

# A Trial to Activate the Learning of Speech Acts and Politeness in the Cyber Cross-Cultural Communication: An Intersection of Japanese and Chinese through English

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## Abstract

This paper explores the possibility of activating the learning of speech acts in English and local languages (Japanese and Chinese, in this study) using ELF (English as a lingua franca) in cyber-space international communication project. In this project 42 university undergraduate students in Japan and Taiwan engaged in cross-cultural communication activities utilizing the text and video chatting system (Spring Semester, 2012). For the purpose of examining the ways to activate the learning of speech acts and politeness, the researcher set the topics for two sessions in which the participants discuss the target four speech acts: (1) How to **Thank** and **Apologize** in English, Japanese, and Chinese; and (2) How to **Request** and **Invite** in English, Japanese, and Chinese. This case study sketches out (a) how much they were able to perform these speech acts in their local languages and (b) how much metapragmatic knowledge the participants had about these speech acts and politeness when they had these cross-cultural communication sessions in English. The research results are showing what should be done to improve the current project and to activate the learning of speech acts and politeness in the cyber cross-cultural communication project.

## 1. The background of this cross-cultural communication project

This cross-cultural communication project is an extended area of the researcher's current grant-awarded research project for the compilation of speech acts corpora in English, Japanese, and interlanguage English for the purpose of their utilization in foreign language teaching<sup>(1)</sup>. Nowadays we have been witnessing the rapid and wide-ranging development of cyber space for various types of communication, e.g. the web BBS (bulletin board system), text and video chatting system such as *Skype*<sup>TM</sup>, video conference system, and the SNS (social network system) such as *Facebook*<sup>TM</sup>. The evolution of such web-based communication space has started to offer more advanced and convenient ways to the users to engage in both domestic and international communication. Indeed, it is a must for the younger generations these days to be equipped with the sufficient skills to utilize these communication tools effectively and efficiently to keep “connected” with their friends and acquaintances. With regard to the current trend in the use of the SNS, Cranston *et al.* state the following:

Young people have been described as part of a “constantly connected” generation. They are as likely, if not more so, to use SNS to carry on conversations with friends who they see every day face-to-face as they are to communicate with old friends or with acquaintances who they do not meet regularly. Through status updates, private messages, messages on profile walls and comments on shared media young people are using SNS to share and discuss day-to-day experiences and activities. (Cranston *et al.*, 2009: p.8)

It used to be rather difficult for secondary or tertiary level foreign language learners to have real communication with people overseas before the start of such development of cyberspace communication. This cyberspace

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(1) Grant-in-Aid for Scientific Research (C) awarded by JSPS (Japan Society for the Promotion of Scientific Research) [Subject num.: 22520410] ***The compilation of speech acts corpora in English, Japanese and English as an interlanguage, aiming for their application to ELT in Japan.***

evolution has then created a new educational place where the students can learn “how to use the target language” in collaboration with either native or non-native speakers (cf. Ke & Suzuki, 2011; Takeda, 2012). This means that the learners are now provided with communication space in the PC room at school or their own rooms at home to interact with their partners overseas through the internet.

As this trend prevails, universities all over the world have started to incorporate ICT (information communication technology), such as LMS (learning management system), into their curricula effectively. The researcher’s university (Waseda University, Tokyo, Japan) offers various types of ICT for educational purposes such as *Coures N@vi* (LMS) and *CCDL* (Cross-Cultural Distance Learning: the system for cross-cultural communication)<sup>(2)</sup>. At present the researcher has been utilizing the BBS on *Coures N@vi* as it enables the students to interact with students overseas through message postings. With *CCDL* students can engage in (1) PC-based text/video chatting (*LiveOn*) and (2) video conferences with their counterparts overseas<sup>(3)</sup>. These three types of cyber tools have turned out supportive and effective in the researcher’s international communication projects. As the students of the author’s classes can work together with both native and non-native speakers of the target languages overseas, they can learn not only the languages themselves but also how to use them in different frameworks (i.e. (a) native – native, (b) native – non-native, (c) non-native – non-native communication) (cf. Ke & Suzuki, *ibid.*; Takeda, *ibid.*).

In order to enjoy international communication and make it successful, it is necessary for the learners to learn and use linguistic strategies in the target languages for (1) information exchange, (2) understanding and expressing

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(2) I would like to express my gratitude to the staff of CCDL, DLC (Digital Learning Consortium), and MNC (Media Network Center) of Waseda University for their continuous strong and generous support for my current learning projects.

