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A Cross-cultural Study on Complaint Letters:
Australian and Korean

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MA. Arts (Applied Linguistics)
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Abstract

The aim of the study is to examine the cross-cultural features of Australian and Korean complaint letters. The point of view adopted is that cultural barriers generate difficulties to producing efficient and successful intercultural communication in addition to linguisitc barriers. Although the concept of complaint letters is the same in the two countries, there are still difficulties when Australians and Koreans attempt to communicate with the other culture.

Firstly the study will explore the validating of the concepts of Korean's four-unit structure (Ki-Sung-Chen-Kyul) and the three unit structure typical of western letter writing (Introduction-Body-Conclusion), and contrast the structures. It posits that Korean complaint letters are more reader-responsible, this is defined as a reader needing to infer the implicit meaning of what is the writer's request, this Australian letters showed writer responsible language, this is defined as a reader being provided enough explicit information by a writer in order to comprehend the meaning of what the writer intends to deliver. The results might relate to the claims that Korean society is characterised by features of collectivism (Triandis, 1983), avoiding confrontation with others and saving face, which can be realised in vague and emotive terms.

Secondly, the indirect speech of Korean writers will be analysed through the adoptation of Kim and Wilson's study of request categories (1994). The results imply that Koreans use hint strategies as much as they use direct request, while Australians tend to use a more direct strategy in the interest of the readers. An

Australian's politer acts are expressed on the basis of the virtue of the frankness of the request first, before the announcement. Conversely the Korean language employs the same amount of hint strategy and direct strategy which might explain typical Korean cultural attributes such as Nunchi, meaning reading others' mind(Kim 1975), Kibun, 'feeling' and Cheymyen 'saving face'(Sohn 1986). As a consequence Australian letters, which tend to make obvious what they are expressing, will feature ideational functions weighted toward clear, concise and direct expressions whereas Korean letters which think highly of interpersonal functions appear to be more influenced by their collective cultural values. The results of this study will suggest that intercultural miscommunication is caused by the degree of cultural variances and that to learn the target language well is not just to achieve linguistic competence but also to be a member of its culture.

USE OF THESIS

The Use of Thesis statement is not included in this version of the thesis.

I certify that this thesis does not incorporate without acknowledgment any material previously submitted for a degree or diploma in any institution of higher education; and that to the best of my knowledge and belief it does not contain any material previously published or written by another person except where due reference is made in the text.

Signature ---------------------------------

1/5/97

Date   ---------------------------------

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Chapter 1

Introduction

1.1 Introduction

In terms of the globalization of the modern world and the rapid growth of international communication, the ability to communicate across cultures effectively and to understand other cultural styles of communication has become increasingly important. To understand intercultural communication, it is very important to know first the relationship between culture and communication. The impact of culture on communication may lead to miscommunication with people who could have different cultural backgrounds. This is because each country has its own culture which has been transmitted from generation to generation. Korean children learn ways of communicating in order to convey meaning within their group. They may see the world through the Korean culture which they have learned and shared. For instance, the American concept of 'Profit ' characteristically differs from that of the Japanese who conceptualise it as both social and self interest. On the other hand, Americans generally regard it as only personal gain. Although Americans and Japanese could use the same word, they may attribute a different meaning to it. When both countries have a joint venture, they may realise later that they expect different proportions of profit influenced by different concepts of the word, "Profit" (Sullivan & Kimeda, 1982).

Therefore the method of communication is different between Australians and Koreans because the different cultures impact on the way of communication. To convey one's thoughts accurately and to understand what others are saying, it is not enough just to know the words of the language but one should also be familiar with the patterns of thought and expression which are applied by the native speakers in their own writing and interpreting of their own culture. Therefore, as Purves and Purves (1986, p. 194) stated, "the individual has a great deal to unlearn and to learn if he or she is to be accepted as a writer in that culture." That is to say, it is vital to experience the lifestyles of another culture and to learn to be a member of that culture. Kaplan(1966) supported the idea that the cultural impact influences communication through the hypothesis that different cultural backgrounds influence writing. This can be a barrier to cross-cultural communication and may cause misunderstanding depending on the proportion of cultural variance between countries (Sohn, 1986c, p. 438). This study is interested in the written communication in Korean and in English in order to gain insight into the characteristics of Korean and Australian cultures as they are reflected in communication. It aims to highlight awareness of possible miscommunication in business correspondence which may reflect the different cultures, and it aims to help communication which is dependent on the efficient handling of information and which focuses on the establishment of interpersonal relationships for the swift and profitable transaction of business in the socio-culturally different contexts.

Therefore the research on this comparison of complaint letters is designed to explore the awareness of differences in cross-cultural discourse patterns in the field of foreign and second language teaching. The study is also concerned with the fact that even

though some foreign students have a good command of the grammar and syntax of English, they often write long paragraphs and texts which seem to be structurally clumsy, disorganised and unclear. So these seem to have a lack of cohesiveness linguistically from a native speaker point of view. On the other hand, foreign students might think that their writings where the culture and syntax system of their own language are reflected, are not disorganised at all. This is because language contextualises the culture and situation and transmits it, reflecting ways which are appropriate to the society (Halliday, 1978). Children as members of the society learn to adopt its beliefs, values, thoughts, actions and its culture through the language. This suggests that both students and teachers should understand not only their own culture within their countries but also need to appreciate how culture is correlated with their written statements and perceived in other countries so that they can prepare to develop the ability to be open to and accepting of the culture which accompanies their target language's learning and teaching:

> Language itself, of course, is an integral part of culture in the broad (sociological/anthropological) sense of the term; indeed, language is culture's most omnipresent and potent vehicle. In the narrower sense of culture too.(deleted) Culture is medicated by the language; to teach language is thus inevitably to teach culture - whether consciously or not; preferably, consciously. (Mogridge, 1988, p. 45)

> Interaction through language involves more than linguistic ability; as we know, it involves knowledge of the subject under discussion, understanding of culturally significant context and the demands this context makes on the interlocutors. (Rivers, 1988, p. 4)

1.2 Statement of purpose

In order to investigate the relationship between culture and communication, the first part of the study will explain preferred discourse patterns in complaint letters. This first part will draw attention to different discourse patterns wherein the Koreans appear to follow a four unit structure, consisting of Ki (beginning), Sung (development), Chen(transition) and Kyul (conclusion) whereas Australian writing may show a three unit structure, an introduction, a body and a conclusion. To elaborate, 'Ki ' corresponds to the beginning which introduces the argument, 'Sung' is the body which loosely develops the argument and states its main point. 'Cen' changes the direction of the argument and then states indirectly related sub themes of the argument. It seems to be "out of focus " from an English speaker's point of view. Conversely Koreans may feel that the transition is necessary to move from the body to the reaching of a conclusion. Finally 'Kyul' is the part where the conclusion of the main topic is reached (Eggington, 1987). Kaplan (1972) observes that Korean discourse patterns are indirect which may be partly because of this four unit discourse pattern. Koreans have been exposed to and have emulated this pattern which originated from classical literature. (Eggington, 1987). The second part of this study will utilise the framework of Kim & Wilson's (1994) request tactics and strategies between American and Korean writing in order to contrast an approach to politeness in Australian and Korean complaint letter writing. This is to gain insight into different politeness cultures; negative politeness and positive politeness (Brown & Levison, 1978; 1987) and contrasting "buffer strategies" which defines what prepares

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the reader for the negative message. These phenomena are mostly found in the first paragraph in order to soften negativism in the letter (Salemo, 1988). In terms of complaint, writers might use the buffer strategy to attempt to reach a solution to the problem as soon as possible with the effect of diminishing negative reaction to the complaint.

1.3 Review of relevant research

This study is based on the idea that to reach successful cross-cultural communication with readers from different cultures, writers must obtain not only proficiency of the target language but also understand how communication is specified by its own culture. Culture is the deposit of all the material and non-material aspects such as knowledge, experience, belief, attitude and material possessions which are shared, learned and transmitted among the members of society. Once culture is learned it is subconsciously internalised by the members of societies. Learned culture is expressed in both verbal and nonverbal communication because language, both in its written and oral forms, is part of culture. This implies that cultural factors greatly affect communication and merely knowing how to speak and write a language does not ensure effective and successful cross-cultural communication:

> Misunderstanding and cultural shock result largely from the different modes of thought and cultural patterns between the two countries, rather than from the linguistic incompetence of the user of the language. A person exposed to foreign culture is confronted with cultural pitfalls at all points in both verbal and nonverbal communication (Park, 1990, p. 29)

Many previous studies on the comparison of business letter writing by native and non-native writers (Eure, 1976, Johnston, 1980; Haneda & Shima, 1982; Kilpatric 1984;

Lyne 1974; Sullivan & Kameda 1982; Sims & Guice, 1992; Perotti & Bridges, 1992; Reid 1974; Varner 1988) have shown that, first, content errors are more likely to produce miscommunication than are language errors. Secondly it shows that knowledge of business communication instruction in the reader's country may improve communication and lead to successful cross-cultural communication. This is because appreciation of another culture develops a more positive attitude rather than conflict in terms of understanding intercommunity through language:

> Empathy is developed and this implies a degree of identification that leads to ability to cope with another culture and to interact easily with its representatives (Robinson, 1980, p. 10)

Finally, understanding the business communication practice and experience of the literacy culture prevents intercultural misunderstanding because culture has its own language and language creates the context of culture.

According to Park (1990), Korean communication styles are characterised by a prose-oriented communication pattern which uses a long descriptive account about a person and an event instead of moving directly to the point. On the other hand, American communication styles use face-to-face interpersonal communication. From an American point of view, a Korean's prose-oriented communication style might be seen to exhibit a lack of significance and cohesiveness. Therefore cross-cultural communication is not effective without an understanding of the other culture just as previous literature shows that an appropriate or effective communication in the United States might not be appropriate or effective in China, France, Hong Kong, Japan, Korea, Spain or Mexico because the writers and receivers have different expectations regarding pattern. These different expectations of communication in

accordance with different socio-cultural contexts can be explained from a points of view which a culture is reflected in its language. For example, China has a high context culture which defines the culture where members have shared meanings, experiences, values and attitudes through its long history. And the message can be understood as being implicit. This culture produces communications more likely to use indirect and inferential expressions(Hall, 1976; Beamer, 1994) This is because they have shared knowledge through a long history and place high value on their collectivistic culture.

Many cross-cultural written communication comparison studies centre on academic papers, students' essays, printed material (Clyne, 1987; Eggington 1987; Hinds 1983; OK 1991; Matalene 1985) and business letters (Eure, 1976; Johnston 1980; Haneda & Shima, 1982; Kilpatric, 1984; Lyne, 1974; Sullivan & Kameda, 1982; Sims & Guice, 1992; Perotti & Bridges, 1992; Reid, 1874; Varner, 1988). In the case of business letters, many themes such as inquiry, persuasion, request, and refusal are dealt with.

Sims & Guice's (1992) study concerned a comparison of inquiry letters written to a reader in the United State from non-native and native speakers of English. They collected 105 inquiry letters from native speakers of English and 109 letters from non-native speakers of English from China, Taiwan, Korea, the middle East and Europe. The result shows that there were differences between the letters written by non-native speakers in terms of salutation, complimentary closing, tone and information. The non-native speakers showed more archaic and exaggerated politeness expressions in the closing contrasted with the native speakers' closing. In addition, non-native speakers provided unnecessary professional information such as detailed job

experience, educational histories, academic goals and excessive biographical information. It indicates that non-native speakers have an oversensitivity in regard to the politeness of English and a misunderstanding of the expectations of the US reader. Conversely, the US readers think that this indirect discourse pattern is inappropriate in an information inquiry letter.

According to further comparison study on letter writing between Ohio and Hong Kong business students(Perotti & Bridges 1993) significant discrepancies were found in terms of directness vs. indirectness and persuasiveness. Firstly when students were told to write request letters, Hong Kong students wrote less directly than American students. Secondly, under the topic of refusal letters, American students wrote letters more directly and clearly, while Hong Kong students more frequently adopted buffer strategies such as apologies. Thirdly in persuasive letter writing asking compensation for damaged goods, Hong Kong students were reluctant to ask questions directly to the companies in order to get a fast response. This may be linked with the characteristic of Confucian society which considers it proper not to impose on others. The implications of this research are that Hong Kong society has had a Confucian foundation which raises expectations to conform to the demands of authority and to retain face so that people keep their relationship in a face saving society. In other words, American students may be oriented to a writer-point of view in which individual interest and needs are a priority in an apologetic context. However Hong Kong students may consider sensitivity toward the readers who may feel shame which may cause loss of company image.

It is said that Western culture is characterised as a guilt culture while Eastern culture is a shame culture.(Piers & Singer, 1953). Shame represents the face-saving aspect of the culture that is important in public situations. Guilt represents the intellectual aspect of the culture that asks for responsibility from each individual. As a result, the reason for feeling nervous after a wrong action in Asia was not caused by the act itself but by people's awareness of the act.

The business correspondences study, contrasting France with America , also asserted that communication reflects the values of the writer and his/her environment as well as providing evidence that different educational emphases and cultural regulations impact upon French and American letter writing (Varner, 1988). For instance, the French employ abstract expressions, lengthy texts, flowery closings, and use subjunctive and conditional moods frequently characteristics which come out of their "theoretical explanation education" and advice on expectation of politeness conventions. On the other hand, this style of writing is regarded as obscure, unclear and old fashioned to Americans who are exposed to "pragmatic education" which uses specific examples to make its presentation clear. For instance, French text books point out that letter writing constructs move from general to specific which is the opposite to American writing as exemplified by the following:

France	*Statement of the problem and its consequences(background information) Request for a specific action to solve the problem*
American	Request for a specific action Explanation of why such is desirable.

(Varner, 1988, p.60)

Consequently, this research showed that native speakers and non-native speakers of English are very sensitive concerning their writing conventions due to frequent exposure to their cultural values (Kaplan, 1990), different regulations of writing influenced by different educational emphases (Varner, 1988; Eggington, 1987) and different syntactic systems (Guo, 1995). However, with reference to the format of letter writing such as writing the address, once Korean students, who write their address in the opposite way to the American address convention, are exposed to the American convention, they do not find it difficult to learn and interpret. Therefore the study is not discussing the format of the letters which varies from country to country. The more profound concern of intercultural written communication is that the obvious reason for miscommunication is a difference in culture which impacts on the content of the complaint letters. According to Kaplan (1990), most Asian languages are explained as "reader-responsible language" which means the reader takes responsibility for understanding the writers' implied message which abounds in indirectness and metaphor. Likewise, the Chinese literary tradition is full of allusion, proverbial phrases, analogy and inference or face-saving devices to deal with bad news. This produces indirect communication and implicit messages(Beamer 1994; Matalene, 1985; Pan, 1988). In high context cultures such as China, readers are supposed to rely on shared meanings, experiences, values and attitudes wherein the context can be understood without explicit messages (Hall, 1976) as stated in the following nature of Korean indirect strategy:

> Implicational or non-conversational strategies of direction are based in shared knowledge about the real world and specific situational or discoursal contexts as well as on shared ability of rational inference between interlocutors(Sohn, 1986b p. 279).

Hinds (1987, p. 144) stated that in Japan, listener/readers are responsible for understanding what speakers/writers are intending to express, which is the same as for Korean writers, whereas writer-based languages such as English make a clear statement about matters which readers do not need to make efforts to understand in the same way as reader-based languages. Specifically in the case of negative messages, written communication reflects a statement first and then a request later which may explain a characteristic of Japanese culture in which a homogenous people on such a smallish island value such cultural to avoid confrontation.

> There is greater tolerance for ambiguity, imprecision of statement, an entirely different attitude toward the writer such that English speaking writers go through draft after draft to come up with a final product, while Japanese authors frequently compose exactly one draft which becomes the finished product (Hinds, 1987, p.145).

The Lee & Scarcella's interview with Koreans (1987) found that Korean writers do not state their thesis directly. Instead, they allow their readers to interpret the intention of their writing from hints within the text. In addition, their written culture highly regards cliche expressions and the indirectness of their writing. Matalene (1986) asserts that the important characteristic of Chinese social practice of indirectness causes problems to Chinese students, who are exposed to cultures which expect from the readers the responsibility for drawing out inferences from what the writers are saying. The readers value implicit expressions when learning to write explicit and direct texts in English. On the other hand, English is a writer-responsible language which imposes upon the writers the responsibility to deliver their message explicitly and the need to start with a main idea followed by a detailed explanation.

Therefore there are many studies which have supported the view that there are different text patterns which correlate with different cultural preferences and

preconditioned cultural variables. Apart from all the material elements of culture such as food and clothing, non-material elements such as the ways of expression and thinking are subconsciously functioning in the part of one's life without awareness unless one is exposed to other cultures. For instance, cause and effect thinking in western culture is frequently realised in linear patterns in contrast to the Chinese web thinking structure which is exhibited as a circularity pattern (Beamer, 1994). In other words, culture has its own expectation for content and the nature of discourse patterns which leads to the production of different information structures and linguistic and stylistic forms such as the different styles of French and American letter writing (Varner, 1988).

As Kaplan asserted (1966), culturally different traits which govern discourse patterns are supported from many cross-cultural discourse studies (Clyne, 1987; Eggington, 1987; Hinds 1983; Ok 1991; Matalene 1985). Thus, according to Clyne (1987), German texts tend to more digressiveness, which functions to provide theory, ideology, and additional information or to argue from one point to another, while English texts are frequently in linear order. From the German point of view, texts provide sufficient amounts of information in order to discuss their arguments rather than to take a limited perspective. Thus German writers seem to think that the linear pattern of English texts lead to a conclusion without enough information. It is likely to imply that there are cultural priorities which may clash in the process of international communication without recognising other cultural preferences on discourse patterns.

Korean has a traditional expository pattern. Ok (1991) examined fifteen English and fifteen Korean essays, taken from contemporary printed news material which dealt

with similar themes. The study shows that English favours a three unit structure (Introduction-body-conclusion), while Koreans show a preference for a four unit structure (Ki-Sung-Chen-Kyul) similar to the Japanese four unit structure(Hinds 1983). The discourse pattern preferred discourse in Japanese of Ki-Shoo-Ten-Ketsu has its origin in Chinese poetry. Ki begins the argument, Shoo develops the argument, Ten abruptly changes the direction of the argument toward an indirectly related sub-topic and then Ketsu provides a conclusion to the main topic. This discourse pattern is also preferred by Korean. Even if one writes in the 'Ki-Sung-Chen-Kyel' style, leaving out the 'Chen' as a transitional stage from development to the end so that one may create a 'beginning , development and ends" pattern just as in the English three unit pattern, there are still differences between English discourse patterns and the Korean interpretation of 'beginning (Ki), development (Sung), and end(Kyel):

> In this kind of writing the development of the paragraph may be said to be "turning and turning in a widening gyre". The circle or gyres turn around the subject and show it from a variety of tangential views but the subject is never looked at directly. Things are developed in terms of what they are not rather than in terms of what they are (Kaplan, 1966, p. 16).

Koreans are exposed by schooling to the analysis and writing of texts as a four unit structures so that they may favour this structure and reflect it in their thought. It is supported by the study in which the familiar discourse pattern is the main reason to recall the content of a text easily. Eggington (1987) asked one Korean group to read and recall information construing non-linear patterns of academic discourse, while the other group were told to read more linear pattern material which is very common in English academic writing. The research showed that Korean students had more difficulty recalling information later when information was presented in a more linear

discourse pattern. A similar study (Hinds, 1987) was done on both Japanese students and American students using Japanese discourse pattern texts.

Thus, to sum up, previous studies on cross-cultural comparisons within business (Eure, 1976; Johnston, 1980; Haneda & Shima, 1982; Kirkpatric, 1984; Lyne, 1974; Sullivan & Kameda, 1982; Sims & Guice, 1992; Perotti & Bridges, 1992; Reid, 1974; Varner, 1988) and cross-cultural discourse pattern studies (Clyne, 1987; Eggington 1987; Hinds, 1983; Ok 1991; Matalen, 1985) show correspondences between preferred discourse patterns and their respective cultural variances. Therefore although non-native speakers write in English, their language creates the context of culture differently, which reflects their syntactic and semantic structures in speaking and writing.

1.4 Assumptions concerning the respective cultures used in the present study.

The respective cultural characteristics; Australian and Korean, which would be realised in the linguistic level, might be contrasted in the following characteristics.

Western Culture	Eastern Culture
Individualism	Collectivism
Guilt Culture	Shame Culture
Low -context culture	High-context culture
Writers -responsible language	Reader-responsible language
Positive politeness culture	Negative politeness culture
Self -assertive discourse	Situational & prose-oriented discourse
Instrumental discourse pattern	Affective discourse pattern
Monochronic temporal concept	Polychronic temporal concept
Eye culture	Ear culture
Directness	Indirectness

Western society and culture are generally characterised as individualistic whereas Eastern society and culture are characterised as collectivistic. According to Triandis(1985; 1988) and Yum(1988), collective cultures pay more attention to some identifiable ingroups in order to place a priority on emotional bonds and ingroup goals over individual goals because a person is subordinate to the ingroup. Such societies place great value on the maintenance of hierarchies and the saving of face within the ingroup. On the other hand, individualistic societies show personal goals as having priority over group goals because the society places more value on the convenience of individuals and pays less concern to emotional attachment to the ingroup. These themes of collectivism and individualism are summarised in the following figure based on Triandis(1985; 1988) and Yum(1988).

Collectivism	Individualism
The ingroup is an extension of the self	The self as distinct from the ingroup
The ingroup is centre of the psychological field	The person is the centre of the psychological field
Subordination of personal goals to goals of the ingroup	Ingroup and personal goals are often unrelated
Ingroup regulation of behaviour	Individual regulation of behaviour
Interdependence	Self-sufficiency
Ingroup harmony is important	Confrontation within the ingroup may be good
Sense of common Fate with ingroup	Personal fate
Shame control	Guilt control

With reference to the distinction between shame and guilt in the respective cultures, shame represents the face-saving aspect of culture that is important in public situations. Guilt represents the intellectual aspect of the culture that expects responsibility from each individual. As a result, the reason for feeling nervous after a wrong action in Asia is not caused by the act itself but by people's awareness of the act. For instance, individuals in collectivist cultures readily accept a given situation and are reluctant to act differently to others, which leads them to develop passive and

fatalistic attitudes. On the other hand, the individualistic cultures encourage dynamic changes on the basis of spiritual and cultural characteristics (Piers & Singer, 1953). In guilt culture the failure to act is nothing to do with the individual and the failure to act brings expression of the regret to the act itself. Also the act motivates a desire to repair, to confess, apologse or make amends. On the other hand, in a shame culture, the failure to act tends to evaluate negatively the individual and to hide the individual from others with passive and fatalistic attitudes. Individuals are likely to be afraid of how others look at them (Tangney et al., 1992).

In terms of different time concepts Korean society tends to have a polychronic temporal orientation, which views time as flexible and renewable. Time has neither a beginning nor an end, but is constantly repeating itself. On the other hand, the monochronic time concept show that time is not retrievable and it goes from a beginning to an end. Both concepts effect communication. For instance in polychronic or circular temporally oriented cultures, the written communication appears to show more indirect and circular characteristics whereas the monochronic cultures shows direct and linear patterns of communication, which means getting to the point of what people intend to say quickly with little introductory phrasing.

> Monochronic cultures usually fragment tasks into predetermined units of time - scheduling - that limits the length and depth of business communication (Limaye & Voctor 1991, p. 287).

By contrast in polychronic cultures "a business talk can acceptably - indeed , in many cases must - go off on tangents to the main subject to place all information in its proper context" (1991, p. 287).

'Eye' culture which characterises western languages, is said to have developed from more logical bases whereas the 'ear' cultures of many eastern languages have developed from pathos and feelings. There are many examples of contrasts which indicate that linguistic forces create the context of culture, including thought patterns and mental attitudes. A Korean would say "Take great pains " or they would say "I know" whereas English speakers may say "I see". The implication of "I see" is that we understand things by seeing not by hearing and they live on mainly by sight. On the other hand, Korean culture is a hearing culture (Lee, 1967, p. 42-43). For instance, when Koreans say "obey" they mean literally "hear my words well; " "he doesn't obey" means "he doesn't hear my words"; "the ear is dark" means "he doesn't understand". The differences between hearing and seeing cultures are reflected in that seeing cultures tend to be based upon intellectual, rational, theoretical and active characteristics. To put it in another way, it has been claimed that English speakers/writers employ more words toward logical aspects of language. On the other hand, Koreans would use more emotional, sensitive, intuitive and passive words, expressions which appear to find their roots in the basis of pathos and feelings.

The assumption of different communication patterns is based on studies of the different communication styles used by Americans and Koreans. The previous cross-cultural communication studies on this subject distinguished direct face-to-race interpersonal communication vs. indirect intermediated interpersonal communication and affective or situation oriented communication vs. instrumental communication pattern respectively. Americans tend to come to the point directly before setting up human relationships in contrast to the expected indirect-intermediated

communication pattern of Koreans. The indirect communication pattern stemming

from Korean's prose-orientation is illustrated in the following excerpt:

Employer : Are you confident in performing the duties of a file clerk ?
Korean   : Yes, I am. I have a B.A. degree from Seoul University. My family is
           known to be good one and I have been getting whatever I want from
           everybody.
Employer: But, have you ever worked in a filing department in any company ?
Korean   : Yes, I can. I can type, drive, and have a B.A. degree from the best
           university in Korea.
Employer: Can you order things alphabetically ?
Korean   : I learned English for six years in high school and four years at college.
           I used to be the best student in those days.(Park 1990, p. 93)

As can be seen by this conversation, Koreans seldom respond directly to the point that

American employers want to get to. This is a characteristic of a prose-oriented

communication patterns which gives long descriptive accounts before expressing

what is intended. This is because this communication pattern regards feeling and

emotion in interpersonal communication importantly. This has been termed an

affective or situation-oriented communication style. By contrast, a direct face to face

communication pattern emphases the getting to the point of the discourse in which

verbal expressions are important. The affective and situation oriented communication

patterns are explained through two Korean senses which are called "Nunchi" and

"Kibun":

"Nunchi" is a kind of "sense" , but it cannot simply be explained as "sense."
"Nunchi" is an interpretation of others' facial expressions or what they say
plus a mysterious "alpha" hidden in their inner hearts. "Nunchi" is usually an
interpretation by the lower social class of the feelings of the higher social lass,
necessary in an unreasonable society in which logic and inflexible rules have
no places.... there is no other way but to solve problems with "nunchi"
detecting the other person's facial expression plus "alpha" hidden in his inner
heart (Kim, 1975, p. 7).

"Perhaps the most important thing to an individual Korean is recognition of his "selfhood." The state of his inner feelings, his prestige, his awareness of being recognized as a person, the deference he receives from fellows - all these factors determine his morale, his face, or self-esteem, essentially his state of mind, which may be expressed in Korean by the word "Kibun. When "Kibun is good, one feels like a million dollars," when bad, "one feels like eating worms." (Crane, 1967, p. 7 quoted from Park 1990, p. 89).

These senses produce different attitudes and discourse patterns which are realised at a linguistic level. For instance, in contrast with Australian complaint letters, Koreans write complaint letters with a combination of humor which might mitigate against a high tempered situation, and a reprimand attitude which might imply that compensations should be made while expressing different means for a solution. In other words Koreans are good at manipulating other's Kibun through their own Nunchi.

