4.14. Gender impact statistics on impolite action rating perceptions (English)

Strategy		The action	Z	Sig. (p<.05)
Bald-on Impoliteness	Record	commanding	-2.494	.013
		shouting	-1.286	.199
		ignoring the other	-1.200	.230
		excluding the other from an activity	-.352	.724
		disassociating from the other	-2.210	.027
		being disinterested	-2.155	.031
		using inappropriate identity markers	-2.463	.014
Positive Impoliteness		using obscure language	-1.041	.298
		seeking disagreement	-1.696	.090
		making the other feel uncomfortable	-1.970	.049
		using taboo words	-.500	.617
		calling the other names	-.892	.372
		frightening	-2.008	.045
		condescending	-.533	.594
Negative Impoliteness		invading the other's space	-2.571	.010
		explicitly associating the other with a negative aspect	-2.026	.043
		putting the other's indebtedness on record	-.200	.841
Mock Politeness		mocking	-2.707	.007
		being sarcastic	-1.721	.085
Withhold Politeness		failing to carry out a polite action	-2.619	.009

The Mann-Whitney U test results show the analysis in Table 4.14 oriented to see whether gender may have an impact on the perceptions. As seen in the highlighted parts in the table, the gender impact on the perceptions of several impolite actions in the English version of the impolite action rating questionnaire is statistically significant for the following actions: commanding ($p=.013$), disassociating from the other person ($p=.027$), being disinterested ($p=.031$), using inappropriate addressing terms ($p=.014$), making the other person uncomfortable ($p=.049$), frightening ($p=.045$), invading the other's space ($p=.010$), mocking ($p=.007$), and failing to carry out a polite action ($p=.009$). It should be elaborated that females are likely to perceive these actions as more impolite than males. On the other hand, gender does not hold an impact on the perceptions about the other actions in the questionnaire for the actions such as shouting, ignoring the other, excluding the other from an activity, using obscure language, seeking disagreement, using taboo words, calling the other names, explicitly associating the other with a negative aspect, putting the other's indebtedness on record, condescending, and being sarcastic.

It can be concluded that the actions may have a more impolite cognitive load for female speakers especially if the interlocutor uses Bald-on Record Impoliteness, Positive Impoliteness, Negative Impoliteness, Mock Politeness Strategies and Withhold Politeness. Table 4.15 indicates the findings concerning the impact of gender on the perceptions of several impolite actions in the English version of the impolite action rating questionnaire.

Table 4.15. *Gender impact statistics of impolite action rating perceptions (Turkish)*

Strategy		The action	Z	Sig. (p<.05)
Bald-on Impoliteness	Record	commanding	-2.082	.037
		shouting	-.565	.572
		ignoring the other	-.035	.972
		excluding the other from an activity	-.355	.723
		disassociating from the other	-.873	.383
		being disinterested	-.487	.627
Positive Impoliteness		using inappropriate identity markers	-2.285	.022
		using obscure language	-.290	.772
		seeking disagreement	-.412	.680
		making the other feel uncomfortable	-.910	.363
		using taboo words	-.218	.828
		calling the other names	-1.957	.050
		frightening	-1.000	.318
		condescending	-2.140	.032
Negative Impoliteness		invading the other's space	-.331	.741
		explicitly associating the other with a negative aspect	-1.732	.083
		putting the other's indebtedness on record	-1.195	.232
Mock Politeness		mocking	-3.265	.001
		being sarcastic	-.262	.793
Withhold Politeness		failing to carry out a polite action	-.404	.686

As seen in Table 4.15, the Mann-Whitney U test was calculated to show the analysis oriented to see whether gender may have an impact on the perceptions of impolite actions in Turkish (Turkish lexemes-see Table 4.4). As highlighted in the table, the gender impact on the perceptions of several impolite actions in the Turkish version of the impolite action rating questionnaire is statistically significant for the following actions: commanding (p=.037), using inappropriate identity markers (p=.022), calling the other names (p=.050),

condescending ($P=.032$), and mocking ($p=.001$). It was seen that females tend to perceive these acts more than males. Nevertheless, different from the English version of the questionnaire, there was not a statistically significant impact of gender on the perceptions of these acts: shouting, ignoring the other, excluding the other from an activity, disassociating from the other person, being disinterested, making the other person uncomfortable, using obscure language, seeking disagreement, using taboo words, frightening, invading the other's space, explicitly associating the other with a negative aspect, putting the other's indebtedness on record, being sarcastic and failing to carry out a polite action. It can be concluded that the actions may have a more impolite cognitive load for female speakers especially if the interlocutor uses Bald-on Record Impoliteness, Positive Impoliteness, Negative Impoliteness and Mock Politeness Strategies. Withhold Politeness strategies may not differ in terms of perceptual variation across genders. Also, in Turkish, both females and males tend to perceive them similarly in their L1 (Turkish).

It is seen that gender may have an impact on the perceptions of impolite actions in Turkish and English versions of this section of the instrument. However, it is interesting that the number of impolite actions perceived differently by both male and female participants is higher in the English version, which may be the linguistic load the words may have in these two languages. When it comes to Turkish, the participants tend to perceive the actions similarly.

4.1.5.2. Gender impact on impolite language perceptions-impoliteness strategy questionnaire

The following section presents the results of whether gender has a statistically significant impact on the participants' impoliteness perceptions in the English and Turkish versions of the questionnaire respectively in the following part. To find the results, the Mann-Whitney U test ($p<.05$) was calculated for each strategy. Table 4.16. presents the results for Bald-on Record Impoliteness strategy in the English version of the questionnaire.

Table 4.16. *Gender impact statistics of bald-on record impoliteness strategy interaction (English)*

ITEM 1		MWU	Z	Sig.	ITEM 13		MWU	Z	Sig
Conversation A	Impolite	2263.500	-2.615	.009	Conversation A	Impolite	2527.500	-1.543	.123
	Polite	2683.500	-.909	.364		Polite	2688.500	-.875	.382
Conversation B	Impolite	2162.000	-3.012	.003	Conversation B	Impolite	2563.000	-1.397	.162
	Impolite	2859.000	-.224	.823		Impolite	2436.000	-1.945	.052
Conversation C	Polite	2576.000	-1.366	.172	Conversation C	Polite	2563.000	-1.413	.158
	Polite	2791.000	-.476	.634		Polite	2486.500	-1.677	.093
Conversation D	Polite	2809.500	-.421	.674	Conversation D	Polite	2437.000	-1.935	.053
	Impolite	2525.000	-1.827	.068		Impolite	2415.000	-2.206	.027

As seen in Table 4.16, gender may not be a big statistically significant factor in impoliteness perceptions for Bald-on Record Impoliteness strategy (see Appendix 1A- Impoliteness Strategy Questionnaire, Situations 1 and 13). For the 1st situation (male-to-female interaction), a statistically significant impact has been procured for Impolite (1A) and Impolite (1B) as highlighted in the table, which are initial utterances as face-threatening attacks in the conversations. Females perceive them as more impolite than males. Moreover, for the 13th situation (female-to-male interaction), Impolite (13D) is perceived as more impolite by females than males, which is the responsive utterance and is also seen as significant in the results. It may be suggested that both initial and responsive impolite interlocutions are perceived as more impolite by females in male-to-female and female-to-male interaction. For the second impoliteness strategy investigated in the study, the results are given in Table 4.17.

Table 4.17. *Gender impact statistics of withhold politeness strategy interaction (English)*

ITEM 10		MWU	Z	Sig.	ITEM 2		MWU	Z	Sig
A	Conversation Impolite	2765.000	-.590	.555	A	Conversation Impolite	2887.500	-.102	.919
	Polite	2807.000	-.431	.666		Polite	2662.000	-1.072	.284
B	Conversation Impolite	2781.000	-.528	.598	B	Conversation Impolite	2912.000	-.009	.992
	Impolite	2532.000	-1.601	.109		Impolite	2812.000	-.396	.692
C	Conversation Polite	2527.000	-1.598	.110	C	Conversation Polite	2489.500	-1.823	.068
	Polite	2615.000	-1.238	.216		Polite	2707.000	-.814	.416
D	Conversation Polite	2553.500	-1.500	.134	D	Conversation Polite	2430.500	-2.076	.038
	Impolite	2533.500	-1.495	.135		Impolite	2701.000	-.694	.488

As shown in Table 4.17, Withhold Politeness (see Appendix 1A-Impoliteness Strategy Questionnaire, Situations 10 and 2) is one of two impoliteness strategies that participants may not have similar perceptions about due to its different characteristics as the absence of polite action when and where necessary rather than an active face-threatening attack. The participants gave similar ratings to the utterances in item 10 (male-to-female interaction) and item 2 (female-to-male interaction). The participants have similar attitudes towards this strategy (Withhold Politeness) so gender does not have a statistically significant effect on most of their perceptions. For only one remark Polite (2D), it is seen that there is a statistically significant difference and it is a polite remark as the first utterance in a conversation perceived as more polite by females. Table 4.18 shows the results for Mock Politeness strategy.

Table 4.18. *Gender impact statistics of mock politeness strategy interaction (English)*

ITEM 11		MWU	Z	Sig.	ITEM 4		MWU	Z	Sig
A	Conversation Impolite	2599.500	-1.243	.214	A	Conversation Impolite	2808.000	-.422	.673
	Polite	2688.500	-.892	.373		Polite	2543.500	-1.450	.147
B	Conversation Impolite	2714.500	-.776	.438	B	Conversation Impolite	2780.000	-.518	.605
	Impolite	2223.000	-2.660	.008		Impolite	2765.000	-.589	.556
C	Conversation Polite	2825.500	-.346	.729	C	Conversation Polite	2759.000	-.611	.541
	Polite	2619.500	-1.205	.228		Polite	2243.000	-2.714	.007
D	Conversation Polite	2692.500	-.858	.391	D	Conversation Polite	2770.500	-.566	.571
	Impolite	2723.000	-.753	.451		Impolite	2563.500	-1.391	.164

Another impoliteness strategy investigated within the scope of the study is Mock Politeness (see Appendix 1A-Impoliteness Strategy Questionnaire, Situations 11 and 4). When the figures are examined in Table 4.18, it is seen that they are in a similar line with the figures of the Withhold Politeness strategy. Nevertheless, there are only two utterances which show a statistically significant difference between the two genders in the study. The first one (A) in item 11 (male-to-female interaction) is an impolite utterance responding to a previous impolite utterance and it is perceived as more impolite by females. The other one in Polite (4C) in the other situation (female-to-male interaction) is a polite utterance as a responsive action in the interaction. This is also perceived as more polite by females. It may be concluded for this strategy that mock politeness is one of the strategies perceived similarly by both males and females and it may not matter whether a male or female produces the utterance. The results of Negative Impoliteness strategy are given in Table 4.19.

Table 4.19. *Gender impact statistics of negative impoliteness strategy interaction (English)*

ITEM 5		MWU	Z	Sig.	ITEM 8		MWU	Z	Sig
Conversation A	Impolite	2612.500	-1.097	.273	Conversation A	Impolite	2487.500	-1.736	.083
	Polite	2759.500	-.469	.639		Polite	2694.000	-.873	.382
Conversation B	Impolite	2543.000	-1.508	.132	Conversation B	Impolite	2257.000	-2.670	.008
	Impolite	2633.000	-1.114	.265		Impolite	2123.000	-3.071	.002
Conversation C	Polite	2738.000	-.670	.503	Conversation C	Polite	2728.500	-.730	.465
	Polite	2705.000	-.801	.423		Polite	2789.500	-.499	.618
Conversation D	Polite	2822.000	-.352	.725	Conversation D	Polite	2439.000	-1.878	.060
	Impolite	2600.500	-1.276	.202		Impolite	2544.500	-1.443	.149

It is seen in Table 4.19 that gender may have a statistically significant impact on impoliteness perceptions for the Negative Impoliteness strategy (see Appendix 1A-Impoliteness Strategy Questionnaire, Situations 5 and 8) only with specific utterances as highlighted in the table. For the 5th situation (male-to-female interaction), a statistically significant impact has not been found between males and females for the impolite utterances. On the other hand, there is a statistically significant difference between males and females for the 8th situation female participants perceived these utterances as more impolite than male participants. The conversation in Impolite (8B) is from female to male including both impolite utterances as the initial and responsive action in the interaction, which may show that females perceive the impolite-impolite style interaction more impolite than other interaction types even though they are initial or responsive face-threatening attacks in a conversation. The statistics for Positive Impoliteness strategy are given in Table 4.20.

Table 4.20. *Gender impact statistics for positive impoliteness strategy interaction (English)*

ITEM 14		MWU	Z	Sig.	ITEM 7		MWU	Z	Sig
Conversation A	Impolite	2068.000	-3.716	.000	Conversation A	Impolite	2198.500	-2.877	.004
	Polite	2827.500	-.342	.732		Polite	2491.000	-1.646	.100
Conversation B	Impolite	2186.500	-3.213	.001	Conversation B	Impolite	2070.500	-3.384	.001
	Impolite	2208.500	-2.940	.003		Impolite	2247.000	-2.894	.004
Conversation C	Polite	2775.500	-.536	.592	Conversation C	Polite	2246.500	-2.798	.005
	Polite	2759.500	-.620	.535		Polite	2521.000	-1.532	.125
Conversation D	Polite	2784.500	-.504	.614	Conversation D	Polite	2327.500	-2.497	.013
	Impolite	2250.000	-2.943	.003		Impolite	2347.000	-2.962	.003

As seen and highlighted in Table 4.20, Positive Impoliteness is one of the most common strategies adopted by participants (see Appendix 1A-Impoliteness Strategy Questionnaire, Situations 14 and 7). In each interaction type, both male to female (item 14) and female to male (item 7), gender may have a statistically significant impact on impoliteness perceptions in the Positive Impoliteness strategy as highlighted in the table above. Impolite (14A) and Impolite (14B) are uttered by a male speaker as the initial impolite attacks in a conversation on which gender has a statistically significant impact. On the other hand, Impolite (14B) and Impolite (14D) are uttered by a female speaker responding to an initial impolite or polite utterance and it is found a statistically significant difference between males and females in the perceptions of these utterances that females perceive them more impolite. When it comes to the 7th situation, it is seen that there is a statistically significant difference between males and females for more utterances even including polite remarks. Impolite (7A), Impolite (7B), Polite (7C) and Polite (7D) uttered by a female speaker as initial utterances in the interaction are perceived differently by females. Impolite utterances have been perceived as more impolite while polite remarks are perceived as more polite.

On the other hand, there is a statistically significant difference between males and females for Impolite (7B) and Polite (7D) uttered by a male speaker in reply to a polite or

impolite utterance and they are perceived as more impolite by females. It should be noted based on the figures in the table whether the utterance is impolite or not is more important than which gender adopts it within the conversation, and females have perceived these utterances as more impolite than males.

The findings for the significant results are compatible with the idea that females tend to use impolite language less because it could be stated that females in society are expected to use more proper language than males as females perceive face-threatening utterances as more impolite. In the following part, the descriptive statistics for each strategy in the Turkish version of the questionnaire are given to present the gender impact on impolite language perceptions in Turkish. To check whether gender has a statistically significant effect on the perceptual variation of the participants, the Mann-Whitney U test was conducted in the Turkish version as well. In the following part, the results of each strategy are given for the Turkish version of the questionnaire. Table 4.21, presents the statistics for Bald-on Record Impoliteness.

Table 4.21. Gender impact statistics of bald-on record impoliteness strategy interaction (Turkish)

ITEM 1		MWU	Z	Sig.	ITEM 13		MWU	Z	Sig
Conversation A	Impolite	2534.500	-1.509	.131	Conversation A	Impolite	2292.500	-2.520	.012
	Polite	2812.000	-.413	.679		Polite	2811.500	-.416	.677
Conversation B	Impolite	2528.000	-1.531	.126	Conversation B	Impolite	2288.000	-2.547	.011
	Impolite	2754.500	-.658	.510		Impolite	2110.000	-3.182	.001
Conversation C	Polite	2831.500	-.323	.747	Conversation C	Polite	2620.000	-1.185	.236
	Polite	2817.500	-.395	.692		Polite	2496.000	-1.738	.082
Conversation D	Polite	2817.500	-.381	.703	Conversation D	Polite	2872.500	-.170	.865
	Impolite	2882.500	-.146	.884		Impolite	2422.000	-2.079	.038

As seen in Table 4.21, gender may not have a statistically significant impact on impoliteness perceptions for Bald-on Record Impoliteness strategy (see Appendix 1B-Impoliteness Strategy Questionnaire, Situations 1 and 13). For the 1st situation (male-to-

female interaction), no statistically significant impact has been procured but it is seen that there is a statistically significant difference between males and females for the impolite utterances in the 13th situation (female-to-male interaction), which was highlighted in the table. Female participants perceived these utterances as more impolite than male participants. Apart from the first Impolite (13A) and the second Impolite (13B) utterances that are committed by a female speaker, the other two utterances Impolite (13B) and Impolite (13D) are the responsive remarks uttered by a male speaker in the interaction. Thus, it may be suggested that both initial and responsive impolite interlocutions are perceived as more impolite by females in a female-to-male interaction, which is compatible with the idea that subordinate groups as females in a society are expected to use more proper language than males. Table 4.22 presents the statistics for Withhold Politeness strategy.

Table 4.22. *Gender impact statistics of withhold politeness strategy interaction (Turkish)*

ITEM 10		MWU	Z	Sig.	ITEM 2		MWU	Z	Sig
Conversation A	Impolite	2749.500	-.744	.457	Conversation A	Impolite	2682.000	-.952	.341
	Polite	2575.500	-1.502	.133		Polite	2570.000	-1.440	.150
Conversation B	Impolite	2722.500	-.860	.390	Conversation B	Impolite	2574.500	-1.365	.172
	Impolite	2893.500	-.089	.929		Impolite	2731.000	-.748	.455
Conversation C	Polite	2499.500	-1.743	.081	Conversation C	Polite	2816.500	-.415	.678
	Polite	2463.500	-1.902	.057		Polite	2741.500	-.733	.464
Conversation D	Polite	2771.500	-.601	.548	Conversation D	Polite	2646.500	-1.107	.268
	Impolite	2901.500	-.053	.958		Impolite	2604.500	-1.110	.267

As seen in Table 4.22, Withhold Politeness (see Appendix 1B-Impoliteness Strategy Questionnaire, Situations 10 and 2) is one of two impoliteness strategies that participants may not have proper perceptions about because it represents the absence of polite action when and where necessary. The participants have similar attitudes towards this strategy so gender does not have a statistically significant effect on their perceptions

concerning Withhold Politeness strategy according to the results for item 10 (male-to-female interaction) and item 2 (female-to-male interaction). Mock Politeness strategy statistics for gender impact are given in Table 4.23.

Table 4.23. *Gender impact statistics of mock politeness strategy interaction (Turkish)*

ITEM 11		MWU	Z	Sig.	ITEM 4		MWU	Z	Sig
A	Conversation Impolite	2704.000	-.822	.411	A	Conversation Impolite	2452.500	-1.778	.075
	Polite	2660.000	-.978	.328		Polite	2811.000	-.403	.687
B	Conversation Impolite	2602.500	-1.213	.225	B	Conversation Impolite	2485.500	-1.651	.099
	Impolite	2497.500	-1.628	.104		Impolite	2593.500	-1.278	.201
C	Conversation Polite	2472.500	-1.856	.063	C	Conversation Polite	2471.500	-1.751	.080
	Polite	2672.500	-.998	.318		Polite	2774.500	-.579	.563
D	Conversation Polite	2349.000	-2.325	.020	D	Conversation Polite	2535.000	-1.501	.133
	Impolite	2452.500	-1.835	.067		Impolite	2800.500	-.454	.650

Another impoliteness strategy investigated within the scope of the study is Mock Politeness (see Appendix 1B-Impoliteness Strategy Questionnaire, Situations 11 and 4). When the figures are examined in Table 4.23, it is seen that they are in a similar line with the figures of the Withhold Politeness strategy. Nevertheless, there is only one result which shows a statistically significant difference between the two genders in the study, which is a polite utterance as an initial act in item 11 (male-to-female interaction). However, for item 4 (female-to-male interaction), there is no statistically significant impact on the results. As another strategy in the study, Negative Impoliteness statistics for gender impact are given in Table 4.24.

Table 4.24. *Gender impact statistics of negative impoliteness strategy interaction (Turkish)*

ITEM 5		MWU	Z	Sig.	ITEM 8		MWU	Z	Sig
Conversation A	Impolite	2461.500	-2.065	.039	Conversation A	Impolite	2487.500	-1.809	.070
	Polite	2585.500	-1.271	.204		Polite	2822.000	-.376	.707
Conversation B	Impolite	2515.000	-1.810	.070	Conversation B	Impolite	2611.000	-1.263	.207
	Impolite	2396.000	-1.999	.046		Impolite	2587.500	-1.284	.199
Conversation C	Polite	2527.000	-1.488	.137	Conversation C	Polite	2446.500	-1.924	.054
	Polite	2664.500	-.962	.336		Polite	2512.000	-1.679	.093
Conversation D	Polite	2183.000	-2.795	.005	Conversation D	Polite	2610.000	-1.265	.206
	Impolite	2549.500	-1.508	.132		Impolite	2703.500	-.877	.381

As seen and highlighted in Table 4.24, gender may have a statistically significant impact on impoliteness perceptions for the Negative Impoliteness strategy only for few utterances (see Appendix 1B-Impoliteness Strategy Questionnaire, Situations 5 and 8). For the 1st situation (male-to-female interaction), a statistically significant impact has been detected between males and females for the impolite utterances in the 5th situation (male-to-female interaction). Female participants perceived these utterances as more impolite than male participants. The first Impolite (5A>male-to-female interaction) utterance shows the initial face-threatening attack in the conversation uttered by a male speaker. The fourth Impolite (5B) utterance is the responsive impolite utterance that is committed by a female speaker. Here, it is seen that females have perceived these utterances as more impolite than males, which could signify that not who produces the utterance matters but rather its being impolite is important for the participants. The final utterance perceived as more impolite by female participants is polite, (5D Polite), but this is not related to the core of the research but it is relevant to the gender impact on perceptions representing females' judgments about polite or impolite remarks. For item 8 (female-to-male interaction), the results showed gender might not have a statistically significant impact on the perception of the utterances. For the last strategy, the statistics of the Positive Impoliteness for gender impact are given in Table 4.25.