(3) More details about the CCDL can be found at [http://www.waseda.jp/dlc/ccdl\\_e/introduction.html](http://www.waseda.jp/dlc/ccdl_e/introduction.html) (retrieved 2013/1/2).

their attitudes and emotions, and (3) understanding and expressing intentions. For the purpose of achieving these, they need to learn how to control their language at (A) the syntactic and semantic level (for (1) and (2)) and (B) the pragmatic level (for (2) and (3)). (B) is especially important for intermediate and advanced learners as using language appropriately and politely is essential for the maintenance and the development of good and harmonious human relationships (Suzuki, 2009a; 2009b; 2010a; 2010b; 2011a). In this sense the learning of speech acts and related politeness strategies in the target languages (viz. the learning of pragmatic skills) is necessary so that the learners can become able to understand and express their attitudes, emotions, and intentions. Therefore it is important for educators to devise a learning project or a syllabus that can enhance the students' learning of these. One way to achieve this goal is to have the learners engage in interaction with native speakers and with the learners of the same foreign language (cf. Ke & Suzuki, *ibid.*; Takeda, *ibid.*).

This cyberspace communication project with a university in Taiwan has also been designed to raise the learners' awareness of plurilingualism and pluricultural competence, as defined and explicated in the CEFR (Common European Framework)<sup>(4)</sup>, as well as that of ELF (English as a lingua franca) (cf. Jenkins, 2007) in East Asia. In recent years with the expansion of Asian economy, there are increasingly more opportunities for people from different countries in Asia to have interaction with each other through English. English used by non-natives for their communication is not that for communication with native speakers but that for global communication (ELF). In this project the participants can learn that (1) English is an effective tool for international communication between non-natives, (2) they should study it further for better communication, and (3) the kind of English they use in such international

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(4) CEFR defines "plurilingual and pluricultural competence as follows: *Plurilingual and pluricultural competence refers to the ability to use languages for the purposes of communication and to take part in intercultural interaction, where a person, viewed as a social agent has proficiency, of varying degrees, in several languages and experience of several cultures* (2001: 168).

communication is/can be somewhat different from the prescriptive type of English that they learned in the secondary education. They also become more aware of the importance of learning local languages each other to understand and express more about themselves. It is beneficial for Japanese students to learn Chinese as its speakers are getting more and more influential in the region and in the whole world. For the Taiwanese participants, learning Japanese through face-to-face communication with its native speakers is valuable as they study it as one of their two majors (the other being English) in their university course.

In this case study of the learning of speech acts and politeness, the researcher attempted to explore how the target speech acts, i.e. *Thanking*, *Apologizing*, *Requesting*, and *Inviting*, would be treated and performed in an international cyber communication project in which the participants used English, Japanese, and Chinese. This project therefore addresses issues in two areas in Pragmatics, viz. *Interlanguage pragmatics* (cf. Kasper & Blum-Kulka, 1993) and *Cross-cultural pragmatics* (cf. Blum-Kulka & Kasper, 1989). The research results are showing that the more sophisticated methods to learn about speech acts and politeness strategies should be explored and devised in order to improve the current project.

## 2. Data collection and data analysis methods

The data was collected in the CCDL (*LiveOn*) Week 3 (May 21-25) and Week 4 (May 28-June 1) in the Spring Semester 2012. This CCDL project was held between Waseda University (hereafter WU) and Yuan Ze University (henceforth YZU) in Taoyuan, Taiwan. The WU group consisted of 14 students (majoring in commerce and social science) and they worked on the topics related to the speech acts and politeness with 28 participants from the YZU side (majoring in English and Japanese)<sup>(5)</sup>. Audio-visual data of all the sessions were taken for the purpose of analyzing how the participants on both sides interacted with each other in this cyberspace face-to-face communication

project. The data was then transcribed<sup>(6)</sup> and analyzed by the researcher to investigate how the Japanese and Taiwanese students treated and performed the four target speech acts (see Appendix 1).

There were seven groups that engaged in this project in total, but there were some groups in each session that did not treat the designated topics, unfortunately. As a result the researcher had four groups out of seven for Week 3 and three for Week 4. The possible reasons for this incident are (1) lack of information about the topics, (2) their decision to talk about something else, (3) the participants' negligence, to name just a few. Furthermore, even the conversations that contain the designated topics include other topics of their own choice. This is because the participants always enjoyed talking about what they were interested to talk about. Therefore only the parts of the conversations in which the students treated the designated topics are included in Appendix 2 (for Week 3) and 3 (for Week 4).

### 3. The results of the data analysis

#### 3.1 Week 3

##### 3.1.1 Group 3-1

The Group 3-1 focused on “apologizing” and talked mainly about the ways to apologize in Japanese and Chinese, and English was used only to introduce the Japanese and Chinese expressions and to add explanations to them. The WU side introduced the two Japanese phrases for apologies, すい(み)ません (*sui(mi)masen*) and ごめんなさい (*gomen nasai*) [3.4]. Then the YZU side

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(5) I am grateful for the students in Global Communication Skills 2012 at Waseda University and those Yuan Ze University students who participated in this CCDL project for their consent to the use of their data in this study on condition of anonymity.