The assumption from the literature to be reviewed concerns the relationship.between writer-responsible language and low context culture vs reader-responsible language and high context culture. Low context culture defines that people should totally rely on explicit information in order to interpret what a speaker/writer is conveying in a given context because of a lack of a shared experience and history. The speaker/writer in a low context culture society should convey the meaning explicitly with enough information to understand the meaning. On the other a hand high context culture defines a situation where people have shared a long history. So people in this culture do not have to rely on information to understand what a speaker/writer is saying. The speaker/writer conveys the meaning very implicitly, assuming that the listener/reader has already known the context of what the speaker/writer is conveying. Hinds points out that in writer responsible language listeners/readers are responsible for understanding what speakers/writers are

intending to express, which is a characteristic of Korean communication whereas writer-based languages such as English make a clear statement about what readers do not need to make an effort to understand in the same way as in reader-based languages. In a high context culture the organisation of a text is full of allusion, proverbial expression, implication and implicit information, and readers need to infer what writers intend to convey. By contrast, in a low context culture, writers give enough information for readers to understand what they mean. In this case, writers have the responsibility to write explicit information for their readers:

> A high context culture (HC) communication or message is one in whicn most of the information is either in the physical context or internalized in the person, while very little is in the coded, explicit, transmitted part of the message. A low context(LC) communication is just the opposite; i.e. the mass of the information is vested in the explicit code. (Hall, 1976, p. 8)

This framework suggests that there is a correlation between high context cultures and reader-responsible languages and between low context cultures and writer responsible languages.

Finally, based on the previous studies (Beal, 1990; Wierzbicka, 1985; 1990, Holtgrave & Yang, 1990; 1992), Koreans and Australians tend to reflect aspects of negative politeness. The concept of a negative politeness culture is defined as one which utilises negative politeness such as being conventionally indirect, being pessimistic, questioning, hedging, minimising imposition, giving deference and apologising in orde· to satisfy the hearer's negative face. On the other hand the concept of negative politeness is characterised by a speaker utilising negative politeness which is attending to the hearer's interest and wants, employing in-group.usage of address form, language and slang, seeking agreement, and promising in order to satisfy the hearer's positive face(Brown & Levison, 1978, 1987)

Negative politeness is redressive action addressed to the addressee's negative face his want to have his freedom of action unhindered and his attention unimpeded. (1987, p. 129)

Positive politeness is redress directed to the addressee's positive face, his perennial desire that his wants(or the actions/acquisitions/values resulting from them) should be thought of as desirable. (1987, p. 101)

Both politeness cultures are realised at the linguistic level in a different way, and this is discussed in Chapter 4. The study will test the assumption of the previous study which claims Australian and Korean societies are likely to be negatively polite. It will also test how different strategies of politeness are used in the respective letters.

In the present study Goffman's definition of "face" in politeness theory would be suitable for the definition of face in Korean society. The society would value their face which Goffman characterises as "the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact" (1967, p. 5). They regard saving another's face at the same time as saving their own face, and think of face as a public and interpersonal image (Mao, 1994) rather than an individual concept of "face" as in the work of Brown & Levison (1987). According to the concept of Brown and Levison, face means " the public self image that every member wants to claim for himself". In other words, Goffman's face work is based an a public and interpersonal image whereas B & L's face is an individualistic and self-oriented image (Mao 1994). Therefore the cultural assumption on politeness culture centres on Goffman's work in collectivistic societies such as Korea.

In terms of indirectness and directness, Wierzbicka(1985; 1990) claims many studies use these terms, concerning different cultural values. She explained that the previous

cross-cultural studies broadly defined Anglo-Saxon cultural norms as direct. Although English expressions favour indirectness in order to draw an action from the hearers, the expressions could reflect directness in order to seek information from another point of view. In other words, it is very important how to use terms directness vs. indirectness according to a particular point of view. American English is direct compared to Korean. However when American English is compared with any other languages such as African American Black English, it is relatively indirect in terms of regulated spontaneous expression. Amerian English may speak in self regulated expressions compared to Black English which uses stylin' out, showboating and grand standing. On the other hand Japanese is more indirect than American English when this comparison considers spontaneity, autonomy and turn-taking. Japanese people tend to encourage non-spontaneous speaking and leave sentences uncompleted in the interests of politeness. Their conversation relies upon collaborative activitity among speakers. This is because Japanese conversation needs time to predict what the speaker intends to say in order not to embarass others or the speaker himself/herself.

This present study will also show that Korean is less direct than Australian English. Korean writers will not mention an idea of complaint in the beginning of a letter and they will not finish writing with a request. They will suggest several alternative requests including an original request. In terms of a four unit structure and Kaplan's theory, Korean discourse patterns will be of an indirect structure Compared to this Australian letters will be appear more direct than Korean letters.

These studies apply the same terms in the studies without clarifying different cultural assumptions. The present study defines directness as meaning how directly letters announce the aim of writing to the readers and how it develops the request at the end of the letters.

1.5 Collecting and processing data

This study is based on real complaint letters which were sent to auto vehicle consumer relations departments in Australia and in Korea. It is significant that the research accesses authentic data rather than making use of dummy complaint letters, as has been the practice with most previous cross-cultural studies based on academic writing using students as subjects(Clyne, 1987; Eggington, 1987; Hinds, 1983; Pan, 1988). It also constricts the topic variables of complaint letters which might effect the reliability of complaints. Before the analysis of the complaint letters, the real letters in Appendix 2, will be retyped to the same format and will delete any references which might identify any company in order to preserve the confidentiality of each company.

1.6 The organisation of the present study.

The present study is organised into four parts based on the following research questions.

(1) Do Korean complaint letters use a four-unit discourse pattern when compared to Australian letters in support of Kaplan's hypothesis (1966) ?

(2) (Do Koreans and Australians both employ indirect strategies and tactics for their requests in respective complaint letters based on the framework of Kim & Wilson(1994)?

The first Part, Chapter three, based on question (1), will explore the hypothesis that discourse patterns are influenced by culture (Kaplan, 1966; 1970; 1972; 1990). The result of the analysis of discourse patterns in Australian letters and Korean letters is discussed with reference to the assumptions of the respective cultures. Hoey's (1979) pattern analysis and Connor & Kaplan (1987) will be adopted in order to gain insight into different discourse patterns between countries.

Chapter four based on question (2) will compare different request strategies and tactics based on the Kim & Wilson (1994) and Kim and Bresnahan(1994) framework which categorises request tactics and strategies in terms of level of directness. The results will be discussed in relation to views of degrees of politeness.

Finally, Chapter five will discusses the implication of the present study from a pedagogical point of view.

Chapter 2
Discourse Pattern Analysis

2.1 Introduction

This chapter contrasts the preferred discourse patterns used respectively by Australians and by Koreans. Many studies support the view that there are favoured discourse patterns governed by respective cultural backgrounds. The relationship between features of the different cultures and their discourse patterns is tested using Kaplan's theory (1966; 1970; 1972; 1990). It posits that different cultures have influenced the pattern of discourse. Kaplan (1972) summarises the following different discourse patterns, mentioning that although many foreign students appear to use good English, they might write poorly organised paragraphs. These different patterns could be because of different cultural backgrounds. For instance, writing in a Semitic language such as Arabic tend to show parallelism. It could be considered to be the influence of the Koran (Kaplan, 1972, p. 34-35; Olster, 1987).

Oriental writing, such as Chinese and Korean, demonstrates an indirect approach to what Korean intend to write. According to Eggington(1987), this is in part the influence of the Korean writing style, based on the four unit structure which is influenced by traditional literature which emphasises this pattern in academic life in Korea. The present study supports Kaplan's view that there is a cultural influence on the pattern of discourse.

In this chapter, this indirectness, which would be typical of the four unit structure, will be tested through the analysis of discourse patterns. The aim of this analysis is not to say that

the English discourse pattern is desirable but to say a certain discourse pattern such as the linear pattern used in English is generally regarded as desirable. Moreover, it will conclude with how important it is to understand the respective cultural backgrounds behind discourse patterns to achieve effective learning and teaching of foreign students.

The analysis is based on the following questions.

(1) In terms of complaint letters, what is the preferred discourse pattern of the respective cultures ?

(2) Is the analysis for or against Kaplan's theory (1966; 1970; 1972; 1990) ?

(3) In terms of buffer strategy approaches, what is the different point of view in the respective languages ?

2.2 The significance of the present study

This study may help reciprocal efforts between ESL teachers and their students from a position where they are required to learn the respective cultures and language rather than from a position where teachers demand and students accept language learning contact. In terms of business correspondence, it concerns business people with a vision of globalization who have business relationships with Asian countries.

With the development of modern technology, different efficient communication systems are utilised nowadays. However, writing letters is still a priority. This might be the reason why Hong Kong people prefer to write letters to their partners, rather than calling because of the vast time difference. Thus there are possibilities for miscommunication linked with different

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discourse patterns although they communicate in the same language as shown in Clyne's

discussion on the German version of *Soziolinguistik* translated into English and cited by

Eggington (1987, p. 160).

> The English translation of Norbert Dittmar's book, Soziolinguistik was a landmark
> in the development of sociolinguistics in West Germany, but it was described by
> Bills(1979) as "chaotic" and criticised for its "lack of focus and cohesiveness,"
> "haphazardness of presentation" and "desultory organisation." None of the four
> reviews of the original written by scholars from Central European universities
> (Rein,1974; Geye, 1974; Leodolter, 1974; Purcha, 1974) made any criticism of this
> kind(Clyne, 1981, p. 64).

Therefore there are different views of coherence in the respective writing. For example, it is

important for writer-responsible language such as English to provide landmarks and

transition places because making a piece of writing coherent is the responsibility of the

writer. Conversely in reader-responsible language such as Korean and Japanese, it is the

reader's responsibility to determine if the pieces of a sentence are coherent(Hinds, 1987).

With respect to types of business letters, and cross-cultural contrasts of discourse patterns in

the respective languages, in them, the significance of the present study covers not only

pedagogical aspects but also flexible aspects, in terms of authentic data, which could be

directly applied to the real situation such as in the field of business related to Asian

countries.

2.3 Statement of discourse pattern analysis

This chapter discuses the different discourse patterns used by Australians and Koreans to

access their complaint letter writing in their respective languages based on previous studies

on business correspondences (Clyne, 1991; Eure, 1976; Johnston, 1980; Haneda & Shima,

1982; Kilpatric, 1984; Lyne, 1974; Sullivan & Kameda, 1982; Sims & Guice, 1992; Perotti & Bridges, 1992; Reid, 1974; Varner, 1988) and cross cultural studies on different discourse patterns focusing on the level of directness (Blum-kulka, 1987; Cohen, 1987, Lyuh, 1994, House & Kasper, 1981; Tannen, 1981; Wierzbicka, 1990). The present study also assumes that there would be a preferred discourse pattern between Australians and Koreans which might support the previous studies on contrasts of different discourse patterns (Connor & Kaplan, 1987; Clyne, 1987; Eggington, 1987; Jong-Seok Ok, 1991, Hinds 1983, 1987; Matalen,1985; Olster, 1987).

According to Kaplan (1966; 1970; 1972; 1990), there are different discourse patterns from language to language. Many studies support his theory that different discourse patterns are governed by different cultures(Hinds,1983; Eggington, 1987). The different cultures generally influence different patterns of writing. Hinds said that Japanese writing has a four unit structure which is more or less the same discourse pattern as used in Korean writing. It consists of four units: Ki-Shoo-Ten-ketsu. ' Ki' is the beginning of one's argument and it is followed by 'Shoo' which is the developing paragraph. 'Ten' which denotes the sub-topic of a text and is indirectly connected with the point of the argument, is next to 'Shoo'. Finally 'Ketsu' is used for reaching a conclusion. In the case of Ten, it is not a relevant part of what speakers/writers are intent on saying from an English point of view. The impression of the Ten part is digression from the main topic without any framework of why the writer wants to include this part as Hinds stated:

> The next clause ... then states : "The logic is profound and abstruse" without clarifying what logic or whose logic is being referred to. Thus, in order to extract the correct message, the reader has to rely heavily on inference based on his/her knowledge of the world and the information provided by the earlier clauses of the paragraph (Hinds, 1983, p. 83)

In the same vein as this characteristic which Li and Thomspon (1982 cited from Hinds, 1986, p. 145) call 'telegraphic' in Chinese writing, Japanese writers do not give enough clear explanation in their writing. Nevertheless Japanese readers enjoy anticipating what their writer intends to say. This is also observed in Korean writers. Korean writers do not state the thesis of their writing directly. The more the writers leave to implication and inference for their readers the more they gain in popularity among readers. This characteristic is called indirectness when mentioned mainly by Kaplan(1966; 1970; 1972; 1990), Hinds(1983; 1987) and Eggington (1987).

As shown in the Korean discourse pattern study (Eggington 1987), Koreans have favoured their four-unit structure in their writing. This is the origin of Chinese poetry, starting at the beginning of an argument, developing it, connecting it indirectly with a few sub-themes of the argument and reaching a conclusion to the argument. Koreans value the four-unit structure which has sections referring to the sub-topics of an argument. This four unit structure consists of ' Ki - Sung - Chen - Kyul' similar to the Japanese discourse pattern of; 'Ki - Shoo - Ten - Ketsu'. Ki means the beginning of topic, Shoo is the section concerned with the loose development of the argument, Ten means the transition to the sub-theme of the argument from the main topic, which readers are required to accept as given information. Finally, the section of Ketsu, contains the conclusion of the argument. With reference to the equivalent terms of this four unit structure; beginning, development, conclusion, except for the transition, there is similarity between the English discourse pattern' introduction, body and conclusion' and the preferred Korean discourse pattern; 'Beginning, development and conclusion'. However it is interesting that it is still different as an excerpt in Eggington's article shows (1987).

Paragraph # 1

The ministry of Home Affairs is planning to lengthen the period of training for public officials from 3 days to 6 days per year in order to solidify the spirituality of the public officials. The training is to be conducted at the Spiritual Cultural Institute which is rendered in English as the Institute for Korean Studies.

Paragraph 2

A meaning of "national" is attached to the word "spiritual. " Perhaps this comes from the term "spiritual culture."

Paragraph 3

A member of the Korean Alphabet Society complained that the architectural design of the Institute for Korean Studies resembles a Buddhism temple and thus is not Korean. This is not so because Buddhism, though imported from India, is a Korean religion. Likewise Christianity is a Korean religion.

Paragraph 4

Any attempt to label what is national and what is foreign fails.

Paragraph 5

Perhaps too much emphasis on nationalism may do more harm than good.

Paragraph 6

Instead of inspiring nationalism we should be appealing to universal reason and proper moral conduct. The civil spirit must take precedence over the national spirit.

Paragraph 7

I am reminded of this when, changing trains at the subway, I witness the rush to occupy seats on route to the sport center where the Olympic Games are to be held. How do we enhance the nation's prestige through a sports event ? As a teacher I am partly responsible for this situation

Paragraph 8

Spiritual Poverty is best observed in a metropolitan area like Seoul. Why is our public transport system so multi-layered with standing buses at the bottom, then regular buses charging three times more than standing buses, and finally taxis which move constantly to catch more passengers ?

Paragraph 9

Once you catch a taxi you have to listen to the loud radio controlled by the driver.

Paragraph 10

"Dear administrator, please do not talk about spiritual things unless you are interested in implementing concrete ethical conduct.

Paragraph 1 is 'Ki', paragraphs 2,3,4, 5 and 6 are 'Sung', 7,8, and 9 are 'Chen' and the paragraph 10 is 'Kyul.' Koreans have been exposed to the four-unit structure which originates from their traditional literary culture in their schooling. Furthermore, Koreans are educated not to express and debate their own views freely. This is because their overt expression of their own opinion is not in accord with their social value which regards saving face as valuable.

Thus, from the Korean point of view, this structure gives more understanding than the linear-structure which is preferred from the English point of view (Eggington 1987). This Eggington view is supported by the experiments on recalling. Eggington asked that one Korean group read and recall information construing non-linear patterns of material which is very common in English academic writing. The research showed that Korean students had more difficulty recalling information later when information is presented in a more linear discourse pattern. A similar study(Hinds, 1983) was done with both Japanese students and American students using Japanese discourse pattern texts.

2.4 Method of discourse pattern analysis used in the present study.

In order to investigate the preferred discourse pattern, the present study uses terms from the study by Connor (1987). Connor collected ten compositions from England, Finnland, Germany, and the United States. The compositions were about the problem of a society and in particular youth life and in a society its solution. The characteristics of the texts are defined as argumentative as well as persuasive. Thus Connor exploited Hoey's problem-solution model (1979) in order to compare cross-culturally favoured argumentative

discourse patterns. The discourse pattern analysis of the present study is presented through 'situation + problem + solution + evaluation " structure with the indication of three unit structure(Introduction-body-conclusion) and a four unit structure(Ki-Sung-Chen-Kyul) as shown in the following:

EXAMPLE 1(Appendix1 -Australian Letter 1)

KI   SITUATION I
                 PERSONAL INTRODUCTION

Sung   SITUATION 2
                 PROBLEM 1

PRO 1-1
SOLUTION
RECOUNT

PRO. 1-2
SOLUTION
RECOUNT   PRO. 1-3

                 SOLUTION
CHEN
RECOUNT   SOLUTION
RECOUNT   SOLUTION
                 SOLUTION
                 EVALUATION
Kyul   SOLUTION

EXAMPLE 2 (Appendix 1- Korean Letter 1)

Introduction   SITUATION 1

RECOUNT

RECOUNT

Body   PROBLEM 1

RECOUNT

RECOUNT

PRO. 1-1

PRO. 1-2

RECOUNT   RECOUNT

Conclusion   SOLUTION

"Situation" defines the background where a problem happens, "problem" is the content of what a customer's complaint on his auto vehicle is about, "solution" is the proposal by a customer in order to settle the previous mentioned problems and "evaluation" arises from the proposed solutions. In addition, the recount defines a writer's feedback which is followed by problems in Korean letters, biographical information serves as a personal introduction.

2.5 The analysis result and discussion

The result of the analysis in Appendix 1, shows that one of the general patterns of Korean letters usually can be representative of the following diagrams. This is contrasted with the Australian letters, where the overall pattern might be similar. However, as previously mentioned, the announcement of the intention of the Korean letters seems to be delayed by either greetings or personal introductions as shown in the following diagram 1.

Diagram 1(Appendix 1)

KI   **SITUATION 1**
PERSONAL
INTRODUCTION

Sung   **SITUATION 2**
PROBLEM 1

PRO 1-1

SOLUTION

RECOUNT

PRO. 1-2

SOLUTION

PRO. 1-3

RECOUNT

Chen   **SOLUTION**
RECOUNT

SOLUTION

RECOUNT

SOLUTION

SOLUTION

EVALUATION

Kyul   **SOLUTION**

The overall Korean patterns are similar to the following Diagram 2, Australian discourse patterns in terms of narrating what is happening to customers. Australian letters and Korean letters used recounts after elaborating problems. The difference of using recount between Australian letters and Korean letters is that Koreans used more recount throughout their writings. It could make the focus of the writing disorientated.

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The method of the beginning as shown in the diagram 1, which has greetings and a personal introduction, and the ending, which repeats several alternative suggestions including an original suggestion, tend to give readers the impression of indirect announcement and closing.

As the Australian discourse pattern shown in the diagram 2 below, there would be rare occasions when greetings and personal introductions are used. Moreover Korean letters sought several different solutions. The characteristic of mentioning several requests either threatening or criticising is different. For instance Korean letters in the study are more likely to threaten readers. The Australian letter suggested less than two solutions generally and the solutions seem to feature criticism of the readers.

Diagram 2 (Appendix 1)

Introduction   SITUATION
                        ← PROBLEM 1

Body
PRO. 1-1
COUNT
        SOLUTION   PRO. 1-2
                        SOLUTION

                        PRO. 1-3
                        SOLUTION
                        EVALUATION
                                    PRO. 1-4
                                        PRO.1-5

Conclusion SOLUTION

            EVALUATION
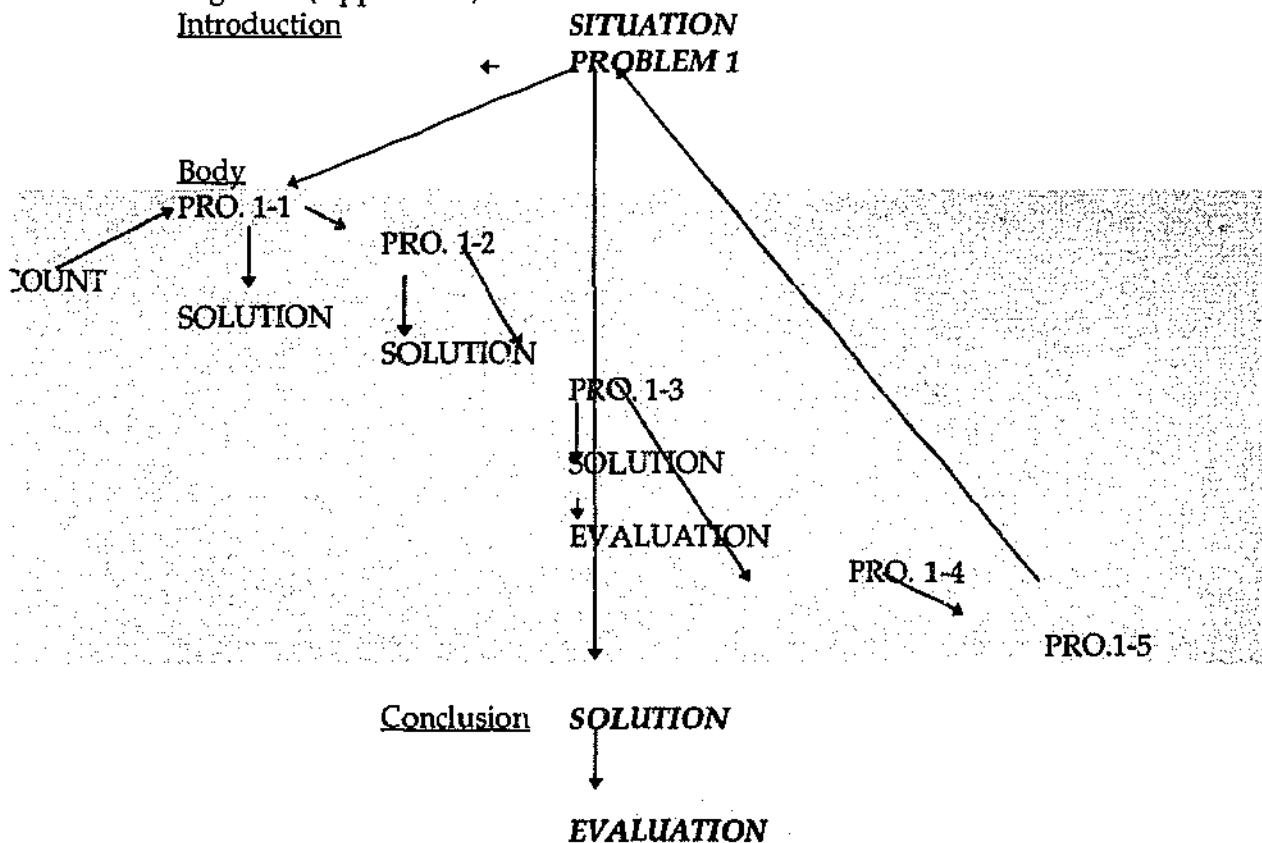
Overall, in Korean letters, personal introduction in the beginning, several different requests and relative more recount are likely to feature indirect approach of complaint letter writings compared to Australian letters. Although the Korean letter as shown in the diagram 3 would also express the problem itself rather than narrating how problems have developed, which is similar to the Australian letter in diagram 4, it contains greetings and personal introduction in the part of KI.