Table 4.25. *Gender impact statistics of positive impoliteness strategy interaction (Turkish)*

ITEM 14		MWU	Z	Sig.	ITEM 7		MWU	Z	Sig
Conversation A	Impolite	2694.000	-1.055	.291	Conversation A	Impolite	2718.500	-.914	.361
	Polite	2629.000	-1.103	.270		Polite	2670.000	-.995	.320
Conversation B	Impolite	2665.500	-1.171	.241	Conversation B	Impolite	2703.500	-.969	.333
	Impolite	2509.500	-1.631	.103		Impolite	2277.500	-2.549	.011
Conversation C	Polite	2573.000	-1.350	.177	Conversation C	Polite	2545.500	-1.448	.148
	Polite	2771.500	-.581	.561		Polite	2631.000	-1.148	.251
Conversation D	Polite	2609.500	-1.209	.227	Conversation D	Polite	2539.000	-1.478	.139
	Impolite	2516.500	-1.963	.050		Impolite	2683.000	-1.207	.227

As seen in Table 4.25, Positive Impoliteness (see Appendix 1B-Impoliteness Strategy Questionnaire, Situations 14 and 7) is one of the most common strategies adopted by participants. In each interaction type, both male to female (item 14) and female to male (item 7), gender may have a statistically significant impact on impoliteness perceptions in the Positive Impoliteness strategy only with responsive impolite utterances as highlighted in the table. Impolite (14D) is uttered by a female speaker in reply to a polite utterance and Impolite (7D) is uttered by a male speaker in reply to an impolite utterance, which may point out whether the utterance is impolite or not is more important than which gender adopts it within the conversation and females have perceived these utterances more impolite than males.

4.1.5.3. Gender impact on discourse completion test results

Mann-Whitney U test was conducted for the item responses in both versions of DCT in order to find out whether gender might have a statistically significant effect on the perceptual variation of the participants. In the following part, the results of each strategy are given for the English and Turkish versions of the questionnaire. Table 4.26, presents the statistics for the English responses.

Table 4.26. *Gender impact statistics of discourse completion test responses in English*

Item	Z	Sig. (2-tailed) (p<.05)
DCT1_Opposite sex	-.358	.720
DCT1_Same sex	-3.273	.001
DCT2_Opposite sex	-.057	.057
DCT2_Same sex	-2.641	.008
DCT3_Opposite sex	-.169	.865
DCT3_Same sex	-1.536	.124
DCT4_Opposite sex	-1.440	.150
DCT4_Same sex	-1.199	.231
DCT5_Opposite sex	-.878	.380
DCT5_Same sex	-.186	.853

For the English version of DCT (see Appendix 1A Discourse Completion Test), it was seen that gender might not have an impact on most of the item responses unlike the same-sex responses for the first ($p=.001$) and second ($p=.008$) situations in the English version of DCT as highlighted in Table 4.26. This means males and females in the sample gave similar responses to the situations in L2. When the responses were examined in more detail, it was seen that male participants tend to use more aggressive words (swear words) in their responses especially if they are triggered more. They prefer Bald-on Record Impoliteness and Positive Impoliteness in their responses. On the other hand, females tend to use Bald-on Record Impoliteness, Negative Impoliteness and Mock Politeness in their responses. When these results are considered, it can be concluded that males prefer to be more direct and aggressive in their impolite language use despite the subtlety of female participants' language preferences. In order to check the impact of gender for the Turkish version, Mann-Whitney U test was calculated and the findings are given in Table 4.27.

Table 4.27. *Gender impact statistics of discourse completion test responses in Turkish*

Item	Z	Sig. (2-tailed) (p<.05)
DCT1_Opposite sex	-.1.049	.294
DCT1_Same sex	-2.040	.041
DCT2_Opposite sex	-.432	.665
DCT2_Same sex	-.006	.995
DCT3_Opposite sex	-.503	.615
DCT3_Same sex	-2.306	.021
DCT4_Opposite sex	-.187	.852
DCT4_Same sex	-1.439	.150
DCT5_Opposite sex	-.000	.1000
DCT5_Same sex	-.000	.1000

Similar to the results for the English version of DCT, as highlighted in Table 4.27, it was seen that gender might have an impact on only the same-sex responses for the first situation ($p=.041$) and the third situation ($p=.021$) in the Turkish version of DCT (see Appendix 1B Discourse Completion Test/Söylem Tamamlama Testi). However, for the other items, there is not a statistically significant impact of gender concerning the responses. As seen in the English DCT responses, males tend to be more direct in their impolite language use as the responses show. They prefer Bald-on Record Impoliteness and Positive Impoliteness in their responses more often, especially in offensive and triggering situations. Whereas, females tend to adopt Bald-on Record Impoliteness, Negative Impoliteness and Mock Politeness.

It is depicted in the tables and results that impact of gender on perceptions is less than assumed. Both male and female participants tend to adopt similar impoliteness strategies in their language. Their perceptions do not differ from each other significantly. Female participants tend to use more subtle language compared to males in their responses to offensive situations and they also tend to be more mitigating if the situation is not very offensive for them. On the other hand, males tend to be more direct and

offensive in their impolite language use even though the impoliteness strategies they adopt in their responses do not change profoundly. Statistically significant differences were not observed despite the observed differences in male and female participants' responses to the impolite situations they are exposed to. Given the findings, the following section discusses the findings with reference to relevant literature.



5. DISCUSSION AND CONCLUSION

5.1. Introduction

This section discusses the findings of the data collection respectively addressing the research questions. In addition, the scope of the study is summarized together with the suggested implications and suggestions for further study. The following sections also aim to present the overall view of the findings and to relate them to relevant and necessary theoretical information. Finally, pedagogical implications are provided for English teachers, learners, curriculum and syllabus developers, material designers, and textbook writers. After that, further study suggestions are presented considering the impoliteness perceptions of EFL speakers.

5.2. Discussion of the Findings

The purpose of the current study was to examine Turkish EFL speakers' views of impoliteness in both Turkish and English. Specifically, it aimed to find out how Turkish EFL speakers perceive impolite language in their L1 and L2, and whether their perceptions across impoliteness strategies formulated by Culpeper (1996). Moreover, it aimed to investigate whether gender differences and language differences might have an impact on their impoliteness perceptions. The results of the study show tendencies about the participants' perceptions of impolite language use in Turkish and English considering gender and language differences. The following sections discuss the findings of the study with reference to relevant literature on impoliteness.

5.2.1. Impoliteness perceptions

In the study, the data were collected in order to answer the main research question of how Turkish EFL speakers perceive impoliteness in English and Turkish. Relatedly, the subquestions concerning the perceptual variation across the 5 strategies by Culpeper. As far as the perceptions of Turkish EFL speakers are considered, the analysis yielded variation across impoliteness strategies, specifically between direct and indirect strategies.

The findings focusing on the impoliteness perceptions agree that impoliteness is an inappropriate attitude toward particular acts that take place in particular situations. Expectations, goals, and/or beliefs about social structure, namely how identities of an individual or a group are mediated by others through interaction, serve as its foundation.

When situated behaviors diverge from expectations, desires, and/or ideals, they are deemed "impolite" by the individuals. Such actions always create or are assumed to generate offense, which means they have or are supposed to have emotional repercussions for at least one person. The degree to which unpleasant conduct is perceived as offensive depends on a number of variables, such as whether or not one believes the behavior to be significantly purposeful (Culpeper, 2011). Although impoliteness unquestionably involves certain behaviors, it cannot be reduced to a fixed list of language constructions or actions that are always considered polite or impolite (perhaps something that might be more associated with etiquette manuals) (Culpeper et al., 2014). According to this perspective, impoliteness should be viewed as "a social practice and as social interaction" rather than being a natural part of language and behavior (Mills, 2017, p.45).

In the study, in order to understand the perceptions of Turkish EFL speakers, the participants were asked questions to reach their understanding of impolite language. The major themes and impoliteness associations of the participants are given in Figure 5.1.

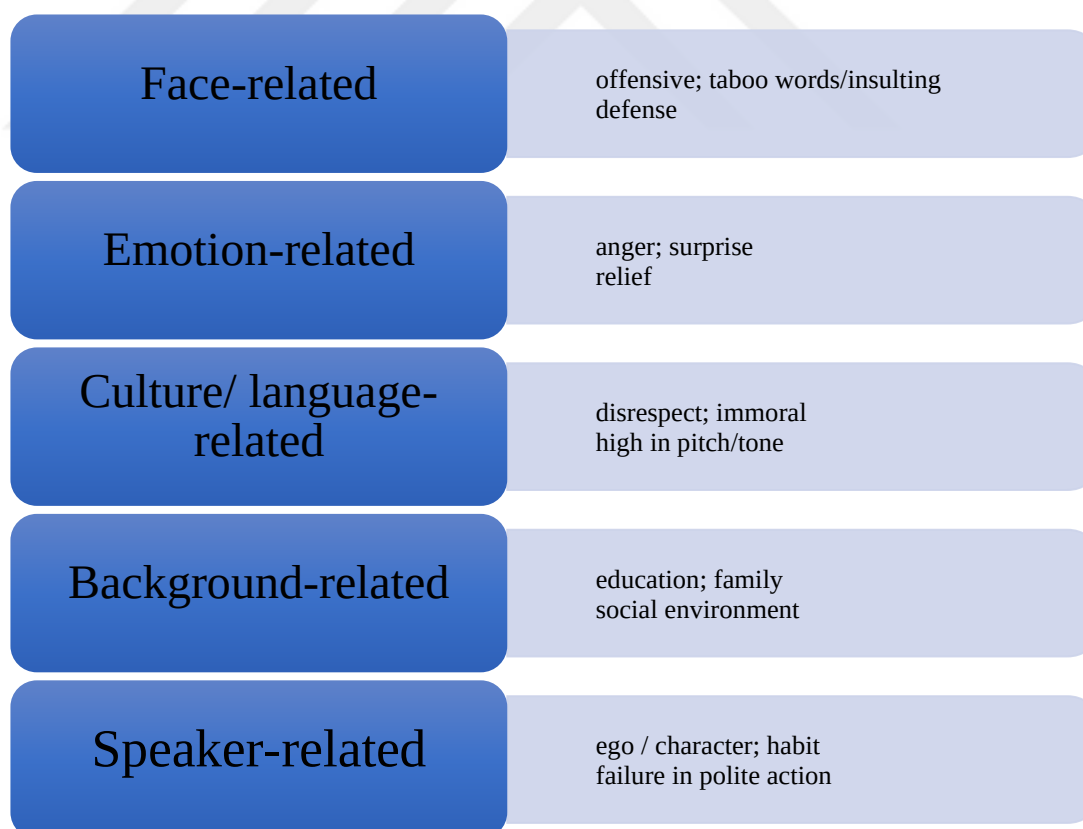


Figure 5.1. *Impoliteness associations*

Figure 5.1 summarizes the results for impolite language associations of the participants. Similarly, in both the written responses and the interview answers, regarding the factors that lead people to use and perceive impolite language, it was mostly done to establish authority and project that power onto others. Others included acting out an emotional response to outside events, hurting the other, returning an unkind act, establishing and maintaining intimacy, or, conversely, establishing space between oneself and the other. Surprisingly, the desire to remove oneself from others or to draw them closer can be the driving force behind both being nice and being disrespectful, which is also in the same vein as the study by Işık-Güler (2008).

One of the common associations in the data for impoliteness associations and characteristics of impolite language is that it is offensive or aggravating. As one of the major associations with impolite language according to the participants, this is also related to the intentionality of impolite language use. Interestingly, the main characteristic of impolite language found in the data is that impoliteness always offends or is assumed to offend, which is also found commonly in literature. In social interactions, impoliteness is meant to create discord amongst the participants (Walaszczyńska and Piskorska, 2012). It is acknowledged that impoliteness can occur both intentionally and accidentally (Culpeper and Hardaker, 2017). When offense is inadvertently caused, it is rudeness; when it is intentional, it is impoliteness (Culpeper, 1996/2011). The definition of rudeness given by Rondina and Workman (2005) is as follows: "Rudeness is simply anything you say or do—or don't say or do—that offends someone else, makes them feel uncomfortable, or causes them inconvenience" (p. 3). Dubrin (2011) adds it is a person's insensitive or disrespectful behavior that reveals a lack of care for others. The participants in the study expressed that impoliteness is intentional but sometimes it can be by accident, and that can be explained by how it is perceived by the other person during interaction. They think impoliteness may sometimes be unintentional, and behavioural/nonverbal as well (Culpeper, 2011; Terkourafi, 2008).

For the majority of the participants, impolite language mostly means the use of taboo words/swearing (bad words). The other meanings may be listed as ordering, intonation/voice, condescending, and very rarely sarcasm (mostly females mentioned), which has been pointed out in various studies (Allan and Burrridge, 2006; Culpeper, Marti, Mei, Nevala and Schauer, 2010). As for the most salient description for the participants,

the participants generally associated it with the use of bad words, taboo language, swearing, profanity, expletives and so on. The participants used very similar expressions in both the written and oral data. This also confirms the results found in DCT that they use taboo words very often when they want to be impolite towards another person. Profanity or swear words were used more frequently to insult the faces of others. This might be because these words are constructed based on taboos, which are sanctioned and prohibited (Andersson and Trudgill, 2007). The main function of using taboo words is to offend but taboo words may also serve as formulas for impoliteness since, despite their potential solidarity function, they are frequently seen as being rude and disrespectful (Culpeper 2010, 2011) as expressed by the participants. The participants highlighted using crude language in their groups because solidarity only holds true for equals (Holmes, 2013). What is more, when used in a humorous, community-building, or disrespectful manner, swearing and insults can also make some listeners laugh. This can also foster solidarity between interlocutors during an interaction. Using taboo words may not always be impolite (Jay and Janschewitz, 2008) as it can be considered politeness within a specific group (Eckert and McConnell-Ginet, 1992). This is also verified in the study that the participants might find the use of taboo words not very impolite if they are in a friend context and addressing their friends. Swear words were found to be more emotionally charged and distracting. This shows that using profanity effectively may help people get attention. However, as these words spread or are overused, they might lose their effectiveness (Twenge et al. 2017). Indeed, as they are connected to emotions, they can be seen as plausible and acceptable in such contexts. The participants' responses showed that they might frequently use impolite language to express their emotions (especially anger) as impoliteness "seem to involve behaviours that are considered emotionally negative by at least one participant" (Culpeper and Hardaker, 2017, p.200), and it is an emotional response to offense (Culpeper, 2011). The other aims are to display power (dominate) and be superior towards the other person in communication, to offend the hearer and also to show solidarity. In other words, it often serves three main purposes: social connection/solidarity, catharsis, and aggressiveness. In the results, the participants also mentioned they regard impolite language as using swear words in both languages, which may be because using swear words is the most attacking or offensive linguistic impolite action for them.

In addition to the use of swear words, slang was also mentioned by the participants that it is one of the common characteristics of impolite language. They characterized it as a part of their daily language in their context. As mentioned for taboo words as well, slang is considered colloquial and vulgar in speech and a part of the speech of a subculture. It is mostly used to mark a group that speakers belong to (Allen, 1998). Along this line, it was seen in the study that Turkish EFL speakers tend to use slang in their impolite language very often not only to attack others but also to reinforce their solidarity concerns in their group.

In the study, it was also seen as one of the major findings that the participants associate impolite language use with establishing power over others. Power has a significant relationship with impoliteness it means to control or impose on a person (Brown and Gilman, 1972) and it can be depicted as an exchange between speakers and hearers. There are conflicts and competing interests present during the exercise of power (Locher, 2004) in order to be superior, to get people to perform an action, or to manage conversation (Beebe, 1995). In fact, establishing power is connected to face as it limits one's freedom. A powerful person has more leeway to be impolite because he or she can limit the less powerful participant's ability to respond impolitely and threaten more severe reprisal (Culpeper, 1996). This was also reflected in the data as well that the participants mentioned impoliteness as being powerful towards or establishing power over another person.

An important point to remark on about impolite language is that the participants also mentioned its flexibility and changing nature across cultures and even time. People's perceptions of impoliteness that pertain to (a) their traits or talents and (b) their relationships with others and social activity are said to vary between cultures (Culpeper et al., 2010). On the other hand, despite agreed but also as found in the data, social factors such as family, environment, socioeconomic status or age might be more important than gender. For the participant, impoliteness is assumed to be the consequence of the social environment. It may reflect the social group in which people are. The most important characteristics of impolite language as stated by the participants are disrespectful, offending, condescending, speaking style/manner, and hierarchy (Culpeper, 1996).

Another association for impoliteness is that it was found to be amusing by the participants that they might consider using impolite language as having fun, which was also asserted by Culpeper (1998) because aggression is a source of entertainment that

dates back thousands of years. In addition to that, they considered impolite language use as a habitual act. Bernal (2008) stated that impolite language use could be associated as a part of teen language. It can be unmarked for these speakers. With reference to this point, the results showed that Turkish EFL speakers might associate impolite language with the term “rudeness”. The term ‘rudeness’ could be reserved for situations where the offense was unintentionally produced while ‘impoliteness’ might be used in situations when the offense was purposefully committed (Culpeper, 2005). It was seen in the data that impoliteness could be associated with rudeness, which was also confirmed as ‘unintentional and habitual offensive language uses’ during an interaction.

When the associations of the participants in both the written and oral data were examined, it was seen that one of the common themes for impoliteness associations is the expression of emotions. It was seen that mostly the participants associate impolite language with being surprised or shocked, anger, or relief. Işık-Güler and Ruhi (2010) also found that speakers find offensive language or acts involved with emotions. Emotions take a big part in the literature the participants consider impoliteness closely related to emotions. Impoliteness and emotions are intimately connected, more so than politeness (Culpeper et al., 2014). More than politeness, there is a close relationship between impoliteness and emotions (Culpeper et al., 2014). This is also supported by Kienpointner (2008) that “we tend to associate impoliteness, but not necessarily politeness, with true emotions.” (p.41). Kienpointner's study reveals that certain emotions might lead to impoliteness. This is also in line with the assertion by Spencer-Oatey that negative emotions can control language behavior (cited in Wijayanto, Hikmat, and Prasetyarini, 2018). The participants in the study, accordingly, associated impoliteness with emotions and especially anger or shock, as seen in the responses to the open-ended questions. This could also be related to attacking one’s face. According to Goffman (1955/1967), face as the central part of (im)politeness, is closely related to feelings, especially humiliation, hurt, and wrath. Also, Culpeper (2011) expresses the fact that “impoliteness always involves emotional consequences for the target (victim)” (p. 21). Huang (2014) defines impoliteness from the emotional perspective as affective impoliteness. This type of impoliteness exposes the speaker's resentment toward the listener, which creates a hostile emotional environment between the speaker and the listener. Referring to emotions and morality, Haidt (2003, p. 853) defines moral emotions as “those emotions that are linked to the interests or welfare either of society as a whole

or at least of persons other than the judge or agent". Knowledge about circumstances and their norms interact with emotions, and this information is stored in a memory structure called an emotion schema (Culpeper et al. (2014). Generally, when emotions are concerned, morality arises as the base. Moral emotions are those that are connected to "the interests or welfare either of society as a whole or at least of persons" (Haidt, 2003, p. 853). In view of this, the responses of the participants showed that they might consider impolite language as immoral or inappropriate language. The fact that there are far more comments on metapragmatic emotions than about impoliteness may indicate that individuals' own emotional responses are more important and primary than their evaluations of the impoliteness of others (Spencer-Oatey, 2011).

The significance of prosody was also mentioned in the study by the participants since one of the characteristics of impolite language is the tone or voice features of speakers. Prosody is another key factor that might have an impact on the impoliteness perceptions of speakers because linguistically-tailored impolite utterance might not be perceived as impolite due to prosodic features it carries. Additionally, prosody seeks to demonstrate some of the mechanisms by which this occurs. Prosody is vital in eliciting judgements concerning impolite language use (Culpeper, 2011). This feature of prosody is crucial for determining whether a statement is impolite or not since it focuses on the significance it carries. The participants stated that prosodic features are an important factor when evaluating impolite language use.

The participants think that when it comes to solidarity as a significant factor in perceiving and defining impoliteness, the scolding essentially might serve as what Labov (1972) referred to as "ritual insults". This means that it involves friends sparring in good-natured competition to strengthen bonds between them rather than being taken seriously, which means solidarity. When one person or group's well-being is favorably correlated with that of others, demonstrating their mutual reliance, this is referred to as a situation of solidarity (De Beer and Koster, 2009). In the open-ended questions and interview data, it was seen that the participants might adjust their speech and also their interpretations are affected by this, which was also highlighted by Albelda Marco (2008) that one of the features on which communication depends is the relationship between interlocutors. Notably, the male respondents apply taboo language, especially with their friends (in their own social environment) that might represent friendship for them. During the interviews, one male participant stated that he was dismembered once in his friends' group as he does

not tend to use polite language instead of taboo language or swearing as “solidarity relationships are taken to be those involving an absence of power: an interaction between equals and intimates” (Grainger, 2004, p.41). According to Coates (2003), such severe insults are typical of specific masculine language that aims to foster a sense of in-group solidarity, which was also expressed by the male participants as well that taboo language could be the signal of friendship or high involvement as Tannen (1981/1990/1998) argues.

