

# A Usage of Apology Expression among the Younger Japanese-Natives

KU MOHD NABIL BIN KU ISMAIL

*Centre for International Languages,*

*Universiti Malaysia Perlis, Malaysia*

*Email: [kmmabil@unimap.edu.my](mailto:kmmabil@unimap.edu.my)*

This paper aims to demonstrate that a more detailed analysis of cultural characteristics will produce a clearer picture about an apologetic act of the target language and helps to understand the nature of a different communicative style. In this paper, similarities and differences about the use of apologetic expressions by Japanese male and female teenagers are examined based on situational variables and the acknowledgement of human relations. As a result, comparing to each other, Japanese male teenagers have a tendency to use various types of apologetic expressions, while Japanese female teenagers prefer to use polite apologetic expressions. The ultimate aim of this paper is to understand typical Japanese apologetic acts, with the prospect of applying the results to the Japanese language communication teaching and to the establishment of a useful method for intercultural communication. (*Abstract*)

*Keywords – apologetic expression, Japanese Language, Japanese native, teenagers, politeness*

## I. INTRODUCTION

It has been suggested that the goal of learning a second language involves the acquisition of communicative competence, which allows us an appropriate use of the target language in a given communication encounter (Tanaka & Kawade, 1982). But this is not an easy task even for advanced level learners, since there are cross cultural differences in language values and customs, and employment of L1 communication strategies in L2, namely pragmatic transfer, can lead to various misunderstandings (Coulmas, 1981).

It has been pointed out that Japanese frequently use a various type of apologetic expressions, but in Japanese education field only *sumimasen* is introduced as an apologetic expression. As reported in Koujima (1998) that the Japanese language learners in all levels will use *sumimasen* as an apologetic expression.

In addition, the functions of *sumimasen* not only to express apology. Miyake, K. (1994), Kimura, K. (1994) describes the functions of *sumimasen*, expressing both apology and thanks in everyday Japanese conversation. The study also relates *sumimasen* to at least ten other strategies for expressing

apology and to eight other ways to express gratitude in Japanese (e.g., *arigatou* 'thank you,' *osore irimasu* 'thank you so much,' and *kyoushuku desu* 'thank you so much

. Today, *sumimasen* is used in almost every encounter on the street (McClure, 2000), which gives the impression to non-Japanese that Japanese are constantly apologizing.

So, as pointed in most research that native Japanese speakers very often use apologetic expressions in non-apologetic situations, this study attempts to focus on the usage of apologetic expressions in apology scene among native Japanese.

This study also attempts to examine the influences of situational variables and the acknowledgement of human relations as suggested by Miyake (1994b) that the use of apologetic expressions by Japanese is more strongly affected by the relationship to the hearer rather than the size of the imposition.

Kim, Y. (1994). used a questionnaire to survey 20 native speakers of Japanese in their 20s to 30s (younger generation) in comparison with another 20 in their 50s to 60s (older generation) regarding their use of apologizing and thanking expressions. But there is not research to describe the differences and the similarities in the usage of apologetic expressions between male and female. Thus, the current study investigates the gap between both groups.

## II. RESEARCH QUESTIONS AND HYPOTHESES

Based on the above-mentioned past studies, the following research questions were addressed.

1. What kind of similarities and differences can be found in the apology strategies of native male and female Japanese subjects in their use of apologetic expressions?
2. What similarities and differences do the male group and the female Japanese subjects show in terms of the degree of politeness of the apologetic expressions?
3. How much do situational factors affect the choices of the male and female Japanese subjects compared to the acknowledgement of human relation factors.

Accordingly, the following hypotheses were tested.

- **Hypothesis 1:** The male and female Japanese subjects will show different tendencies in their choice of apologetic expression; more precisely, female will not use as many apologetic expressions as male.
- **Hypothesis 2:** The degree of politeness will be in the order of female > male. If assimilation is observed in their responses, it will be correlated to the apology consciousness items.
- **Hypothesis 4:** The male and female Japanese subjects will differentiate their apology strategies more obviously according to the acknowledgement of human relations compared to the situational factors.

### III. METHOD

#### A. Participants

Two groups of subjects participated in this study and these subjects were confined to Japanese secondary school students. The male group had 62 native speakers of Japanese and the female group also consisted of 62 native speakers of the same school.