Diagram 3 (Appendix 1)

KI   GREETINGS
                           ↓
                      SITUATION 1
                      PERSONAL
                      INTRODUCTION
                           |
Sung   SITUATION 2

RECOUNT   ↓

                      SITUATION 3
                      PROBLEM 1
                           ↓
                      SOLUTION

                                        SITUATION 4
                                        PROBLEM 2
                                           ↓
           Chen   SOLUTION
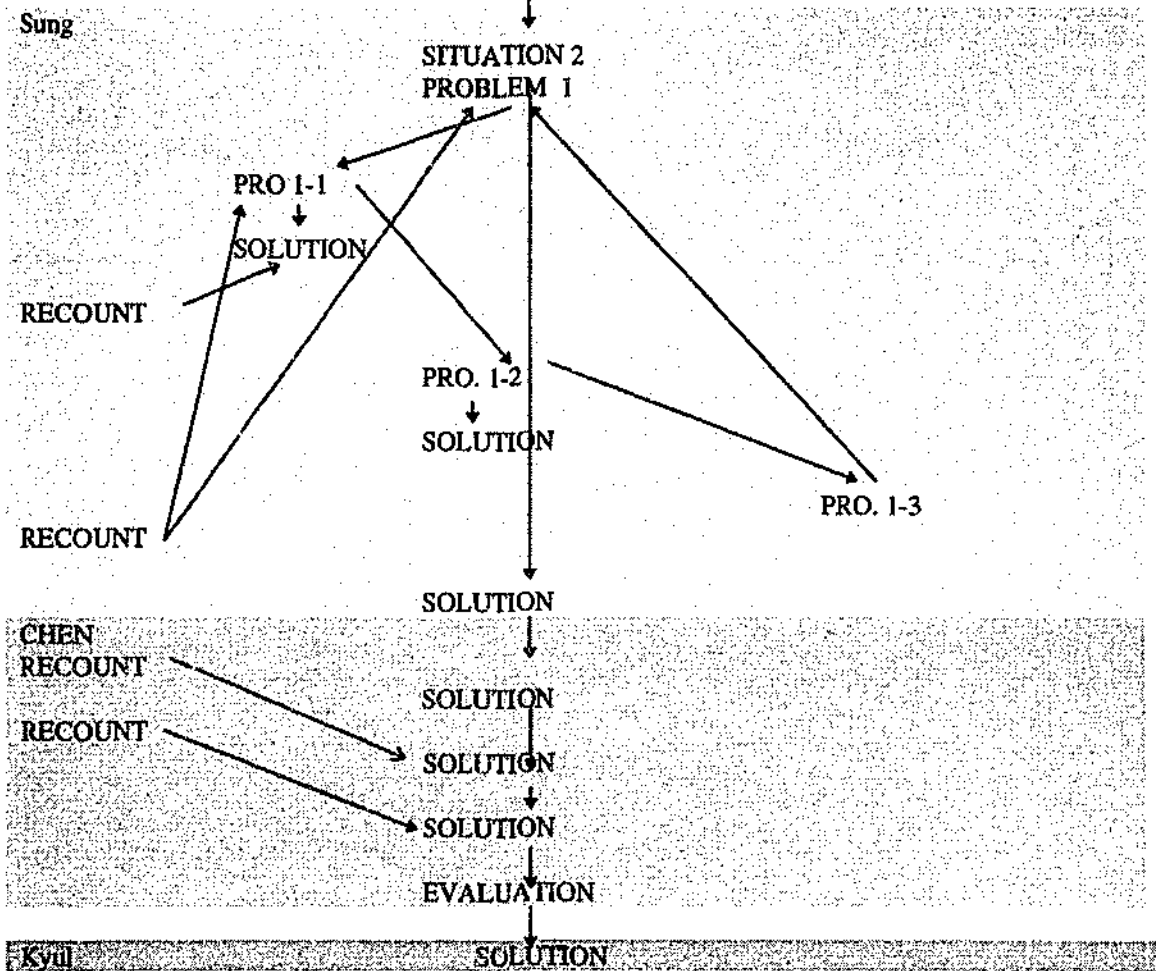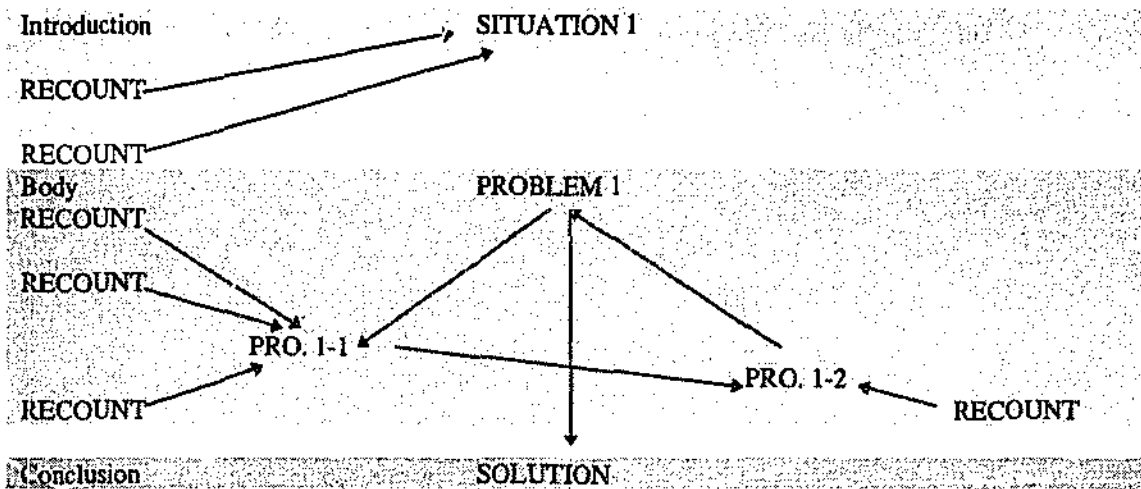   ↓
                                        EVALUATION
                                           ↓
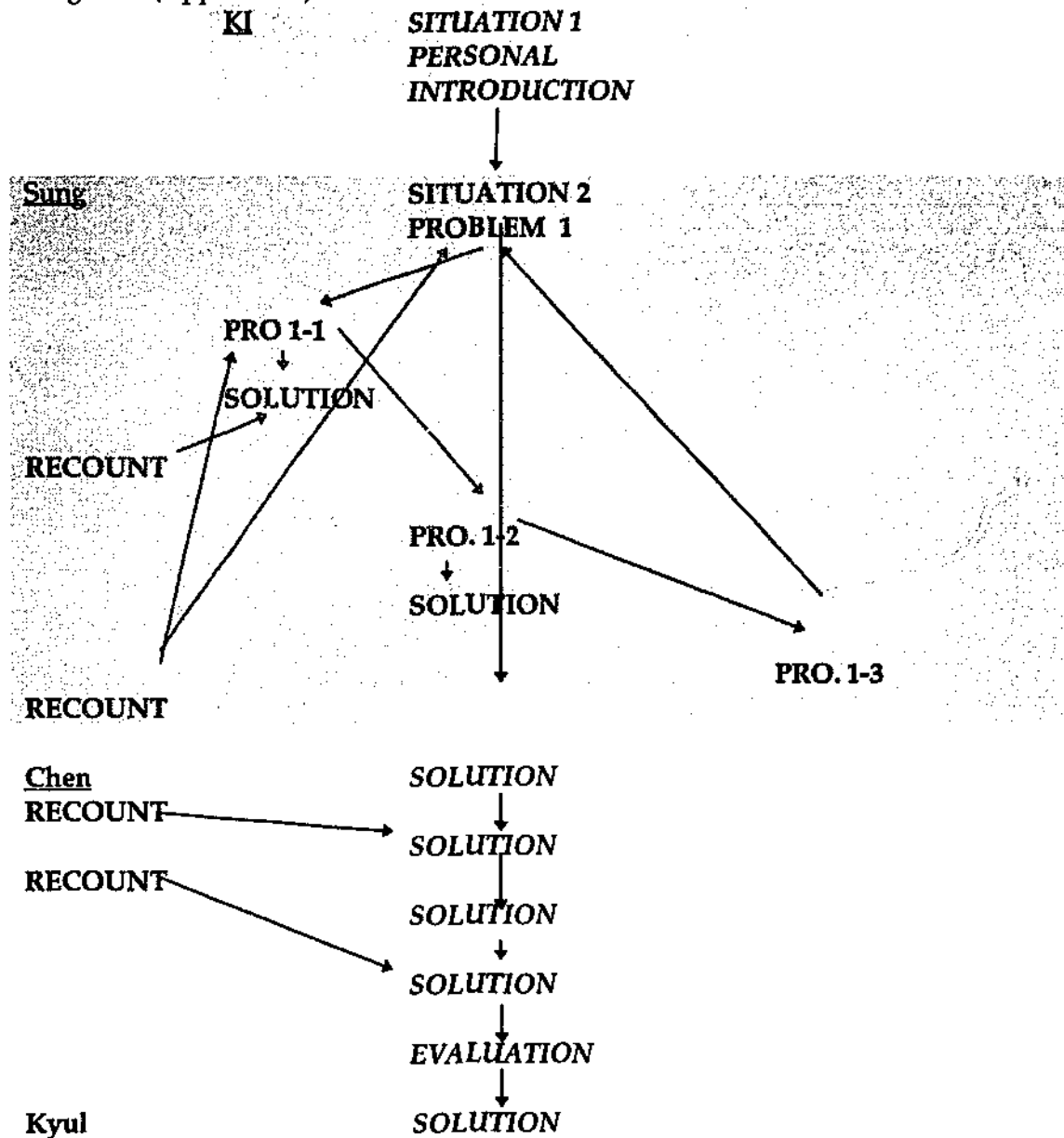   Kyul   SOLUTION
                                           ↓
                                        EVALUATION
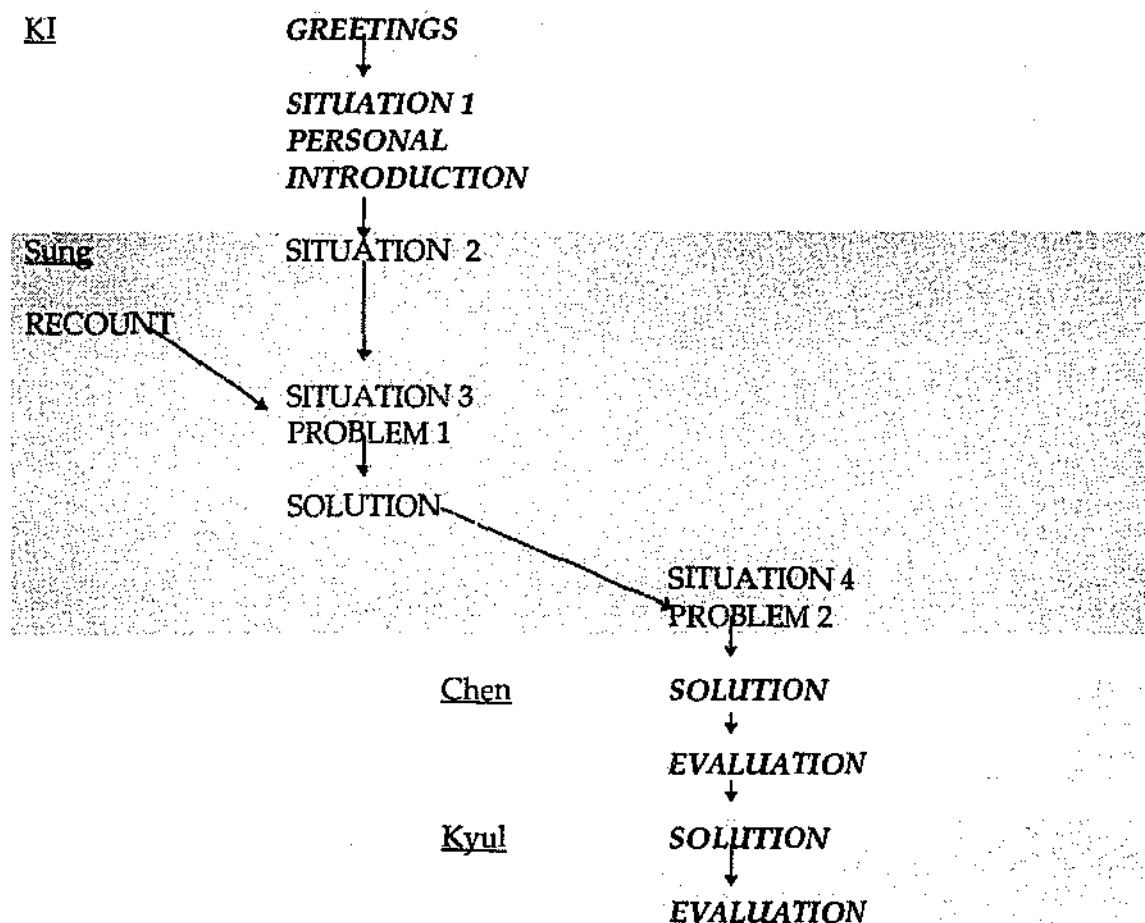
Therefore the Korean letter in the diagram 3 shows the same beginning and ending strategies as the Korean letter in the diagram 1. Australian letter in the diagram 4 has the

same approach, problem-solution pattern, as Australian letter in the diagram 2. By contrast, the Korean letter in diagram 3 shows greetings-personal introduction-situation-problem-solution pattern. So the reporting of problems is delayed and elaborating each situation of the problems is an approach to complain a problem indirectly before presenting the problem itself from Korean point of view. And it is also seen as a beating the bush from other point of view.

Diagram 4 (Appendix 1)

Introduction   SITUATION
Body   PROBLEM 1
              ↓
              SOLUTION
              ↓
              EVALUATION⟍
                        PROBLEM 2
                            ↓
                                RECOUNT
Conclusion   SOLUTION
                           ↓
                    EVALUATION

                    SOLUTION
                           ↓
                    EVALUATION
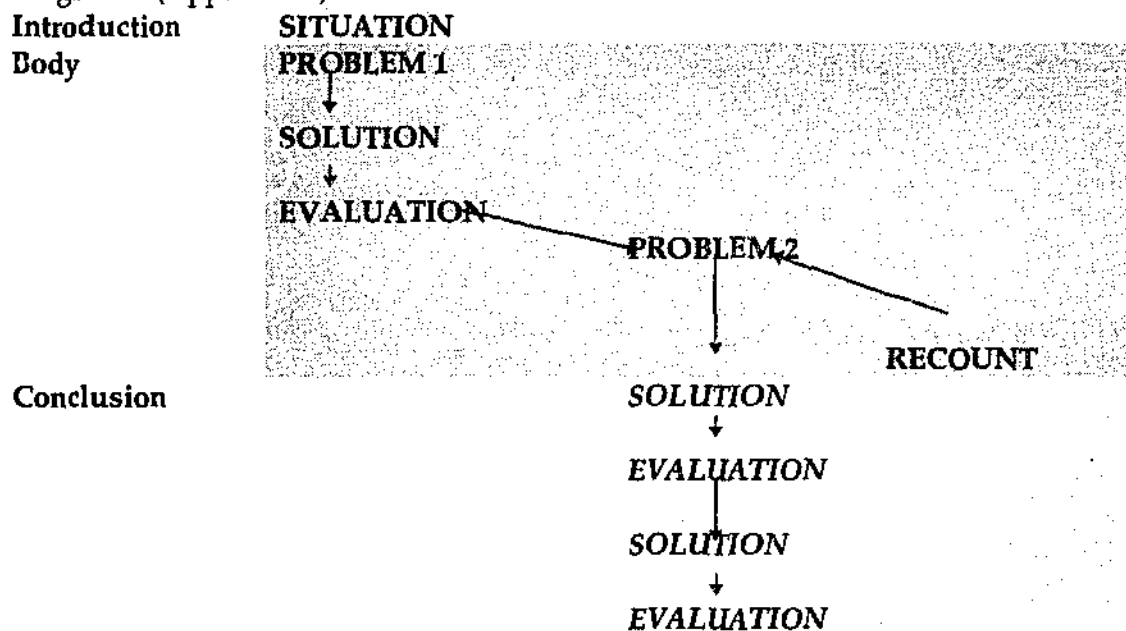
Although the Korean letter in the diagram 5 shows go straight to the point of the letter, it is introduced with greetings in the beginning of the letter. And the next paragraph use distractive conjunction ' by the way' as discussed in Chapter 3 in order to draw attention to the idea of complaint.

Diagram 5 (Appendix 1)

KI   GREETINGS
                            |
             RECOUNT |
                           ↓
                       SITUATION
Sung   PROBLEM
                            |
Chen   ↓

Kyul   *SOLUTION*
                                    ↓
                              EVALUATION
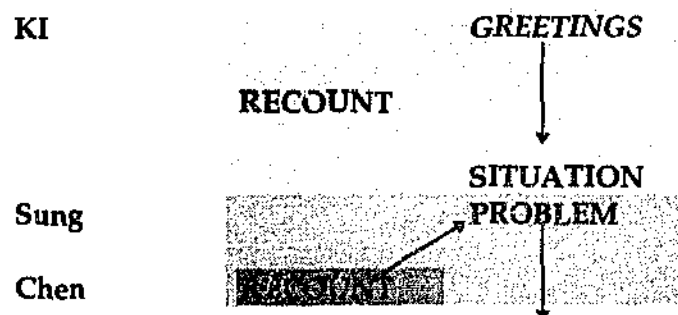
Korean greetings would be generally placed at the beginning of their letters whether using

diagram pattern 1 presenting a problem followed be several solutions, or diagram pattern 3,

elaborating each situation of problems or diagram 5, presenting a problem itself.

2.6. Discussion

The results of the comparison of cross-cultural patterns between Australian and Korean

letters are investigated based on cultural assumptions. It is shown that Korean letters begin

with seasonal greetings and wishing greetings. The characteristic way of expressing

seasonal greetings is shown to be the same as in Japanese letter writing (Johnston, 1980) and

letters from Arabic-speaking countries(Clyne, 1991):

> Letters often begin with a comment about the seasons of the year. This is followed
> by compliments on the prosperity of the firm, the health of the reader, gratitude for
> past business, and the like.(Johnston, 1980, p. 66)

For instance seasonal greetings in August are "in the hottest summer season,...", "In this

terrible heat, "In this summer heat still with us ,..."(p 66). According to Clyne(1991), eleven

academic information letters from the Middle East show that five letters consist of the

pattern, introduction + request, four letters organise the pattern , introduction +   an

expression of interest + a request, and three letters have the pattern of a greeting +

introduction + request patterns. The kinds of greetings are as follows:

> I hope that you are in good health (Egyptian)
> Good morning or after Good night (Egyptian)
> Hello, hope you are doing well (Jordanian)
> I hope you are well and enjoying your self (Egyptian) (1991 p, 211)

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This is the same feature as Korean letters which is shown in the data analysis of the Korean letters. Among ten Korean letters, two letters begin with general Korean greetings, three letters start with conventional compliments, wishing prosperity for the firms, one letter with a general greeting and compliment of the firm, and two letters with seasonal greetings for August and expressing care for the readers. The latter are literally translated "In the steaming hot summer, how much you take pains in order to manage your firm ? ". "In the unyielding hot summer, I wish your health is good." Only two letters have no greetings. Although two letters begin without greetings, they still use different discourse patterns to Australian letters.

By contrast, eight out of ten Australian letters begin with the aim of their writing with the following phrase; " we are writing to you with regard to ..." I am writing to you to tell you..." "I am writing to make you be aware of " ..." I am writing to express ...." " I would like to express...". Between the last two, one letter compliments the company on past services, and the other expresses regrets that the writer finally cannot help writing a complaint letter.

This different discourse pattern appears in the opening part of letters in the respective languages. The previous chapter mentioned different discourse patterns which relate to cultural aspects, the data characterises Korean letters as having very affective discourse patterns while Australian letters are likely to feature instrumental aspects. In terms of affective discourse patterns, Koreans are aware of interpersonal relationships before presenting their complaints, which is the major aim of writing the letters. To put it in another way, Koreans think harmony is more important than power in their relationship, which means that consumer rights are achieved through harmony. On the other hand,

Australians think whether they get compensation or not depends on how clearly and directly they get to the point of what they intend to say. Thus Australian letters are written emphasising logical aspects whereas Korean letters resort to pathos.

Thus it is assumed that if a discourse pattern applies in another situation, it would produce a different reaction. For instance, the previous studies(Park 1990; Sohn 1986 c; Klopf & Park; 1982) show that American's direct response appears to be brutal from a Korean point of view which is the same reaction as found with Japanese people:

> Americans frequently say "I disagree," "I have a different view on that, " or "I cannot agree with you" in meetings, regardless of rank or status difference. Such expressions are avoided in Korean meetings unless the speaker feels animosity toward the addressee. That is, any open and direct disagreement implies hostility in Korea (Sohn, 1986 c, p. 460).

Thus Koreans use their greeting opening, wishing health and prosperity to the readers' firm in order to avoid the direct expression of their complaint and claim in their letters. In other words Korean greetings are employed as a buffer which mitigates the negative effect which characterises the complaint letters.

Another characteristic of Korean letters is that, after the opening greetings, a personal introduction follows.

> "During this scorching hot summer, I wish you are well. By the way, I am (personal name who lives in (Address). I purchased (name of autovehicle), 5 May, 1995. My acquaintances said that it is a very good quality car and the salesman of (name of auto vehicle) strongly recommended it. Nevertheless, the car stereo, which was produced by (name of company) was broken." (Korean Letter 10)

As pointed out by Sims and Guice's research (1992) which compares inquiry letters from native and non-native speakers, Koreans wrote unnecessary personal details in their information request letters to the graduate programmes. Such biographical expressions are rare in the native speakers' letters. Korean letters introduce the address, occupation, and

relative position such as "consumer" and the name of the consumer. In Australian letters, this personal information is not presented. Thus, these passages delay writing the complaint directly from the Australian point of view. This approach, however, is expected by readers in their cultural background who prefer to establish introductory steps before being ready to talk about the problems. It is comparable to a nonverbal action such as exchanging business cards before introducing the main points in Korean Society.

Finally, Korean letters have more intercessions and evaluations, which are a part of Chen,of the complaint before making the requests than Australian letters.

> In fact, although I own this car, my father who has run a construction business, uses the car. Saving the face of my father who is a member of local assembly, I have tried not to carry the actions too far. However it seems to me that there is a limitation to how long I can stand it. (Korean Letter 7)

> I have the two occasions which was stolen audio stereo, I felt let down too much mentally and financially. My audio stereos are stolen and light also doesn't work. I paid for a window and an audio set at near service centre and then it has been working. However...."(Korean Letter 5)

The solution part which functions as part of the request to the companies is in the closing. Relatively Korean letters are more indirect than Australian letters. The intercessions of the Kore.n letters before the request could be either a short or a long mitigations in Vinger(1978). According to examples of indirectness in the French politeness formula within a sentence, it should be made up of three components. First, an initial mitigating component long or absent; second, the central request or order component; and the third, a final component, the presence or absence of something like s'ilvous plait.

> Requests made in the form of 'O---request---O' are therefore power-loaded or impolite, or both; requests in the form, 'long mitigator---request---final', may be so polite as to appear to be overdone. Notice that a request by a superior to an inferior put in this last form is likely to be interpreted as sarcastic: ' Would you mind, Mr. Smith, if I asked you to try occasionally to get to work on time please ? (Vinger, 1978, p. 88).

In the present study, Vinger's explanation of request patterns in a sentence applies to the whole writing pattern. With respect to Vinger's following request patterns, Koreans tend to have more of the latter half patterns, while Australians are inclined to use the former half ones.

```
              O---request---O
              O---request---final
short mitigator---request---final
long  mitigator---request---final

(Vinger, 1978, p. 88)
```
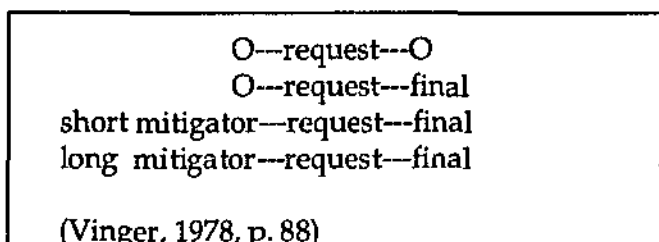
Both requests for compensation or correction of service policy in both letters tend to be put in the closing before the salutation. One thing different is that Koreans are more likely to regard their greetings and personal intuitions as short mitigators and frequent intercessions and evaluations of the problem act as a long mitigator before the requests. By contrast, although the requests for the solution of the problems are also located in the closing part of Australian letters, there are few long accounts of problems before reaching the requests compared to Korean letters.

According to the analysis on complaint letters in English and in Korean, there is a difference in terms of where to put the aim of the letters. The letters display the "Zinger" phenomenon which places a paragraph, what the writers wish to convey, in the end of letters. This is the strategy when mitigating the impact of bad messages. To present the Zinger sentence, the beginning is likely to consist of a buffer sentence defining the implicit requests, greetings, compliments and long recounts of problems and situations in this study (Brent, 1985).

With regard to buffer sentences, Korean uses conventional greetings and compliments to the company and wishes for health of the owners during the hot summer weather. Moreover, as

Park explained, Korean letters use prose-oriented discourse patterns. For instance, the writer of the complaint letters, tends to indulge in very long accounts of why they feel displeased, starting greetings and a personal introduction, rather than stating the problem.

> The Korean daily conversation style can be characterised as the "prose-oriented communication pattern". Instead of going directly to the point, Koreans tend to take up long descriptive accounts about a person or an event in subjective terms. (Park, 1990, p. 93).

In order to reach the real matter underlying the complaint letters, Koreans state what has happened to them in a temporal order, accompanying it with accounts of each sub-category problem. Moreover, Koreans establish interpersonal relations by introducing themselves with such details as name, address and occupation. In order to show respect to others, they use conventionalised greetings to the company and the owner of the company. By contrast, Australian letters contain very explicit mention of the message they are going to convey compared to Korean letters which start greetings, personal introductions and lon accounts of situations in the first part of letters.

The analysis shows that Koreans use a structure which consists of (greetings +personal introduction)+situation + problem + solution which is similar to the Australian structure except greetings and personal introduction. However at the beginning of the letters, Korean letters include long accounts of the situation with greetings and personal information which appears to be part of the essential writing culture in their letter writing.

Then recounts of the problem before introducing the request naturally produce a gyre pattern which agrees with Kaplan's statement on Korean's indirection. The Australian letters, also have the similar pattern to Korean's, which is against the hypothesis which

assumes Australians are likely to show an instrumental discourse pattern when they first assert their idea and thoughts. They even state the thesis main point as to why they write letters first. However, the statement of the problem follows its recounts which delay the unfolding of the complaint.

Four out of ten Australian letters have complimentary passages while one letter shows a negative recount of the situation and problem. This clearly shows that Australians use buffer sentences to soften the introduction of the complaint. The following extracts from the Australian complaint letters express satisfaction for past service, better trade benefits compared to other products, express gratitude for spending time on reading the complaint letter and count on the companies' reputation.

My husband and I bought a new XXX from you in 1990 and were very happy with you service then. (Australian Letter 5)

It is with great regret that we find ourselves having to write this letters. Some 18 month ago, we bought from your company for cash a XXX. We were both delighted with the high quality of professional service from your salesman at that time and since the quality of your customer care. (Australian Letter 6)

Thank you for your time in ready for reading my letter (Australian Letter 9)

By contrast, Korean letters (greetings) + personal introduction + accounts before introducing problems.

How are you ? I wish that your business will be prosperous and although it is trivial I couldn't ignore the mistreatment. I strongly wish to resort to the philosophy of your company so that these can be eradicated. (Korean Letter 4)

How are you ? I am a customer who preferred (name of autovehicle), however I have delayed purchasing (the car) for six years and finally I obtained it a few month ago. The reason why I write to you is that I felt anger resulting from some betrayal. (Korean Letter 9)

As based on the translated passages of Korean letters, they show that Korean letters operate greetings such as "How are you ?", expressions of concern for others' health and their business, high praises for auto vehicles and personal information.

Although the respective letters have linear order which is made of "situation + problem + solution" , they use different components as a buffer. In other words, Korean letters have more affective characteristics, indirectly resorting to pathos, whereas Australian letters exhibit instrumental characteristics which directly state their thoughts on their autovehicle and service.

Half of the Australian letters state a major problem which consists of each small problem concerning their own vehicle as shown in the following pattern.

Appendix1-Australian Letter 5
introduction   SITUATION 1
                PROBLEM 1

Body
RECOUNT

PRO 1-1

RECOUNT

PRO. 1-2

PRO. 1-2-1 ◄———RECOUNT

RECOUNT

RECOUNT

Conclusion   SOLUTION
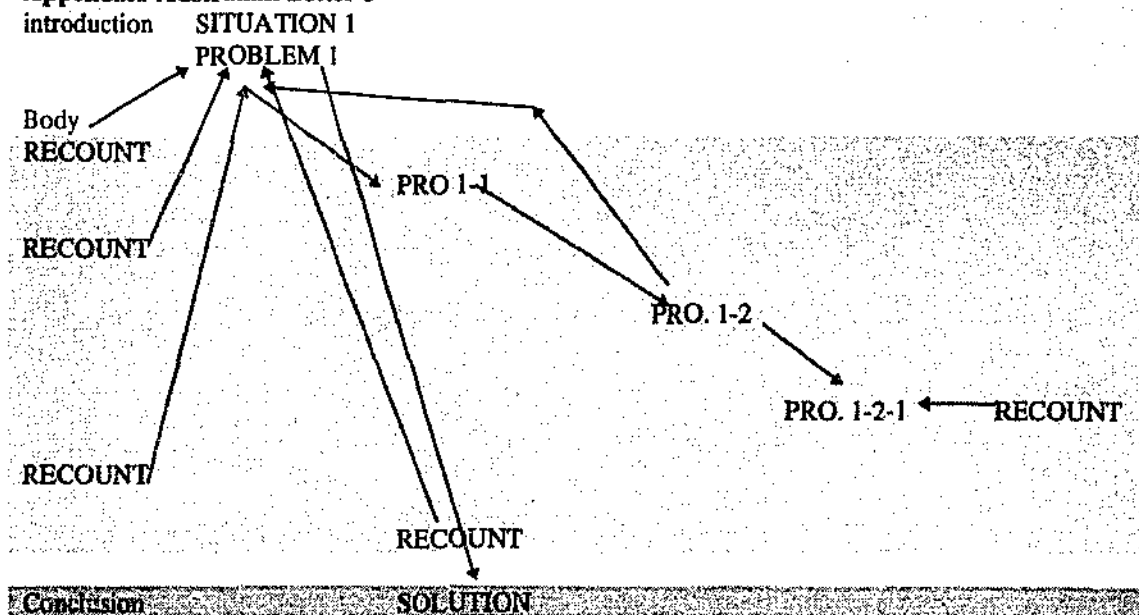
Each problem has an option for its solution. Overall, the sequence, "a situation + problems + solution " is interrupted by following recounts. Half the Korean letters have the same

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pattern as the Australian letters except the part expressing greetings, personal introductions and several solutions for a problem. Korean letter also show more interruption by elaborating each situation of problems and following recounts.

