



Title

A Sociopragmatic Analysis of Griping: The Case of Iranian Students

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Abstract

Unlike direct complaint, “gripping” is a non-face-threatening speech act in which the party or object of complaint is not present. The present study is an attempt to investigate the responses provided for gripping in terms of six major categories: 1) topic switch/blank reply, 2) question, 3) contradiction, 4) joking/teasing, 5) advice, 6) agreement/commiseration. The data has been collected through a ‘Discourse Completion Task’ (DCT) to set up the necessary conditions for the speech act to occur. The findings reveal that in response to gripping, Iranian students, most of the time, feel obliged to further conversation and maintain solidarity through the use of the supportive speech act of commiseration. However, they do not support Boxer’s finding that women participate more in troubles-talks than men, or that women mostly commiserate with gripping while men contradict or give advice.

Key words: sociolinguistics, pragmatics, speech act theory, non-face-threatening act, gripping

Introduction

Unlike direct complaint which is a face-threatening act (Sauer, 2000; Murphy & Neu, 1996; Olshtain & Weinbach, 1987) through which a speaker makes complaints about someone or something that is present in the speech act event, gripping can be described as a non-face-threatening speech act in which the responsible party or object of the complaint is not present during the interaction within which the speech act is performed (D’Amico-Reisner, 1985). Although both direct and indirect complaints have the potential of leading to lengthy interactions between speaker and addressee, it is usually in the indirect complaint or gripping that one finds conversational material upon which shared beliefs and attitudes may be expressed (Tatsuki, 2000). As such, the indirect

complaint becomes a solidarity-building device since it freely invokes the listener to engage in a series of ‘commiserative responses’ to demonstrate attention and concern, or to maintain intimacy and stable social relationships.

In Australian English, the speech act known as ‘whinging’ seems to be closely related to ‘gripping’ and also ‘nagging’. The definition using the Natural Semantic Approach is as follows (Wierzbicka, 1991, p. 181-2):

Whinge:

- (a) I say something bad is happening to me.
- (b) I feel something bad because of this.
- (c) I can’t do anything because of this.
- (d) I want someone to know this.
- (e) I want someone to do something because of this.
- (f) I think no one wants to do anything because of this.
- (g) I want to say this many times because of this.

Wierzbicka (1991) deliberately juxtaposes the definitions of ‘complain’ as mentioned earlier, and ‘whinge’ so as to highlight the range of meaning a word, here a verb, can have with respect to the culture in which it has become a part.

According to both Tannen (1990) and Michand & Warner (1997), such commiserative responses frequently serve as back-channels or evaluative responses in an extended structure of discourse exchanges and might invoke expressions like “Oh, that’s horrible!”, “Yeah, I know what you mean”, and “That’s too bad.”

The present study aims to ascertain whether responses to gripping by Iranians are in accord with the findings of the current research on gripping. This may serve as further evidence to contribute to the universality of the function of gripping, or provide evidence to indicate its non-universality.

Review of Related Literature

There is already an extensive literature on the speech act of complaint (Kasper, 1981; Brown & Levinson, 1987; Wierzbicka, 1991; Olshtain & Weinbach, 1993; Laforest, 2002 to cite a few). Searle (1976), in his typology of speech acts, distinguishes between apology and complaint as expressive speech acts, where the former is made to threaten the addressee's positive-face want (See Brown & Levinson, 1987). Complaint has also been classified as a particular speech act - in reaction to a 'socially unacceptable act' - to imply severity or directness (Brown & Levinson, 1987). It has been further defined as a speech act to give the speaker a way to express 'displeasure or annoyance' as a reaction to a past or on-going action the consequences of which are perceived by the speaker as affecting him unfavorably (Olshtain and Weinbach, 1993).

While direct complaint, as defined by Brown and Levinson (1987), is a face-threatening act, it has been claimed that griping carries no face threat. Furthermore, unlike direct complaint, which is used to call for negotiation, griping is used as a means to invoke commiseration (Edmondson, 1981).

The earliest study on griping (as cited in Boxer, 1993a) was carried out by Katriel (1985) who examined the ritual samples of griping among Israelis. Jefferson & Lee (1981) and Jefferson (1984) studied 'troubles-telling' encounters from a conversation analysis point of view. These studies refer to the potential of establishing solidarity through griping.