The respondents in the study relatedly pointed out that impolite language use is related to the communities they live in or belong to. The education level, family and social environment one has might have an impact on how impolite he/she is when speaking to other people. According to Ruhi (2007), individuals' interpretive acts are embedded in the language customs of their discourse communities and “sentences are not ipso facto rude; it is speakers who are rude” (Keinpointer, 1997, p.255). Understanding the social expectations, perceptions, and motivations of those involved is essential (Işık-Güler, 2008). Cheng et al. (2019) pointed at the part that impoliteness in the family plays a significant role in influencing how people behave toward one another. Family constructs many other features of individuals such as their character as well, which was associated with another point with impolite language use. The character of a person who is inclined to use impolite language in speech could be described as a dark personality inciting impolite behavior (Sharma and Mishra, 2022). In the study, the participants referred to the socioeconomic status of the families where individuals are born and grow up as an important factor for impolite language use. According to them, rich or powerful people tend to use less impolite language, which was also mentioned by Coates (2004).

In the responses of the participants, another key term associated with impolite language was that they consider fun as one of the important aspects of impolite language, and that could be related to teasing as well. Teasing is sarcastic yet fun jibes that speakers make with a dual intention—either malignant or benevolent (Drew, 1987; Jorgensen, 1996). With humor, one can distance themselves from issues and objectify them rather than personalize them. It functions to trigger solidarity most of the time (Hay, 2000). Especially for mock politeness, humor could be considered an important part of impolite language (Haugh and Bousfield, 2012).

In the study, one of the associations with impolite language is habitual use (random and not purposeful use). In other words, which was also elaborated in the interviews,

language speakers might tend to use impolite language for no reason. On the other hand, impoliteness might also be not intentional as Culpeper (2009) suggests. That might also refer to cultural differences in impoliteness perceptions that an impolite utterance might not be so in another culture or language and this may lead to communication breakdowns between interlocutors (Holmes et al., 2008). This might be related to the malicious purposes of speakers. If they do not have such aims while attempting to use impolite language, it may lead to differences in perceptions, which was touched upon by the participants with reference to intentionality or wilfulness of speakers rather than a lay, random or habitual use. Kienpointner (1997) also defines this type of impoliteness as ‘unmotivated’ as the impoliteness comes from the outcome of some form of incomplete knowledge. The way an addressee reacts to impolite language use may differ because, with the unmotivated one, the hearer may be aware that it is impolite yet opt not to treat it as such, which might create differences in their perceptions in the end.

As for the impoliteness strategies, the current study aimed to find out whether the impoliteness perceptions of Turkish EFL speakers differ across impoliteness strategies. In order to answer research questions investigating whether there is any difference in perceptions across impoliteness strategies, Impolite Action Rating Questionnaire and Impoliteness Strategy Questionnaire data were analyzed to see which strategy or strategies they find more impolite. DCT and Open-ended questions served for this purpose. In the data, the participants' most impolite actions fall within the categories of Positive Impoliteness, Bald-on Record Impoliteness, Negative Impoliteness, and Mock Politeness. On the other hand, they do not perceive Withhold Politeness as very important and impolite because politeness is generally default for speakers and they might tend to think it is not intentional. The results were presented based on Impolite Action Rating Questionnaire Rating Results, English Impoliteness Strategy Questionnaire Rating Results, and Turkish Impoliteness Strategy Questionnaire Rating Results. Discourse Completion Test results also gave relevant findings.

Bald-on Record, Positive and Negative Impoliteness are perceived as more impolite than Withhold and Mock Politeness as seen in Impolite Action Rating and Impoliteness Strategy Questionnaire results. In addition, Turkish EFL speakers tend to adopt these three strategies more in their responses when they wish to use impolite language towards others. This may be related to facework and emotions (Goffman, 1967; Arundale, 2006; Terkourafi, 2007; Spencer-Oatey, 2007; Güler and Ruhi, 2010) because speakers tend to

think the first 3 strategies attack their faces and emotions more. This is seen in the results of the impoliteness strategy and impolite action rating questionnaires. Also, DCT responses and the mean scores showed that the strategies that were perceived as more impolite are Bald-on record, Positive and Negative impoliteness strategies.

Impoliteness conveys a message of disregard for proper social behavior and deliberate discourtesy (Segarra, 2007). In the study, the participants mentioned this intentional characteristic of impoliteness. In addition, they would like to adopt different language use when they want to be impolite towards others during interaction. Kasper (1990) suggests that conflict may serve a purpose in interactions in addition to being marginal adding the phrase ‘strategic rudeness’ to refer to the practice of being unfriendly in order to accomplish a certain objective. So, speakers tend to use different strategies in their impolite language use. However, making decisions about what language is appropriate can be problematic because the same behavior can be interpreted differently depending on the context, and people have very different views on impoliteness and inappropriate language depending on their group characteristics. This could also involve making decisions about which language group or culture certain groups of people belong to (Mills 2009). In the study, it was seen that Turkish EFL speakers generally adopt rather direct impoliteness strategies in both their L1 and L2 and they perceived them as more impolite compared to the indirect strategies. This result yielded a perceived hierarchy for Turkish EFL speakers’ impoliteness perceptions in their L1 and L2 use. The overall representation of the perceived hierarchy of impoliteness strategies according to the results for the impoliteness strategy perceptions of Turkish EFL speakers is given in Figure 5.2.

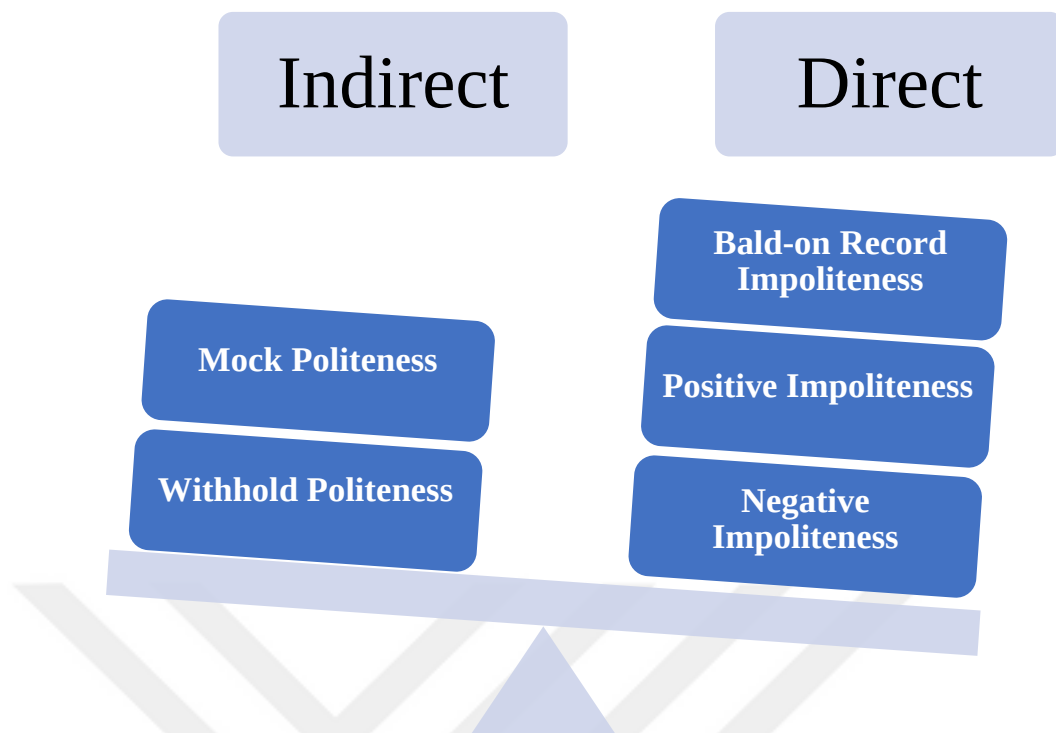


Figure 5.2. *Perceived hierarchy of impoliteness strategies*

As seen in Figure 5.2, when comparing the impoliteness perceptions of the strategies, it was discovered that the participants found Mock Politeness and Withhold Politeness to be less impolite than the others: Bald-on Record, Positive, and Negative. This might relate to how sensitive the circumstances are and how loaded the utterances of these strategies are perceived. In addition, the most impolite language use the respondents most commonly employed and considered in the data was the use of taboo words or swearing (bad words) by the participants, which means Turkish EFL speakers tend to be direct in their face attack while offending another person in communication. In terms of strategy difference, this could be interpreted as they tend to adopt Positive Impoliteness (using taboo words and calling other names) to attack another person during an interaction. Even though directness and indirectness have been the topic of politeness studies, this can be explained with the directness/indirectness of the impolite language used for the situations. Indirect communication has an intuitively clear explanation: we utilize it to avoid humiliation, save face, prevent awkwardness, or lessen social tension. However, the risk with commonsense explanations is that we are trying to explain a riddle by relying on intuitions that themselves require an explanation, as is the case with many elements of the mind (Pinker, 2007). The hierarchy for impoliteness strategies indicates

that Turkish EFL speakers might tend to be more direct but not subtle/indirect. They prefer to attack others in conversation in a more direct way. This could also be explained with the idea that speakers might not want to leave it to the hearers' interpretation because it does not guarantee that hearers will always interpret the intended meaning of speakers together with the literal meaning conveyed (Pinker, 2007). Also, it may be claimed that indirectness creates less offence according to the EFL speakers and they do not perceive Mock Politeness and Withhold Politeness strategies as impolite as the others even though indirectness might lead individuals to understand it more impolite (Kiesling and Johnson, 2010). On the contrary, it was seen that indirectness or off-record was associated with being less impolite by Turkish EFL speakers since it might be challenging to interpret for them even though they are offensive as well.

Referring to the adoption of impoliteness strategies, it was seen that the participants employed it in the form of multiple strategies, i.e. a combination of more than one strategy, as Culpeper et al. (2003) also found in their study. In a similar line with Culpeper's claim, the responses of the participants to the situations in the DCT showed that they might tend to employ more than one strategy while responding to an offensive situation. Generally, Bald-on Record Impoliteness, Positive Impoliteness and Negative Impoliteness are combined (generally two at one) when they want to respond to a face-attacking utterance. Specifically, the combination of the strategies includes mostly Bald-on Record, Positive and Negative Impoliteness strategies.

Another significant point to discuss concerning the findings is that the participants perceived recursive impoliteness as more impolite in conversations. To give a more specific description, for Bald-on Record, Positive, Negative Impoliteness and Mock Politeness, Conversation C was generally favored and suggested to be used in communication because it aims to save the images of the speakers for the sake of mutual agreement and to avoid conflict. Conversation B is found more natural and righteous by the participants because using impolite utterances as a response to an initial attack is more reasonable and natural. It was seen in the data that the participants might evaluate the impolite language depending on the order of utterance. Culpeper (2003) and Bousfield (2007) focused on this characteristic of impolite language. They stated that a recipient has two choices in case of a face-threatening act responding to the FTA or not responding at all. In addition, impoliteness is the expression of disapproval of someone's behavior, and "the interactant who utters impoliteness must have felt sufficiently provoked at some

point prior to actually delivering the impoliteness" (Bousfield, 2008, p. 183). In the current study, it was seen that the utterances after an impolite utterance were perceived as less aggravating because the participants think that it is in the nature of impoliteness to respond to such offensive acts or language use. However, the utterances after a polite remark (Conversation D). In other words, whether speakers attack one's face first or not is important while responding. If they do, it is the speakers' right to respond with an impolite utterance but in other cases, they need to mitigate their interaction as much as possible. They act more impolitely if they come across an impolite action first. This was also observed in Can's study (2009) of the impolite language use by Turkish speakers.

In the study, it was also seen that the participants might tend to adopt polite language in their responses despite the aggressive or offensive situations they were in. That could be explained by the general tendency of interlocutors as they would like to save their faces during an interaction. Individuals generally try to protect their face no matter what happens. The general tendency is to mitigate the severity of the situation at first. They never fail to perform a polite action in case of a favour done by the other person (Kerbrat-Orecchioni, 2013). On the other hand, the participants used impolite language more in the most aggressive situations that attack their faces directly. What is more, during an interaction, impolite utterances may be judged differently depending on what they respond to. The participants in the study perceived the polite utterances as weird and not polite since they are after an impolite utterance. In offensive/negative situations, being polite may be perceived as impolite/over-politeness by the participants and using polite utterances in aggressive situations may not be polite but rather too polite so impolite (Culpeper, 2008; Watts, 2003).

In addition, sarcasm was not found to be very impolite. It is understood as lying or unnecessary for the participants but not a very aggressive impolite attack. This could be explained with reference to the cultural and contextual characteristics of the research group. This point was also rarely mentioned about the definition of impolite language by the participants. Few females addressed the use of ironical language to offend others. Leech (1983) explains it with the irony principle. He states that if you must offend someone, at least do so in a way that enables the listener to infer the offensive meaning of your comment. The participants' perceptions regarding Mock Politeness/Sarcasm could relate to this idea that they may not find it as impolite as the other strategies as they are not directly attacking one's face. Instead, they might consider it as rather a banter

during an interaction. Also, referring to mock politeness and withhold politeness, they can be considered as not impolite by the speakers that they trigger solidarity between interlocutors (Norrick, 1994; Dynel 2008; Grainger, 2004). Thus, as seen in the study, the participants might have perceived it as a friendly and intimate act which could happen between friends as well. Due to varying standards and expectations regarding how to show friendship/membership or respect, individuals might offend others unintentionally during an interaction. Although solidarity and status may be shared by all people, different groups have various ways of realizing them. People from culturally distinct speech groups frequently express some speech acts differently and employ different social norms (Holmes, 2012).

Evaluating the utterances in conversations, the participants did not have any problem with the first three strategies: Bald-on Record, Positive and Negative Impoliteness. On the other hand, the other two indirect strategies, Mock Politeness and Withhold Politeness, are not perceived that impolite. According to Terkourafi (2005), determining the suitability of a linguistic means requires knowledge of what is customary or anticipated in a given circumstance. The idea of a frame in this can be applied to explain this. Koike (2017, cited in Koike et al, 2022) also makes a relevant argument for an individualized understanding of impoliteness and bases it on the idea of a frame in which specific rules apply and are defined (Tajfel and Turner, 1979). This might have affected the perceptions of the respondents in the study that they did not perceive Mock Politeness and Withhold Politeness strategies as impolite as the others (Bald-on Record, Positive and Negative Impoliteness strategies). Furthermore, they also referred to solidarity concerning impolite language that using impolite language may be associated with group membership and solidarity (Leech, 1983). The participants have referred to the use of impolite language not to be otherized in their groups as solidarity is valid for equals (Holmes, 2013; Holmes and Wilson, 2022).

Another section in the instrument that aims to yield results about which strategies they adopt in their impolite language use is the Discourse Completion Test. The task was given in English and Turkish and the situations were prepared in a way that might trigger the use of each impoliteness strategy. The majority of their responses in the DCT include swearing/taboo words addressing their friends. In addition, Positive Impoliteness strategy was perceived as very impolite in the rating section results, in which taboo words and other names were used for the utterances prepared in a friendship context similar to theirs.

This supports Culpeper's (1996) assertion that rude behavior escalates in equal partnerships because those interactions lack a mechanism for establishing authority among the interlocutors (Wijayanto et al., 2017). In other words, intimate relationships often result in impolite behavior because close relationships encourage direct communication as they consider themselves in close relationships with the other interlocutor and so they may not have felt the need to keep the complainers' faces in the instances, which is concordant with Culpeper's claim (1996).

As for the adoption of the impoliteness strategies in their responses, the participants used impolite language for the 1st, 2nd and 3rd situations more, especially the 2nd and 3rd. They might have considered the attack more aggravating in these situations, which aimed to trigger the Bald-on record, Positive and Negative impoliteness strategies. On the other hand, for 4th and 5th situations, they prefer to be rather more polite. These situations aim to trigger the use of Mock Politeness and Withhold Politeness strategies more and they might seem more indirect, less offensive and less aggressive for the participants. Thus, they rather prefer to be polite at the very first utterance, regardless of the gender of the speaker, as "impoliteness comes about when: (1) the speaker causes offence intentionally, or (2) the hearer perceives and/or constructs behaviour as intentionally offensive, or a combination of (1) and (2) (Culpeper, 2011, p. 23)". This means that the participants might not have considered these situations offensive to be impolite. Another point that might explain this situation is that the impacts of the other variables weaken or disappear entirely when any one of the interpersonal variables reaches a particularly high level. For example, regardless of how closely they are related to the other person if an interactant commits a very insulting act, they will be polite and courteous in that situation (Holtgraves and Yang, 1992). According to Slugoski and Turnbull (1988), the importance of affective relationships must be included in the lists of essential elements in the perception of impoliteness. It may be nearly hard to identify perceived liking without changing people's expectations about the social distance between participants, and the respondents' propensity to see a causal link between perceived and reciprocated liking might impinge on their perceptions. However, it should also be noted that even though the 4th and 5th situations aim to trigger the use of indirect impoliteness strategies (Mock Politeness and Withhold Politeness), in the previous first situations the participants chose to be direct in their impolite language use or in the last two situations they preferred to use the similar ones. During initial interactions, participants are getting to know one

another and they might want to seem like a good person. As a matter of fact, getting to know one another is the main objective, and getting to know one another is situationally and culturally afforded (Haugh, 2015). Additionally, the most impolite language use they have experienced so far generally seems to be similar. Males have generally stated this as the use of taboo words, yelling, and condescending (especially about the physical appearance of a person), and females have expressed it by yelling, swearing, using taboo words, using «you» (singular) when necessary to use «you» (plural), commanding, and ignoring one's personal space.

Impoliteness "fluctuates from one social group to another, from one culture to another, and from one period of time to another" (Watts, 2003, p. 31). However, interlocutors necessarily can behave appropriately in language use as they use the language in such a way as to foster and keep good relations between them. This relates to the findings in DCT items 4 and 5 as the speakers tend to behave more politely if there is no face-threatening/ offensive attack towards themselves. They consider the first three situations more aggravating and thus they employ impolite language as they give their responses regardless of the gender of the other interlocutor they are addressing. Concerning the impoliteness perceptions across the strategies, it was seen that the participants perceive Bald-on Record, Positive and Negative impoliteness strategies as more impolite than the other two: Mock Politeness and Withhold Politeness. This may regard the sensitivity of the situation. Sensitivity levels for face issues vary. An attack directed at someone's appearance, for example, might not bother some individuals all that much, while an insult directed at their relationship may (Culpeper et al., 2014). According to Watts' (2003) theory, a person's face is made up of two components: the institutionalized self-corresponding with their ritual responsibilities and the face that can alter depending on the context. As a result, participants have a responsibility to preserve the appearance of other participants in the same engagement. Concerning the motivating and strategic use of impoliteness, it can be emphasized that the egocentric feature of (im)politeness is the ego's endeavor to elevate his standing with regard to others for whatever cause (Jary, 1998; Watts, 1992; Yabuuchi, 2006).

When communicating verbally from physical and social perspectives, context is crucial (Leech, 1983). This is another significant factor commonly mentioned by the participants and it includes many constructs that may shape a conversation between individuals. Context is the background information that both the speaker and the listener

share when communicating. Additionally, context can assist the speaker and listener in communicating and comprehending the message. The definition demonstrates how context plays the most significant role in expressing and deciphering the intent behind each utterance. If he is unaware of the context of the conversation, every human being will struggle to comprehend the meaning behind every statement. The participants frequently mentioned the context of the conversations and situations, which were designed in their school and friend context. They expressed they would tend to be more impolite with their friends as they feel comfortable and free to use it. Thus, it can be said that they do not think the use of impolite language is a face attack with their friends. This can also be explained with the relationship between context and face concerns of speakers. Context also includes the face concerns of the speakers, which is important, especially in the present study. The reciprocal social attribution of faces to participants in interaction in accordance with the line(s) that participants can be thought to be taking in the interaction. These are a component of the (im)politeness connected to the category of social engagement (Watts, 2003). On the other hand, Culpeper (2011) states that “face is not at the heart of all interactions that can be considered impolite” (p. 31). In many instances, violations of social norms and customs are the real problem (Culpeper, 2011). It is simple to think of the face as the key to engagement in a Western society where individualism is taken for granted as the foundation of all interactions. On the other hand, in a society where group membership is valued as the foundation for interaction, face is less important than the position or status determined in a particular circumstance (Ide, 1989). Also, sensitivity levels for face issues vary. An attack directed at someone's appearance, for example, might not bother some individuals all that much, while an insult directed at their relationship may (Culpeper et al., 2014). Therefore, in the study, saving their faces with their friends might not matter as much as with other people they interact with.

When the rating scores of the participants were examined, it was seen that the participants mostly gave higher scores to the impolite utterances if they are the initial utterances and responses to polite language use. This might be interpreted as speakers could justifiably adopt impolite language in a defensive position rather than the initial attacks in conversations or responding to a polite utterance. Impoliteness is verbally aggressive/offensive, heartbreaking (Culpeper, 1996) but also defensive (Harris et al., 1986) as it might be more appropriate and acceptable if it occurs when Ss or Hs react to

impolite language or actions. When it is defensive or with friends (solidarity), it may be less damaging.

Additionally, impoliteness strategies might not always reflect the performance of impoliteness (Culpeper and Hardaker, 2017). They might be used for various purposes, especially for solidarity, which was also frequently mentioned by the participants. The responses to the open-ended questions and the comments for the rating sections indicated that solidarity is an important motivation for speakers (especially young people) to use impolite language to each other in order to be friendly and closer to the other person during communication. It is also a significant factor that might affect their perceptions. Individuals may use impolite language since "[i]n some circumstances it is not in a participant's interests to maintain the other's face" (Culpeper, 1997, p. 354). Thus, solidarity could be a factor in using impolite language in order not to be dismembered or maintain one another's face as speakers do not want to spoil the intimacy between them and the others.