With reference to this sequence, "a situation + problems + solution ", the respective letters do follow the hypothesis that Australians might show their concern directly rather than by stating the previous problem in order and their solution with less recount in order not to distract from the point of the letters. Conversely, Korean letters show indirectness characteristics because of the frequent interruption for elaborating situations of each problem and frequent recounting of the problems. Koreans hardly state the problem itself. Compared to Australian letters, Korean letters offer a couple of solutions. For instance, the first solution is the priority to settle the problem, while the next solution is an alternative. Moreover in order to reach a solution, Korean letters have more lengthy recounts.

Thus, the most stark difference is that Australian letters present problem after problem, while Korean letters elaborating situations of each problem. In other words, Korean letters should be read to the end with patience because of the implicit presentation of the aim of their complaint. To express the idea of complaint, Korean approach is likely to show a gyre structure while Australian approach is close to a linear pattern.

Based on Kaplan's theory on discourse pattern which is governed by culture, the Korean discourse pattern uses four units of discourse; Ki-Sung-Chen-Kyul. Out of the seven Korean letters, one follows the linear pattern except greeting part in the beginning and the others follow a gyre sequence pattern. These letters have elaboration parts for situations of each problem and sub-themes before suggesting

actual solution. This part can correspond to "Chen", which plays a loose role in drawing solutions as shown in the examples below:

If an electronic machine, which was bought seven or eight years ago, breaks down while it is being used, serviceman will come to fix it.(Korean Letter 10)

I am afraid the how disappointed my family and some of my colleagues are as well as the image of your car which might be damaged in such a small community. Please understand my position which I cannot help but resorting to the head office of your company as a petty citizen who doesn't know the legislation system although it is not the major matter of your company...."
(Korean Letter 4)

The thing to make me feel let down was that the salesman, who promised an electronic polish with responsibility, just put the car to a service centre and not to speak of paying a bill he insulted me, while the service centre guarantees the reason causing the problem. (Korean Letter 2)

I would like to ask representation. I have never and ever heard that (name of product) car leaked during six year driving whether (name of product) originally goes at this way or unfortunately I by chance bought it price at as much as (amount of price). I do not want to drive my car because I am sick of it whenever I see the car. (name of product) which is the same level as my car has qualified as a world masterpiece, however, is it a 1960s' car? " (Korean Letter 9)

Your company is proud that your products can be driven without any problem in the advertisement. However, if a car is broken down once in two months, it will be evident that it was 57 times out of order. Have you estimated how much it cost me in being out of order at one time ? Have you ever thought how a consumer would be furious when he/she is waiting for service, wasting time ? I have paid you fully and clearly and then I took my car. However this car is not a convenient modern piece of equipment that I paid a huge amount of money for but is a lethal weapon which is unpredictable, for teasing the driver".(Korean Letter 8)

After reading the problems of the above parts of five Korean letters, a reader would expect the following suggested solutions. However writers analogise suggested solution before reaching actual solutions. Then the reader has to read between lines. This analogy parts could be seen out of focus but Korean writers might think this part as effective and supportive link, connecting presented problems and actual solutions. In other words, according to Kaplan, Koreans seldom express themselves directly but express themselves in a gyre structure. In other words, " ... the subject is never looked at directly. Things are

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developed in terms of what they are not, rather than in terms of what they are."(1972, p. 46).

On the other hand, Australian letters have a tendency to use conventional idiomatic expressions using, "I hope" "I believe " and "I think" so that their readers would notice what the writers intend to claim just after reading the problems. According to the cultural assumptions of this study stated in Chapter 1, it could partly explain the aspect of the instrumental discourse pattern, which states that people use language to seek information directly rather than relying on establishing personal relationships in order to get the information. This could be seen in terms of directness and indirectness. However it should be defined clearly where the value is on the judgement of indirectness and directness. Wierzbicka (1985) states that Anglo-Saxon culture is bluntly called "direct" in terms of not hesitating to state what it wants, whereas some cultures such as the Javanese culture are regarded as "indirect" in that people never say immediately what they have in mind but tend to beat around the bush. However as Wierzbicka (1990) claims, this directness is the reason why Anglo-Saxon people use many interrogative forms and conventional idiomatic expressions which settle the rude impression of directness. Based on this analysis, Australians could be called direct compared to Koreans in terms of stating the thesis of the letter and clearly mentioning what they want, while Koreans would look indirect because seasonal greetings and personal introductions might prevent readers from initially understanding the thesis of the letters. By the same token Australian letters use frequent conventional expressions, "we are writing to you".

> We are writing to you with regard to a 1993 XXX purchased from your company on December 30,1994. We chose to buy this vehicle because of its low quality kilometerage and new car warranty. We had heard through friends and acquaintances of your company's good reputation and professionalism. (Australian Letter 2)

In other words Australians may not recognise that asserting an individual's autonomy and right may not respect the other's privacy at the same time. Thus they may use the conventional expressions rather than imperative speech acts.

Koreans' indirectness could also be discussed, in terms of emotional and affective interaction through initiating seasonal greetings and using more emotional words in the letters, as Sohn suggests (1986c, p. 466):

> Korean people may be characterised largely as emotional or affective, owing probably to their collectivistic consciousness. In most social interactions among Koreans, emotion plays a major role. Without personalization, human relationships can hardly proceed smoothly in Korea.

Korean language expresses deep emotional connotations which may need inner intuition to decode the meaning of the words. For instance, in the letters, there is word, 'ceng' meaning 'feeling, emotion, affection and sympathy' and verbs which state this emotionalism. Such expressions as, 'sepsephata' meaning sad, sorry, and 'Cal puthakhapnita', I hope you look after me, are similar to Japanese formulaic relation-acknowledge devices in expressions such as Doozo yorosiku onegaisimasu. (Lit. I ask you to please treat me well and take care of me.). This kind of affective communication has a tendency to avoid the others' feeling by carefully selecting words as well as showing interest in the others' personal concerns, which are expressed by the conventional greetings and emotional connotation words in Korean letters. Therefore letters would look indirect if the letters were read in the context of Australia where language is more likely to be instrumental to achieve the goal of communication. However one should not judge a certain discourse pattern's logic as "normal", because patterns would be inappropriate in respectively different cultural contexts. Indeed, one implication of the study shows that misunderstanding in a multicultural society such as Australia should be considered carefully. This is because there

could be prevalent fields of cultural misunderstanding between migrant and native speakers of English (Wierzbicka 1985) in terms of different discourse patterns. This implication also could be applied to the relationship between foreign students and their ESL teachers.

> ...teachers need to help their students increase their already rich repertoire of ways of using language. As Johnson and Roen (1989) argue, if we are to do this, we need to learn" as much as possible about their backgrounds and interests so that we can build on these to expand their options for making meaning and having an impact on their writing" (Johnson and Roen, 1989 p, 5) (extracted from Lee & Scarcella, 1987, p. 144)

Rather than judge different discourse patterns as not being desirable, one should seek to understand cross-culturally different communication patterns. When teachers draw attention of the need to learn cultural backgrounds and culturally different discourse patterns of students who do not have English as their first language, they could create interdependent relationships in learning and teach a target discourse pattern. So they can process communication smoothly and effectively in cross-cultural contexts, such as in business or diplomatic relationships.

Chapter 3
Request tactic analysis and different cross-cultural politeness approaches.

3.1 Introduction

This chapter will explore written communication in contrast to the previous studies which have relied on spoken and written communications in order to support the view that cultural values influence an approach to politeness strategy.

This chapter consists of an examination of the different realisations of request tactics between Australians and Koreans and an investigation of the relation between politeness strategies and request strategies, which might differ cross-culturally. Based on the following research questions, the present study shows request analysis related to cultural point of view and politeness point of view. The methodology followed by the questions, is modified from the Blum-Kulka(1987) classification.

3.2 Research questions

In the study, degrees of directness and indirectness of request in English follow the framework of the project on 'Cross-Cultural Speech Act Realisation Patterns'(Blum-Kulka, 1987). According to the study, the nine categories of requests are ranked. The most direct strategies are forms of the imperative while the least direct ones are hint strategies.

a

	Descriptive Categories	Example
Direct	Mood Derivable	Clean up the kitchen.
		Move our car.
	Obligation	You will have to move your car.
	Performative	I am asking you to move your car.
	Want statement	I would like to clean the kitchen.
		Why don't you come and clean up.
		the mess you made last night ?
	Hedged Performative	I would like to ask you to move your car.
	Query Preparatory	Could you clean up the mess in kitchen ?
		Would you mind moving your car ?
	Suggestory Formulae	How about cleaning up ?
	Strong Hint(A)	You've left the kitchen.
Indirect	Mind Hint (B)	We don't want any crowding

(extracted from Blum-Kulka,1987, p. 133)

The study divides the categories into three groups depending on the degree of directness of request tactics. The first group includes Imperatives, Want Statements, Obligation Statements, and Performative Statements, the second group includes Suggestory Formulae, Hedged Performatives and Preparatory, and the third group consists of Strong hints and Mild hints.

Further, the study of Kim & Wilson's(1994) analysis of the evaluation of request tactics reveals five interactive constraints concerning social appropriateness between Americans and Koreans. The five interactive constraints concerning social appropriateness are (a) perceived imposition, avoiding imposing on the hearer's autonomy (b) consideration for the other's feelings, concerning how a speaker's action might influence the hearer's feeling (c) risk of disapproval for self, being the desire to avoid negative evaluation by the partners and saving one's own face and the other's and (d) clarity, stating one's intention clearly and explicitly and (e) effectiveness, concerning and evaluating the primary goal of conversations.

This study will be tested based on the assumption of Kim & Wilson (1994) and Kim and Bresnahan (1994)'s +

model of request tactic process related to the five interactive constraints in order to investigate different perceptions of directness. It will aim to explore the request tactics of two different cultures, Australian and Korean The study will test the assumption that Korean writers are aware of effectiveness by using more frequently two social-relational constraints: avoiding negative evaluation by the hearer, and avoiding hurting the other's feelings. Conversely Australian writers prefer to use clarity which would be regarded as an effective tactic.

Preferred request tactics might be influenced either by what kind of a resource of syntactic device or by the characteristics of culture which a language displays. According to Kirkpatrick's study (1991) the linguistic forms of Chinese request letters tend to be more direct than English ones. They won't avoid being direct so that they added the form of "because- therefore" sequence in order to soften their direct requests.

"Mandarin and English speakers sequence information in significantly different ways. For example, while it is possible for speakers of both languages to state a request first and then give the reasons for it later, Mandarin speakers prefer to preface a request with the reasons.(Kirkpatrick 1991, p. 183)

According to Kirkpatrick, this is because Chinese lacks a subjunctive mood to make requests soft, while native speakers of English use many forms of syntactic structures to make requests. In addition, preferred request tactics would be affected by social factors which a language creates. For example, individualistic cultures which value self-accomplishment and autonomy may employ different conventions of social appropriateness in contrast to collectivistic cultures which value group identity and

responsibility. Likewise, the concept of clarity and effectiveness would be different. One culture sees these constraints as being assertive, while another culture sees them as being aggressive. Some customers present a very direct request before preceding to the statement, while others just explain the statement first and follow with the request later in order to achieve their goal of writing a complaint letter to an auto vehicle company. Moreover in the different cultural contexts the effects of these patterns of complaint letters are accessed differently. For instance, among Koreans indirectness is frequently evident in their interaction especially when arguing or in discussion, just as with Japanese and Chinese speakers.

Koreans appear to avoid direct statements when they face a somewhat controversial position. An indication of avoiding confrontation is " Some people say" strategies. They appear common in Korean discourse such as "some claim..." "there are men who..." " a professor whom I know..." and "It is also said that ..."(Eggington, 1987; Ong, 1979).

The cultural assumptions in Chapter 1, which might be correlated with this present section, will suggest that there would be different request strategies in the respective cultures between Australia and Korea. For example, Korean appears to reflect features of collectivistic societies. Generally such societies avoid confrontation with authority and value harmonious relationships between people. A member of the society considers another's face as well as their own face because the in-group goals take priority over those of an individual. In other words, members are aware of the others' opinions. On the other hand, individualistic cultures regard confrontation within the ingroup as a necessary exercise in order to satisfy individual goals.

Kim and Wilson's(1994) five interactive constraints will be utilised to show how Australians and Koreans apply their culture specific request tactics and strategies to Australian and Korean writing.

The analysis will be discussed, referring to the following research questions:

(1) Do Koreans make more indirect requests such as through hint tactics than Australians ? According to Freedam(1979, p. 118) and Rutt(1987, p. 33) considering the characterisitcs of Korean culture, it is assumed that Koreans would use more indirect requests than direct requests.

> The Korean temper is hot and spicy as well: a Korean fights back loudly and emphatically if he feels his rights have been violated. The Japanese, on the other hand, will more likely accept the slight or the wrong, and seek vengeance later. (Freedam 1979, p. 118)

> Koreans might be considered the most friendly in Asia . They have a keen sense of humour, are quick to laugh, but also quick to show anger in a somewhat Irish manner (Rutt 1987, p. 33).

However, with reference to the cultural assumptions of the respective languages in Chapter 1, Koreans will tend to use more indirect strategies. On the other hand Australians frequently use more direct statement tactics.

(2) If Korean letters have direct statement requests, what is the difference, compared to Australians' direct strategy, in terms of linguistic devices (Sohn, 1986; Hwang, 1990; Guo, 1994) ?

(3) Considering the relationship between culture and language, how is each language created by the corresponding culture ?

(4) In terms of politeness, can it be assumed that Australian culture is a positive culture while Korean culture is a negative culture. Are the cross-cultural studies between Koreans and Americans applicable to this distinction ?

3.3 Methodology

The analysis of request styles is based on Kim & Wilson (1994), and Kim and Bresnahan (1994). The three main request tactic categories are hint strategy, query strategy and direct strategy.

First hint strategy consists of mild hint strategy (i.e. I have run out of cash.), strong hint strategy (i.e. I could use the money loaned you.), and question hint strategy (Do you remember the money I lent you ?).

Second, Query strategies has five categories; Syntactic downgraders(i.e. Would it be alright if I ask you to repay the loan ?), Permission (i.e. May I ask you to repay the loan ?), Ability Query Preparatory (Could you repay the loan ?) , Willingness Query Preparatory (Would you mind repay the loan ?) and Suggestory(How about repaying the loan ?).

Third, Direct Statement strategy has for sub-categories : Want(I want to repay the loan), Performative(I must ask you to repay the loan.), Obligation (You should repay

the loan.) and Imperative(Repay the loan.).

These tactics are ordered differently in relation to the five interactive constraints; social appropriateness which consists of 'concern for minimising imposition on others' ' avoiding hurting the hearer's feelings' and 'concern for avoiding negative evaluation by the hearer', 'clarity' and 'effectiveness' of requests. It is predicted that there are different social appropriatenesses in given respective contexts of culture. For instance, Koreans and Americans relatively ranked three request strategies in the order of 'Direct statement strategy', ' Query' and then 'Hint strategy'. The obtained order shows that, in terms of clarity, Koreans and Americans regard Direct statement strategy as the clearest way to show their requests.

Five interactive constraints	Request Strategy					
	Hint		Query		Direct Statement	
	Korean	US	Korean	US	Korean	US
Clarity	4.03	4.66	4.57	4.82	5.12	5.75
Perceived imposition	2.78	1.99	3.43	2.81	4.45	4.47
Showing consideration for the other's feeling	5.07	5.66	4.34	5.23	3.23	3.54
Risking disapproval for Self	1.89	1.80	2.62	2.23	3.80	3.81
Effectiveness	4.30	4.21	4.11	4.52	3.67	4.70

(This table is modified from Kim & Wilson's table 2 (1994, p. 224-225))

However, the perception of imposition depending on the type of the request strategy differs between cultures. Koreans respond that they feel more imposition in the case of 'Hint' and 'Query' strategies than American respondents do. Korean respondents also answered in the order of Hint, Query and Direct strategy to show consideration for the other's face. In case of concern for effectiveness, Koreans preferred hint, query and direct statement while Americans showed the absolute opposite answer-direct statement, query and then hint. Also it is found that in most disagreements

between Koreans and Americans, respondents judge both query and direct statement to be more effective. Overall American respondents considered direct statement as the most effective way of making a request, while Korean respondents perceived it as the least effective strategy.

Other cross-cultural studies on request strategies which have been done between Americans and Koreans(Holtgraves & Yang 1990;1992), show Koreans who are likely to rely on interpersonal relationships tend to rely on an indirect strategy such as a hint. Thus the study will compare Australian with Korean request strategies and tactics based on Kim & Wilson's (1994) five interactive constraints.

3.4 Terminology used in the study

The following sections discuss the definition of the request with related literature review and the definition of politeness strategies according to Brown and Levison (1987) as used in the study.

3.4.1 Request and related literature reviews

Requesting refers to a speech act that indicates the speaker's desire for the hearer to bring about some desired state or event. That is, it attempts to induce the hearer to do something. The request is a part of a complaint because a complaint occurs when the utterances or set of utterances identify a problem or trouble source, express displeasure or annoyance and seek redemption, either from the person responsible for the problem or from a third person who has power to affect the situation(Rader, 1977; Olshtrain & Weinbach, 1987). That is, a writer attempts to induce the desired

state or event from a partner who would not be aware of the writer's problem otherwise. Moreover there are sensitive emotions involved in interpersonal relationships which need both to mitigate anger as far as possible and present the customer's request for compensation for their loss in a strong manner. The concept of complaint letters is the same in the two countries. However complaint writing is realised in the different contexts of culture. For instance, Australian culture might prefer to regard effectiveness as a direct statement strategy while Koreans employ a hint strategy as a more effective strategy to achieve their primary goal of request.

In terms of request tactics, " Could you open the window ?" is a Query strategy, questioning the hearer's ability to perform the action. This is a conventional indirect strategy. In the same vein as the following conversation, Speaker(B) uses a hint strategy to the hearer inferring what the speaker wants to.

Speaker A : Let's go to the movies tonight.
Speaker B: I have to study for an exam (Sohn, 1986b, p. 267).

As pointed out above the Korean use of less direct speech acts and more non-conventionalised indirect strategies acts (i.e. hints) might display reader responsible language and Nunchi culture. Reader-responsible language means that readers have a responsibility for inferring what writers are intent on saying because the writing is full of allusion, implicit meaning, proverbial expressions and the giving of information without defining it previously. However, the use of indirect stratgies could not only imply a reader responsible language culture but also be related to other cultural characteristics as shown in Chapter 1. For instance, reader responsible language occurs in high context cultures which have a long history of development. The high context culture defines the situation where people can understand what

they are talking about in a implicit context. This is because people have shared a long history. These cultural environments are correlated with the discourse pattern which makes people concerned about situation-oriented discourse patterns and prose-oriented discourse patterns in order that they can have time to warm to the situation before going directly to the point they are making. In other words, it is an effective discourse pattern, in which writer-responsible language has a low context culture which defines a situation and which processes information slowly because the network of human relationships is far less close than that in a high context of culture (Hall, 1976). A high context of culture means that what is to be said should be defined and explained each time for the members of the society. Writers should give enough information or indication of what they are intent on writing so that it naturally produces self-assertive discourse patterns with an instrumental function.

In terms of temporal concepts, the concept of polychronic time, which defines time as renewable and that it repeats itself, provides people with a circular discourse pattern which is also indirect. On the other hand, the concept of monochronic time which defines reality in terms of themes which move from beginning to end, implies that time is not retrievable. As a consequence, members of monochronic societies show a more direct discourse pattern or linear discourse pattern. This is because time is invaluable for members of monochronic societies.

The Korean cultural concept is what is called "Nunchi" which her previously been disscussed in Chapter 1. Another aspect of "Nunchi" similar to the Japanese "Kan", is translated as "intuition" by which people are supposed to communicate through non-verbal messages. According to Sohn(1986c), Korean's indirectness is related to

their culture by Nunchi, which means reading another's face, mind and feelings between people who cooperate frequently in a collective society. In addition to that, in Korea it is a virtue that silence expresses humility.

> ...Koreans value nwunchi 'reading other's face, mind, and feeling (Lit. 'eye measure'). In daily interactions, many communicative intentions of Koreans are conveyed and understood through *nwunchi or intuitive communication* (Italic added) (1986c, p. 460)

Thus, it is proposed that Korean society would have more indirect features in their request strategies than Australian society, based on the assumption that Korean is a high context culture which operates through reader-responsible language whereas Australian society would be in a lower context culture which uses writer-responsible language.

However, this contrast might be contradicted at times by other national characteristics according to which Koreans have been regarded as the Irish of the East. For instance, Korean might show direct request strategies loaded with anger and humour together (Rutt 1987, p. 33; Freedam, 1979, p. 118).

Thus Koreans exhibit aspects of their national character which are vastly sensitive and humorous with hidden fiery pathos, which might be realised in their affective linguistic level.

3.4.2 Brown and Levison's polteness strategy

According to the face-saving view, a rational person has 'face', the individual's self-esteem. While Goffman's face(1967) is related to underlying public and interpersonal

image, Brown and Levison (1978; 1987) adopted a concept of face which means rather being centred on self and more of an individual notion, "public self-image, that every member[of a society] wants to claim for himself" (1987, p. 61):

> Goffman sees face as being "located in the flow of events" and "on loan from society". For Goffman, face is 'public property' that is only assigned to individuals contingent upon their interactional behaviour. In contrast, Brown and Levison characterize face as an image that intrinsically belongs to individuals, to 'the self' (Mao, 1994, p. 454)

Conversely Brown & Levison's face is something that most participants will defend, if it is threatened, assuming that it is in everyone's best interest to maintain each other's face. In other words, their notion of face is characterised as individual and the self-centred while that of Goffman is located in public and interpersonal image (Mao, 1994, p. 455)

Brown and Levison (1987) posits two types of "face" that are present in all human exchange; (1) positive face - whether one feels liked, respected, and/or valued by the other; and (2)

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¿_____,l_¾__"ÿ<_ä_Œ_4_Ü _____'

the want of every member that his wants be desirable to at least some

others (p. 62). the addressee's positive face, his perennial desire that his wants (or the actions/acquisitions/values resulting from them) should be thought of as desirable (p. 101).

Thus face is the kernel element of politeness and the face is also vulnerable to face threatening acts (FTAs) such as threatening, ordering, advising, offering, promising, criticising, and contracting. It is various politeness strategies that minimise or eliminate such threats to the speaker, to the hearer or to the both. In other words, using politeness strategies reduces face-loss or is face-caring in interaction.

> The Kernal idea of our politeness theory, that some acts are intrinsically threatening to face and thus require softening ...(p. 24)

For instance, Brown & Levison propose that ordering, advising, and warning are threatening to the hearer's negative face, while complaining, criticising, disagreeing, and raising taboo topics threaten the hearer's positive face. Accepting an offer, accepting thanks, promising unwillingly threaten the speaker's negative face, and apologising, accepting compliments, and confessing threaten the speaker's positive face. While Leech (1983) sees that certain types of acts are inherently polite or impolite, Brown & Lavison say that the speech act itself is face threatening. So performance of the FTAs should be redressed with various strategies in relation to politeness as follows;

circumstances determining choice of strategy:


```
Less                                    1.without redressive action, badly
                        on record <                           2.positive politeness
                      /              \                      /
      ___ Do the FTA <                 \ with redressive action <
     \                \ 4. off record                            3. negative politeness
      \
```

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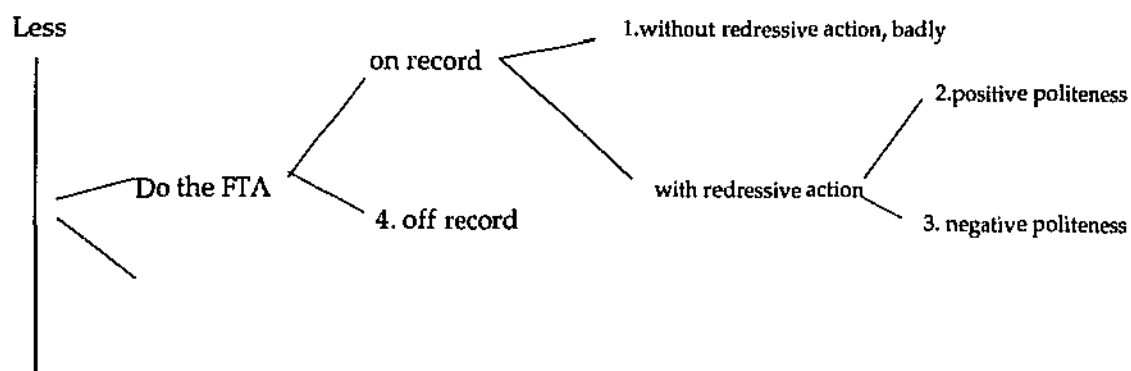
Don't do the FTA

* Estimation of risk of face loss

Greater

(Brown & Levison, 1987, p. 60)

The strategies range from don't do the FTAs to doing the FTAs with or without redressive action to going off record. Doing FTAs on the record is when the speaker shows one unambiguous intention, while doing an act off record means that the speaker shows more than one unambiguous intention so that the speaker does not need to commit himself to his act. Doing FTAs on record is subdivided into doing an act badly without redressive strategy or with redressive strategy. Doing an act badly, without redressive actions, means doing an act in the most clear and unambiguous way as possible, like Grice's maxim 'be clear'. With redressive action, it may be negative politeness which is addressed to the hearer's negative face or it may be positive politeness which is directed to the hearer's positive face.

The bald on record strategies are involved in the situation where the speaker performs acts in the most direct, clear, unambiguous and concise way possible and the cases which need FTAs for great urgency, desperation and efficiency and which are in the hearer's interest.

BALD ON RECORD		EXAMPLE
NON-minimization of the face threat	-Urgency	"Help!"
	-Metaphorical Urgency Emphasis	"Listen I've got idea..."
	-Task-oriented act	"Lend me a hand here" "Open other end."
	-Sympathetic advice/warning	"Careful! He's dangerous man."

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	-Formulae	"Yes you may go." "Take care of yourself."
FTA-oriented bald-on-record usage	-Invitation -Forestalling H's reluctance	"Come in" "Don't worry about me."

(extracted from Brown and Levison, 1987, p. 94-101)

The off-record strategies are used by the speaker who avoids responsibility for what he is saying, giving the hearer more than one ambiguous interpretation.

OFF-RECORD	EXAMPLE
Give hints	"It's cold here"
Give associate clues	"Are you going to market tomorrow?...There's a market tomorrow I suppose(c.i. Give me a ride there.)
Presuppose	"I washed the car again today"(c.i.I had done it before)
Understate	"That house needs a touch of paint" (about a peeling slum, c.i. a lot of work)
Overstate	"There were a million people in the Co-op tonight."
Use tautologies	"You're men, why don't you do something about it ?"
Use contradiction	A: "Are you upset about that ?" B: "Well, yes and no."
Be ironic	"Beautiful weather, isn't it !"(to postman drenched in rainstorm)'
Use metaphor	"Harry's a real fish."(c.i. He drinks/swims/is slimy/is cold-blooded like a fish.)
Use rhetorical questions	"How was I to know...?" (c.i. I wasn't)
Be ambiguous	"John's a pretty sharp/smooth cookie".
Be vague	"Perhaps someone did something naughty."
Over-generalize	"He who laugh last laughs longest."
Be complete, use ellipsis	"Well, I don't see you..."