Bayraktaroglu (1992) in a study on Turkish commiserative responses found griping a common speech act among friends and intimates. He defined it in the following manner:

When one of the speakers informs the other speaker of the existence of a personal problem, the subsequent talk revolves around this trouble for a number of exchanges, forming a unit in the conversation where trouble is the focal point....[involving] the speaker who initiates it by making his or her trouble in public, the trouble-teller, and the speaker who is on the receiving end, the 'trouble-recipient' (p. 319)

Bayraktaroglu also distinguished griping from troubles-talking in that the latter is a type of oral narrative which is initiated by the former.

Boxer (1993a) refers to her previous research in 1991 that showed that griping does not always function as rapport-inspiring speech interactions. She found that approximately 25% of griping sequences serve to distance the interlocutors from one another while 75% of the samples of griping were found to be rapport-inspiring by a group of 10 native English-speaking raters. The study found that speakers of English often employed griping in sequential interaction in an attempt to establish solidarity. Moreover, in this type of negotiation, which brought the interlocutors closer to each other by opening up a more personal side to the relationship, it was found to be a predominantly female phenomenon in the native speaker study.

In a further study, Boxer (1993b) investigated griping in conversations between Japanese learners of English as an L2 and their L1 peers. She found that natives use griping as a positive strategy for establishing points of commonality. She refers to Yamada's (1989) findings that depict Americans as having a positive orientation towards talk, where talk is seen as a way of better understanding of one another, and resolving problems and difficulties; whereas the Japanese have a negative orientation towards talk where talk is seen as a kind of problem-maker itself. Therefore, the Japanese verbal and nonverbal back channeling behavior seems to be an attempt to avoid the possibility of face-threatening behavior. Further, she mentions that as negative evaluations of the type are frequently employed by Americans to establish solidarity, and in at least some U. S. speech communities they have the potential to open and support conversation, interactions and even relationships. If the Japanese transfer their rules of speaking to English and initially respond to griping with non-commiserative replies, they may well miss the opportunities that can lead to further interaction. She concludes that from what appears in her research, it may be very difficult for Japanese learners of English to establish fertile ground for interaction.

In another study, Boxer (1996) used ethnographic interviews as a way of tapping into the norms of both L1 and L2 communities. She found troubles-telling to be used to further conversation, build relationships, and establish solidarity. She classified the responses to griping into six categories: 1) topic switch, 2) questions, 3) contradiction, 4) joking/teasing, 5) advice/lecture, and 6) commiseration. In that study, Boxer used two sets of interviews, one of which was structured and the other open-ended, to elicit responses to gripings. Her findings reveal that gripings were seen more as a positive way of sharing mutual information and building relationships. She also found that women participated more in troubles-talks than men and were recipients of more indirect complaints because they were seen as more supportive in general than men.

Significance of the Present Research

The present research is an attempt to study the replies Iranian university students make to griping on different personal and interpersonal issues in terms of the six categories mentioned earlier. It is different from the previous studies in that this study tries to discover whether or not the responses on different issues all serve to establish commiseration.

Methodology

Subjects: The subjects in this study comprised 50 university students - 25 male and 25 female - with a median age of 21 at Shahreza University, Iran. They were randomly selected from an original group of 40 female and 27 male students most of whom were majoring in 'English Translation'.

Instrument: A DCT questionnaire of twenty items was devised to serve the purposes of the study. The stem of each item provided a griping situation, demanding a reply from the subjects. Each item included six responses (x1, x2, x3, x4, x5, x6) in line with the six categories of griping responses [1) topic switch, 2) questions, 3) contradiction, 4) joking/teasing, 5) advice/lecture and 6) commiseration]. For example:

You meet a classmate at the university. He grumbles; " Did you see what a terrible exam Mr...(a very strict teacher) gave us again?" You say:

a) When is our next exam?

- b) *What do you think your score will be?*
- c) *It was not a hard exam at all.*
- d) *Couldn't be easier than that!*
- e) *You should have studied harder!*
- f) *Yeah, it was awful!*

Five items (1,4,14,15,19) were griping on different subject matters among friends, five items (3,5,10,12,16) among family members, another five (2,6,7,18,20) on casual matters among strangers and the last five (8, 9, 11, 13, 17) on deeper, more challenging matters (e.g. political) among strangers.

Any student coming into my office would receive the questionnaire and would be requested to fill it out right away (if he were not in a hurry), or take it with him, complete it and bring it back later.