Also, the findings indicated that Turkish EFL speakers perceived Bald-on Record, Positive and Negative impoliteness strategies as more salient impolite language compared to Mock Politeness and Withhold Politeness strategies. As Culpeper and Hardaker (2017) highlight, this impoliteness framework is originally based on British English culture. Therefore, it may have led to this perceptual difference. Another variable in the study, which was addressed by another research question, the data and the findings were discussed with reference to gender differences in the following section.

5.2.2. Impoliteness across genders

In the study, gender was investigated as a variable in order to find out whether it might affect the speakers' perceptions and impolite language use. In all communities, gender is a significant dividing line. Whether a person is born male or female has profound effects on them. It has an impact on our behavior and how others view us. For example, this extends to the language that we use and what is said about us (Talbot, 2020). According to Weatherall (2002), the definition of gender can shift across cultures and even within one culture throughout the course of time and place. The concept of gender is intricate and varied, and it can differ greatly amongst cultures, as well as evolve with time and across places. Gender has come to be understood as more complex than the binary (male/female) and independent of biological sex distinctions that once divided it.

In view of this, the current study aimed to investigate the effect of gender on impoliteness perceptions and to see whether it might affect impoliteness perceptions or not. Contrary to expectations, this study did not find big differences in impolite language judgments and usage between male and female EFL speakers, as represented in Gender Impact on Impolite Language Perceptions, which is also illustrated in Figure 5.3.

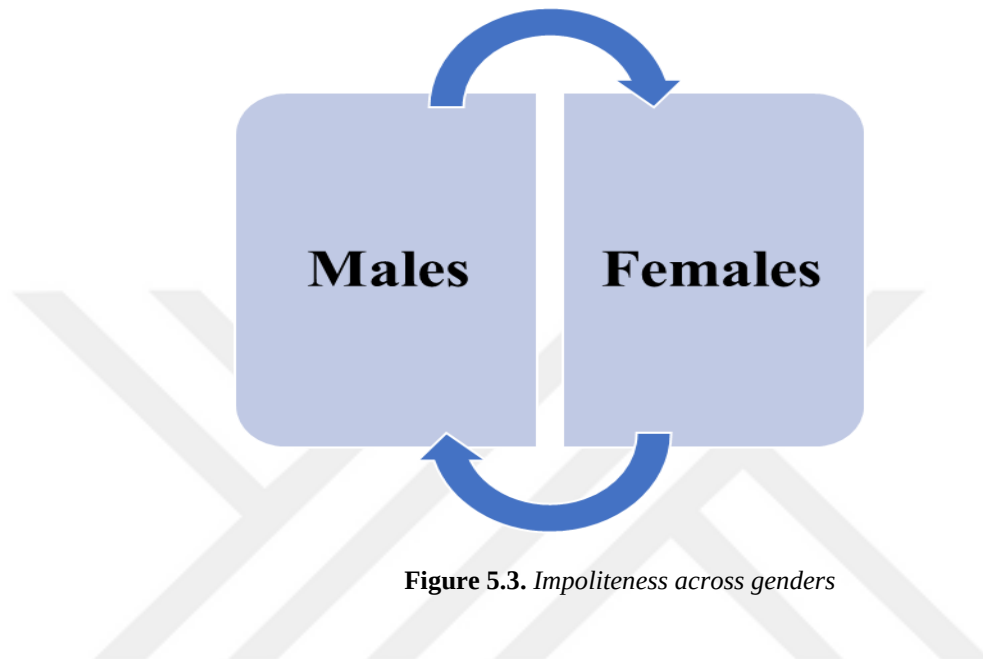


Figure 5.3. *Impoliteness across genders*

As seen in Figure 5.3, the study revealed that Turkish EFL speakers might consider impolite language use might differ across gender. The participants, who are young adults, stated that they would assume male speakers adopt more impolite language compared to female speakers. Contrary to the expectations and a vast amount of literature, it was seen that gender might not have that big impact on impoliteness perceptions of speakers as seen in the rating scores of the participants since female speakers might also tend to adopt impolite language as much as males. On the other hand, the responses to the open-ended questions and the comments in the think-aloud protocols might support the literature on the stereotypical beliefs about males and females in terms of impolite language use (as might be seen in Open-Ended Questions Results). However, it was also seen that gender still holds a place for speakers that they might adjust their language use and how they perceive the use of impolite language might change according to the gender of the speakers.

As has been discussed above, the literature on the binary role of gender on language suggests that especially impolite language is used more often by males than females in

this study. In this study, it has been observed the participants agree with these stereotypical beliefs about the distinct language use by males and females. As Mills (2003) asserts, women are said to be more compassionate and empathetic than men. In addition, women are more cooperative than men, as opposed to being competitive. It can also be assumed that women are more prone to avoid conflict due to their affectionate nature, which is reflected in the language they use.

Mills (2003) highlights how solidarity and confidence are used to represent masculinity in stereotypes. Males can be more confrontational, aggressive and direct, but females tend to be more conciliatory, indirect and affectively oriented, which was also a tendency observed in the responses of the participants. Males tend to use taboo words more often, and they tend to use Bald-on Record and Positive impoliteness more. Impolite language associations of males mostly refer to swearing, the use of taboo words, giving commands, condescending/belittling or shouting. Similar but slightly different, it is associated with the use of taboo words, giving orders/commands, and impolite behaviours according to females. In the study, it was seen that both males and females might tend to use impolite language when they want to offend another person or defend themselves, but the severity or offensiveness of the impolite language might change as females tend to use less offensive language compared to males. On the other hand, it was seen both females and males might use taboo words, slang, swearing, insults etc. while using impolite language towards others in this study. This tendency was also observed in Durmuşoğlu (1990).

On the other hand, it was seen in the study that impolite language was perceived and used similarly by the participants. They are inclined to use swear words very often. Young people, especially teenagers, are inclined to use swear words equally frequently and without regard to gender, which was also seen in the study. This may be related to their age as older women tend to use more but ‘weaker’ prohibited words than older men (Stenström, 1995/2003). Nevertheless, it should also be highlighted that the male participants in the study use taboo language more frequently and easily compared to their female peers as the former want to dominate others during interaction more by using very sensitive (bad) words to attack. They think these words have more emotional force (Deweale, 2004). In addition, the participants gave responses to the open-ended questions as gender might affect impolite language use in terms of who uses it more often and what type of strategy or language is adopted by the speaker. The participants stated that

socioeconomic factors such as family, upbringing, media influence, education level, social class, social environment, etc. are more important in impolite language use rather than gender. Therefore, it could be stated that gender may have a slight effect on impoliteness perceptions but not on the use of it.

As seen in the responses by the participants, the gender of the addresser and addressee might not matter. Especially, if there is no age difference, gender might not hold an impact on their impolite language use. It was also seen that the impolite utterances for all strategies were perceived similarly in terms of their offensiveness as seen in the mean scores of Impoliteness Strategy Questionnaire results. In the study, the participants generally highlighted the use of impolite language towards them or their use towards others rather than the gender of the speaker or the hearer they interact with. They expressed the difference between males' and females' language use although their perceptions might not differ concerning the gender of the speaker. According to them, the main difference between males and females is in terms of soft or offensive language use. Other factors may be more influential such as social environment, age, social status, context, economic situation, and social status. The participants considered impolite language mostly as the use of taboo words, giving commands, shouting and condescending. This means males tend to use Bald-on record, Positive and Negative impoliteness strategies in their speech when they want to attack another person. It appears that conversations tend to view men and women as the performers of the acts rather than the recipients of the acts, given the relationship between rudeness and gender disparities. When speaking to people of different genders, it is unclear whether impoliteness strategies are applied consistently or differently, and whether the replies that follow are also consistent or inconsistent depending on gender (Milal and Pramono, 2021).

According to Holster (2005), speakers' use of taboo language is significantly more influenced by age than by gender. She states that younger male and female teachers are more likely than older ones to utilize forbidden English. This is also supported by the results of this study. Gender was not a primarily significant factor in the current study for the majority of the participants while adjusting their language towards the other during an interaction. Gender homophily, or the propensity for same-sex rather than cross-sex linkages during interaction seems to occur very early for individuals (Lever, 1978/2020). However, in this study, the participants tend to adopt impolite language as seen in Discourse Completion Test responses, towards both genders in almost the same way but

they might care about other factors such as age more important. In the study, males use taboo words/swearing when they use impolite language and females might use them as well but relatively less than males because females tend to use softer language when they communicate with others. Gender-same, gender-different interactional differences may not exist in the context of this research. In other words, the gender of the addressee or the addresser may not be important for males and females. Also, males expressed they liked the positive impoliteness utterances much more than others as they assume these utterances have a more intense and attacking load on the addressee.

Considering these points, it should be emphasized that gender functions as an identity component which is constructed by speakers in society through social practice. In the study, it was seen that speakers might have stereotypical beliefs about gendered-language use because the concepts of men and women are noticed too lightly and failed to be assumed not properly (Eckert and McConnell-Ginet, 1992). This might be also true for the participants as well. They state their opinions about language differences in terms of impoliteness and gender. Gender might not have a big impact on adjusting their impolite language use as they have their own speech community, also known as Community of Practice (Lave and Wenger, 1991; Wenger, 1998/2000). The participants highlighted their own context that might shape their impolite language choices and perceptions instead of gendered identities, as seen in the responses to Open-ended questions and Discourse Completion Test results. Therefore, the gender of the speakers might not play a vital role in their impoliteness perceptions.

In sum, it can be said that neither women nor men usually choose language options to establish masculine or feminine identities. Instead, they may use gendered linguistic strategies to carry out pragmatic and interactional language tasks and thereby establish gendered roles (Kendall, 2003) as supported by the results in the current study. Rather than gender, language might be another important variable to be studied while investigating impoliteness perceptions of speakers. The following part discusses impoliteness across languages and cultures with reference to the data.

5.2.3. Impoliteness across languages and cultures

In order to answer the last research question, comparisons between English and Turkish results were drawn. It was seen that the participants perceived impolite utterances as more impolite in Turkish (their L1), which was also mentioned as they were able to

use impolite language more easily and comfortably in their mother tongue (Open-ended questions and interviews) even though there is not a clear consistency in the difference of their perceptions between Turkish and English. The findings in this scope are discussed in the following paragraphs.

Learning a language entails gaining cultural knowledge of the target language. The culture of language speakers is reflected in the way they act and speak. Because values, conventions, and social expectations vary among cultures, impoliteness can also fluctuate dramatically from culture to culture. In some cultures, what could be regarded as unpleasant behavior is actually considered expected or even acceptable. The topics that are considered rude or taboo might also differ between cultures. Therefore, the comparative nature of the current study was expected to yield cross-cultural and cross-linguistic findings and insights pertaining to impoliteness perceptions of EFL speakers. Nevertheless, it was seen that there is not a huge discrepancy in impoliteness perceptions of Turkish EFL speakers. The reason why such a comparative study was conducted is that contrastive studies are crucial because the general mechanism of the interactional function of linguistic impoliteness can be attained by comparing the uses and their context (Kádár and Culpeper, 2010). Therefore, the findings reached via the current research as it provides the investigation of impoliteness perceptions in two languages in order to answer the last research question: Does language difference affect impoliteness perceptions of Turkish EFL speakers?. The findings yielded the conclusion that Turkish EFL speakers might tend to use impolite language more easily in their first language but the perceptions might not change on a vast scale, which is shown as a perceived hierarchy for impoliteness perceptions of the participants in Turkish (L1) and English (L2) in Figure 5.4.

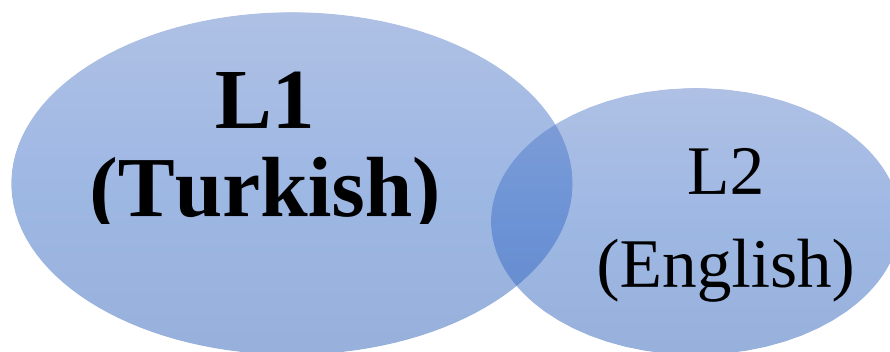


Figure 5.4. *Impoliteness across languages*

As shown in Figure 5.4, Turkish EFL speakers, the target group in the study, used their L1 (Turkish) more easily and more frequently in impolite language as seen in the language comparison of the results of the Impolite Action Rating Questionnaire, Impoliteness Strategy Questionnaire, Discourse Completion Test and also Open-Ended Questions. They also perceive impolite language in Turkish as more impolite compared to their perceptions of English impolite language. Thus, the figure above pictures a meaningful summary of the results in terms of linguistic comparison. Even though their perceptions might seem similar for both languages for some results, it was seen that in Turkish they tend to adopt and comprehend impolite language more easily and more frequently. Also, these two languages share similar characteristics in terms of impoliteness perceptions of Turkish EFL speakers.

Apart from the frequency and ease of use, it was seen that they use impolite language similarly in their L1 and L2 as impoliteness is a universal phenomenon and employed to attain an interpersonal purpose, such as to establish authority or express emotions in any language, which was also represented in the previously-mentioned sections. The participants also stated that they could use impolite language in both Turkish and English for similar purposes and they associate it with similar lexemes. Therefore, it can be claimed that these two languages share a common point in terms of impolite language use and perceptions of Turkish EFL speakers.

Individuals are more likely to have varied perspectives on what constitutes impoliteness, hence the same behavior may or may not be considered impolite. That's why their perceptions vary firstly due to the strategies adopted for each situation and also other points that might have affected evaluations and language use. Users of a language have a typology of impolite behavior that allows them to express and evaluate the actions of both themselves and other people - in a somewhat primitive way and as a component of their own communicative competence. Moreover, each culture has its own idiosyncratic rules for linguistic impoliteness (Kaul de Marlangeon, 2008). Foreign language users do not view incorrect language use in terms of rudeness and impoliteness but rather attempt to excuse and explain perceived inappropriate TL use. It also shows that FL users do not accord in their judgements of impoliteness (Mugford, 2012). Despite the vast amount of literature suggesting there might be differences in impoliteness perceptions in L1 and L2, the findings showed that Turkish EFL speakers tend to see and

evaluate impolite language in a very similar way in both L1 and L2 as knowing what is considered unfriendly in a particular speech group can be learned without any prior direct experience. Members of that community can learn what is rude through indirect means by living there. However, non-native speakers are not likely to do so, which is also true for the participants of the current study as they learned English as a foreign/second language in the Turkish context. This might lead to specific and different variations in language use due to cross-cultural differences. Intercultural contacts show a movement toward variation with far less regularity. The emphasis on personal considerations over social elements is increased as a result. Therefore, in intercultural contacts where English is the medium of communication, two elements appear to influence what an interlocutor considers impolite: (1) impoliteness knowledge in the L2, and (2) individual judgement (Kecskes, 2015). The participants in the study, thus, base their perceptions on their own judgements and personal factors or experience rather than their impoliteness knowledge in their L2 (English). Even though they have not experienced direct exposure to native language speakers, they assume they could understand impolite language in English similarly as they also base their own impoliteness perceptions in L2 on their knowledge in their L1.

In accordance with the idea that FL speakers' pragmatic competence may interfere with their language use, the participants' (Turkish EFL speakers') responses concerning impolite language use in Turkish and English showed that they employ impolite language in Turkish more than in English due to contextual reasons. That means they generally use English in the school context and it requires formality while using the language. They do not find it appropriate to use impolite language in English. On the other hand, they have also stated that they might use impolite language while playing video games or with their friends because they feel they have another identity while using impolite language in English and they do not feel it is that loaded in their second language. In the second language, concepts that would be excessively unsettling when conveyed in the first do not cause as much discomfort (Dewaele, 2004). This was mentioned by the participants in the study that they might sometimes switch to English (their L2) not to feel the load of the impolite language they use and also feel as if they have a different identity at that time. Taboo terms and reprimands are more physiologically stimulating in the L1 than the L2 for late L2 learners (Harris et al., 2003). Early language acquisition appears to have a larger emotional resonance than later language acquisition for speakers, which

appears to have a lower emotional hold on the individual (Amati-Mehler et al., 1993; Santiago-Rivera and Altarriba, 2002). However, bilinguals may code-switch to their second language to behave like another person and feel distant from what they say, according to Javier and Marcos (1989). “Ideas that would be too disturbing when expressed in the first language are less anxiety-provoking in the second language” (Dewaele, 2004, p. 207). However, in the study, the participants tend to use impolite language in Turkish more easily as they feel more competent in their mother tongue. Therefore, provoking nature of impolite language may not be very important for FL speakers, as seen in the study. Furthermore, the perception and presentation of emotion as an illocutionary act may be more challenging in L2. L2 learners have more difficulties correctly identifying and assessing the intensity of various emotions in conversations (Rintell, 1984). Thus, it might be difficult for Turkish EFL speakers to interpret impolite language in English as they find it more challenging in their L2, which was indicated by the results of the study.

There are various factors for impolite language use in L1 and L2 as mentioned by the respondents in the study (responses to the open-ended questions) such as L1 and L2 differences, more competence in L1, no chance to use, meaning differences, etc. The target language's pragmatic proficiency, L1 influences, the social distance between speakers, facework techniques, and L1 cultural schemata are all elements that affect how disrespectful language is perceived and used across languages (Wijayanto et al., 2017).

Despite the differences in adoption and frequency, they use impolite language in Turkish and English for similar reasons. The purpose to use impolite language vary according to the participants, which has also been discussed in the literature on impoliteness research for many years. The participants’ responses showed that mostly they might use impolite language to express their emotions (especially anger) as impoliteness “seem to involve behaviours that are considered emotionally negative by at least one participant” (Culpeper and Hardaker, 2017, p. 200). The other aims stated by the participants are to display power (dominate) and be superior towards the other person in communication, to offend the hearer and also to show solidarity.

In the study, concerning their first and second language impolite language use, the participants generally think they could use impolite language (mostly they mean using swear words) in their first language more easily. This could also be related to the taboos in their languages. Different sorts of taboos can be differentiated in different cultures

(Allan and Burridge, 2006). As depicted in various studies swearing might not just have a bad connotation. For example, according to Jay and Janschewitz (2008), it may be regarded as polite or impolite. Knowledge of swearwords and expressions in an L2 allows one to show off but it can also be a source of potential embarrassment when used inappropriately with nonnative speakers (Dewaele, 2004). Also, swearing inappropriately could have disastrous societal effects on speakers, which might lead to abstention from using impolite language and particularly taboo words in the second language.

The data showed that the participants might have problems in perceiving indirect impolite utterances, as seen in Mock Politeness and Withhold Politeness Strategy results. It is assumed that the second language might matter for speakers to comprehend impolite language use in their first and second languages. Since the realizations of pragmatic functions are occasionally not clear to language learners and the relevant contextual factors to be noticed are likely to be defined differently or they may even be nonsalient for the learner, simple exposure to sociolinguistically appropriate input is unlikely to be sufficient for the acquisition of pragmatic and discoursal knowledge (Schmidt, 1993). While sociopragmatic knowledge reflects a grasp of the social factors influencing language use, pragmatic knowledge offers linguistic resources for establishing desired social relations in the target language. When foreign language users do not have much communicative experience, it can be challenging for them to make sociopragmatic judgements (Mugford, 2012). Beebe (1995) also states that motivated impoliteness should be viewed as "a reflection of pragmatic competence," that is, as attaining certain goals in a conversation, rather than impoliteness being perceived as a failure to be polite (p. 154).

Cultural variations in impoliteness can be influenced by linguistic differences. In shaping communication patterns and social interactions, language is a key factor. Different languages have distinctive linguistic traits and cultural standards that might affect how impoliteness is perceived. Languages or cultures may view certain words or themes as insulting or taboo in different ways. Vocabulary-specific differences in swear words or inappropriate vocabulary might make employing them inappropriate or unfamiliar in different languages. In the current study, one of the aims was to see whether language might have a similar impact on impoliteness perceptions or impolite language use of Turkish EFL speakers. It was seen that the perceptions might be rather similar in both languages but impolite language use might be easier in the first language of speakers.

5.3. Conclusion

This part provides an overview of the study as well as the conclusion that can be inferred from the data. The implications are then suggested for both instructional uses and future research.

5.3.1. Summary of the research

The present study aimed to investigate impoliteness perceptions of Turkish EFL speakers in Turkish and English. The literature suggests gender and language might have an impact on interlocutors' impolite language perceptions and use. Furthermore, the speakers tend to adopt various impoliteness strategies for different purposes. Hence, utilizing four sections in the instrument (open-ended questions, impolite action rating questionnaire, discourse completion task, and impoliteness strategy questionnaire), the current study aimed at finding out answers to the following research questions:

1. How do Turkish EFL speakers perceive impolite language in English and Turkish?
 - a. Do Turkish EFL speakers' perceptions across impoliteness strategies differ in English?
 - b. Do Turkish EFL speakers' perceptions across impoliteness strategies differ in Turkish?
 - c. Does gender affect impoliteness perceptions of Turkish EFL speakers?
 - d. Does language difference affect impoliteness perceptions of Turkish EFL speakers?

Language impoliteness has not been examined as often as language politeness, maybe because politeness in language is more common and default (Culpeper 2011). Politeness is a fine step to start but falls short. Speakers must comprehend what happens when, as is so frequently the case in real life, the interests of the interlocutors during an interaction are partially at odds (Pinker, 2007). In addition, growing research attention is needed in burgeoning impoliteness to address cross-cultural and intercultural impoliteness research (Kecskes, 2014). Therefore, this study targets to examine the impoliteness perceptions of Turkish EFL university students (Turkish EFL speakers), which is considered significant within the scope of pragmatic competence of second language learners in Turkish (L1) and English (L2).