#### B. Materials and procedures

A discourse completion test (DCT) was used as an instrument for data collection. The DCT contained six apologizing situations in which the subjects were offered an apology. The subjects were encouraged to write down their spontaneous reactions in each situation. The questionnaires which contained the instructions, situations and the interlocutors' utterances were explained and written in Japanese.

Table 1: Six situations and the situational variables represented in the Discourse Completion Test.

Scene	Familiarity/status	Apology scene
	Unfamiliar/Outer	
(1)	<i>The vertical relationship</i> <i>Lower</i>	<i>You step on an outsider's leg older than you at the supermarket.</i>
(2)	<i>Higher</i>	<i>You step on an outsider's leg younger than you at the supermarket.</i>
	Familiar/ Higher	
(3)	<i>The inner and outer distinction</i> <i>Outer</i>	<i>You made dirty the book borrowed from your teacher.</i>
(4)	<i>Inner</i>	<i>You made dirty the book borrowed from your mother.</i>

	Familiar/ Equal		
(5)	<i>The horizontal relationships</i>	<i>Close</i>	<i>You made lost the note book borrowed from your close classmate.</i>
(6)		<i>Remote</i>	<i>You made lost the note book borrowed from your remote classmate.</i>

To explain differences in apologetic acts in Japanese culture, the following three parameters are introduced. (1) the vertical relationship (lit. the higher and the lower) relations (*jyounge* in Japanese), (2) the inner and outer distinction (*uchi soto* in Japanese) and (3) the horizontal relationships (lit close and remote) (*shinso* in Japanese)

#### C. Analyses

For quantitative analyses, the apologetic expression and the additional supporting apologetic expression from DCT answers were first categorized into the three groups of categorization as indicated in the table 2 and 3 following Miyake's (1993b).

First of all, the apologetic expressions were categorized into five categories according to the semantic formulas and ranking of politeness as indicated in Table 2.

Table 2: Categorization of the DCT answers (The semantic formulas of an apologetic expressions)

	Semantic formulas	Examples from this investigation
1.	<i>Moushiwake group</i>	<i>Moushiwakearimasen</i> ("Thank you very much.")
2.	<i>Sumimasen group</i>	<i>Sumimasen</i> . ("I'm sorry.") <i>Sumimasendeshita</i> ("") <i>Suimasen</i> . ("I'm sorry.")
3.	<i>Gomen group</i>	<i>Gomennasai</i> . ("I'm sorry.") <i>Gomeni</i> . ("I'm sorry.")
4.	<i>Suman group</i>	<i>Suman</i> . ("I'm sorry." <i>Sumanai</i> . ("I'm sorry.") <i>Sumanakatta</i> . ("I'm sorry.")
5.	<i>Yurushi group</i>	<i>Yurushite</i> . ("Forgive me.") <i>Yurushite kudasai</i> . ("Please forgive me.")

Then, they were further sorted into the following four groups according to the four kind of Japanese apologetic expressions as indicated in Table 3.

Table 3.: Categorization of the DCT answers.(A kind of apologetic expressions)

	A kind of apologetic formula	Examples
1.	A kind of apologetic expression with a performative verb	<i>Ayamaru.</i> ("I apologized.") <i>Shazai suru.</i> <i>Owabi suru.</i>
2.	A kind of apologetic expression to express an attitude of mind	<i>Sumimasen.</i> ("I'm sorry.") <i>Moushiwakearimasen</i>
3.	A kind of apologetic expression to admit that you troubled the partner	<i>Warui.</i> ("I did something wrong") <i>Shitsurei shimashita</i> <i>Suman.</i>
4.	A kind of apologetic expression to express acknowledgment or asking for forgiveness	<i>Gomeni.</i> ("Forgive me.") <i>Gomennasai.</i> <i>Yurushite .</i>

In order to focus solely on the selections of the apologetic expression, the supporting expressions as indicated in table 4 were excluded in the analyses.

Table 4. Categorization of the DCT answers (An additional supporting expressions)

	An additional supporting expressions	Examples
1.	An adverb expression support to intensify a feeling of the apology	<i>Hontoni.</i> ("Really.") <i>Maji.</i> ("Really.")
2.	An end sentence particle (ne) support to intensify a feeling of the apology	<i>Gomen ne</i> <i>Gomennasai.</i>

As the next step, percentage of the apologetic expression selections were calculated and statistically analyses using SPSS (Mann-Whitney U tests).