Data analysis: The data obtained was submitted to a 2 by 6 ANOVA. Gender was the first variable to observe as a between-subject factor (gender: 1= male, 2= female). The second variable, griping, was observed as a within-group factor (griping: x1, x2, x3, x4, x5, x6). The result of ANOVA indicates griping to be significant ($F_{5, 190} = 21.09, 0.009$) while gender does not seem to play any significant role ($F < 1$). (see table 1)

Table 1. Descriptive Statistics for Griping (1=Male, 2=Female)

	GENDER	Mean	Std. Deviation	N
Topic Switch	1.00	2.1500	2.30046	20
	2.00	2.3000	2.81163	20
	Total	2.2250	2.53678	40
Questions	1.00	3.1000	2.14966	20
	2.00	4.7500	3.22613	20
	Total	3.9250	2.83194	40
Contradiction	1.00	2.7500	3.32257	20
	2.00	3.1500	4.23364	20
	Total	2.9500	3.76182	40
Joking/Teasing	1.00	3.6000	1.93037	20
	2.00	.9000	1.20961	20
	Total	2.2500	2.09701	40
Advice/Lecture	1.00	3.8500	3.01357	20
	2.00	4.7500	4.81090	20
	Total	4.3000	3.98844	40

Commiseration	1.00	9.5500	3.63427	20
	2.00	9.1500	5.31408	20
	Total	9.3500	4.49815	40

In order to find which of the griping categories were preferred by the participants, a *post hoc* test (LSD) was run. (table 2)

Table 2. Post hoc Pairwise Comparisons among Different Categories of Griping

(I) GRIPING	(J) GRIPING	Mean Difference (I- J)	Std. Error	Sig.(a)	95% Confidence Interval for Difference(a)	
					Lower Bound	Upper Bound
1	2	-1.700(*)	.612	.008	-2.940	-.460
	3	-.725	.802	.372	-2.348	.898
	4	-.025	.551	.964	-1.141	1.091
	5	-2.075(*)	.841	.018	-3.778	-.372
	6	-7.125(*)	.813	.000	-8.771	-5.479
2	1	1.700(*)	.612	.008	.460	2.940
	3	.975	.769	.213	-.582	2.532
	4	1.675(*)	.518	.003	.627	2.723
	5	-.375	.807	.645	-2.009	1.259
	6	-5.425(*)	.971	.000	-7.390	-3.460
3	1	.725	.802	.372	-.898	2.348
	2	-.975	.769	.213	-2.532	.582
	4	.700	.682	.311	-.680	2.080
	5	-1.350	.998	.184	-3.371	.671
	6	-6.400(*)	1.085	.000	-8.596	-4.204
4	1	.025	.551	.964	-1.091	1.141
	2	-1.675(*)	.518	.003	-2.723	-.627
	3	-.700	.682	.311	-2.080	.680
	5	-2.050(*)	.627	.002	-3.320	-.780
	6	-7.100(*)	.812	.000	-8.744	-5.456
5	1	2.075(*)	.841	.018	.372	3.778
	2	.375	.807	.645	-1.259	2.009
	3	1.350	.998	.184	-.671	3.371
	4	2.050(*)	.627	.002	.780	3.320
	6	-5.050(*)	1.170	.000	-7.419	-2.681
6	1	7.125(*)	.813	.000	5.479	8.771
	2	5.425(*)	.971	.000	3.460	7.390
	3	6.400(*)	1.085	.000	4.204	8.596
	4	7.100(*)	.812	.000	5.456	8.744
	5	5.050(*)	1.170	.000	2.681	7.419

* The mean difference is significant at the .05 level.

The results indicate that category (x6) is more significant than others (figure, 1).