(6) I would like to express my sincere gratitude to Ms. Eri Moritoki, one of my former students in this class in 2010, for her great cooperation in transcription using English, Chinese, and Japanese. I also thank her for her valuable opinions and observations about these interactions. Without her extraordinary talent in using these three languages, the transcription of the data was not possible.

asked when to use the first and the second [3.5]. According to the WU explanation, すい(み)ません (*sui(mi)masen*) is more polite [3.7] and ごめんなさい (*gomen nasai*) is used when one is apologizing to an addressee who is close to the speaker [3.9]. This explanation suggests that these Japanese students were aware that すい(み)ません (*sui(mi)masen*) contains an honorific auxiliary *masu* and is for an addressee with a higher social status. W1 also tried to introduce a more formal and polite expression 申し訳ありません (*moushiwake arimasen*) [3.23], but this topic stopped there and was not expanded any further, unfortunately.

In return, the YZU introduced two Chinese expressions 對不起 (*dui bu qi*) [3.10] and 抱歉 (*bao qian*) [3.12]. Y2 stated that there is no difference between these two but that 抱歉 (*bao qian*) sounds formal [3.14]. This metapragmatic explication seems useful for a learner of Chinese to understand how to apologize casually and politely in the target language.

Then the conversation got into the topic of gestures for apologizing. Y2 asked if the Japanese “bow” when they apologize to their friends [3.27]. In response to this question, the WU students said “no” [3.28] and W2 said that placing hands together might be a gesture to apologize to a friend [3.29] and that bowing is for gratitude [3.30]. This explanation about kinesics is also practical and useful for a learner of Japanese to know about what gestures are appropriate for this speech act. If the WU students could have explained that “bowing” is suitable for more formal and more sincere apologies, the YZU counterparts would have understand how to express a higher degree of apology using a suitable gesture.

### 3.1.2 Group 3-2

The Group 3-2 opted to use the “text chat” system of *LiveOn*, seemingly because they could understand and confirm what they were talking about more easily with it (see Appendix 2). In this interaction the participants on both sides merely introduced a few expressions for apologies in Japanese and Chinese [3.37, 3.39, 3.40, 3.42, 3.43], and they did not expand this to metaprag-

matic descriptions about how to use these phrases as Group 3-1 did. It is therefore doubtful that the participants understood how and when to use these expressions in real life. Once again English was used only to introduce the Chinese and Japanese phrases, and how to apologize in English was not discussed.

### 3.1.3 Group 3-3

The Group 3-3 treated both of the two speech acts and had a meaningful and rather lengthy conversation on them. Firstly, the YZU students introduced four Chinese expressions to show gratitude, i.e. 謝謝 (*xie xie*) [3.48], 謝啦 (*xie la*) [3.51], 謝了 (*xie le*) [3.52], and 感謝 (*gan xie*) [3.53]. They not only presented these phrases but also explained how to use two of these: 謝謝 (*xie xie*) and 謝了 (*xie le*). According to what Y10 said, 謝謝 (*xie xie*) is the most commonly used phrase and it does not require any other additional word or phrase [3.67]. Young Taiwanese people usually say “Thank you” or 謝了 (*xie le*) to their friends [3.69] and using 謝了 (*xie le*) would not sound polite if they were talking to their parents or teachers [3.76]. A lecture of this kind is once again quite useful in obtaining metapragmatic knowledge about speech acts in foreign language. Therefore if a participant is equipped with such metapragmatic knowledge in one’s own language, it can help the fellow participant overseas to learn how to use such phrases properly according to the situation. Another interesting fact about thanking in Taiwan that emerged in this interaction is that young Taiwanese people “always” use the English phrase “Thank you” [3.50]. This may be indicating that young people in Taiwan prefer to use Western language expressions because they sound “cool” just as the Japanese counterparts do.

In return, the WU introduced ありがとう (*arigatou*) [3.56] and ありがとうございます (*arigatou gozaimasu*) [3.59] as two Japanese expressions commonly used for showing gratitude. When asked about the difference between these two by Y10 [3.60], W6 answered with only one word “politeness,” probably in order to indicate that *gozaimasu* shows a greater degree of politeness [3.62].

However, Y10 did not understand this point and asked “*longer is more polite?*” [3.63] and the WU participants said “*Yes*” in reply to this question and did not supply any further metapragmatic explanation about it [3.64]. It would have been more beneficial for the Taiwanese students studying Japanese if the WU students could have explained that *gozaimasu* is an honorific expression (or *keigo*) which shows a higher degree of politeness than *masu*. In addition to this, the WU could not remember that どうも (*doumo*) can also be used to express gratitude casually, when the YZU told them that どうも (*doumo*) was on their Japanese textbook as an expression equivalent to 謝了 (*xie le*) [3.78-3.84]. These interactions have shown what should be done to get the participants more ready for a CCDL session in which they discuss such linguistic issues: having them think about what expressions in their native languages must be used in different situations (considering what degree of politeness is necessary there) and getting them ready to explain about them in English.