The study showed that the instrument worked with the intended group of participants. The participants did not have any problem understanding the tasks, lexical

items and situations. They were able to respond to the impolite utterances, actions and situations as expected. Mixed-method research design was used in the study. Also, descriptive and phenomenological approach was adopted within the research in order to find out impoliteness perceptions of Turkish EFL speakers, who are also EFL teacher candidates, in their L1 and L2. Since the objective is to focus on the perceptions of participants, how face and impoliteness are discursively negotiated should not disregard the participants' perceptions (Haugh, 2007). Furthermore, the study has a contrastive approach comparing the participants' responses and evaluations in L1 and L2 as highlighted by Kádár and Culpeper (2010) that would "enable [one] to gain insights into the general mechanism of the interactional function of linguistic (im)politeness (p. 14)".

In the study, the data were collected based on the impoliteness framework of Culpeper. The instrument consists of four sections: Impolite Action Rating Questionnaire, Impoliteness Strategy Questionnaire, Open-ended Questions and Discourse Completion Test. The study includes written data collected from 154 participants (matched both in the English and Turkish versions) and oral data collected from 22 participants (matched both in the English and Turkish versions) via semi-structured interviews and think-aloud protocols to get more detailed responses and insights. The main purpose of the current study was to answer how Turkish EFL speakers perceive impoliteness in English and Turkish. In order to reach a conclusion about this question, the questions are answered by means of the data collected and the results are summarized with reference to the questions in the following parts.

Impoliteness is related to discourse and culture. Even though the findings of the current study cannot yet be generalized to all EFL speakers, it can be claimed that the study yielded a perceived hierarchy for impoliteness perceptions and impolite language associations of Turkish EFL speakers. Also, this study yielded significant implications for orienting teacher candidates and increasing their awareness about impolite language.

No matter what, people typically strive to shield their faces during communication. The typical tendency is to initially lessen the seriousness of the event. They never fail to provide courtesy in return for a favor provided by the other person (instead, they conduct a face-flattering act) (Kerbrat-Orecchoni, 2013). This was seen in the study as well. Conversation C in Impoliteness Strategy Questionnaire was generally favored and suggested to be used in communication because it was considered to save the images of the speakers for the sake of mutual agreement and to avoid conflict. Conversation B was

found more natural and righteous by the participants because using impolite utterances as a response to an initial attack was found more reasonable and natural. Conversation A was also found plausible as an initial impolite utterance but the polite utterance as a response to an impolite utterance might be perceived as overpolite or too polite and not appropriate by the participants. Similar to Conversation A, Conversation D also seemed acceptable as the initial polite utterance by the speakers but then the impolite utterance after a polite remark seemed too impolite for the participants. For the participants, it matters when answering whether or not speakers attack one's face first. If they do, the speakers have the right to respond in an unfriendly manner, but otherwise, they should try to keep their interactions to a minimum. This might explain how they expect impolite language to be used during interaction. In other words, being polite in negative or unpleasant situations may be seen as disrespectful or over-courteous by the participants, hence employing polite language in hostile situations may not be polite but rather too polite and thus impolite (Culpeper, 2008; Watts, 2003). In addition, the language variation might not affect the variation of impolite language perceptions. Similar to the results found in English, the participants considerably prefer Positive, Negative, and Bald-on record Impoliteness strategies in Turkish as well. And, neither Mock Politeness/Sarcasm nor Withhold Politeness was used frequently by speakers. Speakers may have problems grasping the connotations of rude remarks and the lack of civility may not be very clear to them because impoliteness should be more overt and direct (Culpeper, 1996; 2011). In sum, the results indicated in both Turkish and English they perceived impolite language similarly as the data suggest.

It was seen in the study that although there may not be any perceptual distinctions across the strategies. The participants favor Positive, Negative, and Bald-on record Impoliteness more than the other strategies. In addition, they did not frequently use Mock impoliteness or Withhold politeness in their responses. According to the participants, the politeness that is withheld was typically regarded as unintentional, forgotten, or careless conduct. For the participants, the most challenging strategy to grasp is Withhold Politeness, which is similar to Mock Politeness in that they wrote: "not clear". Because impoliteness should be more overt and direct, speakers may have trouble understanding the implications of impolite remarks, and the absence of civility may not be very obvious to them (Brown and Levinson, 1987; Culpeper, 1996).

The perception of impoliteness may be slightly influenced by gender, but not the actual use. Most participants' answers to events don't change depending on gender. It might be connected to other factors that affect perceptions more strongly. Also, males claimed they preferred positive impoliteness statements over others because they believe these statements have a more intense and hostile impact on the addressee. They spoke of group membership and solidarity in relation to unpleasant language rather than gender, suggesting that adopting impolite language may be a sign of group participation (Leech, 1983). The members warned against using crude language in their groups because solidarity only holds for equals (Holmes, 2013). In addition to solidarity, as stated by the participants, the perceptual variation of impolite language is affected by other factors such as family, culture, social environment, age, personality/character, etc. Despite determinist approaches, identity theories such as Community of Practice might be more influential in explaining the findings in the study as discussed in the review of literature section.

Even though there is no consensus on the definition of impoliteness (Locher and Bousfield, 2008), culture has an important part in this issue. Depending on linguistic, social, and cultural circumstances, impolite language may be interpreted differently in many ways. When it comes to impoliteness, different languages and cultures have different conventions and sensibilities. Social norms and values, which are influenced by cultural and linguistic circumstances, frequently shape how impolite language is perceived. In one language or culture, a word or statement might be regarded as extremely offensive, yet in another, it might be seen as moderate, which can be expressed as cultural interpretations and cross-cultural attitudes (Spencer-Oatey, 2000; Locher and Watts, 2008; Culpeper et al., 2010). This is also seen in the study that Turkish EFL speakers tend to adopt impolite language in their L1 more easily and more frequently and they understand impolite language in Turkish more offensive than their L2. Thus, it can be said that language differences might cause this in their impoliteness interpretations. Although impolite language might have similar meanings and purposes to use in both their L1 and L2, impolite language interpretations may be influenced by language differences.

5.3.2. Implications

In this section, pedagogical implications are given, and then suggestions for future research are presented.

Increasing language learners' awareness of impoliteness, and the improvement of students' perceptions and comprehension of the impoliteness in their L2 are important so that they can identify genuine impolite language use. This may be relevant in the following respects.

EFL teachers play a vital role in language instruction since politeness and impoliteness are universal concepts. There is a general tendency in teaching politeness to language learners. Generally, FL learners are taught how to be polite towards others via various speech acts. FTAs are also taught to language learners but they are only given in polite register. However, impoliteness is also important and a part of speakers' daily language use. It should be noted that teaching impoliteness is not as easy as teaching politeness (Mugford, 2008) and it cannot be explicitly taught due to ethical and moral considerations but awareness about it could be promoted. Thus, EFL teachers should pay close attention to the use of impolite language if they want to increase learners' consciousness and awareness.

Impoliteness is context-dependent and subjective (Culpeper, 2005). The norms are bound to be flexible in every culture. This flexibility and changing nature of impoliteness should be highlighted in language teaching. Also, many parameters might have an impact on the impoliteness perceptions of speakers in any language and learners should be made aware of them. Enabling learners to have this awareness should start with increasing language teachers' knowledge about this nature of impoliteness. When prospective language teachers are aware of cultural nuances, they can avoid unintentionally offending or misunderstanding others. Thus, learners' awareness about what is impolite may increase.

In order to increase learners' awareness about what is deemed impolite, as an essential implication, language input sources, coursebook writers, material designers, and curriculum developers could be informed about the impoliteness perceptions of learners, their preferences for impolite language use, and lacking skills and competences of language learners in impolite language. This may help promote awareness of acceptable and unacceptable language use, social cues, and cultural standards within various communication contexts, teaching about impoliteness in learners' language competency.

In addition to this, how speakers learn to perceive impoliteness in their L1 is relevant at this point. Speakers need or feel to be polite towards others in the default case but they also experience impolite language in everyday life. L2 learners also experience

various impolite situations and language proficiency may not provide enough help to deal with these situations (Mugford, 2019). The ability to spot impoliteness that can interfere with a learner's ability to participate, comprehend, or engage in conversation is a skill that teacher candidates should acquire. As seen in the study, EFL speakers might have problems in understanding and evaluating subtle impolite language. Thus, FL learners should be exposed to this subtle aspect of impolite language. They should be led to become aware of impolite language.

Moreover, language learners need to have both linguistic, communicative and sociolinguistic and pragmatic competence in order to be cooperative communicators (Haugh, 2007; Hinkel, 2014). At this point, language learning materials gain essential importance as they might develop language materials by providing descriptions of impolite language use in various contexts with reference to cross-cultural communication patterns. L2 learners should be provided authentic materials such as movies, TV shows, videos, native speakers' speech, newspapers, magazines, excerpts, etc. Through the use of authentic materials, learners can be provided with exercises and questions that can lead to the improvement of their critical thinking skills. This is an important skill for better interpretation of impolite language, better understanding of purposes of impolite language use, better management of subtle language, better analysis of sociocultural aspects, and better metapragmatic awareness of impolite language.

In addition to these pedagogical implications stated above, this study gave way to insights into future research on impoliteness. This will be given in the following paragraphs.

The present study proposes a methodological approach to analyzing impoliteness perceptions across strategies in the first and second language of EFL speakers, who are also language teacher candidates. For future research, naturally-occurring interaction data between various interlocutors in various contexts including observation and production data can be analyzed because naturally-occurring data is much more diverse and deeper in terms of real-world social interactions. It encapsulates the subtleties of linguistic usage, cultural expectations, and environmental elements that influence impolite behavior. Furthermore, data from real-world interactions provide verifiable examples of impolite behavior. Although the data in this study are not extracted from naturally-occurring samples, the topics in the data collection tools are chosen to be closely relevant to the experiences of the participants. This is because the participants can be involved in the

situation and so give more real-life reactions. This can be an important aspect of data collection to be considered in future studies. The data collection tools in this study are believed to be interrogating the speakers' perceptions via their own experiences from their lives. This might provide deeper and more realistic findings. In addition to this, both emic and etic investigations on impoliteness perceptions of speakers are valuable in order to reach deeper insights.

This study examined pre-service EFL instructors' first- and second-language perceptions of impoliteness. The research topic can be extended to include in-service EFL instructors. In addition to classroom activities, impoliteness can be applied to various contexts such as classroom management and instruction. It can be incorporated into scenarios where professors and students interact. For further research, other groups of EFL teachers coming from different ethnic and language backgrounds can also be invited to participate.

Most of the time, impoliteness is either not mentioned, explicitly forbidden, or "rarely, inadequately, or inefficiently taught" (Rieger, 2017, p. 347). Impoliteness is a part of pragmatics and sociolinguistics. EFL teacher candidates might understand pragmatics and sociolinguistics as the most challenging facets of language acquisition. Even native speakers sometimes struggle in communication, and thus non-native speakers must have pragmatic and sociolinguistic competence to communicate effectively. Therefore, studying impoliteness with pre-service and in-service EFL teachers could be helpful to raise awareness about this issue, which will contribute to the development of pragmatic and sociolinguistic competence of teachers, and thus learners.

In the current study, impoliteness perceptions might differ due to solidarity concerns of the speakers and hearers. There should be more research on the relationship between impoliteness and solidarity/sincerity as also has been suggested in terms of politeness by Işık-Güler (2008). This will also pave the way towards the study of prosodic features in impoliteness perceptions in various contexts.

It is necessary to define 'strategic' to address motivational and strategic issues in a model of impoliteness. A distinction has been drawn between strategies with reference to gender for the addresser and the addressee in the current study. Other possible factors that might be taken into consideration are age, education level, and ethnic background might affect the interpretation and it can be taken as another level of inquiry. The role of

indirectness in EFL speakers' impolite language use in their L1 and L2 could also be examined.

In addition to the qualities of politeness vs. impoliteness, there are also variations like "over-polite," "under-polite," "mock impolite," "mock polite," and etc. (Kádár and Haugh, 2013). Over-polite and under-polite uses in addition to subtle impolite language use in both L1 and L2 might be studied in various discourse contexts.

It is important to examine how participants see their gendered identities and how they believe others interpret their language use. Thus, future research may also provide some perspectives on speakers' perceived gender identities and impoliteness productions and perceptions.

The disparities between languages' metalinguistic structures on impoliteness require further study. This has significant ramifications for empirical cross-cultural impoliteness research. The research might be expanded to examine speakers' impoliteness perceptions concerning suprasegmental or prosodic features of the languages such as pitch, voice quality, intonation, duration, stress etc.

As a concluding remark, it should be stated that any study examining impoliteness perceptions of speakers is valuable as it is one of the essential phenomena affecting human interaction. It complements of our understanding of politeness in language.

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APPENDICES

APPENDIX 1A: INSTRUMENT ENGLISH VERSION

The main purpose of the current study you will participate in is to identify the impoliteness perceptions of Turkish speakers learning English as a foreign language. The instrument consists of 4 sections: open-ended questions, impolite action rating questionnaire, discourse completion test and impoliteness strategies questionnaire. In the following section, the purpose is to get an impression of the personal background and language use of the participants in this study. It is important to note that all items may apply to you personally. The data collected here will contribute to the research, will be used only for the research's purpose and will be kept confidential. I appreciate your participation.

Your nickname:.....

● Date of birth (DD/MM/YYYY)

● Gender: ☐ male ☐ female

● Where are you from?

● What is your nationality? ☐ TR ☐ OTHER (Please specify).....

● What grade are you? (you can also write the year).....grade or.....year

● What is your first language?.....

● How long have you been learning English?

● The high school you graduated from:.....

● Your mother's occupation:

☐ worker ☐ clerk ☐ doctor ☐ teacher ☐ self-employed ☐ academician ☐ housewife

☐ Other (Please specify):.....

● Your father's occupation:

☐ worker ☐ clerk ☐ doctor ☐ teacher ☐ self-employed ☐ academician

☐ Other (Please specify):.....

● Your mother's education:

☐ primary school. ☐ middle school. ☐ high school ☐ university/undergraduate ☐ post-graduate

☐ Other (Please specify):.....

● Your father's education:

☐ primary school. ☐ middle school. ☐ high school ☐ university/undergraduate ☐ post-graduate

☐ Other (Please specify):.....

OPEN-ENDED QUESTIONNAIRE

Please answer the questions below.

1. *What does impolite language mean to you?*
2. *What is the most important characteristic of impolite language?*
3. *Please explain and exemplify the most impolite language use that you have ever experienced so far.*
4. *For what kind of purposes do speakers use impolite language?*
5. *Do you think gender difference affects impolite language use? What do you think the other factors affecting impolite language use are?*
6. *Do you use impolite language in Turkish? When and how?*
7. *Do you use impolite language in English? When and how?*
8. *In which language (Turkish or English) is it easier to use impolite language? Why?*

IMPOLITE ACTION RATING QUESTIONNAIRE

Please rate the actions below.

1: very polite 2: polite 3: neither polite nor impolite 4: impolite 5: very impolite

1. giving commands (giving orders)
1 2 3 4 5
○ | ○ | ○ | ○ | ○ I have no idea. ○
2. shouting (yelling)
1 2 3 4 5
○ | ○ | ○ | ○ | ○ I have no idea. ○
3. ignoring the other person (snubbing/not accepting one's wish)
1 2 3 4 5
○ | ○ | ○ | ○ | ○ I have no idea. ○
4. excluding the other person from an activity (putting the other person out of the group)
1 2 3 4 5
○ | ○ | ○ | ○ | ○ I have no idea. ○
5. disassociating from the other person (avoiding common ground)
1 2 3 4 5
○ | ○ | ○ | ○ | ○ I have no idea. ○
6. being disinterested, unconcerned, unsympathetic (being not interested/not engaged)
1 2 3 4 5
○ | ○ | ○ | ○ | ○ I have no idea. ○
7. using inappropriate addressing terms (using unsuitable names (identity markers) to violate the relationship)
1 2 3 4 5
○ | ○ | ○ | ○ | ○ I have no idea. ○
8. using obscure/secretive language (talking mysteriously/complicatedly)
1 2 3 4 5
○ | ○ | ○ | ○ | ○ I have no idea. ○
9. seeking disagreement (contradicting/conflicting)
1 2 3 4 5
○ | ○ | ○ | ○ | ○ I have no idea. ○
10. making the other person feel uncomfortable (causing discomfort/annoying)
1 2 3 4 5
○ | ○ | ○ | ○ | ○ I have no idea. ○
11. using taboo words (using morally banned words)
1 2 3 4 5
○ | ○ | ○ | ○ | ○ I have no idea. ○
12. calling the other names (using other names to express low opinion)
1 2 3 4 5
○ | ○ | ○ | ○ | ○ I have no idea. ○
13. frightening (scaring)
1 2 3 4 5
○ | ○ | ○ | ○ | ○ I have no idea. ○
14. condescending (ridiculing, scorning, belittling)
1 2 3 4 5
○ | ○ | ○ | ○ | ○ I have no idea. ○
15. invading the other's space (violating/derogating personal space)
1 2 3 4 5
○ | ○ | ○ | ○ | ○ I have no idea. ○
16. explicitly associating the other person with a negative aspect (connecting/identifying with negative markers)
1 2 3 4 5
○ | ○ | ○ | ○ | ○ I have no idea. ○
17. putting the other person's indebtedness on record (speaking about a goodness the speaker has done for the hearer)
1 2 3 4 5
○ | ○ | ○ | ○ | ○ I have no idea. ○
18. mocking (teasing, making fun of)
1 2 3 4 5
○ | ○ | ○ | ○ | ○ I have no idea. ○
19. being sarcastic (being ironic)
1 2 3 4 5
○ | ○ | ○ | ○ | ○ I have no idea. ○
20. failing to carry out a polite action (not acting politely)
1 2 3 4 5
○ | ○ | ○ | ○ | ○ I have no idea. ○

DISCOURSE COMPLETION TEST

Please read the situations below and answer.

Situation 1

You are studying in the classroom with your friends. Just in the middle of the work, your friend opens the window. It gets very cold and you get distracted. What would you say?

1. The person you are saying it to is **the opposite sex**:
2. The person you are saying it to is **the same sex**:

Situation 2

Your friend ridicules you in front of other students and this makes you feel very embarrassed. You get mad. What would you say?

1. The person you are saying it to is **the opposite sex**:
2. The person you are saying it to is **the same sex**:

Situation 3

One of your friends goes to a language course and tells you he/she will learn that language in a short time but it does not seem possible for your friend. What would you say?

1. The person you are saying it to is **the opposite sex**:
2. The person you are saying it to is **the same sex**:

Situation 4

One of your friends tells you that the professor has changed the exam date to give you more time to study but you have only 1 day more to study for it. What would you say?

1. The person you are saying it to is **the opposite sex**:
2. The person you are saying it to is **the same sex**:

Situation 5

You have a problem while submitting your assignment online. One of your friends helps you with that. What would you say?

1. The person you are saying it to is **the opposite sex**:
2. The person you are saying it to is **the same sex**:

IMPOLITENESS STRATEGIES QUESTIONNAIRE

-Please read the situations and rate the utterances. Then, please write your comments about them.

1: very polite 2: polite 3: neither polite nor impolite 4: impolite 5: very impolite

Situation 1:

-You are in the class in the morning. Mike is listening to the professor who is talking about a topic which could be important for the exam. Jane interrupts in the middle.

A)

Mike: "Just shut up and listen!"

Jane: "Excuse me/Sorry."

1	2	3	4	5
☐	☐	☐	☐	☐
1	2	3	4	5
☐	☐	☐	☐	☐

I have no idea. ☐

B)

Mike: "Just shut up and listen!"

Jane: "You shut up!"

1	2	3	4	5
☐	☐	☐	☐	☐
1	2	3	4	5
☐	☐	☐	☐	☐

I have no idea. ☐

C)

Mike: "Please be quiet."

Jane: "Excuse me/Sorry."

1	2	3	4	5
☐	☐	☐	☐	☐
1	2	3	4	5
☐	☐	☐	☐	☐

I have no idea. ☐

D)

Mike: "Please be quiet."

Jane: "Just shut up and listen!"

1	2	3	4	5
☐	☐	☐	☐	☐
1	2	3	4	5
☐	☐	☐	☐	☐

I have no idea. ☐

Comments:

Situation 2:

-You are in the canteen with your friends. Mary forgets to give the cover page to the teacher. John goes and brings Mary the print-out.

A)

Mary: "I can give it to him."

John: "Okay."

1	2	3	4	5
☐	☐	☐	☐	☐
1	2	3	4	5
☐	☐	☐	☐	☐

I have no idea. ☐

B)

Mary: "I can give it to him."

John: "Let's have some tea."

1	2	3	4	5
☐	☐	☐	☐	☐
1	2	3	4	5
☐	☐	☐	☐	☐

I have no idea. ☐

C)

Mary: "Thank you very much."

John: "Don't mention it."

1	2	3	4	5
☐	☐	☐	☐	☐
1	2	3	4	5
☐	☐	☐	☐	☐

I have no idea. ☐

D)

Mary: "Thank you very much."

John: "Let's have some tea."