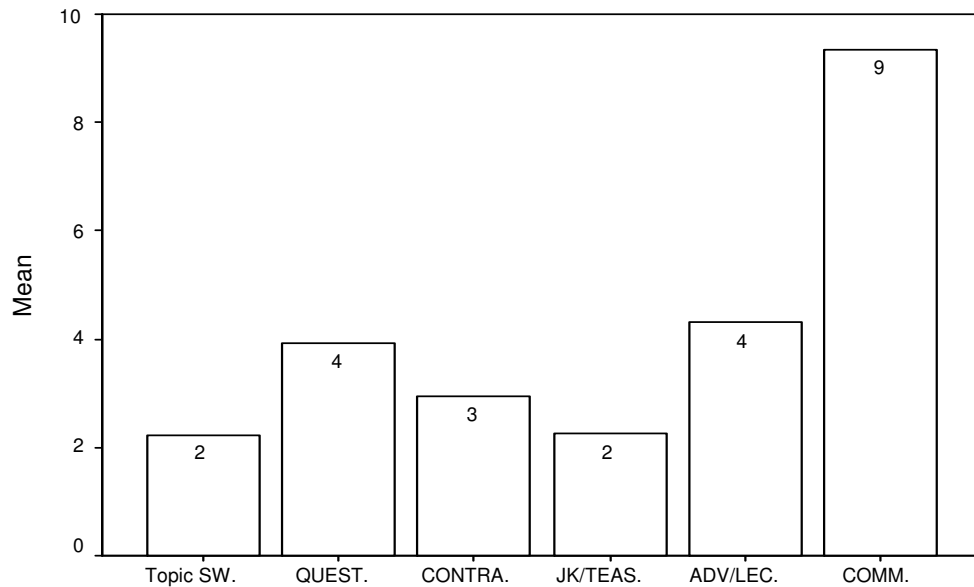


Figure 1. Participants' preferences for griping categories

A further analysis of the summed pairs (x1.x2, x3.x5, x4.x6) also indicates that griping is significant ($F_{2, 76}=12.123, P=0.002$) whereas the interaction of gender is again insignificant (see table, 3).

Table 3. Descriptive Statistics for Griping Categories Combined

	GENDER	Mean	Std. Deviation	N
Topic Switch & Questions	1.00	5.2500	2.80741	20
	2.00	7.0500	4.31003	20
	Total	6.1500	3.70412	40
Contradiction & Advice/Lecture	1.00	6.6000	3.60409	20
	2.00	7.9000	5.44736	20
	Total	7.2500	4.60629	40
Joking/Teasing & Commiseration	1.00	13.1500	3.81514	20
	2.00	10.0500	5.09360	20

Total	11.6000	4.71114	40
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Figure 2 simply shows that category pair (x4.x6) is more significant than other pairs.

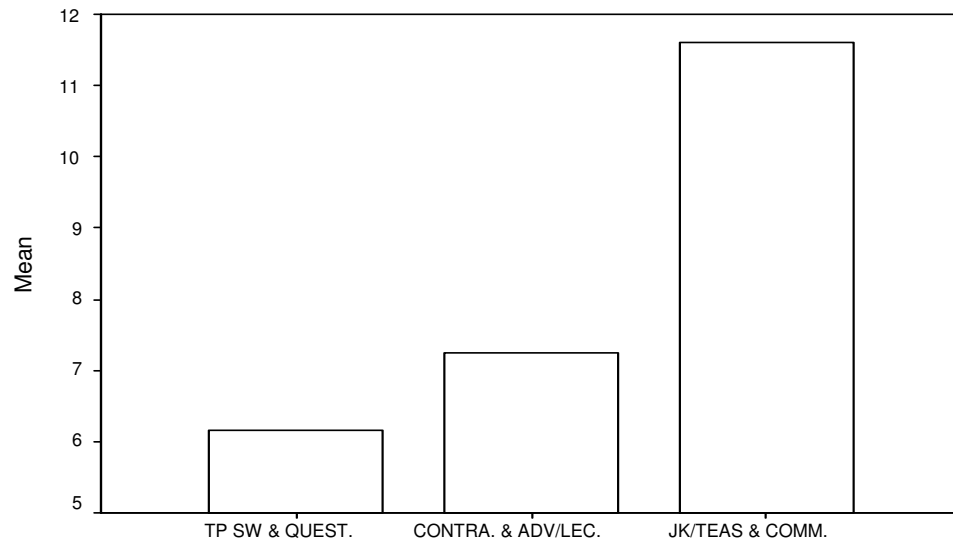


Figure 2. Bargraphs for category pairs

To gain more insight into the nature of griping, the questions were grouped into four categories in terms of types of conversation such as those between friends, between family members, on casual matters between strangers and on serious matters (e.g. political) between strangers. The results indicate a significant difference between griping categories ($F_{5, 180}=21.309, P=0.001$). However, the interaction between griping and question types was not significant ($F_{15, 180}= 1.351, P=0.176$), (see table 4).