#### IV. RESULTS AND DISCUSSION

##### A. Usage of apologetic expressions

The percentage of the apologetic expressions selections were calculated, and the analyses were carried out according to the situational factors and the acknowledgement of human relations as indicated in table 6.

As explained earlier, each of the 6 scenes represents a different combination of the three situational variables and three pairs of the acknowledgement of human relations as a social parameter, in order to focus on the influence of one of these factors on the selection patterns of the apologetic expressions by each group of subjects.

S	SV	Partner	Sumi group		Gomen group 「gomen」		Gomen group 「gomennasai」		Yurushi group		Suman group		Moushiwake group		Warui group	
			M	F	M	F	M	F	M	F	M	F	M	F	M	F
			1	L	higher	93	100			6	8			1		
2	E	lower	56	72.5	20	44	68	26.5			6					25
3	B	outer	78	87.9			22	10.3					0	17		
4	O	inner	52	18	69	63.8	13	22.1			5	2				08
5	N	close	26	09	79	92.9	78	97	2	6						
6	O	remote		27	78	30.5	12	23.9	3	4	9	5				

(S= Scene, SV= Situational variable).

**The vertical relationships (the higher and the lower) (jyouge in Japanese)**

With the same situational variable in scenes 1 and 2, the MJ and the FJ showed distinct differences in their apologetic expressions selections according to the unfamiliar higher/outer and lower/outer partner.

In scene 1, the MJ and the FJ showed distinct similarities, but in scene 2, they showed distinct differences in selections of apologetic expressions.

Both groups, the FJ 100% and the MJ 91%..almost exclusively used the kind of apologetic expression to express an attitude of mind *sumimasen* as apologetic expressions to the higher/outer.

As the next step, percentage of *sumimasen* were calculated and statistical analyses using Mann-Whitney U tests as indicated in table 7.

Table 7: Use of *sumimasen* ( Sex distinction ) ( Mann-Whitney U Test )

S	Apologetic Expression	Sex	%	Mann-Whitney U Test		
				Mean Rank	P	Significant difference
1	<i>sumimasen</i>	M	93.0	115.00	P=1.00	M=F =6555.000, P>.05
		F	100	115.00		

As a result, the difference between two subject groups is statistically insignificant, (P>.05 means the numbers of the subjects who chose the same apologetic expression is almost similar.

On the other hand, to the unfamiliar lower/outer partner in scene 2, the MJ and the FJ showed distinct differences in the selection of apologetic expressions. The MJ used various kinds of apologetic expressions like the apologetic expression

to express an attitude of mind *sumimasen* 56%, the apologetic expression to express acknowledgment or asking for forgiveness *gomennasai* 6.8% and *gomen* 20.6%, the apologetic expression to admit that you troubled the partner *suman* 6%, and *warui* 2.5% compared to the FJ, the MJ showed a more varied selection.

But the FJ almost exclusively used polite apologetic expressions, the kind of apologetic expression to express an attitude of mind *sumimasen* 72.5%, the kind of apologetic expression to express acknowledgment or asking for forgiveness *gomennasai* 26.5% and *gomen* 4.4%.

As the next step, the percentage of apologetic expressions were calculated and statistically analysed using Mann-Whitney U tests as indicated in table 8.

Table 8: Use of apologetic expressions ( Sex distinction ) (Mann-Whitney U Test )

S	Apology Expression	Sex	%	Mann-Whitney U Test		
				Mean Rank	P	Significant difference
2	<i>sumimasen</i>	M	56.0	106.22	P=.015	$F > M$ =5545.000, $P < .05$
		F	72.5	123.82		
	<i>gomennasai</i>	M	6.8	104.46	P=.000	$F > M$ =5343.000, $P < .05$
		F	26.5	123.63		
	<i>gomen</i>	M	20.6	129.37	P=.000	$M > F$ =4903.000, $P < .05$
		F	4.4	100.51		
	<i>suman</i>	M	6.0	121.90	P=.007	$M > F$ =5761.000, $P < .05$
		F	0	108.04		
	<i>warui</i>	M	2.5	120.42	P=.026	$M > F$ =5932.000, $P < .05$
		F	0	109.54		

As a result, the difference between the two subject groups is statistically significant ( $P < .05$ ) in all selections of apologetic expressions, means the numbers of the subjects who chose the same apologetic expression is almost different. To the lower/outer the MJ used *gomen*, *suman* and *warui* more than the FJ, while FJ used the polite *sumimasen* and *gomennasai* more than the MJ.