(extracted from Brown & Levison, 1987, p. 213-227)

With the positive politeness strategies, the speaker claims that he has common ground with the hearer and the speaker and the hearer commit themselves as co-participants. There are fifteen politeness strategies such as the following:

POSITIVE POLITENESS STRATEGY	EXAMPLE
Notice, giving attention to the addressee (his wants, needs, interests, goods)	"Goodness, you cut your hair ! (...) By the way I come to borrow some flour."
Exaggerate (interest in, approval of, sympathy with H)	"What a fantastic garden you have !"
Intensifying interest to H :	Using present tense making utterance vivid in order to draw interest Switching both past and present tense, back and forth. Quoting speech directly
Use in-group identity markers	Address form Use of in-group language or dialect Use of jargon or slang
Seek agreement	Safe topic Repetition
Avoid agreement	Token agreement Pseudo-agreement White lies Hedging opinions
Presuppose/raise/assert common ground	Gossip, small talk
Joke	"OK if I tackle those cookies now ?"
Assert or presuppose S's knowledge of and concern for H's wants	"Look, I know you want the car back by 5.0 so should(n't) I go to town now"
Offer promise	S wants something for hearer and give help to get it.
Be optimistic	"You'll lend me your lawnmower for the weekend, I hope/won't you/I imagine"
Include both S and H in the activity	"Let's have a cookie, then."
Give(or ask for) reason	"Why not lend me your cottage for the weekend ?"
Assume or assert reciprocity	'I'll do X for you if you do Y for me"
Give gifts to H (goods,sympathy, understanding, cooperation)	Human-relations wants - the wants to be liked, admired,cared, understood, listened to.

The negative politeness is directed to satisfying the hearer's negative face. Ten

negative strategies involved in negative politeness are illustrated as below :

NEGATIVE POLITENESS STRATEGY	EXAMPLE
Be conventionally indirect:	" Can you pass me the salt ? "
Question, hedge:	"I am pretty sure I've read that book

	before"/ "I think that Harry is coming" / "Won't you open the door?"
Be pessimistic :	" I don't imagine there'd be any chance of you..."
Minimise the imposition:	"I just want to ask you if I can borrow a tiny bit of paper".
Give deference:	" We look forward very much to dining with you. "
Apologise :	" I'm sure you must be very busy.../" I know this is boring but..."
Impersonalise speaker and hearer :	Passive and circumstantial voices Pluralisation of the 'you' and 'I' pronoun	ie " I regret that ..." / " I would appreciate I it if you..." / "If you can../" " If it is possible ..." ie "We cannot accept responsibility" / "We regret to inform you "/ "We feel obliged to warn you that ..."
Point of view distancing	"I wondered whether I might ask you ..." "I hoped that I might ask you"/ "Get that cat out of my house "/ "There, that's how it is ..."
State the FTA as a general rule	"Passengers will please refrain from flushing toilets on the train."
Nominalise	"Your good performance on the examination impressed us favourably"
Go on record as incurring a debt, or as not indebting H	" I'd be eternally grateful if you would..."

(extracted from Brown & Levison, 1987, p. 101-210)

In terms of request in the complaint letters, whenever some one has a request to make of the other, negative face is challenged to some extent; the request automatically constrains the other's autonomy of action, if only to a modest degree. Positive face may be challenged, as well, depending on the specific nature of the request; a request which implies that the other person, or the other person's attitude/action, is not liked or respected affronts positive face, because someone is less likely to be cooperative if his or her face has been threatened.

3.5 Literature review on cross-cultural politeness point of view

The cross-cultural studies on spoken discourse patterns have shown that each country has different aims of communication and interpretation, according to the priority of the cultural values, amongst countries such as Polish, Hebrew, German, Greek, French, Japanese, Korean and American (Blum-Kulka, 1987; Hill et al, 1986; Kim & Wilson, 1994; Kim & Brenahan, 1994; Matsumoto, Yoshiko, 1988, 1989; Pavlido, 1994; Sifianou, 1992; Sohn, 1986) or between Polish, French and Australian (Beal, 1985; Wierzbicka, 1985). According to Wierzbicka (1990), these studies show how different cultural values affect approaches to politeness strategies which are said to be a universal phenomena but are expressed differently in different cultures. In other words, this could result from people needing to communicate in a manner which would be suitable in that particular society to achieve the primary goal of communicating effectively and conveying the intention of what is being expressed successfully.

Pavlidou (1994) collected data on 120 telephone calls in Greek and 62 calls in German recorded by five Germans and seven Greeks. The analysis of this study focused on contrasting phatic expressions. The result indicates that most Greek people use phatic expressions, which have the function of the language bringing more "free, social, aimless" communication compared to informing or reporting (Malinowski, 1923, p. 313 quoted in Pavlidou, 1994, p. 490). The study defined seven types of phatic expressions. There are 'addressee's state', 'lack of contact', 'wishes', 'caller's intrusion', a caller's comment about interrupting addressee's activity, 'modality of

telephone call', response to a bad connection or an immediate response to a call, 'Use of V-form', using the second person plural form and 'using phatic particles.' Six types of phatic expressions are found in calls in Greek - all types except phatic particles, while German uses less phatic expressions 'addressee's state', 'lack of contact', 'caller's intrusion' and phatic particle'. With respect to the occurrence of phatic utterances, they occur significantly in Greek calls, while the majority of Germans do not use them to the same extent. The distribution of phatic calls shows that they are used mainly in familiar relationship situations in Greek. The study implies that Greek society exhibits more positive politeness strategies for seeking agreement and asserting common ground through a variety of phatic utterances.

According to Beal's study (1990) on contrasting French people's and Australian people's requests, Australians tend to show negative politeness while French people appear to use positive politeness and bald on record politeness strategies. The study assumes that misunderstanding may occur when the people use different approaches and strategies in order to makes requests of others. Beal recorded interactions between Australians and Australians, French and French, and French and Australians in a French company. The data contains various kinds of requests for getting information, service, permission and goods. The results of data analysis indicate a range of cross cultural conflicts in communication. French and Australians use different strategies in order to minimise imposition on others. The French tend to use 'impersonalised speaker and hearer tactics' while Australians might use conventionalised indirect speech acts. Moreover an Australian's conventionalised form has a great tendency to be interpreted through a French person's own cultural grid:

...the Australian habit of asking 'would you mind doing this for me, which can be seen as acknowledgment of a debt (another 'negative politeness' strategy) was found to irritate some of the French people because they are not used to making requests personal and could not help interpreting the 'for me'- as 'me' and the system versus you': a sort of modern echo of Louis XIV presumptuous outcry 'L'Etat,c'est moil !' 'I am the State' (Beal, 1990, p. 20).

French people tend to seek infomation requests with positive politeness features which are formulated to reduce social distance and to claim common ground.

According to Beal's (1988) previous study, French people use devices of positive politeness such as elliptical forms and excessive overlapping, to try out their partner's opinions. From the French people's point of view, the communication strategies progress communication, encouraging interest and enthusiasm. On the other hand, French people might feel left by themselves when they talk with Australians who tend to keep strictly to a turn taking system. They might prefer to expect direct sincere criticism from their partners, which could be interpreted as either French people aiming to keep their positive self-image in the long run or that they might not be concerned regarding a lack of concern about others' negative face.

Overall, the study shows that the clash of different politeness strategies, such as positive politeness which is aimed at satisfying the interlocutor's desire to be acknowledged and negative politeness which is minimising a potential threat to an others' territory, privacy or freedom, has a possibility to cause misunderstanding. For instance, in French culture, showing direct advice and anger is more acceptable than in Australian culture. According to Wierzbicka's (1985) study, linguistic differences are realised on the bases of the respective internalised cultural values and are interpreted differently. As features of linguistic difference in terms of making

requests when Poles ask someone to do something they make more extensive use of forms of the imperative than Australians do and are restricted in the use of interrogative forms. Polish does not have any equivalent form of English request forms while English has developed a resource of request form in some interrogative styles. So, from the Polish point of view, frequent features of interrogative or an interrogative-cum-conditional form in English requests, such as 'why don't you' would be interpreted as a question combined with a criticism, while their imperative form expresses less distance between people so that they value it for its intimacy and directness. If they used interrogative forms of request, it would produce not only formal and polite sounding requests but also show a lack of confidence and directness. However from the English point of view, imperative forms of requests to others would be very offensive because they do not consider others, or respect the other's autonomy. It seems that everyone has a right to assert his own opinions and feelings as long as one would acknowledge the other person's feeling and opinions:

> This means that while one is allowed to say, in principle, 'I want X', one is not allowed to say freely 'I want you to do' since in this case, the speakers' right to 'self-assertion' would come into conflict with the addressee's right to personal autonomy. This is why in English the use of the bare imperative is very limited, and why directives tend to take an interrogative or semi-interrogative form in English. This means that in English there is a strong cultural constraint on saying to other people something that would amount to 'I want you to do X'. Instead, one is expected to combine this component with some other components, which would recognise the addressee's personal autonomy... (Wierzbicka, 1990, p. 56-57)

In a Japanese context, as in all societies politeness is an important phenomenon, but it is expressed differently from other cultures. A cross-cultural study on requesting a pen in Japanese and in English supports that there is difference in formulating appropriate request forms in accordance with the addressees' status, relative age, degree of familiarity with the speaker and within a given context (Hill et al., 1986).

Japanese custom shows a high correlation between relative characteristics of the addressee to the speaker and the operating of appropriate forms of request, while American customs show far less correlation. The study explains these differences in the terms 'discernment' and 'volition'. In terms of basic concepts of Japanese politeness, *wakimae* indicates 'the almost automatic observation of socially-agreed-upon rules and applies to both verbal and non-verbal behaviour'(Hill et al., 1985, p. 348). The study refers to the concept by the term, 'Discernment', which denotes the aspect of politeness through which it is essential for the speaker to choose an appropriate strategy automatically and to agree to the form with few available other choices in a given situation once the speakers recognise what situation they face. Conversely, the aspect of American politeness which is called, 'Volition' indicates speakers have a more active and broad choice of requesting, depending on the speaker's intention. That is, Americans could choose how much they use degrees of politeness, which is not acceptable for Japanese speakers. The result of the study revealed that Americans and Japanese both use relative politeness, according to different person/situations. However Americans tend to differentiate less between the forms of requests which depend on person and situation compared to Japanese. For example with regard to the correlation of request form and person/situation categories, the higher status the more use is made of a particular forms of request in Japanese. This is because Japanese might be led by a conventional politeness which is determined by the factors such as addressee's status and a given situation. Although they could choose other linguistic forms, concerning their intention of request, they identify automatically and passively a certain linguistic form considering a person's status in a given situation. On the other hand, Americans

could utilise a very broad range of linguistic forms of request considering a person's status in a given situation. Although Americans also choose polite usage depending on the person's status and situation, it is the speaker who must choose a linguistic form with a certain degree of politeness, focusing on the speaker's active involvement.

In terms of Wierzbicka's study (1990), Japanese's 'Discernment' and American's 'Volition' choosing politeness strategies, could be partly the result of different cultural views. From a Japanese point of view, American culture can be seen as prevalently 'self-assertive', which values speaking clearly and asserting what they want to do as long as they keep from interfering with anothers' autonomy, while Japanese culture could be seen as characterised by 'self-restraint' which allows one's autonomy to be breached in order not to hurt others' feelings and to preserve group harmony. However, American culture could be also described as a relatively self-restraint culture compared to black American culture. In this case, the concept of self restraint is assigned to a different concept when applied to Japanese culture. Self-restraint means that an aspect of culture which values the ability of individuals to control their impulses. They express clearly what they want to say as long as it doesn't come into another person's autonomy. The clear example of American's self-restraint is turn taking, respecting territory and freedom. In this vein, Japanese tends to have a reliance on interdependence, in that Japanese conversations are expected to be a cooperation between the speaker and addressee which is the opposite feature of an American's personal autonomy (Wierzbicka, 1990, p. 62-63). In other words, Japanese anticipate that the addressee should perceive what he wants to say and complete the unsaid part for the speaker. This means that Japanese politeness might

reflect cultural emphases such as empathy, consideration, avoidance of hurting others' feeling (p. 69).

In Holtgraves and Yang's (1990) experiment, Brown and Levison's politeness theory is used in a study of American and Korean undergraduate students. Students read four different vignettes and then rated the remarks in the vignettes examining politeness. In experiment 1, the reading is manipulated by the size of the request, a large request and a small request. On the other hand, experiment 2 is controlled with the power of hearer and the distance between hearer and speaker. The effect of the size of requests is that Americans and Koreans both employed politeness strategies as the study expected, but that the two less polite strategies are more likely to be used in the small requests than for large requests. The first significant point is that Korean is likely to use off record strategies such as hints, while Americans tend to use positive politeness, concerning the effect of the request size. Secondly, regrading American and Korean differences in terms of the perception of politeness, the most polite strategies and two least polite, the result is consistent with this expectation that the difference in the perceptions of politeness is greater for Korean than for American. The implication of the study is partly to support that politeness is a universal phenomena in any culture and so the ordering of the politeness strategies would be the same in the different cultures. On the other hand the study would discuss that a certain culture in a society would prefer a particular strategy. For instance, negative politeness culture societies such as Korean would prefer negative politeness while Americans would prefer positive politeness.

However it is not a definite phenomena and would have different explanations

depending on the different experimental variables and different points of view on culture. The study on American and Korean politeness strategy differences conducted by Holtgraves and Yang (1992) supports that American requests tend to be more polite than Korean ones in terms of perception of relationship distance. Generally Americans have a tendency to place themselves at a greater distance from the partners they are in communication with than Koreans do. On the other side, Koreans might have wider ranges of politeness strategies and a greater frequency of negative adjuncts. This might be characterised as Koreans being more polite than Americans in terms of assigned politeness to others, and concerning relationships with partners who are in different power and social relationships from a Korean point of view. In order to find what differences there are between Australians and Koreans in terms of the matter of politeness, the requests are analysed in terms of how respective writers actually perform certain request strategies using Brown and Levison's (1987) superstrategies: bald strategy, positive politeness strategy, negative politeness strategy and off-record strategy.

3.6 The result and discussion

The Australian letters analysed show more direct statement strategies than Korean letters do. Among 21 request sentences in English, the portion using direct statement strategy is 16 whereas there are only 5 hint statements. Conversely the ten Korean letters have 24 request sentences consisting of 11 hint statements, 1 Query and 12 Direct statements. There is a difference in hint strategy in both countries. Koreans tent to prefer more hint strategy statements than Australians do. However, Koreans also use a similar number of hint statements as direct statements.

Country	Korean	Australian

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The number of request	24			21		
The category of request	Hint	Query	Direct	Hint	Query	Direct
The number of request	11	1	12	5		16

This would suggest that Korean writers consider a hint strategy as a more effective approach to requests as shown in the following examples.

Hint strategies in Korean letters are preferred to direct statement in the examples:

Korean Letter 8 (Appendix 2)
S 2 Nowadays, it goes without saying that a snack even costing a few hundred won in a local shop,
   if it is proven to be adulterated foods must be replaced.
S 3 Your company, being such a conglomerate, cannot have exchanged it.
S 4 I vehemently claim and request that your company collects the poorly-made car and exchanges it for a new car
S 5 Most people ignore problems if it is possable and I could do as well. However, I cannot ignore it as it is the third time the car has broken down
S 6 I look forward to your responsible action.

Korean Letter 3 (Appendix 2)

S 1 Should I be expected to drive the car with a sense of unease ?
S 2 Could I leave for long distance journey with this car ?
S 3 At present, I feel like requesting that either you exchange it with a new car or refund a total cost.

In the first letter, the writer produced a couple of hint strategies; S2, S3, S5 before stating direct requests S4 and S6. A characteristic of hint statements is resorting to pathos to move the reader and it does not express a reason explicitly why the reader should exchange their car or refund the payment. The second letter is also operating on the same strategy. On the other hand this would suggest that Australian writers consider direct statements of request are the more effective way to convey what they want to say, and they rely considerablely less upon hint strategies. In Kim and Wilson's request process model, Americans judge that direct statements such as "Want" are the most effective whereas hints are less effective. On the other hand

Koreans view both"Want" and "Hint' strategies as more effective.

Effectiveness	
Korean	American
Want	*Want*
Ability	Performative
Mild hint	Ability
Strong hint	Permission
Permission	Syntactic downgrader
Syntactic downgrader	Willingness
Willingness	Suggestory
Question hint	Obligation
Suggestory	Strong hint
Performative	Imperative
Imperative	*Mild hint*
Obligation	Question hint

(The table is modified from the article by Kim & Wilson, 1994, p. 224-225)

It can be explained that Korean respondents judged that the hint strategy has the strongest effect on others and shows more consideration of others' feelings. According to the study of Kim and Bresnahan (1994), Korean subjects tend to have in mind two social constraints, not hurting others and avoiding confrontation, while Americans are likely to look favourably on more clarity than social constraints. Korean writers tend to think that hint strategies are an effective tactic to place more imposition on a reader from a position of a consumer, so that they have an immediate response from the partner, while Australians are likely to be concerned with clarity by using a direct strategy referring to the terms of Kim & Wilson's cross cultural study on request tactics (1994). On the other hand Australian writers judge that a direct statement is more imposing in that they think it shows more consideration for others and does not ignore others who seek information.

From the point of view of linguistic devices, Koreans operate the following indirectness strategies. According to Sohn (1986b, p. 269-270), with respect to the

speaker's communication intention to request the hearer to take out the garbage, there are various superficial linguistic forms and associated degrees of utterance in force in the request. For example (1) through (2) in which the communication intention is that a speaker requests a hearer to take out the garbage, present linguistic devices which provide a range of direct request to indirect request expressions.

1. a. Ssuleyki com chiwu-sey-yo.
   b. Ssuleyki com chiw-e cwu-sey-yo.

2. a. Ssuleyki com chiwu-si-keyss-eyo ?
   b. Ssuleyki com chiw-e cwu-si-keyss-eyo ?
   c. Ssuleyki com chiw-e cwu-si-l swu iss-usey-yo ?
   d. Ssuleyki com chiw-e cwu-si-l swu iss-usi-keyss-eyo ?(1986b, p. 269)

(1a) and (1b) express imperative forms with 'hedges'- 'com' (lit. small amount) and 'cwu' (lit. give). A 'hedge' is defined as expressions whose meaning implicitly involves fuzziness-words whose job is to make things fuzzier or less fuzzy (Lakoff 1972, p 195). Other forms of 'hedges' in Korean are suggested by Hwang.

> There are (1) lexical hedges such as *kkway* 'pretty much', *kei* 'almost' *ama* 'perhaps'; (2) phrasal hedges like *ilconguy* 'a sort of ', *malhacamyen* 'so to speak', *ettekey pomyen* 'in a sense'; and (3) structural hedges like questions used as a softened statement:for example, *keken soktani anilkkayo* ? 'shouldn't we say that it's a hasty conclusion ?' (Hwang, 1990, p. 50)

As examples sentences (2a), (2b), (2c) and (2d) perform indirect requests with an interrogative form integrating such hedges as 'com', 'cwu' 'keyss' ('intend') and '-l swu iss' ('can'). Korean letters use different forms of hedges in both hint and direct statement strategies such as not any more', 'without reasoning, only a few', 'to say nothing of ', 'if you like a little bit more, in what way and integrating with.'

Among Korean letters, the analysis supports the view that Korean writers use conditionalization with propositional content as a hedge.

If it is stale food it would be changed for fresh food without argument.

If you ignore my request by either making excuses or trying to reason, it would be wise for your company to close for the protection of people.

If your company is concerned for its customers,

Thus the writers in Korean letters avoid stating a request, "Could you empty the rubbish bin?", directly, instead giving a analogous situation to the reader in order to express the seriousness of the problems indirectly. Moreover those expressions give a reader the impression of how much a writer is upset using hedges which can not be translated exactly into English. Sohn (1986b) points out these hedges make indirect requests.

3 a. Ssuleyki com chiw-e cwu-si-ki palay-yo.
   b. Ssuleyki com chiw-e cwu-si-myen coh-keyss-eyo.
   c. Ssuleyki com chiw-e cwu-si-ess-umyen coh-keyss-eyo. (1986b, p. 270)

In (3), three declarative forms respectively use nominalization, conditionalization with propositional content and conditionalization in the past form to function as hedges. Korean complaints show the above strategy to make requests. Thus they might result in a long narrative introduction before reaching a request. As Vinger(1978) suggests in relation to French request models, Koreans might have a similar category of "mitigator - request - final."

Firstly, there is an initial mitigating component which could be either long or absent, secondly, there is a central request or order component; and thirdly, a final component, the presence or absence of something like s'ilvous plait(Vinger, 1978, p. 88).

Korean tends to have long mitigation - request - final sequences, while Australians are inclined to use O - request - final, which underlines the difference between

Australian and Korean. And the difference might be explained partly by the characteristics of the collectivistic culture and individualistic culture.

The collectivistic society affects the importance of relational concerns influencing and guiding the perceptions of conversational strategy. Collectivism is often associated with a strong emphasis on interpersonal harmony and with preference for interpersonal "concern"(Hui, 1984) protecting one's face in order to maintain good relationships, and the "we" identity rather than the "I" identity. These considerations prefer "face-saving" tactics such as a preference to minimise imposition, to avoid hurting the hearer's feelings, and to avoid negative evaluation by the hearer. In other words, Koreans would like to preserve harmony so that they can achieve the primary goal of a request in such a sensitive situation. It can generally be said that collectivistic countries, such as Korea, value such social-relational interactive constraints, as avoidance of negative evaluation, avoiding hurting the other's feeling, minimising imposition as important social competencies of their conversational style.

Finally Korean letters in Appendix 2 have a tendency to express requests indirectly using allusive expressions which might require the reader to infer the primary communication goal. According to Sohn, this is called non-conventional strategy or implicational strategy.

> Implicational or non-conventional strategies of indirectness are based on shared knowledge about the real world and specific situational or discourse contexts as well as on shared ability of rational inference between the interlocutors. In Korean society, the so called nunchi 'reading other's mind' is considerably developed due probably to the hierarchical and collectivistic value orientations of the people" (1986b, p. 279)

This strategy might be used to ask someone to take out the garbage in the following examples.

    a. Onul ssuleyki cha o-nun nal i-yey-yo.
    b. Cip-i tto kwucilkwucilhay-ci-ess-kwun-yo.(1986c, p. 270)

In the both sentences, although the speaker meant to do a favour to take out the garbage, the hearer could interpret only the surface meaning (a) "The garbage collector will come today," and (b) "The house is getting dirty again". The hearers are required to draw the implication of what the speakers say in a given context.

Korean letters also use this strategy to arrive at a request.

a. Nowadays, it goes without saying that a snack even one costing only a few hundreds Won in a local shop, if it is proven to be adulterated food must be replaced. (Korean Letter 8)
b. If it is stale food it should be changed for fresh food without argument. (Korean Letter 8)
c. If an electronic machine, which was bought seven or eight years ago, breaks down while it is being used serviceman will come to fix it. (Korean Letter 10)
d. I would like to fulfill the wish of my mother who has always envied people who are proud of being able to go to their hometown in their son's car. (Korean Letter 1)
e. It is mysterious that the autovehicle invoice is required sharply on time. (Korean Letter 10)

(a), (b) and (c) are the situations, where writers are compensated for loss previously, analogue to the situation where writers should be compensated for loss now. The stale food was compared to a broken car which a consumer has. The sentence (d) seeks to evoke the reader's quick reaction to the claim while on the surface appeares to express filial piety. And the implication of (e) is that the writer claims timely service, referring ironically to the short time required for the payment of the invoice. The reader needs to read the mind of the writer in a give meaning to specific situations.

Australian letters in Appendix 3 show very idiomatic indirect expressions to make

requests such as 'I hope', and hedge expressions such as 'I think' and 'we believe'.

I can only hope that this time the car will be fixed properly.(Australian Letter 1)
We hope you agree and will reply to us as soon as possible.(Australian Letter 2)
I hope that you look into this matter.(Australian Letter 5)
I think it much more can be done . (Australian Letter 7)
I look forward to hearing from you soon. (Australian Letter 9)

Although these indirect expressions operate in most parts of the letters, the reader

could easily focus upon and read what the requests are, compared to the Korean

ones. This would be because the idiomatic expressions inform the reader that it is a

request sentence. By contrast Korean requests tend to be going around in the way of

the spiral type. Thus Koreans suggest solutions which require the readers to read

between the lines. This could be explained by one of the cultural value poles in this

present study: high context culture versus low context culture. According to

Gudykunst & Ting-Toomey(1988), Japan, China and Korea, and many Latin and

African cultures tend to be high context culture, whereas the United States, Australia

and most Northern European countries tend to be low context cultures. High context

culture communication means the message that is conveyed to others is coded

implicitly. As a consequence the communication in high context culture is

characterised by indirect commmunication which necessitates the recipient to have

an ability to interprete the message intuitively. On the other hand, low context

culture means that most information that is conveyed to others is coded explicitly.

The same countries also tend to have collectivistic and individualistic characteristics

respectively. Relatively the Australian letters would seem to have a preference for

clarity, maximising the satisfaction of individual writer's interests and subordination

of others' goals to one's own. Individualistic societies are thus geared to maximising

the achievement of personal goals through getting to the point directly. Making a clear request is intended to reduce time and energy, bringing urgent communication. The reader does not have to infer what a writer is meaning to communicate. On the other hand Korean letters appeal to the moral aspect of a company and focus on personal relationships referring to loss of filial piety, face in society generally and inconvienence which the family experienced in order to express what they want to request in the letters. Thus Korean letters tend to be not clear in showing the aim of the communication. Also they reveal one of the characteristics of Korean collectivistic culture: family-orientation and shame culture. Shame represents the face-saving aspect of a culture that is important in public situations, so that the failure to act tends to be evaluated negatively by the individual, who is motivated to hide the matter from others. The person may also have a passive and fatalistic attitude, for instance, to imagine how others look at oneself (Tangney et al., 1992).

3.7 The discussion reviewed with politeness strategy

Koreans are likely to rely most on off record strategy and negative politeness strategy. The kind of off record strategies used mostly give hint and association clues. Negative politeness tends to use more circumstantial ?..d impersonalised voice. On the other hand, Australian letters are likely to feature indirect conventionalised expressions such as a negative politeness, "I hope", while postive politeness strategies are very rare, which contradicts the assumption that Western culture tends to use predominantly positive politeness (Holtgraves and Yang, 1990). On the contrary their results support Beal's (1990) study on French and Autralian English and Wierzbicka's (1985) contrasting study on Polish and English.

According to Wierzbicks (1985), the invitation expression such as "Say, uh, I don't suppose you'd like to come to have lunch with me, would you ?" could be translated "he asked me whether" not as "he invited me to" in Polish. She explained that this would be because the "politeness pessimism" component of Anglo-Saxon culture may not exist in Polish culture, referring to Brown and Levison.