1	2	3	4	5
☐	☐	☐	☐	☐
1	2	3	4	5
☐	☐	☐	☐	☐

I have no idea. ☐

Comments:

1: very polite	2: polite	3: neither polite nor impolite	4: impolite	5: very impolite
Situation 3:				
-You are leaving the school. Sarah is talking about a lesson enthusiastically. While she is about to walk across the road, Jacob sees a car is coming very fast.				
A)				
Jacob: "Watch out, watch out!"	1 ○	2 ○	3 ○	4 ○
Sarah: "Oh Sorry. Thank you!"	1 ○	2 ○	3 ○	4 ○
	I have no idea. ○			
B)				
Jacob: "Watch out, watch out!"	1 ○	2 ○	3 ○	4 ○
Sarah: "Don't worry!"	1 ○	2 ○	3 ○	4 ○
	I have no idea. ○			
C)				
Jacob: "Watch your step, please."	1 ○	2 ○	3 ○	4 ○
Sarah: "Oh Sorry. Thank you!"	1 ○	2 ○	3 ○	4 ○
	I have no idea. ○			
D)				
Jacob: "Watch your step, please."	1 ○	2 ○	3 ○	4 ○
Sarah: "Don't worry!"	1 ○	2 ○	3 ○	4 ○
	I have no idea. ○			
Comments:				

Situation 4:				
-You go shopping with your friends to buy something for the university prom. Tom will buy a suit and he thinks he is very handsome in this suit but Kathy thinks it does not fit him.				
A)				
Kathy: "Look how handsome you are!" (sarcastically)	1 ○	2 ○	3 ○	4 ○
Tom: "Thank you very much."	1 ○	2 ○	3 ○	4 ○
	I have no idea. ○			
B)				
Kathy: "Look how handsome you are!" (sarcastically)	1 ○	2 ○	3 ○	4 ○
Tom: "What a good comment!" (sarcastically)	1 ○	2 ○	3 ○	4 ○
	I have no idea. ○			
C)				
Kathy: "Let's try another one."	1 ○	2 ○	3 ○	4 ○
Tom: "Okay."	1 ○	2 ○	3 ○	4 ○
	I have no idea. ○			
D)				
Kathy: "Let's try another one."	1 ○	2 ○	3 ○	4 ○
Tom: "What a good comment!" (sarcastically)	1 ○	2 ○	3 ○	4 ○
	I have no idea. ○			
Comments:				

1: very polite 2: polite 3: neither polite nor impolite 4: impolite 5: very impolite																				
Situation 5: -You are studying for an exam with your friends. Jennifer asks a question about a point she does not understand. Joe knows she usually has difficulty in understanding the topics. A) Joe: "You will never understand this, and if you think you do, you've missed something!" Jennifer: "I can think of nobody else who could explain it a lot better." <table border="1" style="margin: auto;"> <tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> <tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr> <tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> <tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr> </table> I have no idea. ☐	1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐
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Situation 6: -You are in the classroom. Edward wants the book back he lent Betty one month ago but she still needs it for an assignment. A) Betty: "Give me more time. I need more time!" Edward: "You can have it." <table border="1" style="margin: auto;"> <tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> <tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr> <tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> <tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr> </table> I have no idea. ☐	1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐
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B) Betty: "Give me more time. I need more time!" Edward: "Keep it!" <table border="1" style="margin: auto;"> <tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> <tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr> <tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> <tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr> </table> I have no idea. ☐	1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐
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Situation 7: -You are discussing an important assignment with your group members. Each one has to complete a part. Alice learns that Adam forgets to do the part he is responsible for and there is nearly no time to do it. A) Alice: <i>"What the hell we're supposed to do, you moron?"</i> Adam: <i>"I will finish it on time. I promise, buddy."</i> <table border="1" style="border-collapse: collapse; margin: auto;"> <tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> <tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr> <tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> <tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr> </table> I have no idea. ☐	1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐
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Situation 8: -You are at a cafe. Anna is very angry because a girl in the class texts Anna's boyfriend about lessons at night. Bill says he does not understand why Anna is so angry with this. Anna gets annoyed. A) Anna: <i>"Too difficult for you to get your pretty little brain around!"</i> Bill: <i>"I hope you don't mind me saying this, but it may be good if you keep calm and perhaps talk to him."</i> <table border="1" style="border-collapse: collapse; margin: auto;"> <tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> <tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr> <tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> <tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr> </table> I have no idea. ☐	1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐
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Situation 9: -You are in the dining hall. Steven is talking about the spring festival program. Susan interrupts but he wants to go on. A) Steven: “Please Listen to me. Please Listen to me.” Susan: “Excuse me/Sorry.” <table style="margin: auto;"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td> </tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td> </tr> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td> </tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td> </tr> </table> I have no idea. ☐	1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐
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Situation 10: -You are in a bookstore with your friends. Bob does not have enough money to buy a book for his assignment. Emma lends him the money. A) Bob: “Now I can do the assignment!” Emma: “Of course.” <table style="margin: auto;"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td> </tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td> </tr> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td> </tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td> </tr> </table> I have no idea. ☐	1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐
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Situation 11:				
-You are in the class and Helen has made a presentation. She thinks it is very good. Then, she asks Charles how it is but Charles does not like it.				
A)				
Charles: "What a good job. What a good job!" (sarcastically)	1 ○	2 ○	3 ○	4 ○
Helen: "Thank you."	1 ○	2 ○	3 ○	4 ○
				I have no idea. ○
B)				
Charles: "What a good job. What a good job!" (sarcastically)	1 ○	2 ○	3 ○	4 ○
Helen: "How nice you are!" (sarcastically)	1 ○	2 ○	3 ○	4 ○
				I have no idea. ○
C)				
Charles: "You did very well."	1 ○	2 ○	3 ○	4 ○
Helen: "Thank you."	1 ○	2 ○	3 ○	4 ○
				I have no idea. ○
D)				
Charles: "You did very well."	1 ○	2 ○	3 ○	4 ○
Helen: "How nice you are!" (sarcastically)	1 ○	2 ○	3 ○	4 ○
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Situation 12:				
-You are chatting with your friends in front of the faculty. Kevin tells Laura he forgets to bring her USB. She is not very happy with this.				
A)				
Laura: "Okay, that's fine. Don't forget to bring it tomorrow."	1 ○	2 ○	3 ○	4 ○
Kevin: "I won't. I am so sorry."	1 ○	2 ○	3 ○	4 ○
				I have no id ○
B)				
Laura: "Bring it tomorrow. OK?"	1 ○	2 ○	3 ○	4 ○
Kevin: "Sure."	1 ○	2 ○	3 ○	4 ○
				I have no id ○
C)				
Laura: "Please don't forget it tomorrow."	1 ○	2 ○	3 ○	4 ○
Kevin: "I will not forget."	1 ○	2 ○	3 ○	4 ○
				I have no id ○
D)				
Laura: "Please don't forget it tomorrow."	1 ○	2 ○	3 ○	4 ○
Kevin: "I won't. I am so sorry."	1 ○	2 ○	3 ○	4 ○
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Situation 13: -You are having midterm exam in the class. Jasmine is very stressed. Daniel's phone starts ringing in the middle of the exam and Jasmine feels distracted.																								
A) Jasmine: "Turn off your phone and put it away!" Daniel: "Excuse me/Sorry." <table style="margin: auto;"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr> </table> I have no idea. ☐					1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐
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Situation 14: -You are talking about future career plans with your friends. Your major is English Language Teaching. Lucy says that she will be a dog trainer. David does not find her idea very reasonable.																								
A) David: "You're always talking shit, coming at me like you're stupid." Lucy: "Interesting maybe but I think people have a right to their own opinions, my friend." <table style="margin: auto;"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr> </table> I have no idea. ☐					1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐
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C) David: "You will be a marvellous dog trainer. Why not, pal?" Lucy: "Yeah I can be, mate. Thanks." <table style="margin: auto;"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr> </table> I have no idea. ☐					1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐
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1: very polite	2: polite	3: neither polite nor impolite	4: impolite	5: very impolite																				
Situation 15: -You are in the cinema with your friends. Lisa goes to the cafeteria to get something to eat but she is late for the second part of the film. William feels worried.																								
A) William: "Where have you been?" Lisa: "I lost track of time. Sorry." <table border="1"> <tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> <tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr> <tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> <tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr> </table> I have no idea. ☐					1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐
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B) William: "Where have you been?" Lisa: "I saw a friend at the cafeteria, dude." <table border="1"> <tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> <tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr> <tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> <tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr> </table> I have no idea. ☐					1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐
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C) William: "I felt worried. Where were you?" Lisa: "Excuse me/Sorry. I couldn't find the right room." <table border="1"> <tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> <tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr> <tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> <tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr> </table> I have no idea. ☐					1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐
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APPENDIX 1B: INSTRUMENT TURKISH VERSION

Katılacağınız bu çalışma başlıca olarak İngilizceyi yabancı dil olarak öğrenen Türkçe konuşucularının kabalık algılarını bulmayı hedeflemektedir. Çalışmada kullanılan araç bölümden oluşmaktadır: açık-uçlu sorular kaba eylem derecelendirme anketi, söylem tamamlama testi, ve kabalık stratejileri anketi. Bu bölüm ise katılımcıların kişisel bilgileri ve dil bilgilerini öğrenmeyi amaçlamaktadır. Bütün maddeler sizin kişisel bilgilerinizi hedeflemektedir. Çalışmada toplanan veriler çalışmaya katkıda bulunacak ve sadece araştırmanın amaçları doğrultusunda kullanılacak ve gizli tutulacaktır. Katılımınız için teşekkür ederim.

Rumuz:.....

- Doğum tarihiniz (GG/AA/YYYY)
- Cinsiyetiniz: ☐ erkek ☐ kadın
- Nereden geliyorsunuz/Nerelisiniz?
- Uyuğunuz nedir? ☐ TR ☐ Diğer (Lütfen yazınız).....
- Bu bölümde kaçınıcı sınıfı okuyorsunuz? (aynı zamanda yılı da yazabilirsiniz).....sınıf veya.....yıl
- Ana diliniz nedir?
- Ne kadar süredir İngilizce öğreniyorsunuz?
- Annenizin mesleği:
☐ işçi ☐ memur ☐ doktor ☐ öğretmen ☐ asker ☐ esnaf ☐ akademisyen ☐ ev hanımı
☐ Diğer (Lütfen yazınız):.....
- Babanızın mesleği:
☐ işçi ☐ memur ☐ doktor ☐ öğretmen ☐ asker ☐ esnaf ☐ akademisyen ☐ ev hanımı
☐ Diğer (Lütfen yazınız):.....
- Annenizin eğitim durumu:
☐ ilk okul ☐ orta okul ☐ lise ☐ üniversite/lisans ☐ lisansüstü ☐ Diğer (Lütfen yazınız):.....
- Babanızın eğitim durumu:
☐ ilk okul ☐ orta okul ☐ lise ☐ üniversite/lisans ☐ lisansüstü ☐ Diğer (Lütfen yazınız):.....
- Mezun olduğunuz lise:.....

AÇIK UÇLU SORU ANKETİ
Lütfen aşağıdaki soruları cevaplayınız.

1. Kaba dil sizin için ne ifade etmektedir?

2. Kaba dilin en önemli özelliği nedir?

3. Şu ana kadar karşılaştığınız/yaşadığınız en kaba dil kullanımını lütfen örnek vererek açıklayınız.

4. İnsanlar ne amaçlarla kaba dil kullanırlar?

5. Sizce cinsiyet farkı kaba dil kullanımını etkiler mi? Sizce kaba dil kullanımını etkileyen diğer faktörler nelerdir?

6. Türkçe konuşurken kaba dil kullanır mısınız? Ne zaman ve nasıl?

7. İngilizce konuşurken kaba dil kullanır mısınız? Ne zaman ve nasıl?

8. Türkçe'de mi İngilizce'de mi daha kolaylıkla kaba dil kullanırsınız? Sizce neden?

KABA EYLEM DEĞERLENDİRME ANKETİ

Lütfen aşağıdaki eylemleri değerlendiriniz.

1: çok kibar 2: kibar 3: ne kibar ne kaba 4: kaba 5: çok kaba

1. emir vermek (emretmek)

☐1 ☐2 ☐3 ☐4 ☐5 I have no idea. ☐

2. bağırarak (yüksek sesle seslenmek)

☐1 ☐2 ☐3 ☐4 ☐5 I have no idea. ☐

3. karşıdakini görmezden gelmek

(aldırmamak/önemsememek)

☐1 ☐2 ☐3 ☐4 ☐5 I have no idea. ☐

4. birisini dışlamak (birisini topluluktan

hariç/dışarıda bırakmak)

☐1 ☐2 ☐3 ☐4 ☐5 I have no idea. ☐

5. karşıdakiyle iletişimini kesmek (birisinden uzaklaşmak)

☐1 ☐2 ☐3 ☐4 ☐5 I have no idea. ☐

6. ilgisiz davranmak (umursamaz davranmak)

☐1 ☐2 ☐3 ☐4 ☐5 I have no idea. ☐

7. uygun olmayan hitap ve/veya adları kullanmak

(ilişkiyi bozan için yakışsız isimler kullanmak/ad takmak)

☐1 ☐2 ☐3 ☐4 ☐5 I have no idea. ☐

8. üstü kapalı dil kullanmak (gizli kapaklı/karmaşık konuşmak)

☐1 ☐2 ☐3 ☐4 ☐5 I have no idea. ☐

9. bozuşmak (anlaşmazlığa düşmek/çatışmak)

☐1 ☐2 ☐3 ☐4 ☐5 I have no idea. ☐

10. birisini rahatsız etmek (huzursuzluğa sebep olmak, rahatını bozmak)

☐1 ☐2 ☐3 ☐4 ☐5 I have no idea. ☐

11. tabu kelimeler kullanmak (ayıp/ahlaken yasak sözcükler kullanmak)

☐1 ☐2 ☐3 ☐4 ☐5 I have no idea. ☐

12. küçültücü adlarla çağırmak/seslenmek/kötü söz söylemek (aşağılayıcı/kaba isimler kullanmak)

☐1 ☐2 ☐3 ☐4 ☐5 I have no idea. ☐

13. korkutmak (ürkütme)

☐1 ☐2 ☐3 ☐4 ☐5 I have no idea. ☐

14. aşağılamak, (istihza etmek,küçümsemek)

☐1 ☐2 ☐3 ☐4 ☐5 I have no idea. ☐

15. karşıdakinin kişisel alanını ihlal etmek

(kişisel alana tecavüz etmek/özeline girmek)

☐1 ☐2 ☐3 ☐4 ☐5 I have no idea. ☐

16. birini açıkça olumsuz bir halle/özellekle

bağdaştırmak (olumsuz belirteçlerle/adlarla tanımlamak/ ilişkilendirmek)

☐1 ☐2 ☐3 ☐4 ☐5 I have no idea. ☐

17. yapılan iyiliğin lafını etmek/iyiliği başa kakmak

(borcunu açıklamak/yapılmış iyilik hakkında konuşmak)

☐1 ☐2 ☐3 ☐4 ☐5 I have no idea. ☐

18. dalga geçmek (alay etmek)

☐1 ☐2 ☐3 ☐4 ☐5 I have no idea. ☐

19. kinayeli/alaycı konuşmak (iğneleyici

konuşmak)

☐1 ☐2 ☐3 ☐4 ☐5 I have no idea. ☐

20. kibar bir eylemi gerçekleştirmemek (gereken bir yerde/anda kibar olmamak)

☐1 ☐2 ☐3 ☐4 ☐5 I have no idea. ☐

SÖYLEM TAMAMLAMA TESTİ

Lütfen aşağıdaki durumları okuyup soruları cevaplayınız.

Durum 1

Arkadaşlarınızla sohbet ediyorsunuz. Bir arkadaşınız kendininkini unuttuğu için sizin telefonunu izinsiz almış kullanıyor. Sinirleniyorsunuz. Arkadaşınıza ne söylersiniz?

1. Söylediğiniz kişi **karşı cins**:
2. Söylediğiniz kişi **hemcinsiniz**:

Durum 2

Arkadaş grubundan birisi sana hiç hoşlanmadığın sözlü bir şaka yapıyor. Sen bundan hiç haz etmediğini defalarca söylemiş olsan da yapmaya devam ediyor. Sinirleniyorsunuz. Arkadaşınıza ne söylersiniz?

1. Söylediğiniz kişi **karşı cins**:
2. Söylediğiniz kişi **hemcinsiniz**:

Durum 3

Final sınavına çalışmak için arkadaşınızın evinde toplanmaya karar vermişsiniz. Bir arkadaşınızın vize sınavı çok düşük ve dersten geçmesinin imkanı yok fakat yine de çalışmaya gelmiş. Ona ne söylersiniz?

1. Söylediğiniz kişi **karşı cins**:
2. Söylediğiniz kişi **hemcinsiniz**:

Durum 4

Sınıf arkadaşlarınızla hafta sonu kamp yapmaya gidemediğiniz için üzgünsünüz. Arkadaşınız da sinemadan ikiniz için bilet almış. Arkadaşınız bunun güzel bir haber olduğunu ve kamptan daha çok eğleneceğinizi düşünüyor. Ona ne söylersiniz?

1. Söylediğiniz kişi **karşı cins**:
2. Söylediğiniz kişi **hemcinsiniz**:

Durum 5

Arkadaşınızdan hastalanıp gidemediğiniz dersin notlarını istiyorsunuz ve o da notları veriyor. Ona ne söylersiniz?

1. Söylediğiniz kişi **karşı cins**:
2. Söylediğiniz kişi **hemcinsiniz**:

KABALIK STRATEJİLERİ ANKETİ

Lütfen aşağıda verilen durumları okuyunuz ve ifadeleri değerlendiriniz. Lüfen daha sonra yorumlarınızı yazınız.

1: çok kibar	2: kibar	3: ne kibar ne kaba	4: kaba	5: çok kaba
Durum 1: Kantinde arkadaşlarınızla oturuyorsunuz. Mert bir ders hakkında önemli bir şeyler söylüyor. Ayşe konuyla erkek arkadaşıyla ilgili konuşmaya başlıyor.				
A)				
Mert: “Konuşmayı kes ya!” Ayşe: “Kusura bakma.”	12345 ☐ ☐ ☐ ☐ ☐	Fikrim yok. ☐		
B)				
Mert: “Konuşmayı kes ya!” Ayşe: “Kes sesini!”	12345 ☐ ☐ ☐ ☐ ☐	Fikrim yok. ☐		
C)				
Mert: “Sessiz ol lütfen.” Ayşe: “Kusura bakma.”	12345 ☐ ☐ ☐ ☐ ☐	Fikrim yok. ☐		
D)				
Mert: “Sessiz ol lütfen.” Ayşe: “Konuşmayı kes ya!”	12345 ☐ ☐ ☐ ☐ ☐	Fikrim yok. ☐		
Yorumlar:				

Durum 2:

-Okula gitmek için otobüse bindiniz. Merve otobüs kartı olmadığını fark ediyor. Murat da ona kendi kartını veriyor.