Table 4. Descriptive Statistics for Categories with regard to Question Types (QTYPE)

	QTYPE	Mean	Std. Deviation	N
Topic Switch	1.00	1.4000	1.34990	10
	2.00	1.1000	1.19722	10
	3.00	1.6000	2.01108	10
	4.00	4.8000	3.25918	10
	Total	2.2250	2.53678	40

Questions	1.00	4.1000	2.60128	10
	2.00	4.3000	3.68330	10
	3.00	3.1000	1.59513	10
	4.00	4.2000	3.29309	10
	Total	3.9250	2.83194	40
Contradiction	1.00	3.3000	2.21359	10
	2.00	3.2000	5.59365	10
	3.00	3.3000	4.02906	10
	4.00	2.0000	2.74874	10
	Total	2.9500	3.76182	40
Joking/Teasing	1.00	1.5000	1.50923	10
	2.00	3.4000	2.31900	10
	3.00	2.1000	2.23358	10
	4.00	2.0000	2.05480	10
	Total	2.2500	2.09701	40
Advice/Lecture	1.00	3.0000	2.16025	10
	2.00	4.5000	4.08928	10
	3.00	4.8000	2.93636	10
	4.00	4.9000	6.02679	10
	Total	4.3000	3.98844	40
Commiseration	1.00	11.7000	2.35938	10
	2.00	8.5000	5.29675	10
	3.00	10.1000	4.53260	10
	4.00	7.1000	4.50802	10
	Total	9.3500	4.49815	40

Discussion

Complaint, by definition, is an expression of dissatisfaction made by one individual to another concerning the behavior of the other, in case of direct complaint, or that of a third party in the case of griping. While the illocutionary force of griping can be said to establish solidarity, its perlocutionary effect may not meet the complainer's purpose.

The findings of this study suggest a significant difference between replies to griping, indicating that griping is mainly employed for commiseration and less for other purposes such as advice, joking and contradiction. This is in line with Boxer's claim that griping principally aims at commiseration. The findings reveal that in response to griping, Iranian students, most of the time, feel obliged to make further conversation and maintain solidarity through the supportive speech act of commiseration.

Compared with findings of research on direct complaint (e.g. Kasper, 1981; Brown & Levinson, 1987; Wierzbicka, 1991; Olshtain & Weinbach, 1993; Laforest, 2002), this study, by implication, can serve as a piece of evidence in support of Brown and Levinson's assumptions that, indeed, there are speech acts, such as griping, that are not only non-face-threatening but rather support seeking.

The findings, however, do not support Boxer's finding that women participate more in troubles-talks than men, or that women mostly commiserate with griping, but men contradict or give advice. The equal attention paid to griping strategies, by both female and male groups under study with regard to furthering this act, serves to show a strong similarity between them and illustrates how both sexes have mutually assumed at least within certain limits the same reply foremost for maintaining this non-face threatening act.

The findings also indicate that the commiserative response to griping occurs not only within friendly groups but also between strangers to establish, at least, a momentary solidarity based on presumed negative evaluation.

Final Remarks

There are numerous studies investigating the speech act performance of native speakers of different languages. It has become evident in such studies and comparative studies that although the typology of speech acts appears to be universal, their conceptualization and verbalization can vary to a great extent across cultures (Blum-Kulka, House and Kasper, 1989, among others). In other words, speakers of different languages can have access to the same range of speech acts and realization strategies, but they can differ in the strategies they choose. Cross-cultural miscommunication is, thus, a result, not of poor linguistic competency, but a lack of understanding of cultural differences. In this respect, studies within the fields of pragmatics and sociolinguistics can have a tremendous impact on highlighting the potential areas one must look for in order to find out the similarities and differences between language behaviors of peoples from different cultural/linguistic

backgrounds. As a result, L2 learners must be aware of L2 sociocultural constraints on speech acts in order to be pragmatically competent.

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Appendix

بنام خدا
 دانشجوي گرامي: خواهشمند است در پاسخگويي به سوالات ذيل نهايت
 دقت را بنماييد .
 سن : جنسيت :

1. یکی از همکلاسی هایتان را در دانشگاه می بینید . با حالت اعتراض می گوید : " دیدی آقای (یکی از استادان سختگیر) دوباره چه امتحان سختی گرفت ؟ " شما می گوئید :

الف) راستی پس فردا هم امتحان دیگری داریم .
 ب) فکر می کنی نمره ات چند شود ؟
 ج) فکر نمی کنم امتحان سختی بود .
 د) امتحان از این که ساده تر نمی شد .
 ه) باید قبلا فکرش را می کردید .
 و) آره ! پدر همه را در آورد .