**The inner and outer distinction (uchi soto in Japanese)**

With the same situational variable in scene 3 and 4, the MJ and the FJ showed distinct differences in their apologetic expressions selections according to the familiar higher/inner and higher/outer partner.

In scene 3, to the higher/outer partner, the MJ and the FJ showed distinct similarities, but to the higher/inner partner in scene 4, they showed distinct differences in the selections of apologetic expression.

To the familiar higher/outer partner, the MJ used a kind of the most polite apologetic expression to express an attitude of mind *moushiwakearimasen* 0.8%, a kind of apologetic

expression to express an attitude of mind *sumimasen* 78.7%, a kind of apologetic expression to express acknowledgment or asking for forgiveness *gomennasai* 22.1%. On the other hand, the FJ used a kind of the most polite apologetic expression to express an attitude of mind *moushiwakearimasen* 1.7%, a kind of apologetic expression to express an attitude of mind *sumimasen* 87.9%, a kind of apologetic expression to express acknowledgment or asking for forgiveness *gomennasai* 10.3%. As the next step, the percentage of apologetic expressions were calculated and statistically analysed using Mann-Whitney U tests as indicated in table 9.

Table 9: Use of apologetic expressions ( Sex distinction ) (Mann-Whitney U Test )

S	Apologetic expression	Sex	%	Mann-Whitney U Test		
				Mean Rank	P	Significant difference
3	<i>Moushiwakearimasen</i>	M	0.8	113.50	P=.178	$F = M$ =6384.000, $P < .05$
		F	1.7	116.89		
	<i>sumimasen</i>	M	78.7	110.56	P=.025	$F > M$ =6044.000, $P < .05$
		F	87.9	119.48		
	<i>gomennasai</i>	M	22.1	121.94	P=.014	$M > F$ =5157.000, $P < .05$
		F	10.3	108.00		

As a results, the difference between the two subject groups is statistically significant ( $P < .05$ ) in two out of three apologetic expressions, means the numbers of the subjects who chose the same apologetic expression is almost different. To the familiar higher/outer partner, the MJ used *sumimasen* more than the FJ but in contrast the FJ more frequently used *gomennasai* compared to the MJ. FJ showed a tendency to more polite kind of apologetic expression compared to the MJ. Moreover, the difference between the two groups is statistically insignificant ( $P > .05$ ) in the usage of *moushiwakearimasen*.

On the other hand, to the familiar higher/inner partner in scene 4, MJ and FJ showed distinct differences in the selection of apologetic expression. MJ used various kinds of apologetic expressions like the apologetic expression to express an attitude of mind *sumimasen* 5.2%, the apologetic expression to express acknowledgment or asking for forgiveness *gomennasai* 15.5% and *gomen* 72.3%, the apologetic expression to admit that you troubled the partner *suman* 5.2%, and *warui* 0.8% compared to the FJ., the MJ showed a more varied selection.

But the FJ used the kind of apologetic expression to express an attitude of mind *sumimasen* 1.8%, the kind of apologetic expression to express acknowledgment or asking for forgiveness *gomennasai* 22.5% and *gomen* 77.9%. and barely used *suman* and *warui*, compared to the MJ., the FJ showed a less type of apologetic selections.

As the next step, the percentage of apologetic expressions was calculated and statistical analyses using Mann-Whitney U tests as indicated in table 10.

Table 10: Use of apologetic expressions ( Sex distinction )  
( Mann-Whitney U Test )

S	Apologetic Expression	Sex	%	Mann-Whitney U Test		
				Mean Rank	P	Significant difference
4	Sumimasen	M	5.2	115.49	P=.659	M=F =6499.000, P>.05
		F	1.8	114.51		
	gomenasai	M	15.5	111.42	P=.225	M=F =6143.000, P>.05
		F	22.5	118.61		
	gomen	M	72.3	114.62	P=.907	M=F =6511.500, P>.05
		F	77.9	115.38		
	suman	M	5.2	121.90	P=.007	M>F =5761.000, P<.05
		F	0	108.04		
	warui	M	0.8	118.93	P=.089	M=F =6103.000, P>.05
		F	0	111.04		

As a result, the difference between the two subject groups is statistically insignificant ( $P > .05$ ) in four out of five apologetic expressions, means the numbers of the subjects who chose the same apologetic expression are almost similar. To the familiar higher/inner partner the MJ and FJ used *sumimasen*, *gomenasai*, *gomen* and *warui* frequently the same.