A)				
Merve: “İki durak sonra ineyim ben.” Murat: “Görüştürüz.”	12345 ☐ ☐ ☐ ☐ ☐	Fikrim yok. ☐		
B)				
Merve: “İki durak sonra ineyim ben.” Murat: “Arkada yer var sanırım.”	12345 ☐ ☐ ☐ ☐ ☐	Fikrim yok. ☐		
C)				
Merve: “Teşekkür ederim.” Murat: “Rica ederim.”	12345 ☐ ☐ ☐ ☐ ☐	Fikrim yok. ☐		
D)				
Merve: “Teşekkür ederim.” Murat: “Arkada yer var sanırım.”	12345 ☐ ☐ ☐ ☐ ☐	Fikrim yok. ☐		
Yorumlar:				

1: çok kibar	2: kibar	3: ne kibar ne kaba	4: kaba	5: çok kaba
Durum 3: - Derstesiniz. Anıl bir soruya yanlış cevap veriyor. Aylin de onunla dalga geçiyor ve Anıl utanıyor.				
A)				
Anıl: “Ne dalga geçiyorsun ya!” Aylin: “Özür dilerim.”	12345 ☐☐☐☐☐ ☐☐☐☐☐			Fikrim yok. ☐
B)				
Anıl: “Ne dalga geçiyorsun ya!” Aylin: “Abartma.”	12345 ☐☐☐☐☐ ☐☐☐☐☐			Fikrim yok. ☐
C)				
Anıl: “Lütfen dalga geçme.” Aylin: “Özür dilerim.”	12345 ☐☐☐☐☐ ☐☐☐☐☐			Fikrim yok. ☐
D)				
Anıl: “Lütfen dalga geçme.” Aylin: “Abartma.”	12345 ☐☐☐☐☐ ☐☐☐☐☐			Fikrim yok. ☐
Yorumlar:				
Durum 4: - Arkadaşlarınızla kafede oturuyorsunuz. Kaan yeni taşındığı evinin yakınlığından bahsediyor fakat sonra Çiğdem Kaan’ın evden okula üç vasıtaıyla gelebildiğini ve çok eski olduğunu anlıyor.				
A)				
Çiğdem: “Aman ne de yakınmış mükemmel evin!” (imalı) Kaan: “Teşekkür ederim.”	12345 ☐☐☐☐☐ ☐☐☐☐☐			Fikrim yok. ☐
B)				
Çiğdem: “Aman ne de yakınmış mükemmel evin!” (imalı) Kaan: “Ne kadar güzel bir yorum!” (imalı)	12345 ☐☐☐☐☐ ☐☐☐☐☐			Fikrim yok. ☐
C)				
Çiğdem: “Evin güzel bence.” Kaan: “Sağolasın.”	12345 ☐☐☐☐☐ ☐☐☐☐☐			Fikrim yok. ☐
D)				
Çiğdem: “Evin güzel bence.” Kaan: “Ne kadar güzel bir yorum!” (imalı)	12345 ☐☐☐☐☐ ☐☐☐☐☐			Fikrim yok. ☐
Yorumlar:				

1: çok kibar	2: kibar	3: ne kibar ne kaba	4: kaba	5: çok kaba
Durum 5: - Kampüste çimlerde arkadaşlarınızla oturuyorsunuz. Sevil, kütüphanenin yerini bulamadığı için gelip Kemal'e soruyor.				
A)				
Kemal: "Yüz kere de anlatsam kafan basmaz bulamazsın orayı sen!"		1 ○	2 ○	3 ○
Sevil: "Zahmet olacak ama bir tarif edersen?"		1 ○	2 ○	3 ○
		4 ○	5 ○	Fikrim yok. ○
B)				
Kemal: "Yüz kere de anlatsam kafan basmaz bulamazsın orayı sen!"		1 ○	2 ○	3 ○
Sevil: "Sen ne anlarsın zaten tarif etmekten!"		1 ○	2 ○	3 ○
		4 ○	5 ○	Fikrim yok. ○
C)				
Kemal: "Bulamadın, değil mi?"		1 ○	2 ○	3 ○
Sevil: "Zahmet olacak ama bir tarif edersen?"		1 ○	2 ○	3 ○
		4 ○	5 ○	Fikrim yok. ○
D)				
Kemal: "Bulamadın, değil mi?"		1 ○	2 ○	3 ○
Sevil: "Sen ne anlarsın zaten tarif etmekten!"		1 ○	2 ○	3 ○
		4 ○	5 ○	Fikrim yok. ○
Yorumlar:				
Durum 6: - Arkadaşlarınızla kütüphanede çalışıyorsunuz. Melis bir konuyu anlatıyor. Tuncay'ın oyun oynarken telefonunun şarjı bitiyor ve priz aramaya başlıyor.				
A)				
Melis: "İşimiz var şimdi bırak telefonu falan."		1 ○	2 ○	3 ○
Tuncay: "Kusura bakma."		1 ○	2 ○	3 ○
		4 ○	5 ○	Fikrim yok. ○
B)				
Melis: "İşimiz var şimdi bırak telefonu falan."		1 ○	2 ○	3 ○
Tuncay: "Bir dakika dur."		1 ○	2 ○	3 ○
		4 ○	5 ○	Fikrim yok. ○
C)				
Melis: "Lütfen telefonu bırak."		1 ○	2 ○	3 ○
Tuncay: "Kusura bakma."		1 ○	2 ○	3 ○
		4 ○	5 ○	Fikrim yok. ○
D)				
Melis: "Lütfen telefonu bırak."		1 ○	2 ○	3 ○
Tuncay: "Bir dakika dur."		1 ○	2 ○	3 ○
		4 ○	5 ○	Fikrim yok. ○
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Durum 7: - Arkadaşlarınızla bir konu hakkında konuşuyorsunuz. Selim, Jale'ye sınıfın yerini karıştırdığı için dersi kaçırdığını söylüyor.																								
A)																								
Jale: "Mal! Sanki İlk defa geliyorsun! Bok var bulamayacak!" Selim: "Bulamadım kanka ya."		<table border="0"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td> </tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td> </tr> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td> </tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td> </tr> </table> Fikrim yok. ☐			1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐
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Jale: "Nasıl bulamadın sınıfı kanka? Keşke arasaydın." Selim: "Bulamadım kanka ya."		<table border="0"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td> </tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td> </tr> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td> </tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td> </tr> </table> Fikrim yok. ☐			1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐
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Durum 8: - Arkadaşlarınızla bir dersin final notları açıklanıyor. Gözde, notlara baktığında Salih'in en yüksek notu aldığını görüyor.																								
A)																								
Gözde: "Sende tek başına o notu alabilecek zeka var mıydı ya?" Salih: "İnsan arkadaşına böyle şeyler söylenmez."		<table border="0"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td> </tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td> </tr> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td> </tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td> </tr> </table> Fikrim yok. ☐			1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐
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Gözde: "Sende tek başına o notu alabilecek zeka var mıydı ya?" Salih: "Sen ne anlarsın asıl."		<table border="0"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td> </tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td> </tr> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td> </tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td> </tr> </table> Fikrim yok. ☐			1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐
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Gözde: "Bir dahakine sakıncası yoksa beni çalıştırabilir misin acaba?" Salih: "İstersen elbette olur. Haber verirsin bana, tamam?"		<table border="0"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td> </tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td> </tr> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td> </tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td> </tr> </table> Fikrim yok. ☐			1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐
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Gözde: "Sakıncası yoksa bir şey sorsam. Neler yazdın sınavda acaba?" Salih: "Sen ne anlarsın asıl."		<table border="0"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td> </tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td> </tr> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td> </tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td> </tr> </table> Fikrim yok. ☐			1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐
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Durum 9: - Bir dersin ödev teslimi için bekliyorsunuz. Dilek, hocadan anahtarı alıp gelmiş. Bahadır, ödev kapağı çıkartmayı unuttuğunu hatırlıyor.																						
A)																						
Dilek: “Git al da gel bari.” Bahadır: “Beklediğin için sağol!”	<table><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr><tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr><tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr></table>	1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐	Fikrim yok. ☐
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Dilek: “Git al da gel bari.” Bahadır: “Bekle, tamam mı?”	<table><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr><tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr><tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr></table>	1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐	Fikrim yok. ☐
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Dilek: “Lütfen çabuk git gel.” Bahadır: “Hemen gelirim. Sağol.”	<table><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr><tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr><tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr></table>	1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐	Fikrim yok. ☐
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Durum 10: - Yemekhanede öğle yemeği için arkadaşlarınızla sırada bekliyorsunuz. Sema, hocayla görüşmesi var diye Tayfun’a kendi sırasını veriyor.																						
A)																						
Tayfun: “10 dakikaya yetişirim sanırım.” Sema: “Görüşürüz.”	<table><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr><tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr><tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr></table>	1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐	Fikrim yok. ☐
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Tayfun: “10 dakikaya yetişirim sanırım.” Sema: “Yemekler güzel bugün.”	<table><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr><tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr><tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr></table>	1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐	Fikrim yok. ☐
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Tayfun: “Sağolasın.” Sema: “Rica ederim.”	<table><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr><tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr><tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr></table>	1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐	Fikrim yok. ☐
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Durum 11: - Arkadaşların derste bir sunum yapıyor. Sunumdan sonra Gamze, Mehmet'e konuyla hiç ilgisi olmayan bir soru soruyor.																								
A) Mehmet: "Ne kadar da güzel bir soru sordun!" (imalı) Gamze: "Rica ederim." <table border="0"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td> </tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td> </tr> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td> </tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td> </tr> </table> Fikrim yok. ☐					1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐
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B) Mehmet: "Ne kadar da güzel bir soru sordun!" (imalı) Gamze: "Sen de ne güzel bir sunum yaptın." (imalı) <table border="0"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td> </tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td> </tr> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td> </tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td> </tr> </table> Fikrim yok. ☐					1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐
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C) Mehmet: "Soru için teşekkürler." Gamze: "Rica ederim." <table border="0"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td> </tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td> </tr> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td> </tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td> </tr> </table> Fikrim yok. ☐					1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐
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D) Mehmet: "Soru için teşekkürler." Gamze: "Sen de ne güzel bir sunum yaptın." (imalı) <table border="0"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td> </tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td> </tr> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td> </tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td> </tr> </table> Fikrim yok. ☐					1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐
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Durum 12: - Arkadaşlarınızla okula geliyorsunuz. Onur, dersin başlamak üzere olduğunu söylüyor. Berna da kantine gitmek istediğini söylüyor.																								
A) Onur: "Dersten sonra gideriz." Berna: "Tamamdır kanka." <table border="0"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td> </tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td> </tr> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td> </tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td> </tr> </table> Fikrim yok. ☐					1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐
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B) Onur: "Dersten sonra gideriz." Berna: "Ben gidiyorum." <table border="0"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td> </tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td> </tr> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td> </tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td> </tr> </table> Fikrim yok. ☐					1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐
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C) Onur: "Dersten sonra gidebilir miyiz?" Berna: "Dersten sonra. Tamamdır." <table border="0"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td> </tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td> </tr> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td> </tr> <tr> <td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td> </tr> </table> Fikrim yok. ☐					1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐
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Yorumlar:																								

1: çok kibar	2: kibar	3: ne kibar ne kaba	4: kaba	5: çok kaba
Durum 13:				
- Arkadaşlarıyla koridorda sınavla ilgili bir şey sormak için hocanızı bekliyorsunuz. Celal, Tuğçe'ye herkesin dersten kalacağını söylüyor.				
A)				
Tuğçe: "Sus! Defol git şuradan! Sinirimi bozma!"		1 ○ 2 ○ 3 ○ 4 ○ 5 ○	Fikrim yok. ○	
Celal: "Kusura bakma.Özür dilerim."		1 ○ 2 ○ 3 ○ 4 ○ 5 ○		
B)				
Tuğçe: " Sus! Defol git şuradan! Sinirimi bozma!"		1 ○ 2 ○ 3 ○ 4 ○ 5 ○	Fikrim yok. ○	
Celal: "Kes sesini!"		1 ○ 2 ○ 3 ○ 4 ○ 5 ○		
C)				
Tuğçe: "Sessiz ol lütfen."		1 ○ 2 ○ 3 ○ 4 ○ 5 ○	Fikrim yok. ○	
Celal: "Kusura bakma.Özür dilerim"		1 ○ 2 ○ 3 ○ 4 ○ 5 ○		
D)				
Tuğçe: "Sessiz ol lütfen."		1 ○ 2 ○ 3 ○ 4 ○ 5 ○	Fikrim yok. ○	
Celal: "Kes sesini!"		1 ○ 2 ○ 3 ○ 4 ○ 5 ○		
Yorumlar:				
Durum 14:				
- Arkadaşlarıyla araştırma yaparken Hande bilgisayarı çalıştıramıyor. Fakat Yunus görüyor ki Hande kabloyu takmadığı için bilgisayarı çalıştıramamış.				
A)				
Yunus: "Oha beyinsiz! Gerizekalı ya! Görmedin mi koskoca kabloyu?Ne zaman düzgün iş yaptın zaten?"		1 ○ 2 ○ 3 ○ 4 ○ 5 ○	Fikrim yok. ○	
Hande: "Süpersin ya. Hemen hallettin kankacım."		1 ○ 2 ○ 3 ○ 4 ○ 5 ○		
B)				
Yunus: "Oha beyinsiz! Gerizekalı ya! Görmedin mi koskoca kabloyu? Ne zaman düzgün iş yaptın zaten?"		1 ○ 2 ○ 3 ○ 4 ○ 5 ○	Fikrim yok. ○	
Hande: "Malsın oğlum sen! Sanki umrumdaydı ne dediğin."		1 ○ 2 ○ 3 ○ 4 ○ 5 ○		
C)				
Yunus: "Olsun kanki.Şu kabloyu takalım da açılır."		1 ○ 2 ○ 3 ○ 4 ○ 5 ○	Fikrim yok. ○	
Hande: "Süpersin ya. Hemen hallettin kankacım."		1 ○ 2 ○ 3 ○ 4 ○ 5 ○		
D)				
Yunus:" Olsun kanki.Şu kabloyu takalım da açılır."		1 ○ 2 ○ 3 ○ 4 ○ 5 ○	Fikrim yok. ○	
Hande: "Malsın oğlum sen! Sanki umrumdaydı ne dediğin."		1 ○ 2 ○ 3 ○ 4 ○ 5 ○		
Yorumlar:				

1: çok kibar	2: kibar	3: ne kibar ne kaba	4: kaba	5: çok kaba																			
Durum 15: -Sınıf önünde hocayı bekliyorsunuz. Seda, yaz tatiliyle ilgili konuşurken Mete, hocanın geldiğini görüyor.																							
A)																							
Mete: “Hoca geliyor!” Seda: “Sağol.”		<table><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr><tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr><tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr></table>	1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐	Fikrim yok. ☐
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Mete: “Hoca geliyor!” Seda: “Tamam!”		<table><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr><tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr><tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr></table>	1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐	Fikrim yok. ☐
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Mete: “Hoca geliyor! Sınıfa girelim mi?” Seda: “Evet girelim.”		<table><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr><tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr><tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr></table>	1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐	Fikrim yok. ☐
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Mete: “Hoca geliyor! Sınıfa girelim mi?” Seda: “Tamam!”		<table><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr><tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr><tr><td>☐</td><td>☐</td><td>☐</td><td>☐</td><td>☐</td></tr></table>	1	2	3	4	5	☐	☐	☐	☐	☐	1	2	3	4	5	☐	☐	☐	☐	☐	Fikrim yok. ☐
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APPENDIX 2: A SAMPLE CONSENT FORM

ARAŞTIRMA GÖNÜLLÜ KATILIM FORMU

Bu çalışma, “İngilizceyi Yabancı Dil Olarak Konuşan Türk Üniversite Öğrencilerinin Türkçe ve İngilizce Kabalık Algıları” başlıklı bir araştırma çalışması olup İngilizceyi yabancı dil olarak öğrenen Türkçe konuşucularının birinci ve ikinci dildeki tepkileriyle birlikte kabalık algılarını ve kabalık strateji algılarındaki farklılıkları bulmayı amaçlamaktadır. Çalışma, İlknur CİVAN tarafından yürütülmekte ve sonuçları ile birinci ve ikinci dildeki kabalık ve Culpeper’ın 5 kabalık stratejisine göre algısal farklılıkları ortaya koyacaktır. Bu çalışma aynı zamanda ikinci dilde ileri düzeyde olan İngilizce Öğretmeni adaylarında dilsel ve kültürel farklılıkların iletişimdeki etkilerine dair farkındalık oluşturacak ve onların dilsel gelişimlerine de katkıda bulunacaktır. Ayrıca, bu çalışmadan elde edilen sonuçlar çeşitli bilimsel çalışmalarda (tez, makale, bildiri, vb.) kullanılarak bilim dünyasına kazandırılacaktır.

- Bu çalışmaya katılımınız gönüllülük esasına dayanmaktadır.
- Çalışmanın amacı doğrultusunda, karma desen araştırma türü kullanılıp nitel ve nicel araştırmalar yapılarak Kaba Eylem Derecelendirme Anketi, Açık Uçlu Soru Anketi, Kabalık Stratejileri Anketi ve Söylem Tamamlama Testi uygulanarak sizden veriler toplanacaktır.
- İsminizi yazmak ya da kimliğinizi açığa çıkaracak bir bilgi vermek zorunda değilsiniz/araştırmada katılımcıların isimleri gizli tutulacaktır.
- Araştırma kapsamında toplanan veriler, sadece bilimsel amaçlar doğrultusunda kullanılacak, araştırmanın amacı dışında ya da bir başka araştırmada kullanılmayacak ve gerekmesi halinde, sizin (yazılı) izniniz olmadan başkalarıyla paylaşılmayacaktır.
- İstemeniz halinde sizden toplanan verileri inceleme hakkınız bulunmaktadır.
- Sizden toplanan veriler arşivleme, sanal veri depolama yöntemi ve dosya şifreleme yöntemi ile korunacak ve araştırma bitiminde arşivlenecek veya imha edilecektir.
- Veri toplama sürecinde/süreçlerinde size rahatsızlık verebilecek herhangi bir soru/talep olmayacaktır. Yine de katılımınız sırasında herhangi bir sebepten rahatsızlık hissederseniz çalışmadan istediğiniz zamanda ayrılabilirsiniz. Çalışmadan ayrılmanız durumunda sizden toplanan veriler çalışmadan çıkarılacak ve imha edilecektir.

Gönüllü katılım formunu okumak ve değerlendirmek üzere ayırdığınız zaman için teşekkür ederim. Çalışma hakkındaki sorularınızı Anadolu Üniversitesi Eğitim Fakültesi İngilizce Öğretmenliği bölümünden Öğr. Gör. İlknur CİVAN’a yöneltebilirsiniz.

Araştırmacı Adı : İlknur CİVAN
Adres :
İş Tel :
Cep Tel :

Bu çalışmaya tamamen kendi rızamla, istediğim takdirde çalışmadan ayrılabileceğimi bilerek verdiğim bilgilerin bilimsel amaçlarla kullanılmasını kabul ediyorum.
(Lütfen bu formu doldurup imzaladıktan sonra veri toplayan kişiye veriniz.)

Katılımcı Ad ve Soyadı:
İmza:
Tarih:

APPENDIX 3: TABLES

Table 3.1. *Hometowns of the participants*

City	Number of the participants	Percent
Ankara	2	1,3
Eskişehir	23	14,9
Yalova	1	,6
Bursa	8	5,2
İstanbul	10	6,5
Ordu	4	2,6
Nevşehir	1	,6
Aksaray	1	,6
Çorum	2	1,3
Antakya	4	2,6
Manisa	4	2,6
İzmir	9	5,8
Çanakkale	5	3,2
Osmaniye	2	1,3
Bilecik	3	1,9
Isparta	2	1,3
Tokat	2	1,3
Aydın	2	1,3
Iğdır	1	,6
Ağrı	2	1,3
Erzincan	2	1,3
Kocaeli	4	2,6
Trabzon	2	1,3
Denizli	3	1,9
Muğla	5	3,2

Afyon	3	1,9
Kütahya	2	1,3
Malatya	2	1,3
Kahramanmaraş	2	1,3
Edirne	2	1,3
Antalya	3	1,9
Düzce	1	,6
Bitlis	1	,6
İskenderun	1	,6
Samsun	4	2,6
Bartın	1	,6
Adana	1	,6
Elazığ	2	1,3
Sakarya	4	2,6
Van	1	,6
Hakkari	1	,6
Tekirdağ	3	1,9
Balıkesir	2	1,3
Zonguldak	1	,6
Mersin	2	1,3
Batman	1	,6
Konya	1	,6
Total	145	94,2
Missing	9	5,8
Total	154	100,0

Table 3.2. *Regions of the participants' hometowns*

		Frequency	Percent
Region	west	58	37,7
	east	17	11,0
	central	38	24,7
	north	13	8,4
	south	19	12,3
	Total	145	94,2
Missing		9	5,8
Total		154	100,0

Table 3.3. *High school background of the participants*

		Number of the participants	Percent
High school	anatolian high school	121	78,6
	anatolian teacher training high school	12	7,8
	military high school	2	1,3
	vocational high school	2	1,3
	science high school	1	,6
	private high school	14	9,1
	foreign high school	2	1,3
	Total	154	100,0

Table 3.4. Parent education level of the participants

		Mother education		Father education	
		Frequency	Percent	Frequency	Percent
School	0	3	1,9	-	-
	primary	42	27,3	18	11,7
	middle	32	20,8	20	13,0
	high	40	26,0	57	37,0
	university	30	19,5	47	30,5
	post-grad	7	4,5	11	7,1
	Total	154	100,0	153	99,4

Table 3.5. Parents' job information of the participants

		Mother Job Status		Father Job Status	
		Frequency	Percent	Frequency	Percent
Job status	dead/deceased/notworking	1	,6	1	,6
	worker	25	16,2	43	27,9
	clerk	5	3,2	14	9,1
	doctor	1	,6	2	1,3
	teacher	17	11,0	18	11,7
	self-employed	4	2,6	28	18,2
	housewife	88	57,1	-	-
	accountant	3	1,9	2	1,3
	academician	-	-	1	,6
	engineer	-	-	3	1,9
	farmer	-	-	2	1,3
	soldier	-	-	3	1,9
	nurse	5	3,2	-	-
	retired	5	3,2	32	20,8
	Total	154	100,0	152	98,7

DCT RESULTS-ENGLISH

Table 4.1. DCT 1 opposite sex responses- percentages

	Strategy	Frequency	Percent	Valid Percent	Cumulative Percent
Response	POLITE	145	94,2	94,8	94,8
	Bald-on Record Impoliteness	6	3,9	3,9	98,7
	Bald-on Record Impoliteness + Positive Impoliteness	1	,6	,7	99,3
	Bald-on Record Impoliteness + Negative Impoliteness	1	,6	,7	100,0
	Total	153	99,4	100,0	
Missing	System	1	,6		
Total		154	100,0		

Table 4.2. DCT 1 same-sex responses- percentages

	Strategy	Frequency	Percent	Valid Percent	Cumulative Percent
Response	POLITE	132	85,7	86,3	86,3
	Bald-on Record Impoliteness	17	11,0	11,1	97,4
	Bald-on Record Impoliteness + Positive Impoliteness	4	2,6	2,6	100,0
	Total	153	99,4	100,0	
Missing	System	1	,6		
Total		154	100,0		

Table 4.3. DCT 2 opposite sex responses- percentages

	Strategy	Frequency	Percent	Valid Percent	Cumulative Percent
Response	POLITE	14	9,1	9,6	9,6
	Bald-on Record Impoliteness	23	14,9	15,8	25,3
	Positive Impoliteness	65	42,2	44,5	69,9
	Negative Impoliteness	8	5,2	5,5	75,3
	Mock Politeness	8	5,2	5,5	80,8
	Bald-on Record Impoliteness+Positive Impoliteness	12	7,8	8,2	89,0
	Positive Impoliteness + Negative Impoliteness	8	5,2	5,5	94,5
	Positive Impoliteness + Mock Politeness	3	1,9	2,1	96,6
	Bald-on Record Impoliteness + Negative Impoliteness	5	3,2	3,4	100,0
	Total	146	94,8	100,0	
Missing	System	8	5,2		
Total		154	100,0		

Table 4.4. DCT 2 same-sex responses- percentages

	Strategy	Frequency	Percent	Valid Percent	Cumulative Percent
Response	POLITE	15	9,7	10,3	10,3
	Bald-on Record Impoliteness	22	14,3	15,2	25,5
	Positive Impoliteness	71	46,1	49,0	74,5
	Negative Impoliteness	14	9,1	9,7	84,1
	Mock Politeness	1	,6	,7	84,8
	Bald-on Record Impoliteness + Positive Impoliteness	10	6,5	6,9	91,7
	Positive Impoliteness + Negative Impoliteness	5	3,2	3,4	95,2
	Positive Impoliteness + Mock Politeness	3	1,9	2,1	97,2
	Bald-on Record Impoliteness + Negative Impoliteness	1	,6	,7	97,9
	Negative Impoliteness + Mock Politeness	1	,6	,7	98,6
	Bald-on Record Impoliteness + Mock Politeness	2	1,3	1,4	100,0
	Total	145	94,2	100,0	
Missing	System	9	5,8		
Total		154	100,0		