2. همراه چند مسافر دیگر در تاکسی نشسته اید . اتوموبیل جلوی شما که راننده اش زن است بد رانندگی می کند . راننده تاکسی می گوید : " زن ها هم هیچ وقت راننده خوبی نمی شوند . " شما می گوئید :

الف) آقا مسیر بعدی شما کجاست
 ب) مگر چکار می کند؟
 ج) آقایان هم رانندگان خوبی نیستند .
 د) عجب دست فرمانی دارد .
 ه) باید همه در رانندگی مواظب باشند .
 و) آره ، نمی دانم کی به زنها گواهینامه می دهد

3. بعد از مهمانی منزل یکی از اقوام ، برادر شما می گوید : " عجب شام افتضاحی دادند . " شما می گوئید :

الف) راستی سریال نقطه چین ساعت چند شروع می شود ؟
 ب) فکر می کنی چه قدر خرج کرده بودند ؟
 ج) تازه بر عکس همان غذایی بود که من دوست داشتم .
 د) اما نوشابه اش خیلی خوشمزه بود .
 ه) کمی هم قدر شناس باش .
 و) واقعا مزخرف بود .

4. در مرکز اینترنت دانشگاه هستید اما سرعت آن پایین است. دوست شما می گوید: " این خط اینترنت هم به درد نمی خورد. " شما می گوئید

الف) می آیی برویم تریا نوشیدنی بخوریم؟
 ب) سرعت اینترنت دانشگاه چقدر است؟
 ج) سرعت از این بالاتر می خواهی ؟
 د) نه ، سرعتش زیاد هم هست.
 ه) بعد از ظهرها سرعت آن زیاد است.
 و) آره تا این صفحه بیاید می توانیم شام هم بخوریم .

5 . مشغول تماشای مسابقه فوتبال بین تیم ملی ایران و تیم دیگری می باشید. یکی از بازیکنان تیم ملی در کنار دروازه حریف توپ را به اشتباه به خارج می زند . دوست شما عصبانی می شود و می گوید : " این هم هیچ وقت بازیکن نمی شود . " شما می گوئید :

الف) این قدر تند تند تخمه نشکن .
 ب) فکر می کنی نتیجه چند چند شود ؟

- ج) نه بابا ، زمين خراب است.
- د) تقصير تير دروازه بود.
- ه) تا آخر بازي را بايد ببينيم .
- و) آره عجب شوت مسخره اي زد .

6. جهت نقد کردن چكي به بانك مراجعه مي كنيد . عليرغم ازدحام مشتریان در پشت باجه ، متصدي مربوطه مشغول صحبت خصوصي با همكارش هست. يكي از مراجعه كنندگان كنار شما مي گويد: " نگاه كن ! به جاي اين كه به مشتریان بپردازند به كارهاي شخصي خودشان مشغول اند . " شما مي گوييد :

- الف) راستي قرعه كشي بانك كي است ؟
- ب) شما هم براي نقد کردن چك آمده ايد ؟
- ج) اتفاقا اين آقا خيلي سريع به مشتریان رسيدگي مي كند .
- د) خوب ، صحبت هاي خصوصي جايش همين جاست .
- ه) لطفا خونسردي خودتان را حفظ كنيد .
- و) اصلا نمي بيند كه چه ازدحامي شده است.

7. در صف نسبتا طولاني ناوايي ايستاده ايد شخصي بدون رعايت نوبت از ناوايي نان مي گيرد و مي رود. فردكنار شما مي گويد : " خجالت نمي كشد اين همه آدم ايستاده اند آن وقت بدون نوبت نان مي گيرد . " شما مي گوييد :

- الف) امروز هوا گرمتر شده است .
 - ب) شما چند تا نان مي خواهيد ؟
 - ج) شايد قبلا نوبت گرفته است.
 - د) فكر كنم نانوا از سيلش ترسيد.
 - ه) البته نمي شود زود قضاوت كرد .
 - و) رو كه نبود !
8. يكي از بستگان شما با همسرش اختلاف دارد به شما برخورد مي كند و مي گويد كه همسرش بناي ناسازگاري گذاشته است. شما مي گوييد :
- الف) هنوز هم جمعه ها كوه مي روي ؟
 - ب) فكر مي كني تقصير با كيست ؟
 - ج) من مطمئنم كه تو مقصري .
 - د) شما هم كه هميشه مثل سگ و گربه هستيد .
 - ه) بايد خيلي بيشتر هواي همديگر را داشته باشيد .
 - و) آره اين مردها / زنها همه سرو ته يك كرباسن.