Then this group started to talk about *apologizing*. The YZU requested the WU to explain the difference between ごめんなさい (*gomen nasai*) and すみません (*sumimasen*) [3.90] probably because they use 對不起 (*dui bu qi*) <I’m sorry> and 不好意思 (*bu hao yi si*) <excuse me> separately in Chinese. The difference between “I’m sorry” and “excuse me” in English is an issue still to be discussed and they could be used interchangeably in many cases<sup>(7)</sup>. However, these Taiwanese students appear to have used 好意思 (*bu hao yi si*) <excuse me> as an “attention getter” and 對不起 (*dui bu qi*) <I’m sorry> as a proper apology in this interaction, based on what they described later in this conversation [3.105, 3.107, 3.109, 3.110]. As for the difference between ごめんなさい (*gomen nasai*) and すみません (*sumimasen*), it is reasonable that the W5 stated that they are the same [3.93] as their English translations are almost the same, “I’m sorry” or “excuse me” (although they are from differ-

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(7) According to Leech & Svartvik (2002 [1975]: 182), “*Excuse me*” can be a proper apology in <AmE\* (= American English)>, but in <BrE\* (= British English)> is limited to mild apologies for routine ‘impolite’ behaviour ... [Annotation by the author].

ent origins). The WU then introduced 申し訳ございません (*moushiwake gozaimasen*) as a more polite expression than the two above, but did not explain why it is so by referring to the Japanese honorific expression *gozaimasu* included in this phrase.

### 3.1.4 Group 3-4

The Group 3-4 chose to talk about “How to thank and apologize in English and Japanese” since all the participants (on both sides) had a Chinese background in common. Somehow they focused only on *apologizing* in Japanese—the YZU participants were all learning Japanese and it is a big deal for them [3.118]—and English was once again merely a tool to discuss this issue. W7 showed how to say 申し訳ありません (*moushiwake arimasen*) with a proper gesture [3.126]. Indeed correct use of body language is essential for a successful performance of apology in Japanese. Therefore it is assumed that this lecture about kinesics was useful for the Taiwanese JFL (Japanese as a foreign language) learners. The WU offered some other variations to express apology; 申し訳ございません (*moushiwake gozaimasen*), すい (み) ません (*sui(mi)masen*), ごめんなさい (*gomen nasai*), お詫び申し上げます (*owabi moshiage masu*); but again they were presented without any metapragmatic explications which were necessary to let the JFL learners understand when and how to use them.

## 3.2 Week 4

### 3.2.1 Group 4-1

The Group 4-1 tried hard to fulfill their duty of discussing how to make a request and invite others, but they ended up with an argument about how to “welcome” in Chinese and Japanese. First W1 said that “invite is 招待 (*shoutai*)” and the group appeared to be on the right track [4.3]. Y2, however, regarded the set of Chinese characters 招待 that W1 put on the text chat board as “welcome” for some reason and they started to deviate from the correct course. It is assumed that this communication breakdown occurred

because this participant (Y2) had not read the *Topics & Guidelines* carefully prior to this session. Nevertheless, there is still a mystery about this deviation as W1 had certainly said “We talk about invite and request” in English [4.3]. This episode might be suggesting that it is necessary for the researcher to consider the way to guarantee that all the CCDL participants understand what they are expected to do and that they work on it in a session. Even though this group could not accomplish what they had been expected to, they seem to have enjoyed the conversation about “welcoming” in Chinese and Japanese afterwards as can be observed in the transcribed data [4.12 onwards].

### 3.2.2 Group 4-2

The Group 4-2 talked about *inviting* in Japanese and Chinese. What is remarkable about this group is that the YZU (Y4) explained what they would say in Chinese at the discourse level using English [4.27]. It is assumed that this student thought presenting Chinese passages must be too difficult for the WU to understand and providing explanations about them was also too hard for him/her. However, what is interesting to the researcher is that Y4 presented (1) “we’re going to [*sic.*] somewhere,” and (2) “do you want to go with us?” [4.27], as identical phrases are stored in the researcher’s English speech acts corpora (Suzuki, 2009b). These are also a combination of (1) “Supportive move (Description of event)” and (2) “Head act (Interrogative)” and it is the most common combination in the researcher’s data. Therefore these can be used as a set of natural expressions in English. This indicates that Y4 is able to perform *inviting* in English naturally and properly, as native speakers do. This is the only case in which how to perform a speech act in English was presented, although it was done so for the purpose of explaining “how to invite others in Taiwan.”