> When we think of politeness in Western cultures, it is negative-politeness behaviour that spring to mind. In our culture, negative politeness is the most elaborate and the most conventionalised set of linguistic strategies for FTA redress; ...Its linguistic realizations - conventional indirectnesses, hedges on illocutionary force, politeness pessimism(about the success of requests, etc.). (Brown and Levison,1987, p. 129-130)

On the other hand most conditional and impersonalised expressions in Korean requests could be partly explained by the role of deixis in politeness. According to Koike's (1988), 'Principle of Egocentric Minimization in Politeness' the more defocalized the speaker's role the greater degree of politeness, resulting in hearer-based requests being more polite than speaker-based requests. He refers to Leech's explanantion which claims that a hearer can have positive answers to the requests without commitment in the real world. The negative politeness aspect in Korean, might be partly discussed with reference to cultural aspects of 'Nunchi'. As mentioned in Chapter 1, Nunchi is a sense, an ability to read the others' mind, whether they are happy or not, measuring what a speaker/a writer mentions either verbally or non-verbally.

According to the study on communicative patterns between Americans and Koreans (OK, 1991; Lyuh, 1992; Park, 1990; Klopf & Park, 1982; Sohn, 1986c), Koreans tend to use many vague expressions which connotate different communicative functions.

This is because Koreans tend to favour affective communication which defines the communication style which regards personalised and deeply emotionalised communication as effective to convey what a speaker is saying. With these communication patterns, Koreans must use their intuitive sense, Nunchi, which might help the understanding of connative messages without checking the primary meaning of the message from the others. Futhermore, Nunchi also avoids hurting others' feelings, so that they need to choose words carefully.

The use of connotative words may be partly related to the high context of culture which is characteristic of a country with a shared long history. Such languages use vague meanings and introduce new topics to others without clear definition. This is because they implictly expect that people will be able to interpret the message based on shared experiences during a long history. Also, conveying messages through establishing personal relationships could be explained by collectivism which places value on harmony. This present study has already discussed the specfic term Nunchi' (Kim, 1975; Lyuh, 1994; Sohn, 1986c) and 'Cheymyen' (Sohn, 1986c) to explain cultural factors which are also related to Koreans' negative politeness. In other words, Korean people use Nunchi because of a concern for others' face.

> The Confucian emphasis on regard for others has led traditional Korean to be excessively sensitive to the concept of *cheymyen* 'face' and *yeyui* 'decorum'; the rules of proper and polite behaviour (Sohn, 1986c, p. 465)

The following dialogue shows how and why Korean people operate through sense, 'Nunchi'. The dialogue excerpt is from Sohn's(1986c) intercultural communication study between Americans and Koreans. There are two people one(A) is a senior of the division, Kwacang, in a company while the other(B) is a junior, Mr. Kim. In the

blank provided, first the literal meaning is provided and second the communication intention is presented.

> A: Nalssi to cwup-ko cholcholhan-tey.
> (Lit. It's cold and I'm kind of hungry.
> *Ci. Why don't you buy a drink or something to drink ?)*
> B: Kwacang-nim, yakcwu han can hasi-ci-yo.
> (Lit. Section Chief. How about having a glass of liquor ?
> *Ci. I will buy liquor for you)*
> A: Muel kulay. Nwatwuci.
> (Lit. It's Ok. Don't bother.
> *Ci. I will accept your offer if you repeat it.)*
> B: Sicanghasil theyn-tey naka-si-ci-yo.
> (Lit. you must be hungry. How about going out ?
> *Ci. I insist upon treating you)*
> A: Kulaypol-kka ?
> (Lit. Shall I do so ?
> Ci : *I accept.)*

Excerpted from Sohn (1986, p. 461)

The senior and the junior employ "Nunchi', to express what they mean and how it is interpreted, and how influences it the rules of polite behaviour. As shown in the present study, Koreans understand one another by way of intuitive communication which may be reflected by negative politeness strategies. While Australians' negative politeness tendency in the study could be explained in terms of the principle of politeness pessimism (Brown & Levison 1987, p. 134-135), Koreans' could be related to their own specific cultural value, Nunchi.

Chapter 4

Conclusions and Implications of the present study.

4.1 Conclusions

The present study shows that language creates the context of situation and culture in aspects of discourse patterns and request tactic analysis. To put it in another way, the context of situation and culture is realised in language expression.

In Chapter two and three, different social and cultural factors of the two respective countries might be reflected in language expressions. Generally, based on the cultural assumptions of Chapter One, two different realisations of conjunction relationship reflect the appropriate writing in a given context. For instance, Korean letters usually start with conventional greetings. Moreover, if the relationship is not already established in such a letter of complaint, they use personal introductions, giving their name, address or occupation. In Korean it is important to establish personal relationships before moving to the main content of what they would like to request. Furthermore it is regarded as a polite manner of writing in this society although it might introduce distractions to the reader who has little background knowledge of these social and cultural factors. The reader who knows this manner of writing may feel he was wasting time in tracking the main point of what writer would like to express, is likely to accept this discourse pattern in a given context. This is because, as Eggington (1987) and Lee and Scarcella(1987) mentioned, Korean people have been educated in school days to follow these conventions of written expression which

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might be influenced from traditional literatures.

In Chapter two, the study reviewed the different discourse patterns based on Kaplan hypothesis(1966). Australian letters are likely to show a three-unit discourse pattern: Introduction - Body - Conclusion, while Korean letters are likely to show their four unit discourse pattern: Ki-Sung-Chen-Kyul. As Eggington (1987) posited, this four unit structure differs from the three unit structure by omitting the unit of Chen, which corresponds to the transition part of the content.

Korean people use the Chen part to either write analogue situation of a similar problem which was solved easily before, implying the present problem. Australian letters clearly summarise the point of writing and state the conclusion, while Korean letters tend to delay stating what they would like to ask owing to Chen unit. The four unit structure is found in the articles, newsletters and any other forms of written expression in Korean society(Ok, 1991). The pattern is regarded as good writing and learning this pattern in school days is emphasised(Eggington, 1987). However, as Kaplan (1966; 1970; 1972; 1990) mentioned, this pattern is to be understood as a very indirect pattern which might cause misunderstanding among people who have grown up with different social and cultural backgrounds.

In Chapter three, the different request tactics are observed. There are significantly different proportions in the usage of hint strategy and direct strategy. As expected, Australian letters use more direct strategy in requests. Korean letters show a lesser amount of direct strategy. However, they also show a similar amount of hint strategy.

Although it might be assumed that Koreans would prefer to use more hint strategy, which might be a result from the cultural assumptions of Chapter One, there are not significant differences in the use of hint strategy or direct strategy. This could result from their cultural background expressed by the concepts Nunchi and Kibun(Kim1975, Lee 1967). When they express a certain context in terms of Nunchi, Korean might need a roundabout way of requesting in order to save one's face as well as the other's face. However when they feel like hurting Kibun, especially in the matter related to family, Koreans make request strongly in order to fix a problem. These factors are reflected in language expressions such as request tactics.

4.2. Implications

The implication of the study is that there are not only differences between Australia and Korean but also there are potential problems which might cause miscommunication due to different language expressions and reflected social and cultural factors. Without understanding the others' culture, there could be miscommunication, which could result in national loss.(Cohen, 1987) Moreover as Wierzbicka mentioned, Australia is a multicultural society which consists of many different peoples who have different social and cultural backgrounds. It could be said that enormous misunderstandings could happen unless people are reminded of aspects of language expressions reflecting people's own cultural backgrounds.

At very least this lack of understanding could delay effective communication and the meeting of desired goals of communication.

Many Asian students come to Australia to learn English. They have already learned

their first language and their culture through the language. In addition to learning how to speak, write and comprehend English they should also be reminded to switch their discourse patterns to English in given contexts. This is not because other discourse pattern is not good writing but because other patterns could be much more appropriate to express their thoughts in certain contexts.

In order to organise these teaching and learning environments, teachers should be encouraged to understand the social and cultural backgrounds of the individual students and see the students' expressions from the point of view of where the students have grown up. Moreover, an understanding of the literacy backgrounds of the students would help teachers to teach them to comprehend and predict ways in which English is expressed.
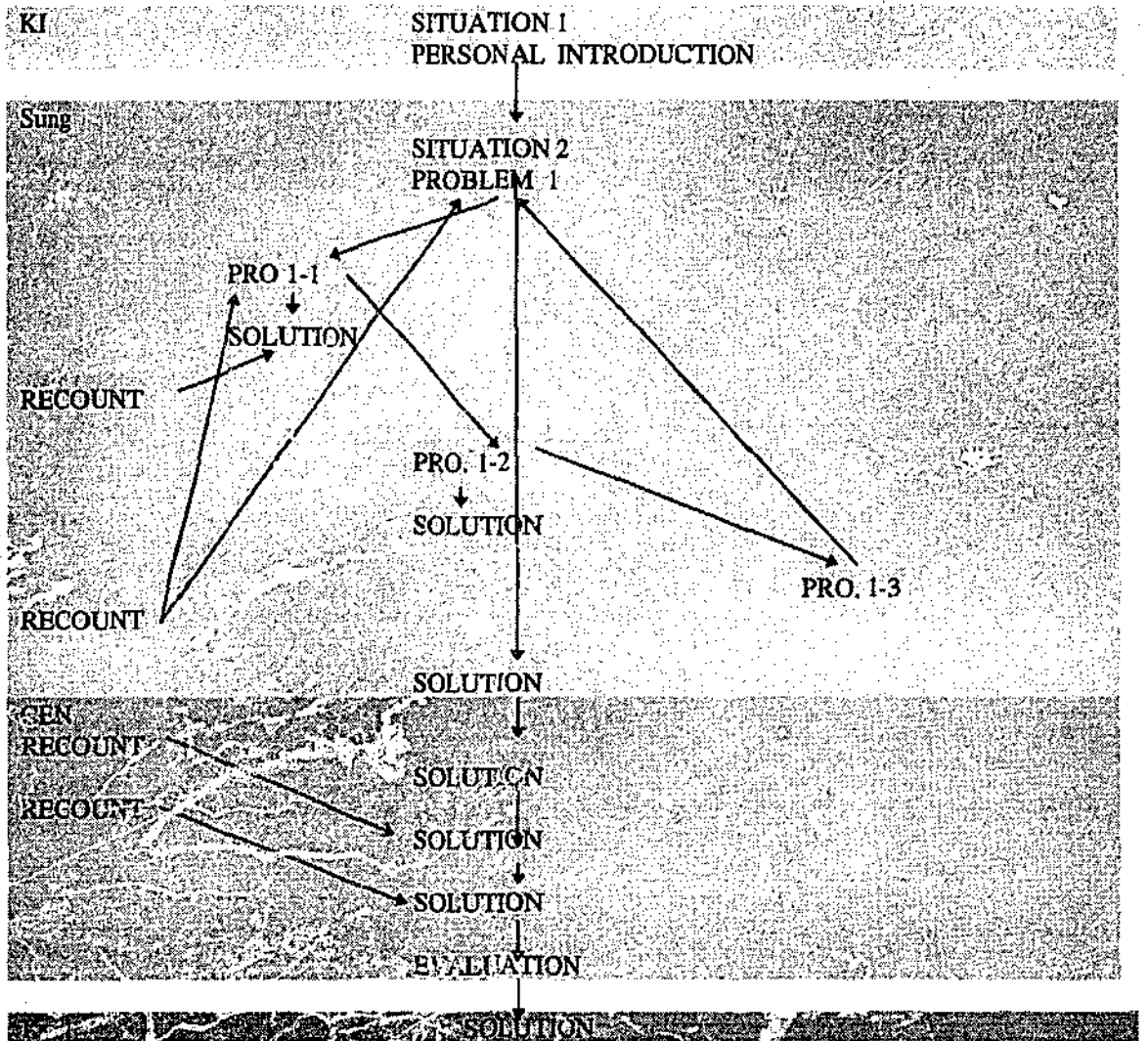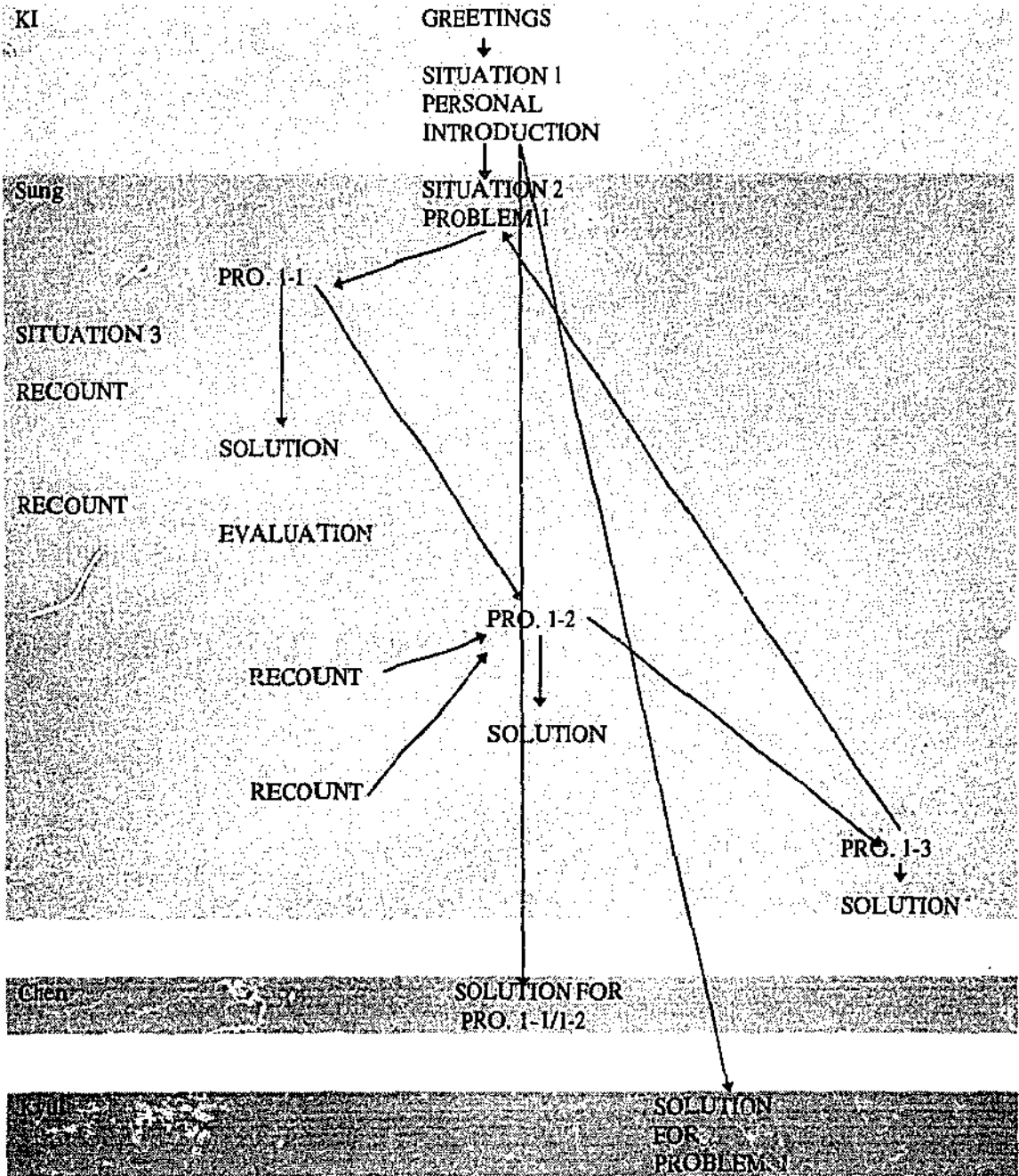
KI

SITUATION 1
PERSONAL INTRODUCTION

Sung

SITUATION 2
PROBLEM 1

PRO 1-1

SOLUTION

RECOUNT

PRO. 1-2

SOLUTION

RECOUNT

PRO. 1-3

SOLUTION

GEN
RECOUNT

SOLUTION

RECOUNT

SOLUTION

SOLUTION

EVALUATION

SOLUTION

KI

GREETINGS

SITUATION 1
PERSONAL
INTRODUCTION

Sung

SITUATION 2
PROBLEM 1

PRO. 1-1

SITUATION 3

RECOUNT

SOLUTION

RECOUNT

EVALUATION

PRO. 1-2

RECOUNT

SOLUTION

RECOUNT

PRO. 1-3

SOLUTION

Chen

SOLUTION FOR
PRO. 1-1/1-2

SOLUTION
FOR
PROBLEM 1

KI   GREETINGS
↓
SITUATION 1
PERSONAL
INTRODUCTION
↓
Sung   SITUATION 2

RECOUNT
↓
SITUATION 3
PROBLEM 1
↓
SOLUTION

Cheu   SITUATION 4
PROBLEM 2
↓
SOLUTION
↓
EVALUATION
↓
Kyul   SOLUTION
↓
EVALUATION

KI

GREETINGS

↓

PERSONAL
INTRODUCTION

↓

Sung
RECOUNT

SITUATION

↓

PROBLEM 1

RECOUNT

RECOUNT

Chen

SOLUTION

Kyu

SOLUTION

RECOUNT

GRATITUDE

↓

GREETINGS

KI

GREETINGS

SITUATION
PERSONAL
INTRODUCTION

Sung
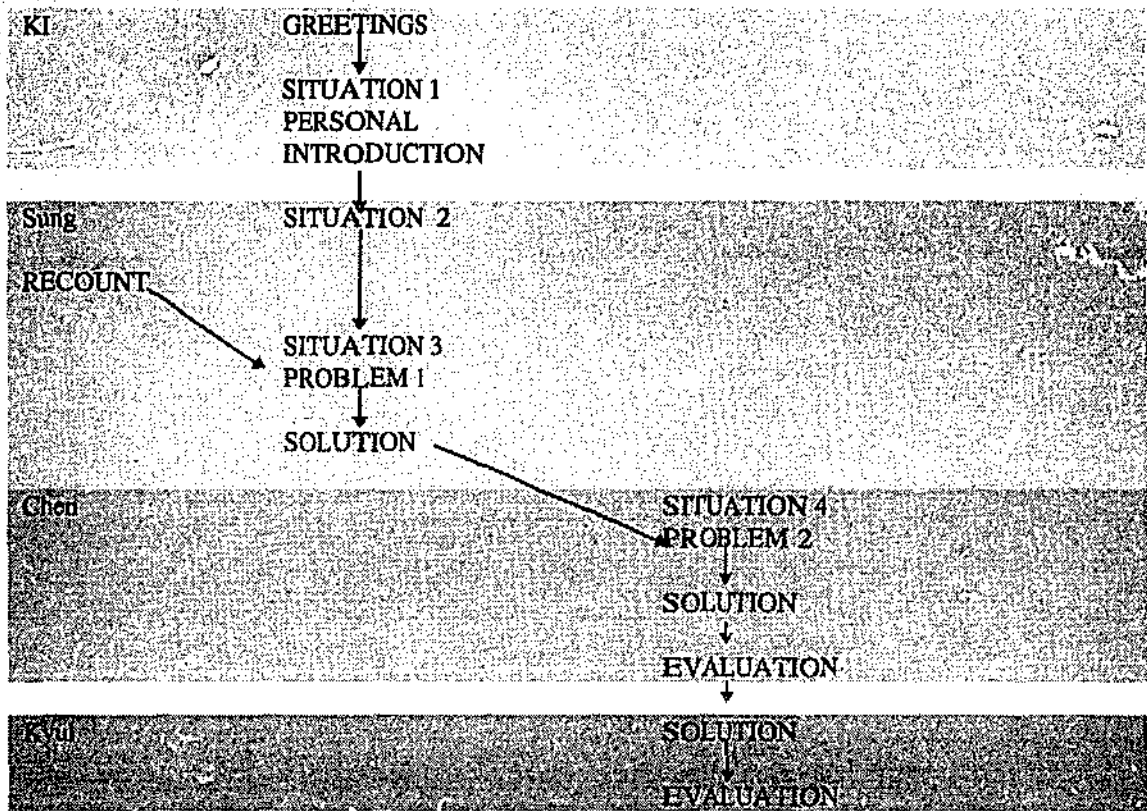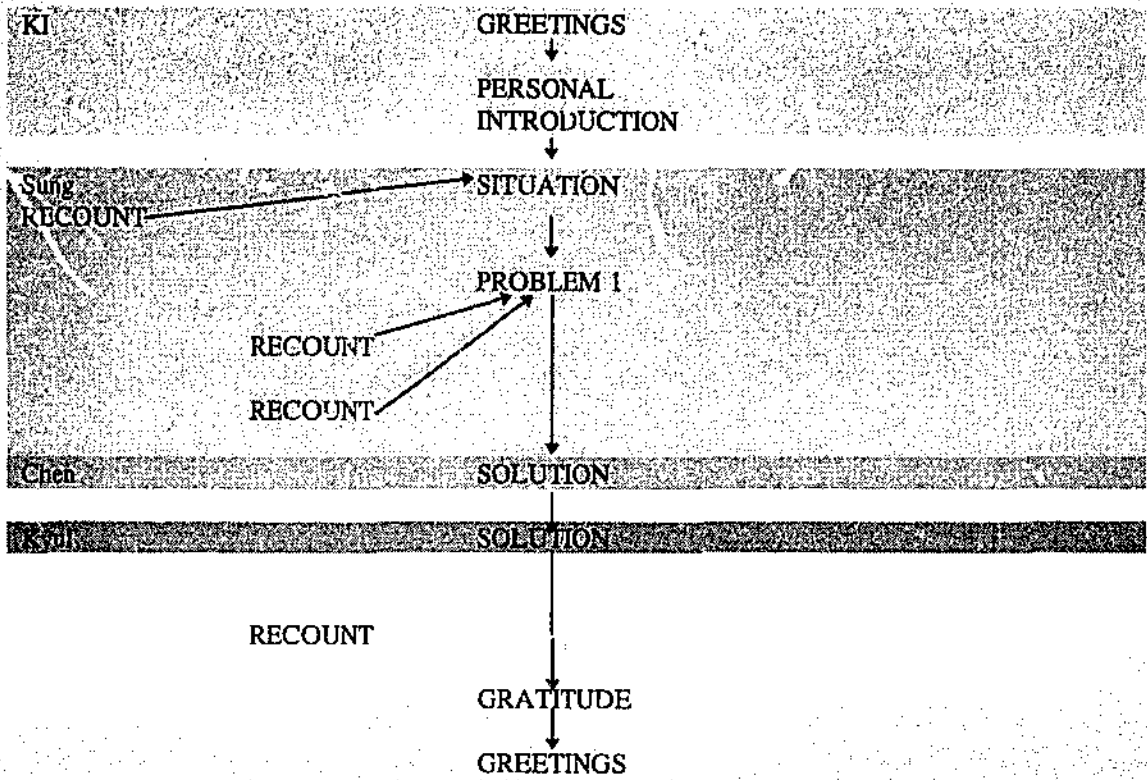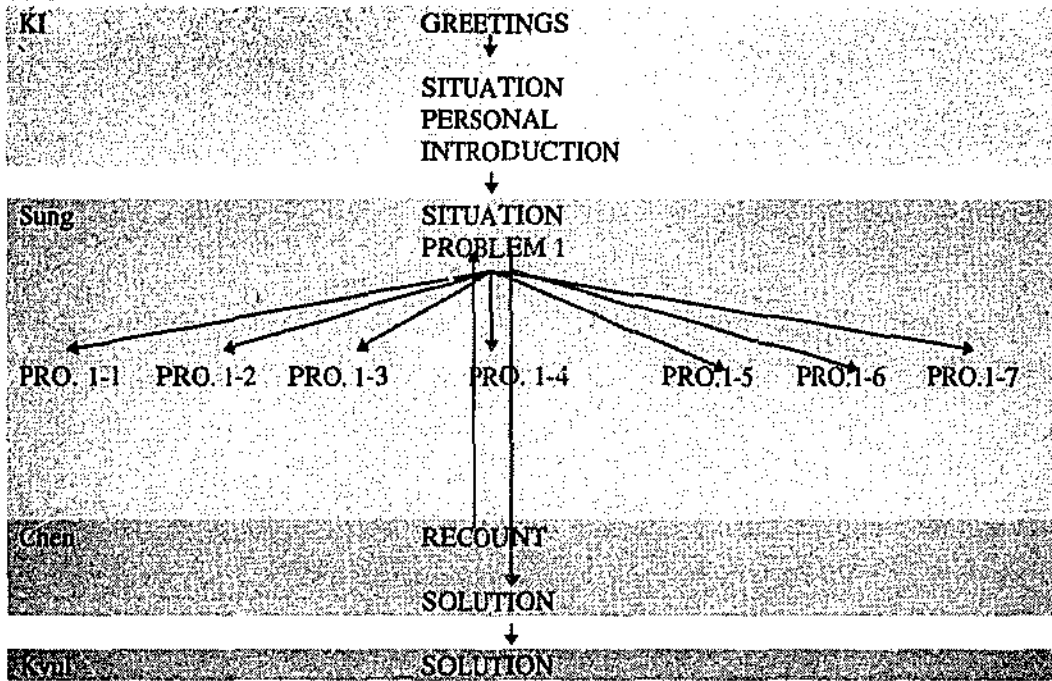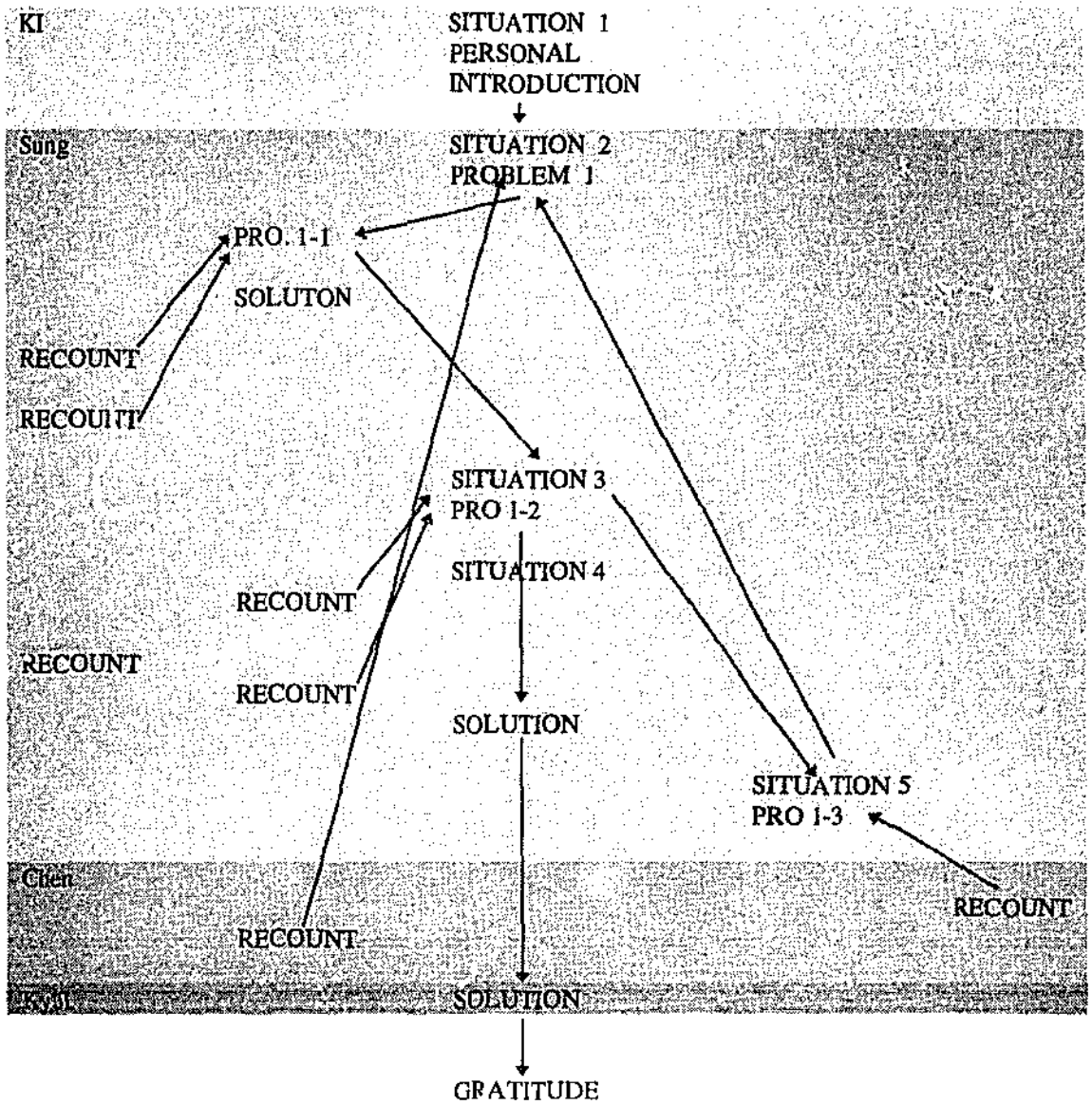
SITUATION
PROBLEM 1