9. در اتوبوس واحد مي باشيد . يكي از مسافرين رو به شما كرده مي گويد : " ديگر نمي شود اتومبيل شخصي بيرون آورد . سي تومان به بنزين اضافه كرده اند دوزار به حقوق ها ؟ " شما مي گوييد :
- الف) (فقط نگاه مي كنيد و چيزي نمي گوييد .)
 - ب) چه قدر به حقوق ها اضافه شده است .
 - ج) در مقايسه با خارج هنوز بنزين خيلي ارزان است .
 - د) آخر اين بنزين ها با آن بنزين ها فرق مي كند .

ه) من فکر می‌کنم استفاده از وسایل نقلیه عمومی برای همه بهتر است.
و) فقط بنزین که نیست. همه چیز را گران کرده اند.

10. با خانواده مشغول تماشای فیلم سینمایی می‌باشید اما برای بار دوم فیلم سینمایی قطع شده و آگهی بازگانی آن هم به مدت حدود ده دقیقه پخش شد. یکی از اعضای خانواده تان می‌گوید: "مردم را مسخره کرده اند با این فیلم نشان دادنشان." شما می‌گویید:

- الف) مسابقه فوتبال ساعت چند است؟
- ب) چند دقیقه است که پیام بازگانی پخش می‌کنند؟
- ج) تو هم چه قدر فیلم سینمایی نگاه می‌کنی؟!
- د) آخر پیام های بازگانی از فیلم سینمایی قشنگ تر است.
- ه) پیام ها همه یا فقط درباره پفک است یا ماکارونی.
- و) به نظر من این پیام ها مهمتر از فیلم سینمایی است.

11. در دکان قصابی فردی رو به شما می‌کند و می‌گوید: "هنوز عید نشده، قیمت همه چیز را گران کرده اند. وی، پول ما معلم ها را هم امروز و فردا می‌کنند و آخرش هم نمی‌دهند. نمی‌دانم تا کی قرار است ما را مسخره کنند؟" شما می‌گویید:

- الف) (فقط نگاه می‌کنید و چیزی نمی‌گویید)
- ب) قرار است چقدر به حقوق ها اضافه شود؟
- ج) فکر نمی‌کنم حقوق شما کم باشد.
- د) مگر قرار است که به شما پول دیگری هم بدهند؟
- ه) معلم ها هم باید قناعت کنند.
- و) حالا حالا ها باید دنبال پول بدوید.

12. پدر شما به خانه بر می‌گردد. او که چند کیلو مرغ در دست دارد رو به شما کرده می‌گوید: "از این به بعد مرغ هم نمی‌شود خرید. نمی‌دانم این گرانی تا کی ادامه خواهد داشت؟" شما می‌گویید:

- الف) امشب همه به پارک برویم.
- ب) مرغ ها پاک کرده هستند؟
- ج) فکر نمی‌کنم آن قدرها هم گران باشد.
- د) مرغ ها هم مرغهای قدیم.
- ه) خوب به جای مرغ چیز دیگری می‌خریدید.
- و) تا پدر همه در نیاید گرانی همچنان خواهد بود.

13. در مغازه عینک فروشی یکی از مشتریان رو به شما کرده و می‌گوید: "دیدید آقای... (یکی از مدیران برجسته که به جرم اختلاس دستگیر شده است) هم که همه اش سنگ ملت را به سینه می‌زنند، دزد از آب درآمد. پول ما بدبخت هاست؟" شما می‌گویید:

- الف) فقط نگاه می‌کنید و چیزی نمی‌گویید.
- ب) مبلغ اختلاس چه قدر بوده است؟
- ج) این ها همه بازی سیاسی است.
- د) بابا چیز زیادی که نبوده.

ه) آقا لطفا بحث سياسي نكنيد.
و) به خاطر همين آدمهاست كه ما بدبختيم.

14. در رستوران دانشگاه يكي از دوستانتان رو به شما كرده مي گويد: " نگاه كن چه غذايي است؟ اين همه پول از ما مي گيرند و به ما چي مي دهند؟ " شما مي گوييد:
الف) ژتون غذاي هفته آينده را گرفته ايد؟
ب) مبلغ هر وعده غذا چه قدر است؟
ج) اين پول كه از ما مي گيرند چندان زياد نيست.
د) توكه پول از خودت نيست.
ه) پس سعي كن با خوب درس خواندن تلافي اش را در بياوري.
و) اصلا فكر نمي كنند كه ما هم آدميميم .