Table 4.4 DCT 3 opposite sex responses- percentages

	Strategy	Frequency	Percent	Valid Percent	Cumulative Percent
Response	POLITE	40	26,0	26,7	26,7
	Positive Impoliteness	25	16,2	16,7	43,3
	Negative Impoliteness	40	26,0	26,7	70,0
	Mock Politeness	32	20,8	21,3	91,3
	Positive Impoliteness + Negative Impoliteness	7	4,5	4,7	96,0
	Positive Impoliteness + Mock Politeness	2	1,3	1,3	97,3
	Bald-on Record Impoliteness + Negative Impoliteness	4	2,6	2,7	100,0
	Total	150	97,4	100,0	
Missing	System	4	2,6		
Total		154	100,0		

Table 4.5. DCT 3 same-sex responses- percentages

	Strategy	Frequency	Percent	Valid Percent	Cumulative Percent
Response	POLITE	30	19,5	20,0	20,0
	Bald-on Record Impoliteness	1	,6	,7	20,7
	Positive Impoliteness	24	15,6	16,0	36,7
	Negative Impoliteness	43	27,9	28,7	65,3
	Mock Politeness	30	19,5	20,0	85,3
	Positive Impoliteness + Negative Impoliteness	12	7,8	8,0	93,3
	Positive Impoliteness + Mock Politeness	5	3,2	3,3	96,7
	Bald-on Record Impoliteness + Negative Impoliteness	4	2,6	2,7	99,3
	Negative Impoliteness + Mock Politeness	1	,6	,7	100,0
	Total	150	97,4	100,0	
Missing	System	4	2,6		
Total		154	100,0		

Table 4.6. DCT 4 opposite sex responses- percentages

	Strategy	Frequency	Percent	Valid Percent	Cumulative Percent
Response	POLITE	40	26,0	31,5	31,5
	Positive Impoliteness	53	34,4	41,7	73,2
	Mock Politeness	22	14,3	17,3	90,6
	Bald-on Record Impoliteness + Positive Impoliteness	5	3,2	3,9	94,5
	Positive Impoliteness + Negative Impoliteness	1	,6	,8	95,3
	Positive Impoliteness + Mock Politeness	6	3,9	4,7	100,0
	Total	127	82,5	100,0	
Missing	System	27	17,5		
Total		154	100,0		

Table.4.7. DCT 4 same-sex responses- percentages

	Strategy	Frequency	Percent	Valid Percent	Cumulative Percent
Response	POLITE	39	25,3	31,0	31,0
	Positive Impoliteness	60	39,0	47,6	78,6
	Mock Politeness	19	12,3	15,1	93,7
	Bald-on Record Impoliteness + Positive Impoliteness	2	1,3	1,6	95,2
	Positive Impoliteness + Negative Impoliteness	1	,6	,8	96,0
	Positive Impoliteness+ Mock Politeness	5	3,2	4,0	100,0
	Total	126	81,8	100,0	
Missing	System	28	18,2		
Total		154	100,0		

Table 4.8. DCT 5 opposite sex responses- percentages

	Strategy	Frequency	Percent	Valid Percent	Cumulative Percent
Response	POLITE	153	99,4	99,4	99,4
	Positive Impoliteness	1	,6	,6	100,0
	Total	154	100,0	100,0	

Table 4.9. DCT 5 same-sex responses- percentages

	Strategy	Frequency	Percent	Valid Percent	Cumulative Percent
Response	POLITE	152	98,7	98,7	98,7
	Positive Impoliteness	2	1,3	1,3	100,0
	Total	154	100,0	100,0	

DCT RESULTS-TURKISH**Table 4.10. DCT 1 opposite sex responses- percentages**

	Strategy	Frequency	Percent	Valid Percent	Cumulative Percent
Response	POLITE	24	15,6	15,8	15,8
	Bald-on Record Impoliteness	37	24,0	24,3	40,1
	Positive Impoliteness	57	37,0	37,5	77,6
	Negative Impoliteness	1	,6	,7	78,3
	Mock Politeness	20	13,0	13,2	91,4
	Bald-on Record+Positive Impoliteness	11	7,1	7,2	98,7
	Positive Impoliteness+Negative Impoliteness	1	,6	,7	99,3
	Positive Impoliteness+Mock Politeness	1	,6	,7	100,0
	Total	152	98,7	100,0	
Missing	System	2	1,3		
Total		154	100,0		

Table 4.11. DCT 1 same-sex responses- percentages

	Strategy	Frequency	Percent	Valid Percent	Cumulative Percent
Response	POLITE	18	11,7	11,8	11,8
	Bald-on Record Impoliteness	32	20,8	21,1	32,9
	Positive Impoliteness	65	42,2	42,8	75,7
	Negative Impoliteness	1	,6	,7	76,3
	Mock Politeness	14	9,1	9,2	85,5
	Bald-on Record Impoliteness+Positive Impoliteness	20	13,0	13,2	98,7
	Positive Impoliteness+Mock Politeness	1	,6	,7	99,3
	Bald-on Record Impoliteness+Negative Impoliteness	1	,6	,7	100,0
	Total	152	98,7	100,0	
Missing	System	2	1,3		
Total		154	100,0		

Table 4.12. DCT 2 opposite sex responses- percentages

	Strategy	Frequency	Percent	Valid Percent	Cumulative Percent
Response	POLITE	5	3,2	3,3	3,3
	Bald-on Record Impoliteness	33	21,4	21,7	25,0
	Positive Impoliteness	60	39,0	39,5	64,5
	Negative Impoliteness	24	15,6	15,8	80,3
	Mock Politeness	10	6,5	6,6	86,8
	Bald-on Record Impoliteness+Positive Impoliteness	10	6,5	6,6	93,4
	Positive Impoliteness+Negative Impoliteness	8	5,2	5,3	98,7
	Positive Impoliteness+Mock Politeness	1	,6	,7	99,3
	Negative Impoliteness+Mock Politeness	1	,6	,7	100,0
	Total	152	98,7	100,0	
Missing	System	2	1,3		
Total		154	154	100,0	

Table 4.13. DCT 2 Same-Sex Responses- Percentages

	Strategy	Frequency	Percent	Valid Percent	Cumulative Percent
Response	POLITE	5	3,2	3,3	3,3
	Bald-on Record Impoliteness	31	20,1	20,3	23,5
	Positive Impoliteness	64	41,6	41,8	65,4
	Negative Impoliteness	22	14,3	14,4	79,7
	Mock Politeness	6	3,9	3,9	83,7
	Bald-on Record Impoliteness+Positive Impoliteness	8	5,2	5,2	88,9
	Positive Impoliteness+Negative Impoliteness	15	9,7	9,8	98,7
	Positive Impoliteness+Mock Politeness	1	,6	,7	99,3
	Negative Impoliteness+Mock Politeness	1	,6	,7	100,0
	Total	153	99,4	100,0	
Missing	System	1	,6		
Total		154	154	100,0	

Table 4.14. DCT 3 Opposite Sex Responses- Percentages

	Strategy	Frequency	Percent	Valid Percent	Cumulative Percent
Response	POLITE	48	31,2	32,2	32,2
	Positive Impoliteness	42	27,3	28,2	60,4
	Negative Impoliteness	9	5,8	6,0	66,4
	Mock Politeness	46	29,9	30,9	97,3
	Positive Impoliteness+Negative Impoliteness	3	1,9	2,0	99,3
	Positive Impoliteness+Mock Politeness	1	,6	,7	100,0
	Total	149	96,8	100,0	
Missing	System	5	3,2		
Total		154	100,0		

Table 4.15. DCT 3 Same-Sex Responses- Percentages

	Strategy	Frequency	Percent	Valid Percent	Cumulative Percent
Response	POLITE	53	34,4	35,6	35,6
	Positive Impoliteness	39	25,3	26,2	61,7
	Negative Impoliteness	6	3,9	4,0	65,8
	Mock Politeness	45	29,2	30,2	96,0
	Positive Impoliteness+Negative Impoliteness	5	3,2	3,4	99,3
	Positive Impoliteness+Mock Politeness	1	,6	,7	100,0
	Total	149	96,8	100,0	
Missing	System	5	3,2		
Total		154	154	100,0	

Table 4.16. DCT 4 Opposite Sex Responses- Percentages

	Strategy	Frequency	Percent	Valid Percent	Cumulative Percent
Response	POLITE	95	61,7	64,6	64,6
	Bald-on Record Impoliteness	1	,6	,7	65,3
	Positive Impoliteness	42	27,3	28,6	93,9
	Negative Impoliteness	1	,6	,7	94,6
	Mock Politeness	7	4,5	4,8	99,3
	Bald-on Record Impoliteness+Negative Impoliteness	1	,6	,7	100,0
	Total	147	95,5	100,0	
Missing	System	7	4,5		
Total		154	154	100,0	

Table 4.17. DCT 4 Same-Sex Responses- Percentages

	Strategy	Frequency	Percent	Valid Percent	Cumulative Percent
Response	POLITE	101	65,6	68,2	68,2
	Positive Impoliteness	35	22,7	23,6	91,9
	Negative Impoliteness	2	1,3	1,4	93,2
	Mock Politeness	9	5,8	6,1	99,3
	Bald-on Record Impoliteness+Negative Impoliteness	1	,6	,7	100,0
	Total	148	96,1	100,0	
Missing	System	6	3,9		
Total		154	100,0		

Table 4.18. DCT 5 opposite sex responses- percentages

	Strategy	Frequency	Percent	Valid Percent	Cumulative Percent
Response	POLITE	153	99,4	100,0	100,0
Missing	System	1	,6		
Total		154	100,0		

Table 4.19. DCT 5 same-sex responses- percentages

	Strategy	Frequency	Percent	Valid Percent	Cumulative Percent
Response	POLITE	153	99,4	100,0	100,0
Missing	System	1	,6		
Total		154	100,0		

ENGLISH IMPOLITENESS STRATEGY QUESTIONNAIRE RESULTS

Table 4 20. Bald-on record impoliteness strategy interaction - mean scores

Interaction Male>Female					Interaction Female>Male				
Item 1		N	Mean	Std. Dev.	Item 13		N	Mean	Std. Dev.
A	Impolite	154	4,33	,705	A	Impolite	154	3,85	,877
	Polite	154	1,82	,810		Polite	154	2,39	,959
B	Impolite	154	4,34	,743	B	Impolite	154	3,84	,889
	Impolite	154	4,35	,813		Impolite	154	4,34	,937
C	Polite	154	1,72	,728	C	Polite	154	1,90	,861
	Polite	154	2,03	,983		Polite	154	2,16	,911
D	Polite	154	1,77	,875	D	Polite	154	1,86	,825
	Impolite	154	4,62	,801		Impolite	154	4,58	,782

Table 4.21. Withhold politeness strategy interaction - mean scores

Interaction Male>Female					Interaction Female>Male				
Item 10		N	Mean	Std. Dev.	Item 2		N	Mean	Std. Dev.
A	Impolite	154	3,10	1,004	A	Impolite	154	2,62	1,138
	Polite	154	2,44	,824		Polite	154	2,84	,857
B	Impolite	154	3,10	1,011	B	Impolite	154	2,51	1,227
	Impolite	154	2,73	,902		Impolite	154	2,57	1,119
C	Polite	154	1,53	,751	C	Polite	154	1,44	,767
	Polite	154	1,52	,743		Polite	154	1,71	,876
D	Polite	154	1,48	,752	D	Polite	154	1,31	,717
	Impolite	154	2,88	1,025		Impolite	153	2,37	1,169

Table 4.22. Mock politeness strategy interaction - mean scores

Interaction Male>Female					Interaction Female>Male				
Item 11		N	Mean	Std. Dev.	Item 4		N	Mean	Std. Dev.
A	Impolite	154	3,90	,930	A	Impolite	154	3,88	,938
	Polite	154	2,03	,820		Polite	154	1,82	,889
B	Impolite	154	3,81	,971	B	Impolite	154	3,68	1,040
	Impolite	154	3,36	1,040		Impolite	154	3,15	,962
C	Polite	154	2,01	,977	C	Polite	154	2,42	,869
	Polite	154	1,79	,683		Polite	154	2,46	,864
D	Polite	154	2,00	,984	D	Polite	154	2,45	,864
	Impolite	154	3,84	1,079		Impolite	154	3,71	,942

Table 4.23. Negative impoliteness strategy interaction - mean scores

Interaction Male>Female					Interaction Female>Male				
Item 5		N	Mean	Std. Dev.	Item 8		N	Mean	Std. Dev.
A	Impolite	153	4,25	1,137	A	Impolite	154	4,27	1,116
	Polite	153	2,35	1,060		Polite	154	1,63	,800
B	Impolite	154	4,29	1,047	B	Impolite	154	4,32	,963
	Impolite	154	3,41	,981		Impolite	154	3,75	,999
C	Polite	154	2,66	1,075	C	Polite	154	1,96	,892
	Polite	154	2,24	1,017		Polite	154	1,82	,849
D	Polite	154	2,63	1,072	D	Polite	154	1,92	,870
	Impolite	154	3,89	,912		Impolite	154	3,99	1,111

Table 4.24. Positive impoliteness strategy interaction - mean scores

Interaction Male>Female					Interaction Female>Male				
Item 14		N	Mean	Std. Dev.	Item 7		N	Mean	Std. Dev.
A	Impolite	154	4,49	,985	A	Impolite	154	4,27	1,005
	Polite	154	1,84	,796		Polite	154	2,17	,906
B	Impolite	154	4,53	,879	B	Impolite	154	4,25	1,020
	Impolite	154	4,35	1,057		Impolite	154	4,44	,983
C	Polite	154	1,95	1,028	C	Polite	154	1,41	,633
	Polite	154	1,81	,756		Polite	154	1,99	,871
D	Polite	154	1,90	,982	D	Polite	154	1,39	,608
	Impolite	154	4,49	1,018		Impolite	154	4,69	,796

TURKISH IMPOLITENESS STRATEGY QUESTIONNAIRE RESULTS**Table 4.25. Bald-on Record impoliteness strategy interaction - mean scores**

Interaction Male>Female					Interaction Female>Male				
Item 1		N	Mean	Std. Dev.	Item 13		N	Mean	Std. Dev.
A	Impolite	154	4,21	,784	A	Impolite	154	4,36	,905
	Polite	154	1,66	,787		Polite	154	1,70	,818
B	Impolite	154	4,21	,792	B	Impolite	154	4,37	,900
	Impolite	154	4,41	,829		Impolite	154	4,18	1,011
C	Polite	154	2,03	,885	C	Polite	154	2,05	,903
	Polite	154	1,66	,727		Polite	154	1,75	,770
D	Polite	154	1,97	,870	D	Polite	154	1,99	,859
	Impolite	154	4,63	,686		Impolite	154	4,51	,786

Table 4.26. Withhold politeness strategy interaction - mean scores

Interaction Male>Female					Interaction Female>Male				
Item 10		N	Mean	Std. Dev.	Item 2		N	Mean	Std. Dev.
A	Impolite	154	2,94	,806	A	Impolite	154	3,14	1,091
	Polite	154	2,65	,805		Polite	154	2,64	1,033
B	Impolite	154	2,90	,838	B	Impolite	154	3,10	1,178
	Impolite	154	2,90	,989		Impolite	154	2,66	1,117
C	Polite	154	1,90	,765	C	Polite	154	1,79	,686
	Polite	154	1,84	,718		Polite	154	1,80	,727
D	Polite	154	1,88	,753	D	Polite	154	1,77	,805
	Impolite	154	2,94	,992		Impolite	153	3,00	1,000

Table 4.27. Mock politeness strategy interaction - mean scores

Interaction Male>Female					Interaction Female>Male				
Item 11		N	Mean	Std. Dev.	Item 4		N	Mean	Std. Dev.
A	Impolite	154	3,75	,933	A	Impolite	154	3,97	,907
	Polite	154	2,43	1,015		Polite	154	2,09	,881
B	Impolite	154	3,78	,924	B	Impolite	154	3,94	,919
	Impolite	154	3,82	,911		Impolite	154	3,34	,858
C	Polite	154	2,00	,863	C	Polite	154	2,28	,874
	Polite	154	2,05	,899		Polite	154	2,17	,807
D	Polite	154	2,02	,911	D	Polite	154	2,27	,840
	Impolite	154	4,17	,884		Impolite	154	3,98	,788

Table 4.28. Negative impoliteness strategy interaction - mean scores

Interaction Male>Female					Interaction Female>Male				
Item 5		N	Mean	Std. Dev.	Item 8		N	Mean	Std. Dev.
A	Impolite	154	4,64	,683	A	Impolite	154	4,50	,802
	Polite	154	1,97	1,078		Polite	154	1,64	,799
B	Impolite	154	4,64	,664	B	Impolite	154	4,48	,810
	Impolite	154	3,84	1,004		Impolite	154	3,57	,862
C	Polite	154	2,31	,967	C	Polite	154	1,56	,722
	Polite	154	2,19	1,036		Polite	154	1,53	,768
D	Polite	154	2,37	1,041	D	Polite	154	1,53	,707
	Impolite	154	4,49	,707		Impolite	154	4,51	,629

Table 4.29. Positive impoliteness strategy interaction - mean scores

Interaction Male>Female					Interaction Female>Male				
Item 14		N	Mean	Std. Dev.	Item 7		N	Mean	Std. Dev.
A	Impolite	154	4,59	,912	A	Impolite	154	4,57	,892
	Polite	154	2,02	,946		Polite	154	2,46	,864
B	Impolite	154	4,56	,956	B	Impolite	154	4,53	,951
	Impolite	154	4,29	1,014		Impolite	154	4,22	1,086
C	Polite	154	2,08	,860	C	Polite	154	2,25	,803
	Polite	154	1,95	,782		Polite	154	2,44	,824
D	Polite	154	2,06	,876	D	Polite	154	2,21	,784
	Impolite	154	4,65	,844		Impolite	154	4,71	,740

Table 4.30. Gender difference on impolite action rating perceptions (English)

	shouting	commanding	ignoring the other	excluding the other from an activity	disassociating from the other	being disinterested	using inappropriate identity markers	using obscure language	seeking disagreement	making the other feel uncomfortable	using taboo words	calling the other names	frightening	condescending	invading the other' s space	explicitly associating the other with a negative aspect	putting the other' s indebtedness on record	mocking	being sarcastic	failing to carry out a polite action
Mann - Whitney U	2581,500	2287,500	2607,500	2831,500	2332,000	2380,000	2291,000	2651,500	2477,500	2421,000	2783,500	2678,500	2390,500	2776,500	2288,500	2403,500	2861,000	2206,500	2485,000	2238,500
Wilcoxon W	4859,500	4565,500	4885,500	5109,500	4610,000	4658,000	4569,000	4929,500	4755,500	4699,000	5061,500	4956,500	4668,500	5054,500	4566,500	4681,500	6689,000	4484,500	4763,000	4516,500
Z	-1,286	-2,494	-1,200	-,352	-2,210	-2,155	-2,463	-1,041	-1,696	-1,970	-,500	-,892	-2,008	-,533	-2,571	-2,026	-,200	-2,707	-1,721	-2,619
Sig.	,199	,013	,230	,724	,027	,031	,014	,298	,090	,049	,617	,372	,045	,594	,010	,043	,841	,007	,085	,009

Table 4.31. Gender difference on impolite action rating perceptions (Turkish)

	shouting	commanding	ignoring the other	excluding the other from an activity	disassociating from the other	being disinterested	using inappropriate identity markers	using obscure language	seeking disagreement	making the other feel uncomfortable	using taboo words	calling the other names	frightening	condescending	invading the other' s space	explicitly associating the other with a negative	putting the other' s indebtedness on record	mocking	being sarcastic	failing to carry out a polite action
Mann-Whitney U	2776,000	2380,500	2906,000	2836,000	2697,000	2790,000	2350,000	2842,000	2823,500	2693,500	2858,000	2467,500	2661,500	2478,000	2843,000	2503,500	2620,000	2085,000	2847,000	2812,500
Wilcoxon W	5054,000	4658,500	6734,000	6664,000	6525,000	6618,000	4628,000	6670,000	5101,500	4971,500	5136,000	4745,500	4939,500	4756,000	5121,000	4781,500	6448,000	4363,000	5125,000	5090,500
Z	-,565	-2,082	-,035	-,355	-,873	-,487	-2,285	-,290	-,412	-,910	-,218	-1,957	-1,000	-2,140	-,331	-1,732	-1,195	-3,265	-,262	-,404
Sig.	,572	,037	,972	,723	,383	,627	,022	,772	,680	,363	,828	,050	,318	,032	,741	,083	,232	,001	,793	,686

ETİK KURUL İZNİ

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SOSYAL VE BEŞERÎ BİLİMLER BİLİMSEL ARAŞTIRMA VE YAYIN ETİĞİ KURULU
KARAR BELGESİ

ÇALIŞMANIN TÜRÜ:	Doktora Tez Çalışması
KONU:	Eğitim Bilimleri
BAŞLIK:	Kabalıkta Algısal Farklılıkları Araştırma: İngilizceyi Yabancı Dil Olarak Öğrenen Türkçe Konuşucularının Birinci ve İkinci Dildeki Tepkileriyle Birlikte Kabalık Algılarına Dair Karşılaştırmalı Bir Çalışma Exploring Perceptual Variation In Impoliteness: A Comparative Study Of Turkish EFL Speakers' L1 And L2 Impoliteness Perceptions With Their Reactions
PROJE/TEZ YÜRÜTÜCÜSÜ:	Prof. Dr. Ümit Deniz TURAN
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