But the difference between the two groups is statistically insignificant ( $P < .05$ ) in the usage of *suman*. To the familiar higher/inner partner, the MJ used *suman* more than the FJ.

**The horizontal relationships (close and remote) (shinso in Japanese)**

With the same situational variable in scenes 5 and 6, MJ and FJ showed distinct differences in their apologetic expressions selections according to the familiar equal/close and equal/remote partner.

In scene 5, to the familiar equal/close partner, MJ and FJ showed distinct differences in the selections of apologetic expression.

The MJ used various kinds of apologetic expressions like the apologetic expression to express an attitude of mind *sumimasen* 2.6%, the apologetic expression to express acknowledgment or asking for forgiveness *gomennasai* 7.8% and *gomen* 79.3% the apologetic expression to express acknowledgment or asking for forgiveness *yurushii* 2.6% compared to the FJ, the MJ showed a more varied selection.

But the FJ used the apologetic expression to express an attitude of mind *sumimasen* 0.9%, the apologetic expression to express acknowledgment or asking for forgiveness

*gomenasai* 9.7% and *gomen* 92.9%. compared to the MJ, the FJ showed a less type of apologetic selections.

As the next step, the percentage of apologetic expressions was calculated and statistical analyses using Mann-Whitney U tests as indicated in table 11.

Table 11: Use of apologetic expressions ( Sex distinction )  
( Mann-Whitney U Test )

S	Apologetic Expression	Sex	%	Mann-Whitney U Test		
				Mean Rank	P	Significant difference
5	sumimasen	M	2.6	111.99	P=.073	M=F =6208.500, P>.05
		F	0.9	118.08		
	gomenasai	M	7.8	109.96	P=.042	F>M =5975.500, P<.05
		F	9.7	120.08		
	gomen	M	79.3	118.11	P=.338	M=F =6197.500, P>.05
		F	92.9	111.86		
	warui	M	2.6	119.92	P=.040	M>F =5989.000, P<.05
		F	0	110.04		

As a result, the difference between the two subject groups is statistically insignificant ( $P > .05$ ) in two out of four apologetic expressions, means the numbers of the subjects who chose the same apologetic expression is almost similar. To the familiar equal/close partner, the MJ and FJ used *sumimasen*, and *gomen* and *warui* frequently the same.

But the difference between the two groups is statistically significant ( $P < .05$ ) in the usage of *yurushi* and *gomenasai*. To the familiar equal/close partner, the MJ used *yurushi* more than the FJ but, FJ used *gomennasai* more than the MJ. Both expressions are the kind of apologetic expressions to express acknowledgment or asking for forgiveness but in term of politeness, *gomenasai* is more polite than *yurushi*, means that the FJ used more polite expression even to the equal/close partner.

On the other hand, in scene 6, to the familiar equal/remote partner, the MJ and the FJ showed distinct differences in the selections of apologetic expression.

The MJ used various kinds of apologetic expressions, the apologetic expression to express acknowledgment or asking for forgiveness *gomennasai* 12.9% and *gomen* 73.2%, the apologetic expression to express acknowledgment or asking for forgiveness *yurushii* 3.4% compared to the FJ., the MJ showed a more varied selection.

But, the FJ used the polite kind of apologetic expression to express an attitude of mind *sumimasen* 2.7%, the apologetic expression to express acknowledgment or asking for forgiveness *gomenasai* 23% and *gomen* 80.5%. compared to the MJ., the FJ showed a less type but used the polite type of apologetic selections.

As the next step, the percentage of apologetic expressions was calculated and statistical analyses using Mann-Whitney U tests as indicated in table 12:

Table 12: Use of apologetic expressions : ( Sex distinction )  
( Mann-Whitney U Test )

S	Apologetic Expression	Sex	%	Mann-Whitney U Test		
				Mean Rank	P	Significant difference
6	Sumimasen	M	0	109.50	P=.001	F>M =5922.500, P<.05
		F	2.7	120.55		
	gomenasai	M	12.9	105.43	P=.002	F>M =5455.000, P<.05
		F	23.0	124.65		
	gomen	M	73.2	121.16	P=.092	M=F =5846.500, P>.05
		F	80.5	108.79		
	warui	M	3.4	119.43	P=.060	M=F =6046.000, P>.05
		F	0	110.54		

As a result, the difference between the two subject groups is statistically insignificant ( $P > .05$ ) in two out of four apologetic expressions, means the numbers of the subjects who chose the same apologetic expression is almost similar. To the familiar equal/remote partner, the MJ and FJ used *yurushi* and *gomen* frequently the same.