Another interesting finding is that W3 offered 遊びに行こう (*asobi ni ikou*) <let’s go to have fun> as a “standard type” [4.26]. The Japanese data in the researcher’s speech acts corpora have revealed that *inviting* in Japanese

is frequently performed with negative question formulas *ko/ika-nai* and *ki/iki-masen-ka* (Suzuki, 2011b), viz. with a negative politeness strategy (Brown & Levinson, 1987). But the example W3 provided belongs to the category of positive politeness (Brown & Levinson, *ibid.*). This example might be indicating that young Japanese people nowadays are always ready to use positive politeness strategies when inviting their friends in a casual and friendly atmosphere.

### 3.2.3 Group 4-3

The Group 4-3 fulfilled their duty to discuss the two topics about *requesting* and *inviting* in Chinese and Japanese, using English as a tool for their communication. While both sides successfully presented key phrases in Chinese and Japanese (REQUEST: ☐ 可以請你 (*ke yi qing ni*) [4.35], 拜托 (*bai tuo*) [4.43]; ☐ お願ひします (*onegai shimasu*) [4.41]; INVITE: ☐ 邀請 (*yao qing*) [4.52]; ☐ うち来る (*uchi kuru*) [4.49]), they could not explain how formal/casual these expressions were (except for 邀請 (*yao qing*)) nor how to use them in sentences or discourse considering the situation<sup>(8)</sup>. It is suspected that they did/could not do so because of the complexity of these two speech acts, i.e. lack of simple and prominent key phrases. The speech acts treated in Week 3 (*thanking* and *apologizing*) have such distinctive core expressions in English (“Thank you” and “I’m sorry”), Japanese (“ありがとう (*arigatou*)” and “すみません (*sumimasen*)”), and Chinese (“謝謝 (*xie xie*)” and “對不起 (*dui bu qi*)”). This session should have worked better for the participants if they had been provided with specific situations where they perform these two speech acts and the guidelines for how to explain about the Chinese and Japanese expressions in English. Then they would have presented these expressions using suitable

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(8) I would like to express my gratitude to Dr. Shuchang Lin at Yuan Ze University, Taiwan, for her lecture through *Skype*<sup>TM</sup> about how these Chinese expressions are actually used. According to her explanation, only 拜托 (*bai tuo*) can be used independently and with contents before/after it. Other two phrases are formulaic expressions that should be embedded in a sentence with other words to express propositional content.

sample sentences and explained how to use them properly. Indeed W6 pointed out “It’s difficult! we need situations” [4.50] and this utterance seems to be suggesting that more preparation had been necessary for this session. Therefore it is necessary that the CCDL session treating such complex speech acts be designed carefully for the participants to prepare for and learn about them effectively.

#### **4. Conclusion and future directions**

The results of the data analysis of this preliminary research scheme have revealed what has been achieved and what has not in the CCDL (*LiveOn*) sessions treating speech acts and politeness. While participants enjoyed presenting expressions in their own language and learning those in their friends’, they had difficulty providing suitable examples of and metapragmatic explanations about them. As they usually just enjoy topics about their daily life (e.g. food cultures, festivals, sightseeing spots, pop culture) and do not encounter difficulties of this kind there, the hardship above might be unique to speech act topics. In other words, difficulty might be in the pragmatic use of language: think about phrases that can express their intentions correctly and appropriately, and give metapragmatic explanations about them in English to let the CCDL partners understand when and how to use them. This hardship might be discouraging for the participants and they might lose interest in discussing speech acts and politeness. Once again, it is very important for a foreign language learner to become able to express their attitudes, emotions and intentions properly and effectively so that they can develop and maintain good human relationships using the target language. Therefore it is required that the speech act sessions be improved in such a way that the participants would find it easy, enjoyable and beneficial to talk about such linguistic issues. In this sense the results of the data analysis in this study has offered valuable insights into what to be done next to improve the project and achieve a higher educational goal. One way for the improvement is to create materials

and plans with which participants on both sides can learn and make sufficient preparation easily. To sum up, this project should provide the participants the opportunities where students can implement the following:

- (1) to consider what the target speech act requires a person to do;
- (2) to think of situations in which the target speech act is performed;
- (3) to remember the key and related expressions to perform the speech act;
- (4) to classify these expressions according to the labels, *polite, formal, casual, informal, impolite* and others;
- (5) to think of a sequence of utterances to perform the speech act at the discourse level;
- (6) to learn how to give metapragmatic explanations about (1)-(5) in English as a tool for international communication;
- (7) to learn how to perform the target speech act in English;
- (8) to check if or confirm that they have learned how to perform the target speech act in English and their native languages.

The effectiveness of the above checklist for the improvement will be examined through the observation of the next CCDL speech-act learning project.