15. يكي از دوستانتان كه جهت انتقالي به دانشگاه ديگري اقدام نموده است قبل از كلاس شما را مي بيند و مي گويد اين آقاي (يكي از مسئولان دانشگاه) هم كه اصلا به فكر مشكلات ما نيست . بعد از مدتها سر دواندن امروز گفت كه انتقالي ممكن نيست . شما مي گوييد :
الف) عجله كن كه كلاس دير مي شود .
ب) آيا همه كارهاي انتقالي را درست انجام دادې ؟
ج) مطمئنا علت انتقالي ات موجه نبوده است .
د) تا تو باشي كه به فكر انتقالي نيفتي .
ه) به جاي انتقالي سعي كن درسهائيت را خوب بخواني نه اين كه به فكر فرار باشي .
و) تاحالا به فكر كدام دانشجو بوده كه به فكر تو باشد .

16. از دانشگاه به خانه باز مي گرديد و مي بينيد خواهر كوچكتان كتاب برادرتان را كاملا پاره كرده و به خانه عمويتان رفته است . او با عصبانيت رو به شما كرده و مي گويد " اگر دستم به (خواهرتان) برسد او را مي كشم " شما مي گوييد :
الف) بنشين تا برايتم بگويم امروز در دانشگاه چه اتفاقي افتاده است .
ب) حالا كدام كتابت بود ؟
ج) تقصير خودت است بايد وسايلت را جمع مي كردي .
د) حالا مگر چه شده است بيا كتاب مرا بردار .
ه) خوب كاري كرد . تو كه اصلا كتاب خوان نيستي!
و) تصوير مادر است كه او را خيلي لوس كرده است .

17. شخصي را مي بينيد كه در خيابان رو به شما كرده و با فرياد مي گويد : " عجب مملكتي است . روز روشن جيبم را زده اند و جناب پليس هم فقط مي گويد بايد مواظب جيبت بودي تا دزد جيبت را نزند . " شما مي گوييد :
الف) نگاه مي كنيد و چيزي نمي گوييد
ب) چقدر دزدیده است؟
ج) حق با پليس است.
د) شانس آوردید كه خودتان را نزدیده است .

ه) باید در این جای شلوغ مواظب جیب برها باشید.
و) پلیس هم که به درد مردم نمی خورد.

18. همسایه را در کوچه می بیند. وی که از دست همسایه روبرویی
عصبانی است به شما می گوید: این آقای/خانم..... هم اصلاً ملاحظه
نمی کند. هر شب یا صد تا مهمان دارد یا صدای تلویزیونشان آدم
را کر می کند شما می گوئید
الف) راستی حال همسر آقا / خانم - چه طور است ؟
ب) مگه امشب هم مهمان دارند ؟
ج) فکر نمی کنم آدمهای مردم آزاری باشند.
د) شاید تلویزیون جدیدی خریده اند !
ه) هر کس اختیار خانه اش را دارد.
و) بله ، باید یک جوری بهشان تذکر داد .

19. در قرائت خانه دانشگاه همراه دوستان مشغول مطالعه هستید .
چند دانشجوی دیگر در میز کناری با صدای بلند مشغول صحبت هستند
. دوستان به شما می گوید : " نمی دانم اینجا قرائت خانه است یا
قهوه خانه ؟ خجالت هم نمی کشند . " شما می گوئید :
الف) نگاه کن آقای/ خانم هم دارد می آید این جا .
ب) حالا در باره چی حرف میزنند ؟
ج) ما هم اگر آقای /خانم بود همین کار را می کردیم .
د) بهتر از این جا کجا می شود راحت حرف زد ؟
ه) درست را بخوان ؟
و) رو که نیست !

20. چند دقیقه ایست که در ازدحام ایستگاه اتوبوس ایستاده اید .
چند اتوبوس می آیند و می روند ولی به علت ازدحام بیش از حد
هنوز نوبت شما نشده است . شخص پشت سر شما با عصبانیت می گوید :
" آن وقت می گویند با وسایل نقلیه عمومی رفت و آمد کنید . نمی
دانم چرا تعداد اتوبوس ها را زیاد نمی کنند . " شما می گوئید :
الف) (فقط نگاه می کنید و چیزی نمی گوئید)
ب) فکر می کنید چند دقیقه دیگر باید منتظر باشیم ؟
ج) تعداد اتوبوس ها که زیاد است ؟
د) این تقصیر تاکسی هاست که فقط در بست می روند .
ه) الان اتوبوس بعدی می رسد .
و) واقعا که ؟ چه قدر دیگر باید این جا بایستیم .