PRO. 1-1   PRO. 1-2   PRO. 1-3   PRO. 1-4   PRO.1-5   PRO.1-6   PRO.1-7

Chen

RECOUNT

SOLUTION

Kvilt

SOLUTION

KI
SITUATION 1
PERSONAL
INTRODUCTION
↓

Sung
SITUATION 2
PROBLEM 1

PRO. 1-1

SOLUTON

RECOUNT

RECOUITP

SITUATION 3
PRO 1-2

RECOUNT
SITUATION 4

RECOUNT

RECOUNT

RECOUNT
SOLUTION

SITUATION 5
PRO 1-3

Clien
RECOUNT

RECOUNT

SOLUTION

GRATITUDE

KI   GREETINGS

        RECOUNT

Sung   SITUATION
                                  PROBLEM

Chen   RECOUNT

                                  SOLUTION

                                  EVALUATION

KI   GREETINGS

                                      SITUATION
                                      PERSONAL
                                      INTRODUCTION

Sung   SITUATION
                                      PROBLEM 1

              PRO. 1-1

RECOUNT

                              PRO. 1-2

                              SOLUTION

Chen   SOLUTION

Kyol   SOLUTION

KI   GREETINGS

                                SITUATION 1,2

Sung   SITUATION 3
                                PROBLEM 1

K9   SOLUTION

KI   GREETINGS

          PERSONAL
          INTRODUCTION

          SITUATION 1

Sung   SITUATION 2
          PROBLEM 1

PRO. 1-1

          SITUATION 3
          PRO. 1-2

    RECOUNT

RECOUNT

          SOLUTION

Chen   EVALUATION

          SOLUTION

          EVALUATION

RECOUNT

Kyul   SOLUTION

100

Introduction   SITUATION
                                                PROBLEM 1
Body

                    PRO. 1-1
RECOUNT
                        SOLUTION   PRO. 1-2

                                SOLUTION
                                            PRO. 1-3

                                            SOLUTION

                                            EVALUATION
                                                            PRO. 1-4
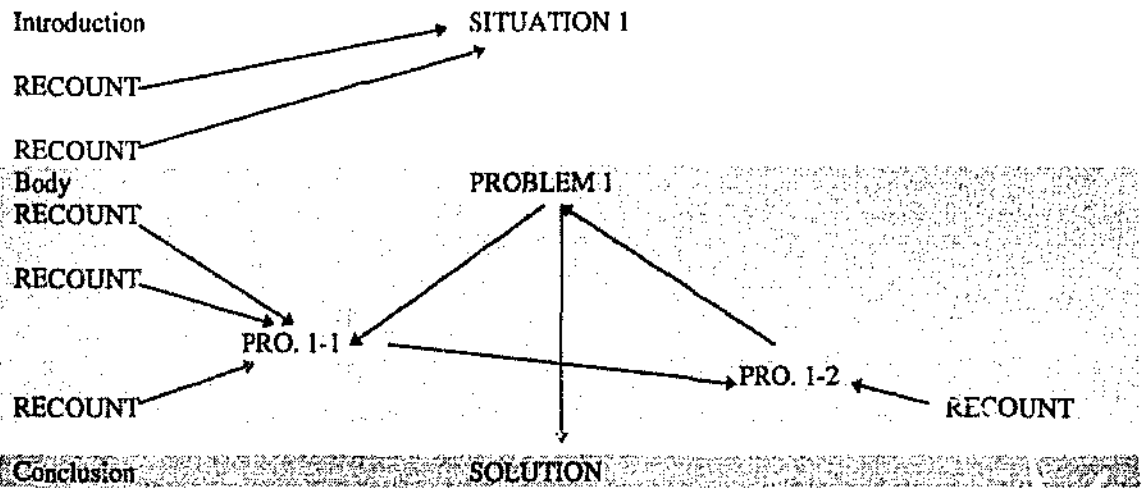   PRO.1-5

Conclusion   SOLUTION

                                            EVALUATION

Introduction   → SITUATION 1

RECOUNT

RECOUNT

Body   PROBLEM 1

RECOUNT

RECOUNT

                        PRO. 1-1   PRO. 1-2

RECOUNT   RECOUNT

Conclusion   SOLUTION

Introduction
SITUATION 1
PROBLEM 1
Body

SITUATION 2
PROBLEM 2

RECOUNT

RECOUNT

SITUATION 3
PROBLEM 3

RECOUNT

SOLUTION

Conclusion
RECOUNT

SOLUTION

Introduction   SITUATION 1
                PROBLEM 1

Body
RECOUNT

                                    Introduction
                                    SITUATION 2
                                    PROBLEM 2

RECOUNT

                SOLUTION

                EVALUATION

RECOUNT
Conclusion
                SOLUTION

introduction   SITUATION 1

PROBLEM 1

Body

PECOUNT

PRO 1-1

RECOUNT

PRO. 1-2

PRO. 1-2-1   RECOUNT

RECOUNT

RECOUNT

Conclusion   SOLUTION

Introduction   SITUATION 1
                      SITUATION 2

          RECOUNT

Body

                      PROBLEM 1

          RECOUNT

                      SOLUTION

                      EVALUATOIN

Conclusion   SOLUTION

                      EVALUATION

Introduction   SITUATION 1

Body   PROBLEM 1

PRO. 1-1   PRO.1-3   RECOUNT

SOLUTION

EVALUATION   PRO 1- 2

RECOUNT   SOLUTION

EVALUATION

Conclusion   SOLUTION

Introduction

Body

RECOUNT

RECOUNT

RECOUNT

PROBLEM 1

SITUATION

PRO.1-1

PRO.1-2

PRO.1-3

SOLUTION

RECOUNT

Conclusion

SOLUTION

108

RECOUNT
↓

Introduction   → SITUATION

Body   →PROBLEM 1

RECOUNT

RECOUNT

Conclusion   SOLUTION

Introduction   SITUATION
Body1   PROBLEM 1

Conclusion1   SOLUTION

                           EVALUATION
                          Body 2   PROBLEM 2

                        Conclusion2   RECOUNT

                                      SOLUTION

                                      EVALUATION

                                      SOLUTION

                                      EVALUATION

I am writing to you to tell you how disappointed I am with your service team at XXX team I bought a Hundai Scoupe from your yard in November 1994   After buying this car after explicit, I have had nothing but problems.

The first service was fine because they only have to change the oil. The second service I gave them a list of items that needed attention or to be fixed the 3rd gear crushes, suspension. then implicit They told me that I wasn't driving the car properly and the 3rd gear was fine.

They fixed suspension and in about a week the sound started again. Turning to the third service firstly I organised a loan car because explicit because I need it for work and told the lady who answered the phone that the car was needed until 5pm because I worked in West Perth.

When I gave my keys in at the desk. I was told they needed the car back by 3.30pm I told them that I has previously explained why this was not possible and I would get it back as soon as possible Next I asked them to have a look at the leak in the back passenger's side floor and also told them that the 3rd gear was still crunching.

When I returned at 5pm I was told yes they had fixed the leak and it took about 3 hours. The 3rd gear did have a problem and they had ordered the part in. Obviously, they finally agreed that the gear was not my driving. I then paid the bill and left.

While my friends reading the notes on the receipt he noticed that they supposedly had checked the and interior lights. Much to my amusement the glove box light still wasn't working.

After a week I noticed that the floor, where the leak was supposedly fixed, was drenched. I then decided to take the car back to the service department and tell them what had happened. I don't think the gentleman that I talked to believed me because he said it took them 45 minutes to fix it

When I picked up the car after I had the third service I was told three hours. I also told them that the glove box was still not working and the gentle man tried to tell me that the car doesn't have one I finally conviced him that it did and he agreed to have it fixed. After this discussion they finally booked me in for a service on the 14th August 1995, which was the first availabe thim that I could borrow a loan car.

I can only hope that this car will be fixed properly and I will not be charged for anything. I also hope that the carpet has not gone mould before they get to a look at it. I am very disappointment in your service team and would like to hear your comments and reactions on the above matters.

We are writing to you with regard to a XXX purchased from your company on December 30 1994. We choose to buy this vehicle because explicit because of its low kilometerage and new car warranty. We had heard through friends and acquaintance of your company's good reputation and professionalism.

Unfortunately, upon taking the vehicle to our local XXX dealership for its 20,000km service, plus the rectification of some running problems we find that this car has some problems that will not be covered by the new car warranty (its main selling point) Attached is a copy of the repair invoice from XXX's in XXX detailing the fact that the vehicle had a bent throttle shaft, missing idle adjusting screw and spring and also had plain water in the radiator(not coolant).

The neck of bottle is broken and the bottle cannot be filled properly, the radiator is non-standard in the woring place and sits touching the exhaust manifold rather than in the cavity provided.

We assured that your service department had completed the 10,000 Km service and enclosed a copy of the stamped service coupon stub. It's difficult to understand how a mechanic could miss the problems outlined above when completing such a service and why these faults weren't eithor repaired or pointed out to us at the time of purchase.

We have had to pay for repair of the items listed on XXX's invoice, and will have to replace the washer bottle in the near future. The Service Manager at XXX's has told us that the cost cannot be met by the new car warranty because they are not manafacturing facults. They suspects the car has been in a collision. We did not make use of your normal three month used car warranty even though some running problems had been noticed before it had expired because we are assured by your sales representatives, XXX, that the new car warranty would cover any problems such as this for the next two years.

Given the fact that the new car warranty was a main selling point, mentioned in the newspaper advertisement(enclosed) we feel let down by your company. We believe that as a measure of good faith and a measure of restoring your professional reputation your company should meet the cost of these repairs

We hope you agree and will reply to us as soon as possible.

I have recently written to you on the incident that occurred whereas the Radio/Compact Disc Player plus two compact discs were missing from our recently purchased Daihatsu Applause Licence (AU 831) I have researched fully the Owners Manual for the XXX which I use for transport to my employment, section 7 refers to a radio being part of the vehicle package with operating instructions and recommendatios on avoiding damage to the vehicle's antenna which is factory fitted also factory fitted are two speakers one in each front door. At no stage is it documented in statement /policy or specification in the XXX owners literature that the type of model I have purchased is not fitted with a radio, in essence it encompasses XXX across the board for all models and is clearly defined in its statement as a radio being part of the instrumentation layout with tuning and operating instructions.

Your response to this anomaly would be appreciated as I feel displeasure with this and retrospective incidents and retrospectice incidents we have again received another letter from you dated 14 February 1995 advising us that we have been "driving a new vehicle for two weeks now. I feel that there is a breakdown in the administrative support you had at hand on the 14 th The XXX was still in your possession and had been for a week having faults rectified that should have been well covered prior to being displayed for sale and subsequent delivery.

To date the whole exercise has not been pleasurable we again have a new XXX minus an expensive piece of equipment and it has already had various parts replaced. A conditional period so that a suitable temporary replacement vehicle can be replaced for my wife to use before the radio /CD Player can be reinstated. Before your salutations in your letter to me you have stated you "were looking forward to hearing from you"

I regret it having to be in this manner but vehmently believe that with a high level of Quality Assurance application in this incident combined with apt diligent on the part of the responsible person at specific points in time while XXX was in your care none of this would have occurred and my wife and I would be much happier.

Your thoughts on the subject would be highly appreciated, to date telcons from your staff have been our only contact and I feel the issue should be addressed with full documention

I am writing to make you aware of problem I have encountered with certain aspects of the "extras" purchased with above mentioned XXX from you in 1993

Since our last meeting I have moved to Tasmania as State Manager of our Company. The problems relate to Vita Proof Quarantee, which I have more discovered is only valid if the vehicle can be presented for inspection in XXX, yearly, obviously in my case an impossibility. Vita Care will not accept a signed XXX dealer inspection or otherwise

I am very disappointed as the extra money I paid when purchasing the vehicle for this gurantee is wasted. If I had been aware of the position, there is no way I would have taken your recommendation of Vita Care and instead purchased a gurantee from a national organisation, knowing I was moving interstate. Don't read the fine print Vita Care were not very obliging in understanding my dilemma.

The second problem is the XXX cannot be registered in XXX unless Vita Tint is removed, which will degrade the appearance.

Overall I am very pleased with the motor-vehicle, however disillusioned because of money wasted on a gurantee and product which is useless to me. They should refund the amount to enable an alternate package purchase.

I am writing to you as I know you as I know yourself in an ultimate customer satisfactionimage and need to be aware of the implication of Vita Care package. The charges to replace Vita Tint was one thing and the guarantee is null and void topped it off.

Your advices in due course would be appreciated on my unforunate position.

I am writing to express my dissatisfaction with your company service. My husband and I bought a new XXX from you. in 1990 and were very happy with your service then. Unfortunately, this time around when I returned as a loyal customer to your other company, XXX, it has not been a happy experience.

I bought a (car) from your sales assistant, XXX on 12.1.95 and was advised of delivery on the 21.I.95 at 8:30 We arrived promptly on time but were left to "hang around" the car yard for about 20 minutes. 2 of your employees did offer assistance and paged XXX twice. When we were shown to the car, (name of person) did sit in the car with me and explained all the necessary details about the car as required on the customer service questionaire.

We then examined the car and found to our disappointment, some scratches on the back of the mirroe on the driver's side and the car had not been particularly well derailed. XXX remarked that the scrarches on the back of the mirror on the drivers. I have commented about the scratches on the questionaire and have been advised that it will be improved of the first service. I also asked XXX about the recorded mileage on the car and he said 33km. It was not until I was driving home that I realised the mileage recorded 96km and it was the trip meter which recorded 33km In the midst of my excitement of receiving a new car, I had failed to check mileage on the car myself. I quickly rang XXX when I arrived home and voice my concern that the car had recorded considerable mileage especially as I had insisted prior to purchase that the car not be used demonstration and XXX had assured me of this. (I myself had test drove a XXX with a sold sign) He explained that the car had probably clocked up the mileage when it was moved from the dock and "around the car yard"

I cannot help but feel that I have just bought a second hand, demonstration car and not a brand new XXX. I feel very cheated and angry but feel helpless about the whole situation as I did not assert my rights during the purchase/delivery. I used to hold your company in high regard re:efficiency and quality service but this experience has proven otherwise.

I hope that you will look into this matter and renew my trust and faith in your company.

It is with great ragret that we find ourselves having to write this letter. Some 18 months ago we brought from your company for cash a XXX. We were both delighted with the high quality of professional service from your salesman at XXX and since the quality of your customer care. Finding ourselves in a position to up-grade XXX we approached your company again last week seeking a deal suitable to ourselves. We made our appointment with the salesman, test drove a XXX and decided that it was the right choice for us now.

We then proceeded into the office to do the paperwork. The salesman listed all the extra's we had asked for in the usual fashion and we signed the document. During the course of this salesamn was asked by myself "what about the registration and government stamp duty charges to which he replied, "that's all included and I am throwing in a free full tank of petrol as well " We took this to mean that we would not incur these costs, I am sure you would agree that if understand it to mean this.

Upon getting home we sat down and checked the figures to find that he had in fact included these costs and added them into the price of the car. To say we were shocked was the least we could say about it. Added to this we now also discover the A$ 850.00 dealer delivery fee. I know that this is printed on the form, but no specific mention was made about this amount of money. At the end of the day I know we were extremely stupid not to have double checked everything. but unfortunately for us we your representative. There is no doubt that if we had realised these fees were to be added on to the price of the car we would not have brought it.

We are delighted with the vehicle, but bitterly disappointed that all these costs were not pointed out in detail to us at the time. We were extremely stupid to have just signed, but we trusted your integrity without a doubt. At the end of the day we can only blame ourselves and your saleman has done nothing really wrong, apart from my ommission, but to suddenly find we have incurred $ 2,000,00 extra costs has been a shock and we have just walked away totally disillusioned and bitterly disappointed. We felt that we wanted you to know about this situation and perhaps a change of policy in the very near future would not go amiss. I trust that in the future these things will be rectified.

It won't change how we feel, but it could save someone else from falling into the same trap as we did. That is all about we really wanted to say and once again , we hope that this sort of thing can br stamped out.

Since buying my XXX from you at XXX showroom on 6/4/1992, I have always sent the vehicle back to your workshops for serving.

When there was a disturbing noise coming from the airconditioner, XXX was able to give me the excellent service service so often portrayed in your various advertisement. Though the noise is still there, XXX extended the warranty of the airconditioner to three years and I am satisfied that he has done his best for me. On 11/9/95 I sent my XXX to your XXX workshop for the 50,000 km service.

One of the problem was that the red "Check Engine" light kept coming on and off. I was later informed by (name of person) that the TPS switch has to be replaced. My XXX was never used in the dusty condition of outback roads. From new it has always been serviced entirely by Skipper and now after only 50,882 km I was told that some moving parts in the TPS switch have worn out and the whole unit has to be replaced.

XXX also told me that about 10 % of all Pajero have the same problem. This large percentage of failure is indeed highly significant. Since my vehicle is serviced entirely by professionals and used in conditions much less adverse than what a XXX vehicle is designed for, I would think that the TPS failure is premature. Am I supposed to change this switch every 50,000 km ?

There must be a design fault and I would suggest that the part be sent back to Japan for analysis and design rectification. Meanwhile (name of person) has been very helpful by contacting XXX about the problem but I was told that they could offer no assistance. I think much more can be done, and I believe this depends on the level at which the problem is raised I hope that the unit can be replaced free of charge, and I look forward to your kind assistance in this matter.

I would like to express my dissatisfaction with dealing we have had with your company. We were in the market for a XXX 1993 Wagon, and purchased on e for $ 27,999 on 29 December 1994 from your XXX Park yard. The tactics used by your staff regarding the final deal with our trade-in and the cost of car was dealt in a manner which can only be described as immoral.

One of the reason we purchased the car was because we were told it was under new car warranty until March 1995, this I was told by XXX in XXX is no so. We thought that purchasing a vehicle for $28,000, particular such as wheel balance and the spare tyre, would not be an issue, however on our trip to XXX 5 days later we had to stop at XXX because the vehicle could not go over 100 km without the steering wheel shaking, and got it corrected. The vehicle had apparently being SFIO tested prior to going into the yard. Travelling home we got a puncture, the spare tyre was flat so we had to turn around and travel 50 km back to the nearest town very slowly to pump it up, this we believe is a unprofessional service.

Other details regarding the vehicle are that the boot does not lock with Smart Lock remote control, and a screw is missing from the passanger side handle. We telephoned the saleman who sold us the car and he informed us that all of the above details will be corrected through a XXX Dealer here, and the invoice from XXX would be paid by your office. As you can see we have not had a cheerful start to owning the vehicle, and due to this reason will not recommend Skipper Mitsubishi to any of our acquaintance if they are in the market for a vehicle.

We await your reply.

Thank you for your time in ready my letter. I am writing in regards to my vehicle that I purchased from you on the 16th November, 1994 XXX.

I purchased the vehicle as a demo new car. The car was first registered in September, 1994 therefore that makes the car 12 months old from date of registration and I have owned the car for only 10 months. I believe my car should be and is still under warranty which bring me to the point of this letter.

On the 21st of September, 1995 I had arranged for your mobile merchanics to come out to my house and have a look at my car as the battery had gone flat. The mechanic explained to my mum (as I was away that day) that the battery needed to be replaced and explicit and he did this. He then charged me $ 91.80 for the battery which I find to be very unfair as the vehicle should still be under new car warranty, its only been 12 months since registered and I have only had the vehicle for 10 months. I am not pleased about this at all and I was to believe your service to your car clients was the best this I now find very hard to believe.

I look forward to hearing from you on this matter.

We spoke on the phone approximately two weeks ago concerning my alarm system installed into my XXX.

Since we have spoken on the phone my new alarm system has been installed into the car correctly for which I thank you for keeping your word and organising. But what concerns me the most is that I was told by your salesman XXX that this alarm was at a s pecial price of $ 845.00 installed and I would not find this unit available at any retail outlet for this price because of the amount of alarms that your company buys in which I believed. XXX even rang the manufacturers of the alsrm systems from this office and let me speak to one of the managers about the alarm as I expressed concerns about the price of it. He informed me that this price was only for your customers and it was a great price.

As you know XXX I can purchase this alarm system for $ 395.00 plus $ 100.00 for installation and that is in XXX I honestly believe I have been misled in this instance. When we spoke on the phone you were going to look into it by checking my contract number and getting back to me the next day as I was asking for reimbursement of the difference which is a total of $ 350.00.

I feel that once again have had the run around considering the problem that I had the last time yet I bought another car from you thinking this would be a trouble free purchase. I hold high praises for your company and would still recommend XXX as a place to do business.

I just hope the next time I update my car I get one trouble free deal from your company as I see no reason to not to do business with you,.XXX after all this I am still wondering about your Company Philosophy.

찌는 듯한 더운 여름철에 기업을 경영하시느라 얼마나 노고가 많으십니까 ?

저는 지난달 X월 XX일 제가 꿈에도 그리던 XXX승용차를 장만한 사람입니다.

우리나라 현대 기아 대우를 비교하다가 소비자인 친구들로부터 3대 메이커 중에는 XXX차가 그중에서 가장 튼튼하고 엔진은 XXX 자동차 사장님이 최고라는 소문을 듣고 그리고 자동차 철판 두께도 3사중 국제 규격에 맞는 튼튼한 차라는 신문보도를 보고 저는 다른 메이커의 차는 보지도 않고 세피아를 구입했습니다.

제 친구중 운수업을 하는 친구가 있어서 성능 테스트를 해보자고 했더니 우리 친구들 4명을 싣고 XXX를 에어컨을 3단을 켜고 60 km으로 거뜬하게 올라가니까 친구가 놀라며 정말 힘있고 떨림이 없고 좋은 차라고 탄성을 지르는 것이었습니다.

천백만원을 들여서 (각종 세금 보험 포함)구입한 저로서는 기분이 참 좋았습니다. 제가 초보이기 때문에 그 다음날로부터 친구를 스승으로 삼고 5일간 연습을 열심히 해서 드디어 X월 XX일 본선 국도를 처음 운전하게 되었습니다.

친구를 선임 탑승으로 하고 제 식구와 친구부인 4명이 XX을 떠나 XX옆으로 해서 ** 앞을 지나는데 횡단보도에 사람이 있어서 서 있는데 뒤에 오는 21톤 트럭이 저의 차를 덥쳤습니다. 행인이 지나가고 떠나려고 하는데 뒤에서 "광"하는 소리와 함께 앞으로 튕겨져서 뒤를 보니 21톤 카고 트럭이 뒤에 서 있는 것이였습니다. 문을 열고 나가보니 뒤에 트렁크는 흔적이 없고 유리창은 박살이 나고 뒤의 의자 앞으로 쏠려 저의 식구와 제 친구부인이 아이구하며 밖으로 나오는 것이였습니다. 그걸보고 큰일 났구나 생각하며 살펴보니 다행히 다친곳이 없이 말짱한 것이였습니다. 저의 차도 시동을 걸어보니 이상없이 걸리고 뒷바퀴 정열도 이상이 없고 단지 뒷부분이 엉망진창인 것 뿐이지 운전하는 데는 아무런 문제가 없는 것이였습니다.

다행이 사고가 가꾸지서 앞이여서 경찰관이 바로 출석하여 조서를 작성 뒤에서 들이 받은 운전사의 일방적인 과실로 판명되고 운전사 자신도 과실을 100% 인정하여 본인의 XXX 승용차는 주행키로 300km도 안되어 원주에 있는 XXX 자동차 써비스 공장에 입창하는 신세가 되었습니다.

운전에는 아무 이상이 없어 무사히 입고시키고 견적을 내고 관계자에게 언제쯤 되겠느냐고 물으니 지금 부품이 달려서 X월 하순경에나 가능하다는 말씀이었습니다. 4,5일이면 완료된다고 하시더니 이제와서 거의 한달이나 되어야 한다고 하니 올해 병석에 누우신 8순 노모를 모시고 요번 휴가때 고향에 다녀올 계획이였는데 그 계획이 무산된거죠.

존경하는 사장님 어떻게 부품이 빨리 조달되서 수선이 빨리 안될까요 ?

어머니 병환이 더 위중하시기 전에 다른 사람들이 아들 자가용 타고 고향에 다녀왔다고 자랑하는 것을 보고 부러워 하시는 어머님 소원을 하루빨리 들어 드리고 싶을 뿐입니다.

사장님! 이렇게 머리를 숙여 부탁드리는 바 입니다. 대기업을 경영하시느라 고생이 많으실텐데 이렇게 어려운 부탁을 드리게 된 점 죄송스럽게 생각합니다. XXX자동차의 무궁한 발전을 기원하오며 이만 난필을 줄입니다.

안녕히 계십시오.

안녕하십니까 ?

저는 지난 XX일 XXX 고급형 XXX 승용차를 구입한 XXX입니다.

다름이 아니오라 제가 구입한 차가 귀사의 부주의로 인하여 손해를 보게되어 이렇게 펜을 들게 되었습니다. 제가 인도 받은날(X월 XX일)로 부터 3일째 되던날 주위의 사람들로부터 코팅을 한번 입혀주는것이 새차일때 좋다고 해서 세차장에 코팅을 의뢰했습니다. 그런데 코팅을 하다말고 제에게 전화가 왔습니다. 이상하게 도색이 고르지 못하고 이 물질이 많이 묻어 있어 자기들 잘못이달까봐 미리 전화를 한 것입니다. 그래서 달려가 보니 과연 이물질이 많이 끼여있더군요. 그래서 영업사원에게 연락을 취한 후 사실을 말했더니 잘 모르겠다고 말하더군요. 그래서 영업사원에게 연락을 취한후 사실을 말했더니 잘 모르겠다고 말하더군요. 그리고 나서 자기가 잘 아는 세차장에 한번 맡겨 전기 광택을 해보자고 하더군요. 처음엔 많이 망설였죠. 새차인데 전기광택을 하면 아무래도 안 좋은것 사실아닙니까? 그래도 어찌 하겠습니까 ? 저야 운전하면서 생활하지만 그 방면에 잘 모르니 일단 영업사원에게 맡습니다.