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## Appendices

### ***Appendix 1: Topics of and guidelines for “Week 3” and “Week 4”***

#### 1) Week 3 (May 21 - 25)

*How to Thank and Apologize in English, Japanese, and Chinese*

Guidelines:

- (1) Think of a situation where you “thank” others and introduce what you would say in Chinese/Japanese (L1) and English (L2).
- (2) Discuss how to “thank” others in a polite or nice way in English.
- (3) Think of a situation where you “apologize” to others and introduce what you would say in Chinese/Japanese (L1) and English (L2).
- (4) Discuss how to “apologize” to others in a polite or nice way in English.

#### 2) Week 4 (May 28 - June 1)

*How to Request and Invite in English, Japanese, and Chinese*

Guidelines:

- (1) Think of a situation where you “request” something from or some action of others and introduce what you would say in Chinese/Japanese (L1) and English (L2).
- (2) Discuss how to “request” others in a polite or nice way in English.
- (3) Think of a situation where you “invite” others and introduce what you would say in Chinese/Japanese (L1) and English (L2).
- (4) Discuss how to “invite” others in a polite or nice way in English.

### ***Appendix 2: Transcription of the interactions in “Week 3”***

(The parts where participants used “Text chat” are indicated by [[T]])

**Group 3-1 (YZU (F=3) : Y1, Y2, Y3 // WU (F=1; M=1): W1, W2)**

[3.1] Y1: Today’s topic is a “How to apologize to...oh... on Japanese, English and Chinese”.

[3.2] W2: Well, Japanese people apologize when we do both? ...bow.

[3.3] Y2: Bow?

[3.4] W2: yea bow... and ごめんなさい、すみません (でした)

[3.5] Y1: When, when do you use すみません and ごめんなさい? Different, right?

[3.6] W2: Well... like, when we apologize to our boss or teacher, like person who we... have a higher position than us, we say すみません

- [3.7] W1: すいません is more polite.  
[3.8] Y1: oh, more polite...  
[3.9] W2: yeah so when we use ごめんなさい, we use to friends, father and mother person... like people who has a close relationship.  
[3.10] Y2: Chinese, we will say 對不起 to apologize.  
[3.11] W2: Can you type?  
[3.12] Y2: We we... we have not,, just this... we just use this or... “bao qian (抱歉)”. It’s another way to say.  
[3.13] W2: What’s difference between these?  
[3.14] Y2: no difference... no different... but “bao qian” sounds like formal.  
[3.15] W2: Normal?  
[3.16] Y2: Formal  
[3.17] W2: ok... yes so like... so that’s why it’s like すいません ?  
[3.18] Y2: yes yes  
[3.19] W2: alright...  
[3.20] Y2: alright. I think Japanese is very polite.  
[3.21] W2: yeah...haha  
[3.22] Y2: You will bow, bow...  
[3.23] W1: 申し訳ありません  
[3.24] Y2: Don’t you guys do some like action to apologize? like bow?  
[3.25] Ys: No  
[3.26] Y2: We just say “sorry” and...  
[3.27] Y1: So when you say sorry to your friend, you will also... bow?  
[3.28] W1 & W2: hmm... no really  
[3.29] W2: Sometimes we do like ごめん, like this... this pose means “please forgive me”  
[3.30] W2: hmm... and like, we... when we show the thank(ful)ness, we also bow, and ありがとうございます  
[3.31] Y1: ohhh, yes yes  
[3.32] Y2: and in English I think it’s just “sorry”, right?  
[3.33] W2: hmm... わかんない...  
[3.34] Y1&2: hahaha

**Group 3-2 (YZU (F=2, M=1) : Y4, Y5, Y6 // WU (M=2): W3, W4)**

- [3.35] Y4: [[T]] What are you saying?  
[3.36] W3: [[T]] What do you say in Taiwan when you want to apologize?  
[3.37] Y5: [[T]] 對不起 (Dui bu qi) (発音を教えてあげる)  
[3.38] Y4: [[T]] bu hao yi si

- [3.39] Y4: [[T]] or “Bao chen”  
 [3.40] W4: 不好意思 (Bu hao yi si) ?  
 [3.41] W3: in Japan... ごめんなさい  
 [3.42] Y5: [[T]] sumimasen  
 [3.43] W3: [[T]] すみません  
 [3.44] Y6: 失礼しまーす