But the difference between the two groups is statistically significant ( $P < .05$ ) in the usage of *sumimasen* and *gomenasai*. To the familiar equal/remote partner the FJ used *sumimasen* and *gomenasai* more than the the MJ.

## V. CONCLUSION

With the same situational variable in scenes 1 and 2, 3 and 4,5 and 6 the two native speaker groups (male and female) showed distinct differences in their apologetic expressions selections according to the acknowledgement of human relations rather than the situational variables. The results of the Mann-Whitney U-test tests conducted to compare the use of the apologetic expressions by the two groups. They almost exclusively used *sumimasen* as the apologetic expressions when speaking to a higher and outer and rarely used the most polite *moushiwakearimasen* as the apologetic expressions . In this paper, the tendencies of the male and female subjects' reactions to the acknowledgement of human relations were examined. As a conclusion of the results, the two groups showed the similarities which are the tendency in using the polite apologetic expression *sumimasen* to the unfamiliar and familiar higher partners. But to the rest of the partners compared to the female native, the male native showed more varied selections while the female native showed the tendencies to use the polite kind of apologetic expression

compared to the male native. Moreover, as discussed above, the Japanese native used three kinds out of four categories of apologetic expression in their conversation. They are the apologetic expression to express an attitude of mind, the apologetic expression to admit that you troubled the partner, the apologetic expression to express acknowledgment or asking for forgiveness and barely used the kind of apologetic expression with a performative verb like *ayamaru*, *shazai suru* and *owabi suru* in their apologizing conversation. This issue can be an interesting next topic for research which also remains an area for further investigation.

The past results of the study suggest that the great varieties of apologetic expressions in Japanese seem to present difficulties for most of the learners. Many Japanese learners expressed unfamiliarity with the usage of apologetic expressions. Therefore, it may be suggested that a systematic introduction of situationally appropriate speech act and expression patterns in the target language should be adopted into the second and foreign language classrooms. All these results from this study may suggest that the usage of *gomenasai* and *gomen* also can be applied in the Japanese classroom especially when in the apologizing partner to the equal and inner partner.

## REFERENCES

- [1] FJ. Coulmas, F. (1981). "Poison to your soul": Thanks and apologies contrastively viewed. In F. Coulmas (Ed.), *Explorations in standardized communication situations and patterned speech* (pp. 69-91). The Hague, the Netherlands: Mouton.
- [2] Ide, R. (1998). 'Sorry for your kindness': Japanese interactional ritual in public discourse. *Journal of Pragmatics*, 29, 509-529.
- [3] Kim, Y. (1994). Nihonjin jyakunensouno kansyato wabino aisatsuno hyougenno anketo cyousa to sono kousatsu [A study of the expressions of gratitude and apology in Japanese young generation: In comparison with those in older generation]. ♦ *Kokugogaku Kenkyuu* [The Japanese Language Review] 33, 23-33.
- [4] Kimura, K. (1994). The multiple functions of *sumimasen*. *Issues in Applied Linguistics*, 5 (2), 279-302.
- [5] Miyake, K. (1994). "Wabi" igaide tsukawareru wabi hyogen: Sono tayoukatno jittaito uchi, soto, yosono kankei [Formulaic apologies in non-apologetic situations: A data analysis and its relation with the concept of *uchi-soto-yoso*]. *Nihongo Kyouiku* [Journal of Japanese Language Teaching], 82, 134-146
- [6] Moriyama, T. (1999). Oreito owabi: Kankei syufukuno sisutemu toshite [Gratitude and apologies: A system of repair]. *Kokubungaku: Kaishakuto kyouzaino kenkyu* [Department of Education: Interpretation and Material development], 44 (6), 78-82.
- [7] Nakata, T. (1989). Hatsuwa kouitoshiteno chinshato kansha: Nichiei hikaku [Apology and Thanks in Japanese and English]. *Nihongo Kyouiku* [Journal of Japanese Language Teaching], 68, 191-203.
- [8] Tanaka, S., & Kawade, S. (1982). Politeness strategies and second language acquisition. *Studies in Second Language Acquisition*, 5, 18-33.