그 다음달 전기광택을 해서인지 깨끗하긴 했지만 어딘가 모르게 석연찮았습니다(전기 광택비 50,000원 상당 영업 사원이 부담) 전기 광택을 하고나서 거래 세차장 사모님으로부터 코팅을 자주 해보라고 권하더군요. 그래서 3개월도 안 탄 차에 6번 정도 코팅을 했습니다. 아무래도 새차다 보니 신경도 많이 쓰이고 해 놓으면 좋겠다는 생각에서 별 부담 느끼지 않고 신경을 썼죠. 그런데 얼마전인 7월말께 본넷트 윗부분과 천정, 트렁크위에 물방울 얼룩이 세차를 해도 지워지지 않고 그대로 있는게 아니겠습니까 ? 그래서 영업사원에게 연락하니 자기가 한번 더 전기 광택을 해준댔습니다. (전기 광택을 새차에 자주 하면 질이 나빠진다는 걸 귀사도 알고 계시겠죠). 그러나 그때 영업사원과 제가 시간이 맞지 않아 보름정도 지난 X월 XX일 전기 광택을 하게 되었습니다.(XX 카센타) 그때 처음 했던 세차장이 아니고 다른 세차장이더군요. 나중에 차를 찾으러가서 원인이 무엇이며 이제는 괜찮냐느니 자기들은 최선을 다했지만 장담은 못하고 원인인즉 XXX자동차 하치장이 XXX 기차역 부근에 있다는 겁니다.

그래서 종종 이런일로 전기 광택이나 세차를 청탁 받는일이 많답니다. 열차가 정지할때 브레이크 제동으로 인해 쇳가루가 차위에 붙는답니다. 제일 큰 원인은 날린 쇳가루였읍니다. XXX 자동차 XXX 하치장에서 출고장에 보통 대부분을 그 세차장에서 세차를 해주고 출고한다니 제차만 그런게 아니라 다른 차들도 종종그러하다하니(영업사원 본인차도 그러하다 함) 신빙성이 있어 이렇게 두서없이 펜을 들었습니다.

더더욱 한심한건 세차장에선 원인이 정확하다며 호언장담하는 반면, 영업사원은 책임지고 전기광택을 해준다던것이 차만 맡기고 대금지불은 커녕 오히려 차주인 저보고 못하는 소리가 없더군요. 자기는 대금지불 못하겠다하고는 불만 있으면 소송을 걸든지 YMCA(소비자 보호센타)에 고발하든지 하라지 뭡니까. 그때까지만 해도 그럴생각 엄두도 못냈는데 하도 어이가 없고 괘씸해서 YMCA 에 접수를 하니 일단은 이런 방법을 알려 주더군요. 그 다음에 해결 안될때는 자기들과 함께 해보자는 겁니다. 그래서 차는 써야 될니까 돈을 주고 차를 가져왔죠.

출고할때부터 문제가 발생되었으니 귀사가 진정으로 소비자를 위하는 XXX자동차(주)라면 이때까지 소요한 경비 전액과 또 어느정도 문제가 이것이 조금더 나타나거나 심할경우 전면도색 또는 새차로 교환을 원하니 빠른 시일내 조치를 바라는 바입니다.

지난 XXXX년 X월 XX일 XX영업소를 통해 (XXX과장) XXX 끌리임팩을 구입한 소비자 XXX 입니다.

차량 출고 가격은 17811000 으로 자체 할부 12 개월로 구입했습니다. 출고 당일 동네 부근에서 약 2 KM 쯤 운행한 후 차량내 온도계의 눈금이 빨간 눈금까지 올라가서 급히 비상등을 켠후 중앙선을 침범 유턴하여 인근 공터에 차를 정차시킨 후 차량 점검을 한 결과 부동액이 거의 없어 부동액을 보충하여 운행하였습니다. 그때는 단순히 출고당시 부동액을 채워 출고하지 않아 그런가 보다하고 출고시 회사측의 정비 소홀을 욕하기만 했습니다. (욕 먹어도 싼 일이죠).

그후 지난 X월 XX일 야간에 XX-XX간 왕복을 운행 후 차량내 온도계의 눈금이 빨간 눈금까지 올라가서 내려가지 않아 차량을 급히 정차 시킨후 차량 취급설명서에 기재된 대로 시동을 켠체 기어를 중립 시킨 후 관찰하며 온도계의 눈금이 내려가길 기다렸습니다. 약 10분 경과 후 라지에터 연결 호스에서 고열의 수증기가 뿜어져 나왔습니다. 저는 한참 생각했습니다. 저는 승용차를 구입한걸로 알았는데 XX측에서 최근 비밀리에 로케트를 잘못 배달한 게 아닌가 하구요. 지나가던 사람들은 사람들은 제가 가진 로켓트를 몹시 탐내며 부러워하는 눈치였습니다. 이런 로케트 현상은 거의 30분이나 지속되었습니다.

그래서 냉각팬의 불만으로 생각하고 시동을 일단 정지 시켰습니다. 약 30분 경과후 냉각수를 점검하여 보니 거의 고갈 상태여서 물과 부동액을 1대 1로 혼합하여 약 2리터 가량을 보충하였습니다. 엔진 시동을 다시 켜보니 온도계는 중하로 다시 내려와 있어서 남은 구간을 비상등을 켜고 저속으로 악셀을 거의 밟지 않으며 왔습니다. 악셀을 조금만 더 밟으면 온도계가 올라가서 더 이상 속도를 낼 수가 없었습니다.

다음날 서초구 XXX센타에 연락하여 점검하여 보니 온도계 감지 센서의 불량으로 교체 하여 주었습니다. 그후 XX월 XX일 XX-XX간을 운행후 차량 운행 중에는 온도계가 중간이상 으로는 올라가지 않았는데 운행후 시동을 끄기전에 자세히 관찰하여 본 결과 약 5분내에 온도가 빨간점 바로 직전까지 올라갔다 서서히 내려오는 것이였습니다. 출발지와 도착지 에서 계속 같은 일이 생깁니다.

도대체 이런 불안감을 안고 차를 계속 타야 하는 건지요. 어떻게 이런 차를 몰고 장거리를 떠날 수 있을까요 ?

제 현제 심정은 차량을 전면교체하여 주거나 제반 현금을 모두 반납하여 달라는 것입니다.

감사합니다.

안녕하십니까?

귀사의 무궁 발전을 기원하며 작은일이나마 억울함은 묵과할 수 없고 추후 이러한 사례가 근절될 수 있도록 기업윤리에 호소하고자 합니다.

본인은 XXXX년도에 XXX를 구입 사용중 XXXX년 X월 XX일 XXX자동차 XXX출장소 XXX과 다음과 같은 매매계약을 체결 하였습니다. 본인의 차량을 XXX출장 소장 XXX에게 일금 300만원에 인도하고 (단, 이후의 모든 법적 책임은 XXX이 짐, 자동차세 포함) XXX를 본인이 구입 신청하였습니다.

그러나 본인이 인수한 차량은 XXX임에도 하등의 의의를 제기치 않고 94년 3월 현재까지 운행하고 있습니다. 매도한 XXX에 대해 93년1/4·분기 자동차세가 소유권 이전이 늦은(XX.X.XX)관계로 본인에게 부과 되었기에 고지서를 XXX에게 전달하고 해결약속을 받았습니다.

고지서 전달후 6개월이 경과 되어도 서수덕은 약속을 이행하지 않았고 급기야 해당 면사무소 재무계장이 본인에게 자동차세 납부독촉을 하였기에 재차 XXX에게 전달하고 해결약속을 받았으나, 또 이행치 않아 해당 면사무소 재무계장에게 상황 설명을 하고 보류하여 줄것을 당부, 재무계장이 XXX사무실에 방문 1회 전화 6회로 고지서 전달후 납부 여부를 묻자 XXX이 해결하여 주겠다고 약속하였습니다.

그러나 결국은 XXX자동차 XX출장 소장 XXX이 약속을 지키지 않았고 3일 임금 72,220 원을 대답 하였는바 XXX자동차만을 구입하여온 저의 집안과 일부 동료 직원들의 실망은 물론 작은 지역 사회에서 XXX자동차에 대한 이미지를 손상 시키지나 않을까 걱정이 되는군요.

XXX전체의 문제는 아니겠으나 법을 모르는 소시민의 입장에서 본사에 탄원 할 수밖에 없는 입장을 혜량하여 주시기 바라며, 모조록 응분의 조치가 있으시길 기대하고 있겠습니다.

귀사의 무궁한 발전을 기원 드립니다.

본인은 XXX구 XX동 XX아파트 XXX에 거주하는 성명 XXX로 XXX를 사용하고 있습니다. XXXX 년 X월 XX일 00:04 분경 아파트 단지내 사회복지센타 가로등 밑에 주차(경비실에서 하여 07:00에 나가보니 앞좌석 우측 창문이 심한 충격으로 박살이 나고 오디오 세트 (XXXX) 및 기타 사품이 도난당한것을 발견하고, 즉각 XXX동 파출소에 이를 신고 했습니다. 본 인은 금년 X월 XX일에도 오디오 세트를 도난 당하고(경보 장치선 절단) 이번이 두번째 도난을 당한 것입니다. 본인이 판단하건데 귀사 XXX경보장치는 분명히 문제가 있으며 이 에 대한 보완이 필요한데도 불구하고 그냥 방치한 듯한 느낌을 받습니다.

경보 장치를 설치하는 목적은 자동차내 귀중한 비품및 장치를 보호하는데 근본적인 목적 이 있을텐데, 창문이 박살나는 큰 충격을 가하는데도 경보음이 발생되지 않고 도난이 발 생된 것은 차라리 경보 장치를 설치 안하는것만 못하지 않느냐는 생각이 듭니다. 경보장 치가 없었더라면 그 만큼 더 신경을 쓰지않았겠느냐 하는 말입니다. 동일 차에 2회씩이 나 오디오 세트를 도난당하고 보니, 물질적인 손실은 물론 정신적인 피해도 상당히 큽니 다.

오디오세트가 도난을 당하면, 괌박이등도 작동안하므로 인근 수리센타에 가서 1,000,000 원을 드려 창문과 오디오 세트를 갈아 넣고 우선 작동을 하고 있습니다만은, 이번에는 어떠한 일이 있더라도 100% 보상이 되어야 하겠기에 이렇게 서신을 드립니다.

만일 즉각적인 조치가 없으면 주요 일간지에 투고함은 물론이고 본 **** 를 이용하는 타 국민들도 마음놓고 사용할 수 있도록 노력 할 것입니다.

일차적으로 귀사의 즉각적인 회신을 부탁합니다.

귀사의 무궁한 발전을 기원합니다.

현재 본인이 소유한 차량(XXXX)은 XXXX년 X월 XX일 차주 XXX로부터, XX년식 정상중고 차량은 600 만원 정도이나 본인이 구입한 위 차량은 대파된 차량으로 정상중고 차량 시세보다 약 200만원정도 싼 가격인 380현금일시 지불조건으로 구입하였습니다. 할부 포함시 차량구입가격은 780만원으로 신차 출고 가격과 동일합니다.

그후 XXXX년 X월경 전차주인 XXX이 부담해야할 차량 할부금 3개월분이 연체되어 할부금과는 무관한 현차주인 본인에게 XXX영업소 연체담당자(XXX)로부터 위 본인이 차량 할부금을 납부치 않으면 법적조치(또는 보험청구)를 취하게 되며, 모든 신용정부 기관에 불량거래자로 등록되어 신용상의 불이익을 입게될 수 있다는 동의 납입 종용을 받아 XXX자동차 (주) 에서 발급된 고지서 금액 입금 777,298 을 입금하였습니다.

본인은 전차주에게 일시불로 차량을 구입하여 차량할부대금 변제의무가 없으며, 보증인 및 전차주가 납부치 않으면 XXX자동차 측에서 는 보증 보험에 청구하여 해결하여야 한다고 하였습니다.

XXXX년 X월 초순 상기와 같이 통보 하니 XXX자동차 XX영업소 XXX는 본인이 납부한 할부금 777,298을 제외하고 보증보험에 연체 할부금을 청구하여 본인 이 입금한 할부금을 지급시에는 회사의 손실이 발생하여 지급할 수 없다고주장하였으나 .. ˝ 자동차 XX영업소 업무과장은 XXX자동차가 보증보험에 청구 금액을 잘못하여 발생한 손실이므로 부당 징수한 할부금을 X월 XX일까지 송금한다고 약속하였습니다.

그후 X월 XX일, X월 XX일 수차 연기하여 입금 약속을 한후 현재까지 반환하지 않았습니다.

이에 본인은 XXX자동차 XXX 영업소에 납부한 금액 반환을 요청 하오니 본인 명의 구좌에 즉시 입금 바랍니다.

귀사의 일익 번창하심을 기원합니다. 저는 XXX군에 거주하는 소비자의 한사람인 ***입니다.

다름이 아니옵고 지난 X월 XX일 귀사 XX지점에서 복사 일반 덤프(XXXX) 1대를 할부로 구입한 사실이 있습니다.

현재 3500 주행한 본 트럭이 그간 10여 차례의 귀사 A/S 에도 불구하고 같은 현상으로 인해 운행이 불가능하여 지난 X월 XX일 일방적인 방법이지만 귀사 천안 지점에 반납하였으나 1개월이 경과한 지금까지 단 한 번의 전화 연락도 없이 방치되고 있습니다. 같은 증세로 귀사 XX사업소에 입고 A/S 처리 2 회, 귀사기사의 출장 A/S 여섯차례, 일반정비업소 수리 1회등 10여 차례의 수리결과에도 같은 상태가 계속된다면 이는 분명차량 차체의 결함이 확실한 건데 귀사 직원들의 고객을 대하는 태도를 보면 대기업의 자세가 아니라고 생각되며 분노까지 치밀고 있습니다. 귀사 본사의 상담실까지 방문하여 상담까지 하였으나 귀사 조직체계를 설명하며 XX지점에서 처리라는 너무나 무책임한 답변만 듣고 그래도 지역내의 분위기도 있고 하여 잘 처리되리라고 믿었으나 결과는 역시 기대에 어긋나고 말아 급기야는 본글을 쓰게 되었습니다.

고객으로서의 대우를 받지 못하고 이 글을 쓰는 현시점에서 제가 할 수 있는 방법은 계약 해결과 동시 손해 배상 청구, 귀사의 행동에 대한 배신감에 대한 보복뿐이라 생각 됩니다. 그러나 일단 서신 접수후 귀사의 처리 과정을 본 후 본인 결심을 실행할 것입니다. 사실 차량 소유는 본인이지만 실질적으로 토건업을 하시는 저의 아버님이 사용을 하시는데 지방의원을 지내시는 아버님의 체면을 생각하여 무리한 행동은 자제를 하였으나 인내에도 한계가 있는 듯 합니다. 손해배상청구와 병행하여 언론을 통한 귀사 차량 운동까지 불사하겠습니다. 충분한 자료를 확보한 저의 심정 착잡하기만 합니다.

귀사 사옥앞 국회의사당 앞에서의 공개적인 시위도 생각하고 있습니다.

이제까지 귀사 차량만 15년간 사용해온 고객의 한사람으로서 이 글을 쓰게됨을 애석하게 생각합니다.

귀사의 섬의 있는 처리 기대해 봅니다.

본인은 귀사에서 생산한 XXX승용차를 XXXX년 X월 X일 XX 영업소 통해서 차량을 인수받아 XXX를 이용하고 있는 회사원입니다.

그러나 귀사에서 생산한 본인의 차가 너무 문제점이 많아 망설임끝에 펜을 들고 고장이 난 내역을 서술하고 요구 사항을 통보하려고 합니다. XXXX년 X월 X일 X시경 XX 도시에서 자유로를 타고 XX대교쪽으로 달리던 중 XX산성 지난 부근에서 냉각수가 끓어 넘치고 엔진부분에서 연기가 치솟는 고장이 발생하였다. 나는 너무나 놀라 차를 가장자리에 주차시키고 주위사람의 도움을 받아 XXX구에 소재한 카센타를 찾아 귀사의 응급서비스 반의 출동으로 고칠수가 있었으며 고장의 원인은 자세히는 모르겠으나 엔진을 식혀주는 환풍기 센서의 불량이라는 것이다.

어떻게 차를 산지 겨우 한달을 넘긴차가 그러한 고장이 발생할 수 있는지 도대체 이해가 되지 않았으며 카센타 주인이 하는 말이 "도대체 XX놈이 만든차는 새차가 이 모양 이꼴이니 외제 차를 타는 사람을 욕 할수가 없다" 며 흥분을 하는 바람에 본인이 민망할 정도였다.

그러나 그날은 공교롭게도 동료회사 직원과 XX에서 만나서 XX로 출장을 가기로 되었기 때문에 예상치 못한 고장으로 약속을 지킬 수 없어 엄청난 정신적, 물질적, 시간적 피해를 입었다. 더구나 자유로의 고장난 지점은 차량들이 120KM 이상 달리는 도로이기 때문에 이러한 고장으로 대형 참사가 일어날 수 있다는 점을 생각할때 귀사의 책임은 참으로 크다고 할 것입니다.

XXXX년 X월 XX일 가족들과 시내쇼핑을 나갔다가 쇼핑을 마치고 차의 시동을 거는데 시동이 걸렸다가 곧바로 다시 시동이 꺼져 버렸다. 여러차례 시도 했으나 시동이 걸렸다가 곧바로 시동이 꺼져버려 차를 운행할 수 없어 온 가족이 무거운 짐 보따리를 들고 다른 교통 수단을 이용하여 집에 돌아오는 수 밖에 없었다. 차는 다음날로 XXX 무상 점검코너에 수리 의뢰하여 움직일 수 있었는데 어디엔가 카본이나 이 물질이 끼여서 고장이 발생하였다는 대답이었다.

XXXX년 X월 XX일 차를 사용하려고 시동을 걸었으나 시동이 걸렸다가 곧바로 꺼져버리는 예전의 고장이 다시 발생하였다. 다시 긴급 서비스반에 연락하니 직원이 왔고 응급조치를 받아 XXX동에 있는 XXX서비스 센타에 가니 I.S.C.가 고장난거 같은데 부품이 없으니 구할때까지 기다리라는 대답을 듣고 지금 기다리고 있는 중이다.

귀사에 할 말도 많고 분노도 억제 할 수가 없다. 도대체 6개월을 겨우 넘긴 차가 움직일 수 없는 고장이 두 차례나 발생 했는데 도무지 이해 할 수 가 없다. 귀사가 요즘 광고에서 10년을 넘겨도 아무일 없이 주행한다고 자랑을 했는데 2개월만에 1번씩 고장이 난다면 앞 으로 57차례나 고장이 날 것은 자명한 이치가 아닌가 ? 한 번 고장이 날때마다 정신적, 시간적, 물질적 피해가 얼마나 발생하는지 귀사에서는 계산해 본적이 있는가 ? 한 번 고장이 날때마다 얼마나 답답하고 써비스 센타에서 순서를 기다리며 지루한 시간을 보내고 있는 소비자 입장에서 생각해 본 적이 있는가 ? 나는 귀사에게 깨끗하게 지불할 돈을 다 지불하고 차를 인수 하였다. 그러나 그 인수한 차는 '거금이 지불된 편리한 문명의 이기가 아니라 '언제 운전자를 골탕 먹일지 모르는 불량품이 결합된 흉기' 가 되었다. 다시 말하면 귀사의 본의는 아니지만 소비자를 우롱하여 고가의 불량품을 판매하는 결과를 초래하였다. 나는 더이상 귀사가 잘못 생산한 차에 피해를 입을 수 없다. 요즘 동네 슈퍼에서는 단 몇 백원 짜리 과자를 사도 불량품이면 두 말없이 새것으로 바꾸어 준다.

하물며 대기업인 귀사가 불량품을 생산해 놓고도 안 바꾸어 줄 리가 없다. 지금은 아프
러 서비스 기간이라 낫겠지만 서비스 기간이 지나면 어떻게 될것인지 답답하고 끔찍스럽
다. 나는 이러한 불량차을 생산한 귀사에 강력히 항의하면서 불량 자동차를 귀사에서 즉
시 회수 하고 새차로 교체하여 줄것을 강력히 요구한다. 대다수 사람들은 웬만하면 참고
넘어가려 하고 나 자신도 1-2번의 고장은 그냥 참고 넘어가려 하였으나 3번이나 발생하
여 더 이상 참고 넘어 갈 수 없다. 본인의 이러한 강력한 항의와 요구에도 변명이나 논
리로 무시하려 든다면 귀사는 대국민 보호 차원에서 회사의 문을 닫고 다른 기업에게 자
동차 생산을 맡기는 것이 현명한일인즉 또 그렇게 되도록 작은 힘이나마 노력할 것이다.

귀사의 책임있는 조치를 기대한다.

안녕하십니까 ?

본인은 XXX자동차에서 생산된 XXX를 선호하였고 6년간 미루어오다 몇 개월전에 XXX를 취득한 소비자 입니다. 내용증명을 보내는 동기는 너무도 어이가 없고 배신감마저 들게한 허탈감 때문입니다.

첫째 : 비가 오면 차안에 빗물이 새어들어와 운전석과 뒷좌석이 한강이 됩니다.
둘째 : 에어콘 스위치가 고장나 작동이 안됩니다.
세째 : 브레이크등 가에 있는 보드에 물이 들어와 운행할때 출렁거립니다.
네째 : 자동도어가 고장이 났습니다.
다섯째 : 실내등 스위치가 고장이 났습니다.
여섯째 : 운전중에 라디오에 연결된 휴즈가 정확하게 일곱번이나 끊어졌습니다.
기타 : 차간 이음새의 고무빠킹이 엉성하게 연결되어 있습니다.

겉으로 드러난 문제점이 이 모양인데 중요한 부품은 앞으로 운행중에 또 얼마나 고장이 날지 의문입니다.

대표 이사님께 묻고 싶습니다. XXX차는 다 이모양인지 아니면 본인이 유독이 재수가 없어서 불량품을 구입했는지 6년간 차를 운행했지만 빗물이 새는 차는 듣지도 보지도 못했습니다.

자그만치 차값만 일천육백여만원 입니다. 지금에 와선 본인이 소유하고 있는 차만 보면 정 떨어져 타고 다닐 마음도 없습니다.

같은 회사에서 XXX는 세계적인 명품인데 동급인 XXX는 60년대 차 입니까 ?

대표이사님께 강력히 요구합니다.

이 엉터리 차를 생산한 사명감이 결여되어 있는 기술자에게 교육을 시켜 더이상 본인과 같이 격한 감정을 갖는 소비자가 없도록 해주시고 이 차량은 빠른 시일내에 성의있는 조치를 바랍니다.

더위가 기승을 부리는 무더운 여름 날찌에 귀제 급한 하시옵기를 축원 드립니다. 다름이 아니오라 저는 XXX도 XX군 XX만에 사는 XXX입니다.

XXXX년 X월 XX일 XX자동차(주) XXX을 구입했습니다. 주위 분들도 매우 좋다고 그러셨고 XXX자동차(주) 판매원도 XXXX에 대해 장점을 권면하기에 구입을 했지만 사용 중에 인젤 명의 중인 카 스테레오가 원인 불명으로 고장이 났습니다.

차내에 있는 것이기에 이동하여 대리점에 갖다 줄 수 없기에 XXXX의 이동 봉사요원들이 오는 날에나 문의를 했더니 2차례에 걸쳐 곧 해결하여 준다고 하시더니 아무런 대책이 없습니다. 그래서 XXX자동차 판매원 직원에게 자주 전화하고 했지만 차를 구입한지 얼마 않되어 이런일이 일어났으니 억울합니다.

가전 제품들도 7,8년전에 산것도 사용 중에 고장이 나면 쎄비스 센타에 전화 한 통이면 달려오는데... 3개월이 되어도 아무런 대책이 없는 게 답답합니다.

1,2 개월 안에 XXX자동차 주식회사에서 선처가 없으시면 소비자 고발 센터에 의뢰 하고자 합니다.

아무리 단종된 차라 하더라고 이런 책임 회피에 대해 ** 자동차를 구입한 제에게 부디 선처를 바랍니다.

그래도 할부금 납세 고지서는 제때 우송되는 것이 신기하기만 합니다.

감사합니다. 안녕히 계십시요.

Letter 4

How are you ? I wish that your business will be prosperous and although it is trivial I couldn't ignore the mistreament. I strongly wish to resort to the philosophy of your company so that these can be eradicated.

I have got a following trade-in contract with (name of a person), who is a director of a branch of (name) whilst I have used it. I handed over the car to him and was paid three million Won(on the condition that he should have all legal responsibility including autovehicle tax). I purchased (name of autovehicle)

However the car which I took over was second hand. I haven't raised any question about it until now. The one quarter of a car tax for the car which I handed over to (name of the person) is levied me. because the transfer of ownership was late. So I gave it to (name of the person) and confirmed that he would solve this matter.

Although six months has passed after giving it to (name of the person), (name of the person) broke the promise and a financial officer urged me to pay the tax. I give a reminder to him again and he promised to pay it. However he didn't pay, so I explained this situation to the financial officer and put a hold on the matter at the moment. The financial officer visited (name of the person)'s office once and called him six times after giving the invoice of the tax. Then (name of the person) promised to solve the matter.

However, (name of the person) broke the promise and talked about 72,222 Won. I am afraid how disappointed my family and some of my colleagues are about the image of your car which might be damaged in such a small community. Please understand my position. I cannot help but resort to the head office of your company as a petty citizen who doesn't know the legislation system although it is not the major matter of your company.

Letter 9

How are you ? I am a customer who preferred (name of auto vehicle), however I have delayed purchasing (the car) for six years and finally I obtained it a few month ago. The reason why I write to you is that I felt anger resulting from some betrayal.

First, when it is raining , the driver seat and back seat become a river because the rain smears into the car.
Second, the aircon switch was broken, so it didn't work.
Third, brake and the edge of the board were totally wet because water smeared into them.
Fourth, the automatic door was broken.
Fifth , the switch of an interior light was broken.
Sixth, while driving the fuse which was connected to the radio was disconnected exactly seven times.
Anything else: The rubber connections between the assemble are loose.

I would like to ask for representation. I have never heard of that(name of product) car leaking during six year's driving. Unfortunately I by chance bought it at the price as much as (amount of price). I do not want to drive my car because I am sick of it whenever I see another car (name of product) which is in the same state. My car has qualified as a world masterpiece. However is it a 1960's car ?

I strongly make this request to the respresentative executive.
Please educate workers who are lacking of responsibility and produce such a poor car, so there would be consummers who would feel furious just like me. And I hope you give an adequate service for the car.

Letter 10

During this scorching summer, I wish you are well. By the way, I am (Personal name who lives in(address). I purchased (name of vehicle), 5 May, 1995. My acquaintances said that it is a very good quality car and the salesman of (name of vehicle) strongly recommended it. Nevertheless, the car stereo, which was produced by (name of company) was broken.

This stereo is attached to the inside of the car, so I couldn't bring it to a service centre. I contacted the mobile service team of (name of auto vehicle) and they promised that they would come to repaire it twice. However, there was no response. Although I called a salesman very often, I feel mortified because it has happened not long since I have purchased the car.

If an electronic machine, which was bought seven or eight years ago, breaks down while it is being used, serviceman will come to fix it. I felt impatient at a situation where there has been no response athough it has passed three months.

I would intend to report this matter to a consummer complaint centre if there is no adequate response from (name of company).

Although you have stopped producing this brand, I hope for your adequate response in the matter.

It is very mysterious that an autovehicle invoice is required sharply on time.

Thank you. Bye in peace.

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