**Group 3-3 (YZU (F=4) : Y7, Y8, Y9, Y10 // WU (M=2): W5, W6)**

- [3.45] Y7: Topic is always difficult...  
 [3.46] Y8: So today's topic is how to use Japanese and Chinese to apologize or say thank you?  
 [3.47] W5: Ok, Chinese, how do you say thanks?  
 [3.48] Y9: 謝謝 (XieXie)  
 [3.49] W5: Xie xie? oh...  
 [3.50] Y10: aw but... but young people always say “Thank you”. We seldom say 謝謝, we always say Thank you.  
 [3.51] Y8: Or 謝啦 (xie la)?  
 [3.52] Y10: oh yea 謝了 (xie le)  
 [3.53] Y7: But I will say 感謝 (gan xie)  
 [3.54] Ys: hahaha  
 [3.55] Y10: How about Japanese say Thank you?  
 [3.56] W5: aw ありがとう  
 [3.57] Y10: ありがとう...  
 [3.58] W6: Do you know?  
 [3.59] W5: ah or ありがとう ございます。  
 [3.60] Y10: What differences between ありがとう、ありがとう ございます？  
 [3.61] Y7: ございます  
 [3.62] W6: Politeness  
 [3.63] Y10: ah longer is more polite?  
 [3.64] Ws: Yes!  
 [3.65] Y8: And... apologize...  
 [3.66] W6: xiexie is politeness?  
 [3.67] Y10 We only use 謝謝. we don't have... ah... we don't need to say anything else... only 謝謝  
 [3.68] W5: so you(r) mean is there no one ah... say thanks in other... without xiexie?  
 [3.69] Y10: ...? (他の人が通訳) ah, only... only 謝謝, only 謝謝. Young people say Thank you or 謝了. 謝謝 is more more...  
 [3.70] Y7: Common

- [3.71] Y8: Polite  
[3.72] Y10: Polite  
[3.73] W5: How do you write xie le?  
[3.74] Y10: 謝了... hmm... friend to friend we say 謝了  
[3.75] W5: No...  
[3.76] Y10: But we can't talk to, 謝了 to parents or teacher, it's not polite  
[3.77] Y9: It's impolite  
[3.78] Y10: How about どうも ?  
[3.79] W6: どうも means hell(o), like hell(o)  
[3.80] W5: it mean just greeting  
[3.81] Y10: Because どうも in our textbook is 謝了 so...  
[3.82] Y7: about thank you  
[3.83] Y10: about thank you so... I just have some,, I'm not sure about it  
[3.84] W5: we seldom use どうも in mean ありがとう, thank you  
[3.85] Y10: How do you apologize? you say... how do you say in apologize?  
[3.86] W5: This is... ah...why... [[T]] ごめんなさい  
[3.87] Y10: How... ah... [[T]] すいません  
[3.88] Y9: [[T]] すみません?  
[3.89] W6: あ、すみません！たしかに！  
[3.90] Y10: ah... so... what difference between ごめんなさい and すみません  
[3.91] W5: aw... hmm  
[3.92] Y10: Sorry or excuse me?  
[3.93] W5: almost the same... this is same  
[3.94] Y10: ...oh because we have Excuse me, sorry. two meaning. and and... excuse me is 不好意思 and... I'm sorry is 對不起  
[3.95] W5: In Japanese, if you want to say ごめんなさい more polite, we can use this, ([[T]] 申し訳ございません)  
[3.96] Ys: hahaha  
[3.97] Y8: How to say that?  
[3.98] Y10: How to say the kanji?  
[3.99] W6: [[T]] もうしわけございません  
[3.100] Ys: ohhhhh!  
[3.101] Y10: so it's more polite than...  
[3.102] Ws: yeah yeah  
[3.103] Y8: And... so...  
[3.104] W6: ah... Japanese always apologize to someone, すみません is Japanese's favourite phrase.  
[3.105] Y10: Taiwanese always say 不好意思 all the time

- [3.106] W5: Really  
 [3.107] Y10: because we cross somebody and somebody is in... in the middle of the road  
 [3.108] Y7: Upper road  
 [3.109] Y10: we always say 不好意思  
 [3.110] Y7: Just like Excuse me

**Group 3-4 (YZU (F=1; M=1) : Y11, Y12 // WU (F=2): W7, W8)**

- [3.111] Y12: So maybe we should start our topic  
 [3.112] W7: yea let's start.  
 [3.113] Y12: But I think yea but I think this topic is not suitable for four of us  
 [3.114] W7: Why?  
 [3.115] Y12: Because we know English, we know Japanese and we know Chinese  
 [3.116] ALL: hahaha yeah!  
 [3.117] W7: I think Chinese, one we know the most.  
 [3.118] Y12: yeah but how to thank and apologize in English is okay for us, right? and Japanese is also... the big deal for us  
 [3.119] W7: yea how about ok how about Japanese? How do you say sorry in Japanese?  
 [3.120] Y12: すみません or...  
 [3.121] Y11: ごめんなさい  
 [3.122] W8: If you... in a very formal place...  
 [3.123] Y12: ah huh 申し訳...  
 [3.124] W8: yeah 申し訳ございません  
 [3.125] Y12: 申し訳ありません  
 [3.126] W7: And usually when you say sorry, your expression, I mean Japanese, you need... look at me., 申し訳ありません (おじぎのジェスチャーとともに). like this. yea you really need to then, you need to repeat several times and you really need to show the expression that you really really very sorry.  
 [3.127] Y11: ah huh and how about in another expression?  
 [3.128] W7: What's? What another expression?  
 [3.129] Y12: In Japanese...  
 [3.130] Y11: how to say sorry... another expression  
 [3.131] W7: ah... you mean another way of expressing to apologize or another...  
 [3.132] Y11: yea in Japanese...  
 [3.133] W8: 申し訳ございません、すいません、ごめんなさい, this three, only..  
 [3.134] Y11: That's all? ah yea I know...  
 [3.135] W8: お詫び？

[3.136] W7: aw お詫び申し上げます

### **Appendix 3: Transcription of the interactions in “Week 4”**

(The parts where participants used “Text chat” are indicated by [[T]].)

#### **Group 4-1 (YZU (F=3) : Y1, Y2, Y3 // WU (F=1; M=1): W1, W2)**

- [4.1] W1: Do you know today’s topic of CCDL?  
[4.2] Y1: ah do you know guys?  
[4.3] W1: We talk about invite and request, how to say in Taiwan and Japan. In Japan, we say invite is... 招待  
[4.4] Y1: Could you type Japanese in a text box?  
[4.5] Ys: oh...  
[4.6] W1: How about in Taiwan?  
[4.7] Y2: Is that welcome? Is that mean welcome?  
[4.8] W1: ah...  
[4.9] Y2: So what is the difference 招待 and いらっしやいませ  
[4.10] W2: いらっしやいませ means... welcome?  
[4.11] Y2: How about...  
[4.12] Y3: We say welcome in Chinese, 歡迎光臨 (huan ying guang lin). That’s welcome, in Chinese.  
[4.13] W1: How about... how about request?  
[4.14] Y: hmm...  
[4.15] Y2: Actually I think... hmm... most of time just say 歡迎光臨. we just.., we just say one type, actually. we don’t separate it to...  
[4.16] W2: ah I see  
[4.17] Y2: Similar like いらっしやいませ. so I am wondering what’s the difference between いらっしやいませ and 招待  
[4.18] W2: oh, oh, I see....  
[4.19] W1: [[T]] May I help you?: いらっしやいませ

#### **Group 4-2 (YZU (F=2) : Y4, Y5 // WU (M=2): W3, W4)**

- [4.20] W3: Do you know today’s topic?  
[4.21] Y4: No, ah yes! How to invite aw in Japanese, English and Chinese?  
[4.22] Ws: yes  
[4.23] Y4: So how about Japanese invite other...  
[4.24] W3: In what situation?  
[4.25] Y4: ah maybe, hang out with friends

- [4.26] W3: [[T]] 遊びに行こう! This is standard type... invitation. How about in Chinese?
- [4.27] Y4: In Taiwan, we will say... We will... we're going to somewhere and do you want to go with us?
- [4.28] Y5: yes
- [4.29] Y4: and if he or she turn us down, we will order him.
- [4.30] ALL: hahaha
- [4.31] Y4: so if I, I ask you, then you, you should better say yes, otherwise... I will scold you
- [4.32] W3: okay

**Group 4-3 (YZU (F=2) : Y6, Y7 // WU (M=2): W5, W6)**

- [4.33] W5: Do you understand ? Today's topic?
- [4.34] W5: When you request something, what would you say in Chinese?
- [4.35] Y6: ah ah... we will say... 可以請你 (ke yi qing ni)...
- [4.36] Y7: Let's start today's topic
- [4.37] W5: yea do you understand today's topic?
- [4.38] Y6: yeah
- [4.39] Ws: yeah ok ok!
- [4.40] Y7: okay so.... how to request in Japanese?
- [4.41] W5: Our request? お願いします... ?
- [4.42] W6: どうもお願いします
- [4.43] Y7: And in Chinese... 拜託 (bai tuo)
- [4.44] W5: Bai tuo?
- [4.45] Y6: It's difficult
- [4.46] Y7: How to invite in Japanese?
- [4.47] W5: How to invite?
- [4.48] W6: invite? hmm... let me see...
- [4.49] W5: うち来る ?
- [4.50] W6: It's difficult! we need situations
- [4.51] W5: Oh when I invite?
- [4.52] Y7: Invite in Taiwanese ... yao qing (邀請)
- [4.53] W5: What mean in English?
- [4.54] Y7: Invite
- [4.55] W5: okay
- [4.56] W5: In polite way?
- [4.57] Y7: Impolite
- [4.58] W6: Impolite is ok?

[4.59] Ys: (中国語の丁寧なフレーズについて話す)

[4.60] Y6: It's too long. It'll be too difficult.

[4.61] W5: Chinese is very difficult to me